

Atheism!

Introduction to a brochure published by the Anarchist Federation in 2016.

From its very beginnings, anarchism has been distinguished by a comprehensive proposal: the search for a just, and therefore egalitarian, society, coupled with a concern for individual development. Proudhon and Bakunin, both of whom believed that individuals can only develop within society, demanded that society guarantee the emancipation of each individual.

We would be falsifying history if we retained only the socio-economic component of anarchism.

All the forms of domination that have allowed this sinister self-fulfilling utopia that is capitalism and its current component, liberalism, to take hold feed off each other in a kind of intertwining, a natural coherence: a web of constraints and violence that stifles social and individual energy in a series of cages cleverly distributed throughout the interstices where free will and self-determination can nestle.

Anarchism is a political proposal which, through its vision of society, seeks to free itself from all these structures of domination. While current events invite us to constantly refine our plans and reinterpret our struggles, they cannot distract us from this major and fundamental objective. There can be no freedom, no equality, no emancipation under the yoke of domination.

Among the forms of oppression that cement our contemporary societies, some make no attempt to hide their domineering intentions. At the forefront of these, far ahead in pole position, is religion. Submission, devotion, allegiance, contrition and fear are virtues! When states try to organise elections to make the bourgeois laugh and the slaves bow down, religion shamelessly makes use of the crudest dictatorial tools. This includes tradition and popular communion.

Far from being satisfied with the intrusions and directives it imposes on its followers, religion also allows itself to build mental prisons beyond its borders: critical thinking is banned, and any progress is viewed with suspicion, to say the least.

If the age of the beast forces us to acknowledge its expertise in manipulating crowds, both memory and current events should make us question the morals it claims to uphold.

Incidentally, throughout this brochure, the term 'religion' in the singular refers to ALL RELIGIONS. We will not play favourites.

What about believers?

We hope we will surprise no one by clearly distinguishing our anti-clericalism from any conflict with believers. The matter is simple: everyone is free to believe and should be free not to believe!

Not believing... that is much more complicated, since the methods used by religious organisations to enslave people inflict their poison primarily on the weakest and most malleable: children and people in despair. It is then difficult to escape from false truths hammered home through fear. Logic leads us to believe that a believer is a victim of religion. Our propensity for brotherhood suggests instead that we see it as a personal choice. Let's not quibble about the inconsistency of a choice made in early childhood under the stern gaze of the family; let's be good sports.

Believers can convince themselves of the relevance of the story they have chosen without the slightest concern; we do not intend to reproach them for it. In return, we naturally expect them to spare us the sweet melody of their certainties. They are not ours, and we know why.

Regularly, new passing guides invite us to revisit our atheism in the light of some form of modernity. Apart from the fact that modernising oneself based on ancestral idiocy makes no sense to rational beings, we would like to express our annoyance at this obtuse insistence: we are not suffering from any anachronism; we are moving forward with knowledge, not science fiction.

The anti-clerical struggle may seem, to the unwary, to be relatively dormant. But that is without counting on a clique of budding curates who are trying by every subterfuge to weaken – or even explode – the materialist shell of anarchism. It is well known that when the door resists, there is always the window.

The latest invention of these scoundrels is particularly despicable. It involves semantic shifts designed to sow doubt about the motivations of political atheism: emancipatory reason they claim is nothing more than a disguise for repressed racism. What a clever trick!

So let's be clear and straightforward: we claim the most radical form of anti-racism, one that tolerates no distinction in treatment or consideration based on origin, gender, history... religion! ... on anything that shapes an individual's identity.

We will always fight alongside those who suffer discrimination. And that is non-negotiable! And in the spirit of the greatest fraternity and respect for their intelligence, we will never conceal the nature of our struggles from our comrades: we are anarchists! We are atheists! We are against all forms of domination, even those that appeal to our friends. Experience has proven to us, and continues to prove to us every day, that the struggles against racism are strengthened by the sharing of life experiences, not by community withdrawal.

These little soldiers of bon chic religion only frighten us through the greed they inspire in the far right. Their honeyed demagoguery fuels the grotesque confusion of reactionary forces. Thus, with the path cleared by these useful idiots, the far-right has only had to bend down to steal an unthinkable additional prize: secularism! It goes without saying that in their hands, the idea has lost all meaning. Its humanist character has been replaced by a tool of exclusion. What a pirouette! Bravo, theo-friendly comrades!

We will not let secularism expire in the hands of our enemies. Secularism represents the only hope for a life together between all believers and atheists. Even the most stubborn agnostics will find their place in it.

Let these sanctimonious ass-kissers be warned: we are not prepared to turn the other cheek.

Since the current confusion calls for it, we will repeat ourselves without beating around the bush:

1 – The society we aspire to is secular: no distinction is tolerable between believers and non-believers – social organisation does not require the opinion of religion.

2 – Our political organisation and, more broadly, anarchism are atheist movements. By nature and by design. This is a major political choice.

Loran

Lucy Parsons group of the Anarchist Federation