



# BOLSHEVIK MESSAGE

NO.1

The paper of the  
"Supporters of the 'Unity of Communist Militants' – abroad"

June 1983

## Editorial :

### The aims of this paper

World capitalism as a transitional system in the course of the development of mankind society is passing difficult days. The occurrence of periodic crises in the course of capitalist production is an inherent and unavoidable character of this system. The long period of post-war boom has eventually arrived at its conclusion and the economic crisis has embraced the whole of capitalist system. The bourgeoisie has fully exhausted and used all the levers that could have alleviated its economic crisis, and in so doing it has displayed with utmost clarity the cruel nature of capitalism. Unemployment, hunger, misery, spread of poverty ... exist everywhere. Workers' strikes are escalating and spreading everywhere. It could be said unreservedly that the preludes of world revolution are appearing once again, and from this very moment, have shaken the entire world under the domination of capital and imperialism. This reality, reflects itself, in different aspects in different countries. From political and economic crises in imperialist and dominated countries to the escalation of conflicts within the imperialist powers are all the manifestations of this reality. But on the other hand, we are witnessing a new era. This is the era of the awakening of the world working class. It is an objective feature of today's world. Now after many decades, the working class is going to independently appear in the arena of world politics.

Today we are also witnessing the bankruptcy of revisionism throughout the world. The impasse of revisionism and the present world economic crisis, provide the grounds for the strengthening of proletarian movements. Proletarian

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### The struggle of workers against the "Labour Law" in Iran.

Recently, the capitalist regime of the Islamic Republic has drawn up a new "Labour Law". An extensive struggle and resistance has started in the ranks of the working class, against the enforcement of this "Labour Law".

The Unity of Communist Militants in its agitational paper ('Kargar-e-Komonist' - Communist Worker No. 6) has analysed this struggle as such:

"In the light of active, conscious and planned participation of communist, militant and vanguard workers, this

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### News from Kurdistan:

The news set out below are extracted and compiled from issue 178 of the "The Paper of the Voice of Iranian Revolution", (the publication of Komala's Radio in the Iranian Kurdistan which broadcasts daily in two languages); and from the communiques issued by the representative of Komala abroad (nos.7 to 17).

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movements develop proletarian ideas. They provide the grounds for the revival of proletarian ideas and thoughts, make it possible for these ideas to find organisational expression, educate leaders and organise the workers' movement throughout the world and all these link together because of the existence of objective conditions in a real movement.

It was within the context of this era that the Iranian revolution took shape on the basis of the economic crisis of 1976. The occurrence of revolution in Iran, which the workers constituted its main motive force, has taken the working class movement in Iran into its most historical era. In this era, the Iranian proletariat as a battalion of world proletariat has experienced the results of a deep and acute international crisis of the world bourgeoisie in an immense revolution in Iran. From the heart of this revolution and through four years of intense class struggle and a purposeful ideological struggle by the revolutionary Marxism which was the ground for the advance of the proletariat towards its independent class aims and policies, the working class in Iran has succeeded to revive the communism of the Manifesto, Bolshevism, from beneath the rubbles of years-old domination of revisionism. It has also been able to clarify and reveal the independent principles and aims of the proletariat in differentiation to all non-proletarian insipidities. The Programme of the Communist Party is the document of the irrevocable victory of the Iranian Communist movement in this struggle. The adoption of the 'Programme of the Communist Party' in the third congress of the 'Toiler's Revolutionary Organisation of Iranian Kurdistan-the Komala', and in its continuation, the revival of communist practical principles, Leninist theory of Organisation, and the proletarian tactics corresponding to the present moment, in the first congress of the Unity of Communist Militants has put the communist movement of Iran on the verge of the convocation of the Constituent Congress of the Communist Party.

Today, in contrast to the periods of 1979 Uprising, the proletariat in Iran has its programme and tactics and is

(2) about to establish its independent class organisation - the Communist Party. Today the demands of the proletariat and toilers in Iran are not realized in the programmes and slogans of the monarchists who have failed before the people and their decades-long crimes have been fully exposed, nor are they realized in the bourgeois-liberal programmes and aims of the Mojahedin and the National Council of Resistance and etc. It is only the Programme of the Communist Party which by the mobilisation of the masses around its banner for gaining revolutionary democracy, can make this revolution victorious, and provide the grounds for the ultimate move of the working class towards socialism and the establishment of the proletarian dictatorship.

On account of its position in the whole of world imperialist capitalist system and in the whole of social relations in Iran in general, and because of the existence of revolutionary conditions and the development of revolutionary Marxism in the form of a party current in particular, the proletariat in Iran is at the forefront of the proletariat of the region and is about to be at the forefront of the ranks of the international proletariat. Under the leadership of the 'Programme of the Communist Party' the Iranian proletariat has started a class war whose aims are no less than the establishment of a new Communist International and the victory of world communism.

If we believe in internationalism and in the common destiny of the working class we must not let the workers of other countries repeat the mistakes of the proletariat in Iran. Workers must learn the precious experience of the Iranian proletariat which has been achieved at the expense of its death of tens of thousands of its best sons and daughters. They must learn the lessons of the Iranian revolution. They must know what will happen when other classes are leading the revolutionary movement even if they happen to be the most radical petty-bourgeois forces. They must dispel any optimism in religion and the religious apparatus. Communists in other parts of the world must not bear all that hardship which the communists in Iran suffered in their struggle against the deviations of revisionist forces. The gains of the communist movement of Iran must be

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conveyed to them... they must understand the role and the position of the communist and workers' movement in Iran. They must stand for actively supporting this movement. The workers and communists in Iran need active class solidarity with the workers of the entire world and need their help and we must endeavour for the establishment of the strongest links between them. In addition, we must endeavour for the victory of the present revolution in Iran and for the realization of the aims and policies of the revolutionary proletariat and the strengthening of the revolutionary Marxism in Iran. We must convey the voice of the revolutionary movement of the Kurdish masses to the world and gain the support of all the democratic and revolutionary forces for it. We must expose the counter-revolutionary regime of the Islamic Republic and its international allies and make the world aware of the regime's crimes in Iran. We must inform the world about the enslaving and terrible conditions of the workers and toilers, women, national and religious minorities, the condition of the political prisoners, the denial of the most primitive social and individual rights and freedom, horrific executions, medieval tortures, religious duping and the spread of the most stupefying superstitions in schools... We must expose the counter-revolutionary bourgeois oppositions of the regime which try to mobilise the masses under their false banner in order to drive to compromise the revolutionary movement and save the counter-revolution from the blows of the revolution, and we must compel them to show their real face... Only by a real understanding of the present state of the revolutionary movement in Iran, its historical role and its world attachment, and by having a wide conceptual horizon and a high and communist morale, can one fulfil these tasks.

To carry out the above tasks and also to convey the news and the gains of the struggle of the international proletariat to the workers' and communist movement in Iran, we, the 'Supporters of the "Unity of Communist Militants" - abroad' needed to condense our ranks more than before. The first necessary step towards this for us has been the establishment of the organisation of the supporters of the UCM abroad whose foundation was laid in our recent congress. An organisation which today considers as its task to endeavour more than before for the realization of the above tasks.

(3) This paper is in fact one of the means which we hope will assist us in fulfilling our tasks. In addition this paper will also endeavour to the best of our ability to reflect the news of the struggles of the working class and other labouring masses in the world.

We would also like to devote part of this paper for the publication of comments from our readers and our replies to them. Obviously, the Bolshevik Message is free to publish or not to publish a letter, or to shorten an article contributed to it or to write an introduction to any letter or article it receives.

We must also mention here, that the news previously published in the News-sheets (of which 5 issues have so far come out) will be thereof published in this paper and therefore the Newsheets will no longer be published.

The Struggle of Workers ...  
(continued from page 1)

struggle bears the grounds, characteristics, and potential, to become an organised, conscious and class struggle with unprecedented gains for the workers' movement".

After analysing the weak points of the workers' movement with respect to this matter, and after presenting the ways to overcome them, the UCM puts forward a resolution which is to be a guideline for intervention among the working class on this issue and a guide for mobilising the working class around the Programme of the Communist Party. Here, we publish this resolution:

\* \* \*

**RESOLUTION ABOUT: THE TASKS OF COMMUNISTS  
IN THE STRUGGLE AGAINST THE "ISLAMIC  
LABOUR LAW"**

1- By drafting the Islamic Labour Law, the Islamic Republic regime has started a direct and all-sided onslaught against the working class and wishes to legitimize the misery imposed on the working class of Iran and to lower even further the standard of living of the working class and intends to secure the conditions of cruel exploitation of the labour-power for capital.

2- The working class has risen against the attack of the regime and has started the struggle against the Islamic Labour

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Law. Its main characteristic is that it is a nation-wide struggle. Since the Islamic Labour Law is directly and most palpably a threat against the life of every working class family, the struggle against it, embraces all workers, even its most backward sections and strata.

3- The weak points of this struggle at the present time are that it is limited to the struggle against the ratifications of the draft of the present Islamic Labour Law and that it lacks open slogans, clear demands and organisation. Workers have resolutely taken up a stand against the "draft of Islamic Labour Law", and have shown that they will not accept it at any cost. But the desirable Labour Law of the workers - or at least its general outlines - as a banner of the struggle of the working class against any kind of Islamic Labour Law, as the economic demands of the working class from the capitalist regime of the Islamic Republic, has not been presented or stated in an effective and unprecedented way by even some sections of the workers. In addition to the lack of open slogans and clear demands, the working class is engaged in a struggle against the Islamic Labour Law under conditions where it is not only deprived of a single revolutionary leadership, but also lacks [its] most elementary mass organisations.

4- Since the Islamic Labour Law denies the most elementary economic rights of the working class it has no meaning for the millions of working families but misery, starvation and homelessness. The prevention of the ratification and legitimization of Labour Law bears in itself a great importance for the working class. Also, because of the nation-wide characteristic of this struggle, it is a very favourable ground for strengthening the class solidarity morale, increasing class consciousness and the ability to organise; and for acquiring self-confidence and trust in the strength of the class.

5- The reaction of the regime against the workers' resistance and the alternative stands of the heads of the regime against the "draft of the

Islamic Labour Law" are expressive of the fact that firstly the regime fears that the potential capacities of this nation-wide class movement can develop into a general movement which will question its entirety; secondly, the regime which sees the whole of the class against the Islamic Labour Law, does not consider the situation appropriate for exercising its usual method i.e., bloody and immediate suppression. Thus, the regime is trying to prevent the formation of open anti-regime stand in the working class by making its organs and aids active among the workers (from Islamic Societies and "Soviets" to Tudeh and Aksharyati\* mercenaries), and in this way bridges, deviates and disperses the present struggle within the framework of the regime's legitimacy.

6- Today, whilst the economic crisis is gaining new devastating dimensions, and until such time when the general hatred and dissension towards the Islamic regime has in parallel to the regime's all-sided terror and suppression reached its climax, the extensive struggle of the working class against the Islamic Labour Law has the capacity, and must, under the leadership of communists go in its continuation beyond its present defensive state, and become the groundwork for a revolutionary working class movement which is able to rally the extensive non-proletarian masses under the banner of the revolutionary democracy and lead the struggle for the overthrow of the regime.

Therefore, the tasks of communists in struggle against the Islamic Labour Law is to prevent the consolidation of any Islamic Labour Law, and to turn the workers' economic demands of the minimum part of the Programme of the Communist Party into the practical demand of an ever more extensive section of the working masses.

For this, the following tasks must be put on the agenda of all active and communist workers:

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\* Fedayeen - Majority - Ed.

The "Unity of Communist Militants" held its first congress during September-October 1982. In this congress many questions were examined. The criticism of the populist style of work, the emphasis on the preparation of the requirements for the convocation of the constituent congress of the Communist Party, the assessment of the present state of the revolutionary and workers' movement, the approval of the constitution of the UCM, and in general the perspective of the movements of communists in the new era of the life of the communist movement in Iran, were among such questions.

Below is a shortened version of a part of the report of the Central Committee presented by comrade M. HEKMAT to the first congress of the UCM which deals with the origin and history of the UCM.

The report begins by laying emphasis on the fact that today the UCM is placed before the meeting point of two determining eras in its own life and that of the communist movement in Iran, and that the congress must profoundly pay attention to the characteristics of these two eras and particularly to those of the new era. The aim of the Central Committee in addressing the congress with a short history of the life of the UCM was mainly to analyze and enumerate the major characteristics of the activities of the UCM in the past and to give a clear definition of the major characteristics and links of the UCM's activities in the next era.

The initial stage in the formation of the UCM (then known as "Sahand") happened, four years ago, in a specific socio-political situation whose main and determining characteristics were the revolutionary conditions prevailing in the society and expansion of the theoretical and practical questions which the Iranian revolution had put before all communists in Iran. The other characteristic of this period was the absence of the independent rank of the proletariat which had led to its submission to other classes. This period also witnessed the formation of different groups and circles, a phenomenon which was itself another characteristic of this period. At the onset of its formation, "Sahand"

began its work by announcing itself as the supporter of another group by the name of "The Unity in Struggle for the Cause of the Working Class" (also known as "Arman"). "Sahand" had envisaged to provide the grounds for joining "Arman" by putting forward its views. The reason why "Sahand" originally began to work as the supporter of "Arman" was because it considered the views of "Arman" to be relatively in accordance with its own.

"Arman" was itself among many communist currents and circles known as "Line 3", which were formed at the time of the Uprising. "Paykar" organisation held the centre position, the "Union of Communists" and few other circles which later formed the "Revolutionary Unity" group were the right-wing of this spectrum. Against "Line 3", Three-Worldist organisations had detached themselves at the very onset and formed a specific current to prevent Fedayeen too kept away from "Line 3" since the very beginning. "Line 3" was a populist "political-organisational" current whose identity was characterised by its criticism of the guerrilla warfare from a "political-organisational" point of view - itself being essentially a populist critique. In addition, "Line 3" did not have an approving stand towards Russia and had declared some "demarcations" against Modern revisionism and pro-Russian parties. "Sahand" as a circle viewed "Line 3" as the main terrain of the communist movement in Iran. "Sahand" assessed the left-wing of this current as vanguard. A faction which had more resolute stands on the alignment of revolution and counter-revolution. With regard to the texts published by this current, "Sahand" assessed "Arman" as the representative of the left-wing of this current. "Sahand" envisaged that by presenting its views, "Arman" would accept them and consequently pave the way for its ultimate joining to "Arman" and that thereof its course of movement would be defined within the organisation of "Arman". But this course of action proved to be wrong within the first few months and "Sahand" found out to have had illusions towards "Line 3" and "Arman". This misconception was due to "Sahand's"

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(6) wrong understanding of the mentality of the communist movement in Iran. Therefore "Sahand" as an organisation did not have a pre-conceived perspective for movement at the time of its formation. Nevertheless, the founders of "Sahand" had recognised populism as a petty-bourgeois outlook, they had realized the necessity for the theoretical, practical and organisational independence of the working class. This was because they had criticized the philosophy and methodology of Mao's thoughts, and the views of Lenin and Marx had formed their theoretical bases. Equipped with such theoretical foundation "Sahand" had right from the beginning started an ideological struggle against populist revisionism in order to separate the concept of socialism from state-capitalism, what populists present as socialism.

With reference to what was mentioned above, we could say that during its life, the UCM had passed a process of self-realization i.e., a process of learning from practice, concretizing its theoretical bases and consistently progressing its theoretical views to the point of deducing practical results. The report divides this process into several different periods, which we shall outline below:

First period: includes the period from the initial formation of "Sahand" circle to the time when it practically dissociated itself from "Arman". This period is distinguished by the attempts of the UCM to present its views without having put on its agenda any independent organisational practice. The separation of "Sahand" from "Arman" took place in November-December 1980. With the very understanding that "Sahand" had of programme and communist identity, it laid emphasis that its criterion for unity with "Arman" was on the bases of unity on programme and principal stands. "Arman" did not realize this necessity and so "Sahand" completely separated itself from it.

After its separation from "Arman" a broader perspective and more all-sided tasks were placed before "Sahand" (which was now known as the UCM) and like other independent organisations it acquired independent organs which had definite organisational body and practice.

Second period: this period encompasses

the time between the separation of "Sahand" from "Arman" up to the time of the publication of the programme of the UCM. In this period the UCM not only succeeds in establishing its independent identity but it becomes recognised as the herald in the struggle against populism. It is in this period, that UCM also undergoes a quantitative growth and becomes a vanguard force in many different arenas of class struggle. "Besoooy-e-Sosyalism" (Towards Socialism), the theoretical organ of the UCM which was the result of the movement of the UCM to establish its independent identity played an important role not only in the qualitative development of the UCM but also in purging the communist movement in Iran from its non-proletarian impurities. "Against Unemployment" was the agitational paper of the UCM in this period, whose need was arisen because of the more extensive involvement of the UCM in the practical arenas of the movement.

Third period: this period contains the interval between the publication of the programme of the UCM and the programme of the Communist Party (i.e., the convocation of the third congress of Komala). The main characteristic of this period was that firstly the conscious attempt for building the party, the attempt for the transformation of Leninist programme into the programme of a real force in the communist movement and the rallying of real proletarian forces around this programme was placed on the agenda of the UCM; and secondly the question of practice in a communist style was seriously put before the UCM. Moreover, during this period the UCM started publishing a new agitational paper, "Kargar-e-Komunist" (The Communist Worker). It was also during this period that the UCM and Komala began to have closer dialogues and thus paved the way for closer relations. This period ended with the third congress of Komala.

It was a turning point for the UCM, because the congress had made it possible for the programme of the Communist Party to acquire a determining authority. After this period, a new era has opened up both for the UCM and the communist movement in Iran and new demanding

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News from Kurdistan  
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#### ATTACKS BY THE ISLAMIC REPUBLIC REGIME

\* As a result of the regime's bombardments, the people of two villages around the "Sardasht" area were forced to leave their homes and move to other villages.

\* On 10th March 1983 the forces of the Islamic Republic regime attacked three villages around the "Oshnovieh" area murdering forty people. The mercenaries were not satisfied by this massacre, and caused heavy damages by firing at the villagers' cattle.

\* At the same time that the massacre and bombardment of the "Sandoos" area were carried out ending in forty defenceless people being murdered, the forces of the Islamic Republic regime attacked five villages around "Miandoab" area and massacred twenty people. Among the people killed were a two years old baby and an eighty years old man and his two children.

\* The Islamic Republic regime attacked two villages of "Ghanghaleh" and "Nasaj" situated 15km east of Mahabad near the Mahabad-Oromieh road. As soon as the Pishmargas of Komala heard about this, they organised a counter-attack and during an eight hour battle forced the enemies to retreat.

The forces of the regime despite receiving reinforcement had to flee the battle field leaving 60 dead.

Two mercenaries of the regime were also captured in this battle. A devoted candidate member Pishmarga of Komala was martyred in this battle.

\* During April 1983, there have been 4 attacks by the Islamic Republic in the areas of "Oshnovieh", "Sohabroodost", and "Baneh", which have ended in massacre of Kurdish people. In all, the Pishmargas of Komala have made the regime's forces to retreat.

#### RESISTANCE AND OFFENSIVE BY KOMALA'S

#### PISHMARGAS

\* One of the "Resistance cells" of the "Oshnovieh" town attacked a group

(7) of mercenaries of the regime and according to the regime's own reports two mercenaries were killed and three were wounded. Following this brave operation of the Pishmargas, the regime's security forces captured 200 to 300 youngsters of the town, but because of the general opposition by the people of the town, they were forced to free all of them.

(4.3.1983)

\* On 21st March 1983 the Pishmargas of Komala started an extensive attack on the "Akhtetar" base situated eight kilometres east of "Bokan", (this is one of the main bases around the "Bokan" town and is of strategic significance).

Heavy fighting broke out from the early hours. The forces of the Islamic Republic regime stationed at the base were not able to defend themselves and had to call on other bases for reinforcement. With the arrival of the reinforcement the extent of the battle was expanded and the number of the regime's deaths toll increased. The battle was continued until the next day and finally the important base of "Akhtetar" was captured by the Pishmargas of Komala.

At least 120 of the regime's forces were killed.

Following this heroic battle of the Pishmargas, the Islamic Republic regime announced martial law for 3 days in the town of "Bokan" in order to cover up the dimension of this disgraceful defeat. Seven helicopters were continuously transferring deads and wounded to other towns for 2 days. The civilian patients of the "Saghghhez", "Miandoab" and "Bokan"'s hospitals were evacuated by the regime and the hospitals were used for its wounded in the battle.

A large quantity of military equipments were confiscated by the Pishmargas of Komala. In the course of this heroic battle 6 courageous Pishmargas of Komala lost their lives.

Surprisingly enough the Islamic Republic broadcast, on 23rd March, its own victory and the defeat for Pishmargas.

The communique to deny this news of

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**Victory to the Revolutionary Movement of Kurdish Masses !**

nessed how Khomeinis, Bazargans and Bani-Sadres rode on our movement and became the rulers over us by our own power; it witnessed how even the bloodiest uprising of unorganised workers, the uprising of workers without class independence, the uprising of workers without a class party can at most lead to the transfer of power between the class enemies of the working class. Yes! now the lesson and the message of the 1st of May has been impressed on the minds of hundreds of thousands of conscious workers in Iran. The message of the 1st of May, class solidarity and organisation, is the extract of the historical and important lessons that the Iranian workers have learnt at a heavy price.

Undoubtedly, the 1st of May of this year can be a new beginning for the Iranian working class. The continuation of workers' protests and struggles at a time when other discontented strata of the society have failed in different ways to carry on the revolutionary struggle and have lost stamina, and the end which the Islamic Labour Law has reached when confronted with the most rudimentary manifestations of the resistance and protests of the workers, are all proof of the immense strength and power of our class movement; and today this powerful class is about to set up its independent political party. The Communist Party, the party of the most advanced and conscious workers and revolutionaries is about to be built; and so to free and set in motion, along with itself, the strength of millions of the working class masses. If the Islamic Republic could wrest back the democratic gains of the February Uprising one by one and if it was able to organise the fragmented rank of the counter-revolution against the workers' and communist movement in Iran, and was able to begin an extensive economic and political assault for the restoration of the paradise of the capitalists in Iran, it was never able and nor will it ever be able, to obstruct the course of enlightenment and organisation within the Iranian working class. At all time after the Uprising, the struggle for the practical formation of the Communist Party of Iran, thanks to the sacrifices of thousands of worker and communist comrades, has continued under the most difficult political conditions and even under the savage police and military onslaught of the bourgeoisie. After decades, we are now on the eve of the practical formation of the Communist Party of Iran. Our party is the historical gain of the Iranian Revolution which no force is able to wrest it back from the Iranian working class.

Comrade workers!

This year we must celebrate the 1st of May, under whatever conditions, ever more magnificently. In our gatherings, we must commemorate the memory of thousands of militant comrades who by their sacrifices pounded and paved the path of emancipation of the working class and the path of formation of the Communist Party, and let us re-new our pledge to continue their path. Let us pledge that with all our strength we shall fight to put an end to all kinds of dissension and splits in the ranks of the workers' movement; let us pledge that never for a moment will we compromise with whatever that bears any sign of the system of class exploitation and oppression of the capitalist society; let us pledge that we will no longer allow the struggle of the workers to become a prop in the hands of the demagogic parties and politicians of the propertied classes; let us pledge that ourselves will be the last generation of the workers who submitted to the slavery of capital and resolve that we shall consistently accomplish our class mission as the gravediggers of capitalism, this pre-history of mankind.

Comrades!

Today the world of capitalism, at the height of savagery and barbarism, is impotent, crisis-ridden and moribund. The Islamic Republic of Iran is itself the symbol and the best proof of this barbarism, impotence, savagery and crisis. Years of struggle, and in particular more than four years of unceasing struggle, at the most difficult and yet the most changing circumstances of a revolutionary society, against the most rabid reactionary forces of the bourgeoisie and imperialism, have now steeled us for the epoch-making class battles.

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**LONG LIVE PROLETARIAN INTERNATIONALISM !**

Comrades!

We are many and powerful. So let us rely on ourselves and on our Party. Let us rally in the ranks of the Communist Party of Iran and let us strive so that in the next lat of May the red banner of our Party will be hoisted in every factory and workers' localities and the liberating song of the Communist Party and the International will be reverberating in the united ranks of the Iranian workers.

Long live the 1st of May!

Victory to the World Working-Class Movement!

Long live the Communist Party!

Long live Socialism!

Central Committee of the Unity of Communist Militants

24 April 1983

#### THE DECLARATION OF THE FORMATION OF THE ORGANISING

#### COMMITTEE OF THE CONSTITUENT CONGRESS

#### OF THE COMMUNIST PARTY

After the publication of the programme of the Communist Party in Spring 1982, the practical attempt to form the Communist Party was set on the agenda of all the forces of the programme of the Communist Party. Now, in pursuit of the attempts and victories of the revolutionary Marxism for the realization of the requirements of the Communist Party, the organising committee for the constituent congress of the Communist Party formally announces its formation. The organising committee has been formed by the central committees of the "Workers' Revolutionary Organisation of Iranian Kurdistan" (Komala) and the "Unity of Communist Militants" at the level of the leadership of both organisations.

The members of this committee are as follows: comrades ABDULLAH MOHTEDI, the official spokeman, SHOEIB ZAKARYAEE, JAFFAR SHAFIEI, JAVAD MESHKIN; from the central committee of the Komala; and comrades MANSOOR HEKMAT, HAMID TAGHAYEE (Yashar), KHOSRO DAVAR; from the central committee of the Unity of Communist Militants.

The organising committee is obliged to carry out on the basis of the plan of action adopted by the central committees of the two organisations the organisational and political tasks, and the necessary activities and measures for the constituent congress. The measures and the results of the activities of the organising committee and also its announcements and guidelines will be broadcast through the radio 'Voice of Iranian Revolution' and published in the nation-wide publications of Komala and UCM.

We call on forces of the programme of the Communist Party, vanguard workers and Communist activists to establish active link with the organising committee and to participate even more and consistently in the practical formation of the Communist Party of Iran.

LONG LIVE THE COMMUNIST PARTY OF IRAN!

LONG LIVE SOCIALISM!

THE ORGANISING COMMITTEE OF THE CONSTITUENT CONGRESS OF  
THE COMMUNIST PARTY OF IRAN.

4 April 1983

1- Putting forward and agitating extensively the workers' economic demands of the minimum programme of the communist party, together with the specific points on insurance, freedom of speech, assembly, strike, etc. and endeavouring to transform these demands - in particular a number of key slogans: a 40-hour week, increase of the level of wages proportional to the inflation, unemployment benefit, the right of the general assembly to decide on the question of expulsion, freedom of the political prisoners, freedom of strike - into the demands of an ever greater part of the class against the Islamic Labour Law.

2- Educating workers to acquire organisational [discipline] and democratic mentalities, in particular by propagating and consolidating the tradition of voting and adopting resolutions at the end of workers' general assemblies.

3- Agitating and consolidating the demand that the workers representatives must, in any discussion or meeting with the regime's officials, firstly: act according to, and within the framework of the resolutions adopted by their own electors, and secondly: be recallable whenever the majority of the electors decide.

4- Propagating extensively the news related to this struggle, and transferring the more advanced methods of struggle, and demands of a section of the workers to an ever more extensive sections [of the class]; and organising the propagation of news.

5- Exposing and rejecting the regime's organs and elements, the opportunists, and the revisionists who try to drive to compromise the present struggle within the framework of the "Regime's constitutional law", "the legitimacy of velayat-e-faghih" and such like, for a "reformed Islamic Labour Law".

6- Making the workers and the practical leaders of the struggle conscious of the necessity of forming the requirements for the continuation of this struggle in the light of the probable suppressive assault of the regime.

The Central Committee of  
the Unity of Communist  
Militants.

20 April 1983

1- Extracted from *Bessoy-e-Socialism* No. 5

## Recent Translations:

1- "Programme of the Communist Party" adopted by Komala and UCM. (April 1982). (In German, French and English)

2- Resolutions and Documents of the First Congress of the Unity of Communist Militants. (Sep-Oct. 1982). (In French and English)

3- Two Factions Within the Brougeois-Imperialist Counter-Revolution (parts 1, 2 and 3). (January 1980). (In English)

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England.

\* A reference to strict Islamic rules -Ed.

## THE RESISTANCE OF THE KURDISH PEOPLE AGAINST THE COMPULSORY ARMING POLICY OF THE REGIME

the Islamic Republic was announced by comrade Ibrahim Alizadeh on behalf of the political bureau of Komala on 25th March in Paris.

\* An attempt by the Islamic Republic regime to re-capture the important base of "Sangasaran", which had been captured by the Komala's Pishmargas, failed. The forces of the regime had to retreat after heavy fighting with the Pishmargas of Komala and left a number of dead behind. A considerable quantity of military equipment were confiscated by the Pishmargas.

\* During April 1983, there have been 3 successful attempts by Komala's Pishmargas to take over the regime's bases in "Divandareh", "Saghezh", "Sannandaj". In these battles, Komala's Pishmargas have confiscated a large number of ammunitions.

### OTHER NEWS

\* A group of militant women demonstrated in the town of "Piranshahr" on 3rd March 1983 against the shortage and lack of petroleum. The slogans were "Down with Pasdaran\*", "Down with Jashs\*\* and Giadhe-Movaghat\*\*\*".

\* The people of the town of "Naghadeh" demonstrated against the bombardment of the "Sandom" village by the Islamic Republic regime. (11.3.1983)

\* On 22nd March 1983 one of the "Resistance cells" of the "Mahabad" town killed a detested Jash. Following this incident Pasdaran fired at the people in the streets and murdered 12 and wounded 200 and also wrecked the shops. The people organised sit-ins and opposed these savage actions and demonstrations are still (27.3.1983) continuing and all the schools and offices are closed too. Amongst the demands of the people are the prosecution of the murderers of this massacre and the compensation of the damages made to people's property and lives. The militant people of the town continuously participated in a revolutionary manner in these sit-ins and demonstrations.

\* During February and March 1983, 70 prisoners captured by Komala in different clashes have been freed.

\* The armed forces of the Islamic Republic regime -Ed.

\*\* Kurdish Mercenaries -Ed.

\*\*\* Provisional leadership of Kurdish Democratic Party of Iraq, led by Barezani's sons -Ed.

With the evermore increasing consciousness of the revolutionary workers and toilers of Kurdistan under the leadership of Komala, and with the victorious struggle of the militant Pishmargas of Komala who have been fighting for democracy and socialism, the capitalist regime of the Islamic Republic failing to completely suppress this struggle by its army, has to resort to other means. Recently, the regime has taken up to compulsory arming policy of the Kurdish people. The following are a few examples of such actions which have been confronted with protest and resistance.

\* After entering the villages of "Hawasheh" (near "Sarandaj" region), "Bibekash" and "Darsavin" the Islamic Republic's mercenaries have asked the people to take up arms and fight against the revolutionaries in the area. However, the people of these areas refused to accept arms from the regime's mercenaries.

\* On 8th March 1983, some of the workers of a construction company which belong to "Jahad Sazandeghi" ("Construction Crusade") were captured and sent to the army. But despite these actions which are taken in order to intimidate and threaten the people, more youngsters are joining the ranks of Komala's Pishmargas.

\* Regime's Pasdaran in the "Saghezh" area threatened the people to take arms in the service of the regime. In opposition to this counter-revolutionary action, the people of the village left the area to "Saghezh" town. In this struggle, a number of people were injured. Their opposition still continues.

### POLITICO-PROPGANDA TOURS (JOLEHS) OF THE PISHMARGAS

During November and December 1982, there have been several Jolehs in the town of "Bokan" and villages near "Saghezh". In these Jolehs, the comrade Pishmargas of Komala, have talked to the people of the area about the present political situation in Iran and Kurdistan and have asked them to participate in the revolutionary struggle against the Islamic Republic regime, especially to resist the compulsory arming policy of the regime.

## Message of the Central Committee of the Unity of Communist

### Militants on the occasion of the 1<sup>st</sup> of May

The 1st of May, the day of the international solidarity of the working class is arriving and once again the moribund capitalism of the present world is being gripped by a fear of death at the sight of the latent and hidden, but indestructible strength of hundreds of millions of workers throughout the world. The bourgeoisie and their assorted states, parties, agents, and aids cast about to dilute and distort the class character of this international feast of the slaves of the capitalist society. On this day, the speakers and writers of the bourgeoisie creep out of every pore and pour out millions of colourful phrases through their deceitful mouths and publications in praise of the class conciliation between the workers and the capitalists. Those who have based the survival of their parasitic system on the daily hardship and slavery of hundreds of millions of women, men, elderly and young labourers; those who since the 1st of May of last year up to now have filled their large pockets with the products of billions-more working days; those who have filled up their prisons with the militant leaders of the workers and have equipped their torture-chambers and execution squares with the latest facilities, for the militants of the path of emancipation of the working class; all begin to talk on this day and make rhetorics about the blessings of the capitalist society for submissive and forbearing workers. On this day all become workers. From Rockfellers, Reagans, Thatchers and Andropovs to this or that Ayatollah and general and torturer, all appear in hundreds of television stations, halls, meetings and pulpits, to take part in the bourgeoisie's puppet-show of affection and sympathy towards the workers. And those whose anti-workers' crimes have gone beyond all limits and no oath or verse can support their claims of being workers or workers' sympathizers, make references to the Islamic holy tales to prove that one day in the ancient times, their revered leader had either written something about workers or in some way shown respect towards them.

On the 1st of May, the bourgeoisie throughout the world declares martial law in secret; puts on alert its armies, SAVAKS, CIAs and Mossads; mobilizes its spies and mercenaries in factories and workers' localities and activates all its organs of suppression, oppression and stupefaction so that this day passes without any dangers.

Here, in the most helpless and shaky bourgeois regime in the world, the 1st of May is made to coincide, by every means, with the anniversaries of the death, birth or marriage of this or that Reverend Ayatollah or Eminent mullah, in the hope that it may distort the class significance of this day; in the hope that the militant and class slogans and songs of the workers will become submerged in the mournings, breast-beatings and recitations of the regime's hired religious processions and loud-hailers.

The 1st of May is truly the longest and most arduous day of the year for the bourgeoisie and its assorted lackys throughout the world.

But the class message of the 1st of May is alive more than ever in the minds of the Iranian working class. Class solidarity and organisation is the slogan of the 1st of May, and no section of the world working class, is as much as the Iranian workers aware of the irrefutable legitimacy of this slogan, because no one has experienced as much as the Iranian working class the bitterness of dissension, lack of organisation and tail-ending of the other classes during recent years. Iranian workers went into action in their millions, made many sacrifices, took up arms and insurrected against poverty, exploitation and lack of political rights, but they did not instal their own independent and organised authority in place of the one they were destroying. The past four years witnessed how a revolution and an uprising which could have brought to power an indisputable workers' government was aborted; it wit-

*(continued on page 8)*