



Tuesday

issue #3

Rencontres
internationales
de jeunes
révolutionnaires

International
revolutionary
youth Camp

Campamentos
internacionales
de jovenes
revolucionarios

Internationellt
revolutionart
ungdomslager

Acampamento
de juventude
revolucionario
internacional

Campeggio
giovani
internazionale
rivoluzionario

Internationaal
jongerenkamp

Internationales
revolutionäres
Jugendlager

Presentation of the day

Women day

The fight of women takes an extremely important place in our fight, for several reasons. First is that it is more than half of the population which is found repressed, with a limited freedom, lower rights, a deteriorated social condition. In certain countries, it is their right to existence itself which is questioned. Second is that the oppression of women is a decisive point to maintain the existing social order. Indeed, this oppression is used by the leading class to preserve oppressive institutions like family or values, and to divide the worker movement. Family and values prevent millions

of people from thinking differently from the dominating model, from emancipating themselves, even from militant action, for instance when one is young! They divide the worker movement by reducing the common capacities of action of men and women, with the wage differences, keeping housewives at home, etc.

This Women day enables us to tackle all these subjects in detail: what is the relationship between capitalism and the oppression of women? Which feminist fights to build today? How to build the fight for the revolution and the fight

for the emancipation of women? All that is done in a particular context: the victory of the fight for the right to abortion in Portugal is an encouragement for the fight of women.

At the end of the day, the women's party (nonmixed!) takes place. It makes it possible to notice and experience that the social pressure of the ratios of sexist oppression modifies the way in which people have fun, that women do not need men to have fun, and to have political debates in a festive way.

Today Schedule

8h Breakfast

9h Delegation meeting
Tasks, présentation of the day

9h30 Forum : Women
• General situation of the women
• Violences against women / Law

11h Educational
Capitalism and women's oppression

12h30 Lunch, Woman space, LGBT Space

14h Practical workshops

15h Interdelegation meeting

16h30 Workshops : Women
• Feminist party in class struggle
• The struggle for decriminalisation of abortion
• Gender violence and the answers
• Autonomous women's movement
• Sexism and positive action in leftwing-organizations
• Discrimination of women in the labour market
• Women's movement in the Middle East

19h Delegation Meeting

20h Diner

21h30 Women Rally
• Victory on abortion rights in Portugal
• Struggle on the tomorrow pill and against the Vatican
• Presentation of the Women Party

22h30 Women Party

Women party and self-organization

This day is dedicated to oppression and women struggle and allows us to review the principle of women self-organization. The revolution cannot be held without us, women; therefore it's important we take part in the struggle as equals to men. However, presently equality is still to be achieved in modern day society and in revolutionary organizations. Being a part of everyday society, we represent also, on a lesser scale, the current oppressions.

In the fourth international, we encourage the self-organization of all those repressed, more specifically, the existence of a non mixed environment for women. This is a frame for education where it's much easier to be heard and to speak freely. At the same time, this frame allows us to talk about specific oppression women experience both outside and inside of the organization, and, if necessary, to install a balanced power, and to suggest a political orientation on women's causes, established by women themselves. For all these reasons it's a matter of positive action which aims to fight the discrimination our female comrades find themselves subject of. There are other possibilities of positive action, for example the equality in company boards, and the redistribution of tasks (no longer "guys in the boardroom, girls in the broom closet").

of self-organization is reflected in a specific women's space, and in an entire day and a party dedicated to this matter. The women's space is a place for education as well as the basis for a short term and long term policy. Concerning the women party, it is not to be considered as a camp tradition, but more as a means to female experimentation without the interference of male domination. By playing games (not obligatory), our friends are encouraged to discover other ways of seduction, to dance and sing, to have fun freely in a way not possible in a mixed environment, exposed to glaring men. Except for a socialist environment, of course...

Each year, the reserves and questions are numerous... our experience tells us the best way to transcend these, is to go there! Those who worry the most are strongly encouraged to ask all questions they'd like answered to our more experienced comrades or to the women's management (Lucie, Suzanne, Mathilde, Nina, Marine).

Like all revolutionary experimentations at the camp, nothing is obligatory. It's up to the female comrades to decide how they fill in their evening, they don't have to give in to exterior pressure in any way.

Girls, party on! Guys, have a good night's rest...

So how about the camp?
During the camp, this tendency

Class struggle and autonomous movement

The fight of the women for their release is of primary importance: in the public and the private sphere, it calls into question all the human relations.

The feminists activists of the 70s fought to make recognize the existence of a specific oppression of the women. It was then a question of making admit that this oppression had been anchored in the society for several centuries, that it had preceded the appearance of the private property, that it could not be reduced to the «overexploitation» of the women by capitalism; that the hearth was not this haven of peace praised so much by the bourgeois ideology.

However, during a very long time, the main speech in the labour movement was to re-

gard the class struggle as the «principal» fight. The emancipation of the women would be regulated within the framework of the class struggle. This type of speech reproduces the reports/ratios of hierarchy inside the movement of oppressed. On the contrary, being given the bonds between the capitalism and the oppression of the women, only a convergence between the feminist objectives and the fight for a radical transformation of the society will allow the gathering of the forces necessary to achieve the goals of the women.

The autonomous movement is organized and directed by women, regarding the fight for the women's right as an absolute priority. It must refuse to subordinate this fight to other interests, to direct it for a political tendency or any social

group. It must decide to carry out until the end of the fight by all the means and with all the forces which will appear necessary. Independent or autonomous does not mean independent of the class struggle or worker's demands.

This is why an active support for all shapes of self-organization of the women, in the whole of the labour movement is essential. As well as a fight against social and sexual division of the tasks and for the

mixture of the activities on all the levels of the society.

No socialism without women's liberation, and not of Women's Liberation without social revolution !

Delegation of Mali

African Solidarity for the Democracy and Independence (SADI)

After the reactionary coup d'état supported by imperialism in Mali in 68, a military dictatorship organized the robbery of the people with the blessing of the financial capital and imperialism. From the beginning this regime was supported and helped by the French imperialist state. Its factories were sold off one after the other, the opponents were killed, the freedom of expression, erased. During 23 years the neo-liberal programs were applied and the interest of the masses was ignored. It is after a long fight that in March 1991 the people of Mali arrived at the end of this military regime at the price of more than 300 deaths and thousands of casualties in only one day, called «black Friday». But very quickly the so-called revolutionary diverted the revolution of its objective and emptied it of its contents. It is after the treason of the aspirations of

the people and the application of the neo-liberal programs, that youth, spearhead of March 91, created the SAOI movement to draw the alarm bell and to awake the popular conscience that was asleep. After 5 years of meditations, analyses and fight against the agents of imperialism, that in 2002 the SAOI movement became a party to help directly the masses to go towards the political seizure of power and to transform concretely the objectives of our anti-imperialist heroes such as Thomas Sankara, Patrice Lumumba, Sekou Toure and Modibo Keita. It is within a framework of sharing of experiments that we are present in the camp of the JCR to discuss the revolutionary debate. We hope that at the end of the camp, European revolutionary youth will have and reinforce its positive vision of Africa instead of that which imperialism make them see and believe.

To fight the norms...

To meet new people? To better know his/her comrades? Otherwise? The festive environment of the camp is there for that. Can attractions, desires, naitre, to be expressed or to appear... yesterday I wanted of Rosa, today of Leon, and tomorrow?

Make it clear: our desire evolves and changes, one can even wish several people at the same time... it is insane!

However in our company the normal alleged framework for the relations in love and sexual, it is the couple heterosexual. However this form of relation does not have anything naturalness, it acts of a standard built through the history and that the company (by the tele one, the school, the family) made us integrate into all and all. It implies a report/ratio of property and exclusiveness between the partners (even homos!). In the couple hétéro is not symmetrical: as much it is allowed even developing for a man to multiply the relations, as much for a woman, it is badly seen and making feel guilty. Even with the camp it is not possible to be detached completely from these standards: one can make feel guilty to test feelings or attraction for somebody of other, in particular because one fears to be judged.

The only means of abolishing definitively these standards so deeply anchored, it is a revolutionary transformation of the company. However the camp it is the occasion to try déconstruire these standards

which force us all the year: to allow all and very to try out that whose il/elle A envies, each one must endeavour not to reproduce the normative pressure which exists in the company: no control must be exerted on the relations of the comrades.

It is possible to have desire for several people: it is not parce I want to sleep with other people that I do not love any more my partner. And then that can be the occasion to discover new things, new people, to take pleasure and to better know its body. Moreover, I will not inevitably pass any life with my partner. As Marx said it, «to like, it is not to lock up, even in a cage gilded» In all the relations, including the reports/ratios sentimental and/or sexual, it is a question of taking into account the desires and the needs for each one.

And then I can also want to sleep with somebody right because I find it too sex. One can want sex without having no feeling, one can have feelings without wanting to sleep. Any relation whatever it is must obviously be wished by all the people concerned. To try déconstruire the sentimental and/or sexual reports/ratios one makes it if one wants of it, that does not have nothing obligatory. Important is to include/understand its desires, whatever they are. It is a question of fighting the standards and the pressures which one undergoes, and those that one reproduces against the others.

Interview of the cooks...

Who are you?

We are an association «the friends of l'Humanité». We want to manage to finance the transport from the department of the Lot et Garonne to the "fête de l'Humanité" [the communist party's newspaper's fair] which takes place in September in Paris. We organize demonstrations and meals in this goal along the year. We do this in a militant purpose, the youth of UMP won't eat with us, only the people who defend the same values as ours. We had already seen the comrades of the LCR of Lot et Garonne and we came 2 years ago at

the camp, and as this was very nice, we do it again this year despite the problems.

We are not caterers, so you may be understanding when we sometimes have a little delay. Cooking for 500 people takes time!

And how do you cook?

We follow our logic to the end. Here, there is no GMO, but only fresh products of the soil. In the menus, there are many tomatoes, zucchinis, aubergines, because it is the season. In winter, there would not have been the

Democracy and discotheque

The life of the camp is different from that of the remainder of the society, with a self-organisation and the democracy. A democracy which must be exerted so much in the debates to the discotheque as waiting in the toilets... The evenings in the disco are the moments when all the delegations come together within a festive framework in which we must maintain the relations closest as possible to those that we want to build. I.e. to take into account the cultural aspect of the party which as well varies delegation with another as within the delegations, and to fight against the virilists, sexists, homophobes, racists behaviors. These daily fights form part of our objectives, and carrying out them in all the spheres of the camp is all very important because it's a situation to approach our future society vision. The disco music must make it possible to leave its faintnesses caused by the oppressions at the door, that can be done only by leaving the oppressive behaviors out. It is thus necessary to organize this space according to the desires and of the concerns of all comrades so that they spend a good moment together.

same meals. We are part of an organization of defence of agriculture and of associations of direct sale. In this camp, the fruits, vegetables and even the ox, was directly sold by the producers. But we must acknowledge that the onions were bought sliced, we could have done it ourselves, but we preferred to spend more time cooking good petits plats!

Thank you very much for the delicious meal!