



"When one of us falls,
1,000 will take his place."



The Economy is in crisis May it die!

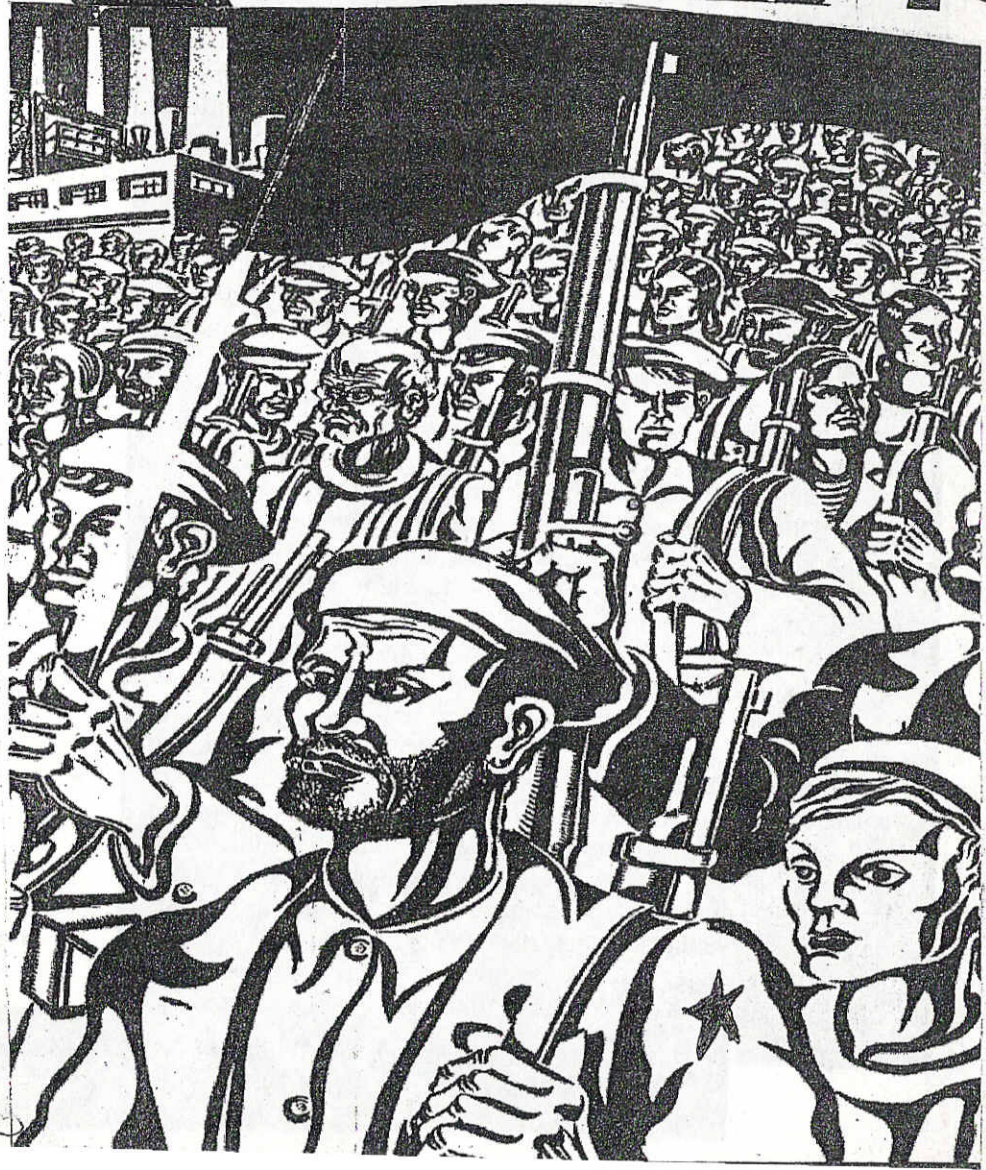
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Notes against the dictatorship of the economy

Let's drown this «recovery»,
presented like a fragile
baby, in its own bathwater!

Let's refuse all sacrifices!
The economy is ill.
Let's help it to die along
with all its defenders!

By sabotaging the «recovery»,
we are uncompromisingly
fighting for our class
interests!

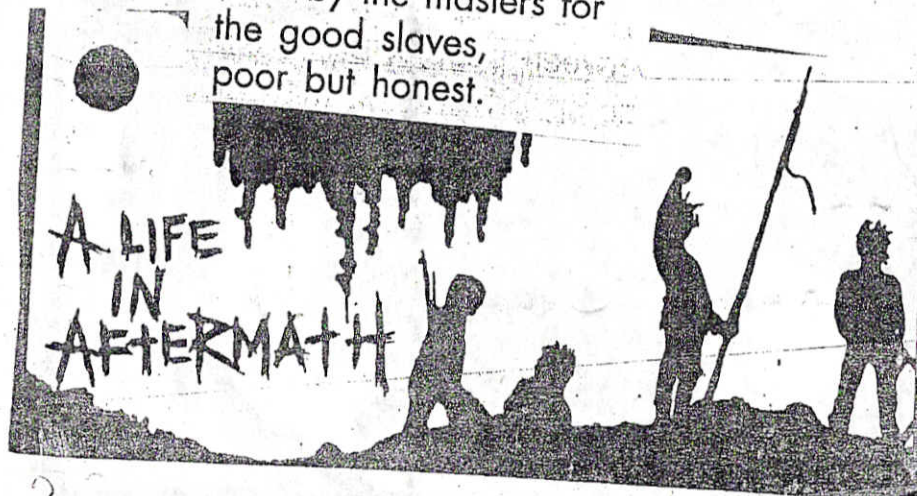


In periods like the ones we're going through through factory, mine, or farm closures or «restructuring» based on massive unemployment are common currency. In the face of this bourgeois attack which condemns it to unemployment and thus to ever increasing misery, the proletariat can only respond by struggle, by direct action. On very many occasions this struggle for proletarian interests takes up slogans like the ones above as its banners. However, contrary to what the protagonists believe, they do not reflect the interests of the proletariat in any way, but on the contrary those of its enemies: the bourgeois.

The interest of the proletariat is to satisfy his human needs, to appropriate a less miserable share of the social product, to be less dispossessed of the product of his labour (the interest of the proletariat, as a class, is clearly to appropriate the whole of the social product - both past and present - to

abolish exploitation, the state, and to suppress itself as a class by abolishing all social classes). When the bourgeoisie gives him the sack, the proletarian is fully conscious that this separates him even more from the means of life and that, from then on, he will be even more deprived of what he needs than in the past. Revolutionary militants will always find difficulties in being able to express the interests of the class they belong to in clear, incisive, agitating slogans. This difficulty is relatively simplified when things are demanded directly, for example «bread» in revolutionary Russia, «housing» in the Chile of Allende and again in Naples more than ten years ago. In this case the interest of the proletariat expresses itself directly for what it is, always with the same outcome, a direct attack on private property, since for proletarians the cause of all deprivation is indeed the fact that they are deprived of the means of life and of their production.

Citizens? A grateful term used by the masters for the good slaves, poor but honest.



BURNING AND LOOTING ALL ILLUSIONS TONIGHT...

If we are here, it is not as professional activists of anti-globalisation, trying to find a position of mediation between the puppets of the economy and its 'victims', by acting on behalf of others (the «invisible», the revolted proletarians against the IMF or the World Bank, the refugees, the precarious workers.) We are not interested in representing anyone, and we spit in the face of those who wish to represent us. We do not understand exclusion as exclusion from the centers of economic decision-making but as the loss of our everyday life and activity as proletarians because of the economy.

If we are here, it is not because we prefer fair trade to free trade, it is not because we believe that globalisation weakens the authority of nation-states. We are not here because we think that the state is controlled by non-democratic institutions, nor because we want more control over the market. We are here because all trade is the trade of human misery, because all states are prisons, because democracy conceals the dictatorship of capital.

If we are here it is not because we see proletarians as victims, nor because we want to place ourselves as their protectors. We didn't come here to be impressed by spectacular riots but to learn the tactics of everyday class war by the strikers of Ansaldo and the disobedient proletarians in the metal industry. We come here to exchange our own experiences as the dispossessed of the whole world.

If we are here, we do not come as members of the numerous NGO's, official lobbies, ATTAC or the rest of those who merely wish to be included in the discussions over the modernisation of capitalism and who hope that their proposals (e.g. tobin tax) will be able to save capitalist social relations, i.e. the same relations which perpetuate our alienation and exploitation.

If we are here, it is as proletarians who recognise capitalism not in the meetings of the various gangsters but in the daily robbery of our lives in the factories, in the call-centers, as unemployed, for the needs of the economy. We do not speak on behalf of anyone, we start from our own conditions. Capitalism does not exist because of the G8, the G8 exists because of capitalism. Capitalism is nothing but the expropriation of our activity, which turns against us as an alien force.

Our festival against capital does not have a beginning or an end, it is not a pre-determined spectacle, it does not have a fixed date. Our future lies beyond all mediations, beyond nation-states, beyond all attempts to reform capitalism. Our future lies in the destruction of the economy.

FOR THE TOTAL ABOLITION OF THE STATE AND CAPITAL
FOR THE WORLD HUMAN COMMUNITY.
PROLETARIANS AGAINST THE MACHINE.

Money brings about distance and isolation among the poor. The need of money determines a qualitative loss in relations. The anguish of money as a distorting element comes into our behaviour: appearance, facade. We show it all, we have to show it all even though we know very well that we can never own more than a tiny part, generally the most kitsch, the ersatz...

The social priests with their social services domesticate, re-compose, re-use marginality for the humanitarian commerce of the concept of Solidarity, reappropriated by the State. The spectacle of social costs, and their decrease, and of the fictitious struggle that's created once more, are developed.

The useless, the fired, and the specialists of social emptiness investigate, calculate, redefine the problems so as to solve them through their own self-perpetuation. In reality, they are our problems.

The naturalisation of the social relationship of privatisation is the product of centuries of exploitation and the transmission from generation to generation of the ideology of private...

Marginalisation takes place by putting people on the dole for life. Marginalisation takes place through the fruitful business of drug repression, of «delinquency», thanks to the great commerce of total control of society. They manage, manage, manage,... They manage as they infest our lives with «security» and with mortal social boredom.

The means of communication diffuse their lies, the hypocritical gesticulations of superfluous commercials of information. Our neurones are paralysed... Beware! They speak, inform, broadcast, sell, form. They destroy, immobilise what exists, the desire of life which is revolt, and which only takes on an existence when it dies and becomes sellable by all mediums (of diffusion). Only their vision of the world exists, a world in their image and which resembles them.

They frighten us. They incite fear in us. They integrate us into their paranoid game of apparent realities. Computer control, control through information, political circus, invention of races, reality show, recyclable ecological-and-selling-so-very-well survival, they close us into this routine.

How to define this «modern» permanent counterrevolution in this piece of the pie?

At the end of the 1960s there developed a process of modernisation of oppression throughout Eu-

nounced by Lenin prior to the insurrection as «the slavery of man by machine», came to be considered by Lenin as an administrator of capital and the state, as a panacea. Thus, a prisoner of social-democratic ideology, he did not consider the increase in the intensity of work to be the most anticommunist act conceivable, but as neutral, just as able to serve socialism as capitalism(12).

This masterpiece of the submission to work at a forced rhythm, which reached paranoid levels in Russia, was directed by the great leaders of Bolshevism - Lenin, Zinoviev, Trotsky, Stalin... They showed themselves to be the most bloodthirsty in the application of new rhythms and methods that capitalism needed for its reorganisation in Russia: Zinoviev turned into a bloodthirsty dog in Petrograd, organising open repression of any struggle against work and the state. Trotsky was the flag-bearer of the militarisation of work, of the creation of forced labour camps and was the leader of forces of repression during decisive moments... Finally Stalin (later accused of everything!) brought this work to its highest point with the labour camps, through which more than 15,000,000 workers passed. And to represent the leadership of a society in which capital liquidated all forms of struggle against exploitation, for the first time (and simultaneously with Germany, Italy, etc.) «working» and especially «working at an exemplary rhythm» were transformed, along with Stalin himself, into an idol, a God, a sacred and untouchable beast. It was the sinister reign of the Stakhanovs(13).

duction, so that it is no longer determined by the rate of profit but by the improvement of life, in order to lighten work and thus to work less. This implies the liquidation of money, mercantilism, and wage labour. Only this destruction can create the basis upon which work will no longer be work, so that productive activity in general can be re-integrated into the very life of man.

The development of capitalism is the simultaneous and contradictory development of the bourgeoisie and counter-revolution on one side and the proletariat and its programme on the other. Struggle against work, for the appropriation of the social product, for revolution, is generated by capital, at the same time generating the development and strengthening of the reaction. Each reduction in labour time has been compensated for by increases in the productivity of work and through greater intensity: in the workshop, the factory, on the assembly line, by Taylorism... and by «new methods in work management». The development of the social-democratic parties and parties of labour, bourgeois trade-unionism, labourism and more recently Stalinism, national-socialism, pop-

because he is violently separated from the property of his means of life (fundamentally the same thing). All of the exploited, whether slaves, serfs, indigenous people subjected to «being discovered» or modern proletarians,... have struggled tirelessly against work. Rebellions, escapes, partial or general

When the worker shouts «Protect work», «Protect the company»... what really interests him is neither work, which often he spits on all day long, nor the dark tomb which is for him the mine or the company, but what he needs to live better.

insurrections have always had closely linked causes:

- struggle to improve the quality of the means of life and to appropriate a less miserable part of the social product
- struggle against the pace and intensity of work
- struggle against lengthening the working day and for its reduction
- struggle against exploitation to build another kind of society

All of this can be summed up as struggle for living better, or simply struggle for human life. It is struggle against those societies imposing torture and work, struggle to work as little as possible (as much in length of time as in intensity), struggle to appropriate the reatest possible quantity of the social product.

These demands were not abandoned with the formation and development of the proletariat and its historical Party(7), but were developed and made more precise. Communism, as a movement of the organised proletariat, struggles for the general reduction of work to its minimum expression (in both extension and intensity) and for the appropriation of the social product by the proletariat. However, it openly declares that these demands can only be really and fully met by the revolutionary dictatorship of the proletariat which will lead the world against all current norms (dictatorship against exchange value) according to the needs of a developing humanity. Against all bourgeois socialisms which claim that work is inherent to human beings and conceive socialism as a simple process taking goods from the «rich» and distributing them amongst the «poor», communism establishes not only the need to revolutionise distribution (after all, merely a consequence indissociably linked with production), but also to *destroy the very foundations of the mode of production*. Thus it fundamentally revolutionises the very objective of pro-

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rope(5) (in part so as to end the wild and non-mediated struggles such as the French May '68 or the Italian autumn), which made the world even more unbearable for us. The real communication, without any intermediary, which had risen up from experience and struggle was cut. The gap which separated the ruling class, the State, and the oppressed, and which could be perilous for domination, is overcome by politics, trade-unionism, consumerism, and the need of money. Money brings about distance and isolation among the poor. The need of money determines a qualitative loss in relations(6). The anguish of money as a distorting element comes into our behaviour: appearance, facade. We show it all, we have to show it all even though we know very well that we can never own more than a tiny part, generally the most kitsch, the ersatz...

The caricature of «wealth» is shown, and it is precisely a caricature because it is exhibited in the world of the poor.

All we know about the world of the rich is what we are shown on television series. And we know that there is nothing more fake, but it's also what we most desire and what we imitate the most.

Society shows itself capable, time and again, to digest and sometimes to create revolts, be it through repression, recuperation, or both at the same time. The dynamism of society manages to integrate, be it willingly, or by force.

During the *transición* and under the government of the PSOE the domesticating role of the trade-unions, as apparatuses in the service of State Capital was quite clear. Faced with these trade-unions there were, a times, assembly movements(7) which in outflanking them confronted capital. The State recreated the trade-unions so as to control struggles through bureaucracy, representation, and the act of negotiating by delegation. T

day the trade-unions have very few adherents.

They reach less than 15% of wage workers(8) and are greatly subsidised by the State. Thus they form an integrated part of the State and are, in themselves, an institution of the latter at the same time as its best servant.

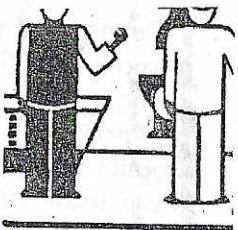
The «Raison d'état» ended up imposing itself by liquidating the assembly movement through trade-union recuperation, repression (many times very bloody as in the case of Vitoria, Reinos, Euskalduna, against the dockers,... going so far as to murder proletarians), and division. It managed in this way to impose its dynamic, its discourse, its way of living.

spectacle tries to channel social insubordination. The very holy trinity State-Capital-Economy is above all criticism and so is unattackable. Everything is submitted to the logic of money, that is, to the logic of mere subsistence, all the way to its maximal expression of economic abstraction. Abstraction of a lie, which is universal and in which we believe.

The impossible ideal of modern capitalism is to transform metropolitan workers into middle-managers. Faced with this collective failure, an important part of workers and a great deal of developing countries(9) are forced into misery and marginality. The lie of belonging to a pacifist middle class, serves as to muffle

the blow of potential social deflagration. Absurd notions such as users and civic spirit appear here. They flow out of, and also provoke, the submission of daily behaviour. Citizens? A grateful term used by the masters for the good slaves, poor but honest.

And in the idea of a middle class appears a new contradiction: decrease in budgets, increasingly costly standard of living, and new commercial expansion for the big ones. The multinationals dominate the market, absorb and annihilate the little ones and, at the



the same time, decentralise production in small groups which, in most cases are only companies which hide the reality of autonomous workers, dependent on the multinational itself, or else they create centres where new urban workers are hired by the day.

What the telly doesn't show doesn't exist

Of course with this crisis yuppies aren't jumping out of windows

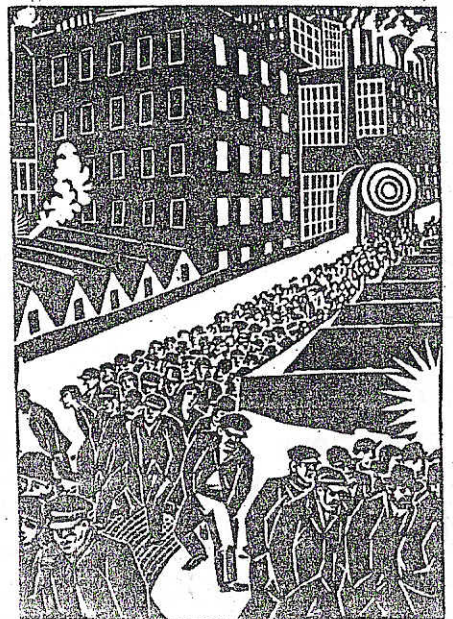
Immersed in the shit of survival loaded with alluring advertisements and shop windows ready to rob us of our miserable wages. The ground is strewn with coins or alms for those on the dole. Knives pulled out so as to get a dose even if it means ending up in the nick. Workers in self-employment, or what comes out to the same thing, in self-exploita-

tion(10). Workers submitted to the account of others, the exploiter is the client, the user and the tax department. Self-management of exploitation, emptiness of social struggle. Too much work, it's time to take a shower and shout out an arrogant «I'm my own master». Never has a worker so clearly proclaimed his eternal self-prostitution, his will to integrate himself in the innocuous middle class. And let's hope that all of this will not be assumed as it's done by the small businessman.

New methods, new machines, functional music, climbing the party ladder, trade-unionist and political speeches, control of time and movement, promotion within the union, «long live work» (even if stated by workers themselves!)... all signify: everything for increased and improved exploitation.

Capital has perfected itself and its methods for intensifying exploitation. To this end, there is nothing more useful than a worker who shouts «Let's work!». In doing so, the worker reveals himself to be no more than a carthorse, a beast of burden expending brute, general, indifferent, abstract energy which is transformed into an oppressive power, into capital, which again

demands fresh blood from this same beast of burden to create more capital. This process demands even more work, more muscular effort and, in turn, this new capital needs to feed on life's blood in order to make even more capital, intensifying the effort of its own stooges. It is impossible to ceaselessly renew capital without necessarily killing proletarians at work. Capital can only exist and persist by continuously changing itself into even more capital. As the enlarged reproduction of the exploitation of work, it is a pressing need for capital, for its essence of dead labour, to kill living labour so that it becomes more capital. It is this that drives it. It has to pile up corpses and mountains of objects with no other use but destruction, which is, after all, just a double way of accumulating dead labour. Capital can do nothing else but become more capital by using work, by accumulating it as dead labour, and, notably, by making use of useful idiots who idolise it in shouting «long live



5. The word «idiot» comes from the Greek and referred to someone who did not preoccupy himself with, knew nothing about or who was not interested in the affairs of the «polis» (city), that is politics, thus, by its disinterest, aiding the tyrants. This is the case for workers who are disinterested in the politics of their class and thus are the tyrants' best aides.

work!»...The only way in which this infernal cycle can end is by dictatorship against capital and its society of wage slavery.

The struggle against work

The exploited, submitted to work by violence, have risen up against it and against the conditions of its realisation since time immemorial. Throughout history no one has worked because he wanted to work, but because he is obliged to, be it by the whip, by religion, by blood and fire and/or

7/9/02

Part 2/1991. A... - ... - ...

in wake of a... Page 4 of 6

15

When any boss, any G.W.Bush, any Putin, any company director or trade-union leader makes this speech it corresponds entirely to his own interests. Capital is speaking, so to say, through its own mouth.

«Work», «Increase your pace of work», «Work makes you free»(4), «Long live the heroes of work», are all slogans which constitute the real and complete interests of the social class which lives off the extortion of surplus value and which has organised itself into «national», «socialist» or «popular» states... Its participation in surplus value is directly related to its ability to manage capital or, what amounts to the same thing, in its capacity to control the working class. What it boils down to is that the best capitalists are those who can best assure the reproduction of wage labour. The real owners of the productive forces (the bourgeoisie) decide on their use economically and the most capable among them are those who succeed in making the wage slave feel content with his slavery.

The Useful Idiot

Some people assert that the reality is different when the speech is made by a wage slave, a worker. Nothing could be further from the truth. When a poor and miserable worker cheers work he is betraying his class, renouncing its immediate and historic interests and, as a result, it is unable to constitute itself as the proletarian class against capital. Strictly speaking, he is a useful idiot(5) who continues to main-

tain and develop work and who, no matter what his intentions, objectively contributes to the development and intensification of the exploitation of the whole of the proletariat.

It is all the more important for capital to have a worker extolling the virtue of work, because, as an idiot, he is even more useful in convincing other workers to resign themselves to work and exploitation. From the point of view of class struggle, his position is, without doubt, on the side of capital. In objectively acting for an increase in the relationship between surplus value and variable capital (thus positioning himself against the *immediate interests* of the working class in the struggle against the rate of exploitation)(6) he is globally defending alienated work, the very foundation of this society of exploitation of man by man; in doing so, he places himself against the *historical interests* of the proletariat.

This speech remains essentially bourgeois, not only because it serves capital, but also because it is made by capital, despite emanating from the mouth of an intermediary.

In its own process of worldwide industrialisation, in the procreation of its characteristic wealth and poverty, capital itself increasingly develops the technical means to make its slaves work, to enable them to increase their output, to leave their lives behind in things which are, after all, their non-property, an alienated world of things which oppose, exploit and oppress them.

Urban day labourers. People looking for odd jobs so as to subsist. Swamped jobs. The dole for life. Precarious jobs. Workers domesticated by costs, threats, contracts, credentials. Trade-unions which decide for you, enterprises for the reproduction of labour power. Mobility, a euphemism for immigration for the first class citizen, that is with an indigenous slave passport. If it's ever more unbearable to continue working, in these conditions of submission and growing control, it's also ever more difficult to survive without working. That is, it's more and more difficult to obtain the means of subsistence without working.

Our lives are invaded by cybernetic images which distract yet stupefy. The television is the summit: a girl in her room with a video watches how Michael Jackson fucks Mickey Mouse, while a woman buys a shoe polisher thanks to interactive television. The computer decomposes the child's Martian neurones as he desperately tries to kill aliens even though the remote control doesn't work. Speech disappears, only Capital, the *raison d'état* speaks. They technically organise and control the solitude which they oblige us to live in. The microchip does piece work in an isolated way. The State is the heart of what we live most intimately, it controls the aspects of daily life, and diverts it to its liking.

By atomising and breaking down communication between people, by

invading private life, the State tries to distort the struggle which seems to be led against it.

There is nothing without the State. Everything must take place under the State's surveillance, with the protection and the benediction of politics. It is the most important gain of the second world war. The democratic State affirms itself, as the only valid and recognised speaker, the only valid and recognised mediator, and the only valid and recognised communicator of ideas.

Democracy is the illusion of communication. Through it and in it politicians express their ideas which end up becoming those of the majority. The Power to be able to communicate and to know how to communicate between us is taken away from us, the words on our lips are erased so as to be substituted by ideological lies.

Democracy is nothing other than the appropriation of communication (the power to communicate) by politicians who convert themselves into representatives and delegates of our never expressed ideas.

Democracy is the appearance of the confrontation of rival lies which complement one another and to which the only and primordial end is to preserve the *raison d'état*.

Whatever is excluded, whatever is situated outside of its reality and its lie does not exist. And so if you see something, it's not what you've seen but what the telly says which is reality. It resembles a lie, but it works very well for them. There are people who see not with their own eyes but only through the eyes of the State, be it by fear, or out of the apathy of their cerebral microchips.

Fucking society(11) based on information! Microelectronics, genet-

Doc 11: Area police, schools, hospitals beef up security, awareness

critical sites to beginning a local domestic security task force.

firefig

111

governments. In the past, the decisive place of the economy was hidden behind religion, politics or various other ideologies and there was no way in which it could be used as an argument of force against human beings; moreover, a politician or a government would fall into disgrace if he dared to reveal the secret of domination and openly declare that all should be sacrificed on the altar of the economy, of the national economy's competitiveness.

The original guilt complex of the bourgeoisie (that imposed its social system in the name of the people and social equality - «Liberty, Equality, Fraternity») lead it to hide the fact that this system sacrifices human beings on the altar of money. Politicians hid what cynical and lucid bourgeois economists (such as David Ricardo) had discovered and written down in their scientific works. Politicians, ideologists, and governors assumed the task of keeping the «secret» in the circle of the «initiated». Today, on the contrary, they proclaim it far and wide: the only thing that matters is the drive for profit, the competitiveness of the national economy and if people must starve for it, then this is just a necessary evil. Every politician tries to show off his entrepreneurial skills, calling on the population to work harder and earn less.

The famous revolution in communication, that has in fact resulted in human separation at levels never previously experienced, is a decisive factor in this generalised abstraction of the human race.

11/9/02

The destruction of man and of solidarity between men has reached paranoid levels: It has become normal, logical and natural that people should starve to allow businesses to be profitable. In the same way that we are advised to take our umbrella with us when it is raining, we are told that hundreds of thousands of people, millions of human beings will have to suffer for the sake of the national economy, and that the only way to escape this disaster is to work harder. As a way of trying to deprive us of our last remaining grains of class solidarity, it is suggested that we give a donation to an NGO

or buy non-perishable goods at our local corner shop for them to send to the poor in another part of the world. Sacrifice and individual welfare are the order of the day.

Further explanation or justification is not really necessary - it is obvious that the degree of separation, of alienation from human need and human community is so enormous that it seems perfectly normal to everybody for a politician to drone on for hours about economic statistics, the need for people to make sacrifices and the benefits for businesses. The concrete, the reality of man, is turned into a complete abstraction, so that what appears to be concrete and real for the amorphous mass of citizen-spectators is in fact a total abstraction: the well-being of the country, the future of the national economy. The

worked with other hospitals to see how we can share resources." "We've looked at what we have on hand now and how we can get re-supplied, and we have

so as not to thwart it and so as to improve it even more, if it is struggling, we have to *make further sacrifices* to enable it to recover. This is the *ever clearer order of the system that we are subjected to*. What they are telling us is «keep on rowing, it's impossible to leave this galley.»

It is like believing in Father Christmas to live in hope that a government, a political party, a union or a TV channel... will ever announce the good news that we can now make the most of life with no more sacrifices, that we will live a better life and even the poorest will be privileged, with increases in wages and social assistance, all of us working less and eating more.

What is most important, to be distinctly subversive, is to make it clear that the isolated acts of sabotage of work, which we experience on a daily basis, contain the revolutionary power which it is necessary to liberate in order to blow this world to pieces.

Capital can only exist and persist by continuously changing itself into even more capital.

Bourgeois Rhetoric

The more society falls apart the more it praises work through its media(1). It is, in fact, not at all rare to see heads of state, trade-unionists,... devoting a lot of their hot air to the subject of work. They explain to us that «work is necessary», that «we must build a hardworking nation», that «we cannot live without work», that «there needs to be an increase in productivity», «to rebuild the country (or to make it more competitive...)", etc.

Moreover, in general, it is usually those who do not work who make these kind of speeches. First of all because, in principle, social rules forbid singing one's own praises. Secondly, if such speeches were to be made by a worker it would be the equivalent of him wanting to create and perfect the instrument of torture (work is torture!) that his own torturer imposes on him. Finally, this kind of speech corresponds to capital's need to maintain proletarians as mere workers(2), subsisting to work, sweating out surplus value and devoting the rest of their «lives» to re-constituting their labour force... in order to keep on working.

Far beyond the individual speaker, the discourse around «long live work» is maintained by capital, this social monster, the single true subject of this society. Indeed, capital is not only value valorising itself, a social relationship of the exploitation of wage labour: as value in process it has subsumed man and has turned him into the executor of its own interests. In this way, capital transforms itself into the supreme subject of society, simultaneously transforming its executors into mere puppets(3).

the medium or long term and that the world would become a better place. Governments promised a brilliant future in the same way that priests promised the kingdom of heaven.

Today, there is no such talk, no further promises of a better future on earth, no mention of a solution to hunger and misery - they state openly and defiantly that we must continue to sweat our guts out and that the future will be even worse. In the past, although few believed it, it was said that misery would decline, that the starving and miserable would be saved by economic growth and that, in the future, there would be less and less of them. Today, they do not even attempt to hide the fact that in the world they promise, there will always be people in rags, ever more and more on the scrap heap.

Politicians and governments no longer make speeches demanding sacrifices in the name of a better world for all. They openly state the need to condemn more people to unemployment, starvation, misery,... the need to make cut-backs in social expenditure, etc, because the economy requires it in order to make businesses competitive. Given that the development of capital imposes one sole programme on all bourgeois factions, the more uniform their speeches become, the more apparent it is that there are no differences between politicians and governments. Their electoral campaigns, their parliamentary struggles and their coups are not setting different programmes or factions against each other, but are only quarrelling over their share of the spoils, bribes and other tricks, which is doled out according to

the fierceness/eagerness of their struggle to increase exploitation and the appropriation of surplus-value: the greater their capacity to give a framework and to adhere to austerity measures, the greater their share.

The economy itself has become the dominant issue for all politicians and of their class and faction as beneficial to their own class in the first instance and, second, to the whole society (an essential condition to enable class domination to impose itself without any major explosions). They never tired of repeating that the problems of the disinherited masses

The only solution, for the whole of humanity, is the abolition of the law of value, the total and despotic destruction of the tyranny of the economy.

«Crisis» or «recovery», it's always the same old song.

«**T**he crisis has arrived, we have to tighten our belts», «the recovery is fragile, just a little bit more effort»,... «we can see the light at the end of the tunnel, now is not the time to be making demands», «We are doing better, but growth is still weak»... is what we hear from the left and from the right of this spectacle aimed at submitting us to the dictatorship of the economy. If this damned economy goes wrong we have to make sacrifices to put it back on track, if it's going okay, we have to continue to make an effort

that has in fact resulted in human separation at levels never previously experienced, is a decisive factor in this generalised abstraction of the human race. It would have been totally impossible to convince a proletarian in past centuries or at the beginning of this century that it was not him, his comrades, his children, his parents,... that is to say his class, humanity... that mattered, but rather the «Maastricht criteria», the Mercosur(6), «Plan A or Plan B», the «benefits to our economy offered by the latest tax»,... and this abstraction has a greater right to exist than man made of flesh and blood. This is why any proletarian acting according to his needs and the needs of his class is conspiring against established democratic order.

It is beyond the framework of this text to discuss up to what point this situation marks the objective and historical limits of the whole of the bourgeois social system, given that the ruling class is no longer able to offer any viable plan for the human race or, on the contrary whether the present situation reveals that this system can carry on imposing any

kind of sacrifice, given that the proletariat is not capable of reconstituting itself as class, as an historical force at this time in our history. In any case, we think that both these realities characterise the present international situation, in so far as the ruling class always acts as if it has no limits and the proletariat only occasionally and regionally responds, without managing to constitute itself into a worldwide force. This situation continues to determine an ensemble of contradictory characteristics in present-day struggles(7)

They have announced the crisis, we have always been in crisis

Under the pretext of the crisis they justify the necessity of tightening the grip of exploitation and control of the population. It all depends on «how far people are ready to go». From the worker of well-being, to precariousness. Loss of a century of concessions and conquests. But in this country we've never known the «welfare State». We've always known the «welfare of the State».

The general strike is a part of the function of trade-unions in the middle of domination. They move forwards in creating a movement so as to channel the dissatisfaction due to the increase in exploitation which means the crisis and all of the juridico-economic consequences which it provokes: new laws on employment and the decrease in social costs. Social dissatisfaction is held back so that it doesn't get dangerous.

The trade-unions saw themselves rejected several times for their role in the politico-socio-economic spectacle. That's why during the capitalist offensive of reconversion in 1992, and during the crisis which followed, they had to radicalize themselves in appearance so as to continue play-

ing their role, that is, so as to continue existing. They now transform the weapon of the strike into an inoffensive show with data and political numbers. These trade-union shows are directed against ourselves and our own...

10011/Cantare/E44

l.org/news/2001/n10050

2. Right not to be injured



4 In the same way in which the individual has been converted into an isolated producer consumer, struggles remain isolated inside of the circus of information. We must struggle as much against the atomisation which they impose on us as against the isolation of our collectives and the struggles against power. And thus the importance of communication, the diffusion of our speech, and of collective practices which ought to speak for themselves without resorting to ideological justifications, flags, uniforms, or acronyms.

Turn the tables on the use that State-capital gives to streets. Circulation of

cars and of commodities, shop window of solitude. Faced with boredom and the binomial money-amusement, seeking a really amusing time out. That is re-creative of life. Subversive of order.

Reaffirming acts of insubordination on all levels. When insubordination is real (refuse of dialogue with Power) carries with it a victory because Democracy needs a question-and-answer so as to function. A theory and practice debate is needed on the forms of struggles to take. Experimenting the forms of our struggles and those of those close to us.

Foreign to ourselves, cancelled, alienated. This world is a world foreign to us and in which life no longer belongs to us. This world does not affirm us, on the contrary it negates us. That's why we can only think in negative terms. There is no other alternative, *if the economy is in crisis, may it die!*

The first one «The Economy is in crisis... May it die!» was translated and published in French in 1998. Written by Akefalos in Spain, it talks about the dictatorship of economy, the real domination of monetary abstraction and, while formulating a classist criticism of capital and state, it describes with precision and richness the present forms of domination, separation of human beings, imposition of dominant ideology, of citizenship, of generalised imbecilisation.

Capitalism in previous centuries concealed its aims (at least ideologically and partially) and no government would have been able to say, as openly as they do today, that people must sacrifice their life in the interests of the economy.

The tyranny of value in process - the affirmation of the revolutionary programme.

Over a century has passed since the critique of the economy(1) put forward that *the dictatorship of value valorising itself* is the essence of capitalist society and that the usefulness of the objects produced is merely a means serving this omnipresent dictatorship. Use value merely supports exchange

In one approach suggested by Mr. Elzoni, an expert on privacy-related issues especially in areas good must be achieved, with both being given due importance.

all human exploitation and oppression are the expression of this *infernal tyranny of value* that has become the true subject, the God of the whole society.

The world is not ruled by ideas, politics or laws but by the economy, thirst for profit and money; ideas, politics, rights and state terrorism only serve to maintain and consolidate the expanded reproduction of this tyranny.

In other words, the state, democracy,... ie. the structuring of Capital as a force of domination (in whatever form it organises itself), only prolong of the profound dictatorship of value over human life. Terrorism, be it overt or covert, parliamentarist or bonapartist, fascist or antifascist, is no more than the expression of the merciless reality of a world submitted to the law of value.

The fact of showing that exploitation, dictatorship, oppression, misery,...

are not caused by any particular person, «exploiting boss» or government with a crazy or racist leadership(2), but are the inevitable expression of the development of value in process, was a theoretical point of decisive importance for the revolutionary movement. Demonstrating that all contradictions and torments of bourgeois society are already contained in *the basic cells of this society, in the commodity*, in the contradiction between use and exchange value, was not only an added stimulus for the process of the development of international revolutionary associationism over the years, but also brought clear elements of *revolutionary direction and programmatical content.*

Open discourse on the dictatorship of the economy.

Here we want to underline some aspects of the dictatorship of the economy today, the modern development of the dictatorship imposed by value in process on all spheres of human life, the current forms of dominant discourse which aim to increasingly subject human beings to the faceless monster which is the economy.

Even though the dictatorship of the economy has always been a constant feature of capital, it nevertheless required a long process before the duty to serve the economy, the need to sacrifice oneself for competitiveness, the obligation to make an effort for the national economy or any demand to tighten belts to «boost» the economy could be declared openly. Much water has gone under the bridge and much blood been shed throughout the world until it has finally become accepted as the natural order of things that man is worthless and the only thing that matters is the national economy, competitiveness...

Although bourgeois society, and particularly the national economy, has always considered human beings as a mere means of enrichment, capitalism in previous centuries concealed its aims (at least ideologically and partially) and no government would have been able to say, as openly as they do today, that people must sacrifice their life in the interests of the economy. Dominant factions of the bourgeoisie looked for (and, for the most part, found) ways of presenting the interests and needs