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www.afgazad.com

afgazad@gmail.com

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Statement by the (new)Italian Communist Party
Central Committee
Preparatory Commission

Save the planet from capitalism!

Let's lead mankind out of the cultural and moral chaos, of the economic and political crisis and of environmental disaster in which the bourgeoisie and the clergy bogged it down!

December 3, 2009

On December 7 to 18, the leaders of most of about 200 countries and major world and regional organizations established on the Planet will gather in Copenhagen. The vast majority of them are individuals promoted to the position they occupy in their country and in the world and stay there as they are useful to ruling classes whose primary role in society is to increase capital. Each their member must raise its money and the one he manages. His morals, his mentality and the rest of his social relations are formed primarily by this social role.

Among the personalities who will gather in Copenhagen, very few are not so. They are the spokesmen of Cuba, Venezuela, Bolivia, North Korea's governments and of few other countries. Not by chance the governments of Cuba, Venezuela, Bolivia and of other countries of ALBA (Bolivarian Alternative) gathered in late November in prospect of the conference in Copenhagen which they would participate in, and, synthesizing their position in relation to the themes that would be on the agenda, drafted a statement entitled "Let's save the planet from capitalism."

So, with few exceptions, the people who gather in Copenhagen are delegates, representatives and members of the classes responsible for the path that humanity followed up to here. In particular, they are also responsible of the environmental disaster. But they will carefully refrain from honestly show their responsibilities and indicate the reasons.

The environmental crisis is not an accident in humanity's history. It does not happen by chance. It is not even a natural disaster. It is the result of human behavior, but not the result of error or of ignorance, of personal, strange, isolated behaviors by single individuals who can correct it changing their conduct. On the contrary! It is the necessary, so to speak the natural result of the system of mercantile production and of capitalist social relations, that is to say the system that more and more extensively has regulated the conduct of mankind for centuries until today and that has led humanity to the current level of civilization. It is the system that creates and benefits the classes that keep in office the celebrities who will gather in

Copenhagen and that they impose and defend by all means, by cunning and violence in every corner of the world and in every field of activity. The privatization of water and of waste treating just now decreed by Berlusconi's gang is only one among many examples.

To clearly understand the nature and origin of the environmental crisis is a practical issue of crucial importance in order to address it effectively. For putting an end to the environmental crisis we must clearly understand its nature and cause: what generated and what worsens it, with which other aspects of human behavior it is connected, what effect each of the actions did to address the environmental crisis has on these aspects, who is interested in the course of events that generated and worsens it, who instead is interested to change the course of things without reservation, and who has something to lose by changing such present course of things.

In this regard, there are different and opposing views. We are interested in making them clear. Who tries to forget the differences has something to hide.

Some say that the causes of environmental crisis are the limits of resources (land, water, minerals, oil, and energy sources) available on the Planet. From another point of view, this thesis means that men are too many or that they grow too much, or that men are using too many resources. From this conception of the cause of environmental crisis there start thousands of more or less coherent and radical proposals to stop growth or even decrease it: men should return to a more primitive life.

Firstly, it does not matter whether the person who supports such a view really believes it, if he has good or bad faith, if he is sincere and consistent to this view in his personal conduct: let's not care of such priestly ways to discuss. What matters is that the ruling classes of bourgeois society have put forward such theories for the last two centuries.

The first one who systematically did it (in 1798) was the priest and English economist Thomas Malthus (1766-1834). At the height of the period of "human faced capitalism", in the late Sixties, such theories were drawn up and presented again on a large scale by the Club of Rome sponsored by Aurelio Peccei (1908-1984), a bourgeois tycoon (*The Limits of Growth*). Who examines these conceptions easily sees that they are inconsistent and unilateral, and that their birth is closely linked to problems that the bourgeoisie and other ruling classes deal with for justifying and maintaining their dominance over the popular masse. When they had to tell why a great part of the population is condemned to poverty, the answer was: "Because there are too many men and there is not enough for everybody." Implicit meaning: if poor men will disappear, there would be no more problem, there would be no more poverty. Poverty is fault of the poor: if they will take their leave ...

From long time socialists and communists, spokesmen of the workers objected: the misery of the workers and of the rest of the masses is the other side of wealth, luxury and waste of bourgeoisie, clergy and other ruling classes. And it is not just misery. Close to it there are also social marginalization, exclusion from cultural and spiritual heritage of society, the condemnation of so much of humanity (particularly women, peoples of the colonies, national and religious minorities, etc.) to perform only purely executive tasks, to "obey and fight". There is the monopoly of culture and power in the hands of a privileged and rich minority. The bourgeoisie uses the extreme poverty of a part of the population as a weapon of threat and blackmail to make docile the part which it "allows" to work. A British conservative and unscrupulous bourgeois, Benjamin Disraeli (1804-1881), said: "In England there are two nations living side by side and ignoring each other. For our safety we must also take care of the other." It is true, there are two nations, the socialists replied, but they do not ignore each other. One is formed by a handful of rich and parasites and rules the other. The other shoulders it and is the mass of the population. Oppression and exploitation are responsible for and source of misery for the workers and the rest of the masses, for all other social unrests and the resulting individual diseases and perversions. In order to eliminate poverty, we need to

eliminate oppression and exploitation, to eliminate the division of mankind in classes, to introduce a new and different system of social relations. The progress achieved by humanity until today can finally eliminate the division of humanity into social classes. It is not true that what we have is not enough for everybody. It is true that it is badly distributed and so it is because it is produced under capitalists' direction and initiative. We produce what is worth for them, if and when something is worth for them. In order to eliminate poverty, we must eliminate the capitalist private ownership of productive forces, that is to say, we need to eliminate capitalism and mercantile production that is its base. This is the prerequisite to eliminate many if not all the other ills that beset mankind.

Today men are about ten times what they were two hundred years ago, 6 billions in front of 600 million. Obviously there are resources to ensure a vastly higher standard of living than that of two hundred years ago for a ten times greater number of people. And the standard of living did not grow thanks to god or to kindness of the rich. It grew because workers organized themselves, created a conscious and organized communist movement, carried out any kind of claiming struggles and even created the first socialist countries. So Malthusian theories have been disproved by the facts.

But today their supporters present them again with renewed energy and with some new arguments. Not only poverty, hunger, lack of food, clean water, education, health care, other conditions for a dignified life (that is to say the ills that even worse affected part of humanity two hundred years ago) still affect more than one third of humanity, more than 2 billion people to 6, but there are new and serious problems such as water pollution, soil and air pollution, global warming, the cementing of the soil, deforestation, reduction of the variety of plant and animal species, etc. And oil, uranium, etc. sooner or later will end up, and natural disasters (floods, earthquakes, etc.) are increasing. So they say. The end of the world hangs over. These are the new problems that, according to them, put the limits of planet's resources on the foreground, regardless of the system of social relations.

We communists say to these new advocates of the old Malthusian theory: everything you say is true, but you confuse the nature of the world with the nature of capitalism and the end of the world with the end of capitalism. All the ills that you denounce are true. The advanced workers, their spokesmen, the communists, the true democratic people have denounced them for a long time. There are indeed other ills that you ignore or overlook: the misery of so many people, lack of conditions for a dignified life, social exclusion, unemployment, racial, religious and gender (against women) oppression, exclusion of the mass of the people from power and knowledge, from a spiritual life equal to today possibilities, the reduction of any good to a commodity available only to those who have money to pay for it, the consumerist brutalization of part of the popular masses, ignorance, crime, the systematic violation of conquered rights, of laws and constitutions signed after the victory over fascism, the arrogance and violence of the Authorities, of the clergy and the rich, repression, oppression, military bases, militarism, the political and military secret, aggressions and war, the undeclared war of extermination the bourgeoisie is leading against the masses all over the world. But the causes of these ills are not the limited resources or the quantity of the population. It is in the nature of capitalism. It is because of capitalism that men can not adopt appropriate solutions to current problems, and that they cannot even know or look for appropriate solutions.

Environmental crisis, economic crisis, cultural crisis and political crisis are closely connected. They have the same source: the limits of capitalism. The system of social relations based on mercantile production and capitalism has come to its end. Humanity must change the system of social relations; otherwise capitalism would drag all humanity to its ruin. Somebody says: "But number of men cannot at all indefinitely grow". We reply him: "This is not the problem.

Today we face with environmental, economic, cultural problems, of 6 billion people who will probably be 9 billion in 15 or 20 years. All these problems can be solved by establishing socialism. The problems that will arise the day after tomorrow will be faced by men of tomorrow, with the means and the knowledge that they will have. And experience shows us that men's means and knowledge grow exponentially with the number of men who spend their time looking for them and setting them up. Imagine that men of a thousand years ago had put the issues that we deal with and that we can solve today: it would be hopeless. Essentially you tell us today: "It is unnecessary to establish socialism, because sooner or later we will be too many, sooner or later the world will end." Whether you realize it or not, essentially you are defending the status quo, the bourgeoisie, the clergy and other ruling classes who are all willing to chat, on condition that nobody actually decides to establish socialism." These are the two fundamental ways in the face of environmental crisis, the two lines and the two conceptions. They refer to two different and opposing classes: the bourgeoisie and the proletariat.

Today we are not dealing with limited resources. We are dealing with ruling classes expressing the mercantile and capitalist system of social relations, for which they pollute and pillage the planet, deprive a great part of humanity of food and drinking water, force people to painful labor, unemployment, migration and degradation and relegate the vast majority of men and women to ignorance and superstition, cover great part of their activities with political and military secret, impede research and applications that do not produce money. These ruling classes are expression, beneficiaries and defenders of a system of social relations that forces the vast majority of men and women to use their intelligence, their energy and most of the time of their lives to get to live on, as if humanity was still at the age of the caves. All what men produce and also the natural resources are properties of these ruling classes. They make produce for selling and offer for sale also the natural resources: everything is directed to raise money. Money is the beginning and end of each activity. Nothing is done without money, and any activity that increases the amount of money is good. Activities that do not make money should be stopped.

It is a system of social relations that they impose everywhere, in every country and in every field of human activity. And they defend it tooth and nail, with the power and ferocity of the instruments of repression and control and of the weapons that not by chance they constantly increase and improve.

So today the environmental crisis arises. The Conference in Copenhagen is in this context. From here we start to understand what we can expect from this Conference and how to get it.

Obviously we are not talking about the intentions, aspirations, ideas and personal beliefs of single personalities who will gather in Copenhagen. Talking about personal beliefs and aspirations of this or that personality is a diversion: it makes lose time, confuse ideas and divert attention from the substance of things. Still less we speak of their statements. We're talking about what they do, about the role they have and that are going to carry out in Copenhagen, what we should and we can expect from them after Copenhagen, and finally about what we can force them to do.

Any and every ruling class needs of two social functions to maintain its dominance: that of the military and that of the priest. The military must suppress or prevent by force the indignation and protest of the oppressed. The priest has to console the oppressed, let them hope for a better future within the framework of class rule and thereby to reconcile them with this rule, to keep them away from revolutionary action, to prevent revolutionary action. The ruling classes today needs people who play these roles more than in the past, for great is the contradiction

between the painful situation in which they force humanity and what humanity can do, the productive forces and the knowledge the humanity have today, the experience and the consciousness that the first wave of world proletarian revolution has widely spread among the masses.

In Copenhagen, the delegates of the ruling classes meet themselves in the guise of priests. Even those who have their hands stained with still fresh blood, even Barack Obama who has just announced (on Thursday 1st December) that he will send another 30 thousand soldiers to massacre and terrorize in Afghanistan and has just asked its allies, partners and satellites to send troops in their turn, they go to Copenhagen to make promises of a better future. So certainly from Copenhagen they will come out with so many promises and good words, even though the contrasts between them are very keen and each of them wants to take something away from the other. It is the show the same governments performed at the "Convention Against Hunger in the World" organized by FAO few weeks ago (16th to 19th November) in Rome.

Except for the few exceptions we mentioned, people who will gather in Copenhagen are the leaders that tyrants, exploiters, parasites, jailers and the clergy have put and keep at the head of each country. They are the promoters of the business that led humanity to the economic and environmental disaster and to the intellectual and moral chaos in which we are or, at best, they are individuals for various reasons resigned to put this business before masses' interests. The main task they have and for which they were appointed and are kept at the head of the respective states is to ensure the conditions for the capitalists to continue their business away from the protests and riots by workers and the masses and ensure the rich and the clergy to continue to enjoy their privileges.

Everything they will decide, whatever they say, however they show it, the substance will be how to continue to keep people quiet while they keep on doing the business that has done the disaster which they led us in, while they squeeze from workers the privileges and wealth they have squeezed so far. The experience we have behind us, against which no one can make any serious objection based on reality and not on empty hopes, confirmed this a thousand times. Only if we know this and we base ourselves on it we can go further. On one side we can understand why those leaders organized Copenhagen Conference with such uproar. On the other we can seriously think about what we should and can do. Those who expect such people to make decisions which put an end to the environmental crisis are either fool or coward. They delude themselves and who listens them.

The spokesmen and representatives of those responsible for environmental disaster and economic crisis cannot stop the environmental crisis. So, why are they meeting in Copenhagen, and doing so much fuss about it?

Because the discontent and indignation of the masses in the face of environmental disaster and economic crisis are great and going to be greater. Because in many countries these discontent and indignation have become instruments of blackmail that each group of the ruling class uses against each other. Because the ruling classes fear that revolutionary orientation, actions, movements and organizations grow among the masses. So they must do something to create illusions and hopes greater than the nothing or little they will do: they make a little fire for creating lots of smoke, saving time and disperse revolutionary understanding and rush.

Just leveraging on this fear of the ruling classes, we can get some concessions from them, force them to patch up the disaster they did and are doing, to eliminate some of the harshest misdeeds, to refrain from some of the most unjust and criminal initiatives. How much more we shall scare them, how much more the revolutionary movement is strong, how much more they will be afraid of losing everything, so much more we can do, so much more we can get.

On this basis we communists can and must do temporary agreements with those who do not want revolution, but put the defense of the environment above their own interests, prejudices, and their links with the ruling classes. We can exploit the contrasts between groups of ruling classes.

But even the little the current ruling classes will do will be contrary to their nature. Then each group will try to do it at the expense of other groups. It will try to take advantage of it to assert its interests against other groups, because the economic crisis also destroys the wealth of some of them. Even in crisis, every capitalist seeks to grow at the expense of other capitalists. Mergers and acquisitions are going on. When a capitalist is in trouble, the others capitalists jump up at him. The capitalists, the financiers, speculators, the rich and the clergy are torn by two kinds of contradictions: those between all of them and the masses and those that put them in competition. This makes them weaker and strengthens us. But at the same time makes them dangerous, because they will try to involve the masses in their struggles.

The environmental crisis will go on and worsen so as the economic crisis, until the bourgeoisie and the clergy will rule. Facing masses' intolerance, each group will try to present others as responsible for the crisis and to mobilize the masses against them. War is the outlet to which the bourgeoisie and the clergy inevitably lead humanity, if we do not take away their power. The more the economic and environmental crisis worsens, the more the alternative becomes pressing: either revolution or war. Who merely watch what happens today will be overtaken and overwhelmed by events. It is the fate of the people who stay in the rear of what happens.

The environmental crisis and the economic crisis unimaginably aggravate the suffering of the masses. They also create the conditions so that the masses could finish once and for all with the system of mercantile and capitalist social relations we inherit from history and that brought us to a dead end. The ruling classes are in trouble, they do not know what to do, and they fight each other. Even if they are armed to the teeth and have amassed huge arsenals, their weakness is greatest. They have everything to lose. They are also taking away from the masses even the little the masses had, and so the masses will have everything to gain from a general upheaval. It's up to us communist to show and pave the way, because the political and social upheavals humanity needs cannot be improvised. By its nature the socialist revolution does not break out. The Communist Party must build it, step by step.

But what we want to do, and how we shall do it?

We are not starting from scratch. The situation which we must now face is not a strange and unexpected event. It is the culmination of the mercantile and capitalist system, and his agony. It is the outlet of a course of events going on for over 150 years. The communist movement has mobilized and organized the popular masses for a long time, and primarily the proletarians and the workers for building the new society for which this society has the prerequisites. It got and accumulated a great experience from its successes and also from its defeats. Humanity today has sufficient knowledge and productive forces to face all the problems that capitalism has created and cannot solve.

None of the ills that afflict us is unsolvable. Our sufferings are not due to the limits of planet's resources. The bourgeoisie and the clergy confuse the end of their system with the end of the world, the limits of their system of social relations with the limits of the resources and of what humanity can do. So always the ruling classes have done when their end came. What is finished, what can no longer be endured is the mercantile and capitalist production. The effort to make it last is the main cause of environmental crisis, of the economic crisis and of the cultural and moral chaos which humanity is struggling in.

The organized workers are quite able to stop the environmental crisis, the economic crisis and

the cultural and moral chaos in which the bourgeoisie and the clergy have led us. There are the productive forces and the knowledge to do so. Today men can produce the food needed by a population far greater than the present one. Each year the sun evaporates water from the seas and on land we can have the necessary amount of fresh water for a population much greater than the present. We can produce houses, clothing and any kind of good things for everyone. There are renewable energy sources from which we can extract more energy than that necessary to all humanity, but make them work is not compatible with the mercantile and capitalist system of social relations. It is the mercantile and capitalist system of production and distribution and the system of social relations connected to it that prevents all this from working. Communism is no longer just a project. It is a necessity to get out of the impasse in which the bourgeoisie and the clergy have driven us. The former socialist countries have shown us the way with their successes and their failures.

The first wave of proletarian revolution which took place in the first part of last century has shown the way to end the general crisis of capitalism. The former socialist countries and Soviet Union firstly, have shown that organized workers can free themselves from the capitalists and the clergy, can build a socialist system and move towards communism. That is why the bourgeoisie and the clergy denigrate the experience of the first socialist countries in any way, after having resorted to any means to derail them and to nip them in the bud.

In fact, throughout the first part of their even short lives the first socialist countries showed on a large scale that workers can build a different world that bears in mind the experience and knowledge that humanity has accumulated in its long history and uses it to generate a higher level of civilization. To do this, the most generous and advanced workers must unite themselves in the communist party, create mass organizations, mobilize the masses on a large scale to cope effectively with the bourgeoisie, the clergy and other reactionary classes who by all means try to keep and restore the status quo. The crisis in which the bourgeoisie has bogged down the whole of humanity creates more favorable conditions than in the past to awaken the masses to take action on a historic scale greater than that they did in the first wave of proletarian revolution, that historical action from which the bourgeoisie has so far diverted them: to establish socialism in the major imperialist countries.

The bourgeoisie, the clergy and their followers say that the former socialist countries collapsed, that they were economically inefficient countries, that they were dictatorships. In fact, socialism and communism require mobilization, organization and participation of the masses of people in social life that never existed and that can only be created step by step, based on experience, and fairly resolving all the problems that arise along the way and finding the right solution, always based on experience. The system of exploitation and oppression is at the height for centuries, is based on well known and tested concepts and relations, but now has led us to a standstill. Men already did the good that could be done in this system. The new system has to be created. As with any new enterprise, some things are clear from the beginning, but others get ready on the way.

It is true that the former socialist countries collapsed. The Soviet Union, the Republic of China, the other socialist countries aroused the interest, hope, enthusiasm and the mobilization of the oppressed and exploited classes throughout the world. They were the flagship of the new world, the dawn of an era of freedom and civilization for the exploited classes and oppressed peoples around the world. It seemed they have finally paved the way for everybody. Precisely for this reason the bourgeoisie and the clergy have used every means, each and every cunning and brutality to nip them. "Stifling child in the cradle," was the line enunciated by Winston Churchill (1874-1965) and applied by Mussolini, Hitler, the Vatican, the governments of all the imperialist powers after the birth of the first socialist countries.

They attacked them by repeated wars. In every socialist country, sparing no means and in any way, they helped the dispossessed classes for making them mobilize the still backward part of the population and creep back. Even today, for nearly 50 years, the most powerful imperialist country's government, the U.S.A., tries to stifle with the economic embargo a small country like Cuba and organizes infiltrations, assassinations, sabotage and other criminal operations to clear the infectious example that Cuba gives to other nations, in particular in Latin America. No wonder that in the just created socialist countries there were the remnants of the old privileged dispossessed classes, that part of the masses not agreed immediately with conscience and conviction and enthusiasm to a new way of life, that dispossessed classes were trying to restore their system of privilege by relying on the most backward part of the masses and using the relationships, the experience of organization and command that were part of their old ruling class inheritance, that the promoters of the new society had doubts and hesitations on the way to follow, that the old world influenced to some extent also a more or less large part of them, that in running in the face of new difficulties they were tempted to resort to methods and systems used for centuries by the ruling classes.

When the bourgeoisie and the clergy do great scandal of repressive systems used by the first socialist countries, they carefully hide that even in the worst cases in which the socialist countries used systems and methods of repression, they were the ones that the bourgeoisie, the clergy and other ruling classes of the even more civilians countries always applied and still apply today (Guantanamo, Abu Ghraib, Wagram, etc.). They hide that, even facing a class struggle led by the bourgeoisie and the clergy with no scruples and no holds barred, in every socialist country the repression hit a small part of the population, while the bulk of the masses was enjoining freedom, culture and power, for the first time in the history of humanity, through the mass organizations and the Communist Party.

Experience has shown that the socialist countries, as long as were guided by real communist parties, have made great economic and cultural progress and have successfully resisted every aggression and attempt at infiltration. But communism is not a cookbook, a manual of directions, a set of rules nice and ready to be applied. It is a world view and a method of knowledge and action. Communism is a system of social relations that men must find out in detail and develop in a particular way in every particular country and on the international level. Communism is international by its nature. It starts with revolutions in single countries but can only stand out as a world system, with the understanding among the peoples of all countries. During the first great general crisis of capitalism in the early part of last century, the communist movement was able to take over the reactionary classes only in relatively backward countries (Russia, China), which were oppressed in the world imperialist system. It failed to establish socialism in the advanced countries, in the imperialist countries (USA, Europe) where the bourgeoisie's power was stronger and more consolidated and strengthened by the exploitation of oppressed countries. All these factors have made life difficult for the first socialist countries, and created uncertainty and division on the way forward to strengthen and generalize the triumph of socialist revolution throughout the world to get out all of humanity from the barbarism of capitalism.

The decay of the first socialist countries started from the mistakes made by the communist parties that directed them. The Soviet Union has begun to lose momentum in the Fifties, when the Communist Party headed by Khrushchev and his cronies gave bourgeois solutions to development problems of socialism. The PRC has ceased to be a beacon of proletarian revolution in the world in the late Seventies when the Chinese Communist Party, headed by an old admirer of the bourgeoisie, Teng Hsiao-ping, put China on the path of capitalism. It was not strange that in creating a new system of social relations mistakes are possible, that for various reasons many people could believe to can and must face difficulties taking a lead from the old countries, without taking into account that some things will inevitably drag others. It is

inevitable that the old society, the old ruling classes and the system of prejudices and habits formed over the centuries exert influence over the new society. The new world is born struggling with the old world, but is also born on the assumptions that the old world has made: what to keep and what to throw and when, is a matter to be resolved on the basis of the concrete practical situation. We communists take advantage of the more advanced conditions, forms and results of the struggle of classes and oppressed peoples against the bourgeoisie, the clergy and other residual ruling classes. But we were cheats if we should hide that we ignore many things and that we have to learn them basing on experience, trying again and again.

But is the world better because the former socialist countries have gone astray, and collapsed after a relatively long period of decline?

The bourgeoisie and the clergy rejoiced and made a great clamor firstly for the drift and then for the collapse of the first socialist countries. But today the popular masses around the world suffer the results of the freedom of movement and exploitation that U.S. imperialism and the Vatican have regained two decades ago with the disappearance of the first socialist countries.

In reality, the communist movement has truly suffered a period of decline because of its limits of comprehension of the conditions, forms and outcomes of class struggle, but it is far from dead. It is indeed rising all over world guided by Marxism-Leninism-Maoism, and where has not yet risen in strength, the resistance of the masses to the atrocities of imperialism find other provisional ways by which unfolding. The fierce campaign of encirclement and annihilation that the governments of India and Pakistan, backed by American advisers and Zionists, are leading in these days in their country against the revolutionary forces, the campaigns conducted by the criminal Zionists of Israel, by U.S. government and NATO in the Middle East, Central Asia and Africa, the counter-revolutionary manoeuvres that Zionist groups and U.S. Government lead in Latin America show by contrast the vitality of the communist movement. The revolution of new democracy going on in Nepal already gives great lessons to communists all around the world.

Certainly, the establishment of a new social system requires deeds that no individual alone can do when he realizes that they are the required solution of the present evils. This is not a matter of the good will of some individuals who change their behavior. The matter is to establish a new social system.

Everyone who understands that this is possible and right, to implement it must join the others who also are convinced and have decided to implement it.

Straightaway, the more we are organized and determined, the more we can impose on the Authorities to take the necessary measures to immediately address the most serious consequences of the crisis of their system of social relations. In the world today there is a huge amount of money. Between cash, bank accounts and financial stocks, money is at least 50 times the world global gross product of a year and banks and financial institutions can create it even in unlimited quantities. The governments of major countries can draw from it in a virtually unlimited extent and in fact they never lack money for the purposes they think necessary. There are therefore no financial limits to the actions we can force them to do. But the monetary system is inherently a house of cards, by its nature is unstable because it depends on the behavior of the capitalists and the rich and to use the money to meet the needs of the masses is the most unnatural thing one can impose on a capitalist and on people educated by the capitalist school.

So, even if kindly or harshly we succeed in making them implement the measures urgently needed to address the most serious situations, the present Authorities will try to do as little as possible, to return back as soon as possible, using every means to prevent us from imposing

them to perform actions so contrary to their nature. They will use every trick to divide the workers and put each of them against each other. That's what they already do. This is true both for the economic crisis and for the environmental crisis.

That is why it is not enough to claim this or that from the masters. We need to establish an emergency government formed by Workers and Popular Organizations, a government made by people who want to implement the aspirations of the popular masses, constituted and supported by organizations that want use the productive forces and knowledge to meet the needs of the masses: a People's Bloc government.

The more we are determined to form such a government, the more we have straightaway the strength to impose ourselves on the capitalists and their Authorities and force them to implement immediately the more urgent measures. The stronger also the claiming struggles will be.

Let's impose at all cost and by any means, the urgent measures needed to cope with the worst effects of the economic crisis and environmental crisis on the authorities and masters!

Let's create the conditions to establish an emergency government formed by Workers and People's Organizations!

Let's nip every trial of fascism in the bud! Let's eliminate the outbreaks of fascist and racist infection from the popular areas!

The measures to prevent the more disastrous effects of the general crisis of capitalism and the establishment of a People's Bloc government implementing them, open the way to the establishment of socialism and strengthen anti-imperialist struggle in every corner of the world!

The new Italian Communist Party fights for this!

For this fight the new PCI asks the contribution of the most generous and honest, of the most forward part of the masses of our country!

Comrades, workers, proletarians, women, immigrants and young people, join up the (new) Italian Communist Party!

Let's constitute a Party Committee clandestinely in every firm, in every zone and mass organization!