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Groupe Révolutionnaire Charlatan
Remarks on the Ongoing Student Revolt
October 9th, 2026

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10.

The spectacular actions of the student revolt are the work of bands or gangs [bandes] that organize themselves and make their identity known in this way. Wearing Under Armour outfits fools no one: only to the extent that we reconnect with our emotions and our gang-like instincts will our actions resonate and have an impact, both offensively and tactically (distribution of masks, Phy-Serum, Anrirep flyers, lists of lawyers, food, sound and lighting equipment). By acting in this way, we hope to prolong the time we have fought to open for encounters, discussion, and conspiracy.

The following remarks, forged in the heat of battle during a wave of student unrest that is now spreading to Belgium and Italy, were posted to x.com on October 6, 2026. For a longer position piece by the same authors, see their recent article, "Will 1793 Take Place?"

1.

The student revolt is the spearhead of the movement announced for October 17.

2.

The "gangs" [bandes] of students from working-class neighborhoods constitute the actual driving force both within and against the current youth movement. In a sense, this force is less a part of the student movement than it is a continuation of the Nahel revolt. It has neither demands nor representatives; it does not conform to the codes of the Left and rejects bourgeois politeness. It wants revenge.

3.

The universities have followed the high schools and joined the dynamic of the blockades. They, in turn, could bring about a qualitative leap by, for example, launching an occupation that could be taken up and spread by other sectors of society—whether students or not. This hypothesis, however, is oppposed by the overwhelming dominance of student union organizations, which leave little room for group spontaneity, collective ingenuity, and self-subversive practices.

4.

When one speaks of "blockades" at high schools, one is already engaging in a form of reduction and simplification of the practices of the student revolt. There are acts of sabotage (doors set on fire, gates knocked down, "e-blockades" against distance learning) and acts of revenge (against the school hierarchy and the police outside), urban guerrilla tactics (barricades) and wildcat strikes (work stoppages during breaks and staggered blockades), and finally something akin to a game aimed at ridiculing authority (slogans about Macron and his teacher, superhero costumes in contrast to the oppressors' uniforms).

5.

The unions cannot come to terms with the idea of October 17, as it reminds them too much of the Yellow Vests. They must pretend to join the movement in order to gain better control over it—both through their monopoly on negotiations and by dictating the timeline. If the inter-union coalition called for action on October 6 alongside the students, it was only to better defuse the call for October 17, which they wish to reduce to an interim date ahead of their mobilization on November 5.

6.

In high schools, the left differs from other political forces in form, but not in substance. In form, the left pushes students into the role of victims, thereby allowing itself to present as the "responsible adults." Consider the human chains of parents and teachers, or elected officials denouncing the police's use of LBD weapons. It is striking, however, that batons, shields, helmets, and other standard components of the arsenal of democracy are far less frequently called into question.

7.

In terms of substance, the left aligns itself with the other political forces in their efforts to restore peace. This is precisely what happens when it puts forward demands that are consistent with its platform, thereby helping to separate the "good" students (those with demands deemed legitimate) from the "bad" students (these "rioters" without ideas or genuine political motives).

8.

Unlike the left, we have neither flags to wave, nor a tempo to set, nor lessons to teach.

9.

How should we deal with the enthusiasm for "October 17" and the way certain segments of the youth present it as an echo of the Yellow Vests movement? Even if a new generation seems to invoke its symbolic power full of hope, it is by no means certain that reusing the object will help us rediscover its spirit. Nevertheless, perhaps that is precisely what is expected of us: to don it and see if it—even if only temporarily—embodies a sense of belonging with which others can identify and to which they can align themselves, without appropriating it in the process. At the risk of appearing ridiculous and anachronistic, and discarding it again swiftly.