



[](http://images.google.de/imgres?imgurl=http://img.freebase.com/api/trans/image_thumb/guid/9202a8c04000641f8000000006acc275?maxheight%3D100%26mode%3Dfillcrop%26maxwidth%3D100&imgrefurl=http://www.freebase.com/view/en/who_was_influenced_by_karl_marx&usg=__Arh6z0Q5HCfU5Y17Ji--7-McalA=&h=100&w=100&sz=3&hl=de&start=84&um=1&itbs=1&tbnid=EDJuFqg83DgLIM:&tbnh=82&tbnw=82&prev=/images?q%3Deleonor%2Bmarx%26start%3D80%26um%3D1%26hl%3Dde%26sa%3DN%26ndsp%3D20%26tbs%3Disch:1)



**The Spectre of the movement of historic-class annihilation of specific commodity in the name of labour power.**

**Class struggle among the tendencies of the productive wage hirelings, unproductive wage hirelings, salaried, and owners of income.**

**Right and left forces in the service of the movement of capital (as the dominance of dead labour over live labour) with the glaze of “communism” blew in trumpet the demands of the wage slaves only in the frame of trade interests (from the point of view of the left forces) and trade-political interests (from our point of view). They put forward these interests confronting the movement of the demands of historic- universal demands of SERIOUS WORKERS. They disunify the wage hirelings class –as the regenerators of various capitals- into various tendencies...**

**In order to do a historic-classic separation between these demands, which is due to the conflict between necessary work and surplus work and historic-economic division of labour of political animal society (and this is itself the root and essence of all crisis, miseries and helplessness of human society) economic conflict has turned into class conflict and consequently human society has reversed to a society of herds. We must put a historic-universal critical lens on this inherent illness of capital order and replace struggle for freedom and communism instead of it.**

**Sufficiency of this critique depends on the movement of serious workers themselves and their historic-universal knowledge and effort and assistance of them to convert wage hireling class into serious workers class. And this is a movement full of historical torture from consciousness to self-consciousness (from alienation to self consciousness) from selflessness of self to essence of self of individual –collective of human society namely to reach the essence of a free and communal human being. Arriving at this point is still the beginning.**

**Building the foundation of the independent class struggle for freedom and communism is the task of (potentially able) Industrial workers (namely regenerator of de-facto law of value and adventitious order). Industrial workers potentially have the historic- economic- universal ability to do this task.**

**WORKERS IN DEMAND OF ANIHILATION OF SPECIFIC COMMIDITY IN THE NAME OF LABOUR POWER**

**Human beings have been divided transparently in social groups and classes. Their class position is determined according to social production relations, namely social relation law (social contract- Rousseau) which practically is “criminal justice”, which is supported by Bourgeoisie society.These classes and social groups are indescribable from this condition. In the same manner, the mode of production in the capitalism system is indescribable from the law of value and exploitation. Therefore, each one of these classes, layers and social groups in relation with production and distribution have the right to have some privileges and consumption of material and non-material resources in the society; based on their position, each one is trying to demand more from the result of this division of labour to consume. Unlike, SERIOUS WORKERS from radical workers to valid Marxists and all layers and classes start their demands and analysis from distribution and consumption of Gross national and gross domestic production.**

**Production and reproduction of capital systems in the world – in direct relationship with absolute surplus value (in countries like China, India, and Bangladesh…) and relative surplus value (in the U.S.A., Japan, Europe, specifically in rich European countries like Germany, France, Britain, Scandinavian countries, Switzerland etc.…relies on exploitation of the seller of labour power, their class dispersion and dominance of capital on the basis of political and economic control. Capital while maintained the relative surplus value tended to absolute surplus value since the 80’s of last century and intensified from the 90’s).**

**The other side of the coin is the superstructure of the economy which its function leads to brainwashing and makes this dominance twice as strong. Capital mainly perpetuates its dominance in two ways:**

**A) By political parties. Various parties and various tendencies in the society – as the protector of vertical movement and promoter of horizontal movement of capital- are the result of movement of multiple capitals and different interests. Politics, culture, art, literature, morality are all superstructures of various capitals in capital order. Each school of thought, ideology and religion is representing interest of some groups in the society. These tendencies, either inside the capital or society or among labour power, are generating a culture in order to perpetuate the system. These tendencies are produced and reproduced against SERIOUS WORKERS.**

**b) By education. Capital from family and daycare to workplace and University guides populace in a manner that they accept obedience from capital as their natural destiny. As a result, they move along the interest of capital. Representatives of capital in schools and universities identify their candidates among students in order to give them special training and education to use their innovation and intellectual abilities to increase the value of capital. Capital in workplace organizes all his employees in a manner that uses their own initiatives to constantly increase the production. At the same time, under the excuse of increasing the wages and saving the jobs encourages them to compete against each other in order to get rid of some of its employees and increase the surplus value with fewer workers. For example: when employees in a workplace work as a team to substitute each other when someone is absent (in every country in its own style). This method encourages employers to ask to do the same task with less man power. Therefore, employees create their own miseries with their own hands.**

**Capital not only uses labour power as an instrument of consumption of accumulation of capital, but also educates her/him as an obedient and patient slave for its goal and creates culture for these slaves. Public education institutions and technical education classes are those places where the law of value and respect for commodity order is accurately inserted in the mind of capital slaves. Nowadays even “respectful” presidents of universities in their graduation ceremonies clearly and loudly announce “You should learn how to sell yourselves.”**

**Although sellers of special commodity namely labour power is considered variable capital, they have a common class interest against bourgeois class. At the same time, these wage slaves historically and today have different positions toward capital.**

**We, on the basis of our practical and objective experience in factory, workshop and public sector and specifically analysis of the economic base of labour power structure and analysis of global class of labour power came to this conclusion to see labour power in 3 categories.**

1. **Vast majority of the sellers of labour power (mass workers) are formed by wage hirelings[[1]](#footnote-1). Because of the lack of class consiciousness and individualistic interest – as a historical reality against the essence of humanity – and individual selflessness, this part of labour power encounters with collective self- consciousness. And they regenerate constantly the same condition. The backward consciousness of society – backwardness of capital order which is the backwardness of labour power makes this alienation twice as strong in the society. As a result, it produces and reproduces political backwardness. As long as economic freedom of the individual-collective does not emerge, political freedom does not form. In the same manner that political freedom under capital order which was above religious freedom of Hegel (Hegel right) is meaningless. Wage hirelings inevitably in competition with each other and against each other by reproducing surplus value and re-accumulation of capital on national and international levels are constantly weakening themselves and strengthening the capital.**
2. **A small part of seller of labour power is formed by RADICAL WORKERS (RIGHT AND LEFT) who are more conscious than wage hirelings. These workers pay attention to short term interests and move (work) in the frame of existing conditions. These workers do not connect short-term daily interests (wages, hours of work, health and safety) to long-term interests (class struggle). They, under excuse of the acceptance of reality, by justifying their opportunism submit themselves to capital order. But part of these RADICAL WORKERS reach to self-consciousness from consciousness and resist against regenerated alienation of capital and convert into SERIOUS WORKERS. They understand class interests and do not accept class compromise.**
3. **Only a very small part of labour power is SERIOUS WORKERS. SERIOUS WORKERS are those who fight against alienation and put their self-consciousness in the service of class struggle namely historic-class struggle. They are against any kind of class compromise. They do not submit themselves to the reproduction of surplus value. They defend the movement of the independent class struggle. They avoid leader making and mystification. SERIOUS WORKERS fight against leader making and hierarchy and the redundancy of the production and reproduction of the class order and the realities of backward class order** **(they do not recognize formal political freedom and citizen consciousness like freedom and equality). They emphasize the direction of the movement of freedom and communism (economic freedom and then political and social freedom namely production based on need not labour-time socially necessary). They do not have any prescription beforehand to offer to wage hireling class. They understand their past experiences like unions, syndicates, councils and factory committees as the dialectic of their movement of class independency. They do not feed their fellow class members with these experiences as ideology or traditional religion. They do not deceive wage hirelings rather they look at these organizations as past experiences; therefore they conduct their actions based on existing conditions namely the conflict of variable capital (subjective condition) with constant capital (objection condition). They never create ideology for their fellow class members. Instead of ideology, they rethink of daily and historical experiences of class struggle (theory) and do explanatory work among fellow class members. This group of workers bears historical class torture in order to create SERIOUS WORKERS CLASS against serious capitalist class who defend their interests by mass killing. They do not imitate capitalist parties. They see political parties as a product of the relation of production of capitalism of capital order** **for protecting the interest of capital which results from the conflict between necessary labour and surplus labour, a conflict that is the root of all crisis, wars, miseries, helplessness of humanity and the destruction of the essence of humanity and the earth.**

**SERIOUS WORKERS based on their various accumulated experiences are completely aware that if these various experiences with different material conditions on national and international levels do not link to one another and cannot create workers’ solidarity in the direction of movement of class independency. And if that International cannot move forward based on a close organic relationship on the foundation of a collective or organization or serious workers class to respond to short and long term interests. It would be a set back, a lesson that the history of our own movement all over the world under the same sky has taught us (Comintern). Unfortunately, creating a far-reaching organization on the national and international level still has remained a blind knot. Under this condition, capital, by economic and political suppression and using its right and left vassalages misleads our movement’s direction and presents us with barriers like the Wall of China (which was collapsed by capital).**

**In one sentence: exploiter of labour power and consumers of human accomplishments in one united line with class cohesion have dominated labour power. They imposed their culture and literature on society. At the same time, they have destroyed the literature and culture of serious workers struggle (like Miasnikov’s letter to Lenin which cannot be found anywhere but Lenin’s letter to Miasnikov is available everywhere). Unfortunately, labour power is unconscious and scattered. They are by their unpaid wages constantly regenerating the existing order.**

**In order to provide security for capital and themselves, capital and its political representatives in every country are spending billions of dollars from surplus value of exploited labour power on hundreds of public and secret security institutions every year. Today, they arrived to the conclusion that they can keep us under control at every moment by the electronic information industry. Today they can check our mail and control our activities in our private rooms.**

**These are the reasons for the durability of capital order.**

**We of I (I of class)- during the last 10 years with cooperation and consultation and at the same time debate, discussion and dialogue among a few workers from different backgrounds was formed, and we allocated part of our work to the difficult task of gathering, analyzing and circulating the experiences of past generations of SERIOUS WORKERS. We decided to submit the result of our efforts to our fellow class members by the name of “Searchers of the workers’ historic-classic experiences”.**

**We, through a few decades of our experience as workers and political activities recognized that many misleading views and tendencies have been inserted among labour power. In order to erase the culture and literature of capital and its tendencies among ourselves so that we can create a new motion, we needed a definitive rethinking. For this reason, for a while, we had to dig into the destructive impact of our own pasts as political activists, the impacts that were imposed on our action and theory through political parties and organizations. At this time, we had to banish them knowingly. But this was not an easy task. Resorting to leadership and leaders, 80 years of the destructive impact of Bolshevism and Leninism had left many negative impacts on our actions and theory. We in demarcation with radical petit-bourgeois left and right parties and organizations came to the conclusion that instead of engaging in daily politics-which is superficial and misleading, but something no one can ignore – we must go to the roots of social problems and by doing that to reach the literature, theory and particular actions of historical- classic -self conscious SERIOUS WORKERS in the history of capital order. Therefore, our first step forward was incredulity in our previous subjective premises. This time, we had to investigate the schools of thought, ideologies and more importantly the history of class struggle in order to understand the role of classes in demonstrations, strikes, uprisings, and wars and material interests of each of these classes in the history. This was a heavy and enormous task. Nobody could do it alone. And more importantly, through analysis and investigation, we found out only by class analysis which without class- conception is impossible to know- will we be able to reach the root of social problems and its concept and its basis, to know how to move on the direction of historical- class-based struggle. To reach this conclusion, we had to familiarize ourselves with the experience of past struggles of labour power. We had to analyze them with contemporary experiences in our class collective to achieve a new theory. But without such a class collective, by considering weakness, limits and our survival condition, we only limit our work to transfer the experiences of the last generations to our fellow class members. We had to analyze the most important events of the last century and today’s issues on a limited level in our small collective.**

**By using our own personal experiences in the workplace and survival place, following workers daily news and reports and economic news, paid attention to the organizations that were built by workers during history and later other layers and various classes for their interests influenced them.**

**We paid careful attention to the International Workingmen Association – which Marxists for some reasons call”First International”. Getting familiar with tendencies inside this organization and views of people who represented these views in this association and their conflicts was a big help for us to learn more about tendencies among today’s wage hirelings.**

**We made a big effort to get more information about The Paris rebellion and its lessons, the October uprising and the counter revolutionary role of Bolshevism’s main tendencies (new bourgeoisie), the factory occupation in Italy by workers and the bourgeoisie’s role in labour unions and Italy’s socialist party against workers’ councils in Turin in 1920, the Spartacist’s uprising in Germany and the murderous role of Social Democrats in killing of SERIOUS WORKERS and RADICAL WORKERS and the Rosa and Liebknecht and the collaboration of the Comintern with European Social Democrats and suffocating Workers in Europe, Civil War in Spain and again the counter–revolutionary role of the Russian government in the service of international bourgeoisie, the uprising of Hungarians, France’s hot Autumn, the seditionists and autonomists.**

**We had to do these while there were no reliable resources in Farsi. More importantly, revolt in 1979 in Iran was a lived experience for us. It helped us to understand fully the differences between popular movements (populism) and workers’ class struggle.**

**Before introducing the result of our effort and distress, we think we need to emphasize some points:**

**It is true that each of us has lived for more than 20 years in western countries, but our natural disposition has been formed in a country like Iran where historically it has suffered and continues to suffer from cultural poverty. Our intention from culture is not old and new traditions. By culture we mean immaturity and youthfullness of its labour power in comparison with other countries which have been dominated by capital for over 300 years. The history of our country has been written by others for us. The Nationalities who reside in this country, instead of knowing each other, their perceptions of each other are a biased premise of Russian historians and western explorers. Our understanding of culture is the culture due to past economy (eastern mode of production) and the imposed economy resultant from the global division of labour that instead of relying on labour power it relies on raw material- oil- for responding to the global industries’ need and on the basis of global labour division, the fate of labour power in Iran, even productive labour power- either in mother industries or in service sector even trades like Iran’s own industry are not independent and self-existent- as a margin use value and services for global capital accumulation… For this reason, generally Iran’s labour power and technocrats and bureaucrats of the institutions of governmental bureaucracy have been the imitators of Metropolitan countries and that in the present situation (like economic embargos, against this country) are going through an extra-ordinary situation.**

**Based on the past mode of production and new mode of production (capitalistic) this country as a source of raw material (oil and later gas and petro chemical) always needed a concentrated government with national or religious fascistic tendencies with naked suppression to protect absolute surplus value of labour power and security of capital.**

**Culturally, we are coming from inside a nation where historically religious law and common law are mixed (heavy burdens and chain of the dead to the feet of living). For this reason, we are suffering from dual behavior and morals. Our political elite and later political representative of capital during the history because of Iran’s economic backwardness, had a kind of infertility complex toward Europeans, specifically Britain, Russian and later Americans. These snobbish parasites like our religious leaders (who had a very close relationship with the ruling class in Britain) as our ruling class has transferred this mentality to other classes, layers and society. Later on, in order to recuperate this infertility complex, a vast majority of intellectuals of this society specifically from Reza Pahlavi’s ruling (who was brought to power by British government) in cooperation with German Nazi ideologues, contrary to all historical facts, Farsi speaking people labeled themselves as Aryans. This open fabrication in relation with ethnicity caused a vast majority of Farsi speaking people specifically intellectuals to have racist attitudes toward other nations in Iran like Arabs, Baluchs, Kurds, Azeri Turks and even Lors.**

**In such a country, issues related to workers were available to them only if they were in the bourgeoisie frame. Therefore, there were not any historic – class books in this country. And if there was, it was forbidden to publish. To have access to children’s story books like The Little Black Fish written by Samad Behrangi had a punishment of imprisonment and social deprivation. Reading novels like Mother from Maxim Gorki and political literature was a crime. Raping and execution of students even within the offspring of the members of ruling class who were involved in political activists against the government was and is a norm.**

**This country that pretends to its few thousand years of civilization has not produced even a few reliable historians and translators. In this country any serious research has not been conducted on economic, political, cultural, philosophical fields and most importantly a lack of a critique of political economy. Others have written for us. Others have brought ideology for us by mediation of disturbed intellectuals. Even now those who are not workers are weaving theory for us and building an organization for us. Before we knew Marx, we praised Lenins and Stalins. Before we saw the Philosophy of poverty, we read The Poverty of Philosophy. Before studying classic Economist like Adam Smith and Ricardo, we read their critiques. Before we read The Gotha Program, we approved The Critique of Gotha Program superficially. In other words, we were good imitators.**

**Considering all these historic weaknesses, we were not so different from others. In our class belief, our only point of strength was our orientation of historic – class movement. It enabled us not to be afraid of criticism. We with merciless class criticism of our point of views and our past actions were able bearing historic – class torture to start a new motion. We nevermore did accept any idea and theory as final finding and more importantly we broke all the ISM fences and did not depend on any school of thought or ideologies.**

**Furthermore, during the last 10-15 years we have reached some conclusions that we’d like to point out. In future expansions, accuracy and using these findings in our written literature, in our research and critical social – economic- political articles should reflect these.**

* **We recognize[[2]](#footnote-2) the analyzing the characteristic of the movement of capital by Marx as an accomplishment alongside of the historic – class struggle of live labour power against dead labour. In spite of Marx’s accurate analysis of capital order and particularly pre- capitalist orders – that looked at production as a means of need and based on his assessment from capital, morality (principle) of slavery and feudalism considered above morality of capitalism. In spite of his critical views on political parties (Critical Marginal Notes on “The King of Prussia and Social Reform. By a Prussian”’ pp. 97-114) in practice he needed workers’ party (political power in order to gain economic power against bourgeoisie political power) and for this reason he wrote The Critique of the Gotha Program. This major mistake of Marx prepared the ground for transformation of knowledge and analysis of capital[[3]](#footnote-3) into an ideology by Engels and later Bernstein and Kautsky and finally Marxism as an ideology by Lenin as a last refuge of the bourgeoisie in the service of capital. Furthermore, instead of Marx’s final views which were published in the French edition of the first volume of Capital – the final edition of the revised views by Engels in the German and English versions of Capital that was strengthening Marxism Ideology was published and circulated by Soviet camps. Therefore, Marxism replaced Marx’s theories and the movement of capital under class – ideology of bourgeoisie Bolshevik party[[4]](#footnote-4) as the representative of Marxism was expanded.**
* **Whatever under the name of “Scientific Socialism” and “Scientific Communism” has been promoted is inapplicable with the movement of historic- class of labour power. These terms are transferred among workers by bourgeoisie and petty- bourgeoisie intellectuals. Believers in this school of thought are emphasizing this. They believe that socialism and communism are sciences and must be learned. The history of 600 years of capital order has shown the absurdity of this belief. Throughout history we see Serious and Radical workers who did not need these types of intellectuals. This idea in its best intention desires for government of philosophers or government of kings and emperors who were trained by philosophers. But why are our intellectuals insisting on this point? Upper class intellectuals are aware of the weakness and inability of “populaces of workers” and for this reason they project “Scientific Socialism” and create political parties under the name of workers. According to Lenin and Trotsky, the party has a historical right to govern the worker (through their leaders). Contrary to this bourgeoisie vision where there are still divisions of labor, relation of bourgeoisie production (exploitation of labour power) money as general equivalent and government, there would be nothing more than bourgeoisie socialism. According to our class belief, communism is a style of life, a free life style, the style that a human needs and its fulfillment without considering other factors that stand above anything that is not in the form of class.**
* **Marxists are prescribing for workers seizing the political power. They want the government for themselves. It is not the duty of workers to overthrow and bring to power the governments (transposition in political power). They must abolish the exploitation order of labour power by their movement of historic- class and by annihilation of specific commodity by the name of labour power to save humanity and nature from the hand of anti-human and anti-nature capital order to reach freedom and communism.**
* **Leninists, Trotskyists, Maoists where they talk about “workers” and “Class struggle” justify their bourgeoisie policies by recognizing bourgeois tendencies among wage hirelings provide a generous service to capital order. Collaboration and cooperation of various bourgeois tendencies among labour unions around the world and creating delusion about these organizations by lefts. ILO is a clear example of this collaboration. Permutation of C.G.T. in France and CIO in U.S.A. and tens of big unions in different countries around the world are the examples of collaboration among various tendencies of capital in these unions against SERIOUS WORKERS and Radical Workers. Left organizations believe that “workers” have different tendencies. This means that sellers of labour power have different interests! From our point of view, workers have only one tendency that is the annihilation of the particular commodity by the name of labour power. Because of their imposed class position they are the slave of money and for this reason- being a slave- they have to sell their particular commodity, meaning that in capital order they have a position worse than slaves!**
* **Contrary to party building and opening a political store and creating another sect, we recognize the independent and free SERIOUS WORKERS organization as the cornerstone of workers’ organization. Class independence is the precondition of independent class struggle against the capital. Without this independency, all efforts and sacrifices by SERIOUS WORKERS and RADICAL WORKERS will be neutralized by the bourgeoisie and strikes, uprising and self-sacrifices not only will not help to free labour power but will make capital stronger and more aggressive. SERIOUS WORKERS act by using class independence theory and its historical link by analyzing their own temporary and past class experiences to draw their own future action. They do not need political and intellectual leadership of other classes. What should be done of Lenin from Kautsky breed has been the most striking blow against SERIOUS Workers’ class organizing.**
* **Representative of capital intentionally have emptied most of terms (words) from its real content, then they have inserted them in workers’ culture and literature. For example: work instead of labour power, profit instead of surplus value, income instead of wage, revolution instead of uprising and political revolt, “working class” instead of wage hirelings, social inequalities instead of class inequalities, popular movement instead of revolutionary movement and… we will try to confront with other class’s culture, language and literature through our movement and work by reasoning and economic analysis.**

1. Wage hireling class include all capital wage earners in the producing sector (productive work) and service sector (non-productive) which are regenerators of relative and absolute surplus value which lead to the accumulation of capital and in return receive wages (subsistence, bread). Hirelings of the producing sector are immediate regenerators of surplus value. Hirelings of the service sector play their role as shufflers of surplus value and finalize the accumulation in the circulation of capital which the result of their work is in the service of merchant capital and financial capital which panegyrists and footmen of capital from classic economists to popular economists hide under camouflaged terms like “profit of merchant capital” and “profit of money capital”. These terms are meaningless. They are only playing games with words and are nonsense. The “profit of merchant capital” and “profit of money- capital)” are the portions of surplus value which in the producing sector as the root of social capital in its totality is milked from industrial workers. We have other hirelings who have the responsibility of guarding the foundations and social institution of capital like constabulary, overt and covert policemen, military, jandermary, ministry of information and thousands of other parallel private security organizations. But these hirelings have a fundamental difference with productive and service hirelings. Other parts who have salaries, benefits and enormous incomes are the managers. Renters of the land are a specific class (proprietary profit). All of these with different names are feed by the same surplus value. [↑](#footnote-ref-1)
2. Like: The discovery of labour in the form of abstract and definite labour and deep and accurate analysis of the law of value in capital order and sucking absolute and relative surplus value from labour power for re-accumulation of capital following the initial bloody accumulation from peasants and artisans, expropriation of their work instrument and production of their work and illustrating the formation of capital order on the basis of blood and live of humans (opposite of Adam Smith’s natural accumulation). [↑](#footnote-ref-2)
3. Understanding the capital order on the basis of the growth of productive forces for the development of capitalistic mode of production which is an economist view and this view has continued in Marxism – Leninism and today market socialism has added to it (like Mr. Samir Amin when he talks about the development of capitalism in China) and furthermore, instead of analysis of capital and global movement of capital “imperialism as the last phase of capitalism opposite to Marx theories by bourgeoisie parties of “brothers” promoted by Comintern all over the world. [↑](#footnote-ref-3)
4. Like: state capitalism in the sense of social ownership instead of communal ownership and state socialism with plan (concentrated capitals) in the hand of state [↑](#footnote-ref-4)