

Anarchism

The word 'Anarchy' — came from the Greek word 'Anarchos' — which, translated into English, means simply 'without a ruler'. Two interpretations are here possible. Since there is no ruler, anarchy may be regarded as a negative condition of unruliness. But a positive meaning is also possible: in the anarchist society individual will get themselves harmoniously integrated into the ~~harmoniously~~ social setting in such a way that rule becomes unnecessary for the preservation of order. Under such positive conditions all forms of government and authority become redundant. The words 'anarchy', 'anarchism', and 'anarchist' were first used freely in the political sense — during and after the French Revolution — pointed out by Woodcock. Then they were used in the negative sense by various political parties to criticize and condemn their opponents — especially to the left. This word used to be applied in the case of lack of law and order and civilised life — which remains unchanged.

But the very fact that anarchism has been given a place in the history of political thought is a clear indication that it is recognised as a socio-political doctrine.

The remarkable propounders of anarchist theory are: ~~William Godwin~~ — ~~Thomas Paine~~, ~~John Stuart Mill~~, ~~Robert Owen~~, ~~Charles Fourier~~, ~~Henri de Saint-Simon~~, ~~Auguste Comte~~, ~~John Bright~~, ~~John Ruskin~~, ~~Herbert Spencer~~, ~~John Maynard Keynes~~, ~~John Galsworthy~~, ~~John Galsworthy~~, ~~John Galsworthy~~.

- William Godwin (1756-1836)
- Pierre Joseph Proudhon (1809-1865)
- Michael Bakunin (1814-1876) & Peter Kropotkin (1842-1921)

There are, indeed differences among these writers and hence it is possible to classify the various anarchists into different anarchist schools of thought —

- Individualist anarchism
- Anarchist Communism
- Mutualism
- Anarcho Syndicalism
- Collectivism
- Pacifist anarchism

~~Ques~~ Of these various anarchist schools, common characteristics can be found in their assumptions — and differences found in two cases —

- ① attitude towards violent means ② extent of individual liberty in future anarchist society.

The common assumption is the naturalist view of society — society is natural to man — whereas state is artificial with all its organs — natural law is there in society which is enough to protect justice and harmony, state is a machine ~~of~~ application of force and its laws jeopardise social balance.

① Individualist anarchism — Godwin is regarded as the 'father' of anarchism — his important book — 'Enquiry concerning Political Justice' — describes basic principles of anarchism — ~~this is the first book that the state~~ ~~the need for mutual help~~ the need for mutual help gave rise to society and its moving principle is justice. Justice is ensured when every individual uses all his powers to help other individuals according to their needs and worth. Since modern centralized states are based on exploitation and coercion — they should be replaced by non-state societies where men would produce collectively and then take material goods, according to their just needs. The state, therefore is to be fought against — but revolution should be peaceful — not violent. — the moral force of reason and justice will ultimately abolish all authority that is not based on the public support of justice.

② Mutualist anarchism — The Proudhonists were generally called 'mutualists'. — the ideal society for Proudhon is a positive anarchy based on liberty and reciprocal justice. Reciprocal justice demands unequal ~~rewards~~ rewards for unequal labour. Economic inequality based on unequal labour is not injustice. Inequality based on privilege and monopoly is injustice. An important factor behind such injustice is property.

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In 'What is Property?' — Proudhon regarded property as theft precisely because the proprietor appropriates to himself what ought to be ~~common~~ freely available to all. While condemning property Proudhon admits 'possession' of land — which is the right of a man not only to control his own dwelling but also the instruments of production — in Proudhon's anarchist Society the local communes would be small peasant communities where the peasant families would be cultivating their own lands — but the peasant is to hand over the land-ownership to the commune which should recognize both his possession of the land as well as his right to enjoy ~~the~~ fruits of his labour. He also supported the right of inheritance provided the heirs had productive powers. Proudhon, in his 'The Philosophy of Poverty' (published in 1846) described the system ~~as~~ called 'mutualism'

③ Collectivism
~~is~~
2m • Michael Bakunin's guiding idea was 'collectivism' — aim was to smash the state machinery ~~and~~ immediately after revolution — but social revolution was not possible through peaceful means — opined Bakunin, — ~~Revolution is to be~~ He did not accept Marx's argument that capitalist state would be replaced by the dictatorship of the proletariat. ~~that~~ ~~the~~ Revolution is to be made not by any disciplined class organization but by spontaneous action of individual workers, and if needed by small primary groups to satisfy men's natural instincts for social cooperation. This natural cooperation is possible only in small groups. Hence larger social organizations should have as their basis

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the small natural groups. Heinrich Bakunin's concept of 'federalism' — which for him was a synonym of 'anti-statism'.

Whereas the unnatural attributes of the state — centralization and authoritarian tendency — divide mankind into contending power-groups, ~~A~~ world-wide federation based on small local communes would ensure liberty to all humanity and eliminate forever the chances of war between 'nation-states'. But question would be there regarding practical difficulties of applying such a policy to industrially advanced societies.

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④
Anarchist
Communism

The best exposition of anarchist ideas of Peter Kropotkin is found in his book The Conquest of bread. Here Kropotkin started with the ~~assumption~~ assumption of Proudhon that the heritage of humanity was a collective one and it was not possible to measure the contribution of any single individual. Hence this heritage should be enjoyed collectively. Therefore, inequality and private property should be abolished — and this was to be achieved by replacing the state by a system of voluntary cooperation. Regarding principle of distribution of commodities produced Kropotkin did not follow his anarchist predecessors — Proudhon or Bakunin's principle — i.e. individual worker's labour time — but accepted Karl Marx's principle of communist distribution — 'each according to his needs'.

Kropotkin was totally against the wage system. He opined that work will become attractive when man will have the moral satisfaction of knowing himself a free man working for the general good. Here, Kropotkin was influenced by ~~utopian~~ utopian socialist Charles Fourier's concept of 'attractive work'. Fourier believed that

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work would become attractive if labour was not forced but voluntary — i.e. when workers were not exploited but were free individuals.

Kropotkin was also influenced by Continuing... Godwin and Thomas More in so far as he accepted their idea that if all men worked, the working hours could be reduced to five hours a day. This would give to each man sufficient leisure which is very much essential for the development of the human spirit.

- The fundamental premise of all anarchists is that man is, and always has been a social species. Artificial institutions and their artificial regulations repress the sociability of man and instead of fostering voluntary co-operation, tend to encourage selfishness and disharmony. By replacing such coercive institutions as the State by a network of co-operation based on the Union of Communes this repressive tendency can be eliminated and man's natural sociability can be realized. And the fullest realization of his sociability means the all-round development of his personality.

⑤ Anarcho-Syndicalism • Anarcho-Syndicalism, as a social theory, drew its inspiration from the ideas of Proudhon and Bakunin. Like Proudhon, it regarded property as theft and like Bakunin, it wanted the ownership of the means of production to be in the hands of workers' associations. Since value is created by the workers, they should be controllers of society. In the political sphere, the State should be dissolved and its functions should be performed by bodies of workers organized on a vocational basis.

Anarcho-Syndicalism gained momentum in French trade-union movement after 1884 when a legislative act allowed the working class to form associations for economic purposes.

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For ^{to} the anarcho syndicalists the trade union is not only the foundation of future society but also the organ of struggle against the existing State. The struggle is to be carried on only in the economic sphere and the chief weapon in the hands of the revolutionary trade unions is the strike. — massive strike in key industries so as to paralyse the capitalist system.

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Pacifist
Anarchism

• The main proponent of pacifist anarchism was Tolstoy. Though Tolstoy rejected the label 'anarchism' which ~~is~~ he associated with violence, he envisaged a stateless society which corresponded to the anarchist society depicted by Proudhon, Bakunin, Kropotkin and other anarchist writers. Tolstoy envisaged a stateless society where private ownership of means of production would be replaced by communal ownership. In this network of co-operative production, distribution of goods and services would follow a communistic principle — i.e. — 'to each according to his needs'. Such a society could be attained by a 'moral' revolution against the State and private property. In this 'moral' revolution, Tolstoy's chief weapon was the refusal to obey. According to Tolstoy, the existing State could be abolished if men ceased to co-operate with it. To make this non-cooperation effective, men should refuse military service, police service, jury service and even to pay taxes.