

Anarchism and the Myth of the Primitive: Godwin and Kropotkin¹

by Samuel Clark

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Abstract

Anarchists are commonly assumed to hold deeply optimistic views about human nature, and to be nostalgic for 'primitive' (as opposed to 'civilised') societies. I shall argue here not only that these assumptions are false but also that it is worthwhile revealing them as such, both as a means of recovering some interesting thought from misrepresentation, and because a more precise account of primitivism is useful in other contexts.

Introduction

'Traditionally, anarchists are seen to possess an optimistic conception of human nature, an optimism essential to the success of their vision of a Stateless society' (Morland, 1997: vii) For example, according to James Joll '[t]he fundamental idea that man is by nature good and that it is institutions that corrupt him remains the basis of all anarchist thought' (1979: 16). For Joll then, anarchists share the mental pathology of heretical Christians who demand and expect 'a return to the Golden Age of the Garden of Eden before the Fall' (Ibid.: 6). Similarly, Roger Scruton claims that 'typical anarchist beliefs' include that 'men are benign by nature and corrupted by government' (1983: 15). For Irving Horowitz 'Anarchism has as its theoretical underpinning an idealization of natural man in contrast and in opposition to civilized man What is offered is a belief in "natural man" as more fundamental and historically prior to "political man"' (1964: 16). Finally, Norman Barry argues that 'Communitarian [as opposed to libertarian] anarchism depends upon an optimistic view of human nature as essentially benign and cooperative' (1991: 5). These examples could easily be continued and all impute one or both of two claims to anarchists: that they believe, first,

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