

THE ORGANISATION OF REVOLUTIONARY ANARCHISTS

AIMS AND PRINCIPLES

The ORA seeks to establish a free society, which will render impossible the growth of a privileged class and the exploitation of man by man. The ORA therefore advocates common ownership of all means of production and distribution on the basis of voluntary co-operation. In such a society it will be possible to work towards the abolition of the mechanisms which are necessary to our present unjust and unequal system - such as the wages system, capital accumulation, and money. It will be the priority to produce goods to fulfil human needs, both social and individual, rather than to produce the cheapest goods for the maximum profit. We are concerned not only to change the material conditions of life but also its general quality, by such means as open access to all facilities for education and leisure.

As a means of working towards the free society, ORA is concerned to promote ever more accurate criticism and ever more successful opposition to the chaotic and oppressive society we live in; to oppose private greed with social needs; to encourage co-operation in our own interests, rather than competition which is in the interests of our rulers; to build and support organisations to defend people from exploitation such as tenants' associations, rank and file committees, consumer groups, school-neighborhood councils, etc, and by doing so to help evolve the many and varied means by which people can organise themselves without a privileged elite or ruling class.

We are opposed to any action or organisation which takes the initiative and control from ordinary people and gives it to permanent officials, parliamentary 'representatives', or revolutionary 'leaderships'. We base our work on the day to day struggles for better living conditions and greater enjoyment of life; by linking up the aspirations and actions of ordinary people and developing from them an understanding of the common problems and common enemies, which will act as a guide to our work for a more satisfying form of society.

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The ORA therefore:

1. Works for the establishment and strengthening of industrial rank and file groups under the control of the factory floor. Against the co-operation of the employers and the State which reflects their interests, we advance the co-operation of the workers, not just as a platitude but as a necessary item for any successful fight against a ruthless enemy. To implement this the ORA fights for trade union democracy - to regain rank and file control over decisions and communications at present in the hands of permanent officials, whose interests and life-style are closer to the bosses than to ordinary workers. This can be done by regular recall of officials and by making sure of free communications between union branches and the abolishment of craft unions. The ORA works to achieve a network of rank and file organisations by means of which workers will be able more successfully to defend their interests and eventually to take over and control industry in their common interest.

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2. Seeks to break the control of education by industrial interests and academic elites. The ORA supports moves towards a system which will encourage the development of the individual; through such measures as libertarian education, the abolition of streaming, and the control of schools, colleges and universities by those who work in, ^{work} pay for(!), and use them, by means of their democratic control of decision-making.
3. Oppose all forms of racism. We consider racial prejudice to have developed not through any biological inequality between men, but as a result of the past economic interests of colonial nations, who continue to use the myth as a justification for exploitation. The effect of racism is to divide groups of ordinary people and hamper the achievement of their common interests. To prevent immigrants being used as cheap labour they should be encouraged to take part in the activities of working class organisations. The cause of bad housing cannot be found in racial divisions but in bad landlords and inadequate social policies, which can only be dealt with through the united action of tenants themselves.
4. Supports the movement for women's liberation, both in society at large and in the radical movement. We support the formation of independent women's groups and push within these for concern with the problems of working class women. The struggle for women's liberation will not end with the revolution we propose but must be a continuing process of education and action to break centuries of conditioning. As with racism, the low status and restricted opportunity of women is a means by which people are divided.

To make a successful social revolution the fight against all forms of discrimination and exploitation must be put together and turned from defensive attempts to gain crumbs to a determined battle together to seize complete control of our society.

We believe that no existing regime can be called socialist. In place of capitalism various countries have achieved a system of rule by a self-perpetuating bureaucracy, based, not on the individual ownership and control of private property like the British ruling class, but on the collective control of all production through the control of an all-powerful State.

To us the only revolution worth having is when ordinary people rid themselves of all who want to live off them, and organise themselves in their own interests. For this reason "anarchy!" is the alarm cry of Prime Ministers, City magnates, and all would-be officials. (The word means 'a society without rulers'). They equate this with 'chaos' since they believe, and want us to believe, that they are indispensable. But there have been times when people have successfully organised vast cities and created "anarchy!": in Russia in 1917 (destroyed by the communists); in Spain in 1936-38 (destroyed by an unholy alliance of communists and fascists); in Hungary in 1956 (destroyed by Soviet 'workers' tanks); in France in 1968 (held back by all the established political parties). These events are part of a continuing process - the Spanish people are still threatening the Franco dictatorship; the Polish workers are not cowed after 20 years of similar repression; and in France the regime is becoming more and more of a police state to suppress the ideas and hopes thrown up by 1968.

The ORA is anti-state militarist. It believes that the main use of State violence is against its own citizens. This is obvious in dictatorships but even in the 'free' world there are clear examples: when Ulster Catholics refuse any longer to accept second class citizenship they are met by CS gas; when homeless people attempt to solve their problems by 'squatting' in empty houses they are terrorised, prosecuted and imprisoned. We believe that the ruling classes of all countries are our enemies just as the ordinary people of all nations are our friends. We oppose all wars between the ruling classes of all countries in their fight for profits. The only necessary armed struggle is when oppressed people find it necessary to rid themselves of exploiters by violence. This condition will always be imposed upon the revolutionary struggle by the bourgeoisie in that they will never give up their power peacefully. An armed struggle of the people to defend the autonomous revolutionary institutions is not the militarism which is the jack-booted mindless violence of the State.

The ORA is internationalist. That is to say that we recognise that many of the problems facing the world - poverty, scarcity of resources, pollution - are problems which can only be faced by all the peoples concerned. It also means that we recognise our common enemies as the rulers of all nations, who govern in their own interests and who will certainly aid each other (as in the past) against their 'own' peoples. Just as the ruling classes find it necessary to recognise common interests through international police, military, and economic organisations (Interpol, NATO, the Common Market), we recognise the interests which bind us to ordinary people everywhere - desires for peace, freedom and a better future shall be the basis for international solidarity and organisation.