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Trump's Victory and its Consequences

On November 5th, the American people were granted the deceptive right to choose which of the two vampires will suck the blood of workers, exploited workers, oppressed peoples, at home and abroad, for the next 4 years.

The most reactionary and chauvinistic candidate, the proto-fascist tycoon Donald Trump, won.

But the US came out of these elections even more divided and polarized. The election campaign with its side dish of attacks and personal attacks has left wounds that will not heal in a short time.

Trump's victory is the victory of those most aggressive and chauvinistic sectors of finance capital, those super-billionaires (Musk, Horowitz, Mellon, Adelson, Griffin, Uihlein, etc.), the big cryptocurrency operators and AI promoters, who supported his candidacy with hundreds of billions of dollars to achieve higher profits through protectionist policies, the tax cut and deregulation for the big monopolies promised by the tycoon.

The return to the White House of Trump, one of the most aggressive pacesetters of the world reaction, will determine consequences that are not difficult to predict.

First of all, with a second presidential term it will be easier for the Trump-Vance duo to establish an even more reactionary, anti-democratic and repressive system of government. U.S. fascism will take further steps.

The consolidation of white supremacy, authoritarianism and anti-worker policies in the States will lead to the strengthening of the autocrats in power and of the extreme right-wing politicians in the various countries, with a development of racist, chauvinist, populist and fascist movements.

Social media will be used to the maximum as a sounding board to spread irrationalism, conspiracy theories, fake news and fears that are exploited by the far right.

On the international level, the struggle to maintain the world hegemony of declining US imperialism will become even harder, and will be directed mainly against the growing Chinese imperialist power, through trade and financial wars, increasing tariffs on imported goods, blockade of investments, accompanied by the strengthening of the military apparatus in the Asia Pacific.

Other than "I will stop wars", as Trump declared. With the MAGA program, the struggle between the imperialist powers will enter a new and sharper phase, increasing international tension in every respect and entering into direct conflict in many countries.

Zionism, with its criminal and genocidal policies, will be even more supported by Washington, even perpetuating the open conflicts between the cliques of the pro-imperialist Arab bourgeoisie. In Venezuela, support for the coup plotters will continue to fight Chinese and Russian rivals who present themselves with the illusory face of multipolarity.

Another consequence of Trump's victory will be the growing tension in relations between the US and the EU.

The result of the US elections will have several impacts. The protectionism of US industry will hurt exporting countries; the increase in military spending to increase military autonomy from the US, always in "unshakable alliance" (Meloni dixit) with the US and NATO, will aggravate the burden weighing on the shoulders of workers and peoples.

Hard years lie ahead, of aggravation of the general crisis of the imperialist-capitalist system, of more intense reaction, in which the development of the policies of a proletarian united front and an anti-imperialist and anti-fascist united front will be of fundamental importance.

This is a line that communists must apply at the national and international level, taking into account the different specific situations in order to build alliances and tactical agreements subordinated to the strategic end, without ever renouncing their independence and their political and ideological positions, working to accumulate and prepare forces for revolutionary developments.

The Trotskyists present themselves as a "revolutionary party" in order to increase the existing confusion

Yet another Trotskyist party has recently sprung up, taking the pompous name of the "Revolutionary Communist Party".

The more anti-capitalist sentiments spread, the more the bourgeoisie sends its assistants into the workers' and people's movement.

The very name of this party is a complete lie: the Trotskyites say that revolution and socialism cannot survive if they are carried out in one single or a few countries, that it is necessary to embark on dangerous adventures in order to export the revolution to the world.

It is the putrid theory of "permanent despair" that expresses distrust in the abilities of the working class and peoples. They are therefore the enemies of the revolutionary dictatorship of the proletariat and of the construction of socialism in the countries where the revolution has triumphed; they are willing to transform themselves into agencies of imperialism and reaction in order to overthrow proletarian power, as history shows.

The Trotskyist movement has always joined its voice to that of the bourgeoisie which slandered and insulted the dictatorship of the proletariat, the Soviet Union, the Bolshevik Party and in particular Comrade Stalin and the Communist International.

Trotskyism is an international anti-Leninist current. Today as yesterday it is used to attack Marxism-Leninism, to disintegrate the revolutionary movement of the proletariat and to prevent the unity of communists on solid foundations.

Trotskyism is one of the factors for maintaining fragmentation, creating obstacles and deviations in the process of forming an authentic communist party. The Trotskyites, in cahoots with the

trade union bureaucracies, social democracy and opportunists of all kinds, are specialists in sniffing out the wind and inserting themselves into situations in order to create confusion and ideological diversion, especially among the younger comrades.

They share this function with the small parties and the opportunist crowds. To look at Trotskyism as something insignificant, or as one left-wing tendency among others, is a huge mistake.

The struggle to unmask Trotskyism, to fight it and defeat it as an anti-Leninist ideological current, as well as against the revisionist conciliationism with which it goes hand in hand, is our permanent task.

The Women of the October Revolution

In 1917, on the eve of the October Revolution, the Bolsheviks had about 2,500 women members, 36.8% of whom were workers or peasants. This is a remarkable fact, the reason for which is mainly to be found in the fact that for the Bolsheviks the equality of women and men was not merely formal. For Bolshevism, proletarian revolution and women's liberation were integrally connected.

The history of the Revolution is full of examples of dedication, enthusiasm and courage shown by Russian workers and peasants in those 10 days that shook the world, who gave their lives to defend socialism and the social and civil achievements won from the counter-revolution, but which today's narrative often forgets.

To pay tribute to them and express our gratitude, we will briefly talk about some of them. Nadya Krupskaya was not only Lenin's wife and an ardent revolutionary, she was above all a great pedagogue. During her years of exile around Europe she coordinated the various Bolshevik organizations and was editor of the newspaper *Iskra*. Close to Makarenko's ideas, she expressed her theories in numerous writings. She theorized that the "school of work" was to develop solidarity and collaboration through "working together", whose aim was to create the Soviet "new man".

Elena Stassova had mainly roles on technical aspects such as finding the place to hold clandestine meetings and in the distribution of the press that arrived in Russia clandestinely, an activity that continued even when she was imprisoned. After the Revolution she became secretary of the party's Central Committee and in 1921 president of the international Red Aid, a solidarity organization for revolutionary fighters that spread throughout the world thanks to her tireless work.

In the years before the Revolution, Inessa Armand became secretary of the Coordinating Committee of the Bolsheviks in Western Europe. In 1912 she was arrested in Russia while organizing the campaign for the election to the Duma. She was one of the founders of the newspaper *Rabotnitsa*, the Woman Worker. She took sides against the war and in 1915 organized the International Peace Conference of Socialist Women. She died in 1920 and was buried under the walls of the Kremlin, next to John Reed.

An Italian woman also participated in the socialist revolution: Beatrice Vitoldi. She had moved to Riga with her parents as a child. She was secretary of Proletkult, the proletarian cultural-educational organization. We remember her for the role of the mother who plays in the famous scene of the

Odessa steps in the film "The Battleship Potemkin" by Eisenstein. In 1931 she worked at the Soviet embassy in Italy.

Many other names could be mentioned, but we remember them all with the words dedicated to them by Aleksandra Kollontai: "It is impossible to list them all, how many remain nameless? The heroines of the October Revolution were a whole army and although their names may be forgotten, their altruism lives on in the victory of that revolution itself and in all the achievements and results that working women in the Soviet Union now enjoy. It is a clear and indisputable fact that, without the participation of women, the October Revolution could not have brought the Red Flag to victory. Glory to the working women who marched under the Red Flag during the October Revolution. Glory to the October Revolution that liberated women!"

Alexandra Kollontai, Communist Revolutionary

It is not easy to summarize the life and work of a woman like Alexandra Kollontai, who dedicated all her energies to the struggle against capitalism, the exploitation of the proletariat and the oppression of women, for socialism. A communist to whom women and feminist movements owe a lot.

She is deliberately cited as the proponent of "free love", thus reducing her work on the family and marriage to an erroneously libertine vision of relations between the two sexes, when instead the new communist morality always opposed bourgeois licentiousness and hypocrisy.

For Kollontai, bourgeois marriage is a chain that binds women to traditional values, values that oppress them and do not emancipate them. Marriage, which capitalism had transformed into a mere economic contract, would thus be transformed into the union of two people in love, ready to respect each other and with equal rights and duties in the family.

Aleksandra Kollontai was born into a wealthy family in St. Petersburg on March 31, 1872. She refused a marriage of convenience with a high officer who was the tsar's attendant and in 1893, against her parents' wishes, she married a distant cousin, the engineer Vladimir Kollontai, with whom she had a son Mikhail. They separated after 3 years because she considered an exclusive life as a wife and mother suffocating.

In August 1898 she moved to Zurich to attend lectures on political economy by Heinrich Herkner, a Marxist. Here she joined the social democratic movement. In 1904 Lenin called her to collaborate with a Bolshevik periodical and in November Kollontai definitively joined the Bolsheviks and also started courses in Marxism for the workers. On January 9, 1905, Kollontai was among the workers who marched to the Winter Palace and took part in the days that followed, where she distinguished herself as a brilliant orator.

In the same period she began to deepen her commitment to the question of women's emancipation and liberation by publishing "The Social Elements of the Woman Question". In 1905, in Mannheim, she participated in the Fourth Women's Conference of German Social Democracy and two years later in Stuttgart, in the Women's Conference of the Socialist

International, with her friend Clara Zetkin, supporting women's right to vote. In 1908 she was tried twice on charges of anti-government activity among the textile workers and of calling for revolt in the pamphlet "Finland and Socialism". She was then forced to emigrate from Russia and go underground.

She spent her years abroad in intense political activity. In Germany she helped the Social Democratic Party in propaganda and agitation; in England she fought with the workers for universal suffrage; in Paris she organized a strike of workers for the Socialist Party; she took part in workers' struggles in Belgium, Sweden and Norway.

In 1910 she participated in the 8th Congress of the Second International. She wrote many works including "Woman and Motherhood" and "The Social Basis of the Woman Question" and worked intensively for the newspapers Rabotnitsa and Pravda.

At the International Socialist Congress in Basel in 1912, Alexandra Kollontai implemented a maternity care plan that was largely adopted in Russia in 1918. In 1915, at the outbreak of war, she took part in the Zimmerwald Conference advocating the need to boycott the war, and wrote the pamphlet "Who Needs the War?", intended for soldiers. Between 1915 and 1916 she traveled throughout the United States to plead the socialist cause and held anti-war conferences.

In February 1917, when the tsarist regime was overthrown, Kollontai returned from exile. Before leaving, Lenin sent her a pamphlet, "Letters from Afar", in which he explained that the events of February were only the first phase of the revolution and that the way to achieve peace was the seizure of power by the proletariat. She was therefore elected – first among women – to the Executive Committee of the Petrograd Soviet. It was she who organized Lenin's return to Russia and immediately supported the "April Theses".

She actively participated in the meetings of the Central Committee, including the one on October 10 in which the armed insurrection against the bourgeois government was decided. On the night between October 24 and 25 1917 she was in Smolny, the headquarters of the October Revolution.

With the seizure of power, Kollontai joined the revolutionary government and was appointed People's Commissar for Social Welfare, the first woman in the world to be a government minister.

During her tenure, she decreed the distribution of land belonging to monasteries to the peasants, the establishment of state nurseries, the creation of canteens, social laundries and maternity care. The socialization of housework would free women from gender oppression.

In 1918 Kollontai was one of the organizers of the First Congress of Russian Working Women from which the Ženotdel was born, an organization for the promotion of women's participation in public life, for social initiatives and the fight against illiteracy.

Thanks to her commitment, women obtained not only the right to vote and be elected, but also access to education, equal pay and in 1920 divorce and the right to abortion. Kollontai criticized the introduction of the "New Economic Policy" (NEP) and in 1920-21 with Alexander

Shlyapnikov formed a current known as the "Workers' Opposition", which was dissolved when it lost the party congress.

After this defeat, according to the detractors of socialism, she withdrew from political life because she was no longer welcome to Lenin. In reality, since with the emergency of the civil war it was impossible for her to implement her political program, she responsibly considered it right to put herself at the disposal of the socialist cause wherever her skills were needed.

Thanks to her knowledge of languages, in 1923 she first became a member of the Soviet trade delegation in Oslo and, when Norway officially recognized the USSR, as ambassador, she became the first female ambassador in the world. In 1926 she held the same post in Mexico and in 1930 she was at the embassy in Stockholm. In 1933 she obtained from Sweden the return of the gold reserves that the anti-Bolsheviks had hidden there after the revolution. In the same year she was awarded the Order of Lenin for her activity. From 1934 to 1938 he was a member of the Soviet delegation to the League of Nations in Geneva.

The revisionists claim that she was disliked by Stalin and therefore sent abroad. She was certainly an extraordinary woman with a strong personality, who refused any relationship with the Trotskyites and other enemies of Soviet power.

It was to her that Stalin in 1939, while Nazism was about to enter the war and the USSR was still trying to negotiate with the British and French, entrusted these important words: "Many issues of our party and our people will be distorted and abused, especially abroad and, yes, also in our country. Zionism, in its desperate rush to gain world supremacy, will be hard on us and will retaliate because of our successes and achievements. They still consider Russia a barbaric country, a reserve of raw materials. And even my name will be calumniated; it is slandered even now. They will attribute many crimes to me".

Alexandra Kollontai died in Moscow in 1952, without ever having betrayed socialism and the Bolshevik Party, supporting the cause of the definitive emancipation of working men and women to the end.

To learn more about her person and her work, little known in our country, we recommend the following writings and books: *Communism and the Family*; *Conferences on the Liberation of Women* (1921); *Autobiography of a Sexually Emancipated Communist Woman*; the novel *Vassilissa* (published in Italy in 1978) which tells the story of a militant communist worker, her path to emancipation as a woman and as proletarian revolutionary.