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ONTOLOGICAL CHARACTERISTICS OF "ANARCHISM": ETYMOLOGY AND GENESIS IN ANARCHY-COMMUNISM DOCTRINE BY P.A. KROPOTKIN

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ABSTRACT

Petr A. Kropotkin is one of the eminent scholars, thinkers and political figures of the late XIXth - early XXth century. Kropotkin is known to the whole world as the creator of anarcho-communism theory, the author of such works as: "Bread and Will" [1], "Notes of a Revolutionary" [2], "Mutual Aid as the Factor of Evolution" [3]. Besides, Petr Alekseevich became famous as a geographer, historian, publicist, and most importantly - an irreconcilable revolutionary and the fighter for the freedom and the welfare of an individual in Russia and around the world. The crisis of the capitalist economic system, the transformation of relations between society and nature, the impossibility to implement outdated methods of power management and implementation, the stagnation of political development – all these problems are faced by the modern social formation. In this regard, the socio-philosophical experience of a social system development built on the standards different from the logic of capitalism – Kropotkin's anarcho-communism, as an idea of a self-organizing political system, a reasonable use of human and natural resources, is extremely relevant in modern conditions. This research is devoted to the analysis of anarchism phenomenon emergence and development and its anarcho-communist version.

INTRODUCTION

KEY WORDS
anarchism, anarcho-
communism, P.A.
Kropotkin, Russian
philosophy, political
thought, revolutionary
doctrine.

The term "anarchy" has an ancient Greek origin and is translated as power vacuum, flouting of authority and domination absence. The etymological roots of the word anarchy are of considerable interest to study the development of anarchist thought. The word "anarchy" consists of two elements - the particle "an" and the term "arche". The ancient Greek word "arche" was synonymous with the word "power", and the power in this case is not synonymous with the word "state", it means domination, the power of management. The ancient Greek texts that have survived mention the Athenian power, the Athenian domination. Accordingly, "anarch", containing a negative prefix, meant the absence of a power, i.e. the lack of domination and control. Thus, the etymological meaning of the word "anarchy" fully reflects the natural content of socio-political doctrine - the absence of not a state as such, and its institutions, which are the product of social inequality and oppression, but the absence of domination, as the phenomenon of human society, manifested in all areas of human life. [4]

Originating during the time of the ancient Greeks, the word "anarchy" had an extremely negative connotation used by the representatives of the propertied strata. It meant, first of all, the overthrow of the existing power, the violation of the authority and private property right foundations enshrined in society. The representatives of the ruling circles meant by the term anarchy the state of chaos, lawlessness, the situation in which the old political and economic foundations were destroyed and the system of moral values was reexamined. The ruling class sought to give the word anarchy some negative characteristics and accuse all those who disagree with the existing system in anarchism due to banal fear and mistrust, from the desire to make the image of the insurgent revolutionaries terrible and frightening. In fact, all the "anarchic" periods of world history are associated with such historical events as revolutions, social upheavals and socio-political uprisings. The time of so-called anarchy is the time of the "old, rotten system" institution overthrow, the struggle of the poor, destitute, oppressed society for their rights and freedoms. As a rule, the result of such "anarchic situations" is the development of a new system of socio-economic relations, a new system of social order in which "freed slaves lived a little better than before" [5]. Thus, the "anarchic" social movements, or the movements with anarchic primordia, are already encountered in the times of Antiquity and thereafter throughout the history of human society. As was noted above, "anarchy" is a collective term that refers to any sociopolitical outrage against the existing system, however, as Kropotkin writes in "Modern science and anarchy", not every movement called anarchic was really such.

METHODS

The basic theoretical and methodological matrix of the research is the historical-philosophical analysis subordinated to the principles of dialectical logic, and the modern methodology of an interdisciplinary character is used as an addition. The author uses the dialectical analysis of historical and philosophical thought, in particular, the birth and the development of anarcho-communist theory, taking into account the context and the features of Russia and the world historical development, while not losing the connection between the historical and logical in the process of learning. All test and information sources are studied in accordance with the principles of consistency, validity and logical connectivity.

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The hermeneutic method is fundamental in the study of the concept of "anarchy" etymology and genesis, highlighted positive and negative connotations correlate with the socio-historical situation that determined the development of the term. The work also uses the comparative method, the implementation of which was performed in comparison with the meanings of the term "anarchy" during different periods of time, as well as in comparison with the positions of various forms of anarchist movements.

RESULTS AND DISCUSSION

Since the birth of primitive social relations, the emergence of a state and the establishment of the first social rules, there have been two socio-transforming thought and activity trends: popular, creative, expressed in the creation of independent forms of social organization, such as communities, guilds, self-governed cities, etc., from which genuine anarchist revolutionary movements appeared, aimed for the destruction of the dominant power and the return of natural rights and freedoms, the possibility of self-organization of one's own life on the principles of justice and equality, as well as the movement of revolutionary statesmen, whose idea of a social and political struggle was to seize power not for its destruction, but only for its replacement. Such people came to power as people henchmen, with the original goal to bring power closer to people, however, later they became the oppressors who suppressed people freedom. The second type of revolutionaries is named "Jacobins" by Kropotkin, like the most prominent representatives of this type, the first type is named as "anarchists". Thus, in the concept of anarcho-communism, the insurgents and the revolutionaries of the first type are truly anarchic.

The history of the revolutionary statesmen, the "Jacobins," is rich and interesting. Very often the anarchic ideas were the basis of their actions and undertakings. "The power of Caesars in Ancient Rome, the church power in the first centuries of Christianity, the dictator power in the era of medieval city decline in Europe was created in this way. The same movement formed the royal power in Europe at the end of the feudal period and the belief in the emperor - populist, Caesar - is not faded away even in our days" [1].

As was noted by P.A. Kropotkin, even since the birth of the Christian movement in ancient Judea, which began during the reign of Emperor Augustus and was directed against Roman law, there was an anarchist principle, however, it gradually turned into the doctrine built on the model of the ancient Jewish church and the imperial Rome itself, and that killed all the anarchic beginnings, turning Christianity into a pillar of power and the state, into the institution that tramples freedom and subordinates the will of a man. The same thing happened with the Anabaptist movement during the reformation period, the origins of which also had the anarchist ideas of centralized power abandoning, the return of self-organization and freedom right. In the case of the Protestant movements, their anarchist principles were betrayed by the revolutionary leaders, who, led by Martin Luther, united with the dynastic princes and the authorities, betrayed the ideals of a new society development, and thus popular demonstrations were suppressed in a bloody way.

The examples of popular, creative, truly anarchic movements and society forms, are the uprisings and the forms of medieval self-governing cities, as well as, for example, the ancient Russian veche Pskov, the organization of life in which was built on the principles of meetings, election, interaction, mutual support and the rallying of all city inhabitants. If we turn to the history of the old Russian state, we can also cite as an example the republican structure of Novgorod, which, despite being called the "boyar republic," answered the interests and the needs of population, and also embodied the traditions of self-government and self-organization. Thus, describing the origins of anarchist movements and the development of anarchist theory, it is necessary to point out the fact that anarchism has deep historical roots, in one form or another, the movements against the state and authorities are found already at the early stages of human society development. Speaking about theoretical understanding, the application and the use of the term anarchy - unfortunately, at different stages of historical development, the term anarchy was used by various political forces in diametrically opposite terms.

The conceptualization of the concept "anarchy" occurred, naturally, much later, at the turn of the 18th and 19th centuries, and the final formulation of the doctrine took place only by the middle and the end of the 19th century. Speaking about the concept of anarchy, Kropotkin writes: "Anarchy is the doctrine that seeks for the complete liberation of a man from the yoke of Capital and the State. The liberation from the yoke of Capital is the main goal of socialism, and therefore it is already clear from this definition that anarchism is one of the socialist teachings" [6]. The main enemy of human society is the anarcho-communists and the founder of the movement P.A. Kropotkin considers the state and the authorities are the main oppressors, generating total alienation, the degeneration of independence, humanity, reason and will. Any strengthening of statehood in the anarchist doctrine is perceived very negatively, as threatening human society, from which comes the basic attitude of anarchists, as the adherents of anarchy theory, the nonparticipation in the administration of power in any way, the nonparticipation in exploitation, oppression and bourgeois wars. "The ultimate goal of anarchists is to develop a social order via life experience in which has no supreme state power, and the country is a voluntary union of voluntary communities and voluntary production groups or artels, arising on the basis of mutual agreement, and resolving possible disputes among themselves not by violence and weapons, but by the arbitration court" [6]. This is a brief informative content of "anarchy" concept, described by P.A. Kropotkin. Historical and hermeneutic analysis of terminology showed, as was noted above, initially the words "anarchy" and "anarchism" had a common negative character and were applied to all those who rebelled against the current socio-political and economic situation without the analysis of their ideas and goals. This tradition persisted until the XIXth

century, in which the theoretical development of the doctrine took place. It is worth noting that during the period of the Great French Revolution, when in 1792 the revolutionary commune of Paris gained the upper hand and seized power, the anarchy and anarchist designations were used with hatred and hostility to all participants of the revolutionary movement. Although most of them were anarchists they were not considered to be such.

The first "heralds" of anarchism, as a conceptually developed theoretical theory, appeared in Europe at the end of the XVIIIth - the beginning of the XIXth century. The Englishman W. Godwin in his book "The Study of Political Justice and Its Impact on Universal Virtue and Happiness" [7] and the German M. Stirner in "The Only One and His Property" [8] tried to outline the features of the anarchic worldview, and to formulate theses on the need to abolish the state and all state institutions, to avoid private property, exploitation, the centralization of power and resources and to return human freedom. Opposing society and state in their works, Godwin and Stirner were far from similar views on the problems of an individual liberation and the mechanisms of an anarchic society development. A number of anarchic branches emerged from these disagreements, which will be discussed a little bit further. Different directions of anarchist movements were distinguished, first of all, on the basis of differences in the goals, stages and the forms of a new society development, while preserving the common basic values of an individual importance, the self-organization and the self-government of citizens.

The 19th century was marked by the "rehabilitation" of the term anarchy and the acquisition of its own specific theoretical content. The metamorphosis occurred with the term anarchy, which took place with many socio-political names and designations. For example, sans-culottes, or "poor people", - initially this term was used by the authorities to humiliate and insult the movement, after some time, the offensive nickname became the proud name of the party, which is respected. The same changes occurred with the term "anarchy", when in the middle of the XIXth century P.Zh. Proudhon, who became the first theorist and openly called himself an anarchist and designated his social doctrine with the term "anarchy", raised this nickname "anarchist" and showed anarchy as a revolutionary, liberation movement, as the doctrine that has a future, as in theoretical research, and as practice actions.

The term "anarchists" was adopted in such a formalized and positive context and they stated the position of the anarchist movement adherents in the international partnership of workers – the First International (1864), and then key foundations and principles of stateless free government and anarchist communism were developed. [8]

CONCLUSION

Speaking about the modern forms of anarchist movements that emerged in the late XXth - early XXIst century, it can be noted that in most cases they have practically no common features with the classical ideas about anarchy, embedded in the anarchic theory of the late XIXth century. Anarchic capitalism appears to be a mockery over anarchist doctrine at the time when its ideologist R. Murray proclaims the following: "Capitalism is the most complete expression of anarchism, and anarchism is the most complete expression of capitalism" [9], articulating the concept of freedom in the context of the need to realize the freedom of private property and the establishment of a market free from state intervention, with the aim of the most complete satisfaction of the whole society needs and demands. "Post-anarchism" also includes anarcho-feminism [10], which relates the functioning of the repressive state apparatus and the development of the capitalist formation with the rooting of social control patriarchal form and the oppression of women as a socially dependent class, and green anarchism, the supporters of which call for the overthrow of all state institutions, because they believe that the institutional structure of society is responsible for the rapid deterioration of the environmental situation in the world. Further development of state and market mechanisms, the arms race and the ongoing technical competition will lead our planet to death, and therefore, green anarchists see a way out of this situation in the state abolition. The ideas of modern green anarchists are partly close to P.A. Kropotkin's teachings in the aspect of attention to ecology. The founder of anarcho-communism predicted modern ecological catastrophe on the pages of his works and called for ecological primitivism, which did not rule out the development of high technologies that allow to preserve and restore the planet natural resources.

The result of main forms and trends of anarchist movement review, as well as their correlation, provide a number of conclusions regarding the development and the branching of anarchist ideas over the past centuries. With the historical development of society, the acceleration of social processes, the basic ideas of anarchism as a social doctrine underwent a transformation. The classical tenets of anarchist theory, recorded by the First International, were significantly deformed by the beginning of the XXIst century. The emergence of a multitude of anarchist organizations and the trends of social thought that call themselves anarchist is conditioned in some extent by the desire to stand out and draw attention to their movement, and thus, there is a conscious or unconscious substitution of concepts and the postulation of the social and political goals of a certain group in modern forms of anarchism as the ideas of anarchism, which methodologically could call into question the attitude of such trends and organizations to the theory of anarchism. However, there are exceptions, for example, the ideas of ecological anarchism [11], or green anarchism, collectivist anarchism - to a certain extent they correspond to the ideals of classical anarchism, their only and global problem is the absolutization of only one aspect of social life reorganization, and, accordingly, the absence of system social theory and an own model of modern society reorganization on anarchical principles.

CONFLICT OF INTEREST

There is no conflict of interest.

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