

THE CONCEPTION OF ANARCHISM AS AN ALTERNATIVE FORM OF SOCIAL ORGANIZATION (THE ORETICAL AND LEGAL ANALYSIS)

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In the article the political and legal ideas of anarchism are stated, which aimed at the liberation from all the forms of political, economic and spiritual power, the objection of the state as a form of social organization and its authoritative influence; it is emphasized on the equality before the law, collectivism, and creating free associations – federations.

Anarchism, anarchy, free associations, federations, collectivism.

The urgency of the topic is conditioned by the anarchical ideas, which experience its revival presently, so it should be explored the real (practical) possibilities of the theory of anarchism, as the discussion in the scientific community is going on not around postulates of the anarchism`s theory, namely around the practical application of this theory.

The objective of this article is consisted in a detailed research of the anarchical political and legal doctrines of the thinkers of XIX – XX c., to follow how ideas of anarchism as an alternatives of statist form of the society development were developing, and determine whether these views were incarnated in life.

The anarchist model of the social transformation is based on trying to find an alternative of the state form of social organization. It rejects the state, the power, because they are the institutions of the coercion, which trying to neutralize the individual personality`s will and impose the obligated implementation of public will.

Traditionally, there are four guidelines in anarchism – individualist (M. Stirner), mutualism (P. Proudhon), collectivist (M. Bakunin) and communist (P. Kropotkin). This

division is based on the attitude of the ideologues of anarchism to property rights and the future of social order.

The term “anarchism” (from the Greek *anarchia* – anarchy, spontaneity, chaos) – is a social and political tendency, which aimed at the liberation from all the forms of political, economic and spiritual power, the objection of the state as a form of social organization and its authoritative influence.

Anarchism as a political theory has a long and steep history. The first attempt to justify anarchist ideas theoretically was the work of an Englishman V. Godwin “The studies on political justice” (1793). In this paper the author clearly traced the relationship between the government and the society. The thinker criticizes the state as a center of violence.

Godwin believed that the property was a creation of “the mind of legislators and parliament”, which led to unfair distribution of the property in the society. He argued that society has arisen as a result of the need to live together, while the state has arisen as a result of passion. The state, according to the scientist, is temporary and necessary evil.

Pierre Joseph Proudhon (1809 – 1865) deepened the Godwin`s federalism. In his work “What is Property? Or the researches on the principle of law and government power” the author argued that the state exists only to protect the privileges of the aristocrats.

According to Proudhon, a new social order should be based on the division of labor, the equality, the mutual exchange of the services and the results of labor, the labor property and the labor association in the unions, which will have nothing common with the state, and will become free associations that were linked to the free contract. All people will associate into some of the federation of the associations on the basis of the mutual aid, which are interconnected mutually beneficial and equal contractual relationship. The executive authority will belong to the people in the communes as the guardian of the law. Each municipality will have the right to the self-government, the administration, the tax collection, the disposal of property and its taxes. It will have its own police, National Guard (Army), will appoint the judges, will have newspapers, banks; it will issue its own laws and even will have its own religion. P. Proudhon created the

concept of “mutualism” (reciprocity of the services, which can be achieved in the convictions). He considered that the main source of the social disasters and conflicts was money, so the scientist put forward the idea of “bank exchange” – the exchange of goods.

The founder of a new direction in anarchism – collectivist or anarcho-collectivism – was Mikhail Bakunin (1814 –1876). He believed that the basis of any political or social organization had to become a principle of “from the bottom up” – the principle of federalism. This principle should be implemented by setting the autonomy of the individual and the community, which via the contract can unite and create an international federation.

In the brochure “The origins of the revolution” Bakunin defined the need to use terrorist methods of the struggle: the poison, the knife, the loop. Considering the prospects of the future social organization, Bakunin paid special attention to the idea of collectivism.

The ideas of anarchism developed further in the works of P. Kropotkin (1842 – 1921). The theorist of anarchy believed in the possible establishment of a “stateless communism” on the basis of “the agricultural community’s union, the production cooperatives and the people’s associations with the same interests”. He represented stateless society in the form of association – free united and industrial communes, which should not be any form of external compulsion for a specific individual. Kropotkin denied not only private but also the personal property. In his view, the principle “to everyone according to its abilities, to everyone according to its needs” should be established immediately after the overthrow of the existing system, the elimination of the state.

The thinker considered the state as an artificial entity that was intended to keep in check and to compel the individuals to work for themselves. This conquest took place through the institutions of the government that were based on the course for the education of humility. Laws, which have been enacted in the state and regulated the social life, he thought only the modern form, emphasizing that humanity has existed for centuries without codified law and human relations were regulated only by customs.

Consequently, having considered the theoretical unit of the definition, the classification, the basic ideological trends of anarchism, it is worth noting that the anarchist theory has a long and steep history. It differentiated according to “the ideal” of the future

social transformation, the theoretical foundation for the notion of the property, the problem of the individual's freedom in the society. In other words, anarchism is the theory that has challenged the statist direction (Machiavellianism) and uncovered its own theoretical "ideal" model of the social transformations, which were based on two main principles – the objection of the necessity of the state as a form of social organization and the objection of any power in society.