



CLASS WAR

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Every day the same, again and again:

ALARM CLOCK – COMMUTING – WORK – SHOPPING – COMMUTING – DINNER – TV – SLEEP – ALARM CLOCK – COMMUTING – WORK – SHOPPING – COMMUTING – DINNER – TV – SLEEP – ALARM CLOCK – COMMUTING – WORK... HOW LONG CAN WE STAND THAT??!

This society offers us only a struggle for bare survival, in which we are nothing but labour force and consumers. Of course, it's all wrapped in beautiful speeches about decent citizen's values and needs of the country and economy, in fashion trends and spiritless lifestyles daily churned out to us by media, politicians, scientists, celebrities... Are branded clothes, new mobile phones and plasma TV sets, leased cars and mortgaged housing, Friday parties, TV shows and family idylls in shopping centres a sufficient substitute for a truly human life? Is it all what we really desire and what we really need?

NOT FOR US!

We have no grandiose properties and companies, which would make living for us, therefore we have to go to work. We sell our time and energy, our labour power, to the class of bourgeois, who own means of production. We exchange our labour for a wage, which allows us to buy what we need to survive and what was produced elsewhere by the same working people as we are. However much we earn, as soon as we have spent our pay, we have to rush back to work again. It's our labour what drives all the society and economy: factories, supermarkets, offices, hospitals, construction sites... We are the class of proletarians and we rebel!

AGAINST WAGE LABOUR

Labour is alienated from us, because the time, during which we are working, doesn't belong to us, it's not a complete part of us – above all it's a means how to obtain money. As we sell our labour as a commodity to individual bosses and also to the whole bourgeoisie, it's them, who controls it, who owns it and who really benefits from it. We just have to work as long and as fast as it's demanded from us. Thus, we struggle against wage labour, which is the basis of our exploitation and of the whole capitalist system.

AGAINST LEISURE-TIME FACTORY

We don't work in order to directly satisfy our needs as well as needs of other people. Needs of life are mediated to us through wages – money, because products of our labour, which belongs to the bourgeoisie, is alienated from us too. All the society is alienated from us: relations, which it is based on, its structures, institutions, wealth and even knowledge. Therefore, the dictatorship of Capital reigns also outside of work. Leisure, which we are looking for, is its part. It's Capital, not us, that determines, how we eat, make love, dwell, travel,

enjoy ourselves... Therefore, we struggle against the whole of capitalist social relations, which traps us in a gigantic factory, where we are like milch cows in every moment of our lives.

AGAINST CAPITALISM

Our labour is a commodity like no other: it's the only one able to create new value, bigger than its own. Bosses exploit all of us, as they pay us only for our labour power and the whole surplus, that we have produced, is their surplus value and profit. Profit is re-invested in means of production, in production of new Capital, which is all the property controlled, owned and sold by bourgeois. Capital is our dead labour embodied in things. It's our time and energy that we have killed at work. The only aim of the capitalist mode of production is to achieve profit and multiply Capital. Human needs are totally secondary and they are "satisfied" through production only in the extent and in the way, which serve Capital's expansion. From these reasons, even the last regime ("real socialism") was capitalist and there is Capitalism in North Korea, China or Cuba. Where there's wage labour, there's also Capital and it can't be otherwise just because there's also a "Marxist" ideology's garb, re-organisation of the bourgeoisie through a political party and state and its efforts (with no lasting chance to succeed) to deform capitalist laws of market, competition and value.

AGAINST DEMOCRACY, STATE AND BOURGEOIS POLITICS

Democracy is the capitalist society's own essence and not just one of its political forms. Atomised citizens, who achieve an artificial unity through a separated area of national politics, are a common characteristic of parliamentary, Stalinist, Fascist or for instance Islamist states. These are organisations of the bourgeoisie as a class, growing from social relations of the class society. That's why the revolutionary struggle of the proletariat is anti-democratic and anti-state and has nothing in common with bourgeois politics, political parties (whether they are Left-wing or Right-wing, parliamentary or extra-parliamentary, legal or banned), elections and political coups.

AGAINST TRADE UNIONS AND LEFTISM

It's a long time, since trade unions ceased to be working class organisations. They became a part of the capitalist State, an institution for an organised selling of labour power and keeping social peace. As such, they have to be destroyed, not reformed. Weaknesses and defeats of our class gave and still give rise to many currents of Leftism, which play the role of Social Democracy: they don't strive for destruction of Capitalism, but for its radical reform. In times of revolutions they have always been the Capital's last resort and bastion. Therefore, communist proletarians struggle against all forms of Leftism: Stalinism, Trotskyism, Maoism, many varieties of Anarchism, Anti-Globalism, "Third-Worldist" Anti-Imperialist movements...

AGAINST UNITED FRONTS

We are opposed to all united fronts with “progressive” political factions of the bourgeoisie and to all counter-revolutionary ideologies emerging around such fronts: Anti-Fascism or for example National Liberation... All of them lead to the defence of one form of the capitalist dictatorship against another one, “lesser evil” against “bigger” one, or they lead to a struggle for Capitalism with a human face, but always they undermine and defeat the revolutionary proletariat. We are for a direct class action against racists and fascists and for the Communist Revolution as the only alternative to all forms of Capitalism.

AGAINST OPPRESSION, NATIONALISM AND WAR

All forms of oppression older than Capitalism itself – for instance on the basis of gender, sexuality, ethnical or religious origin – have become parts of capitalist exploitation and division of labour. No form of oppression exists outside of capitalist social relations and it can be abolished only alongside with them in the process of the Communist Revolution. Ideologies foisting a positive identity of worker, woman, Roma, Czech on us, proletarians, serve making us to internally identify with the capitalist system. However, within the proletariat there's negation of all those obedient citizens' identities hidden. Therefore, we oppose them in the same way as Nation, Country or Nationalism. Against social peace inside of national states and against a war among them, we affirm the class war (revolutionary defeatism).

FOR PROLETARIAN AUTONOMY

Today, despite their limits real struggles of the proletariat contain seeds of the future struggle for Communism. Therefore, today we support class struggles and formation of proletarian nucleuses, circles and networks on a subversive basis – i.e. struggling and associating outside and against trade unions. Precisely from struggles of this kind a proletarian movement can be born and set on the journey of realising proletarian autonomy. A mass struggle, in which the class will make ruptures with trade unions on their workplaces, with political parties, community or religious leaders in their communities, with bourgeois ideologies in their heads and with capitalist relations in their lives, will give rise to a new organisation of proletariat as a class, new forms of territorial centralisation of struggle: workers councils, general assemblies, communes...

FOR COMMUNIST REVOLUTION

Only in the process of increasing class autonomy, a change in the balance of forces between the proletariat and the bourgeoisie can take place. Only then can happen a qualitative leap in class consciousness and struggle – only then the proletarian revolution can start and unless it immediately, practically and consciously sets on the journey towards Communism, it will die, for counter-revolution will instantly use weaknesses of our class against our class.

FOR PROLETARIAN DICTATORSHIP

For more and more proletarians the process of combative development from class autonomy to violent insurrections and class revolution imposes a conscious choice between Communism and capitalist barbarism: exploitation, crisis, wars, and environmental catastrophe. The clearer this choice gets, the more capable the proletariat is to realise in the revolution its social dictatorship against wage labour, value, exchange, money, state. This means a worldwide dictatorship of human needs against Capital and revolutionary terror against bourgeois forces.

FOR COMMUNISATION OF THE SOCIETY

The proletarian dictatorship means communisation of social relations: abolition of wage labour, abolition of useless professions and productions, elimination of exchange relations from all aspects of our lives, abolition of economy and production for profit and subordination of all productive forces to human needs and needs of the world revolution, disappearance of the difference between work and leisure, city and countryside and all other separations, violent destruction of the State and its replacing with organs of proletarian revolutionary self-organisation, which the triumph of the revolution turns into a global human community. Through dictatorial communisation of social relations the proletariat abolishes itself and the whole class society and fully develops worldwide human community.

ON REVOLUTIONARY ORGANISATION

The revolutionary organisation spontaneously grows and gains specific forms directly from class struggle, because the proletariat is historically forced to do so. The revolutionary organisation neither makes the revolution nor enlightens and educates the proletariat for the revolution. The class is able to do this on its own and, on the contrary, through its militant activity creates conditions for centralisation of revolutionary groups, which are small and insignificant today in times of social peace, and the most conscious and radical sections of the proletariat into the communist party. This is based on self-organisation from below and organic centralisation and has the same interests as the whole class. What marks communists off, is that they act in an organised manner most decisively and consistently of all and always in the historical interest of the whole proletariat and thus they give direction to the rest of the class. The global communist party is a prefiguration of the worldwide human community.

WHAT IS TO BE DONE TODAY?

To develop, defend and propagate the programme of the Communist Revolution on the basis of lessons from past proletarian struggles. Through propaganda, agitation and active involvement, to highlight, support and spur all tendencies in contemporary struggles, which could aid a development of class consciousness and militant spirit in our class, an emergence of radical proletarian associations. To reveal and critically identify limits of present-day class movements. To centralise militant proletarians, who try to organise on the basis of the revolutionary programme. Always to defend interests of the whole proletariat, to act in an internationalist way and intransigently oppose every reformism and reaction that block the way to an emergence of proletarian autonomy.

