

WORKERS VS. BOSSES: FIGHT TO THE FINISH

If we say, dialectically, that the world is made of contradictions, it's because in each thing or process, universally, there are two opposing sides. Day and night are opposites, cold and heat, poverty and wealth, exploited and exploiters, capitalism and communism, etc.

The contradiction between two opposites is only resolved when the struggle between them is sharpened and one side destroys the other.

Under capitalism, the contradiction is between workers and bosses. This contradiction pits the exploited workers against the exploiting bosses, converting them into opposites.

Although opposites, however, one can't exist without the other. This is what is known dialectically as the unity and struggle of opposites. The workers can't exist without the bosses and the bosses can't exist without the workers, under capitalism.

As long as capitalism exists, this will always be the case, which could give the impression that this contradiction doesn't have a solution. The bosses, on their side, always try to avoid the resolution of this contradiction since it means getting rid of them and their exploitation for good, destroying their capitalist system.

But, what about strikes?

Workers' strikes are also contradictions: workers against a section of the capitalist bosses. A strike, even if it's defeated by the bosses, can serve to advance and deepen our class' revolutionary communist understanding.

If the workers of a particular sector organize and carry out a strike to demand better working conditions, they will be sharpening the contradiction between workers and capital.

But, if in the development of the strike, differences arise over how some workers see the strike politically; depending on what those differences

are, this could show a lack of political consciousness on the part of those who take the negative side, because it would strengthen the bosses' power.

The leaders of unionized workers defend capitalism to the hilt. That's why they refuse to give the workers political education: the theory and practice of the significance of the class struggle. Thus they disarm the workers politically, hindering them from fighting for their true interests.

An example: In 2006, the community leaders in Los Angeles, CA. called on workers to participate in a march and a one day strike on May 1st for the rights of undocumented workers.

Archbishop George Mahony and the lawyer Luis Carrillo, starting two weeks before the planned march and strike, advised the workers that it would be better to go to work on that day so they wouldn't get fired.

Archbishop Mahony had a lot of influence with the workers, as did the lawyer Carrillo. But these people aren't workers, nor leaders of the working class. They are part of the bourgeoisie, supporters of the capitalist system, the main opposite of the working class.

Mahony represents the church, but the church has never represented the working class. Nevertheless, many workers believe that the church really cares about their interests. This means not knowing how to distinguish our friends from our enemies.

Liquor and Religion

Another example was during the strike of farm workers in California from 1965 to 1970. The company, Christian Brothers, promised the leaders of the strike that they would negotiate and sign a labor contract. But they said that the union should first try to get labor contracts with other companies. Once it was successful, then the com-

pany promised to sign with no problem.

The leaders were confident that the company would fulfill its promise. After five years of striking, when more than thirty agricultural companies had signed labor contracts with the union, Christian Brothers was asked to negotiate the promised contract. But, since in money questions sentiments don't count, the company completely refused to negotiate a contract. It was necessary to declare a strike and a boycott of their products to force them to sign a labor contract.

The Christian Brothers Company is owned by religious people very committed to the business of producing wines and liquors through the exploitation of workers. That's how all the capitalists are—no matter what their beliefs, nationality or "race."

Political strikes against capitalism: springboard for revolution?

A strike is not a workers' revolution for political power and the overthrow of capitalism. Generally, workers' strikes only concentrate on fighting for certain reforms or concessions from the bosses. However, communists can organize political strikes against capitalism.

These strikes shouldn't be underestimated, because they could well be the "spark that lights the prairie fire," if we consider how useful big strikes or a general strike could be if linked to the struggle for political power.

Clearly we would take the strikers to other factories, schools and barracks to organize mass mobilizations in the streets so that these could serve as a springboard to spur on the workers' revolution for communism and defeat capitalism.

This is the only way to put an end to the contradiction between the workers and the capitalists, between the exploited and the exploiters. Join ICWP to speed up this process.