

Reformism

Errico Malatesta

The fundamental error of the reformists is that of dreaming of solidarity, a sincere collaboration, between masters and servants, between proprietors and workers which even if it might have existed here and there in periods of profound unconsciousness of the masses and of ingenuous faith in religion and rewards, is utterly impossible today.

Those who envisage a society of well stuffed pigs which waddle contentedly under the ferule of a small number of swineherd; who do not take into account the need for freedom and the sentiment of human dignity; who really believe in a God that orders, for his abstruse ends, the poor to be submissive and the rich to be good and charitable — can also imagine and aspire to a technical organisation of production which assures abundance to all and is at the same time materially advantageous both to the bosses and to the workers. But in reality “social peace” based on abundance for all will remain a dream, so long as society is divided into antagonistic classes, that is employers and employees. And there will be neither peace nor abundance.

The antagonism is spiritual rather than material. There will never be a sincere understanding between bosses and workers for the better exploitation of the forces of nature in the interests of mankind, because the bosses above all want to remain bosses and secure always more power at the expense of the workers, as well as by competition with other bosses, whereas the workers have had their fill of bosses and don't want more!

[Our good friends] are wasting their time when they tell us that a little freedom is better than a brutal and unbridled tyranny; that a reasonable working day, a wage that allows people to live better than animals, and protection of women and children, are preferable to the exploitation of human labour to the point of human exhaustion; or that the State school, bad as it is, is always better, from the point of view of the child's moral development, than schools run by priests and monks ... for we are in complete agreement. And we also agree that there may be circumstances in which the Election results, national or local, can have good or bad consequences and that this vote might be determined by the anarchists' votes if the strength of the rival parties were equally balanced.

In most cases it is an illusion; when elections are tolerably free, the only value they have is symbolic: they indicate the state of public opinion, which would have imposed itself by more efficacious means, and with more far reaching results, if it had not been offered the outlet of elections. But no matter; even if some minor advances were the direct result of an electoral victory, anarchists should not flock to the polling booths or cease to preach their methods of struggle.

Since no one can do everything in this world, one must choose one's own line of conduct.

There is always an element of contradiction between minor improvements, the satisfaction of immediate needs and the struggle for a society which is really better than the existing one. Those who want to devote themselves to the erection of public lavatories and drinking fountains where there is a need for them, or who use their energies for the construction of a road, or the establishment of a municipal school, or for the passing of some minor law to protect workers or to get rid of a brutal policeman, do well, perhaps, to use the ballot paper in favour of this or that influential personage. But then — since one wants to be “practical” one must go the whole hog — so, rather than wait for the victory of the opposition party, rather than vote for the more kindred party, it is worth taking a short cut and support the dominant party, and serve the government already in office, and become the agent of the Prefect or the Mayor. And in fact the neo-converts we have in mind did not in fact propose voting for the most “progressive” party, but for the one that had the greater chance of being elected . . . But in that case where does it all end? ...

In the course of human history it is generally the case that the malcontents, the oppressed, and the rebels, before being able to conceive and desire a radical change in the political and social institutions, restrict their demands to partial changes, to concessions by the rulers, and to improvements. Hopes of obtaining reforms as well as in their efficacy, precede the conviction that in order to destroy the power of a government or of a class, it is necessary to deny the reasons for that power, and therefore to make a revolution.

In the order of things, reforms are then introduced or they are not, and once introduced either consolidate the existing regime or undermine it; assist the advent of revolution or hamper it and benefit or harm progress in general, depending on their specific characteristic, the spirit in which they have been granted, and above all, the spirit in which they are asked for, claimed or seized by the people.

Governments and the privileged classes are naturally always guided by instincts of self preservation, of consolidation and the development of their powers and privileges; and when they consent to reforms it is either because they consider that they will serve their ends or because they do not feel strong enough to resist, and give in, fearing what might otherwise be a worse alternative.

The oppressed, either ask for and welcome improvements as a benefit graciously conceded, recognise the legitimacy of the power which is over them, and so do more harm than good by helping to slow down, or divert and perhaps even stop the processes of emancipation. Or instead they demand and impose improvements by their action, and welcome them as partial victories over the class enemy, using them as a spur to greater achievements, and thus they are a valid help and a preparation to the total overthrow of privilege, that is, for the revolution. A point is reached when the demands of the dominated class cannot be acceded to by the ruling class without compromising their power. Then the violent conflict inevitably occurs.

It is not true to say therefore, that revolutionaries are systematically opposed to improvements, to reforms. They oppose the reformists on the one hand because their methods are less effective for securing reforms from governments and employers, who only give in through fear, and on the other hand because very often the reforms they prefer are those which not only bring doubtful immediate benefits, but also serve to consolidate the existing regime and to give the workers a vested interest in its continued existence. Thus, for instance, State pensions, insurance schemes, as well as profit sharing schemes in agricultural and industrial enterprises, etc.

Apart from the unpleasantness of the word which has been abused and discredited by politicians, anarchism has always been, and can never be anything but, reformist. We prefer to say reformative in order to avoid any possible confusion with those who are officially classified as “reformists” and seek

by means of small and often ephemeral improvements to make the present system more bearable (and as a result help to consolidate it); or who instead believe in good faith that it is possible to eliminate the existing social evils by recognising and respecting, in practice if not in theory, the basic political and economic institutions which are the cause of as well as the prop that supports these evils. But in any case it is always a question of reforms, and the essential difference lies in the kind of reform one wants and the way one thinks of being able to achieve it. Revolution means, in the historical sense of the word, the radical reform of institutions, achieved rapidly by the violent insurrection of the people against existing power and privileges; and we are revolutionaries and insurrectionists because we do not just want to improve existing institutions but to destroy them completely, abolishing every form of domination by man over man, and every kind of parasitism on human labour; and because we want to achieve this as quickly as possible, and because we believe that institutions born of violence are maintained by violence and will not give way except to an equivalent violence. But the revolution cannot be made just when one likes. Should we remain inactive, waiting for the situation to mature with time?

And even after a successful insurrection, could we over night realise all our desires and pass from a governmental and capitalist hell to a libertarian-communist heaven which is the complete freedom of man within the wished for community of interests with all men?

These are illusions which can take root among authoritarians who look upon the masses as the raw material which those who have power can, by decrees, supported by bullets and handcuffs, mold to their will. But these illusions have not taken among anarchists. We need the people's consensus, and therefore we must persuade by means of propaganda and example, we must educate and seek to change the environment in such a way that this education may reach an ever increasing number of people...

We are reformers today in so far as we seek to create the most favourable conditions and as large a body of enlightened militants so that an insurrection by the people would be brought to a satisfactory conclusion. We shall be reformers tomorrow, after a triumphant insurrection, and the achievement of freedom, in that we will seek with all the means that freedom permits, that is by propaganda, example and even violent resistance against anyone who should wish to restrict our freedom in order to win over to our ideas an ever greater number of people.

But we will never recognise the institutions; we will take or win all possible reforms with the same spirit that one tears occupied territory from the enemy's grasp in order to go on advancing, and we will always remain enemies of every government, whether it be that of the monarchy today, or the republican or bolshevik governments of tomorrow.

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