

Participation in these industries would be voluntary. In anarchist free economy, workers are not paid wages, but receive the same access to social benefits as every other worker. This means that the industrial association would have to attract and recruit workers on the basis of good working conditions and interesting, wholesome work. People would join and work in these cooperative industries willingly 1) for something to do, 2) for physical and mental exercise, 3) for social recognition - workers who are skilled, efficient, and friendly are always admired by peers -, 4) for an opportunity to meet and socialize with others of common interest, and 5) in order to perform a service for society.

It is true that the character of work would change somewhat in anarchism - workers would not be rushing out of the house routinely like automatons, but would adjust their work hours to their individual biological rhythms. However, this could only result in happier and more productive workers. Human freedom includes freedom from the slavery to wage-systems.

"...instead of a society based on mass unemployment, a society can be built in which time has been freed." -Gorz

Some industrial associations would overlap; for instance, members of Air Cargo or Trucking associations might also be members of the Postal Union, which utilizes freight services.

In the case that an industrial organisation seems to be unjust or harmful in some way, whether to its members or to its trading partners or to the natural environment, whoever notices this fact can call it to the attention of the general public via community communications networks, where the matter can be discussed and decided upon by the people.

CRIME AND ANARCHY

Freedom and equality are rights guaranteed by anarchist society to all of its people. Thus, infringement on another's freedom or equality is a breach of social (unwritten) law, and is dealt with directly via communications media by the people of the commune or association in which the infraction occurred. Through discussion, the people will determine whether or not the rights of freedom and equality have been violated, and what should be done about it.

Social authority is no more or less than the expression of the will of the people; as such it will prefer to prevent crime by educating everyone about the sacredness of all life and the social necessity for rational cooperation. It is properly a function of the collective will to ensure that all people hear about the necessity for freedom and non-violence.

Crime will not be frequent in anarchist society. Most

theft and violence are a result of conflict between the conspicuous wealth of the rich, and poverty; by simply eliminating property and socialising the necessities of life we will avoid the source of most crimes. The bulk of other so-called crimes are created by the state on paper with regulatory legislation; all this is eliminated by anarchist organisation. Crimes of passion and other anti-social acts will largely be prevented by the pressure of public opinion. A society which is not forced into fragmentation by economic oppression, which does not glorify guns as extensions of the human ego, will be composed of people who enjoy cooperation and sharing. The same person who may rebel against an imposed authority will take pride in the responsibility of having authority over her/his own actions. People learn social codes of behavior from those around them. A social restraint on crime is the fear of ostracization from the community, when the individual identifies with the community.

SCENARIO

There are two possible futures in which anarchist social transformation may be effected: one future with at best one chance in a hundred, is that everybody will get better, smarter, and happier, and society will gradually attain the prosperity and freedom constantly promised by politicians. The only way this future can happen is if anarchists mount an intensive world-wide educational and organizational campaign immediately.

The other, much more probable future, is that society will continue to become more oppressed and nature more outraged, with sporadic breakdowns of social institutions and sporadic natural disasters, leading to an increasingly chaotic situation. This future is highly probable no matter what we do now.

Both of these possible futures offer opportunities for anarchist transformation, and a single strategy will serve to prepare us for either. By proceeding with education and organization, as if rational progress were possible, we will be in a position to make the most of the situation when natural disasters occur and when political and economic systems collapse, because new systems will be in place.

"Possibly the most important requirement of our civilization is the development of a non-Aristotelian-oriented political economy... The field is wide open for bold and imaginative men and women to create a system that will free mankind of war, poverty, and tension. To do this it will be necessary to take control of the world away from those who 'identify' (with Aristotelian logic-MV)." -A.E. van V

We have the means to take control of events. A sufficient number of the world's people, efficiently organized and globally oriented, can do anything. Together we can stop the machines of state-corporate imperialism, and open the door to an amazing future. It requires only that we leap ahead of the old-hat authoritarians and grasp the