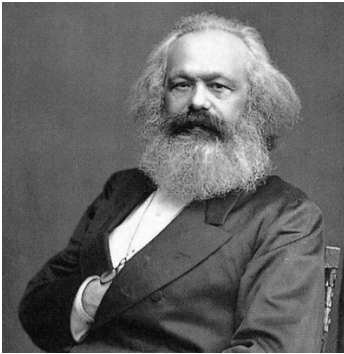


# Towards Marxist-Leninist Unity



## A Journal of Discussion and Debate



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To see the reasoning behind publication of TMLU, please see the article “Why ‘Towards Marxist-Leninist Unity’” in the first issue on the web-site below. Though we believe that a Party must have ideological unity, we include progressive articles from groups with varying views.

Please note that we reprint many articles without our asking for permission. Clearly the authors are in no way responsible for other views in this publication.

Comments, criticisms and articles are welcome. The next issue of TMLU should appear in early July, 2021, so material should be sent in by mid-June. It is planned to include a major debate on the class nature of China today.

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## **The Ruling Class Sacrifices One Racist Cop to Preserve Their System of Police Repression**

On April 20, after only 10 hours of deliberation, a Minneapolis jury convicted Chauvin of all three counts for which he was charged: 2nd degree murder, 3rd degree murder, and 2nd degree manslaughter. The first charge alone carries a maximum sentence of 40 years.

Let us be clear: Chauvin would not have been indicted, let alone convicted, if there had not been a sustained mass movement in the streets, across the country and even around the world. It was the largest movement in recent decades, involving millions of people. So the verdict is a victory for the people's movement, not for the bourgeois justice system.

But let us also be clear: This verdict will have only a little effect on police brutality in general, and police murders in particular. It will probably mean fewer cases of police killing people by putting their knee on their victim's neck for 9 minutes and 29 seconds, and maybe also of police shooting people in the back. They will need to have a better "excuse" for such killings. But even while Chauvin's trial was going on, and only a few miles away, another cop, Kim Potter, shot and killed Duane Wright, claiming she thought her gun was a taser. And just a few days later, a cop, Eric Stillman, in Chicago shot 13-year-old Adam Toledo. These are just the latest of the approximately 1,000 police killings a year, with African-Americans, Latinos and Native Americans as victims out of all proportion to their population. The police are there to keep down oppressed people, help put down militant workers' strikes and anti-war and other progressive demonstrators. They are a tool of the ruling class, not to "serve and protect," but to kill and repress.

### **The Government Used the Chauvin Trial to Protect the Police**

The prosecution made clear that it was only Chauvin who was on trial, not the police. They said this directly in both their opening and closing statements. The Milwaukee Police Chief testified that Chauvin's actions



were against police procedures, as did the officer in charge of police training. This is once again the view that it is only a few "bad apples," that the majority of cops are good people who are out to stop crime. But then how can one explain that the other three cops who were on the scene (who are actually charged with complicity on George Floyd's death) did nothing to stop Chauvin? Similarly, when police officer Daniel Pantaleo choked Eric Garner to death in Staten Island in 2014, there were at least 6 other cops around who also did nothing to stop him.

### **Indict Pantaleo for Murder**

The grand jury dealing with the death of Eric Garner never indicted Pantaleo for anything. This is presumably because the District Attorney never asked for his indictment. (See *Toward Marxist-Leninist Unity*, Vol. 2, No. 1.<sup>1</sup>) This is the time to demand that another grand jury be convened to indict Pantaleo for murder, since the parallels between the two cases are so clear. This would not be a case of double jeopardy, since this only applies to trials, not indictments.

While police repression is part of the system of capitalism, police killings of Black people is part of the subjugation of African-American people. Remember that police in the south were the outgrowth of the slave patrols. While we must fight against all individual cases of police brutality (unlike some Trotskyists who say "Only Revolution Can Bring Justice"), we know that only ending the racist system of capitalism will put an end to police brutality!



<sup>1</sup> <https://redstarpublishers.org/TMLUv2n1.pdf>

*Comments and criticisms of this article are particularly requested.*

## Some Preliminary Thoughts on the Transition from Socialism to Communism

Based on the books: *When and Why Socialism in the Soviet Union Failed*, *Political Economy – A Textbook*, *Economic Problems of Socialism in the U.S.S.R.*, and several articles from *Revolutionary Democracy* (listed at the end of the article)

It should be clear that the question of the transition from socialism to communism is a complex one that has not yet been solved. Whether one thinks that capitalism was restored in the Soviet Union in the years shortly after Stalin's death in 1953, or that it remained socialist until Yeltsin took over in 1991, no one questions that Russia (and all the other former Soviet republics) are now fully capitalist. Similarly with all the European former people's democracies, including Albania, despite its heroic fight against revisionism.

Some people still consider China socialist (mainly because it still has a sizeable state-owned industry), and although I consider this view to be totally incorrect, I doubt that they seriously consider that China is moving towards communism, a classless society. The gap between rich, especially the growing number of billionaires including some in the Central Committee of the Communist Party<sup>1</sup>), and poor is growing. Similarly with Vietnam and Laos. (I will not deal here with Cuba and the Democratic People's Republic of (north) Korea, nor will I deal with "21st Century socialism" as in Venezuela, or with countries such as Syria which, if they call themselves socialist they do not mean it in the Marxist sense of the dictatorship of the proletariat.)

I do not bring this up to promote pessimism; rather, just to raise, 30 years after the downfall of the Soviet Union, that this is a problem that must be taken up for solution. Further, this is an international problem that should be taken up by Marxist-Leninists internationally. I only hope that these preliminary thoughts can help this effort in some small way.

Lenin pointed out that "The dictatorship of the proletariat is a most determined and most ruthless war waged by the new class against a *more powerful* enemy, the bourgeoisie, whose resistance is increased *tenfold* by its overthrow (even if only in one country), and whose power lies not only in the strength of international capital, in the strength and durability of the international connections of the bourgeoisie, but also in the *force of habit*, in the strength of small production. For, unfortu-

nately, *small production* is still very, very widespread in the world, and small production *engenders* capitalism and the bourgeoisie continuously, daily, hourly, spontaneously, and on a mass scale. For all these reasons the dictatorship of the proletariat is essential, and victory over the bourgeoisie is impossible without a long, stubborn and desperate war of life and death, a war demanding perseverance, discipline, firmness, indomitableness and unity of will" (*'Left-Wing' Communism, an Infantile Disorder*, Chapter II).

If we look at the formerly-socialist countries, they were not overthrown by any mass movement for capitalism. Yes, in a number of Eastern European countries, there were some demonstrations against the existing order (worm-eaten as it was from the inside), but these were mainly movements of the petty-bourgeoisie, not of the working class. Generally they called for a more "democratic socialism," which we know means social-democracy, but they did not openly call for capitalism. It is also important to note that in all these countries, the majority realize that they were better off under socialism. Even before the recent crises, they faced declining real wages, skyrocketing unemployment, homelessness, forced emigration in search of jobs, etc.

Socialism was also not overthrown by foreign invasion. Actually, in World War II, the Soviet Union under Stalin was the only major country to stand up to invasion by the strongest and most aggressive imperialist country at that time, Nazi Germany. Of course after that, the pressure by the imperialist powers, especially U.S. imperialism, contributed to the undermining of socialism, but even this pressure, including forcing the socialist countries to spend large sums on armaments to counter the imperialist threats, could only work through internal forces.

Let us return to Lenin's point in the quote above on the petty bourgeoisie, small production, engendering capitalism. Where did these petty bourgeois forces come from?

First, this is a question that has been little dealt with by communists. It is true that Marxist-Leninist forces have had to spend time and energy criticizing Khrushchev revisionism, and to point out that this was capitalism (even if some forces still see this as **leading** to capitalism). But where did Khrushchev come from? Here the

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<sup>1</sup> See the article by the Revolutionary Communist Party of Brazil in *Unity & Struggle* #41 at: <http://www.revolutionarydemocracy.org/icmlpo/US41/U&S41.pdf>.

book *When and Why...* makes a contribution by pointing out that “Khrushchev and company **were** traitors,” but that that is not enough. The authors quote Engels in *Revolution and Counterrevolution in Germany*, who said that it is not enough to say: “*it was Mr. This or Citizen That who ‘betrayed’ the people... but under no circumstances does it explain anything – not even show how it came to pass that the ‘people’ allowed themselves to be thus betrayed.*”

In the Soviet Union in the 1950s, where did the petty bourgeoisie come from. It was clearly not from peasants engaged in small production, as these barely existed any more. (It is true that collective farm peasants still had their household plots, and to the extent that their products were sold on the market, and not just used for the personal consumption of their families, this could lead to some of them supporting open capitalism. But they were clearly not the base for counter-revolution.) In China, where most collective farms have been dissolved, some richer peasants supported capitalism, but the majority have become super-exploited workers in private or state-capitalist industry.

Clearly workers, even the more highly paid ones, could not be the base for the restoration of capitalism. Nor in general could intellectuals, writers, artists, etc. Of course, individual writers could support capitalism; examples are the notorious Alexander Solzhenitsyn in the Soviet Union, or the renegade Ismail Kadare in Albania<sup>2</sup>. But again they clearly could not be the base for the restoration of capitalism.

The book *When and Why...* points to two different strata<sup>3</sup> that were the base for the restoration of capitalism. It distinguishes these two as the enterprise managers on the one hand and leading bureaucrats in the state and party apparatus on the other. This seems to me to be basically correct. (I will not go here into the book’s discussion of the collaboration and contradiction between these strata, as it is not central to how the restoration of capitalism came about.)

I would strongly disagree with the view that this book is somehow “anti-Stalin.” The authors clearly point out, including with lengthy quotes, that Stalin continuously fought against bureaucratic tendencies in the economy, party and state. That he was not successful in the long run can be seen by how easily Khrushchev and his

cohorts were able to take over and reverse Stalin’s policies after his death.

Further, the view that everything was fine under Stalin and then suddenly turned capitalist under Khrushchev is very undialectical. Rather, this is an example of quantity changing into quality, with the counter-revolutionary forces that had been growing “underground,” so to speak, being able to quickly come to power once Stalin’s strong hand was removed from guiding the socialist ship.

I will also not here go into what as I see as the errors in the book. I have outlined the main ones in my introduction to the English translation.

The other book, *Political Economy – A Textbook*, published in 1955, is a translation of the second, revised edition of the Russian original. The textbook was supposed to be based on the economic discussions with Stalin, but even the first edition was not published until 1954, a year after Stalin’s death, so he had no control over its contents. It was written by a collective headed by Ostrovityanov, who became a leading Khrushchevite.

The first half of the Textbook deals with the capitalist (and briefly with pre-capitalist) mode of production. This half is basically correct (although Leontiev’s *Political Economy* of 1936 is both shorter and better. The second half deals with the socialist mode of production.

Even this part of the book is not obviously revisionist (as Khrushchev himself was also not obviously revisionist before 1956). There are several quotes from Stalin, including from his *Economic Problems...* The Textbook even briefly discusses the need to raise collective farm production to the level of state socialist production as part of the transition to communism (see Chapter XL). But in the absence of a specific explanation of how this is to be done, it can just as well become a justification for Khrushchev’s claim that the Soviet Union had become a “state of the whole people.”

The Textbook speaks of the need under socialism to make limited use of categories taken over from commodity production, such as the Law of Value, money as well as commodity production itself (see Chapter XXXII). There is no question that this is necessary, as socialist society still has two types of production: state-owned industry and collective-farm agriculture. The exchange between these two sectors could only take place through commodity exchange: agricultural products are sold to the state which sells them to the workers through state-owned shops, and industrial products are sold to the collective farmers, also through state stores.

Stalin points to the need to move gradually toward the elimination of the separation of these two forms of property under socialism. He says: “In order to raise collective-farm property to the level of public property, the surplus collective-farm output must be excluded from the system of commodity circulation and included in the

<sup>2</sup> If one reads his books, it is clear that he was never a socialist (although he had been a member of the Party of Labor). At best he could be considered a progressive nationalist – see *The General of the Dead Army*.

<sup>3</sup> The authors clearly distinguish these people as constituting a “leading strata” with their own class-based interests under socialism during the Stalin era and a “ruling class” under Khrushchev, Brezhnev and later.

system of products-exchange between state industry and the collective farms. That is the point." (*Economic Problems...* Chapter: "Measures for Elevating Collective-Farm Property to the Level of Public Property".)

The Textbook also points out: "The law of value continues to operate in socialist economy to the extent that commodity production and circulation still exist. The economic structure of socialism confines the operation of the law of value within strict limits" (p. 434, Red Star Publishers edition). This is true, but it does not regulate the prices of either agricultural or industrial products. The Soviet Union could, to a certain extent, reduce prices of these products below their cost of production, in the interest of the workers and peasants. However, Stalin gives an example of where the law of value still exercises its influence, when certain planners proposed that "the price of a ton of grain was taken as the equivalent of a ton of baked bread" (*Economic Problems of Socialism in the U.S.S.R.*, Chapter 3, The Law of Value under Socialism). The Central Committee had to reject this, as such a proposal would have ruined socialist agriculture.

The main error in the Textbook is the view that the transition to communism will come about spontaneously, through the development of the productive forces. "The material and cultural prerequisites of communism are formed step by step as the productive forces of socialist society develop, as its wealth and culture grow, as social ownership of the means of production is strengthened and increased, and as the masses are educated in the spirit of communism" (pp. 546-7). And again: "On the basis of an enormous rise in the level of productive forces and the productivity of social labour, an abundance of articles of consumption will be achieved and the transition effected to the communist principle: 'From each according to his ability, to each according to his needs' " (pp. 558-9).

Although a great increase in the productive forces is necessary, it is not sufficient. It is related to what Stalin points to in *Economic Problems...* "Comrade Yaroshenko thinks that it is enough to arrange a 'rational organization of the productive forces,' and the transition from socialism to communism will take place without any particular difficulty. He considers this quite sufficient for the transition to communism" in Chapter "Comrade Yaroshenko's Chief Error."

As the experience of the Soviet Union and other socialist countries has shown, the transition from socialism to communism will not take place automatically. It will take a conscious effort to eliminate the essential differences between worker and peasant, between town and country, and especially between mental and physical labor. Stalin points out: "It is necessary... to ensure such a cultural advancement of society as will ensure for all members of society the all-round development of their physical and mental abilities, so that the members of society may be in a position to receive an education sufficient to enable them to be active agents of social development, and in a position freely to choose their occupations and not be tied down all their lives, owing to the existing division of labour, to some one occupation" (ibid.).

It is the main contribution of the authors of *When and Why...* that they point out what they see as the social forces within socialist society that stand in the way of this development. How these forces can be counteracted in order to allow for the transition to communism is a question way beyond the scope of this article. As I said earlier, it is a task of Marxist-Leninists internationally. But until this is done, the joke of bourgeois ideologists after the fall of the Soviet Union will still hold: "Socialism is a form of transition from capitalism... to capitalism."

The books dealt with in this article are available for free download or purchase from Red Star Publishers ([www.RedStarPublishers.org](http://www.RedStarPublishers.org)).

The articles from *Revolutionary Democracy* on these questions are available for free download from [www.RevolutionaryDemocracy.org](http://www.RevolutionaryDemocracy.org):

From Vol. III, No. 1, April 1997: "The CPSU(b), Gosplan and the Transition to Communist Society in the Soviet Union, 1939-1953."

Vol. IV, No. 2, September, 1998: "Stalin and the Making of the Political Economy of Socialism," and "Five Conversations with Soviet Economists 1941-52."

Vol. XIII, No. 1: "Thoughts about the Class Roots of Counter-Revolution in the Territory of the Soviet Union," "On the Article of Alexei Danko," and "Rudimentary Forms of Products Exchange."



## Book Review: *Black Liberation and Socialism*, by Frank Chapman

This important book deals with two struggles of the greatest importance for the U.S. today: the fight for socialism and for Black Liberation.

Chapman correctly treats them as two separate but interrelated struggles. That they are separate can be clearly seen in that the struggles for Black Liberation existed before there was a socialist outlook (and even longer before scientific socialism existed). These began with the first revolts of captured Africans when (and even before) they were forced on the trans-Atlantic slave ships, through the numerous slave revolts in the pre-Civil War plantation South. This is of course true for all peoples fighting for their freedom, from the Palmares revolt of slaves in Brazil (which lasted from 1605 to 1694) to the Haitian Revolution of 1791 to 1804, to the Boxer Rebellion in China (1899 to 1901). It is also true for the Russian people fighting the tsarist autocracy, led by the Decembrists in the early 1800s to the Narodniks of the 1870s. This revolutionary movement, however, was only successful when it was combined with scientific socialism, beginning with the Emancipation of Labor group and then with the Bolshevik Party.

While the theory of scientific socialism was begun by Marx and Engels in the mid-19th century (the *Communist Manifesto* was published in 1848), it was never just a "theory for Europeans." Chapman repeatedly refers to Marx's famous statement: "Labour cannot emancipate itself in the white skin where in the black it is branded." He also refers to Marx's statement that: "...the turning of Africa into a warren for the commercial hunting of black-skins, signalized the rosy dawn of the era of capitalist production," in the first volume of *Capital* (published in 1867).

Chapman further points to the fact that in the socialist movement in the U.S., opportunism towards the Black Liberation movement was always connected with opportunism in general and towards the state in particular. He notes that the opportunism of the Second International culminated in the support by the leadership of all its parties, except of course for the Russian Bolsheviks, for "their own" bourgeoisie in World War I. In the U.S., the Socialist Party at best had "no special demands" for Black people, and at worst had leaders who were overtly racist.

Chapman also upholds the position of the Third International of Lenin and Stalin in relation to the Workers Party: "Its task will be to destroy altogether the barrier of race prejudice that has been used to keep apart the Black and white workers and bind them into a solid union of revolutionary forces for the overthrow of our common enemy." He further quotes Stalin's famous statement in *Foundations of Leninism*: "Formerly, the national ques-

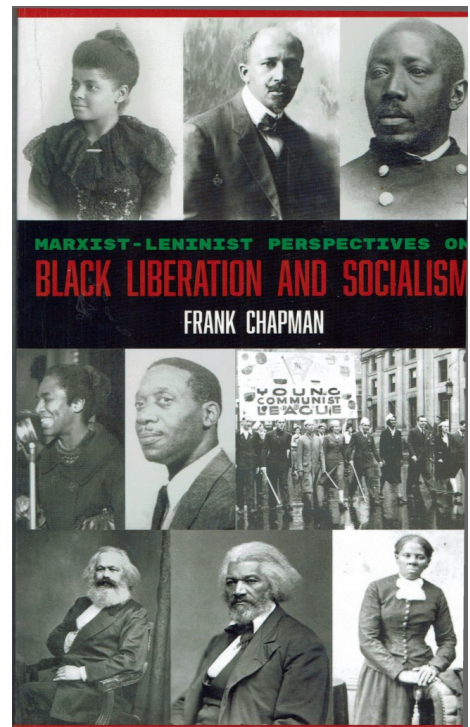
tion was usually confined to a narrow circle of questions, concerning, primarily, 'civilized' nationalities....

The scores and hundreds of millions of Asiatic and African peoples who are suffering national oppression in its most savage and cruel form usually remained outside of their

field of vision. They hesitated to put white and black, 'civilized' and 'uncivilized' on the same plane... Leninism laid bare this crying incongruity, broke down the wall between whites and blacks, between European and Asiatics, between the 'civilized' and 'uncivilized' slaves of imperialism, and thus linked the national question with the question of the colonies."

One point that is barely mentioned, and could be a useful addition to the book, is that the October Revolution not only liberated the workers and peasants of Russia from tsarism and capitalism, but also liberated the non-white peoples of Central Asia and other areas from national oppression.

One other important aspect of this book is that he points the reader to much little-known historical material, both in relation to the communist movement and to the Black Liberation movement. In relation to the former, he brings up discussions in the early meetings of the Communist International (CI) on the national question. Already in its Fourth Congress in 1922, it adopted the "These on the Negro Question," which declared that "The Fourth Congress recognizes the necessity of supporting every form of the Negro movement which undermines or weakens capitalism, or hampers its further penetration." Chapman states that at its Sixth Congress in 1928 "it was resolved that Black people in the United States are an oppressed nation entitled to the right to self-determination." He also brings up how the revolutionary work of the Communist Party USA on this led large numbers of Black people, workers in particular,



joining the CP and forging the beginnings of black and white unity, including in the Deep South.

Chapman correctly points out that "specific contributions of Black revolutionaries to the Communist International's formulation on the 'Negro Question' are deeply rooted in the struggle for Black Liberation and predate the Russian Revolution by almost a century," and that the CP's position on the right to self-determination was not something "imposed" by the CI from without.

Chapman discusses pre-Marxist figures, such as Martin Delany. In 1852, Delany wrote: "That there have in all ages, in almost every nation, existed a nation within a nation—a people who although forming a part and parcel of the population, yet were from force of circumstances, known by the peculiar position they occupied, forming in fact, by the deprivation of political equality with others, no part, and if any, but a restricted part of the body politic of such nations, is also true." Though

Delany saw the solution to the oppression of Black people in the U.S. as emigration, it is clear that he recognized that they formed a nation within a nation.

One could add that this recognition has been understood, in various forms (both correct and incorrect) since, by groups as varied as the Nation of Islam and the Black Panther Party and most Marxist-Leninist groups today.

For reasons that are not clearly explained, Chapman's book is sketchy at best on the period from the Civil Rights movement to later struggles (especially of the late 1960s and early 1970s). It is also weak on the question of the territory of the Black Nation being located in the Black Belt South. However, overall *Black Liberation and Socialism* is very useful, particularly in reviving the question of Black Liberation as one of a national struggle within the United States.

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From the back cover of the book:

#### ABOUT FRANK CHAPMAN

Frank Chapman is a community organizer, Executive Director of the National Alliance Against Racist and Political Repression, Field Organizer of the Chicago Alliance Against Racist and Political Repression, and a member of the Central Committee of Freedom Road Socialist Organization. He is also a published writer, with articles on Truthout and Freedomways. In 2019, Frank published his first book, a memoir entitled *The Damned Don't Cry: Pages from the Life of a Black Prisoner and Organizer*.

The book is available from Amazon for \$15.95.

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### The situation of migrant refugees, particularly children, under President Biden

There were many protests against Trump's treatments of migrants, as well as his building of an extension to the *existing* war on the border with Mexico. But there were much fewer protests against Obama's policies, although he was considered the Deporter-in-Chief. Similarly there are today few protests today against Biden's policies. As of March 21, there were more than 15,500 unaccompanied children in custody of the US Customs and Border Patrol. Meanwhile, the Biden administration has so far deported more Haitians in a few weeks than the Trump administration did in a whole year. There is also hardly any discussion of the U.S. government policies, particularly in Central America and Haiti, that are responsible for the flood of migrants seeking refuge in the U.S. This will be the subject of future articles.



Children sleeping in foil blankets on mattresses on the floor.



## The Loss in the Vote for a Union at Amazon in Bessemer

As most people know, the attempt to organize a union in the Amazon distribution center in Bessemer, Alabama, was defeated, for now. But this will not stop the ongoing attempts to organize a union, not only in Bessemer, but in other Amazon facilities, including Whole Foods.

Why was the union vote so low? Most of the U.S. left concentrates on the fact that Amazon pulled out all the stops to win the vote against the union, including intimidating the workers in forced mass meetings during working hours, anti-union signs throughout the plant, including in the bathroom stalls, etc. There is always the final threat of closing the plant if the union won. This is all true, but only amounts to saying: "We lost because the enemy was too strong."

So what else could have been done? The union, the Retail, Wholesale and Department Store Union (RWDSU), concentrated on organizing from the outside, with union staffers, instead of relying on the most consolidated pro-union members to win over the majority of the workers inside the plant. Also, there were no mass rallies or meetings of workers away from the plant to boost the spirit of the workers and make them feel that

this was *their* union. This was a typical bureaucratic style of organizing.

It should be noted that over 3,000 workers, more than half of the 6,700 total employed in the plant, had signed union cards (see *Washington Post*, April 18, 2021). Obama, when he was running for President in 2008, said he supported the Employee Free Choice Act (EFCA), which would have allowed certification of a union as soon as over half the workers signed union cards; this would have made it much more difficult for the company to intimidate the union organizers. However, once in office Obama did nothing to get this act passed, although the Democrats controlled both houses of Congress.

Today, many workers and unions are supporting the Protect the Right to Organize (PRO) act, which would make illegal some of the worst threats that Amazon used in Bessemer. It will be seen whether President Biden's promise to support this act will go beyond lip service. But any way, the most important tool for organizing a union is to rely on the power of the workers themselves!

We reprint below the translation of an article on a successful recent strike of workers in Amazon Italy.

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*Scintilla*, April 2021, Organ of Communist Platform – for the Communist Party of the Proletariat of Italy

### What the strike in Amazon [Italy] brought to light



On March 22, from 7 AM, the workers of Amazon Italy crossed their arms in strike for 24 hours, asking for the solidarity of consumers, asking them to avoid purchases for the whole day.

The strike, strongly supported by workers in hubs, warehouses and drivers, about 40 thousand throughout Italy, blocked activities and deliveries, with assemblies and solidarity aid in front of the factories.

Despite the heavy blackmail due to the precarious conditions, support for the strike was high. Years of exploitation, abuse, suffering, humiliation, were seen in an action of struggle in which the individual problems and solutions became collective.

For many Amazon workers it was the first strike of their life, a strike that had international resonance. The

mobilization was announced in early March because the negotiations initiated by Filt Cgil, Fit Cisl, Uiltrasporti, on the second level bargaining platform of the Amazon supply chain, "was abruptly interrupted due to the inability of the employers' association to deal positively with the issues raised by the trade union". The strike, however, went beyond the weak motivations of the union leadership – careful not to relaunch the class struggle that could be taken as an example by other workers – by tearing the mask off the vaunted "Amazon miracle".

The reality at Amazon is that of the most brutal capitalist exploitation in a growing sector, which employs a large workforce.

In this sector – which has developed as an extension of the production process and has become essential (es-

pecially in a pandemic period) for the storage, handling, picking, packaging and shipping of goods, which thus pass from the sphere of production to that of consumption by ensuring the continuity of the production cycle – the working conditions are exhausting and intolerable.

As in other companies operating in the logistics, handling and distribution of goods, Amazon's proletarians are forced to work on grueling 24-hour rhythms and shifts.

Repetitive operations cause stress, strenuous and tiring tasks, suffocating controls and harassment by supervisors and "safety" employees, hyper-competition fomented from within, lack of safety and work accidents (the responsibility for which is placed on the shoulders of workers forced to speed up operations), irregular contracts, disciplinary measures and layoffs for those who prove to be "not in line" with the role of wage slaves demanded by the multinational: these are the reason for the "low prices" of Amazon.

The ecommerce giant has forced warehouse workers to wear electronic monitors, which according to the company are used to "facilitate the work". In reality they are used to remotely monitor workers (workers have been scolded for having gone to the bathroom more than once during working hours, even if due to physiological problems ... a not very smart move).

In this company the young workers are squeezed and then thrown away like lemons, on average after 5 years of pressing in modern human skin tanneries.

As for the drivers, deliveries have multiplied (if the company previously required 100 packages delivered per day, now in order not to hire new drivers, it dramatically increases deliveries without notice) with consequences such as accidents, fines, stress.

To all this must be added the "delight" of contracts and subcontracts through cooperatives, the realm of capitalist illegality and illegal hiring, which is very widespread in the sector.

Besides this are the lies of the country manager of Amazon Italy, who had the nerve to say "we put our employees and those of third-party suppliers first by offering them a safe, modern and inclusive work environment, with competitive wages among the highest in the industry, benefits and excellent opportunities for professional growth".

The purpose of such statements by the "benefactors of the workers" is just to throw oil on the fire of the struggle and avoid the extension of the strike, which results in a loss of profits for the U.S. giant.

It is precisely the record profits that are at the top of the investment objectives of the monopolies, certainly not the interests and rights of the workers!

We (Marxist-Leninist) communists unconditionally take the side of the Amazon employees, workers and drivers who have shown consistency and dignity by striking en masse, in a climate of open threats, against one of those powerful multinationals that dictate the laws of the governments of in which they establish themselves, breaking its false image.

The struggle of this sector of the proletariat, which has been developing for a decade against modern capitalist slavery and state repression, is just and must be supported.

The strike, the stoppage of goods, the pickets, the boycott actions, the active solidarity among the workers, remind everyone that the bosses are not omnipotent, that the workers have the strength and determination to reject their greed for surplus value, that it is the proletarians who produce all the wealth and that it must return to their hands!

The demands for wage increases, reduced working hours, slowdowns in rhythms and workloads, more breaks and different regulation of shifts, health and safety in the workplace, elimination of precarious work and employment guarantees have an objective and they must be supported by the entire labor and trade union movement. At the same time, the struggle of the Amazon workers raises a more general question. It is the question of the union of all workers, without any limitation of party and trade union membership, category and nationality, in a united front of struggle against capitalism that creates increasingly intense systems of exploitation, taking advantage of the scarce organization and dispersal of the workers.

This is a unity that must be practiced, developed and strengthened in the heart of the class struggle of the exploited against the exploiters and their governments, against the diversionists of the workers' and trade union movement!

The example of the Amazon workers' struggle is a spur for the resumption of a mighty movement to fight against capitalist exploitation and layoffs, to make the bosses, bankers and the rich pay the costs of the crisis, debt and pandemic, to revive the prospect of overthrowing a by now moribund system, for socialism and communism.

It is up to the communists and advanced workers to bring these words into factories, construction sites, warehouses, other workplaces, trade unions and mass organizations to which they belong, so that they become conscious, solidarity and class organization.

Thus the urgent need for a political organization led by Marxism-Leninism and based on the workers' movement, which constitutes the embryo of the independent and revolutionary party of the proletariat.

The strike in Amazon spoke to us about this too!

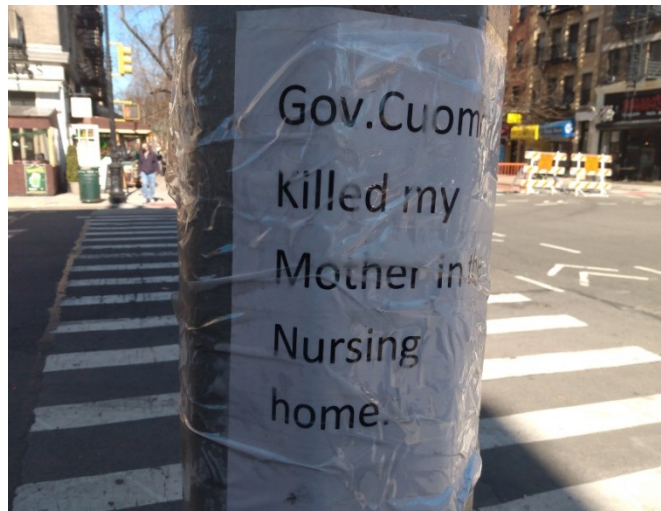
## Charge Andrew Cuomo for Murder for the Deaths of Nursing Home Patients from Covid

New York Governor Andrew Cuomo is in the midst of various scandals, including numerous claims of sexual harassment, mainly of female staff members. The investigation of these charges has dragged on for months, and if they are shown to be true (and there is no reason to think that they are not), Cuomo should be removed from office and charged with any appropriate criminal acts.

But there is another charge that has been downplayed in the bourgeois press. Cuomo has admitted that he lied about the number of deaths from Covid in nursing homes, undercounting them by about half by only counting those who died in the homes, and ignoring those who became ill in the homes but were taken to hospitals and died there.

This is not just a statistical manipulation. What is often forgotten is that Cuomo had some 4,500 Covid patients transferred to nursing homes (see TMLU Vol. 2, No. 5), where they could easily infect other residents, elderly people many of whom had other medical conditions that made them particularly susceptible to Covid.

New York State law has a statute allowing someone to be charged with second degree murder for "depraved indifference o human life" if their action leads to someone's death. Cuomo should be charged and convicted for multiple counts of murder under this statute.



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### Shorts

While New York City is finally beginning to open up after more than a year of Covid restrictions, much of this is being done with half-measures.

While libraries are scheduled to open on May 17, with limits of 30 minutes for browsing and/or using computers, it is not yet clear whether the bathrooms will be re-opened, which is of particular importance to the elderly.

Senior centers should be re-opened (even with restrictions), not only for "grab-and-go" lunches.

It is not yet clear whether the announced re-opening of the schools in the fall will include full-time in-person learning for those who want it. Meanwhile ads and articles for charter schools are filling the bourgeois newspapers.

Schools should be open full-time in the summer for all students who want it, either in-person or on-line. This would allow students to make up for loss of real education for more than a year.

Hospitals should be open for in-person visits unless the patients want only a telephone visit.

It should be noted that all these restrictions affect particularly public services, not ones for profit.

There should be a *cancellation* of rents for those who lost their jobs during Covid. Right now there is just a moratorium, which means that once this is lifted, tens or hundreds of thousands of renters could be evicted if they are unable to pay over a year of back rents. These rents should be cancelled, as landlords have already made huge profits from gentrification. An exception could be made only for the smallest landlords who own, say, a building with no more than four apartments.

This could be raised with all candidates running for mayor or city council this year. Similarly with the need for low income, not just "affordable," housing. Who is going to say that they are for un-affordable housing,



## Courageous women of the Paris Commune

By Martha Grevatt

This month marks the 150th anniversary of the founding of the Paris Commune.

The Commune was established during a bloody inter-capitalist conflict called the Franco-Prussian War. In 1871, Parisian workers were in revolt against France's Government of National Defense, seated in Versailles, which planned to surrender part of France and pay a fine to invading Prussian troops.

On March 18, 1871, women seized cannons belonging to the popular militia known as the National Guard. The Guard refused to fire on the women and rebuffed attempts by Versailles troops to drag away its cannons.

With the National Guard in control of Paris, plans were made to elect a new, workers' government – the first of its kind. But the population was preoccupied with the military defense of the city.

From day one, women took on a range of tasks, some traditional such as childcare, and others anything but. They sewed sandbags – and some women helped pile them onto the barricades. Women tended to the wounded as ambulance nurses. Many nurses sported rifles or revolvers and fired on the Versailles government's troops.

There were multiple women's organizations, such as the Women's Vigilance Committees and the Union of Women for the Defense of Paris. The latter was affiliated with the First International, led by Karl Marx in London. There were numerous social clubs where political discussion took place. Many were held in churches that had been taken over. Some clubs were specifically for women.

Public education was restructured, independent of the Catholic Church, with schools for both girls and boys. Workshops were set up by the women's organizations, creating jobs for women making products needed on the battlefield, including cartridges and sandbags. Women attendants staffed the military canteens, keeping the Commune's soldiers fed.

Women helped enforce the Commune's requirement that all men aged 19 to 40 enlist in the National Guard – they hunted down and exposed “draft dodgers.” They publicly denounced police officers and their spouses as agents of Versailles.

In so many ways, women were defending and advancing a vision of a whole new society. Their dream was put down in a campaign of terror that ended May 28 with some 20,000 Communards killed, their bodies piled



in mass graves, and over 43,000 arrested. Passersby and children were among those slaughtered.

### Incendiary women

The French word “pétroleuse” was coined by the bourgeoisie to defame women Communards. Not only were they attacked for abandoning their “feminine duties” as wives and mothers, they were accused of setting the fires that raged across Paris in the Commune's last days. While the charges of arson were by and large false, the women leaders who emerged during this 72-day struggle had an incendiary passion for equality and justice.

The most famous of many standout leaders was Louise Michel, who was equally skilled in shooting a rifle and political oratory. She played many roles as chair of the Women's Vigilance Committee, including mobilizing women to care for the wounded. She defended the right of sex workers – who lacked regular work or needed to supplement meager wages – to serve as nurses. Some men opposed their presence.

As arrestees were rounded up by the thousands, Michel escaped capture, but she turned herself in upon learning that her mother was arrested in her place.

Other women Commune leaders included Beatrix Excoffon, Andre Leo, Elisabeth Dmitrieff (the 20-year-old leader of the Union of Women), Nathalie Lemel, Anna Jaclard and Sophie Poirier. Many of them, along with Michel, were put on trial and received harsh sen-

tences, including banishment to a fortress, a life sentence of hard labor, years of imprisonment, or exile to various French penal colonies, including French-colonized Guiana in South America and Kanakry, which the French called New Caledonia, in the Pacific.

Many of these exceptional women were unrepentant at trial. Michel famously told the court: "I am yours. Take my life if you want it." She was banished to a fortress in Kanakry. Lemel unapologetically testified that "I drew up a manifesto with four other women. I cooperated in building the barricades." Her sentence was the same as Michel's. (Edith Thomas, "The Women Incendiaries")

Among the numerous, lesser-known women tried and sentenced were bookbinders, garment workers, cardboard makers, bootlacers, sex workers and housewives. Working women had formed the base of the Union of Women and the Vigilance Committees.

### **Anti-colonial solidarity**

Louise Michel supported an 1871 revolt of 200,000 Algerians against French rule. She befriended the rebels

who, along with 4,200 Communards, were exiled to Kanakry.

Michel embraced the cause of the Indigenous Kanaks, learning their languages and using her teaching skills to offer education to children and adults. She supported the 1878 uprising against land theft under the French policy of "cantonment." Its leader, Chief Atai, was among the 1,200 killed when France suppressed the rebellion.

"The Kanaks were seeking the same liberty we had sought in the Commune," Michel wrote. Her solidarity is still remembered in Kanakry, where an elementary school is named in her honor. (Nic Maclellen, "Louise Michel")

In 1880 a universal pardon was issued for all those sentenced in connection with the Paris Commune. After returning to Paris, Michel co-chaired a conference calling for amnesty for the Algerian rebels. She condemned French imperialist aggression in Madagascar and Vietnam.

"There was no way that I could have stopped myself from throwing my life to the revolution," Michel wrote in her memoir.

The spirit of 1871 lives on!

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From the Central Committee of the Communist Party of the Workers of France (PCOF), March 2021  
Printed in *Unity & Struggle* #42, Organ of the International Conference of Marxist-Leninist Parties and Organizations (ICMLPO)

## **150<sup>th</sup> anniversary of the Paris Commune**

### **Let us follow in the footsteps of the Communards**



150 years ago, the Communards "stormed heaven," as beautifully penned by Marx, an event indelibly

etched in the collective memory of the international workers' movement.



In his book *The Civil War in France*, Marx drew lessons from this first socialist revolutionary experience, notably that "the working class cannot simply lay hold of the ready-made state machinery, and wield it for its own purposes". The Commune managed to break up the old state organization and give way to a new, embryonic proletarian power. It was this lesson, as enriched by that of the Russian Revolution of 1905, and in particular that of the Soviets, which allowed Lenin to write *The State and Revolution*, a book that provided the Bolsheviks with a precious guide for the revolutionary struggle. The analysis, from a class perspective, of the failure of the Commune in France (which only lasted for a few weeks, from April 18 to May 28) and that of 1905 in Russia paved the way to the victory of the October 1917 revolution. It provided communists and revolutionaries all over the world with guidance on how to achieve their goal: the radical change of the current social order.

This is why the lessons from the Commune are still relevant and why our parties, those of the International Conference of Marxist-Leninist Parties and Organizations, cannot forget what they owe to the Communards.

This is also why we will not take part in the various demonstrations that are going to be organized in Paris to "celebrate the Commune" by reformists and revisionists of all kinds. What is there to celebrate for those who have abandoned the dictatorship of the proletariat, who abhor violence, especially that of the working classes, and whose only dream is to take the reins of the existing bourgeois state machine?

The way for us communists to celebrate this anniversary is to remain true to the lessons of the Commune, to keep drawing inspiration from it to **lead the revolutionary struggle in our time**, as did the young communists who founded our party on March 18, 1979 and named their founding congress the "Paris Commune". Choosing this date of March 18, the anniversary of the Communards' accession to power in 1871, was not only meant to summon a glorious moment in the history of the workers' movement in our country; it was above all about showing a willingness to commit to following in the footsteps of the Communards; to affirm that the party was being established for the revolution and to take power, and for a radical change in society, for and through the working class and the popular masses.

The strategic objective of our party, enshrined in the program adopted at its founding congress, states: *"Overthrow the bourgeoisie, destroy the bourgeois state apparatus, establish the dictatorship of the proletariat and build socialism.... To achieve this goal, the proletariat and the oppressed masses, led by the party,*

*must make use of insurrectional violence"*. These lines assert the role of the working class and the working masses and frame that of the party: the masses make the revolution; the communist party is only a tool, of course an essential one, to guide the revolutionary process and help the working class find the right orientation by conveying the experience of the international workers' movement.

### Nurturing the revolutionary spirit

The revolutionary spirit underlying the communist organization must be "nurtured". This notably involves strengthening the knowledge of Marxism-Leninism, the theory of the proletarian revolution, in our ranks. The study of Marx's work, *The Civil War in France*, is essential in this respect, as is the knowledge of other fundamental works by Marx, Engels, Lenin, and Stalin. Knowledge of Marxism-Leninism allows our parties to analyze the concrete environment in which they operate. It serves as an aid to develop their political course of action and tactics, to forge a concrete path towards establishing the conditions for the revolutionary break with the system.

As we know, however, both a good analysis and a sound revolutionary line can only be developed in close connection with the struggles of the working class and the popular masses. The close ties between the party and the working class, as well as with the masses of working people, are essential. **Indeed, and once again, it is the masses who make the revolution.** It was the people of Paris who massively rose up with the national guard against the government of Thiers, who wanted to disarm it; and the fact that the Commune, "a government of the people by the people" (in Marx' own words), could initiate unprecedented social transformations in a period of two months, was possible because it was backed by the mass of workers and the "little people" of Paris. This support went as far as defending the Commune by taking up arms and erecting barricades involving men, women and children ready to die for it during the "bloody week".

Nurturing the revolutionary spirit within the ranks of our parties is to ensure that the objective of the revolution is never lost of sight of, that it always remains the focus of our militant activity.

It is this spirit that helped our parties hold firm, in particular when revisionism and reformism dominated among the working class. It is also thanks to their firm ideological convictions that they managed to face the unprecedented attacks of the bourgeoisie when it declared "the end of history" at the end of the 1980s and the beginning of the 1990s in the wake of the breakup of the USSR and the fall of the Berlin Wall.

## **The sharpening of the contradictions of the imperialist capitalist system**

The situation has evolved a lot. In France, neoliberal policies have exacerbated the contradiction between labor and capital – and indeed all contradictions within society – triggering successive waves of massive workers' protests. Since the mobilizations for the repeal of the El Khomri law (or labor law) in 2016, this confrontation has become more direct and more violent. Every single year in our country has witnessed powerful popular protest movements, from teachers to railway workers, "yellow jackets" to caregivers, high-school and university students to retirees, nursing and home care givers to bicycle delivery workers, undocumented workers to the badly housed; millions of men and women, old and young have marched in the streets, denouncing the neoliberal reforms and their disastrous consequences for their living and working conditions. At the same time, the struggle against racism and police violence is mobilizing an increasing number of people, young and less young. It has increased awareness of the true nature of the state: a state for the bosses, a police state, an arms merchant's state pursuing a policy of war.

The health crisis of 2020 amplified the latent economic crisis and served as a magnifying glass exposing the evils of capitalist society; the responsibility of the economic, social and political system has become more evident to an increasing number of people. This growing awareness is the seeds of the revolutionary spirit that we must foster to help it progress further and transform into organized action.

During its last congress (in January 2020), our party analyzed this situation and took the following aim as the basis for its work: *"to increase the awareness of the need for, and possibility of a revolutionary break with, the imperialist capitalist system"*. This means embodying and developing the revolutionary spirit of our militants, supporting and encouraging that which is already expressed in the ranks of the working class and the masses and in particular in certain sections of the youth.

Today, the revolutionary spirit which drove the Communards 150 years ago must materialize through offensive actions and initiatives aimed at finding ways and means to make the party's actions, program, analysis and slogans more widely known within the workers' and popular movement. It must prompt us to build contact with the sector of the youth that became politicized through the fights of the last decade and aspires to a radical change in the society, to revolution. The revolutionary spirit calls for initiatives resonating with the deep aspirations of the working class and the popu-

lar masses and enabling them to express those aspirations with us. The revolutionary spirit also requires us to take charge of the internationalist tasks towards the peoples dominated by French imperialism, the peoples of the French colonies. This is necessary to raise the awareness of the working class and the youth of our country of the need to link the fight for a revolutionary rupture at home with that aimed at getting rid of rule of French imperialism over the peoples of the colonies and neo-colonies.

## **Bringing the internationalist character of the Commune to life**

In the context of massive mobilizations abroad (in Latin America, Asia, Africa), we see a growing will for a profound and radical change. The popular youth of the imperialist European countries is very attentive to this development. It supports and expresses its solidarity with aspirations that resonate with its own. We remember how the revolutionary uprising of 2011 in Tunisia found an echo within our country's people and youth, putting the word Revolution back in the vocabulary.

In *The Civil War in France*, Marx wrote: *"If the Commune was thus the true representative of all the healthy elements of French society, and therefore the truly national government, it was, at the same time, as a working men's government, as the bold champion of the emancipation of labor, emphatically international. Within sight of that Prussian army, that had annexed to Germany two French provinces, the Commune annexed to France the working people all over the world"*. The Commune's internationalist character needs no proof: not only did it include militants of different nationalities in its governing bodies (Polish, Hungarian, Russians, Italians, etc.), but moreover all the exploited and oppressed of the world could recognize themselves in it, as Marx pointed out.

This is why Marx, who was at the time a refugee in England and in close contact with leading members of the First International who were elected to the Commune (Eugène Varlin, Zéphyrin Camélinat, Benoît Malon, Leo Frankel), wrote dozens of letters to the different sections of the International, drawing their attention to the Paris Commune and to the importance of the events happening in the French capital, in order to seek their support.

As revolutionary processes are developing in several countries where member parties of the Conference are active, making known these processes and the work of our sister parties is an integral part of our task as revolutionaries and communists. This is how our party understands the practice of proletarian internationalism, following Marx's example.

From *En Marcha*, #1951, April 28 to May 4, 2021

Central Organ of the Marxist-Leninist Communist Party of Ecuador

## **May 1: a day of rebellion, not of rest**



*This May 1 commemorates 135 years since the day of protest that led to the winning of the 8-hour day.*

"A day of rebellion, not of rest" is how the proclamation began on May 1, 1886, which called for a workers' strike that paralyzed the United States from coast to coast. More than five thousand factories were paralyzed and 340,000 workers took to the streets to demand the reduction of the working day to 8 hours. In Chicago the protest became more violent and ended in a massacre in Haymarket Square. Years later the working day – which had lasted between 10 to 12 hours a day – was reduced to 8 hours. The victory of the workers brought with it the remembrance of their martyrs and May 1 was declared International Workers' Day, in honor of the fighters who achieved the reduction of the working day.

The origins of the May Day struggle must be seen in the context of the industrial development that the United States had in the mid-19 century. This required that workers must work for 12 and up to 14 hours for six days, this included women and children, who carried out their work in extremely unhealthy conditions and with high levels of exploitation.

The development of the manufacturing industry, the improvement of production machines and tools, the concentration of large masses of workers, took place in a fertile territory for the birth of the workers' movement. The United States was formed in a territory with a high percentage of migrants, coming mainly from European

countries. They strengthened the workers' movement that was born in the United States; many of the migrants were protagonists or heirs of important days of struggle in their countries of origin, such as that of 1871 in Paris, which led workers to storm heaven and form the Paris Commune.

These migrants arrived in the United States and created the first workers' organizations, which were initially grouped by nationality and later by related trades such as carpenters, furriers, seamstresses, etc. The first strike to occur in the United States was in 1827, 60 years before the events of May 1886 in Chicago, among the carpenters in Philadelphia, and the unrest soon spread to other sectors of workers. Graphic workers, glassmakers and bricklayers began to demand the reduction of the working day; 15 unions joined together that later went to form the "Mechanics Union of Trade Associations" of Philadelphia; the same was followed in several cities.

In 1832, Boston workers went on strike for the ten-hour day, grouped into weak associations by trade. Although the movement spread to New York and Philadelphia, the fight had several limitations that did not allow it to achieve victory; however, it managed to affirm the fighting spirit.

Thus the proposal of the workers to reduce the working day began to mature. This was a very important de-

mand for the workers, since on the one hand it sought to satisfy one of their needs, such as time for their life outside of their workplace. Thus the slogan was raised: "eight hours for work, eight hours for rest and eight hours for what we will." This fight, although it satisfied an economic need of the workers, above all was a political fight, since it challenged the power of the bourgeoisie to keep the worker tied up all day. It thus questioned and limited the domination of capital over the human being; several movements were taking place demanding the reduction of the working day.

One of the first movements to develop was that of 1829, in which the eight-hour day was requested from the New York legislature. Previously, there was a law that prohibited working more than 18 hours, "except in case of necessity." If there was no such need, any railroad company official who forced a driver or fireman to work 18-hour days would have to pay a \$25 fine.

Most of the workers were affiliated with the Noble Order of the Knights of Labor, but the American Federation of Labor was more prominent. At its fourth congress, held on October 17, 1884, it resolved that from May 1, 1886, the legal duration of the working day should be eight hours. It decided to go on strike if this demand was not won and recommending to all the un-

ions that they try to make laws in that sense in their jurisdictions. This resolution aroused the interest of the organizations, which saw the possibility of obtaining a greater number of jobs with the eight-hour day, thus reducing unemployment.

On Saturday, May 1, 1886, 4,200,000 workers started the strike while another 200,000 won that demand with the simple threat of a strike. In Chicago, where workers' conditions were much worse than in other cities in the country, the demonstrations continued on May 2 and 3. The only factory that worked was the McCormick agricultural machinery factory, which had been on strike since February 16 because they wanted to deduct a sum from the workers' wages for the construction of a church. Production was carried on by scabs. On May 2, the police had violently broken up a demonstration of more than 50,000 people and on May 3, a rally was held in front of its doors.

Thus, in 1868, an act was promulgated establishing the eight-hour day for federal employees. Soon after, nineteen states passed laws with maximum working hours of eight to ten hours, although always with clauses that allowed increasing them to between 14 and 18 hours.

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We reprint the article below from Communist Workers and Students for Social Change in Puerto Rico. Their web-site (in Spanish only) may be found at: [www.derebeldearevolucionario.wordpress.com](http://www.derebeldearevolucionario.wordpress.com). At the same time, we must point out that they still show some influence of the Progressive Labor Party, by talking of the need for *communist* instead of *socialist* revolution.

## MAY FIRST, 2021

### DAY OF RESISTANCE AND STRUGGLE OF THE WORKING CLASS



The workers of the world commemorate the 135th anniversary of May Day, in which we vindicate the martyrs of Chicago, fighters assassinated in 1886 by the repressive machinery of the State and remembered by the revolutionaries of the world for their struggle in favor of, among other achievements, the eight-hour workday. From that great event, the Second Socialist International of Workers declared in 1889 May Day the International Day of the Workers and that is why it is celebrated all over the world.

The events in Chicago were not isolated; they were the product of the exploitative conditions of industrial

capitalism where thousands of workers from different parts of the world expressed their rejection of the terrible working conditions, working days of more than 10 hours, miserable pay, among many other abuses for part of the employers. Today, workers in Puerto Rico, as in other parts of the world, face very similar abuses by employers, given the setback of many rights achieved that cost blood to the world working class.

The coronavirus has intensified the abuse, worsening working conditions due to the lack of security in the workplace, risking the lives of many workers. According to data from the Department of Health, it has been shown that the workplace is the place where the greatest contagion exists. For the business class, their earnings are first than the lives of the workers and their families.



In the health services sector, it has been shown during the pandemic how in this system the health of workers is little valued. It has been evidenced, in the face of complaints from these health workers, how medical institutions have not provided the necessary resources to protect their health and life. We have witnessed a shortage of nurses, technicians, and others. Some have been doubling shifts and working extended hours for more than a year.

The colonial situation and the lack of control of important areas such as, for example, the airport, has shown how the colonial dilemma affects the lives of all of us who live on this island. To this is added the colonial imposition of the Imperial Fiscal Board imposed by Wall Street and Washington which, above all, looks after the economic interests of this global capitalist elite. An example of this was the employer's labor reform, the loss of pensions, the reduction of funds to the University of Puerto Rico, among other economic cuts, which directly affect the working class, and exacerbates the economic situation, generating a high level of unemployment that it has forced a large part of the working class to emigrate.

As part of the packet of recommendations of the Imperial Fiscal Board, is the privatization of the Electric Power Authority. This is the continuation of a neoliberal and privatization policy, such as the airport, the telephone, the roads, education and other essential services. In short, that privatization is to enrich a few at the cost of further impoverishing the working class with the increase in the costs of basic services. This is nothing other than the logic of capitalism.

Recently, the contracting of LUMA Energy for the transmission and distribution of electricity in Puerto Rico reflects the interests to which the government of Puerto Rico responds. LUMA will not have to provide any capital investment, while the government (which is bankrupt) will guarantee the funds necessary to set up the operation and administration.

The contract does not honor the collective agreement, does not guarantee the continuity of the retirement system, nor the acquired rights of the workers. The contract with LUMA is not only a legalized theft, but it is also a punishment for those who have sustained the electricity system: PREPA workers, many of whom will be unemployed and others will be unprotected without a collective agreement or previously acquired rights; and, on the other hand, the consuming public, who will face a new increase in the cost of electricity service.

The Covid 19 pandemic has exacerbated this crisis, making social inequalities even more visible. Due to this situation, capital has become even more concentrated in

the hands of a handful of individuals represented, first of all, by the pharmaceutical industry (Pfizer, Moderna, Johnson and Johnson, among others), who have made incalculable wealth with the sale of vaccines against Covid-19. This flow will continue to increase, as it is foreseen that in the near future there will be a need for a "booster shot" or reinforcement of the first vaccine due to Covid mutations, further increasing the profits of this industry.

Apart from the health consequences for the working class, we have the displacement of small-scale companies, which cannot compete with the monopoly of anti-worker companies, such as Amazon, Alibaba, Ebay, among others. The economic crisis and the pandemic have changed the collective consumer culture globally. Instead of direct contact in economic activities, the consumer public turns to these companies to purchase goods and services through the internet. The supply of labor decreases as a result of quarantine measures, the reduction in direct economic activity and the repercussions in the workplace lead to large losses of income for workers, exacerbating the global level of unemployment. To give you an idea, Amazon along with Walmart, have had profits during the pandemic of 10.7 billion above the profits of previous years with an increase of over 56%. (See source <https://www.brookings.edu/blog/the-avenue/2020/12/22>).

According to the International Labor Organization, from the data up to March 2021 it is recorded that the infected workers have already lost, altogether, almost 30 thousand months of work, with the consequent loss of income. This equates to 25 years of work. This exemplifies the crisis faced by workers globally and the need to organize in a communist front of the international working class.

**The capitalist system of exploitation and the failure of its neoliberal (neo-fascist) policies protect the interests of the elite of the world ruling class. Their true interests are to keep the machine of exploitation running at the cost of sacrifice and the lives of the international working class.**

The fight for a communist world, free from exploitation is necessary today more than ever. We communists aspire to a society without social classes, in which inequality, exploitation and injustice of any kind will not be allowed. This will be possible only with the organization of the workers in a Communist Party, which will promote the overthrow of the capitalist system through revolution and the formation of a communist government of the workers, for the workers.

**Long live International Workers' Day! Long live Internationalism! Long live communism!**



## 150<sup>mo</sup> aniversario de la Comuna de París



### Pongamos nuestros pasos en los de los Comuneros

Han pasado 150 años desde que los Comuneros, en la hermosa expresión de Marx, "subieron al asalto del cielo". Y este acontecimiento queda inscrito de forma indeleble en la memoria del movimiento obrero internacional.

En su obra *La guerra civil en Francia*, Marx sacó lecciones de esta primera experiencia de revolución de carácter socialista, y la principal y esencial lección que extrajo de ella es que *"la clase obrera no puede limitarse simplemente a tomar posesión de la máquina del Estado tal y como está y servirse de ella para sus propios fines"*. La Comuna fue capaz de destruir la vieja organización estatal y crear el embrión de un nuevo poder proletario. Es esta lección enriquecida por la de la revolución rusa de 1905, y en particular la de los soviets, la que permitió a Lenin escribir su libro *El Estado y la revolución* y proporcionar así a los Bolcheviques una preciosa guía para la lucha revolucionaria. Dos fracasos, el de la Comuna en Francia, que sólo pudo aguantar unas semanas (del 18 de marzo al 28 de mayo), y el de 1905 en Rusia, permitieron, gracias al análisis de estas dos experiencias desde un punto de vista de clase, asegurar la victoria de la revolución de Octubre de 1917 y dar a los comunistas y revolucionarios de todo el mundo una guía que les permitiera alcanzar su objetivo: el cambio radical de todo el orden social actual.

Por eso las lecciones de la Comuna siguen vigentes y por eso nuestros partidos, los de la Conferencia Internacional de Partidos y Organizaciones Marxista-Leninistas, no pueden olvidar lo que deben a los Comuneros.

Esta es también la razón por la que no estaremos presentes en las diversas manifestaciones que los reformistas y revisionistas de todo signo van a organizar en París para "celebrar la Comuna". ¿Qué van a celebrar los que han abandonado la dictadura del proletariado, que aborrecen la violencia, pero sobre todo la de las clases trabajadoras, y que sólo sueñan con poder tomar las riendas de la máquina estatal burguesa existente?

Nuestra manera, como comunistas, de celebrar este aniversario es permanecer fieles a las lecciones de la Comuna, seguir inspirándonos en ella **para dirigir la lucha revolucionaria hoy en día**, como quisieron hacerlo los jóvenes comunistas que fundaron nuestro partido el 18 de marzo de 1979 y dieron el nombre de "Comuna de París" a su congreso fundacional. Al elegir la fecha del 18 de marzo, aniversario de la toma del poder por los Comuneros en el 1871, no se trataba sólo de recordar un momento glorioso de la historia del movimiento obrero en nuestro país; se trataba sobre todo de marcar su voluntad de comprometerse a seguir las huellas de los Comuneros; de afirmar que el partido se creaba para la revolución y la toma del poder, para un cambio radical de sociedad, por y para la clase obrera y las masas populares.

El objetivo estratégico de nuestro partido, tal y como se recoge en su programa aprobado en el congreso fundacional, es: *"Derrocar a la burguesía, destruir el aparato de Estado burgués, instaurar la dictadura del proletariado y construir el socialismo (...). Para lograr este objetivo, el proletariado y las masas oprimidas, dirigidos por el partido, deben utilizar la violencia insurreccional"*. Estas líneas afirman el papel de la clase obrera y

de las masas trabajadoras y sitúan el papel del partido: son las masas las que hacen la revolución, el partido comunista no es más que una herramienta, una herramienta esencial, para orientar el proceso revolucionario, para permitir a la clase obrera, restituyéndole la experiencia del movimiento obrero internacional, orientarse de justo modo y vencer.

### **Alimentar el espíritu revolucionario**

El espíritu revolucionario que anima a la organización comunista se "cultiva", especialmente reforzando en nuestras filas el estudio del marxismo-leninismo, la teoría de la revolución proletaria. El estudio de la obra de Marx, *La guerra civil en Francia*, es, desde este punto de vista, indispensable, así como el conocimiento de otras obras fundamentales de Marx, Engels, Lenin y Stalin. Este conocimiento del marxismo-leninismo permite a nuestros partidos analizar la situación concreta en la que intervienen, y utilizarla para elaborar su línea política, su táctica para trazar un camino concreto que prepare las condiciones de la ruptura revolucionaria con el sistema.

Pero, como bien sabemos, un buen análisis y una línea política correcta y revolucionaria sólo pueden desarrollarse en estrecha relación con las luchas de la clase obrera y de las masas populares. Estos estrechos vínculos del partido con la clase obrera y las masas trabajadoras son esenciales. ***Porque, repitámoslo, son las masas las que hacen la revolución.*** Fue el pueblo de París el que se levantó en masa apoyando a la Guardia Nacional contra el gobierno de Thiers, que quería desarmarla; y si la Comuna "un gobierno del pueblo por el pueblo" (según la propia expresión de Marx) pudo iniciar en dos meses transformaciones sociales sin precedentes, fue porque contó con el apoyo de las masas obreras y del pequeño pueblo de París. Este apoyo llegó hasta defender la Comuna con armas en mano, edificando barricadas en las que participaron hombres, mujeres y niños, y hasta el punto de aceptar de morir por ella durante la Semana sangrienta.

Alimentar el espíritu revolucionario en las filas de nuestros partidos es hacer que este objetivo, el de la revolución, no se pierda nunca de vista, que permanezca siempre en la línea de mira de toda nuestra actividad militante.

Es gracias a este espíritu que nuestros partidos han sabido mantenerse, especialmente durante el período de fuerte dominio del revisionismo y del reformismo en las filas de la clase obrera. También fue gracias a sus firmes convicciones ideológicas que pudieron resistir los ataques sin precedentes de la burguesía cuando, a finales de los años 80 y principios de los 90, tras la desintegración de la URSS y la caída del muro de Berlín, se declaró "el fin de la historia".

### **La agudización de las contradicciones del sistema capitalista imperialista**

Desde entonces, la situación ha cambiado mucho.

En Francia, la política neoliberal que ha exacerbado la contradicción capital/trabajo y todas las demás contradicciones de la sociedad ha puesto en la calle a poderosas y sucesivas oleadas de trabajadores. Desde las movilizaciones por la retirada de la ley El Khomri (o ley laboral), en 2016, este enfrentamiento se ha vuelto más frontal, más violento. Y desde esa fecha, cada año ha estado marcado en nuestro país por poderosos movimientos de protesta obrera y popular; de los docentes a los trabajadores ferroviarios, de los chalecos amarillos al personal de Salud, de los estudiantes de los alumnos de bachillerato y universitarios a los pensionistas, de los EHPAD (Establecimiento Hospitalario para Personas Mayores Dependientes) y el personal de ayuda a domicilio a los repartidores de bicicletas, de los trabajadores indocumentados, a los mal alojados... millones de hombres y mujeres, de jóvenes han salido a la calle, denunciando las reformas neoliberales y sus desastrosas consecuencias para sus condiciones de vida y de trabajo. Al mismo tiempo, la protesta contra el racismo y las violencias policiales movilizan cada vez a más jóvenes, y a no tan jóvenes. Se ha tomado conciencia de la naturaleza del Estado, un Estado de los patrones, un Estado policial, un Estado de los vendedores de armas que lleva a cabo una política de guerra.

La crisis sanitaria del 2020, que ha amplificado la crisis económica latente, ha puesto un espejo de aumento sobre los males de la sociedad capitalista; la conciencia de que es el sistema económico, político y social el responsable de la misma, está ganando cada vez a más gente. Y esta conciencia es el fermento del espíritu revolucionario que debemos alimentar, para que progrese aún más y se traduzca en organización.

En su último congreso (enero de 2020), analizando esta realidad, nuestro partido ha trazado como eje de todo su trabajo: *"concienciar sobre la necesidad y la posibilidad de la ruptura revolucionaria con el sistema capitalista imperialista"*<sup>1</sup>. Esto significa hacer vivir y desarrollar en nuestros militantes el espíritu revolucionario, apoyar y alentar el que ya se expresa en las filas de la clase obrera y de las masas y, en particular, en ciertas franjas de la juventud.

El espíritu revolucionario que animaba a los Comunistas hace 150 años debe traducirse hoy en una actividad ofensiva, en iniciativas para encontrar formas y medios de dar a conocer al partido y su programa, sus análisis y

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<sup>1</sup> El documento de nuestro congreso titulado *Para una ruptura revolucionaria con el sistema*, se tradujo al inglés y al castellano.

sus consignas en el seno del movimiento obrero y popular. El espíritu revolucionario debe empujarnos a entrar en contacto con esa franja de la juventud que se ha politizado en las luchas de los últimos años y que aspira a un cambio radical de sociedad, a la revolución. El espíritu revolucionario debe llevarnos a tomar iniciativas que resuenen con las profundas aspiraciones de la clase obrera y de las masas populares para que las expresen con nosotros. El espíritu revolucionario hoy es también tomar en mano las tareas internacionalistas hacia los pueblos dominados por el imperialismo francés, hacia los pueblos de las colonias francesas, para hacer crecer en la clase obrera y en la juventud de nuestro país la conciencia de la necesidad de vincular la lucha por la ruptura revolucionaria aquí con la de los pueblos de las colonias y neocolonias para librarse de la dominación del imperialismo francés.

### **Mantener vivo el carácter internacionalista de la Comuna**

En las movilizaciones masivas que se están desarrollando en varios países (en América Latina, Asia, África), vemos crecer la voluntad de un cambio profundo y radical. La juventud popular de nuestros países imperialistas de Europa está muy atenta a esto, apoya las aspiraciones de estos pueblos que resuenan con las suyas y expresa su solidaridad con ellos. Recordamos cómo el levantamiento revolucionario de 2011 en Túnez encontró eco en nuestro pueblo y en la juventud de nuestro país, volviendo a poner la palabra Revolución en el diccionario de las luchas.

En *La guerra civil en Francia*, Marx escribe: "*La Comuna era, pues, la verdadera representación de todos los elementos sanos de la sociedad francesa, y por consiguiente, el auténtico gobierno nacional. Pero, al mismo tiempo, como gobierno obrero y como campeón intrépido de la liberación del trabajo, era un gobierno internacional en el pleno sentido de la palabra. Ante los ojos del ejército prusiano, que había anexionado a Alemania dos provincias francesas, la Comuna anexionó a Francia a los obreros del mundo entero*". El carácter internacionalista de la Comuna ya no necesita ser demostrado, no sólo porque integró en sus órganos dirigentes a militantes de diferentes nacionalidades (polacos, húngaros, rusos, italianos...) sino porque todos los explotados y oprimidos del mundo pudieron, como lo subrayó Marx, reconocerse en ella.

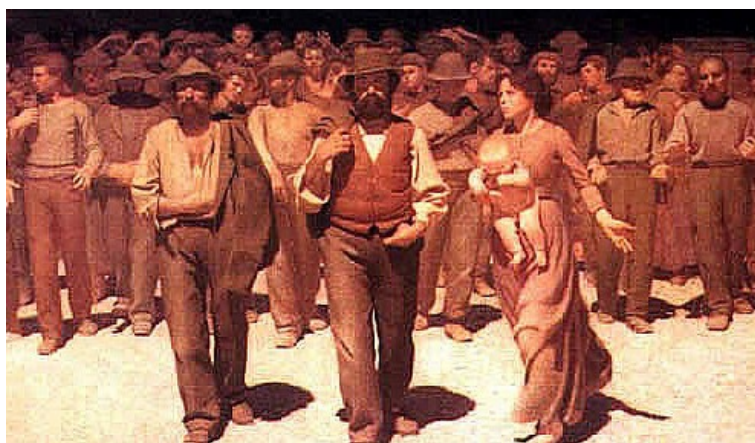
Así, Marx, que en ese momento estaba refugiado en Inglaterra, pero en estrecho contacto con los principales miembros de la Primera Internacional elegidos por la Comuna (Eugène Varlin, Zéphirin Camélinat, Benoît Malon, Léo Frankel), escribió decenas de cartas a las distintas secciones de la Internacional en todo el mundo para dar a conocer la Comuna, señalar la importancia de los acontecimientos que estaban teniendo lugar en la capital y apelar a su apoyo.

Hoy, cuando se están gestando procesos revolucionarios en varios países donde actúan los partidos miembros de la Conferencia, consideramos que dar a conocer estos procesos y el trabajo de los partidos hermanos es parte integral de nuestras tareas como revolucionarios y comunistas. Así es como nuestro partido entiende la práctica del internacionalismo proletario, tal y como Marx nos dio el ejemplo.

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*En Marcha*, #1951, 28 de abril al 4 de mayo de 2021

Órgano Central del Partido Comunista Marxista Leninista del Ecuador



## **1 de Mayo: un día de rebelión no de descanso**

*Este 1 de mayo se conmemoran 135 años de la jornada de protesta que llevó a la conquista de la jornada de 8 horas diarias.*

“Un día de rebelión y no de descanso” es como inicia la proclama la jornada del 1 de mayo de 1886 que convocaba a la huelga de trabajadores que paralizó de costa a costa a los Estados Unidos, más de cinco mil fábricas fueron paralizadas y 340.000 obreros se tomaron las calles para exigir la reducción de la jornada de trabajo a 8 horas. En Chicago la protesta se tornó más violenta y terminó en un masacre en la plaza Haymarket, años después la reducción de la jornada -que se extendía entre 10 a 12 horas diarias- se redujo a 8 horas, la victoria de los trabajadores trajo consigo el recuerdo de sus mártires y declararon al 1 de mayo como el día internacional del trabajador, en honor a los luchadores que alcanzaron la reducción de la jornada laboral.

Los orígenes de la lucha del Primero de Mayo se encuentran contextualizados en el desarrollo industrial que tuvo los Estados Unidos a mediados del siglo XIX, lo cual exigía que los trabajadores tengan que laborar 12 y hasta 14 horas durante seis días, esto incluía a las mujeres y los niños y niñas, que ejercían su labor en condiciones de muy alta insalubridad y con altos niveles de explotación.

El desarrollo de la industria manufacturera, el perfeccionamiento de las máquinas y herramientas de producción, la concentración de grandes masas obreras, se componía en un territorio fértil para el nacimiento del movimiento obrero, por lo que los Estados Unidos se constituía en un territorio en el que llegó un alto porcentaje de migrantes, provenientes principalmente de los países europeos, ellos fortificaron al movimiento obrero que nacía en los EEUU, muchos de los migrantes fueron protagonistas o herederos de importantes jornadas de lucha en sus países de origen, como por ejemplo la de 1871 en París, que llevó a los trabajadores a conquistar el cielo por asalto y construir la Comuna de París.

Esos migrantes llegaron a los Estados Unidos y crearon las primeras organizaciones obreras, que en un inicio se encontraban agrupadas por nacionalidades y que luego se constituyeron por oficios afines como los carpinteros, peleteros, costureras, etc. La primera huelga que se presentó en los Estados Unidos fue en el año 1927, 60 años antes de los sucesos que se produjeron en mayo de 1886 en Chicago, entre los carpinteros de Filadelfia, y pronto la agitación se extendió a otros sectores de trabajadores. Los obreros gráficos, los vidrieros y los albañiles empezaron a demandar la reducción de la jornada de trabajo, así se unieron 15 sindicatos que luego fueron a conformar la “Mechanics Union of Trade Associations” de Filadelfia, ese mismo día siguieron varias ciudades.

En 1832, los trabajadores de Boston se lanzaron a la huelga por la jornada de diez horas, agrupados en débiles organizaciones gremiales por oficios. Pese a que el movimiento se extendió a Nueva York y Filadelfia, la lucha tuvo varias limitaciones que no le permitió alcanzar la victoria, pero consiguió afirmar el espíritu de combate.

Así se comenzó a madurar la propuesta de los trabajadores de reducir la jornada de trabajo, esta es una rei-

vindicación muy importante para los trabajadores, ya que por un lado busca satisfacer una de las necesidades, como el conseguir tiempo para realizar su vida fuera de su lugar de trabajo por lo que se planteó: “ocho horas de trabajo, ocho horas de ocio y ocho horas de descanso”, pero esta lucha si bien satisfacía una necesidad económica de los trabajadores, pero sobre todo era una lucha política, ya que desafiaba el poder que tenía la burguesía de mantenerle atado todo el día al trabajador, por lo que cuestionaba y limitaba la dominación del capital sobre el ser humano, se van produciendo varios movimientos exigiendo la reducción de la jornada.

Uno de los primeros movimientos que se desarrolla es el que se vive en 1829, en el que se solicitó a la legislatura de Nueva York la jornada de ocho horas. Anteriormente existía una ley que prohibía trabajar más de 18 horas, “salvo caso de necesidad”. Si no había tal necesidad, cualquier funcionario de una compañía de ferrocarril que hubiese obligado a un maquinista o fogonero a trabajar jornadas de 18 horas diarias debía pagar una multa de 25 dólares.

La mayoría de los obreros estaban afiliados a la Noble Orden de los Caballeros del Trabajo, pero tenía más preponderancia la American Federation of Labor (Federación Estadounidense del Trabajo). En su cuarto congreso, realizado el 17 de octubre de 1884, resolvió que desde el 1 de mayo de 1886 la duración legal de la jornada de trabajo debería ser de ocho horas, yéndose a la huelga si no se obtenía esta reivindicación y recomendándose a todas las uniones sindicales que trataran de hacer leyes en ese sentido en sus jurisdicciones. Esta resolución despertó el interés de las organizaciones, que veían la posibilidad de obtener mayor cantidad de puestos de trabajo con la jornada de ocho horas, reduciendo el paro.

El sábado 1 de mayo de 1886, 4 200 000 trabajadores iniciaron la huelga mientras que otros 200 000 obtenían esa conquista con la simple amenaza de paro. En Chicago, donde las condiciones de los trabajadores eran mucho peores que en otras ciudades del país, las movilizaciones siguieron los días 2 y 3 de mayo. La única fábrica que trabajaba era la fábrica de maquinaria agrícola Helms que estaba en huelga desde el 16 de febrero porque querían descontar a los obreros una cantidad de sus salarios para la construcción de una iglesia. La producción se mantenía a base de esquiroles. El día 2, la policía había disuelto violentamente una manifestación de más de 50 000 personas y el día 3 se celebraba una concentración en frente de sus puertas.

Es así que en 1868, se promulgó una ley, estableciendo la jornada de ocho horas para empleados federales. Al poco tiempo, diecinueve estados sancionaron leyes con jornadas máximas de ocho y diez horas, aunque siempre con cláusulas que permitían aumentarlas a entre 14 y 18 horas.

Reimprimimos el siguiente artículo de Trabajador@s y Estudiantes Comunistas por el Cambio Social en Puerto Rico. Al mismo tiempo, debemos señalar que todavía muestran cierta influencia del Partido Laboral Progresista, al hablar de la necesidad de una revolución *comunista* en lugar de *socialista*.

## PRIMERO DE MAYO DE 2021 DÍA DE RESISTENCIA Y LUCHA DE LA CLASE TRABAJADORA



Los trabajador@s del mundo conmemoramos el 135 aniversario del Primero de Mayo, en el cual reivindicamos a los mártires de Chicago, luchador@s asesinados en 1886 por la maquinaria represiva del Estado y recordados por los revolucionarios del mundo por su lucha a favor de, entre otras conquistas, la jornada laboral de ocho horas. A partir de ese gran suceso, la Segunda Internacional Socialista de Trabajador@s declaró en 1889 el Primero de Mayo el Día Internacional de los Trabajador@s y por eso se celebra en todo el mundo.

Los sucesos de Chicago no estaban aislados, fueron producto de las condiciones explotadoras del capitalismo industrial donde miles de trabajadores de diferentes partes del mundo expresaron su repudio a las pésimas condiciones laborales, jornadas de más de 10 horas, paga miserable, entre otros tantos abusos por parte de los patronos. Hoy día, l@s trabajador@s en Puerto Rico, como en otras partes del mundo, enfrentamos los abusos muy similares por parte de los patronos, dado al retroceso de muchos derechos alcanzados que costaron sangre a la clase trabajadora mundial.

El coronavirus ha intensificado el abuso, empeorando las condiciones laborales por la falta de seguridad en los centros de trabajo, arriesgando la vida de much@s trabajador@s. Según los datos del Departamento de Salud, ha quedado demostrado que son los centros de trabajo el lugar donde mayor contagio existe. Para la clase empresarial sus ganancias son primero que la vida de los trabajador@s y de sus familias.

En el sector de servicios de salud, se ha demostrado durante la pandemia cómo en este sistema se valora poco la salud de l@s trabajador@s. Se ha evidenciado, ante las denuncias de est@s trabajador@s de la salud, cómo instituciones médicas no han provisto los recursos necesarios para proteger la salud y la vida de est@s. Hemos sido testigos de la escasez de personal de enfermería, técnicos y otros.

Algunos llevan más de un año doblando turnos y trabajando horas extendidas.

La situación colonial y la falta de control de áreas importantes como, por ejemplo, el aeropuerto, ha demostrado cómo el dilema colonial afecta la vida de tod@s los que vivimos en esta isla. A esto se añade la imposición colonial de la Junta Imperial Fiscal impuesta por Wall Street y Washington que, sobre todo, vela por los intereses económicos de esta elite capitalista global. Ejemplo de esto fue la reforma laboral patronal, la pérdida de pensiones, la reducción de fondos a la Universidad de Puerto Rico, entre otros recortes económicos, que afectan directamente a la clase trabajadora, y agudiza la situación económica generando un alto nivel de desempleo que ha obligado a una gran parte de la clase trabajadora a emigrar.

Como parte del paquete de recomendaciones de la Junta Imperial Fiscal, se encuentra la privatización de la Autoridad de Energía Eléctrica. Esto es la continuación de una política neoliberal y de privatización, como ha sido el aeropuerto, la telefónica, las carreteras, la educación y otros servicios esenciales. En fin, que la privatización es enriquecer a unos pocos a costa del empobrecimiento aún más de la clase trabajadora con el aumento en los costos de los servicios básicos. Esto no es otra cosa que la lógica del capitalismo.

Recientemente, la contratación de LUMA Energy para la transmisión y distribución de la electricidad en Puerto Rico refleja los intereses a que responde el gobierno de Puerto Rico. LUMA no tendrá que aportar ninguna inversión de capital, mientras que el gobierno (que está en quiebra) le garantizará los fondos necesarios para montar la operación y la administración.

El contrato no honra el convenio colectivo, no garantiza la continuidad del sistema de retiro, tampoco los derechos adquiridos de l@s trabajador@s. El contrato con LUMA no solo es un robo legalizado, sino también es un castigo para quienes han sos-



tenido el sistema eléctrico: los trabajadores de la AEE, quienes quedarán desempleados muchos de estos y otros estarán desprotegidos sin convenio colectivo ni derechos antes adquiridos; y, por otro lado, el público consumidor, quienes enfrentarán un nuevo aumento en el costo del servicio de electricidad.

La pandemia del Covid 19 ha agudizado esta crisis, visibilizando aún más las desigualdades sociales. Debido a esta situación, el capital se ha concentrado aún más en las manos de un puñado de individuos representados, en primer lugar, por la industria farmacéutica (Pfizer, Moderna, Johnson and Johnson, entre otros), quienes han hecho una incalculable riqueza con la venta de las vacunas contra el Covid-19. Este caudal seguirá en aumento, ya que se vislumbra que en un futuro cercano habrá la necesidad de un “booster shot” o refuerzo a la primera vacuna por las mutaciones del Covid, aumentando aún más las ganancias de esta industria.

Al margen de las consecuencias de salud para la clase trabajadora, tenemos el desplazamiento de las empresas de pequeña escala, que no pueden competir con el monopolio de empresas anti obreras, tales como Amazon, Alibaba, Ebay, entre otros. La crisis económica y la pandemia ha cambiado la cultura colectiva de consumo a nivel global. En vez de contacto directo en las actividades económicas, el público consumidor recurre a estas empresas para la compra de productos de bienes y servicios a través del internet. La oferta de mano de obra disminuye como consecuencia de las medidas de cuarentena, la reducción de la actividad económica directa y las repercusiones en el plano laboral conllevan grandes pérdidas de ingresos para los trabajadores, agudi-

zando el nivel mundial de desempleo. Para que tengan una idea, Amazon junto con Walmart, han tenido ganancias durante la pandemia de 10.7 mil millones por encima de las ganancias de años anteriores con un aumento de sobre 56%. (ver fuente <https://www.brookings.edu/blog/the-avenue/2020/12/22>).

Según la Organización Internacional del Trabajo, de los datos hasta marzo 2021 se registra que l@s trabajador@s contagiad@s han perdido ya, en conjunto, casi 30 mil meses de trabajo, con la consiguiente érdida de ingresos. Esto equivale a 25 años de trabajo. Esto ejemplifica la crisis que enfrentan los trabajadores a nivel mundial y la necesidad de organizarnos en un frente comunista de la clase trabajadora internacional.

**El sistema de explotación capitalista y el fracaso de sus políticas neoliberales (neofascistas), protegen los intereses de la elite de la clase dominante mundial. Sus verdaderos intereses velan por mantener la máquina de explotación funcionando a costa del sacrificio y las vidas de la clase trabajadora internacional.**

La lucha por un mundo comunista, libre de explotación se hace necesaria hoy más que nunca. Nosotros los comunistas aspiramos a una sociedad sin clases sociales, en la cual no se permitirá la desigualdad, la explotación y la injusticia de ningún tipo. Esto será posible sólo con la organización de l@s trabajador@s en un Partido Comunista, que promoverá el derrocamiento del sistema capitalista mediante la revolución y la formación de un gobierno comunista de los trabajadores, para los trabajadores.

**¡Qué viva el Día Internacional de los Trabajador@s! ¡Qué viva el Internacionalismo!**

**¡Qué viva el comunismo!**

**POR UN MUNDO LIBRE DE EXPLOTACIÓN**

**NO AL RACISMO, FASCISMO, MACHISMO, CAPITALISMO, COLONIALISMO**

**¡LA CLASE OBRERA NO TIENE FRONTERAS!**

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