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## *Neoliberals and also "anarchists"*

Anarcho-neoliberal verbiage lacks social responses, although it serves the power of capital



well.

The capitalist system, which began in the mid-eighteenth century with the first industrial revolution and became widespread during the nineteenth century in European countries and in the US, established oppressive conditions of work and life for wage workers, while concentrating wealth and power in the bourgeoisies that own the means of production. In these circumstances appeared various currents of thought linked to the interests of the working classes, which sought to solve their situation and build a new society. Anarchism, utopian socialisms and scientific socialism were the conceptions of greatest influence and action among the workers.



Illustration of Charles Fourier's "Phalanstery" for 3000 people ([BNE](#)).

Anarchism was necessarily anti-capitalist. [William Godwin](#) (1756-1836) proposed early elimination of the state for being subject to the interests of the ruling class. For [Charles Fourier](#) (1772-1837), the state defends the interests of the capitalists and sought in the "[phalansteries](#)" a communal life, free and with equity. [Pierre-Joseph Proudhon](#) (1809-1865), denounced that private property was a theft from society. The thought shared with [Mikhail Bakunin](#) (1814-1876), [Pyotr Kropotkin](#) (1842-1921), [Errico Malatesta](#) (1853-1932) and so many other founders of anarchism, was directed, in essence, to defend freedom against all kinds of power, dreamed of a society of equals, condemned the exploitation of workers.



Anarchism and autonomous social movements. FAU the German anarcho-sindicalist



Anarchism, anarcho-syndicalism and the Italian libertarian movement



The commune of Paris 1871



Solidarity, June 30, 1917. The Hand That Will Rule the World—One Big Union.

Anarcho-syndicalist Russian revolution. Binég- Solidarity June 30, 1917. The Hand That Will Rule the World – A Great Union



Spanish Civil War (1936-1939) combatants of the National Confederation of Anarchist Labour in Barcelona in July 1936

## Ricardo Mella



## El crimen de Chicago

That is why anarchism spread in several countries, acquiring particular strength in [Germany](#), [Italy](#), [France](#), [Russia](#) and especially in [Spain](#), where it was one of the supports

of the republic, until the end of the civil war (1939) and the establishment of Francoism, ended its influence. In the US, anarchists were the promoters of the [Chicago mobilizations \(1886\)](#), which claimed the 8-hour day. Their leaders were tried and several received the death penalty. In remembrance of that struggle, May 1 is celebrated internationally as Labor Day.



In Latin America anarchism of European origin was cultivated since the beginning of the twentieth century. His followers joined the struggles of the workers. It achieved strength in Argentina (the Argentine Regional Workers' Federation was created), Brazil, Chile, Cuba, Mexico (the [Flores Magón brothers](#) highlighted), Uruguay and even Ecuador, where the Regional Federation of Workers (FTRE) led the strike that ended in [the workers' massacre of November 15, 1922 in Guayaquil](#). It is worth mentioning the [study Study Anarchism in Ecuador \(1986\)](#), by [Alexei Páez](#), which is still the only work that has dealt with the subject. However, Latin American anarchism lost strength with the development of Marxist parties.

Contradicting this historical trajectory, linked to the workers' struggle for liberation from the conditions of capitalism, since the mid-twentieth century some thinkers began to emerge who, distorting the original libertarian spirit and the movements that followed it, have dedicated themselves to the task of attempting the "struggle" in favor of neoliberalism using supposed anarchist ideas. Among its sources is the [Austrian School of Economics](#), among which [Friedrich von Hayek](#) (1899-1992), [J.M. Keynes](#) (1883-1946) and Nobel Prize in Economics in 1974, who was a staunch defender of economic liberalism, with attacks on socialism, planning and state interventionism in his early book [Road to Serfdom](#) (1944), a mediocre work that identified Nazism as the fruit of socialism, an untenable thesis, questioned at the same time by economists such as [Franklin](#)

[H. Knight](#). It was not the only one, as Keynes also criticized Hayek for his work *Prices and Production* [Road to Serfdom](#), as "one of the most appalling muddles I have ever read." Closer is the American economist and historian [Murray Rothbard](#) (1926-1995), father of "[anarcho-capitalism](#)", enemy of all state participation and absolute defender of the privatization of public goods and services; while in Europe the German "[paleolibertarian](#)" [Hans-Hermann Hoppe](#) (1949) has taken center stage. Also in Europe and the US "[Libertarian Parties](#)" have been created. In economic matters, the "neoliberal libertarians" want to minimize the state or make it disappear; they reject all kinds of "socialism"; consider the privatization of all goods and services in state hands (including social security, medicine, education and even justice and even defense); defend the absolutely free market and also private enterprise, considered as supreme axes of individual "freedom"; they consider confiscatory and a "theft" all kinds of taxes and - obviously - they maintain that private property is part of the free essence of the human being. The currents of "neoliberalism-anarchist" are identified as ontological anarchism, proprietorship, neo-anarcho-individualism, libertarianism or simply "libertarians". The ideologies are not only economic, but also political and even cultural, as is the case with the historical *neo-Hispanism* of the right ([the Vox Party of Spain is its promoter and now there is a "right-wing international"](#) that shares its visions), which wants to turn the conquerors into "*liberators*" of peoples and the Latin American colonial era as an idyll of coexistence of a sui generis "*Hispanic supracommunity*" of nations.



Referents of the Austrian school.

In Latin America, "neoliberal libertarianism" or "anarcho-neoliberalism" was little known, but it has begun to arouse followers. One of its current referents is the Argentine [Javier Milei](#), professor and deputy of the ultra-right, whose libertarian eccentricities have spread

rapidly. And they also seem to have arrived in Ecuador, where economists and commentators rehearse the sharpening of neoliberal radicalism, assuming that their struggle is aimed at conquering the deepest "individual freedom", on the basis of personal entrepreneurship and the rejection of the "oppressive" state. But neither the real founders nor their followers question the power of the capitalists. As can be seen, they have no idea about the historical conditions that have originated the Latin American social polarization between those who concentrate wealth and a huge population that, under the pandemic, has even seen their living and working conditions worsen, as can be seen in the recent [ECLAC study Social Panorama of Latin America 2021](#). *Anarcho-neoliberal verbiage* lacks social responses, although it serves the power of capital well.

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Edited by [María Piedad Ossaba](#)

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