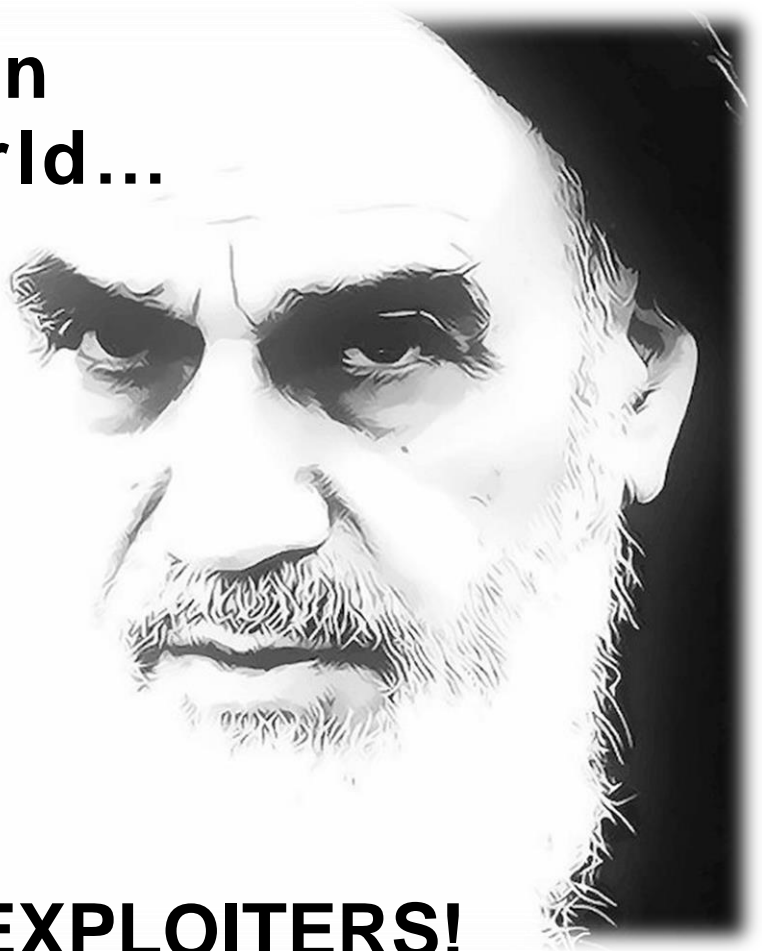


From Gaza to Iran to the whole World...



DOWN WITH THE EXPLOITERS!



From Gaza to Iran to the whole World...

DOWN WITH THE EXPLOITERS!



“The history of all hitherto existing society is the history of class struggles.”¹

Since the suppression and co-optation of the last global revolutionary attempt in the 60’s and the 70’s of the last century, the ideological dominance of the bourgeoisie is almost total in the most of the world: the level of the organized class activity is very low and its daily expression is limited to acts of individual subversion or at best localized sectional strikes and riots. In this text we want to put a spotlight on the events that shaking Iran last couple of weeks, events that go far beyond that, in the context of a region that consistently and for a long time stands on the forefront of the global class struggle, despite (and against) an enormous concentration of capitalist murderous capacity being unleashed there. We

¹ “[...] labor is external to the worker, i.e., it does not belong to his intrinsic nature; that in his work, therefore, he does not affirm himself but denies himself, does not feel content but unhappy, does not develop freely his physical and mental energy but mortifies his body and ruins his mind. The worker therefore only feels himself outside his work, and in his work feels outside himself. He feels at home when he is not working, and when he is working he does not feel at home. His labor is therefore not voluntary, but coerced; it is forced labor. It is therefore not the satisfaction of a need; it is merely a means to satisfy needs external to it.” (Karl Marx, *Economic and Philosophical Manuscripts of 1844*)

“Instead of the conservative motto: ‘A fair day’s wage for a fair day’s work!’ they ought to inscribe on their banner the revolutionary watchword: ‘Abolition of the wages system!’” (Karl Marx, *Value, Price and Profit*, 1865)

want to stress the class nature of these struggles and importance of the ruptures with the capitalist order that our comrades in Iran express!

While the big imperialist conflict, that the global and regional superpowers are waging for several years in Iraq and Syria² through their local proxies, is currently entering a state of temporary limbo, while the bourgeois factions and the armies and the militias serving their interests are licking their wounds, preparing and arming for the next round of carnage of the proletarian cannon fodder and their politicians and media are busy re-interpreting it as an image of victory, in order to sell it to “their citizens”, and reaffirm and fasten the leashes that bind our class to the democratic spectacle, the proletariat in the region is starting to raise its head again.

In December thousands of angry proles had taken to the streets all across the Iraqi Kurdistan and clashed with cops and Peshmerga units. In Sulaymaniyah province, protesters burned to the ground the Peshmerga headquarters as well as those of the main political par-

² Or rather should we say the regional expression of its openly militaristic face, with others, less intensive for the moment, “theatres” being Ukraine, Yemen and soon possibly South China Sea.

ties (both of the government and the opposition side).³ The parties' offices were burned also in the town of Koye in Erbil province. The immediate reasons for their rage was a disastrous state of the basic services, like interrupted or inadequate supplies of clean water and electricity and several months of unpaid wages, especially in public sector. During the riots at least five of the protesters had been murdered by the repressive forces of the State and hundreds had been injured or arrested.⁴ On 28th of December, in Mashhad and Northern Iran, protests against the high cost of basic necessities and hungry riots had erupted, what will later turn into the

the Iranian State's involvement in the capitalist war in Iraq and Syria is starting to cripple its ability to appease the proletariat by throwing it breadcrumbs from the bourgeois table.

Spending on the Iranian military budget has been increasing over the last few years, with the army deployment, with the acquisition of modern Russian weapons to facilitate the massacre of the proletariat of the territories under the administration of the opposing factions of the global bourgeoisie (the role played by Daesh and the "Syrian opposition" for the moment), propping-up its allies of Assad's regime, Hezbollah and Iraqi Shiite mili-



biggest wave of class struggle in Iran since the movement of 2009.

Like any proletarian movement, this revolt didn't just appear from nowhere, but it is an expression of months of anger and intensifying struggle against the living conditions in Capitalism.⁵ Just like its Kurdish counterpart,

³ Government parties Kurdistan Democratic Party (KDP) and Patriotic Union of Kurdistan (PUK) as well as opposition parties Gorran and Kurdistan Islamic Union.

⁴ Similar causes fuel also the class struggle in Tunisia, where months of street protests and worker's strikes against the lack of jobs, rising prices of food, gasoline and cuts in social benefits are culminating into yet another wave of widespread riots – the "proletarian celebration" of the 2011 uprising anniversary – biggest since May of 2017 (when police stations and oil and gas pumping stations of ENI, OMV and Perenco burned like candles). The protests scared the ruling class into quickly backpedalling and announcing new form of the social benefits and State guaranteed mortgages, while simultaneously cracking down on the protesters and arresting hundreds.

⁵ "This has resulted in a year of diffuse but contiguous rallies, demonstrations, and sit-ins: The students opposing the privatization and commodification of education; the retired opposing the bankrupt retirement accounts; Teachers and nurses protesting against inhuman living conditions, the bus drivers supporting their syndicate members; and innumerable strikes in various sectors, from miners to sugarcane workers." <http://libcom.org/news/iran-bread-jobs-freedom-05012018>

tias, as well as the investments in the oil, gas and other natural resources extraction and the transport infrastructure on the "liberated" territories (those projects are managed and realized by companies often directly owned by the Iranian Army or "Revolutionary Guards").

This entanglement of the interests of the "Revolutionary Guards" represents a very explicit expression (it may appear more subtle or hidden in other cases, but it's still there) of the fundamental role of the cycle of war and peace for the modus operandi of global Capital. On the one hand, both war itself and the subsequent scramble for reconstruction and investment in the peaceful period are nothing else than a concrete form of competition between capitalist factions. It is nothing else than the expression of the underlying need of the various factions of global Capital to expand their market in order to make for the decreasing rate of profit. At the same time, war serves a purpose to divide the class into categories along the national, regional, religious, political, etc. lines in order to suppress the class struggle and break the international solidarity of the proletariat. This is exactly what happened in Syria in 2011, when the local

The state is a social relation

[...] contrary to all the idealistic beliefs conveyed by the dominant ideology, and therefore also by a large number of proletarians in struggle and militants, contrary to how the state is grasped generally, that is to say while being reduced to an "apparatus", an "institution", or a simple "structure", the state is not a "neutral" tool that the proletariat could take in hand and use as such for its own purposes or even something that could be transformed from "vertical" decision-making into "horizontal" decision-making (fetishism and misery of federalism!). A large number of revolutionaries of the past, whether they were "anarchists", "communists", "Marxists", "revolutionary socialists", etc., always grasped the state as a "tool" or quite simply as "the government"...

The state is a social relation, composed of various apparatuses (government, parliament, police, army, employers, unions, political parties, school system, etc.) combined with many ideologies that make it strong (parliamentarianism, religion, positivism, authoritarianism, etc.). In this way we can only support what Malatesta affirmed at the end of the 19th century, that the state is to be found even within our associations...

The state is a social relation that reproduces even within our struggles, and which we vehemently fight against. [...]

The state is a social relation and at the present level of the development of class societies (and capitalism is the ultimate outcome of this development as a synthesis of previous modes of production), the state can only be the state of the capitalists, and therefore it can only be destroyed through the force of social revolution, through the movement of subversion of this world that will terminate all shapes of exploitation to hand over to the communist society...

Class War, "EGYPT: Nothing has changed, but everything begins..."

expression of the proletarian uprising against the misery of life in capitalist society and the State terror that swept the countries of Maghreb and Mashreq and beyond (labelled as "Arab Spring" by the bourgeois media in order to disguise its class character and prevent the solidarity from the proletariat in "non-Arab countries"), had been co-opted and channelled into the bloody inter-bourgeois war, by concerted effort of Assad's regime, bourgeois-military leadership imposed on the FSA militants⁶ and various foreign sponsors. Ultimately war serves as a mean to physically dispose of the redundant labour force, which is very relevant for the capitalist faction of the region with a huge unemployment, and in the near future will become more and more relevant globally.

Along with the continuing international sanctions, the war related costs convinced the bourgeoisie in Iran and administrators of its State, that it is the time to once again push for cuts to the aforementioned breadcrumbs in the form of benefits for 12 % of the workers who are officially unemployed (and as everywhere in this part of the world, much more, about 40 %, of the young workers), pensions and oil subsidies.

⁶ As a distant echo to the process of militarization of the "Red Guards" during the Revolution in Russia in 1917 or of the "workers militias" in Spain in 1936 (for taking only two known and revealing historical examples), the different "liwas" (brigades) and "katibas" (battalions) that emerged in the revolutionary dynamics in Syria as from 2011 expressed and materialized at a given moment the contradictions of the current social movement. Created by and initially constituted of "deserter soldiers" and "civil proletarians" to protect the movement from the terror exerted by government repressive forces, these grassroots organizations and other armed militias (not very clear as for their political and social program, just as the "Red Guards" and "workers' militias" were not clear in their time) will be framed by political forces of the bourgeois opposition while therefore being known under the generic name of the "Free Syrian Army", and will rapidly and inevitably transform themselves into armies serving different factions of the bourgeoisie through their own weaknesses and lack of rupture on one hand, and through deceit, violence and nationalist and Islamist propaganda on the other hand.

A massive wave of demonstrations and riots accompanied by collective expropriation of property had later spread to the cities all around the country, including the capital Tehran, where a pro-government rally coincided with the riots at the university and on the slum periphery.

As the protests spread more and more to include Tabriz, Qom, Isfahan, Rasht, Ahvaz, Sari, Zahedan, Qazvin as well as many smaller provincial cities and towns, their confrontational nature and the practical critique of property, commodity, misery of life in the capitalist society becomes more prominent. The administrative buildings of many public institutions, including the offices of the mullahs, police stations and Basij militia headquarters were burned to the ground. Looting of shops is widespread. In some cases, like in Kadharijzhan, groups of militant proles attacked the police station with the goal to loot the weapon cache and arm themselves for the continuation of the struggle! And indeed, on several occasions (in Nadzafabad in Central Provinces), the cops, the "Revolutionary Guards" and Basij militia members, besides being pelted with stones and Molotov cocktails like everywhere, were also been shot at with guns.⁷ Other favourite targets are the banks (both those owned by the military-industrial conglomerate of the "Revolutionary Guards" and those owned by their multinational mothers). South Pars Oil and Gas workers went on strike

⁷ Unfortunately, we have to say that the capitalist forces of repression are having the upper hand and they are doing all things possible to once again drown the class movement in blood. At least one hundred (by the time of writing) of our class brothers and sisters had been massacred by them with thousands seriously injured or arrested. We would like to appeal to our comrades all around the world and in the region neighbouring Iran in particular, to express the class solidarity with these militants also practically, to shelter and hide them from the State terror, to help them to re-group, to demand their release from prison, to directly attack the representatives of Iranian faction of the global bourgeoisie and its interests (along with their "own" bourgeoisie of course).

over unpaid wages, as did workers in Tabriz tractor factory, bus drivers in Tehran, teachers, factory drivers and farm workers.

Protesters grasp the relation between the involvement of the Iranian State in the war in Iraq and Syria and its imperialist meddling in the politics of Mashriqi countries on the one hand and the current deepening of their misery on the other hand. They express it in their slogans – although in the majority in a contradictory and limited way, poisoned by nationalist and patriotic ideology – like “Neither Gaza, nor Lebanon, I will die only for Iran!”. This partial critique of war expresses the demand of the majority of this movement for the money flowing into the war industry to be redirected to social services, job creation for the youth, food and oil subsidies. Limita-

talist peace and national protectionism. The most advanced sectors of the proletariat oppose this with the firmly revolutionary defeatist motto **“From Gaza to Iran, down with the exploiters!”**

One of these radical minorities are definitely the revolting students in Tehran University, formulating also fundamental class positions against the attempts of the bourgeoisie and the various iterations of the historical Social Democracy (“Islamist” or “secular”) to divide the struggling proletariat along the gender lines, as well as along the lines of bourgeois political currents of “moderate” or “fundamentalist” politicians; and for the class associations outside and against the Social Democratic structures in the form of Shoras (worker’s councils).⁸ Our class enemy has very well understood the leading pro-



tion of these demands is that they follow and consolidate the false dichotomy between the satisfaction of the “immediate” human needs of the proletariat, of the means of physical survival (food, shelter, etc.) and its “historical” need to destroy the class system. Only the existence of the unified humanity, through the centralized revolutionary action of the global proletariat, will be really able to satisfy our “immediate” needs as well as our “historical” needs which form an indissociable whole. These programmatic weaknesses are then being exploited by Social Democracy in the form of several Islamic factions, who pose themselves as protectors of the nation against the “western influence” as well as calling for the principles of the “Islamic social solidarity”, which means a refusal of capitalist war in favour of capi-

gramatical role that these comrades play in the movement and the State repressive forces are targeting them with an extraordinary ferocity.

Of course, not only Iranian religious hierarchy, various other local and global bourgeois factions do what they always do in the face of the proletarian class struggle, they unite in their efforts to divide and co-opt the movement and channel its energy away from its subversive class roots, attacking the material base of the capitalist society, to yet another democratic theatre with slightly reconfigured scenery. Thus Rouhani’s government, while claiming support for the “democratic right

⁸ Let’s remind that neither workers’ councils nor soviets or any other form of proletarian organization is in itself a guarantee of the content of the revolution.

of the citizens to protest” denounced the violence against the State repressive forces and especially the attack against the private and State property and the expropriation of commodities, while Khamenei and “Revolutionary Guards” leadership is playing the nationalist chord, blaming the movement on work of “the foreign agents and the enemies of the republic”. Trump and Netanyahu, pretending to care about the lives of the “ordinary Iranian people”, called the regime a dictatorship, while Putin and Erdoğan, in the spirit of national self-determination, stressed the undeniable right of each and every bourgeois national State to discipline its “own” proletariat and suppress its struggle.⁹

This is in fact a fundamental and indivisible characteristic of the class struggle waged by the ruling class – the bourgeoisie – against our class. Enforcing and reproducing the false separations in our class along the lines of the factions of bourgeois interests expressed politically by myriads of categories (nation, race, gender, sexuality, religion, local patriotism, economic sector, political party, etc.)¹⁰ is its central and only feasible strategy as unified global proletariat, that tends towards organizing itself in an autonomous and centralized way for its own class interests, is its mortal enemy and the harbinger of doom for the whole capitalist system.

While it seems that the social explosion, that we’ve seen in past several weeks in Iran is over, brutally repressed by the forces of the capitalist order, dulled by the selective promises of new social benefits and diluted in masses of loyal citizens mobilized by the State, the underlying material conditions that had caused it haven’t disappeared, and the ground in Iran is still very hot and fertile.

We want to stress and embrace again the most advanced moments of this wave of class struggle, despite being expressed only by a small minority of militants:

★ Uncompromising revolutionary defeatist positions, clearly anti-posing the needs of the national factions of Capital to fight each other in the inherent cycle of competition for the market to realize the exchange value of their commodities, for the natural resources and for the imposition of its particular economic and political model of exploitation, as well as the needs of global Capital to keep our class divided in order to counter our proletarian interests to fight against our exploitation and miserable living conditions.

★ Affirmation of the necessity to prepare and organize the violent uprising against Capital and its State in-

⁹ Other Social Democratic false friends of the class vomited their statements of “support” of the movement including Daesh, PYD/PKK (and their militias) and of course MEK. All of them have been showing for many years that they are experts in extinguishing by embracing any spark of class anger they can lay their hands on and turning the struggling proletarians into their supporters and cannon-fodder in the inter-bourgeois bloodshed.

¹⁰ We salute all our class brothers and sisters in Iran, who spat in the face of Mullahs and their cops, flavoured by the deadly fairy tales of Islam, version of the capitalist morality, with rules like separation of sexes in public or stupid dress codes forcing the women to wear some kind of rag on their head. But even more, we salute those of the proletarian women, who in the act of the practical detournement turned those rags into weapon against the State, as makeshift balaclavas, slingshots, etc.

cluding obtaining weapons, attacking key points of the State infrastructure, demoralizing the forces of repression.

★ Attack on bourgeois morality that keeps our class atomized as obedient workers, church or mosque goers, wives and husbands, soldiers, voters.

All these tasks play an important role in the process of our class organizing itself as a global force that will destroy and overcome the last class society based on the exploitation of human labour and the exchange of commodities, in and through the global communist revolution. Therefore it is a duty for all communist militants to organize these tasks in the place where they live in, as well as globally, and to attack all the bourgeois falsifications that stand in the way of direct solidarity with our class brothers and sisters in other parts of the world. As the proletariat in the part of the world that the bourgeois media and geopolitical strategists call “the Middle East”, “the Muslim World”, “the Arab Countries”, etc. continues to represent one of the most intensive poles of the global class struggle, with almost daily wildcat strikes, riots, looting and myriads of attempts of class organizing outside and against Social Democracy, it is crucial for the global communist movement to stress the real character of these struggles against all the prejudice internalized by the proletariat in the rest of the world as well as against all the attempts of the local Social Democracy (Islamist, Islamic left, Leninist, “Libertarian Municipalist”, Nationalist, Liberal, etc.) to exploit the contradictions in those struggles, to co-opt and channel them into democratic, reformist, pro-capitalist movement.

We expect this text to be a contribution to assume and take on these tasks.

- ★ **The capitalistic economy is in crisis, may it die!**
- ★ **The enemy is capitalism and the dictatorship of world market!**
- ★ **The objective is everywhere the same: social revolution!**
- ★ **Destruction of capitalism and the State!**

★ **Class War – winter 2017/18** ★



We clearly distinguish ourselves from all those ("here" as well as "there") who call for "more democracy", we refuse this false dichotomy between "dictatorship" and "democracy", because it is everywhere the same state, the same dictatorship of profit and money that is imposed against our human needs, it is everywhere the irreconcilable antagonism between the class of the wealthy and that of the dispossessed that rules, whether this democracy is a "parliamentary" and "multiparty" one or a "military" and "one-party" one... And this democracy produces many ideologies, which become material forces, like that of the myth of the "sovereign people", that is to say this force which negates in action class antagonism. Under the democratic dictatorship of value, the proletariat dissolves into "the people" and ends up side by side with its historical enemy, the bourgeoisie, in the defence of the interests of nation and economy. [...] this "sovereign people" that chooses a new master while voting is in direct opposition theoretically as well as practically with the proletariat, of which important sectors refuse this infernal comedy. It is not only bourgeoisie against proletariat, but also and especially people against proletariat... And in return, the proletariat has to organize its struggle against the people... [...]

The struggle for living, for developing a classless, stateless society without exploiters, without bosses, police, armies, jails, etc. goes through the elimination of all the bourgeois factions that manage our everyday life and keep us in misery: "dictators" and "democrats", the "right" and the "left", militaries and civilians, ultraliberals and Social Democrats, Islamists and secularists...

Let's develop internationalism, let's break the national frontiers (as well as frontiers between different sectors) poisoning the struggles of our class. Let's develop revolutionary defeatism: the best solidarity with proletarians "over there" is to struggle "here" against the same enemy, against our own bourgeoisie, against our own state, against the world state of capital.

Class War, "EGYPT: Nothing has changed, but everything begins..."



Democratic rights and liberties are nothing else but the juridical codification of capitalist social relationships. They relate men as buyers and sellers of commodities and particularly as the buyers and sellers of the labour-force commodity. This codification is thus the practical negation of the proletariat as a class. The owners of commodities meet as juridically free and equal subjects. But this relationship of freedom and equality between owners is no more than the reified relationship between bourgeoisie and proletariat, the relationship between the former as exclusive owners of the means of production, and the latter as dispossessed of everything except their own labour-force. The kingdom of private property for the bourgeoisie signifies the kingdom of total dispossession for the proletariat.

Democratic rights and liberties, as ideological mechanisms that ensure and really assert the atomisation of the proletariat as citizens free to sell their labour force, only able to find a buyer if capital needs it for its valorisation, are instruments of coercion, violence and despotism, in that they impose free and mutual competition between proletarians forced to produce ever more value or to starve to death, and therefore constitute a decisive weapon of democracy, that is of bourgeois domination.

Internationalist Communist Group, "Theses of Programmatic Orientation", Thesis 12.



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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 chummed 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.