

**ORGANISE!**

Beyond Resistance Membership Pack





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## Constructive anarchism

THE GOALS OF BEYOND RESISTANCE

The ultimate aim of Beyond Resistance is a self-managed, stateless society free of class division, racism and patriarchy, based on the principle 'from each according to their ability, to each according to their needs'. From our *Aims & Principles*:

*We advocate the abolition of capitalism, wage slavery and all economic systems of oppression and exploitation through tactics like direct action, solidarity and class struggle. We aim to create a free and classless society, based on workers' self-management of the means and relations of production, distribution for need not profit, free association, mutual aid, and federation — Anarchist Communism.*

In the short and medium term, and as an essential forerunner to such a society, Beyond Resistance aims to implement our strategy in order to achieve the following (in no particular order):

### Short term

- regular forums, workshops and events
- community info stalls
- our own paper (*Black Flame*)
- our own group articles, propaganda and press
- regular internal education
- working relationships with AWSM and other like-minded groups
- working relationships with flaxroots Māori groups
- working relationships with anarcha-feminist groups
- a men's and women's caucus within the collective

### Medium term

- formation of a regional industrial network
- continued development of community assemblies
- a federation of class struggle anarchist groups in Aotearoa

## Who are we?

### INTRODUCTION

Beyond Resistance is a collective of workers, mothers and fathers, community members and everyday people like you who have come together to practice anarchism in Otautahi/ Christchurch. We come from various backgrounds and experiences, but what we share is a drive to free ourselves and others from the oppressive system of capitalism and statism, and replace it with a way of living as free and humane as possible.

Past experiences in groups and other organisations has highlighted the fact that in order to make real changes in the world around us, structure, transparency and strategy is needed when working collectively. All too often groups have fallen apart because of a revolving membership, informal power structures or a lack of vision. Hence the need for group structure such as this, as formal as it may seem.

Having clear processes and structure compiled in such a way, for us, is the first step in making ourselves accountable to each other, the wider community, and to our overall vision for the group. With this foundation, we think work towards a healthy and long-lasting collective will be far easier than having no structure at all, or a hazy and informal one. It also acts as a collective memory for the group, accessible by all members, at any time.

So here we have, for all the world (and members) to see — what we stand for, how we work as a group, and what we do. It is by no means final — continued reflection and change will also help sustain a viable and visible collective, including the input from new members. Hopefully, if you've got this far, that will include you. Kia Ora!

own lives). Therefore, we view anarcho-syndicalism as the way of putting anarchist communism — or more specifically, our strategy — into practice, both in the workplace and the community. This will take the form of industrial networks and community assemblies.

### Industrial Networks

Industrial networks are the means by which revolutionary industrial unions and other forms of libertarian workplace organisation can be created. An Industrial Network is a network of workers who support the ideas of anarcho-syndicalism, namely direct action, solidarity, collective decision making and self-organisation.

The role of this network would be to call for workplace assemblies, argue for direct workers control of struggle by these mass assemblies, promote direct action and solidarity, put across anarchist ideas, and build organs of dual power. It is the role of the workplace assemblies to set recallable delegates who negotiate with the bosses, not the network itself. This is vastly different to the the current representative unions, who simply negotiate with the bosses, act as mediators of the conditions of capitalism, and only achieve a fairer form of our exploitation rather than its complete abolition.

Industrial networks and its mass meetings are the alternative structure to current union structures that are dominated by full time bureaucrats. In a workplace with a recognised CTU union, the network would promote the anarcho-syndicalist strategy of workplace assemblies, while its members could still be part of the traditional union. In a non-unionised workplace, industrial networks would be set up to call workers assemblies and to connect workplaces to the wider network.

Thus industrial networks explicitly develops the revolutionary methods of anarcho-syndicalism and the practice of self-organisation in contrast to representative unionism, be it traditional (such as the CTU or Unite) or radical (such as the IWW).

A successful example of this strategy in practice is the networks of Solidarity Federation (UK): [www.solfed.org.uk](http://www.solfed.org.uk).

## What we stand for

### THE AIMS & PRINCIPLES BEYOND RESISTANCE

1. We recognise that the indigenous peoples of Aotearoa belong to the land on which we stand, and act in solidarity with Māori engaged in grassroots struggle for self-determination.
2. We work for the creation of a society that encourages cultural diversity. We reject all forms of racial and ethnic prejudice, nation states, nationalism and patriotism: we are not patriots, we are internationalists.
3. The vast majority of society have no control whatsoever over the decisions that most deeply and directly affect their lives, while the few, who own or control the means of production, accumulate wealth, make laws and use the whole machinery of the State to perpetuate and reinforce their privileged positions. Therefore, we believe that the working class and the ruling class have nothing in common. There can be no peace as long as hunger, deprivation and boredom are found among millions of working people and the few, who make up the ruling class, have a gross excess of all the good things of life.
4. We advocate the abolition of capitalism, wage slavery and all economic systems of oppression and exploitation through tactics like direct action, solidarity and class struggle. We aim to create a free and classless society, based on workers' self-management of the means and relations of production, distribution for need not profit, free association, mutual aid, and federation — Anarchist Communism.
5. We believe the state, like capitalism, cannot be reformed, and refuse to support participation in parliamentary elections. We advocate the abolition of all forms of government and the state and the replacement of hierarchical political structures with those based on direct, participatory democracy.
6. No ruling class in history has ever relinquished its power without struggle. Power will be taken from them by the conscious, autonomous action of the working

### A dual power strategy

The focus of our work will be the building of dual power. *Dual power* is the idea that the embryo of the new world must be created while fighting the current one; 'building the new in the shell of the old'. It means encouraging working class organs of self-management, where we can exercise our autonomy and restrict the power of boss and government until such time as we can confront and abolish both. A dual power strategy is one that directly challenges institutions of power and at the same time, in some way, prefigures the new institutions we envision. Therefore, it not only opposes the state, it also prepares for the difficult confrontations and questions that will arise in a revolutionary situation.

Social reforms won by progressive movements may be important, but if they do not work towards dual power they should not be the focus of Beyond Resistance. Thus, campaigns developed by the collective that do not contribute toward the building of dual power should be seriously analysed and evaluated. If a popular protest movement has little hope of building dual power, it is not one we should be collectively involved in. We may morally and politically approve of such movements but as a small group with limited resources, we must reject the liberalism of reform activism and concern ourselves with our revolutionary strategy.

### A radical feminist perspective

From our *Aims & Principles*:

*We reject patriarchy and fight for the empowerment and liberation of women. We stand in solidarity with feminist struggles, and believe that actively challenging the personal and interpersonal manifestations of patriarchy is equally as important as working towards structural changes. Both need to happen together to create a new society free of male domination.*

With this in mind, Beyond Resistance aims to have a radical feminist perspective, in several ways. Firstly, we need a radical feminist analysis of our society that challenges male dominance, compulsory heterosexuality, and the bipolar gender system. Secondly, our internal operations (organizing structure, roles and responsibilities, meeting procedures, decision making, etc.) must ensure women's participation and be strongly aware of practices that tend to favour men's voices over women's, and we must work to overcome them. Thirdly, we must not neglect radical feminist political struggle, particularly those kinds

## How we work

CONSTITUTION, SAFER SPACES ETC

### Membership

#### Types of membership

There are two types of membership in Beyond Resistance:

1. Support member
2. Core member

**1. Support members** are interested people who want to help the group in some way, but are not ready/ interested/ able to commit to being a core member. Support can be flexible and varied according to the individual's ability and willingness.

Support members must read and agree to the *Aims & Principles* of Beyond Resistance.

Support members can come to meetings and hui, have input at them, but do not have decision making rights.

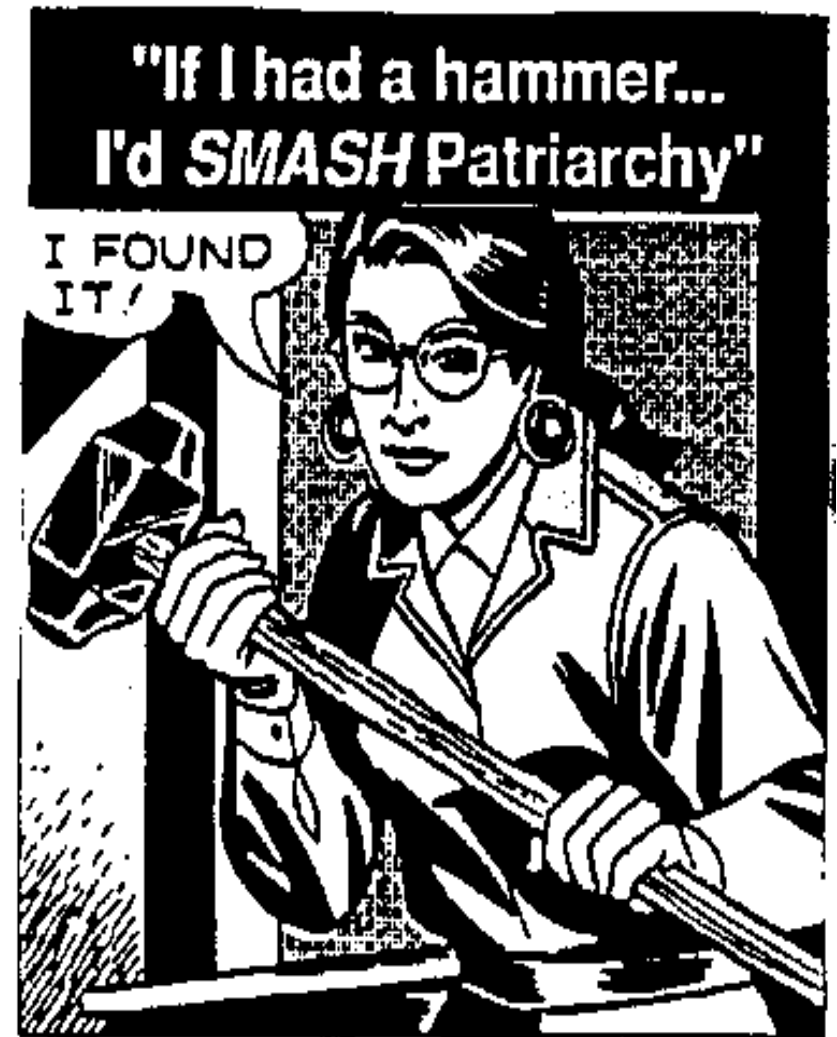
Core members can decide on support memberships at any regular meeting, provided there is a quorum.

Very regular attendance to meetings and other Beyond Resistance activities may suggest core membership as being the more suitable type of membership.

People interested in becoming a support member can obtain the *Membership Pack* which contains all the relevant information — including current positions, *How We Work* and membership form.

**2. Core members** must read and agree to the *Aims & Principles* of Beyond Resistance. Core members are accountable to each other and the group as a whole when acting in the capacity of a member of Beyond Resistance. Each member is valued as a unique individual and has equal status.

Core membership requires input and decision making by everyone.



# WHAT WE DO

PART TWO

open discussion can be held without embarrassment to anyone. If there are no objections, the member will be notified of their new status as quickly as possible.

## Objections

If there is an objection to the new person's membership, it will be discussed thoroughly by the group.

It would need to be deemed that her/ his membership would be detrimental to (a) the group and its aims and principles, (b) to a current individual within the group, or, (c) the gender or cultural balance of the group.

If there is a serious or valid objection and the majority agrees, the person applying for membership will also be asked to refrain from coming to meetings for the time being, if appropriate.

Ideally, this decision will be conveyed in person to the applicant, as quickly as possible, to maintain (a) their respect as a person, and, (b) the integrity of group as an entity.

The applicant could be invited to reapply as a member of the group at a future date if that seems feasible.

## Leaving Beyond Resistance

Any member who breaks in a serious way the ethics of the group and its aims and principles can be asked to leave.

**The process is:** the facts are brought to the attention of the group. They are discussed in a non-violent and productive way and may include following the conflict resolution process.

It may be collectively decided that the member not take part in meetings and activities until the situation is rectified. This would entail that the member ceases day to day activities within the group and she/ he will be removed from the internal email list.

If the member is not present she/ he will be notified of any decisions immediately.

If there is no resolution or the breach is serious enough, an expulsion motion will be brought up at the next meeting. The motion must explain the reason/s why the member must leave. The member can come and defend his or

Remember, you are responsible for articulating 100% of your needs 100% of the time. For example if you feel intimidated during a conversation you can try to end the conversation by saying something like "I feel uncomfortable, can we stop talking about this?" The other person might not know that you are feeling intimidated. Speaking up can be scary, but there are ways we can support you in doing this.

Check out our our *Conflict Resolution* process for dealing with grievances.

## Enacting a Safer Spaces Policy

By attending Beyond Resistance events, and participating in our activities, we ask you to abide by these guidelines. Those engaging in violence (including sexual violence and harassment) will be asked to leave the space in which we are holding an event or to cease involvement with the group. This may be temporary or permanent depending on the severity of the situation and the wishes of the survivor of abuse.

We are a survivor-oriented group and organise activities with this in mind. If someone is feeling unsafe, their concerns will be treated seriously.

## Conflict resolution

All groups and individuals experience conflict. It is very unhealthy for a group to ignore difficult issues that inevitably occur. If conflict is seen as an opportunity to grow and learn then it is going to be less painful.

There are processes that make conflict less confusing and more manageable. Firstly, the problem must be somehow tangible. The conflicting parties could write down or verbalise their issues. This must be able to be done in a 'Safer Space' (see our *Safer Spaces Policy* above) so that all parties are comfortable. Sometimes this requires support people being there for individuals in a meeting.

Some space and time between parties may be needed (a cooling off period) before a face to face meeting happens.

If the issues can be thought through and listed beforehand, in their own time, people are less likely, in anger, to say things they don't mean. It also clarifies the issues in people's own minds as this can be a barrier to some (trying

## Decision making

Core members make the decisions in Beyond Resistance. It is the spirit in which these decisions are made that is the most important criterion in the decision making process. If there is a lack of goodwill, even the best process in the world can be thwarted. (For example, a person with lack of goodwill and cooperation could use the consensus process to block a good idea supported by the rest of the group.)

### Consensus Decision Making

This is the process whereby an idea is floated by a member or members and it is discussed and debated thoroughly by all in the group. If the idea is not, or is only partially supported by others, it is discussed further. The idea is changed if necessary, and ultimately everyone ends up agreeing, or the idea is discarded.

This process only works well when everyone in the group is valued and no power dynamics are occurring. An ideal group would have equity amongst all and no power struggles. We acknowledge we are reflections of a far-from ideal society, therefore any processes we use could be flawed.

There must be room for individual members to dissent and there must be no pressure from others to agree on all ideas put forth — especially ideas coming from those who may hold positions of power — perceived or real. With this in mind, decisions are ideally made using the ‘consensus process’ which is embraced with goodwill and with power dynamics held foremost. Some people will simply agree to stand aside so that the group can move forward in its endeavours.

Any important decisions such as changing the *Aims & Principles*, *How We Work* etc must be made with a quorum of the core membership present at a meeting.

### Direct Democracy

If needed, decisions can ultimately be made by voting, via direct democracy. A quorum of the core membership must be present. A quorum is at least two thirds of the core membership. Three quarters of these members agreeing will signify a decision.

## Roles

Roles are shared and regularly rotated amongst core members. The facilitator /minutes taking role is the responsibility of a different member each meeting, while more long-term roles (see below) are rotated every 6 months. No one member can fulfill a role for more than 6 months at a time — they are to be shared equally — and all members in these roles can be subject to recall by a two-thirds majority of the membership if that role is abused.

**Group point-of-contact:** checks and shares emails, corresponds with other groups, and is the general point-of-contact for the group.

**Treasurer:** keeps tabs on dues, funds and monetary aspects of the group, books and pays for the meeting space, and can be consulted on any other financial matters.

Other specific roles such as website management, media etc, may be added as they arise.

## Safer spaces policy

### Safer Spaces

Meetings and events organised by Beyond Resistance aim to be safer spaces. Violence, harassment and abuse will not be tolerated in any form.

This can be based on gender, sexual preference, race, socio-economic status, political beliefs, physical abilities, class, age, physical appearance, religion, and a myriad of other factors. If we wish to enact social change, we must implement that change in our daily behaviour.

There can be no definitive list of behaviour/ comments/ situations which make people feel uncomfortable. The main thing is to concentrate on how your actions are affecting others, and modify your behaviour as appropriate. Try to remain open to discussion of ways to improve communication within any space, and continually question the privilege you have (e.g. from being older, from being more experienced, from your ethnicity, from your gender, etc). It's YOUR responsibility to ensure you aren't taking up too much 'space', and devaluing or disregarding the opinions and experiences of others.



This includes, but is not limited to: speaking loudly and over the top of others, interrupting others speech, dominating conversation and not allowing others to speak, explaining concepts condescendingly, making assumptions about the experiences and lifestyles of others, staring at others in a manner which makes them uncomfortable (i.e. 'checking them out') and invading the personal space of others during conversation.

### **Responsibilities**

— Everyone's physical and emotional boundaries are different. Always ask consent before touching someone in a manner that could be considered intimate, and check if people are comfortable discussing certain topics that may be triggering (e.g. sexual abuse, sexual experiences, physical violence, or encounters with the police).

— Pay attention to body language, as people often use non-verbal clues to communicate a lack of consent (e.g. not making eye contact, making excuses to move away from you, not responding to your physical advances).

— Take responsibility for your own actions, and consider how your behaviour and speech affect others: remember that not everyone reacts the same way.

— Respect other's thoughts and opinions. This doesn't mean we all have to agree, but that we do not resort to prejudice or personal insults in discussing ideas.

— At times, you might feel comfortable using language which some may find offensive or derogatory. Beyond Resistance activities, meetings and events are not the appropriate space for this. You do not know who will overhear you, and how they will react to this.

— Talk about the influence of alcohol and other drugs on yourself and others, and think about limiting your use if you know that you become violent or disrespectful under their influence.

— Be aware of yourself and how you are feeling. If you need assistance, do not be afraid to ask someone or call a friend. Removing yourself physically from a situation can be a great help.

her point at the meeting, and a decision will be made.

Any member of the forces of repression, any collaborator with the forces of repression, any person who joins the group with hostile motives, will automatically be expelled without any other formality. In such a case, the person will still be free to come and explain him or herself to a meeting and ask again to join the group if they judge that their expulsion was wrong.

### **Resignation**

Any core member who chooses not to fulfill their membership responsibilities for more than three consecutive months would indicate resignation. This member will be contacted to be informed that if she or he does not rectify the situation within a set period of time, she or he will lose their core membership status.

The collective expects a high level of commitment to the group, but core members may leave or change to a support member at any time. Members considering this need to voice their decision to the group at a meeting, or, if they are not comfortable with this, then to a core member or in writing. They are expected to help with the transition of jobs and any difficulties their leaving may cause. Dues will not be reimbursed upon leaving the collective.

### **How meetings are run**

Meetings are generally split into two halves, with an internal and external focus, and are facilitated by a different member of the group each meeting. A desired end time is set, the minutes from last week are read out, followed by a round where everyone is able to share ideas, concerns or items for the agenda. The facilitator's role is to also record the minutes, and to write them up for the internal mailing list before the next meeting. This may change as core membership grows.

We operate in meetings according to our safer spaces policy. Members should be aware at all times the ways in which their behaviour and words could effect others in the group, aim not to dominate meetings, and to respect each other and their point of view (see our *Safer Spaces Policy*).

to separate emotions from the matter at hand). The listed issues are then shared between the conflicting parties, their support people and a mediator if necessary.

Sometimes, if the issues are personal, it requires a relative amount of confidentiality and cannot be shared within the whole membership or elsewhere.

The conflicting parties will then have some time to respond in writing or verbally to the issues raised. After issues have been listed it diffuses the situation and often people will concede to their errors or misunderstandings quite quickly. This phase of the process could take a longer time though, as some to-ing and fro-ing could occur. However, it is imperative for the health of the group that actual progress is being made.

A degree of goodwill of both parties will be required to systematically work through issues and ultimately resolve them.

Problems must be addressed and then have closure.

Continued conflict about group tactics or decisions may signify a person is not suitable as a member of Beyond Resistance and may be asked to leave so as to allow the group to continue with its goals.

## Child care

Tamariki /children are our future and have a special place within our community. All Beyond Resistance events are child and family friendly.

Beyond Resistance will provide a safe, welcoming and friendly space where tamariki can explore, play, learn, discover, have fun and be themselves. We encourage tamariki to express themselves and their needs, and join in activities if they want to.

At each event there will be two designated child caregivers. They will provide for the needs of tamariki.

Kai, juice, water, toys, books, music and art supplies are available for tamariki at all events. There will also be cushions and blankets for rest or moe /sleep, if the event calls for it.

A first aid kit and qualified first aiders are also present if needed.

Waiata, Kai, Peke, Oma /Sing, Dance, Jump, Run — play!

Normally this would entail attending as many meetings as possible, with exceptions given for health reasons, the needs of children, and other circumstances that affect us as human beings.

The reason for the requirement to attend as many meetings as possible is because face to face communication is valued over all other forms of communication (such as email). This also takes into account the fact that many people still do not have access to computers or find them a problematic way of communicating.

Core members will take turns at the jobs and roles required by the group such as facilitating, minute taking, accounting, blog management etc. Everyone is required at some stage to have a go at these positions so as to learn skills and dissipate power.

Core members will be able to access the internal organizing email list where everything can be discussed openly, have access to minutes and accounts, have full decision making abilities, and therefore, have full responsibilities.

Core members will pay 1% of their income as dues to the group. If payment of dues creates financial hardship, members can liaise with the Treasurer to organize a lesser payment.

## Becoming a Core Member

An individual can apply or may be invited to become a core member of the group after she/he has attended three consecutive meetings.

If the person has not applied to become a core member after the third meeting and if it feels right, one of the core members will approach that person at the end of the third meeting and invite them to apply for membership. She/he will be given the Membership Pack which will contain all the relevant information including current positions, *How we work*, and membership form, to be perused at leisure.

Someone wishing to become a member should have the opportunity to present her/ his self to the group at a subsequent meeting and some members may want to learn more about her/ him by asking some questions. It is important that the potential member feels welcomed and comfortable rather than interrogated in this process.

There will be a need for the core membership to get together to discuss the new membership without the prospective member present so that that an

# Towards a constructive anarchism

## THE STRATEGY OF BEYOND RESISTANCE

### Introduction

In Aotearoa, as around the world, we face many obstacles to the growth of a mass, anarchist communist movement. The forces of capitalism and the state aside, we are up against a society used to the delegation of power to someone else. Politicians, union and community bureaucrats, and lobbying are the main channels of current dissent in Aotearoa. Likewise, our highly individualised society — with its loss of community and the increase of isolation, consumption, and apathy — has overshadowed the ideas of direct action, collective decision making, solidarity, and self-organisation. In the workplace we face individual contracts, casualised labour, and a lack of class consciousness; where unions do exist, they are hopelessly reformist and entirely entrenched in the current capitalist structure.

The position of Beyond Resistance is that in order to challenge these current conditions, it is necessary to struggle. But if we are a fighting organisation, then strategy and tactics must be applied. We need to know well our long term objectives and how to overcome these obstacles — the end being to weaken our class enemy, strengthening organs of self-management and dual power, and taking concrete tactical steps which bring us closer to a position of breaking with the current system.

Propaganda is necessary to build a visible and vibrant working class movement. But it cannot be the exclusive focus of our efforts — propaganda cannot determine the needs of an organisation; it is the needs of the organisation that have to determine the propaganda.

With this in mind, we must be able to offer constructive and practical action based on our ideas, our methods and our goals. We must work towards a constructive anarchism. Therefore, Beyond Resistance seeks to implement the strategy put forward below.

class themselves and will be a time of violence as well as liberation. The idea that socialism can be achieved peacefully, or by a revolutionary elite acting 'on behalf of' the working class is both absurd and reactionary.

**7.** The only revolutionary body able to end capitalism is the working class itself, in the form of mass, spontaneous and self-organised struggle from below. Meaningful action, as pro-revolutionaries, is whatever increases the potential and practice of these forms in preparation for mass/general strikes within the workplace, trade unions, and the community.

**8.** We reject patriarchy and fight for the empowerment and liberation of women. We stand in solidarity with feminist struggles, and believe that actively challenging the personal and interpersonal manifestations of patriarchy is equally as important as working towards structural changes. Both need to happen together to create a new society free of male domination.

**9.** We reject compulsory heterosexuality and fight for the empowerment and liberation of queer, gay, lesbian, bisexual, transgender and intersex people.

**10.** We reject the marginalisation of those of us in class struggle because of age, experience, mental or physical disability.

**11.** We recognise that our natural environment is under continual assault from the forces of excessive and unsustainable production. Instead, we envision a world where common ownership of the earth and the direct democracy of communities act as the guardian of ecological sustainability.

**12.** The forms and content thrown up by class struggle cannot be fully known in advance, therefore we aim to allow room for reflection, criticism and change within the group.

**13.** We operate on the free agreement between those who think it useful to unite and co-operate to achieve the goals above. Members have a moral duty to support the enterprises undertaken as a group and to do nothing that would go against these accepted aims and principles. Full autonomy, full independence and thus full responsibility of the individual to the group is needed to be effective.

which connect struggles against sexism with the class struggle and building dual power. Finally, our future vision must be feminist. It should imagine a world not only without sexism or homophobia but one in which gender relations are completely transformed and liberated. Toward this end, we recognise resistance to masculine/feminine gender borders and encourage people to critique and explore their desires rather than repress them.

### **Tino Rangatiratanga**

Anarchist strategy and activity in Aotearoa must recognise Māori oppression, Tino Rangatiratanga, and Indigenous forms of self-organisation. We recognise and support the need for Māori to struggle as Māori, with Māori, and on Māori terms — it is not up to Pakeha to tell Māori what is best for them, for this is the continuation of white supremacy. Instead, we can illustrate the link between class exploitation and colonial oppression, vocalise an anarchist communist perspective, and offer a critique of Māori corporatism, hand-in-hand with local iwi.

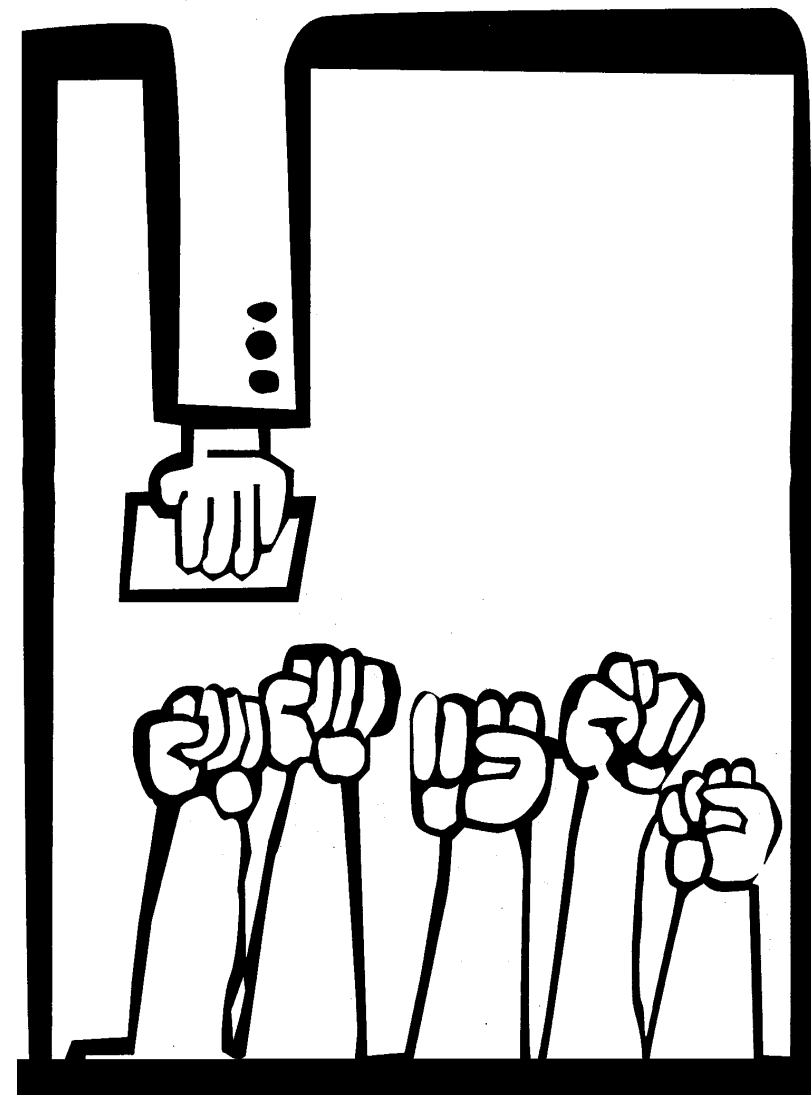
Māori currently make up a significant portion of the working class, yet the recent history of Pakeha exploitation of traditional lands and culture must not be overlooked. We believe it would be detrimental to ignore the very real past of colonisation and forms of Māori protest against it — as contradictory as this may seem to Eurocentric anarchist traditions. Cultural diversity and self-determination does not have to imply nationalism and a nation state, therefore Beyond Resistance aims to support, engage with, and learn from flaxroots indigenous struggle in Aotearoa.

*“If the anarchist approach to social change requires means and ends to be linked... any progressive steps forward require those concerned to walk softly, respectfully, patiently and sensitively, with a willingness to engage, share ideas, listen and learn. Unless you want the cycle of oppression to continue to suit your ideas, Indigenous perspectives and collaboration must be key in shaping strategies for progressive social change...”*

— From ‘Racism, Xenophobia & White Privilege’

### **Strategy in practice: anarcho-syndicalism**

As anarchists, we are against representation and in favour of self-organisation in all arenas — political (government), economic (the workplace) and social (our



# HOW WE WORK

PART ONE

## Community Assemblies

Community assemblies take a similar form as above, but based in the wider community. It is the building of forums by which we can raise issues that affect our working class communities, and provide a means of solving them. As such, it is a means of directly involving local people in the life of the community and collectively solving the problems facing us as both individuals and as part of a wider society. Politics, therefore, is not separated into a specialised activity that only certain people do.

The community assembly is the mass assembly of its members, practicing direct democracy, mandated delegates, and the creation of administrative action committees to see that the assemblies' decisions are carried out. It could also raise funds for strikes and other social protests, organise pickets and boycotts, and generally link up with others in struggle (such as industrial networks). By organising our own forms of direct action (such as tax strikes, rent strikes, environmental protests and so on) we weaken the state while building dual power.

In these ways, a flaxroots movement from below can be created, with direct democracy and participation becoming an inherent part of a local political culture of resistance, with people deciding things for themselves directly and without hierarchy. The combination of community assemblies and industrial networks will be the key to abolishing the current order, and to create an anarchist communist society. These forms of struggle allow us to become accustomed to managing our own affairs and seeing that an injury to one is an injury to all. In this way, revolutionary dual power can be created.



# Organise!

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