



IVP616 - May 2026



Guinea in the spiral of dictatorship

7 May, by [Paul Martial](#)

Among them are mainstream parties such as the Union des forces démocratiques de Guinée (UFDG) led by former prime minister Cellou Dalein Diallo, the le Rassemblement du peuple de Guinée (RPG) of former president Alpha Condé and the Union des forces républicaines (UFR) of former prime minister Sidya Touré.

A coup d'état against a backdrop of crisis

This measure is part of a long sequence aimed at consolidating the dictatorship of Mamadi Doumbouya. A former corporal in the Foreign Legion of the French army, he climbed the ladder on his return to Guinea, taking command of the Special Forces Group, an elite battalion, before becoming a lieutenant general.

By running for a third term thanks to a change in the constitution, Alpha Condé provoked a serious political crisis marked by demonstrations and clashes in the country's main cities. Doumbouya took advantage of this situation to overthrow the president, whose election was illegitimate.

When he took power on 5 September

2021, Mamadi Doumbouya had declared that he would not stay in office forever: "I would like to reiterate here my commitment that neither I nor any member of the CNRD and the organs of the Transition will be a candidate in the upcoming elections and that we have no intention of clinging to power", also promising not to run in the presidential election and to guarantee the fundamental freedoms of Guineans. [1]

He also affirmed that "the personalization of political life is over, we are no longer going to entrust politics to one man, but to the people". [2]

All-out repression

Four years later, the situation is bitter. None of the promises have been kept. Posters glorifying Doumbouya are omnipresent in the public space. He adopted a new constitution on 21 September 2025, officially approved by 90% of voters, which allows him to run for president with a seven-year term, renewable once. Like the constitutional referendum, the presidential election was a vast masquerade, with the main opponents excluded from the race. It was with an official score of 86.7% that

Doumbouya was "elected" president of the Republic.

This accession to power was accompanied by increasingly ferocious repression. Demonstrations were bloodily repressed and a policy of enforced disappearances was deployed throughout the country. Sally Bilaly Sow, a journalist, Mohamed Traoré, a lawyer, Néné Oussou Diallo, leader of the UFDG, Abdoul Sacko, coordinator of the Forum des forces sociales de Guinée, and Foniké Menguè and Billo Bah, civil society activists, are among dozens of abductees, most of whom have never reappeared. For those who have gone into exile, the regime is relentless on their loved ones. Recently, hooded men kidnapped the 84-year-old sister and mother of Tibou Kamara, a former adviser to Alpha Condé.

The new liberticidal measure to dissolve 40 political parties is based on incoherent legal quibbles. Thus, the UFDG was supposed to hold its congress on 6 July 2025, but a court ordered it to be postponed indefinitely. This formation is therefore now dissolved for obeying court orders.

From now on, banned parties lose their legal status and legal

personality. It is forbidden to use the acronym, name or logo of these formations. Their premises were sequestered and their property confiscated.

The stakes for the dictatorship are high, because at least the three main parties have a real capacity to mobilise and represent a danger to the regime. Especially since its social and economic policy is catastrophic.

Extractivism vs. social progress

The social situation in Guinea is worsening: nearly half of the population lives below the poverty line. Food insecurity affects 11% of Guinea's 14 million people, up from 2.6% in 2020, one of the highest increases in Africa. Failing to fight poverty, the authorities have attacked the poor with brutality. Thus, without prior information, at dawn, construction machinery, escorted by the police, razed the small shops of odds and ends installed on the sidewalks of the capital. These small informal businesses provided a living for hundreds of families. No compensation or relocation measures to a market or other space have been proposed: overnight, these people have lost their livelihood.

The Guinean Oil Palm and Rubber Company (Soguipah), which is 100% owned by the Guinean state, does not comply with the minimum wage set at €55 per month. Some workers, for 170 hours of work per month, receive only €7. This company does not hesitate to trample on workers' rights. [3]

The "emergence" plan known as Simandou 2040 provides for the exploitation of one of the largest iron mines in the world. The authorities promise an improvement, but there are great concerns about the environmental consequences, as the site is located in the Nimba Mountains, an area classified as a UNESCO World Heritage Site. The

NGO Climate Rights International, which produced an impact study, stresses that the iron ore mining project at Mount Nimba "could have major negative environmental, climate and human impacts" and is concerned about "irreversible long-term consequences". The project also threatens to worsen the situation of farmers, since it "has the potential to undermine food security and the local economy, because mining infrastructure will reduce or eliminate farmland in the villages of Gbakoré, Zouguepo, Bossou Centre, Seringbara and Thuo. The loss of arable land and pastures land will increase land pressure in the same prefecture where there have been deadly conflicts between herders and farmers." [4]

As for the predicted economic upturn, it will mainly benefit the country's elites, in particular the Doumbouya clan, in view of the number of corruption cases brought to light. [5] The president's frenzy of real estate purchases in the upscale district of La Minière, in Conakry, is an illustration of this.

Concealing dictatorship

Since the presidential election, ECOWAS, the West African regional organisation, considers that constitutional order has been restored and has lifted its sanctions. This hypocrisy is shared by the French government, which is very happy not to be blacklisted as it is by the Sahelian states of Mali, Burkina Faso and Niger. In Guinea, despite a sovereigntist discourse, the government does not fall into anti-French propaganda, perhaps because the former colonial power does not hesitate to lend a hand to the dictatorship through military and police cooperation. Aid workers are based in Conakry; they are conducting training and training projects for elite units of the Guinean army and security forces, who do not hesitate to fire live

ammunition at unarmed demonstrators. NGOs report about a hundred deaths during the demonstrations.

As for the other powers, such as the United States, China or Canada, too satisfied to see their multinationals benefit from the country's mineral wealth, they turn a blind eye to the regime's abuses. If there is hope for change, it lies in the action of civil society organizations, trade unions and in the combativeness of the population, especially young people who represent half of Guineans.

27 April 2026

Translated by **International Viewpoint**. In French **Inprecor**.

Footnotes

[1] "Le serment de Mamadi Doumbouya", Tierno Monémbo, 27 January 2026, *Le Point*.

[2] *Bulletin Francopaix* Vol. 10, number 9, November 2025.

[3] "Guinée. Un nouveau rapport révèle les abus envers les droits de travailleurs de plantations liées à la Soguipah, une entreprise d'État", 23 October 2025, Amnesty International.

[4] "Guinea: Iron project threatens forests and communities", 12 January 2026, Climate Rights International.

[5] "Guinée : Pourquoi cette persistance des scandales financiers?", Aïssatou Chérif Baldé, 21 January 2025, *African Panorama Magazine*.



The tortuous paths of resistance

6 May, by [Antoine Larrache](#)

Originally scheduled for 2024, the Anti-Fascist Conference for the Sovereignty of the Peoples in Porto Alegre was postponed following the terrible floods that hit the city – a direct consequence of the acceleration of the climate crisis. The Conference brought together several thousand participants from all over the world against the rise of fascism, authoritarian regimes and wars. This is an undeniable achievement – it has been more than 20 years since we have seen such an international and pluralistic event bring together social movements, trade unions and parties from all over the world to reflect and try to act.

A little humanity in a world at war

For the activists who went there, it was a breath of fresh air. African activists, Ukrainians with their Russian allies opposed to Putin, delegations from the United States, Canada, Europe, Latin America and Asia were present. This created an extremely positive emulation, networks of exchange and a common understanding that must contribute to rebuilding a concrete internationalism.

But the conference also has its limits, whether it is the insufficient participation of the major reformist social movements (trade unions, associations as well as parties, and so on) or political confusion linked to the situation we are experiencing.

Thus, it was not possible for the conference to adopt a position of support for the Ukrainian resistance against the invasion, due to the presence of currents which were pro-Russian – or at least relaying some of its anti-Ukrainian propaganda under the pretext of an intransigent fight against NATO. Worse, an (indirect) representative of the Iranian regime intervened in the forums, masking behind a muted anti-imperialist

discourse the bloodthirsty nature of the regime in power in Tehran, responsible for a repression that has caused the death of tens of thousands of people. It is a strong contradiction, at an anti-fascist conference, that the representative of the country that undoubtedly most corresponds to the characteristics of fascism was able to speak.

Urgency and frustrations

The temptation is great, including in the internationalist left, to turn our backs on the conference for these reasons, and to erase all the positive things it produces, the contribution it makes to the construction of concrete international actions.

Struggles against wars, flotillas (for Gaza or Cuba...), for the climate, for wages, feminist mobilizations, there is no shortage of battles. But, paradoxically, the multiplicity of issues seems to make convergences more difficult. From an analytical point of view, the capitalist polycrisis highlighted by the congress of the Fourth International connects all the dynamics: economic crisis, accelerated ecological crisis, imperialist wars and inter-imperialist tensions, the rise of the far right and the strengthening of reactionary violence against women, LGBTI people or racialized people. All this is very coherent and reinforces the conviction of the need for a world social revolution. But, as Martín Lallana and Júlia Martí point out in their article in this issue of *International Viewpoint*, “Power and urgency in the ecological crisis”, the seriousness of the situation, in each of the fields, convinces very broad activist sectors of the need for a partial response, believing that they can identify the possibility of resolving one struggle, if not all.

Thus, some hope to find objective allies for Palestine in the “axis of

resistance” of Iran, Hezbollah and Hamas, secreting illusions both about their military capabilities and about the nature of their political project. This impasse is all the greater because national projects – from Algeria to Venezuela via Brazil – seem more and more futile in a situation of exacerbated global crisis.

Others hope to weaken NATO through Putin’s Russia. Some believe that a solution to the crisis is in Chinese planning. Still others sing the praises of Western democratic achievements, forgetting what they cost oppressed peoples and how quickly the ruling classes abandon even the idea of them. Finally, some, seeing fascism everywhere, are ready to compromise, losing sight of the need, in the face of real fascism – that which responds to the crisis by the physical destruction of the workers’ movement and the freedoms acquired by the oppressed – to strengthen a left ready to confront the dominant classes.

Analyse to act

This is where the question and the difficulties lie: what alliances are inevitable, and which independent political project must be defended. Alliances make it possible to act in a unitary way at a given moment on a specific point. But not only that: in a period of retreat of the organizations of the working class, they also represent the crystallization at a given moment of social forces, whether they are inter-class (for democratic or anti-imperialist struggles for example) or the concretization of the class for itself.

They must also be considered not only as one-off actions, but also in terms of what they produce dynamically: paths in the right direction or dead ends, gains in confidence or loss of energy. It is the analysis of a concrete situation and its inclusion in the more general context that should give us indications as to the necessary and relevant choices.

Thus, there may be a tendency to isolate the wars waged by the United States and its allies from those waged by Russia or the defence of European or Chinese interests in the world. Or even to include all this in the supposed common aims of a “fascist international”. Such a vision quickly reaches its limits, in the context of the reorganization of the world, both in terms of the balance of power and the economic upheavals. On the one hand, because the conflicts between the “Iranian fascists” and the “fascist Trump” are not explained thus. On the other hand, because the current moment, which has the appearance of a division of spheres of influence between Trump and Putin, is probably a short-lived phase. Finally, because an oppressed nation, even one led by a very reactionary regime, is not on the same level in global contradictions as an imperialist power.

The biggest confrontations are ahead of us

“Crises, riots and mass demonstrations are three phenomena that will occur in the years to come,” Martín Lallana and Júlia Martí tell us. There is nothing to say that these actions will produce convergences in the short term. On the contrary, each battle, noting its partial urgency, could fear that it would be weakened by the others. The comrades continue: “These are events that will fracture political time. [...] Preparing to intervene in crises and uprisings requires broadening our base, strengthening our alliances.” Indeed, each of these struggles possesses, for

us who re-inscribe it in a global understanding of the system, a subversive potential within the framework of an already extremely unstable capitalism: who could predict the potential of a revolution in Iran on the region and the whole world? Or even the retreat of the United States in the face of the anti-imperialist resistance of several forces in the region? What hope would this create in neighbouring countries?

Moreover, what form would a new global climate movement take today? What would the fall of Putin following a defeat in Ukraine lead to? These questions tend to reinforce the idea that waiting for the objectives of anti-imperialist struggles or other sectoral struggles could upset the balance of forces and certainties. Especially in a world where, more than ever in history, everything is connected. And even if for this to happen, we have to accept allies of circumstance, reactionary or reformist, to whom “we do not attribute [...] all sorts of revolutionary virtues”. [1]

Faced with the discordance of the times

The situation is reminiscent in many ways of the “discordance of the times” noted by Daniel Bensaïd in the 2000s and to which he tried to respond: “How can a multiplicity of actors who can be brought together by a common negative interest (of resistance to the commodification and privatization of the world) make a strategic force of transformation without resorting to this dubious metaphysics of the 2.

subject? However, I would like to point out that, for me, the class struggle is not a form of conflict among others, but the vector that can cross other antagonisms and overcome the closure of clans, chapels, races, etc.” [2]

To be at the forefront of partial struggles, to build alliances and to assume their contradictions, while maintaining political independence - class independence as well as the independence of an eco-socialist revolutionary project - is undoubtedly the key, concerning the major international gatherings that seem to be resurfacing, in Porto Alegre yesterday, tomorrow on the flotillas to Gaza, in front of the G7 in Evian in June, at the anti-NATO summit in July in Turkey, at the World Social Forum in Cotonou in Benin in August. And concerning the great social struggles that will inevitably take place in the next period.

28 April 2026

Translated by *International Viewpoint*.

Footnotes

[1] “Iran: The Contradictions of a Bourgeois Nationalist Leadership”, Michel Rovère, *Intercontinental Press*, 25 August 1980.

[2] Interview in the Argentine journal *Praxis* in 2006, republished in *Contretemps*, January 2018.



May Day: No Oligarchs, No ICE, No War

5 May, by [Dan La Botz](#)

While not as large as the No Kings demonstrations that brought out millions, May Day Strong had more working class and more Black and Latino participants in many cities. The protests varied from state to state and city to city. In New York City my wife

and I marched with her union of the 30,000 workers of the City University of New York. Our mayor, socialist Zohran Mamdani, needs money to implement his program of free buses, universal childcare, and low-cost housing, and so the dominant slogan

was “Tax the Rich.”

In Los Angeles, where there are millions of Latino immigrants, the slogan of hundreds of unions, community groups, and faith-based organizations was “Somos el Pueblo

[We Are the People]—Shut it Down.”

In North Carolina the major theme was “Kids Over Corporation” as thousands of teachers, parents, and students marched in various cities. Abbey Brook, a teacher for six years, told reporters, “I’m out here for my students, I’m out here for all students across North Carolina. We’re underfunded and I’m here to make a statement to our government.”

All of this, of course, forms part of the resistance to President Donald Trump, his Make America Great Again Movement, and the Republican Party. In many places people carried signs and chanted against Trump, billionaires, and oligarchy and warned of the danger of fascism.

May Day had its origins in a strike movement for the eight-hour day in 1886 in Chicago led by German immigrant workers. At an anarchist-led rally at the city’s Haymarket Square there was a bombing that killed two demonstrators and injured

many others including police. Eight men were tried and sentenced to death and one to 15-years, for the bombing, but one of them committed suicide and Governor Richard J. Oglesby commuted two of the death sentences. In 1904 the Socialist International called upon all socialist parties to commemorate the events on May 1 and it became the international workers’ day, perpetuated by Socialists and Communists.

But for most of the post-war period, from 1947 until the 2000s there was no May Day in the United States to speak of. During the Cold War, the Soviet Union and other Eastern European Communist States turned May Day into a celebration of military, might parading tanks and missiles on Red Square. In the United States, the government and the unions celebrated the American Labor Day on the first Monday in September with parades and barbecues. May Day as the International Workers’ Day was revived in the United States by Latino immigrants from Puerto Rico, Mexico,³

and Central America as a day for workers and immigrants’ rights.

Leah Greenberg of Indivisible, which has played a key role in organizing the No Kings protests, said that May Day Strong was a “structure test” for the movement.

“We are asking people to take a step into further exerting their power in all aspects of their lives – as workers, as students, as members of local organizing hubs,” she said. “It’s important as it builds muscles towards greater non-cooperation.”

We will need more such stress tests if we are to have the power to actually interfere with business and government.

3 May 2026



Iran Between the Russian and Chinese Models

4 May, by [Gilbert Achcar](#)

Yet the outcome of Trump’s actions in Iran has been the opposite of his intent. He has not strengthened the “pragmatic” reformist wing within the Iranian regime. These reformists argue that Iran’s best interests lie in halting its uranium enrichment program, which awkwardly sits halfway between the thresholds for nuclear weapons and peaceful nuclear energy use. The truth is that Iran does not need nuclear energy: it has abundant fossil fuels and even greater renewable energy potential, particularly solar power, of which China – its key economic partner – is the world leading producer. Reformists also contend that Iran’s policy of expanding its influence in the Arab world has failed to deter adversaries, instead triggering destructive wars involving Iran and its Lebanese ally, Hezbollah. Most

crucially, they believe that economic liberalization and engagement with the West could revitalize Iran’s economy, harness its human and technological resources, and repair the fractured relationship between the government and a population increasingly hostile to the current regime.

The bipartite aggression led by Washington, however, has bolstered the military wing of the Iranian regime, centred on the Islamic Revolutionary Guard Corps (IRGC). This wing rests on a rentier economic model fuelled by oil and gas revenues and shows little interest in developing a productive, globally integrated economy – the kind China achieved through the historic economic opening that allowed it to accomplish the greatest economic miracle in modern

history. In effect, Iran is trending toward a model similar to that of Vladimir Putin’s Russia, based on militarization and rentierism, in stark contrast to the Chinese model favoured by the reformists.

It is important to note that religious ideology has not been a guiding force of the Islamic Republic since the death of its founder, Grand Ayatollah Ruhollah Khomeini, in 1989 and the subsequent rise of Hojjatoleslam Ali Khamenei – then a mid-ranking cleric whose elevation required constitutional changes that effectively lowered the theological qualifications for leadership. Khamenei’s ascension, facilitated by Ali Akbar Hashemi Rafsanjani, resulted from a political manoeuvre that gradually eroded the spiritual and religious leadership of the Khomeini era. Contrary to

Rafsanjani's pragmatic aspiration though, Iran transformed into a military republic dominated by the Revolutionary Guards, closely allied with Khamenei, increasingly abandoning its broader Islamic ideological claims in favour of sectarian opportunism to expand regional influence.

This expansion began in Lebanon during Khomeini's era, rightfully justified as a support against the Zionist occupation of southern Lebanon. Expansion later extended much less rightfully to Iraq, where Tehran encouraged its sectarian proxies to cooperate with the U.S. invasion and occupation to enhance Iranian influence. In Syria, support for the Assad regime - ostensibly a regime belonging to the "Arab Socialist Ba'athist" ideology that Iran had long loathed - was part of a broader strategy to construct a sectarian axis loyal to Tehran, stretching from Iran to the Lebanese and Syrian Mediterranean coasts, through Iraq. The Yemeni Houthis

subsequently joined this axis, initially rebelling against the elected government that emerged from the 2011 popular uprising and the overthrow of Ali Abdullah Saleh. They temporarily allied with the ousted dictator, with whom they shared nothing but sectarian affiliation, only to assassinate him soon after.

The U.S.-led bipartite aggression has further strengthened this militarized expansionist orientation, explaining the stalled negotiations between Tehran and Washington. This outcome aligns with the wishes of the Israeli government, which, unlike Trump, does not seek mere behavioural change but the complete overthrow of the Iranian regime, and even the country's fragmentation along ethnic lines. Netanyahu therefore favours the deadlock, hoping that reformist Iranian efforts to pursue a negotiated settlement (see "[Outlines of a Settlement between America and Iran](#)" [Arabic], 7 April 2026) will fail.

Trump now faces the consequences of

his political short-sightedness and his reliance on replicating Venezuela's scenario in Iran, without appreciating the profound differences between the two countries. He confronts a dilemma: continue the bipartite aggression as urged by Netanyahu, bearing immense economic and political risks in the U.S., especially with congressional elections looming, or withdraw under a pretext that would deceive no one and further erode trust among regional and Western allies alike. In any event, the current state of "neither war nor peace" cannot endure indefinitely.

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The Need for New Leadership for the Working Class in South Africa

3 May, by [Madoda Cuphe](#)

Why is it so important for you to attend the anti-fascist conference?

I am very happy to have attended this international conference. What struck me most is that it was organized by various social movements, unions, and political parties. I think it is high time for a grassroots response to the rise of right-wing politics in Europe, fascism, and the role of the United States in South America.

I am referring to what they did in Venezuela, what they are currently doing in Iran, and the role they are playing in the conflict in Gaza. No one is holding them accountable, and I think it is time for ordinary people to mobilize in solidarity and say: "Not in our name. We are saving humanity. This must stop."

How do you view South Africa's

role in this broader situation?

We are living through a very interesting political period on the international stage, in the sense that the rule of law seems to have disappeared. Democracy, as we know it, is under extreme attack. Multilateralism and cooperation among nations have been thrown out the window, replaced by a "every country for itself" approach and a policy of intimidation, particularly by the United States.

South Africa has taken a firm stance on the conflict in Gaza. It has called out Israel and brought the matter before the International Court of Justice, and it has paid a price for this—facing tariffs from the United States and diplomatic humiliation during the president's visit there.

However, there are different dimensions to consider. While South Africa has taken a progressive stance internationally, domestically the ANC is veering sharply to the right. It is implementing neoliberal policies that cut spending on human development and social services, while doing little to halt deindustrialization.

South Africa was once proud of its garment, textile, steel, and automotive industries, but much of this has declined. This has led to the loss of thousands—if not hundreds of thousands—of jobs.

Currently, we have over 10 million unemployed people, largely due to the decline of the manufacturing sector. Our economy now relies heavily on raw materials. As you know, raw material prices fluctuate, and we

derive limited benefit. We export these materials to Europe, and the jobs go with them.

This has created a deeply problematic situation. High unemployment leads to crime, despair, and worsening social conditions. We are witnessing social ills we have not seen at this scale before—sexual violence, organized crime, and even the return of treatable diseases.

At the same time, municipalities are underfunded. Communities are collapsing. Garbage is not collected, water supply is unreliable, toilets are broken, and sewage flows in the streets. Schools are underfunded and deteriorating. Some do not even have proper sanitation. Clinics lack medicine, and doctors are scarce. People queue from 4 a.m., only to return home with basic painkillers—or without treatment at all. In general, there is chaos in many communities.

I believe this situation is linked to a broader global shift to the right, combined with the ANC's adoption of neoliberal policies that reinforce these conditions.

How is the population reacting to this situation?

South Africans are primarily focused on their immediate, domestic challenges.

People can clearly see what is happening internationally, especially through the media. Many understand that what is happening in Gaza is not a conventional war—that civilians, including women and children, are being killed. There is widespread sympathy. However, at the same time, people are struggling to survive. They lack food, housing, safety, electricity, and water.

If we want to connect the Palestinian struggle to South African realities, we must begin with people's own lived conditions and build that connection from there. Unfortunately, in South Africa, the issue has largely been taken up by the Muslim community and framed as a religious issue. While there is strong solidarity, it is often limited to those who feel a religious connection.

This must change. It must reach the broader working class. It is not a religious issue—it is a human issue, a question of solidarity. It must reach the townships and the workplaces.

Can you talk about the current social movements?

We are seeing the emergence of a new generation within the working class. The generation that fought apartheid is aging, and a younger generation has taken its place—one that did not directly experience that struggle.

These young people face enormous challenges. When they look to the future, many see nothing. Youth unemployment is extremely high—around 80%—and many of those affected are young women. Even among graduates, unemployment is widespread.

At the same time, the communities people live in have deteriorated significantly.

There is some mobilization. Recently, there were student-led protests at universities. Students are admitted, but there is no accommodation. Government funding through the National Student Financial Aid Scheme is delayed or not paid, yet students are still expected to cover fees. As a result, students are sleeping in bathrooms or outside, exposing themselves to serious danger in an already violent society.

This is not new. In 2015, the Rhodes Must Fall movement emerged. It began with a symbolic issue—a statue of Cecil John Rhodes—but it reflected deeper frustrations: high fees, exclusion of working-class students, and inequality within higher education.

The movement became a broader struggle, almost like a new phase of liberation. However, it ultimately failed to connect with communities and trade unions.

Today, as union leader Zwelinzima Vavi has pointed out, South Africa experiences daily uprisings—often unreported. These are driven by anger and focus on immediate issues like water, sanitation, healthcare, and housing.

But these struggles are isolated. They emerge, gain momentum, and then fade—either resolved, suppressed, or exhausted. Leadership is temporary, and experiences are not carried forward. The core issue is not just service delivery—it is the system itself. Without systemic change, these cycles will continue.

The major challenge is coordination. There is no national movement to unify these struggles. Since 1994, that national cohesion has been lost.

The ANC is largely focused on parliamentary politics and is no longer deeply embedded in grassroots struggle. Trade unions focus narrowly on workplace issues and do not sufficiently connect with community struggles.

As a result, there is a serious lack of national leadership. That is the central task facing us today.

Imperialist countries are holding back development. What kind of concrete demands should be made?

The main issue is the ANC's lack of political leadership and political will.

South Africa is not a hopeless case. Unlike some countries, we did not inherit a completely destroyed economy after liberation. In fact, due to apartheid-era isolation, local industries were developed to ensure self-sufficiency. We have a foundation to build on. However, current policies are not driving reindustrialization.

There is an ongoing debate about reviving the economy and reducing dependence on raw material exports. With the global demand for critical minerals increasing, South Africa has an opportunity to use its resources strategically.

At the same time, we must address basic needs—especially housing. Imagine a national program to build one million homes per year. This alone could absorb large numbers of unemployed youth. It would also stimulate demand across industries—construction materials, manufacturing, and services—creating a multiplier effect throughout the economy.

With stable incomes, people would begin to consume more, further driving economic growth. Domestic demand could become a key engine of development. We do not need to rely solely on exporting raw materials or

agricultural products. A country that produces food but cannot feed its own people is failing its citizens.

29 March 2026



5.

Theses for an ecosocialist critique of artificial intelligence

2 May, by Daniel Tanuro

Intelligence and human intelligence

1. *What we call intelligence is what makes it possible to grasp difference, to apprehend the new, to anticipate the possible in the course of the events that punctuate time.*

2. Intelligence is a product emerging from the non-linear evolution of life.

Nature makes leaps. Inert things are not intelligent. Symbiotic organizations of plants and fungi communicate and adapt to events without anticipation or awareness. Intelligence as defined here appears in the animal kingdom where it presents various forms and degrees. In unicellular organisms and organisms without brains, it is conflated with the “survival instinct” (survival mechanisms).

3. *Human intelligence combines a great capacity for abstraction from a small number of data, sophisticated communication, thought, and a developed spiritual life that is expressed in complex symbolic realizations, both individual and collective.*

4. *Homo sapiens* identify from very early childhood the regularities and symmetries in what surrounds them, and therefore also what is rare or unusual. Absent in other primates, this ability is the basis of our species’ ability to classify objects by reason and to penetrate their mechanisms by science.

5. Without human society, without a communicating and collaborating body, there is no reflective

intelligence, no spiritual life, no consciousness.

The characteristics of our intelligence result both from physical traits (brain volume and structure, bipedalism, hand specialization, phonatory apparatus) and from the fact that *Homo sapiens* is a social mammal. The young of our species can only survive through prolonged parental care, we communicate through complex syntactic language, and our social relationship with the rest of nature is mediated by work, carried out with the help of tools. These traits give *Homo sapiens* multiple intelligences and a great adaptability, which is decisive for understanding the ontogenetic development of humanity.

6. *Mind, thought and consciousness depend on the development/functioning of the brain but also on that of the body in general.*

Mind, thought and consciousness cannot be located in a specific area of the brain. These properties are, so to speak, secreted in the process of individuation by which humans develop physically, psychically and collectively.

7. *Human intelligence is not only social but also ecosystemic.*

The ability of young humans to identify and classify forms, regularities and exceptions is shaped by climate, seasons and biotopes. Our intelligence is enriched by the exceptional diversity of terrestrial fauna and flora and the complexity of their relationships with the physical world.

8. *Intelligence necessarily combines reason and emotion, the knowledge of what is, the remembrance of what is no more, and desire for what could be.*

Emotion - etymologically “that which sets in motion”, “that which makes one come out of oneself” - is that which arises from the tension between the self and otherness; the desired world and the world as it is; the project and its implementation; the existing and the absent. It is the foundation of ethics and is therefore much more than a supplement to the soul of reason: an essential part of our intelligence. Without emotion, without empathy, without ethics, reason would be dangerously pathological.

9. *The forms of human intelligence are historically and ecologically varied.*

In the social production of their existence, humans develop knowledge, techniques and modes of production. They transform society, nature and their metabolism with it, and thus also the conditions under which they communicate and collaborate - and consequently their intelligence. *Homo sapiens* probably did not think in the same way before and after the invention of writing, their artistic creations were not identical before and after the steam engine, their symbolic universes differ in the Arctic tundra, in the tropical forest, in the megacities of iron and concrete.

AI, intelligence, machinery and capitalism

10. *The breakthrough of AI accelerates the destructiveness of capitalist progress.*

The rise of capitalism is punctuated by scientific advances. Leaps forward in knowledge have developed the means of production, extended exchanges, opened horizons. But this progress is contradictory. By reducing intelligence to reason, and reason to the calculation of profits, Capital mutilates both. The law of value renders reason absurd and drives emotion into “the icy waters of selfish calculation.” The implementation of AI accelerates these trends: it intensifies the destruction of community ties and biodiversity, thereby impoverishing the social and ecosystem sources of intelligence. While reflecting more extensive knowledge than ever before, it restricts the fields of investigation of science and encourages feedback loops in research.

11. *Despite its prowess, AI is not and cannot be intelligent.*

AI research is advancing the understanding of how the brain works. The mastery of language by artificial neural networks, in particular, is a major scientific breakthrough. But AI doesn't think, doesn't dream, doesn't imagine. It “speaks” without seeing (knowing) what it is talking about, because it has no world. The future it projects is inferred from what has dominated the past in statistics. Its inventory capacities are both dizzying and partial because its data (our data, which it appropriates!) is limited to the share of collective human knowledge circulating on the Internet.

12. *AI is human, not “artificial.” It exacerbates capitalist extractivism, its instrumental reason and the subsumption of labour.*

Algorithms are in the hands of capitalist-engineers who seek to maximize profit. Thanks to their monopoly situation and their global influence, the digital giants are evading the equalization of the rate of profit. It is this mechanism of capturing value created by work that allows them to accumulate gigantic rents. These are rooted in the characteristic mechanisms of the system: the (over)exploitation of labour power (particularly in the extraction and refining of rare earths made available by nature), and the gratuitous monopolization of

accumulated human knowledge. The masters of tech aspire to absolute power that has similarities to that of the ruling class under the old regime, but digital capitalism is not feudalism.

13. *Marx's critique of the machine is decisive for understanding AI.*

For Marx, the machine reduces proletarians to a series of gestures useful to capitalist valorisation. Their know-how is reduced to smithereens, their alienated work “extinguishes” their creativity; it becomes the accessory of the machine; it has taken their place, they lose their dignity. When the machine is automatic, the appropriation of living labour by dead labour becomes the fact of the productive process; machinery thus gives Capital its most adequate form. From then on, the collective intelligence appropriated by the capitalist—objectified labour—completely dominates living labour; The machine appears both as a “hostile force” and as the prerequisite for production. From formal, the subsumption of labour to capital becomes real. This Marxian critique of machinery applies perfectly to AI.

14. *The danger does not lie in the fact that the machine would risk becoming “smarter” than us - “superintelligent”. It lies in the fact that AI is the “hostile force” par excellence, pure instrumental reason, objectified capitalist inhumanity. To increase one's power is to increase the power of that which dominates us and drags us towards the abyss.*

AI, long waves and exploitation of labour

15. *In the face of work, AI “embodies” the logic of capital better than the capitalists themselves.*

In a non-capitalist world, other AIs could relieve humanity of tedious and repetitive tasks. In education, in health, in ecosystem care, for example, specific AIs would allow living work to focus on social and ecological interactions, enriching them in a human logic of “care”. In the real capitalist world, however, “care” - cancer detection, weather forecasting, etc. - is subordinate to profit. AI is set to extract surplus

value to the last drop, automatically, without truce or rest. It substitutes even more dead work for living work, extends real subsumption to administrative and service tasks, and dries up creative professions. Algorithms are perfecting the Taylorist logic of work control: the worker's activity, gestures, location, succession of operations, working and travel times can be controlled, evaluated and rewarded (and above all sanctioned) remotely, directly. Far from lightening work, AI makes it more intense and denser.

16. *Promises of a new golden age by AI are without serious foundation. No technology can lead capitalism out of the contradictions of value production.*

Projections of increased productivity through the implementation of AI currently range between 0.07 and 0.7% per year for ten years. This is not enough to feed a long wave of growth. AI does not revive accumulation, it sharpens systemic contradictions. We go back to Marx again: machinery implies an enormous fixed capital that “no longer orients itself towards immediate value” but towards “production for production's sake”; The depreciation of machines therefore requires that the circulating fraction be oriented towards “consumption for consumption's sake”. However, the capital gain must be realized regularly, for a sufficient period of time. After forty years of wage austerity and in a world of powers fighting for hegemony, this is where the problem lies: who can guarantee the sustainable sale of the goods promoted by billions of smartphones? In line with the intuitions of Ernest Mandel, the severity of the systemic eco-social crisis and the classical contradictions of value production probably exclude any new long wave of capitalist expansion.

17. *It is not the revival of employment that will be on the agenda of AI, but the deepening of social and environmental plunder.*

Unlike previous technological revolutions, the job losses caused by AI are unlikely to be compensated for by the development of new equivalent functions. As the enormous

development of the fixed part of capital tends to lower the rate of profit, capital resorts to the well-known counter-tendencies: increased plundering of free natural resources and underpaid labour power. The dematerialization of the economy is a myth. In reality, the breakthrough of AI is accompanied by a growing material brutality in the imperialist appropriation of ecosystems and in the cruellest superexploitation of proletarians (platform capitalism, child labour, zero-hour contracts, etc.). All these mechanisms accentuate at the same time colonial inequalities and ableist, racist and gender discrimination.

18. *AI is inflating a new bubble of fictitious capital and reinforcing the trend towards militarization.*

The astronomical sums that a handful of oligopolies are investing in the development of AI reflect the unprecedented plethora of money capital, the weight of finance in contemporary capital, and its very high degree of concentration/centralization. But the fetishism of technology combined with specific intra-oligopolistic competition blinds investors. In themselves, their investments do not provide any solution to the problem of valorisation. AI does not have the expected results, is too expensive, customers prefer human contact, etc. AI is thus inflating a new bubble of fictitious capital. Sooner or later, to soften the shock, technological capital will impose the use and payment of what is now presented as a wonderful free service. But this will not be enough. The AI rush has everything it takes to trigger another major financial crisis and accelerate the tendency of crisis-ridden capital to invest in weapons production as a lifeline.

Global Inequality, Civilization and “Technofascism”

19. *AI is deepening the gap between imperialist metropolises and peripheral countries.*

Only the powerful monopolies of the most developed capitalist countries can mobilise the enormous amounts of capital needed for AI infrastructure. Its frenetic development is already an

additional factor in deepening the inequalities between the most developed capitalist countries (in particular the United States and China) and the low- and middle-income countries (LMICs). This division stimulates the mechanisms of the crudest imperialist-colonial domination and encourages the imperialist powers to further harden their barbaric management of migratory flows.

20. *From a general social perspective, generalist AI degrades intelligence, creativity, empathy, ethics and public health (including mental health) - especially that of children.*

Communication and collaboration are inseparable. Today, algorithms are taking over the former as steam engines yesterday took over the latter. The toxic tendencies that result from this extend beyond the sphere of work. In society in general, contact with the always different other, human and non-human, is in competition with the association of the same in a narcissistic bubble; the machine replaces the confidante; the hyper-solicitation of information gnaws the wings of wandering thought; the joyful quest for truth is replaced by a sad addiction to virtual realities and their lies; The hope of a different future is lost in the statistical compilation of an objectified past.

21. *By helping Capital to subsume labour as never before, AI helps it to subsume society as a whole like never before.*

In the sphere of reproduction, through “social” networks, AI multiplies the possibilities of realizing the surplus value produced by the exploitation of labour. It accelerates the circulation of goods and intensifies the consumerist subjugation of minds. The machinery of the industrial revolution disqualified the know-how of the producers by dispossessing them of the control of the labour process. AI disqualifies, so to speak, “savoir-vivre” - the formation of desires and consciousness. Free access to the machine that seems to speak, understand, even sympathize, creates emotional dependencies that will later be exchanged. The subsumption of work is added to the subsumption of

life.

22. *Through its inability to distinguish between truth and falsehood, AI promotes supremacy, the law of the strongest, the elimination of the weak, the end that justifies the means in the struggle of all against all.*

Children acquire the notion of truth through socialization and language learning. Since AI is neither living nor social, the notion of morality is foreign to it - alien. The machine is said to be “self-learning”, but it cannot discard on its own the gigantic masses of data corrupted by lies, hatred and perversion. Thousands of underpaid “click proletarians” are responsible for instilling “values” in it. These stem from the worldview of their employers. No wonder AI helps suicidal people commit suicide, scammers help swindle, rapists rape. It “lies”, “cheats”, “tricks”, and “prevents her from being disconnected”... just like its creators.

23. *AI is the perfect instrument in the service of a rogue capitalism that finds its political expression assumed in a bigoted, racist, machismo, LGBT-phobic, colonial, anti-ecological and neo-Malthusian “technofascism”.*

Generalist AI is promoting the rise of the far right fuelled by more than forty years of neoliberalism. Fascists use it to manipulate the masses via social media and rig elections. Authoritarian powers use it to control populations at an unprecedented point in history. (Increasingly less) democratic governments use it to track down migrants and file opponents. AI has an unparalleled ability to get individuals to change their minds. The generation of images and texts is a formidable means of indoctrination that solicits the cerebral mechanisms of “rigid thinking”. Some neuroscience researchers believe that these mechanisms lead to epigenetic changes, which can be transmitted over several generations (a possibility glimpsed by Darwin). If this is true, AI has the potential to bring humanity back under the yoke of irrational beliefs in the long term.

AI, ecology and cataclysm

24. *AI accelerates the social-ecological*

catastrophe, climate catastrophe in particular. Its development precipitates the crossing of "tipping points".

In 2023, U.S. data centres consumed 17 billion litres of water, and this figure is expected to more than double by 2028. Worldwide, 8,000 data centres consumed 460 TWh of electricity per year in 2024, to which 160 to 590 TWh (compared to 2022) should be added in 2026 - i.e. the annual consumption of Sweden and Germany respectively. CO2 emissions from these infrastructures will triple between 2020 and 2035, according to the IEA (International Energy Agency). The extraction of rare earths needed by AI generates 13 billion tonnes of waste per year, and some studies project more than a hundred times more by 2050. The poor in poor countries are hit hardest by these effects, either directly through mining and the depletion of water resources pumped by offshore data centres, or indirectly through biodiversity loss and extreme weather events.

25. AI increases the risks - inherent in capitalist competition - of major technological disasters.

AI has become the primary issue in competition between tech monopolies closely intertwined with the states in struggle, mainly China and the United States. As a result, the race for AI is immediately a race for its military applications. Research is opaque and derogates from the scientific practice of "organized scepticism". This configuration promotes secrecy which increases the dangers. The self-insertion of an even more powerful AI into many systems could interrupt basic services, produce dangerous viruses, trigger a nuclear attack, without us knowing exactly how... The inability of the capitalist system to stop the climate shift (perfectly documented by science) shows that these scenarios are not science fiction.

Avenues for a necessary elaboration

26. A public initiative is essential to identify risks and take immediate measures to protect society from the effects of AI.

- A broad democratic debate, duly informed by scientific expertise independent of capitalist interests, should pronounce on the social utility of AI and in particular discuss the following problems and provisions:

- AI research and development must be taken out of the hands of capitalist groups and subjected to the procedures of the scientific community;

- full transparency on the design of models, the training of algorithms and the technical methodologies used by companies;

- ban on AI in the field of artistic and literary creation. Cracking down on data piracy;

- protection of cooperative initiatives for the use of digital technologies (Wikipedia, etc.) against AI competition and AI hacking;

- faced with the risk of dehumanizing social relations through the use of AI, maintaining and extending employment in the fields of "care" (education, health, assistance to early childhood and the elderly, prevention of violence against women, etc.); ensuring that public counters are maintained in the administrations;

- banning the applications of AI in the military and police domains;

- prohibition of racist, macho and LGBT-phobic content;

- removal of access to social networks for children under the age of sixteen; education about technologies and their risks;

- reform of school curricula with the aim of developing cooperation, a sense of belonging to nature and respect for the living.

27. AI confronts the world of work with the need for an international, radically anti-colonial combative trade unionism that articulates struggles at all levels of the value chain and puts workers' control back on the agenda.

The power of Big Tech rentier capitalism is based on the super-exploitation of millions of workers and children in mining, rare earth refining and the electronics industry. The consequent struggle against these rapacious monopolies and their technofascist project requires the unification of workers at all levels of the value chain. Recognition of trade unions and freedom of association everywhere. Obligation to consult

workers on the introduction of AI at work. Trade union veto. Workers' control over the evolution of the workload, in quantity and quality. Against layoffs due to the introduction of AI in companies, reduction of working hours without loss of salary.

28. A moratorium on the construction of data centres and other heavy AI infrastructure is essential. Any further progress must be made conditional on the adoption of a comprehensive ecological and social strategy, including: a strategy to reduce social inequalities, the sustainable management of resources (water, minerals), the restoration of massacred ecosystems, as well as a precise plan to reduce greenhouse gas emissions, in line with the objectives of the Paris Climate Agreement.

29. Develop a counterculture in the face of AI. In social movements, implement collective practices to resist the degradation of social relations and the debate of ideas by AI.

The formation of a collective intelligence cannot do without collective action decided and evaluated democratically during "face-to-face" exchanges, allowing verbal and non-verbal expression. Social networks are not a place for debate. The left must combat the fascination with "talking machines", consciously work to ban the use of smartphones from its meetings and rehabilitate printed publications aimed at the exchange of points of view and in-depth analyses.

30. Another kind of digital, public and democratic, is possible.

As part of an essential redistribution of wealth, local, regional and national authorities must have the means to provide free public messaging, data storage and social network infrastructure under democratic control, with protection of user data and development of AI by domain.

31. Fighting capitalism in the age of AI reinforces the need for a radical refoundation of the left.

The breakthrough of AI casts a harsh light on the disarray of the left. It

reinforces the need to purge Marxism, and the left in general, of productivism, instrumentalist ideologies ("the end justifies the means"), the cult of progress and the idea of "technological neutrality". The global grip of Big Tech from Silicon Valley, Shenzhen and other imperialist centres underscores the absurdity of campism: the break with capital can only be conceived in the internationalist perspective of a revolution to be pursued permanently until the global abolition of capitalism. Beyond Marxism, it is also a question for the left of breaking with post-modern conceptions such as "actor-network theory": fully taking into account the dangerous consequences of the alien nature of AI presupposes abandoning the idea that technical devices that function as prostheses of human activity, because they have a social effect, should be considered as social actors. It is humans who forge

their history, not machines.

32. *The threats of AI underscore the urgency of a revolutionary, ecosocialist break with the civilization of capitalist growth.*

The threats of AI do not stem solely from capitalism. Whatever the relations of production, neural networks will remain structurally incapable of distinguishing truth from falsehood and of projecting a different future. Replacing capitalist property with collective ownership, in and of itself, would not be enough to bring the ecological footprint of AI back to the limits of terrestrial sustainability. The idea that AI would act as a miracle cure for the market to solve the terrible problems created by the market is magic, not reason. The only perspective compatible with human dignity and with the survival of the species is the ecosocialist degrowth of global material production, planned in 6.

social justice, aiming at a world economy of satisfaction of real needs democratically determined in respect of ecosystems, their limits and their fragile, irreplaceable beauty.

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"It is essential to break the encirclement: let's not stop talking about Palestine, Gaza is not far from our home."

1 May, by **Macéo and Sama, Ramiro Giganti**

Radionauta, a community, alternative, and grassroots radio station in La Plata, broadcast the testimony of Ramiro Giganti, an ANRed correspondent who was part of the Argentine delegation that set sail for Gaza last Sunday as part of Global Sumud. The flotilla, composed of 75 boats—a civilian initiative, the largest in history to date—aims to deliver humanitarian aid including food, water, personal hygiene items, medical supplies, school bags, toys, nappies, and infant formula, among other items, to bolster hospital capacity and support Palestinian communities facing an acute humanitarian crisis resulting from the genocide and illegal blockade perpetrated by the State of Israel. "I am where I need to be," he declares from the Mediterranean Sea, emphasizing: "The genocide in Gaza continues, and it is crucial to make it

visible." (ANRed)

"I am where I need to be."

From the Eilabun vessel, as part of the Global Sumud, Ramiro Giganti, an ANRed correspondent and member of the Argentine delegation of the flotilla of 75 boats, spoke to the community, alternative, and popular radio station *Radionauta* about his experience en route to Gaza and explained his reasons for joining the international mission. "I believe that any human being with even a modicum of sensitivity cannot remain indifferent," he stated, referring to the images coming out of Palestine in recent years. "It was very distressing. Often without anyone to talk to about it," he added, speaking of the personal

impact of the war and the silence that, he denounced, prevailed for long periods.

Ramiro indicates that one of the central motivations was to break this silence: "We must not stop talking about Palestine, denouncing the ongoing genocide in Gaza." In this sense, he criticizes both the mainstream media and certain alternative spaces for having relegated the subject at various times: "These were demonstrations of 50, 100 people, and always the same people covering them," he recalls, while acknowledging that visibility has increased recently.

The flotilla, which is carrying humanitarian aid, also has the political objective of breaking the blockade: "The first thing is to make it visible, to try to break this encirclement," he

explains. The boats are carrying food, medical supplies, and reconstruction materials, in a context he describes as critical: "The blockade continues, and humanitarian aid has dropped to less than 10 per cent of what it used to be." Added to this is the very real possibility of being intercepted by Israeli forces, as has happened during previous missions.

The journalist and activist also linked his decision to the situation in Argentina: "Gaza is not far from our home," he stated, criticizing the foreign policy of Javier Milei's government: "We have a government that boasts of being the most Zionist in the world." In this context, he highlighted the presence of an Argentine delegation in the flotilla as well as the recent demonstrations under the slogan "Not in our name."

Regarding the mission, Ramiro reports that they received training in geopolitics, security, and communication: "What matters most isn't us sailing. What matters most is that the genocide continues," he emphasizes. He also highlights the collective nature of the experience: "I'm surrounded by people from all over the world, with differences, but united by this cause, which, for me, is the one that divides the waters."

Finally, he emphasized the need to maintain global mobilization: "Visibility is fundamental. We must reactivate it." And he concluded with a statement that summed up his decision: "I could have made this trip for some other reason, but I couldn't. I am where I need to be."

The flotilla's mission takes place within a geopolitical context of rising tensions in the Middle East, with the conflict being extended by Benjamin Netanyahu (Israel) and Donald Trump (United States) beyond Gaza into Lebanon, Iran, and other territories, in what various analysts describe as a regional strategy of imperialist expansion and reconfiguration of the balance of power. Within this framework, the denunciation of the blockade, the genocide, and the role of Western powers places the struggle for territorial control, resources, and hegemony in the region back at the centre of the debate.

At the same time, the flotilla experience highlights the existence of an international solidarity network seeking to confront this scenario from the ground up, through direct action and global visibility. Faced with militarization, media blackouts, and the criminalization of critical voices, these initiatives reaffirm that the issue is not only territorial, but also political and communicative: who is telling the story, and from what perspective?

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"This flotilla carries risks, but it represents a powerful moment of collective commitment, unity, and humanity."

Macéo and Samah

The flotilla that departed from Marseilles on April 4th heading for Gaza is carrying medical and logistical supplies to break the blockade and deliver a political message. The NPA-A supports this initiative and is directly participating with two comrades. We interview here Macéo, from the Anticapitalist Youth, and Samah, from the Loire (42) committee, who are on board and witnesses to this mobilization.

What made you decide to embark on this adventure?

Macéo: I've been involved in the struggles for the Palestinian people for several years now. And since the ceasefire was announced, it's been discussed less and the mobilizations are less intense; many people think the massacres have ended. Yet, the

Israeli apartheid regime remains in place and continues to kill in Gaza and seize Palestinian land in the West Bank.

I felt there was a need to take action to make what was happening visible. Flotillas are effective for that. I asked a comrade from Thousand Madleens to Gaza if I could help when they started the construction in L'Estaque, Marseilles. I spent a week there, but at that point I wasn't thinking about going to sea. It was later, when they said they were looking for sailors, that I volunteered, since I already had some sailing experience.

Samah: I've been involved with the Palestinian cause for a long time, but my activism took a different turn after October 7th. There were demonstrations in Roanne, but the speeches given by the organizers didn't resonate with the feelings of some of the protesters. We didn't identify with certain terms used or with the way speech was being controlled. We decided to revive an existing but dormant organization following the death of its former president: the France Palestine Solidarity Association (AFPS) in Roanne—a turning point in the forms my activism has taken. Since then, we've been carrying out various awareness-raising activities.

During the last flotilla, which departed from Tunis, I felt a very strong calling. Being French--Tunisian, I felt that my place could be there, alongside those taking direct action. I then decided to participate in a future flotilla if the opportunity arose. I was also in contact with an activist from the Algerian delegation who had participated in that flotilla. Her testimony strengthened my resolve to take concrete action, on my own scale, to bring a little humanity and support to the people of Gaza. When AFPS offered me the chance to join this mission, I accepted without hesitation. I am aware that this mission involves risks, but it also represents a powerful moment of collective commitment, unity, and humanity. That is what motivates me.

How is the preparation going?

Macéo: On the construction site, the

preparation went rather well. Since I spent a week there from the start, I was able to follow its progress firsthand. Many comrades joined this mobilization, and there was a strong surge of support from the entire population of L'Estaque. We are currently in Naples and should be leaving Italy on April 20th, if the situation allows us to.

For now, the goal remains to have around 100 boats. Currently, we have approximately 90 boats ready to depart, including the Global Sumud Flotilla.

Samah: For me, the preparation took place in a fairly short time, as I made my decision late. As a single mother, I first had to organize childcare and arrange time off with my employer. I quickly informed my colleagues of my commitment, both within the NPA-A and the AFPS, where I am vice-president of the local Roanne group. Very quickly, I received both financial and moral support, which allowed me to move forward with greater peace of mind. I feel well supported and accompanied today, and I am deeply grateful to them. I will be joining the other members of the flotilla in Italy.

Tell us about the boat.

Macéo: I'm going on the Al Karama, it's an 8-person boat with both long-time activists and more recent ones. We all participate in sailing, especially the night watches where we always try to be in pairs, one experienced person and one novice. As for daily tasks, we have a great cook who takes care of that, but we try to get everyone involved in the other chores (washing, tidying up, etc.).

Samah: I will be on board the Nour, with a crew of about six people. The exact roles haven't been finalized yet. We'll have more information once we're all together in Italy.

What are the issues surrounding these flotillas?

Macéo: These flotillas play a crucial role in raising awareness. They give real visibility to the actions of the apartheid state of Israel. Colonization has been ongoing for over 90 years, and genocide has been taking place for three. This solidarity is also linked to Gaza: the goods loaded onto the boats were requested by Gazan organizations. This flotilla primarily serves a media purpose, and we must talk about it as much as possible in order to build a long-term solidarity movement with Palestine.

Samah: This flotilla has two major objectives. First, to try to break the blockade imposed on Gaza and to deliver humanitarian aid. Within the flotilla, we find a diverse range of people: healthcare workers, teachers, and individuals involved in various fields. This diversity allows us to envision concrete assistance, whether medical, psychological, or educational.

Furthermore, even if we do not reach our destination, the goal is to make the situation on the ground visible and to publicize the daily lives of Palestinians. Despite ceasefire announcements →, the bombings continue, essential goods such as food and medicine remain difficult to access, and civilians, including journalists, are still exposed to grave dangers.

Local initiatives are essential: they help maintain attention, raise awareness, and build a power dynamic among citizens. It is this link between local action and international solidarity that gives our commitment its full strength.

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