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“Workers Make the World Go Round”



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Editorial

Welcome to the Seventh Edition of
Against the Wage –Labour
“Workers Make the World Go
Round”

Nancy LaPlante

The working class produces the surplus value for the capitalists. In exchange for the worker's labour power, the capitalists reap the profits and continue to exploit. The lives of workers revolve around being able to survive

and, therefore, in our global society, this translates into them selling their labour power for a pittance. As the surpluses for the capitalists grow at exponential rates, each and every life on this earth can barely eke out an existence be-

cause of the forced situation where everyone, including children, is wage-slaving daily. Workers of every industry and unemployed workers are all dispossessed. We do not have choices except to search for wages, better wages; better working conditions etcetera as our labour powers are all commodities being sold in every corner. People fight for small demands; die for their jobs, only to be denied any power from both capitalists and their lackey unions. The deep desire and fight of all workers can be stifled by the mere challenge to

make enough money.

This past month 41 Mittal steel workers lost their lives during a work day when there was a methane gas explosion in Kazakhstan. A few months ago Mittal steel workers in Mexico joined the Sicartsa workers in solidarity to strike and one of the Mittal workers also lost his life when shot by the authorities. Not only do workers lose their lives by slaving away their time dai-



ly but also literally lose their physical lives due to the brutal power of the corporations and their custodians. The CEO of Mittal Steel is, according to Forbes, the third richest man in the world, worth 23,000,000,000 dollars. He has stated that each family of the killed miners will receive \$50,000 U.S. Words cannot describe this colossal disproportion of labour products.

Workers have been for a long time alleging that Mittal has done little to improve the safety and labour conditions of the mines. Mittal CEO

Lakshmi Mittal said that the company has invested US\$ 240 million on modernizing the complex. It could be surmised that this modernization is for improved profit and not for safety. Whatever it is invested for, no doubt, as capitalism never sways from producing more surplus value, this investment is to ultimately turn over more profits and certainly most likely not all going towards 'safety' or 'working conditions' of the workers – especially after the deaths of 41 miners.

Kazakhstan's Emergency Minister has indicated that the result of the mining tragedy was indeed the result of negligence, or in other words, human error where safety rules were not followed. Currently as of September 29, 2006, there are thousands of steel workers protesting for increased wages in Kazakhstan. The steelworkers whose average wages are \$US300 per month are demanding a 40% raise – the trade union leader has stated that ten years earlier they were producing 160,000 tonnes of steel per year and now they are producing 300,000 tonnes, yet receiving the same pay. This is not a huge demand when viewing the entire financial disparity.

While a significant raise in wages is definitely merited, the union is demonstrating a clear example of how they are stifling the true nature of the workers. The union, as a tool within capitalism, maintains the

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so-called worker struggle within the capitalist framework, securing the permission of the authorities to hold a strike and negotiating a wage that suits the needs of the management. The reformist tendencies, including both trade unionists and sectarians, attempt to encapsulate 'socialism' as a future utopia based on nationalist and bourgeoisie ideologies, which is forever compromising the workers' abilities to take control over the production and distribution of the surplus value, and thus terminating the very capitalist power that enslaves the majority of the world.

In this issue there will be a variety of focuses around worker issues, capitalism and the struggles of various workers both within and outside the 'legal' framework of capitalism. A continuation of 'Strategy and Tactic' from the previous issue, maintains that the strategy and tactic of the anti-wage-labour movement are one and the same and negate the reformism of making superficial demands which do not address the basis of capitalism, wage-slavery, and unionism. Syndicalism is not a container of anti-capitalism of working class struggle rather it is a place to bury any protest, and the anti-capitalism of the working class. On the other hand, there are sectarian lefties (professional sectarians) that have nothing to do with the working class struggle, and are using this

class for their own purposes. Other articles such as the one about workers in Israel protesting and performing a direct action against Israel Electric, and the thousands of job cuts at Ford demonstrate both the power of the workers coupled with compromising unions. These are just examples of many struggles around the world – they can be found from Iran, Argentina, United States, Korea, and elsewhere. This issue also includes an interview that the Swedish "workplace paper" or the 'co-unter worker' did with Mohsen Hakimi on August 2004. Mohsen, a worker-activist in Iran, was arrested, jailed and subsequently charged in Iran for activities related to Mayday, 2004, and now again is getting charged with serious offences related to National Security with other workers. Mohsen's worker activities are valuable to the movement around the world where worker organizing is most often repressed. Naser Paydar has also contributed an article discussing the national elections in Sweden, where the left and right bourgeoisie tried to gain power and where the unions also tried to force their agenda.

Every single problem in our society can be traced to capitalism. For every tragedy and heartbreak in our society, the question "WHY?" always surfaces. The disconnect is when the answer is not deep

enough and warrants a typical capitalist band-aid 'solution', rather than digging deeper and discovering that 'capitalism' is the answer in every situation. This is where we, as workers, can understand, organize and resist accordingly.

As workers trying to understand the nature of capitalism and how it touches every grain of our life, and even how it corrupts and smears most 'lefty' politics with reformism and trade unionism, we must recognize within ourselves and our comrades, our true nature to 'think', to 'be' and especially to 'act' outside of society's capitalist character, to understand 'socialism' as the current action of workers to emancipate themselves from wage-slavery. While immediate reforms are necessary and, undoubtedly, we have to struggle for achieving them, the deep solution lies within fighting for abolishing wage-slavery and its perpetuator, capitalism.



Anti-capitalism, unity of strategy and tactic

By: Naser Paydar

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All the bourgeois' spectrums - mentioned in the previous part – are contrary to anti-capitalism and the abolition of wage-labour of the working class. This is the only movement that is representing true Communism of the working class, and extends it into practice. Here, strategy and tactic constitute an organic unity of the changing process of actual existence, and it is another manifestation of unity between theory and revolutionary practice to replace the capitalist system with a society devoid of wage-labour, the state, classes, and any sort of human beings' dismissal from the fate of work, production, and lives.

This movement starts from the anatomy of the capitalist society which is the relation of wage-labour. The base and foundation of the capitalist structure is the relation of surplus-value production. All forms of poverty, deprivation, disfranchisements, etc, are the results of the reproduction of the labour relation between the buying and selling forces. Private property is a phenomenon which existed before capitalism. Private property is a mode of production, and it is an appropriate one that is suited to the capitalist system. Any kind of analysis of capitalism related to competition, or the anarchy of pro-

duction is falling within the bourgeois political economy and it does not relate to the political economy from a proletarian view.

The anti-capitalist movement explains socialism as abolishing wage-labour. Therefore, any system based on wage-labour, or one built upon the relationship of the buying and selling of the labour force could not be called

”Anti-wage-labour will not draw a line between the struggle of the working class for their current demands on the bourgeois and, the class struggle of the worker masses for abolishing the capitalist system. Any demands for increasing wages must be a chain of the class war against capitalism.”

"socialism". State capitalism independent of what this state would call itself is not socialism. The political super-structure of socialism is realized with the council organization of the work planning, and the social production of the organized mass worker of the working class. And, this is going to be the direct intervention, conscious, effective, sufficient, and not with the state above the working class. The worker council is a result of the revolution, not the state above the society.

The establishment of socialism is

the task of the worker masses organizing themselves against capitalism for abolishing the wage-labour system. Socialism would not emerge neither from the syndicalism movement, cult of law, nor the elites of the parties. Therefore, any party-building with some elites with the name of Marx and above the working class and outside of the realm of current action of working class is Utopia, not socialism. Socialism, contrary to Bolshevism is not the twin brother of industry and party. The base and foundation of socialism is the anti-capitalist movement for abolishing wage-slavery. The socialist movement is the anti-capitalism of the working class which is transformed into class consciousness.

The revolutionary materialism of Marx, the political economy of the proletarian, and the critique of the political economy of the bourgeoisie are not abstract postulates or an ideology statement, rather it is the actual critique-praxis that grasps the roots, the root of capitalism – wage-labour. The revolutionary materialism and Marxian critique of the political economy of the bourgeois only becomes tangible through the actual and current class struggle of the working class against wage-labour for abolishing the capitalist system. The communistic consciousness contrary to Hegelian's 'fantasy' has not been born two centuries late from the

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London library or from research of a human by the name of Marx. The source of the proletarian consciousness and the role of Marx can only be explained as revolutionary thinking of the working class.

“Which, ousted from society, is forced into the most decided antagonism to all other classes; a class which forms the majority of all members of society, and from which emanates the consciousness of the necessity of a fundamental revolution, the communist consciousness, which may, of course, arise among the other classes too through the contemplation of situation of this class.

(Karl Marx selected writings 2nd edition, 2000, David McLellan ed., “German Ideology”)

The class consciousness of the proletariat is the conscious existence of the worker’s movement. Communism, revolutionary Marxian materialism, Marxian critique of the political economy of the bourgeois, and the entire proletarian class critique of capitalism outside the current action of the worker’s movement become the statement against another statement which is not the conscious existence of the working class, nor a material weapon in the struggle of this class rather a sect along with other sects. This word - ‘Marxism’ - as a science is correct yet; one cannot

question the essence and subjectivity of class and these lessons. ‘Marxism’ could be a science but the actual existence of this science can only be tangible in the anti-capitalist practical movement. Physics is a science as well, and has a different function for different classes. For example, the Albert Einstein famous formula that was used by the bourgeoisie against humanity can also be used by the communist proletariat for a better world.

Anti-wage-labour will not draw a line between the struggle of the working class for their current demands on the bourgeois and, the class struggle of the worker masses for abolishing the capitalist system. Any demands for increasing wages must be a chain of the class war against capitalism. When the worker masses bring their class indictment as the balance of labour and production against the bourgeoisie and its government with respect to their own class readiness for demanding the reduction of surplus labour, they are, in fact, doing this action. However, this action is not within the framework of the trade unions and not with the obedience of the cult of law, order of production, civil and political of capital rather by stepping on this order and becoming a subject matter of their struggle, practically, they make their pit against capitalism. And, this issue

is relevant to other current and daily struggles of the working class. Any struggle of the working class for better conditions, means of subsistence, welfare, and social benefits that is not tied to the rotten framework of the trade unions or the framework of the legality of capitalism rather relies on its own power, and its own class force is able to enforce its will. Furthermore, this signifies that the working class, in a practical way, is building its own pit against capitalism. Any struggle for livelihood, subsistence, etcetera – if it does not rely on the framework of the legality of capitalism and unionism – rather it relies on its own action, struggle and exerting its own class, becomes an anti-capitalist struggle. This is a manifestation of the anti-wage-labour of the working class. On the contrary, any demands of the working class still tied to the framework of the legality of capitalism and, the realization of any demands tied to submission of this system is reformist syndicalism.

The anti-wage-labour movement does not restrict any other socio-legal rights or political freedom, rights to strike, rights of formation of the current struggle of workers. For example, a strike is a means to exert the working class power which needs to be organized against capitalism. For example, when referring to a strike as a legal right with capitalism, this is diverg-

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ing from the direction of the anti-capitalist struggle. The right of its formation in the framework of the legality of capitalism is a negation of the working class formation against capitalism. The worker masses must be organized against capitalism without any reference to the bourgeoisie or its government. The right of free election or voting is falling into an abyss of the bourgeois parliament and the legality of capitalism. An alternative to the right of holding elections or voting is the negation of parliamentarism and making the greatest attempt for organizing anti-capitalist workers councils to exert our own power.

The approach of the anti-wage-labour movement with respect to the women's movement against sexual discrimination is that this movement is not in the realm of a demand of democracy rather it is inseparable from the entirely anti-capitalist struggle of the working class. The demands of worker masses in this realm is not only 'equal wages for equal labour' rather it is the greatest possible pressure for reducing the disenfranchisement of women. The base of this demand is tied to the power between the bourgeoisie and the proletariat. The struggle for a better environment, abolishing child labour, against race discrimination, etcetera, is inseparable from the anti-capitalist struggle of

the working class. In every realm of these struggles instead of hanging onto reformism in order to reform the legal structure of wage-slavery, we should try to find the anti-wage-labour's direction. For example, the method of the strug-



The Take

Directed by Avi Lewis
Produced by Silva Basmajian (NFB), Naomi Klein (Barna-Alper Productions Inc.), Avi Lewis (Barna-Alper Productions Inc.)
Forja workers voting in their factory assembly (Argentina)
Photo credit: Andres D'Elia
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gle against pollution of the environment is not to replace one kind of energy with another one, or one transportation with another one, rather fundamentally changing the programming of the production and work, and a radical attack against the nucleus of the relation of the surplus-value production, i.e. what needs to be produced or not, in what amount, are tied to the foundation of the anti-capitalist movement, and the organized anti-wage-labour council. With respect to the abolition of child labour, the anti-wage-labour movement does not restrict itself to lip-service 'abolishing child labour', rather it involves this subject matter within

its struggle to ensure, secure, unconditionally for all children, and their means of subsistence, livelihood, health, education without work. In the struggle against poverty, the anti-wage-labour movement will not hang onto reforms as the mode of distribution of services rather it takes fundamental anti-capitalist demands as a subject matter within its struggle.

Within the same scope with respect to housing, health, education, and other forms of social welfare, the anti-wage-labour movement is not persuading its struggle within the framework of reforms and the legal structure of the relation of the production of surplus-value. Each of these demands and realms is considered to be an organic and connected struggle of the anti-capitalist movement for abolishing wage-labour. These demands are a way of worker masses struggling against the wage-labour relation, and the struggle of imposing on the bourgeoisie is an open field within the struggle of the proletariat against the bourgeoisies.

This now demonstrates clearly why all the tactical requirements of any current struggle's direction of the working class with respect to the anti-wage-labour movement are tied to the anti-capitalist struggle of the working class which is an organic one. Here, every tactic is part of the entire strategy which

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becomes a subjective and organic connection with its struggle of the anti-wage-labour movement. Marx in his anatomy of the capitalist system and his critique of every angle of this system sees the relation of wage-labour, and had a radical, revolutionary and changeable view about this. Class struggle in this view comprising the unity of every labour dissent to any kind of enfranchisement, and oppression accompanied with dissent to the material foundation of this enfranchisement and oppression. Labour-slavery or the relation of buying and selling labour-force is the foundation of the material existence of the capitalist system.

Bourgeois communism does not consider the capitalist society as the ever increasing social relation of the surplus-value of production. And for this reason, the

daily and current struggle of the working class and the kind of organization of this struggle is prohibited from the left sectarians and syndicalism. These spectrums from the left sectarians to syndicalism where they see themselves as a leader and big brother of the working class everywhere are tied to reformism. Their communism is not a result of the anti-wage labour struggle, nor is it a class struggle rather it is a result of a sect on top of the movement for seizing the political power for themselves under the name of communism. And as a result, their communism is nothing but state capitalism.

The anti-wage-labour movement is the only movement that is both a strategy and a tactic for abolishing wage-slavery.



The bourgeois election and the working movement of Sweden

By: Naser Paydar

On Sunday the 17th of September, the working class of Sweden is going to cast ballots. This election is going to decide which sector of the bourgeois representatives will exploit, exclude, and disenfranchise; and it will also decide according to each group's agenda exactly how these representatives will implement their programs. Of course this election will be more 'free', 'equal', and without the pressure of police or army like elsewhere. This is only a basic translation of parliamentarism and is only a result of the workers' partnership in this election. The right wing coalition has already announced that they would not have any mercy about the means of livelihood of the citizens and their well-being, and they are waiting to get control of the government machine. This means that all of the achievements of the working class will be buried, and that more cutbacks are on the way. The working class of Sweden must satisfy the same standard of living of the working class as in China or elsewhere, otherwise it would be replaced by cheap labour from Asia, Africa, or former Eastern Europe.

Everything would be left in the hands of the 'free market'. This coalition also has announced that the employee tax and income tax will cut more in the interest of capital. It would put an end to health care, nursing homes, the education system, daycare, and all the things that we know as social welfare. This coalition would increase the competition among the workers selling their labour force in order to decrease wages, and they would amend immigration policy allowing for the importing of cheap labour. These are the general lines and agendas of this right wing coalition.

The left wing coalition has been in power for a long time. During their power they have fulfilled all of the promises that the right wing are giving however 'rationally' and without confrontation. That is why they do not have any new platforms. These issues are known by most of the Swedish working class, but the two essential questions remain; *first, why the workers still to a large extent are going to cast ballots again? And, if the workers give up on the election, which road should they take?*

The answer to the first question needs some digging

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into the outcome of social democracy, and everything about left reformism and trade unions. For a century now these spectrums have had their internal disputes among themselves, but do have one thing in common and act in unity. Moreover these spectrums attempt to eliminate the struggle of the working class against capitalism. The performance of this dark scenario was not only the act of the right syndicalism reformist but also the sectarians who were left either inside or outside of the political power. The basic translation of all these theories, ideas, politics, and directions from these spectrums is the working class and its effort for a better life must be established under the rules of wage-slavery. All of them and the likes of each other infuse syndicalism and parliamentarism as a ground for an enhanced being in this system into the brain of the working class. And the working class of Sweden under these spectrums has not seen that life could be better than living under a capitalist sky. These spectrums, even the most lefty of them, every four years under the name of 'Socialism', 'freedom' are holding onto a hope to be elected by the workers that can then be joined with other rulers for more exploitation, exclusion and disenfranchisement. Social Democracy and Labour Organization (LO) had tried



for a century to operate on the brain of the working class dissention against capitalism and replace it into a mediation system and measurement due to the applicability of capital's interest. They were injecting poison into the brain cells of the working class for such a long time that any improvement of working class lives depends on and is tied to the profitability of capital. They shamefully and disgracefully are giving the workers what the Russian state capitalist referred to as Communism, and they use this aversion against Russian state capitalism to submit the working class into the relation of wage-labour.

The working class in Sweden under pressure of the illusions made by the right and left reformist and with fear of the Russian Bloc, have accepted the perpetuity of capitalism and they have forgotten their real origins with respect to their living standard compared with workers in other places. The working class in Sweden has forgotten that if they have a little better situation compared to other workers in Asia, Africa, and elsewhere, it is not because of a gift from social democracy, syndicalism movement, or the generosity of the Scandinavian bourgeois. The working class in Sweden has forgotten that having the minimum means of livelihood is their remaining security.

This security that the European bourgeois has implemented was a response to their fear of the power of the workers movement in Europe, their fear of repetition of what the Communards had done, and their fear of repetition of another October Revolution. The working class in Sweden for all of these reasons and in spite of the accelerated decline of its means of livelihood combined with the social welfare of the last 20 years is in a worse situation. Many workers knew that they would not achieve anything from syndicalism or parliamentarism. The parliamentary corpse is rotten. Even global capital for its brutal organizing has made bridges over these centres. During these years we were witnesses to the many policies which have not come from the Swedish bourgeois parliament rather from the White House. The Swedish media became an obedient branch of 'Wall Street'. This is so obvious that it became a joke for many people when they would say, 'What is the election for when we have an American government?' or, 'What is the United Nations for?' And, indeed, many of the workers know about all of these but they would still hang onto parliament and they would think that if we do not vote what can we do? What can we do?

The answer to this question is both simple and extremely difficult. This

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simply means that this situation is not the end of the world. Capitalism was not around for a period of time and it will not stay forever. Our power will not be restricted by the framework of the trade unions. On the contrary, our power will be alive again outside of this framework. The history of human beings was not written by invisible forces or blind history determinism rather by the class struggle. It is not necessary that the framework of our means of livelihood be written by Reinfeldt or Persson (Swedish politicians). This is not the determinism of history that our labour products are in the hands of the owners of Erickson, Volvo, Ikea and in the end asking for some bread from them. It is not destined that whatever we and our generation have produced become a god - a god of capital - and rule on us. This is simple because everything can be changed. The class struggle is the only locomotive to change the actual existing reality in every historical situation. We do not need to cross out our influential power by voting for the right or left coalition. There is no determinism to push us to be in framework of trade unions. We are able to organize an actual effective struggle against capitalism. We must abolish the notion that we will be wage-slaved forever. We must get rid of all the old rotten and rusty directions that would not let us take a

step. Depending on and relaying on parliament and trade unions would put more pressure on our necks. Why do the capitalists, the right and left coalition, the leaders of the LO have to make decisions about our lives, our means of livelihood, and the fate of our labour? We must step out. Instead of building our hopes around the right and left coalitions' promises, we must start to work on the fundamental anti-capitalist proclamation of demands. We must all be entitled to a high standard of living including: social welfare; and the inalienable rights of people in today's world is to have housing, a health care system, medication, daycare, nursing homes for the elderly and disabled, recreation, and they must all be of a humanistic standard and must be kept away from any and all aggressive assaults of government capitalism or capitalist. All people who live in Sweden independent of being employed or not, child or youth, man or woman, being born in Sweden or not, must be entitled to all subsistence possibilities; recreation, and human rights must be accepted unconditionally, and must not be tied to any economic situation of a capitalist government under any circumstances. Our class for generations has created such a wealth by their labour power that the guarantee of having such a high level of living is nothing compared

to what the capitalists are extracting from our flesh and blood.

What we have said here was answer to this question. The important and difficult part is to impose these demands on capitalists and its government with the new way of unity and organizing. We must organize the councils on the rotten framework of trade unions and replace the LO with workers councils. This task certainly is not simple, but it is feasible. We must start from a point for this job. The process of proceeding with this struggle could start from these demands. Instead of listening to Reinfeldt, instead of listening to Perssons' lies, instead of holding hope around the left and right coalitions, let's talk out these demands everywhere. Let's organize ourselves instead of watching how these coalitions are slaughtering everything that our generation has achieved. Let's organize ourselves against the wage-slavery and impose our actual power.



Interview with Mohsen Hakimi, Activist of the Anti-Capitalist Movement

[Further reading](#) — riff-raff.se

Interview with Mohsen Hakimi, Activist of the Anti-Capitalist Movement of Working Class and Member of Iranian Writers Association
From Motarbetaren #4, August 2004

Swedish “workplace paper/leaflet”, Motarbetaren (the “co-ounter worker”) has made an interview with the Iranian workers’ activist, Mohsen Hakimi, who, together with six other workers, is called to trial on August 23rd and 24th because of trouble with the police and security forces at May Day this year.

Q: While celebrating the May Day 2004 in the city of Saqez in Iran, a number of workers and labour activists were detained by police and security forces of Iran. You, Mr. Hakimi, were among the detainees. Would you explain the details for our readers?

A: In order to hold a meeting on the May Day, workers of Saqez had formed a council which was associated with a similar council in Tehran. The council had announced that the meeting will be held in the center of the city at 5 pm. But before this time, the place had been occupied by police and security forces, so that when the people arrived there they were attacked and more than 30 workers including the members of the council were arrested. Of course, except seven workers, the rest of the de-

tainees were released after 12 hours.

Q: Who were these seven workers?

A: They were well-known labour leaders in Kurdistan province and me who live in Tehran and had been invited to deliver a speech in the meeting.

Q: Would you mention their names?

A: Yes. They were Mohammad Abdipoor, Borhan Divargar, Jalal Hoseini, Esmail Khodkam, Mahmoud Salehi and Hadi Tanumand.

Q: What was the reason of police and security forces for your arrest?

A: They said the meeting was illegal. Although, the workers believed that celebrating May Day as an international workers day does not require government’s license they had requested the needed license. But the Governor’s Office, which is in charge of issuing licenses for meetings and demonstrations, had opposed the meeting.

Q: How did they behave you during your detention and while you were in jail?

A: Their behavior during our detention was scandalously offensive, and except the last three days the rest of days we were kept in individual cells, which obviously is a kind of torture.

Q: What was your reaction?

A: Just from the time of our detention we went on a hunger strike in protest to the detention and their

behavior. After ten days, we ended the strike by request of the people of Saqez as well as our families.

Q: How long were you in jail and how were you released?

A: We were kept in jail for 12 days and were out on very high bails: For example, for two of us a total of \$ 500,000! Of course, release of us was partly due to the pressure of public opinion both inside and outside Iran. Some labour organizations outside Iran showed their outages by writing letters to the president of Iran and also complaint to ILO.

Q: So, you are going to be tried in a court?

A: Yes, we will have a trial. We have been accused and should defend ourselves in a court.

Q: What have you been charged with?

A: Well, after the first day of our detention they took us to Islamic Revolution Court, and there a judge accused us for participation in an illegal meeting for May Day, and-surprisingly-for siding with “Komala”, which is a left political organization in Kurdistan that has been in arm struggle with Islamic Republic of Iran for several years. There in the court, we denied both of these charges. It is noteworthy that in the summons which they have sent us recently, the first charge has been omitted and only the second one has been mentioned.

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Q: Why?

A: Because the first charge does not work for them and it can frighten nobody! Since no meeting has been held and we were all detained before any meeting could be held, we would definitely had been acquitted. And this is what they do not want. They want to put us in jail, and for this the second charge might work. Probably, they have thought that this charge will frighten us and our lawyers. But the problem with this charge is that there is not even one document to prove it!

Q: When is your court going to be held?

A: On Aug. 23rd and 24th.

Q: Do you have your lawyers to defend you in the court?

A: Yes, we have our lawyers. In addition, an international organization has accepted to defend us in the court?

Q: What do you expect labour and human right organizations and media do for you?

A: We expect these organizations and media to protest to this unjust trial and put pressure to such a court which is going to try workers for celebrating May Day in order to release all the workers unconditionally.

Q: Mr. Hakimi, you are known as “activist of the anti-capitalist movement of working class”. Would you say something about this movement for our readers at the end of this interview?

A: Essentially, working class movement is an anti-capitalist one whose aim is to abolish wage labour. I mean it is not socialists who make this movement anti-capitalist. Rather, the movement is spontaneously anti-capitalist. What the socialists ought to do is to organize this movement. By doing so, socialists help this spontaneous antagonism with capitalism to be self-conscious.

In contradistinction to this, the approach of the mainstream “socialist” movement from the time of First International on has been something different. The “socialists”—whom I prefer to call sectarists—have thought that their task is first to make workers anti-capitalist and then to absorb them into their organizations and parties in order to help them to seize the power. Thus, instead of organizing the anti-capitalist movement of working class, these sectarists have pulled out the forerunners of this class from their movement and converted them to abstract political activists for defending non-proletarian classes, and in this way they have deprived the movement from its actual leaders and activists.

On the other side of the coin, we have had the syndicalists who have much benefited from the above approach, because by limiting the class struggle of working class to economic struggle in the context of

accepting capitalism and leaving political struggle of the class to political parties they have tried—and are trying to make the anti-capitalist movement of working class apolitical, which is exactly what capitalists want and desire.

The resultant of the above two trends has been a kind of dilemma in which we see, on the one hand, “anti-capitalist” political parties and organizations which claim to represent the working class but do not have working masses with them, and on the other hand, working masses who either are not even organized or have been organized in reformist trade unions which have become unable even to maintain the level of wages in a satisfactory situation. What I mean by anti-capitalist movement of working class is an organized movement against capitalism and above bourgeois trends which while struggling for the daily economic demands of workers attempts to reach its ultimate aim, that is seizing the power and abolishing the wage system as the final cause of the slavery of modern working class.

[Further reading](#) — riff-raff.se

AGAINST WAGE-LABOUR

Number 7



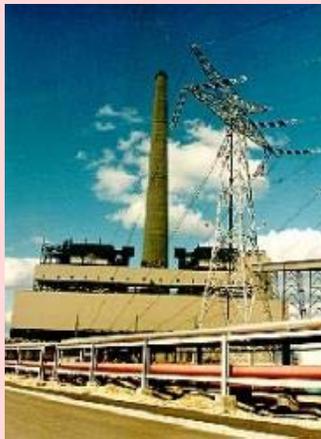
November 2006

Nature of the Union

Ford has just announced that it is cutting its workforce by 14,000 employees and offering buyouts to up to 75,000 employees over the coming years. Ford is not ashamed to state that it must restore its profitability over losses due to shifts in consumer purchasing more fuel-efficient vehicles. In order for this to take place the UAW has agreed to this. The union bosses are not worried about their jobs are they? What are the jobs for the workers? – they are the means to pay for their housing, their ability to support their families and themselves. The unions and the corporations don't give a rat's ass about those affected. There is no future for the union – when the rank and file workers have nothing to lose there is a future where they must struggle and even fight back with their livelihood and their lives as the result of these massive layoffs – When there is nothing to lose then the bosses can be afraid.

Israeli Electric Workers take action!

Workers at the Israel Electric Corporation (IEC) have been on strike and committing direct action against the company for their electricity market reform aiming to privatize many sectors within the economy. The workers stopped coal from being unloaded and the



removal of ash from power stations as well as cutting management off from their computers, telephones and electrical services – in other words, severely disrupting the company's money-making activities. This has resulted in hitting the revenue as no bills have been sent out and has even prevented lower-income customers from being cut off.

If this continues and the workers shut down the coal stations it could possibly lead to an entire collapse of Israel's power system within a few weeks. IEC is expected to take out an injunction against the workers, but a spokesman for the workers stated they would work to rule if necessary to continue the action.

These workers are hitting the electric company where it hurts and by hitting this company and all others that are so dependent on this industry. It is important to mention that the workers in this industry can and are exerting their power to not only make demands but also have a ripple effect on the entire economy as electricity is a key industry around the globe. This direct action is outside of the realm of the union and the 'legality' of the capitalist system. It is within the realm of the workers organizing and taking up 'arms' against capitalism. The weapons against capitalism are the 'arms' of the workers' not wage-slaving, i.e., not producing. In this case halting production within a key industry translates into seriously negative consequences for the corporations and the multiple industries that are so dependent on this particular industry. One thread out of place can tear the entire blanket.

