Proposals for a common protagma
for a common program
for the revolutionary perspective

AUTONOMY
SELF-SUFFICIENCY
EQUALITY

Platform for Autonomy, Self-Sufficiency, Equality
“Before you talk to me about revolution, first change your daily life. For whoever desires and is not acting, feeds the plague within oneself.”
Introductory note

Three narratives are lined up in the political field today; each one of them aspires to dominate and shape the transition to the "new reality" and the "new economic model of production."

First of all, there is the narrative of the dominant, yet bankrupt, political system that exhausts its vision of the future between stability and development. With stability meaning subjection, impoverishment, servility, and development meaning selling out, privatization, heavy taxation, cheap and insecure workforce etc.

Secondly, the narrative of the Left, also equally bankrupt, unstable and irresolute, is content with itself with opposing and espousing a nonsensical, long outdated social-democratic period. A narrative which revolves around a softer management of the current crisis and property taxation of big bourgeoisie, without considering the fact (at best) that their capital is transferable and internationalized. What makes the proposal of the Left being popular is the promise of the redress of injustices. What makes this proposal unreliable, rather ridiculous, you might say, is the question as to whether such a thing is possible at all in an inherent unjust system without breaking with it and its international organizations (E.U. - I.M.F. etc.).

Finally, the third narrative, that of the fascist extreme right, invests in the most reactionary and dark instincts of an alienated society, by promising order and security, based on national identity, - that has always been a way of making the myth of collective identity- with appeal to the necessity of defending oneself against an external enemy. The nostalgia for military regimes, totalitarianism and militarized society has a lot of pull on the disoriented lumpen elements and the remains of that era.

The predominant imaginary

No matter how different these three narratives may sound, they are all placed exactly in the same context, that of the capitalist system, the triumph of which (especially after the collapse of communist totalitarian regimes) has swept the imagination of almost all of the population on the
planet, having swept of course and its very viability. The amazing myth of capitalism, which asserts that it brings prosperity and opportunities to all while being applicable to an increasingly smaller part of the population at the expense of all others and of the environment, remains dominant. Indeed, so are the myths, they always contain a tiny bit of truth. The poverty that is experienced by almost 90% of the world population, does not seem to be enough to deconstruct this dominance over the imaginary. So today, few are the ones able to imagine anything beyond capitalism.

Protagma\(^1\) - Plan

This is a fundamental issue which requires the outlining and illustration of a different world, a different society and a different economy. A narrative that is competitive -not complementary- to capitalism. This narrative does not need to be reinvented, it exists as much in the past as in the present. What is absolutely necessary is that it has to be integrally articulated through a protagma-plan, in order to connect all the different projects-movements-initiatives, all these creative denials, under one common perspective that will be able to dynamically invade central politics and claim counterpower, which is nothing less than shaping our very own policy in accordance with our actual needs.

Nevertheless, we believe that in no case we are on a starting point. The social struggles and their momentum in the recent years, as well as their characteristics, allow us to be optimistic (despite their temporary retreat). The range, variety and the dynamics of the mobilization of the base of society, as well as the range of subjects that sympathize these fights, has been vast.

What remains is to enrich the conflicts and denials, which get self-limited when they do not articulate their own specific “will”. Furthermore, claiming better exploitation conditions is also insufficient, particularly today, when no retreat is expected by the system side.

The challenge of today is that all those forces in society that have horizontal structures and a nucleus of solidarity and dissident struggle, to join, not in one party or organization, but in a network that will have a formulated vision able to spread, that will be distinctively different from the various random initiatives that do not wish to overthrow the current situation. That will be proposing the triptych **Autonomy, Self-sufficiency and Equality** against bourgeois democracy and capitalism.

Who are we?

We are a group of people with a presence in the social struggles of the past and the present, with political action based on anarchist and anti-authoritarian premises, willing to overcome chronic rigidities and weaknesses of this “political space-milieu”, yet without any intention to renounce it from being the matrix of healthy subversive forces.

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\(^1\) The greek word ‘πρόταγμα’ (protagma) is a term introduced by Cornelius Castoriades (a Greek-French political philosopher, lawyer, resistance fighter in the Greek civil war and revolutionary socialist). In the Greek political context, it stands for the set of values, projects and proposals that are primarily put ahead in order to articulate central socio-political stands and/or beliefs.
What we want to do?

We seek to create a network which will attempt to bring together in a horizontal formation all those structures of the political and social spectrum that are trying to realize projects concerning autonomy, self-sufficiency and equality, as described below. In addition, we want people involved either actively or circumferentially in these processes to find space to integrate and cooperate in this formation, aiming at the propagation of the protagmas it reflects, for we consider both rightful and necessary, along with any major socio-political change, to simultaneously start creating structures that will correspond to these protagmas and to the society we envision.

We do not intend to contribute to poverty "management" within capitalism, but to a radical transformation of society. We will not settle for a vague denunciation of the current socio-political system but, through this task, will effectively seek to add a bit in overthrowing and overcoming it. We also consider vital to protect these projects and protagmas from assimilating procedures like the appropriation and inclusion by government mechanisms or party formations.

At a second level, it is important to clarify our goals and especially the path that we think is capable to lead us to the realization of the triptych. This process will result in the formation of a clear political program that will make our goals concrete and more easily reachable by people that till now have been groping for them. When referring to a political program, we mean something that will not be exhausted in hazy protagmas, but will describe the formation and the procedures to be followed, as well as clear objectives that will always be associated with the overthrow of the existing system. This political program will also provide firmness and consistency to the political content of this network, which we believe that, in the level of the theoretical core, should be solid.

Regarding who we would like to form this network with, we think of a quite wide shape that does not confine in ideological rigidities and fixed opinions of specific political areas. Political agreement will be reached with the acceptance of the theoretical core regarding Autonomy, Self-sufficiency and Equality.
Autonomy

It is the opposite of heteronomy. That means that someone else determines laws we are called to apply in our life. Therefore, autonomy is to determine our own laws to regulate the societies we live in. In that case law has no juridical or criminal sense, but that which concerns the own operation of the individual, its society and its activities. Today we experience the opposite. Decisions related to almost every aspect of our daily life are taken hundreds or even thousands of miles away, so we have almost no capability to influence them. Consequently, if we want to change the flow of events, the goal can be no other than to regain the capability to decide on matters that affect us and monitor their realization. The acquisition of such potential is determined by some fundamental conditions arising from the individual and reaching the level of society in its whole, or at least, its relative majority.

1st condition: Emancipation

The most important achievement and, at the same time, the strongest weapon of the dominant political and cultural system, is the achieved division of society into subsets, starting from larger scale and reaching the core, that is the individual. The long-lasting and well–planned construction of today’s subject, who is isolated and powerless, with no interest in commons, in politics and its community (if any), who happily assigns his/her fate to professional politicians and is only interested in oneself, is what in ancient Greece was abhorred and called ‘idiot’ (ιδιώτης)², the opposite of citizen.

So, if we really want to change this situation, we should first of all change ourselves, become citizens once again, motivate, think, discuss, act, that is emancipate ourselves. We desire to take matters into our own hands. This does not happen by voting once every four years, but with a daily struggle that strengthens only when from individual, it becomes collective. Then, unimaginable forces could be released.

2nd condition: Self-institution

Institutions, directly linked to values, are generally acceptable terms and mechanisms that regulate all functions of society. An autonomous society has no choice but to review-redefine and renounce (partially or completely) those institutions that cut off its very ability to be autonomous, especially today, when institutions are exactly those chains that hold it captive. To make it clear, we do not talk about abolition or absence, but about establishment of procedures and mechanisms that will

² “ιδιώτης” is a frequently used modern Greek word that means “private citizen”
regulate the relations and functions of an autonomous society. Terms, rules, laws, etc. should exist, we do not doubt it. The question is who will they serve: the powerful, as they do nowadays, or the whole? It is obvious that this requires defining a rule framework that governs society, which only a successful revolutionary movement is able to do.

3rd condition: Self-organization, Self-governing

An autonomous society can only be decentralized in order to be able to produce collective decisions, to implement direct democracy, determine and cover its needs. To provide this ability, decision making must return to these subsets, i.e. communities, neighborhoods (in cities), counties, down to the level of the region. Only on such scale are autonomy and direct democracy applicable. Only the very people who live there can make the decisions that affect them and direct the administration that will apply them. Specifically, this ability has been (intentionally) deprived from us and has made local governments being nothing more than a tool of implementation and enforcement of decisions, in which we have no way of intervention, making us “beasts of burden”. So, we should replace them with people's assemblies and representatives’ councils at the levels of community-municipality-county-region, so we may again become (be) “masters” of the land we live in.

4th condition: Confederalism

Under no circumstances is it desired for an autonomous region to become isolated and independent, in the sense that is being restricted to itself. Relations with other regions should be in solidarity and friendship in order to cover certain needs but also to be able to defend themselves together against internal and external threats. This need shall be covered by the confederation of autonomous regions, where all regions are equally involved, which will replace the parliament and where decisions will not be taken without first having received the approval of the local communities. The workload of the confederation will be limited because most decisions will be taken at the regions concerned. In other words, the decentralization of power is a prerequisite of direct democracy. The confederation will simply be a connecting link. The representatives of the regions will be elected and directly recallable.

5th condition: Insurrection – Revolution

It is legitimate and necessary, starting today, that small or large combative communities are created, which will function as examples producing applicable social models. Nevertheless, in order to develop and prevail, they should overthrow the existing political system and pay no tolerance to peaceful coexistence with it. Uprising and revolution is the only path to change. History is relentless on that. No election will ever be able to bring it. Personal revolution firstly, that will overturn the 'idiot' who governs us, and then social revolution that will consolidate the power of the popular assemblies, the autonomous regions and their confederation.

Paris in 1871, Ukraine in 1918, Spain in 1936, Basque country in the last decades of the 20th century, Zapatistas in Mexico, People in Rojava, the riots that emerge everywhere today are the
signs that show us the way, what to do and what to avoid. Nothing is over.
Self-sufficiency

Let's start with the basics; a person cannot be free when depending on someone else, because dependence means servitude. If we project this rule to everyday life and our needs, we will face a nightmarish picture.

- Our food is on the hands of transnational groups who control almost the entire production process, evaluation, transportation and distribution. From seeds, fertilizers and pesticides, their quality and their provision, everything is on hands whose only aim is making profit at our expense, as much as possible, with total disregard for any consequences.

- Housing is on the hands of international banking groups that have no moral issues to literally throw us on the street, whose only aim is again maximum profit at our expense.

- Electricity, on which we are so dependent, is also at the process to pass on to the control of transnational groups.

- Water, on which we are totally dependent, is also at the process to get under their control.

These are merely some examples of our most basic dependencies. Capitalism and globalization are the driving forces of this process, which they impose by any means necessary. It is our duty, for ourselves but especially for future generations, to resist and reverse this situation, which threatens us with complete submission and environmental destruction. Again, there are some conditions in order to do that. We will list those we regard as most essential.

1st: Redefining our needs

Our lifestyle has changed radically, from producers we became consumers. The cultural isopedosi of western lifestyle invaded the global imaginary and redefined our needs, filling our lives with a bunch of material goods, useless — or at least unnecessary - in their vast majority. Goods, whose production consumes the limited resources of the planet with enormous consequences. Goods, coming to serve fake needs, needs that wouldn't have even existed, hadn't they been advertised. Consumption of these goods "fulfills" our lives, which in itself is empty of the simple and non-tradable joys of collective life, leisure and creativity. If we want freedom, we should get rid of all these unnecessary goods and redefine what we really need.
2nd: Decentralization

"The cold and impersonal environment of the city downgraded human life, both aesthetically and mentally, forcing residents to their psychological limits."

Accumulation of population in large cities brings along lots of negative side effects. Alienation of people from nature and social relations makes them vulnerable and dependent, lonely and neurotic. In the city, each one is alone, and alone should survive, which is more and more difficult under the present circumstances. Work in the city in most cases takes the form of services, mostly useless and unattractive. The ability to be, even partially, self-sufficient in a city does not actually exist.

On the other hand, cities give individuals an opportunity of political-cultural and conscious formation and evolution. Also, freedom of choice and action is a significant enjoyment. Decentralization of population will diffuse the above and will enrich the province, transforming and giving it the vitality that it needs. For these reasons, we believe that decentralization could also be seasonal. For example, a part of the population could work seasonally and on a rolling manner in the province (depending on the needs of the cultivation for instance) and be able to spend time in cities of its choice, enjoying greater reward from working in the countryside. Either way, population must return to the countryside, to relearn the knowledge of grandparents, to regain the ability to produce pure goods.

3rd: De-growth, de-enlargement

The so-called growth, a key condition for capitalist function, is in itself an irrational condition, destructive and the main cause of the environmental holocaust that we experience. In order for capitalism to be able to continue growing, more and more resources should be used, more and more people should work cheaper, longer and more flexible. Growth in our area translates into major projects for big construction companies, transnationals etc. The vicious circle must be broken, the myth of growth must be disproven, because economic growth is a bubble; the more it grows, the more certain it is that it will burst. On our faces. Therefore resistance to the so-called investments (mining, Industrial Renewable Energy Sources etc.) is a basic part of our struggle.

De-growth:
"The only program we need is summarized in one word: less. Less work, less energy, less materials."

So what is de-growth? It is a process of reducing production and consumption, accompanied by a lifestyle in which we reconsider and re-rank our needs towards less consumption and more leisure time. It is in a sense a reversion to a lifestyle less fast, less stressful, more simply, where plenty doesn't have material or economical characteristics only.

4th: Radical transformation of agricultural, livestock farming and fishery production.
Food production inevitably adapted to the needs and philosophy of rampant growth, with more than devastating consequences for both the environment and product quality. Industrialization of food, intensified monocultures, chemical fertilizers, pesticides, farming and butchery industries should be replaced by traditional, well-balanced and natural methods. Here we would like to parenthesize and clarify some things.

Scientific techniques, knowledge and tools acquired from constantly evolving technology in today’s society are funded by the capitalist system towards a direction that can reproduce and strengthen it. Nevertheless, knowledge alone does not have a sign. It is neither good nor bad, but changes depending on the hands that use it, depending on the benefit for which they work. Consequently, those techniques that are used extensively in agriculture, livestock farming and industry in order to produce more profit, to alienate workers from their jobs and to create patents for big companies, could work in our advantage. That would be possible if we had the proper knowledge and control upon science development, through our communities and their confederation. Demonizing of technological progress can only result in the loss of our critical thinking and in our regression.

Also, we oppose to searching for solutions only in technological development. We are skeptical for many technological applications and we need to pay attention to the results they produce. In any case, we feel that the radical reorganization with ecological-qualitative criteria is necessary in order to:
• cover the largest possible part of domestic demands
• establish urban gardens in parks, vacant lots, balconies and terraces
• emphasize on local seed varieties and animal breeds
• define and safeguard areas, protected from fishing
• limit meat consumption

5th: Social solidarity economy – Collectivization

The manner in which economy runs, determines our way of life; we do not think that this needs much analysis. We realize daily the extent that this model, which today is characterized as free market, affects us. In contrast to that, there was the model of state capitalism in the former east blog and China, in which economy was operating for decades and which was equally awkward and immoral.

Is there another way? Clearly yes: a social, ethical way, based on solidarity economy that aims to constitute the economy of a transition to a social formation different from capitalism. An economy that will intend to meet the needs of society and not the enrichment of few.

Collectivization:
It means collective organization and production. Collectivization is a potential that will provide solutions and reduce production costs. It is also a potential that is not enforced to small farmers, craft industries or small firms. In other words, the entire large private, public and church property should be socialized and collectivized. Small properties could remain the same and each owner-producer would be free to decide whether he/she wants to work individually-familial (without having the right to exploit his/her fellowmen) or collectively in a form of a social based firm, in a
cooperative or collaborative way.

Its success will in fact disprove what capitalism argues for: that it is not individual welfare that automatically implies collective welfare, but the opposite.

6th: Energy - Technology - Transportation

Energy:
This issue concerns us. Energy production is an area that has influenced the entire world like no other: wars, disasters and pollution are some effects of the increasing demand due to our modern way of life. Firstly, it is essential to apply the proper methods and technologies in order to drastically reduce energy consumption and change the way we manage it. Both are feasible by producing electricity at home and creating partly autonomous households or even counties.

Technology:
Its use provides solutions to many of our needs; today, by using the internet, knowledge on technical issues is easily accessible. The concept of open source software provides free access to applications or the necessary knowledge to build them. It is required that our needs be met by do-it-yourself structures with the help of a mechanic, electrician etc. in order to recycle all these materials that today end in trash. Ingenuity has no boundaries in this area.

Transportation:
The irrational use of cars is a heavy burden on both environment and our income. There is a transportation mean that could carry five times more people with less cost (carpooling). Also, consumption of goods produced hundreds and thousands of miles away from us requires incredible amounts of fuel. In general and as much as possible, goods should be produced nearby to where consumed. Public transportation (rail, ships, buses etc.) should have a social character, not a profitable one.

7th: Priority of health and education

Health:
Obviously, the most precious possession is our health. This common good must be accessible to everyone without exception and should not be a prey at the hands of modernizer economists. Society is obliged to defend and strengthen the structure of this crucial sector as its priority. What is important to understand is that the biggest and most costly part of illnesses today have to do with the way and quality of living (cancer, heart attacks, brain strokes etc). Partial disengagement from classic medicine and pharmaceutical companies is also a significant issue.

Education:
Culture and education of the individual plays a determinant role in shaping its personality. Today we have no education, we don't know if we ever had one. Schools and universities produce only
components for the mechanisms and needs of the market. We need an education that will promote free will to cheerful, social and not selfish individuals. We need a libertarian education.

To end with, we need to clarify that total self-sufficiency is something almost impossible, let alone in an era where technology plays a key role in many levels, especially if industrial and rural production are dismantled. It is not required to set up a heavy industry once again that would produce from blenders to airplanes. What is feasible and appropriate is self-sufficiency at the level of food, housing, energy, health and education infrastructures.
Equality in our everyday tongue refers to the idea of equal treatment between individuals. Today, amid economic, political, moral, intellectual and social crisis, more than ever, we argue that the notion of equality between all people does not exist and this is noticeable in almost all areas of everyday life. Speaking of equality, we will put down some key issues in the following fields:

Social equality

This means that in a society all people are entitled to equal treatment. It is a prerequisite to ensure equality and equal rights, such as freedom of speech and access to basic social goods and services (education, health, housing) among individuals that constitute a society. This will help in trying to achieve an absence of social ranks, hierarchy and discrimination, based on differences that exist or are created (by gender, origin, religion, age, economic status, sexual orientation). Discrimination and segregation lead to social inequality expressed through racist, sexist behavior and other forms of separation that affect the possibilities, opportunities and conditions in which the individual can create, for oneself and for the whole.

Racial Equality

This refers to any distinction, exclusion, restriction or preference based on race, color or national origin, which aims to eliminate or restrict acknowledgment, access, enjoyment or exercise on an equal base of human rights and liberties in political, economic, cultural -or any other- field of public life. It is a global phenomenon that the number of economic migrants has importantly risen. Cases of exploitation, especially in workplaces, denial of basic rights, incidents of racist attacks against them and more, are noted daily. In few words, their basic human rights are violated. A large share of responsibility for these incidences belongs to mass media that breed suspicion and hatred, creating and nourishing stereotypes resulting to an ever growing racism.

Gender equality
In modern societies of western world, we can certainly say that women enjoy the same rights and are subject to almost the same legal framework as men, on the level of laws ad institutions. Of course, this fact was gained through struggles and conquests (e.g. woman's place and her role in society, equal rights at work, participation in public affairs, etc). Nevertheless, we understand that, as in other inequalities mentioned, institutional framework is not the one that determines social equality. Other "laws" govern gender relations regarding power, science, arts and social life. A set of mechanisms, notations, psychological processes, compulsions, implicit receptions (derived from traditional customs) lead to social construction of gender. This division creates distinct roles and authority models of one gender over the other in different areas of social life. One does not have to hit you or take away your job to oppress and restrict you.

There are many forms of violence and sexism that are reproduced daily.

Distinctness regarding lifestyle and attributes or abilities of each gender is also a process that constantly strengthens the foundations of the capitalism. This enhancement extends from the outburst of consumerism (products that make you a "man" or a "woman" are consumed extensively) up to the maintenance of patriarchal family, where imposition becomes a self-evident normality which maintains domination relations within society as an ideological tool of the state. Transformation of public and private life is something that probably should start from the individual as there are countless stereotypes that we should reject and expel from our daily life. Nevertheless, let us not forget that there still exist extremely religious societies where the status of women is undoubtedly inferior and her rights are almost nonexistent.

**Age equality**

Respect should be earned, surely not ensured by age. Yet, we see that domination of one over another may also occur through age hierarchy and gerontocracy (domination of the elderly). There is a constant questioning of younger generations. This situation originates from earlier social structures and from the accumulation of prejudices about spontaneity of younger generations and also from imposed and mandatory respect and obedience to elders. Spontaneity does not necessarily cause chaos but can also release internal evolutionary forces.

**Access to basic social goods**

Access to essential social goods, such as health and education, is neither equal nor fair. It is mainly determined by one’s economic status. Today we experience a day-by-day escalation of this situation as privatization thrives. Things don’t look good in relation with wider social access to very basic conditions of living. On the contrary, things will get worse for most and become available only for those who can afford to pay for them. These goods have to remain accessible to everyone, since some of them are essential for our survival.

**In conclusion**

The concept of equality and its interpretation has to do with education and the stimulus each one
has received from the environment in which he/she was raised. We are born and grow up in a class-structured society. There is a class that directs, exploits, owns and accumulates world wealth and another class that simply works and produces that wealth without enjoying it. Based on that, the concept of inequality is cultivated within ourselves as something normal and moral.

Therefore equality for us is linked with autonomy. In a social organization where everyone decides on matters affecting oneself and applies them too, there is no space for any form of inequality and practices that reproduce domination. What we seek is a society of universal equality which we must safeguard. However, consciousness, inner change and behavioral transformation is needed. Inequality is not only imposed centrally, for example by the ruling class. Inequalities govern the whole network of social relations and for this reason it becomes a wide oppressive net reproduced by all (of course in different extents). An important step in the conquest for equality is to realize that, along with rights comes a significant obligation, that is to not assign to anybody else decisions concerning us. Realization of power delegation to others and its accountability is not something that will be solved simply by structural changes in organization, e.g. abolition of parliamentarism (republica), but will be a result of a collaborative culture that fosters a sense of responsibility towards each community that will operate independently and equally. Also, for achieving universal equality and freedom, every last aspect of oppression must be demolished. We must fight for the freedom of all oppressed. Freedom of the individual is not limited by the freedom of others, but is enhanced by it.
Instead of epilogue - The revolutionary perspective

The revolutionary perspective is something we all want soon to be opened before us. Different interpretations of the term, however, clearly characterize the practices to be followed in different ways.

Some comprehend it as a momentum, as a historical juncture that will suddenly put our protagmas into operation and will contextualize true revolutionary practices, and they can wait for that moment forever. Because, yes, it is true that our practices today -contextualized by capitalism- are doomed to be partial and inconsistent as to their completion. In other words, they are not purely revolutionary and so, for some people, subsume into the realm of vainness or -for hardliners- reformism.

Others, like us too, comprehend the revolutionary perspective more as a process, a slow but steady struggle that will bring closer the momentum that others fatalistically wait. We believe that everyday practices may contribute to the creation of the historical conjuncture of subversion -an opposite view is mostly unfair to social struggles- without though questioning the importance of them, for they are moments when history changes at greater speeds. Because, as fast as top gear may be on a straight, so it becomes useless when we face an uphill.

The triptych of the Platform was chosen as our main protagmas, to serve as a headline of this process. Of course, the need for its realization and diffusion is not arising from the collapse of the welfare state nor from the economical crisis. The structures that we want to set up and support are not trying to substitute those of a welfare state. They are structures that operate in the present, based on our set of values, on our theoretical and political code. Our protagmas are not a case that is constantly appointed to a promising future, but a way of life and an ongoing effort for their diffusion and consolidation.

Moreover, the continuous quest for Autonomy, Self-sufficiency and Equality, not only by political struggles, but also by supporting-founding them structurally today, will constitute that necessary education to overthrow the existing social, political and economic establishment. The education which will be essential for everybody to acquire, in order to be able to function outside any state institutions and their oppressive social structures.
At the same time, this is a necessary ingredient so that a complete subversion is caused. Only if grass-root political and social structures become functional at present, will they be able to consolidate later, in a social-political transition.

Finally, we state that our protagmas cannot be fully realized within the capitalist system-organization as they are competitive to it. There can be no freedom islets, not only because the system itself will try to eliminate them if they try to overrule it, but also because there will always be a correlation with something—by nature—oppositional to the protagmatic core of our structures. To replace it, we should actively defend our projects while trying in various ways to dismantle relations, networks and organization imposed by capitalism in all aspects of our daily life.

Also, we are not talking about nationalization of everything as it happened in the countries of the so-called "real socialism". That model was proved to be a non-sustainable choice. Production management from the state alienates the worker from it. We talk about the socialization of the economy, e.g. workers getting production on their hands. Creativity and power of people, when they acknowledge that they work in public interest, and therefore for themselves and those around them, are endless. If somebody realizes that one’s own labor provides food, housing, health, education and entertainment, then everything is possible.
The challenge of today is that all those forces in society that have horizontal structures and a nucleus of solidarity and dissident struggle, to join, not in one party or organization, but in a network that will have a formulated vision able to spread, that will be distinctively different from the various random initiatives that do not wish to overthrow the current situation, which will be putting forward the project triptych

**Autonomy, Self-sufficiency and Equality**

against bourgeois democracy and capitalism.

For further elaboration on the aforementioned, we call all individuals, groups, horizontal networks and social initiatives to contact us.

aai@espiv.net