

A
Treatise
on
Anarcho-
Communism

Anonymous

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This book is dedicated to the whole of humanity, in the hopes that we will no longer decide to cause each other harm, but cast down our chains and unite in eternal brotherhood.

Acknowledgments

I would first like to acknowledge the Divine, the awesome engineer of the principles of natural law to which we are all subject. The Divine has been my unfailing guide in compiling this work, and I would be a grand hypocrite to not thank that which has inspired me with this philosophy.

I would also like to acknowledge all peaceful anarchists world wide who struggle daily to see to it that our grand work is brought to a full completion, that world brotherhood and peace is achieved, that arms shall be cast down, and war is waged no more.

I thank Karl Marx and Freidrich Engels for their invaluable contribution to the variance of political thought, and while I do not agree with much of their theories, finding them in opposition to anarchism, I recognize that their contribution to stateless philosophy is tantamount to that of Sigmund Freud towards the field of psychology.

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I thank my friends and co-workers who helped me develop this book through long conversations and reflections upon anarchist ideology.

And finally, dear reader, I thank you for making this effort worth my time. I ask that you go forth and use the information contained in this book to change the world for the better. Be urged not towards violence but towards love and peace for your fellow man. Thank you.

Prologue

This book was authored in the United States during the middle part of the year 2012. The environment in which I write is foreboding indeed; the power of government increases daily not only in my home country but around the world. Relatively recently, President Obama has issued an executive order which allows the Federal government control of all civilian activity in time of emergency, the conditions of which are of course arbitrarily outlined. An earlier executive order allows for detainment without due cause or process. These are the things which anarchists warn the people of Earth about, and it seems our word goes unheeded until the times of greatest distress, when the weight of government is so great it begins to strangle the people.

It is not only the United States that lives in such throes of coming oppression; various nations of Europe continue to take it's people's freedoms even as the system they based their nations upon collapse around them. The Middle East raises itself to violence, only to institute a harsher government than the one they previously had overthrown. Dictatorships increase in Asia. It is not difficult to see the states of the world conspiring against it's own people, and thus, this is written not only for the members of my own nation, but for all the world.

I am, in effect, living in a police state thinly veiled by a very torn Constitution, the principles of which are betrayed even by the document itself. I do not hate the United States; it is rather just the opposite! I hold great love for the principles of this nation, for they pave the way for anarchism, just as French Enlightenment paved the way for European democracy. I would love nothing more than to see the governing principles of the United States be successful, but I must face the truth: no state will ever succeed. It was said in the American Declaration of Independence that whenever government is found unjust and tyrannical, it is the duty of the people to find a more suitable replacement.

This book is the foundation of that replacement. Just as the first American Revolution proved that Enlightenment ideals could work in a fairly functional government, paving the way for revolution beyond, it is my hope that a new, peaceful American Revolution can begin in which the people guide themselves not by the will of the state but by the dictates of their own hearts, pursuing "life, liberty, and ... happiness".

I, the author of this book, have chosen to remain identity less and anonymous. I would find myself a hypocrite if I applied my name to the very same work in which I urge all of humanity towards unselfishness. As Mahatma Gandhi said, "be the change you want to see in the world".

I could have sent this book to numerous publishers, even with the anonymous authorship, but there is no profit for humanity in the profit of one man. I desire to see this book used to change the world, and thus, I wish for it's information to be made available as freely as possible. Let no man ever charge for it.

The internet is a truly amazing invention, for it will allow what just thirty years ago could never have happened: I and others may freely distribute this work at no financial or material cost to ourselves, and those who receive it do so at no cost as well. The only costs involved are the energy it takes to send the information along the proverbial tubes, and the time required for this book's creation.

I also must apologize for the occasional grammatical or spelling error; in an effort to conceal my identity, I did not submit this work to anyone else for proofreading, and thus, have done all editing work myself. Feel free to correct in subsequent editions any errors you may find.

As a final word, I give a grave warning to any one who attempts to claim credit for authorship of this book. Anyone who does so forever shames the cause of anarchism. I will never publicly come forth with my identity, for I write this not out of personal gain but out of love for the world. I wish to see this world changed, and I once more repeat the words of Mahatma Gandhi: "Be the change you want to see in the world".

Defined Terms (in order of appearance)

NOTE: Terms introduced for the first time will appear in italics in the main text.

Introduction

Anarcho-Communism: the political philosophy espousing the abolition of the state combined with pure communism; that is, human co-operation without societal bounds.

Anarchism: the general political philosophy espousing the abolition of the state.

State: The total entity which governs the nations of the world. The term can be applied to an individual nation or the world as a whole. Anarchists hold dual meaning to the phrase “ending the state”. This means both the abolition of the state of a nation, and the state as a global concept.

Capitalism: The economic system based upon the laws of supply and demand, and holding as principles the establishment of a currency and the relative lack of regulation of a free market.

Currency: A commonly accepted medium of exchange.

Backed: A currency that is exchangeable for some item of perceived worth, such as precious metal.

Fiat: A currency that has no backing, but is supported only by common consent.

Laissez-faire: A term meaning “let the people do as they will”, in reference to a free market. Most often used to describe 'pure' capitalism; that is, capitalism without government regulation.

Deprivation: The taking from another of life, liberty, pursuit of happiness, or property without consent. This is the primary justification for anarchism's basic principle of antistatism, that the state continually deprives the public.

Democracy: The political philosophy based upon direct voting and majority rule, traditionally regarded as the essence of the “free world”.

Pacifism: Complete nonviolence in all situations.

The Trinity of Humanity

Society: The interactions between the collective, individual, and environment in a given area.

Collective: The greater and more powerful whole which equals more than the sum total of all individuals.

Individual: A single human being, regardless of any characteristics.

Environment: Every non-human factor of a commune.

Social Contract: In feudalism: the unspoken agreement between a Lord of the land and his serfs or peasants. The Lord provides land, a home, and protection, and in return, the serfs or peasants pay tribute. This may be more generally applied to the modern world through the lens of anarchism in the context of the relationship between the collective, individual, and environment.

Feudal: The hierarchy of divinity, representatives of the divinity, rulers, workers, and commoners that governed much of the Middle Ages in Europe.

Scarcity: The belief that there **are not** enough resources to satisfy all needs, wants, and desires.

Non-scarcity: The belief that there **are** enough resources to satisfy all needs, wants, and desires.

Neo-luddite: The idea that all technology and industry is a moral evil and should be abolished.

The State

Law of decreasing misery: The inverse of Karl Marx's law of increasing misery. The latter states that as capitalism grows in influence, the middle class shrinks and general misery increases. However, the precise opposite has been shown to be true with the rise of capitalism since the late 19th century; that is, the middle class has grown and general misery has decreased.

Middle class: The average consumer in a capitalist society, neither rich nor poor, but having the ability to satisfy all needs and many moderate wants.

Marxist: The theories of German communist Karl Marx. He wrote, along with friend and fellow

communist Friedrich Engels, *Das Kapital* and *The Communist Manifesto*, which are considered to be the two great standard works of communist philosophy.

Communism: The simple belief in a stateless, co-operative, moneyless society. It is not defined by any single work or philosopher, but forms the basis of most modern communist theory.

Maoism: The political and cultural philosophy of Mao se Tung, the leader of the communist revolution in China. Maoism places strong emphasis on authoritarian rule and the mobilization of agrarian workers, concepts which are unfamiliar to orthodox Marxism.

Leninism: The political and cultural philosophy of V.I. Lenin, the leader of the Bolshevik faction of the Communist Party that would eventually form the Soviet Union. His philosophy is defined by his Five Year Plan, with which he hoped to quickly industrialize Russia and other Soviet territories, and the concept of a worker-led state, absent from pure communism but present in Marxism.

Stalinism: The political and cultural philosophy of Josef Stalin, the successor to Lenin. Stalin believed in totalitarian control and the regular oppression of the people through secret police, forced labor camps, and assassination of peasants, all of which are absent from traditional Marxism.

Agency: The ability of individual and collective human beings to exercise free will.

Socialism (Marxism): The theoretical transitory stage between capitalism and communism as postulated by Marx in *The Communist Manifesto*. Marx believed that a seizure of all production and private property by the state was necessary for the transition to communism.

Socialism (Modern): The political philosophy in which all means of production and land are owned by the state, private property abrogated. It is this type of philosophy that is practiced by virtually all so-called communist nations.

Natural Law

Nature: The conditions of life as established by the mechanism of creation and observed by humans.

Sentient: A being which is aware of the individual, collective, and environment. Animals do not satisfy the criteria of sentience due to their only being aware of the environment.

Supreme ethical code: The basic sense of right and wrong inherent in all sentient beings. This differs from morality in that it is not defined by any environmental source, but is found entirely within the individual and the collective.

Introspection: Looking within the self.

The Establishment of an Anarcho-Commune

Anarcho-commune: A society comprised of a stateless and communal condition of interaction. This differs from a traditional commune in that a commune may have overarching governing principles to which all are subject but without the ability to enforce, whereas an anarcho-commune is guided only by natural law. In this text, the terms anarcho-commune and commune are considered interchangeable.

Communion: Free interaction between communes.

Territory: The sum total of all communes in a given area that defines an anarchist area of influence.

Surplus: Bonus resources and products which exceed the quota for the total meeting of needs. Surplus is required for the satisfaction of wants.

Private ownership of resources: The ability of an individual to claim ownership of a resource.

Private ownership of land: The ability of an individual to claim ownership of a parcel of land.

Tragedy of the commons: The tendency of commonly held property to be neglected and uncared for. The term was popularized by a paper of the same name.

Private property: The ability of the individual to claim ownership of material things.

Distribution of resources: The allocation of all products in a fair and equitable manner, first satisfying all needs, and then satisfying wants.

Self-sufficient: The ability to locally satisfy all needs without trade.

Specialization: Production based upon the greatest ability to satisfy need. Individuals may follow a particular talent and provide a service based only upon that talent, and have all other needs met by other specialist individuals who specialize in meeting their needs.

Equivalent exchange: The principle that the worth of one thing may be expressed through another; if a dog is worth something, and a cat deemed worth two somethings, it is concluded that a cat is worth two dogs. For example, the bartering system is based upon equivalent exchange due to each item seen as having an inherent “worth” which does not actually exist in nature.

To each according to their need: The fundamental principle of communism, popularized by Karl Marx. It states that each individual should receive resources based on need rather than contribution. In this way, a person who is rendered unable to work may still have their needs satisfied.

Revolution

Mobilization: Utilization of the full utility of resources.

Free Territory: An anarchist territory which successfully existed within Soviet Union, established in the chaos of the Russian Civil War. It was eventually defamed when the Soviet government claimed that the Free Territory's military forces, known as the Blacks, had established a covert military dictatorship. Public opinion turned against the Free Territory, justifying the sending of Soviet troops, who eventually defeated the Blacks. The lesson learned from the Free Territory is that armed forces of any type are incompatible with anarchism.

Anarcho-communities: Communities based upon the fundamental anarchist principle of a stateless society. Any further characteristics may define the community further, but this basic criteria must be met in order to be classified as anarchist.

Satyagraha: The philosophy of passive, nonviolent resistance to state authority. It was formulated and taught by Mahatma Gandhi, which eventually led to Indian independence from British rule.

Gandhi: The civil leader of the satyagraha movement in India.

Christania: A single anarcho-commune established in central Europe, characterized by frequent state police raids and its practice of passive resistance towards them.

Post-Revolution

None

The Anarcho-Communist Mindset

Life, liberty, the pursuit of happiness, and property: The four basic fundamental ideals of the Enlightenment Era. Life refers to the individual's ability to exist and continue in health. Liberty refers to an individual's free agency. The pursuit of happiness is a uniquely American addition, referring to the ability of the individual to pursue their own meaning in life without the influence of the state. Property refers to the physical things which are able to be owned by individuals. Various schools of thought within anarchism approach how to protect and achieve these ideals differently, and do not always agree on their scope, scale, or meaning.

Geopolitical: The conditions in which a nation exists in reference to its politics and geography.

Resistance to Invaders

None

Introduction

Anarcho-communism is the fundamental achievement of the system of thought known as *anarchism*. It is defined as the essence of anarchism (that is, the abolition of the *state*) combined with human co-operation as the foundation of society, based not upon the theories of Karl Marx but upon the concepts of natural law and the essence of humanity: freedom. Communism is claimed for the anarchist's cause in the original meaning of the word, rather than the loaded idealism that has been attached to it through the Soviet experiment and other pseudo-Marxist experiments throughout the world (China, Cambodia, Laos, etc...).

Anarchism is the condition of pure human freedom; it is natural law and not human law that humans are subject to in an anarchism-based society.

A differentiation must be drawn between anarchism and anarchy. Whereas anarchism is a political and social philosophy, anarchy is defined as a condition of lawlessness and chaos. Anarchism is certainly possible without anarchy.

Capitalism, in essence, is incompatible with anarchism due to its very nature: the establishment of a *currency*, whether it be *backed* or *fiat*, requires an issuing body to determine its worth and value, otherwise anything could be treated as a currency and a *lassiez-faire* economy becomes unattainable.

Bitcoins are a new, internet-based currency that has no issuing body and are created through the completion of mathematical puzzles; every time a puzzle is completed, bitcoins are generated. Its existence is proof that a currency may exist without an issuing body. However, the fundamental problem of all currencies very quickly took hold: inflation. Bit-coins inflate in value daily, and eventually will arrive at the problem of having resources and those who could make use of the resources, but the currency distribution is so unequal that those resources may not be utilized. Thus, anarchism holds non-currency as a value in order to avoid that terrible problem.

Truthfully, any system which relies upon a currency is fundamentally incompatible with anarchism, regardless of the name applied to the related system.

Further, the history of humanity under the rule of nations and states has been one of *deprivation*, the belief in the idea that the needs of one cannot be met without depriving another of those very same resources. Anarcho-communism rejects this tenet and presents as the highest goal of anarchism the cessation of deprivation.

The call to violent revolution made by some anarchists is contradictory to the most basic principles of anarchism; anarchists which condemn the state for its deprivation of freedom and continued injuries against humanity must hold to their own principles.

Finally, anarchism is the successor to *democracy* as the foundation of a free society. Throughout history, world wide society has become free-er and free-er; it is only natural that these systems tend towards anarchism as the ultimate goal if and only if current trends continue. Remember that Hitler and his Nazis were indeed elected by the people of Germany. It is the decision of the people and the people alone that will make anarcho-communism work. Combined with *pacifism* and common co-operation, anarcho-communism is the future of humanity.

The Trinity of Humanity

Society is structured between three main components: the *collective*, the *individual*, and the *environment*. This structure is made not by man, but by nature, and cannot be abolished. Artificial structures constructed around these components limit interaction and provide the catalyst for deprivation.

The collective is ideally the entirety of humanity, but in reference to anarchism, the term is applied to mean that which is greater than the total sum of all individuals in a society. This total addition results in a sum that is greater than the sum of its individual parts; $1+1+1=4$. Reflectively, this

greater sum is an expression of the power of the collective versus the power of the individual: the collective always carries greater power and greater influence, and thus the ability to implement such, than the sum of individuals.

The individual is each human being in a society, capable of acting according to the dictates of his or her own consciousness with complete free will, free of any forceful desire brought upon them by any outside influence.

The environment is the sum total of all non-human resources available to both the collective and the individual.

Each of these exist in a natural balance with the other, similar to the unspoken *social contract* of Rousseau without any of the unnecessary *feudal* definitions. The collective provides a society in which the individual may prosper, and protects the resources of the environment; the individual turns the wheels of the collective's society and utilizes the resources of the environment; the environment provides resources for the individual and a catalyst for the collective to prosper in. This is the natural balance, which has been upset over time. Why is it, then, that the natural balance has been upset? Humans have decided to follow a lesser law defined by humans, rather than the truth they know in their own hearts.

The fundamental problem of the interaction of these three is meeting each of their needs in an adequate fashion without depriving any of the three of their nature. Various systems based both on *scarcity* and *non-scarcity* have attempted to establish an interaction beyond that of nature, which inevitably results in some form of failure. Of course, I do not mean to take on a *neo-luddite* position; human innovation is a wondrous thing, and is to be used for the betterment of all! However, such innovation is not to be used for the destruction of either self or collective.

The fundamental principle of anarcho-communism that addresses this problem: it is entirely possible to establish a peaceful interaction in which all needs are met and no one is deprived through the return to this natural state; further, those needs are met without deprivation.

The State

Capitalism, in it's classical sense, is the deprivation of the collective to meet the needs of the individual. The modern economic entity referred to as "capitalism" is more a bastardization of state influence allowing for a certain degree of economic freedom, while classical capitalism is unregulated. The individual is glorified while the collective is cast down, the latter being utilized by the former for the former's gain at the expense of the latter. The utility of capitalism is the *law of decreasing misery*, which has been proven true in every sense in those nations which approach a capitalist system, seen in the continual growth of the *middle class*, which stands in direct opposition to the *Marxist* theory claimed by the majority of communists.

Capitalism is not essential to anarchism, nor is any particular economic system. Anarcho-revolution may occur anywhere.

Communism in it's various attempted implementations (as seen in *Maoism*, *Leninism*, *Stalinism*, etc...) is the deprivation of the individual to meet the needs of the collective. Through the state (which does indeed exist in every so-called communist society), the individual is deprived of all natural *agency* in favor of a dictatorship of the collective. The state, in addition, tends towards the rape of the environment in the interest of the collective.

Socialism in the Marxist sense is the deprivation of both the collective and the individual to inadequately meet the needs of both. When production is seized by the state in the name of the collective, the collective is deprived of it's ability to produce, and the individual deprived of their freedom to meet their own needs.

Socialism in the modern sense (seen in the Scandinavian and other European nations) is the deprivation of both the collective and the individual to adequately meet the needs of both. The state

deprives the collective through regulation, and the individual through taxation, which results in an adequate meeting of needs, yet is still based on complete and utter deprivation, an unnecessary and undesirable end.

Anarcho-communism rejects all of these by daring to say that interaction and the meeting of needs without deprivation is entirely possible and attainable. It identifies the state as the primary catalyst of deprivation. Conceptually, the state is any entity which claims authority over any one of the three primary components of human interaction. The state has always facilitated deprivation, regardless of the form the state appears in.

Anarchism, as a principle, requires co-operation on the part of the masses in order to be achievable. Neither violent revolution nor overthrow of civil power will achieve the state, or rather the lack thereof, that anarchists so desire. Deprivation to achieve non-deprivation fails to achieve the end.

Natural Law

Key to the understanding of anarcho-communism is the centrality of *nature*. It basically recognizes that certain concepts are present and inherent in nature, and anarcho-communism is the complete recognition and embrace of nature. Any system which relies upon the state abrogates these principles, favoring an artificial construct over nature.

Chief of these principles is free agency of the individual. Each human being is fully capable to make their own decisions in accordance with the dictates of their heart, mind, and soul as they see fit. Determinism is fundamentally untrue, as any free-thinking individual may attest. One must merely look into their heart to know with certainty that one has utter choice as to one's actions.

Standing alongside an individual's free agency is the existence of the collective. Where-ever there is more than one individual (which is to say, everywhere), these individual's interactions results in the collective. The collective can exist as a harmonious or conflicting whole, or somewhere in between those two extremes. Collective harmony is the natural principle, whereas conflict is artificial.

It is not implied that conflict does not exist in nature; it is indeed observable in the interactions of animals. Conflict between human, *sentient* beings is artificial because it is based solely upon deprivation as a means to meet needs. Conflict between humans may be solved with words and ideas, not violence. Resorting to any other method to handle conflict reduces humans to a base animal.

Free willed evil may occur, of course, where some simply choose to be cruel to one another without reason. When the collective opposes the action of such individuals, they may leave the anarchist society of it's own free will. If they do not, they may be expelled without violence.

It is a belief in the false idea that needs cannot be met without deprivation; upon the realization that this is indeed possible, there is no need for conflict between human beings. Animals, being devoid of sentience, are unable to attain this realization, and thus continue in conflict.

Present also in nature is the *supreme ethical code* to which all humans are privy. It is written on the hearts, minds, and souls of all and stated simply, without qualifications or philosophies which ultimately offer no answers to the problems of humanity. Through *introspection*, we discover this code: that is is wrong to kill another, to deprive another of their resources which meets that other's needs, and other such basic truths.

There are those who introspect and find something other than these principles, such as the confirmation of one's motivation towards suicide bombings or other senseless acts of violence. These individuals are not listening to the true Self, but their own ego. To find the inner truth, one must sacrifice one's own ego and learning, setting aside everything, in order to peacefully listen.

Obedience to this natural law is the essence of an anarcho-communist society. With natural law's recognition, there is no need for a state to facilitate interaction. Indeed, the existence of the state is a fundamental denial of the principles of nature, for it chooses to wield power over another human being when there is truly none found in nature.

Leaders naturally emerge in human society, and this is to be perfectly accepted! The distinction between leaders and the state comes through their function: while the state forces its rule, a leader may freely offer their services to anyone who could use them. Leaders are servants of their fellows, and a fellow themselves, not despots as the state makes humans out to be.

It is natural law, not human law, to which the anarcho-communist is subject.

The Establishment of an Anarcho-Commune

A few terms must be defined to understand the workings of an anarchist society. Once clear goals are outlined, the means to achieve them are made clear. The first of these is the term *anarcho-commune*, which refers to a single, self-contained community that may be in *communion* with other communes. The modern equivalent of the commune is a township or city. The communion of a group of communes is a *territory*, boundary-less and without political borders. Borders may be defined by states that surround the territory, and thus, the extent of anarchist influence is clearly defined.

Within a commune, the needs of all are met by all. Currency or any form of “purchasing power” does not exist within a commune; all resources are held in common and distributed according to need and want. *Surplus*, rather than being destroyed by the state, goes to the people so that everyone may have in abundance. It is senseless to destroy resources simply for the sake of currency, as was done by the United States government during the Great Depression.

Private ownership of resources does not exist. Resources and essential services are managed by workers who democratically direct their area of influence; coal miners will manage coal mines, and nothing else. This is to prevent a re-occurrence of state authority. As such, it is not an establishment of government, only a provision for collective management of resources in a post-state society.

Private ownership of land does not exist to prevent a re-occurrence of the state, as well. Land is held in common and managed by the workers who are responsible for management; this is an essential service in a post-state society that prevents the “*tragedy of the commons*” from becoming a reality.

Private property, however, is retained. When resources are distributed to an individual, the individual is considered the owner of those resources, and they are theirs to keep and use as they see fit.

Distribution of resources occurs within and between communes. Each person contributes their essential service or product to society; if one is not working, then one will not receive any resources. The coal miners, for example, are able to produce their coal. They are not considered the owners of the coal, only its producers and managers. The coal would be distributed according to need equally to all, and the miners would receive everything else that they need to thrive from the other workers in return.

Bureaucracy is indeed an ever-present danger with this system. Of course, such threats are inherent in the state, and anarcho-communism wishes to abrogate that very threat. For this very reason, the individual is stressed as being naturally free. What this means for resource interaction: any need and resources to meet those needs as well as their fundamental distribution is the duty of the individual. Individuals can communicate with individuals to meet needs. The same principle is applicable to the collective; any collective which is in need of resources may interact and communicate with other communes.

Essential to proper distribution is communication. The Internet is an absolutely marvelous invention, as it allows for instantaneous, cost-efficient communication. With this in mind, an Internet-based approach to resource distribution is proposed. Communes would have their own portal sites on the Internet for all intra-commune and inter-commune communication. The needs of each commune that are not met by its own populace are posted, as well as its ability to meet other's needs in the way of service. In this way, it is incredibly easy to find other communes both near and far with which to trade and distribute resources in a need-based manner.

Individual communes should not become *self-sufficient*; prosperity occurs through *specialization* and trade. This is one lesson well-learned through humanity's experience with capitalism.

Rather, the workers in various industries are able to communicate with other communes, distribute according to the needs of the other communes, and receive in accordance with their own.

Equivalent exchange does not exist, either. A unit of coal, for example, does not have value equal to anything else. Rather than assuming any resource has an inherent or given value, it's value is determined by the need it has the capability to meet. For example, say a commune is in need of lumber. It finds a commune that has a surplus of lumber and offer's it's own services to meet the needs of the lumber-bearing commune. In return for the lumber necessary to meet the commune's needs, the lumber-bearing commune would have it's own needs met by the lumber-needing commune. In this way, resources are assigned no value yet all needs are met and everyone is happy. Thus, need-based trading of resources is the principle.

Developing an equivalent-exchange system will simply lead to a rise of capitalism, and thus the state will return when the capitalist market begins to become regulated by various forces that assemble themselves into a governing entity. Thus, “*to each according to their need*” is retained as the central economic principle. In this way, all resources are distributed and nothing is wasted; the abundance of the modern factory and farm are able to be had, rather than burned.

Capitalism is not decried for the reasons of orthodox Marxist theorists. Capitalism relies upon equivalent exchange and uses currency as it's medium. Because currency is necessarily flawed, inequality very soon arises. This leads to the classic problem of having resources and those in need of them, but not having the ability to distribute them due to the over-inflation of currency. Capitalism's answer to controlling this effect is, of course, the interference and existence of the state. Thus, capitalism is turned down due it's dependence on the state.

Revolution

Now that the standards for such a society have been declared, how could such be achieved? All forms of the state derive their consent from the governed; this is simply a principle of natural law, and the governed always outnumber the government. In theory, democracy is a system of government in which the government does indeed outnumber the governed; ideally, there should be no difference. Ideal democracy is anarchism in action, as it eliminates the state and allows a populace to make decisions on their own, without authority. As with all things in anarcho-communism, the utilization of the trinity of society is key to success.

It is not necessary for every vestige of the state to be dismantled in order for anarcho-communism to succeed in a territory. Rather, revolution need only occur in the capital, as without it's head, the slithering snake of the state is no longer functional. The methods of such revolution are described below.

Firstly, it is a false assumption to think of anarcho-communism as a violent movement. Any school of thought may subscribe to peace or violence as the means to achieve it's end. The state has been cast down in the minds of anarchists for the atrocities it has committed, and never shall an anarcho-communist descend to such levels of violence and madness. In order to establish a society of peace, one must practice peace in all that one does. Thus, armament is wholly unnecessary, and doing so otherwise would be hypocrisy.

Unlike Marxist revolutionary thought, there are no prerequisites for the transition of a society from being stated to becoming stateless. Any society, whether in the first, second, or third world, may undertake such a venture. It merely takes the *mobilization* of collective, individual, and environment.

Any society which is governed by a state is subject to the evolution of that state; very rarely has a state ever willingly decreased it's power. Violent revolution occurs only to trade one state for another; often, the new state is far worse than the old. One needs only look at the Arab Spring revolutions of 2011 onward as an example; the governments of Egypt and Libya have committed the very same atrocities they condemned their previous governments for. Attempts to establish anarchist communities

through violence have ultimately failed, as seen in the efforts of the *Free Territory* and certain communes established during the Spanish Civil War. In short, violence is wholly unnecessary.

There are, however, *anarcho-communities* which persist even today that have been established through nonviolent means. The *satyagraha* movement led by *Gandhi* towards Indian independence tremendously limited the power of the state, and while it did not disestablish it, it served to permanently cripple the influence of government over Indian territory, allowing for independent communities to flourish in a communal fashion. *Christania* in Europe is another pungent example.

It is for these reasons that all anarcho-communists are urged towards nonviolence and unity rather than war and separation which have served as tools of the state for too long. Denounce all those that carry out violence in the name of any form of anarchism; distance yourselves from these people as much as possible, let no company be had with them. In this way, the people will see that any acts of violence, and any ensuing chaos that occurs during the transition to anarchism is caused purely by the state and traitors to the people. Let us be moved towards

Military coercion, police, and taxation are the primary tools utilized by the state for the continual oppression of the people. Each of these are made up of individuals, and all law governing them is simple illusion; drop a match upon the tax codes and law books and it's foundations are naught.

Instruct the military to cast down their arms and join the revolution by refusing to continue to serve the state, no longer being given to violence but living in peace with his fellow man. It is an amazing accomplishment of the state to make men which have no personal quarrel with each other believe that the other must die.

Police, just as well, are to be encouraged to discontinue enforcing the state's law. Taxation is eliminated not through the refusal to pay on the part of the individual, but rather the continued paying of taxes and operation of society outside of the state's influence in a non-monetary fashion. When no monetary income is made, no taxes may be paid, and any money that is paid to the state will soon be very devalued. In this way, taxation is the ironic death-knell of the state.

The power of the collective is the base from which success grows. Mobilization of this power comes through communication and networking, whether it be via phone, internet, person-to-person, letter, etc... Of course, the state currently presiding over the people's territory will attempt to hinder any revolutionary movement, and thus, communication must be careful so as not to expose and destroy the collective. The people must voice their opinion and make it heard.

When the collective declares that it will no longer suffer the iniquities of the state, the revolution has begun. The strategies of the *satyagraha* have proven to be particularly effective as a form of exercising collective power. A dichotomy, then, is presented to all: the state will be ended or the society will perish. As the state continues to become more and more overbearing, there will no doubt be increased sympathy for the anarchist cause. The state will only grow in power and oppression until the people rise up and willingly choose something different.

The power of the environment is the proverbial nail in the state's coffin. The environment's resources are mobilized by factories, farms, and industries of various types. Workers may seize control of their workplaces; management becomes part of the workforce. Through the acts of the people against the state, and the violent acts of the state against the people, money will become inflated and worthless. Resources, of course, are not affected in any way, shape, or form, and it is the duty of the anarcho-communists among a peaceful revolution to mobilize these resources nonmonetarily towards the people.

Seizure of resources and continued production is key. Industries cannot undertake this venture alone; it takes the cooperation of multiple industries to continue to provide necessary resources for society without any kind of monetary compensation. Equal distribution and trade of these resources is key to economic victory. With the economic hold of the state destroyed, the state loses their power entirely and anarcho-communism is victorious.

Post-Revolution

The post-revolutionary condition of a territory is perhaps the most vital time for an anarcho-communist's success. Post-revolution is defined as the condition after which the capital of the nation in the throes of anarcho-communism falls to revolutionaries.

It is entirely possible for another state to arise amidst the ensuing chaos, for there no doubt will indeed be chaos, as the state will not easily surrender its hold upon the territory. Be wary of any leader who attempts to put themselves in a place of authority; the revolution occurred to abrogate authority, and returning it in another form is entirely self-defeating.

The dismantling of the state is the first responsibility after the fall of the capital. This is a continuing venture, not a first step. There will no doubt be remnants of the bureaucracy, with some of its members attempting to continue their former responsibility. Dismantling occurs on a local scale; government buildings should be seized immediately and its occupants urged to join the revolution. If they do not join, then they are simply stripped of their authority (as their title is indeed meaningless, anyways) and regarded as normal citizens. The former buildings of the state are to be re-purposed according to need.

The second responsibility after the revolution is fueling the proverbial industrial machine in the absence of currency and money. The starting point are those industries which continued to produce and trade in absence of currency during the revolution.

No one is forced to participate in an anarcho-communist society. Such would be entirely self-defeating. Those who wish to live in an alternative society may do so, but will not do so among the newly claimed anarchist territory. A peace agreement between these dissenters and the anarcho-communists is easily reachable.

The Anarcho-Communist Mindset

The success of anarcho-communism requires a fundamental shift in *human consciousness*. We, on an individual scale have chosen to deprive one another of *life, liberty, the pursuit of happiness, and property*. These deprivations, as previously stated, are based on nothing more than the false idea that one's gain must come from another's loss. Anarcho-communism proves that there is vastly more than enough to go around., and thus, there is entirely no reason to deprive another human of anything.

But what of emotional or spiritual motives? There are those among the world who would seek to deprive others of their natural fundamentals not for any material gain but in the name of a cause, a deity, or hatred. These are things which cannot be remedied by any person, any collective, or any environment; it is up to the individuals who comprise humanity to willingly cast down these harmful notions and accept peace and love.

The alternative is pure and utter destruction. Anarcho-communism is a self reflective movement, one that shows humanity its own self. In the absence of a state, many have said, chaos will be widespread, murder, theft, and rape rampant, and evil the supreme law of the land.

If this is to be true, then anarcho-communism is to be desired all the more. When the violent descend with their weapons upon the peaceful, and the peaceful choose to remain in their ways, there will eventually be no one left but the violent. These will destroy each other, and thus, we can conclude that anarcho-communism is a turning point in humanity. It is that which will either be the catalyst for the destruction of humanity through our own vices, or a saving grace which delivers us from the temptations of such hatred.

An anarcho-communist is a pacifist, a lover, and an individual who accepts only the rule of their own conscience. In this, we choose to believe that humanity is basically good at nature, that human evil is an aberration that transcends religious, cultural, *geopolitical*, and geographic boundaries, entirely solvable through the exercise of human free will.

The problem of non-workers and freeloaders is easily solvable. There is a clear difference between needs and wants; needs of a human are food, clothing, shelter, medical care, and water. All else is want. Those who do not contribute an essential skill to an anarcho-commune may not be deprived of their necessities, for that is one of the very evils of old, state society that anarcho-communism seeks to do away with. Individuals within an anarcho-commune will simply know who works and who does not, it is not at all hard to tell. Thus, it is easily handle-able at a local level.

Resistance to Invaders

There are, of course, those who will seek to deprive an anarchist society of its resources. Such actors will normally do so with the support of a state, and it may be the state formerly governing the territory out of which an anarcho-commune has now been formed. How, then, does an anarchist society resist such attack without stooping to the principles of the state (that is, violence)? The answer is simple: deny any attacker that which they came for.

A state will invade anarchist territory in order to take advantage of the constructs of such a society; that is, its environment, collective, and individuals. Denial to the invaders comes through the burning of resources, the unity of the collective, and the retreat of the individuals. The hope of the anarchist is a war of morale; while the invaders fight with bullets, armor, and ordinance, the anarchist fights with imagery, symbolism, and truth. The invading state will soon find that their invasion profits exactly nothing. They will waste resources, time, and troops only to capture ashes, corpses, and shadows.

The lesson in this manner of resistance is the prevention of war by discouraging it entirely.

First burn farms, factories, stores of resources, homes and houses, modes of production, common land; everything that is in the line of invasion must be utterly destroyed by the anarchists. Anything and everything useful that lies within a town ready to be taken by the invaders will be destroyed, so that there is utterly nothing for the invaders to capture. The image is powerful: black is traditionally the color of the overarching anarchist movement, and all that the invaders of an anarcho-commune will find is a ruined, blackened plane. This means to show that once a territory has transitioned to anarchism, it will remain anarchistic, never again to be conquered or ruled by a state.

The invaders will seek also to enslave the populace and return them to the state which they fought so hard to cast off. Resistance here is found in the strength of the collective. The collective of an anarcho-commune may stand before the invaders as a united whole and deny their chains, choosing death over slavery. It is as simple as this: standing before the invaders and letting them know that the only alternative to the continuation of their freedom is death, that the anarchist will not allow themselves to be returned to bondage. In this, the invaders learn that there is no value in pursuing the collective. This is the highest of anarcho-communist principles: abstinence from deprivation of fellow man even as one is being deprived.

Each individual must retreat from the territory once the collective has faced the invaders and the commune has been burned to utter ruin. They may find solace among other communes. The loss of the commune is a small price to pay for the survival of the anarchist territory as a whole, and is easily regained at the retreat of the invaders. Individuals must never cooperate with invaders; to do so would be to forfeit everything so hardy striven for in the revolution.

Through such strategies, all will know that the only profit of an invasion of anarchism is total ruin, that nothing will be gained on the part of the invaders, only death.