

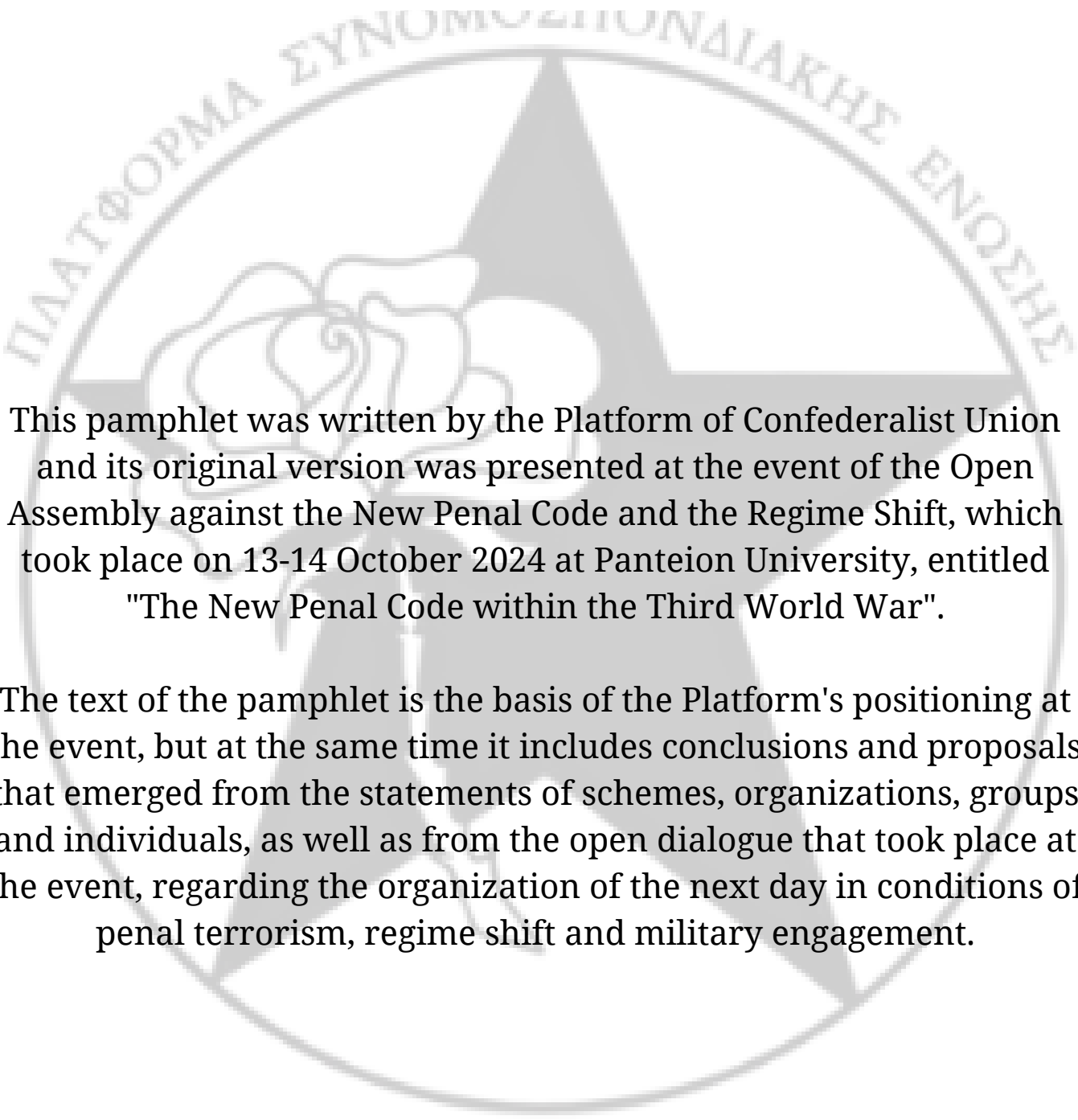
THE NEW PENAL CODE WITHIN THE CONTEXT OF THE THIRD WORLD WAR

THE ORGANIZATION OF THE NEXT DAY IN
CONDITIONS OF PENAL TERRORISM, REGIME
SHIFT AND MILITARY ENGAGEMENT



PLATFORM OF CONFEDERALIST UNION

2024



This pamphlet was written by the Platform of Confederation Union and its original version was presented at the event of the Open Assembly against the New Penal Code and the Regime Shift, which took place on 13-14 October 2024 at Panteion University, entitled "The New Penal Code within the Third World War".

The text of the pamphlet is the basis of the Platform's positioning at the event, but at the same time it includes conclusions and proposals that emerged from the statements of schemes, organizations, groups and individuals, as well as from the open dialogue that took place at the event, regarding the organization of the next day in conditions of penal terrorism, regime shift and military engagement.

INTRODUCTION

The Platform of Confederalist Union is an organized collective body. The proposal that we openly put forward to societies and movements is the creation of a Platform to which collective bodies and individuals will commit themselves with a strong programmatic agreement, attempting their confederation on the basis of a common framework of political community. The practical expression of this framework is, on the one hand, to be active from a radical and militant point of view in social and political struggles, locally and internationally, and on the other hand, to be constituted in terms of a movement. The Platform, as a guide to our struggles, as a vehicle for evolution, creates fertile ground for the reconstruction of a movement forged in the coherence of means and goals, which will move decisively and effectively towards a clarified goal, attempting an organized and collective action for social change, moving towards a confederal society. Fragments and characteristics of this society are here, scattered through the world and through time, as they constitute traditions of humanity for many centuries before the age of modernity and during it, up to the present day.

Within the framework of the rich action of the Platform throughout the previous period, with participation in struggles, demonstrations and marches, with constant presence and invitations to assemblies, events and debates, both in Athens and in other cities of Greece and Europe, we called in December 2023 the Open Assembly against the New Penal Code and the Regime Shift, understanding the new situation that the new Penal Code would signal and the rapid changes it would herald. For us, the new Penal Code is the culmination of a whole and long-standing political agenda of the governments and the ruling class that oppresses and criminalizes society and its struggles. Struggles that now involve even the basic survival of people.

This brochure focuses on two points. On the one hand, the analysis of the political reality, both at the domestic and international level, on which the new penal code has stepped into and which it has sealed. And on the other hand, on the new condition that it creates and the needs that arise on the day following the passing of the new penal code, proposing concrete solutions and advocating, among other things, social self-organization, movement truce and peace, confederalism and commitment to overthrow the regime to form our own autonomous liberation pole.

We try through this pamphlet to make clear that it is vital, leaving behind the persistent problems of our chronic weaknesses, to recognize the seriousness of the current situation and on the other hand to come to broad convergences for the escalation and sharpening of our resistances. This requires the joint organizational upgrading of our movement, structures and tools in order to respond to this prolonged crisis and the profound political and social changes that are taking place. It is our duty to respond politically and to fight back against regimes and governments that are being formed in conditions of Third World War, and to create the basis for a revolutionary perspective to define our lives as a society.

Platform of Confederalist Union | Athens, January 2025

Mail: platforma-synenosis@protonmail.com

X: @Platforma_CU

Instagram: @platforma.cu

Facebook: Πλατφόρμα Συνομοσπονδιακής Ένωσης

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THE NEW PENAL CODE, WITHIN THE BROADER DOMESTIC AND GLOBAL CONTEXT, AS IT MANIFESTS WITHIN THE FRAMEWORK OF THE 3RD WORLD WAR

The world, as we know it, is transforming at a rapid pace within the framework of the ongoing 3rd World War. In the shadow of its unpredictable outcomes and amidst the swift rearrangements in the balance of global powers, the ruling elites are fortifying themselves institutionally and legally, while equipping themselves materially and militarily. They are forming their ranks and building their political and cultural narratives as a basis for social cohesion, in order to confront each other. Liberal, western-style parliamentary democracies,¹ both globally and domestically, are making way for regimes of parliamentary dictatorships, in order to respond, on one hand, to their internal contradictions and, on the other hand, to their multifaceted recurring crises, and to adapt overall to the new reality.

Every structural systemic crisis is primarily a crisis of the system itself, that is, of its ruling elites. Societies experience a continuous crisis and are the first to pay the consequences of a regime of oppression and exploitation that the ruling elites impose. Each new structural systemic crisis is also an expression of both the inability of these ruling elites to resolve the deep social problems that plague our world and each specific point within it, as well as the internal power antagonisms within the camps of the ruling class itself. The response of the dominant system to the resolution of its problems and deadlocks is, on one hand, the leveling and holistic onslaught of capital against societies and the extreme exploitation of natural resources and the natural world, and on the other hand, the intra-dominant and inter-imperialist war for the distribution of profit and power. The establishment of more totalitarian regimes, free even from the minimal constraints of the liberal bourgeois systems of the previous century, is an urgent necessity to serve the goals of this new period. This is especially true in a transitional period for the capitalist system itself, characterized by multi-layered crises of adaptation and competition, as well as rapid changes on economic, technological, geopolitical, and overall social and

[1] The bourgeois parliamentary democracy is the political system of the western ruling class, aimed at the subjugation, management and exploitation of societies, peoples, and individuals during the period of late capitalist modernity. The revolutionary and radical movement, in its various manifestations, has revealed and rejected the nature and mechanism of this system, which has as its cultural foundation bourgeois liberalism and is based on the pillars of the nation-state, capitalism, and patriarchy.

political levels.²

With the closing of the 20th century and the period of the so-called "Cold War," particularly in the last three decades, it is evident that the situation is rapidly transforming. In many respects, it resembles the interwar period (1920s-1940s) in terms of the overall magnitude of the socio-political and economic crisis, as well as the levels of military preparedness of states, with the imposition of authoritarian-reactive and often dictatorial- fascist regimes in regards to internal politics and rampant military armament in regards to external affairs. More specifically, what we call history is not a linear pattern, nor a continuous repetition of the same pattern in another form. It is much more like a helical spiral or a river that, while it may appear the same externally, is something entirely different the next moment. Nevertheless, it is crucial to highlight both the similarities and the differences with the past, so that an analysis and direction for the present and the future can be established. In this sense, the establishment of the Venizelist Idionymon, the Thessaloniki uprising of '36, or the dictatorship of Metaxas and the exiles of Akroanavplia and Ai Stratis, at a local level, and the global financial crash and the Weimar Republic in '29, Franco's coup d'état and the Spanish Revolution and Civil War in '36, the Sino-Japanese War in '37, the rise to power of the Nazis in '33 and Mussolini in '22, as well as many other events on an international level, were in no way national or local peculiarities and phenomena. On the contrary, they were glaring products of their times, part of a broader, interconnected evolution and condition, that of the 2nd World inter-imperialist war.

[2] The deep systemic crisis of capitalism in 2008 continues and is constantly deepening. The similarities, despite the different conditions, with the Great Depression of 1929 are evident, both in terms of the economic analysis of the two crises and in terms of their consequences and what followed socio-economically and politically on a global scale. At the same time, particularly since the crisis of 2008, a new form of capital and technology has begun to gain ground and dominate, along with new oligarchs-capitalists, related to cloud capital and platform companies. Today, we are talking about giant companies whose capitalizations and the wealth of their owner-oligarchs exceed the GDPs of most countries.

This enormous and structural change in the means of production, technologies, consumption, global players-subjects of the system, and generally in all the key factors that underpin the capitalist system, has had two main consequences. On one hand, it fundamentally changed the economic system of capitalism, so that we are no longer talking about another mutation of it (as happened in the 1970s when we transitioned to financial capitalism), but rather about a more comprehensive transformation of the system itself. On the other hand, the decline and weakening of the "old capital" and its oligarchic subjects, along with the tremendous rise of new forms of capital and the dominance of the new oligarchs who control it, have led to conditions of intense competition among them, with all that this entails in terms of global conflicts.

The greek state is not a unique or peculiar case on the global stage, isolated from broader changes and rearrangements. Obviously, like any state and any society, it has its specific peculiarities, adapted to its geography, cultural and historical references, and the dynamics of its immediate and wider environment in which it exists. However, this does not change the fact that, on a general level, it is part of the Euro-Atlantic capitalist periphery, while on a specific level, it remains a protectorate-semi-colony. A state that is fully compliant and dependent on international economic, political, and social developments, aligning itself at the forefront of the Euro-Atlantic imperialist axis (EU-NATO).³

Within this framework, the new Penal Code represents a historical political event for the greek context, placing also formally the period of the post-dictatorship era as a time of social, economic, and political progress and liberalization for the middle, small, and lower classes into the dustbin of history. This period, which, along with the illusions it fostered and the social and political space it regained, was a product of a poorly constructed design of urbanization and modernization of the greek state and its mechanisms, modeled after Western capitalist, bourgeois-parliamentary democracies, as well as a whole process of balancing internal and external dynamics and contradictions. Today, Greece, as a semi-colonial state, which by its nature could not be established as a strong modern state-capitalist entity, is adapting from this position to the new geopolitical and socio-economic rearrangements. The new Penal Code represents the culmination of the entire preceding period, from the onset of the great economic crisis onward. It institutionally inaugurates, within the framework of the legal system—of which the penal codes are a cornerstone—the regime of the era of the 3rd World War in the greek context. Its purpose is to act as a catalytic factor, a means-tool for exercising "social policy".

[3] Using a non-dogmatic approach to the analysis of the three worlds, we could say that the greek state and the society of Greece, as is generally the case in countries of the capitalist periphery, represent a gray zone that encompasses elements of both the first world and, to a much greater extent, the second. We consider the greek state a semi-colony because it possesses characteristics of a protectorate, but at the same time, it has a structured autonomous bourgeois class, whatever qualitative characteristics it may have, which are indeed adapted precisely to such a condition.

[4] Walter Mignolo: "The Coneptual Triad. Modernity/ColonialityDecoloniality" (2018). "Coloniality" and "Modernity" as the two sides of the same coin. Modernity cannot be developed in the surplus states that belong in the core of capitalism, if there is no coloniality upon the states of the periphery. And coloniality is spread upon everything: time, space, power, knowledge, culture, ethics, aesthetics, gender etc.

From a legal perspective, it constitutes the declaration of a long-term state of emergency by the regime against society as an enemy-terrorist. This regime aims at the total subjugation of the society of Greece, under conditions of real slavery, launching an overall attack against the social base. In this sense, the new legal and specifically penal framework will manage the entire subsequent period of deepening crisis, during which it is expected that the already existing and heightened social conflicts, intra-dominant rivalries, and military engagements will escalate.

What do the new Penal Codes signal

The penal codes and the prison system are structural tools of the state, capital and governments for the exercise of social control by the ruling class. In the case of the new Penal Code, through its various phases of reform, it was constructed as a dynamic tool for the exercise of ad hoc policy, imposing a state of total exception and establishing and legitimizing a regime of generalized arbitrariness.

The new Penal Code represents the culmination of a long-standing and increasingly intensifying anti-social policy, bringing the socio-political reality in the greek context to an irreversible point. It is not merely a further tightening within the existing conditions, but a qualitative change in the level of the situation, in terms of penal terrorism and systematic imprisonment.

The new legislative provisions, both of the Penal Code and the Code of Criminal Procedure, seal the intensification, tightening, and transformation of the philosophy of the legal system itself and the framework for conducting civil justice procedures, now under legitimized conditions of crude arbitrariness and terrorism against society. Their main features include harsher penalties without criteria of proportionality as well as easier imprisonment, with actual serving of time in prison even for very minor misdemeanor sentences, as well as the tightening of conditional release. Furthermore, it brings the abolition or reduction of procedural legal rights for the accused, combined with the economic and psychological burden imposed by the threat and terror of imprisonment, even for negligible charges related to simple everyday matters. The new provisions formally abolish the last pretenses of liberal bourgeois law.

The new penal code, as a philosophy and tool for planning and exercising respectively “social policy”, finalises the divorce between societies and the ruling class on the basis of the so-called 'bourgeois social contract'. That is, an “abusive agreement” that partially stabilized the relationship between classes in the context of social competition during the period of late modernity,

as a period when the narrative of relative equality between them was promoted and protected.

Already, the system of redemption of sentences, the disproportionate financial burden of recourse to legal remedies, as well as the generally extreme increase in the cost of any judicial procedure, which is now becoming a condition impossible for the broad social majority but a potential privilege for the elites, argues for a first stage of implementation of this imbalance. With the new penal code, the increase of extreme sentences and the effective abolition of the suspension of sentences for a large number of misdemeanors, effectively will create a condition that breaks down proportionality in the administration of justice, as the ruling class itself, together with its mechanisms and its constituency will not be able to bear the burden of this new condition.⁵

At the same time, the extreme tightening of the criminal treatment and the above-mentioned condition of disproportionality that it causes, reinforces the levels of corruption vertically to layers of society. A multi-level and labyrinthine corruption is spreading in the relationship of society with the state, with the judicial power and its mechanisms, but also with the ruling class as its agent. It is reforming in terms of internal organization and cohesion the ruling class and its mechanisms, breaking through this way the juridical politics of balance as well as of equality in front of law, which were advocated by the liberal bourgeois democracy during the period of late modernity in the western world.⁶

The magnitude of the change brought about by the new Penal Code, as the culmination of the legislative provisions during the crisis period, affects society as a whole. People from a multitude of different social groups will be targeted. Any form of opposition, any field (social group, profession, class, etc.) that it may come from, is now criminalized and persecuted, formally and explicitly.

This does not limit itself only to militant and radical movements or to the lower classes and minorities, which are already continuously subjected to penal repression, even for minor offenses.

Perhaps one of the population groups that has faced the harshest campaign of defamation and targeting, apart from the Roma people, is the youth.

[5] If, for example, until now the sentence for the same offence was set at 5 months, so that the elites and their constituency could "accept" it, today it is 1.5 years. If until today elites could be given suspended sentences, with the new Penal Code they can no longer be given suspended sentences, which creates a condition of potential impunity for them.

[6] Although there are numerous examples, the crime of Tempi is the most emblematic and extreme one, where those involved in this crime and covered it up are rewarded with an upgrade of their positions in the state apparatus. However, the description of the upcoming reality may be more revealing in all its depth of the social pyramid

The daily bombardment of propaganda, mostly regarding the minor offenses of young people, serves to legitimize the upgrading of penal treatment against them and the harsh police repression they face in the streets, in squares, in parks and in any other gathering spaces.

The multi-layered repression against youth is unprecedented in the metapolitefsi era. Of course, we cannot exclude from this the full frontal assault by cultural imperialism, through all kinds of tools of systemic propaganda such as the media, but even more so the social media, in the service of big capital and international elites. Focusing, however, on the specific conditions prevailing in Greece and only with regard to the issue of penal repression, this starts from all levels of education and especially its higher levels. It targets first and foremost teachers themselves, who experience a condition of constant persecution for their syndicalist and other struggles, attempting to impose a condition of general discipline and control, while it extends to parents through the rapid upgrading of their criminal prosecution of their children. And it finally targets the youth themselves in schools and universities, at the street, squares and in every other place where they gather and operate.

As the crisis deepens, the criminalization, repression, and penal terrorism also deepen and spread to broader social strata. Systemic and non-systemic segments of the petty bourgeois and bourgeois classes, which express some form of opposition—whether from a progressive or anti-systemic perspective, or serving conflicting interests for the benefits of the bourgeois elites—become targets and are threatened with heavy penalties and imprisonment for their positions on intra-systemic rivalries. In this way, the new Penal Code, through penal terrorism and imprisonment, aims to delimitate and balance the existing and continuously escalating imbalances, tensions, and rivalries, while simultaneously reflecting the conflicts in the strategies and interests within the ruling class itself.

At the same time, based on the above, the new Penal Code, which essentially has as its main characteristic the imprisonment and actual serving of time even for minor sentences, entails a massive increase of the population in prisons, which are already overcrowded, reaching occupancy rates of 150% and 200%. Given this, and based on the entire economic policy and political philosophy that has been followed in recent years, as well as the clear inclination towards models adopted by the U.S., it is becoming increasingly clear that we are rapidly moving towards the establishment and founding of private prisons, with all that this entails. We are no longer far from seeing parasitic judicial lobbies exploiting this space and a multitude of people being imprisoned so that some oligarchs can receive subsidies and profit at the expense of our freedom and lives.

In addition, from May 1, 2024, when the new Penal Code came into effect, the institution of community service, which was introduced in 1991 (a requirement of the neoliberal doctrine of the government of Konstantinos Mitsotakis), but remained de facto inoperative for more than thirty years, will be applied in practice. Community service is promoted as an alternative method of serving prison sentences of no more than two years. This is yet another trick used by the regime, which is extremely classist in nature, since it is aimed at those who are financially unable to buy their way out of their sentences and, through the new Penal Code, tends to become even more substantial.

At the same time, through this legislation, those who have the right connections with the intermediaries of the bureaucracy, the oligarchy, the party nomenklatura and power in general have the possibility to use this law to their favor, creating "well-behaved slaves of the system" and strengthening the system of corruption, which is so necessary for capitalism and its uninterrupted operation.

Finally, precisely because the boundaries of the new law are deliberately very blurred as to the entities that can hire convicts for community service, and because new amendments to the penal codes are imminent, the institution of community service leads with mathematical precision to the production of armies of modern slaves. This is the economic model foreshadowed at this late and critical juncture in the global capitalist system and systematically implemented by the U.S. penitentiary system.

The completion of the structural reform of the greek state during the crisis, along with its deepening, inaugurates an era of total criminalization of public life, with the legal, economic, repressive media, and technological-digital arsenal at the forefront. As Olivier Clerc aptly described with the "boiled frog syndrome", the new Penal Code is the lid that closes the pot.

[7] "The frog, when placed in water that is gradually heated, continuously tries to adjust its temperature to cope with the increasing temperature of the water. The water begins to reach the boiling point. At that moment, the frog tries to escape from the water, but it has exhausted all its energy to adapt to the temperature. It cannot get out and ultimately boils in the water. What ultimately killed the frog is not the boiling water, but its decision to try to adapt."

Amidst this condition of extreme capitalist exploitation, destruction, and the selling off of every natural resource, the collapse and privatization of every public structure of health and education, and integration into the forefront of the most aggressive NATO military plans, a direct question arises for society, its resistances, and their organized form, the social radical movement:

- The general mobilization at every level and the long-term organization against the regime of penal terrorism, regime shift and social subjugation.**
- The overthrow of the regime and the promotion of our own world: social and economic equality and solidarity, political freedom, and a radical internationalist political strategy.**

THE MITSOTAKIS-OLIGARCHS-NATO REGIME IN CONDITIONS OF REGIME SHIFT

"We are not dissolving democracy. We are abolishing it, replacing it with something new." — Vice President Félix Ulloa of El Salvador, in the New York Times.⁸

By the term "condition of regime shift"⁹, we refer to the new political formation that began to develop from the first memorandum, was normalized with the referendum, escalated and was established during the

[8] It is important to redefine the term democracy in contemporary political terms, but at the same time, also in historical and social terms. We should seek it, as a meaning and not just a political term, both in its depth and in its modern form, even if it requires us to change the definition. In this way, we must understand the two different aspects that the term expresses. The first, as the "democracy of the bosses of society," a phrase with which Guy Debord described the example of ancient Athenian democracy as a regime of exception and class exploitation, which closely resembles the modern system of western bourgeois liberal democracy. Or, as the leader of the Kurdish freedom movement, A. Öcalan, expressed even more poignantly: "The worst thing about Athenian democracy was the blatant way in which the state drained politics, leaving behind a carcass. The communal democratic tradition seems to have breathed its last with the help of the Athenian aristocracy, and this is certainly the most important lesson we must learn from Athenian democracy." The second aspect is the communal democratic tradition, the natural, communal-direct democratic-confederal way of organizing societies and people for most of their history, before the advent of centralized civilization in the last ten thousand years approximately.

five-year governance of Mitsotakis, and was completed with the passage of the new Penal Code in February 2024. We ought to look back at the entire previous period, at least, and particularly at the social democratic government of SYRIZA (2015-2019), which undertook to implement what a right-wing government or a technocratic coalition government could not. What has been implemented by the Mitsotakis regime was already set in motion by the Tsipras government, which was a government on a special mission to legitimize neoliberalism, fully surrender to the dictates of the EU and NATO, and politically and morally flatten society, the left, and the movements.

The new Penal Code of Floridis constitutes the sixth amendment in a row, just in the last five years of Mitsotakis' governance. Even after its passage, the reinforcing amendments continue to follow one another, as happens with every legal framework of special purpose and necessity. It followed the same political strategy, which was inaugurated during the period of the memoranda and continues to be upgraded by the Mitsotakis regime, putting bills up for a vote in immediate time, without the possibility, even for form's sake, of informing and consulting, even at a parliamentary and institutional level. It was supported by an intensive and targeted propaganda campaign from the systemic and establishment media, before the submission, during the voting, and even after the passage of the bill, aimed at misinformation, disorientation, and ultimately the manipulation of the social base, to justify and legitimize the antisocial and fascist character of the new Penal Code. It is a fact that this strategy has taken such extent and depth that it finds both the opposition parliamentary parties and all kinds of institutional and non-institutional bodies, as well as society as a whole, unprepared and numb, depriving them of any possibility of involvement, preparation, and resistance. A similar situation has occurred with the new Penal Code.

Nevertheless, it is crucial to understand the specific context in which the new law was passed, as it seals a series of pivotal moves and changes that the Mitsotakis regime has promoted and imposed since the first days of taking governmental power. The primary move was placing the the National

[9] Speaking of conditions of regime shift and the establishment of a parliamentary dictatorship, we do not legitimize the system of bourgeois parliamentary democracy, nor do we call for its defense. We refer to the changes that are taking place in our lives, within the bourgeois state and in the reality of societies and movements that are being attacked by these changes. The fact that the greek state remains a bourgeois parliamentary state does not negate the depth of the new changes, nor the fact that both fascism and military or parliamentary dictatorships are manifestations of the very identity of the bourgeois system, which takes different forms depending on the needs and conditions.

Intelligence Service (EYP) under the direct control of the Prime Minister. In this way, he took general control of the state and paramilitary apparatus. At the same time, to strengthen the enduring strong ties of common interests with the oligarchy of media owners (constructors, shipowners, sports club owners, etc.), he subsidized them with vast public funds, prepaying their absolute support. He appointed proxies and regime-controlled individuals to key positions in institutions, organizations, and services for the molecular control of the state apparatus and justice. He reinforced and upgraded the repressive forces to unprecedented levels with thousands of hires, training programs, and equipment, imposing a regime of police state and fear. The results of these changes are glaring on an international level: the greek state ranks 107th globally in press freedom and is the European country with the highest ratio of police officers to population, as is the case with indicators for institutional and extrainstitutional corruption. At the same time, both at the level of the European Union and International Organizations, the greek state is constantly being condemned for issues related to the breakdown of the rule of law: the independence of the judiciary, the persecution of journalists and independent media, immigration policy and pushbacks at the borders, political persecution of social movements and independent institutions, etc.

The five-year governance of Mitsotakis, with the favorable ground inherited from the previous memorandum governments, implemented and escalated to unprecedented levels the dismantling of the so-called "rule of law"¹⁰, demolishing almost all social rights and freedoms that have been won with blood and sacrifices.

Essentially, from the very beginning of the Mitsotakis regime's assumption of power until today, all indirect and direct goals for the possibility of establishing and stabilizing a regime of legal parliamentary dictatorship have been achieved. Moreover, it was they who had announced this from the first days they took over the government, with the design and implementation of the so-called "executive state" and the term "Greece 2.0".

[10] When speaking about legal issues, we are not referring to the liberal or bourgeois legal system, which is a continuation of Roman law, is deeply class-based, and serves as the guarantor of the established order. We refer, however, to these characteristics, which we could summarize with the term social and political rights and freedoms, which are a result of the social and class struggles of the modern era and tactical concessions made by the dominant elites in response to them. They represent the ongoing demand of the oppressed and, more generally, of societies and movements for a political and moral society of equality, freedom, solidarity, and justice, as this tradition has been cultivated and realized by human societies and communities throughout the centuries.

Specifically:

- **Control of secret services**
- **Control of the state apparatus**
- **Control of justice**
- **Control of media and information**
- **Dismantling of fundamental social and labor rights and freedoms**
- **Institutional and extrainstitutional corruption**
- **Dissolution of the opposition**

Such regimes, like that of Mitsotakis, exist with their particular characteristics all over the world. They are gradually built and stabilized to serve the overall agendas of local and global elites, imperialist blocs, and international capital. Historically, they have been expressed through juntas and dictatorships, imposed with weapons and battle tanks. However, in the 21st century, the numerous means of social control and enforcement, as well as the global situation, provide much greater opportunities for comprehensive social and political changes at the expense of societies, this time donning a bourgeois-liberal, democratic-parliamentary facade.

Depending on the historical period, social resistances, geopolitical and geostrategic conditions, and consequently the position of power of each state (capitalist core, periphery, colony, etc.), the corresponding political system is applied, which expresses and better serves the interests of local and international economic and political elites. Initially, this is done through the respective international institutions (EU, NATO, IMF, etc.) that shape these policies, and at a second level by the local governments that implement them. In times of crisis, especially within the framework of the ongoing 3rd World War, international institutions demand more drastic measures to protect their interests, which can only be imposed through the establishment of more authoritarian local regimes. Thus, in the greek context, the power complex, as expressed through the triptych of Mitsotakis-oligarchs-EU/NATO, develops, strengthens, and imposes itself on three levels: local, regional, and global, which interconnect and mutually reinforce each other. The Mitsotakis regime exists and imposes itself under these terms, serving the larger regime of oligarchs-EU/NATO while simultaneously establishing its own local and regional power.

We refer to three levels of existence and development of the regime, in temporal parallel. The large-general-long-term level, which is imposed globally by state-capitalist elites, through the axis of the NE alliance (EU/NATO) and more specifically by the USA. The medium-term level, which chronologically follows the metapolitefsi era as its continuation, within the same time cycle, and

begins with the onset of the crisis and the era of memoranda. And finally, the small, special-purpose-short-term level, which is represented by governments such as those of Papadimos, Samaras, and Tsipras. The distinctive feature of the Mitsotakis government is that it attempts to prospectively cover the entire remaining medium-term cycle as a regime, taking on, as it does, the monopoly of developments in the management of the greek territory and society based on one hand on the interests of its family and business circle and on the other hand on those of the local and international elites.

Although based on the characteristics of the metapolitefsi era, everything suggests that the Mitsotakis regime is collapsing, on the contrary, it returns strengthened, managing to redefine its position within the framework of the crisis at the local level, overcoming it (e.g., COVID, the Tempi train disaster, wildfires, floods, inflation, educational reform, etc.). The state-capitalist system, both globally and in its local manifestations, has learned to live and thrive within and from the regime of crises and disasters¹¹. With the impending change of the electoral law, the retreat of social resistances, and the dissolution of opposition forces within the systemic field, the Mitsotakis regime is moving towards the completion of its 12-year stay in power, paving the way for its monopoly in the second decade as well. Although intra-systemic antagonisms are already nurturing and preparing a change of governance as an alternative possibility, the regime has nevertheless laid solid foundations for remaining in power by filling what Tsipras, in his own attempt, had characterized as "joints of power".

The element that shapes the new reality, defining and determining it, is the lack of radical social and movement-based opposition and struggles. The active and radical forces that would build a new social liberation proposal and promote the overthrow of the regime, both specifically and generally, are absent from the social field. However, long before we talk about movements or even systemic party mechanisms, it is necessary to highlight the collapse of the social imaginary, of which they are parts. The society of Greece, struck by crisis, repression, and media propaganda, disarmed and rendered inactive by the governance of SYRIZA, seeks some form of stability, also taking into account, either unconsciously or consciously, the critical nature of the local and international situation. This condition represents a void that is currently being filled by the Mitsotakis regime. If societies and movements do not gain space, this space will be filled, and is already being filled, by fascism, whether under a parliamentary or non-parliamentary guise, both in the greek and even more so in the european territory.

[11] Naomi Klein: "The Shock Doctrine : The Rise of Disaster Capitalism"

THE NEW PENAL CODE AS THE CULMINATION OF THE NEW ERA

The new Penal Code came as the culmination of a period of overall retreat of the movements. In the preceding years, bills have been passed that ratify and normalize the exclusion from all kinds of basic human needs: food, shelter, health, education, energy, justice, social benefits, labor rights, further weakening, impoverishing, and fragmenting society as a whole. Social resistances, facing constant blows and continuously losing vital space, have sunk into introspection and frustration.

The new situation that is being formed is not far from that which prevails in most states of the capitalist western world. Both in the USA and in Europe, a similar penal and legal system has been applied for decades, which is now being imposed in the greek context. If there is a fundamental difference, it is the geographical and geopolitical position of Greece, dialectically related to the economic and political position of its people. It serves as one of the entry points for the mass detention of migrants and refugees, an energy battery for Europe, a place of entertainment for the elite's tourism industry, and a launching pad and logistics center for the Euro-Atlantic axis in its wars within the ongoing 3rd World War. The majority of the population lives in insecurity, the proletarian, agricultural, and middle-class strata continue to be impoverished, the lumpen bourgeoisie continues to plunder society, and the countryside, mountains, and seas are being destroyed, with their people migrating either to urban centers or abroad. In response to the logical question of what has really changed since yesterday, the answer is that **today, prison has arrived, in terms of mass social repression**. In the long term it opens the way to architectural design of the dystopian society.

Both locally and globally, the privileged cycle of illusions and self-referentiality, procrastination, and fragmentation is closing, particularly on the part of the radical forces of the western world. With the transition to this new era, societies and movements must organize towards a re-radicalization and overall enhancement of their imaginary, and thus of their tools and methods.

THE SOCIAL AND POLITICAL MOVEMENT OF GREECE

The radical social, class, and political movement of Greece¹² follows a long-standing and timeless tradition of struggles and resistance, directly intertwined with both local and broader international developments during the period of modernity, as well as with its own geography, on social and class levels. It is closely connected to the mass socialist movement in its various forms (anarchists, communists, socialist revolutionaries, along with their various currents), which developed and continues to operate during this period. It has been ideologically, politically, organizationally, and practically influenced by international or local developments, their successes, failures, and examples. At the same time, it has sought to establish its own autonomous internationalist, anti-imperialist, and anti-colonial path, as an expression of the social needs of the society of Greece, and to define its position within local, regional, and international developments.

The period from 2008 to 2012 is the most significant milestone of this latest phase of social struggles since the metapolitefsi era, during which the major economic crisis and the December uprising unfolded alongside the movement of the squares. The movements, within the generalized and multifaceted crisis that began in 2008, experience three milestones that operate and interact parallel and dialectically with each other. These are the youth uprising and the sub-proletariat of 2008, the social self-organization in neighborhoods and squares, in the metropolises and the provinces, and the central confrontation in Syntagma Square.

The intense, mass, and multi-inclusive struggles of the period introduced radical elements and engaged in costly battles, but they remained disconnected. They built a collective radical social imaginary for an entire period, which, however, failed to transform into a common general revolutionary plan. The inability to establish a clear political focus, inclusive unity, and a general strategy did not set specific goals and succumbed to the superiority of state mechanisms and the dominant imaginary.

The political and military defeat of social and movement-based resistances led to the collapse of this radical social imaginary. Radical movements failed to provide realistic and progressive responses after the defeat

[12] Social struggles in the greek context have always been the result of much broader social, racial, and religious convergences, from the very birth of the modern greek state, through subsequent labor and agricultural struggles, the occupation and anti-fascist resistance, to the contemporary movement of Greece. For this reason, we refer to it as the movement of Greece and not the greek movement in a narrowly racial-national sense.

and retreat of 2012 and the referendum of 2015, leaving a huge political void that was initially filled by the bourgeois-liberal social democratic bloc and later by the right and far-right reaction.

The defeat and retreat of 2012 gave way to the illusion of the election of SYRIZA, which gathered precisely this broader progressive and recently radicalized "majority" social segment, deceiving and utilizing it. In the referendum of 2015, which constituted the second act of regime shift after the memoranda, the society of Greece, as a socio-political collective subject, took a clear stance for battle and struggle for change once again. The new defeat, resulting from the betrayal of the Tsipras government, exacerbated social collapse, turning the clock of history towards the side of reaction.

The collapse of SYRIZA and its implications, both for itself as a political entity and for the society of Greece as a whole, serve as a compelling example of the broader long-term crisis of social democracy internationally. It simultaneously represents a defeat of reformist illusions, as well as of parliamentary-bourgeois left as a radical proposal for change and the resolution of contemporary social problems. Nevertheless, the issue is much more comprehensive and complex.

The social-socialist movements of modernity have followed a heroic and bloody path to free themselves from the chains of feudalism initially and the bourgeois class subsequently, in order to build their own autonomous world. They have counted and continue to count innumerable victories and defeats, as well as innumerable mistakes and weaknesses. However, the period we are experiencing in recent decades, both locally and globally, is characterized by the collapse of radical social and political imaginaries, particularly in the societies of the western world. With the inability of libertarian movements to territorialize and realize their revolutionary plans in mass terms on one hand, and the collapse of the model of "existing socialism" on the other, the question "if not this way, then how?" remains realistically unanswered.

Until this question is answered, history will not wait. Capitalism as a dominant norm, as a "natural" condition and choice, as a tyranny of the power of violence and as an illusion, along with its organizational, functional, and imaginary expressions in material reality, drains every living element from people, societies, nations, and the natural world. Subjugation to its dictates means the mental and physical suicide of modern humans and their societies, as well as the destruction of themselves and the material world that encompasses them.

THE ATTACK ON SOCIETIES AND MOVEMENTS ON A GLOBAL SCALE

The crisis of societies and movements is a global contemporary phenomenon, both because of the weapon superiority of the state-capitalist world and because of their own internal weaknesses. Despite the bright exceptions and the wave of uprisings that shook the first decade of the 21st century around the world, the current period is characterized by the unstoppable advance of the dominant paradigm, the collapse of radical social and political imaginaries and their overlap with conservative or reactionary alternatives.

This fact, among other things, is directly linked to the strategies of social repression and special warfare. The ruling class and its mechanisms have been working over time and systematically on a powerful methodology of repression, deception and subjugation of societies and movements, at the military, economic and ideological levels. It would be difficult to analyze and understand contemporary developments without excluding the multifaceted and multidimensional consequences of these systematic policies of repression and special warfare, which are applied both internationally and locally.

It is of particular importance to remain on the question of the special war, with a dialectical understanding that concerns the whole spectrum and levels of the strategic imposition of the dominant imaginary, the disruption of social cohesion and the internal subversion of movements. Beyond the narrow military-type special operations of physical and criminal repression, a multitude of models and tools of control are experimentally applied, intensified and extended at the molecular and everyday level, over the broad social body.

The new methods of repression and subjugation that have evolved, alongside the dizzying technological development and the possibilities it offers, are an integral part of the politics of counterinsurgency and the preventive repression of society and movements; communication devices and everyday functions as surveillance systems; networks for the flow and promotion of information and information as weapons of propaganda and manipulation; overall control of the movement of people, through visual control tools, border and urban zones, concentration camps, extraordinary regimes of exclusion and restriction (e.g. covid period and extraordinary weather events), constitute a set of tools, methods and experiments of control and repression.

The special war, in all its manifestations, aims at the dismantling of the social, moral, political, cultural and material basis of societies and their reorganization within the framework of the one-dimensional alienated capitalist man-individual. As a result of this series of upgraded repressive measures since the outbreak of the crisis, the society and the movements of

Greece, at least as far as their radical and revolutionary projections and points are concerned, have suffered very strong repressive blows. What is more, their defeat and collapse has been internalized to such an extent that it is the widely accepted and legitimized reality, without any visible prospect of change. We do not wish to be catastrophists, nor do we wish to be pessimists, although the signs are not favorable both locally and globally for humanity, which seems "like a crazy truck with broken brakes" heading towards self-destruction with paranoid plutocrats at the wheel. Although the impact will be devastating, societies have a duty to reflect on their illusions and deadlocks and movements have a duty to exercise severe self-criticism of their actions and ideological fixations if they wish to lift themselves from the foreseen fall.

Summarizing the above and reconnecting it to the general condition of penal terrorism, regime shift and military engagement within World War 3 would it make sense:

- **To place the new Penal Code within the spirit of the Gladio operations¹³, regarding the legal and penal management of social crises?**
- **To consider that the new Penal Code comes straight from the drawers of the most aggressive anti-social policies of the USA and NATO?**

THE OVERALL STRUCTURE OF SOCIAL FORCES AND THE FORCES OF THE DOMINATION IN THE GREEK TERRITORY

The global and local crisis, which is in its second decade, enters a new phase of deepening precisely on the developments of the 3rd World War. The new Penal Code, complementary to the others, seals a new condition for the greek territory, which will affect the societies and movements as a whole. In order to be able to read the period, we have to take all the above into account and analyze it within its temporal cycle, both microscopically and macroscopically, as well as dialectically in the era of modernity and as its continuity.

The greek state is not a fully structured and sovereign, bourgeois state. This does not make it less of a state, but a less powerful state. It is followed by a long tradition of social struggles and ruptures, which has constituted a strong social culture of resistance.

[13] Operation Gladio is the code name of a secret NATO and CIA paramilitary-paramilitary operation during the Cold War, in cooperation with various European intelligence agencies, which aimed to prevent by armed action a possible leftist-communist-anti-American domination of western Europe.

Its stability as a semi-colonial US nation-state is undermined by larger regional and global competing state-capitalist forces, which maintain instability and internal tensions to enhance their role and sphere of influence, and by its internal contradictions. For a number of reasons, other parts of society do not identify and others oppose the involvement of the greek state in the imperialist-colonial wars of NATO, in the context of World War III, as well as a multitude of other aspects of social and political reality. Social, economic, political and international problems continue to constitute a powder keg ready to explode.

On this condition, the new penal code is imposed, setting its own balancing conditions and monopolizing the dominant power. Within the framework of the 3rd World War and in contrast to the dominant hegemonic pole, as expressed by the Mitsotakis-oligarchs-EU/NATO regime, a second pole of power appears, promoted by local elites and powers external to NATO, as well as combined with their influence internally on a social, cultural or material level. It is a pole that exists as the flesh of the greek nation-state, but reappears reinforced and is expressed by traditionalism and often right-wing reaction and nationalism, regardless of specific reference (race, religion, etc.). Its actors are supported politically and financially by local elites, parts of the state apparatus and external state actors and play an active role in any socio-political upheavals.

Beyond the two poles of power that are formed and reinforced as part of the two camps of the inter-imperialist and colonialist Third World War, whose imaginary narratives are vertically diffused up to the molecular level of society, there is a third pole, that of societies and movements. Of proletarians and sub-proletarians, peasants and petit bourgeoisie, immigrants and refugees, minorities, the precarious,¹⁴ progressive people, women and youth, militants. It made its appearance during the events of the 2008 uprising, in the period 2010-2012, and then in the referendum of 2015, albeit with now very different class and political-proposal characteristics.

Thus, throughout this period and up to the present day, within this third social class pole, which consists of a multifarious mosaic of diversities and contradictions, two tendencies are expressed within it, linked by a common

[14] The agricultural sector, through the Common Agricultural Policy (CAP1 and CAP2), is being driven from a state of complete dependence to extinction, at the same time that major natural disasters (floods, fires, etc.) are destroying the already existing structures of production and survival. This fact does not simply and unilaterally affect them, but extends to the survival potential of the society of Greece itself and primary production in general, turning the greek province into a fertile ground for extreme plunder on the part of the big capital of the monoculture of renewable energy sources (RES).

parallel. Two distinct camps are developing and interacting, which are promoting two highly contradictory agendas. One is dominated by social-liberationist characteristics, as a result of the deep local and global social crisis of the nation-state capitalist paradigm. The second is dominated by anti-colonial and national liberationist characteristics, as a result of imperialist dependency and of the interests of the local national bourgeois elites. Both are products and results of their social ground.

Already, in Greece, the conditions exist for the material constitution of a hegemonic far-right nationalist-fascist pole, at the street and in parliament, which, either as an autonomous pole of power or as a governmental form of cooperation, will further terrorize society, further plunder social and natural resources and further limit the space of social and radical forces. At the same time, the more radical tendencies of this cluster, which are seeking from their own point of view a way out of parliament, are already turning to more sophisticated forms of organization and are gaining greater autonomy and power within the social competition.

THE NEED FOR SOCIAL SELF-ORGANIZATION AS A PROPOSAL-MANUAL FOR THE WORLD OF RESISTANCE

The creative initiative and organization aimed at addressing social needs in all their manifestations is essential for the reconstruction of the social body and the social imaginary, which is constantly being crushed under the boot of the ruling class.

The organization of movements and resistances, beyond habits and established paths, in a logic of overcoming our structural and political weaknesses and contradictions, is what can simultaneously develop new ways of survival, resistant collective self-defense, and counterattack.

Support to society:

The attack on the basic needs of a society is one of its primary tools of repression. Therefore, the immense need to support the society under attack, which at this moment has no space to breathe, is an issue on which we must establish the first broad convergences. Convergences aimed at supporting this large "us" that dialectically condenses the entire spectrum of the class of the below and ourselves within it. The survival, not only of the movements but of society as a whole, is a necessary condition for the existence of a basic self-defense against the advance of a global leveling regime.

The upgrade of existing models of organization and structures, the construction of new ones, and their confederation with terms of organic unity, for the support and defense of society and its struggles, in order to respond to the entirety of contemporary issues, constitutes the field of the minimum possible agreement.

Wide, broadened convergences:

If we truly want to move in a radical and revolutionary direction to overturn the existing dystopia, we must develop a revolutionary political culture of collectivization and co-organization that will allow us to jointly place the goals of broader social, economic, and political change back on the table of social dialectics. If the system of capitalist modernity in the western world and in Greece has achieved anything, it is to disintegrate, to a large extent, the collective culture of unity and constitution of people and societies, turning them into a weak mass of individuals to be used and exploited at the service of the state and capitalism.

The joint development of this new and at the same time ancient as human history common culture and organizational methodology of convergences and unity in action is what can serve as the cornerstone for the prospect of upgrading and strengthening a comprehensive and inclusive proposal for social organization in a revolutionary-liberation direction. Within the broader radical movement, the progressive social forces, and their revolutionary expressions, the first step toward forming as broad convergences as possible is to promote open political dialogue.

MOVEMENT TRUCE, PEACE, CONFEDERATION

Drawing knowledge from both natural examples of coexistence and creation, as well as from contemporary revolutionary examples, it is important to recognize the need to overcome the internal divisions of movements. The internalization of the tactics and strategies of special warfare, combined with our comparative weakness, poisons the ethics and politics of society worldwide, reproducing itself within movements, expanding within societies and promoting a condition of absolute hegemony of the dominant forces.

In this sense, it becomes imperative to reach a next level of expanded convergences regarding the prioritization of a new condition of peace and reconciliation among the radical movement and social forces, and to broadly include as many segments of the wider progressive and radical world as possible, in a revolutionary-liberation direction. We are not referring to yet

another opportunistic condition of peace and truce, that is, another type of bourgeois-liberal cooperation. We speak of a new political understanding of the diversity that constitutes our world, combined with the tear down of an entire culture of hostility, petty political competition and internal warfare, which is self-destructive, not only for those segments that are in a state of constant confrontation, but even more for the more advanced radical forces and their revolutionary organizations.

It is vital for our movements to clearly define the condition of peace-war, as well as the relationship of enemy-friend, with clear boundaries both internally and beyond, presenting it to societies as a new symbiotic, confederal, socio-political model of coorganization and struggle. After all, it is the same responsibility that societies themselves are called to undertake if they wish to build collective power and free themselves from their oppressors.

This model of organization reflects the natural world and natural societies. Within any ecosystem, everything that exists within it is incredibly contradictory and often mutually conflicting; however, at the same time, they complement, collaborate, and coexist as a unified whole. If there is anything that nature abhors, it is hegemony and uniformity. In every such case, the ecosystem self-destructs along with everything that constitutes it. This is the tragic example of the modern world and modern humanity, in every respect. We must abolish this illusion of claiming hegemony within our societies and movements if we do not want someone else to always dominate over us.

We do not seek to diminish or underestimate the oftentimes radical differences, disagreements, or conflicts that often lead to rupture among movements, ideologies, organizations, and groups, as well as among the societies themselves in their constituent parts. The exact opposite occurs. Existence, in general, is a state of continuous movement and friction and violence in its different forms, a fundamental element of life and evolution. Precisely because all these differences and contradictions have objective material and imaginary references, they must find a way to engage in dialogue, coexist, and interact in dialectic, positive and promotive terms for the declared common purpose. If we are truly sincere, this purpose is none other than the liberation of humanity, its societies and the natural world that encompasses them, from the occupying boot of the culture of domination and exploitation, with the nation-state, capitalism, and patriarchy as foundational, structural elements.

Only with such a change in culture and paradigm can the necessary fertile common ground be reconstituted for the reorganization of social struggles and resistances, for the building of collective bonds based on collective criteria and principles, and with the aim of realizing our revolutionary-liberation project. This way, we can build barriers of resistance against the advance of

state-capitalist domination. We can establish common tables for dialogue, mutual understanding, and connection, and strengthen open collaborations of solidarity and joint action at various levels of everyday struggle, with respect and understanding for individual differences, but without this being an obstacle to the common line of defense and the prospect of achieving our political goals, as much as we can each time.

ORGANIZATION FOR A SOCIETY AND A MOVEMENT UNDER CONDITIONS OF SYSTEMATIC PERSECUTION

A distinct issue that has automatically arisen with the implementation of the new Penal Code, along with the sharp increase in persecutions, legal cases and imprisonments, is the renewed understanding of the courtroom landscape as well as the collective organization of strategic planning within the new conditions of ongoing persecution and criminalization. It is necessary to readdress and redefine issues, tools, methods, and political culture-mindset that either reproduce worn-out habits or have been allowed to rust. Therefore, it is a matter of survival to implement a plan that can provide answers for a society and a movement under repression, facing imprisonments, heavy sentences, and tight control, as well as a local, regional and international society on the brink of multiple civil wars, military conflicts and generalized war.

- How is a struggle strategy for the courts formed and built in the new period after the passage of the new Penal Code?
- How do we strengthen our positions, and thus the struggle itself by practically and morally supporting the persecuted society and the persecuted activists?
- How do we exert pressure precisely on the weaknesses of the opposing camp and the accumulated social tension, in order to turn the situation in our favor?

On the same basis, it is necessary to structure immediate responses to the increase in the number of people in prison, both from the movement and not.

- How are the existing movement structures for practical, economic, moral, and political support and solidarity for those in prisons strengthened, and how are new ones built, especially in the more remote facilities where prisoners, both political and non-political, experience poverty, isolation, and the violence of the guards, the administration and organized criminal groups in combination?
- Furthermore, how can this large number of persecuted individuals be legally supported and how can their cases be expanded, and connected?
- And finally, how do we organize our world and our movements both inside and outside of prison, since this will soon be our reality?

COMMITMENT TO RUPTURE WITH THE REGIME – FOR THE ESTABLISHMENT OF OUR OWN AUTONOMOUS LIBERATION POLE

It is clear that if, in the conditions of social collapse and the advance of the ruling elites, movements and radical forces do not present clear positions and proposals in the field of social competition and the Third World War, the space of political imaginary will be occupied either by the bourgeois-liberal forces or by reactionary, nationalist, and fascist, traditionalist forces, which are already in existential conflict with each other. If they also do not take on and commit to costly and militant, self-sacrificial initiatives to defend the besieged society, particularly its most vulnerable segments, this enormous political void that is emerging globally will continue to be filled by the dominance of NATO occupation and active involvement in the grinding wheels of the Third World War.

However, as difficult as the situation is, it is even more important that these responses come from the side of the oppressed and struggling people and organized collective bodies. The opening of a large, central, and general struggle for self-organization, social solidarity, resistance, collective self-defense, and counterattack, which will once again place radical, liberatory, egalitarian, and solidarity-based demands in the arena of social dialectics, becomes imperative. With it, there is also an urgent need for a collective and comprehensive campaign of awakening, reenlightenment and coorganization of all the social parties that are being affected, towards a new renaissance perspective and direction.

All of this aims at the establishment of a common basis for binding convergences and agreements, at least at a preliminary level, on positions and proposals for building common plans and strategies for the resolution of social problems by different forces, which will be expressed equally and autonomously through a unified, pluralistic pole of physical and political power, at various levels of our lives and struggles. An autonomous pole that can raise issues of social and political power with an internationalist perspective, at social, economic, and political levels, this time from the side of the societies and their people.

The element of commitment to these common bases of agreements and the further development of common strategic planning by radical forces is not an idealistic condition but a material prerequisite for the realization of the common struggle. The struggle, resistance, and the revolutionary process itself mean, at the same time, a commitment to cost and wear. The hegemony of bourgeois liberalism over the social imaginary has disconnected modern individuals not only from their social environment but also from themselves.

This realization expresses even more clearly the contradiction primarily of modern western movements and the modern individual, condensing all the tragedy of existence. Western movements, although they can still exist as collective bodies, in a regime of formal general political freedom, nevertheless survive under suffocating frameworks of surveillance and preventive repression, leading them, more often than not, to abandon their radical perspective and join the void of liberal activism, assimilation, urbanization and ultimately micropolitical introversion. Ultimately, if we want to exist as societies, we have to resist, and if we want to resist, we have to take the historical responsibility to rise up and rebel.

Based on all the above, we propose the need to establish a general multi-level platform for confederal organization, meeting, rallying, and collectivization of as broad a spectrum of the movement as possible, aimed at activating a long-term campaign of immediate and widespread mobilization. A widespread mobilization, which will start from the overthrowing of the special regime of Mitsotakis-oligarchs-NATO and will expand overall against the general regime of social oppression, exploitation, and environmental destruction. A general, confederalist and unifying platform of positions and proposals of liberation struggle, with the aim and objective of realizing a social and political movement and program of social solidarity, economic equality, political freedom and ecology, based on an autonomous, internationalist political direction.

Societies and movements have a responsibility to fill a huge social and political void, beyond liberalism and traditionalism, the emerging systemic poles within the Third World War, by forming a modern, autonomous revolutionary opposition pole that will reintroduce into the social sphere a radical, non-state, anti-capitalist, anti-imperialist, anti-colonial, anti-patriarchal, internationalist, and ecological social proposal for struggle. A militant proposal that will give back to societies our lost dignity, that will put societies and movements back on the road of resistance and struggle, for the fall of the regime and the building of a new social imaginary and a new material world.

OVERTHROW OF THE MITSOTAKIS OLIGARCHS' AND NATO'S REGIME

STRUGGLE FOR RADICAL SOCIAL, POLITICAL, AND ECONOMIC AND ECOLOGICAL CHANGE

A brief comment on the Third World War:

The term Third World War attempts to express a generalized condition of war between opposing and conflicting forces (economic, cultural, military) in an evolving multipolar world, as a natural process of balancing through dominance and power. It does not refer solely and exclusively to the military aspect of this generalized and globalized inter-imperialist conflict, which, in simplistic and stereotypical terms, is perceived as an absolute war using military means between two or more imperialist blocs.

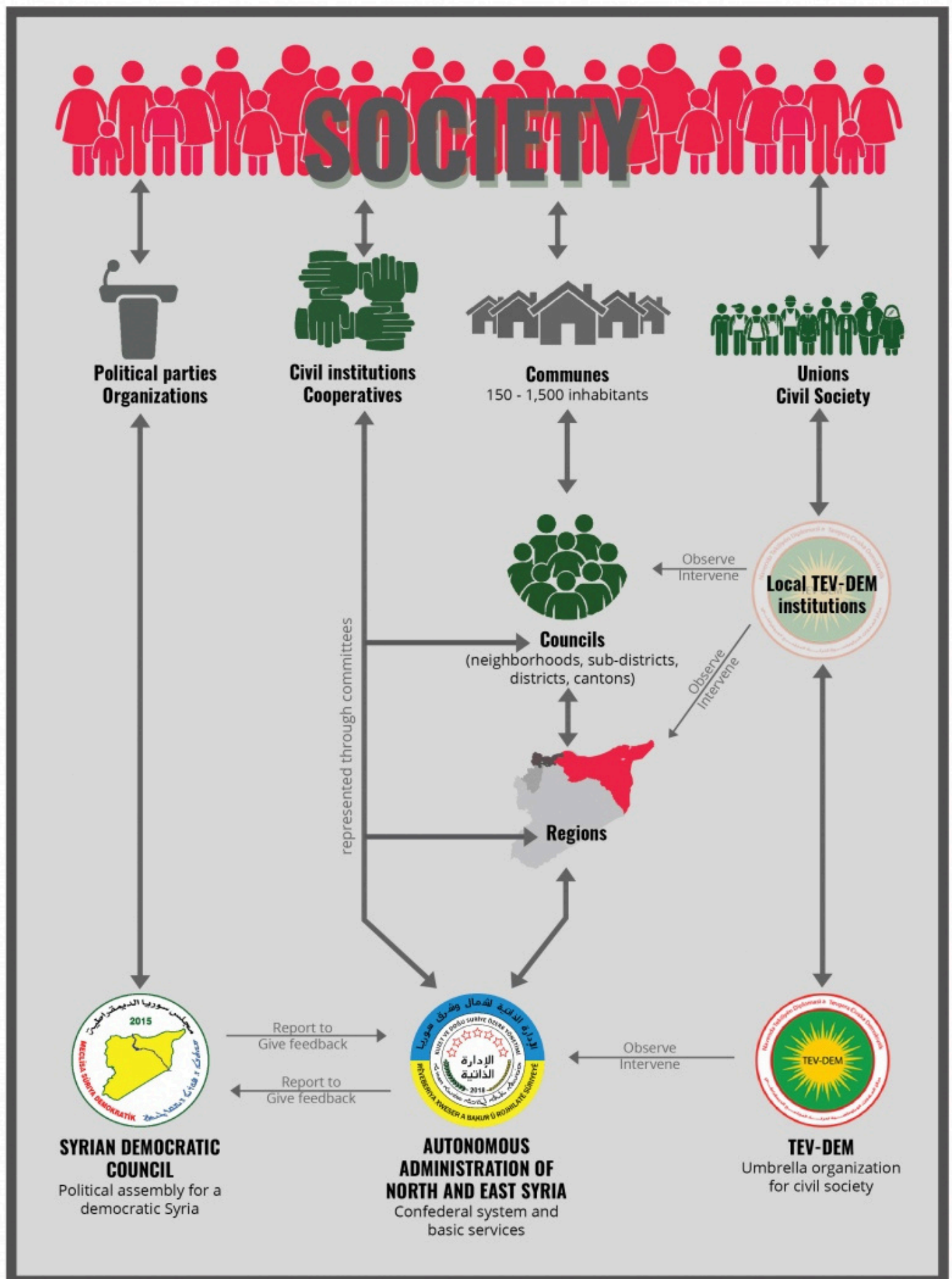
On the contrary, it refers to a more comprehensive condition that directly and multidimensionally affects every aspect of local and global social, human, and natural activity, radically transforming human societies and the world as we have known it until now. It is not merely a conflict defined in military terms, but simultaneously economic, cultural, and thus overall social. It is not only armies that confront and prevail, but also positions and proposals of a political and moral nature, culture and mentality, that is, a total worldview and imaginary.

The Third World War is a condition of a long-term war of attrition, at the molecular level and in each of its individual manifestations, expressing the proportions and power spectra of the opposing parties, dialectically with the overall levels of technological power. The shift of modern warfare from the model of generalized war fronts to the model of special military operations, simultaneously assisted by economic warfare, propaganda, sabotage and assassination operations, express precisely this new military doctrine of unorthodox warfare as a general world condition.

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THE POLITICAL ORGANIZATION OF NORTH AND EAST SYRIA



The new penal code is the culmination of all the previous period, from the beginning of the great economic crisis onwards. It inaugurates institutionally and in the context of the legal system, the regime of the Third World War II era in Greece. It is intended to act as a catalytic factor as a means-tool for the exercise of 'social policy'

The societies and the movements have a responsibility to fill a huge social and political vacuum, constituting a modern, autonomous revolutionary oppositional pole, which will put again on the social field a radical, extreme, anti-capitalist, anti-imperialist, anti-colonialist, anti-patriarchal, internationalist and ecological social proposal of struggle. A proposal that will put the society and the movements back in the street for the fall of the regime, while building a new social imaginary and a new material world.

The boiled frog syndrome:

"The frog, when placed in water that is gradually heated, continuously tries to adjust its temperature to cope with the increasing temperature of the water. The water begins to reach the boiling point. At that moment, the frog tries to escape from the water, but it has exhausted all its energy to adapt to the temperature. It cannot get out and ultimately boils in the water. What ultimately killed the frog is not the boiling water, but its decision to try to adapt."

Olivier Clerc