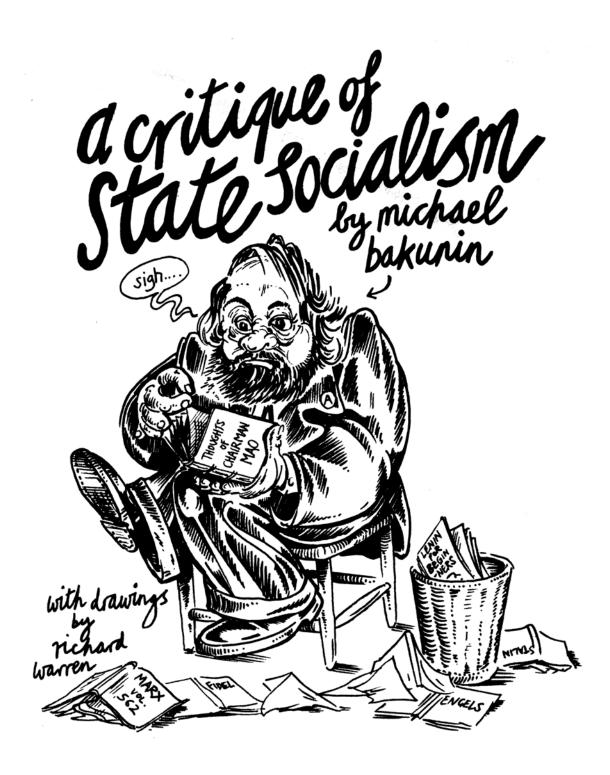


Originally produced by anarchists in Belfast in 1981, this comic juxtaposes Bakunin's critique of statist revolutionary movements with the events that subsequently confirmed it.

Just as Bakunin's concerns about power-hungry socialists and communists proved prescient, this comic retains its value today, when new politicians and parties are attempting to co-opt popular movements. We should never forget the hard-learned lessons of the Russian Revolution and the Spanish Civil War: those who would wield state power, whether in the name of the people or any other abstraction, can only be obstacles to liberation, if not actual foes of it.

Readers who lack context for 20th century history may find some passages herein perplexing; if nothing else, this comic provides points of departure to learn about many of the most fascinating and pivotal events of that era. There are plenty of more credible sources out there, should you wish to learn more about any of them!



Bakunin



M.A. BAKUNIN was born on May 30, 1814, in Pryamukhino (Russia). Becoming interested in philosophy at the age of 21, he became a Hegelian and left to study in Germany, which was then the home of philosophical speculation. He progressed from Hegelism to an interest in the pan-Slavic movement, as one of anticolonialism, against Russian autocracy and German imperialism. Through Weitling, pioneer of libertarian Communism, he became acquainted with revolutionary ideas; he moved towards Socialism but with the reservation that there was an absence of freedom in the then current socialistic programmes and ideas. Becoming acquainted with Anarchism through the French school, in particular P.J. Proudhon, he became its most famous exponent of the day. His theoretical development was stopped short by the fact of his participation in the democratic revolution of 1848. He fought on the barricades with Wagner (who is said to have cast his Siegfried in Bakunin's mould); and was arrested, and sent back to Russia.

In 1848 he entered the Peter-and-Paul fortress as a prisoner; later (during the Crimean War) he was sent to Sclusselburg, in solitary confinement. Subsequently he was sent to Siberia, from which he escaped in 1861. Arriving in London, he threw himself into the activity of the International Working-Men's Association, the organisation arising out of the London Working-Men's Association. He became within the International the protagonist, indeed the personification, of all the anti-Statist elements, particularly strong in parts of France, the Jura, in Switzerland, in Italy, and he pioneered the movement in Spain. The German party, led by Marx, bitterly opposed the growth of "Bakuninism" and Anarchism. Marx stooped to violent personal attacks upon Bakunin's integrity, which finally succeeded in breaking up the International and driving Bakunin out of public life.

Bakunin died in 1876, in Switzerland. He had already become a legend amongst those who supported libertarian socialism. His character was admired by many even among the supporters of State socialism. He had no personal animosity against Marx, except in reaction to the slanders given out by Marx and his henchmen ("Russian spy" etc.) In the essay taken here from Bakunin's writings, Bakunin illustrates what is wrong with

State Socialism.



You don't have to be a marxist to recognise that anarchists are a bit short on historical common sense; we tend to trot out the same old pat solutions irrespective of changing times and circumstances—I can recall a comrade sniffing at the suggestion of studying the possible organisation of an anarchist society, for no better reason than that Kropotkin had already done it all. However, some things stay valid, even a century on, and Bakunin's argument against state socialism, as set out in this little essay, is still rightly basic to anarchist thinking.

• This essay was previously published by Coptic Press in 1968, and it seemed a good idea to republish it in a fairly easy sort of cartoon format. (Oddly, no-one could think of a snappier title..) Sorry if it's not easy enough, but almost anything seems better than the patronising 'Lenin-for-Idiots' style of some marxist cartoon books. Like it says, if you don't know what 'hypostasis' means (and I didn't)—look it up!

Bakunin's basic argument is pretty simple, but he does tend to ramble on a bit, so I've cut away quite a lot of the original, especially his pro-slav, anti-German arguments, which no doubt made sense at the time, but are only of historical interest today. The cartoons maybe concentrate too much on the Soviet Union, and not enough on 'socialism' outside Europe, but so many well-intentioned militants still subscribe to some part of soviet mythology that it's still necessary, unfortunately, to put the record straight. The illustrations aren't meant to be comprehensive anyway—there isn't room. If you want any more examples of the accuracy of Bakunin's analysis, get hold of some good history books, or just take a look around the world...

What's left of Bakunin is typeset throughout; anything written is my addition. Anything with quotation marks is a direct quote (Yes, Lenin *did* say that!)—at least, according to the sources I used. Anything without is a paraphrase or just pure invention, though still, I trust, truthful.



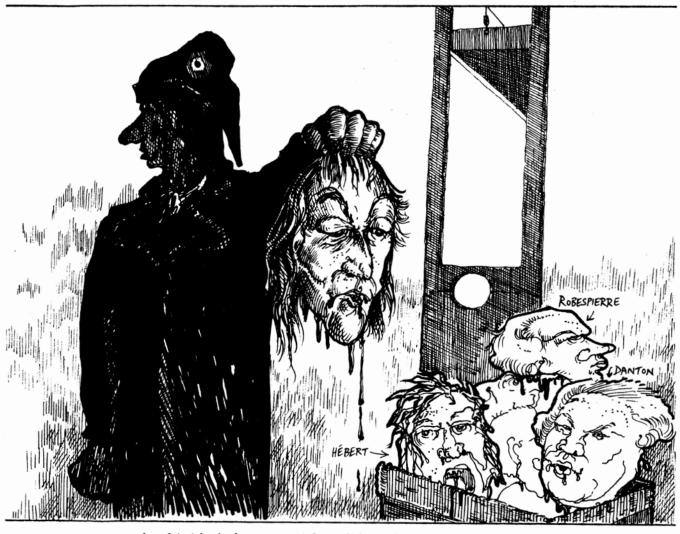


and so arrived at its ultimate conclusion in-

Origins of Socialism



the theories of Babeuf. Babeuf was one of the last energetic and pure-hearted citizens whom the Revolution created and then killed off in large numbers. Seeing that the Revolution was failing for lack of radical change, he conceived, faithful to the statist spirit of the Revolution, a political and social system according to which the Republic, viewed as the expression of the collective will of the citizens, would confiscate individual property and administer it in the interests of all, allotting education, the means of existence and pleasures to all in equal shares, and compelling all, without exception, to do physical or mental labour, in their capacity.

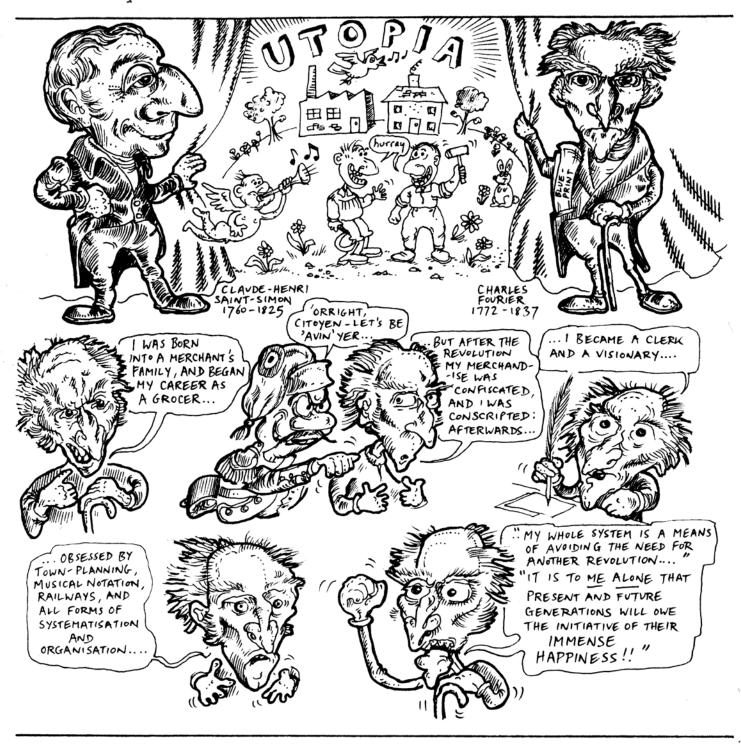


but his ideal of a state socialism did not die with him.



Taken up by Buonarotti, and fostered by the secret societies which he founded in Belgium and France, these ideas of communism blossomed. Between 1830 and 1848 they were interpreted as the revolutionary socialism of Cabet and Louis Blanc.

Another socialist current, coming from the same source, and tending in the same direction, was founded by Saint-Simon and Fourier.

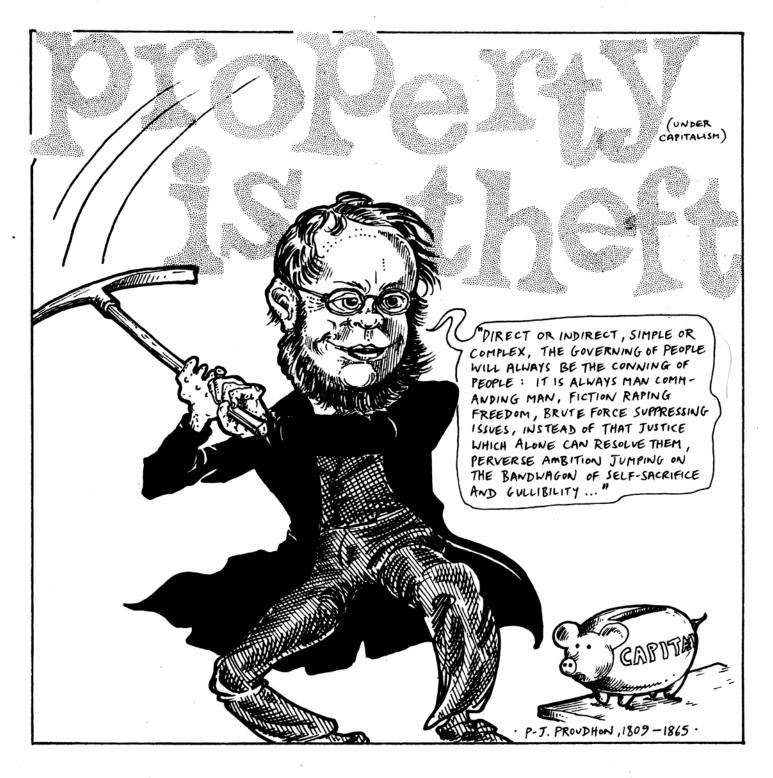


The merits of Saint-Simonism and Fourierism, often called Utopian and socialism, lie mainly in the profound scientific criticism they made of Christianity and the way in which they shook it in the cause of the rehabilitation of matter and of human passions. They wanted to replace Christianity with a new religion, based on the mystic cult of the flesh, with a new hierarchy of priests, people who would exploit the majority by virtue of their privilege of genius and talent. The Fourierists conceived their 'phalansteries' as being governed and administered through universal suffrage. There, they believed, each would find the kind of work and kind of place most natural to his passions. They were mistaken in thinking, firstly, that through the power of peaceful persuasion they would be able to touch the hearts of the rich, who would then come to lay down the surplus of their riches at the doors of their phalansteries.

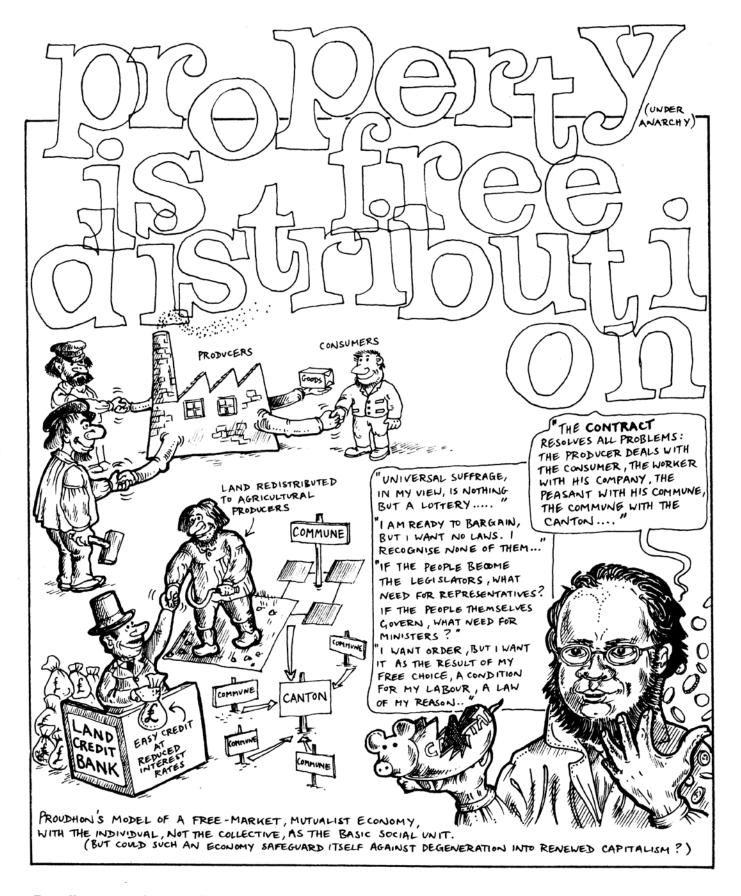
They made a second mistake in imagining that it would be possible to construct theoretically, 'a priori', a social paradise in which all humanity could settle down forever.



In general, regimentation was the passion common to all the socialists prior to 1848. Cabet, Louis Blanc, the Utopians—all were possessed by the passion to indoctrinate and to organise the future. All were authoritarians to some degree. The one exception was Proudhon.

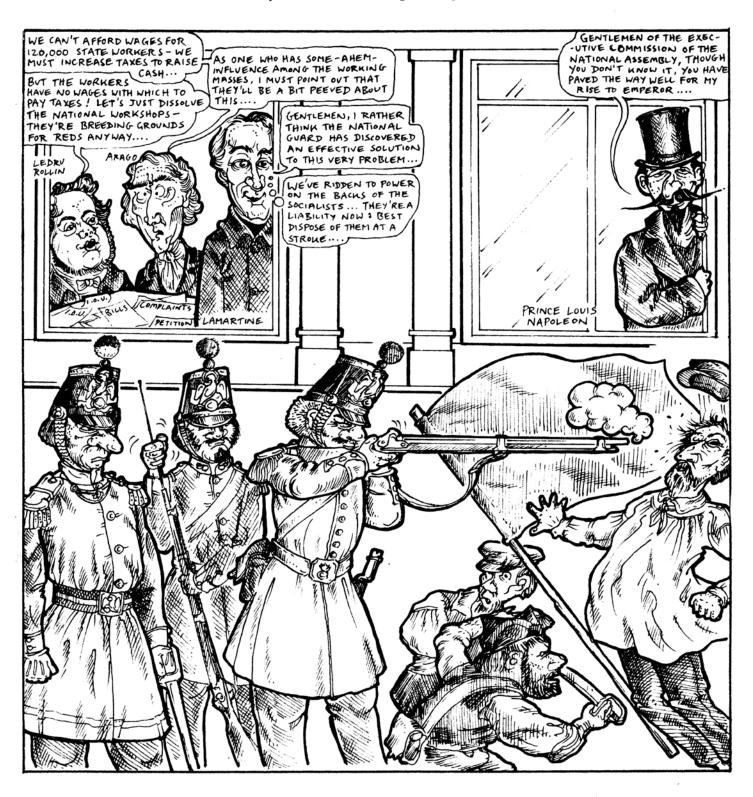


The son of a peasant, and by instinct a hundred times more revolutionary than all the doctrinaire and bourgeois socialists, Proudhon developed a critical viewpoint, as ruthless as it was profound and penetrating, in order to destroy all their systems. Opposing liberty to authority, he proclaimed himself an Anarchist as distinct from the state socialists, and in the face of their deism or pantheism he also had the courage to declare himself an atheist.



Proudhon's socialism was based upon individual and collective freedom, upon the spontaneous action of free associations, obeying no other laws but such general laws of the social economy as had already been discovered or might be discovered in the future. Such a socialism, functioning outside any governmental regulation or State protection, and subordinating politics to the economic, intellectual and moral interests of society, was bound in the course of time to arrive at federalism.

Such was the state of social science before 1848. New socialist ideas penetrated the working class, and when the revolution broke out in France in that year, socialism emerged as a powerful force.



But it was not socialism in general that went under in June 1848, only state socialism, the authoritarian, regimented socialism which believed that the State could satisfy all the needs and aspirations of the working class, and that once armed with unlimited power it would be able to inaugurate a whole new social order. Socialism did not die; on the contrary, it was the State that went bankrupt. Deciding that it was unable to pay off the debt it owed to socialism, the State attempted to kill it off instead, in order to remove the debt.



types of Socialist

Socialists can be divided into three essentially different types. First of all, there are peaceful or bourgeois socialists,

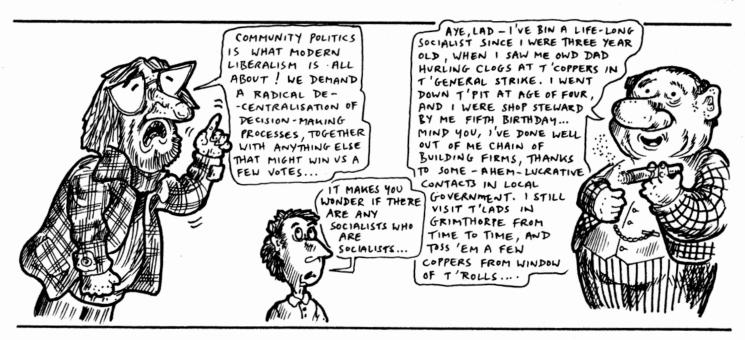


The category of peaceful or bourgeois socialists belongs essentially to the party of reaction. It comprises men of various political persuasions, who are flirting with socialism only with a view to strengthening their own cause.

There are conservatives who are socialists...there are priests who are socialists...



...and there are liberals who are socialists.

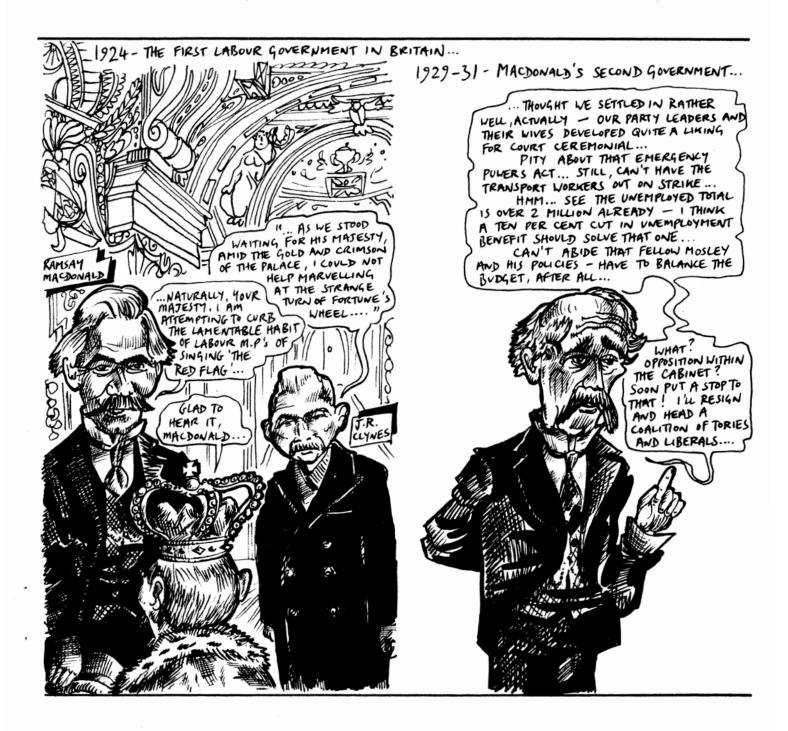


Each of them recognises a formidable rising force in socialism, and tries to channel it in his direction, hoping with its help to restore his own sinking and decrepit party. Among these many exploiters of socialism are some well-meaning people who really want to see an improvement in the lot of the proletariat, but who lack the intelligence or the will to see the social problem clearly. They may be sincere, but this sincerity is most harmful, as it disguises the insincerity of the malicious exploiters of socialism.



Bourgeois socialists of all varieties have one thing in common, which determines their reactionary tendencies and dooms even the most sincere among them to merge sooner or later with the party of deliberate and conscious reaction:

Since, by definition, there is a gulf between the bourgeois and the proletarian worlds, one being the exploited and the other the exploiters, it follows that a man born and raised in a bourgeois environment, who sincerely wishes to become a friend and brother of the workers, must renounce all the conditions of his past existence, turn his back on the bourgeois world, declare relentless war upon it, and plunge unreservedly into the world of the workers.

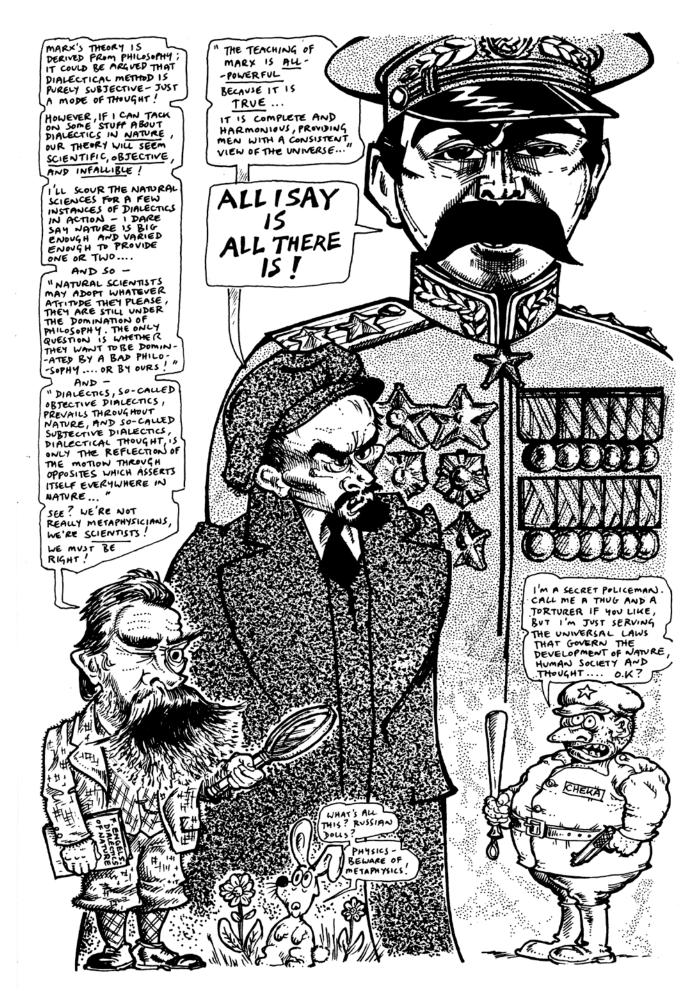


If his passion for justice is insufficient to inspire such resolution, he need not deceive himself, and should not deceive the workers; he will never become their friend. His ideas and dreams of justice may inspire him to join with the exploited in moments of calm contemplation when nothing much is happening in the world of the exploiters, but as soon as there comes a moment of crisis when those two opposing worlds meet in a great social struggle, all his former bonds will pull him back into his former world.

revolutionary dictators



Idealists of all sorts, metaphysicians, those who uphold the priority of science over life, the doctrinaire revolutionaries—all of them champion, with different arguments but with equal zeal, the idea of State and State power, seeing in it, logically enough from their point of view, the only possible salvation of society. Logically, since they start from the assumption, which we think mistaken, that thought is prior to life, and abstract theory prior to social practice, and that therefore sociology must be the starting point for social upheaval and reconstruction.

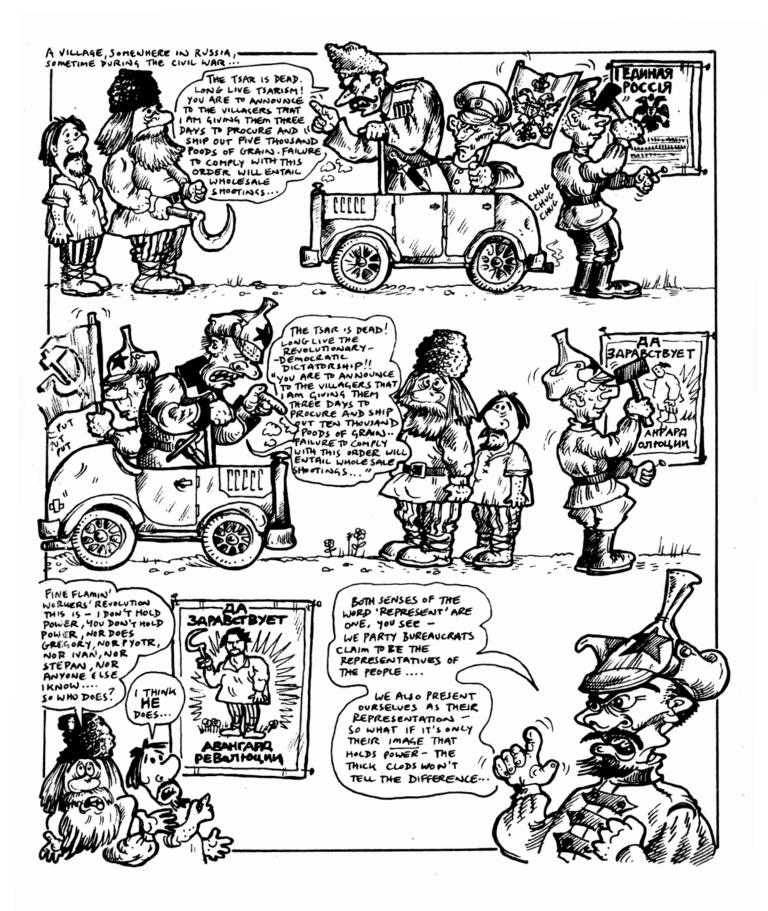




Since science and theory are at present, at least, the property of just a few people, they conclude that those few should direct social life, and not only encourage but actually rule all popular movements...



and that on the day after the revolution the new social organisations should be set up not by the free integration of workers' associations, villages, communes and regions, from below upwards, in line with the needs and instincts of the people, but solely by the dictatorial power of the learned minority, allegedly expressing the general will of the people.



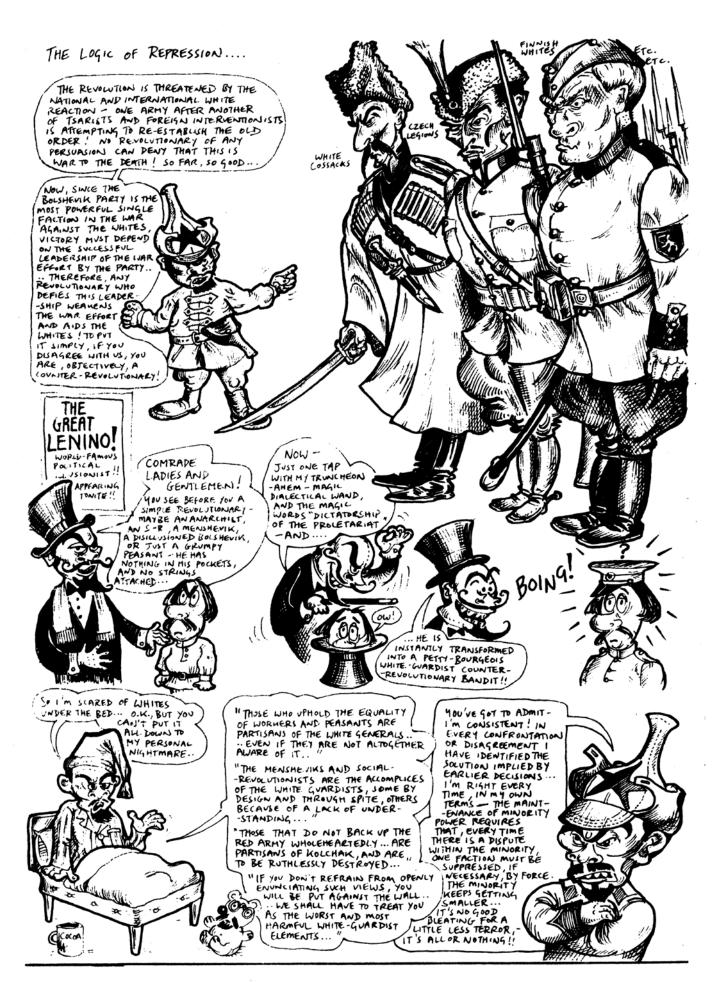
The representation of the people is a fiction. The fact is that the masses are ruled by a small handful of privileged individuals elected (or for that matter not even elected) by crowds herded together on election day, ignorant of whom they elect, and why. Upon this fictitious and abstract expression of the imagined general will of the people, of which the real living people have not the slightest conception, the theory of the State and that of revolutionary dictatorship are based.





The doctrinaire socialists who aim to overthrow the existing authorities and regimes, in order to build a dictatorship of their own upon the ruins, never were and never will be enemies of the State, but on the contrary always were and always will be its zealous champions. It is clear why. They are only enemies of the powers-that-be because they cannot take their places. They are enemies of the existing political institutions only because these institutions stand in the way of their own dictatorship, but they are at the same time the most ardent friends of State power. Without such power, the Revolution, by freeing the working masses, would obviously not allow this minority of would-be revolutionaries any opportunity to put the people into a new harness and shower upon them the blessings of their new governmental measures.





The State inevitably means domination...



...which shows that the idea of a 'People's State' is a ridiculous contradiction, a fiction, a falsehood—though doubtless an unconscious falsehood—and a most dangerous pitfall for the proletariat, however popular it might be made in form, the State will always be an institution of domination and exploitation, and therefore a permanent cause of slavery and misery. Consequently the only way to emancipate the people economically and politically, to provide them with well-being and freedom...







DURING THE CIVIL WAR, THE UKRAINE IS SUBJECTED TO FOURTEEN "GOVERNMENTS" IN FOUR YEARS.

PEASANT ARMIES, LED BY THE ANARCHIST NESTOR MAKHNO, FIGHT OFF, IN TURN:



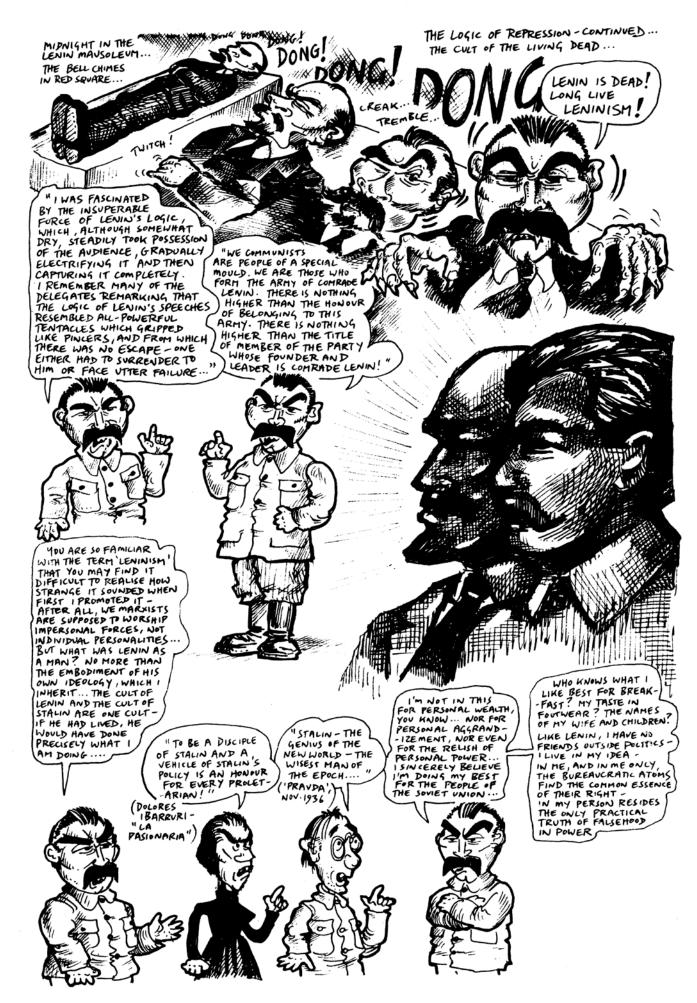
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which, as we know, does not stand in very great favour with the Marxists, and, finding itself on a lower cultural level, would probably be ruled by the proletariat of city and factory.







'The proletariat elevated to a ruling class': what exactly does this mean? Will the proletariat as a whole be at the head of the government? Will the whole people govern, and will there be no-one to be governed?



If there is no government, there can be no State, but if the State exists there will be people who are governed, and so there will be slaves.



This dilemma is solved very simply in Marxist theory. By a people's government they mean the rule of the masses by a small privileged minority. But, they say, this minority will consist of workers. Yes, indeed—of ex-workers, who once they become rulers or representatives of the people, cease to be workers and begin to look down on the toiling masses. From that moment, they represent not the people but only themselves and their own claims to govern.



These representatives will be convinced socialists, and learned socialists at that. The terms 'learned socialist' and 'scientific socialism', found constantly in the writings and speeches of the marxists, indicate that this would-be People's State will be nothing else but the despotic rule over the working masses by a new select aristocracy of genuine or sham scientists. Since the people lack education, they will be freed from the cares of government, and completely regimented into one common herd of governed people. Emancipation indeed:



The Marxists recognise this contradiction. Having realised that government by scientists will be, despite its democratic appearance, a veritable dictatorship, and the most offensive and despicable type of government in the world, they console themselves with the idea that this dictatorship will be only temporary and short-lived.



They say that the only concern of this government will be to educate and uplift the people, economically and politically, to such an extent that government will no longer be necessary, and that the State, once it has lost its political character, that is, its character of domination, will transform itself into a completely free organisation of economic interests and communes.





They say that this State yoke, the dictatorship, is a transitional means necessary for the emancipation of the people; anarchy or freedom is the goal, and the State or dictatorship the means. Thus to free the working masses it is first necessary to enslave them. They maintain that only a dictatorship (their dictatorship, naturally) can create the will of the people, but our answer is this:



No dictatorship can have any aim but that of self-perpetuation, or can create anything but slavery in the people who tolerate it.

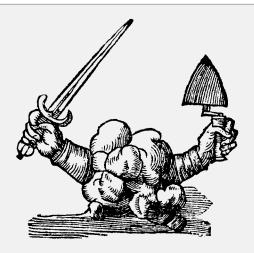


Freedom can be created only by freedom, that is, by a universal popular rebellion..









Another piece of anti-state art digitally remastered with state-of-the-art technology. Wholly financed by the CrimethInc. Dream Team, who solicited volunteers through Take-A-Wish Foundation, International.

> FIRST EDITION 1981 ISBN 0-904564-46-0 Belfast, Ireland

Reprinted by Cienfuegos Over the Water Sanday, Orkney KW17 2BL

SECOND EDITION 2009 Second Verse, Same as the First POB 494, Chapel Hill NC, 27514

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FARE

Supplementary text authored in the early morning, and set in the Capsa family. Illustrations of Bakunin's work originally penned by Richard Warren.





Don't worry, boney, we'll get ours.

