

Let us penetrate again into times that await neither an explanation nor a transformation of the world from the philosopher, but the construction of shelters against the inclemency of time. Nicolás Gómez Dávila

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## DEATH AND EXTINCTION CONCERNING THE INVASION OF UKRAINE



At the moment of the invasion of Ukraine this was revealed to me: does this dynamic of death mask the becoming to extinction? Or does the becoming to extinction rightfully condition a remounting of killing, of war in its ancient form (not cyber warfare), visible and percussive in the struggle for survival? But in fact, this applies to all current armed conflicts, which did not start yesterday.

What fundamentally emerges is the importance of the threat on both sides, but especially on the Russian side, and what follows: the unleashing of enmity. The Ukrainians reacted to the Russian attack by vigorously defending themselves, which is logical and amply justified, but this was accompanied by an unleashing of hatred not only on their part but on the part of those who are called Westerners and who support them. Thus the defense of the Ukrainians and the demonisation of the Russians have been the main preoccupation of the media, masking, hiding, the question of covid 19 (curiously and suddenly enough, it is no longer considered dangerous and the measures against it will soon be repealed) and the publication of the IPCC (Intergovernmental Panel on Cli-

mate Change) which highlights the serious danger of global warming and thus the rise of the risk of extinction.

The Russians have felt threatened for a long time, especially since the end of the Soviet Union, and it is important to remember that at that time they liquidated the Warsaw Pact and even proposed to join NATO since they were becoming friends again as they were during the war against Germany. “*Pan-European security is a dream*”, they were answered. The reality is enmity, and the US needed an enemy. Having an enemy allows one to guard against a threat by making it visible thanks to some kind of embodiment. This has been growing and growing until today.<sup>1</sup>

<sup>1</sup> Many documents proving the validity of this statement are available on the Internet. ¶ On the other hand, we must mention the Nazi past of Ukraine, which was a threat to the USSR, now Russia, but was equally a force against Nazi Germany. ¶ Let's also remember: “In fact, the crisis which led to the dissolution of the USSR and the Eastern bloc is not a local phenomenon concerning only these countries but a global phenomenon: the end of the opposition capital-labour and the evanescence of the landed property phenomenon; the full effectuation of the elimination of the limits to the becoming of capital and the realisation of a non-antagonistic, non-dialectical development. More exactly, there is



In fact, we have to go back further in time to find the fundamentals of this enmity: to the October Revolution of 1917, which generated a great threat — that appeared to have a real fundament during a short period, but which, in an attenuated way, persisted even after the end of the revolutionary phase — as well as enmity against the proletariat that was tied to it. This enmity lasted until the end of the last century, when the proletariat disappeared and was replaced by social strata dominated and exploited to varying degrees. It can be said that today, more or less unconsciously, the Russians are being blamed for having made the revolution.

We have stated several times that the human species continually tries to ward off a threat. This warding off is actualised at the level of nations, as well as individuals, hence the different conflicts that fill history. Death appears as the means of escaping the threat.<sup>2</sup> This is an explanation for the Russian intervention in Ukraine but not a justification. Moreover, the more one fights against a threat, the more one reinforces it, as shown by the case of Russia both up to now and in the future.

This dynamic — which provokes wars that destroy men, women, but also nature (a fact that is often concealed), increases the risk of extinction because it exalts the enmity that is the essential cause of global warming tied to

a dissolution of the conflict by its generalisation within the community-society of capital. This deeply shocks the brains of humans who are used to thinking only in terms of conflicts and polarisation between two camps. The stage now attained by capital imposes on men and women the need to live without enemies, which undermines all their representations and causes the current disarray, which risks being only transitory because the enemies are transformed into competitors, into true capitalist actors. It takes some time to eliminate the old representations.” (*Epilogue to the “Communist Manifesto 1848”*, written in 1991).

2 Cf. the Francoist slogan: *Long live death*.

the destruction of nature itself — does not encounter any obstacle because it is sustained by the dynamic of the autonomisation of the capital form — which was able to impose itself thanks to the disappearance of the proletariat — expressed through the necessity of constant innovation inducing the obsolescence of what has been produced and of non-innovative or insufficient producers, generating a threat accompanied by an enmity at the heart of the social and economic reality, complementary to that of the superfluity of human beings, all contributing to the creation of conditions of life where “*Is not death more desirable than life that is a mere preventive measure against death?*” (Marx). In fact, even death cannot resolve anything, because it cannot abolish the ever-closer extinction. Humanity can only escape it by abandoning enmity as a way and principle of life.

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