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## ***Law on Effective Equality of the Human Race and the Abolition of Social Classes***

Sources: Rebellion

Let's review the French Revolution, and the English Revolution, of 1878<sup>[1]</sup>. After the Middle Ages, a bulk of bourgeoisie and petty bourgeoisie was born that postulated to rise in the social ladder to the level of the aristocracy, the elite social class of the time. By active and by passive, they tried for years; so many that, finally, the bourgeoisie realized that the aristocracy resisted the bourgeoisie ascending the social ladder and stopped trying to do so in the manner of the aristocracy; he sought his own way, though he undoubtedly inherited and imitated ways. Its differentiated ideological construction, an incipient ideological capitalism, (Christian and Calvinist adaptation of usury), was mixed with feelings of resentment and animosity towards the privileged social class, which left no room or place to make room in its status for a bourgeois class increasingly active socially and politically, and more numerous. In such a way, that unrest and resistance were becoming protest, vindication and revolt. The so-called bourgeois revolution. But realizing that the aristocracy left no place among its ranks took years to curdle, perhaps, the two hundred; since, at first, they assumed that litigation, conviction, noble sale or marriage of convenience were going to make them accepted as full members of the aristocracy. The aristocracy looked over its shoulder at the fledgling bourgeoisie and had not the slightest intention of sharing privileges. Finally, they opened their eyes: revolution; but the bourgeois class was not homogeneous, composed of different strata, the highest of them used through alliance and trickery, the small independent producers (the majority in the san cullotes<sup>[2]</sup>) and the marginalized classes to achieve a revolution to their measure,

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subsequently marginalizing the impoverished working majority, a good part of the sans-culottes, and, en bloc, all women, since the "universal" rights were always conceived "of the man and the citizen". So much for the lesson of history.

Something similar may happen today. The dream of a middle class accommodated in the welfare state would be equivalent to being part of the socioeconomic and power elite installed in the highest business and state instances. The aristocracies of the parties, the trade unions, the judicial, bureaucratic and business institutions are, however, those who, through a sophisticated ideological, bureaucratic and normative machinery that speaks in the name of the people, participation or governance, of the equality of all before the law or of a supposed representation of all in government; it continues, in fact, to treat the working class, the most precarious and a middle class that rises and falls in the ranks according to the punctual management of capitalism, as infantilized and subaltern tools who time and again are made to believe that we will be part of the system, without, finally, making room for us or a place in it. The management of the permanent crisis serves precisely for the reproduction of inequalities. The so-called political caste, the socio-economic, military, judicial and bureaucratic elites are really the ones who hold the government of a middle class, largely ideologically capitalist and consumerist, prepared and willing for the reproduction of individualism, hierarchy, competitiveness and all the narrative elements that make it useful to the domination of the aristocracies of the XXI century. With the crisis of 2008, an important pocket of that middle class was at the level of precariousness and perhaps became moderately aware of the condition of precarious working class and the myth of meritocracy. With the crisis of 2019, detonated by a biological agent that serves as a social stressor, it seems that the process is repeated again. More and more rules, more authoritarian, and, less and less rights, more emptied. More inequality and a new accumulation of power and capital in the hands of elites, now in the name of the general interest of public health. Good ruse; as if science were pure altruism and not a mess of vested, essentially class interests.

But, for deception to occur (we are still thinking about the process prior to the French Revolution) an ideology is needed that postulates itself as close to the people, and, at the same time, supports the bases of the domination of some classes over others. An enlightened ideology, that is, updated in contemporary nomenclature, that controls the narrative of social and vital relations, and that produces the fiction of popular

participation, of a certain control by society. Thus, detached from the transformative ideological constructions (Marxist and anarchist, which curiously have a *classless* utopian scenario in common) the liberal social democratic ideology that underpins the class system to settle as an accommodation for private ownership of the means of production, re-nominated as an inviolable space of freedom. And its postmodern spawns: socialist populism, green capitalism, neoconservatism, etc. An accommodation of its cadres and its party elites, of course, with various forms of "aristocracy": revolving doors, financial negotiations ("bailout"), fixing or increasing their soles, etc. They are the ceiling, the parapet, the ceiling and the main obstacle in the defense of a classless society and the abolition of social inequalities. Abolition. It is how a sophisticated integration of identities (gender, ethnic, etc.) has been reached, leaving aside or marginalizing the inclusion of social equality. Treating it as something that fits us well, in any case, without content (pink and greenwashing, face washes). A bluff: corporate or business feminism, for example. This is the PSOE for years and the drift of the "equilibrism" of Podemos, and, of course, Geroa Bai with its TAV and its macro-capitalist projects of Ayerdi & Cía.

En el caso de la izquierda abertzale oficial (Bildu, Sortu?, Alternativa) y con todos los respetos que merece una fuerza de izquierda tradicionalmente contestataria por su constancia militante, su coherencia y por ser habitual punto de mira represivo; su decisión de apoyar los presupuestos del PSOE en 2020 podría calificarse, como mínimo, de precipitada desde el punto de vista que aquí se analiza; ya que la estructura política que sustenta la sociedad de clases no parece haber sufrido ningún rasguño significativo, se trata más bien de reformas posibles dentro del capitalismo "tradicional". Ni topes a los sueldazos, ni restricciones fiscales a las fortunas ni nada que se le parezca. Un proceso de domesticación y de integración institucional dicen algunas voces críticas<sup>[3]</sup>.

Piensa la "izquierda" que contemporizando, es decir, acercándose al PSOE, el puntal del capitalismo ideológico neoilustrado, tendrá posibilidades de hacer política (la profesionalización es el primer paso de la reproducción); en lugar de que sea la socialdemocracia (que incluso perdió el discurso diferenciador del *socialismo democrático de clase*<sup>[4]</sup>) la que vaya hacia la izquierda. Pero dado que esto último no es más que una ficción... Esperemos 200 años más para comprenderlo..., como aquella burguesía revolucionaria del 78. Así nos va: Monarquía & Parlamentaria. Militocracia & Intervenciones de Paz; Fascismo & "Campechano"-Ilustrado. Los Gonzalez, Borrel y Cía.,

su 155 y su “palito de aboyar ideologías” como dijo sabiamente Mafalda. Ocurrió algo similar en otros países y procesos, por ejemplo, en la Nicaragua de los Comités de Defensa Sandinista, inicialmente transformadores, posteriormente *socialdemocratizados* y, finalmente, reconvertidos en movimientos vecinales sin un horizonte revolucionario<sup>[5]</sup>.

Viendo el documental “Serás un hombre”, un documental proselitista del PSOE; es fácil darse cuenta de la falsedad del debate abolicionismo/sindicalismo del asunto prostitución y del tope que suponen las ideologías neoliberal-socialdemócratas. Un abolicionismo sin un plan de ofertas concretas de trabajo para las trabajadoras concretas del sistema prostitucional, es un bluf. Un sindicalismo que dé como resultado una legalización de la explotación y la precariedad, una ETT prostitucional, otro. Ninguna de las dos opciones acaba con la explotación ni con la trata, que seguirán teniendo su dimensión en la economía sumergida (por ejemplo, pisos “de alterne”), pues el asunto es más global. Es decir, la consideración de unos trabajos como inferiores y destinados a determinadas clases sociales frente a otros de prestigio social, con buenas condiciones y bien pagados. Por ejemplo, con el Covid-19, ha quedado meridianamente claro la precaria situación de las residencias de la tercera edad. ¿Va a ver un plan para un sistema público de residencias<sup>[6]</sup> and an inspection that puts limits on the private operating system? Apparently not. There you have a niche job for women prostitutes who could be trained in the short term as nursing assistants or cleaning staff. Both professions that, in good condition and well paid, as befits cleaning every day, with affection, the ass of the staff, their diarrhea or their vomiting, are as or more worthy than those of a doctor or dentist. Of course, invisible, despite really constituting the first line against Covid-19. Care in the center, they say; because there are the TCAE, having to go out with their banners to the street to be recognized for their work<sup>[7]</sup>. That is what I mean when I say that the consideration of some works as inferior and others as superior is a key element for the reproduction of classes. Social prestige is an ideological construction promoted by active and passive by the ruling classes for their benefit. But let no one think or dream that with the eternal ceiling of social democracy will see a true public health system in which issues such as the dentist, sight, hearing or occupational health are integrated (one in which mutual societies disappeared or were integrated into that system), or, community and educational socio-sanitary issues that remain today in the bureaucratic limbo of precariousness.

Imagine, as the title of this reflection, a law of such a guise, the way in which those of equality between men and women have been made. Unimaginable, isn't it? It is about that, about stopping thinking, "*that you are not paid for it*", they repeat you again and again as a nihilistic mantra of the bourgeois ideology that inoculates us from the first work. Solutions? There is no other idea than the rotation of tasks (at home and at work), therefore the distribution not only of tasks, but of employment, of the economy or socioeconomic equality of opportunities and of the power or social empowerment of governance, self-management in libertarian terms. The new accounting of the States that infers equivalences in the market from the economy of care, domestic chores or domestic-bureaucracy does not lead us to anything if there is not a change from the reproductive economy of inequalities (that is, of classes) to another of equivalences in times: work, training, life. Therefore, it makes little sense to feminize certain jobs just because they have been historically assigned to "male" and vice versa, without equalizing the jobs that have been historically assigned by the power elites as "non-prestige-manual-simple-routine-etc." versus those of "prestige-of great social responsibility-experts-complex-intellectuals", etc. How much would un@ worker of a deamincantation company now charge? Less than a manager of a multinational? There is no other solution than that of free universal education for everyone, (the Finnish system or the Cuban "sweaty" system?). Universal means free, totally free from childhood to university; not the crumbs in the form of scholarships and subsidies with which neoliberalism seeks to sneak social charity for equal opportunities. Masculinizing certain historically "feminine" jobs leads us to the contradiction of masculinizing poverty. The patriarchy/capitalism gear requires other changes. They call it *multiple discrimination*, but they devote little space to it. Could we even visualize **Social Equality Units** in all departments and ministries? Against caste? Can you imagine the principle of transversality for the abolition of social classes? Why is the term "glass ceiling" more popularly known than "sticky floor"? The enlightened fascism of capitalism controls discourse in cultural and symbolic media, Gramsci called it hegemony. Class, hierarchies, power, go hand in hand. Abolition.

Social classes disappeared from electoral discourses, because parties are governed by upper middle classes interested in maintaining a certain social status quo to their measure, and to the extent of the reproduction of *elitism in fact*. They charge well, they live well, they get rocked. Underpinning the political industry's blunders and so-called positions of responsibility, some parties *whitewash* their vote by saying that in reality their

parliamentarians and councillors charge less and a part of their payrolls goes to the financing of the party. Others justify their vote by saying that theirs also charge less and the rest goes to a fund for social causes. In one way or another, the truth is that it is quite contradictory to belong to ideological traditions of socialist base, that is, if we understood the lesson well, which postulated the disappearance of social classes, and, at the same time, vote to *nod with* and settle the enormous wage differences of parliamentarians, councilors, management positions of institutions and public entities, etc. in the name of a higher and later cause (!?). Then they say that the contradiction of contradictions is not voting, supposedly because it means voting for the right. Straw from the eye of others. € 26,285 per month is what the "socialist" Borrell charges and they do not drop their faces of shame!<sup>[8]</sup>. Abolition now.

Social classes, castes, power elites...; aberchales (Basque + Castilian: hybrid in a game with the word "abertzale": patriot + chale: country house associated with luxury and economic status), wealthy, wealthy, high alcurnia, high copete, masters, the master (rural), the masters of the world, aristocracy, high aristocracy, union aristocracy, above the ball (Cuba), railings (because they always speak for the public from which they are separated by a railing), batxokarea ("a cart of people from the Batxoki"), bereziak (Basque: special, special...), well born, borjamaris, bourgeoisie, cacique, capo de capi, the caste, cayetanos, celsitud, chetos (Argentina), chorizos, rabble, ruling class, court, cortijeros, crack, cradle, high cradle, cuneteros, dome, cuspid, dandis, managers, owners of the world, executives, the Don or the Don, he does not go anymore, the one who starts and distributes, distributes eminences, his eminence, jacketed, encomenderos, foam, excelencias, his excellence, exquisite, Pharisees, figures, flower and cream, good people, beautiful people, important people, gentiles, gentilhombres, gerifalte, geriarcas, geris, government in the shadow, handi-mandiak, haundikiak ("the haundiquis"), iluminatis, jailones (group of young people of the Bolivian elite), jauntxoak, jetas, jet, jet set, jet society, junkers (German), la crème de la crème, the jai (Cuba, *high*), those above, those of the big house or rich house or strong house (rural), those of the Bildelberg club, the chosen, the guays of high society, the mandamases, the popes (finance), those who cut the cod, those who mean the most (Cuba), those who know, the fucking masters, those who pilot (language of teenagers), the men / the barons, the mafia, band, weeds, social minority, millionaires, morralla, natas (Andalusian ...), nobility, cloud, number One, oligarchy, parasites, pastosos, pata negra, patricios, patrons, posh peperos, pijos, pijerío, pinchos (Cuba, ruling class), powerful,

powerful, empowered, privileged, pro, heroes, heroes of the homeland, progeny, owners of the IBEX, prosapia, PTVs ("of Pamplona of All Life"), wealthy, rancid ancestry, rentiers, rich, rich, out of the buddha's sobaco (believe out...), select people, gentlemen, señoritingos, snobs, socialité, soloists, super, the best, the very best, the upper crust (English, lit.: upper crust, upper layer or that is at the highest, above), strawberries (Sudam.), landholders, almighty, top ten, VIPs.

All of those, according to people, even exist. Abolition. As the revolutionary Assata Shakur put it: "No one in the world, no one in history has ever achieved their freedom by appealing to the moral sense of their oppressors." Will it take another 200 years to realize it? We continue with the sales and crumbs offered by the *neo-aristocracy*. Abolition: now or never.

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[1] I fundamentally follow Terence Turner: *Class, Culture, and Capitalism: Historical and Anthropological Perspectives of Globalization*. In: *Political Anthropology: Contemporary Issues* / Montserrat Cañedo Rodríguez and Aurora Marquina Espinosa (eds.). Barcelona: Bellaterra, 2011 . Pp.: 69-82.

[2] Facundo Lafit: The relationship between the sans culottes movement and Jacobinism: agreements and contradictions. *Journal of Law and Social Sciences*. February 2010. No. 2.Pgs.202-214. ISSN 1852-2971. Institute of Legal Culture and Master in Legal Sociology. FCJyS.UNLP. Accessible online.

[3] <https://zuzeu.eus/euskal-herria/psoe-pozik-eh-bilduren-bilakaerarekin/> (Kontsulta: 19/10/2020) <https://gedar.eus/koiuntura/manexGM/aurrekontuak> (Kontsulta: 12/22/2020) <https://vientosur.info/eh-bildu-y-los-presupuestos-generales-del-estado/> (Consultation: 1/23/2021) <https://ezkeriraultzailea.net/index.php/gaur-egungo-albisteak/euskal-herria/1853-psoe-unidos-podemosen-gobernua-eh-bildu-eta-aurrekontuak> ( Consultation: 25/01/2021) <https://www.noticiasdenavarra.com/actualidad/politica/2021/01/16/navarra-aht-gelditu-critica-partidas/1111852.html> (Consultation: 25/01/2021) <http://www.e->



[ribera.com/2021/02/el-giro-socialdemocrata-de-eh-bildu-y.html](http://ribera.com/2021/02/el-giro-socialdemocrata-de-eh-bildu-y.html) (Consultation: 02/03/2021)

[4] Read for example the introductory paper by Ignacio Sotelo, "Socialism and culture" [pp.: 17-36] in: Cultural proposals PSOE / introduction, Felipe González; prologue, Rafael Ballesteros. Edited by Rafael Castellanos, head of the Cultural Front of the Spanish Socialist Workers' Party. Madrid: Mañana, 1978. Felipe González pointed out at that time that "as far as the Spanish Socialist Workers' Party is concerned, today as yesterday, this summary of its *Declaration of Principles* remains valid: *"the ideal of the Spanish Socialist Workers' Party is the complete emancipation of the working class; that is, the abolition of all social classes and their conversion into one of workers who own their work, free and equal, honest and intelligent."* Page 2. As is known today he is nothing more than a representative of the capitalist oligarchies; in addition to the alleged leader of the fascist organization GAL, to date without going through a bench.

[5] Ted C. Lewellen: Introduction to Political Anthropology. Third edition. Bellaterra Editions, 2003. Pp. 169-173.

[6] I am referring not to the current system that, it seems, has become obsolete because it leaves the elderly without rights and autonomy, but in the type of residences-housing with convivial units, with the assistance of professionals where appropriate, in which the capacities of the elderly and shared coexistence are prioritized.

[7] The Auxiliary Nursing Care Technicians, colloquially known as nursing assistants, are really the ones who have faced the pandemic because of their daily and close contact with the patient. Every day you have to clean vomit, feces, post-surgical fluids, etc., etc.; their exposure to risks is very high, and yet they are a low salary level and their specialty is not recognized. They are one of the "unrepunished" jobs of the system: <https://www.noticiasdenavarra.com/actualidad/sociedad/2021/05/27/tecnicas-enfermeria-hartas/1149724.html>; <https://www.pamplonaactual.com/articulo/salud/tecnicos-sanitarios-concentran-pamplona-pedir-reconocimiento-carrera-profesional/20220202201544291514.html> (Consultation: 16/02/22)



[8] <https://sueldospublicos.economista.es/texto-diario/mostrar/1471300/borell-percibira-130-salario-base-funcionario-europeo-cobra-como-alto-representante-union>  
[/ https://www.publico.es/internacional/salarios-europa-borrell-cuadriplica-salario-convertirse-jefe-diplomacia-europea.html](https://www.publico.es/internacional/salarios-europa-borrell-cuadriplica-salario-convertirse-jefe-diplomacia-europea.html)  
[/ https://ec.europa.eu/commission/commissioners/2019-2024/borrell-fontelles\\_es](https://ec.europa.eu/commission/commissioners/2019-2024/borrell-fontelles_es) (Consulted: 11/11/2020)

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