

COMMUNISM

INTERNATIONALIST COMMUNIST GROUP

CAPITALIST CATASTROPHE AND PROLETARIAN REVOLTS EVERYWHERE



*If this is change,
then change is shitty ! (Bolivia 2011)*

FOR A RADICALIZATION AND AN EXTENSION OF THE REVOLTS !

Central Organ
in English
of the
**Internationalist
Communist
Group**

To the readers

Comrade ! Our publication cannot fully contribute to the organisation of the international revolutionary struggle without the active participation of its readers and supporters. We strongly encourage you to contribute, whether to improve the content of this publication (by sending information, publications, situation analyses, illustrations,...) or to facilitate its distribution (by subscribing, by handing it around, by suggesting other means or places of distribution,...).

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We address our warmest communist salute, our unconditional support to all proletarians that struggle to affirm our worldwide and autonomous class interests, against capitalism, against its State, against the parties and pseudo workers' trade-unions, which perpetuate its survival.

Let us contribute to the organisation of our class into a worldwide party for the abolition of all classes, for the destruction of the world of commodity, for communism, for the human community.

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C O N T E N T

▶ Editorial	1
▶ Capitalist catastrophe and proletarian revolts everywhere	4
▶ Leaflet	26

F O R E W O R D

Two years ago, we witnessed a violent proletarian revolt, mainly in «Arab countries». We published a text about these struggles in our central issues in French (n°63 - June 2011), Spanish (n°61 - June 2011), Czech (n°3 - October 2011) and German (n°5 - June 2012).

The English version we present here consists of a translation of the original text. In retrospect, we believe that the perspective of our analysis, its global point of view, untied to a strict factual chronology, is still fully relevant, all the more since the struggle in the above-mentioned regions has been smouldering ever since: it kept on going under the «new regimes», under various forms and with variable intensity, depending on the moment. Globally, our class has not fallen for the promises of «change» (... so that everything remains the same!) et keeps reminding it by taking to the streets.

The leaflets published in the appendix are snapshots of the struggle that occurred in the spring 2001 but their relevancy, as we see it, has not expired.

Our small group does not have the resources to issue a publication in English with regularity. We call on any English-speaking comrades who are willing to contribute their help to contact us.

Long live internationalism !

Long live communism !

EDITORIAL

December 2010, January 2011: Tunisia, Algeria, Egypt, Libya, Morocco, Yemen, Oman, Bahrain, Jordan, Iraq, Iran, Saudi Arabia, Syria, but also China, Bangladesh, Burkina Faso, Albania, Chili, Bolivia, etc. There is no transcendental cause to this eruption of violence, no fundamental explanation other than the revolt of our class against the deterioration of our living conditions everywhere, brought about by capitalist valorization. While the counter-insurrection is gearing up on all fronts – law enforcement, politics, military, and diplomacy and, of course, ideology and media coverage – we are served stories about a pacific and civic movement opposed to «brutal and bloodthirsty dictators», a mere rehash of good old antifascism (v. chapter «Democracy» in the following text).

In the name of revolution, they tried, once again, to convince us of the debility of the movement, the narrowness of the vision and ideas it conveys, by, for example, associating it to the image of the trade-unionist worker. We were served, once more, the scenario of a «youth revolt», emphasizing the proportion (around 20%) of young people, (15-20 years old) in these strong-demographic-growth countries, who end up deprived of means of existence. If, indeed, they played and play still, a driving role in the revolt, they are definitely not the only proletarians to refuse their current living conditions and that is precisely what generated the movement's amplitude.

The extension of the movement, its contagion, its echoing force, has been reduced to the journalistic and mercantile concept of an import/export of struggles

from one country to the other. It was also the opportunity to stir up some fantasies regarding the exaggeration of the part played by the internet and the famous «social networks»¹.

Finally, we were served truckloads of democratic reforms as if they were the essential gist and the spearhead of the struggles. According to the counterrevolution, the «people's» aspirations boil down to the «restoration of the prestige of the State», (so said a prominent Tunisian reformer), to purify it from the plague of corruption, without ever mentioning that the State is inherent to capitalism². Yet, the proletarians do not seem to have fallen for these virtuous considerations, as they were not content with simply (but rightfully) denouncing the permanent racket of corruption in their everyday lives, they also attacked various public buildings and plundered private companies' properties.

A common denominator of the situation in the concerned countries certainly is the wear and tear of the incumbent regimes, which, although backed politically and financially par the great gendarme-states, are no longer able to guarantee social peace or cohesion³. The press has pointed out that countries benefiting from significant energy-related incomes (Algeria, Saudi Arabia, Libya, Bahrain, Yemen...) enjoy more room for maneuver, with the ability to placate social tensions with subventions, particularly under the form of a regulation of staple products. However, private companies in general and the bourgeois factions linked to the national State and its revenues tend to drain the money

with appetites sharpened by competition, so governments end up with little or no means to finance social peace other than surveillance and terror.

During the first semester 2011, under the pressure of the wave of struggles, every concerned country was suddenly able to let go vast amounts of money, through a variety of measures: lowered prices, lightened loan repayment conditions or lower interest rates, exceptional family bonuses, regional subventions, sudden satisfaction of salary rise demands, sometimes significant, and what not. Yet it wasn't enough

1- The media have harped on the lifting on Internet control in the countries where the riots occurred, as if it were one of the main reforms that the struggles demanded. Nice and pacific citizens from «free countries» tend to forget that their «rights and freedoms» are strictly conditioned by their own conformity and submission to the established order. Comrades have rightfully reminded us, for example, that «on the 24th February 2011, the Spanish legislators were about to pass a law allowing the government to close instantly any website without previous authorization from the judiciary».

2- Corruption is the lubricant of good business (inclusively among our «reputable leaders and honest entrepreneurs»), but beyond a certain dose, it clogs the machinery and hinders its smooth functioning. This is why the bourgeoisie sees fit to entertain us periodically with moral crusades for «integrity in public and private affairs».

3- In spite of the infighting for economic and political influence between the military and the security forces apparatuses (for control over the most profitable economic sectors, as well as access to the juicy market dealing with the attribution of the «exploitation licenses» of the resources), the local regimes remain the backbone of the State's stability in «normal» times; they orchestrate the ballet of the political leadership, with the acquiescence of the gendarme-states.

to douse the proletarian anger, to mollify the resoluteness of our class.

The first signs of a turning tide came when, end of 2010, beginning of 2011, shots were fired on the first demonstrators and rioters to be considered as a real threat – our class brothers and sisters, rather than running to hide, took to the streets with stronger resolve, carrying their dead in their arms, expressing the anger held silent for too long. Rather than offered themselves as peace-loving targets for the bullets, they aimed at a reversal of the balance of forces, by organizing and arming themselves.

This slap in the face of the terrorist State forces brought the fear into their camp. The bourgeoisie now faced a movement that retaliated to State terror with its own class violence and direct action, inducing defeatism within the police and military forces, triggering desertions and fraternizations (in Tunisia, Egypt, Yemen, Syria⁴, and more than anything in Libya, where it led to widespread formation of insurrectional militias). The proletariat wiped away the ideological mystification of «an army at the service of the people and the revolution», organized mutinies in jails, or even assaulted some of them, leading to escapes en masse (as in Tunisia or Libya), coordinated the struggles in their diverse

forms (with various degrees of radicalism or contradiction regarding their objectives and their practice): «committees of defense of the revolution» in Tunisia and Egypt, «popular committees» in Libya, birth and development of hundreds of *tansiqyat* (« coordinations») in Morocco but mainly in Syria⁵... This movement, finally, spits on the masquerade of «the change» (Bolivia, Tunisia, Egypt, Syria...) and starts to acknowledge itself, beyond all borders, as one and the same movement against the non-life that Capital enforces, against the same «assassin power» all over the world.

In 1993, twenty years ago, and when twenty other years separated us from the last international wave of struggle, the one that occurred in 1968-70, we had published a contribution entitled «general characteristics of contemporary struggles»⁶. In that text, we described the struggles of our class as explosions that promptly breached the corporatist separations, affirming themselves directly outside and against the social-democratic containment structures, but circumscribed in time and space, ending up quelled in relative indifference.

Today, as we mentioned in the following text: «regardless of beliefs or ideologies, the «normal trend» of capitalism keeps accentuating the depth of its permanent catastrophe in many regions and countries simultaneously. (...) It is very difficult to predict the cycles of this international class war, but we can be sure that this decade marks a phase of unprecedented intensity in terms of permanency and escalation.

This is precisely what the ongoing revolt confirms, it appears to be spreading more steadily than in 2008, more regions and more countries are affected, mutual emulation is stronger; so is the awareness that we are all on the same boat and that the cause of the cataclysm is the same for all of us.»

Confronted with the extensor and the deepening of the struggle, the main asset of counter-insurrection – besides the cooptation of repression forces – remains the polarisation of the class conflict. Social peace itself is not a static or frozen state; it's the manifestation of this permanent

re-polarisation (v; chapter «Proletariat and bourgeois ideology» in the following text). We made this statement in a former publication, in the text entitled «Proletarian, me? Contribution to the definition of the proletariat»: «It is no accident that the tools of Capital's power always remain the same. Re-polarisation of society into various bourgeois alternatives – such as rightwing versus left wing, fascists versus antifascists, neocons versus anti-neocons, nationalists versus imperialists, popular fronts versus nationalists, dictators versus democrats, militarists versus pacifists, Islamists versus Christians, republicans versus monarchists – is not one among many ways of reorganizing bourgeois domination in jeopardy, but rather the general method used by this society (for centuries now!) to transform social anger against society into social anger within society, social war into inter-bourgeois war – as in Libya – proletarian rage into delegation and negotiation within the framework of the State, the challenging of society as a whole into the challenging of a particular form of domination, to struggle against capitalism into the struggle against one bourgeois fraction, to the benefit of another.»⁷

Right now, the great gendarme-states are conducting military intervention in Libya against the insurrection «in order to save the insurgents», and in Bahrain to crush the insurrection plain and simple⁸. At the G8 gathering of May, in Deauville, these very states announced triumphantly their intention to invest «in order to back up financially» the Arab Spring, that is, the counterrevolution in all concerned states.

Even though the texts in this publication have been finalized in April-May, we seize the opportunity of this editorial to point out at the hatching of the struggle movement in Spain. We support Spanish comrades who put forward the unicity of our worldwide struggle against Capital's dictatorship and the capitalist catastrophe – incarnated in every State, in every company, in every cop, in every credit card, in every social relation within this society, in every renewed promise of «change». Regarding this, read the leaflet «Que se vayan todos» – Away with them all – that the movement in Spain generated.

4 - It may well be that a massacre of about a hundred soldiers attributed by the Syrian state, in early June, to «unidentified armed groups», was in fact its own retaliation against a mutiny and a collective refusal to open fire against the proletariat.

5 - Sadly, we lack direct sources to deepen our understanding of all these expressions of proletarian associationism.

6 - See in this respect the text «General characteristics of the struggles of the present time» in *Communism* n°9 (August 1995).

7 - «Prolétaire, moi? Contribution à la définition du prolétariat» (Proletarian, me? Contribution to the definition of the proletariat) in *Communisme* n°62, December 2010.

8 - In Bahrain, when the movement was at its peak, little before the military intervention of the Cooperation Council for the Arab States of the Gulf, proletarians have expressed that they would not be placated with minor constitutional changes and, on the contrary, that they wanted a radicalization of the struggles.

However, we have to point out that, due to Capital's global strategy (read our text box; «the lags between measures of austerity») and in spite of the clearly stated bonds with what is happening elsewhere in the world, the struggles in Spain (which, in turn, triggered a number of occupations in other European cities) conveys a lot more illusions about democracy, and a lot less ruptures, than the struggles we refer to in this publication. Due to its weaknesses, the indignados movement is even promoted by the bourgeoisie as a model of pacific and civic political action in Europe. Tellingly, the leftwing in Greece adopted the civic watchwords of the indignados and used

them to distance itself from the struggles of 2008-2009 in Greece, disqualifying them as excessively violent!

In continuity with our former publications⁹, let us emphasize once again that we believe the priority here was to present a global and international analysis of the current struggles – the balance of forces between revolution and counterrevolution, between proletarian demands and bourgeois reforms¹⁰, between proletarian associationism and bourgeois reorganization of the state – and to complete it with a number of leaflets and other documents that bear witness the worldwide community of struggle.

9 - And in particular with our texts «Catastrophes capitalistes et luttes prolétariennes» (Capitalist catastrophe and proletarian struggles) in *Communisme* n°60 (November 2008) and n°61 (June 2009).

10 - Read the text «Demand and reform», available on our web site..



CAPITALIST CATASTROPHE AND PROLETARIAN REVOLTS EVERYWHERE

THE ABC

The strength and importance of the ongoing proletarian revolts cannot be understood in all their depth and historical significance, if we fail to appreciate them for what they are: i.e. humanity's present answer to the bourgeois society and its increasingly catastrophic development. It is necessary to bear in mind that the real premises of these struggles are no other than the generalized catastrophe that the bourgeois society has brought upon the Earth, upon Life in its entirety and upon the human race¹ in particular.

In blatant contradicting with the bourgeois deceitful prophecies, the world proletariat erupts onto the world scene once again. Their own direct «dictators» are not the sole cause and target of the struggle the proletarians in Tunisia, Algeria, Egypt, Yemen, Syria, Iraq, Libya, Bahrain, etc.² have taken to the streets, setting ablaze in their wrath many emblematic bastions of the bourgeois power. Once again the proletarians flood the streets in anger because their own means of existence are threatened by the price rise of all vital commodities. As this society continues to starve the proletarians, the requirements of capitalist accumulation and those of human life have clashed again and burst out in flames.

The protest, which is increasing worldwide, is not solely directed against such or such tyrant or particular dictatorship, but from a global point of view against the general dictatorship of world capitalism.

The struggles that spread everywhere do not target the political dictatorship of such or such oppressor, but rather the social tyranny of a society that has become uncompromisingly intolerable.

Revolutionary minorities are not alone in pointing out the price rise of staples as being the primary cause of the revolts in the «Arab world»³. But only a few proletarian expressions acknowledge the proletariat as a class in struggle (and not as a mere sociological category) and have emphasized the fact that the events unravelling in these countries bear the mark of the struggle of the international proletariat against world capitalism. This is the great truth concealed by all the bourgeois factions of the world, and to do so they resort to all available means of distortion of the public opinion. This widespread deception is undertaken by all those who claim to implement changes while in reality preserving the essentials of this catastrophic world. This obviously includes all those demanding a cosmetic change of regime in such or such uncongenial State (generally a «dictatorship») in order to leave everything else standing – the founding pillars of society. All the dominant forces of the world join efforts to hide what really matters and to distract our attention as they promote democratic alternatives (political and/or religious ones) to the current unwieldy forms of dictatorship, in order to preserve the essentials of the democratic and religious dictatorship of Capital.

Basically, what difference is there between, on one hand, these Middle Eastern revolts (fast-expanding as we write these lines), together with those that already began to break out in the Far East (China, India...) and, on the other hand, the previous revolts in Latin America, Africa, Greece or in French suburbs? What difference can there be between the struggles of proletarians in Tunisia, Egypt, and

1. V. also our text «Capitalist catastrophe and proletarian struggles» in «Communism» No.15 (July 2010) about the great wave of proletarian revolts in 2008 and the contradiction of Capital with Earth and life, as well as our text «Greece: it's going on... and on!» in the same publication.

2. Like in 2008, all country-based listing of proletarian revolts, such as the media favour, cannot be anything but a limitation (either unconscious or deliberate) and a systematic reduction. Denominations like «Maghreb» or «Arab world», or whatever we resort to here for lack of more appropriate ones, are similarly meaningless and have been rendered obsolete by the social reality of the movement. In regard to the number of regions where troubles have broken out and the number of proletarians involved in the struggles, the previous waves of revolt have already been outdone, and that's the reason why all simplistic denominations are bound to be either ridiculous or merely out of tune. Moreover, as we write these lines, struggles have erupted in the streets in China, Burkina Faso, Bolivia, etc.

3. We deem it fundamental to emphasize that as early as the first week of January 2011 the situation was already unbearable, that the catastrophe of capitalism had already openly admitted this new crisis which in turn implied a new wave of hunger and misery for the world population. This is the starting point of the Middle Eastern phase of the international proletarian revolt currently unfolding in Tunisia, Egypt, Algeria, Morocco...

Elements on the price rise of food staples.

11th January 2011: «The UN predicts a risk of new food crisis» AFP agency

The FAO agrees: «we are confronted with a very tense situation»... «About 80 countries face a food deficit»

«The overall index of the prices of basic agricultural products (cereals, meat, sugar, oilseeds, dairy products) has reached its highest level ever since the FAO started to elaborate that index 20 years ago» (UN, January 2011 –IPS)

«The Food and Agriculture Organization of the United Nations, holding offices in Rome, has warned last week against the threat of a significant worldwide price rise in 2011 of rice, wheat, sugar, barley and meat...»

«Paris, January 2011 (Reuters) – French president Nicolas Sarkozy will campaign this week in Washington against the goal price rise of food staples (Basle, Switzerland, 10th January –EFE)»

«President of the European Central Bank (BCE), Jean-Claude Trichet, spokesman of the governors of the Central Banks of the Group of Ten (G-10), has raised the alert against a significant price rise of food staples and warned against the inflationist threat in emerging economies»

«World Bank fears a food staples price rise» (15th January – BBC)»

«President of world Bank, Roert Zoellick, has stated to the BBC that the crisis would be deeper than in 2008» (Mexico DF, 7th January – Reuters)

«The annual inflation rate of food staples has tripled in Mexico in

November, in comparison to the two previous months». (Washington, 18th February –EFE)

«According to a study, climate change will aggravate the food shortage»

«For more than 20 years, scientists have raised the alert regarding the impact of climate change, but to no avail, and greenhouse gas emissions, which are responsible for global warming, are still increasing, Liliانا Hisas, executive director of the US branch of this organization, said to EFE»

«Osvaldo Canziani, winner of the Peace Nobel Prize in 2007 and scientific assessor of the report, stated that «everywhere in the world, we will witness extreme meteorological episodes and climatic conditions, and the temperature rise will exacerbate the intensity of these episodes».

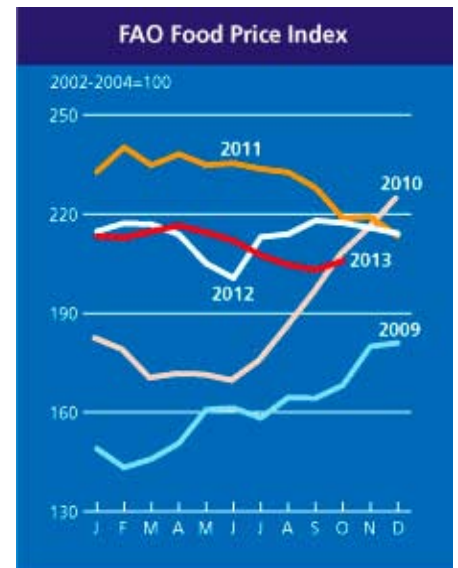
«Reuters, 18th January – Algeria is buying wheat to avoid shortages and riots».

«The Grain State Agency of Algeria has purchased about a million tons of wheat these last two weeks to prevent shortage in cause of troubles, A source from the Ministry of Agriculture said to Reuters.»

«Reuters – 18th January : wheat price rockets in Chicago as a result of Algeria's purchase»

The economist, 18th January 2011: worldwide alert for the price of food products – among the main causes, droughts and floods generated y climate change, the use of food to produce bio-fuel and speculation on the food staples market.»

Editor's note: This compilation is brought to us by Fidel Castro. Although obviously its realization serves his own political purposes, it seemed nonetheless particularly relevant and enlightening.



Syria, and those of the proletariat today in Bolivia? And regarding the United States, what could possibly make us believe that the national wealth of the economy can offset the misery of the proletarians and that the revolt is not inevitable? We predict the very contrary: proletarians in the United States or in « rich » Germany will also be forced to join the revolt that their class brothers and sisters have initiated. There are no different reasons, no different methods, no different enemy, and there can be no different perspectives. If simultaneous worldwide revolt hasn't broken out yet, it's, among other things, due of the ability of world Capital to take on the proletariat piecemeal, to sequence fittingly its austerity plans (although the margin of manoeuvre is rapidly narrowing due to the very nature of the capitalist catastrophe)⁴. It is also thanks to the zealous supervision

4. We mean thereby that it is still possible for certain sectors of the bourgeoisie in some areas to eschew these austerity plans that are otherwise so inevitable. Resorting to chimeras and hollow promises, the bourgeoisie endeavours at isolating certain sectors of the proletariat so that they don't feel concerned with what is happening in the rest of the world proletariat. Historically nations performing repressive duties in other regions of the world rely on this principle in order to win over and secure the complicity of « their own» proletarians; without it such nations would fail to carry through their loathsome tasks. How successful they may be depends on their ability to give away a number of benefits or trade-union reforms to their proletarians; and even that, as it is the case nowadays in countries such as the United States and in Europe, is becoming increasingly difficult to implement for the respective national bourgeoisies.



taining capitalism at all costs and whatever happens. Political murders, torture and kidnapping conceived as a method of domination and oppression have not been invented by Mubarak, Ben Ali, Gaddafi... They simply constitute the general method of domination that stems from the capitalist civilization: a civilization imposed through violence on all continents by the European powers, the USA, Russia, Israel...

of the counterinsurgency apparatuses. On the other hand, this has also to do with the current organisational debility of the proletariat, which has failed to centralise its own struggles on a class-basis: our own weakness is also to blame, that derives from the historical disorganisation of the proletariat as a revolutionary party.

Obviously in those valiant proletarian struggles in the Middle East a « dictator » is always branded as the main enemy; this « dictator » however is not just an emanation of a national oppression, less even of a singular murderous dementia. Indeed, exploitation and oppression at local levels are nothing but incarnations of world Capital. More concretely, the political oppression of the dictatorships in question has systematically been enforced and maintained by the top world imperialist powers (the USA, European States, Israel...). Everywhere French, English, North American, Israeli militaries have implemented and taught how to implement this classical recipe of international democracy, based upon torture and State terror. The weapons used for repression in the whole Middle East are brought over from France, the USA, and Spain... World capitalism bases its whole democratic domination upon this international State terror! These counterinsurgency experts and advisors are responsible for setting up and training death squads in Argentina, Chile, Uruguay, Brazil, but also in Egypt, Tunisia, Morocco, Syria, Saudi Arabia, and Yemen... The blueprint never varies; the interests defended are the same: i.e. main-

Let them talk about dictatorship! Which dictatorship could claim never to have benefitted from the support of democrats from all over the world? Needless to say, democracy, Capital's way of life and domination, is always dictatorial. State terror has always been the essence of the capitalist mode of production on an international scale.

They bombard us with nauseating pictures of such or such despot so that we forget who the real despot is, whom they staunchly stand for: the universal despotism of Capital's profit, the tyranny of the capitalist market!

One of the best syntheses of this ABC of the struggle can be found in a leaflet written in Spanish by « the friends of October »; for its greater part it is hereafter reproduced, encased on the next page.

As a concrete example, tear gas used by Tunisian militias is produced in France by Sofexi. Egyptian repressive units were trained by French experts in 2010 (the training was denominated « crowd and large events management »). The Libyan State of Gaddafi had placed an order for 120 VBR's (armoured wheeled vehicles) from Panhard. Russia purchased 500 French light tanks (also intended to be used in case of social disorder). The Gulf States are also very customers. (source: Jura Libertaire, February 2011)

Against all efforts to divide and separate the struggle, the revolutionaries proclaim that what we're dealing with here is « humanity rising up against the tyranny of economy »; against all the geographical limitations the community of struggle yells that the struggle is everywhere one and the same; against all attempts of democratic takeover the proletarian militants proclaim that we struggle to destroy the system; against those who falsify the reality of our class brothers and sisters who are struggling from the Middle East to Asia, the revolutionaries proclaim that their struggle is one and the same; against those who divide the proletariat into sociological strata the protagonists all over the world affirm that we are one sole community of struggle, rising up against the dictatorship of capitalism.



« Here or elsewhere, one sole struggle: the class struggle! The revolutions that have set the Arab world ablaze may well be the warning signs of a social and political revolution that will cross seas and oceans, and will eventually overthrow the capitalist world order. »⁵

This is how the position of revolutionaries, against the current, everywhere around the world, builds up and affirms itself:

**Against the dictatorship of economy,
long live the international
revolt of the proletariat!**

**The struggle of the proletarians
in Maghreb is our own!**

**Capitalism and the dictatorship of the
worldwide market
are the enemies!**

**The objective is the same everywhere:
the social revolution!**

Destruction of capitalism and State!⁶



5. Quoted from a leaflet published in France. Full text provided in the appendix. Contact: comitesoutienstbg@yahoogroupes.fr

6. Beginning and end of one of the leaflets published by our group in March 2011. Full text provided in the appendix, along with some other of our leaflets.

Maghreb and Middle East: Resurgence of the proletariat

Since December 2010 the flame of revolt is spreading across the countries of Maghreb like wildfire. Echoes of the revolt transcend geographical limits, and reach neighbouring countries where the clamour of the riot and the voices of the insurgent make themselves heard: neighbouring class brothers in turn feel their heart racing and take up the challenge of confronting the capitalist tyranny and defend their living conditions.

The international bourgeoisie keeps congregating to devise how to handle the revolt; simultaneously, the arsenal of democracy has been deployed all over the territory: the army is in the streets and has been conducting the repression for weeks, the various governments change face continuously, the bourgeois alternatives are being summoned, hoping to lure the rebels, and an avalanche of promises of reforms is being issued; democratic fundamentalism is given a new face, the transformation of the conflict into inter-bourgeois infighting tries to force its way through...

Our enemy's international media has been ceaselessly manoeuvring and indoctrinating in order to conceal the real cause of the revolt. Firstly it endeavoured at bringing discredit upon it by depicting it as a « typical expression of uncivilized population characteristic of underdeveloped countries »; then it had to qualify it as a Tunisian revolt « aiming at more freedom »; and later the same was said about Egypt. Today the struggle for democratic rights is the media's last resort. Like every other apparatuses of Capital, the media tries to check the revolt, to prevent it from spreading like a plague, to put off proletarians from other countries from indentifying with the protests and from taking to the streets to confront our oppressors. It's one of the quintessential methods used to handle proletarian struggles: to quell them by quarantining them within the confines of national borders.

And even so, the fire keeps on spreading. The flare-ups in Tunisia, Algeria, Lebanon, Egypt, Jordan, Libya, Mauritania, Oman, Yemen,

Syria, Morocco, Kuwait or Palestine, albeit with variable degrees of intensity, proved that the proletariat is only waiting for a signal to unleash its wrath.

The awesome expansion of the revolt is jeopardizing the bourgeois intoxication of the media, evidencing that the criteria the uprising conforms to are quite different from those the media were trying to make us swallow. These criteria encompass all the proletarians of this planet; deep-rooted in this system, they challenge the very foundations on which this miserable world is built on: the social classes.

The abolition of class society is the essence of the revolt. If proletarians all over the world have taken to the streets, it is not out of mere rejection against the incumbent president or the government, it is not to protest against whatever irregularities occurred in the management of the State, it is not to claim more democratic freedom, nor is the revolt driven by any kind of local particularity. The essence of the revolt is the same as the one that flared up in Greece some years ago, the same as the one which drove the recent protests in Europe, or in various countries of Latin America. It carries the refusal to submit to the brutality of the pervading economic crisis, it carries the refusal to accept the capitalist system of exploitation and domination, the refusal to keep on living in an unliveable world. It is the resurgence of the proletariat that, after years of social peace, raises as a nightmare before its masters who thought it long dead and buried, taking up, once again, its historical role: consigning class society to the trash can of history. It is, most definitely, humanity rising up against the tyranny of economy.

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THE POWER OF REVOLT

The power of revolt stems from this universal content, and that although the proletarians' opinion wasn't democratically consulted (as their enemies might have found very convenient), the proletarians from all countries meet up in the struggle for their own interests. The power of the revolt lies in that none of the State powers of the world have been able to impede it. And in the « Arab world » every single one of them was present in force!

The power of the revolt stems from the organic nature of the proletariat's action in its worldwide struggle for its interests; it was triggered by a generalized price rise of a great number of basic staples. The unified power of the bourgeoisie proved completely powerless in its attempts to confine the revolt to the national or regional level, and/or to reduce it to a religious issue.

There is among the bourgeois much fear and anxiety about the domino effect, about revolutionary emulation and contagion. In fact it all boils down to one and the same interest, one and the same movement driven by mutual stimulation, one and the same organic nature based on common interests, in which every element is aware of being part of the movement as a whole.

The historical negation of the proletariat has been too pervading for this class to be able to acknowledge itself by its own name and accordingly to proclaim the historical and unavoidable necessity of the communist revolution, but it remains a fact that everywhere the proletarian struggle has transcended national boundaries and that little by little the real protagonists have asserted themselves as a part of one and only one movement against the bourgeoisie's power. We cannot deny the actual symbiosis of all the « national factions »⁷ of a class that has neither factional nor regional interests, and that is at war against the whole social system. The great majority of the protagonists have yet to proclaim their explicit intention to abolish Capital and the State, but these proletarians in their practice are undoubtedly aware of participating to the same struggle against Capital and its dictatorial status quo that suppresses their very existences. Moreo-



ver, for the first time in a very long period, there is a feeling of a rising social force overcoming boundaries and confronting the bourgeoisie's power head-on.

This will remain lost on the analysts and sociologists, purportedly experts in world change trends, but it is not lost on the social fighters who are confronting armed capitalism all over the planet: the feeling of pertaining to one and the same struggle community is emerging.

« One sole heart, and the same urge to live... we shall turn the world upside down! »

Only the workers around the world may put an end to the exploitation and the capitalist social oppression. Only they may set us free from the misery in which is humanity is rotting away. This is neither an ideological creation we made up, nor a fantasy communist prophecy. This is an historical reality that flies in the face of bourgeois ideologies and manifests itself by massive and fierce proletarian struggles all around the world. »⁸

This qualitative element, whose concealing our enemies are still more or less successful at, and whose foundation is the identity of interests and perspectives, was also built up by the quality and the nature of the revolt. As a matter of fact, mottos such as « *we are fed up!* » or « *get out, may all of them get out!* » could hardly be confined within the perspective of national borders or flags.

In reality, the movement proved not only its rejection of the ruling tyrants, but also of all those who demanded of our class fellows patience, resignation, submission, in other words a proper and good citizen behaviour. It is worth reminding that Islamism embodies this very conformism; the word « Islam » derives from an Arabic word which meaning literally: « submission ». ⁹ The proletariat blatantly ignored the Islamists' and other democrats' injunctions when, rather than « struggling » democratically in order to « change the world » with votes or with prayers to the gods, it took to the streets and fought openly. Against the State terror, the proletariat took on the necessity of proletarian violence. Ignoring pacifists,

7. The classic denomination « national factions » is linked to a certain level of organisation of the bourgeoisie, in its struggle with other bourgeois factions as well as in its endeavour to exploit and dominate the proletariat. When this denomination is used to refer to the proletariat, which has neither factional interests, nor national ones, it amounts to nothing but a negation of the proletariat, or better said, a perception of the proletariat subjected to the interests of the bourgeoisie. The constitution of the proletariat as a class consists precisely in the negation of all those factionalisms.

8. « One sole heart » and the same urge to live: This expresses lucidly the organicity of the proletariat as a class. This is the reality that the whole bourgeois world tries to hide. The quote is from a leaflet produced by the Grupo de Esclarecimiento Comunista - G.E.C. (Peru); full text provided in the appendix. <http://esclarecimentocomunista.logspot.com/>



Islamists or democrats, whatever their kind, our class organized itself in the perspective of an open struggle against the State: armed groups were constituted in large numbers; numerous and determined coup-de-mains were undertaken by proletarian minorities, thereby responding to social necessity. In doing so these minorities planned and took on decisive actions against the State. The struggle is growingly antagonistic towards the bourgeois democratic gurus; everywhere the proletariat has organized itself outside and against the framework of parties, official unions and democratic opposition⁹. Against the world of commodity, hunger and State terror, the proletariat opposed and continues to oppose revolutionary violence.

The historical importance of the general antagonism between the proletariat broadening its struggle and the dictatorship of world economy has been emphasized by revolutionary and internationalist organizations in other parts of the world.

Contrarily to the apologists of the « citizens' peaceful revolution », everything of significant importance the proletariat ever achieved, was achieved outside and against the framework of the law. The crux of the revolt has precisely been this collective and pervasive disobedience against every democratic and complying citizen's precept. Demonstrations were unauthorized, and prisoners released not by edicts and amnesties but snatched from jail by their comrades and relatives. Proletarians had no

democratic right to take to the streets and organize themselves, and even less to attack and burn down palaces, police stations, jails, headquarters of Special Forces, law courts... The organization of the proletariat as a powerful force against oppression and State terror has never been authorized, nor allowed, nor legalized by anybody. It has been taken up and driven by determined minorities!

Conspicuously, the fear instilled by the unified State terror evaporated, and this liberation spread contagiously: when in such or such country the proletariat prevailed in the streets and repression began to flounder, it kindled courage in the hearts of proletarians from other countries. This, in turn, threw into jeopardy the stability of the States in the region, as well as the implementation of the international imperialistic policy that backed them. More than a contagion or a domino effect this is about organic essence, unity of interest and perspective. Each victory becomes a milestone and an example, each qualitative leap turns into a revolutionary urge. The destruction of each apparatus of terror¹⁰ is a living illustration of what can be achieved everywhere else and constitutes a powerful appeal for a real unification of our class. There are countries whose jails have been forced open and where happiness is returning to proletarian homes. Torturers all over the world, may you live in fear and tremble... Let us burn down and blow up all the bastions of State terror!¹¹

9. In some cases, structures arise, taking on a decisive role in the radicalisation of the proletariat, as a living expression of the necessity for the proletarians to join forces for the struggle. In turn, the bourgeoisie is bound to respond to this radicalisation with more radical containment strategies. The exacerbation of this contradiction will be the cause of the explosion. Some structures may have generated affirmations of forms or expressions of proletarian autonomy, even circumstantially. But most of them, if not outright bourgeois from the start, will be taken over by the bourgeoisie and will grow into new trade unions and parties campaigning in favour of cosmetic changes.

10. Globally speaking it is obvious that the proletariat has not destroyed the general apparatus of the terrorist State. What we want to highlight here are the occasions during which the action of the proletariat succeeded in paralysing and disorganizing the terrorist State by disrupting its « esprit de corps » (instilling indiscipline and defeatism among its ranks), and thereby disabling its primary and essential function: repression.

11. As we write these lines (April 2011), all over the world this sense of power against the oppression is growing and getting increasingly explicit in its affirmation. Our rage against repression cannot be confined within national boundaries. Although still incipient, the feeling of fraternity that unites us against the tyranny of the whole social system is emerging anew. This jubilation, as an abhorred tyrant is ousted, a jail is forced open or a bastion of the tyranny is burnt down, spreads and shines like a beacon throughout the world. In China proletarians take to the streets brandishing slogans of solidarity with their brothers struggling in the « Arab world ». And in the so-called « Arab world » the struggle proceeds unabated; when one hub of rebellion is suppressed, another erupts in flames, and the « changes » scam continues to be fiercely denounced.

The proletarian struggle abroad is our own !

Our struggle is not separated from the ongoing struggle in countries such as tunisia, egypt, yemen, bahrain, oman, jordan, morocco, iraq, iran, saudi arabia, ivory coast, bangladesh, south korea, china, iceland, spain, portugal, italy, turkey, greece, united states, brazil, chili, Bolivia (translator's note: all country names are lowercase in the original). This is because the current catastrophic capitalist crisis has extended to the whole wide world and is attacking us, proletarians, wherever we are, by exploiting us even further; because the lives of proletarians here and there do not differ in their precariousness; because our class brothers over there are responding to the crisis and to the conditions of existence it generates.; because, same as for Capital, there are no motherlands and no borders for us proletarians; because our class is a worldwide class and our struggle is a worldwide struggle .

Capitalism is in crisis?
Let it burst once and for all !

There is no reforming of capitalism,
no healing from it.
It needs only to be destroyed !

The one solution?
Communism and anarchy!

Against the democratic dictatorship
of economy, let us impose
the dictatorship of our himan needs!

Our proletarian class knows
no motherlands!

Let us show our solidarity
with the proletarian struggles
in other countries by fighting
against«our own» bourgeoisie
and«our own» State!

Long live the worldwide Class War !

Down with all States and all orders!

Let us fight for the Proletarian
worldwide revolution!

**Proletarios Salvajes,
Quito (Ecuador), march 2011.
Contact: comunismoobarbarie@
gmail.com**

Note: in view of importance and clarity,
we published the text in its entirety in the
appendices.



It is also part of the best kept secrets of an essential part of the worldwide counterinsurgency policy. This is why it has to be asserted, loud and clear: as the proletariat was growing in decisiveness and as its reach was extending beyond borders, the international counter-revolution shuddered. This surge in force was precisely due to the refusal to conform to the citizen and democratic precepts, which reduce the proletarians to a mere mass of little more than civilized animals. It became apparent for the bourgeoisie that the sacrifice of such or such regional scapegoat tyrant would soon prove insufficient, as would the sponsoring of such or such local agent of Capital. What loomed was a general threat against the bourgeois order as a whole and against global democratic State terrorism. This awareness lies at the very heart of the global counterinsurgency policy. Those who clamoured local slogans such as « get out ! », « let's get rid of him ! », « Let's get rid of them all ! » (as were heard some years ago in South America) were not mistaken about the true dimension of their claim, nor for all that matters were those to whom they were addressed: these rallying cries were, in substance, internationalist mottos, an expression of necessity and international collective rage.

Of course each of these sentences or slogans can be interpreted in its most limited, pacifist and narrow sense: all the forces of the counterrevolution (their media provide us with their own translation: « the demonstrators demanded the resignation of Mr. So-and-so » and « the

staging of free elections ») will invariably do so. They can also be interpreted in a more or less centrist way (« against such or such party », « against corruption »). But we shouldn't lose sight of their real significance: they amount to a total rejection of the bourgeoisie's power and the society that stems from it, a total rejection of oppression in its widest acceptance. The « readings » or interpretations of the slogans obviously match the class interests of those who produce them. It is only normal that those in power endeavour at distorting the content of these slogans so as to reduce them to « demands for such or such dictator's resignation ». Similarly it is clear that from our class point of view we perceive them and as a qualitative leap in the struggle against Capital and world State.

In some cases, those who stand on the barricades try to be more explicit (as we always do, whenever possible), lest the enemy distort their slogans, and express with clarity that they will not accept half-measures and won't be placated with a mere swap of ruler or dictator. The watchword « *Que se vayan todos* » (« *Let's get rid of them all* ») clamoured in Argentina in 2001/2002 conveys explicitly an all-out rejection of the whole political system. During past revolts in Algeria the proletarians overtly clamoured « *Power=murderer!* », and now they express with equal clarity that what they want is to do away with the entire social system. « *Let's get rid of them* » has now expanded to include the system: « *Let's get rid of the system!* »

THE COUNTERINSURGENCY

From falsification to change, so that everything remains the same, and from change to imperialist war.

The first step is the denegation of the movement or the motives that drive it, then comes falsification, and some changes are conceded in order to guarantee that everything actually remains as it is. Finally, in a third phase, when the alleged changes are challenged and the movement continues to self-assert, the strategy is always the same: the transformation of the social protest into an inter-bourgeois contradiction, followed by an escalation into plain imperialist military action, whose objective is the transformation of the revolution into an imperialist war, the elimination of the proletariat as a force and the re-polarization of the conflict into two adversarial imperialist camps.

Everything that the bourgeoisie does on this planet is directed against the proletarian movement. Every repression, falsification of the information, call for elections and political changes, every act of war, etc. is an action encompassed into a general strategy of response to the proletarian movement: i.e. a counterinsurgency strategy. At the centre of this strategy there is disinformation, diffusion of alternative ideologies, and the necessity to disprove the proletariat as a class. The bourgeoisie goes at great lengths to deprive its historical enemy of its general perspective, and to try to impede the radicalisation and extension of the proletarian movement.

This is the strategy behind the vast international mobilization, basically orchestrated by the Gendarme-States of the world. This strategy is conducted both covertly (secret diplomacy, intelligence service, specialized military corps operations, politico-military experts in counterinsurgency) and overtly (within and beyond the borders of the country in question). It aims at enforcing a « political realism » consisting invariably in a classic old trick: i.e. changing a little something so that everything remains the same. The media are a well-oiled machine: they will easily and in unison conform to whatever the new official rhetoric is. In fact,

it has been more than one decade since the ruling class started again to bring up the perspective of change, an alternative option that counterinsurgency services knew for a fact to be inescapable. It is no coincidence that « the change » has been the dominant feature of the speeches of Lula, Obama and ruling factions all over the world. In view of this all, Social Democracy has definitely relinquished its historical mission, being the party whose role consists in containing and suppressing the proletariat. On the contrary, the unification of the programme of the whole bourgeoisie allows this counterrevolutionary party's tasks to be taken on, on a much wider spectrum, by every factions of Capital brandishing promises of reforms, changes, anti-imperialism. It is not that Social Democracy has grown more bourgeois than before; so claim those who perceive it as being more « neo-liberal », in spite of the fact that Social-Democracy is as plainly bourgeois today as it ever was. In reality, the situation has become so critical for the political domination of the ruling class that an increasingly large number of factions embodying the traditional order have introduced the « change » rhetoric in their speeches, thereby taking on the classic role of Social Democracy.

This discourse yearning for « change » was the inevitable reply to the explosion in the « Arab world ». When the proletariat's defiance flooded the streets and proved to be insuppressible, the bourgeois media suddenly discovered that the regimes they had always supported now appeared to be « corrupt », rife

with « excessive personal enrichment », guilty of « contempt of the people », and that they qualified for « genuine nepotism », « genuine « autocracy », or even genuine « kleptocracy » (a government of kleptomaniacs). Cornered, the same cynical media confessed the very fact they always contributed to conceal: these regimes were nothing short of « genuine dictatorships ». Obviously the problem for capitalism does not lie with the swift sacrificing of whatever government faction has outlived its usefulness as a watchdog of social peace, but rather with the elaboration of a viable plan B allowing to remain in control of the situation.

The bourgeois have their mouths full of pathetic concepts such as « the international community », « the democratic States », « the Concert of Nations », as if such thing as a capitalist community based on something else than common antagonism against the proletariat could exist. With this hollow and cynic verbiage, they hope to distract attention from flock of vultures ready to rush into the vacancy to take their share of the juicy market – a market of exploitation of raw material and human beings alike. The « community of Nations », prompt to denounce such or such dictator, comfortably encompasses the whole disgusting clique that feasts off the new redistribution of the spoils, rife with mercantile and military agreements, and fruitful collaborations between torturers and death squads.

While bourgeois factions reshuffle the cards and deal the new hands in order to form a political alternative, they « po-



liticize » the proletarian movement in the sense of confining it to bourgeois policy. This aims at relegating to the background the material motives of the struggle and hence its revolutionary perspective. As a substitute, Kautsky- or Lenin-style politicians, intellectuals, and media instil ideology in the proletarians' conscience. They go on explaining that what matters is not the proletarians' immediate and economic interests but rather the political interests, the « democratic changes ».

Ideologically, in order to deprive the movement of its radical nature, it is reduced to a struggle against such or such individual and it is simultaneously purged of all its class features, especially the proletariat's radical violence. The bourgeoisie denies the obvious, laments about « excesses », distort and devalues the minority

action, and chastizes the « uncontrolled elements » and, more generally, any offensive action bearing class content. Then comes the systematic amalgamation of the actions of the most radical sectors of the proletariat (those most decisive in creating the crisis situation) with the repressive operations conducted by the State itself.

As a matter of fact, terrorist actions of the State repressive apparatus against such or such smallholder or even against entire neighbourhoods are equated with actions of the most determined insurgent groups. The pattern of targets (whether « economical » or « political ») of the proletariat's rage, is systematically obscured or falsified because its disclosure could engender emulation and contribute to the extension of the movement.

The best way of weakening a movement has always consisted in praising its weaknesses. Our movement is dissected, and its inseparable features are singled out and isolated (for example, the immediate interests of our class are dissociated from our historical ones); our subversion is devitalized and dismembered so that the lifeless pieces can be sewed back together with reformist filth. This abominable creation *à la* Frankenstein shamelessly baptized « revolution » is then brought under the limelight, adorned with reassuring and colourful epithets such as « jasmine », « democratic », « Arabic ».

This loathsome creation is made into a star and courted by the media, so apt at disqualifying any practice that does not conform to what is expected from the nicely obedient citizen. Through its conveying of the dominant language and ideology, this fiend translates all the movement's claims into a proper and toothless citizen reform¹². Accordingly, the struggle « against the bourgeois power » is translated into « a demand for the resignation of such or such dictator »; confrontation with the State is translated into « demonstrators claiming democratic elections », the protests against price rises into « a yearning for changes in the economic policy »...

The success of the counterinsurgency strategy is not to be found in the State and the ruling class' ability to have all disinformation channels work in unison: that is merely routine. Rather, it should be measured in the light of the latter's ability to impose this purely ideological representation of the movement (*à la* Frankenstein) as a material force acting within the very movement and against it. Indeed, the image that the movement has of itself, of its strengths and potential, but also of its contradictions, is a key constituent of the balance of force between classes.

This is why, in a given region, revolutionary fervour will sometimes stimulate and fuel the movement but, on other occasions, allows itself to be disfigured by the State. The State endeavours at instilling disaffection among those who struggle, and to permeate and saturate the

12. Read the text « Demand and reform », available on our web site.

The cynicism of the media

Another example of the role played by the bourgeois media in the reproduction of this society

In Algeria, for decades ¹ the proletariat has consistently defined itself as a class, affirming its autonomy against its oppressors and exploiters; it has ceaselessly opposed its own class interests to the interests of capitalism.

That's how the slogan « POWER=MURDERER » emerged. Not only did it act as a rallying cry and a catalyst, bringing about a centralization of the struggles in Algeria, but it also unmistakably identified the State and its terrorist strategies as the archenemy. The ruling class as a whole is branded as « murderer », not such or such particular government.

Extending even to France, various demonstrations in solidarity with the proletarian struggle in Algeria made this slogan heard. And the clamour is not only directed against the ruling regime but also against the alternative candidates for power, including Trotskyites and other Social Democrats. Our class brother's couldn't get much clearer than that! This slogan has also been used again by proletarians in Egypt and in other countries of the region.

A team of French journalists covered demonstrations in Algeria. And whereas the proletarians yelled, « POWER=MURDERER », the journalists managed to « translate » this slogan, as « GOVERNMENT=MURDERER », while commenting that the demonstrators were « struggling to remove Buteflika, and for more democracy... »

Merchants servile to Capital and agents of the ruling class, journalists consistently and unscrupulously try to transform our struggles, and our class slogans, into inter-bourgeois struggles.

1. Regarding this struggle and the watchword « Power=murderer », read our text « Proletaires de tous les pays, la lutte de classe en Algérie est la nôtre » (« Workers of the world, the class struggle in Algeria is our own ») in *Communisme* n°52 (2002) and also: « Algérie: il n'y aura aucun vote même si nous devons tout brûler » (« Algeria: there won't be any vote even if we have to burn everything down! ») in *Communisme* n°53 (2002).

movement with the ideas of the dominant class, and first of all the conviction that the movement has no other future than to develop into an internal political opposition within the capitalist system.

The proletariat is invited to put its fervour in reverse mode and give up its struggle for its class interests – the very interests that were at stake when proletarian violence confronted State despotism head on. Instead, the proletariat is offered the perspective of reforms as an implementation (regretfully, insufficient, but, at least, « realistic ») of . And it is ordered back home, back to work, and asked to entrust its fate to parliamentarianism and to this providential « opposition », which all means of production of information promote in unison.

In short, this is what the bourgeoisie demands from us: to allow our hearts, seething with rage against this world, to be ripped out; and to accept in its stead the transplantation of a pacemaker whose pace is set by the tempo of capitalist valorisation and the succession of political reforms.

In the meantime, a « political opposition » is (re)formed and financed, made as credible as possible (dignified by the allegiance of former victims – Social Democrats and pacifists- repressed by the fallen regime) whose weighty task will now be to absorb proletarian desires and demands, and then to vomit a spectacle of reforms tainted with « national liberation against the imperialist yoke » undertones, or « national economy devoted anew to the domestic needs », etc: the unvarying promise that beyond the time of sacrifices looms a prosperous future.

Within this panoply of reforms, stands the well-worn ploy of the « Constituent Assembly »: this Social Democratic old tune (to which Lenin once danced with conviction until he had to give up under the revolutionary pressure of the proletariat), seems to have a promising future still as a funeral hymn for proletarian struggles.

The scheme has proven its worth (especially if sparing no expenses while mobilizing the indissociable media, military, diplomatic and political resources). Willing to further bolster its effectiveness, the world's political tenors fuel it with aureate

THE LAGS BETWEEN MEASURES OF AUSTERITY

In earlier times, the bourgeoisie could actually present itself under different credible disguises; relatively distinctive economic policies coexisted. Although right-wing and left-wing basically always stood for the same thing, they could be differentiated by contrastive social economic plans: some were more liberal, others were more Keynesian, that is to say, some submitted straightforwardly to the diktats of the profit rate, others had understood that in the medium term an enhanced purchase capacity was preferable, in order to bolster this very profit rate. This is the reason why some were in favour of tightening the belts while others advocated a certain general well-being as the best way to improve the capitalist profit. By contrast, the bourgeoisie's reply to the widespread catastrophe of the world capitalist system always boils down the one and the same policy. Even in the short term, and although hollow speeches endeavour at presenting an illusion of contrastive standpoints (sometimes to the point of opposition), now the policy of the bourgeoisie only amounts to total austerity for the proletariat (what the bourgeois call « liberalism », or « neo-liberalism » - as if there were something new in them...): nowadays, the ways of the International Monetary Fund ultimately prevail everywhere. This always implies an ampler deterioration of all means of existence and forms of life, an all-pervading contamination (of everything we eat, we breathe, we drink...), more people marginalized and forced to live in the streets, more control, more repression, more refugees and undocumented aliens, more democratic gibberish, more jails and psychiatric hospitals, and more State terror. Is there a single country where things aren't happening this way?

And yet they won't admit it. The implementation of one single economic policy everywhere, winning over every bourgeois faction, is the ultimate secret of domination. Why is it so?

Obviously, if they were to confess the lethality of Capital to the living conditions of humanity, everywhere on this planet, Capital would definitely lose its legitimacy. In addition, the reproduction of domination and exploitation in the current context of extreme disaster requires the maintaining some semblance of opposition stemming from the ruling elite itself. This is why, although the measures to be enforced against humanity are very much the same everywhere, the international services of counterinsurgency (included and very especially the world means of disinformation) recommend that such measures should not be applied everywhere simultaneously. Otherwise, it would make it too easy for the proletariat to identify itself as a class, to get organized as such, and to identify its historical enemy.

Confusion is therefore a weapon of choice: it is wielded through incessant promotion of new faces, new oppositions, new ways of channelling discontent. It aims at concealing the fact that today there is only one worldwide economic policy (always directed against the proletariat!), the fact that the true unification of the world State has reached unprecedented levels, the fact that economic policy international organisms rule over all smaller States (the International Monetary Fund, World Bank, international banks like ECB or the IBD, international Unions...), the fact that counterinsurgency services are also exactly the same everywhere (centralized, for example, by the Pentagon, that supervises the repressive services of more than 100 countries). The most blatantly antihuman measures are introduced under different disguises and it is seen to that these measures are not enforced simultaneously. Even though the ongoing militarization of life is part of broad and general plan to which all the political plans submit (what is currently under way in Brazilian shanty towns is monstrous!), we are attacked separately and divided; repression is carried out sector by sector, country by country, region by region.

panegyrics in praise of the so-called ongoing « democratic revolution », celebrating the courage and self-abnegation of the people bent on ousting the tyrants, condemning the violence (invariably « disproportionate » or « indiscriminate ») of the « regimes » with which those very same leaders until recently signed economic and military treaties -whose ink of blood hasn't dried yet.

Faced with alarming circumstances, the bourgeoisie adapts its mechanisms to isolate the struggles, drawing a line between the « here » and the « overthere ». It tries to hide the real ongoing process behind a double smoke screen: the usual tirade professing the otherness of the « Arab world », the « Arab regimes », or the « Arab revolts » finds a useful substitute in a repugnant eulogy embracing the « Arab people » in a community of destiny and aspiration, democratic and progressive, who is invited to follow on the footsteps of our History to be blessed with our Eurocentric « Enlightenment ».

DEMOCRACY

Let us now synthesize the role played by international democracy in the field of counterinsurgency at every possible level, and what are the methods it implements. It operates on several distinct levels:¹³

- First of all, once they grow too numerous and unruly, protesters are shot at. The unanimous reaction of the States, of the universal mercantile democracy (without exceptions!) is to send in their shock troops, to welcome the social movement with lavish gunfire, to torture, to eliminate, etc. In this first phase (that may sometimes last for decades!) international democracy shows no desire to demarcate itself from the local tyrant; rather, he is acknowledged for what it has always been – a mere cog in the gears of this total and global system. Democracy arms its tyrants, forms and trains his death squads, shoots at demonstrators and murders without restraint...¹⁴

- When the movement can no longer be bridled, democracy distances itself from those dignitaries who most catalyse hatred as the safest way of containing the

movement and imposing the democratic perspectives: i.e. « overthrowing the tyrant » in order to conquer a « democratic revolution » (about which these present-day colonizers claim: « we, the civilized countries, achieved it 100, 200 or 300 years ago! »).

- Democracy puts up a new fresh face, as an alleged alternative to State terror, and presents itself as the ultimate goal of all revolts. Under this new disguise, democracy actually erects a rampart (defended by well-armed guards!) that hopes to be unbreachable.

- Democracy then performs as a counterinsurgency force on another level: as a method of dilution of the class into atomized individuals, it denies class its very essence and existence. Paramilitary troops, special units from international security forces (from England, the United States, Israel...) and national ones (Egypt, Saudi Arabia, Syria, Iran...) strike against the people and vital infrastructures in an attempt to create confusion and associate these brutal coups de main with the determined actions of the proletarian minorities.

- Democracy, under cover of a « method of decision », operates by paralyzing and severing the vanguard away from the rest of the proletariat, under the pretence of it not respecting « the majority's opinion ». In this sense, democracy acts as a disorganization force against its opponent, both militarily and politically.

- At the same time democracy fuels the propaganda of the whole social spectrum that stands against the revolutionary action; it endeavours at bringing discredit upon it and seclude (by presenting it as an « excess ») any classist expression that organically assumes the subversive interests of the movement under way. Democracy opposes by all possible means the necessary negation and destruction contained in any healthy movement!

- Democracy promotes the lowest common denominator of the struggles, as a result of which the qualitative rupture is liquidated into mere individual addition, the indispensable basis for the reproduction of bourgeois domination. It's the very expression of evolution and progress standing against revolutionary negation.

- Finally democracy prepares the political changes that will impose anew the horrid world of resignation, submission, exploitation: the citizen's world.

All of these schemes have been resorted to since the beginning to placate and contain the revolts of the proletariat in the Middle East, including the most advanced expression of the counterinsurgency strategy which consists in transforming social war into imperialist war. This is the supreme objective of Capital, because it is thereby able to thoroughly liquidate the proletariat as a class opposed to the whole bourgeoisie and every State – by reinstating an inter-bourgeois, and ultimately an inter-imperialist, polarization.

In the current international situation, only the opposition of the proletariat to that transformation can stop the war. Concurrently, the ongoing struggle of the proletariat, as a whole, tends towards the liquidation of these inter-bourgeois wars and the pursuance of social revolution.

IMPERIALIST INTERESTS AND GENERAL INTERESTS OF CAPITAL

As we have already developed in other occasions, total Capital amounts to nothing more than capitals in competition and opposition, each atom of Capital conveying within itself the germ of imperialist war. Although each faction of Capital wages war with the objective of imposing forcefully whatever its specific interests are, the general interest of Capital is realized in war. Imperialist war is always waged against the proletariat. With a generalized international proletariat's movement at its

13. As for any enumeration of this kind the entries cannot be separated. They are facets of one and the same reality; both successive and complementary expressions of the essential prerequisites of the mercantile bourgeois domination, and the capitalist social and political oppression.

14. We ought not to forget that the democratic and populist Obama gladly ratified all that the USA did before him in Africa, in the Near East and the Arabian Peninsula, including the unconditional support to the massacres perpetrated by each of those States, by each of those dictators and most particularly those carried out by Israel.

highest, imperialist war is objectively the ultimate weapon against the social revolution, channelling the proletarians and alienating them as they are forced to take sides in the imperialist dispute; the alienated masses are enlisted under national and imperial flags and driven to mass slaughter. The transformation of the international revolt of the proletariat into an inter-bourgeois war is the ultimate objective of every form of inter-imperialist polarization.

Beyond the struggle for raw materials and the conquest of markets, beyond the breaching of former alliances and the ensuing reconstitution of new imperial constellations, bourgeois propaganda endeavours at enforcing these inter-capitalist contradictions in order to deny the proletarian revolt its general objectives, which embrace the human race as a whole.

The action of the various bourgeois factions competing for the defence of their specific interests coincides with the general interest of the bourgeoisie, that is, the containment of the proletariat through its dissolution in various alliances or fronts (downgrading it to a mere clutter of citizens). This convergence reveals the quintessential nature of Capital, inseparable from the necessity of waging war and of destroying the proletariat as a force under constitution.

Against all ongoing proletarian struggles, this inexorable trend drives the imperialist war and fuels the destruction of the proletariat as an autonomous class. In this perspective and as an illustration of this trend, the case of Libya is emblematic. Indeed, it is in Libya that the qualitative leap in the counter-revolutionary violence waged by the international imperialist powers appeared most overtly. It is indeed in Libya that the civilian population is submitted to long-range bombardments; it is in Libya that the rival imperialist gangs stand out most brazenly in the open.

However, we should not forget that imperialist war amounts to nothing more than a generalization of the war among bourgeois factions, which is their systematic response to any uprisings. We should not forget that since the beginning the bourgeois answer to the proletarian uprising in the « Arab world » is an effort, by all possible means, to shackle the riots within the confines of inter-bourgeois contradictions. The usual way of disposing of a bourgeois faction that has outlived its usefulness and is now considered excessively « dictatorial » consists only in a thorough revamping. This whole process always conveys the capitalist interest to channel the proletariat into disputes pitting rival inter-bourgeois gangs against one another. Nor should we forget that, ultimately in each of those countries, every imperialist lobby or force competes for the fairest share of the cake once the dust settles.

Imperialist military action did not start solely when we were informed that the UN, the NATO, the USA, England, France, etc, had begun to drop bombs on the Libyan population. Military actions had been carried out on the Libyan territory much before; chiefly by Special Forces and counter-insurgency units from the aforementioned powers. These actions directed against the population were widely denounced

The historical creation of the fascism vs. antifascism polarisation took the same route

The democratic State (there's only one State!), e.g. the Spanish Republic, assumed overtly the repression of the proletarian struggles; as it unravelled, certain types of sectors and forces of the bourgeoisie stood out as particularly bloodthirsty. However, every component of the bourgeoisie contributed to the repression. Orders to open fire against the proletariat (like in Casa Viejas in 1933 and in Asturias in 1934), gladly implemented by the generals, were issued by most prominent republican personalities.

As repression is denounced, challenged and ultimately confronted, it prompts in its wake a radicalization of the social movement. At that point, one faction of the State seeks to accuse another one of having carried out this repression, of being tyrannical, dictatorial, fascist... In accordance with its most effective defensive strategy, the State splits up, dissociates into two supposedly distinct factions each of them presenting the other as an alien body with no common roots: « Antifascism » can thus wash its face and hands of the blood it shed and create a bogey which is supposed to be worse than it is itself, i.e. « fascism ». « We have no hand in these atrocities; the Fascist generals are to blame. » And yet, yesterday they were all hand in hand, Alcala Zamora with Franco, Stalin with Hitler, Allende with Pinochet, Obama with Ben Ali, Sarkozy with Mubarak, Berlusconi with Gaddafi... and together they feasted at the same banquets while proletarians were being slaughtered.

For the third act, the costumes have been changed so as to remove the dried-up blood stains. They have been washed with all kind of bleaches such as condemnation of « the dictators », « the fascists », « the corrupted »... With their new virginity backed by denunciations and speeches, they prepare to « help the people in its struggle for democracy »... With those very weapons they directed against us yesterday, they claim now to defend us and to aim at « abolishing the tyranny ». They seek the complicity of proletarians all over the world in order to enlist them in their new war, whether as active participants or simply passive contributors: obedient workers, citizens, taxpayers and TV viewers.

In fact, they are installing the decor for the fourth act, the grimmest one of all: the transformation of the struggle between antagonistic social classes into a struggle between bourgeois factions; they are recruiting for their war, a war that pits imperialist forces against each other. The elimination of the proletariat that they didn't manage to achieve through direct repression is now within their reach with the « anti-dictatorship » crusade, through the dismemberment of the class molten back into an anti-dictator front, through enlistment into a single antifascist front. The purpose is the elimination of the proletariat as a class, in a bloodbath staged between partisans and opponents of such or such dictator. The final purpose of Capital is the eradication of the proletariat as an antagonistic class against the established order, through imperialist war between fascism and anti-fascism. The war against Franco, Hitler or Mussolini... not only cost 60 million deaths, but also caused the proletariat to disappear from the historical scene for decades. Stalin, Truman and Wilson emerged of that gigantic slaughter as victors, i.e. with concentration camps, atomic bombs, new wars and tortures as a general system to be applied against the oppressed. Antifascism is every bit as gruesome as fascism!

in many non-mainstream media. In other countries, the international gendarmes have established a permanent and direct military presence. Of course, they contribute to the counterinsurgency effort, while defending the particular interests of whatever nation sent them. Sometimes, even, their presence is dictated by the interests of such or such Yankee, British or French oil or Armaments Company. It is a mystery to no one how important these forces are and how significant their continuing action in Egypt or Saudi Arabia is, including involvement in punctual operations of « preventive military invasion » –as was the case when the State of Saudi Arabia moved against the movement of the proletariat in Bahrain. Having said that, one thing is clear: the qualitative leap in that militarist effort to destroy the autonomy of the proletariat resides in the very form of the military action and its degree of intensity: the bombing and the militarization of the political contradiction as an ensemble. As we are writing these lines, a generalized imperialist aggression is being carried out under pathetically fallacious humanitarian pretexts. However, they do not shun from admitting that if there are no invasion plans for other countries (such as Yemen, Syria) where massacres

are perpetrated in the open... it's simply because there's no oil over there. The cynicism reaches new heights when those fervent advocates of the bombing campaign unashamedly confess that Libya is important « *for the quality of its oil rather than for the quantity or quality of casualties inflicted by Mr. Gaddafi* ».

The systematic bombing of cities as the gendarme powers have undertaken in Libya obviously makes survival very difficult. But although the combativeness of the proletariat there is exemplary, if proletarians from other countries don't move in to put a halt to this imperialist war against the proletariat in Libya, it will be very difficult, if not impossible altogether, to maintain class autonomy. Bombs, casualties among comrades and relatives, and countless difficulties to merely manage to survive turn daily life into an absolute hell. Even though we know both sides engaged in this imperialist war are nothing but murderers, forcefully putting an end to these international bombings is a necessity: the proletarians' survival and the affirmation of their class autonomy are at stake.

In Libya the struggle of the proletariat underwent an exceptional development, and went as far as attacking the traditional repression hubs of the bourgeoisie (e.g.

State Security headquarters), encircling and burning down barracks, eliminating key personalities of the repression and infamous torturers, setting on fire banks, courts, jails, police stations and military police centres. During that stage of the revolt, the proletariat managed to achieve embryonic self-armament and progressively displayed a relative autonomy, against the State-sponsored hit squads and other special forces of the Western powers that operated in the region. However, the proletariat is constantly targeted with bombings from the imperialist powers, and is deprived of such logistics the latter enjoy; therefore it cannot but fail to build up into an autonomous force and to gather enough strength to stand out as a credible opposition against the imperialist camps. The means of most elementary subsistence have been completely disorganized in Libya by the imperialist force of international Capital and reorganized from abroad to the benefit of capitalism alone. This (dis)organization by Capital (as occurred during other wars against the revolution, e.g. Iraq in 1991) aims very concretely at reducing the proletariat to mendacity. The State always comes up with the same blackmail: « *Let them surrender their weapons and we will provide them with food and tend their wounded.* » Bombs and organized charity: as always, the carrot and stick as a strategy to liquidate any class autonomy that emerged against the regime.

Only a generalized debacle and revolutionary defeatism, driven by the proletariat in arms, can reverse this process. However, no less indispensable is the struggle of the proletariat from the intervening States, and that is regrettably not the case. It is precisely to circumvent that risk that the military campaign is confined to bombings, lest a ground intervention expose the soldiers on the field to the attrition of a protracted conflict. If they are bombing Libya and not other countries, it has obviously little to do with humanitarian reasons. But there is more than the lure of oil and the confliction with Gaddafi, not to mention the imperative polarization of society under inter-imperialist terms. Libya is also an inviting target for such type of intervention: the country is mostly a desert and all cities lie on the coast, easy prey for long-range air

If you don't come to democracy...



DEMOCRACY WILL COME TO YOU !

Libya

Inter-bourgeois competition and counterinsurgency

History is fundamentally the history of class struggle: that is beyond discussion for us. It is precisely to conceal this fact that all international means of disinformation join efforts (including «in the name of revolution») to present or to «disclose» inter-bourgeois contradictions - between countries, coalitions, sectors, government and their «oppositions»). Whether these contradictions have some substance or are mere products of fantasy, whether deeply rooted or totally superficial, we are all supposed to rally (exclusively) behind these banners. To make a stand in today's world can only consist in taking sides for whatever bourgeois factions, for whatever egoistic interest inherent to this society. Our party, the party of subversion of must remain officially nonexistent. For us, on the contrary, to make a stand means rising as a party... We shall never let inter-bourgeois contradictions determine the content of the struggle of our class. Nor will we ever claim that they drive the bourgeois necessity to crush it; rather they only determine whatever bourgeois factions or coalitions will enter the fray to recruit and repress the proletariat. Against those who, especially about Libya, refute the struggle of our class in the name of the inter-bourgeois contradictions in effect - as if these two aspects of reality didn't permanently coexist in this society - we can on the contrary acknowledge these contradictions in view of the ongoing wave of revolt.

In a case such as that of Libya, which awakens rapacious international economical appetites, there is a typical competition between those countries in pole position regarding access to market shares and commercial and strategic agreements, and the hungry underdogs. This hierarchy evidently determines the political position of every partner, with the remarkable flexibility known to rule the conduct of States: for the sake of appearances, it's all principles, behind the scenes, nothing but interests. As a matter of fact, a political status quo in Libya would have been in the interest of Italy, Russia and China and they accordingly chose to bet on the upholding of Gaddafi's regime. On the other hand, a new political order was favoured by the United States, England and France (unless of course it led to a revolutionary destabilization of the State), and they bet on the overthrow of Gaddafi to the benefit of a regime more congenial to their merchant ambitions (oil, armament, wheat...), as France was doing in Ivory Coast at that time. That the very Sarkozy, once elected French president in 2007, opted for a rapprochement strategy (on the fields of economics, and military and police cooperation) with the Libya of Gaddafi, is hardly surprising... Business as usual. This policy was actually consistent with a 40-years tradition of Franco-Libyan agreements.

Confronted with the insurrectionary movement in Libya, France and Great-Britain assumed a leading role in terms of political, military and counterinsurgency operations, while enjoying the support of the UN and NATO (under American command).

The scenario favoured by the Russians, the Italians and the Chinese collapsed; regardless of the interference of a wave of struggle such as the ongoing one, it rested

on shaky grounds, as it betted on the durability of Gaddafi's regime, a risky assumption to say the least.

In order to be allowed its share of war dividends, Italy was finally forced to join the coalition and to revoke, on February 28th, its friendship treaty with Libya. This treaty included numerous lucrative economic cooperation agreements and dealt with «immigration control» issues, a euphemism for the particularly brutal, cynical and murderous policy of eviction back to Libya of the refugees who have crossed the Mediterranean Sea. No doubt that this policy will be restored as soon as possible with the blessing of Europe.

As for Russia and China, strongly committed in Libya (China had to evacuate no less than 36,000 nationals working in various companies), they first declined to veto UN resolution 1973 that favoured military intervention before criticizing its (very predictable) expansive interpretation by the hegemonic NATO on the field. Some Arabian States, refraining from any rashness, have proven no less versatile: Saudi Arabia, for example, expressed support for the resolution of the UN but declined military involvement in its implementation. True, these fervent supporters of the UN-NATO great humanitarian cause are busy down in Bahrain where they are conducting a military occupation in order to suppress the uprising. Indeed, in the loud and murderous cacophony of the market, there is always one issue for which all States sing from the same hymn sheet: the superior imperative of the counterinsurgency.

raids. Taking on the role of international gendarme, the bourgeois militarist option meets more favourable conditions in Libya than elsewhere: this war from a distance, pressing buttons, makes the armed forces as well as their proletarian rearguard much less exposed to the horrors of war. A military intervention in Egypt, Syria, Iran (it mat-

ters not whether as an ally or opponent to the government) would be a much more perilous undertaking for the imperialist powers and their rearguards: armies would need to penetrate deep inside the country, and where (as it happens in Iraq and Afghanistan) the military forces could bog down in an intervention with no end in

sight, facing the threat of generalized revolutionary defeatism; all the more so amidst a wave of struggles such as the ongoing one, as the international gendarme is confronted with massive social movements. This is why it is more than ever necessary to emphasize that only the international proletariat - and more particularly from the gendarme coun-

About the National Transitional Council (NTC) in Libya

Most obviously, we do not consider the National Transitional Council to be an emanation of the struggle but rather, a full-fledged bourgeois, imperialist initiative, whose goal, operating from the top downwards, consists in breaking the genuine dynamics of centralization and coordination of the struggle. This Council is but one of the tips of the iceberg of counterinsurgency: various Special Forces and English, French, American secret services have also intervened on the field in the earlier stages. Furthermore, an international disinformation campaign funneled contradictions in order to bring about a bourgeois takeover of the situation, a new inter-imperialist polarization of the struggle (among other things by attempting to dissolve the proletariat in arms, its militias, into a regular army opposed to that of Gaddafi). No effort was spared in order to break the development of our class autonomy (in particular the various organizational initiatives taken on by territorial (city-based, regional...) struggle committees.

The European media carefully avoided giving too much publicity about the service record of the members of this Council, and for a very good reason. For apart from the usual former opponents harping on human rights, this Council is a nest of turncoat top brass Gaddafist leaders. They enjoy the political and military support of France, Great-Britain and the United States, and some of them already worked for the secret services of these countries. Here is a brief but eloquent presentation:

As of February 27th, « *the committee is set up and appoints Mustafa Abdeljalil to its head. He's the former Libyan Minister of Justice, i.e. a key man of Gaddafi's system. He's assisted by Abdelhafed Ghoga, a lawyer and human rights militant, who according to 'Le Monde' [French newspaper] is overtly hostile to him. On April 2nd, considering the internal tensions that have been destabilizing the committee, the spokesman Mustafa Al-Gueriani announces the creation of a crisis staff of ten specialists, all Libyans returning from abroad with 'their know-how'. The council becomes henceforth the 'legislative organ' according to 'Le Monde' on April 5th, and introduces the 'Minister of Finance' of this new council, Ali Tarhuni, professor of economy in the USA, where he had been living for thirty-five years until last month. He's a partisan of ultra-liberalism, and his appointment at this ministry constitutes a clear augury of the economic and social orientation of the group of Benghazi. At the head of the new committee there is now Mahmud Jibril. He's a businessman that was already present in the old committee. Still according to 'Le Monde',*

«He is the one who, together with Ali Al-Essawi, former ambassador and henceforth Minister of Foreign Affairs, met president Sarkozy on March 11th in Paris». In charge of the military affairs there is the general Abdul Fatah Younis, former Minister of Interior, who stood by Gaddafi since 1969 and the putsch that overthrew the monarchy. He has soldiers at his disposal, including some especially trained by the British SAS and also French commandos, probably the 13th RDP. This asset, compared to the military incompetence of the 'chebbabs' gives him a de facto advantage on the field, which translates into a political advantage.» ()*

Moreover, beginning of April, the USA claims that the CIA «is coordinating» the movements of the «rebels» on the field. As a matter of fact, the CIA really brought back to Benghazi a certain Khalifa Hifter, former leader of the Salvation National Front of Libya in the eighties, which was at the time the main anti-Gaddafi group financed by the United States. He lived a quiet exile in Langley, Virginia for more than 20 years, in an authentic CIA fief. « *The Al-Jazeera channel first relayed the information about his arrival in Benghazi on March 14th. Without mentioning his allegiance to the CIA, the 'Daily Mail' sings his praises on March 19th. Finally the warlord is interviewed by 'ABC News' the following Sunday night. (...) None of the media that published articles about him deemed it worth to report this information available on internet. Neither did they raise the question as to how a Libyan military could have moved to the US and lived there, while Libya was under military embargo and exposed to retaliatory measures after the bombing of Lockerbie. Similarly, nobody wondered how he got back to Benghazi.* »(*)

All the rest is just a big show: as of March 5th, the French Ministry of Foreign Affairs, dancing to the Franco-British and American tune, rejoiced at the creation of the NTC. For his part, the farcical French «philosopher», bootlicker and warmonger Bernard Henri-Levy («BHL») fled to Benghazi and from there called president Sarkozy «in his quality of citizen», adding his voice to the call to war in order to «avoid a horrible massacre» (sic).

On March 10th, three eminent members of the NTC were welcomed in Paris by Sarkozy (with some ministers... and BHL) and declared as they departed that «France had recognized the National transitional council as the legitimate representative of the Libyan people». A great visionary when it comes to democratic benefaction, BHL was already announcing «targeted airstrikes» while no agreement had been signed yet, neither at the European level nor at the NATO and the UN level. It will be done one week later, on March 18th.

(*) MoulaySiba, «Libya, the hidden side of a revolution», Indymedia, April 2011.

tries – can thwart the imperialist assault against the social movement: through the struggle against «one's own» bourgeois, against «one's own» States.

As we already said, in addition to the bombing of Libya, the tendency driving towards imperialist war is all-pervading. Although it benefitted from far less media

coverage than the «Libyan issue» the authentic military invasion of Bahrain by the State of Saudi Arabia has huge strategic repercussions: whether it is as an operation targeting the insurrection movement directly or as a rehearsal of a large-scale global imperialist re-polarisation. This invasion unquestionably constitutes a decisive

quality leap in the manoeuvres of capitalism against the proletariat. The Saudi military presence in Bahrain is considerable and shields the important US military base in Juffair - a strategic repression hub - against the proletarian demonstrations. Indeed, in this very small country a 1,000-man strong contingent¹⁵, with training and

weaponry up to the Western military standard is likely to weigh heavily. This invasion also constitutes a qualitative leap because it brings about an inter-imperialist reconfiguration of the whole region, with the new hand dealt strongly pro-American and pro-European presence against the State of Iran. Teheran reacted from the outset and issued accusations and barely disguised threats of counter-intervention against Saudi Arabia ¹⁶.

The other military actions undertaken by the regional States and the western Powers must be apprehended in the same perspective. As we are writing these lines, and in utter disregard for the criteria they claim to uphold, the vile French militaries have not hesitated to open fire against the population, as it just happened in Ivory Coast. The swapping of presidents, in favour of the International Monetary Fund puppet, came only after factions had been armed and pitted one against the other, the population was shot at, and the whole country was put to the fire and sword. Whether embodied by the local president's forces or under the uniform of the United Nations, the age-old French-sponsored terrorism in Africa played a key role as a guardian of private property and, today, continues to be the main guarantor of the bourgeois order.

PROLETARIAT: STRENGTHS, WEAKNESSES AND PERSPECTIVES

The proletariat can be defined as a class defending its vital interests against Capital. This definition, obviously, does not contain the answer as to how to impose its interests against capitalism and even less how to destroy it. The historical power of the bourgeoisie has grown ceaselessly, honing its forces, its ideologies and its specialized structures targeted against any movement that seeks to subvert the bourgeois order.

In order for the proletariat to be able to triumph, it must overpower its historical enemy. But although it enjoys the strategic advantage of being the class that creates all the wealth of this world, it won't be able to liquidate the bourgeois society without the organization, the structuration, the direction and the conscience to match its interests and its revolutionary perspective. This process is what the revolutionaries call « the constitution of the proletariat as a class and therefore as a party opposed to the whole capitalist system social ».

The ongoing revolts of the international proletariat (mainly centred in the Maghreb and Middle-East but tending to expand worldwide) display the features that we have put forward for decades ¹⁷ now. In the above lines we have emphasized the elements of strength and pointed out that the movement was stronger in terms of expansion, the organicity of action, mutual stimulation...

Now we would like to dwell on the weaknesses of the movement, although we refrain from doing so systematically, lest we repeat ourselves indefinitely without being able to contribute distinct qualitative elements. Although the strengths can vary significantly for each movement, whenever it expands, including, as is the case as we write these lines, beyond national boundaries, the weaknesses are invariably the same. Indeed, a movement may flare up as a result of local causes or as local expression of more global causes, for example, the generalized price rise of food staples. But in both cases, the strengths always carry some distinct features, as if every resurgence of the somehow contributed something « new » and « original ».

The weaknesses, on the contrary, are globally the same: this is because it is as a worldwide class that the proletariat has been historically defeated by the counter-revolution. It has been for some 90 years now that the proletariat has proven unable to impose itself as a worldwide force; indeed, the organization and international conscience of the proletariat as a class is, at this point, abysmal. On a worldwide scale, we have reached the nadir of proletarian centralization of the whole history of capitalism: fewerclass organizations and publications remain than in the early 20th century, and even than in the middle of the 19th century. Each time we participate in proletarian struggles or report about them, we refrain from dwelling on the « lack of consciousness », « lack of organization », « lack of class autonomy », « lack of internationalism », « lack of depth in the critic of Capital », « lack of international centralization », « infestation of national flags »...As a matter of fact, even if all this is true and a succinct reminder is always useful, we prefer to focus on more qualitative contributions whose characteristics vary according to the cases.

Does it mean that the revolution is a more distant prospect than it was two centuries ago? NOT AT ALL! But we can hardly thank the organization, centralization and class consciousness of the world proletariat for it, because admittedly from that point of view, things are far worse ¹⁸. Rather, it is due to the fact that capitalism does not have any future whatsoever and its situation is bound to turn increasingly catastrophic. More precisely, there can be no doubt that capitalism will continue to drive the worldwide dispossessed masses to the struggle, because it has nothing to offer but misery: the future of capitalism is a permanent and widening catastrophe for the world proletariat. In other words, if in the past revolts were sporadic or confined to such or such « isolated » region, today it is not uncommon to have hundreds of thousands of proletarians struggling nearly continuously: as for when the revolt seems to falter somewhere, it sparks off elsewhere. The same phenomenon applies to the divisions within the proletariat: in the past the insurgents branded themselves the « excluded », the « immigrants »,

15. Some accusations uphold that the actual volume of troops sent to Bahrain is two or three times bigger than that.

16. It is worth noting that the Iranian State is among the rare States to claim to support the social movement in the « Arab and Muslim world » since it views it as a « wave of Islamic awakening », and as a result of the « loss of influence of the United States and Europe in the region ».

17. See in this respect the text « General characteristics of the struggles of the present time » in « Communism » No.9 (August 1995).

18. This assertion is valid on a global scale but not at on a local one. We believe that there are proletarian minorities almost everywhere that carry out organized actions and are uncompromising in their struggle against all those who seek to take over our movement. These actions are targeted against the oppressors and they also reaffirm revolutionary classism. In this sense, from rupture to rupture, qualitative leaps are made, but they fail to integrate themselves, from an organizational and programmatic point of view, at the level of an international centralization.

PROLETARIAT AND BOURGEOIS IDEOLOGY

Had the proletariat, as a class, been able to measure the international power it is capable of wielding, revolution would be nearly too easy a thing. The first secret of the practical counterinsurgency policy aiming at negating revolution is precisely to negate this potential might. It may be useful to emphasize the counter-revolutionary role taken on by workerist and Eurocentric Social Democrat ideologies: they reduce the concept of proletariat from a quantitative and qualitative point of view, confining it sociologically and geographically to a category of producers or a geographical area. As an example, we could refer to all those who presently endeavour at denying the proletariat by pledging their support to «the Arab masses». The most brazen bourgeois agents in their midst find it opportune to add «in their struggle for the democratic revolution».

The counterrevolution has everything to fear from a proletariat acknowledging itself, through its life, its practice, and its global antagonism with the world of private property – a proletariat taking to the streets yelling «enough is enough» in the face of this whole system of oppression. In order to prevent that, social sciences specialists (in charge of crafting the ideological basis of the whole Social Democracy) have been toiling for centuries. They created sociological categories relying on a division into social strata according to various criteria that bourgeois socialism has codified on the basis of labour and production. Instead of conceiving the proletariat as a dynamic force constituting itself to destroy private property and confront the State, Social Democracy defines the proletarian as a synonym of industrial worker and generally speaking as a heavy industry worker (*). In most extreme cases, this elitist conception of the proletariat (in addition to being implicitly apologetic of the industrial labour) confines the proletariat to the urban worker and also to the workers of the «industrialized countries». Confronted with the struggle of the proletarians in the Maghreb and the Middle East these ideologies and forces join efforts to pledge their «support» to the revolts of the «Arab masses». This flies in the face of the movement's own interest! The sole purpose of this ideology, which converges with all the counterinsurgency plans of the bourgeoisie hopes to implement, is to thwart the necessary unification of the international proletariat in struggle:

- It contributes to the division of the proletariat on a geographical basis as well as on a sectional one;
- It contributes to the propaganda aiming at having proletarians in Europe, in the USA, in Latin America distance themselves from the struggle of their class fellows;
- It attempts to bring back the old workerist ideology that considers the industrial workers as superior (closer to the struggle for socialism) to the unemployed, agricultural proletarians, store and office employees, teachers, transport workers...

This conception is inextricably cor-related to the ascribing of distinct and specific goals (bourgeois democratic ones, how astonishing!) to the struggle of the «Arab people». Among these objectives, inclinations favouring «Constituent Assemblies», «real democratic governments» or the necessity of the «democratic bourgeois role» constitute but secondary variations. This progressive Marxist-Leninist ideology, in addition to being workerist – as we have denounced earlier on – conveys the essence of Eurocentrism, the historical racism (the chosen people!) typical of Judeo Christianity: «compared to mine, all other people are backward», «the genuine proletariat is that of my country», «the Arab people should go through the stages that the European people have gone through long ago», «they have to do their own democratic revolution». The most leftist expression of this ideology (like the ICC e.g.), no less cynical, considers that the Arab masses foster too many democratic illusions (**). As if in Europe or in the USA proletarians had fewer! As if the industrial workers were less exposed to manipulation! Had it been so, they would have taken to the streets to prevent their own States from wholeheartedly supporting the sanguinary dictatorships and carrying on their military interventions in all these countries! Once again, no-one seems to remember that the strongest insurrectional movements of the proletariat against the State in the 20th century did not occur in «the most democratic» countries as this ideology proclaims, but rather, in Mexico, Russia, Germany, China, Spain, Iran, Iraq...

(*) The falsification consists in fragmenting and freezing what is in motion, in mistaking the picture for the reality, its (class) perspective for the life and analyzing social life according to those pictures.

(**) «The class nature of these movements is not uniform and varies from country to country and according to different phases. On the whole, however, we can characterize them as movements of the non-exploiting classes... The working class has, in general, not been in the leadership of these rebellions... [but rather] the peasantry, and other strata deriving from even older modes of production...» For the ICC obviously, it's about backward countries which have modes of production prior to capitalism. Implicitly, this means that only when these countries will become capitalist ones there will be genuine proletarians who will be able to struggle for socialism. And they add: «Illusions, above all, in democracy, which are extremely strong in countries which have been governed by a combination of military tyrants and corrupt monarchies...» These expressions, taken from the text «What is happening in the Middle East?» published by «International Review» on May 30th, 2011, perfectly summarize the core of the prevailing ideology.

the « unemployed », the « agricultural workers »... today, most revolts unfold on a national scale and encompass issues that are more general and of acknowledged social nature. It is so: proletarians, whether they be jobless or not, agricultural or urban workers, male or female, young or elderly, coloured or not, cannot help but be forced, more and more, to an open struggle against the State.

It is fundamental to underline that the proletariat is also forced to struggle against its moral or political beliefs. Proletarians may believe in God or not, may still deem the Left preferable to the Right or have admitted their absolute similarity, may harbour illusions about Gaddafi's so-called « anti-imperialism » or may be aware that it is but another kind may of imperialism; their social survival will be threatened by the catastrophe of the world of Capital and they will be increasingly cornered to fight for their lives.

This implies that, regardless of beliefs or ideologies, the « normal trend » of capitalism keeps accentuating the depth of its permanent catastrophe in many regions and countries simultaneously. No categories of the proletariat will be spared from this catastrophe and the resistances it sparks – the struggle for survival gradually turn into an international general social war. It is very difficult to predict the cycles of this international class war, but we can be sure that this decade marks a phase of unprecedented intensity in terms of permanency and escalation.

This is precisely what the ongoing revolt confirms, it appears to be spreading more steadily than in 2008, more regions and more countries are affected, mutual emulation is stronger; so is the awareness that we are all on the same boat and that the cause of the cataclysm is the same for all of us.

However, there can be no doubt that the genuine organicity displayed by the proletariat in the ongoing international revolt and in the simultaneity of the multiple uprisings against capitalism has yet to translate into organization, consciousness, direction... We know for a fact that the expected regime pseudo-changes and similar ploys won't change a thing. For all the facelifts the threatened



On february 16, 2011, policemen of anti-riot force violently dislodged demonstrators after one month of occupying The Pearl square in Manama (Bahrain). Two days later, a new offensive, a symbolic one: the regime made saw and destroy the concrete sculpture at the center of the square, used as assembly point for the demonstrators and symbol of the protest. Does the fear go over to the other side?



small States put themselves through, the World State remains unscathed. No democratic slogans (whether they be religious or « Marxist Leninist ») will bring us any closer to a solution. In spite of all this, we cannot be certain that the movement will continue expanding and developing as it should if it obeyed logic. Past experiences reveal that some, in the social movement, perceive those cosmetic changes in the

dictatorships as a stepping stone towards more freedom. We can rightly fear that those « changes » disrupt the consolidation process, now at its peak and that the proletariat will dislocate itself and fail to remain the driving force behind the movement. It would then face obliteration from the political scene for an undetermined period of time. For example, as we are writing these lines, and as the struggle

About conscience

It is remarkable that the analysis of the current struggles is systematically built around the question of conscience, not only in the bourgeois press, but also in publications that regard themselves as proletarian, revolutionary, anarchist... After such comments as «the riots in the Arab world and in the rest of Africa are not revolutionary», «the social revolution is not on the agenda», or «the people of the region are only rising against their tyrants and demand democracy», follow lamentations of the kind «only the bourgeoisie will take advantage of these riots». Our answer to this is that if the riots do not extend and intensify, then yes, the dominant fractions will obviously «take advantage» of the situation, as is always the case when the movement ceases its affirmation process. What is at stake now, is whether the bourgeoisie will succeed in checking the movement by spreading, through every possible media, the idea that the riot originated in circumstances specific to those countries, that the «rioters» only demand «democracy». Rather than perceiving the unicity in the interests and the project of the proletariat, many simply take the ideas of the dominant class for granted. And the «revolutionaries» who repeat that «the social revolution is not on the agenda» just contribute to the bourgeois ideology.

Against these positions, we retort that the current conscience of the proletariat is nothing else than the blind conscience that the bourgeoisie enforced on us. We affirm that the dominant ideas are the ideas of the dominant class, and therefore no element of conscience will ever make a difference unless there is a vital force that questions and contradicts it. The proletarian riot derives precisely from the vital needs of the proletariat; therefore it questions and contradicts the dominant ideas, but its expression in terms of conscience is always deformed and delayed. Wherever the revolt is deeply rooted, the falsification is less easy, but seen from afar and filtered through the deceptive media, clearly the image of it that reaches us is a lot less radical, a lot more circumstantial, and the bourgeoisie finds it easy to «prove» that all of it is none of our business, that «over there they're only starting to fighting for things we already have here». These are the ideologies that keep proletarians in certain countries aloof from the ongoing revolt and contribute to their complicity with the States carrying on the repression. On this very day, it is not in those countries where the struggle has taken to the streets that the myth of a «struggle for democracy» prevails, but rather, abroad (and the farther the better), and particularly in places where the proletariat has yet to experience an attack of similar amplitude. Eurocentrism, euroracism and even imperialism, derive from that fact. But even this separation is doomed to disappear, as austerity policies and the ensuing open repression extend to all other countries. The proletariat will have no other option than to gain self-consciousness and acknowledge its historical enemy.



carries on intensifying in a number of new countries, in others – including some of the very first ones to witness this wave of revolt – bourgeois alternatives already succeeded in placating the movement. And if they managed to restore some sort of order, it was by achieving a «successful replacement» of the defenestrated dictator... This, of course, greatly obstructs the proletariat in its march to constitute itself as a world class.

In view of all what was previously said, however, we believe that the proletariat's eviction cannot last, whether in time nor space. Capitalism in its current situation will find it impossible to mitigate its antagonism with humanity's own interests; its chances of reinstating a stable social peace such as in the past seem remote.

On the other hand, we believe the movement actually progressed, not in the sense of having obtained such or such reform or the ousting of such or such tyrant, but rather, in this growing awareness that by taking to the streets in force, we stand a chance of tilting the balance in our favour. We believe, even though we have no means of guaranteeing it, that the hardest thing to obliterate, for all rulers and oppressors, will be precisely that awareness. Therefore, we tend to believe that even if the proletariat is, again, momentarily removed from the streets; it will nevertheless conserve this experience and thanks to it will soon rise, stronger and more determined. How true will that be is, according to us, in good part in the hands of the most consistent classist minorities.

Furthermore, even if capitalism manages to pug the dam here and there, many other breaches will open elsewhere, because whatever semblance of order the bourgeoisie will succeed in reinstating, in a particular part of the world, to a particular category of people, will have a hard time extended to others; it will be as frail as human life itself when submitted to the current capitalist catastrophe. We believe that the proletariat's hectic progression towards organization as a class will follow this path of sudden surges followed by calmer periods – where proletarian consciousness and combativeness is rebuilt, waiting for an opportunity to re-emerge stronger than ever. Once consolidated, the proletariat will be able to



In United States



In Egypt

- Tunisia
- Egypt
- U.S.A.



Greeting to our struggling comrades in Wisconsin, USA !

A remarkable struggle erupted in that state in February 2011 and disrupted the smooth running of Capitalism. The proletariat stood against the austerity measures, and expressed its anger through:

- Strikes;
- Huge demonstrations of proletarians from every category of Capital: public service, private sector, students, peasants, nurses, teachers, etc.;
- A weeks-long occupation of the Capitol, a key building of the State, in Madison, the capital city. It was evacuated by force, in March;
- An extension of the struggle to other states: Ohio, Indiana, Michigan...

This movement has, from the very beginning, identified itself with the struggle in North Africa. This internationalism is a guideline for the worldwide proletariat.

**The struggle of our class brothers, everywhere around the world,
is our own!**

Same exploitation, same struggle !

Down with Obama !

Only our worldwide struggle with bring down worldwide capitalism !



strike at the heart of the enemy and not at its superficial manifestations.

As mentioned before, « change » has successfully restored a semblance of order, with promises waiting to be fulfilled (in Tunisia, Egypt¹⁹...). In other regions, however, the revolt and ensuing repression are booming (Syria, Bahrain, Yemen... and to a certain extent, Iraq, China, Bolivia...). In regions where the « promise of change » rhetoric has been prevalent for quite a while now (such as in Latin America, it is starting to show signs of fatigue. Already, the proletariat is rising up, claiming that whatever « changes » have been implemented fail to bring us anywhere closer to a solution. Once more, we must point out what remarkable example the proletariat in Bolivia gives to their comrades elsewhere in the world. Both Evo Morales' government and the COB (Central Obrera Boliviana – Bolivian Workers' Central)

19. This, of course, does not mean that there are no struggles, no repression, and no reorganization of state terrorism. Not even the bourgeois sources claim so.

20. « More and more, society is split between two adversary sides, between two classes which confront each other directly: the bourgeoisie and the proletariat » Communist Party Manifesto, 1847.

have failed to control the proletariat growing more restless every day. Miners have spearheaded demonstrations that overpowered all control structures and all interdictions: they barged into La Paz historical centre and attacked official buildings, dynamite in hand. The central watchword seems to have been coined expressly to the intention of their comrades from abroad: « If this is change, then change is shitty! » A simple slogan, some might say simplistic, and yet, it expresses with blatant clarity where do the interests of the proletariat lie: certainly not with these bourgeois so-called changes, that don't change anything at all. And those shitty changes are the best offer the international bourgeoisie will ever be able to make.

None of the crucial problems that spurred hundreds of thousands, millions, of proletarians to take to the streets be dealt with by Capital in the midst of its own catastrophe. None of the small regional states has anything real to offer as a solution (although they are never short of chimeras to feed their deceitful promises!). One could expect, from a class whose very nature is worldwide, to see the proletariat of numerous other regions of the world step up to the plate, while in the regions where the riots started, the proletariat continues to affirm itself as a force and as a class.

However, permanent structures are sorely lacking, and the proletariat falls short of standing as a fully organized class. As a consequence, no-one can guarantee that the movement will carry on unabated in the short term, even if though that it has every reason to do so. This is why we should not be surprised to witness a backward surge in the struggle, followed by new swells, then more backward surges, more regional affirmations and confrontations. We cannot foretell with certainty that the perspectives are more promising for the struggles of in such or such region. But it is clear that in its process of expansion the movement has largely overflowed from its « Arab countries » limits: repercussions were felt in China, India and all over the American continent from North to South. This could be a portent of the crucial quality leap that a simultaneous international generalization of the struggles would constitute. We might be close to a class versus class global confrontation that revolutionaries have always announced.²⁰

Capitalism will go at great lengths to prevent that from happening, but the very dynamics of the bourgeois society leads head on to this clash, this division of the world into two antagonistic sides. Revolutionaries should do more than just wish for it to come, but rather, impulse it and contribute theorization, organization and leadership. Indeed, the constitution of the proletariat as a worldwide party is a fundamental necessity lest the struggle linger on and proletarian blood continues to be spilled. For these battles present and future, the revolutionary vanguards have a key role to play in raising the proletariat's awareness that it constitutes one class, one force, and that it requires centralized one leadership. This must be done by bringing up, unremittingly, the perspective of the worldwide communist revolution.



**LET US FIGHT
WITH ALL OUR STRENGTH FOR THE ORGANISATION
OF THE PROLETARIAT AS A CLASS
AND THUS AS A PARTY !**

**LET US EXTEND THE STRUGGLE
AGAINST ALL TYRANTS
AND OPPRESSORS,
UNTIL IT ACKNOWLEDGES ITSELF AS A GLOBAL STRUGGLE
AGAINST THE TYRANNY AND OPPRESSION
OF WORLDWIDE CAPITALISM !**

The wave of struggles hits Kurdistan

Coincident to the revolutionary struggles in Tunisia, Egypt, Yemen, Lebanon, Iran, Bahrain and Jordan, the wave of struggles hits Kurdistan and several cities in Iraq. This shared, violent, rupture against the established order has unleashed revolutionary forces against the oppression and is a witness of the might of our international class. This international wave stems from the accumulation and aggravation of social problems capitalism is incapable of solving. The State is weak and is at a loss to make us keep our mouths shut. This is why we have decided to express our anger before they come up with bait for us to bite and shut up. In Sulaymaniyah, offices of the State party were targeted by rocks hurled by demonstrators: this was an action of the international proletariat! The State, by shooting at demonstrators, killing them, arresting them, carries out its perennial terrorist recipe, the same that it used in Pirra, Magrun et Halbja where demonstrations had spread. While the repression is still ongoing, demonstrators have effectively challenged social peace, have destabilized the State and terrorised a good number of its lackeys. These demonstrations have nothing to do with a desire to change government, which is precisely what the bourgeois opposition party« Change » (a new political formation that stems from the left wing of Talabani's party, the UPK) and the Islamist fraction strive for. As a matter of fact, these bourgeois factions march hand in hand with the government and contribute to the repression. The« Change » party does not even deny it is collaborating and preaches overtly in favour of social peace - no less than the government - and demands only reforms. The State calls the demonstrators all sorts of names - subversives, thieves, aliens - and denies the movement its real social depth, as it has always done. In order to confront State terrorism, we must:

- Ø Organize ourselves, concentrate our forces, spread the movement everywhere, connecting all parts of Iraq and creating insurrectional revolutionary committees.
- Ø Arm the movement against State terrorism.
- Ø Attack the central hubs of the State and burn them down.
- Ø Appeal to the indigent siding with these bourgeois parties to break free and join us, with their weapons.
- Ø Call for a general strike, convince proletarians not to go to work, to close offices, factories and state administrations.
- Ø Spit at the bourgeois media, destroy their cameras and recordings.
- Ø Avoid concentrating in one single location or area, in order not to facilitate repression.

ICG

19/2/2011

A call to those fighting in Kurdistan and Iraq

The demonstrations taking place in all the cities and villages of Kurdistan are the direct expression of the wrath of the proletariat against exploitation, and against the State. They are rooted in the social crisis, and in the contradiction between labour and capital. These struggles are not to be separated from the chain of demonstrations and uprisings that occurred in Greece, France, and later Tunisia, Egypt, Libya and the rest of the world. What is now happening in Kurdistan is a harbinger of an international social revolution. Through these struggles the exploited in Kurdistan express that they belong to the one same class that is fighting all over the world. And by doing so, they establish continuity to the revolutionary actions that our class has initiated elsewhere. We are definitely witnessing a worldwide confrontation against the State, instilling panic and instability in the very hearts of every State on this planet.

The enemy tries to deflect the struggle so that it does not affect the key strategic locations: Arbil (capital of Kurdistan and seat of the government), Kirkuk (oil-producing centre) and Duhok (central seat of the Democratic Party of Iranian Kurdistan and business-centre):

- First, in order to prevent the extension of the protest, the enemy is mustering its military special forces, planning to encircle Sulaymaniyah.
- It is using the Liberation Square as a propaganda hub for ceaseless celebration of patriotic slogans.
- It resorts to tear gasses, condemns and puts the blame on «thugs» and «looters», fabricates a «foreign-armed terrorism» propaganda.
- It recycles the crap about «the Liberation of Kirkuk» in order to kindle patriotism.

All these movements, as far as we know, have started as minor local expressions backed by relatively few people. Later, the leadership consolidated, the movement gained momentum and gave the proletarians the necessary energy to tear down the wall of fear. The dominant class knows for a fact that this movement sounds its death knell. That is why it does its best to obstruct the spreading of the riots. Accordingly, every faction of the State (including the Media and other various collaborators such as the writers and the university teachers that preach in the name of the people) rallies behind the State and joins forces in order to defend parliamentarianism and to destroy the social revolution. On one hand, terror, arrests, assassinations, imprisonments, abductions. And, since these alone are not effective enough, co-optation of the salient and representative figures (such as religious or reformist leaders), politically-correct personalities intent on reforming the new-born and «fragile Kurdish State», whose «young experience» they vow to preserve. What is that experience they wish to defend, when they profess, in the name of the capitalist State, «stay silent and don't rock the boat»? to them we retort: you are a part of the Worldwide State, but we are part of this revolutionary situation, which is building up its own experience and is, step by step, extending and scoring victories against the worldwide capital, including the state in Kurdistan.

The State endeavours to pacify the struggle and to adulterate it into a citizen-minded and acceptable form, with the permission of the police. In front of the television cameras, they ask us to tell the world all we want are reforms, new elections, and a change of government. They are just afraid of the struggle reaching out to other regions.

Once again, we say: let us organize ourselves, within one sole community of struggle, let us spread the movement everywhere! It is our strength and only guarantee of victory against this inhuman society.

**Long live the proletarian uprising !
Down with the labour system and the State !
Forward with the communist revolution !**

ICG

February 2011.

Against the dictatorship of the economy

Long live the international revolt of the proletariat !

What is the difference between these revolts in the «Arab world» and the previous revolts in Latin America, in Greece or in French suburbs? What difference can there be between the struggles of proletarians in Algeria, Tunisia, Egypt, Libya, Bahrain, Syria, Yemen... and those taking place in Bolivia, in China? Their cause is no different, the enemy is no different, and the perspectives are no different. And yet they still fail to break out all simultaneously. This is due to, on the one hand, the ability of world capital to single out sectors of the proletariat and attack them one by one, spreading out austerity plans in accordance with the instructions of counterinsurgency apparatuses, and on the other hand, it is due to the proletariat's inability to coordinate its own struggles.

The Media, great means of disinformation, did their utmost to hide the real strength of the proletarian revolt. For the bourgeoisie the perspective of seeing its domination destabilized doesn't belong to the realms of fiction: it makes it



essential to prevent this struggle from becoming an example for other proletarians in the world. Everything that characterizes this struggle must therefore be depicted as having nothing to do with our own reality, except for the democratic mystification that is supposed to be the paradise for us all! The social struggle that is taking place in an increasingly large part of the planet is not a struggle for more democracy, nor is it aimed at empowering such or such religious sect; it is not directed against such or such dictator. It is the expression of a deep social revolt against world capitalism, a social system that dooms an ever-growing proportion of human beings to endure its catastrophe of this social system.

The prices of cereal, vegetables, meat, etc. have rocketed once again at the end of 2010 and early this year. Revolts in Tunisia, Algeria, Egypt, Palestine, Iraq, Libya, and Syria... are first and foremost revolts of one and the same social class, rising for the very same reasons. The survival is increasingly difficult; the struggle against the capitalist oppression is increasingly necessary. This unity in the needs and perspectives of the struggle is what these ideologies of « democratic » and/or religious « revolutions » are mostly trying to conceal.

True, the revolt mounts a frontal attack against the formal political domination of such or such country, of such or such dictator who is suddenly depicted as a monster by one by the leaders of the gendarmerie-States. It is nothing but logical that the proletarian uprising breaks out first against the oppressors of their own State. Nothing but normal, when State terrorism fails to perform effectively in a region of the world, that the bourgeoisie as a world class turns its back on those it always supported. And nothing but normal that the opposition bourgeois factions, which hope to put an end to the revolution as quickly as possible, proclaim the advent of the « democratic revolution » or pretend that its only aim is the ousting of whatever tyrant.

Beyond the elimination of such or such hated head of State, what makes these different revolts one sole worldwide struggle is this fundamental struggle for survival, the struggle for life against the deadly world of capitalism, against the dictatorship of market and profit. What matters is not what the various flags or mottos proclaim but to perceive that the opposition against such or such individual contains at the same time the opposition against the capitalist world as a whole and therefore the possibility that the proletariat from other regions acknowledges these struggles as its own.

We greet the attack of proletarians against bastions and symbols of each of the regional dictatorships, against each of the tyrants, and torturers. But in these attacks we reaffirm the universality of this struggle that emerges from the general contradiction between capitalism and humanity, between capital and earth, between the survival of this social system and the necessity for the human race to destroy this world social system forever.

If it's obviously about struggling against the dictatorship, it's not against such or such particular political dictatorship but much more widely against the social and general dictatorship of capitalism.

Long live the struggle against all dictators!

Long live the struggle against the social and world dictatorship!

The ideological forging of «democratic revolutions» is obviously not only an ideological issue. The flags constantly shown and promoted by the information campaigns are at the same time the limits of the very movement of the proletariat. Moreover all the security agencies, the militaries, and the spy and sabotage structures practically act to transform these deep social revolts into simple political struggles between bourgeois factions, between imperialist powers.

Against the world proletariat, and particularly when this one reaffirms its international revolutionary perspective to destroy world capitalism, when the way of reforms is not enough anymore to neutralize the social force of the proletarian class, the one and only perspective for the international bourgeoisie is the destruction of this force while channeling it into inter-bourgeois and inter-imperialist polarizations.

The military actions led in Libya under the direction of Gendarmerie-States obey to this reality. They don't want only to appropriate the Libyan oil or to insist upon their particular interests as bourgeois factions. Their actions continue to have the same purpose than Gaddafi's one: i.e. to get rid of the proletarian revolt! To draw up the fighters in one or the other imperialist camp!



*If this is change,
then change is shitty ! (Bolivia 2011)*

Against imperialist war: social war !

The struggle of proletarians in the Maghreb and Middle East is our struggle !

The enemy is capitalism and the dictatorship of the world market !

The purpose is everywhere the same: social revolution !

Destruction of capitalism and the State !

Internationalist Communist Group - March 2011

<http://gci-icg.org> and our email info@gci-icg.org

SOLIDARITY WITH THE REBELS OF TUNISIA AND ALGERIA !



**HERE AND NOW, TODAY AND TOMORROW,
LET US SPREAD THE REVOLT !**

LET US GENERALIZE THE INSURGENCY !



Solidarity with the rebels of Tunisia and Algeria !

For several weeks now, proletarians in Maghreb are revolting against their intolerable living conditions and against the terror policy of the State. They take to the street, clash with the cops, attack all the building of the State, commodity warehouses, banks... they block roads and, particularly in Algeria, they have clearly rejected any oppositional and/or Islamist political recuperation.

In their real practice, these struggle movements affirm themselves against the State and against private property. In this sense, they constitute an admirable denunciation against the world of money, magnificent examples of struggle against all forms of submission, and the foreshadowing of a new world to come: a human community finally reconciled with itself and thoroughly cleansed of State, money, and classes.

Rebels and exploited of the world! This struggle is ours. From South to North, from East to West its fundamental nature, everywhere, is one and the same. Workers, students, unemployed, youth, old people... all these categories merge into the crucible of the struggle against this abject world and form but one single struggling class, with one sole central preoccupation: the destruction of the State.

The State's answer unfolds two ways: on one hand governments carry on brutal repression, on the other hand the political, trade-unionist or religious oppositions (posing as martyrs) put forward democratic alternation: the ousting and substitution of the incumbent clique. In both cases the purpose remains the same: to put an end to the riots and to perpetuate the domination, regardless of its political colouring. Indeed, whatever its disguise (parliamentary system, one-party system, authoritative system...) the State remains the State. Its existence implies that the rich remain rich, that the poor grow poorer, and that they work and croak in silence.

Repression means deaths, imprisonment, torture, brutality... It's an inherent feature of all systems whose political, trade-unionist, or religious oppositions are absent or too weak to perform their dirty job of recuperating and pacifying the struggles and whatever hopes for a radically different world have bloomed in their midst. Some people say: dictatorship is over there - whereas here there is democracy, which means that no such thing could ever happen to us. Allegedly, we live in a society finally pacified, experiencing only some sporadic excesses, blunders attributable not to the system, but to people «with issues».

It's false: It's first and foremost the strength of the revolt that forces the State to resort to massacres - not a deficit of civil rights.

It's a lie: the fact that, since the war of Indochina, most of polices in the world have been trained by the French police is hardly ever mentioned. Whatever the arm that holds the truncheon, the brain is «made in France». Not counting the weapons, combat gases, police equipment, and tanks sold every year for millions of Euros.

It's an illusion: For the moment, the State over here doesn't need to resort to open repression. Unions play their role well as Capital's martinet: an instrument to pacify and ward off the proletarian anger, luring it into the tricks and traps of negotiation to obtain some crumbs and pennies. Parties exist to foster and maintain illusions about everyone's involvement in the decision-making processes that ultimately rule their lives. But as soon as these trade-unionist flunkies will find themselves overwhelmed, rebuffed, hopeless and useless, the State over here will resort to the same methods of open terror, and will trample underfoot the illusory scraps of paper they believe to be a guarantee of their rights.

Our responsibility here is to break away unambiguously from «our own» State, to point out that «our» State is an active contributor to the ongoing repressions, and even that it is ready to intervene if the repressive forces over there show any signs of wavering. It already did so during the revolt in Greece in 2008: the Greek State had called upon the Spanish and Italian States to help the Greek police quell the riots and restore order.

Our responsibility here is to take up the torch of the struggle that we have momentarily given up at the end of the autumn. We lost a battle; we bashed against the unyieldingness of the State and the logic of Capital. All the more reason for a vigorous reaction against the aggravation of our living conditions, all the more reason to refuse to give in!

Proletarians in the Maghreb need this class solidarity!

Not shy humanist protests! Not whining or moaning!

Autonomous Struggles - luttessautonomes@yahoo.fr

Here or wherever: One sole struggle, the class struggle !



After Ben Ali and Mubarak, who's next? The revolutionary fire has engulfed the Arabic countries. A sense of panic spreads among the dictators and their clique, while the population gathers up courage and self-confidence, in spite of a most ferocious repression, such as the ongoing one in Libya.

In Algeria, in Yemen, in Bahrain, in Libya, in Iran, or in Morocco, to various degrees, demonstrations multiply. The Libyan dictator, in desperate straits, ordered the perpetration of hundreds of murders, but these deaths only contributed to kindle the courage of demonstrators and spread the revolt all over the country. In Algeria Bouteflika pretends to let go some concessions - that won't fool anybody - and he might well suffer the same fate as Ben Ali. In Tunisia demonstrations are going on, «to prevent the revolution from being stolen from us».

In Egypt, the working class made a thundering entrance in the revolution's arena and dealt the deathblow to Mubarak. The week preceding the dictator's resignation, tens of thousands of workers initiated a wave of strikes in the sectors of telecommunications, railways, dockyards, coal, cotton, textile, medicines, cement factories, etc. They demanded freedom, but also employment and pay rises. The objective of the Egyptian army, still clinging to power, is clear: restoring law and order. The militaries announced that they were taking upon themselves to organize elections but that strikes and demonstrations would not be allowed anymore. Yet, the working class might not want to step down so easily. In any case, **only the pursuit of its mobilization and its organization on its own bases will allow achieving more than a simple restoration of the facade of the regime, aiming at a genuine social revolution, sole terminal solution to the dictatorships of all kinds.**

As a result of unemployment, poverty and ferocious repression, but also due to price rise of staples – generated by speculating food-processing corporations and banks from all over the world – the proletarians in the Arabic countries were forced to rebel against their regimes, lackeys of imperialism, and against the dictatorship of money. The Arabic countries were prey to the very ones who plunged the world into the financial crisis. The Arabic youth's riots are the extension of the youth's revolts in Greece or in Europe, the revolts of all those who, here and everywhere else, don't want to pay for a crisis they have nothing to do with; all those who are aware that elections – with, in the end, their «leftist» or «national union» alternative – won't change anything to the reality of capitalism!

The revolutions that set the Arabic world ablaze might well herald a social and political revolution that will cross seas and oceans, and finally overthrow the worldwide capitalist order.

The Arabic people's struggle is our own! Let's support it, and let us be inspired by this model to organize ourselves against the State and its bosses!



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Solidarity with the rioters struggling against the State and the dominant class in Maghreb and elsewhere

For several months, rebellion rumbles and spreads from Algeria to Iraq. Thousands of insurgents, young and less young, men and women, have shaken the regime by dint of demonstrations, riots and strikes. Ben Ali and Mubarak are gone. Good riddance, and to hell with them!

According to the bourgeois and their allies (trade-unions, parties, political organizations, and journalists), «the people yearns for democracy». As if there could be such thing as a yearning for being governed, imprisoned, dispossessed of one's very existence under the yoke of any regime whatsoever. As if democracy was going to solve all our problems, with the wave of a magic wand. Bullshit.

Here, in Europe, the State kills too. With police bludgeons or jail sentences for some, with daily humiliations and misery for all. Here, the poor that do not have the right papers are shoved into democratic camps, and then expelled with charters.

What scares the defenders of this world, is the perspective of no longer being able to control us. It's that here, people would no longer go, obediently, from the factory to the supermarket and from their cheap apartments to their offices. It's that they, the guardians of capitalism, would stop lining their pockets. It's that, everywhere, people would start organizing themselves without leaders, without money, and start realizing that all they can expect from above is maltreatment.

When they advocate a change in the regime, the return to normalcy, a democratic transition, right when what lies ahead is a world of possibilities, begging to be explored and constructed, that constitutes a direct attack against our freedom and our desire to grab the reins of our own destinies.

They fear that we could just heed our craving for life and toss their nightmarish world into a jubilatory bonfire, right now, with no transition whatsoever. That's why they keep urging for calm, for a return to the workplace and to our daily routine. It's definitely not for «our own good».

This struggle, which embraces a whole part of the world for months now, is our struggle. This struggle for life, for liberty for all and everyone, spits on the specialized scoundrels who intend to fragment us into geo-socio-politico-cultural specificities.

We affirm our solidarity with the rioters that struggle and the other side of the Mediterranean, and everywhere else, in this grisly world.



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The proletarian struggle in other countries is also our own !

The current struggle in such countries as tunisia, egypt, yemen, bahrain, oman, jordan, morocco, iraq, iran, saudi arabia, ivory coast, bangladesh, south korea, china, iceland, united kingdom, france, ireland, spain, portugal, italy, turkey, greece, united states, brazil, chili, bolivia (Editor's note : the names of the countries were in lower-case letters in the original text.) is our own struggle, because the ongoing catastrophic capitalist crisis is a worldwide crisis et attacks us all, we proletarians from all over the world, by intensifying our exploitation. It is our struggle too because the living conditions over there are no less precarious than those over here. It is our struggle too because our class brothers over there are fighting against this crisis and the living conditions it brings about. It is our struggle too because, just like capital, we have no homeland and know no borders. It is our struggle too because our class and our struggle is worldwide.

It is not in vain that the social anger that built up and has spilled into in such or such part of the world is now spreading with dazzling speed to other countries like wildfire, like a domino-effect. It has opened the possibility for an extension of the wave of struggles to south american countries such as Ecuador, were the citizen counter-revolution and 21st century capitalism are still able to sedate democratically a majority of the population with cadenzas sabatinas (ed: media event of the president Correia who addresses the nation every Saturday with a public discourse to justify his handling of things), debates about the laws, «popular consultations» mostly about strictly bourgeois and peripheral issues over which right and left wings of capital bicker in order to distract the attention from what really matters: our material living conditions, the world crisis, the class struggle. At the same time, in Ecuador, unemployment, underemployment, precariousness, poverty, the destruction of nature, cooptation for the repression of the social protest, in other words, capitalist oppression and state repression continue unabated.

It is thus rather probable that the effects of the current capitalist crisis won't be long before making themselves felt, with a vengeance, in our wallets and stomachs, when this very crisis will force the government of the boss/cop Correia – a bigot enemy of our class – to impose austerity measures. We must retort to that, we proletarians, by taking to the streets (like our proletarian brothers/sisters in the middle east and in greece) to fight against scarcity, hunger, misery caused solely by this damned democratic dictatorship of economy. We must do it in order to deepen the struggle, to emancipate our lives from the claws of capital, from routine, from private property, money, state, police, patriotism, institutions, ideologies, leaders, competition, and individualism. We must do it in order to cease being commodities and, in the heat of the battle and side by side with our class brothers and sisters, attempt to rebuild our authentic human community against capital, in order to lie a life worth living. This is no longer an utopia, this has actually never been one, it's a possibility that exists ever since capitalism exists and today the path is open again, thanks to this new worldwide cycle of proletarian struggles which is challenging the bourgeois social order.

If the proletarian revolt were to flare up over here, it is most probable that the whole bourgeois-state authority, apparently so strong and indestructible, would start being challenged and contested in the streets, and that the edifice of state and social prison would start to crack. The higher these capitalist, populist, repressive governments of «21st Century socialism» will fly, the harder they'll fall. The last demonstrations of proletarians in bolivia against the governmental economic measures are clear hints to that effect. And, at the very centre of this possible scenario lie the real human necessities, life itself as an antagonism to capital and state.

The bourgeois and the political figures of this country and others, even though they tend to hide it pretty well, are already grinding their teeth at the perspective of a proletariat in arms, at the phantasm of communism. Indeed, the contagious struggles that our class embarked upon in many places are the most irrefutable evidence that the capitalist world as a whole is now subject to an irreversible catastrophe in the long run. Capitalism is no longer able of producing an enduring solution to its contradictions! It has become completely incompatible with every life form that exists on this planet, because it makes the planet sick and is utterly destroying it (by generating the so-called «natural catastrophes»!). The only thing that this system has to offer is misery, barbarity, devastation and death: the tragedies in libya and japan are nothing but expressions of this worldwide catastrophe!

However, the current world crisis does not mean the end of capitalism, since the latter feeds from its own crisis to regenerate itself and maintain its «natural» course of operations based on exploitation and domination over out class. This is why we won't start believing in the advent of the real crisis of capital until the bourgeois and

their lackeys will start committing mass suicide and we, proletarians, start to understand, in this struggle, that the one and only radical and total solution to the crisis of capitalism is the social revolution, the insurrectional destruction of this system which destroys us on a daily basis, and the construction of a society without exploiters or exploited, without oppressors or oppressed: communism, anarchy...

In spite of the limitations and obstacles of the ongoing revolts (still no constitution of the proletariat into a revolutionary subject with its own program and strength, lingering democratic and nationalist illusions, lack of international coordination, bloody repressions –with thousands of casualties – and/or democratic reforms undertaken by the State, etc, there is no doubt that the proletarian lion is not a sleeping giant. It is waking. It is re-emerging, and resisting. It is counterattacking, and this is just the beginning.

As we said, it is most likely that this insurrectional wildfire will spread to this part of the planet. Even like this, nothing and no-one can guarantee it. It is a possibility, and, to make it happen depends on us alone, we who have nothing to lose, we proletarians. By struggling to satisfy our vital needs, what we do or don't do as an autonomous class against the capitalist system will determine if it will happen or not. This is precisely why we issue this call. Nothing or no-one can guarantee a victory either, and we should not delude ourselves. What is certain is that «if we fight, we might lose, but if we don't, we are lost».

Rise up, proletarians over here and over there! Internationalist solidarity is also one of our weapons! Let's brandish it against our enemies! Let's spread these proletarian struggles, draw lessons from them and multiply them! Let's fight our «own» bourgeoisie and our «own» State! The enemy and the class struggle are one and the same, everywhere! Let's agitate, organize, resist, fight with all our means at our disposal, so that the blaze of the riots spread to here and elsewhere, growing and strengthening, until it turns into a worldwide class war and into a worldwide communist revolution!

Capitalism is in crisis? Let it burst once and for all !

Capitalism should not be reformed, nor healed, it should be irretrievably destroyed !

The sole solution? Communism and anarchy !

**Against the democratic dictatorship of economy,
let us impose the dictatorship of our human needs !**

Our proletarian class has no homeland !

**Let's express our solidarity with the proletarian struggles in other countries
by struggling against our «own» bourgeoisie and our «own» State !**

Long live the worldwide class war !

Down with all States and borders !

Let's fight for the worldwide proletarian revolution !

Proletarios Salvajes

Quito (Ecuador) March 2011
comunismoobarbarie@gmail.com

One sole heart and the same craving for life...

We'll rock the world !

Only the workers from all over the world will be able to get rid of the exploitation and the capitalist social oppression. Only they can rescue humanity from the misery it is groveling in. This is not an ideological creation of ours, nor is it a made-up communist prophecy. It is an historical reality that stands in the face of every bourgeois ideology and is embodied by massive and fierce struggles that erupt everywhere on this planet.

The proletariat once again demonstrates its condition of revolutionary class, and everyone vibrates to the rhythm of the recent events in Egypt and the neighbouring countries. The bourgeois cry their eyes out, congregate and plot, summon their economists, counselors and prophets, and still they don't know how to handle the revolts and the uprisings of the exploited. Thousands of brothers rise up, break the chains that tie them to the bourgeois infernal machine and rob them of their lives. They are left with no other path to tread; they look at each other and see the same pain in their lives, the same anguish for the future of their children, the indignation faced with the injustice, and, last but not least: they see that only they can bring a change to their miserable existence. Strikes, street protests, occupations of premises, barricades, spontaneous debates, autonomous neighbourhood organization, collective plundering, they are the verses of the poetry called social revolution.

They never had anything, and we who have written these lines, we know it pretty well: our brothers who defied the curfews, the tanks, the tear gas, the bullets, the police and the military. Afraid to die? Every day we wake and exist solely for laboring, enrich someone else, do as we are told and be dumped when we «cost» too much. Our only fear is to pass through this world and never know what real life feels like. This is the driving force of the struggle, and also the proof that the labour class is awakening and that we alone can emancipate humanity from its salaried servitude. Bullets cannot destroy the hope for a better world.

Whole neighbourhoods in Cairo, Suez and Alexandria live only to fight, and fists there remain clenched all the time. We are geographically so distant from these places and at the same time in perfect accord with the interests they defend over there! We, a sector of workers in Peru, we also are part of this large dispossessed mass, that lives and experiences the same exploitation, the same misery and the same corruption of a system which feeds upon our lives, our sons and our innocence, our parents and their exhaustion, our brothers and their youth, your laughter and our dreams. But we are also part of a dawning hope, a fist that rises and strikes, often fumbling in the dark, but every time a little closer to our target, France, the united kingdom, Italy, Greece, Tunisia, Algeria, China, Bangladesh and now Egypt... We are part of a giant that is awakening, a giant that starts remembering its older battles against the anthropophagous demon called capitalism and starts glimpsing a better future.

The exploiters class, the masters of everything, the masters of the world, those that hold our lives in captivity, they expect us to believe that the struggles we are undertaking are aimed at obtaining democracy, at ousting some corrupt politician, at finding more freedom inside capitalism. They expect us to believe that we fight only to reform exploitation and misery, that are not fighting to put

an end to the bourgeois world, the root of our problems, but rather to make it « a little better ». We are not going to let them fool us, and we denounce those bourgeois ideologists who, disguised as human rights supporters, are merely leftists, nationalists, social-democrats, who endeavour at deviating us from our struggle because they want to rule us, they want us to give our lives to bring them power and carry on with the servitude and the slavery. We, workers, autonomously organized, we can create a new kind of power in order to decide what to do with our own lives and with this world that we alone can move or stop.

As we are writing this statement, in Egypt millions our brothers are gathering by the millions, fearless and with a pulsing heart. Humanity holds its breath; its existence depends of our future struggles alone. Actually, we can't guess the outcome of this combat process, this stage of the historical struggle of the exploited against the exploiters, we don't even know if the weight of the leftist or religious ideologies will overcome our brothers. But what we know is that this won't stop with a reform and the ousting of a president. Each proletarian generation feeds from the struggles, builds up confidence, in itself and in the lessons that our class has left us from previous struggles. Solidarity is and will be present all along this process, we are only strong when we are united. It doesn't matter how this battle will end, it will be a great step forward for us all in the war against capital.

Our final victory is getting closer and closer, it is no longer as distant as we thought it was, although the path that lies ahead is still very long. The example of Egypt, like Greece and Tunisia, kindles the revolutionary spirit and shows us the way to follow; they are the sparks of the great explosion the revolution will be.

We can feel, from here, the atmosphere of struggle in Cairo, Suez and Alexandria; all the way from Peru we experience this indescribable emotion of knowing that we are alive, knowing that it was not in vain, that History is on our side, and that the future is waiting to be built by a humanity freed from salaried slavery, freed from social classes, freed from exploitation. Although the way isn't too clear yet, and our blows often fall short of the mark, what a joy we experience when we know that we are freeing ourselves from our ancient shackles, when we know that our class is starting to acknowledge who its real enemy is, and to grasp what forms of fighting it is to embrace! The weapons of our class have been deployed massively: Debate, Assemblies, Strikes, Reflection, Solidarity, Confidence in the future...

We'll end by thanking heartily our worker brothers that have undertaken this battle , we are part of you, you have filled us with joy, you have pumped revolutionary blood into our veins. With you, we will be part of tomorrow's revolution.

Rise up, proletarians; a new world is expecting us !

Proletarians of the world, unite !

Grupo de esclarecimiento comunista

<http://esclarecimientocomunista.blogspot.com/>



Class struggle in Maghreb and Mashrek¹...

Class struggle worldwide...

Since weeks and months a strong movement is taking place in the so-called «Arab world», which is nothing but a part of the whole world of capital. Countries like Tunisia, Egypt, Yemen, Bahrain, Libya, Syria, etc., cities like Tunis, Gafsa, Sfax, Kasserine, Cairo, Alexandria, Suez, Sanaa, Aden, Tripoli, Benghazi, Misrata, Tobruk, Damas, Deraa, Lattakia, Homs, etc. are in fire and burning from our social anger. Protests and demonstrations, clashes with police and special units, mass and violent strikes, lootings, burnings down of banks and state institutions, actions of solidarity and agitation, setting up committees and «shoras»... all that and many others are expressions of the **proletarian movement** that has been spreading across these regions. It is our class perspective what emerges from these «popular revolts» – in organising structures for distribution of food and medical help outside and against exchange relations like in Misrata e.g., as in workers destroying headquarters of Egyptian official trade union or in revolutionary defeatist demonstrations in Saudi Arabia against their «own» troops being sent to crush the rebellion in Bahrain.

The media however continue to describe the movement either as a fight against dictatorship and for democracy, or as an action of irresponsible hooligans and agents provocateurs in the pay of CIA, both with the purpose to always hide and falsify the real and deep nature of our class movement. Sarkozy, Obama, Cameron, Ban Ki-Moon, Schwarzenberg or Chavez, as well as countless other political and military analysts and journalists, are all offering us this or that explanation of the movement. It is not a surprise. They portray it in the way that fits the bourgeois interests the best. And these interests are clear: to maintain its world order, shaken by the proletarian movement, by any means possible while pushing its undesirable factions to leave the power and proclaiming «victorious revolution» on one hand (like in Egypt or Tunisia) and crushing the rebels while sending special units and armies against them (like in Bahrain) on the other hand. Whatever the method, the task is common – to prevent spreading of the movement to «our beloved countries» while stressing that the events are determined by the specific conditions like «authoritarian regimes», «middle eastern mentality», «tribal relations», «greed for oil of the imperialist plotters», etc. Despite the fact that such a possibility is not yet likely to come here, its ghost haunts the European bourgeoisie (the Greek, Portuguese or Irish surely more than the Czech one) and the bourgeoisie all over the world as such.

It is because it is the material reality of living shared by all proletarians around the globe; **reality of exploitation**, poverty and terror of the state what is the true reason for any class struggle. Rise in prices of basic commodities like food, petrol, water and electricity, increase in the rate of unemployment and generalisation of precarious working conditions for those who still have a job, decrease of a real wage,

1. Contrary to the euro-centrist ideology stressing on the world as being separated entities with a centre (Europe and North America) and a periphery (the rest of the world), we prefer to use the Arabic words «Maghreb» (which means «sunset») and «Mashrek» (which means «Levant»), i.e. the West and the East of the «Arab-Islamic» world, rather than the expressions Near East and Middle East... Near what? Near Europe, of course!

problems of housing, all these facts are faced by proletarians all around the globe, from Central Europe to Russia, from North America to Indonesia and all these problems are also the real cause of the current class struggle movement in Maghreb and Mashrek.

It is because **no change of government or regime can solve these problems** as they are modus vivendi of capital. Strikes, riots and collective expropriation of commodities are still going on even after Mubarak and Ben Ali have been toppled, and numerous governments fell. Textile workers of El-Mahalla El-Kubra as well as workers of Suez channel or agricultural labourers and others all around the Egypt launched a massive strike movement for rise in the minimal wage and against high prices of food. Bitterly denounced by all bourgeois factions in Egypt (the military as well as Muslim Brotherhood or clique of Muhammad El-Baradei), strike movement in Egypt (as well as in Tunisia) continues, defying direct ban issued by the military government. Libyan« National Transitional Council » (NTC) claims as its goal« restoration of usual civilian life » what in reality means deprivation of proletarians of their own life and organization of it. While disarming the insurgents and restoring the monopoly of violence in favour of the state, the NTC organises armed guards maintaining law and order on the oil fields and refineries that had experienced strike actions in the beginning of the uprising.

It is because any **proletarian movement** contains seeds of overthrowing capitalism, expressions of perspective of classless human community that will be built on the ashes of this old world. The proletarian movement in Maghreb and Mashrek expressed this perspective in a limited way and with a lot of weaknesses but strongly enough to reveal proletarian interests, which are antagonistic to bourgeois ones. In Libya the movement took a step forward and organised an insurrection which forced bourgeoisie to intervene (via NATO bombing as well as diplomatic negotiations) and to create two camps: the old-new (half of them are high officials of former regime) bourgeois faction organised in the NTC and« socialist colonel » Gaddafi (the beloved business partner of western bourgeois factions until recently), in order to divert the frontline between proletariat and bourgeoisie, to turn the class war into a bloody civil war.

In Egypt, Tunisia, Libya, Iraq, Syria, Yemen, Bahrain, in UK, Greece, Wisconsin, China, Chile... in the Czech Republic... all around the world, capital offers us either slow dying in work when it needs our labour power or physical destruction of our lives when it does not need it anymore.

**In Egypt, Tunisia, Libya... it is our class brothers and sisters,
it is our class that struggles against capital and its state.**

Their struggle is ours !

**Let's affirm its proletarian perspective
against all democratic mystifications !**

Class War Group - April 2011 - <http://www.autistici.org/tridnivalka.tk> - Email: tridnivalka@yahoo.com

Let's get rid of them all !

We have, these days, taken our protest to the streets in great numbers. We have, collectively, rebuffed the political parties, the trade-unions, the bosses... We have realized that had reached the end of our rope. We have realized that we were fed up being the pariahs of this world. That we would no longer accept that some happy few would keep lining their pockets and living like kings, while we are pressurized to the extreme, under the pretext that the health of the holy economy requires it. We have realized that, to charge it all, we need to fight apart from the parties, trade-unions and other representatives that pretend to be *our* representatives.

More than anything, this reality is the expression of a fundamental issue that affects the whole world: the antagonism between the needs and interests of humanity and those of economy. That is something that our brothers, in North Africa, have clearly understood, that is something we understand today, here, when the situation is already beyond bearable and we take to the streets. We have coped with the unbearable, we have suffered a deterioration of our life standards with no precedent in the last decades. But, finally, we have said: enough! And we are here, expressing our rejection of this whole infernal system that transforms our lives into commodities.

We want to express unequivocally our clear refusal of the « citizen » label. This label hides a conglomerate of living beings, from the politician to the unemployed, from the trade-union leader to the student, from the filthy-rich boss to the most miserable worker. It's a hodge-podge of totally antagonistic live standards. For us, this is not a matter of a citizen struggle. This is a struggle between exploiters and exploited –proletarians and bourgeois, some may say. Unemployed, workers students, retired, emigrants... we all form one social class of which, in various proportions, all sacrifices are demanded. Politicians, bankers, bosses... form another social class, that which benefits, also in various proportions, from our dearth. Whoever does not want to see the reality of this class society lives in a fairytale world. We got to this point by protesting on many squares all over the country, it is now time to think, to put our positions into effect, to give our positions the right direction. No doubt, there is considerable heterogeneity. We have converged in great numbers, comrades with a long history of struggle against this system, others that take to the street for the very first time, some who want it all right now («we want everything and now!» read a sign on the Puerta del Sol), others who hope to reform certain aspects, others who are simply disoriented, others who just want to shout how fed up they were with the whole thing... And there are also those, we should never forget it, who intend to fish in this agitated sea, who expect to channel this discontent in order to neutralize its strength, playing on our indecisions and weaknesses. For a long time now, one thing has emerged clearly from our discussions with various comrades from the street, our strength lies in refusal, in the movement of negation which prevents us from living. This is what built our unity in the streets. We believe in this in that direction that we need to advance, to deepen our rejection and put it into effect. Because our strength lies in our negation, we can clearly see we won't be solving our problems by

demanding improvements in the democratic system, as some watchwords have conveyed, or even by demanding the most perfect democracy we could dream of. Our strength lies in the rejection we are opposing to real democracy, «flesh and blood» democracy, that we endure day after day and that is no other than the dictatorship of money. There is no other democracy. Demanding this ideal, marvelous, democracy, which they lure us with since we're children, is heading into a trap. In the same way, there is no point amending this or that aspect of it, because its core will remain: the dictatorship of economy. What we need, is to transform the world, from top to bottom. Capitalism is not to be reformed, it is to be destroyed. There is no intermediate path. We'll need to go to the bottom of it, to the abolition of capitalism.

We have taken to the street a few days before the parliamentary celebration, this festivity when the puppet that will implement the market's directive gets elected. Well, that's a first step. However, more needs to be done. We need to give continuity to the movement, to create and consolidate structures and organizations for the struggle, to nourish the discussion with other comrades, to confront the repression that has already stricken in Madrid and Grenada. We need to be aware that, without social transformation, everything will remain the same.

We keep on urging to manifest our rejection of the electoral masquerade, in every possible way. We keep on urging to brandish, everywhere, the watchword: «let's get rid of them all». But we also call for a continuation of the struggle after the elections of Sunday 22nd. Let us go much further. We can't let the bounds that we are creating die. We are calling for the erection of structures to pursue this combat we are urging to develop our contacts, to coordinate the struggle, to keep fighting in the assemblies that are being created, making them into organs of our struggle, for plotting, for discussing the struggle, and not for citizen meetings. We call for a organization country-wide to fight against the tyranny of commodity.

To the streets, let's fight !
Democracy is the dictatorship of capital !
Capitalism is not to be reformed, it is to be destroyed !

qsevayan@yahoo.ed - 19 May 2011

We encourage the reproduction and distribution of this pamphlet by all appropriate means.

Rebels in the Maghreb... who are they?

At first, the State and its enlightened commentators were trying to make us buy that we were only facing:

- a little mishap in the otherwise smooth running of business, to be dealt with as soon as possible;
- an expression of brutality characteristic of improperly civilized countries;
- hooligans and terrorists, hostile to the institutions, private property, police, and who must be repressed by their governments, with our help.

After a Head of State was forced to run away, they were trying to make us buy that we were only facing:

- the people rising up against an ignominious dictator, no later than yesterday still an Ally of ours;
- a «jasmine revolution» for democratic rights and liberties;
- voters angered because they couldn't find the polling station;
- people who should better be shown the way to the trade-union as soon as possible.

Finally, if the setting up of a provisional government didn't make them go back home we might now be facing militias of partisans of the former dictator against whom the army, of course, endeavours at protecting the population.



**For us, proletarians,
They are the doom that haunts and awaits all the managers and defenders of Capital.**

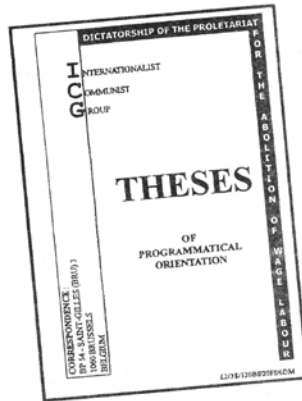
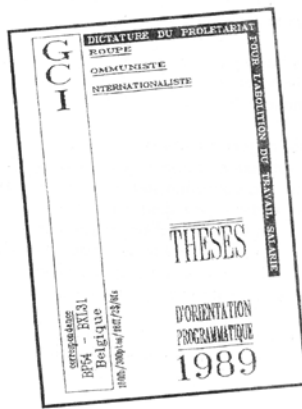
**For us, proletarians,
They are our class brothers and sisters who have struggled for months and years, in the Maghreb, in the world, against exploitation, against the State...**

**For us, proletarians,
The revolution will be the extension and generalization of the radical demands to satisfy our needs, outside and against parties and unions.**

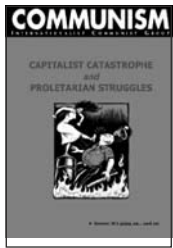
Class solidarity with the insurgents!

Internationalist Communist Group - January 2011

Read also our
THESES OF PROGRAMMATICAL ORIENTATION
in english, in spanish, in french, in arabic, in german.



PUBLICATIONS



Central organ of the ICG in English n°15

- Capitalist Catastrophe and Proletarian Revolts
- Greece: It's going on... and on!
- Leaflets of the ICG

Central organ of the ICG in Arabic n°6

- Editorial about the Progress
- General characteristics of the struggles of the present time
- What reduction of working time ?
- They talk to us about peace... they wage war on us!

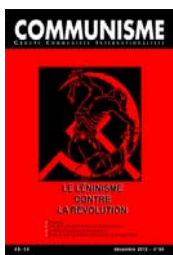


Central organ of the ICG in Spanish n°62

- Revolution
- Valorization Crisis and Revolutionary Movement
- Insurrection and "Insurreccionalism"
- Argentina: Falklands and Nationalism

Central organ of the ICG in German n°5

- Capitalist Catastrophe and Proletarian Revolts Everywhere
- Demands and Reforms



Central organ of the ICG in French n°64

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- The Wave of Demonstrations Hits Iraq and Kurdistan
- Appeal to the demonstrators of Sulaymaniah and other cities in Kurdistan and Iraq
- The Hunger Riots are Proletarian Struggles
- Anti-Terrorism is State Terrorism
- In Egypt, Proletarian Struggles Decline and the Bourgeoisie Rallies
- Haiti: Salvage Whatever Can Be Salvaged
- Notes on the Current Proletarian Movements in North Africa and Middle East
- Observations on the Councilist Reformist Ideologies



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- State, Politics, and Democracy... as promoted by Social Democracy

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- On the praise of labour
- Valorisation/devalorisation: Capital's unsustainable contradiction

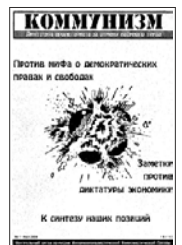


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- War or revolution
- A journey to Iraq
- Class struggle in Iraq – a veteran's interview
- Iraq – chronology of the class struggle in the 20th century
- Direct action and internationalism
- Against the imperialist war: the only alternative

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- Presentation of the group – presentation of the central organ
- Against the myth of democratic rights and liberties
- Notes against the dictatorship of economy
- Towards a synthesis of our positions + leaflets

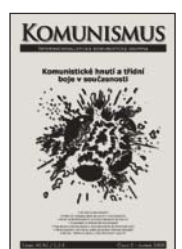


Central organ of the ICG in Portuguese n°5

- Bourgeois attempts to channel proletarian struggles on an international scale and invariant struggle for the proletarian rupture.
- Genoa 2001: the democratic terrorism in action
- Proletarians of all countries, the class struggle in Algeria is our struggle
- A good citizen

Central organ of the ICG in Czech n°3

- Capitalist Catastrophe and Proletarian Revolts Everywhere
- Anti-Terrorism is State Terrorism
- Who is Behind the Revolts in North Africa?
- Against the Dictatorship of Economy: Long Live the International Revolt of the Proletariat!



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on INTERNET

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**DICTATORSHIP OF THE PROLETARIAT
FOR THE ABOLITION OF THE WAGE LABOUR**

« More and more, society is split between two adversary sides, between two classes which confront each other directly: the bourgeoisie and the proletariat »

Communist Party Manifesto, 1847.