

Against Organisation

Giuseppe Ciancabilla

We cannot conceive that anarchists establish points to follow systemically as fixed dogmas. Because, even if a uniformity of views on the general lines of tactics to follow is assumed, these tactics are carried out in a hundred different forms of applications, with a thousand varying particulars.

Therefore, we don't want tactical programs, and consequently we don't want organization. Having established the aim, the goal to which we hold, we leave every anarchist free to choose from the means that his sense, his education, his temperament, his fighting spirit suggest to him as best. We don't form fixed programs and we don't form small or great parties. But we come together spontaneously, and not with permanent criteria, according to momentary affinities for a specific purpose, and we constantly change these groups as soon as the purpose for which we had associated ceases to be, and other aims and needs arise and develop in us and push us to seek new collaborators, people who think as we do in the specific circumstance.

When any of us no longer preoccupies himself with creating a fictitious movement of individual sympathizers and those weak of conscience, but rather creates an active ferment of ideas that makes one think, like blows from a whip, he often hears his friends respond that for many years they have been accustomed to another method of struggle, or that he is an individualist, or a pure theoretician of anarchism.

It is not true that we are individualists if one tries to define this word in terms of isolating elements, shunning any association within the social community, and supposing that the individual could be sufficient to himself. But ourselves supporting the development of the free initiatives of the individual, where is the anarchist that does not want to be guilty of this kind of individualism? If the anarchist is one who aspires to emancipation from every form of moral and material authority, how could he not agree that the affirmation of one's individuality, free from all obligations and external authoritarian influence, is utterly benevolent, is the surest indication of anarchist consciousness? Nor are we pure theoreticians because we believe in the efficacy of the idea, more than in that of the individual. How are actions decided, if not through thought? Now, producing and sustaining a movement of ideas is, for us, the most effective means for determining the flow of anarchist actions, both in practical struggle and in the struggle for the realization of the ideal.

We do not oppose the organizers. They will continue, if they like, in their tactic. If, as I think, it will not do any great good, it will not do any great harm either. But it seems to me that they

have writhed throwing their cry of alarm and blacklisting us either as savages or as theoretical dreamers.

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