

KOMONIST COMMUNIST

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Tehran Bus Workers challenge the authorities in Iran

Javad Aslani

For a brief period, before the Islamic counter revolutionaries consolidated their power, workers in Iran enjoyed a period of relative freedom. Workers' councils, unions and syndicates sprung up in work places. These independent workers organisation exercised a great deal of power within their industries and work places. In certain places they went as far as taking over the control and management of their units. This situation lasted until summer of 1981 when the Islamic counter revolution seized the initiative and began a systematic offensive against the workers. In a bloody and ruthless onslaught, by arresting, torturing and murdering thousands of labour activists and leading figures within the labour movement they managed to destroy all the workers' organisations and install their own puppet Islamic councils. These agent organisations were instrumental in purging the work-places of real and radical workers' leaders. It took the regime many years and the pretext of a bloody war with Iraq to establish its authorities in work-places.

For almost three years, from 1979 to 1981, workers at Tehran and Suburbs Vahed Bus Company were organised in an independent Syndicate.

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In praise of truth, in defence of human dignity Harold Pinter's Nobel Prize Acceptance Speech

Fateh Sheix

There are moments when a voice comes along and it immediately touches your heart. More eloquently than one can imagine, it speaks ones mind. Furthermore it seems that, more or less, it cries out the inner thoughts of many other people. It comforts you. Harold Pinter's acceptance speech at this year's Nobel Prize award ceremony for literature was one such voice. An exhilarating call which began by praising the truth and concluded, spectacularly, with the defence of human dignity.

The 75 year old Pinter, who was not able to attend the ceremony due to ill health, had recorded his acceptance speech on a hospital wheelchair. His 46 minute long speech which was projected onto large screens in an elegant hall in Stockholm, mesmerised the Swedish aristocracy and the world's elite in the field of science and culture. Pinter's invigorating speech was not only the most important speech on the day but, from a political and humanist point of view, was the most important event of the year. Pinter not only won the best literary prize but also, in one of the most important gatherings of the year, and against the two major world reactionary powers, the US and the UK governments, came out as a political winner.

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No Redemption: Tookie is executed

Time to kill capital punishment

Javad Aslani

Headlines similar to the above furnished the front pages of many media outlets on December 13, 2005. Governor of California, Arnold Schwarzenegger, after careful consideration and consultation with his advisors, turned down a clemency appeal on the ground that Toookie had shown no remorse for his killings.

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Tehran Bus Workers challenge the authorities in Iran, continued

The syndicate was actively engaged in promoting workers trade rights and defending their wage and working conditions. Unfortunately the Islamic government disbanded the Syndicate and arrested its leaders and officials in 1981.

Twenty two years later, in 2003, a movement to resurrect the Syndicate was launched. After much painstaking and sacrifices finally in June 2005, in the face of a consorted campaign of intimidation, harassment and destruction of property and resources of the workers at the hands of the Iranian authorities, the first General Assembly of the Bus company's workers was held and the activities of "Syndicate of Workers of Tehran and Suburbs Vahed Bus Company" launched. At the time of its first General assembly 8000 workers had signed up. Its membership has now exceeded 10,000 workers. The entire workforce of the Vahed Bus company, in Tehran and Suburbs, are in the region of 17,000. At its constituent General assembly, a Management Committee of 19 people -and 9 substitute members- as well as an inspection team comprising of three members with two substitute members were elected to manage the syndicate. This syndicate remained unrecognised by the government.

The stand off between the workers and the authorities came to a head on December 22, 2005. In an early morning raid on the homes of seven members of the Management Committee including the secretary of the committee, Mr Mansour Osanlou, were arrested. Later that evening a further six people were arrested. The offices and properties of the Syndicate and the personal computers of some those arrested were also confiscated and taken away. Later that evening six more workers were arrested and imprisoned.

The initial charges filed against these workers were stated as "setting up an illegal organisation and attempts to organise a strike".

The following day the Bus Company workers staged a protest sit-in and announced that they will go on strike if their colleagues are not freed immediately. The sit-in continued on Saturday December 24. By that time the news of the arrest of the Syndicate leaders had spread and a widespread support from different sections of the workers as well as members of the public and students had been generated. The protesting workers issued warnings of declaring a strike should their colleagues not be released immediately. The bus workers strike on Sunday December 25, seemed inevitable.

The Bus workers' strike began earlier in the morning of December 25. The strike ground the capital to a halt. It struck a panic in the heart of the authorities. All possible measures were taken to lessen the impact of the strike. They mobilised all the state's vehicles and their militia forces. Unable to deal with the strike the regime resorted to their usual ploy and adopted a policy of partial retreat and compromise.

Later that day, at 11pm, the mayor of Tehran intervened and in a meeting attended by 4000 strong striking workers. The mayor announced that the director of the bus company has been sacked and he himself taken over the operation of the bus Company. The mayor undertook to meet all the demands of the workers by Thursday. On Wednesday 6 out of the 13 detainees were released. Further sit-in and gatherings in front of the notorious Even prison forced the authorities to release all but Mansour Osanlou, the Secretary of the Syndicate.

As of today, January 6, 2006, Mansour Osanlou is still behind bars. The office of the syndicate is locked up and its properties confiscated.

This struggle is still continuing. The workers did not achieve their goals. Regardless of the ultimate outcome of this round of confrontation, the working class in Iran has registered an important victory. This was only a battle the war is yet to start.

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The following is an excerpt from the transcript of an interview, in Farsi, conducted by Mostafa Asadpour, the host of the Parto TV Programme broadcast on November 4, 2005. It has been translated into English by *KOMONIST*

Workers' Protests - Challenges and Prospects

**Interview with Koorosh Modarresi,
leader of the Worker-communist Party – Hekmatist**

Mostafa Asadpour: The workers' protests have, both in terms of numbers and extend, become a characteristic of the Iranian society. In dealing with these protests various commentators on the labour movement point out that these strikes and protests are defensive and disjointed. They also tend to prescribe the familiar solution of advocating the setting up of independent workers organisations and adoption of common and unifying demands and slogans. Let us start by hearing your general view on this subject.

Koorosh Modarresi: The spread and deepening of poverty and destitution is a real threat. We have been saying this for sometime now and it is now acknowledge and experienced by the wider population in the country. Under the rule of the present regime the condition of working class has always been bad and it will worsen even further. Despite ad hoc and temporary measures such as injection of oil revenue into the economy, settlement of some of the unpaid wages and silencing this or that section of the working class, there is no prospect, even in the short term, of improvement in the situation of the workers and the wider toiling masses. Not only there is no prospect of improvement but the deepening of destitution under the Islamic regime's rule is eminent. Unemployment, high prices, lower standard of living and ultimately hunger are the components of this destitution. This is the doomed fate of all the working people and all those who live off their own labour. The question however is what is to be done?

The answer to this situation can not be found from the economic struggles of the working class and specially the actions of certain sections of workers here and there. The answer to this question rests within the domain of politics and the mobilisation of the working class. And this lack of political aspect of workers struggle seems to be their weakness. The working class fails to recognise its struggle within the overall political struggle in the country and also incapable of engaging a sizable section of its class in the war against the bourgeoisie. It has not mobilised its forces for this decisive battle.

This situation is the product of the inherent division within the working class in one hand, and on the other hand it is influenced by a distinct movement and tradition, i.e. trade unionism. And regrettably the communists who are supposed to "bring consciousness to the working class" are themselves handicapped by this tradition.

To those who stress that the working class is disunited and seek an answer as to what to do, we must redirect a question and ask them what exactly they mean by the "working class movement"? Do they mean the economic struggles of the working class? If so this movement has a narrow horizon and scope and a limited potential. But if by the "working class movement", the entire social struggle of the working is meant, then, we must incorporate the social and political struggles and political organisation into this movement. This movement would have an entirely different perspective, scope and potential.

In the context of the current struggles, both within the working class and the leftist groups, when reference is made to the working class movement, they mean economic protests and struggles. When we talk about the working class movement, the struggles for higher wages, shorter working hours and improved working condition and in a word the struggle to sell the labour power at a better rate is meant. Such a struggle is a vital element of the working class's existence but at the same time it is limited in its scope, disjointed and presupposes the dominance of the capitalist relationships. Look at the condition of the workers in Europe where they are allowed to organise and there are trade unions. These unions are incapable of even offering the workers a meaningful support. Suppression alone is not the only culprit.

When a movement defines the workers movement only in terms of its economic demands and struggles, and when a movement not only fails to show the link between the daily struggles of the workers with political struggles and bourgeois ownership of the means of production, but divides the workers into different sectors and trades, and for each branch of trade sets up a union, is curtailing the workers struggles within the con-



finer of the capitalist system. It is obvious that the workers should in their confrontation with bourgeoisie set up whatever organisations they need. But workers must be conscious of what they are doing and where they are heading. Equating the economic struggles of the working class with the worker's movement as such will prevent the working class from entering the main arena of struggle in the society i.e. the political struggle and will deny it of its main weapons in the fight against the bourgeoisie. No matter how much you and I praise socialism unless we manage to link the daily struggles of the workers to a conscious attempt to accomplish socialism, such a praise would be just another semi-religious hymn. The fact is such a linkage can only be established in the social and political arena.

Workers in their daily life, in their struggle to protect themselves and their families against the constant aggression of the bourgeoisie, have no choice but to defend themselves. The working class is compelled to defend its own subsistence and to do so it needs to form various organisations such as unions, syndicates and general assemblies. And it is precisely for this reason that the capitalists try to stop them. Therefore economic struggle is an essential element of the workers movement and for us communists, intervention and organising these economic struggles, are part and parcel of our communist identity. Economic struggle is a battlefield and a school where the working class educate itself and learns about its own powers. It learns to unite. Workers realise their existence as workers in the context of these struggles and class confrontations. But, I wish the working class did not need this "school". I wish the workers were aware of their existence as a class and knew that its fate is decided in the political arena and it had to lead the entire population. Then the bourgeois oppression would have been very ineffective and short lived. It is this class immaturity which manifests itself in disunity and weaknesses in their daily struggles. This is what is wrong with "the movement that equates economic struggles to workers movement".

The notion of "economic struggle equates to workers movement" leads to a conclusion that the salvation of the workers comes about through the economic struggles alone. In this frame of mind search for an answer is restricted to one aspect of the workers' struggles. Political struggle is excluded from the workers movement. The lack of interest in political activities and organised communist activities is the logical extension of this attitude and "misunderstanding". For many, the economic struggle of workers and representing them in this area of struggle, is an end in itself. If the economic struggle is a school for the working class, then trade unionism tries to keep the working class in school for ever and prevents it from joining the real battle which takes place in the political arena and is centred around capturing the political power for a socialist revolution. Furthermore, within this tradition and in its backward form, the leadership is confined to leading the economic struggles at a local level. The workers and their might are only mobilised for this purpose. This approach serves to keep workers away from communism and also keep communism away from workers.

Workers movement in the tradition of Marx's communism, in contrast to all other communisms and socialisms, is a social entity with clear political and social characteristics. The political and social aspects of the workers movement have relevant implications in the daily struggles of the workers and not a matter of concern in the "future". The communist manifesto is all about this political and social character. If our understanding of the workers is one that it is a movement with a distinct perspective, tradition and values, then when we talk of the workers movement we must talk of the entire movement with all its different elements and their impacts on each other.

The country is on the verge of a political crisis and the threat of destitution is looming. The bourgeoisie is busy preparing for political changes. Today workers and people in general, are facing another threat, as devastating as the threat of economic destitution. And that is the threat of disintegration of the country in the process and after the overthrow of the Islamic Regime at the hands of the tribal and religious groups and the political gangsters. If you ask me what the workers can do I will answer by saying that the working class must take this threat seriously. If such a scenario is materialised there can not be any talk of us and our families let alone our wages. In this context, isolated struggles for economic demands within a bankrupt country would not get us anywhere. Today is the time for the workers to view themselves and the society from the point of view of a class and not members of a particular trade. The working class should start viewing itself and the society from Marx's communism and the working class's communism and enter the battle to topple bourgeoisie's power and set off to establish its own rule. There is no other solution. Any progress in this direction will directly get reflected in the increased ability of the working class to pursue its economic struggles.

Why is it that the students recognise the importance of politics and political freedom and the workers appar-



ently do not? Are the workers unable to comprehend the importance politics in improving their own plight and the society's in general? Could it be that the political freedom and such issues are not relevant to the workers? Isn't women's question relevant to the working class? Isn't it the case that half of the working class are women? The truth is that there is a backward tradition that feeds such ideas to the working class. Under such circumstances we are obliged to saw the seeds of the unity amongst the workers and as Lenin has put it we must make workers aware of the importance of unity, organisation and political struggle in their day to day experiences. This lack of awareness is not a positive attribute it is a weakness.

The economic struggle is inevitable. But this struggle could either be carried out within the frame work of a syndicalist movement or within the frame work of communist tradition. The outcomes of these two approaches are widely different. Just like political freedom. People can pursue this via 2nd Khordad movement (the so called reformist Islamic movement within the ruling establishment in Iran headed by the former President, Khatami) or through the communist movement. The 2nd Khordad presupposes the existence of the Islamic Republic. Syndicalism too presupposes the existence of capitalism. When the 2nd Khotdadists talks about political struggles they mean their own political activities and when they talk about political prisoners they mean prisoners belonging to their own movement. This approach applies to the syndicalist movement as well. When there is the talk of workers' movement they have the economic struggles of the workers in mind and when there is the talk of labour leaders they refer only to the leaders of the economic struggles. If you knock on the door of any trade unions or leftist groups they will offer this definition of the workers movement. And this is the real problem.

In short my point is that within the confines of economic struggles this situation can not be tackled. The way out can only be found if the workers movement is viewed in the context of its social and class position. The working class is obliged to fight for economic demands; it is obliged to form syndicates and councils. But if a worker thinks that, under the current circumstances, only through hers/his economic struggle and hers/his union, can safeguard his/her wages is badly mistaken.

We must distinguish union or syndicates from trade unionism or syndicalism. Syndicate is one of the means with which workers protect their livelihoods. Syndicalism is tantamount to preventing workers, as a class, from intervening in socialist politics. This is what syndicalism is about. The workers movement is reduced to economic struggles and consequently deprives the working class from seeing and utilising the means to successfully lead their daily struggles.

I believe we should put the big picture before the working class and emphasis that we should set up unions, syndicates, councils, associations, institutions and whatever that is possible. But we should not lose sight of the fact that whatever we build is to help us to unite as a class and mobilise our forces for a socialist revolution. We build these organs to, in the first instance, to overthrow the Islamic Republic and use this as a springboard to liberate the entire population from capitalism and wage slavery. I believe the time has come to confront the working class sincerely and openly. Today, regrettably, the working class, in the main, sees its salvation through struggles within the frameworks of syndicalism. This attitude is also fanned by the left out of their benevolence for the helpless people.

Mostafa Asadpour: Workers in Iran have been hurt and are not organised. In such a situation unorganised workers; hungry workers, workers that still endure the pain of the Islamic regime's blows, have no recourse, in their attempts to carry out what you have been talking about, but to start from basic steps and basic forms of organisations. These workers must tread this path and produce their own competent leaders in order to launch bigger assaults. Don't you agree?

Koorosh Modarresi: I do not subscribe to this doomed slow, gradual and linear cycle of progression that the working class, apparently, must go through. In the Islamic Republic and indeed in capitalist systems, strikes in key industries are political events even when they pursue an economic demand. If oil workers strike for higher wages, and if bus drivers or car manufacturing workers go on strike for higher wages or similar demands these would be political events. I am not suggesting that we should not fight for economic demands. The working class will not struggle in the same way as students do or based on a cultural or a political platform. The working class enters the arena with economic demands. What I am trying to ascertain here is that anyone who defines the economic struggles of the workers as purely economic consequently limits the "workers movement" to this aspect of the struggle and hence gives a wrong message to the workers and the public in general. The working class must see its movement within the wider social and political context. The workers movement is not of the same character as the women's movement or the student movement. The workers movement is a social movement with solutions for all of these issues and problems.



Your question, if directed to a communist as a “specialist” question, is understandable. I would answer by saying that the other movements are busy harming the working class and we are obliged to, from this aspect as well, to participate in the economic struggles. We must endeavour to alert the working class to its weaknesses. I am trying to say that you present one of the shortcomings of the working class as a natural phenomenon. If our audience is the working class then we must put all of our solutions, straightforward and sincerely, to them. The problem with your question is that it is not clear whether we are talking amongst ourselves or we are addressing the workers that are engaged in struggles for their living condition. If we are addressing a worker we must directly and openly explain why he/she is isolated? Where hers/his forces are? And how can it be mobilised?

I am fully aware of the effects of factors such as suppression. But I believe the current situation of the working class stems from their conservatism and the lack of understanding to appear as a united force. To emerge from this cycle of defeat and weakness, we need to redefine our notion of the workers movement. In my opinion there is an element of opportunism within the working class. Oil workers are being opportunist, are fearful and firmly holding on to their own self-interest without showing any consideration in what happens to the Iran Khodro (a car manufacturing plant in Iran) workers. Similarly Iran Khodro workers are indifferent to the plight of the textile workers in the city of Sanandaj. The workers of these sectors must be reminded that no one is spared when a worker is attacked.

Mostafa Asadpour: What are the practical implications of your views? One implication would be that you are inviting the workers to a dangerous confrontation with the Islamic Republic when they are not yet ready for it. Isn't this a fair conclusion? How do you respond to this?

Koorosh Modarresi: It is not me who is pushing the working class towards a dangerous confrontation. The society has placed the working class in such a position. I am not sure what you mean by “dangerous confrontation”? Tomorrow they might drop an atomic bomb over our heads, which one is more dangerous? There is not anything more dangerous than this. Something should be done.

You are asking me what we should do. My answer is we must unite. And the workers' leaders must recognise that the workers movement encompasses economic, social and political struggles; must recognise that the fight for economic demands is not just a struggle to defend its living condition but also, specially, to enter the world of politics to sort out the society. Unless the workers' leaders realise that they should assume the leadership of the society (the general population and not only their class) in fight for equality and freedom none of us, more so the working class, will not get anywhere.

Mostafa Asadpour: For my last question I would like to invite you to an imaginary meeting of the workers' leaders. Imagine the miners at Western Alborz Mines in pursuit of their demands have picketed most of the government offices. They are being pushed from post to pillar. What will you be saying to these leaders at their next meeting?

Koorosh Modarresi: My input will be to tell them let us, instead of picketing the Labour Office and the Parliament, go and gather in front of the oil refineries. Let us go and bring our fellow workers to our ranks. The Western Alborz Mine is bankrupt and the government and the bosses have no problem with the strike and the refusal of the miners to return to work. Our strength does not lie only with our ability to assemble in the streets. Our strength primarily lies with our ability to stop the production. We should go after our levers of power. Go after the workers in oil, electricity, water and other key industries. We should approach them and tell them that we have been battered. Let us stop work and do something.

This is the force that is capable of strangling the regime and push it back. Against this government and a bankrupt capitalist company, strikes in small work places can not succeed. The working class's power is in the factory. But if these protests are not backed up by stoppages in production their influence will be less than that of the students' protests. Students could protest every day but workers can't do that. I would say the only way before the Western Alborz Miners is to bring out the forces of its class, the workers from key industries. We should mobilise workers from other sectors as well as ordinary people.

No Redemption: Tookie is executed, continued from page 7

squads for simply being communists or in some cases being related to a communist. Countless number of people were executed for refusing to participate in the war with Iraq. Still in today's Iran, people are being executed and sometimes stoned to death for having a consensual sexual relationship, for consuming alcohol, (Karim Fahimi a young man from the city of Sardasht in western Iran is on death row, found guilty of consuming alcohol), for believing in common ownership, for mocking of God and the prophets or attempting to form a political party. The list of “crimes” punishable by capital punishment is endless. The mass murders and real criminals are in power.

In praise of truth, continued

Pinter is a prominent English play write. He writes in English but thinks and writes globally and humanly. His literary works have been at the forefront of drama for the past fifty years and is still a leader in this field. His subject is the alienated human being in the contemporary world and her/his attempts to hold on to human identity and humanity against the imposed capitalist alienation. Pinter's political views and stance have always been intertwined with his avant-garde artistic works. He has, in the past 15 years, used political satire as an effective weapon in his battle against the US military aggression. In one of his recent works he satirically describes his battle against the US's "New World Order" as we have not yet accomplished our task; we have not even started.

Pinter's speech, under the title of "Art, Truth and Politics", starts from dealing with the concept of truth in Art (and in particular drama in his case) and step by step enters into the domain of politics, the ruling powers, politicians and the statesmen and unravels the relationship between truth and power and states that

the ruling powers are not interested in truth but in power. Truth and power for the leaders of the world, in Pinter's view, are poles apart. Feeding the people with a tapestry of lies, with all the means and resources at their disposal, serves to assert and maintain their power. From here Pinter leads onto the invasion of Iraq by the US and the UK forces and all the lies on the weapons of mass destruction and the dangers that Saddam posed. Pinter asserts that all these pretexts were lies and the invasion of Iraq was to do with how the US perceives its role in the world and how it chooses to embody it. Pinter goes on to criticise the US foreign policy since the end of the Second World War and sheds light on its atrocities. Pinter highlights the tragedy of Nicaragua and the widespread US support for the Contra forces as an example and returns to the invasion of Iraq and calls it a blatant act of state terrorism and openly calls for George Bush and Tony Blair to be brought before the international Court of Justice for committing mass murders and war crimes.

At the end of his speech, Pinter once again returns to man and truth, and calls on the world and says: "If such a determination is not embodied in our political vision we have no hope of restoring what is so nearly lost to

us – the dignity of man".

The ability to pour out and express one's inner feelings, thoughts and sentiments is a precious gift. Harold Pinter uses his gift to embody his fifty years of artistic, literary and political works, in his radical message. He is the legacy of the optimistic decades of fifties and sixties that is inviting the current generation to assume its radical and avant-garde and humanity position; particularly at the time when it is not easy to be an optimist in the face of all miseries surrounding us. This ray of hope and optimism must be cherished.

For me who follows the political developments in Iran from a humanistic and communist perspective, I find it an exhilarating and meaningful similarity between the content of the Pinter's speech and the Tehran University students' statement on December 11, 2005, on the occasion of the Students Day in Iran.* The timing of these two events could have been a coincident, but the two events were responses to one and the same need: the need of the world civilized humanity, and the global need of the human being to revolutionise the existing world, to turn the world on its head.

** The translated text of this statement is printed in this issue of KOMONIST- Please see page 8*

No Redemption: Tookie is executed, continued from page 1

Stanley "Tookie" Williams has been imprisoned since 1979 and sentenced to death in 1981. Tookie has always maintained his innocence.

Twenty six years of imprisonment, most of it in solitary confinement, is itself a cruel and an inhumane way to treat a citizen and murdering him in this way was adding salt to injury. By all accounts and even by the admission of some of the ardent advocates of capital punishment, Tookie's murder was unjustifiable. Capital Punishment, the fancy word for premeditated and deliberate murder by states, has never in the course of history served its claimed and stated purposes. If Mr Schwarzenegger can after considerable deliberation, consultation and planning, can kill someone, watched and followed by millions of people, what stops a deprived, disillusioned and disorientated person in a moment of madness and rage, try to kill a fellow human being. States are the biggest killing machines and perpetrators of deliberate murder.

Tookie's case was yet another testimony that "Capital Punishment" has nothing to do with "justice", retribution" and "preventing crimes". It is all about maintaining state power and putting people into their places and forcing them to submit to their rules and regulation. Tookie had suffered twenty six years of brutal punishment. He had by all accounts become a reformed citizen and had contributed to the prevention of crimes and murders more than the entire alleged measures and schemes operated by the state of California.

Capital Punishment for those who live in the despotic societies is a gruesome nightmare. Iran has probably the highest per capita executions in the world. Capital punishment has been applied, in a ruthless manner, to suppress the population and force them into submission to rule of the capitalist state. Since the 1979 and the coming to power of the Islamic Regime, thousands of people have been, summarily and without trial, put to the firing

Worker– communist party of Iran- Hekmatist

December 7 (16th Azar solar Calendar) marks the Students Day in Iran. On this day in 1953 three students activist were shot dead at the hands of the former monarchist regime. This day has since than been remembered by the students as day of defiance against oppression. The Islamic regime has banned this day. In the past few years progressive and militant students, in the face of the all the dangers and threats have in one form or another commemorated this day. This year, the Iranian authorities, in a pre-emptive move, under the pretext of air pollution shut the entire education system for a few days to prevent student protests. In a rally organised at Tehran university on December 11, the following statement was read out and supported by the participants. The original text is in Farsi .*KOMONIST*

The statement adopted by students at the Teheran University Rally on the occasion of the Students Day

16th Azar (December 7) is the day of freedom and resistance against despotism and injustice. We wholeheartedly salute this day. We, along with other oppressed masses in this capitalist society, call for the return of the all wealth, resources and oil revenues to their rightful owners, the people. We, on this day, together with the deprived people, call for the elimination of destitution and hardship. For us, 16th Azar, is the day of human emancipation from all the discriminations based on class, gender and race. In today's Iran, students are the proponents of freedom and equality for all the citizens.

This day, is not a day to praise students but a day to celebrate liberty and equality. We here declare that for us, the students day, is not an official day to celebrate the students' conformity and submissiveness. It is a day to reaffirm our commitment not to succumb to reaction and suppression.

We call and fight for a world free from class exploitation, political suppression and gender discrimination. In this path, we consider ourselves as part of the toiling masses in the country, the world working class and all the freedom loving people of the world. Any other ways of bringing about changes such as reform of current regime, federalism, advocating racial differences and foreign intervention are not acceptable. The only alternative for us is returning to human values and humanity. We, therefore, present the followings as our demands:

1. Immediate and unconditional withdrawal of all the security establishments from the universities
2. Release all the imprisoned students and bugglers (Over 300 students are currently in prison). Lifting bans on banned publications. Reinstatement of all sacked students and compensating them.
3. Unconditional freedom of organisations for all the workers, students and independent NGOs. The freedom of expression must be respected and no one should be allowed to violate it.
4. We condemn discrimination against women and the sexual apartheid and demand the abolishment of all discriminatory practices against women.
5. The current society is founded on capitalism and profiteering. Poverty, exploitation, prostitution, drug abuse,.. are part and parcel of this system. We fully support the struggles of all the workers, employed or unemployed, all other toiling masses teachers, nurses and doctors and together with them we will endeavour to build a society worthy of human beings.
6. We condemn the recent attacks on Kurdistan and the attack on the offices of the Syndicate of workers of the Vahed Bus Company and we demand the punishment of the perpetrators of these attacks.
7. We condemn the prosecution of the five labour activists in the city of Saez, accused of organising May Day rally, and demand their immediate and unconditional release. The students movement declares its full support to these workers
8. The nuclear issue has now become a major international concern. The content of the current publicity campaign is to cover up the building of nuclear weapons at the first place and cover up dumping of the nuclear waste in the deprived areas. We are against military use of nuclear power and against the destruction the environment dumping of nuclear waste. We call for a world free from dangerous nuclear activities.
9. We struggle to bring about an overhaul of the current academic practices and the way the students and staff relationship is organised.