

Paris November 13th 2015 Brussels March 22nd 2016



**Just like an ordinary day in Syria,
Iraq, Yemen or Afghanistan...**

“The terrorist threat” and militarization of society against the re-emergence of class war

A (very) small example: France and Belgium

Not content with having served as a base at the rear to what the international press calls “the terrorist threat”, notably the commandos who brought death to Paris on Friday, November 13th, 2015, where 130 citizens, “satiated” and “satisfied” with their small ordinary life of submissive and obedient slaves in the service of capital, have involuntarily participated in a great jihadist “jaunt” ...

Not content with having militarized the whole of the society as a result of this act of war against the French national State, whose armies of killers and mercenaries participate in bringing death and destruction all over the planet (Syria, Iraq, Afghanistan, Libya, Mali, Central Africa, etc.) in the name of freedom, democracy, justice and (bourgeois) human and civil rights but, in fact, more accurately and truthfully in the immediate and historical interest of capitalist profit and dictatorship of value...

Not content with having imposed on proletarians, as on all the “useful idiots” in France and Navarre and elsewhere (in other words on the “reproducers of social peace”), the citizens’ gathering behind the defence of “our values” or the “living together” (correctly meaning the “harmonious” cohabitation between the owners of means of production on one hand, and on the other hand the dispossessed and wretched of the earth)...

Not content with recruiting the exploited for the defence of democracy in all its “splendour” and its “abundance” and its murderous horror, democracy which is finally nothing but the ideological and practical negation, in actuality, of class antagonism and therefore the ever more terrorist affirmation of capitalist dictatorship...

Not content with having mobilized masses of wage slaves behind the small national flag (rag), calling thus for unity and united front in backing the nation and “the country in danger” faced by the “Islamist threat”, “threat” labelled this way today, when tomorrow the same scenario will justify the excessive struggle against the “communist threat” or against “anarchy”, against the proletarian armed insurrection, against total subversion that will shake up to its foundations the whole of this society of exploitation and alienation, wars and dead, sacrifices and misery...

Not content with having participated in developing the so-called “anti-terrorist campaign” that is supposed to get the unconditional and galvanized support of “the people”, that is to say atomized, scared, frightened citizens, who are less paralyzed by fear and terrorized by the attacks as such than by the “security” propaganda that is reflected and

gets materialized by the presence of patrols of hundreds of heavily armed cops and soldiers in the streets and neighbourhoods, by constantly flying over the city with helicopters, by the endless stream of police cars with their sirens wailing, creating thus an always more anxiety-provoking social and societal mood...

Not content with all this and other things, the Belgian national State – its government, its bourgeoisie, its central apparatuses of repression, propaganda, social control, etc. – certainly didn’t greet without a hint of satisfaction, or at least without some relief, the bloody attacks in Brussels on March 22nd, 2016, as somehow a “necessary” and “inevitable” after-shock to Paris attacks. It must be said that in terms of lethal and murderous international policies, Belgium and its army is historically not more outdone than France and other European powers...

Finally, the Brussels attacks sounded like a justification for all the police-military arsenal deployed for several months in Belgium to return back to the lines of social peace, rather than against the jihadists and their “terrorist threat” – who in their own way and at a certain level of abstraction partake in the society of permanent spectacle and bourgeois order – but rather against the “common people”, that is to say proletarians likely at some point to put forward their own class interests in a mood of rebellion against their working and living conditions...

The 32 dead and over 300 injured in Brussels were mostly composed of “holidaymakers” departing from the national airport and travelling to magnificent beaches – supposed to transport them away for a while from the contradictions and tumults of the present society – along with workers circulating in the subway station close to the headquarters of various transnational political offices such as the European Commission and its parliament; in short, all these victims are a representative cross section of the local population taking part in the everyday life experienced by our class brothers and sisters the world over, day after day, and this usually in the generalized indifference of the “satiated” and “satisfied” European populations. And for a few hours, we felt closer, Paris and Brussels became Damascus, Aleppo, Baghdad, Kabul, Kunduz or Aden, crushed by the everyday life of bombs, terror, fear, tears, blood, dead, ad nauseam...

Today indeed, it’s no longer simply the “men-at-arms” of the State, its mercenaries or its leaders who are concerned and targeted or likely to be, but rather and also its “ordinary people”, its “average citizens” (as said by the media),

who think to be shielded from the deadly contradictions that bathe the world in blood without mercy for the human species. Today it's out of the question to "have a drink at a terrace" or to go quietly to the concert (like the bourgeois were the only to do so just one century ago) and imagine for a single moment to escape the horrors that happen every day all over this planet: i.e. wars, bombings, starvation, malnutrition, diseases, tortures, pollution, destruction of the ecosystem, etc. "We are either part of the problem or of its solution, between both there is nothing!", as said by someone. Or to be more dialectical, let's say that if we are both the problem and the solution, the transition from one to the other is made by the violent and active negation of the present state of things, and therefore through conscious and voluntary emergence of the future state of things...

Unlike what happened in New York and Washington in 2001, London in 2005, Paris (twice!) in 2015 and Brussels in 2016, where the proletarians who are over-submitted to the "citizenist" ideology have marched according to the tempo given by their own bourgeoisie, our class who is in total programmatic disarray should feel to be concerned by the way how important sectors of the proletariat in Spain reacted after the Madrid bombings on March 11th,

2004. Let's remind the facts: after bombs had exploded in suburban trains in the early hours where 200 people, all of them going to work, were killed, thousands of proletarians took to the streets displaying their contempt for "the terrorists" but also and above all denouncing the politics of their own government and the involvement of their own army in the war in Iraq. "Your wars, our dead!", was the main motto of this movement that turned its hatred of "the terrorists" on its own bourgeoisie... as a result the Spanish government being obliged to withdraw its troops from Iraq to forestall the dispute at the local level.

From all that we can and must conclude and emphasize that the only way the proletarians can come out of all "this hatred" or "this madness" alive, is above all to not collaborate with his own bourgeoisie, his own government, his own antiterrorist repressive measures.

It's not the over-armed soldiers patrolling the streets who will protect us in any way from "the terrorists". We can and must rely only on ourselves and our own abilities to overthrow this world and its internal contradictions (oh so murderous!), to revolutionize it completely... ★



Download our materials in PDF format at autistici.org/tridnivalka

CLASS WAR – PROGRAMMATICAL POSITIONS

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?

1. 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 thus rebel!

2. 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 control it, who own it and who really benefit 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.

3. AGAINST LEISURE-TIME FACTORY

We don't work in order to directly satisfy our needs as well as needs of the whole of humanity. 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 milk cows in every moment of our lives.

4. 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 not to satisfy human needs but to produce commodities. 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. And it is the reason why even "socialist" regimes, the USSR and its satellites, were capitalist and there is still nowadays capitalism in North Korea, China or Cuba. Where there's wage labour, there inevitably exists 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.

5. 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.

6. AGAINST TRADE UNIONS AND LEFTISM

Class unions (in opposition to "scab" trade unions directly established by bourgeoisie) are not working class organisations for long time. 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 historical Social Democracy. In times of revolutions they have always been the Capital's last resort and bastion, because they don't strive for destruction of Capitalism, but for its radical reform. Therefore, communist proletarians struggle against all forms of Leftism: Stalinism, Trotskyism, Maoism, many varieties of Anarchism, Anti-Globalism, "Third-Worldist" Anti-Imperialist movements...

7. 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 "worse" one, i.e. to the preservation of the capitalist dictatorship as a worldwide totality. These fronts lead to a struggle for Capitalism with a "human face", but always they undermine and defeat the revolutionary proletariat. Only class direct action can oppose destructive competition between proletarians which

is encouraged by racism, fascism and nationalism. Only the Communist Revolution is the alternative to all forms of Capitalism.

8. 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 – were not destroyed but 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 an identity of worker, woman, native, foreigner, "privileged", "excluded" on us, the proletarians, serve making us to internally finally identify with the capitalist system. Only the struggling dynamics of the proletariat is the process of negation of all those obedient citizens' identities. Therefore, the proletariat opposes them in the same way as Nation, Country or Nationalism. Against social peace inside of national states and against a war among them, we claim the class war against our own bourgeoisie, i.e. revolutionary defeatism.

9. FOR PROLETARIAN ASSOCIATIONISM

Today, despite their limits real struggles of the proletariat contain seeds of Communism, i.e. the movement destroying the present state of things. Therefore, today we support class struggles and formation of proletarian nuclei, circles and networks on a subversive basis – i.e. struggling and associating outside and against trade unions, political parties and other structures of the bourgeois State. Precisely from struggles of this kind, a massive proletarian movement is coming into existence and setting itself on the journey of articulating the proletariat – the exploited class in the present society – with the future state of the things.

10. FOR COMMUNIST REVOLUTION

Only in the process of revolutionary proletariat's dynamics, a change in the balance of forces between the proletariat and the bourgeoisie will take place. Only this opens a space for a qualitative leap in class consciousness, paving the way for violent overthrowing of the ruling class and for decisive resolution of class antagonisms. But only if the proletarian movement immediately, practically and consciously sets on the journey towards real human community achieved through the revolution. The revolution not to die, has to authoritatively oppose counter-revolution which will instantly use weaknesses within our class against us.

11. FOR PROLETARIAN DICTATORSHIP

For more and more proletarians the process of combative dynamics of revolutionary proletariat 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.

The proletarian dictatorship means abolishment of existing 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, all of that which the triumph of the revolution turns into a global human community. Through this historical revolutionary process the proletariat (as last existing class) abolishes itself and thus the whole class society and fully develops worldwide human community.

12. ON REVOLUTIONARY ORGANISATION

The revolutionary organisation grows and gains specific forms directly from class struggle, because the proletariat is historically forced to do so. The revolutionary organisation with its militant activity creates conditions for centralisation of revolutionary elements, which are small and insignificant in times of unfavourable balance of forces, and the most conscious and radical sections of the proletariat. The revolutionary organisation is neither prefiguration of future social organisation nor a rigid eternal structure. It just takes an essential part in the process of historical centralization of revolutionary dynamics which embodies itself as the party of the proletariat, i.e. the communist party. What marks this party off various self-proclaimed vanguards, is that it has no other program than its class as a historical subject, thus as it is a centralization of this program, it is a direction of the whole class revolutionary struggle.

13. WHAT IS TO BE DONE?

To deepen, defend and propagate the historical programme of the proletariat for overthrowing ruling class with an insurrection in order to spark revolution abolishing class society. On the basis of lessons from past and present proletarian struggles to clarify the content of the revolutionary transition, the communist revolution. Through propaganda, agitation and active involvement, to highlight, support and spur all tendencies in contemporary struggles, which could aid to the development of revolutionary consciousness and militant spirit in our class, an emergence of radical proletarian associations. To reveal and critically identify obstacles, either ideological or practical, in present-day class struggles that block the way to an emergence of an open class confrontation, i.e. open revolutionary conflict between both classes. To centralise militant proletarians, who try to organise on the basis of the revolutionary programme, and to make an effective combative structure for communist militants. From fertile ground of social antagonisms and class struggle dynamics, to effectively push forward, promote, organize and coordinate an execution of future violent insurrection as a decisive moment in whole upcoming communist revolution.