

Second Semester 2026 , #7

How Should We Understand the Political Process in Sudan Today and the Experience of the Sudanese-Sudanese Dialogue?

A few days ago, Sudan's political and military authorities came together and presented a proposal for what they call a "Sudanese-Sudanese dialogue," aimed at reaching the broadest possible front to form a government in partnership with the military forces. This is something the military and Islamists in Sudan take pride in, but it is not a new step in the political reality. It is a recycled tactic that was previously used under Bashir's regime through what was called the "National Dialogue." The forces involved in that process were largely those allied with the military regime, while the revolutionary opposition did not make a significant difference.

Today, a politically oriented committee is being formed with a new propaganda framework. We see figures who once criticized the policies of the authorities, such as Dr. Mohamed Jalal Hashim, Al-Badri, and other intellectuals associated with the authorities, submitting to Al-Burhan's policy, which aims to legitimize military rule. With the clear popular and imperial rejection of the Muslim Brotherhood as an active organization in Sudan, the army has sought to use forces that were previously considered part of the revolution to legitimize and institutionalize its upcoming policies.

The army's position became clear in the statement by its Chief of Staff, Yasser Abdel Rahman Al-Atta, regarding Al-Burhan potentially running for four terms, equivalent to 20 years in power. At the same time, intellectuals close to the authorities are attempting to legitimize the old political system, while imperialist forces are trying to exploit revolutionary positions in accordance with their own agendas.

This leaves many revolutionaries uncertain about what political tactics can preserve the continuity of the revolution and complete its objectives: overthrowing the authoritarian regime and carrying out a social revolution.

The war was a means for the Islamists to return to power after the overwhelming popular rejection they had faced. Their systematic policies of revenge were clear, including in their own speeches, and this is widely acknowledged. But let us look at where they have reached today.

If the Sudanese people, during the December Revolution, rejected the Islamist regime by around 50 percent, then today that rejection may be closer to 80 percent, for several reasons.

Islamist organizations have constructed a political equation that depends on violence to maintain popular support—not only violence carried out by them, but also violence carried out by the Rapid Support Forces. This initially led much of the population to develop a sense of vengeance against the RSF. But over time, and with the emergence of statements in which they claim that they are the "real men" and the strongest force, with no one stronger than them, this sense of vengeance has increasingly been directed toward their own system as a whole.

Many people have consequently returned to the belief that the Islamists were the ones who created the RSF. At this point, the evidence requires little analysis: their own statements are being used as evidence against them.

Today, we have witnessed fierce battles in Kordofan led by the Joint Forces of the armed struggle movements—movements that were previously described as rebel groups. A few days ago, we also witnessed a rapid economic collapse of the Sudanese pound and a dramatic rise in the prices of goods, fuel, and almost everything else. These developments are warning signs of a possible "hunger revolution."

This time, however, it may not be young people who take to the streets. The very people who belong to the authoritarian system may rise up to dismantle it.

The regime has built a popular base consisting of dependents who survive on the crumbs of power and on false and imaginary privileges. But with millions of Sudanese now armed and militias spread throughout the country, this social layer has become increasingly irrelevant.

Here we can say that the authoritarian system has begun to consume itself.

A fragile class of employees without professional skills, many of whom were appointed because of their political affiliation and through policies of political empowerment in the civil service over decades, now finds itself at the edge of collapse.

The Islamists are attempting to direct this popular anger along ethnic lines, particularly against one of the leaders of the armed movements, Finance Minister Gibril Ibrahim, by reducing the entire economic crisis to his role and directing popular anger toward him. But the problem is that the Justice and Equality Movement, which he leads, constitutes a major part of the current military force on the battlefield.

This places them between the anvil of the Joint Forces and the Juba Peace Agreement on one side, and the hammer of the regime's own followers on the other.

The system has begun to collapse in reality.

At the same time, the Janjaweed militia is attempting to construct a separate system from the one currently in existence—a state within a state. But this emerging state was effectively stillborn from the beginning. The attempt to build a new social base through replacement, displacement, and the substitution of one population for another is already revealing its consequences on the battlefield.

The recent battles have been merciless. Thousands of soldiers have been sent into suicidal attacks, many of them drawn from communities affected by these campaigns of extermination. The scenes are horrifying.

I believe that retaliatory campaigns and counter-massacres against the Janjaweed may occur as a consequence of what they have done in areas inhabited by indigenous populations. Regardless of the strength of authoritarian institutions, they will not be able to fully control the impulses and actions of soldiers during battles.

The military regime is preparing the conditions for a new dictatorship, perhaps one modeled on the system of Sisi. However, the possibility of an Islamist coup cannot be ruled out, and conflict between the government's allies and the government itself is not beyond possibility.

Fawaz Murtada

Permanent call to solidarity with anarchists in Sudan

The war in Sudan is still ongoing. This war has affected all parts of Sudan. Every day, thousands of vulnerable Sudanese people are displaced, left facing death without services, food, healthcare, or mercy. We continue to witness daily, severe violations in Darfur and Kordofan, and now in the Blue Nile as well, which signals that the conflict is unlikely to end anytime soon.

This meaningless war is one aimed at destroying the people—killing them, brutalizing them, and demolishing their resources. The war today is not merely a political or military conflict; it is a devastating economic war. Securing even the most basic necessities has become a real struggle, even for those living far from the frontlines. The targeting of power stations has led to consecutive agricultural failures, destroying farmers' reserves of grain and strategic crops, and devastating small farmers' livelihoods and projects.

In wars waged by the state itself, the ultimate losers are always the people. As we struggle to end this war, we also struggle to lessen its impact on us and on our people. Support your comrades in Sudan.

The Anarchist Group in Sudan

To cooperate to the solidarity fund you can use our paypal platform <https://www.paypal.com/paypalme/cntait1>

To contact us : contact@cnt-ait.info

Against Borders and Ethnic, Identity-Based, and National Identity: Tunisia in the Era of Global Racism

Europe's borders do not begin in its south or north of the Mediterranean Sea; they are also here, on our soil. Indeed, Tunisia has become a frontline border guard for Fortress Europe, not by accident, but through calculated cooperation.

In July 2023, the Tunisian state signed an agreement with the Italian government, supported by the European Commission, intended to foster cooperation in order to strengthen border control in exchange for hundreds of millions of euros in aid. However, this money is not being used for healthcare or housing; instead, it is being used for surveillance, to control the population, for arrests, and for deportations.

Shortly before, in February 2023, the President of the Tunisian Republic, Kais Saied, launched an open attack against sub-Saharan migrants, accusing them without any evidence of being part of a “criminal conspiracy” to alter Tunisia's demographic makeup. This conspiracy theory is not only racist but also echoes the rhetoric of the European far right, in addition to giving the green light to waves of violence.

Landlords carried out mass evictions. Police beat, arrested, and expelled migrants. Crowds drove them from their homes. Hundreds were forced into the desert, abandoned without water or food near the Libyan and Algerian borders. Several died.

Throughout Tunisia (particularly in the south and urban peripheries), refugees and immigrants from Sudan, Chad, Mali, Nigeria, and other West and Central African countries found themselves trapped. And yet, many have fled war, dictatorship, ecological collapse, or economic ruin. Most never intended to settle permanently in Tunisia. But they are trapped here, forced to live in camps, abandoned buildings, or on the streets, while the Tunisian state and the EU conspire to prevent their movement. They face police brutality, media and social incitement to hatred, racist mobs, and bureaucratic neglect.

This racism is not simply “cultural,” “accidental,” or the “product of ignorance.” It is manufactured and reinforced by the European Union and its despotic lackeys in Tunis through the state and its institutions. Thus, sub-Saharan migrants are criminalized, dehumanized, and scapegoated for all misfortunes, while their exploitation benefits the system's masters: the landlords, bosses, and politicians. The spectacle of a “migration crisis” allows the government to mask its own failure, divert public anger from the real problems, bring the population to heel by making them accept attacks on democratic rights as “normal,” and discipline the local working class by showing them who is disposable.

But this racism isn't only directed at the outside world. It reinforces divisions among workers and the local population, keeping us isolated and fearful while the

ruling class collaborates with European governments and international institutions. We, too, are migrants. And for good reason: many Tunisians are forced into exile and are racialized and exploited to death by capitalists, landlords, and slum landlords in Europe. And now, the same structures and logic that oppress us there are the same ones we find here. It's the same border, the same violence—simply reflected back at us like a mirror.

For our part, as libertarians and anarchists, we categorically reject these population sorting methods based on criteria such as migrant, citizen, national, foreigner, etc. These are tools of identification, hierarchy, and therefore discrimination and control. We reject the very logic that claims you need papers to live, borders to be free, or a passport to exist, and that all of this is "normal" or "natural." Being identified, whether as a national or foreign citizen, legal or illegal, is already to be sorted and classified by the State, thus hierarchized, which we refuse. Furthermore, identification is not protection but control to ensure domination and the subjugation of the population. And as for us, libertarian socialists, we do not fight for better management of the system or borders, but for their complete abolition: capitalism, the State and its apparatus, the monetary system, and borders. Similarly, we do not campaign for inclusion in the system nor for seizing power, but to destroy them.

True solidarity is not born of pity, nor does it come from the heart or philanthropy, but rather from shared struggle. On the margins of major cities like Tunis, Sfax, Medenine, and elsewhere, we have witnessed moments of resistance with migrants and local residents fighting together, side by side, against evictions, sharing food, occupying spaces, and so on. These are not merely "humanitarian" acts, for they can be the seeds of revolutionary movements.

Against the police, the state, and the camps!

Against nationalism, patriotism, chauvinism, and racism!

For a world without states, nations, or borders on a global scale!

Freedom of migration, movement, and settlement for everyone, wherever they choose!



تتساءل ما هي الأناركية ؟
لا تستمع إلى أكاذيب النظام ووسائل الإعلام،
اسأل الفوضويين بدلاً من ذلك !

<http://blackcat.cnt-ait.info>

France : Confronted with the rise of authoritarianism, the subjugation of the population, rampant racism, and creeping neo-fascism, what can be done? How can we fight back?

We live in a context where the far right is practically on the verge of power, supported largely by the mainstream right. This situation stems from the funding of the bourgeoisie, which owns and therefore controls almost the entire media apparatus, through channels like CNews and BFM TV, radio stations like Europe 1, journalism schools, publishing houses like Hachette, and so on.

These "information" tools exploit immigration, portraying workers from other parts of the world as responsible for "crime" or the "overburdening" of public services, for "stealing jobs from nationals," for "welfare abuse," for the "Islamization of France," etc., in order to divert public attention from the real problems, to distract us from the class struggle, while sowing division among workers and the general population.

Macron, who was elected thanks to the votes of left-wing voters in 2017 and again in 2022, supposedly to be a "protective dam against fascism" (which leads people in France to say that left-wing voters are "leaky beavers"), has become radicalized towards that very far right, through figures like the successive Police Ministers Darmanin, Retaillau, and others, who are implementing xenophobic laws, ordering roundups of undocumented migrants, and so on. This approach clearly demonstrates the mechanism for controlling the population and establishing authoritarianism, whether through the various "security" campaigns and policies of all governments, or through the massive use of anti-immigration rhetoric to maintain bourgeois power. Racism is also manifested by a rise in "Muslimophobia" (hatred against people presumed to be Muslim, which poorly conceals anti-Arab racism), fueled by the delusional "great replacement" theory. This theory absurdly claims that in France we are being invaded by Muslims and that we are undergoing Islamization, thus creating confusion between individuals (Muslims) and political activists (Islamists), who constitute a tiny minority rejected by almost the entire population living in France, including among migrants.

These fabricated narratives plunge "national" workers into fear of false enemies, diverting attention from the real problems: capitalism, profit, the dictatorship of money, the State, the government, etc.

We are also witnessing a rise in antisemitism, fueled by images of massacres of the Palestinian population perpetrated by the Israeli nationalist far right, as well as the spread of conspiracy theories. Attempts by the Power (authorities, mainstream medias, influential intellectuals) to silence all criticism of the criminal policies of the Israeli government only add fuel to the fire and feed these conspiracy theories. These theories are shared through unlikely convergences, even temporary alliances, between the nationalist far right (such as the group gravitating around the neo-nazi activist Soral), and the Islamist or pro-Islamist far right (such as "Les Indigènes de la République"). It is true that they share a common denominator: conspiracy theories fueled by their pathological antisemitism. These

far-right groups are very active on social media, where they spread their poison on a large scale.

All of this is just a fabrication, a creation of imaginary enemies by the capitalist masters to divide the workers and divert them from the struggle against capital.

This authoritarianism and subjugation of the population are clearly manifested by the strengthening of police control and the militarization of the population—that is, the systematic use of violence during street checks and during demonstrations (stun guns, iron bars, batons, tear gas). We witnessed this during the brutal repression of popular movements such as the Yellow Vests between 2018 and 2021, or during the environmental protest in Saint-Soline, where several people were seriously injured. Criminal and racist police acts, such as the murder of Nahël in Nanterre, shot at point-blank range, illustrate these state-sanctioned killings. The extremely brutal repression of the current student movement is yet another demonstration of this "state terror" against the population that dares to revolt, especially when it comes from working-class neighborhoods.

Not to mention the increase in racial profiling and the criminalization of working-class neighborhoods, which reinforce this state and social oppression. The police brutality is glorified in the mainstream media and in official discourse as a sign of strength, justifying their repression with the supposed "insecurity," which is in reality created by the bourgeoisie itself through its system, which exploits and marginalizes workers and the general population every day, while offering no future to young people.

Faced with this, the only possible response is solidarity, collective and social organization, for the direct struggle against the State, the government, authoritarianism, capitalism, and the dictatorship of the monetary system. In other words, it is about putting an end to capitalism and the reign of exploitation, money, domination, and so on. It is about carrying out a social and libertarian revolution!

Long live the social revolution! Long live libertarian communism! Long live anarchy! Long live freedom!

An anarchosyndicalist from a working-class
neighbourhood of Paris banlieue

Sudan : Between Survival and Death

In a reality filled with fear of death, failure, and the endless pursuit of dreams, Sudanese youth — including women — endure harsh and often brutal experiences in their attempts to reach lands that promise safety, freedom, and a dignified life.

These young people, denied even the most basic opportunity to live by an authoritarian regime, choose — without hesitation — to gamble the last thing they possess: their lives.

When someone falls victim to media disinformation or the fantasy of a better world in their dreamland — Europe — which itself is a product of the global authoritarian system, perhaps awareness campaigns about the dangers of irregular migration can offer some solution.

But when a person knowingly and consciously chooses to undertake the risks of the journey and endure the suffering it brings — that is the true essence of the Sudanese crisis.

Among university students and graduates, we find comrades who have seen the world close its doors in their faces. In a country that crushes the dreams and hopes of its youth, some make the decision to attempt escape, traversing unimaginable distances across land and sea with zero means. This is what we call the fight for survival.

I've always been struck by the image of wild buffalo herds crossing the Nile in an effort to escape slow, certain death from drought — in search of food, and perhaps safety. Thousands of buffalo die along the way, their bodies piling up, and the rest trample over or through them — some fall, some survive.

It is heartbreaking and deeply disturbing that, in the twenty-first century, we are witnessing an equalization between Sudanese youth and wild buffalo: thousands of young people drown in the sea, get lost in the desert, or are hunted down by states and international authorities in the same way predators hunt vulnerable prey.

The state preys on Sudanese youth to feed off their desperation.

From an anarchist perspective, we try to raise awareness about the issues of media manipulation and propaganda — but we cannot stop people from fleeing a life that feels like a chronic death sentence. A life that haunts you every hour, constantly reminding you that there are infinite ways your misery can end in tragedy at any moment.

What can be offered is resistance as a way of life.

Resistance to uproot the predator that is chasing our youth. The anarchist choice of resistance is one of the most vital paths we seek to cultivate:

Resistance to poverty, Resistance to death,

Resistance to backwardness,

Resistance to ignorance,

Resistance to racism,

Resistance to sexual repression,

Resistance to authority — as a free way of living.

I don't want to mention numbers, stories, or names of those who perished in the desert sands, or were eaten by fish and swallowed by the waves — those who moved from studying in a deadly environment to sleeping rough in European forests under the rain.

They taste what humanitarian aid can offer — at the cost of their dignity trampled beneath their feet — in exchange for a meal, a sleeping bag, or a box of medicine, to forget — even for a moment — the cruelty of this world reflected in their eyes.

Eyes drowning in the struggle for one thing:

Survival. Only survival.

Anarchist Group in Sudan