

March 8, which movement, with which demands and against which system?

(Part 1)

Those who are fascinated and enchanted in capitalist reform miss no opportunity to shut down and dissolve the workers' struggles in the system of wage slavery and block any exercise of any attempt for an anti-capitalist power of the working class . It is not a question about the unmasked, but it's about the masked ones, reformers who have disguised their class-identities from generation to generation under various guises . March 8 is one of these opportunities for them, for the right and left-wing of reformism within the labor movement .The foundation of the reformists´ action is to hide the links between the existing class-injustices , and imposed misery on mankind with the current contradictions within the relations of capital and labor in society , so for this purpose the battlefield of working class women of the world against the misery and suffering from the capitalist system is one of these most prepared fields . Within this ground of battle , different approaches are present with the various mechanisms , approaches and groups that have signed a common pact despite opposing lines and signs . The covenant that says the source of the injustices and human catastrophes imposed to the vast mass of women can be traced anywhere in history but has nothing to do with the mode of production of capitalism !! That the prescription of cure for all the pains and sufferings of the women of the world hangs on the solid and stable masts of industrial development and civil expansion of the wage slavery system !! That the movement for the elimination of women's

inequality is a democratic and liberal movement and is therefore a separated phenomenon from the anti-capitalist struggle. March 8 is an opportunity for the reformist spectrum who practice own upside down beliefs. In Iranian society, where the imposition of any kind of injustice and oppression on women is one of the compulsive conditions of reproduction of capital and the capitalist system has augmented the poisonous weapon of religion to its total weapons of class-repression and mass murder , thus , the market for these inversions is hotter than anywhere else . The fact is that in the current situations of the world , one principle is the most obvious , most accurate and most expressive of all other principles of existence . Without continuous battle relying on a clear range of vision of going beyond wage labour relations , no lasting and decisive reduction in none of the social pains and sufferings of modern human being , can't be created on any level and any extent . There're no kind of tolerance of oppression , no form of rightlessness and poverty , no degree of inequality and no human catastrophe that its mechanism of existence or secret of survival which doesn't extract from warp and weft of the relation of producing surplus value . Accordingly no level of reduction is possible in any of these universal human catastrophes , if the effective power of a strong anti-capitalist movement doesn't enter the field of battle to achieve this reduction . The formative foundation and expression of existential of such the movement requires a conscious class alignment and uprising of the class that has the capacity in its social existence to play this role and incidentally , it's based on having this capacity and great historical integrity which distinguishes it from all other social classes or forces . This

social class is very familiar , the proletariat . A social class whose true indicator of identity, not that being able to withstand the greatest pressure of exploitation , quite the opposite is its latent power for conscious ignition , planned explosion for destruction of the old world and new world architecture . Women , just because beings women and without an active internal connection with anti-capitalist movement of this social class , aren't able to change really their current situation because this situation (oppression of women) is part of the system of wage slavery . Merely being a woman isn't a proof of the compulsory captivity in "radical chains" and doesn't explain definitely access to the operating levers for breaking the shackles of being deprived of rights . Just like that , merely being a man there's no reason for the presence of either of those two indicators and consensus . This is that inscription of many masked reformist forces for reforming the capitalist system , from the most overheated "revolutionary" " facading communist" circles to the next ranks of the left-reformist spectrum that aren't able to practice it . March 8 if scheduled to be the day of the covenant to line up for changing the status quo of women , first of all , it's necessary to reconsider the currently real roots of this situation in the orbit of capital existence and will be the day of the search for effective power to attack the foundations of this existence . Without referring to the root it's not possible to perform a real autopsy of the problem and certainly the root of all suffering for women lies in the existence of capital . The capitalist system is the workshop of the metamorphosis of every truth and the capitalist reformist critique borrows all its instrumentation of critique from this workshop and explanation of gender oppression ,

patriarchy or gender inequalities , and does explore it like all its other analyzes with the same tools . Let me mention this point here that when some of the reformists under pressure get criticized by the radical critique of anti-wage labour approach , they choose to dodge the issue from a deeply capitalist position.

That's because they're preaching that “ if we consider the capitalist system as the foundational cause of women's deprivation of rights , then the attainment of freedoms and civil rights of women is considered as socialist struggle , and thus the line between the anti-capitalist movement and the pro-democracy movement is distorted ” !!

Also this section of reformists are very clumsy and the total women's deprivation of rights in their perspective is summarized in the right for sale of labour force , equality of labour price between men and women , the possibility of women's participation in the planning or implementation of the production , political and civil order of capital and their rights to participation in imposing this bloody and inhuman order on the working masses and kind of these issues !! These're the lovers of “democratic capitalism” crazy and and believe and see the women's right such as the necessary materials for the democratic makeup of capitalism . It's clear that this narrative about the “rights of women” , firstly, doesn't acknowledge the wage slavery as the foundational cause of women's deprivation of rights , and secondly , no need to struggle against the basis of wage labour system .!!

This is how reformism views the phenomenon of women's rights , but the dimensions of the story when it's related to the hell of capitalism in Iran and the field of critique or strategy of

reformism withing this hell so it gets greater and more complicated again . Here , the religion is just not only such a brutal weapon of capitalism to assault the women as much barbaric as possible but also at the same time, it ´s a veil to hide the articulation of relations between the lack of women's rights and the relation of the production of surplus value . The recent application of religion here and in the hands of the bourgeoisie, including the dominant state power of capital , the religious reformist oppositions withing and around political power and or even circles in conflict with the Islamic Republic , has created special conditions . Conditions that , on the one hand have made religion such a shield to protect capital and a cover to hide the borderless barbarism of capitalism against women and made both of them , capitalism and religion , such the last bullet of savagery against any amount of protest and struggle of women , on the other hand . This , in its turn , has linked the fate of capital and religion in a very complex way . Maybe this is also one of the comedy-tragic games of history that would replace the process of simultanceous reform of religion and the death of feudalism in nineteenth-century´s Europe with the parallel process of the death of capital and the religion in 21st century´s Iran . This is an argument that shouldn´t be open here right now , therefore , let us return to the reformist critique of women´s deprivation of rights and oppression of women in the hell of capitalism in Iran .

Over the past 30 years , the Islamic Republic´s widespread use of religion to deprive women of their most basic vital rights has created this dubiety that the mainly root of misogyny and anti-women barbarism , it´s not in the process of capital and g but only in the forced return of the inhuman plague of religion from

the bottom of the cemetery of history . The certain components have fortified to form these dubieties and has developed more and more . The historical symmetry between the process of development and the domination of capitalism and challenging the power of the church , the growth of modernity and bourgeois civilization and improving the position of women in nineteenth - and twentieth - century Europe , occurrence of this symmetry on a very low level and caricature in Iran before the revolution in 1979 and organic association of all misogynistic crimes of the bourgeoisie with the establishment of the religious rule of capital in the last three decades and finally , the institutional domination of the predatory Islamic reactionary with its judicial judgments such as the law of retaliate punishment and stoning , forced marriages and inheritance , patriarchy beyond the borders of barbarism , catastrophic deprivation of mothers´ rights and the like , all of these have helped to strenghten the scandal foundations of those dubieties , mentioned above . These factors , combined with each other , have rightly exposed the endless dimentions of religious cruelty but at the same time , the reality of the massacre and sexual apartheid derived of the social ruling relation of capital in the framework of the domination of the capitalist system in society in Iran has been completely wrongly obscured by an aura of ambiguity . Under the influence of the effect of these symmetries and the absence of a Marxian autopsy of the real articulation of the rulinng relation of capital and Islam and finally , capital which is the main center of the growth and development and the survival of all catastrophic misogynies and gender discrimination which been disappeared from the realm of class struggle . Reformism in its critique of

the sexual apartheid of the Islamic Republic , above all , it's citing to a series of pre-medieval Islamic rulings sentences on women . The sentences that we mentioned just a few lines above here just as examples . An endless and very complex chains of all forms of sexual oppression and discrimination that break women under its terrible pressure which is completing and disappearing the last glimmers of human role and prestige of woman's social being existence and puts her in the position of such a low-priced commodity and transforms her into a full-fledged means of satisfying male sexual desires . Whatever is said about the degradation of credibilities of woman , it's still just a drop from a sea . History in the same realm speaks for itself that even in the Arabian Peninsula in the sixth century AD the legal and social status of women in days before the advent of Islam was much better than in the post-Islamic period . The compulsory veil (Hijab) , based on many documents , is the ominous souvenir outcome of Islam . The complete abolition of women from any expression of social life and delegating all her human , social and legal authority to her husband is a crime that has reached its peak with the advent of Islam . Deprivation of any kind of rights such as domination of a woman over her body and absolute transfor of this domination to her husband are among the obscene innovations of Islam .

translated by S. Dylan

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