



THROUGH CLASS UNITY AND RESISTANCE

Freedom

Zabalaza Books Bulletin #14

Free or Donation

Freedom without Socialism is Privilege, Injustice
Socialism without Freedom is Slavery, Brutality - BAKUNIN

The Anarchist Revolution

REVOLUTION is the creation of new living institutions, new groupings, new social relationships; it is the destruction of privileges and monopolies; it is the new spirit of justice, of brotherhood, of freedom which must renew the whole of social life, raise the moral level and the material conditions of the masses by calling on them to provide, through their direct and conscious action, for their own futures.

REVOLUTION is the organisation of all public services by those who work in them in their own interest as well as the public's;

REVOLUTION is the destruction of all coercive ties; it is the autonomy of groups, of communes, of regions;

REVOLUTION is the free federation brought about by a desire for brotherhood, by individual and collective interests, by the needs of production and defence;

REVOLUTION is the constitution of innumerable free groupings based on ideas, wishes, and tastes of all kinds that exist among the people;

REVOLUTION is the forming and disbanding of thousands of representative, district, communal, regional, national bodies which, without having any legislative power, serve to make known and to co-ordinate the desires and interests of people near and far and which act through information, advice and example.

REVOLUTION is freedom proved in the crucible of facts - and lasts so long as freedom lasts, that is until others, taking

advantage of the weariness that overtakes the masses, of the inevitable disappointments that follow exaggerated hopes, of the probable errors and human faults, succeed in constituting a power, which supported by an army of conscripts or mercenaries, lays down the law, arrests the movement at the point it has reached, and then begins the reaction.



The great majority of anarchists, if I am not mistaken, hold the view that human perfectibility and anarchy would not be achieved even in a few thousand years, if first one did not create by the revolution, made by a conscious minority, the necessary environment for freedom and well-being. For this reason we want to make the revolution as soon as possible, and to do so we need to take advantage of all positive forces and every favourable situation that arises.'

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The task of the conscious minority is to profit from every situation to change the environment in a way that will make possible the education and spiritual elevation of the people, without which there is no real way out.

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Since the environment today, which obliges the masses to live in misery, is maintained by violence, we advocate and prepare for violence. That is why

we are revolutionaries, and not because "we are desperate men, thirsting for revenge and filled with hate."

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We are revolutionaries because we believe that only the revolution, the violent revolution, can solve the social question...

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We believe furthermore that the revolution is an act of will, the will of individuals and of the masses; that it needs for its success certain objective conditions, but that it does not happen of necessity, inevitably, through the single action of economic and political forces.'

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1. Destruction of all political power is the first duty of the proletariat.

2. Any organisation of an allegedly provisional revolutionary political power to achieve this destruction cannot be other

than one trick more, and would be as dangerous to the proletariat as are all present governments.

3. In refusing every compromise for the achievement of the social revolution, workers of the world must establish solidarity in revolutionary action outside the framework of bourgeois politics.

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These [anarchist] principles [as formulated in 1872 at the Congress of St. Imier under the inspiration of Bakunin] continue to point to the right road for us. Those who have tried to act in contradiction to them have disappeared, because however defined; State, dictatorship and parliament can only lead the masses back to slavery. All experience so far bears this out. Needless to say, for the delegates of St. Imier as for us and all anarchists, the abolition of political power is not possible without the simultaneous destruction of economic privilege.

Texts extracted out of the book *Malatesta: Life & Ideas*, published by Freedom Press. It also appears in the pamphlet *The Anarchist Revolution* available from ZB as well as downloaded from the website.

The role of Zabalaza Books is to make Anarchist literature cheaply available to working and poor people in southern Africa. However, no idea is of any use unless it is rooted in, and influences in a positive way, the practical experiences of ordinary people. Our actions and ideas are to try influence the class struggle. However, we do so as equals, not as self-appointed "leaders" or "vanguards". We do not aim to "seize power" on behalf of the workers and poor - to make ourselves the new privileged ruling minority.

Instead, we urge everyone to fully and directly control and manage their own struggles and organisations and to make their own decisions. As Anarchists, we try to develop and extend the class struggle for improvements and reforms within Capitalism into an openly revolutionary movement aiming to replace the present system - while, at the same time, fighting the day-to-day struggle in an Anarchist way.

The struggle will be long and hard, but worth it. We at Zabalaza Books are committed to developing a movement that will create this New World. Join Us... *We have a World to Win!*

Zabalaza Books "Knowledge is the Key to be Free!"

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