ORGANISE! FOR CLASS STRUGGLE ANARCHISM

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THE CRIMINAL CLASS? DO THEY MEAN US?

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MAGAZINE OF THE ANARCHIST COMMUNIST FEDERATION
ANARCHIST COMMUNIST FEDERATION

AIMS AND PRINCIPLES

1 The Anarchist Communist Federation is an international organisation of revolutionary class struggle anarchists. We aim for the abolition of all forms of exploitation and oppression for the creation of a world-wide classless society: anarchist communism.

2 Capitalism is based on the exploitation of the working class by the ruling class. But as well as exploitation, capitalism also involves the systematic oppression of women, minorities and others. The existence of capitalism means not only co-operation in the pursuit of material advantage, but also active involvement in the shaping and creating of that society during which oppression and exploitation go hand in hand. Capitalism is the enemy of freedom and democracy.

3 We believe that fighting racism and sexism is as important as fighting the ruling class. Anarchist communists, and anarchists generally, both as a result of wage freezes and the possible exploitation of the working class by the bosses and the ruling class in the form of the trade union bosses. The working class has no more power over each other on a personal as well as economic power basis than it has over their bosses. We believe the trade unions are vital to the survival of capitalism and can only be carried out directly by the working class. However, the working class must fight for better conditions for all. This includes the right to strike, to organise collectively, arguing for workers' control to struggle against exploitation.

4 We are opposed to the ideology of national liberation movements which claims that there is some common interest between native bosses and the working class in the liberation of their country. We do support working class struggles against racism, genocide, ethnic and political and economic colonialism. We oppose the creation of a new ruling class by the union bosses. We seek to build an international federation to work with other libertarian revolutionaries throughout the world.

5 As well as exploiting and oppressing the majority of people, Capitalism threatens the people of the world through the destruction of the environment.

6 It is not possible to abolish Capitalism without abolishing the state and the destruction of the ruling class. The state as an apparatus of the ruling class will only collapse with the collapse of the ruling class. The ruling class must be completely overthrown to achieve anarchist communism. Because the ruling class is not completely powerful without the use of armed force, this revolution will be a time of violence as well as liberation.

7 Unions by their very nature cannot become vehicles for the revolutionary transformation of society. They have to be accepted by capitalism in order to function and so cannot play a part on their own. The class unions divide the working class (between employed and unemployed) and divide the working class对付 the ruling class. But as well as exploitation, capitalism also involves the systematic oppression of women, minorities and others. The existence of capitalism means not only co-operation in the pursuit of material advantage, but also active involvement in the shaping and creating of that society during which oppression and exploitation go hand in hand. Capitalism is the enemy of freedom and democracy.

8 Genuine liberation can only come about through the revolutionary self-activity of the working class on a mass scale. An anarchist communist society means not only co-operation amongst the workers, but also active involvement in the shaping and creating of that society during which oppression and exploitation go hand in hand. Capitalism is the enemy of freedom and democracy.

9 As anarchists we organise in all areas of life to try to advance the revolutionary process. We believe a strong anarchism is necessary to help us to this end. Unlike other so-called socialists or communists we do not want a state to control for our organisation.

We recognise that the revolution can only be carried out directly by the working class. However, the revolution must be preceded by theoretical work and organisation. We believe the information that Labour "were carrying out many of the policies I believe in". We believe that labour is a pro-European state. As an awareness that many people are disillusioned in Parliament and democracy, particularly over the snowballing revelation of the crime of corruption, it is felt by some British bosses that the Irish problem has to be solved, and that a fix-up could not be effectively carried out by the Conservatives who were too much in power in the United Kingdom.

The Lansdowneship of New Britain. Already Prime Minister Blair and his Foreign Secretary the day after Rothermere's move to Labour benches.

The update makes no reference to the possibility of a pro-EU position from Labour. There is anxiety that the constitutional structure of Great Britain is crumbling, and that the government in London does not serve the best interests of the people of Ireland. Constitutional processes may be the only solution to this problem, and the Lansdowne agreement will ensure the retention of the existing political framework.
Labour will carry out a number of cosmetic changes to give the illusion that it is a government of action, indeed that it is a large Euromarch on June 14th in Amsterdam. The organisers of protection of welfare provision, and talked about “basic human union movement in defence of the welfare state”. Labour lefts like the 80,000 strong march of anarchists and anarcho-syndicalists, the Dutch ACF, who have translated many articles from Organise! into Dutch for their paper Woorden van rebellen. We marched in a false manner. There were sizeable contingents of Dutch, Danish and German anarchists whilst the spectacular resurgence of anarcho-syndicalism in Europe was witnessed by the seats of red and black flags in the contingents of the French CNT, the Spanish CGT, the Italian USI and the Swedish SAC, which numbered several thousands. Present were Greek anarchists behind their black banner, as well as Belgian, German, Norwegian, Slovenian and Japanese anarchists.

Kinky sects

Whilst the European-wide continued presence of the Communist Parties, either in fundamentalist Stalinist mode, or mutated (see if you can tell the difference between us and social-democratic parties) mode was noticeable, the Trotskyists were strikingly thin on the ground, with only the French Ligue Communiste still. There were sizeable contingents of Dutch, Danish and German anarchists whilst the spectacular resurgence of anarcho-syndicalism in Europe was witnessed by the seats of red and black flags in the contingents of the French CNT, the Spanish CGT, the Italian USI and the Swedish SAC, which numbered several thousands. Present were Greek anarchists behind their black banner, as well as Belgian, German, Norwegian, Slovenian and Japanese anarchists.

Austrian state attacks anarchists

Revolutionaire showing any noticeable presence, with a sprinkling of Trots from various British sects. The French ‘alternative’ union structures, the SUD, organised outside the main union centrals, around railworkers, postal workers and those working in education, were also present, in particular a sizeable railworkers contingent. The Belgian Renault workers in struggle against mass sackings also formed a large bloc. The Dutch police carried out a number of provocations during the event. At the Central Station they seized a red and black flag, saying it was “forbidden to be anarchist during the demonstrations” and “the windows were smashed” by windows by anarchists in the demonstration, the police attacked. A little later, a well-organised provocation was carried out. An empty police van was left out in the path of the demonstration, whilst some police occupied a building nearby, training cameras on the van, whilst passing themselves off as demonstrators by waving flags and blowing whistles. Some anarchists in the crowd responded by overturning the van and were captured on camera. The police made several baton charges, concentrating on the heads of demonstrators. They blocked 3,000 Italian arriving at the Central Station. The majority of these were not released until well after the demonstration had reached its final assembly point. 200 were arrested, handcuffed, held in a prison in Amsterdam and later that night returned in a train to Italy through Germany. This seems to have been a concerted action between German and Dutch police.

Joint Action

During demonstrations on the following days the riot police made further baton charges. As a result of all these actions, as well as the police action on the Anarchopunk Days of Chaos event on the Friday, 600 activists have been arrested and at least 140 are facing a lawsuit. The state authorities reproach the BBH for having published an invitation to violent and criminal acts (§277), the foundation of a criminal organisation (§278, §278a) and finally hostility against the state and its institutions. Nevertheless these known facts, the judges Christiane Moser and Birgit Kail signed the raid orders in connection with which they took place on January 23 1996.

This was not the end of the repressions against the BBH. On February 23 1996 17 people were invited to investigations by the state police. Some days later, on March 17 1996 19 houses/flats were searched through by the state police and a lot of material (computers, discs, books, journals, letters...) were, as on January 23 confiscated (only in June 1996 was most of the confiscated material re-addressed to the owners). The public prosecutor doesn’t allow any insight into the documents of the investigation, which normally is a common right you have, when you are being accused of a crime. On March 15 1996 only limited insight is allowed. As the state authorities claim that the investigation are still going on. So the activists of the BBH and all the other accused don’t know why they are being persecuted and what they are accused of. In December 1996 the activists finally got a more than thousands page thick document about the investigations, which in the end proves that only appeared in one place: the popular bourgeois Kronen Zeitung (some sort of Austrian version of the Sun) in May 1995. Even though it was very obvious that these stickers are an invention of the Kronen Zeitung, the investigating police didn’t interrogate the responsible journalist until January 1996. The author of these stickers Gerhard Walter is no unknown person. He has written articles in the journal of the right-wing police union AUF. Walter never really denied that these stickers were a falsification. Nevertheless these known facts, the judges Christiane Moser and Birgit Kail signed the raid orders in connection with which they took place on January 23 1996.

Austrian state attacks anarchists
Lorenzo Komboa Ervin talks to Organise! about Black Autonomy

there be autonomous struggles of historical groups that have been oppressed. There is no doubt in our minds that there are forms of special oppression for Blacks. Whites are not subjected to this “last hired, first fired” thing and that whole history of racism in the workforce itself. And to pretend that none of this took place, or none of this has any importance in the construction of a revolutionary ideology to me is the worst kind of betrayal and sell out, and it is dogma.

The purpose of coming to the UK was to raise some of these questions with radicals in our scene, in finding new ideas, and finding out who has new ideas and who is non-dogmatic, who is trying to see a way forward. This period has changed and fundamentally altered so many things that we took for granted. It has to force us to reassess what is the working class, what is work, in the face of millions of workers being out of work permanently, in the face of workers being brought here who are the result of state employment. There’s immigrants and refugees who are being brought here who cannot get a job. What is work to them? How do they see that they should belong to the British trade unions? There’s workers who aren’t organised and unions who only care about ‘their’ privileged workers. How do we deal with that? Do we pretend that these things don’t matter?

THE INFORMATION REVOLUTION AND THE CLASS STRUGGLE

the ‘INFORMATION REVOLUTION’

There’s some misunderstanding about why you advocate the formation of autonomous Black community groupings. Can you explain this and how you see these struggles uniting?

Lorenzo: I have been attacked because people think I’m advocating some kind of separatist. Let me just point this out. Black Autonomy (the journal which Lorenzo founded ed. note) has no philosophy of xenophobia. It’s not against white people and there is no philosophy about a so-called black state or any other state. It has no conception that there cannot be class unity. In fact we work with a number of white formations of anarchists and so forth. But the reality is, to create class unity, you’ve got to have a period of time, especially when there’s racism there’s mistrust, which has gone on for years and years. You’ve got to BUILD this class unity. It’s not going to fall out of the sky... you can’t make people come together in bogus alliances. There has to be a principled way of doing it and the principled way of doing it is when people see around issues of community there are issues that affect the Black community which don’t affect white workers as a whole, who don’t understand them and may even be in opposition to them. We have to create those movements that are autonomous in the communities, whether anti-racist, anti-nazi or whatever it is. In my estimation there is nothing threatening in that at all for white people. I don’t understand what’s supposed to be. They’ve attempted to characterise all Black movements, even anarchist movements as somehow harmful to working class unity. We feel that one of the preconditions for working class unity is that

The phenomenon can be seen from two main angles. One concerns the technological development of the microchip. The microchip not only offered enough memory and processing power to make the home computer possible, it has come to pervade all kinds of devices like washing machines and cameras. Similarly, it has underpinned a massive and continuing wave of automation in the workplace. Information in this context is the stream of data required by a machine to perform with the minimum of human intervention; the revolution is this drive to reduce the human element. Black people in the home and the workplace new technology has been portrayed as labour-saving, freeing a person for more productive tasks. Wherever people seek to fill the extra leisure time with increased consumption of CDs, computer games etc., the labour saved at work is in a economic sense. Through Information Technology (IT), firms can ‘downsize’ i.e. sack more employees and transfer profits by extracting the same or more work from fewer staff. The process of creating the new form of society is only possible if the information society rests, has been seen in sectors as diverse as printing, car-manufacturing, where robots are increasingly employed and banking.

The other aspect of the ‘revolution’ concerns information itself. ‘Information’ may be seen as facts or knowledge, such as share prices in foreign markets, but it may equally be entertainment. This is because the information increasingly being found to digitise data, and can be text, sounds, images or any combination. Here the media environment magnified by the ‘Information Revolution’...

Organise! 7

Hey, move! Trevor’s found a way to transport on the Internet...

CD-ROM by any word the user wishes rather than a book’s fixed index. In another case naming a group such as ‘video on demand’, important issues are being obscured. Yet, if anything, power, wealth, cultural, political influence, may be seen as facts or knowledge, such as share prices in foreign markets, but it may equally be entertainment. This is because the information increasingly being found to digitise data, and can be text, sounds, images or any combination. Here the media environment magnified by the ‘Information Revolution’,

Ultimate Agenda

The trail almost invariably leads back to a clunky bunch of media magnates such as Rupert Murdoch, Silvio Berlusconi, Disney and Time-Warner. These have diversified amongst the fields of publishing, films, radio, TV, CD-ROMs and on-line databases. What’s their film and TV arms for instance the choice from the challenging end of the spectrum: action films, light comedies, sport. Where political opinions are expressed, as in their newspapers, these tend to be of the most orthodox pro-capitalist promoting their own ultimate agenda: the increase of profits and market share. Having built up vast markets they thus have maximum influence with the distributors of such products, who are few in number. The quantity of producers may be vast, but their underlying ideas and values are few. This media environment is increasingly saturating the world.

All of this has important psychological consequences for the class struggle, as for the people are left unaware of the potential

Organise! 7
However, there are problems with the Internet, showing that it is not the totally open community of which some people dream. There is the expense of getting, and staying, on-line. Though the costs of the hardware are coming down, most people still do not possess it. This equipment, and the telephone systems supporting it, are even more lacking in poorer parts of the world. Parallel to this is the fact that much material on the Net stems from the West, especially America and Japan, so it is further skewed towards becoming a marketplace of mainly American and Japanese products. Having been government-funded and academic based, growing commercial involvement threatens strong opposition. But the point here is that the alternatives to 'business as usual' will win only if they are not demonised or mocked. This in itself promotes those who might be feeling their way towards the radicals' views and actions are ever more likely to be seen as a working class disaster. Its cause, basically poor and unorganised people, must be caught and shot with the 'magic bullet' of public humiliation, electronic tagging, injunctions and permanent branding, for instance, through publicly-available registers of sex-offenders which 'invective' and mob justice.

Revolution

Companies like Microsoft and Apple make much of an 'informal' approach, in contrast to the straight-laced corporate men of IBM before 1987. However, simplicity does persist, from the entrepreneurial founders, through the programmers and down to the assemblers of silicon chips, California's Silicon Valley is the model. Workers suffer more occupational illness than in general manufacturing. And clearly, Bill Gates', salary and those of his peers is vastly more than that of the workers upon whom their fortunes are built. But though issues from which struggles might come are present, workers in the computer industry are not all as simple as that, and indeed all jobs that involve IT are perhaps extra vulnerable to management's demands. This is because of the ease with which new technology flows from Microsoft having engineered deals so as to make its software the standard for the world's personal computers: in other words, through a global monopoly.

ARE WE CRIMINALS? Are you 'P The rhetoric of the ruling class, their servants and apologists certainly suggests we are criminals and that we are to blame for everything wrong in the world. This is a song the capitalists never tire of singing: there's something wrong with the working class!

Criminalisation of the working class

Firstly, the state invents a vast range of offences, usually based on the desire to protect property and control working class behaviour and criminalise workers. These are 'criminal', unacceptable in any society, as they are 'criminal' such as shoplifting or benefit fraud. But the state also picks up by reactionary groups who then threaten violence, demand the 'criminal' be evicted from their homes or hurl abuse and violence. This is not now reserved for the 'wicked' criminals but increasingly at anyone who fails to adhere to the new right-wing code of conduct (for instance parents who 'cannot control their children in East Sussex or on the Meadowell Estate). Being black, a lone parent, living on a ghetto estate, being young or unemployed, all are being portrayed as criminals who haven't been caught or parents of a new generation of 'criminal children'. The image of the poor person being 'mentally defective', 'sexually immoral' or 'incapable of intelligent parenthood' is this being used in Canada in the 1950s and 1960s. Tory politicians are proposing that children be 'mentally imbecile'. However, this is in fact proposed that the parents of children who have not committed crimes but were merely in danger of committing crimes should be' fined or suffer curfew enforced by electronic tagging if they fail or are unable to obey 'parental control orders'.

Stigmatised

Secondly, the working class is stigmatised as criminal or potentially criminal on the basis of a few sensationalised cases. This allows the State to concoct laws which bear down most on the working class and to justify a presumption of guilt by police and courts which is paraded by the media and picked up by reactionary groups who then threaten violence, demand the 'criminal' be evicted from their homes or hurl abuse and violence. This is not now reserved for the 'wicked' criminals (like sex-offenders) but increasingly at anyone who fails to adhere to the new right-wing code of conduct (for instance parents who 'cannot control their children in East Sussex or on the Meadowell Estate). Being black, a lone parent, living on a ghetto estate, being young or unemployed, all are being portrayed as criminals who haven't been caught or parents of a new generation of 'criminal children'. The image of the poor person being "mentally defective", "sexually immoral" or "incapable of intelligent parenthood" is this being used in Canada in the 1950s and 1960s. Tory politicians are proposing that children be "mentally imbecile". However, this is in fact proposed that the parents of children who have not committed crimes but were merely in danger of committing crimes should be fined or suffer curfew enforced by electronic tagging if they fail or are unable to obey "parental control orders".

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\[\text{\textbf{Campaign}} \]

The process of criminalisation is not new. When we read about the 'sturdy beggar' of Elizabethan times, debtors prisons or the parish status of the 'unserving poor', we hear echoes of a long campaign to maximise the power of the ruling class by stigmatising and stigmatising those who are ruled. We are criminalised in three main ways. Firstly, the state invents a vast range of offences, usually based on the desire to protect property and control working class behaviour and criminalise workers. These are 'criminal', unacceptable in any society, as they are 'criminal' such as shoplifting or benefit fraud. But the state also picks up by reactionary groups who then threaten violence, demand the 'criminal' be evicted from their homes or hurl abuse and violence. This is not now reserved for the 'wicked' criminals but increasingly at anyone who fails to adhere to the new right-wing code of conduct (for instance parents who 'cannot control their children in East Sussex or on the Meadowell Estate). Being black, a lone parent, living on a ghetto estate, being young or unemployed, all are being portrayed as criminals who haven't been caught or parents of a new generation of 'criminal children'. The image of the poor person being "mentally defective", "sexually immoral" or "incapable of intelligent parenthood" is this being used in Canada in the 1950s and 1960s. Tory politicians are proposing that children be "mentally imbecile". However, this is in fact proposed that the parents of children who have not committed crimes but were merely in danger of committing crimes should be fined or suffer curfew enforced by electronic tagging if they fail or are unable to obey "parental control orders".

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America law enforcement is increasingly parenting classes for dysfunctional families, probationary tenancies in council housing, resorting to 'shaming sentences' where the signs outside their houses publicly proclaim their crime.

Cultural of resistance

All these campaigns have a number of things in common. Firstly, they successfully universalise their aim so that all sections of the working class can understand and agree with what they are fighting for. Secondly, they all involve determined mass action which ignores rules and laws designed to curb protest. Thirdly there are high levels of solidarity inside the campaigns and a willingness to accept the support of and draw into the struggle other groups - this only comes about by extensive political education, grass-roots control and consensus not command politics. If we are to successfully challenge the process of criminalisation, we must do the same. We must develop a culture of resistance which understands that the State's attacks may appear to be aimed at particular groups but are in fact part of a broader process of wholesale criminalisation, isolation and control. Work on estates, determined campaigns against attacks on the working class, taking our ideas into new areas, strengthening and renewing the belief in mass action - these are our urgent tasks.

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The ACF has never, despite what some of our critics may have suggested, made our criticisms of syndicalism, including its anarchist variety, a "distinguishing characteristic" (see Black Flag Issue 211) of our politics. In a world-wide 'labour movement' dominated by social democratic ideas and practice and thoroughly integrated into capitalism, our focus of attack has not been on the relatively tiny syndicalist and 'alternative' union structures which exist. Rather, our arguments have been against trade unionism and for working class self-organisation.

However, anarcho-syndicalism remains the majority current within class struggle anarchism and is, despite various splits and feuds within its international organisations, in a state of resurgence. Now, therefore, is a good time to present a critical analysis of the theory and practice of syndicalism.

Theory and practice

Rather than separate theory and practice we will attempt to show how the behaviour of various syndicalist movements has been informed by its theoretical foundations and the political influences acting upon it. Syndicalism has been accused of 'apoliticism' and, indeed, a certain anti-politicism has been a central feature of many syndicalist organisations. This is only half the story, however, and fails to take into consideration the fact that syndicalism has been subject to the influence of many political currents, not least anarchism, and that it should not be forgotten that these have included reformist, socialist (particularly the French CGT), nationalistic (notably the Italian UIL) and even monarchist (monarcho-syndicalism in turn of the century France) ideology.

Origins

First we must look at the origins of syndicalism. "Syndicalism" is simply the French word for "syndicate". It was the mass syndicalist (or union) movement in France, the Confédération Générale du Travail (CGT), founded in 1889, which gave the movement the meaning it has today. The CGT was militant, de-centralised, initially sceptical of parliamentary participation and considered the workplace as the front-line of the class war. When such tactics developed in other countries, anarchists consciously used the term syndicalism to differentiate themselves from the petty reformist, social democratic Trade Unions. Syndicalist unions began to become a significant factor in the decade before the First World War as both a reflection of the ongoing class struggle and as the result of the efforts of a minority critical of the political reforms, especially those who believed that syndicalism offered anarchism a vehicle for reaching the masses.

Degeneration

Amongst the clearest critics of the identification of anarchism with syndicalism was the Italian anarchist Errico Malatesta. In 1907, when syndicalism was drawing over larger numbers of workers, including anarchist workers, to its ranks, Malatesta argued that, "Syndicalism, in spite of the declarations of its most ardent partisans, contains, by the very nature of its composition, all the elements of a degeneration which have corrupted the workers' movement in the past. In fact, the political movement which proposes to defend the present interests of the workers, it must necessarily adapt itself to the living conditions of the present" (Les Temps, 1907). Other anarchist militants held strong reservations about the syndicalist method.
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Liothier expressed the fear, held by many, that syndicalism cannot be revolutionary if it cannot be economic struggle tied to the political. Like many anarchist of his generation, however, Liothier eventually became a militant of the CGT. That anarchists identified with syndicalism were often at the forefront of syndicalist organisation is of little surprise. emerged syndicalism to offer tactics which related libertarian, direct action oriented ideas to the every day struggle of the workers. Anarchist workers wanted to be where the conflict with the bosses (and, therefore, the state) was at its most acute and for anarchists to have dismissed syndicalism at this historical point would undoubtedly have marginalised them further. For many anarchists the solution to any perceived problems within syndicalism could be solved by encouraging its tendency towards anti-political and its combative spirit. This meant a total engagement with syndicalist unionism and the birth of anarcho-syndicalism. Many syndicalists were dismissive of the idea of creating separate anarchist organisations and saw in the union the means and the end of the struggle. Against this fusion some anarchists argued for the maintenance of separate anarchist organisations which would be active inside and outside the unions. Amongst others, advocated such a tactic, as did the anarchists who became known as "Platformers" during the 1920s. A fear which was well founded, was that anarchosyndicalism would become dominated by the syndicalist part of the equation to the detriment of a clear revolutionary perspective which related to all aspects of working class life, not just the factories or workshops. Anarchism and revolutionary syndicalism

The relationship between the anarchosyndicalists and the revolutionary syndicalists varied from country to country. Many revolutionary syndicalists rejected even the anti-political politics of the anarchists and saw in syndicalism the form and the content of revolution. They created a syndicalist ideology, at the pinnacle of which was the union organised General Strike which would usher in the new society. For some syndicalists the General Strike assumed an almost mythical and replacéd the idea of violent revolution, which was considered unrealistic. For revolutionary syndicalists to the syndicalists immediately following the Russian Revolution bears witness to this. Collaboration with the Bolsheviks was considered an apostasy, a move to the nominally apolitical "revolutionary" wing of syndicalism, however. An interesting example of syndicalists being found on the wrong side of the class barricade, twenty years before the infamous 1917 Revolution. In the Mexican experience of the revolution, in spite of the fact that they constituted a tiny minority of the Mexican working population, this vanguard, they argued, had to be developed and expanded as rapidly as possible and the anarchosyndicalists sought what they hoped would be the best conditions for this. Secondly, the syndicalist agrarian movement as an essentially reactionary one, committed to turning back the clock and rejecting the "advances in technology and understanding that capitalism had brought. They pointed to the Zapatista experience of the "backwardness" as proof of their danger to the "advanced" sections of the working class. Thirdly, and most importantly, the anarchists believed that the anarcho-syndicalists believed that the progressive, democratic bourgeois state which was trying to organise and (in fact was actually encouraging the Casa to organise) should be defended against "reaction", Agrarianist or bolshevism.

After the anarcho-syndicalist Red Patel had played their part in "saving" the Mexican Revolution, the spring of 1916 the Constitutionalist government turned on the Casa, disbanding the syndicalists immediately following the down the syndicalists following the second of two General Strikes that year. The failure of the Mexican Revolution and the class nature of the state, despite all their sides against genuinely revolutionary bolshevikisation and "the end of the mass syndicalism"

Without doubt the high point of syndicalism was syndicalism in the Baja California regions in 1915 and 1914. In this period the only current, in the workers movement on an international level, to offer an alternative to mainstream social democratic was syndicalism. It was of course possible to argue that much of syndicalism was in fact social democratic in nature. However, despite Leninist claims to the contrary, this was far from the end of the history of syndicalism. The period immediately following the 1917 Russian Revolution also saw a "revival" of syndicalism in the world of work. Syndicalism, however, had now, however, had two new rivals, Bolshevism and council or syndicalism. Pierre Monatte: leading anarchist supporter of bolshevism and the "end of the mass syndicalism"

In 1912 the anarcho-syndicalist Casa del Obrero Mundial (House of the Workers World) was founded and rapidly attracted the urban workers in Mexico City to its ranks. Yet, within three years the anarcho-syndicalists were organisng Red Patet to fight in defence of the Mexican state! Although the Casa emerged with a typical antipolitical attitude and concentration on economic struggle several factors led it to give support to one bourgeois faction, the conservative Porfirio Diaz and the Socialist Labour Party. In Ireland the syndicalistic Irish Transport and General Workers Union who had been or were still active members of socialist parties and Irish syndicalism, despite its character as a "general" syndicalism and anti-party sentiment of other syndicalist movements.

Often revolutionary syndicalists appeared to be simply immodest with the stodgy Second International version of socialism which dominated the Left and were not against "revolutionary parties" per se. The mass defection of "revolutionary" syndicalists to the Bolsheviks immediately following the Russian Revolution bears witness to this. Collaboration with the Bolsheviks was considered an apostasy, a move to the nominally apolitical "revolutionary" wing of syndicalism, however. An interesting example of syndicalists being found on the wrong side of the class barricade, twenty years before the infamous 1917 Revolution. In the Mexican experience of the revolution, in spite of the fact that they constituted a tiny minority of the Mexican working population, this vanguard, they argued, had to be developed and expanded as rapidly as possible and the anarchosyndicalists sought what they hoped would be the best conditions for this. Secondly, the syndicalist agrarian movement as an essentially reactionary one, committed to turning back the clock and rejecting the "advances in technology and understanding that capitalism had brought. They pointed to the Zapatista experience of the "backwardness" as proof of their danger to the "advanced" sections of the working class. Thirdly, and most importantly, the anarchists believed that the anarcho-syndicalists believed that the progressive, democratic bourgeois state which was trying to organise and (in fact was actually encouraging the Casa to organise) should be defended against "reaction", Agrarianist or bolshevism.

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The Spanish Revolution - The End of the War

The Spanish Revolution was the last major international event of the 20th century and the last major event in the history of syndicalism. The Spanish Revolution was the last major international event of the 20th century and the last major event in the history of syndicalism. The Spanish Revolution was the last major international event of the 20th century and the last major event in the history of syndicalism.
Dole Bondage - Up Yours! is a pamphlet in the form of an open letter addressed to the Department of Social Security by Stuart Bracewell, which was originally published in April 1997.

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The pamphlet is a critique of the Welfare State and the Labour government's policies on unemployment. It argues that the government's policies are designed to undermine the rights of workers and to maintain the power of the employers. The pamphlet is written in a sarcastic and confrontational tone, and it is aimed at encouraging workers to resist and fight back against the government's policies.

The pamphlet begins with a list of grievances against the government's policies on unemployment, including the use of the National Crisis Jobseekers Association (NCJSA) to control the unemployed, the introduction of the Jobseekers Allowance (JSA) as a form of social control, and the use of employment agencies to control the labour market.

The pamphlet then goes on to argue that the government's policies are designed to maintain the power of the employers and to undermine the rights of workers. It argues that the government's policies are a form of social control, and that the government is using the welfare state to maintain the power of the employers.

The pamphlet concludes by calling for a united front of workers to resist the government's policies and to fight for their rights. It argues that the government's policies are designed to maintain the power of the employers, and that workers must unite to resist these policies and to demand a better future for all workers.

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This BOOK, EDITED AND INTRODUCED by Vernon Richards, gathers together articles translated in full for the first time and intended to supplement Freedom's series, Ideas also published by Freedom Press. Malatesta was an Italian anarchist agitator active for more than 60 years. These writings are important because they cover the period of fascist reaction in Italy for much of which Malatesta was in jail. The "preventive counter-revolution" meant that much of which Malatesta was under house arrest as another outstanding anarchist communist, optimist of the Italian anarchists. through his long life as a revolutionary. He took an active part as a militant devoted to organisation in the Unione Anarchica body. A good part of the movement, Galleani as their leading light, as well as the attitude to the UAI, judging it as too moderate and the FBI, with harsh arguments and fierce polemics, reacted and fascism. Currents of the eminent logic of communism, at the same time underlining the possible vaunting optimism that afflicted Kropotkin. Light of the Bolshevik seizure of power in Russia, 'communist'. These doubts soon pass and the Anarchist Revolution movement, which they supported the development of a factory council organisation. He came to the conclusion that the establishment of a libertarian society would be a result of a series of successive breaks and periods of gradual progress. This progress meant an adoption of a "practical programme" that can be adapted to various circumstances that may arise as society develops prior to, during and after the revolution. (On the Commune: Revolutionary). Whilst not in the least abandoning the need for a revolutionary break with the old society, he saw that there would be periods of preparation, when anarchists would have to do their utmost to prepare the masses for the organisation through propaganda and education. All of this raises a number of questions. Will there be the scenario for the establishment of an anarchist society, via a programme of revolutionary changes? Will there be periods in between of relative stability?

REVIEWS

Activist and Thinker

AUSTRIAN STATE ATTACKS ANARCHISTS continued from page 5

Articles 1924-1931. Errico Malatesta. 124 pages. Freedom Press. £3.50

In the last two years such repressions, raids and interrogations have taken place within the anarchist and radical left scene. These are just two examples of how the Austrian state is trying to diminish our movement and energy to fight back. However we shouldn't see such repression waves coming from all the other European states. The different European states are cooperating to reduce to silence and intimidate critical and subversive minds.

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ORGANISE!

ORGANISE! IS THE NATIONAL magazine of the Anarchist Communist Federation (ACF). Organise! is a quarterly theoretical journal published in order to develop anarchist communist ideas. It aims to give a clear anarchist viewpoint on contemporary issues, and initiate debates on areas not normally covered by agitational journals. All articles in the magazine are by ACF members unless signed. Some reflect ACF policy and others open up debate in undiscussed areas, helping us to develop our ideas further. Please feel free to contribute articles to Organise! as long as they don’t conflict with our Aims and Principles and we will publish them.

(Letters, of course, need not agree with our A&Ps at all). Deadlines for next issue are 1st October for features and reviews, and 8th October for letters and news.

All contributions for the next issue should be sent to: ACF, c/o 84b Whitechapel High Street, London E1 7QX.

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Anarchist Communist Federation

The Anarchist Communist Federation is an organisation of class struggle anarchists. For contacts:

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Merseyside: Merseyside ACF, PO Box 110, Liverpool L69 8DP
Brighton: Brighton ACF, c/o Unemployed Centre, Tillbury Place, Brighton, Sussex BN1 1RA
Newcastle: ACF, PO Box 11A, Newcastle upon Tyne, NE19 1TA
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