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Revolution in times of hopelessness



Sources: Rebellion

Enzo Traverso says in his book, "Left Melancholy", that after the historical turn that humanity took with the fall of the Berlin Wall, the discovery that behind it there was no socialism and the restoration of capitalism, what remains of the twentieth century, "of skies taken by assault", "it is a mountain of ruins and we do not know how to start the reconstruction or if it is even worth doing".

And yes, it is worth it, because despite what the apologists of the system, the conscious and the unconscious say in the form of postmodern pos, the story is not over; it has only taken a tragic turn that must be understood in all its depth. Reconstruction has to start from

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expressly recognizing that the 90s meant a full-blown defeat at all levels of the struggle for socialism; that only left "ruins" and "melancholy" for what could have been and was not.

The dramatic result of the class struggle acted as when Pandora closed the box, leaving inside the only good that the gods had left, hope. The lack of hope of human beings is one of the main reasons for them to sink into the depression that in a society manifests itself in the impotence to change it. All his actions become what Walter Benjamin said, "endless means." Thus, and feeding this hopelessness, today it is easier to imagine apocalyptic futures similar to the Hunger Games, Divergent or the Tribes of Europe, than the fall of capitalism and the construction of socialism.

The way out of this reverse spiral is not only in diagnosing the social crisis, today it is easy to be "anti-capitalist"; even themselves, when the crisis erupted in 2007, spoke of "refounding capitalism," as former French President Nicolas Sarkozy put it. The crux of the question is to define what social alternative, and therefore, which social subject can catalyze, and give meaning to the social response, to the means of struggle that the peoples and the working class continue to develop day by day with innumerable examples.

Since the 90s saw the fall of the Berlin Wall and the restoration of capitalism in the so-called "states of really existing socialism", a veil covered the eyes of the vast majority of the world's population who associated them with the possibility of a society not governed by the laws of capitalism.

In a world in crisis, hopelessness and the lack of alternatives become not only a drag of great depth, but also provides "social base to the posh rich", as one of the most stupid characters of "Don't look up" says, in his political and geostrategic maneuvers; the limits in subjectivity, in the awareness that social change is possible, become an objective problem so that the ongoing struggles aim at the transformation of society and not at the strengthening of the different fractions of capital.

Overcoming this situation caused by the lack of alternatives to the great social crisis of capitalism, that is, the recovery of hope, is not an act of faith, nor does it come with reopening Pandora's box; only by understanding the new conditions in which social

struggles take place can the foundations be laid to rebuild the project of the socialist transformation of society that breaks the vicious circle of "endless means".

Because, what is the point of so much hopelessness in the future?, reduced to a blind confidence in technological and pseudo-scientific development (statistics turned into the cotton test of scientific thought). The bourgeoisie on its way to the absolute hegemony of the world went through defeats and setbacks, it was not a linear path from the Italian republics, of merchants and bankers; quite the opposite. The feudal regime, under its absolutist form, remained for more than 500 years, until the twentieth century: the First World War was the end of two of the empires in which it was maintained, Russian and Austro-Hungarian tsarism.

On this historical path to world domination, the bourgeoisie counted on the growing economic power of the cities (the burgos), with the universities and after the Protestant Reformation, with religion, that is, the reverse of the working class, the bourgeoisie when facing the final stretch of its development, is already the de facto ruling class that only needed to get rid of the empty shell that was the feudal/absolutist state and the property of the land, and subrogate itself as a ruling class.

By contrast, the working class has only its "chains"; otherwise, it only has its labor power and its role in the production and distribution of goods and services. Let us not demand from this class, what it took the bourgeoisie centuries to do!

The hopelessness created by the lack of a future and alternative to capitalism is given, first, for an objective reason that will later be analyzed, the "discovery" that behind the Berlin Wall there was no socialism and, second, that based on this evidence the world bourgeoisie has been launching the campaign of "socialism is dead", "there is no alternative to capitalism".

As in these more than 30 years since the fall of the Wall, many of the "communists" who defended the USSR (or China, or Cuba) as "beacons of the revolution" have already switched to the side of bourgeois ideology, and hopelessly became the champions of the new post-modern "alternatives", which at no time question the essence of the capitalist system.

The "new politics," which is nothing more than the progressive version of individualism and the denial of objective truth on the basis of criticism of "the great stories" heirs of the Enlightenment, fueled that hopelessness.

The exponential growth of identity politics, installed in the fragmentary and individualistic vision of society, becomes a real objective brake to rebuild a social project alternative in a global way to capitalism. Thus, while it does appear as a coherent whole, within its crises, before society, it does not have in front of it an equal and opposite force that can question it.

The hopelessness introduced by the discovery that behind the Berlin Wall there was no socialism, but non-capitalist societies, finds in all this a multiplier effect that can only be combated from the "concrete analysis of concrete reality" of the revolutionary communists. As Marx said, "the bourgeoisie has economists, the working class has communists."

The struggle for the socialist transformation of society will resurface as the longing to fly of the Ulm tailor of Bertold Brecht's poem, who insisted on building an apparatus that would allow him to do so; wanting to prove that he could get it, but when he tried he ended up on the ground. Although the bishop ruled that it would never happen, that "never" was short-sighted and short-termist; it turns out that years later human beings can cross the skies.

The ideologues of the system, such as bishop de Brecht, will be able to say that socialism, after the first experiences of workers' states, has been left to the ground like the tailor; but the truth is that it is not written anywhere that there is no other future than the black one offered by capitalism, full of inequalities, wars and oppressions.

In the same way that the bourgeoisie, on the back of historical development, took over the absolute hegemony of social relations, the working class can do so. For this it is necessary to extract all the consequences of what could have been and was not, which is the source of great hopelessness and impotence in society, overcoming them with the updates that are necessary.

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