

### 3 why do it without leaders the seeds for change collective



The alarm clock rings. Shower, dress, listen to the news. Get irate: war in Iraq – no one's asked me! Tax increase, great. Yet another step closer to privatising the health service. Local elections coming up, politicians make new wonderful promises. Why bother? Rush to work, another dull day in the office. Get called in by the boss – new targets from head office, work overtime this week. That's my day off gone. Get home, microwave some food. Letter from the landlord: pay more or move out. Too tired to go out, just switch the television on for some light relief. Had a good day?

This chapter is about how we relate to each other and how we organise society. We are all, to some extent, controlled by others who don't understand or care about our wants and needs – managers, landlords, city councils, creditors, police, courts, politicians. And all of us exert power over others in varying degrees – in the home, at work, at school. How do we break out of this system of control, where we all, willingly or unwillingly, exert power over others, forcing them into actions they'd rather not do?

One solution is to challenge and provide alternatives to the rules, leaders and hierarchies that largely direct our daily lives and shape the way our societies function. We need to develop a different understanding of power – where people work with each other rather than seeking to control and command. And we need to find ways of relating to each other without hierarchy and leaders. These ideas are far from new and this chapter is a journey into a different world, where people have always striven for control over their own lives, struggled for self-determination and to rid themselves of their rulers and leaders. At the core of these struggles for liberty lies the desire of every human being to live a fulfilled life, following her interests, fulfilling her needs. A desire that extends towards creating a society where this is possible not just for a few, but for everyone. What follows is an exploration of ways of making decisions collectively and why it's important to organise society without leaders.

## what's wrong with leaders?

We all know that happiness comes from control over our own lives, not other people's lives. (CrimethInc 2000, 42)

Many of us have been brought up in a culture which believes that Western-style democracy with one-person-one-vote and elected leaders is the highest form of democracy. Yet in the very nations which shout loudest about the virtues of democracy, many people don't even bother voting anymore. They feel it doesn't make any difference to their lives.



When people vote for an executive they also hand over their power to representatives to make decisions and to effect change. Representative democracies create a system of hierarchy, where most of the power lies with a small group of decision makers on top and a broad base of people whose decisions are made for them at the bottom. People are often inactive in this system because they feel that they have no power and that their voice won't be listened to. Being allowed to vote 15 times in our lives for an MP or senator is a poor substitute for making decisions ourselves.

Even though our government may call itself democratic, there are many areas of our society where democratic principles have little influence. Most institutions and workplaces are hierarchical: students and employees don't usually get a chance to vote their superiors into office or have any decision-making power in the places where they spend the greatest part of their lives. Or consider the supermarket chain muscling its way into a town against the will of local people. Most areas of society are ruled by power, status and money, not democracy.

A desire for something different is nothing new. People have been refusing to accept the "god given" world order and struggled for control over their own destiny in every society humanity has known.

## taking back control

We have these moments of non-capitalist, non-coercive, non-hierarchical interaction in our lives constantly, and these are the times when we most enjoy the company of others, when we get the most out of other people; but somehow it doesn't occur to us to demand that our society works this way. (CrimethInc 2005)

The alternatives to the current system are already here, growing in the gaps between the pavement stones of state authority and corporate control. We only need to learn to recognise them as seedlings of a different kind of society. Homeless people occupying empty houses and turning them into collective homes, workers buying out the businesses they work for and running them on equitable terms, friends organising a camping trip, allotment groups growing vegetables on patches of land collectively; once we start looking there are hundreds of examples of co-operative organising that we encounter in our daily lives. Most of these organise through varying forms of direct democracy. Direct democracy is the idea that people should have control over their lives, that power should be shared by all rather than concentrated in the hands of a few. It implies wide-ranging liberty, including the freedom to decide one's own course in life and the right to play an equal role in forging a common destiny.

This ideal is based on two notions: first, that every person has the right to self-determination, the right to control their own destiny and no one should have the power to force them into something; and second, that as human beings most of us wish to live in society, to interact with other people. Direct-democratic systems aim to find a way of balancing individual needs and desires with the need for co-operation. Two forms of these systems are direct voting and consensus decision making.

### **Direct voting**

*It is only because people are not claiming their own power, because they are giving it away, that others can claim it for their own.*

Direct voting does away with the need for leaders and structures of control. Decisions are made through a direct vote by the people affected by them. This ensures that decision-making power is distributed equally without giving group members absolute vetoes. When group members disagree, majority rule provides a way to come to a decision.

One of the problems with this is that the will of the majority is seen as the will of the whole group, with the minority expected to accept and carry out the decision, even if it is against their own needs, beliefs and desires. Another problem is that of a group splintering into blocs of different interests. In such cases decision making can become highly competitive, where one group's victory is the other group's defeat.

On the odd occasion people may find that acceptable, but when people find themselves in a minority they lose control over their own lives. It undermines commitment to the group and to the decisions taken. This often leads to passive membership or even splits in the group. Many groups using direct voting are aware of this problem and attempt to balance voting with respect for people's needs and

desires, spending more time on finding solutions that everyone can vote for, or proactively protecting minority interests.

### Consensus decision making

*No one is more qualified than you are to decide what your life will be.*

Another form of direct democracy is making decisions by consensus.

At its core is a commitment to find solutions that are acceptable to all. Instead of voting for an item consensus works creatively to take into account everyone's needs. Consensus is about finding common ground with decisions reached in a *dialogue between equals*, who take

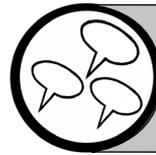
each other seriously and who recognise each other's equal rights. No decision will be made against the express will of an individual or a minority. Instead the group constantly adapts to all its members' needs.

In consensus, every person has the power to make changes in the system, and to prevent changes that they find unacceptable. The right to *veto* a decision means that minorities cannot just be ignored, but creative solutions will have to be found to deal with their concerns.

Consensus is about participation and equalising power. It can also be a very powerful process for building communities and empowering individuals. Another benefit of consensus is that all members can agree to the final decision and therefore are much more committed to actually turning this decision into reality.

Consensus can work in all types of settings: small voluntary groups, local communities, businesses, even whole nations and territories:

- Non-hierarchical societies have existed in North America for hundreds of years. One example is the Muscogee (Creek) Nation, where in those situations when consensus could not be achieved, people were free to move and set up their own community with the support – not the enmity – of the town they were leaving.
- Many housing co-operatives and social enterprises use consensus successfully: a prominent example is Radical Routes, a network of housing co-operatives and workers' co-operatives in the UK, who all use consensus decision making.
- The business meetings of the Religious Society of Friends (Quakers) use consensus to integrate the insights of each individual, arriving at the best possible approximation of the truth.
- Many activists working for peace, the environment and social justice regard consensus as essential to their work. They believe that the methods for achieving change need to match their goals and visions of a free, non-violent, egalitarian



society. In protests around the world many mass actions involving several thousand people have been planned and carried out using consensus.

Different processes have developed both for small and larger groups of people, such as splitting into smaller units for discussion and decision making with constant exchange and feedback between the different units. However, like any method of decision making, consensus has many problems which need to be looked at.

- As in any discussion those with more experience of the process can manipulate the outcome.
- There can be a bias towards the status quo: even if most members are ready for a change, existing policies remain in place if no decision is reached.
- Sometimes it can take a long time to look at ideas until all objections are resolved – leading to frustration and weaker commitment to the group.
- The right to veto can be a lethal tool in the hands of those used to more than their fair share of power and attention. It can magnify their voices, and be used to guard against changes that might affect their power base and influence.
- Those who do more work or know more about an issue will have more power in a group whether they like it or not. This is a two-way process – people can only dominate a group if others let them.
- Where people are not united by a common aim they will find it difficult to come to the deep understanding and respect necessary for consensus.

Most of these problems stem from lack of experience in consensus rather than being inherent to the process. It takes time to unlearn the patterns of behaviour we have been brought up to accept as the norm. Living without hierarchy does get easier with practice!

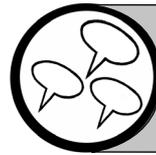
*Box 3.1 Consensus ≠ Veto Power*

*Unlike 'veto power' decision rule, consensus is based on the desire to find common ground. The veto power model, used in the UN Security Council and in parts of the European Union, works on mutual distrust and an unwillingness to compromise. The motivation behind negotiations is to prevent deadlock rather than to create a sense of shared goals and mutual respect.*

**creating societies without leaders**

*A society which organises itself without authority is always in existence, like a seed beneath the snow, waiting for a breath of spring air to rise up in its full beauty.*

Alternatives to the current system of decision making in our society exist. We need to extend these spheres of free action and mutual aid until they make up most of society. It is the myriad of small groups organising for social change that will, when connected to each other, transform society. Once we realise that it is within our power



to shape our environment and societies we can claim a new destiny for ourselves, both individually and collectively. In this we are only limited by our courage to imagine what can be, and by our willingness to learn how to coexist and collaborate. Societies based on the principle of mutual aid and self-organisation are possible. They have existed in the past and exist today. Our challenge is to develop systems for decision making that remain true to the spirit of self-government and at the same time allow decisions to be made that not only affect 20, 50, 200 people, but potentially tens or hundreds of thousands of people.

**Self-government**

Every kind of human activity should begin from what is local and immediate, should link in a network with no centre and no directing agency, hiving off new cells as the originals grow. (Colin Ward 1982, 10)

Self-government is based on the ideal that every person should have control over their own destiny. This ideal requires us to find ways to organise a society in which we can coexist with each other whilst respecting people's individuality, their diverse needs and desires. Direct democracy in small groups depends on group members sharing a common goal, building trust and respect, active participation, a clear process. Clearly these same conditions also need to apply to making decisions on a much larger scale. But when it comes to organising large groups (such as neighbourhoods, cities, regions or even continents) the following points are particularly important:

**(a) Decentralisation**

Decisions should be made by those that are affected by them. Only those with a legitimate interest in a decision should have an input. The more local, the more decentralised we can make decisions, and the more control we will each gain over our lives.

(b) Diversity is our strength

We all have different needs and desires. To accommodate these we need to create a fluid society full of diversity, allowing each to find their niche – creating a richly patterned quilt rather than forcing people into the same bland uniform. The more complex the society we create, the more stable it will be.

(c) Clear and understandable structures

While we need the fabric of our society to be complex, we want the structures of organising and making decisions to be simple and understandable. It needs to be easy for people to engage in decision making.

(d) Accountability

Being accountable means taking responsibility for your actions. This makes it more difficult to accumulate power and avoids corruption – common pitfalls of organising on any scale.

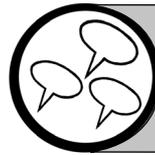
In practice this means developing a decentralised society, with decisions being made at the local level by the groups of people affected by them. These groups will be constantly changing and adapting to serve the needs of the people connected to them. Where we need co-operation on a larger scale groups can make voluntary agreements within networks and federalist associations. If the processes are easily understood, transparent and open, then accountability is added to the whole process.

So what would this society look like? How will services be organised, limited goods distributed, conflicts resolved? How can health care, public transport, the postal service be organised?

### **Neighbourhoods and workers' collectives – a federalist model**

One model for structuring society is using neighbourhoods and workers' collectives as the two basic units for decision making. Within the neighbourhoods people co-operate to provide themselves with services such as food distribution and waste disposal. Workers' collectives work together on projects such as running a bus service, factories, shops, hospitals. Decisions in all these groups are made by direct democracy, each member being directly involved in making the decisions affecting their lives. Some of these groups vote, others operate by consensus but all are characterised by respect for the individual and the desire to find solutions that are agreeable to all. It may sound as if we have to spend all our time in committees and meetings, but in reality most things are worked out through informal and spontaneous discussion and co-operation: organising on a local level is made much easier through daily personal contact.

A lot of co-operation is required between all these collectives and neighbourhoods. Working groups and spokescouncils bring together delegates from different interest groups to negotiate and agree ways of co-operating on a local, regional and even continental level. Not everyone has to go to every meeting – an efficient and sensitive communications network is developed between all groups and communities. This involves sending recallable and directly responsible delegates to meetings with other groups. These delegates can either be empowered to make decisions on behalf of the group or they might have to go back to their group to check for agreement before any decision is made. Decision making is focused on the local level, with progressively less need to co-operate as the geographical area becomes larger. The details are resolved locally, only the larger, wider discussions need to be taken to regional or inter-regional levels.



#### Box 3.2 Participatory Budgets

*Participatory budgets are a process of democratic deliberation and decision making, in which ordinary city residents decide how to allocate part of a public budget. In 1989 the first participatory budgeting process started in the city of Porto Alegre, Brazil. In a series of neighbourhood, regional, and citywide assemblies, residents and elected budget delegates identified spending priorities and voted on which priorities to implement. Participatory budgeting is usually characterised by several basic design features: identification of spending priorities by community members, election of budget delegates to represent different communities, facilitation and technical assistance by public employees, local and higher level assemblies to deliberate and vote on spending priorities, and the implementation of local direct-impact community projects. Since their inception in Porto Alegre the concept of participatory budgeting has spread to many other municipalities across the world (adapted from Wikipedia and Participatory Budgeting websites).*

**Can it be done?**

You might find it hard to imagine how collective services such as train travel or bus services through several communities can be organised without a central authority, particularly if each community is independent and answerable to its residents rather than a central government. But consider present day international postal services, or cross border train travel, which are organised across countries without a central authority. These are based on voluntary agreements – it is in everyone's interest to co-operate.

Throughout history there are many examples of people organising society themselves. Often this happens in those rare moments when a popular uprising withdraws support (and thus authority) from the state. This leaves a vacuum of power – suddenly it becomes possible for ordinary people to put ideals of self-government and mutual aid into practice on a larger scale.

The economic crisis of December 2001 in Argentina brought about a popular uprising that is still going on today. The gap left behind as the government lapsed into chaos and the local currency collapsed was filled by local people getting to know and supporting each other. Factories were squatted and owners evicted so that the collective could benefit from their own labours. Land was seized to grow food for the community. But perhaps the most interesting development was in the way people began to experiment with different ways of organising themselves, their workplaces and their communities. Traditional hierarchies have been abandoned as people become more confident in their own skills and in their rejection of government and bosses.

The remarkable events of the Spanish Revolution in 1936 were the culmination of decades of popular education and agitation. During the civil war, large parts of the country were organised in decentralised and collective ways. A famous example is the Barcelona General Tramway Co. which was deserted by its managers. The 7000 workers took over the running of the trams, with different collectives running the trams for different parts of the city. Citywide services were maintained by federalist co-ordination. The increased efficiency of the collectives led to an operating surplus, despite running more trams, cutting fares, increasing wages and new equipment! The general spirit was one of optimism and freedom.

**Building a community based on voluntary networks and mutual aid**

What follows are two case studies of contemporary self-organisation and voluntary association.

**Case study 1: HoriZone ecovillage. A temporary village in resistance to the G8 summit, July 2005, Scotland**

A recent example of people creating a society based on co-operation is the ecovillage in Stirling, Scotland. Having come together with the aim of protesting against the Group of 8 nations summit and the global power system it represents, the people living in the ecovillage were also aiming to experiment with, and experience, a free society. For ten days, 5000 people from different parts of the world lived together communally in a tented, temporary village and put their ideas into practice. The ecovillage offered a unique chance to experiment with consensus decision making on a large scale. This was particularly exciting as one of the criticisms always levelled at consensus is that it might work for 20 people but that it would be impossible to organise whole communities or even countries on this basis.



At the heart of the village were neighbourhoods of 50 to 200 people, where people lived, ate, discussed and relaxed together. Most neighbourhoods were based on geographical areas that people had come from (such as Manchester neighbourhood), others were based on shared interests (such as the Queer neighbourhood). People either arrived as part of a neighbourhood or joined one to their liking. Life in the neighbourhood was organised collectively, with shared meeting spaces, communal food, water and toilets. Work was done voluntarily, with the ideal that it would be shared out equally amongst everyone.

Working groups from different neighbourhoods with relevant skills and interests were set up and co-ordinated these activities. This included buying and distributing food, maintaining the water and grey water systems, first aid/medical care, camp-wide health and safety, refuse collection, and transport to and from the camp. Delegates from all working groups and all neighbourhoods met daily in the format of a spokescouncil for a site meeting, where this work was co-ordinated, policies agreed, and jobs identified and allocated. Delegates were generally rotated from day to day, were accountable to their groups and had limited decision-making power. Generally this worked well, everybody had enough to eat, enough water to drink and wash with, and a place to sleep in.

‘Most people find it hard to imagine a whole society based on free association and co-operation, since most of us have only experienced societies based on hierarchy and competition. This is what was so amazing about the Ecovillage in Stirling. It was possible to catch glimpses of what a free society could be like: so many moments of co-operation, of people helping each other to overcome adverse circumstances’ (participant at Stirling HoriZone)

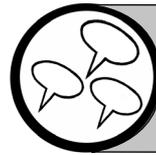
There were a number of key challenges. First, while on a daily basis thousands of people took part in meetings both on a neighbourhood and site level, it was really difficult involving not just the majority of people but everyone. Some had no idea of how the camp worked, while others were busy organising actions or maintaining essential infrastructures. A facilitation group was formed and worked hard to make processes transparent and to involve everyone in the decision-making process. A second challenge we faced was balancing our own desires with the needs of our neighbours, especially in terms of setting agreed rules for things like quiet times and music volumes.

**Case study 2: Zapatista autonomous municipalities** Since their uprising in January 1994 in the Mexican state of Chiapas, the Zapatista movement has been quietly building a parallel system of government based on local autonomy – linking present politics to traditional ways of organising life in indigenous communities. The Zapatista system of ‘good government’ contrasts sharply with what they call the ‘bad government’ of official representational politics in Mexico City. Zapatista villages are clustered into autonomous municipalities. These are run by an autonomous council (*consejo autonoma*) and everyone has to take turns in running them. In turn, clusters of about six municipalities form Good Government Juntas in a particular region (which acts like a mini-parliament). These juntas are based in physical places called the ‘Caracoles’ (which act like mini town halls) and form the first point of contact for the outside world.

The main function of the juntas is to counteract unbalanced development and mediate conflicts between the autonomous communities. Each junta also levies a ‘brother tax’ of 10 per cent of the total costs of all external projects undertaken in their zone which helps pay for the expenses of the junta. The juntas also organise rotas of volunteer interns to run the zone hospitals, schools and workshops. What makes this system of government special is that it is based on rotation of the delegates – it is not the people or personalities that endure but the functions they fulfil and pass on to others. The delegates have to learn how to govern and pass on the collective knowledge and information to the next team, which means that more knowledge and skills are spread throughout the community. At the heart of the juntas is the Zapatista idea of ‘governing by obeying’ – that governing is about listening and responding, not dictating, and that if people govern poorly they are recalled immediately. It all sounds complex and at times it is. The fact that everyone takes part often makes it confusing and slow and means there is less consistency. But this is real democracy in action where everyone takes part.

These case studies highlight areas we need to continue to develop:

- (a) The first issue is a wider one around balancing our own desires with the needs of others. If we are to be free to make our own choices this will sometimes impact on what others can and can't do. The concept of having a multitude of different neighbourhoods and working collectives from which to choose from helps in this context: what is socially acceptable will be different in each neighbourhood. People will choose their place to live with that in mind. However if you can't fit in with your neighbours, it is not always easy or practical to move away. And we don't want to create lots of mini-ghettos which don't communicate. We need to find effective ways of resolving such conflicts without recourse to a 'higher authority' even in a diverse society. The next chapter on consensus decision making outlines some practical ways of dealing with this problem.
- (b) The second issue is about how we make decisions that involve many different groups. Not everyone can be in each meeting at the same time (nor would they want to be!). We need to find effective and simple ways to delegate and make decisions on a large scale. The spokescouncil is one option and is explained in more detail in the next chapter. But we need to work hard, as the Zapatistas have done, to ensure openness and accountability – especially when the spokescouncil consists of thousands of people and there are several tiers of delegates. Experience tells us we need to develop ways of delegating, learning to trust each other and also how to take account of the needs and views of those not present when making decisions. We may be able to combine concepts such as spokescouncils and making decisions online to provide an answer to the challenges posed by large-scale consensus-based decision making.



## turning our dreams into reality

*Let us put this ideal – no masters, no slaves – into effect in our daily lives however we can, creating glimpses of free society in the here and now instead of dreaming of a distant utopian age.*

In this chapter we've looked at how society might be organised more equitably. But these ideas aren't going to become reality by magic. The case studies and examples show that people have been doing it without leaders in many places around the world. It's up to all of us to learn the lessons from these experiences and apply them to organising our daily lives, our neighbourhoods and places of work. We need to

continue to come up with creative solutions to the challenges that working without leaders throws up. Above all we need to share and build on our experiences of doing it without leaders, helping us to avoid creating new forms of hierarchy and control

This need for research and skill sharing on making decisions without leaders has given rise to training collectives such as RANT in the USA and Seeds for Change in the UK. Such collectives are themselves examples of self-help and mutual aid where, based on their own experience, members offer free workshops, resources and advice to community and action groups. Everyone has skills that are worthwhile sharing with others. Here are eight steps that you can take for gaining control over your life:

- Get to know your needs and desires and learn to express them.
- Learn to understand and respect the needs and desires of others.
- Refuse to exert power over others. Look at your relationships with your family, friends and colleagues.
- Start organising collectively and without hierarchy – in community groups, in unions, at work.
- Start to say no when your boss is making unreasonable demands. Stop making demands of others.
- Learn about power and the true meaning of democracy. Get to grips with the ins and outs of consensus decision making.
- Share your knowledge and skills with the people around you.
- Don't give up when the going gets rough. Work out what's going wrong, make changes, experiment.

*Seeds for Change are a UK based collective of activist trainers providing training for grassroots campaign groups. They also develop resources on consensus, facilitation and taking action, all of which are available on their website [www.seedsforchange.org.uk](http://www.seedsforchange.org.uk).*