

Michail Bakunin

The Paris Commune and the Idea of the State

1871

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This work, like all my published work, of which there has not been a great deal, is an outgrowth of events. It is the natural continuation of my *Letters to a Frenchman* (September 1870), wherein I had the easy but painful distinction of foreseeing and foretelling the dire calamities which now beset France and the whole civilized world, the only cure for which is the Social Revolution.

My purpose now is to prove the need for such a revolution. I shall review the historical development of society and what is now taking place in Europe, right before our eyes. Thus all those who sincerely thirst for truth can accept it and proclaim openly and unequivocally the philosophical principles and practical aims which are at the very core of what we call the Social Revolution.

I know my self-imposed task is not a simple one. I might be called presumptuous had I any personal motives in undertaking it. Let me assure my reader, I have none. I am not a scholar or a philosopher, not even a professional writer. I have not done much writing in my life and have never written except, so to speak, in self-defense, and only when a passionate conviction forced me to overcome my instinctive dislike for any public exhibition of myself.

Well, then, who am I, and what is it that prompts me to publish this work at this time? I am an impassioned seeker of the truth, and as bitter an enemy of the vicious fictions used by the established order — an order which has profited from all the religious, metaphysical, political, juridical, economic, and social infamies of all times — to brutalize and enslave the world. I am a fanatical lover of liberty. I consider it the only environment in which human intelligence, dignity, and happiness can thrive and develop. I do not mean that formal liberty which is dispensed, measured out, and regulated by the State; for this is a perennial lie and represents nothing but the privilege of a few, based upon the servitude of the remainder. Nor do I mean that individualist, egoist, base, and fraudulent liberty extolled by the school of Jean Jacques Rousseau and every other school of bourgeois liberalism, which considers the rights of all, represented by the State, as a limit for the rights of each; it always, necessarily, ends up by reducing the rights of individuals to zero. No, I mean the only liberty worthy of the name, the liberty which implies the full development of all the material, intellectual, and moral capacities latent in every one of us; the liberty which knows no other restrictions but those set by the laws of our own nature. Consequently there are, properly speaking, no restrictions, since these laws are not imposed upon us by any legislator from outside, alongside, or above ourselves. These laws are subjective, inherent in ourselves; they constitute the very basis of our being. Instead of seeking to curtail them, we should see in them the real condition and the effective cause of our liberty — that liberty of each man which does not find another man's freedom a boundary but a confirmation and vast extension of his own; liberty through solidarity, in equality. I mean liberty triumphant over brute force and, what has always been the real expression of such force, the principle of authority. I mean liberty which will shatter all the idols in heaven and on earth and will then build a new world of mankind in solidarity, upon the ruins of all the churches and all the states.

I am a convinced advocate of economic and social equality because I know that, without it, liberty, justice, human dignity, morality, and the well-being of individuals, as well as the prosperity of nations, will never amount to more than a pack of lies. But since I stand for liberty as the primary condition of mankind, I believe that equality must be established in the world by the spontaneous organization of labor and the collective ownership of property by freely organized

producers' associations, and by the equally spontaneous federation of communes, to replace the domineering paternalistic State.

It is at this point that a fundamental division arises between the socialists and revolutionary collectivists on the one hand and the authoritarian communists who support the absolute power of the State on the other. Their ultimate aim is identical. Both equally desire to create a new social order based first on the organization of collective labor, inevitably imposed upon each and all by the natural force of events, under conditions equal for all, and second, upon the collective ownership of the tools of production.

The difference is only that the communists imagine they can attain their goal by the development and organization of the political power of the working classes, and chiefly of the proletariat of the cities, aided by bourgeois radicalism. The revolutionary socialists, on the other hand, believe they can succeed only through the development and organization of the non-political or anti-political social power of the working classes in city and country, including all men of goodwill from the upper classes who break with their past and wish openly to join, them and accept their revolutionary program in full.

This divergence leads to a difference in tactics. The communists believe it necessary to organize the workers' forces in order to seize the political power of the State. The revolutionary socialists organize for the purpose of destroying — or, to put it more politely — liquidating the State. The communists advocate the principle and the practices of authority; the revolutionary socialists put all their faith in liberty. Both equally favor science, which is to eliminate superstition and take the place of religious faith. The former would like to impose science by force; the latter would try to propagate it so that human groups, once convinced, would organize and federalize spontaneously, freely, from the bottom up, of their own accord and true to their own interests, never following a prearranged plan imposed upon “ignorant” masses by a few “superior” minds.

The revolutionary socialists hold that there is a great deal more practical good sense and wisdom in the instinctive aspirations and real needs of the masses than in the profound intelligence of all the doctors and guides of humanity who, after so many failures, still keep on trying to make men happy. The revolutionary socialists, furthermore, believe that mankind has for too long submitted to being governed; that the cause of its troubles does not lie in any particular form of government but in the fundamental principles and the very existence of government, whatever form it may take.

Finally, there is the well-known contradiction between communism as developed scientifically by the German school and accepted in part by the Americans and the English, and Proudhonism, greatly developed and taken to its ultimate conclusion by the proletariat of the Latin countries. Revolutionary socialism has just attempted its first striking and practical demonstration in the Paris Commune.

I am a supporter of the Paris Commune, which, for all the bloodletting it suffered at the hands of monarchical and clerical reaction, has nonetheless grown more enduring and more powerful in the hearts and minds of Europe's proletariat. I am its supporter, above all, because it was a bold, clearly formulated negation of the State.

It is immensely significant that this rebellion against the State has taken place in France, which had been hitherto the land of political centralization par excellence, and that it was precisely Paris, the leader and the fountainhead of

the great French civilization, which took the initiative in the Commune. Paris, casting aside her crown and enthusiastically proclaiming her own defeat in order to give life and liberty to France, to Europe, to the entire world; Paris reaffirming her historic power of leadership, showing to all the enslaved peoples (and are there any masses that are not slaves?) the only road to emancipation and health; Paris inflicting a mortal blow upon the political traditions of bourgeois radicalism and giving a real basis to revolutionary socialism against the reactionaries of France and Europe! Paris shrouded in her own ruins, to give the solemn lie to triumphant reaction; saving, by her own disaster, the honor and the future of France, and proving to mankind that if life, intelligence, and moral strength have departed from the upper classes, they have been preserved in their power and promises in the proletariat! Paris inaugurating the new era of the definitive and complete emancipation of the masses and their real solidarity across state frontiers; Paris destroying nationalism and erecting the religion of humanity upon its ruins; Paris proclaiming herself humanitarian and atheist, and replacing divine fictions with the great realities of social life and faith in science, replacing the lies and inequities of the old morality with the principles of liberty, justice, equality, and fraternity, those eternal bases of all human morality! Paris heroic, rational and confident, confirming her strong faith in the destinies of mankind by her own glorious downfall, her death; passing down her faith, in all its power, to the generations to come! Paris, drenched in the blood of her noblest children — this is humanity itself, crucified by the united international reaction of Europe, tinder the direct inspiration of all the Christian churches and that high priest of iniquity, the Pope. But the coming international revolution, expressing the solidarity of the peoples, shall be the resurrection of Paris.

This is the true meaning, and these are the immense, beneficent results of two months which encompassed the life and death of the ever memorable Paris Commune.

The Paris Commune lasted too short a time, and its internal development was too hampered by the mortal struggle it had to engage in against the Versailles reaction to allow it at least to formulate, if not apply, its socialist program theoretically. We must realize, too, that the majority of the members of the Commune were not socialists, properly speaking. If they appeared to be, it was because they were drawn in this direction by the irresistible course of events, the nature of the situation, the necessities of their position, rather than through personal conviction. The socialists were a tiny minority — there were, at most, fourteen or fifteen of them; the rest were Jacobins. But, let us make it clear, there are Jacobins and Jacobins. There are Jacobin lawyers and doctrinaires, like Mr. Gambetta; their positivist presumptuous, despotic, and legalistic republicanism had repudiated the old revolutionary faith, leaving nothing of Jacobinism but its cult of unity and authority, and delivered the people of France over to the Prussians, and later still to native-born reactionaries. And there are Jacobins who are frankly revolutionaries, the heroes, the last sincere representatives of the democratic faith of 1793; able to sacrifice both their well-armed unity and authority rather than submit their conscience to the insolence of the reaction. These magnanimous Jacobins led naturally by Delescluze, a great soul and a great character, desire the triumph of the Revolution above everything else; and since there is no revolution without the masses, and since the masses nowadays reveal an instinct for socialism and can only make an eco-

nomic and social revolution, the Jacobins of good faith, letting themselves be impelled increasingly by the logic of the revolutionary movement, will end up becoming socialists in spite of themselves.

This precisely was the situation in which the Jacobins who participated in the Paris Commune found themselves. Delescluze, and many others with him, signed programs and proclamations whose general import and promise were of a positively socialist nature. However, in spite of their good faith and all their goodwill, they were merely socialists impelled by outward circumstances rather than by an inward conviction; they lacked the time and even the capacity to overcome and subdue many of their own bourgeois prejudices which were contrary to their newly acquired socialism. One can understand that, trapped in this internal struggle, they could never go beyond generalities or take any of those decisive measures that would end their solidarity and all their contacts with the bourgeois world forever.

This was a great misfortune for the Commune and for these men. They were paralyzed, and they paralyzed the Commune. Yet we cannot blame them. Men are not transformed overnight; they do not change their natures or their habits at will. They proved their sincerity by letting themselves be killed for the Commune. Who would dare ask more of them?

They are no more to be blamed than the people of Paris, under whose influence they thought and acted. The people were socialists more by instinct than by reflection. All their aspirations are in the highest degree socialist but their ideas, or rather their traditional expressions, are not. The proletariat of the great cities of France, and even of Paris, still cling to many Jacobin prejudices, and to many dictatorial and governmental concepts. The cult of authority — the fatal result of religious education, that historic source of all evils, deprivations, and servitude — has not yet been completely eradicated in them. This is so true that even the most intelligent children of the people, the most convinced socialists, have not freed themselves completely of these ideas. If you rummage around a bit in their minds, you will find the Jacobin, the advocate of government, cowering in a dark corner, humble but not quite dead.

And, too, the small group of convinced socialists who participated in the Commune were in a very difficult position. While they felt the lack of support from the great masses of the people of Paris, and while the organization of the International Association, itself imperfect, compromised hardly a few thousand persons, they had to keep up a daily struggle against the Jacobin majority. In the midst of the conflict, they had to feed and provide work for several thousand workers, organize and arm them, and keep a sharp lookout for the doings of the reactionaries. All this in an immense city like Paris, besieged, facing the threat of starvation, and a prey to all the shady intrigues of the reaction, which managed to establish itself in Versailles with the permission and by the grace of the Prussians. They had to set up a revolutionary government and army against the government and army of Versailles; in order to fight the monarchist and clerical reaction they were compelled to organize themselves in a Jacobin manner, forgetting or sacrificing the first conditions of revolutionary socialism.

In this confusing situation, it was natural that the Jacobins, the strongest section, constituting the majority of the Commune, who also possessed a highly developed political instinct, the tradition and practice of governmental organization, should have had the upper hand over the socialists. It is a matter of surprise that they did not press their advantage more than they did; that they

did not give a fully Jacobin character to the Paris insurrection; that, on the contrary, they let themselves be carried along into a social revolution.

I know that many socialists, very logical in their theory, blame our Paris friends for not having acted sufficiently as socialists in their revolutionary practice. The yelping pack of the bourgeois press, on the other hand, accuse them of having followed their program too faithfully. Let us forget, for a moment, the ignoble denunciations of that press. I want to call the attention of the strictest theoreticians of proletarian emancipation to the fact that they are unjust to our Paris brothers, for between the most correct theories and their practical application lies an enormous distance which cannot be bridged in a few days. Whoever had the pleasure of knowing Varlin, for instance (to name just one man whose death is certain), knows that he and his friends were guided by profound, passionate, and well-considered socialist convictions. These were men whose ardent zeal, devotion, and good faith had never been questioned by those who had known them. Yet, precisely because they were men of good faith, they were filled with self-distrust in the face of the immense task to which they had devoted their minds and their lives; they thought too little of themselves! And they were convinced that in the Social Revolution, diametrically opposite to a political revolution in this as in other ways, individual action was to be almost nil, while the spontaneous action of the masses had to be everything. All that individuals can do is formulate, clarify, and propagate ideas expressing the instinctive desires of the people, and contribute their constant efforts to the revolutionary organization of the natural powers of the masses. This and nothing more; all the rest can be accomplished only by the people themselves. Otherwise we would end up with a political dictatorship — the reconstitution of the State, with all its privileges, inequalities, and oppressions; by taking a devious but inevitable path we would come to reestablish the political, social, and economic slavery of the masses.

Varlin and all his friends, like all sincere socialists, and generally like all workers born and bred among the people, shared this perfectly legitimate feeling of caution toward the continuous activity of one and the same group of individuals and against the domination exerted by superior personalities. And since they were just and fair-minded men above all else, they turned this foresight, this mistrust, against themselves as much as against other persons.

Contrary to the belief of authoritarian communists — which I deem completely wrong — that a social revolution must be decreed and organized either by a dictatorship or by a constituent assembly emerging from a political revolution, our friends, the Paris socialists, believed that revolution could neither be made nor brought to its full development except by the spontaneous and continued action of the masses, the groups and the associations of the people.

Our Paris friends were right a thousand times over. In fact, where is the mind, brilliant as it may be, or — if we speak of a collective dictatorship, even if it were formed of several hundred individuals endowed with superior mentalities — where are the intellects powerful enough to embrace the infinite multiplicity and diversity of real interests, aspirations, wishes, and needs which sum up the collective will of the people? And to invent a social organization that will not be a Procrustean bed upon which the violence of the State will more or less overtly force unhappy society to stretch out? It has always been thus, and it is exactly this old system of organization by force that the Social Revolution should end by granting full liberty to the masses, the groups, the communes, the associations

and to the individuals as well; by destroying once and for all the historic cause of all violence, which is the power and indeed the mere existence of the State. Its fall will bring down with it all the inequities of the law and all the lies of the various religions, since both law and religion have never been anything but the compulsory consecration, ideal and real, of all violence represented, guaranteed, and protected by the State.

It is obvious that liberty will never be given to humanity, and that the real interests of society, of all groups, local associations, and individuals who make up society will never be satisfied until there are no longer any states. It is obvious that all the so-called general interests of society, which the State is supposed to represent and which are in reality just a general and constant negation of the true interests of regions, communes, associations, and individuals subject to the State, are a mere abstraction, a fiction, a lie. The State is like a vast slaughterhouse or an enormous cemetery, where all the real aspirations, all the living forces of a country enter generously and happily, in the shadow of that abstraction, to let themselves be slain and buried. And just as no abstraction exists for and by itself, having no legs to stand on, no arms to create with, no stomach to digest the mass of victims delivered to it, it is likewise clear that the celestial or religious abstraction, God, actually represents the very real interests of a privileged class, the clergy, while its terrestrial complement, that political abstraction, the State, represents the no less real interests of the exploiting class which tends to absorb all the others — the bourgeoisie. As the clergy has always been divisive, and nowadays tends to separate men even further into a very powerful and wealthy minority and a subjected and rather wretched majority, so likewise the bourgeoisie, with its various social and political organizations in industry, agriculture, banking, and commerce, as well as in all administrative, financial, judiciary, education, police, and military functions of the State tend increasingly to weld all of these into a really dominant oligarchy on the one hand, and on the other hand into an enormous mass of more or less hopeless creatures, defrauded creatures who live in a perpetual illusion, steadily and inevitably pushed down into the proletariat by the irresistible force of the present economic development, and reduced to serving as blind tools of this all-powerful oligarchy.

The abolition of the Church and the State should be the first and indispensable condition for the real enfranchisement of society which can and should reorganize itself, not from the top down according to an ideal plan dressed up by wise men or scholars nor by decrees promulgated by some dictatorial power or even by a national assembly elected through universal suffrage. Such a system, as I have already said, would inevitably lead to the creation of a new state and, consequently, to the formation of a ruling aristocracy, that is, an entire class of persons who have nothing in common with the masses. And, of course, this class would exploit and subject the masses, under the pretext of serving the common welfare or saving the State.

The future social organization should be carried out from the bottom up, by the free association or federation of workers, starting with the associations, then going on to the communes, the regions, the nations, and, finally, culminating in a great international and universal federation. It is only then that the true, life-giving social order of liberty and general welfare will come into being, a social order which, far from restricting, will affirm and reconcile the interests of individuals and of society.

It is said that the harmony and universal solidarity of individuals with society can never be attained in practice because their interests, being antagonistic, can never be reconciled. To this objection I reply that if these interests have never as yet come to mutual accord, it was because the State has sacrificed the interests of the majority for the benefit of a privileged minority. That is why this famous incompatibility, this conflict of personal interests with those of society, is nothing but a fraud, a political lie, born of the theological lie which invented the doctrine of original sin in order to dishonor man and destroy his self-respect. The same false idea concerning irreconcilable interests was also fostered by the dreams of metaphysics which, as we know, is close kin to theology. Metaphysics, failing to recognize the social character of human nature, looked upon society as a mechanical and purely artificial aggregate of individuals, suddenly brought together in the name of some formal or secret compact concluded freely or under the influence of a superior power. Before uniting in society, these individuals, endowed with some sort of immortal soul, enjoyed complete liberty, according to the metaphysicians. We are convinced that all the wealth of man's intellectual, moral, and material development, as well as his apparent independence, is the product of his life in society. Outside society, not only would he not be a free man, he would not even become genuinely human, a being conscious of himself, the only being who thinks and speaks. Only the combination of intelligence and collective labor was able to force man out of that savage and brutish state which constituted his original nature, or rather the starting point for his further development. We are profoundly convinced that the entire life of men — their interests, tendencies, needs, illusions, even stupidities, as well as every bit of violence, injustice, and seemingly voluntary activity — merely represent the result of inevitable societal forces. People cannot reject the idea of mutual independence, nor can they deny the reciprocal influence and uniformity exhibiting the manifestations of external nature.

In nature herself, this marvelous correlation and interdependence of phenomena certainly is not produced without struggle. On the contrary, the harmony of the forces of nature appears only as the result of a continual struggle, which is the real condition of life and of movement. In nature, as in society, order without struggle is death.

If order is natural and possible in the universe, it is only because the universe is not governed according to some pre-imagined system imposed by a supreme will. The theological hypothesis of divine legislation leads to an obvious absurdity, to the negation not only of all order but of nature herself. Natural laws are real only in that they are inherent in nature; that is, they are not established by any authority. These laws are but simple manifestations, or rather continuous variations, of the uniformities constituting what we call "nature." Human intelligence and its science have observed them, have checked them experimentally, assembled them into a system and called them laws. But nature as such knows no laws. She acts unconsciously; she represents in herself the infinite variety of phenomena which appear and repeat themselves inevitably. This inevitability of action is the reason the universal order can and does exist.

Such an order is also apparent in human society, which seems to have evolved in an allegedly anti-natural way but actually is determined by the natural animal's needs and his capacity for thinking that have contributed a special element to his development — a completely natural element, by the way, in the sense that men, like everything that exists, represent the material product of the union

and action of natural forces. This special element is reason, the capacity for generalization and abstraction, thanks to which man. is able to project himself in his thought, examining and observing himself like a strange, external object. By lifting himself in thought above himself, and above the world around him, he reaches the representation of perfect abstraction, the absolute void. And this absolute is nothing less than his capacity for abstraction, which disdains all that exists and finds its repose in attaining complete negation. This is the ultimate limit of the highest abstraction of the mind; this absolute nothingness is God.

This is the meaning and the historical foundation of every theological doctrine. As they did not understand the nature and the material causes of their own thinking, and did not even grasp the conditions or natural laws underlying such thinking, these early men and early societies had not the slightest suspicion that their absolute notions were simply the result of their own capacity for formulating abstract ideas. Hence they viewed these ideas, drawn from nature, as real objects, next to which nature herself ceased to amount to anything. They began to worship their fictions, their improbable notions of the absolute, and to honor them. But since they felt the need of giving some concrete form to the abstract idea of nothingness or of God, they created the concept of divinity and, furthermore, endowed it with all the qualities and powers, good and evil, which they found only in nature and in society. Such was the origin and historical development of all religions, from fetishism on down to Christianity.

We do not intend to undertake a study of the history of religious, theological, and metaphysical absurdities or to discuss the procession of all the divine incarnations and visions created by centuries of barbarism. We all know that superstition brought disaster and caused rivers of blood and tears to flow. All these revolting aberrations of poor mankind were historical, inevitable stages in the normal growth and evolution of social organizations. Such aberrations engendered the fatal idea, which dominated men's imagination, that the universe was governed by a supernatural power and will. Centuries came and went, and societies grew accustomed to this idea to such an extent that they finally destroyed any urge toward or capacity to achieve further progress which arose in their midst.

The lust for power of a few individuals originally, and of several social classes later, established slavery and conquest as the dominant principle, and implanted this terrible idea of divinity in the heart of society. Thereafter no society was viewed as feasible without these two institutions, the Church and the State, at its base. These two social scourges are defended by all their doctrinaire apologists.

No sooner did these institutions appear in the world than two ruling classes — the priests and the aristocrats — promptly organized themselves and lost no time in indoctrinating the enslaved people with the idea of the utility, indispensability, and sacredness of the Church and of the State.

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October 17, 2009



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Author: Michail Bakunin
Title: The Paris Commune and the Idea of
the State
Publication date: 1871

Retrieved on February 24th, 2009 from
<http://www.marxists.org/reference/archive/bakunin/works/1871/paris-commune.htm>
Source: Bakunin on Anarchy, translated and edited by Sam Dolgoff, 1971