

## THE VOICE OF WRATH IS BEING HEARD FROM IRAN UKRAINE – “WHAT’S NEW IN ANARCHISM”?





## THE VOICE OF WRATH IS BEING HEARD FROM IRAN

ONCE AGAIN, THE EYES OF THE COMMUNIST MILITANTS ALL AROUND THE WORLD HAVE TURNED TOWARDS IRAN, as a battleground of the gigantic proletarian upheaval, another one in the series of class confrontations that had shaken Iran and the surrounding region in the last decade.

Tehran, 16<sup>th</sup> of September 2022 – Mahsa Amini died after being arrested and brutally beaten by the Iranian religious police, being accused of not wearing her headscarf in accordance with the stupid law of Islam. One of many ideologies imposed on us by the ruling class in order to cement in us the false consciousness of the inter-class community – religion; in this case one of the variants of the Abrahamic fairy tale about the invisible man living in the sky. Subsequent revolt against the Iranian system of the gender apartheid and the State machinery employed to enforce it, as a particular expression of the violence of the State had set in motion the huge proletarian movement that spread throughout the whole country, attacking on all fronts ideological, social and economic foundations of the bourgeois society in the territory of Iran. Some of the tasks that this movement has assumed, albeit in an insufficient and incomplete way, like the task of identifying and attacking the strategic points of the State infrastructure, disarming the repressive forces and arming itself, etc., are among the tasks that the proletariat will have to assume in the insurrectionary phase of the global communist revolution.

If the murder of Mahsa was a spark of the movement and the revolt of proletarian women against the veil was the wind that blew it up, its fuel was the brutal expression of rule of Capital in the territory of Iran – exploitation, misery, alienation, war... and history of the struggle of our class against it. Difficult and violent struggle with victories and defeats. Experience of comradeship when facing the IRGC (so called “Islamic Revolution Guard Corps” or Pasdaran) and Basij militia in deadly street battles, when going on strike and crippling for a moment the inhumane machine of capitalist exploitation, when discussing together, organizing and planning the strategies of the struggle. Joy brought by moment of victory, when burning down a police station, a town hall or a mosque, when making the regime officials tremble in fear. Burning hate and anger towards our exploiters when they subject us to their horrible violence – shootings, beatings, torture, rape, imprisonment, harassment, surveillance, brainwashing, atomization...

At least since 2017 the Iranian society is in the state of semi-permanent turmoil with rolling periods of militant street protests, confrontations with forces of repression, strikes, occupations of universities and workplaces, etc. – for variety of economic and political reasons like the prices of petrol and food, lack of clean drinking water, non-payment of wages, violence of the State, involvement of Iran in various regional conflicts. They temporarily decline each time due to a combination of external



and internal factors. On the one hand it is due to a great effort of the State to suppress them by exceptional brutality, information curfews, rounds of mobilizations of supporters and promises of reforms supposed to fix the most outrageous problems. On the other hand, the periodic decline of the movement comes from the limits of the movement itself, which remains largely isolated from the struggles elsewhere and concerns itself with the concrete miserable living conditions in Iran and at best with the overthrow of its current bourgeois regime that it holds responsible.

It needs to be mentioned that so far, the movement was not able to destabilize the State enough, even though in its peak moments, it does partially assume some of the tasks necessary to achieve that.

The militant minorities go beyond that and put forward the negation of the whole capitalist society, but in the current balance of forces they do not constitute a material force able to impose it as a direction of the movement.

In order to better illustrate the social background of the current class movement in Iran, let's briefly and without any ambition to be a complete chronology of the events, reiterate the most important class struggles in Iran in the last couple of years.

On 28<sup>th</sup> of December 2017 in Mashhad the militant protests broke out against the hike in prices of basic necessities like rice and bread and against cuts in unemployment benefits. The State of course reacted violently, but this did not result in ending of the protests, but rather motivated them to escalate and spread first to Tehran and later to every major city in Iran. This was the beginning of the biggest wave of class struggle to hit Iran in decades, with absolutely widespread expropriation of commodities, burning to the ground of administrative buildings including the offices of the mullahs, police stations and Basij militia headquarters. There were also attempts of the most advanced proletarian formations (albeit few) to loot the weapon caches of the forces of repression, to arm themselves and to use the acquired weapons against the State. Among the most advanced programmatic expressions of this movement was the motto **"From Gaza to Iran, down with the exploiters!"** (see [our bulletin No.6](#)). This was a rallying cry of the movement against the Iran's decades long (and still continuing) involvement in the regional capitalist war on the side of "Shia axis". At the same time, it was a clear revolutionary defeatist

rupture with the nationalist currents, putting forward the capitalist peace as an only alternative to war, with its motto "Neither Gaza, nor Lebanon, I will die only for Iran!".

After the brutal state crackdown, that costed lives of hundreds of our class brothers and sisters, the street protests temporarily calmed down – or so would our class enemies wish. In reality rather the form of the class struggle changed into more diffuse demonstrations and strikes in many industries, including oil extraction, sugar production, trucking, railways and schools. In February 2018 new wave of protests and riots erupted in Isfahan province, spreading later to the provinces of Khuzestan and Bushehr against the lack of clean drinking water. The lack or a bad quality of water had been the spark of many protests in Iran (as well as in neighboring Iraq).

In November 2019 the social tension culminated in another uprising, after the 200% increase in fuel prices, with protesters once again burning police stations, Basij militia centers, mosques and houses of imams, blocking highways and railways



and it expressed itself also in organized looting of gasoline from both the gas station and the government reserves. The eruption was once again put down by combination of force – with at least 1,500 proletarians murdered, censorship campaign and internet black-out and restoration of partial fuel subsidies in an attempt to remove the immediate cause for the class mobilization. The best that the bourgeoisie in the territory of Iran could achieve with this effort was a prolonging of its agony for a little while and postponing the inevitable new resurgence of the movement for a couple of months. It is partially because the local faction of the bourgeoisie (just like any local faction of the bourgeoisie anywhere in the world for that matter), is not fully in control of the local economic conditions and cannot predict when it will need to attack the living conditions of the proletariat in order to preserve its own margin of profit. But more importantly it is because the struggling proletarians in Iran do not allow themselves to be so easily contained in the bourgeois separation of “immediate” and “historical” or “economic” and “political” demands, despite all the social-democratic forces in Iran and abroad trying to scavenge on the internalized bourgeois concepts inside the class movement and to blow them up in order to channel it. There is a generalized awareness (albeit superficial) in the streets and on the squares, in the workshops, factories and fields of Iran, of a link between the harsh day-to-day conditions of work and life and the existence of the State structures that are here to enforce them.

In January 2020, thousands of protesters clashed with the security forces in Tehran university as well as in other places after a Ukrainian passenger plane was shot down by IRGC. The State reacted by mass arrests, but also by some political “confessions” and “apologies” – few mid-tier managers from IRGC were dismissed. Conveniently for the local rulers the Covid-19 hit Iran hard. Their “Covid management strategy” that left tens of thousands to die, nevertheless gave them an additional weapon to stifle the unrest and with exception of the riots of prisoners decimated by the infection, they

managed for a while to impose a fragile facade of social peace.

This lasted until 2021, when massive riots erupted in Sistan and Baluchistan province against brutality of the State after IRGC, hand in hand with Pakistani border guards massacred tens of street traders for “smuggling” oil across the border. Finally, in the hot summer months of 2022 leading to the latest upheaval, violent demonstrations started again protesting against a lack of clean drinking water (and again same as in neighboring Iraq) and skyrocketing food prices.

First protest after Mahsa Amini’s murder took place the same day in front of the Tehran Kasra hospital where she died, and was followed by another one on 17<sup>th</sup> of September after her burial in her hometown of Saqqez. From there the movement started to rapidly snowball and to spread to all major cities as well as many smaller towns in all provinces. Since the beginning the movement was spear-headed by young proletarian women tearing down and burning their head-scarfs as symbols of their oppression, harassment and violence based on the stupid Abrahamic morality, reclaiming the public space against the rules limiting their social role to those who “run the household”.

But the revolt did not stay limited to the question of veil. The social separations both imposed on our class by the bourgeois ideologues from above and internalized by proletarians through socialization in family, school, mosque or army went crumbling down. The movement practically abolished all the differences between the proletarian women who sell their labor force to the capitalists directly (i.e. they “have a job”) and those that are confined to selling it indirectly through the “domestic duties” for reproduction of labor force of their husbands and sons (i.e. they are “the housewives”); as well as all the differences of age and education.

Importantly, the revolt also frontally attacked one of the central pillars of the local mutation of the dominant bourgeois ideology since the “Islamic Revolution” – the institutionalized social separation and inequality between sexes. Female protesters publicly mingled, discussed and directly





organized with their male class brothers, together they confronted the forces of “morality” and “normality” police, IRGC and Basij militia, ransacked their barracks, as well as banks, mosques and public offices. Proletarian men were pushed to confront the contradictions inherent to the complex of their own social roles – of a worker, a soldier, a husband, a father, a Muslim, a citizen... Their class enemy, who made them toil every day, exploiting their labor force, sent them off to wars all around the region, imprisoned, tortured and killed them each time they resisted their living conditions, and who was now killing their daughters, wives and sisters for simply removing their veils, still expected them to support its ideological narrative of the holy trinity of family, nation and religion.

Why is this particular expression of gender roles so important for the stability of the existing bourgeois regime in the territory of Iran? Not only because it draws its core ideology from Abrahamic (Islamic) morality and its traditional patriarchal

militant links with comrades in other countries (Iraq, France, UK...). Needless to say, that as in every militant and generalized proletarian movement, the bourgeois separations internalized by our class in times of social peace started to shatter. Proletarian women actively participated in all aspects of the struggle alongside men. In its subversion of the capitalist society the movement of 78-79 went beyond the immediate needs of the struggle. In a dialectical unity of practice and theory, the militant minority of the movement produced also its own level of theoretical rupture with the capitalist social relations based on the exploitation of the human labor and alienated and atomized existence they are reproducing. This included the critique of its gendered expressions like hyper-sexualization of women, commodification of the intimate relations, etc.

As a little side note: it is typical that the Western feminists, cheering the movement in Iran as a “female revolution” are able to recognize and criticize



rules, but also because of how integral they were to the social-democratic strategy of the “Islamic Revolutionary Council (IRC)” – precursor to the current regime – to derail, contain and finally crush the proletarian insurrection of 1978-1979.

It was a movement that ripped apart the bourgeois society of the Pahlavi’s regime – countless strikes and factory occupations led to the establishment worker’s councils (shuras) – as one of the forms of the proletarian self-organization – organizing both the struggle and the satisfaction of the daily needs of the struggling proles. When the local faction of the bourgeoisie sent the army to suppress the insurgents, what it got instead was a string of mutinies, sabotages and “fragging” of officers. Pahlavi’s palaces, military headquarters, prisons and torture centers of SAVAK (Shah’s secret police), ministries and the buildings of the state institutions got burned down. Proletarians fraternized with their class brothers in uniform and the most advanced minorities were forging

the expressions of “oppression of women” both in the West and in Iran, but always treat them separately from each other and from their capitalist roots.

As a part of their attempt to channel the movement, IRC (and their leftist soon-to-be victims, but at this point still a United Front allies, like MEK/PMOE, various Leninists, etc.) did what historical social democracy has done many times in the past – they pretended to share the critique of these aspects of life in the capitalist society, but proclaimed these things to be the product of “specific political conditions”, thus obscuring their roots in the capitalist mode of production. In this case the specific conditions were declared to be “the decadence of the Western imperialism”. As an alternative, the “united front of Iran” proposed the return to the false “community of the ancestors”, “of simple life”, “of natural life” – in this case that of “Ummah”, but we can put Russian “Obshchina” idealized by Kropotkin, and Lenin into the same

category. In this mythical past, which in reality never really existed, the social contradictions were less severe. Everybody played their “natural” role in this community and was respected and protected member of the community – including women. Revolution then means the rejuvenation of this fantasy and its ideological and structural refinement under the leadership of “the party” (in this case IRC).

This central role of the issue of “gender apartheid” to the ideological roots of the regime of Mullahs means that any movement putting it and its symbolic expression – the veil – into question does not give the ruling bourgeois faction much room to maneuver and compromise in order to channel the rage of the protesters. The opposition to the veil has organically grown from within the proletarian movement and it is connected with other social demands, widely spread among radicalized minority among both female and male proletarians and directly linked with the brutal violence of the State. This makes it a very potent catalyzing agent for the militant confrontation with the State power.

Of course, it also opens the door for the weakness of focusing too much on the opposition to the current political form of the State and for the opposing bourgeois forces to present themselves as a political alternative and to try and steer the movement away from its class character – as we could see it during the “Gezi protests” in Turkey (in 2013) or “Yellow Vests protests” in France (in 2018-19) (*see our bulletins No.9 and 10*). But as far as we can see and as attested by comrades of **Anti-capitalist workers of Iran**, the movement to some extent rejects any such attempt and the bourgeois opposition forces have nearly no significance in it, which does not prevent them from organizing themselves as an anti-communist reactionary force. As the comrades put it:

[...] the extinct oppositions of the bourgeoisie, from reformers to supporters of the monarchy, left and right-wing militia and nationalist sects and left-wing parties fascinated by political power, all of them still claim to be an

alternative!! And they argue that the problem of the workers is the lack of a leader and force above workers’ to be led. That is to say that they call themselves the savior of the mass workers. In the current situation they’re not able to play any role, but during a general uprising and the regime’s inability to challenge the uprisings and the absence of a working-class council movement, they will try to figure out the most catastrophic scenarios for the working masses under the banner of the poles of global capital.

### Statement of the Anti-capitalist workers of Iran

Just a little side note – while we consider the worker’s councils as a historically important form of the proletarian revolutionary organization, we do not necessarily claim it over other forms as the form has never been a guarantee of the revolutionary content. Otherwise, we of course share the position of these comrades.

Another clear illustration of the little ability of the bourgeois opposition (in this case the pro-Pahlavi faction) to channel the movement is the widespread chant “**Death to the oppressors, be it the Shah or the Ayatollah**”. From the reports that are available to us, as well as from the videos of the demonstrations circulating online, we can tell that this is not a position confined just to the militant minority in the movement, but is shared by a bulk of the movement – from the protesters in the

streets and schools of Tehran to the striking agricultural workers.

Worker’s strikes have actually been a part of the movement since the beginning and hit many sectors from the production of oil and gas (the most important one for the Iranian economy) to sugar production (including the militant workers of the Haft Tapeh sugar factory) as well as schools and universities. Also, truckers went on strike and blocked the highways with their trucks in order to cripple the circulation of commodities. The tactics of the road blockage was also used many times by the masses of the workers from various kinds of informal jobs and unemployed.

In fact, the strike movement preceded the





protests after Mahsa's death and has been going on with varying intensity and reach for years. However, the qualitative difference here is the level of both conscious and practical convergence of the street and workplace struggles. In fact, the workers in sugar and oil industry this time went on strike as a statement of the class anger after Mahsa was murdered and in solidarity with the arrested protesters and the radical students occupying the Tehran University. Striking oil workers are sending their delegations to participate in the street protests and riots, while the students and other protesters are visiting the occupied workplaces. These sorts of militant links are organically developing and emerging stronger than during the mass proletarian movements in the past years.

Despite of what we just said, we have to admit that according to the information we have the latest upheaval in Iran has kept a dominant form of a street protest movement. The protests were massive and violent and often were able to totally control the streets and squares and make the Iranian bourgeoisie and their guardian dogs fear for their lives. The economy was affected, but it was far from being completely shut down. Strikes were numerous and confrontational, but not widespread enough to halt the production completely. Moreover, while some workplaces were occupied, the question of expropriation of the means of production and their turning to serve the needs of the struggle has not been practically imposed.

Similarly, the repressive apparatus of the State received some cracks with some refusals of orders and desertions from rank-and-file soldiers. There are even reports of some Basij militia members switching sides. As a whole, the impact of revolutionary agitation and fraternization was not strong enough to cripple the State's ability to crack-down on the movement, evidenced by the blood-bath that ensued.

The Iranian State has unleashed all its forces in order to crush the rebellion. Police, religious police, IRGC, Basij, army, and groups of loyalist bastards armed to the teeth, in armored vehicles, swept through the

proletarian neighborhoods shooting and killing left and right during night raids, gates of the occupied universities and factories were blown up with explosives to arrest those inside, the repressive forces arrested and brutally beaten the relatives of the known struggle organizers, they poisoned hundreds of schoolgirls as revenge for their defiance. Thousands have been murdered, some of them executed publicly – tens of thousands have been put in prison and viciously tortured. At the same time the means of communication were severely restricted – with cell network and the internet blackout in many places in Iran.

And as always, the State has launched the propaganda offensive – calling our class “terrorists”, “apostates” and “foreign agents”. As always, all their effort is to reproduce the false communities of the nation and religion in order to deny the existence of the opposing class interests between the proletariat and bourgeoisie. They promise “reforms” and “better management” and “benevolence” in exchange for disciplined return of the proletarian masses from the streets to their individual homes, individual workplaces, individual families. Accept your atomized and alienated existence of the obedient worker and citizen!

Due to exhaustion and brutal crackdown, the class rebellion in Iran is now in the down-phase, yet not defeated. As late as June 2023 the confrontations between the rioters and the repression forces continued, albeit sporadically. We expect it to once again be on the forefront of the worldwide struggle of our class.

Iran (and the region of “Middle East” in general) has been the spearhead of the global proletarian movement for decades and we have seen the cycles of incredibly brutal violence of the State against it and the relentless propaganda campaigns many times in the past. Yet, it failed to prevent the explosion of so many proletarian rebellions – from 1991 Iraq insurrection ([see our bulletin No.3](#)), through the “Arab Spring” with high points in Egypt and Tunisia ([see the special issue of our bulletin](#)) to “Gezi protests” in Turkey to



recurring movement in the territories of Lebanon, Iran and Iraq again in the past decade ([see our bulletins No.11 and 14](#)).

We have observed that the tendency of these struggles (globally, but the “Middle East” is once again in the vanguard in this sense) is their recurring character and continuity, where the spark that start the uprising may be some immediate reason, but the class confrontations never happen just in the self-contained bubble of the moment. Often the strike movement is running in the parallel and between the big explosions and the previous movements are consciously referenced, analyzed and lessons are drawn from them by a large radical minority. In other words, there is a certain militant continuity.

Indeed, we have to attack and denounce it! The Iranian army and IRGC is through various proxies involved in the various military conflicts around the “Middle East” (we briefly discussed that and the related economic interests in our previous texts on Iran) and now is also involved on the side of Russia in the conflict in Ukraine. The Iranian mercenaries and “consultants” are on Ukrainian battlefields and Iranian killer drones are bombing Ukrainian cities.

Only the coordinated class resistance both at the military front in form of refusal of orders, desertions, fragging and mutinies and at the home front in form of strikes, riots and blockades – with special focus on stopping the arms production and shipment to the front, bringing the troops back home, and refusing to accept the attack on living



We always insist, that the best way to support the class struggle in the other part of the world is to rise up and struggle against our own exploitation in “our own” countries, i.e. in the places where the value is directly extracted from our own labor and to attack “our own” bourgeoisie and its State in places where its violence and ideological dominance directly affects us.

This is especially true in the period we live in, the period of the increasing polarization of the global bourgeois factions into opposing economic, political and military super-blocs. We have to remove our labor force from the capitalist pacification machinery (ideological and/or military) ready to always “bring peace and democracy” anywhere in the world where the proletariat raises its head.

conditions of the proletariat in the war economy – can stop the ferocity of the capitalist war. But not in favor of the capitalist peace, which is nothing else than an eternal *interbellum*, i.e. a period of preparations for the next cycle of military carnage and in itself a continuation of the class war against our class. To both the capitalist war and the capitalist peace we have to oppose the revolutionary defeatist positions against all bourgeois camps and turn it into a global class war!

We also call for the international proletarian solidarity with our class brothers and sisters in Iran.

We can help them by attacking the interests and representatives of the Iranian state (both the regime and the opposition) in the places where we



live. Let's turn the lives of the current and past (and potentially future) butchers of the proletariat in Iran into hell!

Those of us who live in the geographically close regions have to assume the task of sheltering the proletarian militants from Iran from the horrible state repression they are facing, helping them regroup and support them materially (as many class militants in the territory of Iraq are trying to do).

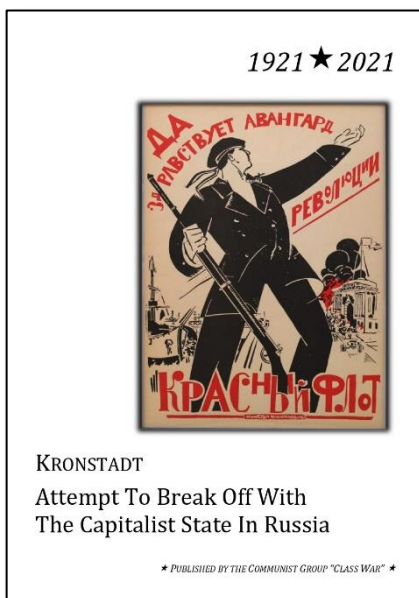
The most important task of the class militants in the rest of the world is to clarify and defend the proletarian nature of the movement in Iran against all kinds of bourgeois falsifications and help to spread the materials of the communist collectives from Iran like for example comrades from **Anti-capitalist workers of Iran**, to discuss and organize with them in a global community of struggle.

Our goal as communists is the total destruction of capitalism and its State and its supersession by the classless human community through the global communist revolution. Of course, the recent class rebellion in Iran is in itself – limited both geographically to just a territory of one State and in

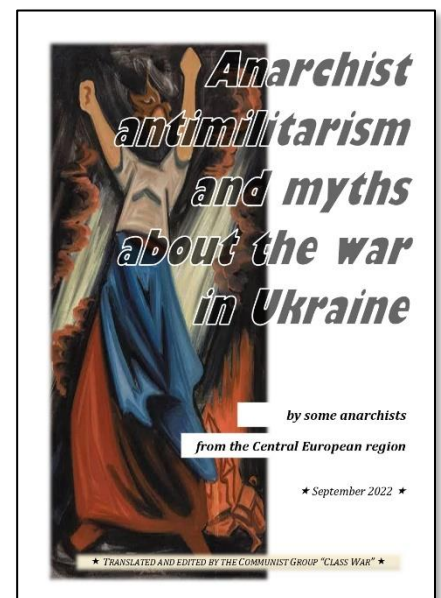
the depth of its rupture with the totality of the capitalist reality – nothing of that kind. Nevertheless, not only we consider it one of the most important expressions of the class struggle of our lifetime so far, but we would like to insist on the fact that we consider it as an integral part of the historical movement of the proletariat against its exploitation. Indeed, each expression of our class, even a partial and temporary one, tending to destruction of capitalist social relations, consciously but more often unconsciously paves the way to communism through its practice, its lessons and mistakes, through its victories and defeats, through its reappropriation of the revolutionary program.

To make the revolution possible, the class confrontations as in Iran, but even more profound have to develop all around the world. Considering the reality of the preparation phase of the new World War and the ecological catastrophe we live in; this may be the only option for humanity to survive.

**Revolution or Death!!!**



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# عليه سرمایه

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### AGAINST CAPITAL – ANTICAPITALIST WORKERS' TRIBUNE

(Quotes)

[...] Despite the massive street demonstrations during these few months, the capitalist Islamic regime sees the real danger not in massive street demonstrations or the controversy of isolated opposition circles, but in the existence of the working class, which drives the cycle of work and capital production. As long as this working class is not exercising its class power, and as long as the cycle of capital production turns, the bourgeoisie has nothing to fear from any force. The regime has pondered this issue enough and made it the basis of action, that is why the Islamic regime has found the current movement vulnerable and the attack against it is the only solution. All this is proof that the Islamic Republic continues executions with indescribable ferocity [...]. Does the current uprising have a way to stop the killing machine of the Islamic Republic?

The above explanation contains a clear answer to this question. And that, only the widespread and nationwide entry of the working masses into the field of class struggle is capable of playing this role. The more vital, fundamental and fateful question is that if the workers do so, but how come and with which class horizon? With which arrangement of organized class forces, and which approach will they enter the wide field of class battle? It is obvious that their first step should be to stop the work cycle and capital production on a widespread and nationwide level.

The working class has done this many times in history, but not for their own class demands, not of their own will, not with the own radical class strategy and approach, but by the order of this or that bourgeois opposition, this or that political power-seeking party, this or that bourgeois mafia that have shaped the course of the situation so far. But this time, the working-class movement can overturn the foundation of the past and enter the field with a new plan and strong class will and determination against capitalism. The working class is able to force the Islamic bourgeoisie to release all prisoners unconditionally by resorting to closing the cycle of work and production. But remaining at the same level of demands, including the release of all political prisoners, is not the end of this class struggle. The working class must overcome the process of repetition of historical failure, and must stop the bourgeois execution and massacre machine forever by relying

on the nationwide strike. Because this is a small step in the direction of exercising power and imposing its anti-capitalist class will against the ruling regime of capital, and the next step can be to prepare as widely as possible to exercise more class power. Tens of millions of rebellious and protesting workers [...] can turn their uprising and nationwide strike into an organized anti-capitalist council power. The working class with this power and extent of its formation and organizing, should take the way of seizure of work and production centers, and in this way, to marginalize the plans and approaches of any type of left or right-wing bourgeois oppositions. By this radical approach, implement the way of taking over the result of work and producing successive generations of the working class from the hands of the capitalist class. All this can be realized and the only real way to stop all executions by the Islamic regime.

Resorting to the solutions of governments and capitalist institutions, allowing a handful of profit-seeking demagogues, and begging of their support, is not only not a cure for pain, but it is poisoning and perverting the power of our determining destiny.

**★ Only the power of the class unity of the workers is able to stop the execution machine of the Islamic regime of capital – December 2022**

When some workers in Iran, especially those who claim to be pioneers of the struggle of the working masses, make a fuss about supports of the leaders of British and German, French, Italian and Scandinavian trade unions for "trade union rights" of the Iranian working class, there is no choice but to say that history has gone backwards!! Of course, this word has an emotional aspect, but its earthly, material and class expression and meaning is that the enchanting power of capital in brainwashing people is millions of times more than previous social systems. Only, after the terrible and criminal bombing of Vietnam by the predatory US military, only a handful of these union and syndicate leaders, under the heavy pressure from the workers' side and public opinion, were forced to speak out. At no other time, no voice from them has been heard in class support of workers anywhere in the world. During



the disputes between the capitalist states and military conflicts, the leaders of the unions, without any doubt, allies of the capitalist state of their own country, have always been working to strengthen one section of the bourgeoisie against another section in other countries. The policy makers, designers and leaders of the unions are part of the capitalist class of the countries and represent the bourgeoisie in the labor movement and have an important and an undeniable share in the ownership and power as well as profits of capital in the biggest trusts. The union leaders and reformists imposed on the labor movement are complicit in the brutal exploitation of the working masses of the world, and are also an important part of the civil political power structure and the capitalist state. Every policy and decision they take is aimed at dissolving and integrating the labor movement into the anti-human order of capital and burying every anti-capitalist protest of the working class in the graveyard of capitalism. Trade unions have never, either during the continuing bloodbath and torture by the royal regime of capitalism or during the establishment of the savage Islamic bourgeoisie, did not support the struggles of the working masses in Iran and even did not show any form of class solidarity with the Iranian workers. In the bloodbath and killing of political prisoners in 1989, the massacre of seven thousand the freedom fighters by the Islamic rulers of capital, despite the great efforts of the leftist forces in exile, none of these unions and their leaders were willing to write any line of protest against this genocide. They just kept silent and were unconcerned about it. In the massive uprising of workers and toilers in January 2018, these trade unions with their leaders remained silent and even did not ask any worker to raise a protest call for 30 seconds in solidarity and support of the Iranian labor movement. They repeated and showed the same shameless reaction to the glorious uprising of Iranian workers in November 2020. They always have done so, everywhere and at all times. History does not remember that these unions and their leaders, under the title of solidarity with the struggles of the workers of this or that country, even have demanded to stop the capitalist production wheel for a few seconds. Stopping the production wheel!! Not at all!! They have not even issued a call for a few-minute street protesting anywhere too. The whole of this disgraceful history screams out a fact. If today the heads of the unions, these defenders of the interests of the bourgeoisie in the labor movement in England, Germany and France or anywhere else, issue a call to support the "rights of the working masses of Iran"!!!! If they ask the workers of their country to prepare to march to the parliaments!! It only carries one meaning! And that is, this explicit earthly and material meaning that the unions, as inseparable parts of the bourgeois order and co-ordination machine, doing what the own bourgeois state wants. Indeed, their task is to sacrifice the working class and subjugate the power of the workers to serve and strengthen one section of the bourgeoisie against another section, and also the defense and strengthening of one pole of capitalism against another pole, and consolidation of the position and foundations of a party's governance,

and it is from one pole of the bourgeoisie against a party, regime and another pole. The same thing they did in Poland, and in Latin America and everywhere else. There are few American coups that won without the help of union leaders.

If these unions and their leaders have raised the banner of supporting "Iranian workers' rights" today, it is nothing more than a deceptive lie. Because they play the role of supporting the state of the capitalists and run the mission of defending the wage slavery system. The current role of the trade-unions, like other capitalist institutions, is to become a tool like other tools and levers of pressure of the capitalist state of America and its western allies against the Islamic regime of capital, just as the royalist Reza Pahlavi and other right-wing political levers are responsible for playing a similar role. The difference between the first ones and the latter's role is only one thing. The unions, like other capitalist institutions, do their usual and routine work, the latter ones smell of barbecue, but have misread the facts. While the Western bloc of capitalism has been never oblivious to the favorable and unfavorable alternatives, in spite of all its historical class purification, it knows well that exhumed people like the royalist "Reza Pahlavi" and others like them do not have the capacity to become an alternative. The whole capacity and importance of these can be summed up in becoming a lever for applying pressure. By applying pressure to bring the Islamic Republic to its senses and convince it to align with the Western bloc. In short, what the trade unions have done and still are doing, has nothing to do with any form of support for the "rights" and struggles of Iranian workers, because there is nothing else except to do their duty in the current conflicts between the savagery of the states of the bourgeoisie, for or against this or that government.

It is a disaster if an Iranian worker falls into the trap of these demagogues. The Iranian workers must recognize their own anti-capitalist class power, and organize this class power and use it against capitalism.

Let's share a point with the masses of fellow workers in Europe or anywhere else. We respect their sense of solidarity, but it is unfortunate that this solidarity serves the nefarious goals of unions and their corrupt and self-sold leaders. If the workers of Europe have a determined will for class solidarity, they should display this support and solidarity alongside the glorious banner of labor internationalism and its anti-capitalist aim. In protest against the prison, torture and killing of workers in Iran, in solidarity with the Iranian working masses class struggle, the European working class should be shutting down the wheel of profit generation of capitalism in their own countries, and in this way disrupt the political economic order of capitalism. If they had acted like that, they would certainly have opened a new chapter in class duty to the liberation of mankind towards the whole workers of the world.

That they don't do so is pathetic and worthy of the most radical criticism.

**★ A couple of critical words regarding the European trade unions' defense of the "rights" of the Iranian working class – February 9<sup>th</sup>, 2023**

# UKRAINE

## What's new in "anarchism"?

### National self-determination and the coincidence of interests with capital?!

THE FOLLOWING LINES ARE A SHORT RESPONSE to an article by Wayne Price published on the Czech Anarchist Federation (AFed) website. The delay in our brief response can only be explained by the fact that it took us a long time to recover from the text "Are Anarchists Giving in to War Fever?". We assumed that even an organization as programmatically disparate and confused as AFed could not deviate from at least the basic principles of anarchism, since it already has it in its name. But we were wrong.

In the context of the war in the Ukraine, under the guise of specific conditions and critical support, Wayne Price (and his publisher, AFed) are trying to introduce into anarchism (which we take for a revolutionary movement and part of the general struggle of the proletariat against the dictatorship of capital) fundamental elements of bourgeois ideology that are in direct contradiction to the anarchist program for the emancipation of humanity. Let's remark that this program does not derive from the text of this or that anarchist theorist, but was formed in opposition to capitalism, in struggle against it and as its negation.

#### ANARCHISTS FOR THE NATION?

Who exactly do the "anarchists" of AFed in Ukraine support? Wayne Price tries to convince us that it is the "oppressed nation". He states that "Anarchists reject nationalism but not the goal of national self-determination (...) including the freedom of a people to choose what political system they want (e.g. a democratic state, a centralized state, or no state at all [anarchy]) — and their freedom to decide what economic system they want (state socialism, capitalism, libertarian socialism)."

That "anarchists" operate with the concept of nation is new to us! For until now, we have assumed that anarchists are opposed to nationhood and its material consequences such as the nation-state, national self-determination, the national unity, and ultimately even the war between nations.

Revolutionary anarchists have always held anti-national positions, and for a good reason. If we argue that social relations correspond to the stage of development of material production and also produce principles, ideas, and categories corresponding to these social relations, then it is clear that even these ideas, these categories, are only historical and transitory

products that appear and disappear. Such an idea is also the nation, an artificially created entity, a historical product of the development of the productive forces, which served the bourgeoisie to carry out its revolution, to establish its domination. And also, to attach the proletariat to its project, to divide it into nation-states, to convince it that its interests are identical with those of the capitalists of the same nationality, so that it can better control it physically and ideologically.

The nation is an artificial alliance of the exploited and the exploiters. The "people's independence, culture and national freedom" that Wayne Price comes up with is just a terrain on which the bourgeoisie can exploit

us at will and make us believe that if we are chased to work by a slaveholder who speaks our language, our toil is more bearable.

The constitution of the proletariat as a class is constantly undermined by the competition between proletarians as free and equal sellers of commodities, of labor power. All ideological, political and military forces consolidate this atomization on which social peace and bourgeois order lean on. The proletariat disintegrates into the people, this bourgeois negation of the exploited as a universal being, as a class standing in antagonism to capital. And this negation ultimately culminates in the massacre in the capitalist war.

The establishment and existence of nation-states has not eliminated the very essence of the bourgeoisie – competition – which forces the bourgeois to





brutally oppose and confront each other on all levels regarding the distribution of the means of production and markets. Unity within the bourgeoisie (for example within a nation-state, international agreements, etc.) is established in order to obtain the best possible conditions in the commercial war (and also the class war). This unity can at any time break up into various specific factions which will assert their interests in mutual conflicts.

Therefore, any peace is only a phase of an upcoming war. On the other hand, every action of the proletariat – however partial – in which it acts for itself and its interests contains an affirmation of the proletariat and its struggle for the general social revolution.

That is why anarchism as a revolutionary movement from the beginning opposes the fatherland, the nation and the national struggle and seeks the abolition of all frontiers and nations. Revolutionary anarchists do not support one nation against another, neither “the weaker one” nor “the invaded one” nor “the oppressed one”. Revolutionary anarchists stand on the side of the proletariat on both sides of the front.

#### THE COINCIDENCE OF WHOSE INTERESTS?

Price explains the fact that some “anarchists” are fighting for the interests of the Ukrainian state by a kind of temporary “coincidence of interests between Western imperialism and the Ukrainian people.”

If “anarchists” feel that their interests are “temporarily” intersecting with those of the bourgeoisie, they should seriously consider what interests are actually concerned. In the case of Russia and the Western powers opposed to it, it is about expanding the sphere of influence and maintaining Ukraine’s status as a buffer zone.

As far as we know, the anarchists, as part of our class movement, are and always have been concerned with bringing about a social revolution. With realizing the interests of the oppressed class, liberating it from the yoke of capitalism, with realizing a real human community.

So, what is the coincidence of interests?

Just as it is not in the interest of the proletariat to build new factories (in which it will exchange its life energy in filth and sweat for a poor wage, contributing not only to the enrichment of a particular capitalist-owner, but above all to reproduction of the whole social relation of capital that enslaves it), neither it is in its interest to defend national borders, the integrity of territory, democracy or human rights, which are only a framework for its exploitation and an instrument of control.

Wayne Price invokes the example of the Friends of Durruti. But he didn’t understand their critique of the united front in the least. After all, the united front which the Friends of Durruti criticize is

not only a united formal organization, the participation of anarchists in government or collaboration with this or that party, but also an informal alliance, a united course of struggle for and in the name of the bourgeois program, a resignation to the program of the proletariat and its postponement to the time “after the war”, i.e. precisely the unity of interests referred to above.

Indeed, the Friends of Durruti did not demand the withdrawal of the anarchists from the front, but this proved to be a decisive error from a historical point of view. While the proletarians on the Aragon front thought that they were defending by their struggle the ongoing social revolution against the fascists, the democratic anti-fascist parties were carrying out a counter-revolution in the hinterland. In other words, instead of freezing in the trenches and suffering from a lack of supplies and ammunition, the anarchists of Spain should have gone to Barcelona and Madrid to put the brakes on the forces which, under the guise of a united anti-fascist front, were step by step restoring the rule of capital. The Spanish Revolution was defeated both by the fascists and, precisely and above all, by the “democratic parties” which had prepared the ground for them.

There is now no proletarian revolution in the Ukraine, and the proletarians on the front are indisputably dying only for the bourgeois state and its interests. Therefore, we cannot but repeat what many have pointed out before us. The proletariat has no interest in defending its state or in fighting for democracy. Neither democracy nor “our own state” is a terrain that is more favorable to the class struggle – quite the contrary.

The slogan of the Ukrainian proletariat is not “Glory to Ukraine” (a better one, more democratic one, socially just one and altogether the one that cannot exist in the reality of capitalist relations), but “Not a man out of the factory, not a penny out of the wage!”



### WHAT SOLIDARITY?

We can only understand the capitalist world and its deep social contradictions through the perspective of proletarian struggle, which is and must necessarily be internationalist. The proletariat, whatever country it is in, whatever conditions it faces, constitutes one single international class, and by the logic of the matter it is up against one and the same enemy.

The bourgeoisie and its ideologues (even though they may beautifully call themselves “anarchists”) deny the universal character of the conditions of struggle of the proletariat, in stressing the specifics of this or that situation.

The bourgeoisie is trying to impose on us the terrain on which it can best defeat us. In other words, the bourgeoisie lets the proletariat “forget” that it constitutes the only universal class and imposes on it the terrain of confrontation that suits it best. In this way it can dictate the framework of the war it sends us to: the international united strength of the bourgeoisie against the isolated activity of our class, confined to this or that area. The bourgeois politics for the proletariat, social democratic politics, keeps the proletariat of each country within its borders, transforming the “internationalism” of our class into collections, petitions, parliamentary interpellations and “solidarity” through bank transfers and supportive emails. This form of activity is not only completely innocuous to the bourgeoisie, but also

transforms the need for direct action against capital into collaboration with the bourgeoisie.

Anarchists are not interested in this kind of “solidarity” with the proletarians (not the people) in Ukraine, but rather in working together with them to promote the same struggle, the same interests, the same community of struggle, all over the world. Against this false “solidarity” we oppose a real solidarity that is the result of a common struggle.

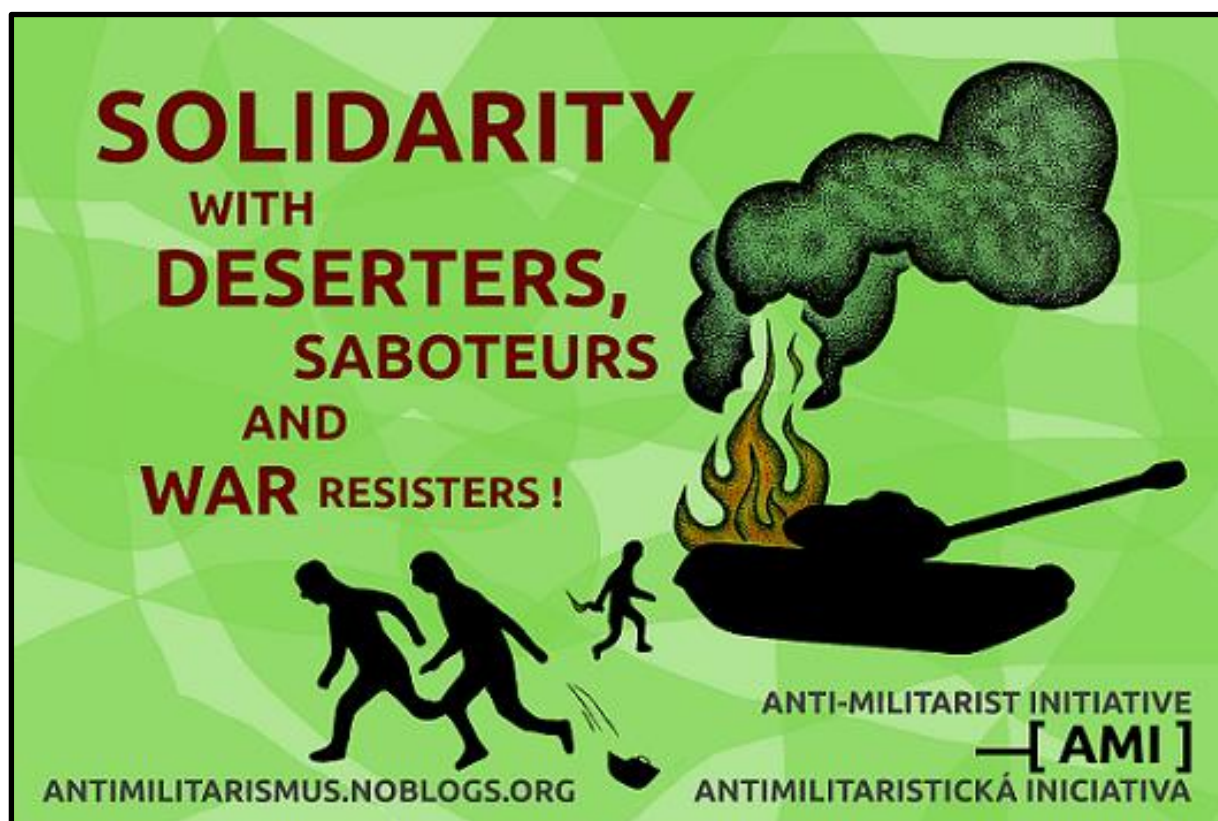
### WHAT TO SAY IN CONCLUSION?

Someone should tell Wayne Price that the positions he takes (not only in relation to the war in Ukraine) are not those of anarchists, but those of liberals.

And the Anarchist Federation should decide whether it should not drop the word “anarchist” from its name, as it is totally inconsistent with the positions it holds. Today AFed has more than one foot in the camp of warmongers who support the mutual massacre of proletarians in Ukraine in the name of defending imaginary democracy, national self-determination and other concepts that are completely alien to the proletariat (and even more so to anarchists).

And if the present war conflict spreads to the rest of Europe, will AFed perhaps send our brothers and sisters to the slaughter in the name of the same misguided and essentially bourgeois ideology?

**CLASS WAR & ANTI-MILITARIST INITIATIVE – MAY 2023**





*It is important to note that the group Třídňí válka is not part of the Czech anarchist movement, no one has ever seen it on the streets, no one has ever heard of it organizing any real action, and it is questionable whether it has more than one member.*

*Pearl of the counterrevolution // Czech Anarchist Federation (AFed) – June 4<sup>th</sup>, 2023*

★ CLASS WAR consider itself as part of the practical and historical movement of the proletariat and its struggle against the dictatorship of capital. A revolutionary social movement, within which the exploited class establishes itself as a revolutionary class, as a worldwide force united in the struggle against its historical enemy – the bourgeoisie, as a force that will eliminate all domination, all exploitation and all states.

This movement, which we may call anarchist or communist at will, materializes in various concrete forms, formal and informal, and is present in any proletarian struggle that attacks capital.

The criterion for membership in this movement is not a license granted by some “anarchist organization”, but only loyalty to the proletarian program of the abolition of wage labor, the state and capital and the realization of a society of real human community.

Within this framework, there is a constant discussion about clarifying the revolutionary project of our class, among other things, in response to the material and ideological development of capital.

Understandably, this debate also takes place about the current war in Ukraine. But this discussion, like any other discussion, which is not meant to be just a sterile presentation of different opinions, must be based on shared assumptions, on common positions, which for us are antimilitarism, internationalism and revolutionary defeatism. In short, it must be based on a refusal to support one warring party or the other. On the position

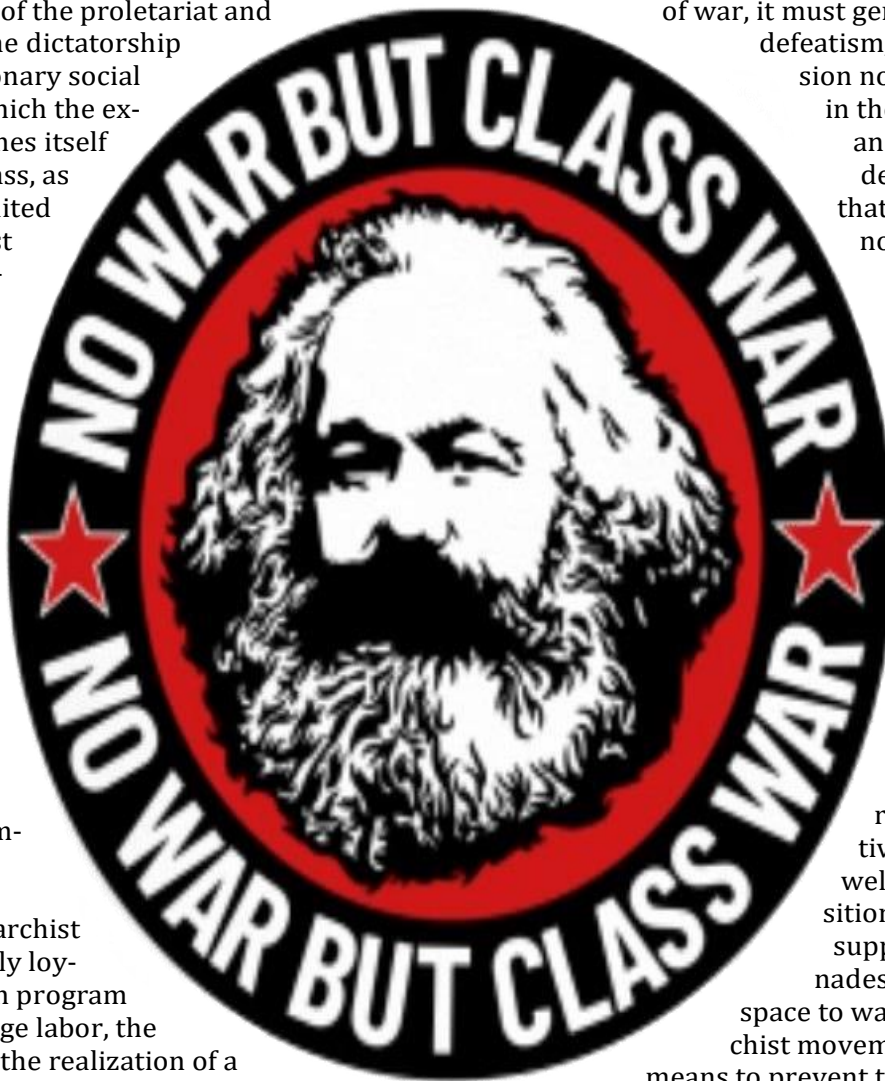
that if the proletariat wants to rid itself of the carnage of war, it must generalize revolutionary defeatism, break up social cohesion not only in the army but in the whole of society, put an end to nationalism by declaring loud and clear that the proletarians have no interest either in this war or in the world of capitalist peace. We call for only one war, the one that is waged against our exploiters, whether they be Russians, Ukrainians, Americans, Czechs, or anyone else.

If the anarchist movement is to debate what to do in war, it must debate how to organize resistance to it within a revolutionary perspective (concrete actions as well as programmatic positions), not which party to support or how many grenades to buy. For us, to give space to warmongers in the anarchist movement and its discussion means to prevent this very debate on the vital issues of the proletariat!

Let us also add that if we subscribe to an anarchist or communist revolutionary movement, we are in no way and do not want to be part of the “anarchist family”, which is not based on a revolutionary program, but on various degrees of affinity within anarchism as an ideology. We stand on the side of anarchy against the ideological “anarchists” who support national-liberation struggles and therefore the bourgeois state and capitalism!

No War But Class War!

**CLASS WAR – JUNE 2023**



# ----- 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 milch 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.