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# A Project of Anarchist Organisation

Errico Malatesta

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I recently happened to come across a French pamphlet (in Italy today [1927], as is known, the non-fascist press cannot freely circulate), with the title **Organisational Platform of the General Union of Anarchists (Project)**.

This is a project for anarchist organisation published under the name of a 'Group of Russian Anarchists Abroad' and it seems to be directed particularly at Russian comrades. But it deals with questions of equal interest to all anarchists; and it is, clear, including the language in which it is written, that it seeks the support of comrades worldwide. In any case it is worth examining, for the Russians as for everyone, whether the proposal put forward is in keeping with anarchist principles and whether implementation would truly serve the cause of anarchism.

The intentions of the comrades are excellent. They rightly lament the fact that until now the anarchists have not had an influence on political and social events in proportion to the theoretical and practical value of their doctrines, nor to their numbers, courage

and spirit of self-sacrifice – and believe that the main reason for this relative failure is the lack of a large, serious and active organisation.

And thus far I could more or less agree.

Organisation, which after all only means cooperation and solidarity in practice, is a natural condition, necessary to the running of society; and it is an unavoidable fact which involves everyone, whether in human society in general or in any grouping of people joined by a common aim.

As human beings cannot live in isolation, indeed could not really become human beings and satisfy their moral and material needs unless they were part of society and cooperated with their fellows, it is inevitable that those who lack the means, or a sufficiently developed awareness, to organise freely with those with whom they share common interests and sentiments, must submit to the organisations set up by others, who generally form the ruling class or group and whose aim is to exploit the labour of others to their own advantage. And the age-long oppression of the masses by a small number of the privileged has always been the outcome of the inability of the greater number of individuals to agree and to organise with other workers on production and enjoyment of rights and benefits and for defence against those who seek to exploit and oppress them.

Anarchism emerged as a response to this state of affairs, its basic principle being free organisation, set up and run according to the free agreement of its members without any kind of authority; that is, without anyone having the right to impose their will on others. And it is therefore obvious that anarchists should seek to apply to their personal and political lives this same principle upon which, they believe, the whole of human society should be based.

Judging by certain polemics it would seem that there are anarchists who spurn any form of organisation; but in fact the many, too many, discussions on this subject, even when obscured by questions of language or poisoned by personal issues, are concerned with the means and not the actual principle of organisation. Thus

it happens that when those comrades who sound the most hostile to organisation want to really do something they organise just like the rest of us and often more effectively. The problem, I repeat, is entirely one of means.

Therefore I can only view with sympathy the initiative that our Russian comrades have taken, convinced as I am that a more general, more *united*, more enduring organisation than any that have so far been set up by anarchists – even if it did not manage to do away with all the mistakes and weaknesses that are perhaps inevitable in a movement like ours – which struggles on in the midst of the incomprehension, indifference and even the hostility of the majority – would undoubtedly be an important element of strength and success, a powerful means of gaining support for our ideas.

I believe it is necessary above all and urgent for anarchists to come to terms with one another and organise as much and as well as possible in order to be able to influence the direction the mass of the people take in their struggle for change and emancipation.

Today the major force for social transformation is the labour movement (union movement) and on its direction will largely depend the course events take and the objectives of the next revolution. Through the organisations set up for the defence of their interests the workers develop an awareness of the oppression they suffer and the antagonism that divides them from the bosses and as a result begin to aspire to a better life, become accustomed to collective struggle and solidarity and win those improvements that are possible within the capitalist and state regime. Then, when the conflict goes beyond compromise, revolution or reaction follows. The anarchists must recognise the usefulness and importance of the union movement; they must support its development and make it one of the levers in their action, doing all they can to ensure that, by cooperating with other forces for progress, it will open the way to a social revolution that brings to an end the class system, and to complete freedom, equality, peace and solidarity for everybody.

But it would be a great and a fatal mistake to believe, as many do, that the labour movement can and should, of its own volition, and by its very nature, lead to such a revolution. On the contrary, all movements based on material and immediate interests (and a big labour movement can do nothing else) if they lack the stimulus, the drive, the concerted effort of people of ideas, tend inevitably to adapt to circumstances, they foster a spirit of conservatism and fear of change in those who manage to obtain better working conditions, and often end up creating new and privileged classes, and serving to uphold and consolidate the system we would seek to destroy.

Hence there is an impelling need for specifically anarchist organisations which, both from within and outside the unions, struggle for the achievement of anarchism and seek to sterilise all the germs of degeneration and reaction.

But it is obvious that in order to achieve their ends, anarchist organisations must, in their constitution and operation, remain in harmony with the principles of anarchism; that is, they must know how to blend the free action of individuals with the necessity and the joy of cooperation which serve to develop the awareness and initiative of their members and a means of education for the environment in which they operate and of a moral and material preparation for the future we desire.

Does the project under discussion satisfy these demands?

It seems to me that it does not. Instead of arousing in anarchists a greater desire for organisation, it seems deliberately designed to reinforce the prejudice of those comrades who believe that to organise means to submit to leaders and belong to an authoritarian, centralising body that suffocates any attempt at free initiative. And in fact it contains precisely those proposals that some, in the face of evident truths and despite our protests, insist on attributing to all anarchists who are described as organisers. Let us examine the Project.

We want to fight and win, but as anarchists – for Anarchy.

Malatesta  
Il Risveglio (Geneva),  
October 1927

spond with whomsoever he wishes, or to use the services of other committees nominated by special groups.

In an anarchist organisation the individual members can express any opinion and use any tactic which is not in contradiction with accepted principles and which does not harm the activities of others. In any case a given organisation lasts for as long as the reasons for union remain greater than the reasons for dissent. When they are no longer so, then the organisation is dissolved and makes way for other, more homogeneous groups.

Clearly, the duration, the permanence of an organisation depends on how successful it has been in the long struggle we must wage, and it is natural that any institution instinctively seeks to last indefinitely. But the duration of a libertarian organisation must be the consequence of the spiritual affinity of its members and of the adaptability of its constitution to the continual changes of circumstances. When it is no longer able to accomplish a useful task it is better that it should die.

Those Russian comrades will perhaps find that an organisation like the one I propose and similar to the ones that have existed, more or less satisfactorily at various times, is not very efficient.

I understand. Those comrades are obsessed with the success of the Bolsheviks in their country and, like the Bolsheviks, would like to gather the anarchists together in a sort of disciplined army which, under the ideological and practical direction of a few leaders, would march solidly to the attack of the existing regimes, and after having won a material victory would direct the constitution of a new society. And perhaps it is true that under such a system, were it possible that anarchists would involve themselves in it, and if the leaders were men of imagination, our material effectiveness would be greater. But with what results? Would what happened to socialism and communism in Russia not happen to anarchism?

Those comrades are anxious for success as we are too. But to live and to succeed we don't have to repudiate the reasons for living and alter the character of the victory to come.

First of all, it seems to me a mistake – and in any case impossible to realise – to believe that all anarchists can be grouped together in one 'General Union' – that is, in the words of the **Project**, In a *single*, active revolutionary body.

We anarchists can all say that we are of the same party, if by the word 'party' we mean all who are *on the same side*, that is, who share the same general aspirations and who, in one way or another, struggle for the same ends against common adversaries and enemies. But this does not mean it is possible – or even desirable – for all of us to be gathered into one specific association. There are too many differences of environment and conditions of struggle; too many possible ways of action to choose among, and also too many differences of temperament and personal incompatibilities for a *General Union*, if taken seriously, not to become, instead of a means for coordinating and reviewing the efforts of all, an obstacle to individual activity and perhaps also a cause of more bitter internal strife.

As an example, how could one organise in the same way and with the same group a public association set up to make propaganda and agitation, publicly and a secret society restricted by the political conditions of the country in which it operates to conceal from the enemy its plans, methods and members? How could the *educationalists*, who believe that propaganda and example suffice for the gradual transformation of individuals and thus of society, adopt the same tactics as the *revolutionaries*, who are convinced of the need to destroy by violence a status quo that is maintained by violence and to create, in the face of the violence of the oppressors, the necessary conditions for the free dissemination of propaganda and the practical application of the conquered ideals? And how to keep together some people who, for particular reasons, do not get on with; and respect one another and could never be equally good and useful militants for anarchism?

Besides, even the authors of the **Project (Platforme)** declare as 'inept' any idea of creating an organisation which gathers together

the representatives of the different tendencies in anarchism. Such an organisation, they say, 'incorporating heterogeneous elements, both on a theoretical and practical level, would be no more than a mechanical collection (assemblage) of individuals who conceive all questions concerning the anarchist movement from a different point of view and would inevitably break up as soon as they were put to the test of events and real life.'

That's fine. But then, if they recognise the existence of different tendencies they will surely have to leave them the right to organise in their own fashion and work for anarchy in the way that seems best to them. Or will they claim the right to expel, to *excommunicate* from anarchism all those who do not accept their programme? Certainly they say they 'want to assemble in a single organisation' all the *sound elements* of the libertarian movement; and naturally they will tend to judge as *sound* only those who think as they do. But what will they do with the elements that are *not sound*?

Of course, among those who describe themselves as anarchists there are, as in any human groupings, elements of varying worth; and what is worse, there are some who spread ideas in the name of anarchism which have very little to do with anarchism. But how to avoid the problem? *Anarchist truth* cannot and must not become the monopoly of one individual or committee; nor can it depend on the decisions of real or fictitious majorities. All that is necessary – and sufficient – is for everyone to have and to exercise the widest freedom of criticism and for each one of us to maintain their own ideas and choose for themselves their own comrades. In the last resort the facts will decide who was right.

Let us therefore put aside the idea of bringing together *all* anarchists into a single organisation and look at this *General Union* which the Russians propose to us for what it really is – namely the Union of a particular fraction of anarchists; and let us see whether the organisational method proposed conforms with anarchist methods and principles and if it could thereby help to bring about the triumph of anarchism.

that would contradict the accepted programme. It is on these bases that the practical structures, and the right tools to give life to the organisation should be built and designed. Then the groups, the federations of groups, the federations of federations, the meetings, the congresses, the correspondence committees and so forth. But all this must be done freely, in such a way that the thought and initiative of individuals is not obstructed, and with the sole view of giving greater effect to efforts which, in isolation, would be either impossible or ineffective. Thus congresses of an anarchist organisation, though suffering as representative bodies from all the above-mentioned imperfections, are free from any kind of authoritarianism, because they do not lay down the law; they do not impose their own resolutions on others. They serve to maintain and increase personal relationships among the most active comrades, to coordinate and encourage programmatic studies on the ways and means of taking action, to acquaint all on the situation in the various regions and the action most urgently needed in each; to formulate the various opinions current among the anarchists and draw up some kind of statistics from them – and their decisions are not obligatory rules but suggestions, recommendations, proposals to be submitted to all involved, and do not become binding and enforceable except on those who accept them, and for as long as they accept them.

The administrative bodies which they nominate – Correspondence Commission, etc. – have no executive powers, have no directive powers, unless on behalf of those who ask for and approve such initiatives, and have no authority to impose their own views – which they can certainly maintain and propagate as groups of comrades, but cannot present as the official opinion of the organisation. They publish the resolutions of the congresses and the opinions and proposals which groups and individuals communicate to them; and they serve – for those who require such a service – to facilitate relations between the groups and cooperation between those who agree on the various initiatives. Whoever wants to is free to corre-

ditions of equality, it is necessary for everyone to be motivated by a spirit of concord, tolerance and compromise. But such adaptation on the one hand by one group must on the other be reciprocal, voluntary and must stem from an awareness of need and of goodwill to prevent the running of social affairs from being paralysed by obstinacy. It cannot be imposed as a principle and statutory norm. This is an ideal which, perhaps, in daily life in general, is difficult to attain in entirety, but it is a fact that in every human grouping anarchy is that much nearer where agreement between majority and minority is free and spontaneous and exempt from any imposition that does not derive from the natural order of things.

So if anarchists deny the right of the majority to govern human society in general – in which individuals are nonetheless constrained to accept certain restrictions, since they cannot isolate themselves without renouncing the conditions of human life – and if they want everything to be done by the free agreement of all, how is it possible for them to adopt the idea of government by majority in their essentially free and voluntary associations and begin to declare that anarchists should submit to the decisions of the majority before they have even heard what those might be?

It is understandable that non-anarchists would find Anarchy, defined as a free organisation without the rule of the majority over the minority, or vice versa, an unrealisable utopia, or one realisable only in a distant future; but it is inconceivable that anyone who professes to anarchist ideas and wants to make Anarchy, or at least seriously approach its realisation – today rather than tomorrow – should disown the basic principles of anarchism in the very act of proposing to fight for its victory.

In my view, an anarchist organisation must be founded on a very different basis from the one proposed by those Russian comrades.

Full autonomy, full independence and therefore full responsibility of individuals and groups; free accord between those who believe it useful to unite in cooperating for a common aim; moral duty to see through commitments undertaken and to do nothing

Once again, it seems to me that it cannot.

I am not doubting the sincerity of the anarchist proposals of those Russian comrades. They want to bring about anarchist communism and are seeking the means of doing so as quickly as possible. But it is not enough to want something; one also has to adopt suitable means; to get to a certain place one must take the right path or end up somewhere else. Their organisation, being typically authoritarian, far from helping to bring about the victory of anarchist communism, to which they aspire, could only falsify the anarchist spirit and lead to consequences that go against their intentions.

In fact, their *General Union* appears to consist of so many partial organisations with *secretariats* which *ideologically* direct the political and technical work; and to coordinate the activities of all the member organisations there is a *Union Executive Committee* whose task is to carry out the decisions of the Union and to oversee the 'ideological and organisational conduct of the organisations in conformity with the ideology and general strategy of the Union.'

Is this anarchist? This, in my view, is a government and a church. True, there are no police or bayonets, no faithful flock to accept the dictated *ideology*; but this only means that their government would be an impotent and impossible government and their church a nursery for heresies and schisms. The spirit, the tendency remains authoritarian and the educational effect would remain anti-anarchist.

Listen if this is not true.

'The executive organ of the general libertarian movement – the anarchist Union – will introduce into its ranks the principle of collective responsibility; the whole Union will be responsible for the revolutionary and political activity of every member; and each member will be responsible for the revolutionary and political activity of the Union.'

And following this, which is the absolute negation of any individual independence and freedom of initiative and action, the propo-

nents, remembering that they are anarchists, call themselves federalists and thunder against centralisation, 'the inevitable results of which', they say, 'are the enslavement and mechanisation of the life of society and of the parties.'

But if the Union is responsible for what each member does, how can it leave to its individual members and to the various groups the freedom to apply the common programme in the way they think best? How can one be responsible for an action if it does not have the means to prevent it? Therefore, the Union and in its name the Executive Committee, would need to monitor the action of the individual members and order them what to do and what not to do; and since disapproval after the event cannot put right a previously accepted responsibility, no-one would be able to do anything at all before having obtained the go-ahead, the permission of the committee. And on the other hand, can an individual accept responsibility for the actions of a collectivity before knowing what it will do and if he cannot prevent it doing what he disapproves of?

Moreover, the authors of the **Project** say that it is the 'Union' which proposes and disposes. But when they refer to the wishes of the Union do they perhaps also refer to the wishes of all the members? If so, for the Union to function it would need everyone always to have the same opinion on all questions. So if it is normal that everyone should be in agreement on the general and fundamental principles, because otherwise they would not be and remain united, it cannot be assumed that thinking beings will all and always be of the same opinion on what needs to be done in the different circumstance and on the choice of persons to whom to entrust executive and directional responsibilities.

In reality – as it emerges from the text of the **Project** itself – the will of the Union can only mean the will of the majority, expressed through congresses which nominate and control the *Executive Committee* and decide on all the important questions. Naturally, the congresses would consist of representatives elected by the majority of member groups, and these representatives would

decide on what to do, as ever by a majority of votes. So, in the best of cases, the decisions would be taken by the majority of a majority, and this could easily, especially when the opposing opinions are more than two, represent only a minority.

Furthermore it should be pointed out that, given the conditions in which anarchists live and struggle, their congresses are even less truly representative than the bourgeois parliaments. And their control over the executive bodies, if these have authoritarian powers, is rarely opportune and effective. In practice anarchist congresses are attended by whoever wishes and can, whoever has enough money and who has not been prevented by police measures. There are as many present who represent only themselves or a small number of friends as there are those truly representing the opinions and desires of a large collective. And unless precautions are taken against possible traitors and spies – indeed, because of the need for those very precautions – it is impossible to make a serious check on the representatives and the value of their mandate.

In any case this all comes down to a pure majority system, to pure parliamentarianism.

It is well known that anarchists do not accept majority government (*democracy*), any more than they accept government by the few (*aristocracy, oligarchy, or dictatorship by one class or party*) nor that of one individual (*autocracy, monarchy or personal dictatorship*).

Thousands of times anarchists have criticised so-called majority government, which anyway in practise always leads to domination by a small minority.

Do we need to repeat all this yet again for our Russian comrades?

Certainly anarchists recognise that where life is lived in common it is often necessary for the minority to come to accept the opinion of the majority. When there is an obvious need or usefulness in doing something and, to do it requires the agreement of all, the few should feel the need to adapt to the wishes of the many. And usually, in the interests of living peacefully together and under con-