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Rise up! PAGE 4

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We are your crisis PAG.6

«We need organized default and debt abolition campaigns within and alongside struggles around education in order to fight the spread of student debt and to fight neo-liberalism. In order to stop our futures from being owned by the banks, we must become the crisis.»

Tunisia, where is the people's revolution? PAG. 7

«In honor to their martyrs, the Tunisian people must continue its struggle in order to thwart any attempts of hijacking, rerouting and discredit, but also to achieve a real revolution.»

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«Building networks points also at the invention of new *monster institutions* – able to generate an acceleration and multiplication of those social processes that are imagining a new radical and collective political action for our times. Other politics able to oppose the assimilation and the neutralization of social movements driven by capital interests.»

G8 University Counter-Summit in Dijon

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«We need organisation and we must be able to rely on having each others' backs, building on our collective energies, commitment and solidarity across the different spectrum of our movements.»

Learning to struggle PAG₇

«The Ukrainian student organization, Priama Dija had more success in mobilizing nearly 25,000 students during the October 2010 action against the reform. Quoting Lenin once again: “Only struggle educates the exploited class”, we should say that it is just the beginning – the Eastern European movement is learning to struggle!»



Editorial: The Revolution is on March

We live in a time of crisis. Or perhaps it is better to say we are the generation of crisis, because the current economic crisis and the continuing financialisation of the economy are now more than simply one part of an economic cycle, but rather have become a stable condition. To say global capitalism today is to say permanent crisis. We know that crisis is an ambivalent process. Crisis implies the deterioration of our lives and wages, an increase in precarious work and work conditions, and cuts to education and social welfare. The austerity measures imposed in this crisis include also greater enforcement of national borders and a heating up of the war on migrants. In sum: this crisis constitutes all that we struggle against. But there is an obverse to this: the current crisis also offers a great possibility for radical transformation. It offers us the opportunity to break the chains of exploitation and misery. It is us - we students, precarious workers, migrants - who are the subjects of this capitalist crisis and it is us who are its mortal threat: we produce the commonwealth that they seek to capture,

we are the living knowledge that they seek to imprison in a value measure, we create the cooperation that they seek to exploit and control. But they cannot, because we are the excess of freedom and we are the common: we are the crisis. Hence, we do not fear the crisis, because we are that fear itself. This is the battle-cry arising from the streets all around Europe: the insurrection is just begun, the revolt is becoming revolution. Reformism as a tactic is no longer viable. Finding an escape from crisis in this case means to finding an escape from the exploitative system of capital. There is nothing here for us to defend: destruction of past capitalist power means destruction of its present. We know that the public collaborates with the private in the corporatization of the university, in the bail-out of banks and in the expropriation of the social wealth that we produce in common. Against precarity, cuts and austerity we see the State and the market as monster twins. In this scenario, the only alternative left is to build up the university of the common. That is to say, to reappropriate the commonwealth, to create a new welfare based on a basic income, to

affirm free access to the university, and the free mobility of human beings and of living knowledge. Through struggles, occupations and autonomous education practices, we are now beginning to organize the institutions of our own liberty and autonomy. Against the debt system and the financialisation of our needs, of our education, of our lives, we are occupying the banks and claiming the right to bankruptcy for the precarious generation. We want our wealth, and we won't pay back your debt! Today a call for us to rise up is an immediately transnational question. This is the lesson from the Maghreb and North Africa insurrections. The old Europe burns, and the new Europe is being born on the southern shores of the Mediterranean sea. From Tunisia and Egypt, to the fires raging in London and Greece, this revolution is one without borders! It is international! In this revolution, knowledge has become a battlefield. In this revolution knowledge can become a weapon. We want to arm ourselves! Let a hundred Knowledge Liberation Fronts blossom! And all the power to the common!



Tunisia, where is the people's revolution?

On 25 February 2011, the Tunisian people firmly called for the dissolution of the government led by Ghannouchi. They even sacrificed for it. They called for an elected constituent assembly. Revolutionary forces, and their most visible part - the occupants of the Casbah - have been beaten, some protesters have even died for all these advances. These brave men and women found themselves under fire from disinformation campaigns aiming at discrediting their unquestionable legitimacy. All over the country, they have suffered attacks by RCD militias, a campaign of repression and murder ... This terror inflicted on the population has weakened its ranks. This relative decline has benefited to what remains of the dictatorship. Fouad El Mbazaa, interim president of the republic, embodying remnants of the old regime, imposed Caied Essebsi Beji, former

Financialisation of Education in Japan

During the 1980s, Japanese people already witnessed the first wave of privatisation of their country (telecom services, national railway, Japan Airline, to name but a few). The second wave, a.k.a. the "structural reform without a sanctuary", took place at the beginning of the 21st century under then Prime Minister Koizumi (2001-2006), and it wiped out almost every public service from the country.

In comparison with the privatisation of the postal service, the semi-privatisation of National Universities didn't draw much attention. One of the reasons was that most Japanese universities had been private schools from the very beginning. Japan was an "emerging country" when it discovered the concept of University, and

Minister of Bourguiba Government, as prime minister. When El Mbazaa restored its transitional government without any popular consultation, Caied Essebsi announced that he has responded to so-called popular demands : breaking off of the constitution fixed by Ben Ali, dissolution of Parliament and municipal councils, but also a constituent assembly election, dissolution of the political police, dissolution of the State Security and RCD's dissolution.

All these claims have been adopted in a perverse way that removes the very meaning of the revolutionary movement. The four months separating us from the election date of the Constituent Assembly, set by the same government for 24 July 2011, are certainly not enough for citizens to know their future representatives. Should we emphasize the fact that the political police was formally dissolved

in the absence of any control of civil society, and that the media have not yet escaped the control of the State ? Should we also recall that torturers, murderers and responsables of atrocities in recent weeks have not been arrested ? Is this a real dissolution of RCD when, out of court, its individuals are allowed to form other political parties!

The terror on the citizens goes on through militias, arrests of young activists (at Thorba hospital, high school Mourouj, etc...). These are the conditions which precede the election of the Constituent Assembly, they will certainly participate to exclude people and to stifle the will that has been clearly expressed.

In honor to their martyrs, the Tunisian people must continue its struggle in order to thwart any attempts of hijacking, rerouting and discredit, but also to achieve a real revolution.



the poor State couldn't afford a wide range of schools in order to develop its capitalism. Therefore, private schools, which have been much less prestigious than State owned ones, unlike in the US, have had larger portion of the total number of students. In short, most (ex-)students have been accustomed to pay expensive fees for their higher education for more than a century. Unsurprisingly, the Japanese government used the logic of equality between public universities and private universities. In 2008, a private university student paid, on average, 1.45 million JPY (= 12.633 EUR) for the annual tuition fee and the extra "entrance fee" for the first year, whereas a public university student paid 817.8 thousands JPY (= 7.125 EUR).

Along with the semi-privatisation of public universities, the legal status and the name of the largest students loan organisation also changed in 2004. The newly named Japan Student Service Organisation (JASSO) became more like a private bank. Before then, students loan with interest rates did exist, but they were

somehow exceptional. After 2004, the norm became loans with interest rates: in 2010, 349.000 students took out loans without interest, whereas 835.000 held loans with interest. In other words, one in three Japanese graduates start their early adult life with a huge debt on their shoulder.

Now Japan is seeing the birth of an entire indebted generation without a decent job. Unlike the Student Loan Company in the UK, the JASSO doesn't adopt Income-Contingent Repayments. However, if one declares to be in financial difficulty, he or she can be allowed to suspend repayments during a maximum of five years during his or her lifetime. If one remains poor more than five years and cannot repay, this person will be blacklisted by the JASSO: the consequences of this may include to be denied access to credit cards, other kinds of loans, and it may even cause difficulties in finding a flat to rent.

This is the Japanese way of life in the 21st century. Apocalyptic?
Yes, it actually is.

Rise up!

The financial collapse that hit the world economy in September 2008, which has affected Europe in particular in the aftermath of the Greek crisis, has blatantly exposed the failure of Neoliberal ideology. It has also shown that the main source of unemployment and misery is the greed of the financial class and the obsession with profit. Were you expecting that the leaders of the Europea Union were going to listen to the urgent demands for redistribution of wealth and democratic change in economic life? Well, if that is the case, you have been deceived, because the contrary has happened: the European leadership has reasserted the dogma of Neoliberal monetarism, the primacy of financial profit, and the compulsive idea of competition. Not unlike the Roman Catholic Church, which absolutely refused the idea that Earth is round and revolves around the sun at the end of the Middle Ages, the contemporary guardians of the Neoliberal Faith do not contemplate the notion that society is more important than the banker's balance sheet. So what did they do as the crisis was spreading? Instead of reducing the power of the banks and the financial class, a self-appointed directorate, impersonated by Sarkozy, Merkel and Trichet, decided that the financial system had to be saved at the expense of people's lives, without any democratic consultation. In the name of the Dogma of profit the workers, students and teachers and young unemployed are bound to pay for the banks' profits notwithstanding their incompetence.



Thus, democracy has been suspended, and national Parliaments have been dispossessed of their economic sovereignty. The first victim of the Neoliberal Dogmatism of the European Monetary Church is Education. Those in power have decided that education is costly, so they want to pursue ignorance. Money is being withdrawn from the school system and invested in the banks' bail out and in the army. Public education is dismissed, de-financed, torn to pieces.

In the UK students are forced to abandon their studies because the tuition fees for higher education have been tripled. In Italy Berlusconi and his pimps have decided to slash 8 billions euro from the public education budget while increasing the public financing of private schools (owned by Berlusconi's cronies and the Catholic Church) by 1.5 billion. Our schools and universities are falling apart, teachers are fired, libraries privatized. This is preparing an age of misery, barbarism, and violence.

So what should we do?

We, the cognitive workers of Europe, knowing that the future of the world is in our brains and in our hands, lamenting the lack of spaces for lecturing, reading, and living, DETERMINE that banks shall become places for lecturing and studying and reading, and sleeping and having fun and making love.

THEREFORE in the day March 25th we invite our colleagues all over Europe to go into a bank and spend the day there doing what civilized people always do: study molecular biology and Greek philosophy, learn languages and mathematics, read poems and talk to other people about the possibility of a better world, where knowledge and sensibility - rather than money and arrogance - will be the engine and leading force of social life.

Monsters haunting Europe

Coming back from Paris, where we started to mount a network of many and different *Knowledge Liberation Fronts*, we thought it would be useful to explore *what is a network actually is* - as a form of radical and collective organization against austerity. What is the difference between a network and other modes of organization? For example: a coordination

of local groups, or a multinational alliance (i.e. a corporation), or - why not? - those translocal collective experiments called in the old times the *Internationals*. What can a network do? What are its practices and its possibilities? A quick response does not exist and we cannot fall for the temptation of looking for easy answers to feel secure. We cannot know in advance what a body can do. We are on the edge of a leap in the dark!

Nonetheless, many are the experiences, expressions, images and memories that can help us when times come - *shoulders to the wheel!* - for inventing new institutional forms and new war-machines. We are thinking of those experimental networks

that emerged in the recent years as political, cultural and technological spaces that radically changed the way we think about our everyday life, our militancy, our activism. Through out these experiments, *networks* configured themselves not as structures that evolve according to a programme defined from the top, from the centre or from beforehand, but as a cartography of multiplicity - where many and different things happen at the same time: permanent mutations, affected and modified in the relations, encounters, agreements, negotiations, and conflicts, living in the network itself.

A form of organization that works both from point to point, or as a total mesh

London!

The March 26th mobilisation, 'March For the Alternative – Jobs, Growth, Justice' was first called by the British Trades Union Congress (TUC) in early autumn. With such a long lead-up time, the question is surely: what intention did the TUC have in projecting an event so far into the future? Time to build for a general strike perhaps? Or was this a move to stifle any possible dissent to the cuts by delaying a mobilisation for as long as possible?

During the time it has taken for the TUC to mobilise and move, a different movement has grown out of the anger at the UK Government's austerity measures – autonomous, radical, exciting and explosive. But one that is still an unknown quantity.

This Saturday, these two mobilisations will come together for the first time. We are not sure how things will work out. Let's be clear – a big and determined march endorsed by the TUC is much needed. The march is on a Saturday, therefore people who work weekdays 9–5 can join. It really is great that my old history teacher is coming on her first march for 25 years and wants to know what kind of packed lunch works best in a police kettle.

But when the TUC publicly states that the organisers will not consider any of the planned feeder marches officially part of the demonstration and that they will not be supported, when it stands by the police rule that we are not allowed to bring placards – when it does everything it can

in advance to disassociate itself from (practically) everyone else, one cannot help but feel angry and disappointed. What happens on the 26th is important.

The days of rage before Christmas showed us that demonstrations are not simply a performance: they are not just about representing dissent and making anger visible. Crucially, demonstrations are processes and spaces, they are moments through which a collective solidarity and collective antagonism is experienced. Affective circulations that are profoundly political, where through common action, debate and mobilisation new political subjectivities are formed and new friends and comrades are made.

Each time we go to a demonstration this is what is strengthened. Demonstrations change us beneath the surface of what is visible on the streets.

Therefore, we need to find ways to make sure that we are not contained by the attempts to dampen and discipline our movements in ways that make them easily governable, containable, dismissable.

We must keep on building up pictures and be creative in imagining how things might be organised in other ways, including making it possible for people to join from their various neighbourhoods across the city and feed in to the main demonstration. There need to be signals at certain points during the day for people to run to different convergence points, to shut the city down and occupy it all night.

We need organisation and we must be able to rely on having each others' backs, building on our collective energies, commitment and solidarity across the different spectrum of our movements.



where knots and swarms assemble in tactical forms and where topology is configured as an arrangement of composite rhythms and geometries of hostility and antagonism against the collective capitalist. *Networks* as intense and vivid spaces, where the rhythms and the paces of different struggles converge, in the bet for an original composition, for the production of common notions and common actions.

The aim is not defining *ex ante* all the steps that separate us from the revolution, but *thinking revolution as a pragmatic project* – as sprawling insurrections and continuous transformation of everyday life. How can we change the world being

many and different? And without renouncing to be consistent and effective in our actions!

Imagining new institutions means inventing counter-powers against the precarization of life, or in other words, building a project of articulation and translation able to support discontinuous and unpredictable dynamics of escape and refusal – in the face of the exploitation that the crisis installs in our everyday life. Escape and refusal are not enough. Building networks points also at the invention of new *monster institutions* – able to generate a multiplication of those social processes that are imagining a new radical and collective political action for our

times. Other politics able to oppose the assimilation and the neutralization of social movements driven by capital interests. Other politics able to overwhelm the rationality of governing and to transform the power of those who up rise in a new political and collective way of being. A constituent force. A collective practice for inventing a new life in common.



We are your crisis

Struggles around the university today are struggles against “extreme neo-liberalism,” which is nothing other than the full attack on and expropriation of social, immaterial, and cognitive labor. We are witnessing the violence of financial capitalism against every form of life—against the common as such. We must remember that financialization is not new, nor has it grown on its own volition. What we are experiencing presently is the acceleration of a form of violence that is inherent to capitalism, yet one whose malignant force has mushroomed within the past four decades. Financialization is counterrevolutionary formation through which capitalism was forced to radically rearticulate itself and to dispose of forms that were no longer adequate to the control of increasingly global and

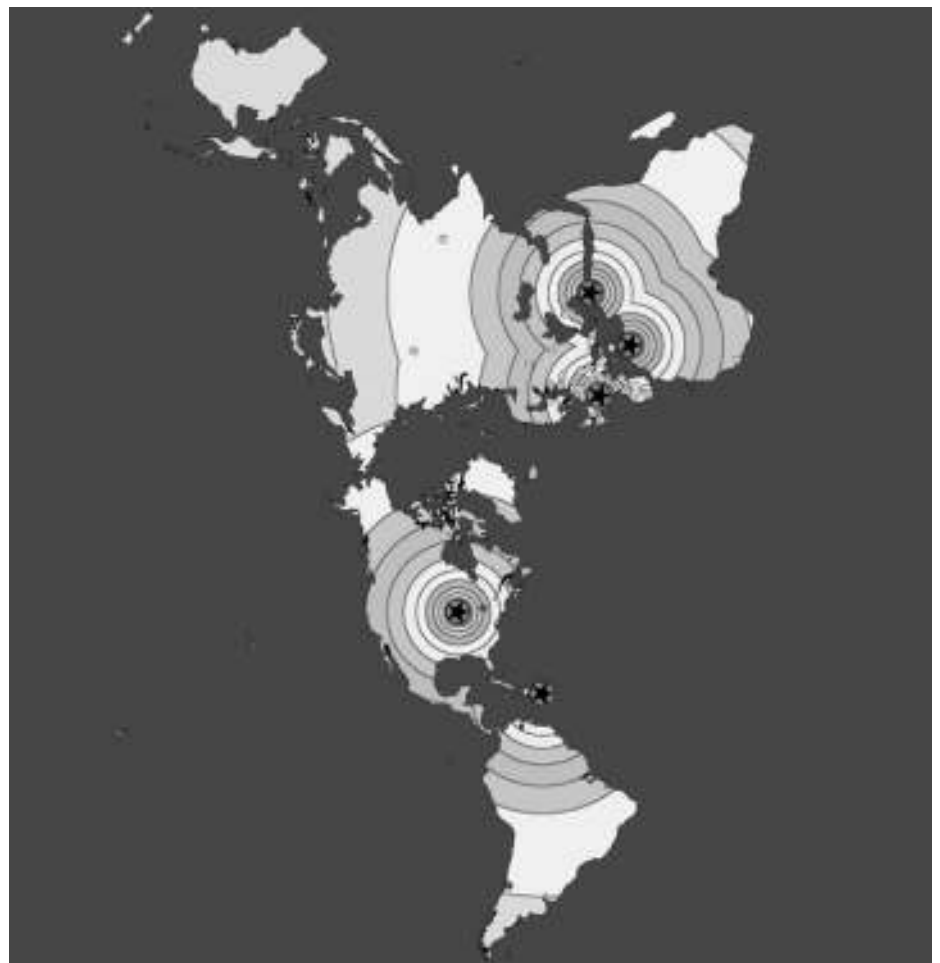
G8 University Counter-Summit in Dijon

On the 5th - 7th of May, 2011, the fourth G8 University Summit will be held in Dijon, France. There, university presidents from the world's richest countries will meet to discuss the links between universities and corporations, while the privatization of higher education grows internationally. In the wealthiest countries of the world the same movement of financial disengagement by governments of public universities has occurred. In its place private competition has resulted in a significant rise in tuition fees for students, and in increasing inequalities between universities and between students, leading often to the closure of some courses, departments and universities. In southern countries, the colossal weight of national debt prevents any possibility of building a satisfying higher education system, while endemic unemployment is a factor contributing to frustration and revolt among many students, as was proven in the recent

heterogeneous network of resistance. Through this process, the antagonism between capital and living labor has been brought into relief. It should be no surprise that in the US, the teacher has become the primary target of Wall Street's assault on the middle class. Struggles over education are nothing other than class war. The term class war—agitational, antagonistic, violent—captures the extreme nature of forms of struggle in the present and the new formations of resistance from Cairo to Madison that present a full scale rejection of the new world order.

One of the most powerful tools that finance wields against living labor is debt. On both macro and micro economic levels, debt is the tool used to capture our futures and to enslave us in a perpetual cycle of poverty. The debt system has destroyed the university and the world, as we know it. The university has been completely enveloped into mechanisms of financial control. Through the propagation of student debt, the mechanisms of predatory

lending and financial control are inscribed into the very architecture and quotidian operations of the contemporary university. As public education is defunded across the world, the student debt system that has fully financialized student life in America will continue to spread. Innovations made in the management of the student population must be seen as the inverse of the demands of revolutionary student movements from across the globe; at the same time, students must also understand the deliberately induced poverty of student life in tandem with other counter-revolutionary measures that have been inflicted by international financial institutions. We need organized default and debt abolition campaigns within and alongside struggles around education in order to fight the spread of student debt and to fight extreme neo-liberalism. In order to stop our futures from being owned by the banks and the financial markets, we must become the crisis.



revolutions taking place in the Arab world. The G8 University Summit in Dijon embodies the process of privatization of universities – in fact its goal is to coordinate and facilitate this process. Against this, a counter-summit is organized to stimulate international

resistance to neo-liberal and capitalist policies in education. Debates, demonstrations and actions, will be held in Dijon from May 5th to 7th to prevent the summit to be held and to allow an international coordination of student struggles.



Learning to struggle

Remarks on Eastern European students' movements

The real education of the masses can never be separated from their independent political, and especially revolutionary, struggle.

V.I.Lenin

It could be said that mass access to higher education and the growing precarization of students in Eastern Europe, could lead to the outbreak of an Eastern European May 1968. Yet, time passes and nothing heralds a forthcoming revolution. Progressive student movements are nearly non-existent, and those that are active (some alternative student organizations like the Ukrainian Direct Action, or the Polish Democratic Student' Unioni) have no more than two years of history. After the capitalist transformation of the early 1990's, nearly all of the countries in the region are now succeeding in introducing neoliberal policies. Despite the fact that higher education was not the

first target of neoliberal reforms, its post-communist core is now in the process of an ongoing transformation. Universities in Eastern Europe are no longer able to produce convincing social and institutional narratives in defence of their roles in society, and, as a result, the language and the solutions that are applied come mostly from organizations like the OECD and the European Commission. The certain risk in this situation is that, because of the 'communist' heritage, the reforms are at the same time progress from the feudal structure of the university and a step back in terms of emancipatory education for all.

During the Paris meeting, comrades from Poland, Lithuania, Russia and Ukraine held a workshop to discuss and make a list of possible common features in the systems of higher education across Eastern Europe and obstacles that student movements may currently face. All countries have relatively massive higher education sectors (Russia 8 mln, Poland 2 mln, Ukraine 2,5 mln, Lithuania 0,3 mln students), but with very low levels of expenditures on HE and research. This results in an observable decrease of educational quality. Even though according to the law education is supposed to be free and publicly funded, an important number of students do pay

fees. The main problem is that there is not a common social agreement on this situation, but equally important is the consent of the students who accept to pay. Another issue emphasised by activists is the presence of a corrupted academic oligarchy, which is the heritage of the communist era. The bureaucratic administration is strong and there are no structures for the students and teachers to act collectively. In addition, the widespread nationalism and the influence of the church, either orthodox or catholic, affects the discourse of the humanities and social sciences. One important and observable problem among students is the lack of the appropriate language to express their aims politically.

The last action against the higher education reform conducted by DSU in Poland, in February 2011, attracted no more than 300 students all over the country, in 5 different cities. The Ukrainian student organization, Priama Dija had more success in mobilizing nearly 25,000 students during the October 2010 action against the reform. Quoting Lenin once again: "Only struggle educates the exploited class", we should say that it is just the beginning – the Eastern European movement is learning to struggle!



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Knowledge Liberation Front
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