

The Anarchist Current

Continuity and Change in Anarchist Thought

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*The subtitle of Volume One of my anthology of anarchist writings, Anarchism: A Documentary History of Libertarian Ideas, was **From Anarchy to Anarchism**. By this I meant to emphasize that people lived without states for tens of thousands of years, and therefore in a kind of “anarchy,” before the first states began to emerge about 6,000 years ago. Far from being impossible, as Thomas Hobbes and many other political commentators have argued, anarchy was a very successful form of human social organization which existed for the most of the time of human existence on this planet. Because these societies without states were preliterate, it is impossible to say to what degree this may have been a conscious choice. It is highly doubtful that people living in stateless societies ever identified themselves in opposition to the state, as “anarchists” of some sort, given that there were no states in existence for most of the time that people lived within these stateless societies. Anarchism, as an identifiable doctrine, could only emerge after the development of state forms and institutions, hence the subtitle, “From Anarchy to Anarchism.”*

*For Volume Three of the **Anarchism** anthology, I wrote an Afterword, “**The Anarchist Current**,” in which I discuss the evolution from living without states, or “anarchy,” to the origins of anarchist ideas and movements, after the rise of so-called “civilization.” I then survey the development of anarchist ideas over time and across the globe, from the Daoists in ancient China to contemporary “Occupy” and similar transnational movements against neo-liberalism. As the **Afterword** also serves as an extended introduction to the material in the the volumes of the **Anarchism** anthology, and the history of anarchist thought, I have decided to publish it in serial form here on my blog in the hope that this will pique peoples’ interest in the original material contained in the anthology, of which the **Afterward** can of course only offer a glimpse (the material is referenced in the text by volume and selection numbers). I hope someday in the not too distant future to expand the **Afterward** into a book.*

From Anarchy to Anarchism

Anarchism, George Woodcock once wrote, is like the river of the ancient Greek philosopher, Heraclitus: constantly changing, with different sources, eddies and currents, sometimes percolating below the surface, at other times bursting forth in revolutionary torrents, but generally moving “between the banks of certain unifying principles” (1977: 16). Contrary to popular misconceptions, those unifying principles are not chaos and terrorism, but a rejection of hierarchy, authority and exploitation, and an alternative vision of a society without domination based on freedom and equality. Anarchists reject the State and its institutions, advocating societies based on free association, without anyone having the power to dominate or exploit another.

Long before anyone consciously articulated anarchist ideas, people had lived in societies without a state for thousands of years. So-called primitive and prehistoric peoples lacked any formal institutions of government and hierarchical social structures based on relationships of command and obedience (**Clastres, Volume Two, Selection 64**). As the anthropologist Harold Barclay puts it, “Ten thousand years ago everyone was an anarchist” (1982: 39). Around 6000 years ago, the first hierarchical societies began to emerge in which a minority of their members assumed positions of prestige and authority, from which they came to exercise power over others (**Barclay, Volume Three, Selection 17**).

It took thousands of years for this process of state formation finally to encompass the entire globe, with some people continuing to live in stateless societies into the 20th century. Members of stateless societies lived in roughly egalitarian communities without rank or status (Taylor, 1982). For the most part, stateless societies had sustainable subsistence economies based on relationships of equality, reciprocity and mutual aid (**Clastres, Volume Two, Selection 64; Bookchin, Volume Three, Selection 26**; Sahlins (1974), Barclay (1982) and Kropotkin (1902)).

Relatively few states emerged from within their own societies: ancient Mesopotamia, Egypt, China, Mexico, Hawaii, Tahiti, Tonga, Samoa and possibly India (Barclay, 2003). State institutions were forced on most societies by external powers, or were created in response to such power. According to Barclay, a combination of factors led to the emergence of state forms: 1) increased population; 2) sedentary settlement; 3) horticulture/agriculture; 4) redistribution of wealth; 5) military organization; 6) secondary significance of kinship ties; 7) trading; 8) specialized division of labour; 9) individual property and control of resources; 10) a hierarchical social order; and 11) ideologies of superiority/inferiority (**Volume Three, Selection 17**).

As most people were innocent of government, having lived without it for thousands of years, they had nothing against which to compare their so-called primitive forms of social organization until it was too late. “Anarchy” was for them a way of life, not a concept. Although they may have had nonhierarchical conceptions of their societies and the natural world (**Bookchin, Volume 3, Selection 25**), it is unlikely that they conceived of anarchy as some sort of ideal. Anarchist ideas only began to be articulated after people started living within hierarchical societies based on exploitation and domination. When looking for precursors of the anarchist idea, one must be

careful then not to read too much into the writings of people who never identified themselves as anarchists and never explicitly endorsed anarchy as an ideal.

Daoism and Early Anarchism

Daoism in ancient China helped give more formal expression to the nonhierarchical sensibilities of earlier human societies, eventually leading some Daoists to adopt an anarchist stance. John P. Clark has argued that the classic text, the *Daode Jing* (or *Tao Te Ching*), circa 400 BCE, evokes “the condition of wholeness which preceded the rending of the social fabric by institutions like the state, private property, and patriarchy” (1984: 168).

Writing around 300 CE, the Daoist sage Bao Jingyan gave the Daoist rejection of the hierarchical cosmology of the Confucians a more political slant, seeing it as nothing more than a pretext for the subjugation of the weak and innocent by the strong and cunning (**Volume One, Selection 1**). He harkened back to the “original undifferentiated” condition of the world in which “all creatures found happiness in self-fulfillment,” expressing a nonhierarchical, ecological sensibility which eschews “the use of force that goes against the true nature of things.” He noted that in “the earliest times,” prior to the creation of a hierarchical social order, “there was neither lord nor subjects.” He saw compulsory labour and poverty as the results of the division of people into ranks and classes. With the emergence of a hierarchical social order, everyone seeks to be above the other, giving rise to crime and conflict. The “people simmer with revolt in the midst of their poverty and distress,” such that to try to stop them from revolting “is like trying to dam a river with a handful of earth.” He preferred a life worth living to the religious promise of life after death.

In his commentary on Bao Jingyan’s text, Etienne Balazs argues that Bao Jingyan was “China’s first political anarchist” (1964: 243). As with later self-proclaimed anarchists, Bao Jingyan opposed hierarchy and domination, seeing them as the cause of poverty, crime, exploitation and social conflict, rejected religious beliefs that justify such a state of affairs, predicted the revolt of the masses and advocated a society without hierarchy and domination where there are “neither lord nor subjects,” a phrase strikingly reminiscent of the 19th century European anarchist battle cry, “Neither God nor Master.” While similar ideas may have been expressed in ancient Greece by the Stoic philosopher, Zeno of Citium (333–262 BCE), only fragments of his writings have survived, making Bao Jingyan’s text perhaps the oldest extant to set forth a clearly anarchist position.

Étienne de la Boétie and Voluntary Servitude

The Daoist sage Bao Jingyan argued that the strong and cunning forced and tricked the people into submitting to them. That the people may play a part in their own servitude is an idea that was explored in much greater detail by Étienne de la Boétie (1530–1563), in his *Discourse on Voluntary Servitude* (1552, **Volume One, Selection 2**). Seeking to explain how the masses can be subjugated by a single tyrant, de la Boétie argued that it is the masses themselves “who permit, or, rather, bring about, their own subjection, since by ceasing to submit they would put an end to their own servitude.” Despite de la Boétie’s focus on tyranny, rather than hierarchy and domination as such, as Murray Rothbard points out, de la Boétie’s critique of tyranny applies to all forms of government, whether democratic, monarchic or dictatorial, such that his arguments can easily be pressed on “to anarchist conclusions,” as they were by subsequent writers (1975: 20).

This idea that the power of the state depends on the voluntary submission or acquiescence of the people, such that state power can be abolished or undermined by the withdrawal of cooperation, was taken up by later anarchists, including William Godwin (**Volume One, Selection 4**), Leo Tolstoy (**Volume One, Selection 47**), Gustav Landauer (**Volume One, Selection 49**), Praxedis Guerrero (**Volume One, Selection 72**), Alex Comfort (**Volume Two, Selection 26**) and contemporary writers, such as Noam Chomsky (**Volume Two, Selection 68**) and Ed Herman (**Volume Three, Selection 40**), who have emphasized that so-called democratic states require an extensive propaganda apparatus to “engineer” or “manufacture” the consent of the people to their own continuing domination and exploitation.

Heresy and Revolution

While religion has often served as both a justification and palliative for coercive authority, various heretical religious currents have emerged throughout human history denying the legitimacy of earthly authority (**Walter, Volume Two, Selection 43**). In the 1960s, Gary Snyder highlighted those strands of Buddhism that evinced an anarchist sensibility (**Volume Two, Selection 42**). In the 9th century, a minority among the Mu'tazili Muslims argued that anarchy is preferable to tyranny (Crone, 2000), while another Islamic sect, the Kharijites, "disputed any need at all for an imam, or head of state, as long as the divine law was carried out" (Levy, 1957).

In Europe, several heretical Christian sects emerged during the Middle Ages and Reformation, rejecting human authority in favour of freedom and community. The Brethren of the Free Spirit adopted a libertarian amoralism similar to Max Stirner's egoism (**Volume One, Selection 11**), advocating total freedom for themselves while taking advantage of others (Marshall, 2008: 87–89). In contrast, the Taborites in Bohemia were egalitarians, seeking to abolish private property, taxes and political authority, asserting that "All shall live together as brothers, none shall be subject to another" (Marshall: 92). The Hussites and Moravian Brothers also advocated an egalitarian community without coercive authority, modeled after Christ's relationship with his apostles.

But it was not until the English Revolution (1642–1651) that Christian teachings were transformed into a body of ideas resembling modern anarchism. The Ranters advocated and practiced free love and the holding of all things in common, with some adopting a libertarian amoralism similar to that of the Brethren of the Free Spirit. The Diggers also advocated holding things in common, and sought to establish egalitarian communities on waste lands.

Gerrard Winstanley and the Diggers

One of the Diggers, Gerrard Winstanley (1609–1676), published a pamphlet in 1649, *The New Law of Righteousness*, in which he advocated an early form of anarchist communism, drawing inspiration from the Bible (**Volume One, Selection 3**).

Winstanley argued that anyone getting “authority into his hands tyrannizes over others,” whether husband, parent, master or magistrate. He saw private property, inequality and exploitation as the inevitable result of “rule and dominion, in one part of man-kinde over another.” He advocated making the earth the “common treasury” of all, such that anyone in need should be able to “take from the next store-house he meets with.” There “shall be none Lord over others,” and “no need for Lawyers, prisons, or engines of punishment,” with the distinction between “*Mine and Thine*” having been abolished.

In opposing coercive authority, hierarchy and private property, Winstanley was careful to endorse means consistent with his ends. He endorsed a form of nonviolent direct action, while denouncing those who would replace one tyranny with another. For Winstanley, “the manifestation of a righteous heart shall be known, not by his words, but by his actions,” for “Tyrannie is Tyrannie in one as wel [sic] as in another; in a poor man lifted up by his valour, as in a rich man lifted up by his lands.”

Although couching his argument in religious terms, Winstanley conceived of God as “the law of righteousness, reason and equity” dwelling within all of us, a position similar to that later adopted by Leo Tolstoy. He advocated freedom for both men and women, applying his critique of hierarchy and domination not just to their more obvious manifestations, but also to relationships between husband and wife and parents and children.

Utopian Undercurrents

Hounded by both parliamentary and royalist forces, the Digger movement did not survive the English Civil War. However, anarchist ideas continued to percolate underground in Europe, resurfacing during the Enlightenment and the 1789 French Revolution.

In 1676, Gabriel de Foigny, a defrocked priest, published in Geneva *Les Aventures de Jacques Sadeur dans la découverte de la Terre Australe*, in which he depicted an imaginary society in Australia where people lived without government, religious institutions or private property. De Foigny was considered a heretic and imprisoned. A year after his death in 1692, an abridged English translation of *Les Aventures* appeared as *A New Discovery of Terra Incognita Australis*. According to Max Nettlau, de Foigny's book became "well known," being "reprinted and translated many times" (1996: 12).

Jean Meslier, a priest from the Champagne area of France, wrote a political *Testament* in the 1720s in which he denounced the alliance of Church and State, calling on the people to keep for themselves "all the riches and goods you produce so abundantly with the sweat of your brow," and to let "all the great ones of the earth and all nobles hang and strangle themselves with the priests' guts" (Joll: 14). Similar sentiments were expressed by the French *philosophe*, Denis Diderot, who wrote in 1772 that "nature has made neither servant nor master—I want neither to give nor to receive laws... weave the entrails of the priest, for want of a rope, to hang the kings" (Berneri: 202). During the French Revolution this was transformed into the slogan, "Humanity will not be happy until the last aristocrat is hanged by the guts of the last priest." Many variations on this slogan have followed since, with the Situationists during the May-June 1968 events in France calling for the last bureaucrat to be hanged by the guts of the last capitalist (Knabb: 344).

On the eve of the French Revolution of 1789, Sylvain Maréchal (1750–1803) published some fables and satirical works evincing an anarchist stance, picturing in one "the life of kings exiled to a desert island where they ended up exterminating each other" (Nettlau: 11). He attacked religion and promoted atheism. In 1796, in the face of the growing reaction, he published his "Manifesto of the Equals" (**Volume One, Selection 6**), in which he called on the people of France to march over the bodies of "the new tyrants, seated in the place of the old ones," just as they had "marched over the bodies of kings and priests." Maréchal sought "real equality," through "the communal enjoyment of the fruits of the earth," and the abolition not only of "individual property in land," but of "the revolting distinction of rich and poor, of great and small, of masters and valets, of governors and governed."

The Great French Revolution

Anarchist tendencies emerged among the more radical elements during the first, or “Great,” French Revolution of 1789, particularly among the *sans-culottes* and *enragés* who formed the backbone of the Revolution. Denounced as anarchists by their opponents, they did not entirely reject the label. In 1793, the *sans-culottes* of Beaucaire identified their allies as “those who have delivered us from the clergy and nobility, from the feudal system, from tithes, from the monarchy and all the ills which follow in its train; those whom the aristocrats have called anarchists, followers of faction (*factieux*), Maratists” (Joll: 27).

The *sans-culottes* played an important role in the revolutionary “sections” in Paris, directly democratic neighbourhood assemblies through which ordinary people took control of their lives. As Murray Bookchin has argued, the sections “represented genuine forms of self-management” that “awakened a popular initiative, a resoluteness in action, and a sense of revolutionary purpose that no professional bureaucracy, however radical its pretensions, could ever hope to achieve” (**Volume Two, Selection 62**).

Unfortunately, other forces on the left, notably Robespierre and the Jacobins, adopted an authoritarian policy of revolutionary terror to fight the counter-revolution, leading the *enragé* Jean Varlet (1764–1837) to denounce so-called “revolutionary government” as a monstrous “masterpiece of Machiavellianism” that purported to put the revolutionary authorities “in permanent insurrection” against themselves, which is patently absurd (**Volume One, Selection 5**).

Varlet and other *sans-culottes* and *enragés* had fought with the Jacobins against the more conservative Girondins, unwittingly helping the Jacobins to institute their own dictatorship. When Varlet saw his fellow revolutionaries “clapped in irons” by the Jacobins, he “retreated back into the ranks of the people” rather than support “a disgusting dictatorship dressed up with the title of Public Safety.” He could not accept that “Robespierre’s ghastly dictatorship” could somehow vindicate the preceding dictatorship of the Girondins, nor that he and his fellow *enragés* could be blamed for being the unwitting dupes of the Jacobins, claiming that they had done “nothing to deserve such a harsh reproach” (**Volume One, Selection 5**).

Varlet made clear that the Jacobin policy of mass arrests and executions, the so-called “Reign of Terror,” far from protecting the gains of the revolution, was not only monstrous but counter-revolutionary, with “two thirds of citizens” being deemed “mischievous enemies of freedom” who “must be stamped out,” *terror* being “the supreme law” and torture “an object of veneration.” The Jacobin terror “aims to rule over heaps of corpses” under the pretext that “if the executioners are no longer the fathers of the nation, freedom is in jeopardy,” turning the people against the revolution as they themselves become its victims. Even with the overthrow of Robespierre in July 1794, Varlet warned that “his ghastly system has survived him,” calling on the French people to take up their arms and their pens to overthrow the government, whatever its revolutionary pretensions.

Varlet, in rejecting his own responsibility for the Jacobin ascendancy to power, avoided a critique of revolutionary violence, simply calling on the people to rise yet again against their

new masters, a call which went largely unanswered after years of revolutionary upheaval which had decimated the ranks of the revolutionaries and demoralized the people. There were a couple of abortive uprisings in Paris in 1795, but these were quickly suppressed.

Godwin's Critique of Coercion

Jean Varlet's English contemporary, William Godwin (1756–1836), developed an anarchist critique not only of revolutionary violence but of coercion as such, whether the institutionalized coercion of the law with its penal systems, or the individual coercion of a parent toward a child. Godwin wrote and revised his great philosophical work, *An Enquiry Concerning Political Justice* (**Volume One, Selection 4**), during the French Revolution, publishing the final revised edition in 1797, around the time that Napoleon was coming to power, three years after the fall of Robespierre.

Godwin argued that coercion, and its positive correlate, inducements offered by those with wealth and power, distort political debate and moral discussion by causing people to evaluate a policy or course of conduct in terms of the punishments or rewards attached to them, rather than on their intrinsic merits. Coercion and inducements also have a debilitating effect on both persons in power and the people who obey or accept them.

“Dressed in the supine prerogatives of a master,” those in power are “excused from cultivating” their rational faculties. Those who are forced to obey their rulers become resentful and fearful. Instead of being encouraged to think for themselves, they learn how to avoid detection and seek power for themselves so that they can effect their own purposes.

The deleterious consequences of coercion and inducements are not surmounted by parliamentary debates, or what is now referred to as “deliberative democracy” (Dryzek, 2000). In the first place, the laws and policies of the government are not the result of direct debate among the people, but the result of the debates of elected representatives who represent particular interests. Decisions are made by majority vote of the representatives, who invariably vote along party lines. Even when a debate is not cut short by the ruling party, the “minority, after having exposed, with all the power and eloquence, and force of reasoning, of which they are capable, the injustice and folly of the measures adopted, are obliged... to assist in carrying them into execution,” since all the representatives are required to uphold the law. For Godwin, “nothing can more directly contribute to the deprivation of the human understanding and character” than to require people to act contrary to their own reason.

During parliamentary debates, which must come to a close with a vote of the assembled representatives, the “orator no longer enquires after permanent conviction, but transitory effect. He seeks to take advantage of our prejudices than to enlighten our judgement. That which might otherwise have been a scene of patient and beneficent enquiry is changed into wrangling, tumult and precipitation.”

This is particularly true during revolutionary upheavals. Reasoned and impartial debate “can scarcely be pursued when all the passions of man are afloat, and we are hourly under the strongest impressions of fear and hope, apprehension and desire, dejection and triumph.” Revolutions invariably provoke counter-revolution. When “we lay aside arguments, and have recourse to the sword,” amidst “the barbarous rage of war, and the clamorous din of civil contention, who shall tell whether the event will be prosperous or adverse? The consequence may be the riveting on us

anew the chains of despotism.” To combat the counter-revolution, the revolutionaries suppress freedom of expression and resort to terror, organizing “a government tenfold more encroaching in its principles and terrible in its proceedings” than the old regime.

Despite regarding revolutions as being “necessarily attended with many circumstances worthy of our disapprobation,” Godwin recognized that “revolutions and violence have too often been coeval with important changes of the social system.” While we should “endeavour to prevent violence,” during revolutionary upheavals we cannot simply “turn away our eyes from human affairs in disgust, and refuse to contribute our labours and attention to the general weal.” Rather, we must take “proper advantage of circumstances as they arise, and not... withdraw ourselves because everything is not conducted according to our ideas of propriety.” Godwin’s critique of revolutionary violence must not therefore be misconstrued as tacit support for the injustices which the revolutionaries are seeking to overturn.

Since Godwin’s time, anarchists have continued to struggle with questions regarding recourse to violence and the role of anarchists during revolutionary struggles. The validity of Godwin’s warning, based on his own observations of the French Revolution, that revolution may result in a new tyranny because it is the strongest and not the most just who typically triumph, has been borne out by the experience of anarchists in subsequent revolutions. In the 20th century, both the Russian (**Volume One, Chapter 18**) and Spanish (**Volume One, Chapter 23**) revolutions resulted in dictatorships even more “ghastly” than that of Robespierre, despite the presence of significant anarchist movements.

When anarchist movements began to emerge in 19th century Europe, Godwin’s work was relatively unknown. It was largely through the work of the anarchist historian, Max Nettlau (1865–1944), that the ideas of de la Boétie and Godwin were introduced to European anarchists, well after anarchism had emerged as an identifiable current of thought (Walter, 2007).

Charles Fourier and the Liberation of Desire

A younger contemporary of William Godwin was to have a noticeable influence on the development of anarchist ideas, the French writer, Charles Fourier (1772–1837). Fourier had lived through the French Revolution. Imprisoned for a time, he almost became another victim of the Terror. He witnessed the hoarding and profiteering that occurred during the Revolution and sought to develop a libertarian alternative by which everyone would not only be guaranteed their means of subsistence but would be able to engage in productive work which they themselves found fulfilling. “Morality teaches us to love work,” Fourier wrote, “let it know, then, how to render work lovable” (**Volume One, Selection 7**).

Fourier recognized that in order to survive in the emerging capitalist economy, workers were compelled to take whatever work they could find, regardless of their personal talents, aptitudes and preferences. They had to work long hours under deplorable conditions, only to see their employers reap the fruits of their labours while they continued to live in poverty. The new economy was “nothing but... a league of the minority which possesses, against the majority which does not possess the necessaries of life.”

Fourier, however, did not advocate revolution. He hoped to attract financial benefactors to fund the creation of communes or “phalanxes” where each person would rotate through a variety of jobs each day, free to choose each task, doing what they found to be enjoyable, giving expression to their talents and passions. Each member of the phalanx would be guaranteed a minimum of material support and remunerated by dividends from the phalanx’s operations. While later anarchists agreed that work should be freely undertaken, enjoyable and fulfilling, rather than an onerous burden, they found Fourier’s more detailed plans regarding the organization of society to be too constrictive and his idea that wealthy benefactors would bankroll the abolition of their own privileged status naïve.

Fourier was an early advocate of sexual liberation. Foreshadowing the work of Wilhelm Reich (**Volume One, Selection 119; Volume Two, Selection 75**), Fourier argued that people should be free to satisfy their sexual needs and desires, and that the repression of such desires is not only harmful to the individual but one of the foundations of a repressive society (**Guérin, Volume Two, Selection 76**).

Proudhon: The Self-Proclaimed Anarchist

In 1840, Pierre-Joseph Proudhon (1809–1865) declared himself an anarchist in his groundbreaking book, *What is Property? An Inquiry into the Principle of Right and of Government*. Karl Marx (1818–1883), later Proudhon’s scornful opponent, at the time praised Proudhon’s book as “the first resolute, pitiless and at the same time scientific” critique of private property (Marx, 1845: 132). To the question posed by the title of the book, Proudhon responded that “property is theft” (**Volume One, Selection 8**). According to Proudhon, the workers should be entitled to the full value of their labour, not the mere pittance the capitalists doled out to them while keeping the lion’s share for themselves. By arguing that, in this sense, “property is theft,” Proudhon was not giving expression to bourgeois notions of justice, as Marx later claimed (Marx, 1867: 178–179, fn. 2), but was expressing a view of justice held by many workers, that people should enjoy the fruits of their own labours.

That the capitalists were parasites exploiting the workers by depriving them of what was rightfully theirs was to become a common theme in 19th century socialist and anarchist propaganda. In the 1883 Pittsburgh Proclamation of the International Working People’s Association (the so-called “Black International”), the then anarchist collectivist Johann Most (1846–1906) put it this way: “the propertied (capitalists) buy the working force body and soul of the propertyless, for the mere cost of existence (wages) and take for themselves, i.e. steal, the amount of new values (products) which exceeds the price” (**Volume One, Selection 55**).

Besides declaring property theft, Proudhon boldly proclaimed himself an anarchist, denouncing “the government of man by man” as “oppression.” It is government, through its laws and coercive mechanisms, that protects the property of the capitalists, condemning the workers to lives of servitude and misery. The only just form of society is one in which workers are free to associate, to combine their labour, and to exchange what they produce for products and services of equivalent value, instead of receiving wages “scarcely sufficient to support them from one day to another.” In a society based on equivalent exchange there would no longer be any need for government because those things which make government necessary, such as “pauperism, luxury, oppression, vice, crime and hunger,” would “disappear from our midst” (**Volume One, Selection 8**). Proudhon described this form of socialism as “mutualism.”

Proudhon was not the first to have drawn the connection between economic exploitation and political servitude. Bao Jingyan, Winstanley, Maréchal, Godwin and Fourier all made similar arguments. But Proudhon was the first to describe himself as an anarchist. Others were soon to follow.

Revolutionary Ideas in Europe

In the 1840s there was an explosion of radical ideas and movements in Europe, culminating in a wave of revolutions that swept the continent in 1848–49. In Germany, radical intellectuals inspired by and reacting against the philosophy of Hegel, sometimes referred to as the “Young” or “Left Hegelians,” began developing a “*ruthless criticism of everything existing*,” as Marx put it in 1843. The previous year, Bakunin had published his essay, “The Reaction in Germany,” in which he described the revolutionary program as “the negation of the existing conditions of the State” and “the destruction of whatever order prevails at the time,” concluding with the now notorious phrase, the “passion for destruction is a creative passion, too!” (**Volume One, Selection 10**). Max Stirner’s masterpiece of nihilistic egoism, *The Ego and Its Own*, came out in 1844 (**Volume One, Selection 11**). Arnold Ruge, one of the most prominent of the “Young Hegelians,” called for “the abolition of all government” in favour of “an ordered anarchy... the free community... of men who make their own decisions and who are in all respects equal comrades” (Nettlau: 53–59).

Three aspects of the Young Hegelian critique had a lasting impact on Bakunin, and through him on the development of anarchist ideas. The first was the Young Hegelian critique of religion. The second was the development of a materialist worldview, from which all “divine phantoms” were banished. The third, which followed from the first two, was atheism. Bakunin and later anarchists were to denounce the alliance of Church and State, particularly the role of religion in pacifying the masses and in rationalizing their domination and exploitation, advocating a materialist atheism that emphasizes human agency because there are no divine or supernatural forces to protect or deliver the people from their earthly misery. The people can only liberate themselves through their own direct action.

Max Stirner

Max Stirner (1806–1856) took the Young Hegelian critique of “divine phantoms” to its furthest extreme, attacking all ideal conceptions, whether of God, humanity, or good and evil, as “spooks” or “wheels in the head” which dominate the very consciousness of the unique individual, preventing him or her from acting freely.

In *The Ego and Its Own*, Stirner argued that through upbringing, education and indoctrination, people internalize abstract social norms and values, putting the individual “in the position of a country governed by secret police. The spy and eavesdropper, ‘conscience,’ watch over every motion of the mind,” with “all thought and action” becoming “a matter of conscience, i.e. police business.” Anticipating radical Freudians like the anarchist psychoanalyst, Otto Gross (**Volume One, Selection 78**), Stirner observed that everyone “carries his gendarme within his breast.”

Stirner advocated freedom “from the State, from religion, from conscience,” and from any other power or end to which the individual can be subjected. He rejected any concept of justice or rights, arguing that the unique individual is free to take whatever is in his or her power. Whenever the egoist’s “advantage runs against the State’s,” he “can satisfy himself only by crime.” After Stirner’s writings were rediscovered in the late 1890s, this aspect of his critique was developed by individualist anarchists, such as Albert Joseph (“Libertad”), into the doctrine of “illegalism,” which was used by the Bonnot Gang as an ideological cloak for their bank robberies in the early 1900s in France (Perry, 1987).

Stirner denounced socialism for seeking to replace the individual capitalist with a collective owner, “society,” to which the individual will be equally subject, but nevertheless argued that the workers need only stop labouring for the benefit of their employers and “regard the product of their labour” as their own in order to bring down the State, the power of which rests on their slavery.

Another aspect of Stirner’s thought that was to have some influence on later anarchists is his distinction between insurrection and revolution. Revolutions seek to rearrange society into a new order. Insurrection or rebellion, by contrast, is “a rising of individuals... without regard to the arrangements that spring from it” (**Volume One, Selection 11**). In light of the defeats of the anarchists in the Russian and Spanish Revolutions, Herbert Read (1893–1968) sought to revive Stirner’s distinction, arguing that anarchists must avoid creating “the kind of machinery which, at the successful end of a revolution, would merely be taken over by the leaders of the revolution, who then assume the functions of government” (**Volume Two, Selection 1**). During the 1960s, many of the younger anarchists endorsed the notion of “spontaneous insurrection” (**Volume Two, Selection 51**). More recently, Hakim Bey has argued in favour of the creation of “temporary autonomous zones,” which can be seen as “an uprising which does not engage directly with the State, a guerilla operation which liberates an area (of land, of time, of imagination) and then dissolves itself to re-form elsewhere/elsewhen, *before* the State can crush it” (**Volume Three, Selection 11**).

Proudhon: Machinery and Worker Self-Management

In one passage in *The Ego and Its Own*, Stirner described individuals as mere cogs in the “*State machine*.” In Proudhon’s 1846 publication, *The System of Economic Contradictions*, he argued that the first and “most powerful of machines is the workshop” The workshop degrades “the worker by giving him a master.” The “concentration of forces in the workshop” and the introduction of machinery “engender at the same time overproduction and destitution,” rendering more and more workers redundant, such that in a capitalist economy it is continually necessary to “create new machines, open other markets, and consequently multiply services and displace other” workers. Industry and wealth, population and misery, “advance, so to speak, in procession, one always dragging the other after it” (**Volume One, Selection 9**).

This focus on and opposition to relationships of subordination in both the economic and political spheres sharply distinguished Proudhon and the anarchists from many of their socialist contemporaries. In his sarcastic attempt to demolish Proudhon, *The Poverty of Philosophy* (1847), Marx dismissed Proudhon’s critique of factory organization and machinery as a reactionary demand for a return to a pre-industrial utopia of skilled craft production. In the *Manifesto of the Communist Party* (1848), co-written with Friedrich Engels, Marx called for the centralization of “all instruments of production in the hands of the State... to increase the total of productive forces as rapidly as possible.” This would require the establishment of “industrial armies, especially for agriculture.”

Proudhon’s solution to this problem was neither to advocate a return to a pre-industrial craft economy nor the creation of industrial armies, “for it is with a machine as with a piece of artillery: the captain excepted, those whom it occupies are servants, slaves” (**Volume One, Selection 9**). While Proudhon argued that free credit should be made available so that everyone would have the opportunity to engage in whatever productive activity they chose, he recognized from the outset the advantages of combining one’s labour with the labour of others, creating a “collective force” that in existing society was being exploited by the capitalists who reaped the benefit of the resulting increase in productive power. “Two hundred grenadiers stood the obelisk of Luxor upon its base in a few hours,” Proudhon wrote in *What Is Property*, “do you suppose that one man could have accomplished the same task in two hundred days?” (**Volume One, Selection 8**).

Proudhon therefore advocated workers’ control or worker self-management of industry, later referred to in France as “autogestion,” an idea that became a major tenet of subsequent anarchist movements (**Guérin, Volume Two, Selection 49**). In Proudhon’s proposals, all positions in each enterprise would be elected by the workers themselves, who would approve all by-laws, each worker would have the right to fill any position, “unpleasant and disagreeable tasks” would be shared, and each worker would be given a “variety of work and knowledge” so as to avoid a stultifying division of labour. Everyone would “participate in the gains and in the losses” of the enterprise “in proportion to his services,” with pay being “proportional to the nature of the

position, the importance of the talents, and the extent of responsibility” (**Volume One, Selection 12**).

1848: Anarchism and Revolution in Europe

In early 1848, revolution broke out in Sicily, quickly spreading throughout the Italian peninsula. The February 1848 Revolution soon followed in France, with the king being overthrown and a provisional republican government proclaimed. There were revolutions in various parts of Germany and Eastern Europe (with Bakunin somehow managing to take a part in most of them until his arrest in Dresden in May 1849). Anarchist ideas began to gain some currency, particularly in France, in no small part due to Proudhon's own efforts.

The provisional government in France instituted universal male suffrage, which Proudhon referred to as "the counter-revolution" because the election of representatives, no matter how broad the electoral base, gives power to those representatives, not of the people, but of particular interests, legitimizing rule by those interests by making it appear that a government elected by universal suffrage represents the interests of the people. In fact, the Constituent Assembly elected in April 1848 was dominated by right-wing and bourgeois representatives. Rejection of and opposition to representative government and participation in parliamentary politics distinguished the anarchists from other socialist currents and helped lead to the split in the First International between Marx and his followers, who advocated the creation of national political parties to represent the interests of the working class, and the proto-anarchist anti-authoritarian federalists associated with Bakunin (**Volume One, Chapters 5 & 6**).

In *Confessions of a Revolutionary* (1849), Proudhon denounced the alliance between capital, religion and the state:

"*Capital*, which in the political field is analogous to *government*, in religion has *Catholicism* as its synonym. The economic idea of capitalism, the politics of government or of authority, and the theological idea of the Church are three identical ideas, linked in various ways. To attack one of them is equivalent to attacking all of them... What capital does to labour, and the State to liberty, the Church does to the spirit. This trinity of absolutism is as baneful in practice as it is in philosophy. The most effective means for oppressing the people would be simultaneously to enslave its body, its will and its reason." (Nettlau: 43–44)

In *The General Idea of the Revolution in the 19th Century*, written from prison while Proudhon was incarcerated for having denounced Napoleon III as the personification of reaction, Proudhon wrote that the "fundamental, decisive idea" of the Revolution is this: "NO MORE AUTHORITY, neither in the Church, nor in the State, nor in land, nor in money" (**Volume One, Selection 12**). He described the law as "spider webs for the rich and powerful, steel chains for the weak and poor, fishing nets in the hands of the government," advocating in their place a "*system of contracts*" based on the notion of equivalent exchange (**Volume One, Selection 12**). While subsequent anarchists were, for the most part, to reject Proudhon's notion of equivalent exchange, they concurred with Proudhon that social relationships should be based on free agreements between individuals directly and between the various voluntary associations to which they may belong (Graham, 1989).

In Spain, anarchists referred to these agreements as “pacts” (*pactos*). In 1854, Francisco Pi y Margall (1824–1901), who introduced Proudhon’s ideas to a Spanish audience, argued that between “two sovereign entities there is room only for pacts. Authority and sovereignty are contradictions. Society based on *authority* ought, therefore, to give way to society based upon *contract*” (**Volume One, Selection 15**).

Not only in Spain, but throughout the nascent international anarchist movements, anarchists advocated contract, conceived as free agreement, as the means by which people would voluntarily federate into broader trade union, communal, regional and international organizations with no central authority above them, with each person and federated group being free to disassociate or secede from any federalist organization (Graham, 1989). They agreed with the argument put forward by Proudhon in his influential book, *On the Political Capacity of the Working Classes* (1865), that without the right of secession, federalism would be “merely an illusion, empty boasting, a lie” (**Volume One, Selection 18**).

In the aftermath of the 1848 French Revolution, Proudhon was not alone in advocating anarchy as a positive ideal. In 1850, the young journalist, Anselme Bellegarrigue, briefly published a newspaper, *L’Anarchie*, in which he argued that “anarchy is order, whereas government is civil war” (**Volume One, Selection 13**), echoing Proudhon’s comment in *What Is Property* that society “finds its highest perfection in the union of order with anarchy” (**Volume One, Selection 8**).

The Italian revolutionary, Carlo Pisacane (1818–1857), demanded the abolition of all hierarchy and authority, to be replaced by a form of socialism similar to Proudhon’s mutualism, based on voluntary contract and “free association”. Anticipating the doctrine of “propaganda by the deed,” Pisacane argued that the most effective propaganda is revolutionary action, for ideas “spring from deeds and not the other way around” (**Volume One, Selection 16**).

Joseph Déjacque (1821–1864), the first person to use the word “libertarian” as a synonym for “anarchist,” conceived of anarchy as the “complete, boundless, utter freedom to do anything and everything that is in human nature” (**Volume One, Selection 14**). Exiled from France after the 1848 Revolution, he called for the abolition of religion, private property, the patriarchal nuclear family, all authority and privilege, and for the “liberation of woman, the emancipation of the child.”

Déjacque's Critique of Proudhon

Déjacque's anarchist critique was much broader than Proudhon's. Proudhon saw the patriarchal nuclear family as the basis of society, and argued that woman's place was in the home. He did not advocate the complete abolition of property, arguing instead for a fairer distribution of wealth based on individual contribution and equivalent exchange.

Déjacque took Proudhon to task on both points, arguing for the complete abolition of "property and authority in every guise" (**Volume One, Selection 17**). He rejected Proudhon's mutualism as a "system of contracts" for determining each person's "allotted measure" of things instead of everyone having access to whatever their "nature or temperament requires." Déjacque believed that everyone should be "free to consume and to produce as they see fit," advocating a form of anarchist communism twenty years before similar views were to be adopted by anarchists associated with the anti-authoritarian wing of the First International (**Volume One, Chapter 8**).

Rejecting Proudhon's views on women, Déjacque argued that "the issue of woman's emancipation" must be placed "on the same footing as the issue of emancipation of the proletarian" (**Volume One, Selection 17**). He looked forward to "man and woman striding with the same step and heart... towards their natural destiny, the anarchic community; with all despotism annihilated, all social inequalities banished."

Ernest Coeurderoy: Citizen of the World

Another French exile with anarchist sensibilities was Ernest Coeurderoy (1825–1862). In a passage from his *Days of Exile*, remarkably similar to comments made by Subcomandante Marcos in the 1990s, Coeurderoy identified himself with all of the oppressed, writing that:

“In every land there are folk who are kicked out and driven away, killed and burnt out without a single voice of compassion to speak up for them. They are the Jews.—I am a Jew.

Skinny, untamed, restless men, sprightlier than horses and as dusky as the bastards of Shem, roam through the Andalusian countryside... The doors of every home are barred to them, in hamlet and town alike. A widespread disapproval weighs upon their breed... Such men are known as Gitanos.—I am a Gitano...

In Paris one can see wayward boys, naked, who hide under the bridges along the canal in the mid-winter and dive into the murky waters in search of a *sou* tossed to them by a passing on-looker... Their trade consists in purloining scarves and pretending to ask for a light but swapping cigarettes. These are the Bohemians.—I am a Bohemian...

Everywhere, there are people banned from promenades, museums, cafes and theatres because a heartless wretchedness mocks their day wear. If they dare to show themselves in public, every eye turns to stare at them; and the police forbid them to go near fashionable locations. But, mightier than any police, their righteous pride in themselves takes exception to being singled out for widespread stigma.—I am one of that breed” (1854).

The First International and the Emergence of the Anarchist Movement

Bellegarrigue, Déjacque and Coeurderoy were dead or forgotten by the time the International Association of Workingmen (the First International) was founded in 1864 (**Volume One, Selection 19**). It was only after the emergence in Europe of self-identified anarchist movements in the 1870s that Pisacane's writings were rediscovered. Of the anarchists from the 1840s and 50s, only Proudhon and Pi y Margall continued to exercise some influence, but by then both identified themselves as federalists rather than anarchists (**Volume One, Selection 18**). Proudhon's followers in the First International supported his mutualist ideas, advocating free credit, small property holdings and equivalent exchange. They agreed with Proudhon that a woman's place was in the home and argued that only workingmen should be allowed into the First International, which meant that intellectuals, such as Karl Marx, should also be excluded. They shared Proudhon's critical view of strikes, regarding them as coercive and ineffective, but in practice provided financial and other support to striking workers.

Within the First International there were more radical elements that gave expression to a renewed sense of militancy among European workers. These Internationalists, such as Eugène Varlin (1839–1871) in France, were in favour of trade unions, seeing them as a means for organizing the workers to press their demands through collective direct action, such as strikes and boycotts. The ultimate aim was for the workers to take control of their workplaces, replacing the state and capitalism with local, regional, national and international federations of autonomous workers' organizations.

Opposing these "anti-authoritarian" Internationalists were not only the orthodox Proudhonists, but Karl Marx and his followers, as well as some Blanquists, who favoured centralized organization and the subordination of the trade unions to political parties that would coordinate opposition to capitalism and seek to achieve state power, either through participation in bourgeois politics, revolution or a combination of both. Disagreements over the International's internal form of organization and participation in politics would lead to the split in the International in 1872.

By 1868 the International had adopted a policy in favour of strikes and collective ownership of the means of production. However, collective ownership did not necessarily mean state ownership, as many Internationalists advocated workers' control of industry through the workers' own organizations and continued to support other aspects of Proudhon's mutualism, such as workers' mutual aid societies, cooperatives and credit unions. Varlin, for example, organized a cooperative restaurant with Nathalie Lemel (who later converted Louise Michel to anarchism). Some Geneva Internationalists proposed that half of the cooperatives' profits be paid into the workers' "resistance" funds, with the cooperatives also providing workers with financial aid and credit during strikes (Cutler, 1985: 213, fn. 69).

Bakunin: “We do not fear anarchy, we invoke it”

Bakunin had begun to articulate a revolutionary anarchist position in the mid-1860s, prior to his entry into the International in 1868. He advocated socialism and federalism based on “the most complete liberty for individuals as well as associations,” rejecting both bourgeois republicanism and state socialism (**Volume One, Selection 20**). He rejected any “call for the establishment of a ruling authority of any nature whatsoever,” denouncing those revolutionaries who “dream of creating new revolutionary states, as fully centralized and even more despotic than the states we now have” (**Volume One, Selections 20 & 21**).

“We do not fear anarchy,” declared Bakunin, “we invoke it. For we are convinced that anarchy, meaning the unrestricted manifestation of the liberated life of the people, must spring from liberty, equality, the new social order, and the force of the revolution itself against the reaction.” The new social order will be created “from the bottom up, from the circumference to the center... not from the top down or from the center to the circumference in the manner of all authority” (**Volume One, Selection 21**).

Bakunin opposed any attempts to justify the sacrifice of human lives in the name of some ideal or “abstraction,” including patriotism, the state, God or even science. Someone who is “always ready to sacrifice his own liberty... will willingly sacrifice the liberty of others” (**Volume One, Selection 20**). The revolutionary socialist, “on the contrary, insists upon his positive rights to life and to all its intellectual, moral, and physical joys.” In addition to rejecting any notions of individual self-sacrifice, Bakunin argued against revolutionary terrorism as counter-revolutionary. To “make a successful revolution, it is necessary to attack conditions and material goods, to destroy property and the State. It will then become unnecessary to destroy men and be condemned to suffer the sure and inevitable reaction which no massacre had ever failed and ever will fail to produce in every society” (**Volume One, Selection 21**).

Bakunin argued that the means adopted by revolutionaries should be consistent with their ends. Accordingly, the International should itself be organized “from the bottom up... in accordance with the natural diversity of [the workers’] occupations and circumstances.” The workers’ organizations would “bear in themselves the living seeds of the new society which is to replace the old world. They are creating not only the ideas, but also the facts of the future itself.” Consequently, he rejected the view that the majority of the workers, even within the International itself, should accept the “*fraternal command*” of those who claimed to know what is best for them, as this would divide the International “into two groups—one comprising the vast majority... whose only knowledge will be blind faith in the theoretical and practical wisdom of their commanders,” and a minority of “skilled manipulators” in control of the organization (**Volume One, Selection 25**).

Bakunin’s anarchist critique went well beyond attacking property, religion and the state. In addition to arguing against hierarchical and authoritarian organization within the revolutionary

movement itself, Bakunin sought to free women from their domestic burdens, with society taking collective responsibility for raising and educating children, enabling women to marry and divorce as they please. Bakunin rejected patriarchy in general, denouncing the “despotism of the husband, of the father, of the eldest brother over the family,” which turns the family “into a school of violence and triumphant bestiality, of cowardice and the daily perversions of the family home” (**Volume One, Selection 67**).

With respect to education, Bakunin argued that “one who knows more will naturally rule over the one who knows less.” After the revolution, unless differences in education and upbringing are eliminated, “the human world would find itself in its present state, divided anew into a large number of slaves and a small number of rulers” (**Volume One, Selection 64**). Bakunin looked forward to the day when “the masses, ceasing to be flocks led and shorn by privileged priests,” whether secular or religious, “may take into their own hands the direction of their destinies” (**Volume One, Selection 24**).

Bakunin argued against the rule of the more learned, the *savants*, the intellectuals and the scientists, whether within the International or in society at large. His targets here were the followers of Auguste Comte (1798–1857) and Karl Marx, with their pretensions to “scientific government” and “scientific socialism.” To confide “the government of society” to any scientific body, political party or group would result in the “eternal perpetuation” of that group’s power “by rendering the society confided to its care ever more stupid and consequently in need of its government and direction” (**Volume One, Selection 24**). Bakunin was perhaps the first to develop this critique of the role of intellectuals, the “new class,” and their rise to power, either by taking over leadership of the revolutionary workers’ movement or through control of the state bureaucracy, for the “State has always been the patrimony of some privileged class: the priesthood, the nobility, the bourgeoisie, and finally, after every other class has been exhausted, the bureaucratic class, when the State falls or rises... into the condition of a machine” (**Volume One, Selection 22**).

Noam Chomsky has described Bakunin’s analyses and predictions in this regard as being perhaps “among the most remarkable within the social sciences” (**Volume Two, Selection 68**). Subsequent anarchists adopted Bakunin’s critique (**Berti, Volume Two, Selection 67**) and his suggestion that the inequalities that arise from differences in knowledge can be prevented by “integral education,” which breaks down the barriers between practical and scientific education, and by the elimination of any distinction between manual and “intellectual” or “brain” work (**Volume One, Selection 64**). In his highly influential book, *Fields, Factories and Workshops* (1898), Peter Kropotkin set forth practical alternatives to the present “division of society into brain workers and manual workers,” with all its “pernicious” distinctions, advocating, much like Fourier had before him, a daily combination of manual and intellectual work, human-scale technology and the integration of the fields, factories and workshops in a decentralized system of production, providing for “the happiness that can be found in the full and varied exercise of the different capacities of the human being” (**Volume One, Selection 34**).

Bakunin was instrumental in spreading anarchist ideas among revolutionary and working class movements in Italy, Spain, Switzerland and Russia and within the International itself. According to Kropotkin, it was Bakunin more than anyone else who “established in a series of powerful pamphlets and letters the leading principles of modern anarchism” (1912).

The Franco-Prussian War and the Paris Commune

The Franco-Prussian War and the Paris Commune of 1870–1871 had a significant impact on emerging anarchist movements. Bakunin argued that the War should be turned into a mass uprising by the French workers and peasants against their domestic and foreign masters. To bring the peasants over to the side of the social revolution, Bakunin urged his fellow revolutionaries to incite the peasantry “to destroy, by direct action, every political, judicial, civil and military institution,” to “throw out those landlords who live by the labour of others” and to seize the land. He rejected any notion of revolutionary dictatorship, warning that any attempt “to impose communism or collectivism on the peasants... would spark an armed rebellion” that would only strengthen counter-revolutionary tendencies (**Volume One, Selection 28**).

Although it was Proudhon who had first proposed an alliance between the workers and peasants, it was Bakunin who saw the peasantry as a potentially revolutionary force. Bakunin and subsequent anarchists did not believe that a social revolution was only possible in advanced capitalist societies with a large industrial proletariat, as Marxists claimed, but rather looked to the broad masses of the exploited and downtrodden to overthrow their oppressors. Consequently, anarchists supported the efforts of indigenous peoples to liberate themselves from colonial domination and the local elites which benefitted from colonialism at their expense, particularly in Latin America with its feudalist latifundia system which concentrated ownership of the land in the hands of a few (**Volume One, Selections 71, 76 & 91**). In Russia, Italy, Spain and Mexico, anarchists sought to incite the peasants to rebellion with the battle cry of “Land and Liberty” (**Volume One, Selections 71, 73, 85, 86, & 124**), while anarchists in China, Japan and Korea sought the liberation of the peasant masses from their feudal overlords (**Volume One, Selections 97, 99, 101, 104 & 105**).

Bakunin argued that the best way to incite the masses to revolt was “not with words *but with deeds, for this is the most potent, and the most irresistible form of propaganda*” (**Volume One, Selection 28**). In Mexico, the anarchist Julio Chavez Lopez led a peasant uprising in 1868–1869, in which the insurgents would occupy a village or town, burn the land titles and redistribute the land among the peasants (Hart: 39). In September 1870, Bakunin participated in a short-lived attempt to create a revolutionary Commune in Lyon, proclaiming the abolition of mortgages and the judicial system (Leier: 258). He made a similar attempt with his anarchist comrades in Bologna in 1874.

In 1877, Bakunin’s associates, Carlo Cafiero (1846–1892), Errico Malatesta (1853–1932) and a small group of anarchists tried to provoke a peasant uprising in Benevento, Italy, by burning the local land titles, giving the villagers back their tax moneys and handing out whatever weapons they could find. Paul Brousse (1844–1912) described this as “propaganda by the deed,” by which he did not mean individual acts of terrorism but putting anarchist ideas into action by seizing a commune, placing “the instruments of production... in the hands of the workers,” and instituting

anarchist communism (**Volume One, Selection 43**).

The inspiration for this form of propaganda by the deed was the Paris Commune of 1871, when the people of Paris proclaimed the revolutionary Commune, throwing out their national government. Varlin and other Internationalists took an active part in the Commune. After its bloody suppression by the Versailles government, during which Varlin was killed, several Communards were to adopt an explicitly anarchist position, including Elisée Reclus and Louise Michel.

The anti-authoritarian sections of the First International supported the Commune and provided refuge for exiled Communards. Bakunin commended the Communards for believing that the social revolution “could neither be made nor brought to its full development except by the spontaneous and continued action of the masses” (**Volume One, Selection 29**). James Guillaume thought that the Commune represented the revolutionary federalist negation of the nation State that “the great socialist Proudhon” had been advocating for years. By 1873, the Jura Federation of the International was describing the Commune as the first practical realization of the anarchist program of the proletariat. However, as David Stafford points out, the “massacre of the Communards and the savage measures which followed it (it has been estimated that 30,000 people were killed or executed by the Versailles forces)” helped turn anarchists further away from Proudhon’s pacifist mutualism, which was seen as completely unable to deal with counter-revolutionary violence (Stafford: 20).

Louise Michel (1830–1905) had fought on the barricades when the French government sent in its troops to put down the Commune. The Union of Women for the Defence of Paris and the Care of the Wounded issued a manifesto calling for “the annihilation of all existing social and legal relations, the suppression of all special privileges, the end of all exploitation, the substitution of the reign of work for the reign of capital” (**Volume One, Selection 30**). At Michel’s trial after the suppression of the Commune, she declared that she belonged “completely to the Social Revolution,” vowing that if her life were spared by the military tribunal, she would “not stop crying for vengeance,” daring the tribunal, if they were not cowards, to kill her (**Volume One, Selection 30**).

Anarchists drew a number of lessons from the Commune. Kropotkin argued that the only way to have consolidated the Commune was “by means of the social revolution” (**Volume One, Selection 31**), with “expropriation” being its “guiding word.” The “coming revolution,” Kropotkin wrote, would “fail in its historic mission” without “the complete expropriation of all those who have the means of exploiting human beings; [and] the return to the community... of everything that in the hands of anyone can be used to exploit others” (**Volume One, Selection 45**).

With respect to the internal organization of the Commune, Kropotkin noted that there “is no more reason for a government inside a commune than for a government above the commune.” Instead of giving themselves a “revolutionary” government, isolating the revolutionaries from the people and paralyzing popular initiative, the task is to abolish “property, government, and the state,” so that the people can “themselves take possession of all social wealth so as to put it in common,” and “form themselves freely according to the necessities dictated to them by life itself” (**Volume One, Selection 31**).

The Split in the First International

Following the suppression of the Commune, the conflict in the International between the anti-authoritarians and the supporters of top down political organization, such as Marx and his followers, came to a head. In response to Marx's attempt to consolidate power in the International's General Council, and to make the conquest of political power by the working class a mandatory policy of the International, the Swiss Jura Federation denounced the fictitious unity the Council sought to create through "centralization and dictatorship," arguing that the "International, as the embryo of the human society of the future, is required in the here and now to faithfully mirror our principles of freedom and federation" (**Volume One, Selection 26**).

After Bakunin and Guillaume were expelled, largely at Marx's instigation, from the International on trumped up charges at the 1872 Hague Congress, the anti-authoritarian sections of the International held their own congress at St. Imier in Switzerland. The Congress declared "the destruction of all political power," rather than its conquest, as "the first duty of the proletariat," whose "aspirations... can have no purpose other than the establishment of an absolutely free economic organization and federation, founded upon the labour and equality of all" (**Volume One, Selection 27**).

The St. Imier Congress extolled the benefits of militant trade union organization, for "it integrates the proletariat into a community of interests, trains it in collective living and prepares it for the supreme struggle." The Congress embraced strike action "as a precious weapon in the struggle," because it exposes "the antagonism between labour and capital" and prepares "the proletariat for the great and final revolutionary contest" (**Volume One, Selection 27**). Whether the final revolutionary contest would be an insurrection, a general strike, or a combination of the two remained open to debate. At the time, many anarchists favoured insurrection, particularly those associated with the Italian Federation, which attempted insurrections in Bologna in 1874 and Benevento in 1877.

The proto-syndicalist elements in the anti-authoritarian wing of the International, exemplified by Guillaume, emphasized the need for organized working class resistance to the State and capital. This approach was particularly prominent in Spain and various parts of Latin America, where anarchists were involved in creating some of the first trade unions and workers' federations.

In Spain this doctrine became known as anarchist "collectivism," which the Spanish veteran of the First International, José Llunas Pujols (1850–1905), defined as "*a society organized on the basis of collective ownership, economic federation and the complete emancipation of the human being*" (**Volume One, Selection 36**). The "unit of organization would... be the trades section in each locality," with administrative tasks performed by delegates who would be replaced if they failed to adhere to the mandates given to them by their respective sections (**Volume One, Selection 36**). This form of working class direct democracy, similar to the "Worker Democracy" advocated by Proudhon in *On the Political Capacity of the Working Classes* (**Volume One, Selection 18**), was later taken up by the anarcho-syndicalists (**Volume One, Chapter 12**).

Following the defeat of the Paris Commune, the International was outlawed in much of Europe, making it extremely difficult for anarchists to maintain or create revolutionary working class organizations. Although the anti-authoritarian International outlasted the Marxist wing by several years, it eventually split between the anarchist communists, who favoured insurrectionary methods, the proto-syndicalists who favoured federations of revolutionary unions, and more moderate federalists who eventually embraced state socialism, such as César de Paepe from Belgium.

Anarchist Communism

It was from among the debates within the anti-authoritarian International that the doctrine of anarchist communism emerged in the 1870s. François Dumartheray published a pamphlet in February 1876 advocating anarchist communism, and Elisée Reclus spoke in favour of it at the March 1876 Lausanne Congress of the anti-authoritarian International. By the fall of 1876, the Italian Federation considered “the collective ownership of the products of labour to be the necessary complement of the [anarchist] collectivist” program of common ownership of the means of production (Nettlau: 139). Anarchist communism was debated at the September 1877 Verviers Congress of the anti-authoritarian International, with Paul Brousse and the Italian anarchist, Andrea Costa, arguing in favour, and the Spanish anarchists, Tomás González Morago and José García Viñas, defending the collectivist view, shared by Proudhon and Bakunin, that each person should be entitled to the full product of his or her labour.

At the October 1880 Congress of the Jura Federation, the delegates adopted an anarchist communist position, largely as the result of Cafiero’s speech, “Anarchy and Communism” (**Volume One, Selection 32**). Cafiero defined the communist principle as “*from each and to each according to his will*,” with everyone having the right to take what they will “without demanding from individuals more work than they would like to give.” With production being geared towards satisfying people’s wants and needs, instead of the financial demands of the military, the state and the wealthy few, there will be no “need to ask for more work than each wants to give, because there will be enough products for the morrow.”

Cafiero argued against the collectivist position on the basis that “individual distribution of products would re-establish not only inequality between men, but also inequality between different kinds of work,” with the less fortunate being relegated the “*dirty work*,” instead of it being “vocation and personal taste which would decide a man to devote himself to one form of activity rather than another.” Furthermore, with “the ever-increasing tendency of modern labour to make use of the labour of previous generations” embodied in the existing economic infrastructure, “how could we determine what is the share of the product of one and the share of the product of another? It is absolutely impossible.” With respect to goods which are not sufficiently abundant to permit everyone to take what they will, Cafiero suggested that such goods should be distributed “not according to *merit* but according to *need*,” much as they are in present-day families, with those in greater need, such as children and the elderly, being given the larger portions during periods of scarcity (**Volume One, Selection 32**).

Kropotkin further developed the theory of anarchist communism in a series of pamphlets and books, the best know and most influential being *The Conquest of Bread* (**Volume One, Selection 33**), and *Fields, Factories and Workshops* (**Volume One, Selection 34**). The *Conquest of Bread* helped persuade many anarchists, including former collectivists in Spain, anarcho-syndicalists (**Volume One, Selections 58, 84, 95 & 114**), and anarchists in Japan, China and Korea (**Volume One, Selections 99, 106 & 108**), to adopt an anarchist communist position, sometimes referred to, particularly in Spain, as “libertarian communism” (**Volume One, Selection 124**).

In *Fields, Factories and Workshops*, Kropotkin set forth his vision of a decentralized anarchist communist society “of integrated, combined labour... where each worker works both in the field and in the workshop,” and each region “produces and itself consumes most of its own agricultural and manufactured produce.” At “the gates of your fields and gardens,” there will be a “countless variety of workshops and factories... required to satisfy the infinite diversity of tastes... in which human life is of more account than machinery and the making of extra profits... into which men, women and children will not be driven by hunger, but will be attracted by the desire of finding an activity suited to their tastes” (**Volume One, Selection 34**). This remarkably advanced conception of an ecologically sustainable society inspired many subsequent anarchists, including Gustav Landauer (1870–1919) in Germany (**Volume One, Selection 111**), and through him the kibbutz movement in Palestine (**Buber, Volume Two, Selection 16**, and Horrox, 2009), the anarchist communists in China (**Volume One, Selection 99**), the “pure” anarchists of Japan (**Volume One, Selection 106**), and the anarchist advocates of libertarian communism in Spain (**Volume One, Selection 124**).

Paul and Percival Goodman updated Kropotkin’s ideas in *Communitas* (1947), proposing not only the integration of the fields, factories and workshops, but also the home and the workplace, providing for decentralized, human-scale production designed “to give the most well-rounded employment to each person, in a diversified environment,” based on “small units with relative self-sufficiency, so that each community can enter into a larger whole with solidarity and independence of viewpoint” (**Volume Two, Selection 17**). In the 1960s, Murray Bookchin (1921–2006) argued that “the anarchist concepts of a balanced community, a face-to-face democracy, a humanistic technology, and a decentralized society... are not only desirable, they are also necessary” to avoid ecological collapse and to support a libertarian society (**Volume Two, Selection 48**), a point made earlier by Ethel Mannin (**Volume Two, Selection 14**). Kropotkin continues to influence and inspire “green” anarchists, such as Graham Purchase, who advocates an anarchist form of bioregionalism (**Volume Three, Selection 28**), and Peter Marshall, with his “liberation ecology” (**Volume Three, Selection 30**).

There is another aspect of Kropotkin’s conception of anarchist communism that had far-reaching implications, and this is his vision of a free society which “seeks the most complete development of individuality combined with the highest development of voluntary association in all its aspects.” These “ever changing, ever modified associations” will “constantly assume new forms which answer best to the multiple aspirations of all” (**Volume One, Selection 41**). Some Italian anarchist communists, such as Luigi Galleani (1861–1931), argued for an even more fluid concept of voluntary association, opposing any attempts to create permanent organizations, whether an anarchist federation or a revolutionary trade union, arguing that any formal organization inevitably requires its members to “submit for the sake of discipline” and unity to “provisions, decisions, [and] measures... even though they may be contrary to their opinion and their interest” (**Volume One, Selection 35**).

As Davide Turcato points out (2009), the debate between “anti-organizationalists,” such as Galleani, and the “organizationalists,” such as Malatesta, “was a debate of great sophistication,” which developed many ideas which were to “become common currency in the sociological literature, particularly through the work of Robert Michels,” who recognized that “anarchists were the first to insist upon the hierarchical and oligarchic consequences of party organization.”

Most anarchist communists, including Kropotkin and Malatesta, believed that nonhierarchical organization is possible and desirable, although one must always be on guard against oli-

garchic and bureaucratic tendencies. In our day, Colin Ward (1924–2010), drawing explicitly on Kropotkin’s theory of voluntary association, has endeavoured to show that anarchist ideas regarding “autonomous groups, workers’ control, [and] the federal principle, add up to a coherent theory of social organization which is a valid and realistic alternative to the authoritarian, hierarchical institutional philosophy which we see in application all around us” (**Volume Two, Selection 63**).

Means and Ends

There were ongoing debates among anarchists regarding methods and tactics. Cafiero agreed with the late Carlo Pisacane that “ideals spring from deeds, and not the other way around” (**Volume One, Selections 16 & 44**). He argued that anarchists should seize every opportunity to incite “the rabble and the poor” to violent revolution, “by word, by writing, by dagger, by gun, by dynamite, sometimes even by the ballot when it is a case of voting for an ineligible candidate” (**Volume One, Selection 44**).

Kropotkin argued that by exemplary actions “which compel general attention, the new idea seeps into people’s minds and wins converts. One such act may, in a few days, make more propaganda than thousands of pamphlets” (1880).

Jean Grave (1854–1939) explained that through propaganda by the deed, the anarchist “preaches by example.” Consequently, contrary to Cafiero, “the means employed must always be adapted to the end, under pain of producing the exact contrary of one’s expectations”. For Grave, the “surest means of making Anarchy triumph is to act like an Anarchist” (**Volume One, Selection 46**). Some anarchists agreed with Cafiero that any method that brought anarchy closer was acceptable, including bombings and assassinations. At the 1881 International Anarchist Congress in London, the delegates declared themselves in favour of “illegality” as “the only way leading to revolution” (Cahm: 157–158), echoing Cafiero’s statement from the previous year that “everything is right for us which is not legal” (**Volume One, Selection 44**).

After years of state persecution, a small minority of self-proclaimed anarchists adopted terrorist tactics in the 1890s. Anarchist groups had been suppressed in Spain, Germany and Italy in the 1870s, particularly after some failed assassination attempts on the Kaiser in Germany, and the Kings of Italy and Spain in the late 1870s, even before Russian revolutionaries assassinated Czar Alexander II in 1881. Although none of the would be assassins were anarchists, the authorities and capitalist press blamed the anarchists and their doctrine of propaganda by the deed for these events, with the Times of London describing anarchism in 1879 as having “revolution for its starting point, murder for its means, and anarchy for its ideals” (Stafford: 131).

Those anarchists in France who had survived the Paris Commune were imprisoned, transported to penal colonies, or exiled. During the 1870s and 1880s, anarchists were prosecuted for belonging to the First International. In 1883, several anarchists in France, including Kropotkin, were imprisoned on the basis of their alleged membership, despite the fact that the anti-authoritarian International had ceased to exist by 1881. At their trial they declared: “Scoundrels that we are, we claim bread for all, knowledge for all, work for all, independence and justice for all” (Manifesto of the Anarchists, Lyon 1883).

Perhaps the most notorious persecution of the anarchists around this time was the trial and execution of the four “Haymarket Martyrs” in Chicago in 1887 (a fifth, Louis Lingg, cheated the executioner by committing suicide). They were convicted and condemned to death on trumped up charges that they were responsible for throwing a bomb at a demonstration in the Chicago Haymarket area in 1886.

When Emile Henry (1872–1894) threw a bomb into a Parisian café in 1894, describing his act as “propaganda by the deed,” he regarded it as an act of vengeance for the thousands of workers massacred by the bourgeoisie, such as the Communards, and the anarchists who had been executed by the authorities in Germany, France, Spain and the United States. He meant to show to the bourgeoisie “that those who have suffered are tired at last of their suffering” and “will strike all the more brutally if you are brutal with them” (1894). He denounced those anarchists who eschewed individual acts of terrorism as cowards.

Malatesta, who was no pacifist, countered such views by describing as “ultra-authoritarians” those anarchists who try “to justify and exalt every brutal deed” by arguing that the bourgeoisie are just “as bad or worse.” By doing so, these self-described anarchists had entered “on a path which is the most absolute negation of all anarchist ideas and sentiments.” Although they had “entered the movement inspired with those feelings of love and respect for the liberty of others which distinguish the true Anarchist,” as a result of “a sort of moral intoxication produced by the violent struggle” they ended up extolling actions “worthy of the greatest tyrants.” He warned that “the danger of being corrupted by the use of violence, and of despising the people, and becoming cruel as well as fanatical prosecutors, exists for all” (**Volume One, Selection 48**).

In the 1890s, the French state brought in draconian laws banning anarchist activities and publications. Bernard Lazare (1865–1903), the writer and journalist then active in the French anarchist movement, denounced the hypocrisy of the defenders of the status quo who, as the paid apologists for the police, rationalized the far greater violence of the state. He defiantly proclaimed that no “law can halt free thought, no penalty can stop us from uttering the truth... and the Idea, gagged, bound and beaten, will emerge all the more lively, splendid and mighty” (**Volume One, Selection 62**).

Malatesta took a more sober approach, recognizing that “past history contains examples of persecutions which stopped and destroyed a movement as well as of others which brought about a revolution.” He criticized those “comrades who expect the triumph of our ideas from the multiplication of acts of individual violence,” arguing that “bourgeois society cannot be overthrown” by bombs and knife blows because it is based “on an enormous mass of private interests and prejudices... sustained... by the inertia of the masses and their habits of submission.” While he argued that anarchists should ignore and defy anti-anarchist laws and measures where able to do so, he felt that anarchists had isolated themselves from the people. He called on anarchists to “live among the people and to win them over... by actively taking part in their struggles and sufferings,” for the anarchist social revolution can only succeed when the people are “ready to fight and... to take the conduct of their affairs into their own hands” (**Volume One, Selection 53**).

Anarchism and the Workers' Struggles

The Haymarket Martyrs were part of the so-called “Black International,” the International Working People’s Association. The IWPA drew its inspiration from the anti-authoritarian International, and adopted a social revolutionary anarchist program at its founding Congress in Pittsburgh in 1883, openly advocating armed insurrection and the revolutionary expropriation of the capitalists by the workers themselves (**Volume One, Selection 55**). Following the example of the anti-authoritarian International of the 1870s, the IWPA sought to create revolutionary trade unions that would press for the immediate demands of the workers, for example the 8 hour day, while preparing for the social revolution. Around the same time, similar ideas were being propounded by the Workers’ Federation of the Spanish Region (**Volume One, Selection 36**), and by anarchists involved in working class movements in Latin America.

But by 1894 in Europe, when Malatesta again urged anarchists to go to the people, many agreed with him that after “twenty years of propaganda and struggle... we are today nearly strangers to the great popular commotions which agitate Europe and America” (**Volume One, Selection 53**). One of those anarchists was Fernand Pelloutier (1867–1901). Sensing growing disillusionment among the workers with the electoral tactics of the socialist parties, some anarchists had again become involved in the trade union movement. Pelloutier argued that through participation in the trade unions, anarchists “taught the masses the true meaning of anarchism, a doctrine” which can readily “manage without the individual dynamiter” (**Volume One, Selection 56**). It was from this renewed involvement in the workers’ struggles that anarcho-syndicalism was born (**Volume One, Chapter 12**).

Pelloutier argued, as Bakunin had before him (**Volume One, Selection 25**), that revolutionary trade union organizations, unlike the state, are based on voluntary membership and therefore operate largely on the basis of free agreement. Any trade union “officials” are subject to “permanent revocability,” and play a coordinating rather than a “directorial” role. Through their own autonomous organizations, the workers will come “to understand that they should regulate their affairs for themselves,” and will be able to prevent the reconstitution of state power after the revolution by taking control of “the instruments of production,” seeing “to the operation of the economy through the free grouping,” rendering “any political institution superfluous,” with the workers having already become accustomed “to shrug off tutelage” through their participation in the revolutionary trade union, or “syndicalist,” movement (**Volume One, Selection 56**).

Also noteworthy in Pelloutier’s call for renewed anarchist involvement in the workers’ movement was his endorsement of anarchist communism as the ultimate goal of the revolutionary syndicalist movement. However, in France, after Pelloutier’s death, the revolutionary syndicalist organization, the Confédération Générale du Travail (CGT), adopted a policy of nonaffiliation with any party or doctrine, including anarchism. CGT militants, such as Pierre Monatte, claimed that within the CGT all doctrines enjoyed “equal tolerance” (**Volume One, Selection 60**). The CGT focused on the means of revolutionary action, such as direct action and the general strike, instead of arguing over ideology.

This was in contrast to anarcho-syndicalist union federations, such as the Workers' Federations of the Argentine Region (FORA) and the Uruguayan Region (FORU), which, as with Pelloutier, recommended "the widest possible study of the economic-philosophical principles of anarchist communism" (**Volume One, Selection 58**). The anarcho-syndicalists sought to organize the workers into revolutionary trade unions through which they would abolish the state and capitalism by means of general strikes, factory occupations, expropriation and insurrection. For the most part, their ultimate goal was anarchist communism, the abolition of wage labour, private property and the state, and the creation of free federations of worker, consumer and communal associations, whether in Latin America (**Volume One, Selection 95**), Russia (**Volume One, Selection 84**), Japan (**Volume One, Selection 107**), Spain (**Volume One, Selection 124**), or elsewhere.

Anarcho-syndicalists were behind the reconstitution of the International Workers' Association (IWA/AIT) in 1922, with a membership of about two million workers from 15 countries in Europe and Latin America. At their founding Congress, they explicitly endorsed "libertarian communism" as their goal and rejected any "form of statism, even the so-called 'Dictatorship of the Proletariat,'" because dictatorship "will always be the creator of new monopolies and new privileges" (**Volume One, Selection 114**).

Anarchists who sought to work within revolutionary working class organizations or popular movements adopted different approaches regarding the proper relationship between their anarchist ideals and these broader based social movements. Some, such as Amadée Dunois (1878–1945), argued that anarchists needed their own organizations to coordinate their activities, to support their work within the trade unions and to spread their ideas, infusing the workers' organizations "with the anarchist spirit" (Dunois, 1907). This model of dual organization was similar to what Bakunin had advocated during the First International, when he urged his comrades in his revolutionary brotherhood, the Alliance of Social Revolutionaries, which adhered to Bakunin's anarchist program, to join the International in order to steer it in an anarchist direction.

Antonio Pellicer Paraire (1851–1916), a veteran of the anarchist Workers' Federation of the Spanish Region (**Volume One, Selection 36**), acknowledged in an article from 1900 that, given the existing state of the workers' movement, "parallel or dual organization has to be accepted," with the anarchists maintaining their own revolutionary groups, but he argued that the primary focus must be on creating libertarian workers' federations in which each worker is an equal and active participant, so as to prevent the development of a trade union bureaucracy and a de facto executive assuming control of the organization. Each organization must in turn retain "their autonomy and independence, free of meddling by other groups and with no one having methods, systems, theories, schools of thought, beliefs, or any faith shoved down his throat" (**Volume One, Selection 57**). Only through the self-activity of the masses can an anarchist society hope to be achieved.

In his posthumously published work, *The Anarchist Conception of Syndicalism* (1920), Neno Vasco (1878–1920), who was active in the Brazilian and Portuguese anarchist movements, warned of the dangers of self-proclaimed anarchist groups, "populated more by rebels than by anarchists," seizing the initiative and forcing "emancipation" on the people by claiming "the right to act on its behalf," instead of prompting the people "to look to its own liberation," with "the persons concerned" taking matters "directly in hand." For example, the provision of suitable housing "should be left to the tenants themselves," a point later emphasized by Giancarlo de Carlo (**Volume Two,**

Selection 18) and Colin Ward (1983), and “all the other production, transport and distribution services... should be entrusted to the workers working in each sector.”

Libertarian Education

Anarchists did not limit their involvement in popular struggles to the workers' movement. Anarchists were also involved in various libertarian education movements that sought to bring to the masses the "integral education" of which Bakunin spoke, in order to ensure "that in the future no *class* can rule over the working masses, exploiting them, superior to them because it knows more" (**Volume One, Selection 64**).

In Europe, North America, Latin America, China and Japan, Francisco Ferrer (1859–1909) inspired the "Modern School" movement which sought to liberate children from the authoritarian strictures of religious and state controlled schools by creating schools outside of the existing education system in which children would be free to pursue their individual inclinations and interests. Ferrer argued that, in contrast, religious and state schools imprison "children physically, intellectually, and morally, in order to direct the development of their faculties in the paths desired" by the authorities, making children "accustomed to obey, to believe, to think according to the social dogmas which govern us," and education "but a means of domination in the hands of the governing powers" (**Volume One, Selection 65**).

Ferrer had himself been influenced by earlier experiments in libertarian education in England and France by anarchists like Louise Michel and Paul Robin (1837–1912). His execution by Spanish authorities in 1909, rather than putting an end to the Modern School movement, gave it renewed inspiration.

In France, Sébastien Faure (1858–1942) founded the "la Ruche" (Beehive) free school in 1904. La Ruche was noteworthy for providing boys and girls with equal educational opportunities, sex education, and for its rejection of any form of punishment or constraint, all very radical approaches during an era when girls were either excluded or segregated, information regarding sex and contraception was censored, even for adults, and corporal punishment of students was routine. Faure, as with Godwin before him, rejected any system of punishments and rewards because "it makes no appeal" to the child's reasoning or conscience, producing "a slavish, cowardly, sheepish breed... capable of cruelty and abjection" (**Volume One, Selection 66**)...

Herbert Read (1893–1968) later expanded on the role of modern education in creating a submissive populace, much as Ferrer and Faure had before him. Through the education system, "everything personal, everything which is the expression of individual perceptions and feelings, is either neglected, or subordinated to some conception of normality, of social convention, of correctness." Read therefore advocated libertarian education, emphasizing the creative process and "education through art," arguing that it "is only in so far as we liberate" children, "shoots not yet stunted or distorted by an environment of hatred and injustice, that we can expect to make any enduring change in society" (**Volume Two, Selection 36**).

Paul Goodman (1911–1972) described the school system as "compulsory mis-education," which perpetuated a society in which youth are "growing up absurd." His friend Ivan Illich (1926–2002) was later to advocate "deschooling society" as a way of combating the commodification of social life, where everything, and everybody, becomes a commodity to be consumed

(Volume Two, Selection 73). By the 1960s and 1970s, people were again experimenting in libertarian education (**Volume Two, Selection 46**), something which anarchists had been advocating since the time of William Godwin.

Women's Liberation

Louise Michel felt that women were “famished for learning” and could not understand why men would try to cripple women’s intelligence, “as if there were already too much intelligence in the world.” For Michel, discrimination against girls and women was the greatest barrier to “the equality of the sexes.” What women “want is knowledge and education and liberty.” She looked forward to the day when men and women “will no more argue about which sex is superior than races will argue about which race is foremost in the world” (**Volume One, Selection 68**).

Bakunin opposed the legal institution of marriage, arguing that the “union of a man and a woman must be free” (**Volume One, Selection 67**). Carmen Lareva, an early anarchist feminist in Argentina who wrote for *La Voz de la Mujer* in the 1890s, one of the first explicitly anarchist feminist papers written by and for women, decried how the anarchist advocacy of “free love” was distorted by opponents of anarchism into the claim that anarchists wanted to liberate women only to turn them “into concubines, sordid playthings for man’s unrestrained passions.” Lareva argued that it was existing society, with its inequality, sexual hypocrisy and exploitation, which drove women to prostitution and forced them into marriages in which the woman “is required to feign love of someone she simply detests” in exchange for food and housing (**Volume One, Selection 69**).

Emma Goldman (1869–1940) argued that the only difference between a married woman and a prostitute was “that the one has sold herself into chattel slavery during life, for a home or a title, and the other one sells herself for the length of time she desires.” She demanded “the independence of woman; her right to support herself; to live for herself; to love whomever she pleases, or as many as she pleases,” in the here and now, not after the revolution (**Volume One, Selection 70**). Real sexual liberation meant that women should have free access to contraception so that they could be sexually active while still being free to decide whether and when to have children. Both Goldman and the American anarchist, Ezra Heywood (1829–1893), were imprisoned by U.S. authorities for trying to make birth control information and devices available to women.

Anarchist Morality

“Official morality,” wrote Elisée Reclus in 1894, “consists in bowing humbly to one’s superiors and in proudly holding up one’s head before one’s subordinates” (**Volume One, Selection 38**). True morality can only exist between equals. “It is not only against the abstract trinity of law, religion, and authority” that anarchists declare war, according to Kropotkin, but the inequality that gives rise to “deceit, cunning, exploitation, depravity, vice... It is in the name of equality that we are determined to have no more prostituted, exploited, deceived and governed men and women.”

This sense of justice and solidarity, “which brings the individual to consider the rights of every other individual as equal to his own,” has been successively widened, from the clan, to the tribe, to the nation, to the whole of humankind, until it is transcended by a “higher conception of ‘no revenge for wrongs,’ and of freely giving more than one expects to receive from his neighbours” (**Volume One, Selection 54**). For Kropotkin, acting morally is not only natural, but a means of self-fulfillment.

What anarchists sought to achieve was a world in which everyone is free to develop his or her talents and abilities to their fullest. This is impossible as long as workers are required to engage in labour merely to eke out an existence, taking whatever jobs they can get, women must work at home and in the factory or office, subject to their husbands and fathers at home, to their bosses at work, and to conventional morality always, and children must be trained to accept their lot in life and to obey their “betters.”

It is for these reasons that anarchism, Kropotkin wrote, “refuses all hierarchical organization” (**Volume One, Selection 41**). As Charlotte Wilson (1854–1944), who helped found the English language anarchist newspaper, *Freedom*, with Kropotkin in 1886, explained, “all coercive organization” with its “machine-like regularity is fatal to the realization” of the anarchist ideal of self-fulfillment for all, not just the privileged few (**Volume One, Selection 37**).

Art and Anarchy

The English anarchist, Charlotte Wilson, argued that when “each worker will be entirely free to do as nature prompts... to throw his whole soul into the labour he has chosen, and make it the spontaneous expression of his intensest purpose and desire... labour becomes pleasure, and its produce a work of art” (**Volume One, Selection 37**). For artists in bourgeois society, Jean Grave observed that they must sell their works to survive, “a situation which leads those who would not die of hunger to compromise, to vulgar and mediocre art.” To “live their dream, realize their aspirations, they, too, must work” for the social revolution. Even when possible, it “is vain for them to entrench themselves behind the privileges of the ruling classes,” for “if there is debasement for him who is reduced to performing the vilest tasks to satisfy his hunger, the morality of those who condemn him to it is not superior to his own; if obedience degrades, command, far from exalting character, degrades it also” (**Volume One, Selection 63**).

Oscar Wilde (1854–1900), who for a time described himself as an anarchist, agreed with Grave, in *The Soul of Man Under Socialism*, that with the abolition of private property, all will be free “to choose the sphere of activity that is really congenial to them, and gives them pleasure.” However, Wilde did not look forward to the day when manual and intellectual labour would be combined, for some forms of manual labour are so degrading that they cannot be performed with dignity or joy: “Man is made for something better than disturbing dirt. All work of that kind should be done by machine.”

Wilde spoke in favour of anarchist socialism as providing the basis for true individualism and artistic freedom. He believed that the only form of government suitable to the artist “is no government at all. Authority over him and his art is ridiculous,” whether exercised by a government or by public opinion (**Volume One, Selection 61**). Wilson agreed that public opinion, “the rule of universal mediocrity,” is “a serious danger to individual freedom,” but in a free society “it can only be counteracted by broader moral culture” (**Volume One, Selection 37**). For Wilde, this meant that “Art should never try to be popular. The public should try to make itself artistic” (**Volume One, Selection 61**).

In turn of the century France, much of the artistic avant-garde allied themselves with anarchism, including such painters as Camille Pissarro, Paul Signac, Charles Maurin and Maximilien Luce, and writers like Paul Adam, Adolphe Retté, Octave Mirbeau and Bernard Lazare. Jean Grave would include their work in his anarchist papers, *La Révolte*, and later, *Les Temps Nouveaux*. When the French authorities again prosecuted anarchists simply for expressing their subversive ideas in the mid-1890s, Lazare wrote in *La Révolte*: “We had the audacity to believe that not everything was for the best in the best of all possible worlds, and we stated and state still that modern society is despicable, founded upon theft, dishonesty, hypocrisy and turpitude” (**Volume One, Selection 62**).

As can be seen, the anarchist critique of existing society was never limited to denouncing the state, capitalism and the church. It extended to the patriarchal family, the sexual exploitation and subjection of women, censorship, conformism, authoritarian education, and hierarchical and

coercive forms of organization in general, no matter where they might be found, whether in the school, at the workplace or within the revolutionary movement itself.

Science and Technology: Anarchist Perspectives

The anarchist critique of science and technology goes back at least to Proudhon, who denounced machinery which, “after having degraded the worker by giving him a master, completes his degeneracy by reducing him from the rank of artisan to that of common labourer” (**Volume One, Selection 9**). Carlo Pisacane argued that technological innovation under capitalism simply concentrates economic power and wealth “in a small number of hands,” while leaving the masses in poverty (**Volume One, Selection 16**).

Other anarchists have argued that once the people take control of technology, it can be redesigned to eliminate onerous toil, much like Oscar Wilde suggested, to make workplaces safer and to increase production for the benefit of all. Carlo Cafiero recognized that in capitalist economies, the worker has reason to oppose the machinery “which comes to drive him from the factory, to starve him, degrade him, torture him, crush him. Yet what a great interest he will have, on the contrary, in increasing their number when he will no longer be at the service of the machines and when... the machines will themselves be at his service, helping him and working for his benefit” (**Volume One, Selection 32**).

Gustav Landauer took a more critical position, arguing in 1911 that “the capitalist system, modern technology and state centralism go hand in hand... Technology, allied with capitalism, makes [the worker] a cog in the wheels of the machine.” Consequently, the technology developed under capitalism cannot provide the basis for a free society. Rather, workers must “step out of capitalism mentally and physically,” and begin creating alternative communities and technologies designed to meet their needs in conditions which they themselves find agreeable (**Volume One, Selection 79**). In the early 1960s, Paul Goodman (1911–1972) suggested some criteria “for the humane selection of technology: utility, efficiency, comprehensibility, repairability, ease and flexibility of use, amenity and modesty” (**Volume Two, Selection 70**), the use of which would result in something which Goodman’s friend, Ivan Illich (1926–2002), described as “convivial tools,” enabling “autonomous and creative intercourse among persons and... with their environment” (**Volume Two, Selection 73**).

Nineteenth century anarchists often extolled the virtues of modern science, particularly in contrast to religious belief, as part of their critique of the role of organized religion in supporting the status quo. In *What is Property*, Proudhon looked forward to the day when “the sovereignty of the will yields to the sovereignty of reason, and must at last be lost in scientific socialism” (**Volume One, Selection 8**). José Llunas Pujols wrote in 1882 that in an anarchist society, “the political State and theology would... be supplanted by Administration and Science” (**Volume One, Selection 36**), echoing Saint Simon’s comment that in an enlightened society, the government of man will be replaced by the “administration of things”. In the conclusion to his 1920 anarchist program, Malatesta summed up what anarchists want as “bread, freedom, love, and science for everybody” (**Volume One, Selection 112**).

However, this did not mean that anarchists were uncritical supporters of science. One of the most widely published and translated anarchist pamphlets in the late 19th and early 20th centuries was Bakunin's essay, *God and the State*, in which he discussed the limitations of scientific theory and research, and warned against the danger of entrusting our affairs to scientists and intellectuals. Bakunin argued that science "cannot go outside the sphere of abstractions," being "as incapable of grasping the individuality of a man as that of a rabbit." Because science cannot grasp or appreciate the existential reality of individual human beings, "it must never be permitted, nor must anyone be permitted in its name, to govern" individuals. Those claiming to govern in the name of science would yield "to the pernicious influence which privilege inevitably exercises upon men," fleecing "other men in the name of science, just as they have been fleeced hitherto by priests, politicians of all shades, and lawyers, in the name of God, of the State, of judicial Right" (**Volume One, Selection 24**).

Even Kropotkin, who argued in *Modern Science and Anarchism* (1912) that anarchism "is a conception of the Universe based on the mechanical [kinetic] interpretation of phenomena" that "recognizes no method of research except the scientific one," never suggested that scientists should have a privileged role in society, nor that scientific hypotheses should be regarded as akin to human laws that need to be enforced by some authority. He decried the introduction of "artificial modes of expression, borrowed from theology and arbitrary power, into [scientific] knowledge which is purely the result of observation" (**Volume One, Selection 52**), and argued that all theories and conclusions, including those of the anarchists, are subject to criticism and must be verified by experiment and observation.

Kropotkin no more endorsed "the government of science" than Bakunin did (**Volume One, Selection 24**). Instead, he looked forward to:

"A society in which all the mutual relations of its members are regulated, not by laws, not by authorities, whether self-imposed or elected, but by mutual agreement... and by a sum of social customs and habits—not petrified by law, routine, or superstition, but continually developing and continually readjusted, in accordance with the ever-growing requirements of a free life, stimulated by the progress of science, invention, and the steady growth of higher ideals" (*Modern Science and Anarchism*: 59).

Evolution and Revolution

The anarchist communist revolutionary Peter Kropotkin noted in *Modern Science and Anarchism* that among the scientific works that appeared in the mid-19th century, “there was none which exercised so deep an influence as *The Origins of Species*, by Charles Darwin.” What Darwin demonstrated, Kropotkin argued, was that “man... was the product of a slow physiological evolution; that he drew his origin from a species of animals which gave birth both to man and the now-living apes and monkeys; that the ‘immortal mind’ and the ‘moral sense’ of man had developed in the same way as the intelligence and the social instincts of a chimpanzee or an ant.”

While anarchists welcomed Darwin’s ideas regarding evolution because they undermined the authority of religion by discrediting notions of divine creation and design, they also had to contend with the apologists of a rapacious capitalism, the “Social Darwinists,” who used Darwin’s notion of “the struggle for existence” to attack egalitarianism and to argue against social reform in general. As Kropotkin put it, there was “no infamy in civilized society, or in the relations of the whites towards the so-called lower races, or of the strong towards the weak, which would not have found its excuse in this formula.”

To combat the ideas of the Social Darwinists, Kropotkin wrote a series of essays, later published as *Mutual Aid: A Factor of Evolution* (1902), in which he sought to demonstrate “the overwhelming importance which sociable habits play in Nature and in the progressive evolution of both the animal species and human beings.” It is from these practices of mutual aid, Kropotkin argued, that moral feelings are developed, leading him to conclude that “in the ethical progress of man, mutual support—not mutual struggle—has had the leading part” (**Volume One, Selection 54**). Kropotkin’s notion of mutual aid and his critique of Social Darwinism was very influential in anarchist circles, not only in Europe but also in Latin America and Asia.

Some opponents of revolutionary change argued that the notion of “progressive evolution” was inconsistent with the anarchist commitment to social revolution. As Elisée Reclus observed in 1891, the “word Evolution, synonymous with gradual and continuous development in morals and ideas, is brought forward in certain circles as though it were the antithesis of that fearful word, Revolution, which implies changes more or less sudden in their action... entailing some sort of catastrophe.” It was Reclus, not Kropotkin, who first developed the idea that revolutionary upheavals are part of a natural evolutionary process, an accelerated period of evolutionary change, such that revolution and evolution “are fundamentally one and the same thing, differing only according to the time of their appearance.” Turning Social Darwinism on its head, he argued that as “powerful as may be the Master,” and the “privileged classes” in general, they “will be weak before the starving masses leagued against” them. “To the great evolution now taking place will succeed the long expected, the great revolution” (**Volume One, Selection 74**). This was a common theme among late 19th and early 20th century anarchists, including anarchists in Japan (**Volume One, Selection 102**) and China (**Volume One, Selections 97, 100 & 102**).

Against Racism

Anarchist supporters of science also had to contend with the development of a racist ethnology, purportedly based on scientific theory and research, which was used to justify colonial exploitation and war against the so-called “inferior” races. In his 1904 essay, ironically entitled “Our Indians,” the Peruvian anarchist intellectual, Manuel González Prada (1848–1919), marveled at what “a handy invention” ethnology was in the hands of those who seek to justify white domination: “Once one has accepted that Mankind is divided into superior and inferior races and acknowledged the white man’s superiority and thus his right to sole governance of the Planet, there cannot be anything more natural than suppression of the black man in Africa, the red-skin in the United States, the Tagalog in the Philippines and the Indian in Peru” (**Volume One, Selection 91**).

While González Prada questioned the “science” behind racist doctrines, pointing out that there “is such a mish-mash of blood and colouring, every individual represents so many licit or illicit dalliances, that when faced by many a Peruvian we would be baffled as to the contribution of the black man or the yellow man to their make-up: none deserves the description of pure-bred white man, even if he has blue eyes and blond hair,” he argued that rather than “going around the world spreading the light of [European] art and science, better to go around dispensing the milk of human kindness,” for “where the ‘struggle for existence’ is enunciated as the rule of society, barbarism rules.” González Prada agreed with Kropotkin that the true mark of progress and civilization is the degree to which practices and institutions of mutual aid are spread throughout society, such that “doing good has graduated from being an obligation to being a habit” (**Volume One, Selection 91**).

Nationalism and Colonialism

From the time that explicitly anarchist ideas emerged from Europe in the 1840s, anarchists have denounced the artificial division of peoples into competing nations and states as an unceasing source of militarism, war and conflict, and as a means by which the ruling classes secure the obedience of the masses. “It is the governments,” Proudhon wrote in 1851, “who, pretending to establish order among men, arrange them forthwith in hostile camps, and as their only occupation is to produce servitude at home, their art lies in maintaining war abroad, war in fact or war in prospect. The oppression of peoples and their mutual hatred are two correlative, inseparable facts, which reproduce each other, and which cannot come to an end except simultaneously, by the destruction of their common cause, government” (**Volume One, Selection 12**).

In *Moribund Society and Anarchy* (1893), Jean Grave asked, “what can be more arbitrary than frontiers? For what reason do men located on this side of a fictitious line belong to a nation more than those on the other side? The arbitrariness of these distinctions is so evident that nowadays the racial spirit is claimed as the justification for parceling peoples into distinct nations. But here again the distinction is of no value and rests upon no serious foundation, for every nation is itself but an amalgamation of races quite different from each other, not to speak of the interminglings and crossings which the relations operating among nations, more and more developed, more and more intimate, bring about everyday... To the genuine individual all men are brothers and have equal rights to live and to evolve according to their own wills, upon this earth which is large enough and fruitful enough to nourish all... Instead of going on cutting each other’s throats [the workers] ought to stretch out their hands across the frontiers and unite all their efforts in making war upon their real, their only enemies: authority and capital” (**Volume One, Selection 76**).

Having drawn the connection between racism, patriotism and war, Grave went on to deal with colonialism, “this hybrid product of patriotism and mercantilism combined—brigandage and highway robbery for the benefit of the ruling classes!” Bakunin had earlier remarked that “to offend, to despoil, to plunder, to assassinate or enslave one’s fellowman is ordinarily regarded as a crime. In public life, on the other hand, from the standpoint of patriotism, when these things are done for the greater glory of the State, for the preservation or the extension of its power, it is all transformed into duty and virtue” (**Volume One, Selection 20**).

In his discussion of colonialism, Grave observed in a similar vein that when someone breaks “into his neighbour’s house,” stealing whatever he can, “he is a criminal; society condemns him. But if a government finds itself driven to a standstill by an internal situation which necessitates some external ‘diversion’; if it be encumbered at home by unemployed hands of which it knows not how to rid itself; of products which it cannot get distributed; let this government declare war against remote peoples which it knows to be too feeble to resist it, let it take possession of their country, subject them to an entire system of exploitation, force its products upon them, massacre them if they attempt to escape this exploitation with which it weighs them down... It is no longer called robbery or assassination... this is called ‘civilizing’ undeveloped peoples” (**Volume One, Selection 76**).

Anarchists opposed colonial domination and exploitation, as well as militarism, war and the State. At the 1907 International Anarchist Congress in Amsterdam, the delegates declared themselves “enemies of all armed force vested in the hands of the State—be it army, gendarmerie, police or magistracy” and expressed their “hope that all the peoples concerned will respond to any declaration of war by insurrection” (**Volume One, Selection 80**). Unfortunately, when war broke out in Europe in 1914, the peoples concerned did not respond with insurrection against their warring masters but for the most part rushed off to slaughter. This caused a very small minority of anarchists, including some very prominent ones, such as Grave and Kropotkin, to support the war against Germany in order to defend English and French “liberties” against German imperialism.

Most anarchists opposed the war, with a group including Malatesta, Emma Goldman, Alexander Berkman, Luigi Bertoni, George Barrett, Ferdinand Domela Nieuwenhuis and Alexander Schapiro issuing an International Anarchist Manifesto Against War (1915), in which they argued that France, with “its Biribi [penal battalions in Algeria], its bloody conquests in Tonkin, Madagascar, Morocco, and its compulsory enlistment of black troops,” and England, “which exploits, divides, and oppresses the population of its immense colonial Empire,” were hardly deserving of anarchist support (**Volume One, Selection 81**). Rather, it is the mission of anarchists who, Malatesta wrote, “wish the end of all oppression and of all exploitation of man by man... to awaken a consciousness of the antagonism of interests between dominators and dominated, between exploiters and workers, and to develop the class struggle inside each country, and the solidarity among all workers across the frontiers, as against any prejudice and passion of either race or nationality” (**Volume One, Selection 80**).

The Spread of Anarchism

Prior to the First World War, anarchism had become an international revolutionary movement, with the largest anarchist movements in countries with anarcho-syndicalist trade union organizations, such as Spain, Italy, Portugal, Argentina, Brazil, Mexico and Uruguay, or like minded revolutionary syndicalist movements, as in France. In the early 1900s, anarchist ideas were introduced to Japan (**Volume One, Selection 102**) and China (**Volume One, Selections 96–99**). Anarchists and syndicalists, despite the efforts of the Marxists and social democrats to exclude the anarchists from the international socialist movement, formed the extreme left wing of the socialist and trade union movements. Anarchist ideas regarding direct action, autonomous social organization, anti-parliamentarianism, expropriation, social revolution and the general strike were gaining more currency, particularly after the 1905 Russian Revolution, and the Mexican Revolution of 1910.

The 1905 Russian Revolution

In January 1905, Czarist troops massacred scores of protesters at a demonstration in St. Petersburg, precipitating a general strike and the formation of the first “soviets,” or workers’ councils in Russia (Voline, 1947: 96–101). Following Russia’s defeat in its war against Japan in February 1905, unrest spread throughout Russia, culminating in a countrywide general strike in October 1905. The Czar was forced to promise constitutional reforms, which he soon reneged upon. Nevertheless, the great general strike of October 1905 made a deep impression on workers and revolutionaries around the world, giving renewed credence to anarchist ideas, for it was the anarchists who had been advocating the general strike as a revolutionary weapon since the time of the First International (**Volume One, Selection 27**). The Marxist social democrats had been dismissing the general strike as “general nonsense” for years (Joll: 193).

Kropotkin observed that “what exasperated the rulers most” about the general strike “was that the workers offered no opportunity for shooting at them and reestablishing ‘order’ by massacres. A new weapon, more terrible than street warfare, had thus been tested and proved to work admirably” (1905: 280). Despite this practical vindication of anarchist ideas, Malatesta was careful to point out the limitations of the general strike. Instead of “limiting ourselves to looking forward to the general strike as a panacea for all ills,” Malatesta warned, anarchists needed to prepare for the insurrection or civil war which would inevitably follow the workers’ seizure of the means of production. For it is not enough for the workers to halt production; to avoid being forced by their own hunger back to work, the workers need to provide for themselves (**Volume One, Selection 60**).

As the anarchist pacifist Bart de Ligt (1883–1938) put it in the 1930s, “the workers must not strike by going home or into the streets, thus separating themselves from the means of production and giving themselves over to dire poverty but... on the contrary, they must stay on the spot and control these means of production” for their own benefit (**Volume One, Selection 120**). Maurice Joyeux (1910–1991), following the May-June 1968 events in France, described such action as the “self-managerial” general strike, by which the workers directly take control of the means of production (**Volume Two, Selection 61**).

No revolutionary group could claim credit for the 1905 Russian Revolution. As Kropotkin noted, the October 1905 general strike “was not the work of any revolutionary organization. It was entirely a workingmen’s affair” (1905: 278). What the anarchists could do was point to the 1905 Russian Revolution as a practical vindication of their ideas, enabling them to reach a much broader audience inspired by these events.

Revolution in Mexico

While the Russian workers were able to bring Russia to a standstill in October 1905, it was during the 1910 Mexican Revolution that expropriation was first applied on a wide scale by landless peasants and indigenous peoples. Anarchists in Mexico had been advocating that the people seize the land and abolish all government since the late 1860s, when Julio Chavez Lopez declared that what they wanted was “the land in order to plant it in peace and harvest it in tranquility; to leave the system of exploitation and give liberty to all” (**Volume One, Selection 71**).

In 1878, the anarchist group La Social advocated the abolition of the Mexican state and capitalism, the creation of autonomous federated communes, equal property holdings for those who worked the land, and the abolition of wage labour. When the government renewed its campaign of expropriation of peasant lands in favour of foreign (primarily U.S.) interests and a tiny group of wealthy landowners, the anarchists urged the peasants to revolt. Anarchist inspired peasant rebellions spread throughout Mexico, lasting from 1878 until 1884 (Hart: 68–69). Another peasant rebellion broke out in Veracruz in 1896, leading to a lengthy insurgency that continued through to the 1910 Mexican Revolution (Hart: 72).

In 1906 and 1908, the anarchist oriented Liberal Party of Mexico (PLM) led several uprisings in the Mexican countryside. On the eve of the 1910 Mexican Revolution, the PLM issued a manifesto, “To Arms! To Arms for Land and Liberty,” written by the anarchist Ricardo Flores Magón (1874–1922). He urged the peasants to take “the Winchester in hand” and seize the land, for the land belongs “to all men and women who, by the very fact that they are living, have a right to share in common, by reason of their toil, all that wealth which the Earth is capable of producing” (**Volume One, Selection 73**). The PLM organized the first armed insurrections against the Díaz dictatorship in the late fall of 1910, beginning a revolution that was to last until 1919. Throughout Mexico, the largely indigenous peasantry arose in rebellion, seizing the land and redistributing it among themselves.

Anarchists outside of Mexico regarded this expropriation of the land by the Mexican peasantry as yet another vindication of their ideas. As Voltairine de Cleyre (1866–1912) put it, “peasants who know nothing about the jargon of the land reformers or of the Socialists” knew better than the “theory spinners of the cities” how to “get back the land... to ignore the machinery of paper landholding (in many instances they have burned the records of the title deeds) and proceed to plough the ground, to sow and plant and gather, and keep the product themselves” (**Volume One, Selection 71**). This was the model of the peasant social revolution that Chavez Lopez had tried to instigate in 1869, that Bakunin had advocated during the 1870 Franco-Prussian War (**Volume One, Selection 28**), and that anarchists in Europe and Latin America had been trying to instigate for years.

Anarchism in Asia

In Japan, Kōtoku Shūsui (1871–1911), who had begun his political career as an orthodox Marxist, embraced anarchism in 1905, introducing anarchist communist and anarcho-syndicalist ideas to Japanese radicals. Kōtoku advocated the creation of interlinked trade union and cooperative organizations to provide the basis for anarchist communes “at the time of or in the aftermath of a revolution,” an idea that can be traced back to Bakunin, Guillaume and the anarchist currents in the First International. He argued in favour of working class direct action and anti-parliamentarianism: the workers “must act for themselves without relying on slow moving parliaments.” The workers would strike to improve their working conditions while pushing “on to the general strike,” while the hungry would expropriate food from the rich, instead of waiting for legal reforms (**Volume One, Selection 102**). He translated Kropotkin into Japanese, and anarcho-syndicalist material, such as Siegfried Nacht’s 1905 pamphlet, *The Social General Strike*.

In 1910, Akaba Hajime, another Japanese anarchist, published *The Farmers’ Gospel*, in which he called for the “return to the ‘village community’ of long ago, which our remote ancestors enjoyed. We must construct the free paradise of ‘anarchist communism,’ which will flesh out the bones of the village community with the most advanced scientific understanding and with the lofty morality of mutual aid” (Crump, 1996). The Japanese anarchist feminist, Itō Noe (1895–1923), pointed to the Japanese peasant village as an example of living anarchy, “a social life based on mutual agreement” and mutual aid (**Volume One, Selection 104**). As with anarchists in Europe and Latin America, the Japanese anarchists sought to unite the workers and peasants in the struggle for a free society.

Despite the execution of Kōtoku in 1911 following the infamous Japanese treason trials, which were used to smash the nascent Japanese anarchist movement, Akaba’s imprisonment and death in 1912, and the 1923 police murder of Itō Noe and her companion, Ōsugi Sakae, another prominent anarchist (**Volume One, Selection 103**), the anarchists remained a significant force on the Japanese left throughout the 1920s.

In 1907, a group of Chinese anarchists created the Society for the Study of Socialism in Tokyo. Two of the Society’s founders, Liu Shiwei (1884–1919) and Zhang Ji (1882–1947), were in contact with Kōtoku Shūsui, who introduced them to the ideas of Kropotkin and the anarcho-syndicalists. Liu, Zhang and Kōtoku all spoke about anarchism at the Society’s founding meeting (Scalapino & Yu). Zhang contributed to *Balance*, a Chinese anarchist journal published in Tokyo, which in 1908 ran a series of articles calling for a peasant revolution in China and “the combination of agriculture and industry,” as proposed by Kropotkin in *Fields, Factories and Workshops* (Dirlik: 104). Following Kōtoku’s example, Zhang also translated Nacht’s pamphlet on *The Social General Strike* into Chinese.

Liu and his wife, He Zhen, published another Chinese anarchist journal in Tokyo, *Natural Justice*. He Zhen advocated women’s liberation, a particularly pressing concern in China, where foot-binding and concubinage were still common practices. She was familiar with the debates in Europe regarding women’s suffrage but argued that “instead of competing with men for power,

women should strive for overthrowing men's rule," a position close to that of Louise Michel and Emma Goldman. She criticized those women who advocated sexual liberation merely "to indulge themselves in unfettered sexual desires," comparing them to prostitutes, a view similar to that of European and Latin American anarchist women, such as Carmen Lareva, who were also concerned that the anarchist notion of "free love" not be confused with making women sexually available to men (**Volume One, Selection 69**). He Zhen insisted that "women should seek their own liberation without relying on men to give it to them" (**Volume One, Selection 96**). Women's liberation became a common cause for the Chinese anarchists, who rejected the traditional patriarchal family and often lived in small communal groups.

Chinese anarchists in Guangzhou began labour organizing in 1913, creating the first Chinese trade unions, inspired by Shifu (1884–1915), the anarchist communist who became known as "the soul of Chinese anarchism" (Krebs). Heavily influenced by Kropotkin, Shifu advocated anarchist communism, the abolition of all coercive institutions, freedom and equality for men and women, and voluntary associations where no one will "have the authority to manage others," and in which there will "be no statutes or regulations to restrict people's freedom" (**Volume One, Selection 99**).

In the conclusion to his 1914 manifesto, "The Goals and Methods of the Anarchist-Communist Party," Shifu referred to the "war clouds [filling] every part of Europe," with "millions of workers... about to be sacrificed for the wealthy and the nobility" (**Volume One, Selection 99**). Kropotkin's subsequent support for the war against Germany shocked anarchists throughout the world, and was particularly damaging in Russia where his position was seen as support for Czarist autocracy (Avrich, 1978: 116–119; 136–137). However, as the war continued, the anarchists who maintained their anti-war, anti-militarist and anti-statist position began again to find a sympathetic ear among the workers and peasants who bore the brunt of the inter-imperialist slaughter in Europe, and who were to arise *en masse* in February 1917 in Russia, overthrowing the Czar.

Individualist Anarchism

In addition to the various revolutionary currents that existed within the anarchist movement prior to the outbreak of World War I, individualist anarchism began to emerge as a distinct current in the United States and Europe. In contrast to many contemporary individualists, particularly in the United States, who sometimes identify themselves as “anarcho-capitalists,” a concept most anarchists would regard as hopelessly self-contradictory (Volume Three, Chapter 9), the individualist anarchists of the late 19th and early 20th centuries were anti-capitalist.

The leading individualist anarchist in the United States was Benjamin Tucker (1854–1939). Tucker was a great admirer of Proudhon, translating *What Is Property* (1876) and Volume One of *The System of Economic Contradictions* (1888) into English. Nevertheless, when describing Proudhon’s anarchism, Tucker in reality set forth his own view of anarchism as “the logical carrying out of the Manchester doctrine; *laissez faire* the universal rule,” a position which Proudhon would have rejected. Tucker was opposed to compulsory taxation, state currencies, regulation of the banking system, tariffs, patents, and the large corporations, the “trusts,” that were building their own monopolies on the basis of these state “monopolies.” He denounced revolutionary anarchists, such as Kropotkin and Johann Most, as “Communists who falsely call themselves anarchists,” particularly for their advocacy of expropriation, which Tucker regarded as inconsistent with anarchist ends (Tucker, 1888).

Yet despite Tucker’s discovery of Max Stirner’s egoism in the late 1880s (Martin: 249–254), Tucker remained a self-righteous ideologue disapproving of those anarchists who advocated armed struggle, expropriation and social revolution. Stirner, on the other hand, would have had no reason to condemn expropriation or the use of force, having suggested that the dispossessed simply take from the rich because “I give myself the right of property in taking property to myself.” In fact, Stirner can be seen as the original advocate of anarchist “illegalism,” when he argued that “in all cases where [the egoist’s] advantage runs against the State’s,” the egoist “can satisfy himself only by crime” (Volume One, Selection 11). It was this aspect of Stirner’s egoism that was seized upon by individualist anarchists in Europe around the turn of the century, who articulated and sometimes put into practice a much more radical conception of individualist anarchism than had been developed in the United States by Tucker and his associates, one which did not shy away from violence and which regarded itself as revolutionary.

In 1909, the then individualist anarchist, Victor Kibalchich (better known by his later moniker, Victor Serge (1890–1947), after he went over to Bolshevism), wrote in France that the anarchist “chooses the methods of struggle, according to his power and circumstance. He takes no account of any conventions which safeguard property: for him, force alone counts. Thus, we have neither to approve or disapprove of illegal actions... The anarchist is always illegal—theoretically. The sole word ‘anarchist’ means rebellion in every sense” (Perry: 50).

Kibalchich was associated with some of the future members of the “Bonnot Gang,” which conducted the first bank robbery using getaway cars in late December 1911. Soon after the robbery, during which a bank clerk was shot, Kibalchich wrote that the shooting “proved that some men

have at least understood the virtues of audacity. I am not afraid to own up to it: I am with the bandits” (Perry: 90). However, after Bonnot was killed in a shoot out and Kibalchich was put on trial along with survivors of the gang, he tried to distance himself from the “bandits,” claiming that he was merely an anarchist “propagandist” who did “not pretend to defend” his former comrades, “for a gulf separates philosophical anarchists” from those who seek to justify their crimes in the name of anarchism (Perry: 158–159).

It was the kind of betrayal Kibalchich was to repeat in Russia after the 1917 Revolution when he renounced anarchism altogether, throwing his support behind the Bolshevik dictatorship. When justifying the Bolsheviks’ violent suppression of the anarchist movement, Kibalchich (now Serge) again drew a distinction between “counter-revolutionary” armed anarchist groups who hid common criminals within their ranks, and “ideological” anarchists, who were allegedly left alone to make their “ineffective” propaganda (Serge, 1930). It was a distinction Lenin and the Bolsheviks were happy to make, but never honour (Berkman, 1925: 91 & 142–151).

Emile Armand (1872–1962), a more consistent individualist anarchist writing in France in 1911, supported “illegalism... with certain reservations.” For him, the individualist “anarchist seeks to live without gods or masters; without bosses or leaders; a-legally, bereft of laws as well as of prejudices; amorally, free of obligations as well as of collective morality.” The European individualists shared the anti-organizationalist critique of all formal organization but, as with Tucker and his associates, opposed anarchist communism. The individual, Armand wrote, “would be as much of a subordinate under a communist system as he is today.” Armand believed that individual autonomy could only be guaranteed by individual ownership of the means necessary to support oneself, the product of one’s own labour, and the goods one receives in exchange with others. He was much clearer than Tucker in opposing “the exploitation of anyone by one of his neighbours who will set him to work in his employ and for his benefit” (Volume One, Selection 42).

Both Tucker and the European individualists developed a conception of anarchism representing an incoherent amalgam of Stirnerian egoism and Proudhonian economics, although the European individualists were more consistent in their extremism. The problem for both is that while an egoist will not want to be exploited or dominated by anyone else, there is no reason why he or she would not exploit or dominate others. If the egoist can use existing power structures, or create new ones, to his or her advantage, then there is no reason for the egoist to adopt an anarchist stance. Furthermore, when each person regards the other simply as a means to his or her ends, taking and doing whatever is in his or her power, as Stirner advocated, it would seem unlikely that a Proudhonian economy of small property holders exchanging their products among one another would be able to function, for Proudhon’s notions of equivalent exchange and economic justice would carry no weight, even if they were feasible in a modern industrial economy.

Armand rejected Proudhon’s notion of contract, arguing that “every contract can be voided the moment it injures one of the contracting parties,” since the individual is “free of all obligations as well as of collective morality.” At most, the individualist “is willing to enter into short-term arrangements only” as “an expedient,” being “only ever answerable to himself for his deeds and actions” (Volume One, Selection 42).

Tucker, despite his attempts to base his anarchism on Stirner’s egoism, believed that contracts freely entered into should be binding and enforceable. In addition, he advocated the creation of “self-defence” associations to protect people’s property, opening the way, Kropotkin argued, “for reconstituting under the heading of ‘defence’ all the functions of the state” (1910: 18). Anarchist

communists, such as Kropotkin, did not “see the necessity of... enforcing agreements freely entered upon” by people in an anarchist society, for even in existing society the “simple habit of keeping one’s word, the desire of not losing confidence, are quite sufficient in an overwhelming majority of cases to enforce the keeping of agreements” (1887: 47 & 53). Force is only necessary to maintain relationships of subordination and exploitation, “to prevent the labourers from taking possession of what they consider unjustly appropriated by the few; and... to continually bring new ‘uncivilized nations’ under the same conditions” (1887: 52).

The Russian Revolution

In 1916, echoing Bakunin's position during the Franco-Prussian War, Russian anarchists who rejected Kropotkin's pro-war stance called for the "imperialist war" in Europe to be transformed into an all embracing social revolution (Geneva Group of Anarchist-Communists, 1916: 44–47). In February 1917, the long sought after Russian Revolution began with relatively spontaneous uprisings for which, much like the 1905 Russian Revolution, no particular group could claim credit.

For the anarchists, the "February Revolution" was another vindication of their view of social revolution. "All revolutions necessarily begin in a more or less spontaneous manner," wrote the Russian anarchist Voline. The task for revolutionary anarchists is to work with the insurgent people to enable them to take control of their own affairs, without any intermediaries, and to prevent the reconstitution of state power. For Voline and the anarchists, effective "emancipation can be achieved only by the *direct, widespread, and independent action of those concerned, of the workers themselves*, grouped, not under the banner of a political party or of an ideological formation, but in their own class organizations (productive workers' unions, factory committees, co-operatives, etc.) on the basis of concrete action and self-government, *helped, but not governed*, by revolutionaries working in the very midst of, and not above the mass" (**Volume One, Selection 87**).

The anarchists therefore opposed the Provisional Government which replaced the Czarist regime and pressed for the expropriation by the workers and peasants themselves of the means of production and distribution, a process the workers and peasants had already begun, with workers taking over their factories and peasants seizing the land that they had worked for generations. Anarchist communists expropriated the homes of the rich and called for the creation of revolutionary communes (Avrich, 1978: 125–126 & 130).

Many anarchists supported and participated in the peasant and worker "soviets" that sprang up across Russia, following a pattern similar to the 1905 Russian Revolution. The anarcho-syndicalist, Gregory Maksimov, described the soviets as having "been brought into being by the proletariat spontaneously, by revolutionary means, and with that element of improvisation which springs from the needs of each locality and which entails (a) the revolutionizing of the masses, (b) the development of their activity and self-reliance, and (c) the strengthening of their faith in their own creative powers" (**Volume One, Selection 83**).

When Lenin rejected the orthodox Marxist view that Russia had to proceed through a "bourgeois" revolution and the development of a capitalist economy before socialism could be implemented, calling for a proletarian revolution that would replace the Russian state with worker and peasant soviets modeled after the Paris Commune, he was not only recognizing what was already happening, but adopting a position so close to the anarchists that both orthodox Marxists and many anarchists regarded the Bolsheviks as the anarchists' allies (Avrich, 1978: 127–130). Many anarchists worked with the Bolsheviks to overthrow the Provisional Government in October 1917, and to dissolve the newly elected Constituent Assembly in January 1918.

Factory Committees

Soon after the October Revolution, some anarchists began to realize that rather than pushing the social revolution forward, the Bolsheviks were seeking to establish their own dictatorship, subordinating the soviets to their party organization. Maksimov therefore proclaimed in December 1917 that the anarchists “will go with the Bolsheviks no longer, for their ‘constructive’ work has begun, directed towards what we have always fought... the strengthening of the state. It is not our cause to strengthen what we have resolved to destroy. We must go to the lower classes to organize the work of the third—and perhaps the last—revolution” (**Volume One, Selection 83**).

Because the soviets, as “presently constituted,” were being transformed by the Bolsheviks into organs of state power, Maksimov argued that the anarchists “must work for their conversion from centres of authority and decrees into non-authoritarian centres,” linking the “autonomous organizations” of the workers together (**Volume One, Selection 83**). But as the Bolsheviks continued to consolidate their power, subordinating not only the soviets but also the trade unions to their “revolutionary” government, the anarcho-syndicalists began to emphasize the role of the factory committees in furthering the cause of the anarchist social revolution and in combatting both capitalism and the nascent Bolshevik dictatorship.

At their August 1918 congress, the Russian anarcho-syndicalists described the factory committee as “a fighting organizational form of the entire workers’ movement, more perfect than the soviet of workers’, soldiers’ and peasants’ deputies in that it is a basic self-governing producers’ organization under the continuous and alert control of the workers... With the aid of the factory committees and their industry-wide federations, the working class will destroy both the existing economic slavery and its new form of state capitalism which is falsely labelled ‘socialism;’” which the Bolsheviks were in the process of establishing (**Volume One, Selection 84**).

A similar approach was put forward by anarchists in Italy during the factory occupations in 1919–1920, and by anarchists in Germany. Malatesta, returning to Italy in late 1919, argued, as he had before in his debates with the syndicalists (**Volume One, Selection 60**), that general strikes were not sufficient to bring about a revolution. The anarchists therefore “put forward an idea: the take-over of factories,” which would constitute “an exercise preparing one for the ultimate general act of expropriation” (Malatesta, 1920: 134). The Italian factory occupation movement peaked in September 1920, with armed workers running their own factories using a factory committee form of organization, but ended that same month when reformist trade union and socialist leaders negotiated an agreement with the government that returned control of the factories to their capitalist owners.

In Germany, anarchists fought to establish a system of workers’ councils, most notably in Bavaria, where Gustav Landauer and Erich Muhsam were directly involved in the short lived Council Republic of 1919. However, the Bavarian Revolution was crushed by troops sent in by the more conservative Social Democrats, whom Landauer had been denouncing as the scourge

of the socialist movement for years (**Volume One, Selections 79 & 111**). Landauer was brutally murdered, and Muhsam was imprisoned for several years (Kuhn, 2011: 8–10).

Both the soviet and factory committee models of revolutionary organization were very influential in anarchist circles. At the founding congress of the reconstituted anarcho-syndicalist International Workers' Association in early 1922, the delegates declared themselves in favour of “a system of free councils without subordination to any authority or political party” (**Volume One, Selection 114**). Nevertheless, some anarchists voiced concerns regarding the limitations of soviet and factory council modes of organization.

Maksimov pointed to the danger of the soviets being transformed into representative bodies instead of direct organs of libertarian self-management (**Volume One, Selection 83**). More recently, Murray Bookchin has argued that “council modes of organization are not immune to centralization, manipulation and perversion. These councils are still particularistic, one-sided and mediated forms of social management,” being limited to the workers' self-management of production, “the preconditions of life, not the conditions of life” (**Volume Two, Selection 62**). Following the May-June 1968 events in France, Maurice Joyeux pointed out that factory committees need to coordinate their actions during the revolutionary process in order to spread and succeed, and then, after the revolution, to coordinate production and distribution, leading him to suggest that broader trade union federations would be better able to undertake this coordinating role (**Volume Two, Selection 61**).

Counter-Revolution in Russia

The Russian Revolution raised another issue of fundamental importance to revolutionary anarchists: how to deal with counter-revolution, whether from the left or the right. From 1918 to 1921, Russia was racked by civil war. Many anarchists took the position that in order to protect the gains of the 1917 Revolution, they had no choice but to work with the Bolsheviks (the “Reds”) in preventing Czarist counter-revolutionaries (the “Whites”) from forcing a return to the old order, with all the reprisals and massacres of the revolutionaries that that would entail. According to Paul Avrich, during the civil war “a large majority [of anarchists] gave varying degrees of support to the beleaguered regime,” leading Lenin in 1919 to compliment some anarchists for “becoming the most dedicated supporters of Soviet power” (1978: 196–197).

The Makhnovist Movement

Other anarchists argued that there were alternatives to simply supporting the Bolsheviks in their struggle against the White counter-revolutionaries, thereby strengthening the Bolshevik dictatorship. Instead, they argued for “relentless partisan war, here, there and everywhere,” as Voline put it in February 1918 (Avrich, 1973: 107). But it was only in Ukraine that anarchists were able to instigate a popular insurgency, with the anarchist Nestor Makhno leading a peasant and worker guerrilla army (the “Makhnovshchina”) against a variety of forces, from occupying German and Austrian troops, to local strongmen (the “Hetman”), to the Whites, and when necessary, to the Bolsheviks themselves (**Volume One, Selections 85 & 86**).

When the Makhnovists liberated an area, they would abolish all decrees issued by the Whites and the Reds, leaving it to “the peasants in assemblies, [and] the workers in their factories and workshops” to decide for themselves how to organize their affairs. The land was to be returned to “those peasants who support themselves through their own labour,” and the “factories, workshops, mines and other tools and means of production” to the workers themselves (**Volume One, Selection 85**).

The Makhnovists denounced “the bourgeois-landlord authority on the one hand and the Bolshevik-Communist dictatorship on the other.” They would throw out the Bolshevik secret police, the Cheka, from areas that had been under Bolshevik control and reopen the presses and meeting places that the Bolsheviks had shut down, proclaiming that “freedom of speech, press, assembly, unions and the like are inalienable rights of every worker and any restriction on them is a counter-revolutionary act.” The Makhnovists called upon the soldiers of the Red Army, sometimes with some success, to desert and join the Makhnovists in their struggle for “a non-authoritarian labourers’ society without parasites and without commissar-bureaucrats” (**Volume One, Selection 85**).

Despite their opposition to “state militia, policemen and armies,” which they would declare abolished in the areas they had liberated (**Volume One, Selection 85**), the Makhnovist insurgents adopted some aspects of more conventional military organization, including a chain of command and conscription, and sometimes carried out “summary executions” (Avrich, 1988: 114 & 121).

Many anarchists who were still free to do so, such as Voline, Aaron Baron and Peter Arshinov, went to Ukraine to support the Makhnovists, setting up the Nabat confederation, one of the more effective anarchist organizations during the Revolution and Civil War. But as Peter Arshinov noted, “three years of uninterrupted civil wars made the southern Ukraine a permanent battlefield,” making it difficult for the anarchists and Makhnovists to accomplish anything positive (**Volume One, Selection 86**). Yet for five months in early 1919, “the Gulyai-Polye region” where Makhno was based “was virtually free of all political authority,” giving the anarchists a chance, albeit a very brief one, to put their constructive ideas into practice by helping the peasants and workers to set up libertarian communes and soviets (Avrich, 1988: 114).

A “series of Regional Congresses of Peasants, Workers and Insurgents” was held, the third in April 1919, “in defiance of a ban placed upon it” by the Bolsheviks (Avrich, 1988: 114–115). After “two Cheka agents [who] were sent to assassinate Makhno were caught and executed” in May 1919, and the Makhnovists called upon the Red Army soldiers to join them, Trotsky outlawed the Makhnovists, sending in troops to dismantle their peasant communes (Avrich, 1988: 115). Despite subsequent temporary alliances to fight the Whites, by early 1921, the Bolsheviks had crushed the Makhnovist movement.

Unlike the Bolsheviks, the Makhnovists were able to garner significant support among the Ukrainian peasantry, who resented Bolshevik seizures of their grain and food, seeing that “the bread taken by force from [them] nourishes mainly the enormous governmental machine” being created by the Bolsheviks. For the revolution to succeed, the anarchists believed that the masses “must feel truly free; they must know that the work they do is their own; they must see in every social measure which is adopted the manifestation of their will, their hopes and their aspirations” (**Volume One, Selection 86**).

The Platform and Its Critics

The defeat of the Makhnovists in Ukraine and the anarchist movement in Russia led Arshinov and Makhno to argue that anarchists needed to rethink their approach. In 1926, now in exile, they published the Organizational Platform of the Libertarian Communists, calling for the creation of a General Union of anarchists based on theoretical and tactical unity, collective responsibility and federalism (**Volume One, Selection 115**). Although, for the most part, the Platform merely restated the Makhnovist conception of anarchism, it generated considerable controversy in anarchist circles. The Platform argued in favour of military organization based on “unity in the plan of operations and unity of common command,” “revolutionary self-discipline,” and “total submission of the revolutionary army to the masses of worker and peasant organizations common throughout the country.” Despite its insistence on revolutionary self-discipline and contrary to the practice of the Makhnovists during the Civil War, the Platform rejected any form of conscription, stating that “all coercion will be completely excluded from the work of defending the revolution,” marking a return to rather than a departure from anarchist principles (**Volume One, Selection 115**).

It was the Platform’s emphasis on the need for theoretical and tactical unity, and the notion of “collective responsibility,” that caused the greatest debate. The Platform argued that “the tactical methods employed by separate members and groups within the Union should... be in rigorous concord both with each other and with the general theory and tactic[s] of the Union.” Collective responsibility “requires each member to undertake fixed organizational duties, and demands execution of communal decisions.” The Platform took the position that revolutionary activity in collective areas of life “cannot be based on the personal responsibility of individual militants,” describing such an approach as “irresponsible individualism” (**Volume One, Selection 115**).

The General Union of anarchists was to strive “to realize a network of revolutionary peasant [and worker] economic organizations” and unions, “founded on anti-authoritarian principles,” with the General Union serving as “the organized vanguard of their emancipating process” (**Volume One, Selection 115**). Voline and several other exiled Russian anarchists argued against any anarchist organization assuming a vanguard role. For them, the social revolution “must be the free creation of the masses, not controlled by ideological or political groups,” for the “slightest suggestion of direction, of superiority, of leadership of the masses... inevitably implies that the masses must... submit to it.” A General Union of “anarchists” that “orients the mass organizations (workers and peasants) in their political direction and is supported as needed by a centralized army is nothing more than a new political power” (**Volume One, Selection 115**).

Voline and his associates found the Platform’s conception of social and economic organization “mechanical” and simplistic, with its scheme for the coordination of production and consumption by workers’ and peasants’ soviets, committees and unions run by elected delegates subject to recall. They saw in such organizations a danger of “immobility, bureaucracy [and] a tendency to authoritarianism that will not be changed automatically by the principle of voting.” They thought a “better guarantee” of freedom lies “in the creation of a series of other, more mobile, even pro-

visional organs which arise and multiply according to the needs that arise in the course of daily living and activities,” offering “a richer, more faithful reflection of the complexity of social life” (**Volume One, Selection 115**).

While the Voline group acknowledged that ideological differences among anarchists, and the resulting disunity, were partly responsible for the failure of the Russian anarchist movement, they argued that there were other factors at play, including the “existing prejudices, customs [and] education” of the masses, the fact that they “look for accommodation rather than radical change,” and the repressive forces lined up against them (**Volume One, Selection 115**). For Voline, what was needed was not a more centralized and disciplined party type organization, but a “synthesis” of all the “just and valid elements” of the various anarchist currents, including syndicalism, communism and individualism (**Volume One, Selection 116**). Foreshadowing subsequent ecological conceptions of anarchism (**Volume Two, Selection 48; Volume Three, Chapter 6**), Voline argued that anarchism should reflect the “creative diversity” of life itself, achieving unity through “diversity and movement” (**Volume One, Selection 116**).

Malatesta responded to the Platform by emphasizing that “in order to achieve their ends, anarchist organizations must, in their constitution and operation, remain in harmony with the principles of anarchism.” He argued that the proposed General Union of anarchists should be seen for what it really was, “the Union of a particular fraction of anarchists.” He regarded as authoritarian the proposal for a “Union Executive Committee” to “oversee the ‘ideological and organizational conduct’” of the Union’s constitutive organizations and members, arguing that such an approach would turn the Union into “a nursery for heresies and schisms” (**Volume One, Selection 115**).

For Malatesta, what the Platformists were proposing was a form of representative government based on majority vote, which “in practice always leads to domination by a small minority.” While anarchist organizations and congresses “serve to maintain and increase personal relationships among the most active comrades, to coordinate and encourage programmatic studies on the ways and means of taking action, to acquaint all on the situation in the various regions and the action most urgently needed in each; to formulate the various opinions current among the anarchists... their decisions are not obligatory rules but suggestions, recommendations, proposals to be submitted to all involved, and do not become binding and enforceable except on those who accept them, and for as long as they accept them” (**Volume One, Selection 115**).

Since the publication of the Platform in 1926, anarchists have continued to debate which forms of organization are compatible with an anarchist vision of a free society. Some have championed various forms of direct democracy, whether in factory committees (**Volume Two, Selection 59**) or community assemblies (**Volume Two, Selection 62**). Others have followed Kropotkin, Voline and Malatesta in arguing in favour of more fluid, ad hoc organizations forming complex horizontal networks of voluntary associations (**Volume Two, Selection 63; Volume Three, Selection 1**).

Malatesta suggested that the Russian Platformists were “obsessed with the success of the Bolsheviks,” hence their desire “to gather the anarchists together in a sort of disciplined army which, under the ideological and practical direction of a few leaders, would march solidly to the attack of the existing regimes, and after having won a material victory would direct the constitution of a new society” (**Volume One, Selection 115**). But for those so inclined, there were other organizations for them to join, namely the various Communist Parties that were soon organized in Europe, Asia and the Americas under Russian tutelage.

Despite the creation of an anarcho-syndicalist International in early 1922 (**Volume One, Section 114**), many anarchists and syndicalists, and the trade unions in which they were influential, affiliated instead with the Comintern (Communist International) and its related organizations. In addition, many anarchist and syndicalist groups and organizations were forcibly suppressed, by the Bolsheviks in Russia, the Fascists in Italy, the new “revolutionary” government in Mexico, military dictatorships in Portugal, Spain and Latin America, and the “democratic” government of the United States, which deported scores of radicals in 1919 (including Emma Goldman and Alexander Berkman), imprisoned Mexican anarchists like Ricardo Flores Magón, and enacted “criminal syndicalism” laws to prohibit revolutionary syndicalist speech and action.

The Transvaluation of Values

When Alexander Berkman and Emma Goldman arrived in Russia in 1919, they were sympathetic to the Bolsheviks, whom they regarded as sincere revolutionaries. They began to take a more critical stance after making contact with those anarchists who still remained at liberty. Eventually they realized that the Bolsheviks were establishing their own dictatorship under the guise of fighting counter-revolution. Berkman noted how the “civil war really helped the Bolsheviks. It served to keep alive popular enthusiasm and nurtured the hope that, with the end of war, the ruling Party will make effective the new revolutionary principles and secure the people in the enjoyment of the fruits of the Revolution.” Instead, the end of the Civil War led to the consolidation of a despotic Party dictatorship characterized by the “exploitation of labour, the enslavement of the worker and peasant, the cancellation of the citizen as a human being... and his transformation into a microscopic part of the universal economic mechanism owned by the government; the creation of privileged groups favoured by the State; [and] the system of compulsory labour service and its punitive organs” (**Volume One, Selection 88**).

“To forget ethical values,” wrote Berkman, “to introduce practices and methods inconsistent with or opposed to the high moral purposes of the revolution means to invite counter-revolution and disaster... Where the masses are conscious that the revolution and all its activities are in their own hands, that they themselves are managing things and are free to change their methods when they consider it necessary, counter-revolution can find no support and is harmless... the cure for evil and disorder is more liberty, not suppression” (**Volume One, Selection 117**).

Emma Goldman drew similar lessons from the Russian Revolution, arguing that “to divest one’s methods of ethical concepts means to sink into the depths of utter demoralization... No revolution can ever succeed as a factor of liberation unless the MEANS used to further it be identical in spirit and tendency with the PURPOSES to be achieved.” For Goldman, the essence of revolution cannot be “a violent change of social conditions through which one social class, the working class, becomes dominant over another class,” as in the Marxist conception. For the social revolution to succeed, there must be “a fundamental transvaluation of values... ushering in a transformation of the basic relations of man to man, and of man to society,” establishing “the sanctity of human life, the dignity of man, the right of every human being to liberty and well-being” (**Volume One, Selection 89**).

In conceiving the social revolution as “the mental and spiritual regenerator” of human values and relationships, Goldman was adopting a position close to that of Gustav Landauer, the anarchist socialist martyred during the short-lived Bavarian Revolution in 1919. Before the war, he criticized those revolutionaries who regard the state as a physical “thing—akin to a fetish—that one can smash in order to destroy.” Rather, the “state is a relationship between human beings, a way by which people relate to one another... one destroys it by entering into other relationships, by behaving differently to one another.” If the state is a kind of social relationship, then “we are the state” and remain so “as long as we are not otherwise, as long as we have not created the

institutions that constitute a genuine community and society of human beings” (**Volume One, Selection 49**).

This positive conception of social revolution as the creation of egalitarian communities was later expanded upon by Landauer’s friend, the Jewish philosopher, Martin Buber (1878–1965). Consciously seeking to build upon Landauer’s legacy, Buber called for the creation of “a community of communities,” a federation of village communes “where communal living is based on the amalgamation of production and consumption, production being understood... as the organic union of agriculture with industry and the handicrafts as well” (**Volume Two, Selection 16**). Such a vision drew upon both Landauer and Kropotkin, particularly the latter’s *Fields, Factories and Workshops* (**Volume One, Selection 34**). This vision was shared by some of the early pioneers of the kibbutz movement in Palestine (Horrox, 2009), and by Gandhi and his followers in India (**Volume Two, Selection 32**). It received renewed impetus after the Second World War, with the development of communitarian and ecological conceptions of anarchism by people like Paul Goodman (**Volume Two, Selections 17 & 70**) and Murray Bookchin (**Volume Two, Selections 48 & 74**).

Fascism: The Preventive Counter-Revolution

Those anarchists who were not seduced by the seeming “success” of the Bolsheviks in Russia were faced with an equally formidable opponent in the various fascist movements that arose in the aftermath of the First World War. As with the Communists, the Fascists championed centralized command and technology, and did not hesitate to use the most brutal methods to suppress and annihilate their opponents. One of the first and most perceptive critics of fascism was the Italian anarchist, Luigi Fabbri (1877–1935), who aptly described it as “the preventive counter-revolution.” For him, fascism constituted “a sort of militia and rallying point” for the “conservative forces in society,” “the organization and agent of the violent armed defence of the ruling class against the proletariat.” Fascism arose from the militarization of European societies during the First World War, which the ruling classes had hoped would decapitate “a working class that had become overly strong, [by] defusing popular resistance through blood-letting on a vast scale” (**Volume One, Selection 113**).

Fascism put the lie to the notion of a “democratic” state, with the Italian judiciary, police and military turning a blind eye to fascist violence while prosecuting and imprisoning those who sought to defend themselves against it. Consequently, Fabbri regarded a narrow “anti-fascist” approach as being completely inadequate. Seeing the fascists as the only enemy “would be like stripping the branches from a poisonous tree while leaving the trunk intact... The fight against fascism can only be waged effectively if it is struck through the political and economic institutions of which it is an outgrowth and from which it draws sustenance,” namely “capitalism and the state.” While “capitalism uses fascism to blackmail the state, the state itself uses fascism to blackmail the proletariat,” dangling fascism “over the heads of the working classes” like “some sword of Damocles,” leaving the working class “forever fearful of its rights being violated by some unforeseen and arbitrary violence” (**Volume One, Selection 113**).

The anarchist pacifist Bart de Ligt regarded fascism as “a politico-economic state where the ruling class of each country behaves towards its own people as for several centuries it has behaved to the colonial peoples under its heel,” an inverted imperialism “turned against its own people.” Yet fascism was not based on violence alone and enjoyed popular support. As de Ligt noted, fascism “takes advantage of the people’s increasing misery to seduce them by a new Messianism: belief in the Strong Man, the Duce, the Führer” (**Volume One, Selection 120**).

The veteran anarcho-syndicalist, Rudolf Rocker (1873–1958), argued that fascism was the combined result of the capitalists’ urge to dominate workers, nations and the natural world, the anonymity and powerlessness of “mass man,” the development of modern mass technology and production techniques, mass propaganda and the substitution of bureaucratic state control over every aspect of social life for personal responsibility and communal self-regulation, resulting in the dissolution of “society into its separate parts” and their incorporation “as lifeless accessories into the gears of the political machine.” The reduction of the individual to a mere cog in the machine, together with the constant “tutelage of our acting and thinking,” make us “weak and irresponsible,” Rocker wrote, “hence, the continued cry for the strong man who is to put an end

to our distress” (**Volume One, Selection 121**). Drawing on Freud, Herbert Read argued that it is the “obsessive fear of the father which is the psychological basis of tyranny” and “at the same time the weakness of which the tyrant takes advantage” (**Volume One, Selection 130**).

The Triumph of the Irrational

Rocker noted how in Germany fascism had assumed a brutally racist character, with German capitalists citing Nazi doctrines of racial superiority to justify their own domination and to dismiss human equality, and therefore socialism, as biological impossibilities. Writing in 1937, Rocker foresaw the genocidal atrocities which were to follow, citing this comment by the Nazi ideologue, Ernst Mann: "Suicide is the one heroic deed available to invalids and weaklings" (**Volume One, Selection 121**).

The Italian anarchist, Camillo Berneri (1897–1937), described fascism as "the triumph of the irrational." He documented and dissected the noxious racial doctrines of the Nazis, which, on the one hand, portrayed the "Aryan" and "Nordic" German people as a superior race, but then, in order to justify rule by an elite, had to argue that the "ruling strata" were of purer blood (Berneri, 1935). As Rocker observed, "every class that has thus far attained to power has felt the need of stamping their rulership with the mark of the unalterable and predestined." The idea that the ruling class is a "special breed," Rocker pointed out, originated among the Spanish nobility, whose "blue blood" was supposed to distinguish them from those they ruled (**Volume One, Selection 121**). It was in Spain that the conflict between the "blue bloods," capitalists and fascists, on the one hand, and the anarchists, socialists and republicans, on the other, was to reach a bloody crescendo when revolution and civil war broke out there in July 1936.

Authority and Sexuality

Anarchists who sought to understand the popular appeal of fascism turned to the work of the dissident Marxist psychoanalyst, Wilhelm Reich (1897–1957). Reich was unpopular in Marxist circles, having described Soviet Communism as “red fascism,” which resulted in his expulsion from the Communist Party. In his book, *The Mass Psychology of Fascism*, Reich discussed the role of the patriarchal nuclear family, legal marriage, enforced monogamy, religion and sexual repression in creating an authoritarian character structure (Volume One, Selection 119).

Reich’s work was similar to the earlier psychoanalytic anarchist critique of Otto Gross (1877–1920), who argued on the eve of the First World War, echoing Max Stirner, that previous revolutions “collapsed because the revolutionary of yesterday carried authority within himself.” Gross believed that “*the root of all authority lies in the family*,” and that “the combination of sexuality and authority, as it shows itself in the patriarchal family still prevailing today, claps every individuality in chains” (Volume One, Selection 78). Although he put greater emphasis than Reich on the “inner conflict” between “that which belongs to oneself” and the “*authority that has penetrated into our own innermost self*,” Gross also called for the sexual liberation of women and for a struggle “against the father and patriarchy” (Volume One, Selection 78).

The Japanese anarchist feminist, Takamure Itsue (1894–1964), argued that the ruling class viewed sexual fulfillment “as a mere extravagance for everyone except themselves” and “babies as eggs for their industrial machines... to be chained up within the confinement of the marriage system,” with the burdens of pregnancy, child birth and child rearing being imposed on women. She acknowledged the changes in sexual relations arising from the development of birth control, which potentially gave women more control over their lives, but as with Carmen Lareva and He Zhen before her, warned against mere “promiscuity.” For her, “genuine anarchist love” was based on mutual respect, such that those who seek it can “never be satisfied with recreational sex” (Volume One, Selection 109). The liberalization of marriage laws and the legalization of birth control were not enough, for men would continue to view women as sex objects and deny responsibility for child care.

In Spain, Félix Martí Ibáñez argued that sexual revolution, because it involves the transformation of individual attitudes and relationships, can neither be imposed from above nor completely suppressed by the ruling authorities. The sexual revolution must begin now, “by means of the book, the word, the conference and personal example.” Only then will people be able to “create and forge that sexual culture which is the key to liberation” (Volume One, Selection 121). That this would be no easy task was highlighted by Lucía Sánchez Saornil, one of the founders of the *Mujeres Libres* anarchist women’s group in Spain. She criticized those anarchist men who used notions of sexual liberation as a pretext for looking “upon every woman who passes their way as a target for their appetites” (Volume One, Selection 123). Such conduct either results in the reduction of women to “a plaything of masculine whims,” or alienates them from participation in the anarchist movement.

Some anarchists felt that Reich's analysis overemphasized the role of sexual repression in the rise of fascism. A Spanish article suggested that a "completely healthy and well-balanced individual in terms of his sexual life may be a long way off from being a perfect socialist and a convinced revolutionary fighter," for "an individual free of bourgeois sexual prejudice may lack all sense of human solidarity" (Volume One, Selection 119).

Others were more enthusiastic. Marie Louise Berneri (1918–1949) endorsed Reich's argument that the "fear of pleasurable excitation" caused by conventional morality and the legally mandated patriarchal family "is the soil on which the individual re-creates the life-negating ideologies which are the basis of dictatorship." She also drew on the work of the anthropologist, Bronislaw Malinowski, whose studies indicated that in those societies where people's sex lives are "allowed to develop naturally, freely and unhampered *through every stage of life, with full satisfaction*" there are "no sexual perversions, no functional psychoses, no psychoneuroses, no sex murder," in marked contrast to societies based on the "patriarchal authoritarian family organization." Berneri accepted Reich's claim that when his patients "were restored to a healthy sex-life, their whole character altered, their submissiveness disappeared, they revolted against an absurd moral code, against the teachings of the Church, against the monotony and uselessness of their work" (Volume Two, Selection 75). In other words, they became social revolutionaries.

Paul Goodman drew the connection between the repression of homosexual impulses among adolescent males and the war machine. These "boys" are made to feel "ashamed of their acts; their pleasures are suppressed and in their stead appear fistfights and violence." In the army, "this violent homosexuality, so near the surface but always repressed and thereby gathering tension, turns into a violent sadism against the enemy: it is all knives and guns and bayonets, and raining bombs on towns, and driving one's lust in the guise of anger to fuck the Japs" (Volume Two, Selection 11).

The libertarian communist, Daniel Guérin (1904–1988), wrote that "patriarchal society, resting on the dual authority of the man over the woman and of the father over the children, accords primacy to the attributes and modes of behaviour associated with virility. Homosexuality is persecuted to the extent that it undermines this construction. The disdain of which woman is the object in patriarchal societies is not without correlation with the shame attached to the homosexual act." While Guérin urged people "to pursue simultaneously both the social revolution and the sexual revolution, until human beings are liberated completely from the two crushing burdens of capitalism and puritanism," he agreed with Emma Goldman, Martí Ibáñez, and Paul Goodman that the process of sexual liberation must begin now, not after the revolution. Yet, as with Goodman, he also recognized that the gay liberation movement of the 1960s and 70s "created a whole generation of 'gay' young men, profoundly apolitical... a million miles from any conception of class struggle," casting doubt on the Reichian view that sexual liberation leads to social revolution (Volume Two, Selection 76).

Alex Comfort (1920–2000), who was also a pioneer of sexual liberation, suggested that part of the appeal of fascism lay in people's consciousness of their own mortality and fear of death. Since "to admit that I am an individual I must also admit that I shall cease to exist," people take refuge in the belief in "an immortal, invisible and only wise society, which can exact responsibilities and demand allegiances... Each sincere citizen feels responsibility to society in the abstract, and none to the people he kills... Fascism is a refuge from Death in death." (Volume Two, Selection 20).

Anarchism in China Before the 1949 Revolution

In Asia during the 1920s and 30s, the anarchists faced obstacles similar to those of their European comrades. The success of the Bolsheviks in Russia led to the creation of Marxist-Leninist Communist parties in various parts of Asia. The anarchists had until then been the most influential revolutionary movement in China. By the late 1920s, the anarchists had been eclipsed by the Chinese Communist Party and the Guomindang, who fought each other, and the Japanese, for control of China over the next twenty years.

Chinese anarchists rejected the Marxist notion of the dictatorship of the proletariat, concentrating all power “in the hands of the state,” because this would result in the “suppression of individual freedom” (**Volume One, Selection 100**). The Chinese anarchists did not regard Marxist state socialism as sufficiently communist, for during the alleged “transition” from socialism to communism, a wage system and some forms of private property would be retained.

Huang Lingshuang (1898–1982), one of the more noteworthy Chinese anarchist critics of Marxism, rejected the Marxist view that society must progress through successive stages of economic and technological development before communism can be achieved. Drawing on the work of European anthropologists, Huang Lingshuang was able to more clearly distinguish between cultural change and biological evolution than Kropotkin, who had largely conflated the two. Huang Lingshuang argued that, contrary to the Marxist theory of historical materialism, the “same economic and technological conditions do not necessarily result in the same culture,” cultural and economic changes do “not occur at the same rate,” and not every society goes through the same economic stages of development in the same order (**Volume One, Selection 100**). Rudolf Rocker made similar arguments in *Nationalism and Culture* (**Volume One, Selection 121**).

Class Struggle and ‘Pure’ Anarchism in Japan

In contrast to the decline of the Chinese anarchist movement in the 1920s, according to John Crump, “the anarchists in Japan were organisationally stronger than ever before, and there was a corresponding flowering of ideas and theories, particularly among the anarchist communists” (Crump, 1996). The anarchist communists identified themselves as “pure anarchists.” They criticized the anarcho-syndicalist concept of workers’ control of the existing means of production. As Hatta Shûzô (1886–1934) put it, “in a society which is based on the division of labour, those engaged in vital production... would have more power over the machinery of coordination than those engaged in other lines of production.”

The Japanese “pure anarchists” therefore proposed a decentralized system of communal production “performed autonomously on a human scale,” where “production springs from consumption,” being designed to meet local and individual wants and needs, in contrast to existing systems of production, where consumption is driven by the demands of production. Under such a system of decentralized human scale production, people “can coordinate the work process themselves,” such that there is no need for a “superior body and there is no place for power” (**Volume One, Selection 106**).

Japanese anarcho-syndicalist advocates of class struggle agreed that the existing authoritarian system of production should be replaced by “communal property... where there is neither exploiter nor exploited, neither master nor slave,” with society being “revived with spontaneity and mutual free agreement as an integral whole” (**Volume One, Selection 107**). However, in order to create such a society a profound revolutionary transformation was required. The anarcho-syndicalists argued that it was only by participating in the workers’ daily struggles against the capitalist system that anarchists would be able to inspire a revolutionary movement capable of creating the anarchist community to which the “pure anarchists” aspired.

Contrary to the claims of the “class struggle” anarcho-syndicalists though, the “pure anarchists” did not hold themselves aloof from the workers’ struggles but convinced the anarchist Zenkoku Jiren labour federation to adopt a “pure anarchist” position which emphasized that their goal was not to take over the existing means of production, replacing the capitalists and the government with a trade union administration, but to create a decentralized system of communal production based on human-scale technology, a position similar to that developed by Murray Bookchin in the 1960s (**Volume Two, Selections 48, 62 & 74**).

The Zenkoku Jiren reached out to Japanese tenant farmers, seeing them “as the crucial social force which could bring about the commune-based, alternative society to capitalism” advocated by the “pure anarchists” (Crump, 1996). The appeal of this vision to radical Japanese workers and farmers is illustrated by the fact that by 1931, the Zenkoku Jiren had about 16,000 members, whereas the more conventional anarcho-syndicalist federation, the Jikyô, had only 3,000.

In the early 1930s, as the Japanese state began a concerted push for imperialist expansion by invading Manchuria, the state authorities renewed their campaign against the Japanese anarchist movement, which was staunchly anti-imperialist. In the face of the Japanese occupation

of Manchuria, the Japanese Libertarian Federation had called on all people to “cease military production, refuse military service and disobey the officers” (**Volume One, Selection 110**). Anarchist organizations were banned and hundreds of anarchists arrested. By 1936, the organized anarchist movement in Japan had been crushed.

Anarchism in the Korean Liberation Movement

Japan annexed Korea in 1910, around the same time that Japanese authorities had made their first attempt to destroy the nascent Japanese anarchist movement by executing several leading anarchists, including Kōtoku Shūsui (**Volume One, Selection 102**). The Japanese occupation of Korea gave rise to a national liberation movement to free the Korean people from Japanese exploitation and domination. Some of the more radical elements in the liberation movement gravitated toward anarchism.

In 1923, a prominent member of the movement, Shin Chaeho (1880–1936), published his “Declaration of the Korean Revolution” in which he argued that when driving out their Japanese exploiters, the Korean people must be careful not to “replace one privileged group with another.” The goal of the Korean revolution should be the creation of a world in which “one human being will not be able to oppress other human beings and one society will not be able to exploit other societies.” The revolution must therefore be a “revolution of the masses.” To succeed in constructing a free society, the revolution must destroy foreign rule, the “privileged class” that benefits from it, the “system of economic exploitation,” “social inequality” and “servile cultural thoughts” created by conformist forms of “religion, ethics, literature, fine arts, customs and public morals” (**Volume One, Selection 105**).

In emphasizing the constructive role of destruction, Shin Chaeho was expressing a viewpoint shared by many anarchists that can be traced back to Proudhon and Bakunin (**Volume One, Selection 10**). He also recognized that to win the masses over to the cause of the revolution, they must be convinced that the revolution will result in material improvements and greater freedom for themselves, not simply the expulsion of their foreign rulers. As Kropotkin put it, for “the revolution to be anything more than a word... the conquest of the day itself must be worth the trouble of defending; the poor of yesterday must not find themselves even poorer today” (**Volume One, Selection 45**).

This was one of the reasons why Kropotkin had entitled his most sustained argument in favour of anarchist communism *The Conquest of Bread* (**Volume One, Selection 33**). When Korean anarchists began publishing their own paper in 1928, they called it *Talhwan*, or *Conquest*, and championed anarchist communism, calling for the abolition of capitalism and government (**Volume One, Selection 108**). They also rejected the Marxist “state capitalism” that was being created in the Soviet Union through the “despotic and dictatorial” policies of the Soviet Communist Party (the Bolsheviks).

Korean anarchists, including Shin Chaeho, were instrumental in forming the Eastern Anarchist Federation in 1927, which had members from Korea, China, Vietnam, Taiwan and Japan. Most of their work and publications had to be carried out from exile, and even then at great risk to themselves. Shin Chaeho was arrested by Japanese authorities in Taiwan in 1928 and died in

prison in 1936. However, after the defeat of Japan in the Second World War, it was only in Korea that a significant anarchist movement reemerged in southeast Asia.

In China, the Marxist Communists under the leadership of Mao Zedong had seized control by 1949. They no more tolerated an independent anarchist movement than had the Communists in the Soviet Union. In Japan, the U.S. occupiers engineered the purging of radicals, whether Marxist or anarchist, from positions of influence within the trade union movement, and the reform of rural landholdings, creating “a new class of landowning small farmers” who “then became a bastion of political conservatism” hostile rather than sympathetic toward anarchism (Crump, 1996).

During the war, some Korean anarchists participated in the Korean Provisional Government in exile. Their desire for Korean independence superseded their commitment to anarchist ideals. Before the war, the Korean Anarchist Federation had rejected the establishment of a “national united front” (**Volume One, Selection 108**). After the war, Yu Lim, who had served as a cabinet minister in the Provisional Government, urged the anarchists to support an independent Korean government to prevent Korea from falling “into the hands of either the Stalinists to the north or the imperialistic compradore-capitalists to the south” (**Volume Two, Selection 9**).

Other Korean anarchists, while seeking “to cooperate with all genuinely revolutionary nationalist groups of the left,” continued to call for “total liberation” through the “free federation of autonomous units covering the whole country” (**Volume Two, Selection 9**). At the conclusion of the war in 1945, grass roots committees for the reconstruction of Korea sprang up across the country, and peasants and workers began forming independent unions. However, this process of social reconstruction “from the bottom upward” came to a halt after the Soviet Union and the United States imposed their own “national” governments in the north and south in 1948, leading to the divisive and inconclusive Korean War (1950–1953).

Spanish Anarchism: Prelude to Revolution

The Spanish anarchist movement which Bakunin had helped inspire experienced its greatest triumphs and most tragic defeats during the Spanish Revolution and Civil War (1936–1939). The two most prominent anarchist groups in Spain were the Iberian Anarchist Federation (the FAI) and the anarcho-syndicalist trade union confederation, the Confederación Nacional del Trabajo (the CNT). The FAI was a federation of anarchist revolutionaries which sought to foment social revolution and to keep the CNT on an anarchist path. This “dual organization” model had been followed in Spain since the days of the First International, when Bakunin recruited Spanish radicals into his Alliance of Social Revolutionaries. Members of the Alliance were to ensure that the Spanish sections of the International adopted Bakunin’s collectivist anarchist program.

By the 1930s, the Spanish anarchist movement had moved toward an anarchist communist position, although the doctrine of “anarchism without adjectives,” which originated in the debates between the anarchist collectivists and anarchist communists in the 1890s, continued to be influential. Diego Abad de Santillán (1897–1983), who played a prominent role in the Argentine and Spanish anarchist movements, saw anarchism as representing a broad “humanistic craving” which “seeks to defend man’s dignity and freedom, regardless of circumstances and under every political system, past, present and future.” Anarchism must therefore be without adjectives because it is not tied to any particular economic or political system, nor is anarchy only possible at a certain stage of history or development. Abad de Santillán argued that anarchism “can survive and assert its right to exist alongside plough and team of oxen as readily as alongside the modern combine-harvester; its mission in the days of steam was the same as it is in the age of the electric motor or jet engine or the modern age of the computer and atomic power” (**Volume Two, Selection 53**).

Despite his endorsement of “anarchism without adjectives,” Abad de Santillán did not shy away from controversy. Although he participated in the anarcho-syndicalist movements in Argentina and Spain, he urged anarchists “not to forget that the Syndicate is, as an economic by-product of capitalist organization, a social phenomenon spawned by the needs of its day. Clinging to its structures after the revolution would be tantamount to clinging to the cause that spawned it: capitalism” (**Volume One, Selection 94**).

On the eve of the Spanish Revolution, when the CNT reaffirmed its commitment to libertarian communism (**Volume One, Selection 124**), Abad de Santillán argued not only that people should be free to choose between “communism, collectivism or mutualism,” but that “the prerequisite” of such freedom is a certain level of material abundance that can only be achieved through an integrated economic network of productive units (**Volume One, Selection 125**).

The CNT in the Spanish Civil War

The greatest controversy in which Abad de Santillán was involved arose from the decisions by the CNT during the Spanish Civil War to accept posts in the Catalanian governing council in September 1936 and, in November 1936, the central government in Madrid. In December 1936, Abad de Santillán became the Councillor of Economy in the regional government in Catalonia (the *Generalitat*). Not only did the “militants” of the FAI fail to prevent this fatal compromise of anarchist principles, some of the CNT ministers were themselves members of the FAI (such as Juan García Oliver, who became the Minister of Justice in the Madrid government, and Abad de Santillán himself). The decision to join the government was engineered by the National Committee of the CNT (which became the de facto ruling council of the CNT during the course of the Civil War) in order to obtain arms and financing, neither of which were forthcoming.

The decision of the CNT leadership to join the Spanish government was sharply criticized by many well known anarchists, including Camillo Berneri, Sébastien Faure, and Alexander Schapiro. Writing for the IWA publication, *The International*, the Swedish anarcho-syndicalist Albert Jensen (1879–1957) pointed out that it was by way of revolution that the workers in Catalonia had prevented General Franco from seizing power when he began the military revolt against the republican government in July 1936. Anarchists and syndicalists stormed military barracks, seized weapons and began collectivizing industry, while the republican government was in a state of virtual collapse. However, in order to maintain a “united front” against fascism, and to avoid imposing their own *de facto* dictatorship, the CNT-FAI decided it was better to work within the republican government rather than against it.

The problem was that, as Jensen pointed out, during a civil war the government “must have recourse always to dictatorship,” governing by decree and imposing military discipline, so instead of imposing an “anarchist” dictatorship the CNT-FAI was propping up a “counter-revolutionary” dictatorship, which hardly constituted “loyalty to [anarchist] ideas” and principles. “Wounded unto death, the State received new life thanks to the governmental participation of the CNT-FAI.” If the CNT-FAI had to work with other anti-fascists, whether capitalists or the authoritarian Communists loyal to Moscow, it would have been better for the CNT-FAI to remain outside the government, taking the position that “under no pretext, would they tolerate any attack on the revolutionary accomplishments and that they would defend these with all the necessary means” (**Volume One, Selection 127**).

The Spanish Revolution

In the factories and in the countryside, in areas that did not immediately fall under fascist control, there was a far-reaching social revolution. Spanish peasants collectivized the land and workers took over their factories. In the factories, the workers in assembly would make policy decisions and elect delegates to coordinate production and distribution. In the countryside, village and town assemblies were held in which all members of the community were able to participate.

In “the agrarian regions and especially in Aragon,” observed Gaston Leval (1895–1978), “a new organism appeared: the Collective.” The collective was not a trade union or syndical organization, “for it encompasses all those who wish to join it whether they are producers in the classic economic sense or not.” Neither was it a commune or municipal council, as it “encompasses at the same time the Syndicate and municipal functions.” The “whole population,” not merely the producers, “takes part in [the] management” of the collective, dealing with all sorts of issues, “whether it is a question of policy for agriculture, for the creation of new industries, for social solidarity, medical service or public education” (**Volume One, Selection 126**).

Although the anarchist collectives were ultimately destroyed, first by the Stalinist Communists in republican areas, and then by the fascists as they subjugated all of Spain, they constitute the greatest achievement of the Spanish anarchist movement. Through the crucible of the social revolution itself, the Spanish people developed this new, more inclusive form of libertarian organization which transcended the limits of anarcho-syndicalist trade union and factory committee forms of organization, inspiring generations to come.

Counter-Revolution in Spain

Those anarchists who attempted to work within the republican government were consistently outmaneuvered by the Republicans, Socialists and Communists. The areas in which anarchists were free to implement their ideas continued to shrink, but it was the May Days in Barcelona in 1937 that effectively marked the end of the anarchist social revolution in Spain. Factories and services under anarchist inspired workers' self-management were attacked by Republican and Communist forces while they did battle with the anarchist militias, and several prominent anarchists were murdered, including Camillo Berneri and the Libertarian Youth leader, Alfredo Martinez. The CNT leadership negotiated a truce with the Republican government rather than engage in a "civil war" within the civil war. Hundreds of anarchists were killed in the fighting, and many more were imprisoned. The Socialists and Communists, unsuccessful in having the CNT declared illegal, forced them out of the government and continued their campaign of "decollectivization" and disarmament of the anarchist groups.

Given this disastrous turn of events, Abad de Santillán had second thoughts about the CNT's policy of collaboration. By April 1937, he had already ceased being a member of the Catalan cabinet. The following year he denounced those "anarchists" who had used their positions within the movement "as a springboard to defect to the other side where the pickings are easier and the thorns less sharp," obtaining "high positions of political and economic privilege." The CNT-FAI's participation "in political power," which he had also once "thought advisable due to circumstances, in light of the war," had demonstrated "yet again what Kropotkin once said of the parliamentary socialists: 'You mean to conquer the State, but the State will end up conquering you'" (**Volume One, Selection 128**).

Abad de Santillán noted that the self-styled anarchist "avant-garde," who fancied themselves the "best trained, most prestigious, sharpest witted," himself included, were not "in the vanguard of economic and social change" but instead "proved a hindrance, a brake, a hurdle to that change." He had to admit that the "broad masses" of the Spanish people "were better prepared than their supposed mentors and guides when it came to revolutionary reconstruction." For Abad de Santillán, by "standing with the State and thus against the people," anarchists who were working within the Republican government were "not only committing an irreparable act of betrayal of the revolution," they were "also betraying the war effort, because we are denying it the active support of the people," who were becoming increasingly alienated from the Republican government as it sought to dismantle the anarchist collectives and other organs of self-management that had been created by the people themselves (**Volume One, Selection 128**).

Under the pressure of civil war, the CNT-FAI came more and more to resemble a conventional political party. The CNT's National Committee would negotiate with the Republican government, and then present whatever deals they could get to the membership as a *fait accompli*. In effect, the "inverse" pyramidal federalist structure of the CNT was turned upside down, as the CNT began to function as a top-down political organization. The anarchist militias were dissolved, broken

up or absorbed into the Communist dominated Republican army and subjected to strict military discipline (Richards, 1972).

Looking back on the Revolution and Civil War, José Peirats (1908–1989), active in the CNT and later its historian, believed that “those of us who consistently opposed collaboration with the government had as our only alternative a principled, heroic defeat.” Nevertheless, he was sympathetic to those principled anarchists for whom “the only solution was to leave an indelible mark on the present without compromising the future,” through their “constructive revolutionary experiments like the collectives, artistic and cultural achievements, new models of free, communal living.” This entailed “staying out of intrigues, avoiding complicity with the counterrevolution within the government, protecting the organization and its militants from the vainglory of rulers or the pride of the newly rich.” The seemingly insurmountable difficulties in maintaining these revolutionary achievements in the midst of civil war caused Peirats to question not these achievements, but “the idea of revolution” itself, conceived as a mass armed uprising seeking to overthrow the existing regime which inevitably degenerates into civil war (Peirats: 188–189), a critique further developed by Luc Bonet (**Volume Three, Selection 12**). This process of rethinking revolution was to be continued by many anarchists after the Spanish Revolution and the Second World War.

Poetry and Anarchism

One of the anarchists involved in rethinking anarchism around the time of the Spanish Revolution and Civil War was the English poet, art critic and essayist, Herbert Read (1893–1968). In *Poetry and Anarchism* (1938), Read acknowledged that “to declare for a doctrine so remote as anarchism at this stage of history will be regarded by some critics as a sign of intellectual bankruptcy; by others as a sort of treason, a desertion of the democratic front at the most acute moment of its crisis; by still others as mere poetic nonsense.” Read sought to “balance anarchism with surrealism, reason with romanticism, the understanding with the imagination, function with freedom” (**Volume One, Selection 130**). He developed an ecological conception of anarchism emphasizing spontaneity and differentiation. He saw society as “an organic being” in which communities “can live naturally and freely” and individuals can “develop in consciousness of strength, vitality and joy,” with progress being “measured by the degree of differentiation within a society” (**Volume Two, Selection 1**). It was partly through Read’s writings that Murray Bookchin was later inspired to draw the connections between ecology and anarchism (**Volume Two, Selection 48**).

Read noted that even “if you abolish all other classes and distinctions and retain a bureaucracy you are still far from the classless society, for the bureaucracy is itself the nucleus of a class whose interests are totally opposed to the people it supposedly serves.” Taking advantage of the bureaucratic structure of the modern state, the professional politician rises to power, “his motive throughout [being] personal ambition and megalomania” (**Volume One, Selection 130**), a notion further developed by Alex Comfort in his post-war book, *Authority and Delinquency in the Modern State*, in which he argued that the bureaucratic state, through its power structures, provides a ready outlet for those with psychopathic tendencies (**Volume Two, Selection 26**).

Read sought to reverse the rise to power of professional politicians and bureaucrats by advocating a “return to a functional basis of representation,” by which he meant the development of decentralized but federated organs of self-management, as had long been advocated by anarchists from Proudhon and Bakunin to the anarcho-syndicalists. The professional politician would be replaced by the “*ad hoc* delegate,” who would continue to work within his or her area, such that there would be “no whole-time officials, no bureaucrats, no politicians, no dictators” (**Volume One, Selection 130**).

Arguing that “real politics are local politics,” Read proposed that local councils or “governments” composed of delegates from the community and the functional groups that comprise it “control all the immediate interests of the citizen,” with “remoter interests—questions of cooperation, intercommunication, and foreign affairs—[being] settled by councils of delegates elected by the local councils and the [workers’] syndicates.” Read admitted that this was a system of government, but distinguished this conception of local and functional organization from the “autonomous State,” which “is divorced from its immediate functions and becomes an entity claiming to control the lives and destinies of its subjects,” such that “liberty ceases to exist” (**Volume One, Selection 130**).

Drawing the Line

Bearing in mind the difficulties recently faced by the Spanish anarchists in the Spanish Revolution and Civil War, at the beginning of the Second World War Herbert Read warned against the revolutionary seizure of power, instead looking forward to “a spontaneous and universal insurrection” (**Volume Two, Selection 1**), but one which would employ nonviolent methods, for people “cannot struggle against” the modern state, armed with atomic bombs, “*on the plane of force...* Our action must be piecemeal, non-violent, insidious and universally pervasive” (**Volume Two, Selection 36**). Alex Comfort took a similar position, arguing that the “very states which are able to make and use atomic weapons are singularly vulnerable, by their very complexity, to the attacks of individual disobedience” (**Volume Two, Selection 12**).

Paul Goodman described this process as “Drawing the Line, beyond which [we] cannot cooperate.” But although we “draw the line in their conditions; we proceed on our conditions,” replacing “the habit of coercion [with] a *habit* of freedom.. Our action must be aimed, not at a future establishment; but... at fraternal arrangements today, progressively incorporating more and more of the social functions into our free society,” for the creation of a “free society cannot be the substitution of a ‘new order’ for the old order; it is the extension of spheres of free action until they make up most of the social life” (**Volume Two, Selection 11**).

Read, Comfort and Goodman all advocated various forms of non-violent direct action, including war resistance and opposition to conscription through such means as draft evasion. Such attitudes were dangerous and unpopular, particularly during the Second World War. Anarchists who practiced draft resistance were imprisoned in France, England and the United States. It was only in the early 1960s in France, and a few years later in the United States, that mass draft resistance movements emerged in opposition to the French war in Algeria and the U.S. war in Vietnam (**Volume Two, Selection 31**).

Facing the War

At the beginning of the Second World War, a group of anarchists in Geneva wrote that it is “an indispensable right, without which all other rights are mere illusions”, that “no one should be required to kill others or to expose themselves to being killed.” For them, the “worst form of disorder is not anarchy,” as critics of anarchism claim, “but war, which is the highest expression of authority” (**Volume Two, Selection 3**). That expression of authority was to result in the loss of tens of millions of lives in Europe and Asia during the next six years, culminating in the U.S. atomic bombings of Hiroshima and Nagasaki in August 1945. As Marie Louise Berneri remarked, anarchist acts of violence pale in comparison. A single bombing raid “kills more men, women and children than have been killed in the whole history, true or invented, of anarchist bombs.” When Italian anarchists tried to assassinate Mussolini, they were denounced as terrorists, but when “whole cities” are rubbed “off the map” as part of the war effort, reducing “whole populations to starvation, with its resulting scourge of epidemics and disease all over the world,” the workers “are asked to rejoice in this wholesale destruction from which there is no escaping” (**Volume Two, Selection 4**).

When anarchists resort to violence, they are held criminally responsible, and their beliefs denounced as the cause. When government forces engage in the wholesale destruction of war, no one (at least among the victors) is held responsible, belief in authority is not seen as the cause, and the very nation states which brought about the conflict are supposed to bring, as Marie Louise Berneri remarked, “peace and order... with their bombs” (**Volume Two, Selection 4**).

In response to the comments of a U.S. Army sergeant surveying a bombed out area in Germany that in “modern war there are crimes not criminals... Murder has been mechanized and rendered impersonal,” Paul Goodman wrote that “it is ridiculous to say that the crime cannot be imputed or that any one commits it without intent or in ignorance... The steps [the individual] takes to habituation and unconsciousness are crimes which entail every subsequent evil of enslavement and mass-murder” (**Volume Two, Selection 11**).

Alex Comfort noted that modern bureaucratic societies “have removed at least one of the most important bars to delinquent action by legislators and their executive, in the creation of a legislature which can enact its fantasies without witnessing their effects, and an executive which abdicates all responsibility for what it does in response to superior orders.” The “individual citizen contributes to [this] chiefly by obedience and lack of conscious or effective protest” (**Volume Two, Selection 26**). Comfort argued that the individual, by making “himself sufficiently numerous and combative,” can render the modern state impotent “by his withdrawal from delinquent attitudes,” undermining “the social support they receive” and the power of the authorities “whose policies are imposed upon society only through [individual] acquiescence or co-operation” (**Volume Two, Selection 26**).

At the beginning of the war, Emma Goldman had written that the “State and the political and economic institutions it supports can exist only by fashioning the individual to their particular purpose; training him to respect ‘law and order’; teaching him obedience, submission and un-

questioning faith in the wisdom and justice of government; above all, loyal service and complete self-sacrifice when the State commands it, as in war.” For her, “true liberation, individual and collective, lies in [the individual’s] emancipation from authority and from belief in it” (**Volume Two, Selection 2**).

Herbert Read held a similar position, but focused on the role of modern education in creating a submissive populace, much had Francisco Ferrer before him (**Volume One, Selection 65**). Through the education system, “everything personal, everything which is the expression of individual perceptions and feelings, is either neglected, or subordinated to some conception of normality, of social convention, of correctness.” Read therefore advocated libertarian education, emphasizing the creative process and “education through art” (1943), arguing that it “is only in so far as we liberate” children, “shoots not yet stunted or distorted by an environment of hatred and injustice, that we can expect to make any enduring change in society” (**Volume Two, Selection 36**).

Paul Goodman described the school system as “compulsory mis-education” (1964), which perpetuated a society in which youth are “growing up absurd” (1960). His friend Ivan Illich was later to advocate “deschooling society” as a way of combating the commodification of social life, where everything, and everybody, becomes a commodity to be consumed (**Volume Two, Selection 73**). By the 1960s and 1970s, people were again experimenting in libertarian education (**Volume Two, Selection 46**), something which anarchists had been advocating since the time of William Godwin.

Community and Freedom

In the immediate aftermath of the Second World War, Dwight Macdonald (1905–1982) wrote that the “brutality and irrationality of Western social institutions has reached a pitch which would have seemed incredible a short generation ago; our lives have come to be dominated by warfare of a ferocity and on a scale unprecedented in history,” leading him to conclude that the “Anarchists’ uncompromising rejection of the State, the subject of Marxian sneers for its ‘absolutist’ and ‘Utopian’ character, makes much better sense in the present era than the Marxian relativist and historical approach” (**Volume Two, Selection 13**).

Macdonald argued that in the face of these harsh realities, “we must reduce political action to a modest, unpretentious, personal level—one that is real in the sense that it satisfies, here and now, the psychological needs, and the ethical values of the particular persons taking part in it.” He suggested forming “small groups of individuals” into “*families*” who “live and make their living in the everyday world but who come together... to form a *psychological* (as against a geographical) community.” Through these groups their “members could come to know each other as fully as possible as human beings (the difficulty of such knowledge of others in modern society is a chief source of evil), to exchange ideas and discuss as fully as possible what is ‘on their minds’ (not only the atomic bomb but also the perils of child-rearing), and in general to learn the difficult art of living with other people.” The members of these groups would “preach” their “ideals—or, if you prefer, make propaganda—by word and by deed, in the varied everyday contacts of the group members with their fellow men,” working “against Jim Crow [racist laws] in the United States, “or to further pacifism,” and supporting individuals “who stand up for the common ideals” (**Volume Two, Selection 13**).

The pacifist David Dellinger (1915–2004), writing a few years later in the anarchist journal, *Resistance*, went a step further, arguing for the creation of small communes “composed of persons who have the same type of disgust at the economic selfishness of society that the conscientious objector has concerning war and violence.” In these “experimental” communities, “economic resources” would be shared, “so that the total product provides greater strength and freedom for the members than they would be able to achieve, ethically, as isolated individuals,” while providing “daily pleasures and satisfactions” by “finding time to do things together that are fun” (**Volume Two, Selection 40**).

The “families” of like minded individuals proposed by Macdonald would today be described as affinity groups, a form of organization that had been utilized for decades by anarchists, particularly anarchist communists wary of the more formal organizational structures of the anarcho-syndicalists (**Grave, Volume One, Selection 46**). As Murray Bookchin pointed out, the FAI in Spain had been based on an affinity group structure. In the 1960s, Bookchin helped to popularize this intimate form of non-hierarchical organization, which combines “revolutionary theory with revolutionary lifestyle in its everyday behaviour.” Much like the “families” advocated by Macdonald, each affinity group would seek “a rounded body of knowledge and experience in order to overcome the social and psychological limitations imposed by bourgeois society on indi-

vidual development,” acting “as catalysts within the popular movement.” For Bookchin, the aim of anarchist affinity groups is not to subordinate “the social forms created by the revolutionary people... to an impersonal bureaucracy” or party organization, but “to advance the spontaneous revolutionary movement of the people to a point where the group can finally disappear into the organic social forms created by the revolution” itself (**Volume Two, Selection 62**).

Similarly, the small-scale communes advocated by Dellinger had long been a part of many anarchist movements, in Europe, the Americas, and in China, arising from the need and desire of anarchists to create daily living arrangements consistent with their ideals, and as an alternative to hierarchical and authoritarian social institutions, such as the patriarchal nuclear family. What distinguished these types of communes from affinity groups were the factors highlighted by Dellinger himself, primarily living together and sharing financial resources. In the 1960s and early 1970s, there was a flourishing of communal groups, particularly in North America, created by disaffected youth seeking to create alternate lifestyles. In Europe, the various squatting movements often adopted communal living arrangements, for example in the Christiania “freetown” in Copenhagen.

While many anarchist communes were short-lived, some have been remarkably resilient. In Uruguay, for example, the Comunidad del Sur group, which originated in the social struggles of the 1950s, sought to create libertarian communities based on self-management, including productive enterprises (**Volume Three, Selection 56**). Assets were shared, compensation was based on need, education, work and art were integrated, and people lived communally. Despite a long period of exile in Sweden that began in the 1970s due to growing state repression, the Comunidad group eventually returned to Uruguay where it continues to promote the creation of a self-managed ecological society through its own ongoing experiments in community living. For the Comunidad group, the “revolution consists of changing social relationships,” much as Gustav Landauer had argued previously (**Volume One, Selection 49**). Fleshing out their “ideals of equality and sociability in a free space,” the Comunidad group has sought to inspire the creation of that “community of communities” long envisioned by anarchists like Landauer, Martin Buber, Paul Goodman and many others (**Volume Two, Selection 60**).

Neither East Nor West

After the Second World War, despite the “Cold War” between the Soviet Union and the United States, anarchists sought to keep alive their libertarian vision of a free and equal society in which every individual is able to flourish. Marie Louise Berneri coined the phrase, “Neither East nor West,” signifying anarchist opposition to all power blocs (**Volume Two, Selection 10**). Anarchists continued to oppose colonialism and the imperialist expansion of the Soviet and American empires (**Volume Two, Selections 8, 9, 28, 29 & 31**).

Due to their opposition to both dominant power blocs, during the Cold War organized anarchist movements faced almost insurmountable obstacles, similar to the situation faced by the Spanish anarchists during the Revolution and Civil War. In Bulgaria, there was a significant pre-war anarchist communist movement which reemerged briefly after the defeat of Nazi Germany, but which was quickly suppressed by their Soviet “liberators.” The Bulgarian anarchists repudiated fascism as an “attempt to restore absolutism [and] autocracy... with the aim of defending the economic and spiritual dominance of the privileged classes.” They rejected “political democracy” (representative government) because “its social foundations [are] based on the centralized State and capitalism,” resulting in “chaos, contradictions and crime.” As for State socialism, “it leads to State capitalism—the most monstrous form of economic exploitation and oppression, and of total domination of social and individual freedom” (**Volume Two, Selection 7**).

The program of the Bulgarian Anarchist Communist Federation is noteworthy today for its emphasis on anarchist federalism as “a dense and complex network” of village communities, regional communes, productive enterprises, trade unions, distribution networks and consumer organizations that would be “grouped in a general confederation of exchange and consumption for satisfying the needs of all inhabitants” (**Volume Two, Selection 7**). Such network forms of organization mark an advance over the “inverse pyramid” structure that had long been advocated by anarcho-syndicalists, which was much more prone to being transformed into a more conventional, hierarchical form of organization during times of crisis, as in Spain. By the early 1950s, many anarcho-syndicalists were advocating similar horizontal networks based on factory councils and community assemblies, resembling a “honeycomb,” as Philip Sansom put it, in which “all the cells are of equal importance and fit into each other,” instead of control being “maintained from the centre” (**Volume Two, Selection 58**).

Within their own organizations, the Bulgarian anarchist communists advocated a form of consensus decision-making. However, while “the decision of the majority is not binding on the minority,” in practice “the minority generally rallies to the decision of the majority,” after the majority has had an opportunity to demonstrate the wisdom of its position. Thus, while the minority was not bound to follow the decisions of the majority, the majority was not prevented from acting in accordance with its own views, such that the minority could not assume de facto authority over the majority by refusing to agree with the majority decision, as sometimes happens under other forms of consensus decision-making. The Bulgarian anarchist communists recognized that in broader based mass organizations that were not specifically anarchist in orientation, majority

rule would generally prevail, but even then “the minority may be freed from the obligation to apply a general decision, on condition that it does not prevent the execution of such a decision” (**Volume Two, Selection 7**). In this regard, their position is remarkably similar to that of contemporary advocates of participatory democracy, such as Carole Pateman (1985: 159–162; see also Graham, 1996), and anarchist advocates of various forms of direct democracy (**Volume Three, Chapter 2**).

Refusal Global/Global Refusal

Given the difficult political circumstances faced by anarchists in the aftermath of the Second World War, it should not be surprising that there was a resurgence of anarchist attitudes in the arts, for it was on the cultural terrain that anarchists had the greatest freedom of action. In Quebec, the Automatistes, who were loosely affiliated with the Surrealists, issued their “Global Refusal” manifesto in 1948, in which they foresaw “people freed from their useless chains and turning, in the unexpected manner that is necessary for spontaneity, to resplendent anarchy to make the most of their individual gifts” (**Volume Two, Selection 22**).

The Surrealists recognized their affinity with the anarchists, sharing their “fundamental hostility towards both power blocs,” and seeking with them to bring about “an era from which all hierarchy and all constraint will have been banished” (**Volume Two, Selection 23**). André Breton (1896–1966) noted that it was “in the black mirror of anarchism that surrealism first recognized itself,” but admitted that the surrealists, along with many others on the left, had for too long supported the Soviet Union, mesmerized by “the idea of efficiency” and the hope for a worldwide social revolution. Now it was time “to return to the principles” which had allowed the libertarian ideal “to take form,” arriving at a conception of anarchism as, in the words of Georges Fontenis (1920–2010), “the expression of the exploited masses in their desire to create a society without classes, without a State, where all human values and desires can be realized” (**Volume Two, Selection 23**).

The Art of Living

In the 1940s, Herbert Read, who had helped introduce Surrealism to English audiences, extolled modern art for breaking through “the artificial boundaries and limitations which we owe to a one-sided and prejudiced view of the human personality.” For Read, all “types of art are not merely permissible, but desirable... Any kind of exclusiveness or intolerance is just as opposed to the principles of liberty as social exclusiveness or political intolerance.” He argued that only in an anarchist society would everyone be free to develop “the artist latent in each one of us” (**Volume Two, Selection 19**).

Alex Comfort agreed with Read that “in truly free communities art is a general activity, far more cognate with craft than it can ever be in contemporary organized life.” He looked forward to the creation of communities in which “art could become a part of daily activity, and in which all activity [is] potentially creative” (**Volume Two, Selection 20**).

As Richard Sonn has put it, “In the anarchist utopia the boundaries between manual and intellectual labour, between art and craft, dissolve. People are free to express themselves through their work. Artistry pervades life, rather than being restricted to museum walls and bohemian artist studios” (**Volume Three, Selection 38**). In contrast, as David Wieck (1921–1997) noted, in existing society we “take it for granted that a small number of people, more or less talented, shall make—one would say ‘create’—under the usual consumption-oriented conditions of the market, our ‘works of art,’ our ‘entertainment,’ while the rest of us are spectators” (**Volume Two, Selection 39**).

Holley Cantine, Jr. (1911–1977) saw art as a form of play which “must disguise itself” in adulthood “as useful work in order to be socially acceptable.” The artist must either find a market for his or her art, put him or herself at the service of some cause, or live the life of an impoverished bohemian—in neither case “is the artist really free... Only a relative handful of spontaneous artists, who give no thought to any standards but their own satisfaction, can be said to function in the realm of pure art.”

For Cantine, a free society is one in which everyone “works, according to his capacity, when there is work to do, and everyone plays the rest of the time,” much as people do in “non-status societies,” where “play is regarded as natural for everyone, whenever the immediate pressure of the environment permits” (**Volume Two, Selection 21**), an observation confirmed by the anthropological studies conducted by Pierre Clastres (1934–1977) in South America (**Volume Two, Selection 64**).

In New York, Julian Beck (1925–1985) and Judith Malina (1926–2015) founded the Living Theatre in 1947, which sought to break down the barriers between playwright and performer, and between performer and audience. The Living Theatre staged plays by people like Paul Goodman, whose use of “obscene” language in the late 1940s and 1950s helped keep the Theatre in trouble with the authorities, when censorship laws were much stricter than in the USA today.

The Theatre developed a more and more improvisational approach, with the actors designing their own movements and the director ultimately “resigning from his authoritarian position”

(Volume Two, Selection 24). By the late 1960s, the Theatre abandoned the confines of the playhouse altogether, pioneering guerilla street theatre and performance art in Europe and Latin America **(Volume Two, Selection 25).**

Richard Sonn has argued that only “anarchists can claim that not the state, not the military, not even the economy, but rather culture is central to it both as movement and as ideal” **(Volume Three, Selection 38).**

For Max Blechman, art “acts as a reminder of the potential joy of life, and as an anarchic force against all that which usurps it. It functions as a perpetual reminder that all meaningful life involves a stretching of the limits of the possible, not toward an absolute, but away from absolutes and into the depths of imagination and the unknown. This creative adventure, at the bottom of all great art, is the power which, if universalized, would embody the driving force of social anarchy” **(Volume Three, Selection 39).**

Resistance or Revolution

Not all anarchists were enamoured with the turn toward personal liberation, alternative lifestyles and cultural change in the aftermath of the Second World War. In Italy, the class struggle anarchists of the Impulso group denounced these anarchist currents as counter-revolutionary, much as Murray Bookchin did many years later (Bookchin, 1995).

The Impulso group described these approaches as “resistencialism,” a term suggested in 1949 by the French anarchist paper, *Études Anarchistes*, to describe the new perspectives and approaches being developed by anarchists in the English speaking countries in the aftermath of the Second World War which emphasized resistance to authoritarian and hierarchical modes of thought and organization, and the creation of libertarian alternatives here and now, regardless of the prospects of a successful social revolution.

What the Impulso group’s critique illustrates is the degree to which these new conceptions and approaches had spread beyond England and the USA by 1950, when they published their broadside, for much of their attack is directed toward the Italian anarchist journal, *Volontà*, belying the claim that the “new” anarchism was a largely “Anglo-Saxon” phenomenon (**Volume Two, Selection 38**).

The *Volontà* group, with which Camillo Berneri’s widow, and long time anarchist, Giovanna Berneri (1897–1962) was associated, had begun exploring new ideas and analyses which have since become the stock in trade of so-called “post-modern” anarchists (**Volume Three, Chapter 12**), including a critique of conventional conceptions of rationality and intellectual constructs which seek to constrain thought and action within a specific ideological framework. As one contributor to *Volontà* put it, “All ideologues are potential tyrants” (**Volume Two, Selection 38**).

The Impulso group denounced *Volontà* for celebrating “irrationalism” and “chaos,” turning anarchism into “a motley, whimsical subjective representation,” and for abandoning any concept of class struggle. For the Impulso group, anarchism was instead “the ideology of the working and peasant class, the product of a reasoned re-elaboration of revolutionary experiences, the theoretical weapon for the defence of the unitary, ongoing interests of the labouring class, the objective outcome of a specific historic process,” illustrating the degree to which the class struggle anarchists had incorporated into their outlook several Marxian elements (**Volume Two, Selection 38**).

For them, there were “three vital coefficients to the act of revolution: the crisis in the capitalist system... active participation by the broad worker and peasant masses... and the organized action of the activist minority.” To the criticism that the “masses” can never become self-governing if led by an elite activist minority, the Impulso group responded that an informed, consciously anarchist minority cannot betray the revolution because its theory “is not only the correct general theory” but the correct theory “especially in relation to the activist minority and its nature, its functions, [and] its limitations” (**Volume Two, Selection 38**).

This claim that an activist minority of anarchists would never effectively assume positions of authority because their general theory eschews such a role is not particularly persuasive on either theoretical or historical grounds. No matter how well informed by or committed to anarchist principles, the “activist minority,” armed with their “correct” theory will, as Malatesta had said of the Platformists, be prone “to excommunicate from anarchism all those who do not accept their program,” promoting sectarianism rather than creating a unified movement (**Volume One, Selection 115**).

Neno Vasco (1920) and other anarchists had long argued that the focus of anarchist minorities should instead be on fostering the self-activity of the masses. This is because by “acting directly,” as Murray Bookchin has written, “we not only gain a sense that we can control the course of social events again; we recover a new sense of selfhood and personality without which a truly free society, based on self-activity and self-management, is utterly impossible” (**Volume Three, Selection 10**). That being informed and guided by anarchist theory does not prevent one from assuming a more conventional leadership role was demonstrated by those CNT-FAI “militants” who joined the Republican government in Spain during the 1936–39 Revolution and Civil War (**Volume One, Selections 127 & 128**).

The Impulso group saw themselves performing a “locomotive function,” pulling the masses toward liberation through the revolutionary upheaval that would inevitably result from the crisis of international capitalism, committing themselves to “a harsh self-discipline” (**Volume Two, Selection 38**), the kind of self-abnegation that Bakunin had warned against earlier (**Volume One, Selection 20**).

Despite the denunciations of the Impulso group, it was the “new” anarchism pioneered by the so-called “resistencialists” that was to inspire radicals in the 1960s, with people like the Cohn-Bendit brothers writing, “Act with others, not for them. Make the revolution here and now,” for “it is for yourself that you make the revolution,” not some abstract ideal to which all should be sacrificed (**Volume Two, Selection 51**).

The Poverty of Historicism

The *Impulso* group remained committed to an essentially Marxist view of progressive historical development, the kind of view that Dwight Macdonald argued had literally been exploded by the atomic bombings of Hiroshima and Nagasaki (**Volume Two, Selection 13**). One can no longer claim that from “out of present evil will come future good,” wrote Macdonald, when “for the first time in history, humanity faces the possibility that its own activity may result in the destruction not of some people or some part of the world, but of all people and the whole world for all time” (**Volume Two, Selection 13**).

The *Impulso* group clung to the view that as the result of an objective historical process, the working class developed “unitary, ongoing interests,” impelling it to fulfill its “historical role” of abolishing capitalism (**Volume Two, Selection 38**). That the working class has unitary interests is a concept that has been criticized by other anarchists since at least the time of Bakunin, who argued against Marx that city workers “who earn more and live more comfortably than all the other workers,” by virtue of their “relative well-being and semibourgeois position” form a kind of “aristocracy of labour... unfortunately only too deeply saturated with all the political and social prejudices and all the narrow aspirations and pretensions of the bourgeoisie” (1872: 294).

Macdonald pointed to the post-War “failure of the European masses to get excited about socialist slogans and programs,” suggesting that the “man in the street” feels “as powerless and manipulated vis-à-vis his socialist mass-organization as... towards his capitalistic employers and their social and legal institutions” (**Volume Two, Selection 13**). For Louis Mercier Vega (1914–1977), social stratification within the “working class” makes it necessary “to speak of several working classes,” each with conflicting interests. “Wage differentials,” for example, “make class consciousness that much harder to achieve... encouraging collusion between (private or state) management and privileged brackets of wage-earners. They accentuate rather than curtail the tendency to retain a sub-proletariat reduced to low wages and readily disposed of in the event of a crisis or economic slow-down, alongside groups of workers, employees and officials locked into complex [regulatory] arrangements wherein their docility and diligence are reflected in their wage levels” (**Volume Two, Selection 45**).

The *Impulso* group implicitly accepted the Marxist view of historical stages of development which other anarchists, from Bakunin onward, have also challenged. Even before Bakunin’s conflict with Marx in the First International, one of the points of disagreement between Marx and Proudhon was whether an anarchist form of socialism could be achieved before capitalism created the technology that would produce an abundance of goods allegedly necessary to sustain a socialist society (Marx, 1847). Anarchists promoted peasant revolutions in a variety of circumstances, rather than waiting for the development of an urban proletariat as suggested by the Marxist view of history.

Gustav Landauer rejected that “artifice of historical development, by which—as a matter of historical necessity—the working class, to one extent or another, is called by Providence to take for itself the role of the present day ruling class” (**Volume One, Selection 40**). For Landauer, “the

miracle that materialism and mechanism assume—that... fully-grown socialism grows not out of the childhood beginnings of socialism, but out of the colossal deformed body of capitalism—this miracle will not come, and soon people will no longer believe in it” (**Volume One, Selection 49**). Huang Lingshuang and Rudolf Rocker later put forward similar critiques of the Marxist theory of history.

In the 1950s, some anarchists were influenced by the contemporaneous critique of Marxist “historicism” that was being developed by philosophers such as Karl Popper (1957). Writing in the early 1960s, the Chilean anarchist Lain Diez urged anarchists to reject all “historicist systems” based on “the supremacy (in terms of decision making in men’s affairs) of History... which, unknown to men, supposedly foists its law upon them,” for this “new and jealous divinity has its intermediaries who, like the priests of the ancient religions, interpret its intentions, prophesying as they did and issuing thunderous anathemas against miscreants refusing to be awed by their revelations” (**Volume Two, Selection 47**). More recently, Alan Carter has presented a thoroughgoing anarchist critique of Marxist “technological determinism” (1988), emphasizing the role of the state in creating and enforcing “the relations of production that lead to the creation of the surplus that the state requires” to finance the “forces of coercion” necessary to maintain state power, turning Marx’s theory of history on its head (**Volume Three, Selection 19**).

Permanent Protest

The *Impulso* group was most concerned that the “new” anarchism represented by the “resistencialists” would lead anarchists away from their historic commitment to revolution, a concern not without foundation. In the 1950s in Australia, for example, the Sydney Libertarians developed a critique of anarchist “utopianism,” which for them was based on the supposed anarchist over-emphasis on “co-operation and rational persuasion” (**Volume Two, Selection 41**), a critique later expanded upon by post-modern anarchists (**Volume Three, Chapter 12**). In response, without endorsing the more narrow approach of the *Impulso* group, one can argue that these sorts of critiques are themselves insufficiently critical because they repeat and incorporate common misconceptions of anarchism as a theory based on an excessively naïve and optimistic view of human nature (Jesse Cohen, **Volume Three, Selection 67**).

For the Sydney Libertarians, not only is it unlikely that a future anarchist society will be achieved, it is unnecessary because “there are anarchist-like activities such as criticizing the views of authoritarians, resisting the pressure towards servility and conformity, [and] having unauthoritarian sexual relationships, which can be carried on for their own sake, here and now, without any reference to supposed future ends.” They described this kind of anarchism as “anarchism without ends”, “pessimistic anarchism” and “permanent protest,” stressing “the carrying on of particular libertarian activities within existing society” regardless of the prospects of a successful social revolution (**Volume Two, Selection 41**).

New Social Movements

The resurgence of anarchism during the 1960s surprised both “pessimistic anarchists” and the more traditional “class struggle” anarchists associated with the *Impulso* group, some of whom, such as Pier Carlo Masini, abandoned anarchism altogether when it appeared to them that the working class was not going to embrace the anarchist cause. Other class struggle anarchists, such as André Prudhommeaux (1902–1968), recognized that the masses were “unmoved” by revolutionary declamations “heralding social revolution in Teheran, Cairo or Caracas and Judgment Day in Paris the following day at the latest,” because when “nothing is happening,” to make such claims is “like calling out the fire brigade on a hoax.” To gain the support of the people, anarchists must work with them to protect their “civil liberties and basic rights by means of direct action, civil disobedience, strikes and individual and collective revolution in all their many forms” (**Volume One, Selection 30**).

By the early 1960s, peace and anti-war movements had risen in Europe and North America in which many anarchists, following Prudhommeaux’s suggestion, were involved. Anarchist influence within the social movements of the 1960s did not come out of nowhere but emerged from the work of anarchists and like-minded individuals in the 1950s, most of whom, like Prudhommeaux, had connections with the various pre-war anarchist movements. There was growing dissatisfaction among people regarding the quality of life in post-war America and Europe and their prospects for the future, given the ongoing threat of nuclear war and continued involvement of their respective governments, relying on conscript armies, in conflicts abroad as various peoples sought to liberate themselves from European and U.S. control.

20th Century Liberation Struggles

In the post-WW II era, anarchists continued to oppose colonialism and imperial domination but were wary of those who sought to take advantage of national liberation struggles to facilitate their own rise to power, much like the state socialists had tried to harness popular discontent in Europe, and had succeeded in doing in Russia and China.

Drawing on James Burnham's concept of the managerial revolution (1941), while rejecting his pessimistic and politically conservative conclusions, the anarcho-syndicalist Geoffrey Ostergaard (1926–1990) warned of the “increasingly powerful managerial class” which holds out the prospect of “emancipation but in reality hands over the workers to new masters,” turning trade unions and other popular forms of organization into “more refined instruments for disciplining the workers” after the intellectuals, trade union leaders and party functionaries succeed in riding waves of popular discontent to assume positions of power (**Volume Two, Selection 27**).

French anarchists associated with the Groupe Anarchiste d'Action Revolutionnaire recognized the “proliferation of nation-states” as “an irreversible historical trend, a backlash against world conquest” by European powers, and that although “national emancipation movements do not strive for a libertarian society,” such a society “is unattainable without them. Only at the end of a widespread process of geographical, egalitarian redistribution of human activities can a federation of peoples supplant the array of states.”

Nevertheless, anarchists could afford “national liberation movements only an eminently critical support,” for the mission of anarchists remains “to undermine the foundations of all... nationalist world-views, as well as every colonial and imperial institution. The bulwark of exploitation and oppression, injustice and misery, hatred and ignorance is still the State whosoever it appears with its retinue—Army, Church, Party—thwarting men and pitting them against one another by means of war, hierarchy and bureaucracy, instead of binding them together through cooperation, solidarity and mutual aid “ (**Volume Two, Selection 31**).

Mohamed Saïl (1894–1953), an Algerian anarchist who fought with the Durruti Column in Spain, regarded Algerian nationalism as “the bitter fruit of French occupation.” He suggested that “the Algerian people, released from one yoke, will hardly want to saddle itself with another one,” given their strong village ties and historic resistance to central authorities, whether Turk, Arab or French. While things did not work out as he had hoped, his fellow Kabyles have continued the “revolt against authoritarian centralism” for which he praised them (**Volume Two, Selection 28; Volume Three, Selection 50**).

During the 1950s, Cuban anarchists were directly involved in the struggle to overthrow the U.S. supported Batista dictatorship but at the same time had to fight against Marxist domination of the revolutionary and labour movements. They encouraged the “workers to prepare themselves culturally and professionally not only to better their present working conditions, but also to take over the technical operation and administration of the whole economy in the new libertarian society” (**Volume Three, Selection 55**).

After Castro seized power, they struggled in vain to maintain an independent labour movement and to prevent the creation of a socialist dictatorship. Outside of Cuba, Castro's victory divided anarchists, particularly in Latin America, with some arguing that to support the revolution one must support the Castro regime, similar to the arguments that had been made earlier by the "Bolshevik" anarchists in Russia. Others came to doubt the efficacy of armed struggle and violent revolution, such as the anarchists associated with the Comunidad del Sur group in Uruguay, who turned their focus towards building alternative communities (**Volumes Two and Three, Selection 60**).

Non-Violent Revolution

In post-independence India, the Gandhian Sarvodaya movement provided an example of a non-violent movement for social change which aspired to a stateless society. Vinoba Bhave (1895–1982), one of the movement’s spiritual leaders, noted that “sarvodaya does not mean good government or majority rule, it means freedom from government,” with decisions being made at the village level by consensus, for self-government “means ruling you own self,” without “any outside power.”

What seemed wrong to Bhave was not that the Indian people were governed by this or that government, but that “we should allow ourselves to be governed at all, even by a good government” (**Volume Two, Selection 32**). He looked forward to the creation of a stateless society through the decentralization of political power, production, distribution, defence and education to village communities.

Bhave’s associate, Jayaprakash Narayan (1902–1979), drew the connections between their approach, which emphasized that a “harmonious blending of nature and culture is possible only in comparatively smaller communities,” and Aldous Huxley’s anarchist tinged vision of a future in which each person “has a fair measure of personal independence and personal responsibility within and toward a self-governing group,” in which “work possesses a certain aesthetic value and human significance,” and each person “is related to his natural environment in some organic, rooted and symbiotic way” (**Volume Two, Selection 32**).

The Sarvodaya movement’s tactics of Gandhian non-violence influenced the growing anarchist and peace movements in Europe and North America (**Volume Two, Selection 34**), while the Sarvodayans shared the antipathy of many anarchists toward the centralization, bureaucratic organization, technological domination, alienation and estrangement from nature found in modern industrial societies.

Paul Goodman summed up the malaise affecting people in advanced industrial societies during the 1950s in his essay, “A Public Dream of Universal Disaster” (**Volume Two, Selection 37**), in which he noted that despite technological advances and economic growth, “everywhere people are disappointed. Even so far, then, there is evident reason to smash things, to destroy not this or that part of the system (e.g., the upper class), but the whole system en bloc; for it offers no promise, but only more of the same.”

With people paralyzed by the threat of nuclear annihilation, seeking release from their pent up hostility, frustration, disappointment and anger through acquiescence to “mass suicide, an outcome that solves most problems without personal guilt,” only “adventurous revolutionary social and psychological action” can have any prospect of success (**Volume Two, Selection 38**).

As Goodman’s contemporary, Julian Beck, put it, we need to “storm the barricades,” whether military, political, social or psychological, for “we want to get rid of all barricades, even our own and any that we might ever setup” (**Volume Two, Selection 24**). What is necessary, according to Dwight Macdonald, is “to encourage attitudes of disrespect, skepticism [and] ridicule towards the State and all authority” (**Volume Two, Selection 13**).

This challenge to conventional mores, fear and apathy came to fruition in the 1960s as anarchists staged various actions and “happenings,” often in conjunction with other counter-cultural and dissident political groups, from the Yippies showering the floor of the New York Stock Exchange with dollar bills, causing chaos among the stock traders, to the Provos leaving white bicycles around Amsterdam to combat “automobilism” and to challenge public acceptance of private property (**Volume Two, Selection 50**).

Macdonald thought that the “totalization of State power today means that only something on a different plane can cope with it, something which fights the State from a vantage point which the State’s weapons can reach only with difficulty,” such as “non-violence, which... confuses [the state’s] human agents, all the more so because it appeals to traitorous elements in their own hearts” (**Volume Two, Selection 13**). As Richard Gregg described it, non-violent resistance is a kind of “moral ju-jitsu” which causes “the attacker to lose his moral balance” by taking away “the moral support which the usual violent resistance... would render him” (**Volume Two, Selection 34**).

Resisting the Nation State

The anti-war movements in Europe and North America that began to emerge during the late 1950s started as “Ban the Bomb” or anti-nuclear peace movements, the primary aim of which was to reduce and eliminate nuclear weapons. These movements began to adopt a more expansive anti-war approach as draft resistance movements also began to emerge, first in France in response to the war in Algeria, and then in the U.S. as the war in Vietnam escalated and intensified.

Many people in the various peace movements were pacifists. Some of them began to move towards an anarchist position as they came to realize that the banning of nuclear weapons was either unlikely or insufficient given the existing system of international power relations. Many came to agree with Randolph Bourne that “war is the health of the state” and became advocates of non-violent revolution, for one “cannot crusade against war without crusading implicitly against the State” (**Volume Two, Selection 34**).

Veteran anarchists, such as Vernon Richards, despite recognizing the limitations of peace marches, realized that for “some the very fact of having broken away from the routine pattern of life to take part” in a march, and “for others the effort of will needed to join a demonstration for the first time in their lives, are all positive steps in the direction of ‘rebellion’ against the Establishment,” for there “are times when the importance of an action is for oneself” (**Volume Two, Selection 33**).

Some of the people opposed to conscription in France and the U.S. also gravitated toward anarchism, as they came to realize not only that meaningful draft resistance was illegal, thereby making them criminals, but also the degree to which those in positions of power were prepared to use force not only against their “external” enemies but against their own people to prevent the undermining of their authority. As Jean Marie Chester wrote in France in the early 1960s, the young draft resisters had, “through their refusal, unwittingly stumbled upon anarchism” (**Volume Two, Selection 31**).

Unlike more conventional conceptions of civil disobedience, where demonstrators emphasize that their disobedience is an extraordinary reaction to an extreme policy, accepting the punishment meted out to them because they do not want to challenge the legitimacy of authority in general, anarchist disobedience and direct action suffer from no such contradictions but instead seek to broaden individual acts of disobedience into rejection of institutional power by encouraging people to question authority in all its aspects. From individual acts of revolt and protest, and experience of the repressive measures the State is prepared to resort to in response, will come a growing recognition of the illegitimacy of State power and the hierarchical and exploitative relationships which that power protects. As the Dutch Provos put it, the “means of repression” the authorities “use against us” will force them “to show their real nature,” making “themselves more and more unpopular,” ripening “the popular conscience... for anarchy” (**Volume Two, Selection 50**).

During the 1960s, anarchist ideas were reintroduced to student rebels, anti-war protesters, environmentalists and a more restless general public by people like Murray Bookchin (**Volume**

Two, Selection 48), Daniel Guérin (**Volume Two, Selection 49**), the Cohn-Bendit brothers (**Volume Two, Selection 51**), Jacobo Prince (**Volume Two, Selection 52**), Nicolas Walter (**Volume Two, Selection 54**) and Noam Chomsky (**Volume Two, Selection 55**). While libertarian socialist intellectuals such as Claude Lefort from the *Socialisme ou Barbarie* group, who came from a Marxist background, regarded the anarchist ideas and actions of the student radicals of the May-June 1968 events in France as the “brilliant invention” of “naïve prodigies,” the Cohn-Bendit brothers, who were directly involved, replied that, to the contrary, those events were “the result of arduous research into revolutionary theory and practice,” marking “a return to a revolutionary tradition” that the Left had long since abandoned, namely anarchism (**Volume Two, Selection 51**).

Anarchy and Ecology

Anarchists had long been advocates of decentralized, human scale technology and sustainable communities. In the 1940s, Ethel Mannin drew the connections between increasing environmental degradation, existing power structures and social inequality, writing that as long as “Man continues to exploit the soil for profit he sows the seeds of his own destruction, not merely because Nature becomes his enemy, responding to his machines and his chemicals by the withdrawal of fertility, the dusty answer of an ultimate desert barrenness, but because his whole attitude to life is debased; his gods become Money and Power, and wars and unemployment and useless toil become his inevitable portion” (**Volume Two, Selection 14**). Murray Bookchin expanded on this critique in the 1960s, arguing that the “modern city... the massive coal-steel technology of the Industrial Revolution, the later, more rationalized systems of mass production and assembly-line systems of labour organization, the centralized nation, the state and its bureaucratic apparatus—all have reached their limits,” undermining “not only the human spirit and the human community but also the viability of the planet and all living things on it” (**Volume Two, Selection 48**).

Bookchin was fundamentally opposed to those environmentalists who looked to existing power structures to avert ecological collapse or catastrophe. This was because the “notion that man is destined to dominate nature stems from the domination of man by man—and perhaps even earlier, by the domination of woman by man and the domination of the young by the old” (**Volume Three, Selection 26**). Consequently, the way out of ecological crisis is not to strengthen or rely on those hierarchical power structures which have brought about that crisis, but through direct action, which for Bookchin is “the means whereby each individual awakens to the hidden powers within herself and himself, to a new sense of self-confidence and self-competence; it is the means whereby individuals take control of society directly, without ‘representatives’ who tend to usurp not only the power but the very personality of a passive, spectatorial ‘electorate’ who live in the shadows of an ‘elect’” (**Volume Three, Selection 10**).

In *Mutual Aid*, Kropotkin argued not only that the state was unlikely to effect positive social change, given the interests it represents, but that reliance on state power renders people less and less capable of collectively managing their own affairs, for in “proportion as the obligations towards the State [grow] in numbers the citizens [are] evidently relieved from their obligations towards each other.” As Michael Taylor puts it, under “the state, there is no practice of cooperation and no growth of a sense of the interdependence on which cooperation depends.” Because environmental crisis can only be resolved through the action and cooperation of countless individuals, instead of strengthening the state people should heed the anarchist call for decentralization, by seeking to disaggregate “large societies... into smaller societies,” and by resisting “the enlargement of societies and the destruction of small ones,” thereby fostering the cooperation and self-activity upon which widespread social change ultimately depends (**Volume Two, Selection 65**). Otherwise, as Paul Goodman argued, we are stuck in “a vicious circle, for... the very exercise of abstract power, managing and coercing, itself tends to stand in the way and alienate, to thwart function and diminish energy... the consequence of the process is to put us in fact in a continual

emergency, so power creates its own need.” For the emergency or crisis to be effectively resolved, there must be “a profound change in social structure, including getting rid of national sovereign power” (**Volume Two, Selection 36**).

Patriarchy

In his discussion of the emergence of hierarchical societies which “gradually subverted the unity of society with the natural world,” Murray Bookchin noted the important role played by “the patriarchal family in which women were brought into universal subjugation to men” (**Volume Three, Selection 26**). Rossella Di Leo has suggested that hierarchical societies emerged from more egalitarian societies in which there were “asymmetries” of authority and prestige, with men holding the social positions to which the most prestige was attached (**Volume Three, Selection 32**). In contemporary society, Nicole Laurin-Frenette observes, “women of all classes, in all trades and professions, in all sectors of work and at all professional levels [continue] to be assigned tasks which are implicitly or explicitly defined and conceived as feminine. These tasks usually correspond to subordinate functions which entail unfavourable practical and symbolic conditions” (**Volume Three, Selection 33**).

Radical Feminism

In the late 1960s and early 1970s, a radical feminist movement emerged that shared many affinities with anarchism and the ecology movement. Peggy Kornegger argued that “feminists have been unconscious anarchists in both theory and practice for years” (**Volume Two, Selection 78**). Radical feminists regarded “the nuclear family as the basis for all authoritarian systems,” much as earlier anarchists had, from Otto Gross (**Volume One, Selection 78**), to Marie Louise Berneri (**Volume Two, Selection 75**) and Daniel Guérin (**Volume Two, Selection 76**). Radical feminists also rejected “the male domineering attitude toward the external world, allowing only subject/object relationships,” developing a critique of “male hierarchical thought patterns—in which rationality dominates sensuality, mind dominates intuition, and persistent splits and polarities (active/passive, child/adult, sane/insane, work/play, spontaneity/organization) alienate us from the mind-body experience as a *Whole* and from the *Continuum* of human experience,” echoing the much older critique of Daoist anarchists, such as Bao Jingyan (**Volume One, Selection 1**).

Kornegger noted that as “the second wave of feminism spread across the [U.S.] in the late 60s, the forms which women’s groups took frequently reflected an unspoken libertarian consciousness,” with women breaking off “into small, leaderless, consciousness-raising groups, which dealt with personal issues in our daily lives,” and which “bore a striking resemblance” to “anarchist affinity groups” (see Bookchin, **Volume Two, Selection 62**), with their “emphasis on the small group as a basic organizational unit, on the personal and political, on antiauthoritarianism, and on spontaneous direct action” (**Volume Two, Selection 78**).

As Carol Ehrlich notes, radical feminists and anarchist feminists “are concerned with a set of common issues: control over one’s body; alternatives to the nuclear family and to heterosexuality; new methods of child care that will liberate parents and children; economic self-determination; ending sex stereotyping in education, in the media, and in the workplace; the abolition of repressive laws; an end to male authority, ownership, and control over women; providing women with the means to develop skills and positive self-attitudes; an end to oppressive emotional relationships; and what the Situationists have called ‘the reinvention of everyday life.’” Despite the Situationists’ hostility toward anarchism, many anarchists in the 1960s and 70s were influenced by the Situationist critique of the “society of the spectacle,” in which “the stage is set, the action unfolds, we applaud when we think we are happy, we yawn when we think we are bored, but we cannot leave the show, because there is no world outside the theater for us to go to” (**Volume Two, Selection 79**).

Some anarchist women were concerned that the more orthodox “feminist movement has, consciously or otherwise, helped motivate women to integrate with the dominant value system,” as Ariane Gransac put it, for “if validation through power makes for equality of the sexes, such equality can scarcely help but produce a more fulsome integration of women into the system of man’s/woman’s domination over his/her fellow-man/woman” (**Volume Three, Selection 34**). “Like the workers’ movement in the past, especially its trade union wing,” Nicole Laurin-Frenette

observes, “the feminist movement is constantly obliged to negotiate with the State, because it alone seems able to impose respect for the principles defended by feminism on women’s direct and immediate opponents, namely men—husbands, fathers, fellow citizens, colleagues, employers, administrators, thinkers” (**Volume Three, Selection 33**). For anarchists the focus must remain on abolishing all forms of hierarchy and domination, which Carol Ehrlich has described as “the hardest task of all” (**Volume Two, Selection 79**). Yet, as Peggy Kornegger reminds us, we must not give up hope, that “vision of the future so beautiful and so powerful that it pulls us steadily forward” through “a continuum of thought and action, individuality and collectivity, spontaneity and organization, stretching from what is to what can be” (**Volume Two, Selection 78**).

The Sexual Contract

In criticizing the subordinate position of women, particularly in marriage, anarchist feminists often compared the position of married women to that of a prostitute (Emma Goldman, **Volume One, Selection 70**). More recently, Carole Pateman has developed a far-reaching feminist critique of the contractarian ideal of reducing all relationships to contractual relationships in which people exchange the “property” in their persons, with particular emphasis on prostitution, or contracts for sexual services, noting that: “The idea of property in the person has the merit of drawing attention to the importance of the body in social relations. Civil mastery, like the mastery of the slave-owner, is not exercised over mere biological entities that can be used like material (animal) property, nor exercised over purely rational entities. Masters are not interested in the disembodied fiction of labour power or services. They contract for the use of human embodied selves. Precisely because subordinates are embodied selves they can perform the required labour, be subject to discipline, give the recognition and offer the faithful service that makes a man a master” (**Volume Three, Selection 35**).

What distinguishes prostitution contracts from other contracts involving “property in the person” is that when “a man enters into the prostitution contract he is not interested in sexually indifferent, disembodied services; he contracts to buy sexual use of a *woman* for a given period... When women’s bodies are on sale as commodities in the capitalist market... men gain public acknowledgment as women’s sexual masters.” Pateman notes that “contracts about property in persons [normally] take the form of an exchange of obedience for protection,” but the “short-term prostitution contract cannot include the protection available in long-term relations.” Rather, the “prostitution contract mirrors the contractarian ideal” of “simultaneous exchange” of property or services, “a vision of unimpeded mutual use or universal prostitution” (**Volume Three, Selection 35**).

Toward a Convivial Society

In the 1970s, Ivan Illich, who was close to Paul Goodman, called for the “inversion of present institutional purposes,” seeking to create a “convivial society,” by which he meant “autonomous and creative intercourse among persons, and intercourse of persons with their environment.” For Illich, as with most anarchists, “individual freedom [is] realized in mutual personal interdependence,” the sort of interdependence which atrophies under the state and capitalism. The problem with present institutions is that they “provide clients with predetermined goods,” making “commodities out of health, education, housing, transportation, and welfare. We need arrangements which permit modern man to engage in the activities of healing and health maintenance, learning and teaching, moving and dwelling.” He argued that desirable institutions are therefore those which “enable people to meet their own needs.”

Where Illich parted company with anarchists was in his endorsement of legal coercion to establish limits to personal consumption. He proposed “to set a legal limit to the tooling of society in such a way that the toolkit necessary to conviviality will be accessible for the autonomous use of a maximum number of people” (**Volume Two, Selection 73**). For anarchists, one of the problems with coercive legal government is that, in the words of Allan Ritter, the “remoteness of its officials and the permanence and generality of its controls cause it to treat its subjects as abstract strangers. Such treatment is the very opposite of the personal friendly treatment” appropriate to the sort of convivial society that Illich sought to create (**Volume Three, Selection 18**).

Anarchists would agree with Illich that existing political systems “provide goods with clients rather than people with goods. Individuals are forced to pay for and use things they do not need; they are allowed no effective part in the process of choosing, let alone producing them.” Anarchists would also support “the individual’s right to use only what he [or she] needs, to play an increasing part as an individual in its production,” and the “guarantee” of “an environment so simple and transparent that all [people] most of the time have access to all the things which are useful to care for themselves and for others.” While Illich’s emphasis on “the need for limits of per capita consumption” may appear to run counter to the historic anarchist communist commitment to a society of abundance in which all are free to take what they need, anarchists would agree with Illich that people should be in “control of the means and the mode of production” so that they are “in the service of the people” rather than people being controlled by them “for the purpose of raising output at all cost and then worrying how to distribute it in a fair way” (**Volume Two, Selection 73**).

Illich proposed that “the first step in a more general program of institutional inversion” would be the “de-schooling of society.” By this he meant the abolition of schools which “enable a teacher to establish classes of subjects and to impute the need for them to classes of people called pupils. The inverse of schools would be opportunity networks which permit individuals to state their present interest and seek a match for it.” Illich therefore went one step beyond the traditional anarchist focus on creating libertarian schools that students are free to attend and in which they

choose what to learn (**Volume One, Selections 65 & 66**), adopting a position similar to Paul Goodman, who argued that children should not be institutionalized within a school system at all (1964).

By replacing the commodity of “education” with “learning,” which is an activity, Illich hoped to move away from “our present world view, in which our needs can be satisfied only by tangible or intangible commodities which we consume” (**Volume Two, Selection 73**). The “commodification” of social life is a common theme in anarchist writings, from the time when Proudhon denounced capitalism for reducing the worker to “a chattel, a thing” (**Volume One, Selection 9**), to George Woodcock’s critique of the “tyranny of the clock,” which “turns time from a process of nature into a commodity that can be measured and bought and sold like soap or sultanas” (**Volume Two, Selection 69**).

Illich criticized those anarchists who “would make their followers believe that the maximum technically possible is not simply the maximum desirable for a few, but that it can also provide everybody with maximum benefits at minimum cost,” describing them as “techno-anarchists” because they “have fallen victim to the illusion that it is possible to socialize the technocratic imperative” (**Volume Two, Selection 73**). It is not clear to whom Illich was directing these comments, but a few years earlier Richard Kostelanetz had written an article defending what he described as “technoanarchism,” in which he criticized the more common anarchist stance critical toward modern technology (**Volume Two, selection 72**).

Kostelanetz suggested that “by freeing more people from the necessity of productivity, automation increasingly permits everyone his artistic or craftsmanly pursuits,” a position similar to that of Oscar Wilde (**Volume One, Selection 61**). Instead of criticizing modern technology, anarchists should recognize that the “real dehumanizer” is “uncaring bureaucracy.” Air pollution can be more effectively dealt with through the development of “less deleterious technologies of energy production, or better technologies of pollutant-removal or the dispersion of urban industry.” Agreeing with Irving Horowitz’s claim that anarchists ignored “the problems of a vast technology,” by trying to find their way back “to a system of production that was satisfactory to the individual producer, rather than feasible for a growing mass society,” Kostelanetz argued that anarchists must now regard technology as “a kind of second nature... regarding it as similarly cordial if not ultimately harmonious, as initial nature” (**Volume Two, Selection 72**).

In response to Horowitz’s comments, David Watson later wrote that the argument “is posed backwards. Technology has certainly transformed the world, but the question is not whether the anarchist vision of freedom, autonomy, and mutual cooperation is any longer relevant to mass technological civilization. It is more pertinent to ask whether freedom, autonomy, or human cooperation themselves can be possible in such a civilization” (Watson: 165–166). For Murray Bookchin, “the issue of disbanding the factory—indeed, of restoring manufacture in its literal sense as a manual art rather than a muscular ‘megamachine’—has become a priority of enormous social importance,” because “we must arrest more than just the ravaging and simplification of nature. We must also arrest the ravaging and simplification of the human spirit, of human personality, of human community... and humanity’s own fecundity within the natural world” by creating decentralized ecocommunities “scaled to human dimensions” and “artistically tailored to their natural surroundings” (**Volume Two, Selection 74**).

Community Assemblies

The contractarian ideal seeks to reduce all relationships to contractual relationships, ultimately eliminating the need for any public political process. Murray Bookchin has argued to the contrary that there is, or should be, a genuine public sphere in which all members of a community are free to participate and able to collectively make decisions regarding the policies that are to be followed by that community. Community assemblies, in contrast to factory councils, provide everyone with a voice in collective decision making, not just those directly involved in the production process (**Volume Two, Selection 62**). Such assemblies would function much like the anarchist “collectives” in the Spanish Revolution documented by Gaston Leval (**Volume One, Selection 126**).

Questions arise however regarding the relationship between community assemblies and other forms of organization, whether workers’ councils, trade unions, community assemblies in other areas, or voluntary associations in general. In addition to rejecting simple majority rule, anarchists have historically supported not only the right of individuals and groups to associate, network and federate with other individuals and groups but to secede or disassociate from them. One cannot have voluntary associations based on compulsory membership (**Ward: Volume Two, Selection 63**).

Disregarding the difficulties in determining the “will” of an assembly (whether by simple majority vote of those present, as Bookchin advocated, or by some more sophisticated means), except in rare cases of unanimity one would expect genuine and sincere disagreements over public policy decisions to continue to arise even after the abolition of class interests. The enforcement of assembly decisions would not only exacerbate conflict, it would encourage factionalism, with people sharing particular views or interests uniting to ensure that their views predominate. In such circumstances, “positive altruism and voluntary cooperative behaviour” tend to atrophy (**Taylor, Volume Two, Selection 65**), as the focus of collective action through the assemblies becomes achieving coercive legal support for one’s own views rather than eliciting the cooperation of others (Graham, 2004).

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