

# *Against the Current*

*Organisation of fedaian(Minority) -  
Abroad Committe*

---

Volume6 , Issue 22 - november 2000

---

**In this issue:**

- ? [REFORMS ARE NOTHING BUT ILLUSION REVOLUTION IS ON THE WAY](#)
  - ? [TENSE AND STERILISED MAJLES](#)
  - ? [SPREADING OF PROTEST MOVEMENTS OF POOR TOILERS AND HARD WORKING PEOPLE](#)
  - ? [18th TIR \(8th July\) STUDENT MOVEMENT AND IT'S STATUS](#)
  - ? [News from Iran](#)
-

## ? REFORMS ARE NOTHING BUT ILLUSION REVOLUTION IS ON THE WAY

The existing situation in Iran can not last any longer. The necessity for change has become an inevitable imperative. All accept this truth now. Even a considerable section of the ruling group has accepted that the survival of the Islamic republic regime is no longer possible by the previous method. At least the most blunt of them have said openly that in the present situation the crisis must be dealt with by implementing some reforms or else witness revolution and overthrow of the regime. All evidence and objective realities show that no longer there is any talk of the Islamic republic surviving by former methods. Change is inevitable. Now the question is whether developments would be limited to gradual and meagre reforms in the framework of the existing economic, social and political system or would be done by revolutionary methods. Therefore, the objective conditions of the society and the view of developments transform the question of reform or revolution to a pivotal question; and speed up the polarisation of political forces over the question of reform or revolution, overthrow of the Islamic republic or its internal evolution. In this polarisation each political current, according to its class interests, its view of the existing economic-social system and methods of reaction to the demands of the masses of people, has determined its station. Almost all the defenders of capitalist system ruling Iran, all the enemies of workers and toilers and their demands, all persons who hate revolution and are against it, have formed their rank in the pole behind Khatami and the so called reformist wing of the regime. On the other pole is situated the revolutionary left current that defends the total and complete overthrow of the Islamic republic and both its wings and wants the immediate realisation of the demands of masses of people by revolutionary methods. This revolutionary left that is against the totality of the bourgeois current has a completely frank and clear border with the pretending to be left liberals and reformists who during the recent political developments joined the supporters of "reforms". They are persons who formerly, during the ebb and lull of the movement, had hidden themselves in the ranks of the left forces and apparently were defending socialism and workers' government. But now that the mass of people have resorted to an open struggle against the regime and the Islamic state, they are confronted with impasse and crisis; now that the moment for the overthrow of the Islamic republic and establishment of workers and toilers rule has arrived they have turned their back to revolution, the working class and socialism hurriedly escaping from the camp of revolution. Hence a group of political organisations and individual elements, formerly on the left, now sometimes openly and frank, sometimes with tonnes of justification, interpretation and in acovered form, have become supporters of reform and internal transformation of the regime. They have become the trumpeters of bourgeois propaganda among the left. Currently all groups and bands supporting Khatami, covering a broad spectrum of left and right wings of bourgeoisie, a broad section of the bourgeoisie within the government, semi-legal and illegal bourgeois oppositions and liberal-reformists of the bourgeois left wing, together with their international allies have organised a comprehensive effort against revolution and against the overthrow of the Islamic republic. With their propaganda bombardment they claim the revolution would be disastrous, revolutionary protest movements and revolutionary slogans are damaging and would delay reforms. They say the overthrow of the Islamic republic would not yield result. They issue instructions that hope must be placed on gradual and calm developments

and improvement of the situation within the existing economic and social system and the ruling political system. They ask the mass of people, workers and toilers, students and intellectuals to dispose of the thought of revolution from their heads.

They ask them to support the "reformists" within the state and be satisfied with what is possible and practical within the framework of the existing system. Nevertheless, in spite of this comprehensive effort and broad propaganda that the bourgeoisie and posing as left elements and reformist have organised against the revolution, with the passage of each day the necessity of revolution has shown its face with greater emphasis. This necessity is originating from not the wishes, demands and tendencies of the revolutionaries but from the insoluble contradictions that have reached the point of explosion and over-the-limit postponement of social needs. Therefore no reaction has the strength to resist it. It can not be resisted with propaganda, promises and lying to the public and suppression. Precisely it is this necessity that so far has nullified all the efforts of the bourgeoisie to harness the protest movement of the mass of people. One after the other defeats of the group of reactionaries lead by Khamenehi, still believing they can control the situation by relying on the bayonet and still rule the people, indicate the fruitlessness of the miserable effort of this wing against the necessity of development and change. Instead of intimidating the people, the suppressive actions of the regime have resulted in broader discontent and protests. Mass dislike and disgust towards these reactionaries have reached the ultimate. That in spite of the barbaric suppression enacted by this wing, the protest movement of people has spread from moment to moment and confronted the regime with a deeper crisis, does not mean any thing other than the defeat of this wing in face of people, their demands and struggles. Practically, this defeat even showed these reactionaries that the era of harnessing and standing against developments and people's demands through suppression has reached the end. Of course this does not mean that the era of barbaric suppression has ended. To the last moments, the Islamic republic would defend its existence and disgraceful life tooth and nail. Inevitably in the conditions that the crisis ascends, it would employ all its forces of suppression against the people. But these barbaric actions are also a pathetic effort and would not result in any thing other than greater defeat and speedier collapse of the regime. Only rapid defeats, disgrace and lack of credibility of this group of the reactionaries among the mass of people is testament to the end of the Islamic reaction and the necessity of developments in Iran. Inability and defeats of the other group of reactionaries in the ruling group also has exposed the reality, that these developments can not be done within the framework of the Islamic republic regime by a wing of the ruling group and in a meagre form, gradually and calmly. The experience of three years of Khatami and his wing's government even demonstrated to a group of unaware mass and youth who due to their lack of political experience had illusions about him, that with existence of the Islamic republic no serious solution and improvements are imaginable. From the beginning too it was clear that this wing could not achieve any thing and has no destiny other than defeat. Because this wing too can not answer any of the unpostponable social needs. It is weaker than being able to solve the existing contradictions. It is more reactionary than wanting to concede to mass of people's demands. This wing too is incapable of solving any problem since it not only defends the existing economic-political system but also defends the existing political system and the religious state though with a little reform and adjustment. Therefore it is an obstacle on the way of developments in the society. The inability and rapid defeats of this wing, to the extent of even those meagre reforms, also emanate from these realities. Three years have passed since Khatami came to power. Not even one of the

meagre demands of people were realised, instead suppression and lack of rights were intensified. Material and living conditions of people did not improve a little but was made more chronic than before. No contradiction was solve but on the contrary all contradictions were intensified. What do these realities prove? The reality of defeat and inability of the supporters of reform and transformation of the regime! This at the same time is the confirmation of the necessity of revolution.

Therefore it is clear that the Islamic republic, not with suppression and not with promises of reforms that their falsehood have become clear to people with the passage of each day, can escape unscathed from the existing crisis. Contradictions and oddities that the regime of Islamic republic faces is deeper and more chronic than being controllable. These contradictions must be resolved. But the problem is they are not solvable within the framework of the existing system. This regime must be smashed. These contradictions must be resolved, but the way and method to solve them is not reforms but revolution. Suffice to point out two cases among the total of contradictions the Islamic republic faces in order to make the reality clearer that the resolution of these contradictions are not possible within the framework of the Islamic republic. These contradictions partly originate from the contradiction that in the Iranian society exist between the existing capitalist economic structure and the political superstructure. This contradiction always results in crisis. But more important than that is the contradiction which emanates from the very capitalist production relations as an obstacle to development that its solution does not merely just need transformation of political superstructure, but also requires transformation of the existing relations of production. This contradiction, at least since the last years of the era of the Shah's regime, has resulted in a structural crisis. Continuous and chronic economic crisis are the specific manifestation of this structural crisis. These contradictions find their external crystallisation on the one hand from the general struggle for political freedoms, democratic rights and establishment of a democratic regime, and on the other from the struggle of workers and impoverished toilers against the capitalist system. These were the very contradictions and struggles that lead to the toppling of the Shah's regime. But with the establishment of Islamic republic contradictions were not resolved but on the contrary were intensified. The establishment of Islamic republic in Iran, from the angle of historic developments, was a retard and turning back. This going back in some social and political arenas, particularly in the society's superstructure, appeared again. It was at that time that the remnants of the medieval institutions, organs and customs that at least during the developments of the past century had gradually withered away, suddenly found a new life and were revived. Religion and clerics were transformed to dominant powers. Religion and government were merged and intertwined in an open and comprehensive form; and the religious government took the helm of the country. This establishment of the religious government meant that religious regulations and codes govern all aspects of social and political life. This descend and medieval institutions coming to dominate the political superstructure of the society which foundation was on capitalist relations, of course was not without reason. The capitalist system ruling Iran that through a slow, gradual and long process became dominant never squared accounts with the residues of the medieval systems, on the contrary it co-existed with some of those medieval institutions. The Iranian bourgeoisie was borne late. It was borne at a time when the world capitalist system, from a historical point of view, had stepped onto the last stage of its development and the bourgeoisie, to an international scale, had transformed into a preventative and halting force against history. Therefore, conservatism, right from the beginning was an inseparable part of the existence of

Iranian bourgeoisie. This impotent and conservative bourgeoisie for maintaining its 'existence and keeping the people in bondage, asked for the assistance of former institutions. It stretched its hand of unity to the despotic monarchist regime and the clerical machinery -both remnants of the medieval systems. Hence, the political superstructure of the capitalist system ruling Iran has always been reactionary and impregnated with medieval institutions. The monarchist system, a remnant of past eras carried out its duty in defence of the ruling class and the existing system with the assistance of the clerical machinery. Acceptance of the religion of Islam as the official religion of the country were not dry and void words in the constitutional law of the monarchist regime. It merged religion and government, of course, in a covered form and recognised the influence of the clerical machinery in various areas of government apparatus and people's social life. The laws of those periods reflected the merger of religion and government very well. The bourgeoisie and the monarchist system by strengthening the clerical apparatus which duty was to spread religious superstition and spiritually fool the people, were trying to compel the mass of people to give in to the rule of shadow of god. Even the contradiction of part of the clerical apparatus and the Shah's regime during the bourgeois developments of the Sixties did not prevent it from being strengthened by the ruling class of Iran and the monarchist regime. The clerical apparatus enjoyed broad facilities and spread its network of activities throughout the country. In reality, the grounds for the revival of the medieval power of clergy did exist in the society and the ruling class of Iran had strengthened it. Of course it was the medieval clerical apparatus which once again rescued the Iranian bourgeoisie during the revolution. The Shah's regime through despotism, horrific oppression and establishment of a regime of suppression had kept the mass of people in ignorance and superstition. It had prohibited political activities and suppressed trade political organisations. Therefore when the crisis arrived and the mass of people rose to overthrow the existing system and to establish a new and better system, without being aware themselves, at once were captured in the trap of one of the most reactionary medieval institutions. The clerical apparatus which during Shah's suppression era had with total freedom spread religious superstition and extended its organisational network throughout Iran, appeared in the role of a ready force to control the situation. Before this the duty of clergy was to compel the mass of people to give in to the rule of the shadow of god, putting up with poverty, misfortune and lack of rights in the hope of heaven in another world; now it had appeared as the leader of people for establishment of the rule of Allah and promised heaven on this very Earth. Such the clerical apparatus took the initiative and while the mass of people were thinking with the down fall of the Shah their aims and age old wishes would be realised, established the religious state in the form of Islamic republic thus the historical reverse started. The establishment of Islamic republic, open amalgamation of religion and government, dominance of clergy over government apparatus and authority of religion over all aspects of social and political life of course were in contradiction to the existing economic system and the interests of bourgeoisie. But the bourgeoisie accepted this reverse, loss of some of its interests and privileges and clergy sharing power in order to save itself from serious danger. The danger was the mass of people and revolution. The people who had resorted to revolution not only wanted the abolition of monarchist system but were after a system further than the capitalist system. At that time the repression organs of bourgeoisie were no longer able to fend off the danger. Only the fooling apparatus of clergy was capable of confronting the revolution. Therefore the bourgeoisie had to hand over the initiative to the clergy to save the existing system. Confronting the revolution was no longer possible, they had to plot against the revolution in the name of revolution. The Islamic

counter revolution had the capacity to carry out that duty. Under the banner of revolutionary Islam assault on revolution began. Revolutionary gains of people were taken off them one by one. The people's demands were not realised, but the rights that people had gained before the revolution were taken back. Its complete example was the total removal of women's rights. Of course these historic turn backs, however short and temporary they may be, are part of the consequences of defeat of revolution. Under the pressure of assault of counter revolution, the wave of revolution retreating usually goes back further than the starting point and advance begins again. Anyway, when the revolution was suppressed and people retreated, the mission of the Islamic republic was ended. The duty of the Islamic republic was the very rescue of the existing system and the capitalist class at a certain moment of Iranian history. Continuation of its life from that moment on meant intensification of crisis. The ruling group's internal quarrels and fights during the past 20 years have occurred on the very same point between the bourgeoisie and clergy, between the interests of bourgeoisie and the clerical apparatus, between the bourgeoisie and feudal-medieval elements of the political superstructure. Continuation of the life of the religious government and expansion of the area of influence of the clergy on the political superstructure, due to lack of correspondence to the capitalist relations of production, has resulted in intensification of contradictions and creation of continuous crises. Hence the bourgeoisie wants some changes to superstructure in the interest of bourgeois institutions and reduction of the role of religion and the clerical apparatus in the political superstructure. On the other hand, under the pressure of contradictions the Islamic republic has intensified and delayed social needs that have resulted in revolution, the mass of people have risen once again. The growth and spreading of the mass protest movement of early Nineties has clearly shown the reality that the people no longer want to put up with the existing system. The defeat and dead-end of the Islamic republic are exposed from every angle. It is during such situation that a group from among the ruling group has entered the arena with slogans of reform and in fact saving the regime from dead-end and crisis. But, is there a prospect for the realisation of their reforms in a way that rescues the regime from dead-end and crisis? The experience of the past three years gives a clear reply to the question. Nevertheless we can argue about the question at another level. If we merely consider the solution to the crisis in a bourgeois way, the first obstacle to overcome is the religious government. Even if we limit this overcoming to deletion of the absolute power of the Supreme Ayatollah and establishment of covered merger of religion and government, similar to what existed during the reign of Shah's regime, are the "reformers" capable of overcoming that obstacle? The answer is negative. They have not accepted such a duty nor are it in their nature to do so. They do not wish to even abolish the absolute power of the Supreme Ayatollah. Their maximum programme is to limit the extent of his power. They are not against religious government but its guard and defender. More important than that is the structure of religious state that in no way would allow such changes. Because such a change requires breaking the religious government accompanied by its resistance. Having control of the main material means of the state apparatus, guards, army, mobilisation, police, intelligence, judiciary and so on machinery the rival wing to Khatami would put up most intense resistance even against minor changes in this respect. So if the "reformers" can not overcome this superstructural obstacle, contradictions and crises, not only political crises but the economic crisis would remain in place and intensified day after day. Amidst such what should the people do? People have demands and have risen to realise them. These demands are not just one or two. A mass of libertarian, democratic, welfare demands and also demands that are not limited to the framework of the existing economic-

political system but go further, have been postponed. Establishment "reformers" from among this mass of demands, have promised civil freedoms and rights to people. With a single voice all bourgeois spectrums declare the "reformers" as symbol of liberterianism. To all intents and purposes the Iranian bourgeoisie is humble and unfortunate. Sensors, heads of inspection and audit, intelligence ministry interrogators, former commanders of the guards army, jailers, organisers of the massacre and suppression of students and progressive lecturers during the cultural counter revolution, in a word all those who have had a hand in repression, suppression, torture and massacre of thousands of Iranian people, are the symbols of libertarianism of the Iranian bourgeoisie. Are these the people to give freedom and civil rights to the Iranian people? In spite of this, the question is which of their promises have they implemented in the past 3 years? Which of the people's removed freedoms have they returned? The Iranian people so far have not seen any thing in that respect. All the gains of "reformers" in those 3 years have been permission to themselves to publish several newspapers that were shut down by the rival wing. It is not in the nature the claimers of government libertarianism to recognise people's political freedoms since they support religious government and religious government also has irreconcilable animosity with political freedoms. Clearly they can not recognise political freedoms. They can not recognise people's democratic rights. They can not recognise equality of women and men's rights. They can not abolish numberless discrimination against women. They can not realise demands of the youth. They can not solve the problem of millions of unemployed, hungry and poor human beings. Carrying out those duties is out of the responsibilities of the "reformers". They are weaker than that to solve the existing contradictions and crises, or within the framework of the existing system realise people's demands. Their inability and defeat during the past 3 years have shown exactly that and in future it would be the same. Therefore what remains and we would face, would still be the resistance of reactionary institutions against any kind of development, social needs and consequently intensification of contradictions. In such a situation there would remain no way other than violent explosion of those contradictions and realisation of social needs through revolution and toppling of reactionary institutions that are blocking the road of development and advance. Therefore revolution is a necessity. Revolution is on its way right now. The mass of people who had been marginalised following the victory of Islamic counter revolution, in ever broadening waves are entering the arena again. People's daily increasing interest in politics is indication of a new stage in their political lives. People's struggles are endlessly various and the forms of open and direct struggle have become the dominant form of struggle. This change in the political lives of people is also understood by the clergy. A wing of the ruling group accepts that people want change. In the womb of this very situation, deepest rifts have appeared among the ruling group and the government apparatus and regime's defeats have also become clear to all. These realities mean that the crisis is deep rooted and chronic. The crisis of course still has not reached the stage that millions of masses of people, in a single and country wide struggle, resort to direct action against the regime. In other words the crisis has not reached revolutionary situation yet. But all evidence indicate that the revolutionary era has begun and the crisis is deepening and spreading fast. This crisis, will smash false reformism and marginalise it. On the contrary it would give the revolution room to manoeuvre. This revolution must be welcomed, because it is only revolution that can pull the reactionaries down from seat of power. Only revolution can demolish the palaces of oppressors. Only revolution is able to sweep and remove the old relations and institutions that are blocking the road of advance and development. It is only the revolution that can bring out the oppressed mass, workers and toilers from the depths

of society and transform them to its ruler. It is only the revolution that can clear out all the medieval filth from the Iranian society.

It is only revolution that can make possible the realisation of all demands of the mass of people. Only the reactionaries are terrified of revolution and have placed all their hopes in the maintenance of the existing system, reform and internal evolution of the regime. But the locomotive of history has already commenced rolling. It will crush the reactionaries under its wheels and take them out of the way. This is a historic necessity.

---

## TENSE AND STERILISED MAJLES

By opening of sixth term of Islamic Majles, a new period of conflicts within forces of Khordad fraction and breakdown of this front has started. During the last three years, supporters of Khatami rapidly stressed on the issue that legislative organ is in the hands of the rival fraction and therefore the president is not able to determine laws and regulation adjusted to his policy for reforming the Islamic Republic. They promised that if Khordad Front take over the Majority of mandates in sixth Majles there will be a relief to accomplishment of "political development" and it will accelerate reforms and therefore all the problems will be over. Bazar fraction was aware of the fact that in sixth Majles they will be in minority, therefore they attempted to enter Rafsanjani on the scene hoping that he will halter the sixth Majles. Khordad fraction in Iran and its supporters in abroad made, not voting Rafsanjani as the main slogan in their campaign. Their argument was that Rafsanjani endanger "reform" process in Majles. When after a long period of conflicts and talks around the list of 30 Tehran representatives, Rafsanjani's name placed as the last representative, it was time for Guardian Council to cancel one fourth of Tehran's vote in order to accelerate his name from 30th to 20th place so he may get the chance to become Chairperson of Majles. This scandal by the Guardian Council provoked anger and discos towards hypocrisy of the state and its administrative clergies. This anger and discos show its self in demonstration on 25th May. Students and people gathered and their slogans were against the regime, a regime that is not even encumbered to its own faked and ordered election. Slogan, " Down with Akbar Shah!" The demonstrators shouted which used Rafsanjani as a symbol for religious suppression and class exploitation by the regime. Rafsanjani's announcement about his dispensing with taking Majles seat ended unity period between forces of Khordad Front against him and his position in Majles. Forces of Khordad Front compromised with each other and the rival fraction on electing Karoubi as Majles speaker, it is while the majority of representatives are supporters of "reform" and Khatami. Exactly after this compromise formed, each and every part tried to some how get ride of the compromise.

The Front for Participation of Islamic Iran which is the largest fraction within the Khordad Front, announced by its political speaker that the head of Majles is the only speaker on behalf of Majles and he should represent the opinion shared by the majority of representatives at the meetings of government and not of his own. On the other hand, according to the opinion shared by representatives of other fractions of Khordad Front, the Association of Militant Clergies which Karoubi is one of them, now having the most important position in Majles by playing a nasty trick. The Association was not supposed to dominate any candidate for vice-speaker of Majles



but they did it by dominating Majid Ansari who is accepted by Khamenei fraction. This caused Mohammad Reza Khatami and Behzad Nabavi to strike their names from the list of candidates.

Khordad Front which during the last three years organised propaganda and debates against the majority of fifth Majles and while claiming that all the problems will be solved if reformists get majority in sixth Majles, began their activities in Majles by splits among them selves. As soon as Karoubi took his seat as speaker of Majles, a great part of his speech was his answer to the statement made by political secretary of Participation Front. The Secretary stated that Karoubi, as speaker of Majles should not share his own opinion when he attends different official meetings. Participation Front and other fractions of Khordad Front answered critics concerning their compromise and accepting conditions put by the rival fraction, by saying that in order to keep the unity of Khordad Front, they had to choose "unsuitable" Karoubi as speaker of Majles. And after that pressure intensified, they claimed that when they will elect the permanent board and speaker of Majles they will choose right persons. Reformists and their supporters are not pleased with the situation, in contrary they are very hopeless and worried. Even now there are some humming that the conservative fraction of Khordad Front is the problem, they are making obstacles in dealing with judicial problems and accomplishment of reforms. There are some that have dropped their hope for Majles already. They think that we have to wait for second run of presidency election of Khatami. Seriously, how able are " reformists" who have majority of seats now, to fulfil their promises made during the last three years and with condition that they can only accomplish them if they get majority in Majles? Even though Majles has not yet started its sessions, it is obvious that Khordad Front can not keep its unity in making decisions concerning different issues put in agenda of Majles. Even in the past, joint forces of this Front have not been organised as a body. Problems in arranging a common candidate list and taking side in voting for issues of Majles concern by representatives of this Front in fifth Majles are two examples of such problem within Khordad Front. In fifth Majles, in all most every case, representatives of Khordad Front voted for the bills suggested by the rival fraction against Khatamis. Today, tensions and split are more obvious than before between the forces of this front.

As some of the forces of Khordad Front stated in response to the statement made by Khamenei, they share a common understanding on issues like religious state, civil rights, cultural issues, etc. among these forces, Association of Militant Clergies, Labour Islamic Party, a group of Constructors and Solidarity of Islamic Iran, can be mentioned. Another issue is the attempts of Khatami supporters to pass the bills on the issues concerning development of political and economic relations with western countries and facilitating foreign investment. There are protests from some forces of Khordad Front against such issues due to their reactionary and backward standings.

In General, sixth Majles, considering combination of the representatives, is not divided into representatives of Khordad Front and Khamenei but contains 5-6 fractions that on the key issues organise them selves in two fronts. A front of those who want to amend the Islamic Republic by passing some bills for giving publishing rights to newspapers belong to this or that fraction, etc and a front of those who are not willing to accept even this level of "reforms". In general, this Majles will be an intense and sterilised organ gathered all conflicts and contradictions of Islamic Republic during its existence in one place. As long as it concerns Participation Front of Islamic Iran and

similar forces which are more specific in defending Khatami, it will become more obvious to them that sixth Majles is handicap to fulfil promises they made. In one hand, they want to prevent split between forces of Khordad Front, which was not succeeded from very first start when some of the representatives of Participation Front did not vote for Karoubi even though compromise was made between the fractions. In other hand, they try hard to use this last fort in order to "reform" the Islamic republic hoping the regime may last few years longer, even though they promised and faked the position of Majles all the time. Forces of Khordad Front believe in vain that by passing some bills they can end huge conflicts and contradictions of the Islamic Republic and halter the movement. They themselves are like tools in hands of this movement. This is the movement of millions of suppressed workers and toilers that caused appearance of different fractions and groups on the scene in order to each and every one of them response to the movement and try to halter it, but all them proved that they can not solve the conflicts and fulfil the demands and therefore they went off the stage one after the another. Intensification of conflicts and contradictions does not let them to cope with each other. On the other hand they have no means to halter the movement. This powerful people's movement force different fractions of the regime to compete with each other in executing their plans, to wear out each other and themselves. This process will be going on until organised workers and toilers overthrow the regime as whole.

---

## SPREADING OF PROTEST MOVEMENTS OF POOR TOILERS AND HARD WORKING PEOPLE

A considerable majority of Iranian people is facing absolute poverty. Official sources have stated that 80% of population in villages and cities live under poverty threshold. The situation worsening day by day and the life conditions for worker and toiler masses becoming harder and harder. A remarkable portion of these masses live in suburbs of big cities there even the minimal standard of living and health cannot be noticed. During the last few years, we have been witnesses to protests and outbursts of these masses in suburb areas all over Iran. These kinds of protest movements in small towns in suburb of Tehran, like Islam Shahr, Masoudiyeh and Poul Saveh spreading widely. Islam Shar has become a centre for these protest movements. Uprising of masses in Islam Shar just before Khatami get the power, became so intensive that the regime had to use heavy weaponry and helicopter to stop it. During the uprising, tens of Akbar Abad toilers being killed, hundreds arrested and all the government buildings burnt in flames. After a while masses in some small towns, among them Char Dangeh, organised demonstrations, and entrenchment and involved in fight with governments armed forces. During the last month, we witnessed once again two wide protest actions in this region. On 7th June, about 4000 residents of Sina Shahrak demonstrated. Involvement of armed forces caused a great deal of conflicts, attack of people to government buildings and vehicles and blocking Karadj High Way for few hours by the people. They demanded improvement of their living standard and provide of drinking water. On 28th June, thousands of resident toilers of Shatareh, most of them women, out burst. They demonstrated, gathered on Tehran-Saveh Road, fired tires and blocked the road. They made others to hear them. The toilers' demands were having the most fundamental facilities for living, water, electricity, health care and spare-time and educational facilities. The regime's armed forces once again suppressed

this protest. But the struggle of these masses neither ended nor will be, just because the situation is no more bearable. These poor and hard working masses stand up for improvement of their living standard and no suppression can stop their struggle. This is a part of general struggle by Iranian workers and toilers aims radical changes in rolling system in Iran.

Most of the masses who live in suburb of big cities are non-skilled workers who are engaged by near located factories and have minimal wages. Due to intensification of economical crises, increase of inflation rate day by day and rapid reduction of real wage, the living condition of these workers is worsening. They live in the bottom of poverty and miser. Another group of masses living in the suburbs are those who are unemployed. During the last few years, due to the intensification of economic crises and policy started during Rafsanjani period, the number of poor people has increased. These small towns have minimal social and health facilities. Most of them have no drinking water and electricity. The health condition in these small towns is terrible. There is no spare-time and sport facility and educational facilities are very limited. Thus it is obvious why these masses rapidly organised different types of protest actions during the last few years. Their living condition put them rapidly in conflict with the present system. This force is very ready and prepared to involve it self in outburst against so called order. During the last years of Shah, there was a same situation. During the revolution and overthrowing of Shah, this force was one of the most active groups. Khomeini tried by fake promises about defending poor against riches and demagogy, turn this active group to defenders of his regime. In the beginning, a part of them became supporters of Khomeini and his regime due to their lack of political awareness. But very soon, they realised that all Khomeini's fake promises were nothing than lies. At present, they have become active opponents of the Islamic Republic regime. During the demonstration in Shatareh town, the people said to the reporters that once the regime claimed that they are supporters of poor, but our present situation proves otherwise. At present, the Islamic Republic suppress revolutionary masses that once considered as its supporters because it is not in the regime's nature to fulfil the demands of hard working masses. People of these towns are unemployed, the regime cannot give them employment, they are hungry and want bread, and the regime cannot provide it. They want drinking water and electricity, but the regime cannot provide it. They want welfare, health and educational facilities and the Islamic Republic cannot provide it. It is while; the economical crises are deepening day by day. The number of unemployed increases. The rate of inflation became higher and the living situation of workers and toilers get worse and worse. Therefore it is quite obvious that hard working masses intensify their struggle against the present system. Neither Shah nor the Islamic regime has been able to fulfil their demands. Neither any other capitalist regime will be able to fulfil these demands in order to save them from poverty and miser. Because there is a relation between this poverty and richness of capitalism that cannot be vanished by any means than overthrowing the whole capitalist system. It is only overthrowing of the Islamic Republic and establishment of a soviet state of workers and toilers can bring about change in the present situation.

---

## 18th TIR (8th July) STUDENT MOVEMENT AND IT'S STATUS

It is one year now since 18th Tir (8th July) protest movement. Last year's student protest movement against strangulation and censure that started from Tehran University, spread later on to Tabriz and other cities in Iran. Students in Mashhad, Rasht, Esfahan, Shiraz, Oromiyeh and some other cities joint this protest movement and supported its demands. Attack of the suppressive forces aimed at the students was the reason that the masses supported the students and joints them. Echo of Slogans. "Cannon, Tank, Basiji, has no effect", "Down with Mollah's regime" and " People! Uprise has started, 20 years silence is over" shacked the earth under the feet of Islamic regime's leaders. The Islamic regime crushed with all means in its power the protests started 18th Tir (8th July) and lasted one week. Some being killed and several hundreds arrested and a cloud of fear and terror shadowed the University. Reactionaries did what they had in power to revenge a movement that was a proof to ending rule of the Islamic republic. Now, in the eve of this movement's anniversary, it is important to review some remained effects of it.

18th Tir movement that started at Tehran University and continued on the streets in form of demonstrations and entrenchment temporarily suppressed in a very barbaric way. This movement even tough it had limitations and faced obstacles, reflected some demands and needs claimed by Iranian masses' movement. Under circumstances that the international and national bourgeoisie propogandise for the last two years that Khatami is willing to fulfil the democratic demands of Iranian people, slogans, " freedom of though cannot achieved by beard" and "Down with Mollah's regime" showed that Iranian people are not willing to accept a religious government and the attempts made by so called reformers and their supporters result nothing. Repetition of same slogans in many demonstrations in different cities since then reflects the burning desire of the society for separation of religion from state and complete rejection of a religious state.

18th Tir movement was an open announcement of separation from those fractions and forces that are willing to canalise masses' movement in the interest of this or that fraction within the regime. Slogans and actions taken by this movement were clear signs of the movement's independence. The demands mentioned under the protest days were so deep routed that it proved once again that the y cannot be fulfilled by any force that desire to fulfil them within the limited and narrow frame of the present political system. Those demands can only fulfil when the Islamic Republic as whole being overthrown and changes begin from the routs, is done. 18th Tir movement was covered in blood by the official and unofficial guards of Allah's (God's) State. But establishment of this movement and it's stated slogans, was a new phase in Iranian people's struggle against the Islamic Republic and the present ruling system. Since then, any political protest movement in different parts of the country has shouted slogans, which said openly for the first time during 18th Tir. The Islamic Republic regime and its various suppressive organs have intensified their suppressive actions against the people for the last one year but the intensification has resulted only intensification of protest actions. During the last one year, workers, toilers and students have organised independent and open protest actions. This must be considered as a distinguished improvement. Students of universities have independently organised demonstrations and protest actions even though the so-called reformers tried by different means to stop them. Toilers and hard working people independently organised demonstrations in order to fulfil their demands and not by hopping Khatami or other reactionaries help them. Workers, on different occasions, protested openly, demonstrated, struck, blocked roads and occupied factories.

Two decades rule of a reactionary religious regime that has withdrawn even very fundamental individual and political freedom by suppression and strangulation and by barbaric suppression of women, has led the society to a deep crisis which block any improvement and progress. Two decades rule of the Islamic Republic and its reactionary economic policy, resulted plunder and barbaric exploitation which in turn led people's economic life situation to a very deep poverty. Prior to fulfil tide political - economic and social demands are a situation to achieve that is to solve the crises and secure a free, proud and human life for all the people.

To fulfil these demands is tied to overthrow of the Islamic Republic as a whole. 18th Tir was an open declaration of this and that Iranian people has put overthrowing of the Islamic regime in agenda. When the students shouted, " 20 years of silence is over!" and " Our pain is your pain, people join us!" Thousands of people joint them and along with them shouted slogans in struggle for ending the Islamic regime's rule. 18th Tir movement as a glamorous and distinguished part of worker and toiler mass movement and their children against the Islamic Republic will be recorded in the history of Iran. Memory of martyrs of this movement will be honoured in any protest and demonstration for defending freedom and a human life. Struggle and resistance of the students and other imprisoned of this movement give hope to and motivate thousands of young people who are struggling against strangulation, exploitation and the Islamic Republic.

---

## News from Iran

### **MACHINE BRICK WORK WORKERS' PROTESTING**

Workers engaged in Ablagh and Bounyad Brick Works have not received any payment for three months now. In addition, the Organisation for Social Security has denied extending insurance of the workers. Such action caused severe protest by the workers and they have demanded payment of the retroactive wages and extending of their insurance.

### **UNIVERSITY STUDENTS PROTESTS**

From the very beginning of new educational year, a new wave of protests has taken place by the students. The students in several universities have gathered, protested or demonstrated in order to achieve their political or student demands. A group of students at the University for Science and Industry organised a five-day protest action demanding suitable hostel and other accommodation facilities. Finally, the officials accepted to respond to at least a part of demands by hiring a hostel and paying deposit for students' house rental. On 6th October, female students of Arak University gathered in front of administration building, while holding signs. They demanded suitable living standard in the hostels such as electricity and drinking water. Female students of Alammeh Tabatabaie University gathered in front of the main building and protest against the unsuitable condition of the hostels and lack of health and living facilities. Students at "Free University" in Shiraz, Tabriz and Tehran South and the students of Rajaie University organised different protest actions against lack of required facilities.

## **SHORT NEWS:**

- The general governor of Ghaem Shahr stated that due to stagnancy in Weaving production units in this city, 3800 workers have lost their jobs and a large group of the engage workers have not received their wages for at least 9 months.
- Kar&Karegar newspaper wrote on behalf of the chair person of the Association Against Drug Addiction that according to the existing statistics there are 2 millions drug addicts in the country.
- In the Third Common Session between so called worker and employer organisations, Mohjob chairperson of Worker Houses stated, " of 6 millions and 400 thousands workers there are more 4 millions who have not any written work contract.
- In Miyan Doab City, more than one thousand workers have lost their jobs. They are workers on contract and among the employers are companies, Ahab, Ghonis, Shoose and Mahaab. It is worth to mention that none of the workers are considered to be entitled to unemployment insurance.