

The Current Crisis in Iran, the Threat of Renewed U.S.-Israeli Attacks, and Our Responsibilities

The current situation in Iran is critical. The intensification of sanctions and the criminal economic blockade have placed the people under severe pressure. The World Bank estimated Iran's economic growth last year at approximately negative 2.8 percent and the unemployment rate at 8.3 percent; consumer inflation was also around 42.2 percent. According to the World Bank's latest report, Iran's economy is now simultaneously under pressure from a war of aggression, an economic blockade, social unrest, water and energy shortages, and disruptions to trade, while the country's GDP declined by approximately 2.7 percent in the year ending in March/April. Recent reports on Iran's economy, also reflected in domestic newspapers, point to extremely high inflation, sharp increases in food prices, and a decline in the value of the currency Rial. Reuters also reported in August 2026, citing Iranian officials, that the inflation rate was around 66 percent and food inflation around 128 percent. At the same time, Iran still **Continued on Page 2**

Resistance to Imperialist Aggression Is Not Warmongering; It Is About Ensuring Peace and Stability

When assessing human phenomena, we must not allow the form of language to obscure the objective nature of the phenomenon itself. Morality and law are shaped not by the abstract surface of words, but by tangible realities and their concrete consequences. The word "war," on its face, evokes destruction, hardship, and anger, just as the word "peace" seemingly calls to mind tranquillity and healing. Critical thinking, however, warns us not to substitute words for a careful examination of reality. If a phenomenon, under the sacred name of "peace," entails absolute submission to humiliation, acceptance of domination, and the reimposition of the chains of captivity upon a nation, then such peace is nothing more than a mask worn by aggression and injustice. Conversely, if resistance and armed struggle are the only means of defending the life and existence of a nation, repelling an aggressor, and imposing costs on a destructive force, then such an action, even if it bears the name "war," is objectively nothing other than **Continued on page 4**

The Tragic Fate of the Syrian Kurds

At the end of August this year, 2026, Mazloun Abdi, the commander-in-chief of the militia known as the Syrian Democratic Forces (SDF), officially announced the dissolution of the force. He said: "The Kurdish self-administration and all military and civilian institutions affiliated with it have been dissolved, and all Kurdish military and civilian institutions will be integrated into Syria's official institutions."

Syrian media had previously reported on an agreement between Mazloun Abdi and Ahmed al-Sharaa, head of Syria's interim government, to announce the dissolution of the SDF as an independent military force and to appoint Abdi as al-Sharaa's adviser on Kurdish affairs. **Continued on page 5**

Individualism and Neoliberalism, Collectivism and Socialism

Within the dominant neoliberal discourse around the world, including in Iran, we encounter a line of reasoning along these lines: "God created the individuals, endowed them with the right to life and with reason, and, in order to preserve the individuals—the noblest of creatures—created the means of subsistence. The individual's right to life and to subsistence is therefore founded upon private property, so that the human creature may survive." In other words, the world is understood as having been structured around individualism and private property, and these are presented as natural, God-given rights.

Of course, those neoliberals who are embarrassed, in the twenty-first century—the age of technology and extraordinary scientific advances—to speak at universities or conferences of the Earth as the centre of the **Continued on page 6**

Imperialism, Zionism, and all their allies — hands off Iran!

The Current Crisis

possesses a large domestic market, an educated workforce, vast oil and gas reserves, and considerable economic potential. Therefore, widespread public discontent and a “severe crisis” cannot, as imperialist opposition forces portray it, be equated with the “collapse of the regime.”

What Is Iran’s Main Problem?

A point that our Party has repeatedly emphasized concerning the relationship between domestic and external security is of great importance from the standpoint of governance, stability, and deterrence. External security, without a minimum level of economic stability and social satisfaction, becomes increasingly costly in the long run and leaves the country vulnerable to blind uprisings and disorder. Therefore, rather than making definitive predictions, the path ahead can be assessed through three scenarios:

First: Prolonged Erosion

High inflation, a continuing decline in people’s purchasing power, the emigration of skilled workers, declining investment, and periodic protests continue, while the political and security structures remain capable of containing the crises. This scenario does not necessarily lead to collapse, but it can gradually diminish the country’s economic and social capacities.

Second: De-escalation and Economic Reform

If the threat of military aggression decreases, opportunities for oil exports and trade expand, and serious reforms are simultaneously undertaken in the areas of foreign exchange, the budget, energy, the banking system, and the business environment, some of the existing pressures could be reduced. The World Bank has also emphasized that Iran’s economic outlook depends heavily on the duration and intensity of the imposed war, the extent of damage to infrastructure, and the scale of disruptions to oil exports and trade.

Containing the crisis, reducing unemployment, overseeing imports and exports, strengthening the central bank’s role in managing the foreign-exchange market, and strengthening the national currency on the one hand; and, on the other, changing the course of the country’s economic policy and confronting the oligarchs and influential neoliberals within the state apparatus and other vital economic institutions—these are among the principal responsibilities of the government, which is compelled to undertake them even for its own survival. Under current conditions, this change of course is historical necessity.

Third: The Economic–Social–Security Crisis Cycle →

This danger becomes more serious when several factors converge simultaneously: a further decline in oil revenues, a collapse in the value of the national currency, rising food inflation, shortages of energy and water, increasing unemployment, and the government’s inability to provide essential services or meet its financial obligations. Under such conditions, economic protests can develop into a political crisis and subsequently become an issue of internal security.

The important point is that economic pressure alone does not determine which scenario will materialize. The government’s ability to manage resources, the cohesion of state institutions, the condition of the security forces, social behaviour, the course of migration, foreign relations, and, most importantly, the trajectory of the war and sanctions are also decisive factors.

Iran today is not simply facing a “cost-of-living and unemployment crisis.” Rather, it is confronting a concentration of multiple crises at once: economic, currency, energy, water, investment, and foreign-trade crises, compounded by regional insecurity and the risk of renewed military attack on Iran. Together, these conditions have created a dangerous situation for the country. The World Bank has also explicitly identified water and energy shortages, alongside sanctions and war, as factors constraining economic activity.

Therefore, the fundamental question concerning Iran’s future may not be whether a crisis exists or whether it will intensify. The more important question is whether these crises can be contained and addressed before they become interconnected and reinforce one another.

The Iranian people are not voicing just a single demand; they are raising two concerns simultaneously: standing up to the external enemy and combating theft, corruption, poverty, and class inequality. Their approach reflects a deeper understanding of the connection between security, national dignity, and social justice.

People understand that a prerequisite for meaningful resistance to the demands of an aggressive adversary is confronting theft, administrative and economic corruption, widespread poverty, and class inequality at home. Corruption and injustice erode social capital, public trust, and national strength from within. Therefore, combating corruption and poverty is itself a form of national defence.

National security and economic security are complementary. People want both the country’s borders and its independence to be protected, and justice, transparency, and human dignity to be taken seriously at home. This demand reflects

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political maturity and responsible civic engagement and is among the objectives associated with the great February 1979 Revolution.

Victory over an external aggressor will not be possible without dismantling the internal “fifth column.”

In summary, Iran and the region today find themselves amid a particular phase of global transformation. The imperialist world order, under U.S. leadership, is undergoing change and transitioning toward a multipolar order. Therefore, Iran’s situation and the internal contradictions within its ruling establishment cannot be seriously examined in isolation from global developments. The tactics of communists must be refined and formulated in such a way as to bring them one step closer to achieving their strategic objectives. Blurring the distinction between tactical and strategic slogans—without considering which force poses the greatest danger to peace and the peoples of the world, without taking into account the balance of class forces at the national and international levels, and without concentrating the main blow on the principal enemy—is not a responsible policy.

Adopting unsupported slogans such as “struggle at the same level against all imperialists”, and “struggle against all capitalism” amounts to repackaging the familiar and failed Fadaian slogan of “Both strategy and tactics.” This is the slogan of impatient petty-bourgeois elements: an anarchistic and semi-Trotskyist slogan that seeks, voluntaristically and immediately, to resolve all class and national contradictions in one place and at the same time. Such thinking is harmful to both the class struggle and the anti-imperialist struggle and should therefore be avoided. Under the current critical conditions, the task of the activists of our Party, the Party of Labour of Iran (Toufan), as well as all revolutionaries and patriots, is to be actively present in the streets of Iran’s cities and to work toward raising the level of the people’s slogans concerning their livelihood demands, the struggle against corruption and theft and neoliberal policies, the struggle for the establishment of independent trade unions, the struggle for the freedom of progressive political organizations, as well as the struggle against the aggressive imperialist-Zionist enemies. Just as a fish cannot survive without water, a serious political organization cannot survive without the support of the people and a presence among them; it will wither away and disintegrate. Communists and revolutionaries cannot be isolated or detached from the people; they have a duty to experience the everyday lives of the working class and working people. Being among the people and, specifically, being present in the streets means having a relatively secure mass base from which to advance political objectives.

A serious political party seeking political leadership →

must pass through the many twists and turns of social life, gain experience, become familiar with the mood of the masses and their demands, and try to move them forward and guide them toward greater victories.

The Fate of Syrian Kurds

peoples the right to determine their own destiny. They did not believe that the fate of the proletarian struggle in the colonial powers was linked to the fate of liberation movements in the colonies. For this reason, Leninism held that: “Workers of the world and oppressed peoples, unite!”

From the communist point of view, in the era of imperialism, one cannot support any form of national separation if it does not serve the interests of the proletariat. The fragmentation of Yugoslavia, Sudan, Libya, Iraq, Syria, Nigeria, Congo, and so on serves the strategic policy of imperialism: dividing nations and countries against one another and dominating them. Contemporary history still remembers the partition of Vietnam and Korea. The policy of “divide and rule,” which deprives these countries of the possibility of existing independently and continuing to survive based on their own will, cannot be endorsed by communists.

When the Great October Socialist Revolution had triumphed, the policy of the imperialists was to unite fragmented and separate countries that, individually, were incapable of resisting the influence of communism, strengthen central governments in those countries, and prepare them to confront socialism. The coup of Reza Khan (Shah’s father) in Iran and the suppression of Sheikh Khazal, or the establishment of a central government in Iraq under King Faisal, should be viewed within this framework and examined based on this analysis. Now that the Soviet Union has disintegrated, its rival power has been destroyed, and China is still unable to play the global role once played by the Soviet Union, the division and fragmentation of countries, with the aim of weakening them to be swallowed up by the imperialist and Zionist powers, has become part of the agenda of these powers. The Syrian Kurdish leaders repeated the well-tested betrayal of Kurdish leaders in Iraqi and Iranian Kurdistan, and they have still failed to learn from their betrayal of the Kurdish people and their successive defeats. The path to liberation of the Kurdish people from national oppression in any given country lies solely through cooperation and unity in struggle with the other peoples of that country: in the united party of the working class, in a united popular front, and in shared political and professional organizations free of ethnic divisions, against the ruling reaction and within the framework of anti-imperialist and anti-Zionist struggle. Without this revolutionary content as the foundation for establishing a democratic and free country, grounded in the power

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Resistance to

an expression of the will to survive and to defend rights and justice.

Therefore, the legal and moral evaluation of an action should never begin with its verbal label. Rather, it should begin with an answer to the fundamental question: What is the objective nature of this phenomenon in the real world, and what consequences does it produce—freedom and deterrence, or submission and the continuation of aggression?

It is precisely at this philosophical juncture that relying solely on the appearance of words in political analysis leads to the vital concept of “resistance to aggression” being equated with “warmongering.” In international law and moral philosophy, there is a clear distinction between “aggression” and “defence.”

When a foreign power, driven by geopolitical motives, seeking to control resources or dominate transit corridors, and invoking various pretexts, undertakes military intervention or attack, that state’s conduct is a clear instance of aggression. By contrast, a country that has been subjected to attack has no choice but to defend its territorial integrity and national sovereignty. Describing such defence as “warmongering” confuses cause and effect. The real warmonger is the force that seeks, through military power, naval blockade, and persistent threats, to compel the other side to surrender—not a nation preparing to defend its home and territory against an aggressor.

In this context, sentimental pacifism—based solely on an emotional aversion to the word “war” while ignoring the realities of power—effectively becomes a mask for concealing a “lack of belief in the possibility of resisting imperialism.” Currents that regard the power and hegemonic superiority of U.S. imperialism as insurmountable sometimes avoid openly acknowledging this sense of helplessness and instead take refuge behind moralistic, humanitarian, and anti-war postures, using the guise of pacifism to promote a politics of capitulation.

History has shown that proposing withdrawal in the face of a power that continues to threaten invasion or territorial seizure does not necessarily lead to peace; rather, it can encourage the aggressor to advance further. Unilateral surrender of the victim does not bring lasting peace. Instead, it merely lowers the cost of aggression and encourages the aggressor to pursue more expansive objectives.

From a realistic assessment, imposing costs on an aggressor is the only mechanism capable of changing its calculations and demonstrating that continued pressure and aggression will entail costs far greater than their potential benefits.

Although history contains countless examples of popular and anti-colonial resistance by oppressed peoples around the world against aggressor powers, even if we examine the issue according to the historical assumptions and criteria favoured by these seemingly anti-war, but in fact Western-oriented- currents, the logic of resistance →

resistance in such circumstances still appears preferable.

The historical experience of Britain on May 26–28, 1940, is precisely for this reason a useful example. Britain, which was itself an imperial power, chose the logic of defence over the logic of appeasement and cost-benefit calculation when the issue of “national survival and repelling aggression” arose.

During those three fateful days, as Britain faced the collapse of the French front and the crisis of its forces being encircled at Dunkirk, the War Cabinet witnessed a profound confrontation between Churchill and the faction favouring negotiations, led by Lord Halifax. Halifax, supported by Chamberlain and relying on a “calculation of possibilities,” argued that insisting on continuing a futile struggle was pointless and that Hitler’s peace terms should be explored. Outside the government, groups such as the British Union of Fascists and some pacifist circles were also calling for an end to the war.

Churchill, however, demonstrated that entering any negotiating process under conditions of weakness and encirclement would shatter national resolve and force the country to accept a one-sided and humiliating peace. Britain’s resistance at that moment was not an act of warmongering; rather, it was the only rational and defensive course capable of preventing the aggressor from gaining control over the whole of Europe.

For this reason, when a country is confronted with continuous threats, a naval blockade, and comprehensive pressure aimed at forcing it to surrender its strategic structures, describing that country’s resistance as “warmongering” is fundamentally mistaken. Reducing the enemy’s objectives to its official justifications while ignoring broader aims—such as controlling corridors and pursuing geopolitical containment—can lead to solutions proposed by sentimentalist approaches that put the country’s long-term security at risk.

Real peace does not simply mean the absence of conflict; it requires lasting security backed by genuine power. Peace imposed under the shadow of blockade and the persistent threat of territorial seizure will not be durable peace; rather, it will merely be a prelude to disarmament and subsequent acts of aggression.

Ultimately, any criticism or endorsement of an action in international relations should be based on its objective nature and its actual consequences in the real world, rather than on verbal labels. Défense against aggression, blockade, and foreign expansionism is a legitimate action grounded in the principle of survival and the preservation of national sovereignty.

Those who describe resistance to an aggressor as “warmongering,” relying on an abstract conception of peace, overlook the primary source of the crisis—the aggressor itself—and, by weakening the will to defend, indirectly reduce the costs of aggression for the opposing side.

Legitimate self-defence is not warmongering; rather, it is the only path toward achieving lasting security grounded in deterrence.

The Fate of the Syrian Kurds

After years of strategic cooperation with U.S. imperialism against the government of Bashar al-Assad, the Syrian Kurds ultimately faced with a shift in U.S. policy and an offense by forces of the new government led by Ahmed al-Sharaa (Abu Mohammad al-Jolani). This cooperation and alliance, which had been formed on the promise of support in exchange for fighting terrorism, culminated in the complete collapse of the autonomous region of Rojava in January 2026. The Kurdish-led Syrian Democratic Forces had been the principal partner of the U.S. military in Syria since 2014. With U.S. air and logistical support, they fought ISIS and, in return, gained control of part of Syria's oil resources with U.S. assistance. In the process, more than 10,000 people from Rojava were killed. The United States had also stationed around 2,000 troops in Syria in order to intensify the military and economic siege aimed at overthrowing the Syrian government through pressure and the exploitation of Syria's oil resources.

As Washington's geopolitical priorities changed, U.S. support for the Kurds came to an end. Thomas Barrack, the U.S. special envoy, announced on January 20, 2026, that the mission of the Kurdish-led Syrian Democratic Forces had ended and that Damascus should assume responsibility for security. The United States not only did not protect the Kurds from attacks but also pressured them to agree to integration into the Syrian government.

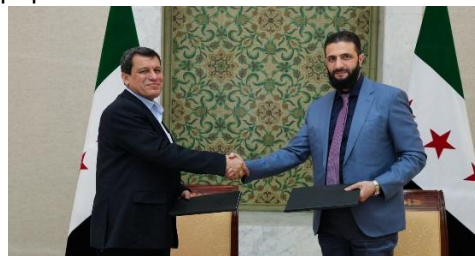
Following the failure of the integration negotiations, Ahmed al-Sharaa, the former leader of Hay'at Tahrir al-Sham, which was affiliated with al-Qaeda-ISIS-Daesh, launched a military operation against the Kurds on January 13, 2026. Within 24 hours, government forces had seized 80 percent of the territory controlled by the Kurdish-led Syrian Democratic Forces.

The fate of the Kurds of Rojava is a bitter example of local allies being sacrificed in the power struggles of the big imperialist powers. After using the Kurds instrumentally in the fight against ISIS, the United States abandoned them at a critical moment. This policy paved the way for Ahmed al-Sharaa, a leader with a history of membership in al-Qaeda-ISIS, to carry out ethnic cleansing and destroy the Kurdish movement with the support of Turkey and Washington's tacit approval.

This is the tragic fate of these nationalist-chauvinist Kurds, seasoned with a little demagogic "leftism" and "councilism," who have entrusted their leadership to sellout and corrupt leaders.

When Syria came under attack by international reaction during the rule of the Bashar al-Assad regime, these people were unwilling to defend Syria's territorial →

integrity and national sovereignty, even though Syria was an independent country, a member of the United Nations, and part of the international community. For them, the aggression against Syria began when Afrin—not Syria—was attacked. Without shame, they were willing to stand alongside the occupying U.S. army and legitimize the occupation of Syria because it served the interests of these groups. For them, the Golan Heights, which are under Zionist occupation, did not constitute occupied territory, and the illegal U.S. presence in Syria, which stole the country's oil from occupied Arab-majority areas, was not an act of occupation. Yet Turkey's brutal aggression against Syria was condemned—precisely because it invaded Kurdish-populated areas.



The logic of the nationalist-chauvinist Kurds is simply: "Save my own skin." They did not care what became of Syria. It is shameful that when 50 American soldiers were leaving Syrian territory, nationalist-chauvinist Kurds took to the streets, threw stones at them, and demanded that they not betray the Kurds, that they continue occupying Syria in order to serve Kurdish interests, and that the interests of the Syrian people be sacrificed at the altar of the grandeur of Kurdish nationalism.

Even more shameful is the fact that some parties and organizations that call themselves Marxist-Leninist, such as the Labour Party of Turkey, supported the policy of the nationalist-chauvinist forces in Rojava of collaborating with U.S. imperialism under the guise of the right of nations to self-determination, thereby following the path of betrayal. These parties, which hold an opportunist and nationalist-chauvinist understanding of the national question, also shamelessly supported the separatist referendum held by the Kurds of the Kurdistan Region of Iraq in September 2017, which was backed by imperialism and Zionism, thereby disgracing themselves within the international communist movement.

Communists recognize the right of nations to determine their own destiny. Anyone who fundamentally refuses to recognize this right is defending nothing more than the national yoke. This was Lenin's view also, expressed in his disputes with Second International leaders before the First World War and the Great October Socialist Revolution—leaders who denied colonized → **Continued on page 3**

The crimes of Zinonist leaders in Palestine are crimes against humanity!

Individualism - Collectivism

the universe, the myth of creation in seven days, or a specific date for the creation of Adam and Eve, and who instead speak of the Big Bang and, based on newer hypotheses, even of billions of parallel universes originating in primordial explosions, are not fundamentally different in their theoretical premises from their more devout neoliberal counterparts. Their theories ultimately rest on the same principles: the individual's right to life and the sanctity of private property. In the works of these theorists, the term *individualism* is used to express these ideas.

Individualism, which in Farsi has been translated as the *esalat-e fard* (primacy of the individual), individuality, individualism, and behavioral disposition, emerged from the struggles of millions of people against oppressors and slaveholders in pre-capitalist societies, particularly during the feudal era.

The Catholic Church, which imposed the era of the Inquisition upon Western societies, like other religions, including Islam, did not recognize rights belonging to human beings. Human beings were regarded, by their very nature, as deviant, transgressive, impure, and destructive creatures who had to be guided by God's messengers—those who had revealed and prescribed the proper path toward salvation.

Bishops and priests, Zoroastrian *moabid*, Ayatollahs, muftis, mullahs, rabbis, and others are cast in the role of shepherds, charged with leading a herd of supposedly ignorant sheep. The creatures descended from Adam and Eve possess no rights; they have only duties, and throughout their lives they are obligated to fulfil them. Rights belong to God, and God alone is authorized to exercise and interpret them.

For this reason, in the pre-capitalist era, and particularly under feudalism, when the Church exercised virtually absolute authority, ordinary people possessed no recognized rights and were expected to submit to their predetermined fate—a fate supposedly ordained by God. During the Enlightenment, which marked the beginning of transformations in the superstructure of society alongside the emergence of the revolutionary bourgeoisie in Europe, the struggle against the Church for human rights intensified. It was a struggle to bring rights down from heaven to earth and place them in the hands of ordinary people.

Landowners and feudal lords, together with religious institutions, recognized no rights for human beings beyond the obligation to serve their masters. There was no independent system of law; laws were established according to the interests of the feudal lords and the Church. With the fundamental transformation of society, the bourgeoisie and the nascent proletariat took up →

the banner of change in the superstructure. They entered the arena with the demands of liberty, equality, and fraternity, and asserted that the individual, simply by virtue of being human, possessed rights—a proposition that, until then, had been regarded as a grave sin, punishable by burning at the stake.

At the dawn of civil society, individualism was not yet understood merely as an insistence on the value and dignity of the individual. Rather, it was understood as a humanitarian doctrine: a demand for human liberation from the chains of feudalism and an aspiration, imbued with spirituality and moral flourishing, for the development of the individual personality. It constituted part of the ideology of the young bourgeoisie.

The individual human being was placed at the centre of historical transformation because, until that time, individuals had been suppressed by the ruling classes and denied any meaningful rights or independent status. At this stage, the authority and despotism of religion were broken, and human beings acquired rights that were necessary for the subsequent development and transformation of society.

For this reason, from a Marxist-Leninist perspective, the concept of individualism—individuality, individualism as a behavioural disposition (code of conduct)—must be approached historically. Individualism has a historical trajectory. At a particular stage in the history of humanity, it played a progressive and positive role against the denial of rights and the obscurantism of an era dominated by the Inquisition and the imposition of religious authority upon the people.

Yet this same individualism, under capitalism, lost its historical role and progressive content and was transformed into an instrument for obstructing social progress and into a theoretical and ideological weapon for suppressing the lower classes of society. It no longer fulfils the progressive historical function it once performed. These two historical stages must not be conflated or mistaken for one another.

Individualism is a theoretical conception that defines the human individual—with all of their individual rights, interests, and needs—in opposition to the interests of society, treating the individual as a concept superior and more valuable than society as a whole. The individualist theorist, proceeding from this understanding of individualism, maintains that society is merely the aggregate sum of individuals. On this basis, in evaluating social relations, the role of the individual should be regarded as superior to that of society, because God supposedly created the individual first, granted them the right to life, provided them with the means of subsistence, and it was the individual who, by establishing private ownership of the means of production, assumed responsibility for the survival of **Continued on page 11**

Individualism, Collectivism

by other human beings, they grow and develop through the culture of those people. Those who came before them have built a world in which they can grow. In this society, they learn a language, acquire traditions and culture, and discover their history and national identity. The wealth of this society, too, belongs to them and to everyone else.

They become part of a community of fellow citizens. For all these reasons, we are dealing with a dialectical relationship in which the individuals must define their identity through the collective. At the same time, while possessing rights that society upholds for all its members, the individuals must also fulfil their duties and obligations toward society and serve the people.

There can be no superior human beings with special rights in society. The domination of society by individuality is despotism; it is the dictatorship of "individualism." It is also the belief in the myth of creation, according to which, by creating the individual—Adam and Eve—God supposedly gave that individual precedence over society, over the fate of billions of people around the world, and over the fate of the masses.

It is not God who provides the means of subsistence or draws up deeds granting hereditary owners private ownership of the means of production. It is society that has experimented with different modes of production, created relations of production, advanced science, and enriched humanity through production—the product of the labour power of working people and society as a whole.

Therefore, society takes precedence over the individual, and wealth, whether produced or derived from nature, is not individual wealth but collective wealth.

Ultimately, it is socialism that will liberate humanity from the shackles of individualism, selfishness, private ownership of the means of production, and the accumulation of wealth stolen by the bourgeoisie.

Workers' Right

metabolic disorders, depressive disorders, and deprivation of social life, imposing an additional burden on workers.

This is particularly true for women and people with some disabilities. But even for those who have greater job security, the planned move toward "greater flexibility at work" will have very negative consequences.

Undoubtedly, this will shift the balance of power in favour of employers. Workers and dependent employees will, in such circumstances, be exposed to the whims of their employers. The "tax-exempt overtime premium" will do nothing to change this situation either.

Scientific analyses on data show that only 1.4 percent of employees benefit from it—and they are predominantly full-time male workers.

As for the elusive economic growth that the German government is pursuing, with the demagogic slogan of the Chancellor that "people must work more so that Germany can get moving again," it is nothing more than a mirage. →

Beyond this reality, why should exhausted people, whose productivity is lower, be forced to work longer or more hours in order to compensate for the many misguided decisions of politicians—the very people who are →acting as an obstacle to growth? Moreover, is such growth even desirable from an environmental perspective?

Karl Marx wrote in this regard: "The realm of freedom only begins where labour determined by necessity and external expediency ceases....."

This freedom does not *even* fully extend for those who, on the surface, appear capable of managing their own work and time.

As workers say:

"That is why working people will never forget the slogan of eight hours of work a day." And in Germany, they believe: "We—the heirs of those courageous men and women, regardless of the kind of work we do—certainly have many reasons not to let a conservative, capital-serving Chancellor take the eight-hour workday away from us."

Let us not forget that it was precisely this global labour movement that led to powerful workers' revolutions in Russia, China, and elsewhere.

Now, more than a century later, without the slightest sense of shame, Friedrich Merz, the money-loving Chancellor of Germany from the Christian Democratic Party, and his party colleague, "Katerina Reich," the Minister of Economic Affairs—who are supported by some "economic experts" and others who have amassed great wealth in this profession—are month after month challenging the achievements that the labour movement once fought and sacrificed for.

These achievements include a solidarity-based social insurance system, pension and unemployment benefits, health insurance, and the eight-hour working day. This was a standard that, incidentally, the Nazis effectively suspended in 1938, particularly for women working in the war industry.

Now, the plan is to replace the maximum daily working-time limit of eight hours (or 10 to 12 hours in "exceptional cases" requiring approval) with a maximum weekly limit. This is what the governing parties—the Christian Democratic Party and the Social Democratic Party—agreed upon in their coalition agreement, something the Social Democratic Party apparently approved while fast asleep! Now the party finds itself confronted with an issue that Germany's Federal Minister of Labor, Social Democrat Ms. Bärbel Bas, would apparently prefer not to address at all!! "Reforms" to Be Feared!

These reforms are intended to intensify exploitation and class oppression at the hands of neoliberals whose enormous wealth continues to grow day by day, while the impoverished working class becomes poorer and poorer.

The neoliberal government shamelessly justifies this assault on workers' rights with the anti-worker and deceptive argument that "increasing working hours makes it easier to achieve flexibility and a balance between **Continued on page 8**

Glory to

The Air Force, of course, did not remain idle. During the demonstrations, they photographed this comrade and waited for an opportunity to eliminate him. But the Iranian Revolution arrived, and in the first days of the Revolution, Comrade Masoud was able to destroy the files against him and the other officers.

During the days of the Revolution, because of his military experience, our comrade took responsibility for part of the area together with the young people there, and he truly proved himself capable of carrying out this task successfully.

After the victory of the Revolution, Comrade Masoud became an officer responsible for guarding Tehran's Radio and Television station and remained in this position until the day of his martyrdom.

Because of his materialist views, Comrade Masoud was aware of the vile and treacherous nature of the new ruling leaders and worked everywhere to expose them. Until, on the night of 29 of March 1979, he and another comrade encountered the head of the committee at Mehrabad Fighter Base while writing slogans against the regime. The mercenary committee member drew his pistol and shot him.

Comrade Masoud was taken to the hospital, but the treatment was unsuccessful, and Comrade Masoud died eight days later, on April 6, 1979.

Yes, because the ruling mullahs, by virtue of their class character, are alien to freedom and the struggle for freedom, and because they are terrified of the masses becoming conscious, they ruthlessly martyred our dear comrade from the very beginning of their rule. And to cover up their vile and criminal actions, they shamelessly classified our comrade among the martyrs of 8 of September. On September 8, 1978, during protests against the Pahlavi government, martial law was declared in Tehran's Jaleh Square, and military forces opened fire on the protesters. The event became known as "Black Friday" and was one of the major turning points during the 1979 Iranian Revolution. This matter was exposed by our Party at the time.

Yes, our military comrade sacrificed his precious life for the cause of the working class and his Party, so that it might serve as a lesson for revolutionary and patriotic members of the armed forces, and for all comrades who refuse to submit to humiliation and who should continue along his path with even more struggle.

Honour and Eternal Glory to the Memory of Comrade Masoud Mirjalali!

Workers' Rights

I flexibility and a balance between work and family life." In practice, this amounts to disrespecting and insulting workers and their families.

Who can take care of their family after a twelve-hour shift? Especially since employers could demand excessively long working days and impose their schedules on working parents without giving them any meaningful right to have a say or exercise control. In that case, who will pick up the child from daycare and do the shopping? Who is supposed to deal with household tasks and family needs after a twelve-hour shift?

"Flexible working hours" already exist today in workplaces governed by company agreements concerning "flexitime" and similar arrangements. Such flexibility exists where unions are strong, collective bargaining agreements are in place, and a determined works council ensures that overtime does not get out of control and is compensated to some extent. Such flexible working arrangements may be possible where there is a strong labour movement.

For more than a century, women have fought to ensure that workers have enough time to maintain their jobs while also caring for their children—the next generation of the workforce. If the eight-hour workday is abolished, you may no longer be able to simply leave work and go home.

We—the heirs of those courageous men and women, regardless of the kind of work we do—certainly have many reasons not to allow a conservative, capital-serving chancellor to take the eight-hour working day away from us.

The Fate of the Syrian Kurds

of the working majority, victory for the Kurdish people—or for any of the other peoples of Iran, Syria, Turkey, and Iraq—is impossible. Looking to imperialism and Zionism and collaborating with them is a betrayal of the peoples of the region and a betrayal of the Kurds themselves. We must fight to ensure that a second Israel does not emerge in the region. One is already more than enough.

Imperialist Media

from foreign aggressors, eventually seize their freedom and wrest their rights from the throat of the pro-capitalist regime.



Workers in Iran must have the fundamental right to form labour unions!

Imperialist Media

European governments. More than seventy thousand Palestinians have lost their lives in Gaza over the past three years. They “do not count as human beings.

How can these imperialists—who have so far used sanctions against people in numerous countries, including Korea, Cuba, Iraq, Iran, Libya, and Syria, among others, with the aim of provoking and fomenting uprisings against central governments (just as they laid the groundwork for the coup against Allende by organizing demonstrations against his government in which people banged empty pots and pans)—and who have never cared one iota about the lives of ordinary people, now claim to be concerned about the problems, livelihoods, and demands of the working class, to the extent that they devote sections of their media to workers’ issues?

They have repeatedly stated explicitly that the purpose of sanctions against Iran is to create the conditions for social uprisings against the government, so that, when the state is completely weakened and confronted by its own people, they can force it into total submission or overthrow it, then tear the country apart, plunder it, and bring it under their complete domination. During the twelve-day and forty-day wars of aggression as well, they had placed hopes in uprisings by workers and the masses, but fortunately those efforts failed; although the killing of schoolchildren in Minab was among the “human-rights” achievements of this imperialist aggression.

On the one hand, the imperialists drive factories into bankruptcy and workers into unemployment by imposing sanctions on the sale of goods, equipment, spare parts, and industrial raw materials, as well as sanctions on oil purchases and banking transactions. On the other hand, through media outlets such as Radio Farda, Manoto, Iran International, the BBC, Deutsche Welle, Radio Zamaneh, and others, they outwardly shed crocodile tears for workers and retirees, while in reality their hearts are filled with joy at the worsening hardships, problems, and suffering of workers, because they have moved closer to their objective: intensifying the crisis and discontent as much as possible.

What is interesting is that the imperialist media have taken their insolence and shamelessness so far that they seek to portray themselves not only as sympathetic to workers, but also as defenders of Iran’s national interests. Donald Trump supported the “Greater Israel” plan, and in the past, Dick Cheney, Vice President under George W. Bush, also explicitly stated that they “intend to divide Iran into 21 small countries.”

The imperialists and their neoliberal lackeys inside the country are trying to portray the submission and ➔

national betrayal of one faction of the ruling establishment as an act in defence of the national interest, and for this purpose they even seek to exploit the credibility, moral influence, and reputations of militant labour figures. Naturally, one must not fall into the trap of the class enemy, because the imperialist media are pursuing their own interests. It may be argued that “every means and available resource” should be used to bring the voice of the working class to the attention of the people and the world, and to help organize their struggles. In this regard, it should be borne in mind that the noble goal of unity and solidarity among the working class and working people requires sound and legitimate means and resources and, above all, honest, courageous, trusted, influential, and reputable leaders and activists.

The monarchists, despite having billions of dollars in wealth stolen from the people and enormous resources at their disposal, and the Rajavi-sect- Mojahedin Organization, despite receiving millions of dollars in financial support from Western governments and, currently, support from Israel and the United States, as well as having television channels, publications, and social-media networks, have no base whatsoever among the people.

Recently, “Kianoush Razaghi,” a political activist and attorney residing in the United States, referring to the one-billion-dollar budget of the anti-Iranian network “Iran International” over the past five years, undertook to publish important documents concerning the financing of this dubious and pernicious network. He said:

“The Iran International project was not merely a media project; it has security and espionage dimensions, which is why such a huge budget has been allocated to it. Part of this budget is spent on buying off experts, analysts, and journalists; when faced with such financial temptation, only very noble and honourable people can resist! The minimum mission of Iran International is to weaken Iran and halt the country’s development.”

We must be vigilant and must not throw away the results of years of effort, struggle, sacrifice, resistance, and perseverance at the feet of our class enemies. Neither Reza Pahlavi, nor the Mojahedin, nor the followers of Mansoor Hekmat’s Israeli party, nor the leftists who march under imperialism’s banner, nor any anti-worker bourgeois force can be a supporter of or genuinely concerned about Iran’s workers. Their common objective is to ride on the backs of workers and drag them under the umbrella of their own reactionary forces.

Iran’s workers can, by relying on their own independent strength, consciousness, and organization, while clearly distancing themselves from ➔ **Continued on page 8**

Individualism - Collectivism

of humanity.

In his scientific investigations, Karl Marx responded to all those left behind by history and who reduce individualism to an abstract and ahistorical concept. He pointed out that, with the development of progressive capitalism—through the domination of private ownership of the means of production, capitalist exploitation, the exercise of oppression and injustice, and ultimately the transformation of “personal dignity into exchange value”—this ideal increasingly came into conflict with actual reality.

Human dignity was transformed into a commodity and an exchange value. Individualism then became increasingly an apologetic expression of capitalist exploitation and oppression, the pursuit of profit and competition, a justification for the irreconcilable opposition between the individual and civil society, and the struggle of everyone against every other individual.

Ruthless and unrestrained selfishness; the limitless pursuit of wealth, particularly by those close to the ruling class; the exploitation of every profitable opportunity as an expression of the drive toward maximum profit; the commodification of all human relationships; the reduction of other human beings to mere individuals possessing commodities or resources for the use of the “self”; and the valuation of individuals according to the degree of profit they generate—

Mutual alienation, human indifference toward one another as abstract individuals, moral decay, the rise of crime, and the transformation of human beings into wolves toward one another—all these are modern manifestations of bourgeois individuality in our society. This is the identity of individualism today.

According to the liberal bourgeois ideology, that in its early days, played a historically progressive role in opposition to pre-capitalist modes of production, society is the aggregate of a mechanical collection of separate individuals. Any change in society, under this view, depends solely on changes in the conduct of individuals within society as a whole. By this logic, the individual is detached from society, the abstract individual is placed at the head of concrete society, and the individual is assigned the dominant role.

Bourgeois ideology, particularly in the era of imperialism and the global offensive of neoliberalism, elevates the role of the individual over that of the collective and, in practice, enters the arena in opposition to the cooperation and organization of working people. Neoliberalism claims to defend individual rights yet refuses to defend the rights of working-class individuals. Opposition to the presence and existence of independent trade unions is one of the defining characteristics of neoliberal individualist →

ideology.

Theorists of individualism set the individual against society, portraying society’s rational decisions to limit the individual’s unlimited claims to rights as social tyranny and despotism, command-based thinking, authoritarianism, and the like. This theory divides society into the “chosen few,” who supposedly enjoy eternal and natural rights, and the supposedly inferior and contemptible masses, who wish to take revenge for their own irresponsibility, laziness, and uselessness upon the hereditary holders of privilege and those claiming superior lineage—the privileged offspring of the ruling elite.

Unfortunately, in the case of Iran, for example, such propaganda is reinforced by government decisions that improperly interfere in people’s private lives, impose religiously defined norms of living on the population from above, and contribute to the social crisis. Meanwhile, individual rights and freedoms—among the most self-evident of human rights, which humanity wrested from the clutches of the lords of religion during the French Revolution and the Enlightenment—become entangled in this reactionary propaganda, blurring the boundary between individual rights and social interests.

We communists support the individual rights of human beings, which are themselves the product of humanity’s struggle against religious thought and pre-capitalist modes of production. However, we regard the relationship between the individual and the collective, between individualism and society, as a historical and dialectical relationship. While respecting an individual’s legal rights, we must also consider their security, democratic rights, opportunities to develop their initiative and realize their individual talents, respect for their intellectual independence, and a rational and tolerant approach to their mistakes. We must also take educational and formative approaches into account in order to avoid conflict. Throughout, this relationship must be approached from the standpoint of the collective interest.

Marxism makes the individual’s advancement and progress within society conditional upon the advancement of society itself. The individual must achieve progress within this broader framework. Communists therefore advocate policies of universal free education to raise cultural standards and improve upbringing and education, because raising the level of the collective also raises the level of the individual. Unlike neoliberals, however, they do not replace universal free public education with private culture and the privatization of cultural education for the children of the wealthy.

The era of this despotic way of thinking has come to an end. When individuals were born, they enter an already existing world—not an imaginary or abstract one. In this pre-existing world, populated by

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Glory to the Memory of Comrade Mirjalali

Comrade Masoud Mirjalali was born into a middle-class family. His father was an officer in the army. Because of his interest in military affairs, after completing his secondary education, Comrade Masoud joined the Air Force's "artillery/ordnance division" and worked with Oerlikon anti-aircraft guns.

Through his skill in marksmanship, Comrade Masoud achieved first place in pistol shooting and was always among the outstanding officers in this respect.

In June 1978, Comrade Masoud became acquainted with the working-class party, the Party of Labour of Iran, and from that time onward he was able to play a valuable role in the Iranian revolution.

Before the Revolution, he published three proclamations in the name of Air Force personnel against the hated Shah's regime. These proclamations were photocopied using equipment belonging to the Air Force. Along with many Air Force officers, Comrade Masoud participated in popular demonstrations and distributed proclamations while wearing his military uniform. **Continued on page 8**

Workers' Rights, Especially Those of Women Workers in Capitalist Societies, Under Increasing Pressure

The adverse consequences of neoliberal capitalist policies—especially for women—are becoming increasingly unbearable day by day. The history of the struggle of the hardworking global working class goes back to the historic turning point of May 1, 1886, when workers in Chicago resisted, went on strike, and demonstrated for an eight-hour working day. They paid a heavy price but ultimately succeeded in achieving their demand.

Until then, workers had worked 12 to 16 hours a day under the harshest conditions. In 1918, the eight-hour workday was finally enshrined in law. We have not forgotten 1890, when workers sang: "We will fight for the eight-hour day, and we will win." The first verse of that old workers' song served as a guiding light for the labour movement for several decades.

But the alarming reforms that capitalist governments today—such as the German government—intend to introduce, raising working hours from eight to ten or even twelve hours, are in practice serving the interests of capitalists by further subjecting workers and working people to their control.

In this way, essentially, an employer could keep someone at the workplace for long hours.

This is even though scientific studies leave no doubt that long daily working hours have both short- and long-term negative effects on employees' health. These effects range from pain and accidents to **Continued on page 7**

Imperialist Media: Enemies of Iran's Working Class

Unfortunately, some labour activists naively believe that there are superclass values called human rights, which are even supported by the imperialists. Yet the realities of everyday life show that "human rights" are a tool in their hands for advancing their class interests. Essentially, they do not value human beings one iota! Therefore, the struggle to realize human rights must pass through the struggle against imperialism, Zionism, and domestic reaction.

"Imperialist human rights" are human rights that divide human beings into two categories: one category consists of people deemed deserving of torture, deprived of rights, savage and uncivilized, veiled, Muslim, and political Islamists; the other consists of supposedly "secular," "modern," unveiled, and non-political Islamists, supporters of privatization, the World Trade Organization, the open society, and so on—people deemed worthy of enjoying human rights.

In a television interview several years before her death, Madeleine Albright, then U.S. Secretary of State, was asked by a BBC journalist about the impact of economic sanctions on Iraq:

"Five hundred thousand Iraqi children have died, more than the number of people who died in Hiroshima. Is the price worth it?"

Albright replied: "I think this is a very hard choice, but the price—we think the price is worth it."

You see: just like that, those 500,000 children essentially do not count as human beings in their vocabulary and therefore have no rights! Over the past three years, we have witnessed the bombing and killing of Palestinian women and children in Gaza by Israeli aircraft, carried out with the support of the United States and European **Continued on page 9**