

# **BASQUE INTERNATIONALIST MANIFESTO**

## **1. Imperialism and people's sovereignty**

We live/ exist in a society in which wage exploitation and hetero-patriarchal domination condemn the majority of people to a life steeped in injustice and misery. We live/ exist in a society in which the accumulation of surplus value and the competition for profits regulate social and productive activity, imposing on them the unjust and irrational criterion of profit above any other priorities, social, ecological or political. We live/ exist in a society in which the perpetuation of the capitalist system brings with it the perverse and insatiable entry to the market of new social and geographical spaces through geographic, political ideological and military coercion.

Imperialism is the result of this form of capitalist domination, sexist, xenophobic, expansionist and violent, structurally underpinned by states and applied to a global framework which is divided into classes and peoples. The big difference between these two divisions is that the former needs to disappear and the second to be reformed. Classes must disappear, not peoples. The existence of classes corresponds to the necessity of a system of exploitation. The existence of distinct peoples is the result of the historic course of formation of human communities. What has to disappear are the unequal relations of power that exist between the peoples.

Therefore, the historic cultural and linguistic worldview of each people neither can be overcome nor need to be, as their existence do not imply, in themselves, inequalities of power. On the contrary, the existence of distinct peoples constitutes and incalculable richness of socio-historic biodiversity which will continue in an emancipated society, although with important qualitative changes no longer marked by relations of exploitation and domination.

Therefore the sovereignty of peoples, understood as the expression of class and national independence, implies the necessity for working people to overcome their economic, political and cultural subordinated condition as much for those who, like us, lack a state of their own as for those working people whose state remains in the hands of local, national and/or transnational bourgeoisies.

## **2. Internationalism and the liberation process**

Therefore, despite the different social, cultural and political traditions existing among peoples, we have a strategic objective in common: our national and social liberation. Being subjected to the same structure of exploitation and capitalist-imperialist-patriarchal domination, unity and solidarity in the struggle of the working people are of strategic nature.

In this sense, radically distinct from the paternalism and from charitable humanitarianism, we understand solidarity primarily as a political practice which arises from recognising the strategic

ties which unite the oppressed sectors and people in order to overcome this status. As the emancipation of each people depends directly on the emancipation of the other, internationalism becomes a necessary component to build the accumulation of forces internationally to achieve a superior ethical system based on solidarity and egalitarian values.

Therefore, while respecting cultural differences and idiosyncrasies which exist among people and with respect for the timing, priorities and forms of struggle which each people develop in an autonomous framework of class and gender struggle, the practice of internationalist politics, as we understand it, seeks through solidarity and mutual learning, back and forth, the strengthening of the processes of social and national liberation, beginning with our own.

### **3. Internationalism and Basque social and national construction**

In the Basque Country, internationalism makes no sense outside of the political project of construction and the national and social liberation of our people. In effect, the construction of a socialist state, feminist and culturally Basque corresponds not only to the strategic interests of popular sectors of our country but also to the interests of all working peoples who struggle to overcome the capitalist-imperialist-patriarchal system. Because of that, with the achievement of our strategic objective, a socialist state for the seven Basque provinces, we are presented with the necessary tool to conduct a genuine internationalist policy as a people which, in that sense, will become a major solidarity contribution of the Basque working people to other peoples in struggle.

Correspondingly, our emancipation is meaningless and cannot be achieved fully without assuming internationalism as an integral component cutting across our political practice. Indeed, an independent and socialist state cannot be achievable without enjoying or enduring a strong component that encourages internationalist solidarity with our struggle, opening up possibilities of enriching experiences of other people in struggle and to support and establish supportive relationships in all fields through processes that are committed to overcoming the capitalist-imperialist system. In short, an internationalist component cutting across all areas of intervention covering the nation-building and social development of our people in every one of its steps and sectoral struggles.

Therefore, internationalism is a key element and emancipatory imperative in our liberation process, especially in a context of capitalist structural crisis. Indeed, in the face of the economic, political and military offensive orchestrated by states and capital, unity and solidarity among working people have to be deepened to forge an anti-capitalist, anti-sexist, anti-racist, anti-fascist and anti-imperialist way out of the current crisis.

Internationalism will be patriotic or it will not exist! Patriotism will be internationalist or it will not exist! Long live a free Basque Country! Long live a socialist Basque Country! Long live an internationalist Basque Country!

