The concept of philosophy in anarchy

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Introduction

During the process of creating this presentation tools such as PowerPoint, Microsoft Word, Google and also bibliography were employed in order to retrieve appropriate information. The goal of the presentation is to inform about the philosophical basis of anarchy and to clarify certain facts and ideologies based on anarchy.

Defining anarchy

The term "anarchy" comes from the Greek composite word "αναρχία" which consists of the preposition "α-" and the word "αρχή". This preposition in Greek declares contrast and "αρχή" in this particular occasion means order/principle/stability of law etc. Thus, the accurate definition of "anarchy" is a state of disorder due to the absence or non-recognition of authority or other controlling systems. In other words, anarchy expresses the organization of society on the basis of voluntary cooperation, without political institution or hierarchical government.

The case of William Godwin

The first person in history to express structured anarchist ideology without actually mentioning the term anarchy was William Godwin. His most influential work related to anarchy was **"An Enquiry Concerning Political Justice",** published in 1793. In this book, Godwin presented his philosophical ideas about a society without government, advocating for a form of anarchism based on reason, justice, and individual autonomy. His main ideas are the following:

- **Anarchy through Reason**: Godwin believed that society could function without a formal government by relying on reason and the moral improvement of individuals. He emphasized the importance of education and rationality in fostering a harmonious and just society.
- **Abolition of Government**: Godwin argued for the abolition of government, stating that it was inherently oppressive, infringing individual freedom and perpetuating inequality.
- **Voluntary Cooperation**: Instead of centralized authority, Godwin proposed a system where individuals voluntarily cooperated based on reason and mutual agreement. He envisioned a society where people would naturally act in the interest of the greater good.
- **Private Property**: While Godwin acknowledged the concept of private property, he suggested that property rights should be moderated to ensure a more equitable distribution of resources among individuals.

The case of Pierre-Joseph Proudon

Moving forward, in 1840, **Pierre-Joseph Proudhon** published a work titled "What Is Property?" where he famously declared, "Anarchy is the mother of Order", making him the first man to ever introduce the term "anarchy" as a philosophical ideology. This statement might seem paradoxical at first glance but it encapsulates his vision of a society without coercive hierarchy. For Proudhon, "anarchy" didn't imply chaos or disorder, as it's often misunderstood. Instead, he viewed it as the absence of imposed governmental authority, where individuals could organize themselves freely and voluntarily. Proudhon's vision of anarchy as the "Mother of Order" was about establishing a society where people, free from compulsive authority, could create a more just and equitable order through voluntary cooperation and mutual respect. In other words, his phrase suggests that a truly ordered society could emerge from voluntary cooperation among individuals rather than being imposed by a centralized authority.

The case of Mikhali Bakunin/The conflict between Bakunin and Karl Marx

Mikhali Bakunin, born in 1814 in Tver Oblast (Russia), was an influential figure in the development of anarchist thought in the 19th. Bakunin critiqued both capitalism and Marxism. While he agreed with some aspects of Karl Marx's critique of capitalism, he opposed Marx's idea of a transitional state that would eventually wither away. Bakunin argued that any form of state, even if intended as a temporary instrument for revolutionary change, would inevitably lead to a new form of oppression. He believed that the state, by its nature, centralized power and created a ruling class, which would suppress the freedoms of individuals. In contrast, Marx proposed the concept of the "dictatorship of the proletariat," a transitional state that would wither away as class distinctions dissolved. In addition, Bakunin emphasized the importance of immediate revolutionary action by the masses to overthrow existing structures of power. He believed in the spontaneous uprising of the people, advocating for decentralized revolutions. Marx, on the other hand, focused on the importance of historical materialism, suggesting that the working class should organize politically and economically to seize control of the state as a means of transitioning to socialism.

Currents of anarchy

Anarchism encompasses a plethora of distinct currents and varieties of thought which share a common basis, none other than a state of disorder.

 The forms of anarchy that will be mentioned are the following:

  1) **Anarcho-collectivism**   2) **Anarcho-christianism**

  3) **Anarcho-communism**   4) **Anarcho-capitalism**

Anarcho-collectivism: anarcho-collectivism is a branch of anarchist thought that combines elements of collectivist economics with anarchist principles. It's a theory within anarchism that emphasizes the importance of collective ownership and the equitable distribution of wealth while advocating for a stateless society. The key features expressed that distinguish anarcho-collectivism from other currents are Collective Ownership of the means of production, where industries and resources are managed and owned collectively by the community or workers and Economic Distribution, proposing an economic system where goods and services are produced based on collective labor, and distribution is according to individual contribution or need.

Anarcho-christianism: Christian anarchism is a philosophical and theological framework that combines elements of Christianity with anarchist principles. It seeks to reconcile Christian beliefs and teachings with anarchist ideals, advocating for a society devoid of coercive hierarchies, oppression, and institutionalized authority. Christian anarchism is in favor of Non-violence and Pacifism, as they reject the use of force and coercion to achieve social or political change and Social Justice and Equality, because due to the Christian teachings of compassion and justice, Christian anarchists advocate for social justice, equality, and the fair distribution of resources.

Anarcho-communism: anarcho-communism advocates for a stateless, classless society where resources are owned collectively and distributed according to needs. They oppose private property and envision a system based on voluntary cooperation and mutual aid.

Anarcho-capitalism: is a political philosophy that combines elements of anarchism and capitalism. It advocates for a stateless society where private property rights and free markets are the foundation of all social and economic interactions.

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