



WORKS

is a fundamental flaw. It has made a mockery of marxism's stated goals (freedom, socialism, and a classless society). The fact that there are still a few authoritarian state socialist outposts — China, North Korea, and Cuba — does not disprove this conclusion. Two outcomes in these nations seem very likely: a collapse of the state socialist ideology and system, as occurred in Eastern Europe, as these states lose their capacity to hold out on their own (Cuba, North Korea); and a transformation from state socialism to state capitalism — indeed, to a system with notable similarities to Italian-style fascism (China).

Either way, state socialism, like capitalism, is doomed. Throughout history, the overall tendency in the development of human society has been toward social equality and greater individual freedom. The pace has seemed agonizingly slow and there have been innumerable setbacks, but the overall trend is undeniable. Change has been the one constant in this development, and it almost certainly will be the one constant in the future. Given the endemic and irresolvable crises of both capitalism and state socialism, humanity's next step must almost inevitably be toward greater individual freedom and greater social equality — that is, toward anarchism, and especially toward anarchism's social expressions, anarchosyndicalism and anarchocommunism.

Marxist “communism” is a failed experiment. It simply didn't deliver the goods (freedom, social well-being and social equality); and given its history in the 20th century, it seems obvious that it cannot deliver the goods.

Neither can capitalism, including the laissez-faire variety of which American “Libertarians” are so enamored. Mere elimination of the state while retaining a capitalist economy would not eliminate hierarchy, domination, and the class structure. It would not and could not lead to a truly positive freedom. The best that it could produce would be a somewhat increased freedom from external interference.

Nearly a century ago, Emma Goldman defined “positive freedom” as the “freedom to [do].” While gross disparities exist in the distribution of wealth and income, it seems obvious that this positive freedom will exist meaningfully for only a small number of individuals — and social equality will remain an illusion. Of course, positive freedom is a relative, not an absolute, freedom; the best that we can strive for is equal positive freedom. And we cannot achieve that under any form of capitalism.

So, marxist “socialism” promised (but failed to deliver) equal positive freedom, while brutally suppressing the “negative” freedoms (freedom from restraint/coercion); and

