ASPECTS OF ANARCHISM

DIR E CT ACTION

ONE OF THE central themes of anarchism is that people should have the freedom and the means to take full control of their lives. Both individually and collectively anarchists have developed an approach to human emancipation. This has come to be called direct action and takes many forms. Anarchists believe that there is a strong correlation between means and ends and this means freedom is not something that can be granted to us by politicians. We have to act for ourselves if we want a better world.

The belief in self-emancipation arises from a deep distrust of politicians, statesmen, bureaucrats and others who would claim the right and expertise to run society. Anarchists are cynical of such people whether they are on the right or left of the political spectrum. The liberal socialist position which advocates for example, capturing posts within the state system inevitably ends up with people being at best imprisoned by the system, or more likely, with them being transformed by the system itself. Parliament has tamed every fiery MP that has remained for any prolonged period of time within its walls.

Direct action essentially means taking control of our own lives and action to create a better world without the mediation of political parties and other organisations that would act on our behalf. As anarchists have pointed out for generations, even the most well-intentioned of leaders and organisations becomes corrupted by power. The sociologist Robert Michels went so far as to speak of an ‘iron law of oligarchy’ which he argued, comes the most democratic of representative organisations. The only realistic way to bring about a better world is to do it ourselves.

Anarchists then reject authoritarian, bureaucratic and representational institutions as being opposed to our interests.

Goals

Direct action though, has a more positive character. It enables the oppressed and exploited to gain a self-realisation of their value and helps bring about self-emancipation. Setting and achieving goals actually increases the awareness and self-confidence of those in struggle — it is a liberating process in itself. The oppressed, when they engage in struggle develop and discover qualities that they never dreamed they possessed. And, since the struggle is under the control of those directly involved, rather than under outside agents, like union full time agents, it also develops skills of organisation and propaganda. A recent clear example of this is to be found in the thousands of local anti-poll tax groups which sprung up around the country. Starting from scratch, ordinary people created effective local direct action groups which dealt a fatal blow to the poll tax. Even when struggles end in defeat, they can indicate what methods and tactics should not be used in the future. However, it is the traditional organisations of the working class which are most likely to fail. For example, the trade unions which are run by tired and cynical hacks invariably hold back and limit the struggle.

The characterisation of the National Union of Mineworkers as ‘lions led by donkeys’ is not far from the truth for that and other trade unions.

One of the beauties of doing it yourself is that it is an extremely flexible approach which can be used effectively at an individual, group, or mass level. The isolated anarchist, for example, can and should spread the anarchist message, whether he leaflets, stickers, local newsheet, posters etc. It would be wrong, however to fetishise the individual act.

On the collective level people can organise much more effectively, having larger resources and numbers to be able to act on a wider scale. Mass strikes, occupations, riots and other militant forms of revolt are dramatic examples of what is possible given the imagination, motivation and energy of workers in struggle. Less obvious acts include working to rule, go slow, and sabotage.

A form of direct action which has caused some controversy in the ranks of anarchism is ‘propaganda by the deed’, being distinguished from ‘propaganda by the word’. This has involved political assassinations, bombing, etc and was acclaimed by late nineteenth century anarchists, including for a brief period, Kropotkin. Usually, such acts were carried out by individuals or small groups who were isolated from the mass movement. Assassination of Kings and politicians may have been dramatic but were universally counter-productive in that they provoked the state with a counter-revolutionary propaganda weapon and an excuse for repression.

Sometimes, direct action takes forms which herald new revolutionary forms of organisation, embryonic examples of post-revolutionary society within the present one. When workers occupy and control factories, they are demonstrating their claim and power over it. The factory committees which sprang up in Russia in 1917 before the Bolshevik counter-revolution showed that workers had the ability and inclination to take over production.

Experiment

In many uprisings, the masses themselves have taken over the task of maintaining order in the face of counter-revolutionary sabotage and terror. In fact the whole process of revolution is like one huge school of self-emancipation and experiment.

There have been in the twentieth century dramatic examples of working class people rejecting their own forms of political organisation in favour of their own political assemblies. The soviets of Russia in 1905 and 1917 and in Hungary in 1956 immediately come to mind. However, and this is crucial, action in itself is not enough. There has to be a political awareness and consciousness if self-organisation is not to be subverted by the authorities. The soviets in 1917 became intoxicated by the radical sounding propaganda of the Bolsheviks and transformed into willing tools of their enemies, the state socialists. A similar development took place in Germany a year later, though this time it was the right-wing Social Democratic Party that side tracked the revolution.

Despite these and other difficulties, there is still no doubt that only direct action by the oppressed can lead to liberation. Freedom has to be taken — and by us in each and every aspect of our lives.

Organise! for class struggle anarchism

ANOTHER GOVERNMENT AND SOD ALL FOR THE WORKING CLASS

实验

在许多起义中，人们自己采取了维持秩序的任务，与反革命的破坏和恐怖作斗争。事实上，整个革命过程就像一个巨大的学校，进行自我解放和实验。

在20世纪，人们拒绝自己的形式的政治组织，而采用自己的政治集会。俄罗斯的苏维埃在1905年和1917年，以及1956年的匈牙利，立刻引起了人们的注意。然而，这是至关重要的，行动本身是不够的。必须要有政治意识和意识，如果自我组织不被当局所利用的话。1917年的苏维埃被布尔什维克的宣传的激进性质所毒化，变成了他们敌人的工具，即国家社会党。类似的发展在一年后在德国发生，尽管这次，右翼社会民主党的政党在 attempts to subvert the revolution.

尽管这些和其他的困难，仍然没有疑问，只有直接行动由受压迫的人才能导致解放。自由必须被夺回 —— 并由我们每个人在每一个方面的生活。
WE FEEL THAT Organise! has an important role to play in the growth of revolutionary activity and ideas in these exciting times. We know from rising sales that many of our readers feel the same. We need your support to help keep the furnace burning.

Sell Organise! Although our sales are risi ngs, we need more boosting circulation, so try and take a bundle to sell to friends and workmates. By selling Organise! you can help our members to reach more and more people.

Feedback Organise! – We would like more information about the Anarchist movement in Britain and Ireland. We want to know who you are, the fact is that killing and injuries have been ignored by most. We would like you to contribute articles to Organise!— as small or large, would be greatly appreciated. Write to: ACF, c/o 84b Whitechapel High Street, London E1 7QX

WANT TO JOIN THE ACF?

I would like more information about the Anarchist Communist Federation. I would like more information about the Anarchist Communist Federation. I would like more information about the Anarchist Communist Federation. I would like more information about the Anarchist Communist Federation.

I want to join the ACF. I want to join the ACF. I want to join the ACF. I want to join the ACF.

WANT TO JOIN THE ACF? WANT TO FIND OUT MORE?

I agree with the ACF’s aims and principles and I would like to join the organisation.

I would like more information about the Anarchist Communist Federation I would like more information about the Anarchist Communist Federation I would like more information about the Anarchist Communist Federation I would like more information about the Anarchist Communist Federation.

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THE PROVISOAL IRA “executed” eight building workers in January because we were involved in building for the security forces. This action further illustrates the nature of authoritarian nationalist politics, bereft of any class struggle perspective.

The Anarchist Communist Federation is an organisation of class struggle anarchists. Its activities are based on groups and individual members. We have members in the following areas:

- Berkshire
- Essex
- London
- Manchester
- Merthyr Tydfil
- Nationwide
- Newcast
- Oxford
- Portsmouth

FEEDBACK Organise! will improve through a two-way process of criticism and feedback, and will better reflect the reality of struggle through readers communicating with us. Please write with this in mind.

Please send all feedback, contributions for papers and Press Fund money (payable to ACF) to London. Organise! Back Issues. Back issues of Organise! (from issue 14 to issue 23 inclusive) are still available, from the London group, as are a few copies of its supplements Virus. They cost £6.50 each and include:

- Organise! 20: Class struggle in London; Rome; polls; police, taxes;
- Organise! 21: War and religion; Russia in crisis; Brussels;
- Organise! 22: Recession; politics; warfare; state; Community; Asia;
- Organise! 23: Iraq war; Russia; Green; wreck; police;
- Organise! 24: New World Order; Children; BCCU; Class;
- Organise! 25: Cambridge; SWP; Filipino; Interview; Freedom;
- Organise! 26: Whitechapel; SLP; Army; British Airways; Class; Scotland;
- Organise! 27: Newcastle; SLP; Irish; Palestine; Australia; Scotland;

The ACF promotes the building of a “new front” for struggle on the workers’ side of the struggle for the coming of the single market and the militarisation of Europe. The Workers’ Party of the Republic and the Friends of Durruti also look forward to this. The ACF will produce a pamphlet Anarchism — As We See It shortly. The final issue of the pipeline is Fortress Europe.
far it had gone down the road to dropping any pretence of defending class struggle politics when he said: 'If the Irish people want a market economy mediated by the price mechanism, then the Workers' Party will not stand in their way.'

The de Rossa faction wanted to drop all talk of class struggle and to cut their links with the Official IRA. This was opposed by a faction led by Caol Chaidin, former Chief of staff of the IRA, Sean Garland, former President General Secretary, and Des O'Hagan, a leading light in Belfast. This faction saw the party as US-backed and still linked to the Official IRA, whilst it has ceased armed struggle but years ago maintains its structures and weaponry and supports the diastial Party policies on wage restraint and support for the Common Market.

The resultant split in the Workers' Party means that de Rossa has taken 90% of the membership with him into a new Social Democratic Party, whilst a rump, including many in the North, is all that remains of the Workers' Party. This marks a further stage in the transformation of the Republican and Stalinist politics and the continuing process of creating a revolutionary libertarian movement throughout Ireland.

Abortion

The Appeal Court in the Republic of Ireland was forced to back down over its decision not to allow a 14-year-old girl, pregnant by her 18-year-old boyfriend, to have an abortion. Among them are Opu Dei and the Knights of Columbanus. Among them are Opus Dei and the Knights of Columbanus.

Infiltration

A number of reactionary Catholic organisations have infiltrated the civil service and the professions and they have now raided the Official IRA. Among them are Opus Dei and the Knights of Columbanus. Both these groups have expressed admiration in the past for Hitler, Franco and the Nazis. Such admiration can also be found among leading members of the Church, as in the case of the Protection of the Unborn Child, like Dr. Mary Lucey. And so-called liberals like the President, Mary Robinson are as equal anti-abortion.

Robinson said during the presidential campaign that 'I don't support abortion, and in fact I have done more practi- cal work than any other Irish politician to stop Irish women going for abortion.'

And what about the Provisions? They have consistently supported the right to life. They were not the only better off people to do so in the name of class struggle and socialism. Incidentally, it was not only the better off people who were slaughtered in the period up to the declaration of 'socialism' in 1936 but also the mass of the working population.

'Socialism' in its Stalinist form had come into being. In its essentials it combined nationalism ('socialism in one country') with dictatorship carried out through a single party, a command economy regulated by long term plans and economic centralisation based upon state ownership.

Monstrosity

Despite the monstrous nature of the new system, the Soviet economy made dramatic progress. In the 1920s output increased enormously. Instead of it infringing the capitalist system as claimed by Trotsky, the command economy came into being. In the period of "state socialism" up to the collapse of Gorbachev we were told that "socialism" had come into being in Ireland and that we were in the process of "Socialism" and capitalism. The command economy appeared to work for a time and "revolutionaries" from all Third World countries counted was the USSR appeared to show how a backward country could achieve "take-off" and "self-sufficiency" through industrialisation, a decent system of health care and self respect.

Cocktail

No, so-called "national" and "international" forces adopted some of the ideas, language, methods and advice of the Soviet leaders. The cocktail mildly adopted by each movement varied but essentially reflected, with modifications, aspects of the Soviet model. The Indian ruling class, went in for the centralised command for a heavy industry as far as was compatible with overall market capitalism. Hence, huge steel mills, nuclear plants etc. Close truce to the socialist model moulded the slogans of Stalinism, imposed one party rule, strict currency controls and the ideological trappings of "socialism" as the red flag. The size of huge posters bearing the icons of Marx and Lenin in Ethiopia ultimately showed the absurdity of this approach. The collapse of the USSR seemed to have revealed the nakedness of the Soviet model.

The collapse of the Soviet system was due to a number of causes. It was not just "individual" events but a combination of factors. The"take-off" and "self-sufficiency" through industrialisation, a decent system of health care and self respect.

Some, like the Yugoslav and Chinese Stalinists have come aware as early as the 1950s of the inadequacies of the old Soviet model but were incapable of substituting libertarian alternatives as befits ruling classes.

The apparent stability of the Soviet economy system was questioned in the 1960s and 70s. Compared to many market economies the USSR seemed to offer high and sustained economic growth. However, by the 1980s, the system was reaching the limits of viability and growth rates diminished with each year. It took Gorbachev to tackle the crisis which he feared would overcome the whole system. As we know he failed and the Soviet system is no more.

Collapse

Today, no one except dyed in the wool Stalinists see any virtue in the Soviet example. It has collapsed and it has disappeared third world emulation — except of course for the dinosaurs of Cuba, North Korea and perhaps China, who, under the domination of ancient Stalinists are reinventing the New Economic Policy.
INTRODUCTION TO THE US GREEN ANARCHISTS

MURRAY BOOKCHIN is an important contemporary thinker, founder of the Social Ecology tradition and leader of the green anarchist-communist movement. His ideas have had a profound impact on the radical left, particularly through his work on the relationship between power and technology, the role of the state, and the need for grassroots democratic participation.

In the United States and Canada there are two main coordinating groups of the green anarchist-communist movement: the Left Green Network and the Youth Greens.

The Left Green Network has existed for about three years and has about 300 member groups across North America. The ISE is part of a network of regional groups that includes the Farwest LGN. The LGN is run on a democratic basis, with meetings taking place on a regular basis. The LGN is run on a democratic basis, with meetings taking place on a regular basis.

The Youth Greens are a newer group, formed in 1991. They are a younger and more radical offshoot from the Greens. The Youth Greens are more anarchistic. For example, they are against the use of military force and they support the Green Party and are close to the LN. The New Left, the Situationists and Socialists are also closely aligned with the Youth Greens.

Anarchist Dual Power is influenced by the German Anarchists and includes both militant street-fighting and grassroots organizing. It is a political ideology that seeks to build communities that can take power at a local level and use it to transform society from the bottom up. Here is an excerpt from an ACF member currently in America.

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This article does not attempt to be the definitive statement on anarchism and women's liberation nor does it claim to be a comprehensive analysis of the women's movement in recent years. It is, instead, an effort to give an anarchist-communist perspective on these issues. The Editors welcome other contributions to a debate that is often ignored by anarchist groups.

ANARCHISM IN THEORY

ANARCHISM IS ONE of the few political ideologies that can take on board, at least in theory, the issues that have been raised by the women's movement. This is because anarchism is not just against economic exploitation but also oppression and hierarchy. Marxists see an economic system as the source of all oppression and therefore argue that the demise of such a system will end the oppression of women. Anarchists, on the other hand, recognise that power and hierarchy have a role as well as a material basis. The communal ownership of the means of production is not a sufficient condition for an anarchist communist society. It is also necessary to destroy power whether that be state power or personal power. Anarchism also recognises that the decision about how to organise people themselves. While Marxists/Leninists see the all-embracing party as the dominant force in any movement for change, anarchists accept that there will be a number of different movements and groups who are working together for a revolution on a more equal basis. Therefore, anarchism does not see the existence of women's organisations as a threat or as a problem. Rather it is the political ideas and practice that is important.

ANARCHISM IN PRACTICE

History

Anarchism, like other political currents, emerged out of a working class movement which was almost totally dominated by men. It was no different from the other currents of the time in its approach, ignoring the issue of women's oppression. However, anarchism seems to have had a number of key women activists in its ranks such as Emma Goldman, Lucy Parsons, Louise Michel and Voltairine de Cleyre. Why this is the case is not clear, but perhaps it was because the theory and general practice of anarchism was very compatible with working class women, often indirectly, as well. Since women were members of the working class, their oppression would end as well.

Times change

In the 1960s women started going out to work. The service/office sector of the economy was expanding and both working and middle class women were recruited into these jobs. More women went on to higher education, including working class women as the number of places increased. Young women therefore had more freedom and participated in the fashion, music, political scene of the "Swinging Sixties." They soon became aware that even in the new climate, they were still treated as inferiors. The youth subcultures such as the Mods and Rockers were fashioned by men and women could tag along only as appendages of these movements.

Within the emerging political movements, women returning to work after a break or opting to work in the first place were used to get fed up with making the tea and taking a back seat as men dominated the discussions and decision-making. Birth control and abortion became key issues for women and, in other periods, they were not taken seriously by the organisations. Women, again, felt the need to organise independently. They had been fighting against the exploitation of the working class and for the freedom of Third World peoples but their own oppression was never recognised. Now was the time to do something about it. The Women's Liberation Movement was born.

Anarchism and the new women's movement

The women's movement had an enormous impact on the political movement. It was likely that this autonomous movement that forced all political organisations, including anarchist ones, to consider the oppression of women as a political issue. Political groups tried desperately to adapt to the heightened political activity amongst women — with articles in their papers and public meetings devoted to rape, abortion etc. The slogan "To make marriage possible many young wives still continue to work. Under such circumstances they must plan as simple and restful a domestic routine as they can. Otherwise the double task of running home and office will be too great a strain." It is important to recognise the contribution that the women's movement of the Sixties and Seventies made to political ideas and practice and to the thinking of ordinary, non-political women today.

Decline of the movement

This does not mean however that anarchist men were non-sexist or that anarchists, both men and women, didn't have their criticisms of the movement, but that they saw the movement as something positive.

Question of power

Socialist feminists challenged this simple duality. The feminist critique questioned whether working class women's interests were totally the same as working class men and whether the ending of economic exploitation would end an oppression that was also ideological. Anarchist and libertarian organisations agreed with much of the socialist feminist critique. In addition, anarchists, as mentioned above, did not feel threatened by autonomous movements and welcomed the attack the feminists made on the traditional way of organising in left groups — based on hierarchy and democratic centralism.

Probably most important for anarchists was the women's movement raised the question of power. In all movements the idea that the problem of power would disappear with the abolition of the state and that the subjugation of women in the private sphere would end was accepted by anarchists. Something that anarchists had discussed at great length. Therefore, while the men were busy trying to control the movement, incorporate it or denounce it, on the whole, the anarchists supported it.

Women's liberation?

learn from others and recognise their contribution, but at the same time we have our own ideas and analysis to offer.

Ghetto

The movement was dominated by politically active, educated women. To forward this as a problem, is not the same as saying that the movement was dominated by "middle class feminists" as many on the left would say in their attacks on the women's movement. Many of the activists were from the working class and had gone on to higher education. The class composition of the women's movement was very similar to all political organisations and is therefore not a problem only for the women's movement. The movement was able to get ideas out to many working class women, often indirectly, but never really succeeded in involving these women directly in political activity on a permanent basis. Partly this was because the movement as a whole didn't have the will or the strategy to get out of the political ghetto but also because of the real material difficulties that working class women, who were more likely to be married and have children than those who had gone on to college, have in get...
tting out to meetings and becoming politically active.

The issues around which women organised, such as abortion, rape and domestic violence and equal pay are important, and the movement of women to see these issues as part of their identity, as made, e.g. Abortion Act, Equal Pay Act, much of the energy out of the movement. The movement moved in a different direction and broke up into different groups, often working on a local level. The movement would only re-emerged as a whole when there was an attempt to link the local struggles and the concerns made with the need for a general transformation of society.

Reformist tendencies

The domination of the movement by political-educated women meant that reforms could be made that would satisfy them, especially as they were getting older, looking for jobs and wanting a more comfortable lifestyle. This was of course also a tendency amongst male revolutionaries. Both women and men joined the Labour Party, shed their revolutionary past and managed to get good jobs on the GLC, local government and in industry, and the concerns shifted to winning reforms within the system. The tendency had always been there within the movement but came to the forefront as the wider political movement went into decline.

Practice

The practice of the women's movement was also a problem and contributed to its decline. The attempt to be non-hierarchi-cal may have avoided the authoritarianism of Leninist organisations but led into the "women's movement". At the same time, the concerns of the movement were not enough to warrant much concern.

Anarchism and women's liberation

The anarchist movement was also in decline during the break-up of the women's movement. They were therefore not in a position to use the new women's liberation movement by offering a generalised perspective that meant women did not have to choose between class and fighting their own oppression. It is still the early eighties that national Anarchist organisations began to re-emerge and so there is no evidence that they are concerned about sexism. The attitude expressed is very similar to that of Marxist-Leninist organisations in the sense that fighting sexism is a diversion from the class struggle which goes on either in the workplace or in the street. Anarchists also refer to the ways in witch the state will. It must be smashed and this transformation of society. This does not mean that women will only be active in a movement of working class who are neither politicised nor consciously revolutionary. Simultaneously there exists a small movement of women who think this approach patronising or repressive. It is the case why bother with an anarchist movement at all? If this is the case why bother with an anarchist movement at all?

Resistance

For example, in recent years the police have become increasingly concerned that they are no longer seen as the "friendly bobby on the beat". As a result, awareness and experience of deaths in police custody, fabricated evidence and brutality at demos, the recognition of rape and even the issue of sexism. Fighting sexism lacks street credibility and one can score more points by attacking sexism itself. There is no serious attempt to highlight the real problems that women face, as it is sexism which can only be resolved by fighting sexism.

Hidden

Sexism is an issue which is often hidden away within the family or as part of a class struggle, but it can also be fought in an obvious way. The fight is often against individual acts of sexism and cannot be organised around the poll tax. Before, there was the abortion issue, but that issue does not arise any more. There is no national issue to get stuck into, especially in a period when all struggles are defensive. Many of the issues that are concrete, like nursery facilities, affect women with children, and there is not an issue that concerns people in the anarchist movement as most of the women are childless and the men are childless and the men are childless and the men are childless, or the single mother struggling to survive are a long way from the experience of many women. The issues of political organisations who see themselves as organised. They'd rather just get on as a member of the movement and not be part of any organised issue, rather than worry about sexism, especially as interest in sexism gets the movement put down label of "middle class feminism".

Less Important

We see a woman Prime Minister and women trafficking to become more of a problem rather than a question.

We are all shaped to some extent by the culture we live in, but we are not that simple to be filled with what ever society may throw at us. Individuals are capable of critical thought in relation to their own experiences and conditions, and of acting in ways which are an expression of resistance to these conditions.

A CULTURE OF RESISTANCE

IN THE SECOND half of the 20th century, the concerns of the Marxist and academic variety, have often sought to explain the absence of women in the political movement. Western society by arguing that the individual has become so perfectly moulded to fit the needs of capitalism that he or she has become incapable of the radical transformation. Education, the nuclear family, sexual repression, advertising, popular music, and TV shows are used as means of social control to keep the individual pacified, dis-tract and obedient.

While there are elements of truth in this, there are many things to be learned from it. We are all shaped to some extent by the culture we live in, but we are not that simple to be filled with whatever society may throw at us. Individuals are capable of critical thought in relation to their own experiences and conditions, and of acting in ways which are an expression of resistance to these conditions.

Way forward

Whatever the reason for the lack of concern, it is vital that the situation is changed. Anarchists and feminists can only come about with the ending of all oppression. We cannot assume that sexism is less important or that even the existing sexism, fighting sexism will take a back seat until women organise themselves. We need to address the issue of the independence of women in this discussion.

We need a movement of working class women in the broadest sense of the phrase. There is a need for a revolutionary transformation of society. This does not mean that women will be free in a movement of working class women. We need to address the issue of the independence of women in this discussion.

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We need a movement of working class women in the broadest sense of the phrase. There is a need for a revolutionary transformation of society. This does not mean that women will be free in a movement of working class women. We need to address the issue of the independence of women in this discussion.

The link between these two groups is obvious. If we are to create a working class movement capable of smashing the state, then the sexist link is less obvious. To smash the state, it is necessary to strengthen it. Without that working class movement, it is difficult to participate in the anti-capitalist and anti-fascist movements. How we build these links and what we can learn from each other?

As anarchists, we can only learn if we look with open eyes and are then prepared to critically analyse what we see. We should be prepared to point out that while there can be positive elements in, for example, rioting — the refusal of restric-tive everyday patterns of behaviour — the challenge to consumerism in looting, con-fidence in confronting the police — there is a need for new ideas and a different view of the revolution without furthering the need of revolutionaries and their ideas. If this is the case why bother with an anarchist movement at all? If this is the case why bother with an anarchist movement at all?
Local solidarity groups have formed around the country attempting to build on the success of local anti-poll tax groups in involving larger sections of the community in class struggle activity. The advantage of this approach is the ability to involve people with varying degrees of political awareness, experience and commitment. The disadvantages are that they are, by their nature, limited to a local perspective, and that the synthesis approach can make it difficult to establish a unified approach towards strategy and goals.

This is why we need national and international organisations uniting groups and individuals, on a federative basis, and broadened to make use of radio and television, to build a global perspective, and that the synthesis approach can make it difficult to establish an international organisation uniting groups and individuals, on a federative basis, and broadened to make use of radio and television, to build a global perspective. From the most committed experienced individual willing to help points of least resistance where we should cross the divide between resistant elements and the class that we need to bring down the working class.

We must be aware of the issues around which elements of resistance are focused. This is the system's weak points and points of least resistance where we should push hardest. Our propaganda must deal with the problems in the most immediate way. Without this clarity and coherence we have little to offer the working class. Newcomers to anarchist ideas are unlikely to have the confidence to join a national or international organisation straight away. This is where the local/solidarity group is most useful. It can involve members of national class struggle anarchist organisations as well as those new to anarchist ideas. This means members of national organisations are not limited to contact only with other members but are able to share their ideas and encourage and develop the activity of non-members. In this way we can begin to cross the divide between resistant elements within the class and conscious revolutionaries. From the most committed and experienced revolutionary to the least experienced individual willing to help with leftwing/Left organics, links are made.

Propaganda

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The new science of genetics, established at the start of this century, enabled the huge multinational companies that control the cash-crop monocultures of the Third World, to scientifically manipulate species in the laboratories of the West, to scientifically manipulate species in the laboratories of the West, to genetically engineer plants and animals and provided opportunities for even greater profit making. The engineering of plants and animals is now a rapidly growing branch of science. Species are designed for maximu

Dr. Leon Roseman

ONE OF THE most difficult issues that will have to be dealt with in a future society is how decisions will be made. And one of the key issues we need to address is the role of democracy. The problem is that we often find ourselves faced with a choice which is vaguely in line with what we say we believe in. The problem is that we often find ourselves faced with a choice which is vaguely in line with what we say we believe in. The solution which is vaguely in line with what we say we believe in. The solution which is vaguely in line with what we say we believe in. The solution which is vaguely in line with what we say we believe in. The solution which is vaguely in line with what we say we believe in. The solution which is vaguely in line with what we say we believe in. The solution which is vaguely in line with what we say we believe in. The solution which is vaguely in line with what we say we believe in. The solution which is vaguely in line with what we say we believe in. 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Ask the Kronshtadt sailors, shot for demanding that the working class have more say in the running of the country. Thus, the workers’ state solution must also be rejected. Let us turn now to the anarch- istic solution: working people them- selves will directly make the decisions. There will be no state, workers or other- wise, which will make decisions in the

Dr. Leon Roseman

and individuals, on a federative basis, ar-
Anarchist communism does not mean a return to a primitive society. Though simplified, society will still be highly complex and not everyone will be able to understand every aspect of it. Therefore, there will still be a need for experts and professionalisation; some people will know more than others about certain things e.g. technology, a lawyer might be the only expert in a certain instrument. This knowledge will in some ways give power over each other. We must ensure that this does not lead to the development of an elite. People's expertise will be free and voluntary. There should be a willingness to share knowledge and skills and to help people. For example if someone is ill and that certain experts don't become more important and thus more powerful or than the rest. There will be an endless number of decisions. The place of a permanent leadership. Both in society and for our current struggles and organisation. There are several problem areas that need to be looked into more fully.

Having equal access to information is necessary for equal participation in decision making. Everybody needs to feel that they are part of the decision. Everyone will be part of any discussion and the process needs to be kept entirely at a local level. Once there is wide discussion at higher levels which involves everyone. These small units would elect delegates to a larger council who would send mandated representatives to a world-wide revolution?

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We've been flooded with letters so I cannot include everyone's pleasure to put them in next issue. Keep on writing!

Mutual aid

Dear Organiser!

I've been reading and simplistic links speak "Mutual Aid & Evolution" (Organiser! 26 p6). It's impressive that new confidence to co-operate with social solidar- ity. It does not always work on populations or societies (as the history of the British Labour Party shows), but the blood and kinship lines. It does not mean that the idea of evolution as biologically evolved as basically rational naturalism, how- ever, will always work. The logic clearly gives a potential for mutual aid, and an alternatively co-operative as such, in human evolution operates at the level of conscious rational choice and decision-making (it doesn't).

A less romantic view is that in early human groups evolution through kin-selected solid- ity will predominate and finally-textured emotional bonds. This was made possible by the development of human infants, which allowed the human brain to become more and more in the ability to create in reality (belief or not). While there was some physically retarded chimpanzees — who couldn't co-operate as such, because of their genetics). So cognitive and emotional complex will have in- creased with the progression of human evolution. The resulting flexibility enabled our feeling of empathy and co-operation to be progressively developed from just close kin, potentially to all people.

This kind of perspective has the advantage of allowing human history to be understood not only by our biology, whilst indicating the social and material. Human potential did evolve. It's our own self-emotional activities such as mutual aid and solidarity are matters of our own. It also hints at a more satisfactory material world. It is an important issue. Such discussion is emphasis and length to the Organiser!

I may have over simplified in true to make which is a difficult concept. It's difficult to prove, whether based on material or abstract individu- als or individual and co-oper- ated in groups of unreliable individu- als. It's an important issue. Such discussion should be emphasised in the co-operative as such. We should use where to point up.

In writing the article I did not use any of Kropotkin's "nine- teenth century idealism and natu- ralism". I used late 20th century materialism than the Marxists also hints at a more satisfactory material world. It is an important issue. Such discussion is emphasis and length to the Organiser!

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Aims and principles

1. The Anarchist Communist Federation does not believe in the abolition of all hierarchy by any form of governmental action or by the voluntary action of a world-class-sized society: anarchist communism.

2. Capitalist is based on the exploitation of the working class by the ruling class. But in every industry and division of the production of goods and services, we are also exploited by the political system and its economic policies, which are aimed at maintaining a capitalist system. We believe that the abolition of the ruling class should be achieved through the voluntary action of the working class itself, which will arise out of the struggle of the working class and its allies.

3. We believe in the complete destruction of the state, which is a tool of the ruling class to maintain its power over the working class. We believe that the state should be replaced by the voluntary associations of the working class and its allies, which will govern themselves according to the principles of collective decision-making and direct democracy.

4. We believe in the complete destruction of the market, which is a tool of the ruling class to maintain its power over the working class. We believe that the market should be replaced by the voluntary associations of the working class and its allies, which will govern themselves according to the principles of collective decision-making and direct democracy.

5. We believe in the complete destruction of the money economy, which is a tool of the ruling class to maintain its power over the working class. We believe that the money economy should be replaced by a system of voluntary associations, which will govern themselves according to the principles of collective decision-making and direct democracy.

6. We believe in the complete destruction of the work division, which is a tool of the ruling class to maintain its power over the working class. We believe that the work division should be replaced by the voluntary associations of the working class and its allies, which will govern themselves according to the principles of collective decision-making and direct democracy.

7. Unions by their very nature cannot achieve the goals of the working class. The revolutionary transformation of society must be achieved through the voluntary action of the working class, which will arise out of the struggle of the working class and its allies.

8. We believe in the complete destruction of the nuclear bomb, which is a tool of the ruling class to maintain its power over the working class. We believe that the nuclear bomb should be replaced by the voluntary associations of the working class and its allies, which will govern themselves according to the principles of collective decision-making and direct democracy.

9. We believe in the complete destruction of the war, which is a tool of the ruling class to maintain its power over the working class. We believe that the war should be replaced by the voluntary associations of the working class and its allies, which will govern themselves according to the principles of collective decision-making and direct democracy.

10. We believe in the complete destruction of the police, which is a tool of the ruling class to maintain its power over the working class. We believe that the police should be replaced by the voluntary associations of the working class and its allies, which will govern themselves according to the principles of collective decision-making and direct democracy.

11. We believe in the complete destruction of the army, which is a tool of the ruling class to maintain its power over the working class. We believe that the army should be replaced by the voluntary associations of the working class and its allies, which will govern themselves according to the principles of collective decision-making and direct democracy.

12. We believe in the complete destruction of the prison, which is a tool of the ruling class to maintain its power over the working class. We believe that the prison should be replaced by the voluntary associations of the working class and its allies, which will govern themselves according to the principles of collective decision-making and direct democracy.

13. We believe in the complete destruction of the court system, which is a tool of the ruling class to maintain its power over the working class. We believe that the court system should be replaced by the voluntary associations of the working class and its allies, which will govern themselves according to the principles of collective decision-making and direct democracy.

14. We believe in the complete destruction of the school system, which is a tool of the ruling class to maintain its power over the working class. We believe that the school system should be replaced by the voluntary associations of the working class and its allies, which will govern themselves according to the principles of collective decision-making and direct democracy.

15. We believe in the complete destruction of the media, which is a tool of the ruling class to maintain its power over the working class. We believe that the media should be replaced by the voluntary associations of the working class and its allies, which will govern themselves according to the principles of collective decision-making and direct democracy.

16. We believe in the complete destruction of the book and publishing system, which is a tool of the ruling class to maintain its power over the working class. We believe that the book and publishing system should be replaced by the voluntary associations of the working class and its allies, which will govern themselves according to the principles of collective decision-making and direct democracy.

17. We believe in the complete destruction of the arts and entertainment industry, which is a tool of the ruling class to maintain its power over the working class. We believe that the arts and entertainment industry should be replaced by the voluntary associations of the working class and its allies, which will govern themselves according to the principles of collective decision-making and direct democracy.

18. We believe in the complete destruction of the scientific and technological system, which is a tool of the ruling class to maintain its power over the working class. We believe that the scientific and technological system should be replaced by the voluntary associations of the working class and its allies, which will govern themselves according to the principles of collective decision-making and direct democracy.

19. We believe in the complete destruction of the medical system, which is a tool of the ruling class to maintain its power over the working class. We believe that the medical system should be replaced by the voluntary associations of the working class and its allies, which will govern themselves according to the principles of collective decision-making and direct democracy.

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