

Mutiny

International Working Womens Day:

A Day of Struggle Against Exploitation, Chauvinism and War

"The 1917 Working Women's Day has become memorable in history. On this day the Russian women raised the torch of proletarian revolution and set the world on fire. The February revolution marks its beginning from this day." – Kollontai

Working Women's Day, March 8th, is rooted in the struggle of the working class. The working women of Russia, on March 8th 1917, marched through the streets of Saint Petersburg under the class banner "Down with the war" and brought their husbands and sons out of the factories. With soldiers mixing into the crowds of labourers, the working women of Saint Petersburg had sparked the world workers revolution. Soviet power, in turn, made massive advances in the living conditions of women, e.g. being the first state in history to legalize abortion. Amidst the graveyards of Europe and the economic ruin, world capital finally gasped in horror with the recognition that the working class could impose itself onto history. Today, our class is facing massive economic attacks by that very same foe which increasingly views military conflict as the best solution to its crisis, and working women bear the brunt all too often.

The picture for women workers is bleak. In the United States, the legality of abortion has been rolled back in numerous states since the overturning of Roe v. Wade in 2022. In Iran, women disobeying the modesty law and protesting the state are continually met with deadly police violence. In Canada, the government twiddles its thumbs as more and more evidence leaks about the horrors of Indigenous femicide. All over the world, patriarchal violence bears down on the heads of women. To the partisans of "democratic progress" this regression cannot be explained. For all the laurels capitalism bestows upon itself as liberator of humanity, the wreath is covered in the gruesome blood of women workers.

Capitalist society, rather than having progressed by gradual enlightenment, has always been driven by capital itself. The capitalist state can bestow rights as quickly and arbitrarily as it can take them away. Those same victories working women secured during the Russian Revolution were snatched away by Stalinist doctrine, criminalizing

abortion to meet the demands to produce a new wave of workers. Worse yet, consider how the liberal feminist appeal to the "rights of women" has been used to justify barbarism, often against women. To save the poor women of Afghanistan and Yemen from their own "barbarous" men, the "humanitarian" drone operators of the U.S. military fire "humane" missiles at weddings. To "liberate" Gaza from the grip of "backwards" Hamas, the very "progressive" IDF turns apartment blocks into piles of rubble, over which they raise a pride flag. Perhaps nowhere is the contradiction between actual equality and the equality of liberal rights clearer than how the basic decencies afforded to trans women are pitted against cis women, the former put up as predators of the latter by reactionaries, condemning both to horrors of patriarchy, pitting woman against woman based on something akin to phrenology.

Capitalist society is a social system which carries the muck of the ages. These forms of oppression change as they adjust to the logic of capital. Insofar as equality can be realized in capitalism it is an equality organized in accordance with a world based on division and exploitation. Capitalism can cede some rights to women just as it can take it away, since the real motive force in this society is capital. If feminism is conducive to capitalist accumulation, then the bosses will follow it, so long as it doesn't jeopardise keeping most of humanity in perpetual misery. Therefore, nothing prevents capitalism from being just as feminist as it is patriarchal, if feminism means that women workers are still exploited by bourgeois women as their enlightened overseers. If the wage gap were closed, the head of the state were a woman, and the richest people on earth were all self-made women, it would not change the fact that capital has a constant need to attack the general condition of the working class in its drive for profits. In

this attack, the most precarious and marginal sections of the class are assaulted even more viciously. Capitalism can only superficially resolve some of these inequalities; their roots lie in the fundamental inequality responsible for the system, that being the wage relation. Therefore, the abolition of such loathsome conditions can only be brought about by the full abolition of class society.

Some modern feminists disavow their more mainstream liberal counterparts, distinguishing themselves as "radical" or "intersectional." However, this feminism ultimately only obscures the centrality of class in history. Feminism, in this way, refers to a specific historical movement that is inherently class collaborationist - it cannot be used synonymously with the struggle for women's liberation. It is only the working class's fight as a class for itself that can answer the social question. That feminism is an identity movement, not a class movement, proves its bourgeois existence. The identity of womanhood does not transcend the fundamental economic relations constituting capitalist society and its political currents. A "woman's identity" is used as leverage to squeeze more profits out of their exploitation, and as propaganda to lionize capitalist society. Worse, those radical feminists who pose womanhood as a class itself (!) serve to disrupt and confuse workers. A bourgeois woman is not on the same side as a woman worker, while all members of the working class have the same common goal. The most "radical" of feminism can only be a tool to place working women in a class alliance with capital, incompatible with the way communist class politics fights oppression. All this seeks to legitimize capitalist justice as a "lesser evil", just as the British suffragettes recruited soldiers into the first great imperialist slaughter for "king and country". As communists, we advocate for more. Not a class alliance for "women's rights", but the unity of the working class for the

liberation of women and of all humankind; for women workers as part of the whole workers' struggle to take initiative and destroy the system exploiting the working masses.

Capitalist "progress" pales in comparison to the new world at the end of the worker's struggle. But on this day let's look back on our history, the history of the working class, to understand the concrete ways in which workers have triumphed over chauvinism. The political participation of women achieved in this revolution was not that of casting ballots every four years, but one of constant and active participation through workers' councils. In place of the capitalist "progress" of bringing more women into factories to replace their male counterparts, through the slaughter of the first world war, the international workers' movement sparked by the women workers of Russia was the one to decisively end the imperialist war.

Today, in spite of the economic assault of declining real wages, the social assaults seeking to further drive working women into precarity, and the imperialist war threatening workers across the world, working women have been on the front ranks of the working class struggle. Sectors traditionally dominated by women such as education and nursing have presented themselves as some of the most militant of the working class. In 2022, Ontario educators nearly sparked a general strike which was only averted by backroom deals between the unions and state. In Britain, striking nurses have been a continual sore point for capital serving as a reference point for the struggle of the rest of the class. In Bangladesh, the predominantly female textile workers have waged direct conflict with police, the effects of which have hit the pockets of capitalist investments in fashion throughout the world.

It is incorrect to imply that workers' struggle for merely economic demands will automatically transform itself into the genuine emancipation of women. On the contrary, it must be a conscious political struggle. The working class movement must recognize its struggle as a struggle for human emancipation, and only through the working class movement can there be liberation of humanity. To realize this struggle, our class needs a centralized, international, revolutionary communist party to direct all struggles against capitalist attacks towards a fight for a classless society. It is inherent to the historic task of our class to dispel chauvinism from its own ranks, to unify as a class, and to fight for power.

There can be no women's emancipation without workers' emancipation! There can be no workers' emancipation without women's emancipation!



Against Pacifism, For Revolutionary Defeatism!

"Only a bourgeois who believes that a war started by the governments must necessarily end as a war between governments and wants it to end as such, can regard as "ridiculous" and "absurd" the idea that the Socialists of all the belligerent countries should wish for the defeat of all "their" governments and express this wish. On the contrary, it is precisely a statement of this kind that would conform to the cherished thoughts of every class-conscious worker, and would be in line with our activities towards converting the imperialist war into civil war." V. I. Lenin, *Socialism and War*, 1915

It has been more than a year since Russia invaded Ukraine. Thousands of bodies litter the landscape as the war machine is in full swing on both sides. As the US and NATO continue funneling money into Ukraine, and as Russia maintains the offensive, workers are facing an escalation of conflict creeping up slowly around the world. China's sabre-rattling of Taiwan, Nigeria's plans to invade Niger, as well as the recent firefights between Armenia and Azerbaijan all spell doom for the world and the working class. And yet, despite bourgeois in-fighting, workers remain determined to cling onto nationalism, whether it be in the form of agitating for the armament of Ukraine, or for seeking peace via diplomacy with Russia. Both of these positions – defencism being the former, pacifism the latter - bargain on the level of conceding to the bourgeois state, and as shown to us time and time

again, provide nothing for the workers but their continued subjugation to the dying system of capitalism.

But pacifism aims to promote peace! Diplomacy and de-escalation are meant to draw leaders of the world against this madness and towards demilitarisation! Except that at no point in history has this ever done away with the latent tendency towards imperialism – towards the accumulation of capital becoming so gluttonous that the only way to create more value when the ensemble production of the world is not enough, is to destroy it – through bombs, guns, and fire. Ever since World War I, pacifism has been nothing but the moral reflex of the bourgeoisie towards the preservation of their system, providing a sigh of regret to relieve the workers who are forced under threat of death to march to the front. Just as it fragmented true revolutionary

organization of the workers then, so too does it rear its ugly head today.

Instead, there is only one clear alternative, one clear solution to this madness that continues to grip the world. Workers around the globe must assemble on an international platform and mobilise for the defeat of their nations as part of their revolutionary objective to overthrow capitalism once and for all! Workers must agitate against domestic war efforts through the combined strategy of strikes, stoppages, and slowdowns. Workers in Russia taking to the streets can cease the rain of hell upon their Ukrainian comrades, but only if those Ukrainian workers do the same in turn, alongside workers in China, Taiwan, Niger, Nigeria, Armenia, Azerbaijan, etc.. As the Bolshevik Revolution has shown us, only the mass organisation of the working class can provide an effective

opposition to war. In the same breath, its failures demonstrate the need for international cooperation, for any localized revolution will be doomed to fail.

Pacifism and defencism therefore grease the wheels of the bourgeois war machinery. If workers opt to pick their nation as the righteous one, the one for which they will march in step to fight for or to act as the diplomatic arm for, then all such efforts will yield nothing but disillusionment and their own destruction. As long as workers remain isolated, then no platform of revolutionary defeatism will ever take hold, and as such a necessary step is for workers to oppose pacifism and defencism. Neither NATO nor Russia, No War But The Class War!

No Fees, No Squeeze!

Capitalism is on a downward spiral of economic and political turmoil. Since corona, capitalists have ensured that their profits will be regained through whatever means necessary and have unfurled their assault on the working class. Here in Montreal, we have already been met with two bitter stings: the cost of living crisis and the housing crisis. Yet with the latest assault in the form of tuition hikes, the capitalist state intends to squeeze students for all their worth. Universities have been keen to assure us that these hikes can be covered through subsidies, but the bosses don't receive funds like manna from heaven – such compromises will undoubtedly be met with subsequent attacks later down the line at the usual victims, such as staff and teachers. Rather than some specific attack of Franco chauvinism led by the CAQ, the tuition hikes are the latest in a combined assault on the entirety of the working class. These are the sputtering reflex of a dying system built on accumulation through exploitation which only survives for as long as the bosses can squeeze the working class without resistance. To defeat these brazen attacks students must realize these demands as members of the working class as part of organized revolutionary movement for the class. Students cannot hold to the delusion that they are merely paying customers for universities or temporarily indisposed social climbers.

Nowhere is the common interest of workers and students clearer than in the 2012 student strikes, where marches beginning in the hundreds led to a movement involving thousands. However, so long as the struggle is contained as an objection to transient policies or as the specificity of Franco-chauvinism, no such effort will ever



coalesce into real political leverage for the working class. For capitalism to function, it requires educational institutions to train subsequent generations of workers for the developing needs of capital. To shut down a school or a university is therefore to throw a wrench into this process and to pose a real obstacle to the functioning of capitalist society. The refusal of future administrators, scientists, technicians, and specialists to continue along with their exploitation is therefore inherently a political attack against the capitalist state itself, but it can only advance the interest of the working class if it is grasped as a politically conscious effort by the workers themselves. Indeed, last December already offered us a recent glimpse of how workers' struggles and student struggles can be combined, as well as the pitfalls of conventional organisations such as unions. Although Front Commun, and the teachers under FAE, were joined by ADEESE's teaching students, each gave up their fight in their own respects to win 'concessions' if not giving up altogether. Instead of striking together for a common goal when the moment is ripe, these organisations ended up striking when it was convenient, and were destined to be defeated in isolation. Rather than showing the fruitlessness

of these struggles, these episodes instead demonstrate the need to expand the tuition fee struggle into a struggle with teeth. Students must join their efforts with fellow workers as workers, politicising their economic hardships towards a revolutionary goal. In this very moment, hikes in tuition, the stagnation of wages and stipends, as well as rent deregulation under Bill 31 demonstrate not a temporary or isolated inconvenience, but an assault on the working class itself, and indeed the normal functioning of capitalism itself. Regardless of where the future will take

us beyond the college gates, so long as capital exists, so too will it sap us until we are dry and dusted, immiserating the world over. Capitalism has already demonstrated to us that its death rattles will take the form of grotesque imperialism and an unparalleled assault on wages and basic social rights. Workers all over must direct their struggles towards the formation of a revolutionary party of the working class capable of pointing a clear political direction for the advent of communism.

Fight the state, fight the universities, fight the bosses!



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What Does Klasbatalo Fight For?

We fight for the political independence of the working class, which means we reject all cross-class alliances with the capitalist class, including its left-wing. We believe the working class must fight on its own terrain: first, to defend itself against the bosses' attacks; and, second, to achieve its ultimate task, that of establishing the world communist future which will rid the planet of exploitation, oppression, and war. It is towards this goal that we fight for the creation of the world communist party, whose purpose is to clarify the confusions among the class and to unify it towards its ultimate end; we believe this party to be the most potent weapon of our class. While we are for the party, we do not believe ourselves to be the party, nor do we believe that our organization alone will become it; rather, we see it as the product of both the wider class struggle, and of the real work of revolutionaries, of which we see ourselves as only one of many elements. We do not see this party as a government-in-waiting, for the emancipation of humanity depends on the active struggle of the whole working class, and this struggle cannot be replaced by the dictates of a minority.

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