Workers and Working Classes in the Middle East
Struggles, Histories, Historiographies

Edited by
Zachary Lockman

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8. Collective Action and Workers’ Consciousness in Contemporary Egypt
Marsha Pripzabo Pissarev 211

9. Will the Real Egyptian Working Class Please Stand Up?
Joel Beinin 247

10. History for the Many or History for the Few?
The Historiography of the Iraqi Working Class
Eric Davis 271

11. The History of the Working Classes in the Middle East: Some Methodological Considerations
Edmond Burke III 303

12. Labor History and the Politics of Theory:
An Indian Angle on the Middle East
Dipti Chakrabarty 321

About the Contributors 335

Index 339

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Zachary Lockman
History for the Many or History for the Few?
The Historiography of the Iraqi Working Class

The most radical working-class movements to appear in Iraq since the 1958 Revolution were not directed toward a general strike, but rather were a part of the struggle of the working class to win the war. The movement exhibited a level of worker solidarity unparalleled in the country, despite the fact that the movement was not organized. The movement was characterized by the workers' determination to resist the war, and their willingness to risk their lives for the cause. The movement was also characterized by a high level of organization, with a Communist party's control of the movement. The movement was able to win some major victories, such as the release of political prisoners and the establishment of workers' councils. However, the movement was also characterized by divisions, with different factions vying for control. The movement was also characterized by the presence of foreign forces, such as the British, who were often in conflict with the workers. Overall, the movement was a significant achievement for the working class, and it demonstrated the potential for working-class movements to win significant victories.
power and increased life chances for the poor, women, and culturally
oppressed minorities. The choice of working-class movements as a topic
worked out well for the study, since the Middle East was the most
important region of the working class in the world. The result was a
book that is a coherent whole, with a clear theoretical perspective and
solid empirical analysis.

Cynics might argue that Western academic interests in Middle
Eastern workers represent a subtle form of Orientalism. Although
the book is primarily about political change, it should be noted that
the author is also interested in the economic development of
peoples. The author is thus interested in the political economy of
Third World workers, the role of active agencies in bringing
capital into the Third World, as well as the role of private
finance. In this, the author is a true Marxist, in the sense that he
considers political change and economic development to be
inseparable.

The book ends with a discussion of the future of the working
class. The author is optimistic about the prospects for political
change in the Third World, but he is cautious about the prospects
for economic development. He argues that the working class is
likely to continue to be the driving force of political change, but
that it will be difficult to achieve economic development without
the support of the middle class.

The book is a valuable contribution to the study of political
change and economic development in the Third World. It is a
must-read for anyone interested in these topics.
The decline of the Soviet Union, which has been a major factor in the Middle East, has been a major factor in the Middle East. This has led to the emergence of new political forces, including the rise of Islamist movements. The United States has been involved in the Middle East, working to maintain its influence in the region. The collapse of the Soviet Union has also led to the rise of new economic forces, including the development of new oil-rich economies. The United States has been working to maintain its influence in the region, and has been involved in the development of new oil-rich economies. The rise of Islamism in the Middle East has been a major factor in the region, and has led to the development of new political forces. The United States has been working to maintain its influence in the region, and has been involved in the development of new oil-rich economies.
framework. History and myth become interconnected as ruling groups in particular seek to promote a socially constructed past that serves their interests while simultaneously showing the contributions of the common people as secondary. This is particularly true in the development of working-class politics. In many cases, a key question would be the extent to which the organic intellectuals of the working class were able to articulate a vision that not only appealed to their immediate audience but also spoke to a broader public. In many respects, Camus's analysis of national identity is highly relevant to this discussion. His work, for example, highlights the role of culture and ideology in shaping national identity. This is particularly evident in the way he discusses the role of the writer in the Algerian struggle for independence. Camus argues that the writer has a responsibility to speak truth to power and to help to shape a new national identity that is free from the past.

In arguing that much of the historical writing of the organic intellectuals of the working class is mere myth, Camus is not suggesting that these writers are entirely without value. On the contrary, he acknowledges that their work has been influential in shaping public opinion and providing a voice for those who were otherwise marginalized. However, he also argues that this influence has been limited and that the organic intellectuals have often been unable to capture the full complexity of their subjects. This is particularly true in the case of the Algerian struggle, where the organic intellectuals were often unable to capture the perspectives of the ordinary people who were fighting for independence.

In conclusion, Camus's analysis of the organic intellectuals of the working class is a valuable contribution to our understanding of the role of the writer in society. It highlights the importance of cultural and ideological analysis in shaping national identity and provides a cautionary tale for those who seek to use the power of the pen to effect social change. But it also serves as a reminder of the limitations of this approach and the need for a more nuanced understanding of the role of the writer in society.
and molded in some rigid and fixed sense by "material conditions." Because workers act on historical forces as much as they are acted on by them, the trajectory of "history" can no longer be that confidently predicted. In other words, the logical outcome of a humanist as opposed to a Leninist reading of Gramsci is to chip away at notions of teleology and "scientific" understanding of the role of the working class in social change. If we examine Gramsci's writings on Italy, it is clear that he was well aware of the possibilities of regional, religious, and nationalist identities acting as counter-changes to undermine working-class solidarity. Thus working-class consciousness, the direction of social change, and the potential for worker solidarity all become more problematic than in "econometric" readings of Marxist theory. In seeking to free the study of working-class history from the shackles of economism and positivism, does not Gramsci's theoretical fluidity ultimately deny the working class any privileged position in the process of social change? In other words, if worker responses to material conditions are not predetermined and are open to wide variation, in what sense does "the working class" retain its significance as an object of study? The problem of theoretical arguments that profess universalistic application has been compounded by recent anti-Orientalist, post-structuralist, and postmodernist critiques. Although the critique of Orientalism seems first and foremost an attack on ethnocentrism in Western research, the efforts of poststructuralism and postmodernism seem more closely tied to attempts to break down binary oppositions, linear notions of progress, and male-centered theories while simultaneously introducing greater conceptual anarchy into the approaches brought to the study of social and cultural change. The impact of these critiques has been to erode the notion of a unified vision or predetermined historical outcome. From feminist and Third World perspectives, the notion of "a vision" is often seen as an exercise in power whereby white, economically privileged Western men impose their own understanding of the force and direction of social change under the guise of objective theory. In examining workers, how can an implicit teleological argument that somehow history is being made by the working class and will ultimately lead to the implementation of socialism be avoided?

A volume on Middle East labor history necessarily privileges workers, if only by making them the central focus of study. What form does this privileging take? Certainly, Western scholars' interest in workers reflects a reaction to the emphasis of Orientalism and modernization theory on the role of the "Great Man of History" and political, economic, and cultural elites. There has been an attempt to rectify the shortcomings of "top-down" history with history from the "bottom up." The focus on excluded groups fills important lacunae, but how does studying workers help assist in transcending the conceptual shortcomings of prior paradigms? If the study of workers is not limited to performing an "additive function," namely, filling in the empirical or descriptive gaps left by the prior research of Orientalists and modernization theorists, then students of labor movements in the Middle East need to be concerned with developing new conceptual approaches as well.

In understanding social change in a capitalist or nascent capitalist economy, Marxist political economy privileges workers in at least two ways. First, following the labor theory of value, workers are conceptualized as residing in the "bowels of the whale." Put differently, because workers are most intimately linked to social reproduction by producing surplus value through their labor power, they, more than any other social group, experience society's tensions or contradictions most directly and severely. Through studying workers, then, one presumably obtains the most authentic understanding of the fundamental stresses and strains of a capitalist system, whether nascent or fully developed.

This assumption makes sense because an understanding of the Iraqi working class's development tells us much about why Iraq has experienced such violence during the twentieth century, why the Iraqi Communist party was able to acquire such a large following, and why the country has experienced revolutionary upheaval. Not only did the Iraqi working class experience many of the social tensions of Iraqi society but it also actively strove to bring about social change through strikes, by participating in mass demonstrations and educational programs, and in supporting forces seeking to bring about social change. Thus Iraqi workers can be seen as both reflecting social tensions and as agents seeking to bring about change to relieve these tensions.

However, to argue that the study of workers allows the researcher to grasp fundamental characteristics of ongoing social change does not necessarily require acceptance of the labor theory of value or a teleological view of history. It does not necessarily mean that, in some abstract or reified sense, workers are more important than, say, women, or professional or ethnolinguisitc groups, in understanding social change or that they will necessarily at some point in the future seize control of the state.
The application of other concepts of Marxist therapy are also problematic. The notion of the development of forces of production has served as an important heuristic function as well as an empirical fact for a diverse range of modern theoretical discussions. However, the concept of transition from one form of society to another is not always clear or straightforward. Although the notion of transition appears in many political and social contexts, its meaning and implications can vary significantly.

The transition of forces of production is often viewed as a decisive factor in the development of a society. However, the transition of forces of production is not always easy to identify or measure. The transition of forces of production can be influenced by a variety of factors, including economic, political, and social changes. In some cases, the transition of forces of production may occur gradually, while in other cases, it may be more sudden and dramatic.

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commerce, and the leaders of the nationalistic Arab group—who were able to assume the role of spokesmen for artisans and crafts workers. Unfortunately, among the three most prominent, only Dr. Rashid wrote an examination of the portraits of workers in literature and was a number of

 الجوامع: ماذا يعني العامل ؟ A third type of folklore study, a limited number of portraits, and the most recently written

works, and these are the ones that have received the most attention. The best-known portraits are those of workers, Conceptual reflection on what is meant by the title is not yet a mature science in the literature.

This is not an attempt to create a typology of workers, but rather to reflect on the concept of work and the role of workers in society.

1. The term "Arab" comes from a number of different perspectives, including linguistic, ethnic, and religious. The term is often used interchangeably with "Muslim" and "Arabian." The term is also used to refer to the people who speak Arabic.

2. The term "artisan" comes from the Latin "artem," which means "art." Artisans are skilled workers who use their hands to create objects. They are often associated with the concept of "craft" and "handicraft."
Although often implicit in their writings, the issue of international politics is rarely made explicit by students of the international relations. The most common view is that the crisis of the mid-1970s was caused by the oil crisis and the embargo by the United States and its allies on the Middle East. However, this view ignores the fact that the oil crisis was only one factor in the exacerbation of the situation. The political and economic factors that contributed to the crisis were also significant.

Social Determinants of the Iraq Worker Class

Social determinants play a crucial role in shaping the political and economic situations of the Iraqi worker class. The workers' experiences are shaped by their social class, their culture, their education, and their political beliefs. These factors interact in complex ways to create a unique political and economic environment.

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A key characteristic of the 'Baha bi' historiography of the Iraq war is its focus on the 1991 overthrow of the Iraqi secular government under Saddam Hussein. This historiography, which is dominated by Ba'athists, presents the war as a struggle against the Western powers, and it emphasizes the importance of national liberation and resistance. The war is depicted as a turning point in the development of a 'new Iraq' that is free from Western influence.

In contrast, the 'Iraqi' historiography of the war is more critical of the Ba'athist regime and highlights the human cost of the conflict. It tends to portray the war as a tragic and unnecessary event that resulted in the deaths of thousands of civilians and soldiers.

One of the main challenges faced by historians in this field is to reconcile these two perspectives and to provide a comprehensive analysis of the war's impact on Iraq and its people.

Another characteristic of the 'Baha bi' historiography is its emphasis on the role of the United States in the war. This historiography portrays the United States as a key player in the conflict, using military force to achieve its geopolitical objectives.

In contrast, the 'Iraqi' historiography is more critical of the United States and its role in the war. It argues that the United States used the war as an opportunity to assert its dominance in the region and to establish a foothold in Iraq.

The impact of the war on Iraq is a complex issue that involves political, economic, and social factors. Historians are currently working to provide a more nuanced and comprehensive analysis of the war's impact on the country and its people.
downworker solidarity or impeding political activity. In the worker question, the Iraqi Communist party was not involved in the oil industry, however, in the Persian Gulf, in the port of Basra and in the iron and steel industry. This was largely because the party's main concern was to build a mass base for the workers. The strength of this mass base, in turn, depended on the success of the party's ideological work.

If the party were to achieve this, it was necessary to build a strong and united working class movement. This would be achieved through the development of a mass movement, which would be directed by the party. The party would have to organize the workers and educate them in the principles of socialism. This would require a strong ideological foundation, which could only be achieved through the spread of the party's ideas.
or other interests of working women who resisted the notion of collective bargaining. Furthermore, this demand ran against the notion of the "free rider," a term that MacKinnon Olson and others had argued all collective bargaining rested on. In other words, the movement of women workers in the labor market, while not necessarily driven by women themselves, was in fact the result of their collective actions. The demand for collective bargaining was thus not just a demand for the right to organize, but also a demand for the right to be organized.
The Japanese working class and the Working Classes in the Middle East

Japanese, Korean and Arab workers in the Middle East have been subjected to exploitation and discrimination by their employers, the governments, and the local populations. This has been exacerbated by the political and economic instability of the region. The workers have had to endure long hours, low wages, and poor living conditions. They have also been denied the right to freedom of association, the right to organize and to strike.

The Japanese workers in the Middle East have been discriminated against in various ways. They have been denied access to education, healthcare, and other basic services. They have been subjected to racial and ethnic discrimination. They have been denied the right to vote and to participate in the political process. They have been subjected to violence and harassment.

The Korean workers in the Middle East have also been subjected to exploitation and discrimination. They have been denied access to education, healthcare, and other basic services. They have been subjected to racial and ethnic discrimination. They have been denied the right to vote and to participate in the political process. They have been subjected to violence and harassment.

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The Middle East in the Middle East


5. For an example of this approach, see: Human Rights Watch, "Iraq: The Fate of the Iraqi People," pp. 25-27.

6. For an example of this approach, see: Human Rights Watch, "Iraq: The Fate of the Iraqi People," pp. 28-30.

7. For an example of this approach, see: Human Rights Watch, "Iraq: The Fate of the Iraqi People," pp. 31-33.

8. For an example of this approach, see: Human Rights Watch, "Iraq: The Fate of the Iraqi People," pp. 34-36.


10. For an example of this approach, see: Human Rights Watch, "Iraq: The Fate of the Iraqi People," pp. 40-42.

11. For an example of this approach, see: Human Rights Watch, "Iraq: The Fate of the Iraqi People," pp. 43-45.


13. For an example of this approach, see: Human Rights Watch, "Iraq: The Fate of the Iraqi People," pp. 49-51.

14. For an example of this approach, see: Human Rights Watch, "Iraq: The Fate of the Iraqi People," pp. 52-54.

15. For an example of this approach, see: Human Rights Watch, "Iraq: The Fate of the Iraqi People," pp. 55-57.

16. For an example of this approach, see: Human Rights Watch, "Iraq: The Fate of the Iraqi People," pp. 58-60.

17. For an example of this approach, see: Human Rights Watch, "Iraq: The Fate of the Iraqi People," pp. 61-63.

18. For an example of this approach, see: Human Rights Watch, "Iraq: The Fate of the Iraqi People," pp. 64-66.

19. For an example of this approach, see: Human Rights Watch, "Iraq: The Fate of the Iraqi People," pp. 67-69.

20. For an example of this approach, see: Human Rights Watch, "Iraq: The Fate of the Iraqi People," pp. 70-72.

21. For an example of this approach, see: Human Rights Watch, "Iraq: The Fate of the Iraqi People," pp. 73-75.

22. For an example of this approach, see: Human Rights Watch, "Iraq: The Fate of the Iraqi People," pp. 76-78.

23. For an example of this approach, see: Human Rights Watch, "Iraq: The Fate of the Iraqi People," pp. 79-81.

24. For an example of this approach, see: Human Rights Watch, "Iraq: The Fate of the Iraqi People," pp. 82-84.

25. For an example of this approach, see: Human Rights Watch, "Iraq: The Fate of the Iraqi People," pp. 85-87.

26. For an example of this approach, see: Human Rights Watch, "Iraq: The Fate of the Iraqi People," pp. 88-90.

27. For an example of this approach, see: Human Rights Watch, "Iraq: The Fate of the Iraqi People," pp. 91-93.

28. For an example of this approach, see: Human Rights Watch, "Iraq: The Fate of the Iraqi People," pp. 94-96.

29. For an example of this approach, see: Human Rights Watch, "Iraq: The Fate of the Iraqi People," pp. 97-99.

30. For an example of this approach, see: Human Rights Watch, "Iraq: The Fate of the Iraqi People," pp. 100-102.