

UNION FASCISM

The contemporary American labor union movement exhibits all of the elements of traditional fascism: regulation of business without the responsibility for the effects of such regulation (i.e. nominal private ownership in a mixed economy), racism, the use of violence, totalitarian leadership, forceable and coercive suppression of dissent and opposition, collectivism, centralized and self-perpetuating authority, and enforced membership.

Of course, the question must arise, "Can a non-governmental organization or syndicate properly be called 'fascistic'?" The answer is decidedly *YES* because it is precisely such so-called "private" elements that constitute the basic structure of any fascist system. Observe Mussolini's Italy. Observe Franco's Spain. Observe the important role played by the A.F.L.-C.I.O. in America's ever-expanding military-industrial-educational complex.

Union Power

Any objective study of the current scene reveals that the scope and force of union power is tremendous. The extent to which union pressure controls the lives, finances, and destinies of the people is truly staggering. Union influence in virtually every area of American life goes far beyond what might be even expected in a "mixed economy" such as ours. This influence is out of all proportion to the actual size of union membership or the dues-finances available, great though these are.

The reason for the union's bloated power should be obvious.

The unions are part of the state! In the best fascist tradition, they are the willing partners of the more "traditional" oligarchs of the actual formalized governmental structure. At the same time, most unions are, in a sense, little proto-states in their own right. This is especially evident in such areas as taxation (compulsory dues) and labor conscription (coercively closed union shops). It's a two way street. The unions support the administrative arm of the state and in return receive support and legal protection for their own type of dictatorship.

It should not come as much of a surprise to realize that America's ruling Fascist Triumvirate consists not only of the state bureaucracy and statist-oriented businessmen, but organized labor as well. The fact that this partnership is probably quite unstable and prone to vicious in-fighting and internal dissension is of little or no consolation to its suffering

victims—the people. For it is the people that suffer from this foul coalition. *All* of the people suffer, including the vast rank and file of the unions themselves. All the people suffer that is, except those in the fascist-statist elite vanguard.

Union Propaganda

Should we then despair of freedom in the face of such well-entrenched, all-encompassing control and such heavily dictatorial power? The answer is no. There is hope.

It is interesting to note how union propaganda, successful for generations in convincing so very many people that the unions are "progressive", "just", "liberal", "the saviors of the working class", ad hypocritism—this very union propaganda fell on deaf ears during the "libertarian periods" of the New Left movement.

Though itself a product of the League for Industrial Democracy, the SDS produced many young anti-statist radicals who quickly and quite properly identified the basic racist, authoritarian, and pro-slavery nature of contemporary unionism. These students made the correct decision to stand with the people and against the unions, but they really had no place to go. The New Left itself, in the late 1960's, became increasingly totalitarian and pro-union.

The libertarian author, Jerome Tuccille, has pointed out that as the 1960's were the time for the New Left. The 1980's should be the time for the New Libertarianism. It is the "New Libertarians" that can best help destroy Union Fascism because it is they who can best help to destroy statism itself.

Freedom of Association

Since we can expect smears, distortions, and intellectually dishonest identification of the Libertarian position with that of the conservatives and right wingers, we should constantly make our position clear.

Libertarians are not and cannot be against unions as such. A union is simply a joining together of people. Libertarianism holds that people may join together and organize themselves in any manner that they choose, as long as they do not initiate force against each other. It is because of this single qualification that we oppose the specific coercive actions and involuntary structure that characterize most American unions.

Take from today's unions their power of legalized coercion made possible by the state, and you're left with a voluntary association—the cornerstone of group cooperation in a Libertarian society.

Therefore, unlike most conservatives, Libertarians are opposed to both the closed shop and the compulsory open shop. We are for an entirely different concept than these two variants of statist labor theory. We are for the *free and voluntary shop*. We reject the need for and morality of so-called "right to work" laws, since no one has a right to any particular job, but simply has the right to make informed, voluntary arrangements with other men; i.e., the right to life, liberty, and the pursuit of happiness. We don't want new legislation to keep unions out of shops where both employers and workers want them. We do want an end to all statist decrees that force a particular type of association (gang) on any people whatsoever. As Libertarians, we support the *liberation of unions* and their transformation into voluntary associations, which should have existed all along.

The whole subject of labor unions presents some intriguing possibilities for Libertarian strategy. Far from being a necessary part of the state ruling mechanism, unions can actually be used to fight the state. Libertarian revolutionaries should form their own unions, on a small decentralized basis at first, but with the eventual aim of competing with those already in existence.

The problems of both administrative law and union violence are great obstacles that will have to be overcome but there is no need to limit a truly rational counter-culture and series of alternative instructions to private fire companies, post offices and schools. *There should be a free market in competing labor unions!*

Present fascist unions do not represent the rational self-interest of their members, nor do they offer any really needed service to employers. Let us build free unions that will do both.



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THE PHILOSOPHY OF LIBERTARIANISM

By Jarret B. Wollstein

Philosophers have long recognized that the greatest enemy man faces in his search for freedom and prosperity is himself. Having conquered most natural enemies in his environment, man faces extinction or enslavement from his own species. Nuclear war and ecological catastrophe are just two of the more obvious manifestations of the threat created by human irrationality and aggression. More subtle, but just as fundamentally sinister, are the violent and destructive passions of men which impel them to violent crime and authoritarian laws.

For centuries men of conscience have protested the injustices of their societies and sought a better world. All too often their ideals have remained unpursued dreams or been corrupted to create doctrines and institutions of human repression. But despite mistakes, progress has been made, and the search must go on if man is not to regress to the cave. It is the force of man's ideals which impel him forward and libertarianism is one of the most advanced and consistent of those ideals.

Life, Liberty & Property

Libertarianism is a modern philosophy of individual liberty. Libertarianism holds that if man is to prosper and be free, it is the enslavement of his fellows from which he must first be liberated.

The libertarian ideology asserts that every individual has an inalienable right to his own life, which he should be able to live as he sees fit, so long as he respects the same right of others. By extension, libertarianism holds that every individual has an inalienable right to the products of his actions, i.e., his justly acquired property, which is morally his to use and dispose of as he sees fit.

Libertarianism holds that man's rights to life, liberty and property are principles of proper social organization which should not be violated by any other individual or group. Thus libertarianism holds that any attempt to take any portion of an individual's services or property from him without his consent is a violation of his rights and a moral abomination, inherently destructive of any free and prosperous society—regardless of whether the aggressor is an individual, a criminal gang or a government.

Libertarians also insist that the same moral principles which apply to individuals apply to social groups as well—that acts which are immoral for private individuals acting on their own authority are equally immoral for social institutions acting with the support of the majority of their society.

Libertarianism supports the rights of individuals to engage in any form of human relationship or association which is peaceful and voluntary, including the free market, trade, voluntary communes, private enterprise and syndicalism. Conversely, libertarianism is opposed to anything that is violent and coercive—a regulated market, state socialism, militarism, the corporate state, theft and war.

Anti-Politics

Libertarianism is politically neither left nor right, liberal nor conservative. Like the political left, libertarians oppose the draft, censorship, war, the military/industrial complex, laws against recreational drugs and police repression. Like the political right, libertarians oppose taxation, anti-trust laws, wage/price controls, and so on. Libertarianism is explicitly anti-political.

Libertarian advocates of the free market point out that the present American political-economic system is far removed from their ideal of laissez faire capitalism. The free market means no government redistribution of wealth, no subsidies for industry, no minimum wage laws, no government maintained franchise monopolies, and no protection from foreign competition—evils all endemic in America today.

Similarly, libertarian syndicalists have little sympathy with Chinese and Soviet regimes with their tremendous centralization of power in the government. Libertarians seek a society in which individuals are free to run their own lives—not one in which men are ruled either by collusion between big corporations and the government or by edicts of ideologists acting in the name of "the people". It is clear that a libertarian society lies in the future.

The Libertarian Society

There are two main libertarian views of the nature of the society which should replace the present coercive ones: One group, the limited governmentists, hold with novelist-philosopher Ayn Rand that there should be a government whose sole function is the protection of individuals from aggressors. They argue that the best guarantee of justice would be through a state restricted to a police force, court system, and armed forces.

The second major group of libertarians, the anarcho-capitalists, reject government altogether. They argue that since every individual has the same right of action as any other individual, there can be no such thing as a social institution with the unique or final authority to deal with aggressors. They hold that a "limited government" cannot morally prevent other groups from offering the same defensive services. Thus, anarcho-capitalists maintain that social defense should be regarded as a service, and that in any given geographic area there may well exist competing agencies of defense.

With the exception of this difference, both limited-governmentists and anarcho-capitalists are in complete agreement about the nature of a free society: In such a society, everything from education, to the minting of money, to road construction, to welfare would be voluntary enterprises. Libertarians consider taxation and any other form of involuntary financing immoral, inefficient, and unnecessary.

(Methods of organizing and financing "public services" without government are discussed in detail in a number of libertarian books, including *For A New Liberty*, *The Machinery of Freedom*, *Society Without Coercion*, and *Public Services Under Laissez Faire*.)

Is Libertarianism Practical?

The arguments against libertarianism are almost entirely "practical ones": How could you build roads without eminent domain? Wouldn't the poor and elderly starve without public welfare? How could you defend the country without a tax-supported military? And so on. Detailed and specific answers to all of these questions and many more appear in the many libertarian books and magazines, but one general answer is simply this:

Coercion gives men no special powers or abilities that they do not otherwise possess. All that which is truly worthwhile can be accomplished without aggression. Free men are not idiots or brutes—they do not need governments to force them to provide for their education, their sick, their poor, or for their old age. Historically the greatest advancements in human welfare have been made in precisely those periods with the least governmental regulation of human action.

The omnipotent state is the archaic remnant of tribal war lords and witch doctors; it is the super-parent who tells us that we are not fit to run our own lives. But there comes a time in the life of every man and society when they must leave the stifling safety of a programmed existence, discard the myths of childhood, and venture forth into the world of self-responsible adults. There are, to be sure, risks in abandoning the nursery, but no human development is possible without risk.

As libertarians we say to the world: Wake up and cut the cord. There is a world of infinite pleasure, variety and adventure open to the person with the courage to be free.

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SOCIETY FOR INDIVIDUAL LIBERTY