



WORKS

At the same time, the working class organisations of counter power must not only be fighting organisations, but must also be organisations of education as well. We need a radical education including the ability to critically analyse that which is around you, not just society but also yourself, and your organisation as well.

This is about building a revolutionary popular “counter culture” that also deals with ideas, and with issues like what we mean by “revolution” or “democracy,” and the ideals we want for the future society, helping set in practice, now, in the development of our organisations, these ideals. So counter power and counter culture are linked fundamentally.

By “democracy” as an aim, we speak of a radical democracy, a direct democracy, where the people that form part of a particular project, community, factory, are involved in key decisions and are aware of the decisions, and share in the benefits that accrue from putting the decisions into action.

To get to a directly democratic society in all spheres, we need a revolutionary transformation in all spheres. But to get to a revolutionary transformation, we need to develop direct democracy right now in the organisations of counter power. And we also need to develop a revolutionary attitude, a revolutionary understanding and consciousness. At the end of the day, the ability of organs of counter power to develop towards revolutionary transformation is determined by the development of a revolutionary counter culture, of revolutionary consciousness.

LM: Thank you, very comprehensive. You say “revolutionary transformation,” but are we just smashing the state here? How do reforms and immediate struggles fit? And what, specifically, is meant by “revolutionary transformation”?

WM: Anarchism aims at a revolutionary transformation of society, and by this, we mean a complete overhaul of the way that society is governed and organised, to “revolutionise” the economic, social and political arrangements. Anarchism is not about chaos, or a lack of rules: it asks for a different set of rules, a different order. We do not mean changing the people at the top of society, or the nationalisation of industry by the state: this still means a ruling class controlling an unequal system.

We mean a society where the means of production are commonly owned, a society that is self-managed and democratised, with no hierarchies, no oppression, and no ruling class. It means a self-managed, socialist society, egalitarian and democratic, with collective ownership and individual freedom.

This is what we mean by revolution.

