

Against the Wage

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Editorial Committee: Nancy LaPlante, Naser Paydar, Omid Zareian

Editorial

The third issue of ATW is here. ATW is attempting to become a container for a reflection on the struggles, protests, discussions, and directions of the against-the-wage-labour movement of workers around the world and also a linkage of this movement with activists.

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Islamic Regime and Production Program of Nuclear Weapons **Abbas Afsham**

Armaments, the army and the strengths of the violence of the military are mechanisms for the bourgeoisie to exercise its political and class power. The fundamental discipline of capitalism is the colonizing...

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Why Have the Intellectuals Failed to Make Connections with the Working Class?

Mohsen Hakimi

The ruling consciousness and thoughts of every society are the consciousness and thoughts of the ruling class of that society. The ruling class of capitalist society is the capitalist class, thus, the dominant consciousness of capitalist society is the bourgeois consciousness, and intellectuals and thinkers of this society in general are bourgeois intellectuals. Therefore, the answer to this question simply is that the intellectuals could not make a connection with the working class because they were bearers of the bourgeois consciousness.

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Natural Disaster and Capitalist Disaster

Nancy LaPlante

Internal desperation creates fallacies and abstracts. The split second the chains loosen due to a natural disaster, we need to survive regardless of state regulations and laws. Hurricane Katrina and other hurricanes that have been devastating the world this year 2005 are recent brutal and obvious examples of a situation where...

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The Canadian Middle Class Illusion

Nancy LaPlante

The Canadian working class and presumably the working class of other 'developed' nations are doubly enslaved, despite appearances. With a relatively high standard of living, many individuals become enslaved not only to full-time jobs but also to banks. The financial institutions cleverly make it easy to become indebted to them and ultimately to the capitalist system.

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The Worker Movement and the fundamental Anti-capitalist Proclamation of Demands

Naser Paydar

Anti-capitalism of the working class movement is a subject that from the past till now, in the worst way, has been the target of distortion and metamorphosis. The kind of distortion comes from the bourgeois point of view which manifests itself with respect to class struggle. This point of view attempts to keep workers from being anti-capitalist. It has indoctrinated the workers in the class struggle within the situation of the bourgeois political power which is about...

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Why Have the Intellectuals FailedFrom page1

But the issue is not so simple. When there is a talk about the intellectuals who want to make a connection with the working class, inevitably it engages the Marxist left. And replying to the above question is impossible without studying this subject. In the Marxist left tradition, what is meant by the intellectuals whomake a connection with the working class is conscious individuals who disconnect from their class, that is the capitalist class, and join the working class. Again, in this tradition, the meaning of the "connection" with the working class is not a simple connection, but an **organic** connection; meaning, the transformation of the intellectuals who disconnected from their class to inseparable parts of a living class, called the working class. This connection has usually been metaphorically compared to the brain and heart. This means that, like brain and heart which none of them without the other is the same as what it really is, the relationship between the intellectuals, who are detached from their class, and the workers, is alive, blossoming, and efficient, if and only if each without the other is not the same as when they are together. Consequently, the above question *becomes* like this: why have the intellectuals who have left their class for the working class failed to make an organic connection with the latter class?

My brief and concise, yet at the same time clear and transparent, answer to this question is: it is so because the intellectuals have

tried to make a connection with the working class not as worker-activists but as ideological-sectarians. I explain these two categories.

By 'worker-activists' I mean the individuals who, independent of their class background, put themselves in the heart of the living and ongoing struggles of the workers (which does not necessarily mean a physical attendance in the processes of production and distribution, unless iron necessity of making a livelihood requires so, which it does in the vast majority of cases.); do not view this struggle from outside; take part in this struggle practically and openly like other workers; view the self-motivated but anti-capitalist struggle of the workers for achieving the immediate demands as their point of departure and try to promote this struggle to a level which it becomes self-conscious and organized. These worker-activists might belong to a group, organization or party or might not. However, they make a distinction between the interests of the labour movement and those of this or that group and by virtue of conceiving the former as a social movement, not a sect; they make the former superior to the latter. They reach at the necessity of being active in the workers movement not because the ideology of this find someone of the same mind, rather they search to find militant-political comrades. These militant-political comrades may have different ideas from them, but they do not see this difference as an obstacle for a common political struggle. These worker-activists do not hide the

differences of their ideas with those of other militant-political workers; rather they express their differences openly and want other workers to do the same thing. But they do not condition the militant-political unity with the others to converting the beliefs of the others to the same ideas. Thus, in a word, our worker-activists define their identities not by ideological-sectarian activity but by a worker activism that is movement-political.

The left intellectuals who have attempted making a connection with the working class lacked this characteristic. They saw the theories of Karl Marx, which are nothing other than the theoretical expression of the essentially anti-capitalist movement of the working class, as an ideological system or school of thought called 'Marxism' (and 'Marxism-Leninism' after Lenin) that forecasted the general trend of society and history, and that society and history will get to that destiny inevitably. Marx put his insight precisely against this kind of system-making and determinism. Prior to Marx, scholars had contended that the genuine human activities were the theoretical activities and that the duty of human beings was only to cognize or interpret the world, presented in the form of systems of thoughts. In the history of thought, Marx was the first one who asserted that "The philosophers have only **interpreted** the world, in various ways; the point is to **change** it". This statement implied a new definition of human being in contrast to that of Aristotle who defined human being as the 'rational animal'. Marx did not

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Why Have the Intellectuals FailedFrom page 2

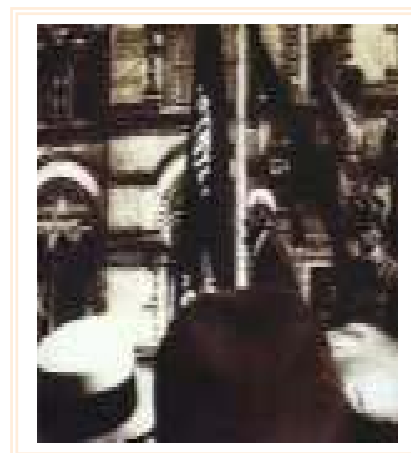
characterize human beings with their rationality that is with their intellectual and cognitive faculty. He rather distinguished human beings with their "conscious activity to change the world". He expressed the genuinely human activity as a 'practical-critical activity' (**Theses on Feuerbach**), an expression that implies both the activity of human beings to change the world and their thoughts to interpret and criticize the world. Thus, in Marx we witness an important and decisive turning point in the history of thought, a turning point that shifts viewing human beings in the sphere of mere thought to viewing them in the sphere of practical intellect, or Praxis.

Praxis undermined all system-makings prior to Marx, on the top of which was the Hegelian system. This was possible because it showed the solution of all metaphysical mystifications. **Im Anfang war die Tat** : In the beginning was the deed. (Goethe's **Faust**) – in the light of Praxis, thought was emancipated from all mysteries and turned into an open-ended affair.

But this insight, after Marx, and in the name of his thought, was replaced by a new kind of revisionist system-making. If before Marx we had dealt with the systems of thoughts such as those of Plato and Hegel, after Marx we encountered systems like "Marxism" and "Dialectical Materialism"– believers of which acted in such a way as if they had ready made solutions for every problem. This was a retreat to the past and transformation of Marx's thought into a religious conviction, which

undoubtedly had its roots in the theoretical attempts of a class society for delaying its inevitable death.

The left intellectuals in Iran, like elsewhere, accepted this system-making and religious creation, covered their populist and nationalist goals with them, and under the name of "Professional Revolutionaries" (Lenin) undertook to implement these systems and religions. To do this, these intellectuals needed to make contacts with the working class. Their systems said so. But, for making this connection with the working class, they had to depart from an ideological point, rather than a militant-political one. Their aim for making connections with the working class, as they said it themselves, was to "penetrate" and "ideologically capture" the class. They would see socialism not as an actually existing social movement (which undoubtedly needed to become self-conscious), but as an ideology or system of thought that should be taken into the class from "without" and by them ("Professional Revolutionaries"). And the class had to be captured by this system. To them, the words "penetration" and "capture" were the concepts which expressed the imposition of their ideological-sectarian frameworks on the social movement of the workers. The practical result of this "penetration" and "ideological capturing" of the working class by the "Professional Revolutionary" was that they gave the working class a peck and pulled out its activists, the activists who after being detached from their base had to either take up arms and turn into obedient soldiers to fight for the interests of this or that sect; or turned into servants of this or that group to leaflet; or instrumentally used by



this organization or that party to decorate their displays. At any rate, the outcome of this kind of making connection with the working class was nothing but depriving the workers' movement of its activists. In other words, the left intellectuals not only failed to make an organic link with the working class. They also deprived this class of its activists. And these intellectuals themselves became like a transplanted organ that has been rejected by the body: Cut off from the capitalist class but not linked to the working class. Hence the fate of our left intellectuals. The question is: Isn't it high time that these intellectuals give up paying expensive prices, and emerge not as ideological-sectarian activists but as worker-activists who take part in the class war of the working class against the capitalist system? ★

This article was published in the publication Nameh (letter) in Iran on August, 2005.

Mohsen Hakimi

Islamic Regime and Production... From page 1

of workers, their invalidation from direct participation in their life and changing the surplus of their work to capital is on the horizon. The desire of the bourgeoisie with its nuclear programs is nothing but this. The competition between capitalists is also the competition for the distribution of surplus value produced by workers. And in the end the arms race between capitalist governments is fundamentally nothing but a way and a plan to dominate global capital and the whole international class of workers. Hence, Europe and the United States of America take the nuclear program of the Islamic regime seriously. Having a conflict with the production of nuclear weapons is nothing but a painful misgiving of workers, invalidation from their direct participation in their life and changing the surplus of their work to capital. The current conflict between the Western bourgeoisie and the Islamic government is not about the production or not production of nuclear weapons but rather is about unity of global capital in front of the labour movement in the world.



The Islamic regime, contrary to the incorrect assumption of some political assemblies, from the beginning until now was one of the most successful bourgeois governments in the world and because of that it is one of the best options for governments of capitalism and the different poles of the global bourgeois. During the past 25 years, this government has had one directive and has violently suppressed the labor movement. It imposed fear on the working and living conditions onto workers. The highest rate of profit and its portion is made for the internal and external capitalists. The problem of the Western bourgeoisie with the Islamic government is the problem that this government's place and Pakistan, Israel and India, its nuclear program will certainly not have the air of danger of war, rather it would become very peaceful and democratic. . The Western governments understand very clearly that the nuclear weapons program of the Islamic regime is not a problem for them, in the same way that the Islamic regime clearly knows that its nuclear weapons under any circumstances will not be used against the Western governments. What is real is that the Islamic Republic armed with nuclear weapons is a step towards the reinforcement of this power – the power of terror - against the working class of Iran. The real opposition against the Islamic regime and its program to produce nuclear weapons is not the European Union and the United States but rather the international working class and the Iranian working class. The real fight against nuclear arms by the Iranian bourgeois government falls only in the competent jurisdiction of class activity; it is a class demand and activity that challenges the entire principle of capitalism and capitalist warfare in any part of the world. ★

The Worker Movement and the fundamental...

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...bargaining or reforming the capitalist civil and legal structure. It has indoctrinated the struggle against wage labour through the democracy, parliamentary, people of the state, proletarian dictatorship, etcetera. They, the capitalists, told the worker masses that Communism and abolishing wage labour is not a living and ongoing movement but rather is a promised ideal from somewhere in history. These beliefs do not belong to the worker movement, rather all and, is representing a destructive presence of non-worker movements' ideas and directions inside the process of working class struggle. The struggles against exploitation, unjust attitudes, oppression, and capitalist crimes; as well as struggles against the foundation of buying and selling relation of labour power are not part of the earlier and later phases of the worker movement rather they are strongly attached together, every second, situation, step, and existence.

The separation of these phases is not occurring because of the development or growth of the class struggle rather it is an indication of the reformist dominance whether competent or not, armed or not, on the basis of the goals and aims of the worker movement. The Socialist and Against wage-labour movements are not separate movements struggling and fighting against any kind of capitalist dominance over the realm of humans' lives, or from their daily struggle to meet their current and working demands, or from fighting against the...

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Editorial... From page 1

The long history of the against-the-wage-labour is situation within the constant and current fight of workers around the world against capital such as in Marx's point of view on the proletarian class struggle against wage-labour. Within the environment of the emergence of the First International, in the Paris Commune and the Communards' heroic attempt against wage-slavery, and in the context of the worker masses in the October Revolution; are all providing the context of a common struggle of workers around the world against wage-labour.

We worker-activists want to emphasize the need, importance, and necessity of being organized against capitalism and against wage-labour throughout the current and daily struggle of the working class. We oppose capitalist exploitation and protest against the brutality and dehumanization by this system that is based on the relation of the buying and selling of labour power. We believe that the first base of any worker formation, unity and organized struggle must be All forms of misery and poverty that have been imposed - have become a seemingly acceptable norm in our society. On the other hand,

the collapse of the working class from their social existence is all a consequence of the existence of the ruling capitalist system which is based on the production of surplus-value. The daily struggles and protests of the working class against all these miseries, cruelties and crimes, however small or low level they may be, are reflections of the class struggle to the reproduction of capital. All these protests and revolts must be a lever for our class war aggression against capitalism. We need to put this struggle into the process of capital procedure, and expand into the depth of the capitalist heart which is the process of producing surplus value. As workers it is our responsibility to dig deeper into the roots of the enormous problems of the world, and question the fundamental burdens on our lives – producing surplus value for the capitalists – which continually exploit more and more every single life in this world.

ATW makes the following assertions:

- Against-wage-labour must form the basis for the direction of all protests and fight-backs. We must demand to transfer the forced value to the necessity of work. We call for the elimination of profit for capitalists and that this profit is transferred to necessities and all requirements for prosperous subsistence, such as education, healthcare, day-care, food, nursing homes, that they be free and able to ensure that all citizens thrive and prosper. Eventually as the class struggle evolves, a degradation of this system will erode even the need for such societal features and an entirely new social vision will grow.
- Against-the-wage movement, with respect to child-labour, all sexual rights as well

as all misery and poverty in the world, does not aim to solve these problems which are within the sphere of bourgeois democracy. For example, we do not limit ourselves to the same salary for the same job or equality of man and womyn, which are in the framework of civil society. The bourgeois capitalist/reformist system has created the context for a language discussing 'rights' of various groups. The fight for rights undermines and damages the necessary development of a class consciousness by shifting individual self-identification, where all groups become the exploited in current society. Under the flag of fighting against poverty, we do not leave all these fights between workers and capitalists in the realm of reformism. On the contrary, we first dig deeper to look at the root of all these miseries which are found within the capitalist methods and expose this to all. Secondly, the practical directions for direct action and the disruption of the process of capital accumulation are applied in order to reduce the miseries within the field of class struggle. With this in mind, this movement follows these directions - that within the entire area of the workers' social protest go against the domination of capital.

- The class consciousness of the working class is not coming from a few external elites and is not an abstraction of this material by some university elites; rather, class consciousness is a class critique. Furthermore communism has been seen from the point of view of the buying and selling of masses within the process of capitalism and the

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To Workers around the World

The capitalist government of Iran has convicted some well-known worker-activists to long term imprisonment and exile only because of their attempt to celebrate May 1st (Mayday) in 2004. They need support from all of you.

These convicted worker-activists prepared the celebration of this international and historic day in the Park "Kodak" (*child*) in the city of Saghez, Iran. They were arrested and imprisoned by the Iranian murderous regime. Then, the regime was forced to release them on bail after torturing them for 10 days, as a result of the tremendous pressure by workers' protests in Iran and across the world. Since then, from time to time, these activists were recalled to court and finally they have received their sentencing court order. Among these activists are: Mahmoud Salehi a well-known activist who is a spokesperson of the Coordinating Committee to Form Workers' Organization, convicted to 5 years imprisonment and 3 years in exile; Jalal Hosseini, to 3 years imprisonment. The judgments against the other 3 remaining activists, Mohsen Hakimi, Mohammad Abdi Pour, and Borhan Divargar, have not yet been announced to their lawyers.

Workers of the World!

The capitalists in the world, their governments, and their global institutions are all united to make exploitation and preservation of wage-slavery possible. Additionally, they are organized against workers around the world in order to exploit them even more intensely. Their current disputes and even the war between them are merely about division of the surplus value is produced by the workers. Rarely can we find any government to oppose imprisonment, torture, and execution, under any circumstances. Concepts such as freedom, democracy, disenfranchisement, and human rights are only instruments in their dictionary in order to keep their inhumane system and brutality going.

Defending our liberties and the rights of our class is a matter of all workers in the world. The capitalists and their governments are all united against us. This is us that are divided and disconnected. This is us who lack global action and unity. This is the most dreadful aspect of our movement. The imprisonment of worker-activists in Iran is the imprisonment of all of us. We should get together and stand up against these court decisions and demand their annulment. Our demands should be:

1. The judgments of the bourgeoisie of Iran against these arrestees must be taken back.
2. The freedom and safety of all worker-activists in their current struggle against capitalism must be guaranteed.

Against the Wage-Labour Newspaper

The Canadian Middle Class Illusion

The indoctrination of consumerism through television and other means of communication is successful because the 'first world' residents spend, become indebted, work to pay off debts, credit increases and the vicious cycle continues and grows. If this cycle is broken, that is, debts are not paid; threats and punishment of losing our homes, our jobs, and the and the inability to feed our children well can become a reality. With all of these commodities we own, the illusion of being a part of a middle class appears real. However, at its core, we are the working class, the labours, and slaves of the monstrous capitalist system. Workers in Canada are not middle class. The middle class has a stake in the profit produced by the workers. The working class in Canada obviously do not profit from the system. We are well aware of the disgusting ravages of poverty around the world and perceive local poverty as minimal due to the social welfare system and access to other "luxuries" that many take for granted such as clean water, 'universal' health care and a relatively effective public education system, albeit these have weak points and continue to be eroded by the neo-liberal agendas of the international corporations and rich governments. This façade of wealth by ordinary citizens and the advanced technologies of Western countries demonstrate the bourgeoisie's attempts to conceal the ugly, yet inevitable side of capitalism. Visions of

the despair of poverty in Africa for example, are provided to us so that we can be 'grateful' for what we have. Dangling dying children in our faces to pacify us is disgusting and inhumane. Material goods mean nothing. Having a house and a car does not make us middle class. Rather we are working class consumers that must come to link ourselves to all workers despite the differences in individual or national economic circumstances.

Even in this country, the social welfare system is being eroded very quickly despite the lives that went into fighting for it early in the 20th Century. The wealthy appearances of many working class, that is, the consumerism of North American people, is the lie of the bourgeoisie. We are producers for the profits of the rich and must relate to the working class around the world despite the many more 'things' or commodities we possess. We are all part of this ruthless system. It is time to grab the reins, expose this lie that we are different from the working class of poorer nations, and challenge the current status quo. We own and we are owned. The ability to question authority may seem daunting to many. The majority are not 'radicalized' – that is – will fully analyze 'the root' of the problem. The mere thought of challenging the entire capitalist system and its wage-slavery, can be overwhelming to many who are just stressed and struggling to work and pay the bills. We work, pay debt with little time (and money) to enjoy and dream. The dream of many is to win the lottery, or in other words, to access freedom by throwing off the chains of



working. However if we take this dream a step further, it should be to end wage-slavery and therefore not even needing to wish for complete financial independence. Currently the Canadian working class seems to question authority by criticizing individual politicians and heads of corporations, that is, a liberal stance is adopted. However, the fact may well be that the corporate-owned media only displays this political standpoint and the real majority of Canadian working class in fact does question the entire wage-slavery system. The fact that the capitalist system is the dark force behind human misery is so intimidating that rather than overtly challenging the establishment, many will exert their will through votes, lobbies, symbolic protests and other forms of reformist and ultimately ineffective ways to improve all situations. Even the word 'capitalism' is not commonly used in regular discourse – it has been robbed from our vocabularies through the rhetoric of mainstream media. Similarly, the word 'communism' and 'socialism' are equated with the brutal human rights violators and so-called communist regimes of Czechoslovakia, Russia and other former Soviet-bloc countries. Similarly the term 'anarchism' is equated with chaos, destruction and disorder.

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The Canadian Middle....

It is important to begin opening up a dialogue re-defining what kind of world we want, that these terms or principles truly advocate for working together, fighting oppression, exploitation and domination, co-operating, sharing and bringing an end to worshipping the masters. The exploitation of our minds and bodies for profit maximization is the foundation of the capitalist system and through domination of our society in many realms, the bourgeoisie exert their agenda. A true communist movement by the working class for all human beings is possible. We must change current modes of supposed attempts to improve the working class situation in our society; that is by understanding the many reforms around the world and openly criticizing them through a much thicker lens, exposing reformism for what it is, that is, another tool of the capitalist system to appease and break the poor. Despite our access to more economic resources than other working class around the world, the acceptance of 'better' reforms than our comrades in other countries, we must continue to challenge our employers to increase wages and improving the working class conditions. The Canadian working class needs to first self-identify as 'working class', rise up and be brave enough to challenge our 'progressive' system as we have the means and resources to take up this struggle and provide solidarity to all working class movements internationally. ★

The Worker Movement and.... From page 4

intervention of the bourgeois government to restrict the political and social rights of citizens, or separate from the preparation of overturning the bourgeois political power. Any kind of separation of these struggles, either in the form of the right reformist syndicalism and social democrat, or in the form of the sectarian left reformist, is a clear capitalist attempt to make the essence of the anti-capitalist and socialist working class hollow. To shine a light on proletarian communism is to reject all of these. Fundamental anti-capitalist proclaimed demands are a daily platform of workers, at any level of the class-decorated forces and in any phase of maturity and development of the worker movement. The proletarian in this declaration will not leave their immediate anti-capitalist demands after overturning the capitalist state or after the revolution happens. At the same time with all its might, the reformist tries to restrict their demands. The general character of this proclamation is essentially anti-capitalist. For obvious reasons the element of the work process and the essence of the existence of the buying and selling of labour force is targeted. This is exactly the opposite of the right and left reformist perspective of the current and ongoing worker movement demands. The working class with its proclamation puts its finger in the heart of the issue and unifies the current demands with its goals, and attacks the essence as well as the relation of the selling and buying of the labour force. We elucidate this issue with an example. The struggle for the wage increase is always

a working class concern. The wage issue and the fight for increasing wages and adopting a particular way to proceed with this struggle from the standpoint of right reformist syndicalism is about legal issues which coincide with the production, civil, and political order of the capitalist. The militant left reformist also contains a hollow and harmless motto yet with a brilliant appearance of 'overthrowing the political regime'. This militant left reformist issues a bunch of papers from their groups with respect to the legitimacy of the workers struggle and is in fact merely propagandising for their own group or party.

Our view, participation, goals, and work as anti-capitalist activists are essentially different from the above two tendencies. In this realm, the wage movement is a channel of consecutive ditches across the world's front line of class struggle. Anti-capitalist activists everywhere are against the low standard of living and the wage-labour system, and they routinely expose capital and its 'process of work', and the process of producing surplus value and the long passages of the reproduction of social capital. They open and show to the masses the statistics of labour and the huge social production in each period. They make this real subject consciousness as a real object consciousness of the working class. The anti-capitalist activists, in the heart of the ongoing and current workers movement struggle, are exposing how the continuing transformation of values which

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struggles against any injustice, exploitation and double oppression on womyn, any sexual and racial discrimination, lack of housing, displacement, child labour, environmental destruction, etcetera, is an organic and connected chain that not only fights for these demands but also is a struggle against the essence of capitalism which is wage-slavery.

The fundamental anti-capitalist proclamation of demands is a departure point of the labour movement from the present objective of the work process and its depth and intensity of the exploitation of the working class in this process. This proclamation illustrates the unlimited oppression and the disenfranchisement of the worker masses in the regulation of the civil and political order of the capitalist which is based on the relation of the buying and selling of labour power. This proclamation simultaneous is an assertion of livelihood and welfare demands proportional to the existing level of production and social work for all in society. This proclamation is the workers' indictment against the process of the production of capital –it is the labour movement dissenting manifesto against the basis and capitalist container of civil rights and political emancipation of all citizens. This proclamation is calling for organizing and the focusing of our class force on imposing our daily demands on the bourgeoisie and using this daily fight-back of the labour movement for ultimately abolishing the entire capitalist system. The context of this

proclamation would be altered based on the form of our class strength locally or internationally, but the long range view of the anti-capitalist at all levels of class struggle stays constant.

The fundamental proclamation of workers and its battle for viability is precisely from a concrete level of this movement for abolishing wage-slavery. It is not sufficient for the proletariat to impose these demands on the bourgeois; the proletariat at the same time has a clear and feasible socialist plan for work and social production in the current situation. The proletariat, trench by trench, in every trench of its battle with the capitalist demonstrates objectively, civilly, mathematically, economically and socio-politically all its power for the socialist planning of work and production and maintaining during this struggle to put an end to wage-slavery.

Nevertheless, this proclamation shows the daily demands of the proletariat of each separate country against the bourgeois class and capitalist state. But in its own essence and particularly in this current historic situation internationally, is the most vital and important necessity. In the period of absolute wage-slavery the capitalist system rules over every human's lives in the situation of hegemony the capitalist system and its aggravated progression of all miseries and the depths of dismissal of the worker masses from the work process and from the fate of work and production, as well as their own social products where there is the gigantic level of production. Enormous capital and wealth is generated, alongside immense poverty and wretchedness for the worker masses. When there are actual material, technological and economic facilities existing in our

world, which make it absolutely feasible for a socialist world there can be complete well-being, equality, and freedom. Therefore, in this situation having a common fundamental proclamation from the working class internationally with the aim to opening the front line battle everywhere is the most vital, important requirement.

There is a necessity and an importance in drafting this proclamation. However, our readiness for mobilizing the working class around the world is weak. This is a very bitter and dark truth for anti-capitalist activists, but our perception is that by drafting this proclamation: there is a foundation and an attempt for organizing the anti-capitalist movement and its starting point for going toward the unity of worker masses internationally. The fundamental anti-capitalist proclamation of demands is an active attempt of the worker movement in every society to impose the highest level of our daily current demands on the bourgeoisie and use this daily fight of the labour movement for ultimately abolishing the entire capitalist system. With direct participation by the mass worker, this proclamation forms the basis of militancy and unity of the international workers and by the worker representatives. This task must start from some point on the part of the workers suggestion. What you are reading below is solely an attempt to sketch this (these) suggestion(s) with worker-communist activists of anti-capitalism in the world. From our point of view, the general framework of this proclamation in this moment and with our

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The Worker Movement...

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current strengths and class composition we could make these demands:

1. The unconditional freedom to form council organizations and anti-capitalist mass worker in every corner of the world, the prohibition of any government or bourgeois class intervention in the process of the formation of any kind of working class organization.
2. The determination of the standard of living and social welfare level based on the maximum allocation of work product and social production for human public welfare and the cost of living, and the determination of this standard of living and welfare for worker masses every where in the world by reducing the global capital amount of profit.
3. The direct and sufficient intervention of the anti-capitalist working class council movement to set the level of standard of living and welfare of citizens.
4. The expelling of health utilities, medication and treatment, education, housing, daycares, nursing homes from the domination of money exchanges; the guarantee that all utilities be free for all worker masses.
5. The allocation of a high and free standard of living, social welfare for all workers employed or unemployed, man, womyn, independent of age, gender, ethnicity, race, residence or any other.
6. The direct and necessary intervention of mass worker council organization with the work process whether being produced or not, and the

determination of any kind of work and production and the circumstance of distribution of the social labour product.

7. The guarantee of a healthy environment for all citizens, and the intervention of worker council organizations for social and work planning and the prevention of all industrial contamination and damage to the environment.
8. The prohibition of the intervention of governments for restricting any political freedom of citizens.
9. The elimination of sexual discrimination and the double oppression on womyn, putting an end to the economic dependency between womyn and man or the economic dependency of children on their parents for education, and the calculating of all hours in house as daily work.
10. The prohibition of the production of weapons and the international struggle against any kind of war and violence by global capital.

The fundamental anti-capitalist proclamation of demands within this context and point of view and with the concentration of the proletarian force everywhere is about the daily struggle against exploitation and capitalist brutality. Also, it is a struggle for overturning the bourgeois state and preparing for a socialist and worker revolution in every country and around the world. The material suggested in this proclamation is a step for banging out a discourse and agreement among anti-capitalist activists in different parts of the world; as well it is a beginning to achieve the international unity of working class in the course of the battle with capitalism.



We, in our part, warmly shake our hands with these comrades for this unity.

Naser Paydar ★

Natural Disaster and Capitalist

human suffering comes second to establishing *law and order*. Hurricane Katrina hit the southern part of the United States of America, a powerful and extremely rich and influential country. Katrina destroyed homes, livelihoods and worst of all lives. People knew that this hurricane was coming and evacuated their homes. However, many did not and thousands have died. Those that stayed and survived stayed probably because they do not have the resources, the support to leave or were afraid of losing their possessions. Their choices were limited as they always are when living in poverty. Those that survived are forced to survive by taking food and water from stores. There are always natural disasters that hit parts of the world that are

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already ravaged with extreme poverty and lack of technology. What we see with Katrina is that even a First World Empire is vulnerable to nature and its strength. Furthermore, we witness that even the United States does not respond adequately to its own people yet worse it responds with brutal force towards those that threaten its laws.

The desperation then shifts to the capitalists. The loss of social control within their particular official jurisdiction and this loss of control over property and goods must not for even a short moment be tolerated. Anarchy is a dirty word for them. Freedom of the people to access to goods is too dangerous for them and private property is protected. Their response is inhumane. The breakdown of the system for a small moment in time and space shows us the true nature of the capitalist system. Now even the mainstream media criticizes the irony behind protecting private property over people in need. These people who have been slaves to the system working their lives to feed themselves and their families have lost everything. They are forced to find food and water in terrifying circumstances. What becomes more terrifying and sickening is the deployment of the military and police to protect the food and water so that nobody is stealing. Imagine, you are starving, your world has been turned upside down, and the majority of your community has disappeared including the bosses and the

government. Your children are crying, old people are weak, so you take some food and water only to be met with weapons. Photos in the newspaper and on the television look like typical scenes that have plagued African countries for many years. The world is in shock that this is not Zimbabwe or Niger or Sudan; rather it is a wealthy country that has the means and the technology to have been ready to assist the remaining population as soon as they could have. Where was the assistance? Where were the clean water, food and medical help that are so close to them in neighbouring states? It seems that truly barbarism is here.

The vulnerability of capitalism presenting itself demonstrates its own implosion. Gas prices soar; this will lead the petit bourgeoisie to either become part of the proletariat or attempting very strongly to maintain their ties to the bourgeois class. The biggest capitalists are crushing the weaker capitalists thus developing a stronger susceptibility to cracks. As gas prices go up, prices on everything go up. Only the really rich people, the bourgeois can still afford luxuries. The petit bourgeois for the most part weakens and becomes a part of the proletariat class as they cannot afford anymore some small luxuries as they had in the past. The gap between the richest and the poorest groups increases. So much so, that many of the poorest die. Future will demonstrate this process. Those who control the oil resources are wielding their ferocious power. Workers must no longer tolerate the ever increasing inequality. The capitalist system dominates the workers; however its vulnerability lies in their dependence on the labour force.

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Although 'anarchy' has been equated with violence to private property, the violence of the system never seems to be questioned openly. Activists, whether they are organizing workers, blockading roads, occupying buildings, freeing captive animals or striking against management, have been condemned for their violence. The people of the southern United States are now looting, desperate for food and clean water and resources to help them survive as they wait for outside assistance. Will this assistance come? Probably too little too late. The protection of the businesses, their goods is the priority for the capitalists. The images of a man (cop or soldier) holding an automatic weapon to ensure safety of goods shows completely the nature of capitalism to protect its wealth and its products. For many years, the so-called 'peacekeeping' forces in countries ravaged by civil wars, famine, dictatorships, and other natural and man-made disasters have generally occurred in the poorest nations such as in African, East European and South Asian countries; were deployed to ensure that the production of capital be safe. Capitalists know that when people are desperate, that when survival is threatened, people

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**The Judgements of the Iranian Government Against the Worker-activists of the
Must be Withdrawn!**

The capitalist government of Iran has convicted some well-known worker-activists to long imprisonments and exile only because of their attempt to celebrate May 1st (Mayday) in 2004. These worker-activists, who were convicted and subsequently sentenced to imprisonment and exile, prepared the celebration of this international and historic day in the city of Saghez, Iran. They were arrested and imprisoned by the Iranian murderous regime. Among these activists Mahmood Salehi a well-known activist who is a spokesperson of the Coordinating Committee to Form Workers' Organization was convicted to 5 years in prison and 3 years in exile, Jalal Hosaini to 3 years in prison, Mohsen Hakimi, Mohamad Abdi Pour, and Borhan Divargar, each of them to 2 years in prison.

These sentences against the workers, it is an inseparable part of a picture of the brutality of the bourgeois against humanity across the world. This crime in the society of Iran is a connected link of criminal chains, of fierceness, ruthlessness, and bigotry of the Islamic capitalist government for over 25 years.

We enormously condemn the judgments of the bourgeoisie of Iran against these arrestees and call on for the immediate and unconditional withdrawal of these sentences.

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Workers of the world, unite!



Natural Disaster....

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no longer respect the imposition of rules and laws. All that people want to do is take care of themselves and their families. This same situation is occurring in the Southern United States. This natural disaster exemplifies the priority of capital, of wage-slavery. The workers are not indispensable. If they lose workers, they will be replaced by the unemployed. The capitalist system is individualistic, that is, it pits one worker against the other because we have become accustomed to being 'commodified'. The loss of workers for the capitalist society is not a big deal, because on a daily basis, thousands of workers are laid off, that is, thousands of families all of a sudden question their own survival. The fact that a hurricane has now created a similar situation is not so unique, only that some material goods are lost. The machine is not destroyed. The machine's lies are exposed. The capitalists show brute force to the thieves before helping starving masses of people.

Throughout the history of capitalism many workers have died or become disabled at work. The thousands of lives and families destroyed through dangerous and inhumane working situations are never brought to the forefront of our society as a disaster. These are daily disasters that must bring an immediate response by workers. It is rare that the loss of a life or a dangerous working situation becomes a headline in the corporate-owned media or alternative

media for that matter. The working class disaster is something that has been created, developed and fed by the nature of capitalism. We cannot control 'nature' our earth, despite what capitalists and scientists have attempted to do for years. However, we are human and as workers have to exert 'control' over the workplaces a disaster to which a strong response is vital. We have the power, the labour force, over which we can make demands. Fighting for a world where 'work' does not dominate our lives, where we are not exploited for profit is within our grasp. The working class continues to 'sell' our labour power. The capitalist system is based on the buying and selling of labour power. Each working class individual is living and selling their labour power, producing in order that the capitalist can make the most profit possible. Without labour power, the system does not function. The entire foundation, profit, of the system depends entirely on the backs of workers. Profit is the ultimate goal of the capitalist and even when nature exerts its wrath, such as the hurricane described above, the system can not hide its pure brutality. The minds of working men and womyn and their bodies are commodities intended only for profit. A momentary lapse in production due to a natural disaster becomes precisely that, a momentary disruption and with all its force, the system quickly and brutally restores its agenda. This momentary 'peek' into surviving and fighting for our basic needs without the system could be the moment where more and more workers may pioneer the way into a new humanistic society. ★

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revolutionary consciousness praxis against capitalism. Marx and other pioneers, and much of the consciousness of many communist leaders as well as others within the history of workers were not just a few sophisticated people from another class; rather they were active humans in the realm of work and struggle, thought, and practical revolutionary strategies.

The sectarian party-building and all gathering sects outside of the real realm of daily and current struggles of the worker class against capitalism are not a real workers phenomenon. Additionally, none are socialists but have naturally acquired the domination over the worker movement. In essence, this kind of party-forming is against being organized against the capitalist and against the wage-labour movement. We strongly call attention to the fact that these parties on one hand, direct this entire struggle into a real reformism and syndicalism is both dutiful and compliant to the capitalist framework.

We, on the other hand, do not separate two different apparatus for workers struggles, one for political and the next for a container of the economic struggle. All these separations come from none-workers movements and a domination of our movement. Preparation and readiness of the worker masses for socialist programming is possible only in the realm of against wage-labour movement.

- ATW upholds the shift towards developing and the practising of worker councils where every worker is able to directly choose and decide what they want. There are no leaders

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promoting their own agendas, dividing economic and political struggles. Workers councils facilitate the ability for decision-making to reflect the diversity of needs and choices of every worker. Disenfranchisement no longer presents itself and the very basis on which our existing society, capitalism and the requirement for surplus value ceases; the fabric of every worker's life is revived. This current article presents four articles. One article begins a discussion of the Canadian working class, its lack of class consciousness, and the need to begin self-identifying as workers across this seemingly 'rich' country. Another article discusses the natural disasters, such as the recent hurricanes in the world, comparing them to the silent disasters of capitalist exploitation of workers. Additionally, a third article by Mohsen Hakimi reveals why intellectuals cannot make a real connection to the working class, that a few intellectuals from outside the working class systematize Marx's statements, something even Marx himself was against, and this activity undermines both class consciousness and the class struggle; and another article by Naser Paydar discusses a proposed fundamental declaration of workers, and some demands that should be acknowledged by our comrades. Naser sketches the characteristics and the proclamation of an against-the-wage-labour movement and by doing this invites open discussion of further demands. Since the time that these articles in this issue have been written, Mohsen Hakimi's sentence has been provided to his lawyer – Mohsen

has been sentenced to two years in jail for his involvement and participation in Mayday celebrations in Iran. Solidarity of workers around the world must protest against the judgements made against Mohsen and his other comrades – additionally and more importantly, a strong unity against these judgements can begin to directly form some unity among workers internationally. It is important to recognize that syndicalist tendencies by unions demonstrate the illusion that there is support for Mohsen and his comrades by these organizations. However, even this group of worker-activists oppose the very nature upon which these organizations base themselves – syndicalism and unionism which are not against capitalism or wage-labour, rather they are negotiators complicit with the capitalists to continue ongoing exploitation of workers in every corner of this world. Contrary to this, the workers' protests in Iran (such as the Coordinating Committee to Form Workers Organization) as well as many more that exist currently in the world must set in motion the building of an international movement; become a spark to light the fire against the rotting wood of capitalism.

We strongly encourage contributors who agree with ATW's principles and demands to contact us, share ideas, build solidarity and links to forge a growing movement that can expose the evil truths behind capitalism, upset its inequalities and disrupt the exploitation of human beings through our labour power. ★

The Constitution Of The "Coordinating Committee to Form Workers' Organization"

Chapter One: Name and Definition

Article One

The name of this organization is the "Coordinating Committee to Form Workers' Organization" and hereinafter in this Constitution it will briefly be called the "Coordinating Committee".

Article Two

The Coordinating Committee comprises of an organized group of labour activists who struggle for realization of the goal stipulated in the Article Three.▶

Chapter Two: Goal

Article Three

The goal of the Coordinating Committee is to prepare grounds and preconditions for the formation of the Anti-Capitalist Cross Country Organization of the Working Class of Iran by the way of the following means:

- a) preparing the grounds and creating the culture and mindset of taking part in organizing activities among workers through different means such as agitation, propaganda, helping to spread economic, cultural, artistic and athletic organizations of the workers, supporting workers' activities and protests such as strikes, worker control initiatives and the like.
- b) helping to form workers' organizations in industrial and service sectors and linking and coordinating these activities by the way of learning from each others' experiences and gains.
- c) preparing the grounds for transition from underground form of the current activities of the worker activists to open activities in order to mobilize mass of workers around the formation of the cross country workers' organization by various ways including through creation of an environment appropriate for the presence of influential and well-trusted worker activists in the open arena of the class struggle.
- d) calling for the establishment of the Founding Committee of the Anti-Capitalist Cross Country Organization of the Working Class of Iran which will be responsible for preparing a general assembly to pass the foundational documents and elect the organizational bodies of this organization. This Founding Committee will consist of a group of a vast number of influential and well-trusted worker activists who, after all the preconditions of the above organization being met, will be elected in a vast meeting in which the entire members of the Coordinating Committee across the country will take part.

Chapter Three: Membership, the Rights and Duties of the Members

Article Four

Every worker or worker activist who consciously approves the following documents and in practice struggles for the goal mentioned therein and is referred by two members of the Coordinating Committee will become a member of the Committee:

- a) The statement of the Coordinating Committee by the name of "Let Us Form the Workers' Organization with Our Own Power!"
- b) The identity document of the Coordinating Committee named "On the Coordinating Committee to Form Workers' Organization"

Article Five

All the members of the Coordinating Committee can take part in its Ordinary and Emergency meetings, play role in all of its decision making processes, elect and be elected. All the members will enjoy equal right to vote.

Note:Under the current circumstances, the members of the Coordinating Committee in the provinces other than Tehran will send their delegates to the Committee's meetings. These delegates will have voting rights equal to the number of the members who elected them.

Article Six

Every member of the Committee who is fired from work or detained in the course of the struggle for the Committee's goal, has the right to be defended by the Committee. This defense should include attempts to return the fired member back to work or to free him/her from the detention by various ways including mobilizing workers for support, gaining the support of the world labour organizations, submitting complaints to the domestic and international legal institutions, retaining lawyers and also providing assistance to her/his family.

Article Seven

Every worker or worker activist who accepts to become a member of the Coordinating Committee is thereby making a commitment to fight for its goal, respect its Constitution, be accountable to the responsibilities and practical duties that are bestowed to her/him.

Article Eight

All the members of the Committee are duty bound to participate regularly in its meetings.

Note:If a member does not take part in the three consecutive monthly meetings without justified excuse, she/he will be warned first by writing by the person in charge of the Recruiting Commission, and if the member does not take part in the meetings for a maximum of two months after receipt of the warning, that member will be expelled from the Coordinating Committee. Readmission of that individual as a member is possible only by the approval of two thirds of the members in an Ordinary Meeting.

Article 9

All members of the Coordinating Committee are duty bound to pay their monthly membership dues to the person in charge of the Financial Affairs Commission and receive receipts for those payments.

Note:If a member does not pay her/his membership dues for three consecutive months, she/he will be warned in writing first by the Financial Affairs Commission, and if she/he does not pay the overdue membership dues for the maximum of two months after the receipt of the warning, that member will be expelled from the Coordinating Committee. Readmission of that individual as a member is possible only by the approval of two thirds

member, that member will be considered resigned. That resigned member will reserve her/his right to defend herself/himself in the highest body of the Coordinating Committee.

Chapter Four:Organizational Divisions

Article Eleven

The highest organizational body of the Coordinating Committee is the General Meeting of the members that is held in two ways, Ordinary and Emergency.

Article Twelve

The Powers of the Ordinary Meetings which are held monthly are as follows:

- a) Passing the Constitution
- b) Setting the policies of the Committee
- c) Electing a body called the Executive Body of the Coordinating Committee
- d) Electing one member as the Spoke Person of the Committee
- e) Electing sub-bodies by the name of Commissions led by members for certain ad hoc activities
- f) Looking after the members' reports and making decisions in that regard
- g) Deliberation and making decisions with respect to all items on the agenda
- h) Determining a paper for publication of statements, declarations and articles of the Committee
- i) Setting the amount of the monthly membership dues
- j) Evaluating and passing the Committee's financial balance sheet

Article Thirteen

The decision making process on the issues posed in the Ordinary Meeting is carried out by the passing of two third of its present members.

Article Fourteen

The responsibilities of the Executive Body of the Coordinating Committee are as follows:

- a) Implementing the ratifications of the Ordinary Meetings
- b) Supervising all activities of the Committee between two consecutive Ordinary Meetings
- c) Making decisions on the issues related to the labour movement
- d) Inviting the members to hold Ordinary and Emergency Meetings
- e) Facilitating the Ordinary and Emergency Meetings
- f) Submitting reports to the Ordinary and Emergency Meetings
- g) Informing all the members of the passed decisions of the Ordinary and Emergency Meetings that have to be implemented.

Article Fifteen

The decision making on the issues posed in the meetings of the Executive Body of the Coordinating Committee is carried out by the passing of two third of its present

Article Sixteen

The duty of the Spoke Person of the Coordinating Committee is to announce to the public the policies of the Committee in the framework of the Foundational Documents and the ratifications of the Ordinary and Emergency Meetings.

Article Seventeen

The duty of the Commissions of the sub-bodies of the Ordinary Meeting- such as Commissions for Communications, Propaganda and Publication, Organization, Education, Financial Affairs, etc.- is to carry out the responsibilities that are set by the Ordinary Meeting for the persons in charge of those Commissions. The persons in charge of these Commissions are duty bound to report their activities to the Ordinary Meeting monthly.

Article Eighteen

With the invitation of the Executive Body of the Coordinating Committee or with the request of two third of the members of the Committee, the Emergency Meetings of the Committee can be formed at any time.

Article Nineteen

The Powers of the Emergency Meeting are as follows:

- a) Amending and/or changing the Constitution
- b) Individual or collective removal of the members of the Executive Body of the Coordinating Committee.
- c) Changing the amount of the monthly membership dues
- d) Dissolving the Committee and executing the transaction of its properties.

Article Twenty

The decision making on the issues posed in the Emergency Meetings is carried out by their passage by two third of its present members.

Chapter Five: Financial Affairs

Article Twenty one

To cover the expenses of the Coordinating Committee, the Ordinary Meeting will set up a Fund for collecting its financial sources, that is membership dues and the donations of the members or other individuals. The membership dues and voluntary and gratuitous donations are handed over to the person in charge of the Financial Affairs Commission in the monthly meetings in the presence of the members and in return for receipts stamped by the seal of the Commission. The Financial Affairs Commission is duty bound to deposit these funds to a bank account opened in the name of two members such that any withdrawals will be possible only if both account holders sign them. The person in charge of the Financial Affairs Commission is duty bound to report the state of the Fund

Article Twenty Two

All the members have the right to inspect the accounting book of the Committee, and the person in charge of the Financial Affairs Commission is duty bound to make such accounting book available to the requesting members. At the same time, the Ordinary Meeting of the Coordinating Committee will elect one member as a Financial Inspector who will be responsible for financial inspection. The Financial Inspector is duty bound to report the result of her/his inspection to the Ordinary Meeting.

Chapter Six:Dissolution

Article Twenty Three

With the establishment of the Founding Body of the Anti-Capitalist Cross Country Organization of the Working Class of Iran, the Coordinating Committee will be dissolved and all of its properties will be transferred to this Body.

Article Twenty Four

If for any reasons the Coordinating Committee dissolves prior to the formation of the Founding Body of the Anti-Capitalist Cross Country Organization, at the discretion of two thirds of the members its properties will be devoted to the goals similar to those of the Coordinating Committee.

Chapter Seven:Date of Enactment

Article Twenty Five

This Constitution in seven chapters, twenty five articles and three notes was enacted in the Ordinary Meeting of the Coordinating Committee on 5 August 2005 and signed by all the members of the Coordinating Committee.



**Court Orders Against Four of the Arrestees
of the Saghez's May First Are Delivered.**

Based on the Court Order delivered to the lawyers for the Saghez's May First arrestees, the sentence orders against four of the arrestees are as follows:

1. Mahmoud Salehi, five years imprisonment and three years exile to the town of Gherveh
2. Jalal Hosseini, three years imprisonment
3. Hadi Tanoomand, acquitted
4. Esmaeel Khodkam, acquitted

The Orders for the remaining three individuals, Mohsen Hakimi, Mohammad Abdipour and Borhan Divargar, are not delivered to their lawyers yet.

According to the delivered Order, the above four individuals are acquitted from the charge of affiliation with Komalah, and the above judgments are issued pursuant to article 610 of Islamic Punishment Law, which reads as follows: "When two or more individuals gather and collaborate to commit offences against the domestic security or abroad or prepare the means for commission of those offences, when the charge of The Enemies are not applicable to them, will be sentenced to two to five years of imprisonment."

As is evident, what happened in the 1984 May First of Saghez has no relevance to the above Article, and the above Judgments are totally baseless that are issued only, and only to detain the worker activists, to stifle their voices and prevent them from struggling against the inhuman capitalist system. We strongly denounce these Judgments and demand their annulment and the unconditional acquaintance of all the arrestees of the Saghez's May First celebration.

**The Coordinating Committee to Form Worker Organizations.
November 9, 2005.**

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