

May 1, 2024 and the need for an inclusive revolution for life

It is no secret that the world in 2024 is plunged into multiple and intertwined crises more than ever before. Even geographical differences and privileges can no longer make these crises seem temporary or their pervasive effects limited to people in "distant" areas. The intensified economic crisis during the Corona pandemic has since been accompanied by the multi-layered consequences of the new wars without mitigation and has increased the pressure on the lives and livelihoods of the oppressed and the proletariat, regardless of where they live. As a result, the possibilities for the development of emancipatory struggles have become even narrower. While migration movements, displacement, flight and forced migration permanently prove the catastrophic backgrounds in the countries of origin on all continents, the global powers and destination countries react with intensified selections, leaving people to die at the borders and in camps. Every day, they are perfecting isolation with a web of nationalist and racist laws, advance interceptions and new walls against migrants. In addition, the consequences of the global warming crisis are now becoming apparent on a daily basis. The process of destroying nature has continued uninterrupted. This has clearly demonstrated to everyone that our main problems transcend borders and have common global causes.

Furthermore, the outrageous dimensions of the Israeli government's new attack on the people of Gaza and the genocide of the Palestinians committed in full view of the world once again demonstrate on a daily basis - with the full support of the Western powers - that neither moral nor human principles govern the global balance of power. All this has painted a tragic and terrifying picture of the reality of the world (as the domain of evil), a picture that still prevents many people from fighting for change and leads them to respond to their fears, anger and sense of powerlessness by fleeing into the false security of politicians' speeches and promises, while they exploit the growing unrest to canonize national, racial and religious boundaries and patriarchal and authoritarian values.

It therefore seems that the political rise of far-right currents and authoritarian governments and their politics of hatred, the intensification of authoritarianism, and the increasing bellicosity and militarization in the world are direct consequences of the capitalist crises. However, in addition to the crisis nature of capitalism, we should consider a significant factor in the emergence of this historical horror: this is the decline of social struggles - in other words, the proletarian class struggle - on a global scale and the widespread decline of the common dream of comprehensive emancipation, which is able to unite the struggles of the proletariat (or ordinary oppressed people) beyond the borders created by states and reactionary forces.

We should therefore consider May Day 2024 in the context of these conditions and highlight the following questions: If May Day commemorates the historical irreconcilable struggle of the proletariat against capitalism, why have our class struggles not become purposeful despite their inevitable existence and outstanding moments? Why do we have to accept so many defeats? Why are we faced with oppression, defeat and retreat on all sides?

These questions cannot be answered in this short text, but we point to a well-known fact: The fact that exploitation and oppression in its many forms is taking place today more than ever on a global scale indicates that the proletariat cannot be seen as a homogeneous mass of people. Nor can the field of proletarian struggles be reduced to specific forms of wage and economic struggles. Nor can the scope of these struggles be limited to geographical/national borders and identitarian boundaries as a result of migration and the internet. The current dire living and fighting conditions for the global proletariat are also due to the fact that we, the diverse and heterogeneous mass of the global proletariat - as a

whole - not only lack common strategies and actions to win in the age of neoliberalism's rule, but also that our conviction of the possibility of victory against capitalism (for emancipative social justice and climate justice) has significantly diminished. Therefore, we still limit ourselves mainly to selective (and separate) defensive struggles.

But this is only a general view or the general outcome of the prevailing situation. On the concrete level, however, we have before us numerous and outstanding historical experiences of mass resistance and revolutionary struggles that will insist on the necessity and possibility of revolutionary change and show us ways forward. The Zapatista movement, the Rojava movement, the Sudanese revolutionary movement (which has only subsided due to the support of the powers of war of the generals); the revolutionary uprising "Women* , Life, Freedom" (Jina uprising) and the widespread worldwide solidarity against Israel's war and genocide in Gaza are just a few and recent examples of these flashes emerging. In addition to these well-known but limited or temporary movements and mass uprisings, we must also remember the multitude of daily individual or collective resistances of the global proletariat in different areas of exploitation, domination and oppression (such as workers' protests and strikes against exploitation, daily resistance of women* against patriarchy or the movement of the relatives of those murdered by state violence), which may appear as fleeting and isolated sparks or "repetitive" events, but which go on continuously, despite all repression and restrictions.

Building on this, the question "Why we are not making progress" should be followed by a comprehensive examination of the experiences, achievements and, in particular, the obstacles to progress of these mass uprisings and everyday resistance.

There is no doubt that the oppressed of the world have always resisted the intensification of the inhuman and oppressive conditions of their daily lives and will continue to do so one way or another. But looking at the general conditions of the world today, **May Day** is above all a reminder of the need to bring all these struggles and strategic questioning together:

"How can the various struggles, in all their diversity, be universally strengthened against capitalism and give rise to overarching social movements on a global level?"

This question seems all the more relevant when we realize that those powers and forces that maintain and reproduce capitalism are ultimately united in suppressing proletarian resistance. But on the other hand, we face a fundamental problem or challenge in integrating and strengthening the diverse and dispersed struggles of the global proletariat: while the global bourgeoisie functions in a well-networked and organized way in hundreds of bodies within the framework of current financialism, the growing proletarianized masses do not recognize themselves as a global class (even at the local and national level) affected and struggling together in the gears of the ruling order. Therefore, they are not aware of their common enemy and their common goals. This is because the capitalist system appears and is experienced on the phenomenal level (i.e. the visible level in everyday life) in thousands of variations and differences (i.e. manifestations); and therefore its totality as a historical system remains largely hidden. In this way, capitalism succeeds in making itself invisible and fragmenting the heterogeneous mass of the proletariat, dividing it socially and technically into separate layers, splitting it in many ways and thus discouraging, paralyzing, suffocating or repressively destroying the daily approaches and diverse struggles.

Since people's encounter with the oppression of capitalism is initially a personal and local encounter, it cannot provide a picture of capitalism as a whole. By and large, this perception has produced a general understanding that capitalism is only an economic mechanism, that is, a particular dimension among other dimensions of social life.

However, although capitalism is historically based on economic driving forces and drives (of certain classes), its development and sustainability has not been possible without the domination and technological subjugation of all areas of life (human and natural). And since this capitalist totalitarianism definitely encounters resistance from humans and nature, the reproduction of capitalism requires the continuous use of limitless mechanisms of violence. In other words, the existence and reproduction of the totalitarian-global order of capital is based on relations of exploitation, technological domination, division and oppression, which manifest themselves on a global level in imperialist relations and are thus maintained. In the totalitarian order of capitalism, therefore, no isolated struggle has a chance of achieving final and irrevocable victories and liberation; be it an isolated struggle around a particular axis of oppression or an isolated struggle in a particular country. The proof of this is, on the one hand, the fragile state of the long-standing struggles in Palestine, Sudan, Kurdistan, Iran, etc.; and on the other hand, the frequent retreats of progressive forces around the world. To summarize: in a world where the majority of people have been fragmented and subjugated into various forms of exploitation, domination and oppression; a world that has maintained its apparent stability in this way, emancipatory struggles should aim to overthrow the entire anti-human (and anti-natural) order. From this point of view, on the one hand, the class struggle should be understood and waged in the broadest sense; and on the other hand, internationalism (or "transnationalism") should be transformed from a moral slogan or one political principle among several others into the most important strategic principle of the class struggle.

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From this perspective, we now look at the process of oppression and resistance in Iran and link the corresponding short report with the question of what potential the current struggles in Iran offer and what horizon they aspire to or show:

After the bloody state suppression of the Jina uprising on the streets, massive crimes in prisons and the targeted use of the lever of execution, the Iranian regime has, as expected, taken major aggressive steps in recent months. The main aim is to roll back the gains made by the oppressed in order to tame their passion and revolutionary hope through pervasive terror. In this context, the judicial system serving the military regime has deliberately increased the number of executions (more than 900 executions in one year) to intimidate and terrorize society. The imposition of the death sentence on Tomaj Salehi, a popular rapper whose songs reflect the suffering, hopes and struggles of the oppressed, is part of this process of terrorizing society and movements. In order to silence the developed subjectivity of women and queer people and to restore the patriarchal pillars (an important part of the power apparatus in Iran) and their own damaged authority, the rulers of Iran have taken the path of naked violence against women*. To this end, the regime has recently begun open warfare against women* for the violent enforcement of the hijab; ironically, this struggle has begun at the same time as the military confrontation with Israel. To fight against women*, streets and public places have been seized by the police forces and militias (they are still in full force and violently there). In the shadow of the intensification of repression to terrorize society and erase the features of Jina's rise, the process of impoverishing society and expropriating public resources has also gained significant momentum. In fact, this heated atmosphere, together with the escalation of belligerence and militarization of the regime, has functioned like a kind of shock strategy (as Naomi Klein described in "The Shock Doctrine"), increasing the scale of exploitation and economic deprivation and intensifying the pressure on livelihoods. For example, while the daily minimum wage of a worker in Iran is now around three dollars a day, the regime finances its expansion of militarism by so-called "liberating prices" and deliberately increasing the rate of inflation; in other words, by interfering with workers' livelihoods. This starvation policy, which is part of the state's "politics of death" mechanism, is in fact

a complementary arm to more naked forms of subjugation and repression of workers, which manifests itself in the increasing repression of their strikes and protest actions, as well as their attempts to organize.

The effective and inspiring role of the marginalized nations of Kurdistan, Baluchistan and Khuzestan (Ahvaz) in the Jina uprising meant that the Iranian regime's long-standing policy of oppressing the people from these nations had taken on new dimensions: While the marginalized nations (Kurds, Baluchis, Arabs, Lors, Turkmen, etc.) are also systematically discriminated against economically and suffer from prolonged impoverishment, the regime is now trying to re-establish its authority in these areas by, among other things, dailyWhile the marginalized nations (Kurdish, Baloch, Arab, Turkmen, etc.) are also systematically discriminated against economically and suffer from prolonged impoverishment, the regime is now trying to re-establish its authority in these areas by, among other things, shooting and killing Kurdish porters ("Kolber") on the border with Iraq and Baloch oil porters ("Souhtbar") on the border with Pakistan on a daily basis. These are the ones who occupy the lowest level of the heterogeneous pyramid of the proletariat. Moreover, the lives of people in these marginalized areas are increasingly exposed to military and security measures due to the regime's intensification of militarization and belligerent policies. As a result, their protest movements, for example, are suppressed more easily and intensively using the lever of separatism and dependence on foreign enemies.

In recent months, the regime's security and judicial pressure on the relatives of those murdered by state violence in the recent uprisings has increased in particular. This has to do with the fact that in recent years the resistance and public relations work of mothers and relatives of the murdered has increasingly become a pillar of the resistance of the oppressed. It is a long-standing form of resistance that has increased in recent years due to the enormous number of state killings during successive mass uprisings. In response to this inspiring resistance, the Iranian regime has significantly expanded the extent of arrest and imprisonment of members of these families, as well as the extent of threats and pressure on them.

Similarly, we can mention the intensification of the naked racist repression of millions of Afghan immigrants or the intensification of repression against Bahai (religious) minority, students, environmental activists*, independent writers* and artists*, committed lawyers, human rights activists*, independent journalists*, and so on. But instead of continuing this long list, it should be pointed out that despite the obvious intensification of state repression in all these areas, the spirit of resistance has not ceased in any of them. Rather, the regime's resort to naked terrorization policies is a sign that the rulers want to isolate and silence this steadfast resistance. Indeed, the Jina Uprising has irrevocably deepened the growing rift between the oppressed and the ruling political system. The regime's current declaration of war on the oppressed, with its brutalities primarily targeting the bodies of women* but also marginalized ethnic groups and workers* (this abstract categorization unfortunately does not reflect the large overlap of these social groups), is the continuation of an older war. By further intensifying repression, terrorization and militarization, the Iranian regime is actually trying to create the necessary conditions to win this fragile war against the oppressed (i.e. against its own citizens). The rulers are well aware that their real opponents (i.e. their Achilles' heel) are inside the country, not somewhere outside it.

However, even if the resistance of the subjugated people, the proletariat, continues in various forms despite the persistent brutality of the state machinery of oppression, we cannot assume that these resistances alone and without a qualitative change can eliminate one of the most brutal autocratic regimes in the world. We remember very well that the

Jina Uprising, despite its emancipatory perspective and unprecedented courage, had a contradictory character from the inside. It was clearly different from the conventional image of a mass uprising, which emanates from a homogeneous mass of protesting oppressed people. For this uprising, apart from its irreconcilable confrontation with the state, was always a conflictual field of tension between progressive tendencies and reactionary forces and counter-revolutionary mechanisms. There were always forces and mechanisms that, with the help of imperialist support, weakened the uprising and ultimately led to the regime winning a temporary victory. Due to the ups and downs of this uprising, it is now clearer than before that the terrible Islamic Republic will quickly lose its balance and perish without the support of the surrounding oppressive order that dominates the region and the world: seemingly hostile states and powers support each other in maintaining the exploitative and repressive order. They depend on each other to suppress the resistance of the proletariat. It is an interconnected network of domination that stabilizes each other. That is why their wars or proxy wars bring them a "mutual gain", while their devastating human and monetary costs are imposed on the respective societies.

There is therefore a hopeful horizon of liberation in the fact that the struggles of the oppressed in the Middle East inspire and support each other on the basis of shared pain and wounds. For, however and whenever, with the wave of regional revolutionary movements, the imperialist mechanisms that support the systems of oppression in the Middle East will be weakened and gradually removed from the control of their global leaders. From such a perspective, the future of the struggles of the oppressed in Iran is linked to the fate of progressive struggles in the Middle East and elsewhere in the so-called "global South" - whether it is the longstanding struggles of the Kurdish, Baloch and Arab nations, or the struggles of the Palestinian nation against occupation, apartheid and genocide, or the revolutionary struggles in Sudan, etc. Because emancipation is a collective and global process, in the broadest sense of the word.

It's a matter of life!

Long live the international solidarity of the proletariat!

Long live socialism!

Long live *Jin, Jiyan, Azadi* !