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## *Between 2021 and 2022*

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The change of year calls for balances, reflections and forecasts on the social, cultural, political and economic order, thought in an integral way, since, even specifying the angle of consideration, each aspect of those mentioned cannot be isolated from the other.

The threat to nature is not outside the economic, political order or the consumerist culture prevailing in the capitalist regime that organizes world society. As an example, let's look at the coronavirus pandemic, which is the result of the mode of exploitation and plunder that affects humanity and the natural order, that is, derived from contemporary human culture and the political forms that define the management of everyday life, beyond any dispute in governments. It is no different if we think in terms of "climate change" and ineffectiveness of global summits.

That is why on several occasions we allude to the need to think in alternative terms to the current order, and with it, to resolve the construction of a collective strategy that articulates the diversity of social demands expressed by multiple social and political groups.

This reality leads us to consider in a didactic way two planes of analysis, which, by the way, are inseparable. A structural one, of criticism of capitalism and the economic organization of society. In other words, to the critique of Political Economy. The other, of a conjunctural nature, based on the critique of the management of capitalism and the

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proposals that aim to solve in the immediate social demands, which while satisfying urgent needs, are heading in the direction of solving the fundamental, structural question.

Therefore, our preaching is always associated with the chaining of the one with the other. There is no anti-inflationary solution without affecting the social order, the highly concentrated property regime of the means of production; nor is there a solution to poverty without affecting wealth and its source of generation: the exploitation and plundering of the commons. So how do you balance 2021? A year ago it was thought in terms of post-pandemic, something far removed from reality, even more so when COVID19 deepened inequality, human miseries and accelerated environmental problems in the global arena.

2021 meant growth, but uneven, with recovery of profit and not of popular income, be it salaries, pensions or social plans. It is verifiable in every country in the world. Large pharmaceutical laboratories and various transnationals took advantage of state intervention, the issuance of money and debt through, to subsidize public policies for the restoration of capitalist order. Financial speculation and the economics of crime accompanied, so it is not surprising the increase in debt worldwide, or the US military budget, at a time when the demand is for greater social spending.

The return of inflation in much of the planet is proof of inequality, since the increased prices, especially of food and fuel, suppose improvements in the appropriation of the income socially generated by a minority owner in a position to impose prices. The same is not true of the majority of society that lives on the sale of labor power, conditioned also by a deterioration of the forms of organization and defense of popular income, especially of trade unionism. In the case of Argentina, the balance sheet includes the conditioning of public external indebtedness, especially with the IMF. Between September and December 2021, the first two installments of the IMF were canceled for almost 3,800 million dollars, which could well have been used to meet the demands of the situation and that point in the direction of structural changes, addressing problems of employment, food, health, education, housing, among others.

**What to expect?**

Dependerá de las iniciativas políticas de quienes pretenden consolidar el orden existente y de quienes busquen nuevos rumbos para la sociedad, en continuidad con las experiencias históricas asumidas para confrontar con el orden capitalista. Es evidente que no es sencillo, incluso, las revisiones de las experiencias señalan que no existe síntesis y que el “ensayo” continúa siendo el camino, especialmente en aquellos países que se asumen en una perspectiva anticapitalista. En el mismo sentido se inscriben las prácticas socioeconómicas de autogestión y cooperación que en el capitalismo, conscientemente confrontan con el orden y la lógica del capital, del mismo modo que se expresan articulaciones políticas para disputar sentido social.

La iniciativa del poder es política, cultural, social y económica, impulsando reformas reaccionarias, caso de las “laborales” y “previsionales”, pero especialmente disputando consenso en la sociedad, relativo a que no hay otro camino posible, en donde la hegemonía comunicacional de medios altamente concentrados resulta clave. La “cultura” de que la gestión privada de la producción de riqueza es inevitable, está asociada a la máxima de que “sin inversión privada capitalista no hay producción de riqueza, de empleo o de salario”.

Hasta el cansancio diremos que el CAPITAL es TRABAJO acumulado y por ende, lo que crea riqueza es el trabajo en su accionar sobre la naturaleza, sobre los bienes comunes. Repitamos con los clásicos de la economía que el padre de la riqueza es el trabajo y la madre la naturaleza.

A esa iniciativa ideológica y política se le debe contraponer otra, de sentido inverso, de los sectores subalternos, explotados, por reivindicaciones inmediatas y cambios profundos. Con la convicción del trabajo como creador de la riqueza en su accionar sobre los bienes comunes, es importante desplegar todas las luchas por la apropiación del excedente económico, al tiempo que se disputa el modelo productivo y de desarrollo, contra la explotación de la fuerza de trabajo y el saqueo de los bienes comunes.

Por eso la crítica al orden económico social, expresión de la crítica de la Economía Política, deberá estar asociada a la exacerbación por la lucha en defensa de los intereses de la mayoría afectada contra la política económica del poder, por medidas de política económica, de distribución del ingreso y de la riqueza, que apunten a resolver las

demandas inmediatas y a la vez confluyan con aquellas reivindicaciones profundas por un cambio social.

Esas iniciativas confrontadas son manifestación de la lucha de clases en nuestro tiempo, que es objetiva, y que trasciende cualquier parecer en particular. Ello convoca a mayores articulaciones de variados movimientos y sectores sociales, políticos y culturales críticos del orden vigente, que en el camino construyan un ideario colectivo sobre el futuro deseado. Ese imaginario es parte de la historia de búsqueda por superar al orden capitalista y patriarcal.

We will have to continue studying what the proposal outlined in the months of the Paris Commune left us; in the decades of the Russian revolution and the drift of the USSR and the socialist camp; as in all the experiences in the name of socialism, from China to Vietnam, and especially on the continent, to Cuba, with the characterizations and specificities of each of them. In each country, this analysis is processed in the dynamics of diverse struggles, in defense of the environment and against the productive model and extractivist development of export and concentration; of the struggles for gender equality and diversities, against discrimination and multiple forms that racism assumes.

It is well worth in this crossroads of years, between 2021 and 2022 to think about the history of alternative imaginaries, to define the absence of a political alternative with the capacity to transform common sense, to be able to advance in profound changes against and beyond capitalism.

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