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The expiration of the working class

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La caducidad de la clase obrera — Portal Libertario OACA. Esa
clase obrera que hoy sólo existe en las mentes de un puñado
de trasnochados marxistas, ese concepto tan ca...

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That working class that today only exists in the minds of a handful of outdated Marxists, that concept so outdated and obsolete that it also penetrates the brains of many alleged comrades who align with the left in demanding “better wages,” “reduced hours” ... in the framework of “workers’ rights,” speaking on behalf of such a broad group that, today, it feels so far from leftist aspirations and ideals, as close to liberal positions, if not pro-fascist postulates. The left is not capable of self-criticism where it is concerned.

The average worker today, at least with regard to the urban world of the big city, does not feel “working class,” he believes himself to be “middle class,” he yearns to reach leadership positions in “his” workshop or factory, and arrive tomorrow to position himself in a high position that allows him (in addition to pocketing “a lot of money”) to exploit his until then colleagues in the production chain or greased jumpsuit.

That the worker today does not even remotely feel that he belongs to a “working class,” a leftist position or a “proletariat,” is also as evident as the thousands and thousands of Spanish

flags that two years ago due to the conflict issue Catalan or every time the Spanish team plays a competition, they “adorn” the terraces of these neighborhoods with a resounding national feeling.

The Marxist left that flies the flag of the world proletariat, also tries to make us see that a human being, in another part of the planet, despite having nothing to do with you in their day to day, maintains very opposite ways of facing life, by the mere fact of being an assistant to a production chain like you are in yours, is your “class brother,” a very vague and daring term when perhaps your “brother” is dedicated to theft, pillage, be an active scammer, frequent hostess clubs where they exploit women or consume all kinds of drug substances, despite leading a somewhat “ecstatic” life that, for the Marxist idea of the proletariat and according to their ideological molds, is your brother for handling the same forklift or milling lathe as you.

In this way, Marxism strips the individual of all uniqueness and only considers him a mere piece in the machinery of that working class, which today only exists in its monothematic posters or planks. The “other side of the coin” of this capitalist regime in which the individual is a mere barcode within the consumer society and its happy wage slavery.

Both of them, Marxism and capitalism, coincide in stripping the individual of all his own and unique identity, of his dreams, his own interests, goals, spirit ... and makes him a necessary subordinate to his interests.

The average worker with his monthly salary, does not want to cooperate or share anything with his “proletarian brothers,” he wants to “go out to party” and be able to access brand-name clothes, a good car and a better house, that is the aspiration of the average worker and that not only does he not feel any bond of solidarity with his “brothers,” but that he trusts more and more in parliamentary democracy and also does so in political formations that instill in them that “immigrants take away jobs from Spaniards” as has happened here. in the Spanish state

that the fashionable fascist political option (so that more “publicity” ...) has swept away as the third electoral force, reaping a good part of that triumph or in these proletarian neighborhoods with so much class consciousness (I have activated the ironic button, obviously).

To conclude my text, it is fair to say that although today “working class” is a frequent concept in Marxist mouths, achievements such as the eight-a-day shift and so many other work achievements, we really owe (and owe) them to Hundreds of thousands of revolutionaries and anarchists who took part in the so-called “Haymarket Revolt,” which began on May 1, 1886 (today commemorated almost all over the planet by union platforms, many of its members unaware of this origin and where it is more coherent, and therefore logical the participation of the anarcho-syndicalist organizations than those of the left), with intense duration of several days full of strikes, strikes and mobilizations, and which culminated in the hanging and life imprisonment against the now called “Martyrs of Chicago.”