

Who We Are

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To look for Utopia means providing a vision for the future – of a world worth living in, of a life beyond what people settle for as experience clouds their hopes. It means insisting that hope is real, counting on human potential and dreams.

Utopians do not accept “what is” as “what must be.” We see potential for freedom even in the hardest of apparent reality. Within our oppressive society are forces for hope, freedom, and human solidarity, possibilities pressing toward a self-managed, cooperative commonwealth. We don’t know if these forces will win out; we see them as hopes, as moral norms by which to judge society today, as challenges to all of us to act in such a way as to realize a fully human community.

We can describe some of these possibilities: worldwide opposition to the imperialist domination of the global economy; struggles against dictatorship in China, Syria, Egypt, and Venezuela; fights for national liberation in Ukraine, Kurdistan, and Palestine; cultural movements for the defense and recovery of indigenous languages and histories; changes in society’s acceptance of homosexuality, trans-gender freedom, and women’s equality, campaigns to defend the rights of immigrants and racial and religious minorities. The organized labor movement and the Black movement in the United States have – we hope – new utopian phases ahead.

But beyond these specifics, we are talking about something familiar to everyone, although difficult to get a handle on. In small ways, every day, people live by cooperation, not competition. Filling in for a co-worker, caring for an old woman upstairs, helping out at AA meetings, donating and working for disaster relief – people know how to live cooperatively on a small scale. What we don’t know, and no one has found a blueprint for, is how to live cooperatively on a

national and international scale – even on the scale of a mass political movement. Nobody has described how the society we want will look, or how to get it, though we know what it will be – a society where people are free to be good.

This is a good time to be publishing a journal dedicated to utopianism, revolutionary socialism, and anarchism. The left is no longer in retreat. The struggles of organized labor, the Black and Latino communities, women, lesbian/bisexual/gay/transgender people, indigenists, and environmentalists are gaining strength. Within the world of the organized left, the influence of anarchists and libertarian socialists has greatly increased.

But these are perilous times as well. The fabric of the post-World War II world system—a “democratic ideal” for Europe and the United States masking elite control and international domination—is fraying. In the U.S. and Europe we see ideals of openness and inclusion in collision with xenophobia and race resentment. The parties of reform – the Democrats in the U.S., the Social Democrats in Europe, the Christian Democrats in Latin America, the old nationalist parties in Africa and Asia (where they still exist) – have abandoned the idea of social reform and freedom from international capital; yet, at least in the U.S., the Democratic Party has lost none of its ability to absorb, blunt, and demoralize radical efforts at change from within. While the collapse of the Soviet bloc and China’s adoption of a capitalist economic system under a Communist political dictatorship have tarnished Marxism’s idealist image, they have also discredited, for many, the very idea of changing society fundamentally. As never since the early nineteenth century, many believe that market capitalism is the only path to human progress.

A highly problematic new phenomenon in recent years has been the rise of Islamicist or Jihadist religious fanaticism, which exploits radical hopes for escape from western domination as mass support for a tyrannical, socially regressive, and exceptionally brutal war against non-Muslims and the great majority of Muslims. This development is a response partly to the collapse of secular anti-imperialism in Africa, the Arab world, and Asia since fifty years ago, and partly to continuing European domination in these areas, now made worse by the anti-immigrant, anti-Muslim backlash in Europe

itself. The road forward, clearly, lies in rebuilding a democratic, radical anti-imperialism, but how this may occur we don't know.

Moreover, with a few exceptions, revolutionary anarchist and libertarian socialist groups remain small and their influence limited. Various kinds of reformism and Marxism still attract radical-minded people. Both these ideologies and their corresponding movements accept the state, capital-labor relations, conventional technology, and political authoritarianism.

But these are reasons why it is important to continue to work for freedom and speak of utopia. This racist, sexist, and authoritarian society has not developed any new charms. It remains exploitive and unstable, threatening economic collapse and environmental destruction. It wages war around the globe, while nuclear weapons still exist and even spread. Even at its best -- most stable and peaceful -- it provides a way of life that should be intolerable: a life of often meaningless work and overwork; hatred and oppression within the family, violence from the authorities; the continuing risk of sudden violent death for LGBT people, women, and Black people; the threat of deportation of undocumented immigrants. The very major reforms of the last period of social struggle, in the 1960s, while changing so much, left African Americans and other minority populations in the U.S. and around the world facing exclusion and daily police (state) violence, literally without effective rights to life. The videos we see every day (in which new technology makes visible what has always been going on) reveal, like sheet lightning, the reality of the system we live under. For this society, from its inception, to call itself "democracy" is a slap in the face of language.

This paradoxical situation -- a society in obvious decay but without a mass movement to challenge it fundamentally -- is, we hope, coming to an end. As new movements develop, liberal-reform and Marxist ideas will show new life, but so have utopian and libertarian ideas. We work with this in mind. We have to do what was not done during the last period of really radical social struggles in the 1960s and 1970s. Among other things, revolutionary anarchist and libertarian socialist theory very much needs further development, including its critique of Marxism, and its ideas about how to relate to mass struggles, democratic and socialist theory, and popular culture. And we need to reinvigorate the ideals of anarchism/libertarian socialism and the threads in today's world

that may, if we can find them and follow them, lead to a future worth dying for and living in.

This future, we state clearly, is an ideal, not a certainty. The lure of Marxism, for many, has been its seeming promise that a new world is objectively determined and inevitable. This idea is not only wrong but elitist and brutal: if the new society is inevitable then those who are for it are free to shoot or imprison everyone who stands in the way. That is the key to Marxism's development from utopia to dictatorship, which everyone except Marxists is aware of. Nor do we believe in an inevitable collapse of the present system—capitalism can push its way from crisis to crisis at its usual cost in broken lives and destroyed hopes. We believe people have to make ethical choices about whether to accept life as it is or to struggle for a new society, and then about whether the society they are for will be democratic or authoritarian. The only key to the future is a moral determination to get there, a dream of a world in which those who were obscure to one another will one day walk together. We do not know where this key may be found, but we know the only way to find it is to search for it.

That is who we are.

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