Kamunist Kranti/Faridabad Majdoor Samachar contributions to the internationalist communist summer meeting organized by TPTG, Underground Tunnel and friends from 11th to 17th July 2017 in Greece.

I. Increasing dysfunctionality of wage-labour based commodity production and radical ruptures emerging from global wage-workers

Dear friends,

The recent past entreats us to look towards the future. We look at ourselves as a part of the seven billion who inhabit the earth, and our efforts as part of ongoing efforts by these seven billion in shaping the present and coming times. Our ancestors are ancestors of seven billion, and our descendants will be descendants of seven billion, hopefully. We try to find radical ruptures in the present, accept the gifts of our ancestors that are useful, and let go of baggages that are best left behind. We are living in an era of unique and together human beings – these two aspects being the source of all creativity and activity among the seven billion.

In a time when ongoing social processes have opened up the possibility of complete annihilation of our (and other) species, activities among wage-workers are fostering an optimistic counter-force. This emergence of global wage-workers has been accompanied by increasing social death and murder faced by peasants, artisans, and the almost complete extinction of non-market societies. These sections have existed in great numbers in Asia, Africa and Latin America till recently, just as they once were in Europe and North America. However, with the introduction of electronics in the production processes, their desperation has spiraled up, and continues to increase. Whether this desperation has led to widespread slaughter between these sections in the guise of different identities, or whether they have taken to killing themselves in alarming numbers, the signs are blared clearly in the
mass-media for the world to watch. A peasant who kills himself is pitiable for civic consciousness and sets the discourse for welfare, whereas one that channels their rage outwards is considered a menace to be weeded out. Hence, questions such as which factions are at loggerheads in Syria, the dynamics of new regimes, or what welfare measures states have planned to make the social death of these sections slower are all dead ends. What is usually discussed as “national/international affairs” is bereft of any considerations of the social questions, and is more or less akin to betting on horse-races, replacing horses with NATO, Russia, Rojava and so on. The terrain of these debates is statism, and hence to be avoided.

What adds to the increasing irrelevance of the statist tendencies today is that sections which found them suitable – professionals such as doctors, intellectuals, teachers, journalists, artists, lawyers, writers and others – have become workers – medical workers, education workers, research workers, art and design workers, legal workers etc. Thus, by and large, a social strata which, a hundred years ago, claimed to have the capability to provide their intellectual leadership to the working class, and continued doing so in the period that followed, has shrunk. This division of labour between the intellectual and the physical – so essential to the functioning of wage-labour based commodity production – replicated itself even in dominant expressions of resistance to it in the past century. In the present scenario, workers often say, “We will listen to everyone, but decide upon ourselves,” and request, “Please don’t give unsolicited wisdom.” Irrespective of which strain it belongs to, statism is becoming untenable and irrelevant. The question of consciousness, so central to the left theorists of the last century, has withered away.

In its stead, co-ordinated, mutually inspiring exchanges between persons who are unique and together emerge as the basis of the transformations. The
audacity of these exchanges is clearly seen by the amount of effort that
managements put in attempting to break co-ordination among workers.

“In 2011, in the [Maruti Suzuki India Ltd.] factory in Manesar, there were 950 permanent workers, 500 trainees, 200 apprentices, 1200 workers hired through contractor companies for work in the direct production process, and around 1500 workers hired through contractor companies for various auxiliary functions... All around discontent coalesced into a sudden stoppage of work. On 4 June 2011, when A and B shift workers were together in the factory, they took over the entry and exit points... It has been observed that important questions dealing with life, time, relations, representation, articulation and factory life were brought to the fore by the de-occupations of June and October 2011. In the words of a worker:

'Inside the Maruti Suzuki factory, 7-14 October was the best time. No tension of work. No agonizing about the hours of entry and exit. No stress over catching a ride in a bus. No fretting about what to cook. No sweating over whether dinner has to be eaten at 7 or at 9 pm today. No anguishing over what day or date it is. We talked a lot with each other about things that were personal. All of us drew closer to each other than we have ever been before, during these seven days.'”

These activities by workers frequently overstep different kinds of individual and social differentiations, e.g., factory-boundaries.

“Shatrughan was a worker hired through a contractor at the SPM Autocomp Systems factory in IMT Manesar. He had
been working since 3 years as a helper [considered to be the least skilled category of worker]. At 4am on 6th April, 2017, he got caught in a conveyor belt. When the workers took him out and took him to the hospital, he was declared dead upon arrival. The police was informed by the management, and they arrived to look after formalities and left. As soon as the police left, workers from Honda, Maruti Suzuki, Munjal Showa, FMI Automotive, Endurance Technologies, Bellsonica Autocomponents, etc. factories entered the SPM factory. Production in the factory remained halted all day, and even for the night shift. This also affected production in the industrial area. The police were called. Management was forced to offer compensations.”

A similar report from January 2012.

“This is exactly what needs to be done! A Maruti Suzuki, Manesar, worker hired through a contractor company was on duty on 13th January, 2012, when he received a call from a factory, Allied Nippon. Apparently, there had been a fire in the factory, in which one worker sustained burn injuries. The company had taken him to Sapna Nursing Home in Aliyar (the nearby village), and the doctor there said that he would be discharged by evening. Both legs of the worker had been burnt right up to his thighs. The Maruti Suzuki worker told the worker from Allied Nippon to ensure that the injured worker is not discharged from the hospital that evening. On the morning of the 14th January, 2012, 10-15 workers from the Maruti Suzuki factory went to the nursing home. When the doctor told them that the injured worker would be discharged, they told him to keep him there, if the
company did not pay for him, they would. Nobody from the company visited the burnt worker on the 14th and 15th, though many worker-friends kept visiting him. When the production manager of Allied Nippon was contacted on Sunday evening, he bluntly lied that he did not know a worker had sustained burns. The Maruti Suzuki workers who visited the injured worker on 16th morning were asked to pay up, or else the worker would be sent to the E.S.I. Hospital (Employee’s State Insurance is a scheme meant to cover medical requirements of all factory workers). Some friends were informed, and within half an hour workers hired through contractor companies from the press shop, paint shop, assembly, weld shop at Maruti Suzuki, and along with them Suzuki Powertrain workers living in Aliyar and Dhana [villages nearby] – in all about 70-80 – gathered at the nursing home. From there, they reached the Allied Nippon factory. They asked to meet the factory manager. The factory manager refused to speak a word about the injured worker. Workers even suggested that there was no need to be afraid, that he could even speak from the other side of the gate, but the manager refused to listen. Half an hour passed with the contract workers from Maruti Suzuki and Suzuki Powertrain still gathered at the Allied Nippon factory gate, when a supervisor from the contractor company which had employed the burnt worker arrived. It was decided after discussions that the expenses of the nursing home, along with payment for the time of treatment would be borne by the contractor company, and that the family of the injured worker would be called by phone. On the afternoon of the 16th, the injured worker was taken to the ESI hospital in Sector-3, IMT Manesar, where they asked for the ESI card – he did not have one. The supervisor asked for 2 hours from
the ESI card of the worker employed since 12th Dec, 2010 made on 16th Jan, 2012. The accident report was made. The father of the injured worker has arrived from his village. He’s been admitted at the ESI hospital till today, the 24th Jan. Durgesh, the worker who sustained burns at the Allied Nippon factory, lives in a rented room at Baasgaon. The workers from Maruti Suzuki and Suzuki Powertrain who took the steps in this context lived in rented rooms in Aliyar and Dhana, and were not acquainted with the Allied Nippon worker earlier. Having de-occupied the factory twice in six months, new emotions and ideas arose among the Maruti Suzuki workers. To bring back workers hired through contractor companies into the factory, the permanent workers and technical trainees of Maruti Suzuki had removed the control of the company from the factory from 7th to 14th Oct, 2011 and..... at the same time, workers of 11 factories in IMT Manesar had also de-occupied those factories. This has transformed the whole scenario. In a world in which even keeping acquaintance is problematic, there the practice-thought that even strangers are our own will work wonders.

There have been numerous area-wide outbreaks co-ordinated among workers in recent history. In **February 2013**, workers in NOIDA attacked factories and vehicles, leading the district administration to impose a local shut-down, and caused a loss of Rs. 6,000,000,000 as per the local association of industries. The very next day, women and men workers in the Okhla Industrial Area in Delhi joined in chorus before noon, coming out of factories, moving from one to another factory, shutting down thousands of factories in Phase I and Phase II. In **January 2014**, workers from factories in the Prithla-Bagola area on the outskirts of Faridabad moved from factory to factory, increasing in number, shutting production in one after another. Large-scale
police deployment the next day. Workers arriving at work stepped inside factories, avoiding confrontation. Managements’ association, in their complaint to the state government, said that the police kept aloof when the workers were attacking factories. In February 2015, tens of thousands of women and men workers in Udyog Vihar (literally “Industrial Place”) in Gurgaon, close to the Delhi border, began attacking factories. Udyog Vihar police stood aside. Additional 500 policemen were rushed from different places in Gurgaon. Seeing the numbers, they too stood aside. Two thousand police personnel from Faridabad, Jhajjar, Rewari districts reached Udyog Vihar. By this time, the whole industrial area had been in turmoil, and managers-directors had run away from factories. Seeing the large police presence, workers left the industrial area. No arrests were made. Police attempts to seek evidence through CCTV footage failed as, like in other places, workers had smashed the cameras and recorders in different factories.

And these expressions are also spatially connected to many other similar ones spread across. In Sep 2015, women tea-estates workers of KDHP company in Munnar left different trade unions and started increasing their co-ordinations. In the beginning of October, they stopped work. The activity of these seven thousand women workers created a stir. Leaders of various hues began flocking to “support them and extend solidarity.” These women workers shooed them away. After two weeks stoppage of work, the company stepped back. The reverberations of these women workers resonated in the rubber and cardamom plantations in Kerala, in Tamil Nadu, and far away in tea-plantations in Northeast India. On 18 April 2016, without any leaders, representatives, or unions, one hundred thousand garment workers in Bengaluru, mostly women, came out of over 1200 factories. The Employees provident fund of forty million workers is managed by a trust which has members of the central trade unions, central and state governments, and industry bodies representatives as trustees. They notified a new rule restricting access of workers to their own money, which was resented by workers all over
India. The Central Government, reacting to Bengaluru workers’ action, postponed the rule by 3 months. On the next day, 19th, still larger number of garment workers left their factories and came on the roads. The central government, in panic, canceled the new notification. In December 2016, workers of Windy Apparels Ltd. in Ashulia did not turn up for work. In the peak season of garments manufacture, when overtime runs up to 150-200 hours a month, this absence of workers from factory pushed a terrified management into removing 121 of them from work. Next day, tens of thousands of workers of half a dozen factories did not turn up for work. Managements of 80 terrified companies decided to shut down on the 20th of December. 200,000 workers on the roads. A war-like situation. In this war-like situation between the workers and the managements, the Bangladesh government promulgated wartime laws against the workers. Armed forces of the state in the Ashulia Industrial Area. As per a police official, production began once again from 27th December in the factories. Earlier, the US Congress, ILO, and the Bangladeshi government in one voice called for formation of unions. The number of unions among garment workers leaped from 2 to 61 by the end of 2014, still the workers refused to be shackled. The replacement of the military regime by a democratic regime in Myanmar encouraged the formation of unions to control garment workers whose numbers increased very rapidly since 2011….. And in February 2017, workers attacked the Hangzhou Hundred Tex factory north of Yangoon, Myanmar. The manager was thrashed and supervisors were surrounded. The Embassy of the People’s Republic of China intervened, the police attacked the workers in the factory to free the supervisors.

Some interesting steps by workers in factories in which the audacity of mere togetherness is visible. In the G4S group company, Indo-British Garments factory, Faridabad, 13,000 pants came back to the factory. Reason: one leg short, one leg long in each. In October 2015, in the Globe Capacitor factory, Faridabad, one hundred workers working on seven assembly lines on the 3rd floor of the factory had stopped production for tea at 10.30 am. Tea had
not arrived. The production in-charge came and shouted at them for having stopped production, and warned that if anybody leaves before 1 pm for lunch, they will be thrown out. No worker reacted to this. At 12.15 pm, in ones and twos workers went to the washrooms, returned. At 12.30 pm, the production in-charge came and stood at the gate, he didn’t find anyone going to the washroom. Then he found the workers sitting idle on the lines. First, he tried persuading them amicably. Some workers made feeble pretense at work. Then he tried shaming the senior workers, appealing to their loyalty. No response. After receiving nothing but silence from workers, he lost his cool on the foreman: “This is all your mistake! You must have started this!” When workers from the lower floor came up to the 3rd for washing hands, the production in-charge vented his anger by shouting at them, and all the workers on the lines burst out laughing. The production in-charge did not come back to check on the workers at 6 pm, or on the next day at lunch-time. A report from the middle-east. Six thousand construction workers in Saudi Arabia hailing from Trivandrum, or Gorakhpur, Bhagalpur, Delhi, Ludhiana, Lahore, Karachi, Dhaka, Chittagong, Kathmandu, Pokhra and other places, housed together in various dormitories. Different languages, food habits. No legal rights to hold meetings, or collective bargaining. A worker said: “Today we did not leave our dormitories to go to the site. Vehicles were left empty in wait. A few hours passed. Foremen arrived, requested us to board the vehicles. Engineers came and requested. No worker got into the vehicles. Managers arrived and requested, but nobody came out of the dormitories. The same happened the next day too. And the day after that. And on the fourth day too. Ten days passed like this. On the eleventh day, the Saudi police arrived and fired shots in the air to scare us. But why would we be scared? We weren't. Nobody was.” Not leaving dormitories, not reporting on work like this is routine and happens at least seven-eight times a year. And, mass faintings on the shop floor of many factories in Cambodia led to a headline in a major US daily, “Workers of the world, faint!”
"No meetings were held; nobody went around informing; no one called anyone. It wasn’t magic. Such things happen once or twice in a month,” said a worker of Globe Capacitor. These seem to be morphic resonances. It is the very being of workers that makes them speak through such unmediated, collective acts. This is visible in Globe Capacitor…. Saudi Arabia…. Bangladesh…. Cambodia…. And in the Bata factory of Faridabad in 1983: after the union-management long-term agreement, automatic lines were installed in place of semi-automatic lines. Workers did not hold meetings, nor did any group of workers campaign. And 1500 workers began giving less production on the automatic lines than they were giving on the semi-automatic lines. The company cut wages. This went on for one and a half years. The company dismantled the automatic lines and reinstalled the semi-automatic lines. And now to millions of workers in the 1930s. Historian Tim Mason’s research on workers’ activities in the war-time Third Reich: industrial production fell by 35%. In the fervor of patriotism, and the rule of Nazi Party!

And what about meetings?

“600 workers of Maxxop (Plot nos. 10 & 27, Sec-6, IMT Manesar) work in two shifts of 12 hours each. Overtime is paid at lesser than the single rate (when by law it is to be double). We had begun discussing among ourselves regarding taking overtime at double the rate. We had just begun having meetings. The HR department had planted some workers in the factory. They attended the meetings, and informed the management about the proceedings. The management found targets. We 50 were removed 15 days soon after in March, 2017.

“We were having discussions in groups of friends since quite long. Conversations expanded in reach. We were
successful in putting pressure upon the company. Nobody became target. The management found nobody to attack. Meetings played havoc. Meetings are easily markable events for managements. Company informers even make videos for the company at meetings on their phones. This had happened at Bellsonica as well as at Track Components factories.

“Building relations of trust are easy and straightforward ways of harmonized action between large numbers of people.”

It is wage-workers who are the active subject, and companies and governments that react. The very being of the workers makes them act so. A significant part of workers today are women, very often in their late teens and early 20s. While civil society – academics, media, radical activists – has often been found demanding increased security for women, more police, more security cameras – emphasizing their vulnerability – what women workers have been doing in collectives has been a different story. Young women and men workers of ASTI electronics in IMT Manesar sat outside the factory together, day and night, for 40 days. This is emphasized by events over the years at Napino Auto. In 2010, when 800 workers stopped work and sat in the factory for four days, 100 women workers returned home by evening. In 2014, they stopped work again in the same factory, this time the women workers staying in the factory with the male workers day and night for ten days. These radical ruptures in gender-relations are unpalatable to channels of representation, liberal, conservative, or radical.

In 1992, discussions took place among Japanese managements on the question of permanent and temporary workers. The managements were aware that they could not afford to keep permanent workers, even though they had some loyalty towards the company. On the other hand, temporary workers were cheaper, but had no loyalty whatsoever towards the company.
Companies could see this danger clearly. Over these twenty-five years, temporary workers have increased very rapidly all over the world, and the number of permanent workers has shrunk. In industrial areas today, 80-90% of factory workers are temporary workers. With the fig-leaf of conditions and wages out for these workers, and the assertions of these workers ever present, the question that plagues the governments and companies is: what do the workers want?

Employment is a problem, and nobody wants to work. For ages, automation has been considered the bane of work, and many among different shades of thinking have dreamed that one day technology would minimize work. And yet, those on the left and right do not tire preaching about the necessity of increasing employment. The socially necessary labour-time today has shrunk exponentially, and yet workers do between 100-200 hours overtime in a month. Abolition of work is on the agenda. Further, we live in the times where phrases such as “seizing the means of production” could only mean perpetuating the present. We must, instead, think on lines of what could be an alternative for a happier, more fulfilling, meaningful life. The amount of production has increased the antagonism between humans and nature, between part and whole at large, putting life on earth at stake.

We wish you incessant festivities!
II. **Context**: “The 100 years of the Russian Revolution, its misadventures, and the significance of all that for today.”

- Early 20th century: Individual owners, the capitalists, giving way to joint stock companies was seen as a negative negation of capital. The development of productive forces had brought about the abolition of private property based on individual ownership on the agenda, at least in Western Europe.

- Engineers, scientists, accountants, lawyers, economists, teachers, doctors, writers-poets-artists-journalists – their numbers increased significantly in Western Europe, together constituting a social strata called intellectuals.

- With owners/capitalists giving way to managements, a part of this social strata filled positions therein.

- What is more relevant here is that part of this social strata for which “abolition of private property” became the essence of its aspirations. Karl Kautsky conceptualized the theoretical premises of this section of the social strata:
  
  A) Communist consciousness comes from the study of philosophy, political economy, history, culture.
  
  B) Wage-workers on their own cannot attain communist consciousness.
  
  C) In wage-workers, communist consciousness has to be injected from outside.
  
  D) Party, constituted by people with communist consciousness is indispensable for injecting communist consciousness amongst wage-workers. Lenin popularized the Kautsky theses.
• The Second International was NOT a wage-workers’ organization. It was for running the wages-system efficiently. The social strata that formed the basis of the Second International expanded rapidly as joint-stock companies with stake-holders in dozens gave way to thousands of share-holders. Loans displacing shares as the major source of funds furthered this process. Statisation.

• The dynamics of wage-labour based commodity production was leading towards statisation, towards states pooling their resources – globalisation would be the appropriate term, but for its loaded meaning today. The Third International was premised upon the same social strata as the Second International, and its reach acquired global dimensions.

• As a response to the social turmoil throughout the world during 1965 and 1970, electronics, already in the military sphere, were introduced into the production processes. The incomparable leap in the productive forces brought about by electronic/digital technologies has also led to the extreme shrinking of the “intellectual” social strata. Engineers have become technical workers, scientists have become research workers, lawyers have become legal workers, doctors have become medical workers, and teachers have become education workers. The university has been destroyed, wails a Chomsky. And, today, a central government university here, Delhi University, has 4500 temporary teachers.

• Statist tendencies equated capitalism with private property (individual ownership); they had theorized that by 1900 capitalism had become moribund, decadent, a shackle on the productive forces.... a Trotsky in 1930s had said that the productive forces had stopped growing! Imperialism! And, the incomparable leap in the productive forces unleashed in the 1970s has been theorized by statist tendencies as neoliberalism, as capital on the attack, crushing any and every obstacle in its path, especially wage workers and their organizations!!

• Wage-labour based commodity production had become dysfunctional on European scale in the 1890s, leading to the slaughter of 25 million in the war during 1914-1919. By the way, a fact with regard to conspiracy
theories for those influenced by intersectionality theorizations: of the 25 million who were killed, the vast majority were white, male, christians. Dysfunctionality of capital widened to cover North America, Japan, and unleashed the 1939-45 war in which 50 million were killed. Today, the dysfunctionality of wage-labour based commodity production is on a global scale. Vastly inflated state-apparatuses are tottering. Capital as a social relation is in a haphazard retreat. It is discarding/weakening one after another of its armour and premises: permanent workers, unions, left parties, doles, representation, liberalism, democracy......; discussions like guaranteed monthly income to everyone are taking place; the state in India keeps a large administrative setup to buy wheat at Rs. 16/kg and then sell it at Rs.2/kg to 800 million citizens!

● Baggage of the statist tendencies that still needs some clearing away:

- Statisation was called nationalisation, and a state sector called public sector with positive connotations. Privatisation was placed as the foil, the negative, when private in the mid-nineteenth century sense had become meaningless. Statisation/nationalisation/state sector/public sector were said to be steps towards socialism.

- Imperialism/neoimperialism theorisations hinder framing premised on social relations and aid national explanatory frameworks. It has been more than a hundred years since it was said, “When German industry trades with German peasants, it is external trade. When German industry trades with British industry, it is internal trade.” Wage-labour based commodity production is a social relation, it does not have a nationality, but still, capital is given a nationality. Indian capital, American capital! National capital and foreign capital!! Wage-workers do not have a nationality, but still they are given nationalities, German workers and foreign (Turkish) workers! Increasing dysfunctionality of money, market, wages-system is causing increasing havoc by identity politics. Be they wage-workers in India (certified as
citizens by the state or characterized by the state as legal/illegal entrants from Nepal, Bhutan, Sri Lanka, Bangladesh, Myanmar) or be they wage-workers in Greece, they need to be internalised as global wage-workers. Similarly, capital in Britain, instead of British capital, and capital in China instead of Chinese capital need to be internalised, as these are not mere phrases.

- Colonisation is not a continuum, there are two distinct phases. The first phase of colonisation is premised on the interests of long-distance trade. Due to historical and geographical specificities, the socially necessary labour-time for the production of a thing was significantly different between distant areas, giving impetus to long-distance trade. Textiles manufactured in India by artisans could be sold at a premium in Europe in the sixteenth-seventeenth-eighteenth centuries. Also, non-commodities in, say, Americas could be transformed into commodities in Europe. Thus, the first phase of colonisation is the expansion of money-market relations, and the expansion of simple commodity production (using one's own family's labor for production for the market). The second phase of colonisation is premised on the establishment and expansion of capitalist commodity production (the employment of wage-labor for production for the market).

Anti-colonisation of the first phase was premised on retaining the various national economies.

Decolonisation/national liberation struggles of the second phase have, in essence, been contentions between different factions of capitalist commodity production.

- It is wage-workers’ strength that gives them their space. Horrified by their own practice, a part of the statist tendency in Russia campaigned for more rights to workers. A futile exercise. The strength of the workers’ Soviets was undermined by the formation of a new
standing army, the Red Army, and its corollaries: intelligence services, police, prisons, courts.
III. **Context**: “Last year’s labour restructuring in France and the movement against it.” + “The new labour restructuring in Greece and the general condition of the working class in Greece (with labour reforms all over Europe).”

- From the 1800s onwards, the size of factories in general increased with an increase in the productive forces. By the 1970s, factories were being called “workers’ fortresses” with 10-20-30-100 thousands of workers (e.g., steel plants). It is the introduction of electronics in the production processes that completely changed this. Very rapid restructuring of factories and a new composition of factory workers began. “Workers’ fortresses” were demolished and during the opposition to the attacks, one of the outcomes was “Autonomist Marxism” in Italy, which is portrayed today as the high-point of wage-workers’ strength. The 1980s were not the high-point of wage-workers’ strength; rather, that was the last phase of the defensive struggles waged by permanent workers against the management-union combine, to save jobs and maintain the existing conditions of work.

- Large factories were broken up into hundreds of factories. Car factories were replaced with auto-hubs. Composite textile mills vanished, while cloth production increased exponentially. Decrease in the number of permanent workers and increase in temporary workers in factories became the norm. The process began in Western Europe and USA. Its adoption by the state in China in 1980 laid the foundation for its emerging as the new workshop of the world. In India, this restructuring of industry and new composition of factory workers began in 1990. Material production shifted significantly from USA, Western Europe, Japan to other regions, leading to the emergence of global wage-workers.

- The struggles for saving permanent jobs have been defensive struggles, for the maintenance of status-quo within the wages-system. Similar have been
the struggles against labour reform. Friends who experienced 1968 in France, and got drunk on the cries for abolition of the wages system, were/are shattered by the attempts to save jobs, to maintain existing labour legislations.

- Temporary workers with absolutely no loyalty to the company, wherever, at any point of time they are at work, and acquiring experiences of working at different factories, different branches of production, different industrial areas, are simply unmanageable. In India, as per the law, temporary workers in factories cannot become members of the factory unions. The legal framework, the Industrial Disputes Act, does not encompass the temporary workers in factories. And 80-90% workers in factories today are temporary workers. Their very being brings into question wage-work, the wages-system, as such.
IV. Context: “The Athens Capital reading group on surplus value and technology.”

- Simple commodity production, production for exchange using one’s own and family labour, posed the questions: how are products with different use values exchanged? How is the proportion in which they are exchanged arrived at? Human labour as the common factor, and how much of it is in the products, were the answers.

- Capitalist commodity production, production premised on use of wage-labour, posed the question regarding its very own existence: Marx’s Capital, Vol. I provided the answer.

- Let us now look at wage-labour based commodity production today, when money, market, wage-system are increasingly dysfunctional.

  - It was not the average social labour time congealed in a product that decided its value, rather it was the average social labour time required for the reproduction of a product that determined its value.

  - Electronics/digital/artificial intelligence’s role has increased, and is increasing, very rapidly in the production of material and non-material products. The average social labour time required for the reproduction of vast (and increasing) number of products is insignificant vis a vis the existing products.

  - The social relations premised on wage-labour based commodity production are increasingly tottering, floundering, dysfunctional, and, so, the conceptualisations regarding capital have gone
haywire. The desperate legal enactments on the state and global levels are tragicomic.

- In this context, some of Marx’s concepts and tendencies outlined in the three volumes of capital need to be reexamined, and their datedness/specificity recognised/accepted to aid getting rid of the baggage piled up by various statist tendencies.

  - Rate of profit/average rate of profit. Tendency of the rate of profit to fall. Tendency of the rate of profit to fall has been taken as THE law outlining the objective limits to capital/the demise of capital.

  - Marx explicitly excludes joint-stock companies from his formulations. Dividends, say in railways, make the rate of profit concept meaningless as an analytical tool.

  - Importance of the rate of profit and the tendency of the rate of profit to fall is only in the context of private property/individual ownerships/capitalists. The demise/increasing insignificance of private property/individual ownerships/capitalists is very well conceptualised and analysed by Marx. But this leaves us in the Western Europe of 1870s and 1880s.

  - The continuing use of the rate of profit, tendency of the rate of profit to fall, abolition of private property concepts by statist tendencies towards the end of the 19th century and the whole of 20th century, when what were exceptions for Marx had come to occupy the center-stage, greatly increased the baggage. How much of it is a baggage can be gauged by the continuing analyses of fringe left groups. We have come across the use of falling rate of profit in the analysis of the Rover car company.
By the way, we analysed the balance sheets of companies in the 1990s. Such an analysis in 2005 showed the rate of surplus value to be in the range of four thousand percent. In Marx’s time, it was hundred to two hundred percent. Hence, it is only in the 1890s that the standing army of a state having one hundred thousand soldiers became news. Today, the state in India has one million, three hundred thousand soldiers in its army. Then there are the air-force and the navy. The central government’s paramilitary forces have one million two hundred thousand men and women. And then, each province has its armed police contingents, and the routine policing personnel.
Kamunist Kranti/Faridabad Majdoor Samachar contributions to the internationalist communist summer meeting organized by TPTG, Underground Tunnel and friends from 11th to 17th July 2017 in Greece.

V. Context: “The Tunisian revolt of 2011, and surplus population.”

- Sheep displacing/driving out human beings in Britain was merely a moment in the creation of surplus/superfluous population.
- It was the leap of productive forces premised on steam-coal machinery that created superfluous populations in a very short span of time, first in Britain, and then in other parts of Western Europe. North and South America, Australia, New Zealand, Southern Africa were “emptied/cleared” for/by a part of the superfluous population.
- The havoc caused was massive. But when we look at it from the perspective of today’s speed, the pace at which superfluous populations were being created as late as 1970 seems to be very slow. Post 1970, the incomparable leap in the productive forces has been increasing superfluous populations throughout the world very rapidly, and at an accelerating pace.
  - Simple commodity production in Asia-Africa-South America is going bankrupt at a very rapid pace. Peasants and artisans are face to face with social death and social murder. Capitalist commodity production has become overwhelmingly dominant throughout the world. And, there are no areas to be “emptied/cleared” for the ever increasing hordes of superfluous populations.
  - Globally, the number and percentage of wage-workers has increased very significantly. But, the introduction of electronics in the production process, and auxiliary functions, has massively made redundant wage-workers employed on mechanical machinery.
These surplus populations are increasingly defined by their dual character of being both included and excluded from the productive process. This is the terrain of the “Arab Spring.”