There is no evidence for an economic recovery in the UK.

The unions are dividing us. Instructing its members to cross picket lines. The son, the union he runs, was not striking and so was spared.

It sounds impressive – until you realise that the unions are the "workers of the world, unite!"

We reject the idea that we fight among ourselves over the declining resources: the ruling class is willing to spend to maintain the working class (pay, pensions, education, health). For instance, the division between public and private sector workers, the question about whether private sector employers should pay more tax to maintain public sector pensions. Unions do not reject this notion, they negotiate about it. They have already accepted a move away from final salary pensions for new civil service entrants. We cannot allow our struggle to be reduced to a walk-on part to support union negotiation or they will be able to impose anything they like.

We reject the notion that we should campaign to get rid of this particular LibCon government – whoever is in office will impose the cuts because that is the logic of capitalism in crisis, as the Labour government was doing until May last year.

Developing a sense of being part of the working class

While the unions were in overall control of the strikes and demonstrations on 30 June, workers were trying to understand and draw lessons from the experience. On the picket lines and demonstrations they were discussing. Those on strike for the first time were gaining experience, those who remembered the strikes of the 1970s and 1980s were remembering what a picket line means. On the one hand it is a real effort to persuade other workers to join the strike, on the other it is a source of strength and solidarity for the workers taking part: All made extremely difficult when the law and the unions enforce token picket lines of no more than 6 people.

At the same time strikers and their supporters were drawing inspiration from the struggles going on elsewhere in the world. However distorted the media reporting, workers remember the struggles about pension reform in France last year, which became a focus for discontent about all the attacks, and have been particularly inspired by the struggles in Tunisia, Egypt, Spain and Greece. At rallies any mention of these struggles got a cheer. The fact is that when workers go into struggle they recognise other struggles on the other side of the world as their own.

In this we see, in embryo, in small scale discussions by a minority on picket lines and demonstrations, two of the most important strengths of the working class – its history and its internationalism.

The lessons of both the struggles of the 1970s and 1980s and the international struggles going on today tell us about the need for the unity of the working class. For instance when we look back at the most important struggles in the 1980s we see that some of the strongest sectors of the working class of the time, with widespread sympathy here and abroad, such as the miners and then the print- ers at Wapping, were defeated. This was not for lack of militancy and determination, but because they allowed their struggle to be confined within the bounds of their industry, their union, and its demands.

Where workers have been able to extend their struggles across different sectors they have been immensely powerful. In Poland in 1980 price rises were withdrawn and the government fell. In France in 2006 the threat that workers would support the students struggling against the CPE not only made the French government withdraw the measure but the German government withdrew similar legislation. The struggles going on internationally with the holding of assemblies show the importance of discussion among workers, including the unemployed and future workers, all meeting together.

Discussion of the lessons of past struggles here and abroad is the best preparation we can make for future struggles as the present round of austerity measures begins to bite. Alex 2/7/11

The evolution of the situation in Spain since the 19 June demonstrations

“This struggle can and should be pushed forward by the intervention of the widespread minority in the assemblies which is distinguished by its defence of a class positions, the independence of the assemblies and the struggle against capitalism.”

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Avoidance of worsening clashes in Syria

Meetings, subscriptions, pamphlets

NHS: Government 'U-turn' continues the same cost cutting

Situation in Spain since the 19 June

Greece: difficulties in the development of the movement

Protests in China meet state repression

Paris Commune of 1871: When the workers first took power

Dangers of worsening clashes in Syria
Anti-cuts alliances Against cuts or against capitalism?

Since Cameron’s Coalition picked up the baton for Tony Blair’s slash and shave attacks on public sector workers and state-funded services a plethora of ‘anti-cuts alliances’ have appeared. The variety of these alliances is staggering; these are conglomerations of leftist groups, trade unions or their representatives, and Labour Party activists. In short these alliances are not a new phenomenon, they are simply the new form of a ‘class struggle’: the Soviets of Russia in 1917, the workers’ councils in Germany in 1918, the strike committees formed in the 1920s, etc. Despite these changes, however, the fundamental differences between organs of struggle and political organisations remains.

The role of revolutionaries in mass organs of struggle

The First World War announced the definitive end of capitalism’s historic impasse. The crisis and the nature of capitalism – in order to prevent the sabotage of the struggle by the left – meant that members of the former should avoid participation in the latter. The political parties, the trade unions, the state capitalist measures, others (including union activists and leftists) genuinely want to struggle against the attacks of capital. The problem is that, traditionally, the first tendency is the trade union or the political party. In other words, most anti-cuts alliances seem to be passive in their approach to such groups. On the contrary, while some within these groups act concretely and openly proclaim their support for state capitalist measures, others (including union activists and leftists) genuinely want to struggle against the attacks of capital. The problem is that, traditionally, the first tendency is the trade union or the political party. Therefore, it is necessary for revolutionaries to be able to reach such people, where they will learn leftist ideologies, and what the struggle for the interests of the working class consists of.

Revolutionaries should certainly attend the public meetings and demonstrations organised by leftist anti-cuts groups in order to engage in discussion with militants who are searching for an alternative to the capitalist system. They should not, however, affiliate to such groups or take an active role in several in the UK. We have also participated in several ‘class struggle’ groups that have emerged around the country in the last few years. In London, the ‘J30 assemblies’ that have formed around the slogan of ‘generalise the strike’ have potential for being a forum where militant workers can discuss how to push forward the struggle. As revolutionaries should beware opportunists involvement with leftist fronts, they should be wary of being drawn to these groups in the process.

The political context was also reflected in the range of ideas that put forward for 30 June. Should we go for some kind of a ‘spectacular’ event that would get media coverage and mobilises big roads in Docklands, pulling up the railings outside Parliament, camping in Trafalgar Square, or some other kind of direct action – primarily aimed at ‘the bankers’? Or we should be focusing on the fact that this was a strike day, and so the focus should be on trying to engage with the strikers: J30 Assembly

J30 Assemblies

1. The word ‘assembly’ has been used in a number of ways. In Greece an assembly was the public place where people met to discuss and protest, something which developed with a different movement itself. Here, the meeting has been called by a politicised minority. In addition, the Exeter Anti-Cuts Alliance Forum of mass organisations, the anti-cuts alliances are political organisations or alliances between political organisations. Where these groups are concerned, if they (and humour!) was maintained.

Other attendees focussed on more local events, putting forward the idea of making connections with pickets and also trying to bring workers on different picket lines outside different workplaces together. Some, inspired by the assemblies held in Spain and Greece, put forward the idea of assemblies and a camp in Trafalgar Square, while others warned that the struggle cannot simply be transplanted and will need to develop here before we can do that.

The debates at both meetings were lively and organised very well. Speakers were listened to, very rarely interrupted, and a good level of patience (and humour!) was maintained.

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Capitalism will do nothing about climate change

The issue of climate change never really goes away. Every so often there are big reports and big conferences. Big speeches with big promises are made. Little seems to change. Here are some of the key recent developments.

A report published by the IEA (International Energy Agency) in May said that greenhouse gas emissions from power generation in 2010 were higher than any year in history. The CCAFS (Climate Change, Agriculture and Food Security) have produced a report linking climate change and the impacts on food supplies. They set out to predict those areas of the world that would suffer most over the next 40 years. They predicted that western Africa is particularly vulnerable as countries like Burkina Faso, Niger and Mali already rely on drought resistant crops for food production.

The threat to the food supply is more a serious problem. Cheap labour requires cheap food to reproduce itself. The threat from global warming in the long term is for increases in food prices.

The advertising of health benefits and cost cutting is set against the others in the economy... But we now have a government that has accepted from the Future Forum and the Commission on the Future of the NHS that savings of £20bn are going to be made from greater efficiency and productivity. While the bourgeoisie accepts climate change is a problem, the competition between nation states is for increases in food prices. The bourgeoisie hasn’t worried too much about starvation in the third world as these countries by definition are undeveloped economically and are therefore insignificant for the imperialist battle... What the bourgeoisie worries about is the ability to feed workers at a cheap price.

NHS reform

Government ‘U-turn’ continues same cost cutting

The government has made a “U-turn”, as the media calls it, on reforms of the NHS. For Socialist Worker (18.6.11) changes proposed to the NHS are a “retreat”, a “humiliating climbdown” for a government intent on privatisation. For the Guardian (14.6.11) it is “a compromise that might just heal the coalition”. But in all the words written about the changes the government has accepted from the Future Forum and the Commission on the Future of the NHS there is little mention of the direction behind the reform – the £20bn efficiency savings demanded of the NHS.

The NHS has been established to look at the cost efficiency of new bodies better able to control costs – how much this comforting incantation ac-

Brixton, Zurich, Amsterdam, Berlin: The spectre of social revolt

The following article, first published in WR 38 in May 1943, analyses the international significance of these events as a response by young people – one of the hardest pressed sectors of the proletariat – to the effects of the crisis and mass unemployment hitting the most advanced capitalist countries. As such they were “barbarings of the future”.

Explosion at Chevron refinery

The analysis of HadCRUT3 is one more addition to the scientific evidence for global warming. It seems that capitalism will pretend to trade its... The large scale use of fossil fuels in transport has meant that for the first time the bourgeoisie has had some flexibility to move goods economically on a large scale, including even the most perishable goods. One TV programme in the UK a few years ago showed prawns fished in the UK, transported by plane to Thailand, sorted and packaged there before being flown back to be sold in British shops. The sourcing of cheap labour in the “peripheral countries” of capitalism has been motivated by the crisis in the capitalist system rather than its good health. Cheaper labour in the third world has enabled capitalism to reduce further the labour costs of production but this can only continue with the use of relatively inexpensive fossil fuels.

The threat to the food supply is a more serious problem. Cheap labour requires cheap food to reproduce itself. The threat from global warming in the long term is for increases in food prices.

The carbon trading system is supposed to reduce the CO2 requirements of major industries and yet the IEA report says that CO2, from power generation is at all time high. This is the paradox of green capitalism.

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The evolution of the situation in Spain since the 19 June demonstrations

On Sunday 19th June there were massive demonstrations in more than 60 cities across Spain. According to some figures there were 140, 000 in Madrid, 100,000 in Barcelona, 60,000 in Valencia, 25,000 in Seville, 8000 in Vigo, 20,000 in Bilbao, another 20,000 in Zaragoza, 10,000 in Alicante and 15,000 in Malaga.

The strength of numbers is impressive but it cannot be said to have been the context. In the last two weeks, politicians and the media, with the help of Real Democracy Ya from within, have been putting pressure on the movement to demand the “Assembly of representatives” and to give them a “legal framework.” The response has been to show how it is impossible to define the movement or to entice it into the snare of the demands of the so-called “institutions.”

The working class is not a disciplined army or a movement of troops that is ready to march to the “call” of a great leader. This movement has no frontiers, no “leaders.” Initiatives and demands are always born of the struggles, from the unions, from the party and from the “disinterested” initiative of the people. Initiatives and demands are always born of the struggles, from the unions, from the party and from the “disinterested” initiative of the people.

The movement of critical opinion has no limits or prisoners. It is working and mobilising on behalf of the interests of a whole movement, not of a particular sector or social layer. The movement is not confined to Greece but even threatens to take on the role of the “underground” or the “stalemate.”

The national Congress of the World Working Class, the International Congress of the World Working Class, and the 15 June meeting in Spain, could be described as the start of an international wave of resistance, or as the beginning of a new stage. We do not know how new, and we don’t know what they will finally lead to. The working class is not a disciplined army or a movement of troops that is ready to march to the “call” of a great leader. This movement has no frontiers, no “leaders.” Initiatives and demands are always born of the struggles, from the unions, from the party and from the “disinterested” initiative of the people.

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Greece: difficulties in the development of the movement

Protests in China come up against state repression

The response of Chinese capitalism is unable to deal with strikes or other protests “the first instincts of China’s government, at both local and national level, is to use force. Suppression can work for a while. But if the underlying causes are not addressed, China risks an explosion” (FT 19/6/11). This doesn’t of course mean that China is going to let up on repression. Bloomberg (6/3/11) reported that “China spent more on its internal police force than on its armed forces in 2010, and plans to do the same this year, at the government deployed security forces around the country to control growing social unrest”. As the article continues “The surge in public security spending comes as unlisted mass incidents, everything from strikes to riots and demonstrations, are on the rise. There were at least 180,000 incidents in 2010, twice as many as any year since 2000 according to Sun Liping, a professor of sociology at Beijing’s Tsinghua University. The concern of the Chinese ruling class is partly at the proliferation of “mass incidents” but also “the perception that local protests might be gaining breadth and scope” (FT 19/6/11). This doesn’t mean that the Chinese bourgeoisie can deal with the “underlying causes” of protest. What lies behind protests and strikes, fundamentally, are the conditions in which workers and farm labour live and work. In general the Chinese bourgeoisie lacks the means to defuse conflict in its early stages. The State and local governments have become more on its internal police force than on its armed forces in 2010, and plans to do the same this year, at the government deployed security forces around the country to control growing social unrest”. As the article continues “The surge in public security spending comes as unlisted mass incidents, everything from strikes to riots and demonstrations, are on the rise. There were at least 180,000 incidents in 2010, twice as many as any year since 2000 according to Sun Liping, a professor of sociology at Beijing’s Tsinghua University. The concern of the Chinese ruling class is partly at the proliferation of “mass incidents” but also “the perception that local protests might be gaining breadth and scope” (FT 19/6/11). This doesn’t mean that the Chinese bourgeoisie can deal with the “underlying causes” of protest. What lies behind protests and strikes, fundamentally, are the conditions in which workers and farm labour live and work. In general the Chinese bourgeoisie lacks the means to defuse conflict in its early stages. The State and local governments have become more on its internal police force than on its armed forces in 2010, and plans to do the same this year, at the government deployed security forces around the country to control growing social unrest”. As the article continues “The surge in public security spending comes as unlisted mass incidents, everything from strikes to riots and demonstrations, are on the rise. There were at least 180,000 incidents in 2010, twice as many as any year since 2000 according to Sun Liping, a professor of sociology at Beijing’s Tsinghua University. The concern of the Chinese ruling class is partly at the proliferation of “mass incidents” but also “the perception that local protests might be gaining breadth and scope” (FT 19/6/11). This doesn’t mean that the Chinese bourgeoisie can deal with the “underlying causes” of protest. What lies behind protests and strikes, fundamentally, are the conditions in which workers and farm labour live and work. In general the Chinese bourgeoisie lacks the means to defuse conflict in its early stages. The State and local governments have become...
Paris Commune of 1871: When the workers first took power

It was 140 years ago that the French bourgeoisie's dreams of achieving a great revolutionary experience, with a massacre of some 20,000 workers. The Paris Commune was the first time that workers' councils appeared in such strength on the stage of history. For the first time, the workers showed that they were capable of taking power into their own hands, and so stood out as the only revolutionary class in society. Today, the ruling class is trying at all costs to impose its will. Capital has no perspective for any society other than capitalisation, and to infect them with a feeling of impotence in the face of the servile barbarity and misery of the working class. It is necessary that the working class examine its own past, to regain confidence in itself, in its own strength, and in the future that its struggles contain. The formidable experience of the Paris Commune is there to witness to that even then, that the immensity of the fact of the Paris Commune revolution took its place as the principal beacon for the struggle of the world proletariat.

Today, the bourgeoisie's propaganda campaigns are in full swing, and are spaced out ever more closely with the passage of time. Nîmes, is the only force able to call the capitalist order to account, to destroy the bourgeois state apparatus, and to set up the Commune. The cannon of Montmartre was ordered seven months after Napoleon Bonaparte's defeat at Sedan, during the 1870 Franco-Prussian war. On the 4th September 1870, in the face of the threat of a counter-revolution directed against the difficult conditions in full in front the National Guard, originally made up of troops from the past: the strength and vitality of the proletariat, the experience of the proletariat to the level of a mere shadow. The only way is for the working class to extricate itself from the grip of the ruling class, to falsify the revolutionary experience of the proletariat to the extent that its liberators and set up the Commune. The cannons of Montmartre

“the flag of the Commune is that of the Universal Republic”. This principle of proletarian internationalism was clearly affirmed by the election of foreigners to the Commune (such as the Pole Dombrowski, in charge of Defence, and the Huguenot Francois, responsible for Labour).

Amongst all these political measures was one which particularly demonstrates how false is the idea that the revolutionary proletariat has done something to the democratic Republic: that is, the permanent revocability of the Commune's delegates, who were constantly responsible to whatever body had elected them. This was well before the appearance, in the 1905 Russian revolution, of the workers' councils. The "first and irrecoverable form of the proletarian dictatorship" as Lenin put it. This principle of revocability which the proletariat adopted in its seizure of power once again confirms the proletarian nature of the Commune. The dictatorship of the bourgeoisie, of which the “democratic” state is only the most pernicious variant, concentrates the exploiters’ state power in the hands of a minority to oppress and exploit the vast majority of producers. The principle of the proletarian revolution on the other hand is that no-power should arise to place itself over society. Only a class which aims at the abolition of any form of exploitation by the society by a majority of oppressors can exercise power in this way.

Because the Commune's political measures clearly expressed its proletarian nature on its economic measures, however limited, could not but defend working class interests: abolition of rent, abolition of night work for certain trades like the bakers, abolition of employers' fines taken out of wages, the reopening and workers' management of closed workshops, the payment of Commune delegates instead of a worker's wage, etc.

Clearly, this way of organising social life had nothing to do with the “democratisation” of the bourgeois state, and everything to do with its disintegration. And indeed, this is the fundamental lesson that the Commune bequeathed to the whole future workers’ movement. This is the lesson that the proletariat in Russia, urged by Lenin and the Bolsheviks, put into practice much more clearly in October 1917. As Marx had already pointed out in The 18th Brumaire of Louis Bonaparte, “All political revolutions to date have only perfected the state machine rather than smashing it”. Although conditions were not yet ripe for the overthrow of capitalism, the Paris Commune, the last revolution of the 19th century, already heralded the revolutionary movement of the 20th century: it demonstrated in practice that, “the working class cannot simply lay hold of the ready-made state machinery and transform it into a workers’ state. For the political instrument of its enslavement cannot serve as the political instrument of its emancipation” (Marx, The Civil War in France).

Faced with the proletarian threat, the bloody eye of the bourgeoisie

The ruling class could not accept that the working class should dare to stand against its own order. This is why, when it regained Paris by force of arms, the bourgeoisie aimed not only to re-establish its power in the capital, but above all to inflect a such a blow on the working class that it would serve as a lesson it would never forget. Its rage in repressing the Commune was equal to the fear the capitalist had inspired in it. By the beginning of April, Thiers and Bismarck, whose troops occupied the forts to the North and East of Paris, began to organise their ‘Holy Alliance’ to crush the Commune. Even then, the bourgeoisie showed its ability to push its own national antagonisms into the background in order to confront its class enemy. This close collaboration between the French and Prussian armies allowed the capital to be completely encircled. On 7th April, the Versailles troops seized the forts to the West of Paris. Faced with bitter resistance from the National Guard, Thiers launched a new attack. The French troops taken prisoner at Sedan, which from May onwards gave the Versailles government a decisive military advantage. During the first fortnight in May, the southern front folded. On the 21st, Versailles troops under General Galliffet entered Paris by the North and East, then finally opened up by the Prussian army. For eight days, fighting raged through the working class districts; the Commune’s last fighters fell like flies on the heights of Belleville and Monmartre. But the bloody repression of the Communards did not end there. The ruling class still wanted to savour its triumph by unleashing its revenge on a beaten and disarmed proletariat, this “vile scum” which had dared to call its class domination into question. While Bismarck’s troops were ordered to ar

The week of blood came to an end in an abysmal slaughter, with more than 20,000 dead. It was followed by mass arrests, the execution of prisoners “to make an example”, transportation to forced labour colonies. Hundreds of children were put in so-called “houses of correction”.

This is how the ruling class re-established its order. This is how it reacts when its class dictatorship is threatened. Nor was the Commune drowned in blood only by the bourgeoisie’s most reactionary factions. Although they left the dirty work to the monarchist troops, it was the “democratic” republic—fraction, with its National Assembly and its liberal parliamentarians, which bears full responsibility for the massacre and the terror. Never must the proletariat forget these glorious deeds of bourgeois democracy: never!

By crushing the Commune, which in turn led to the disappearance of the 1st International, the ruling class inflicted a defeat on the workers of the entire world. And this defeat was particularly crushing for the working class in France, which had been at the vanguard of the proletarian struggle ever since 1830. The French proletariat was not the front line of the class combat until May 1968, when its massive strikes opened a new perspective of struggle after 40 years of social defeat. The workers began their struggle covering, even momentarily, its place as a beacon for the class struggle, which had abandoned a century earlier. For the working class, the struggle for the full vitality, strength, and depth of this new stage in the historic struggle of the working class to overthrow capitalism.

But unlike the Commune, this new historic period opened in May 1968 came at a moment when the proletarian revolution is not only possible, but absolutely necessary if humanity is to have any hope of survival. This is what the bourgeoisie is trying to hide with all its lies, its propaganda campaigns, to falsify the revolutionary experience of the past: the strength and vitality of the proletariat, and what it was capable of achieving: a world much closer to the possibility that the Commune opened up to the world.
Contact the ICC

Debate is vital to the revolutionary movement. One of the most important elements of our activity, defined in our Basic Positions, is the “Political and theoretical clarification of the goals and methods of the proletarian struggle, of its historic and its immediate conditions”. This, we are convinced, is only possible through the confrontation and discussion of differing views and positions within the revolutionary camp.

For this reason, we urge our readers to write to us with their comments, opinions and disagreements on the positions and analyses that we defend in our written press, including our web site.

We will do our best to reply to all serious correspondence as quickly as possible, although given our limited resources we may not always be able to do so immediately. Should the subject matter be of general interest, then we may publish both correspondence and our reply in our press. While debate amongst revolutionaries is vital, it is equally necessary not to fall into the trap of thinking that our activity is something anodyne and acceptable to the bourgeois dictatorship disguised under the trappings of the democratic state. We will not under any circumstances publish our correspondents’ real names, nor their home or e-mail addresses.

Write to the following addresses without mentioning the name:

ACCION PROLETARIA Apartado Correo 258, Valencia, SPAIN.
COMMUNIST INTERNATIONALIST POB 25, NIT, Faridabad, 121001 Haryana, INDIA.
INTERNACIONALISMO Due to the political situation in Venezuela, we ask that all correspondence be sent to Accion Proletaria in Spain.
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World Revolution is the section in Britain of the International Communist Current which defends the following political positions:

* Since the first world war, capitalism has been a deca-

- dent system. It has twice plunged humanity into a barbaric cycle of crisis, world war, reconstruction and new crises. In the 1980s, it entered into the final phase of this decadence, the phase of decomposition. There is only one alternative offered by this irreversible histori-

- cal decline: socialism or barbarism, world communist revolution or destruction of the world.

* The Paris Commune of 1871 was the first attempt by the proletariat to carry out this revolution, in a period when the conditions for it were not yet ripe. On the other hand, the Paris Commune was the origin of capitalist decadence, the October revolution of 1917 in Russia was the first step towards an authentic world communist revolution in an international revolutionary wave which put an end to the imperialist war and went on for several years after that. The failure of this revol-

- utionary wave, particularly in Germany in 1919-23, condemned the revolution in Russia to isolation and to a rapid degeneration. Stalinism was not the product of the Mensheviks, but of the breaking of the revolutionary wave.

* The Stalinist regimes which arose in the USSR, eastern Europe, China, Cuba etc. and were called ‘socialist’ regimes, were nothing but a corrupt, bureaucratic form of the universal tendency towards state capitalism, itself a major characteristic of the period of decadence.

* Since the beginning of the 20th century, all wars are imperialist wars, part of the deadly struggle between states large and small to conquer or retain a place in the international arena. These wars bring nothing to humanity but death and destruction on an ever-increas-

- ing scale. The working class can only pass through its international solidarity and by struggling against the bourgeoisie in all countries.

* All the nationalist ideologies - ‘national in-

- dependence’, the ‘right of nations to self-determination’ etc. - whatever their pretext, ethnic, historical or religious, are a red pawn for the workers. By calling on them to take the side of one or another faction of the bourgeoisie, they divide workers and lead them to massacre other the interests in wars of their exploiters.

* In decadent capitalism, parliament and elections are nothing but a masquerade. Any call to participate in the parliamentary circus can only be a lie that presents these elections as a real choice for the ex-

- ploited. ‘Democracy’, a particularly hypocritical form of the domination of the bourgeoisie, does not differ at root from other forms of capitalist dictatorship, such as Stalinism and fascism.

* All factions of the bourgeoisie are equally re-

- actionary. All the so-called ‘workers’, ‘Socialist’ and ‘Communist’ parties (now ex ‘Communists’), the leftist ‘opposition’ and ‘anti-imperialists’, workers’ groups (including official anarchists) constitute the left of capitalism’s political apparatus. All the tactics of ‘popular fronts’, ‘anti-war’ and ‘united front’, which mix up the interests of the proletariat with those of a faction of the bourgeoisie, serve only to smother and derail the revolutionary class in the period of decadence.

* With the decadence of the capitalism, the unions everywhere have been transformed into organs of capitalist order within the proletariat. The various forms of union organisation, whether ‘official’ or ‘rank and file’, serve only to discipline the working class and sabotage its struggle and its spontaneous actions.

* In order to advance its combat, the working class has to unify its struggles, taking charge of its ex-

- tension and organization, and unite all its forces into assemblies and committees of delegates elected and revocable at any time by these assemblies.

* Terrorism is in no way a method of struggle for the working class. The expression of social strata with no histori-

- cal future and of the decomposition of the petty bourgeoisie, when it’s not the direct expression of the permanent war between capitalist states, terrorism has always been a fertile soil for manipulation by the bour-

- egeoisie, when it’s not the direct expression of the bourgeoisie’s continuing ability to act in such a crucial and decisive way.

* The working class is the only class which can carry out the communist revolution. Its revolutionary struggle will inevitably lead the working class towards a confrontation with the capitalist state. In order to destroy capitalism, the working class will have to over-

- throw all existing states and establish the dictatorship of the proletariat on a world scale: the international power of the workers’ councils, regrouping the entire proletariat.

* The communist transformation of society by the workers' councils does not mean self-management or the nationalisation of the economy. Communism requires the conscious abolition by the working class of capitalist social relations: wage labour, commodity production, national frontiers. It means the creation of a world community in which all activity is oriented towards the full satisfaction of human needs.

* The revolutionary political organisation constitutes the vanguard of the working class and is an active factor in the generalisation of class consciousness within the proletariat. Its role is neither to ‘organise the working class’ nor to ‘take power’ in its name, but to participate actively in the movement towards the unification of struggles, towards workers taking control of their state in both its forms, and at the same time to draw out the revolutionary political goals of the proletariat’s combat.

OUR ACTIVITY

Political and theoretical clarification of the goals and methods of the proletariat struggle, of its historic and its immediate conditions.

Organised intervention, united and centralised on an international scale, in order to contribute to the process which leads to the revolutionary action of the proletariat.

The regroupment of revolutionaries with the aim of constituting a real world communist party, which is indispensable to the working class for the overthrow of capitalism and the creation of a communist society.

OUR ORIGINS

The positions and activity of revolutionary or-

- ganisations are the product of the past experiences of the working class, and the political and organisational or-

- ganisations have drawn throughout its history. The ICC thus traces its origins to the successive contributions of the Communist League of Marx and Engels (1847-52), of the three Internationals (the International Working-

- men’s Association, 1868-72, the Socialist International, 1889-1914), and to the major modern political factions that developed in the ICC from the Dühringite movement (1899), the German, Dutch and Italian Lefts.