

## 7 - Towards a Global Labour Charter Movement (2006)

[Source: Waterman, Peter. 2006. 'Toward a Global Labour Charter for the 21<sup>st</sup> Century'.  
[http://www.choike.org/nuevo\\_eng/informes/4278.html](http://www.choike.org/nuevo_eng/informes/4278.html),  
<http://www.nu.ac.za/ccs/default.asp?3,28,11,2492>]

# **CHARTIST DEMONSTRATION!**

***“PEACE and ORDER” is our MOTTO!***

**TO THE WORKING MEN OF LONDON.**

Fellow Men,—The Press having misrepresented and vilified us and our intentions, the Demonstration Committee therefore consider it to be their duty to state that the grievances of us (the Working Classes) are deep and our demands just. We and our families are pining in misery, want, and starvation! We demand a fair day's wages for a fair day's work! We are the slaves of capital—we demand protection to our labour. We are political serfs—we demand to be free. We therefore invite all well disposed to

join in our peaceful procession on

**MONDAY NEXT, April 10,**  
As it is for the good of all that we seek to remove the evils under which we groan.

*The following are the places of Meeting of THE CHARTISTS, THE TRADES, THE IRISH CONFEDERATE & REPEAL BODIES:*

**East Division on Stepney Green at 8 o'clock;  
City and Finsbury Division on Clerkenwell  
Green at 9 o'clock; West Division in Russell  
Square at 9 o'clock; and the South Division  
in Peckham Fields at 9 o'clock, and proceed  
from thence to Kennington Common.**

*Signed on behalf of the Committee, JOHN ARNOTT, Sec.*

Call for a demonstration in support of the first great workers' charter, Kennington Common, London, 1848. Source: [uk.blog.360.yahoo.com/blog-Tpv8PQc6erJG2MG9Z6...](http://uk.blog.360.yahoo.com/blog-Tpv8PQc6erJG2MG9Z6...)

The idea of a Global Labour Charter Movement comes out of both desperation and hope. The desperation is due to seeing the labour movement, in North, South, East or West, floundering under the multiple attacks delivered by contemporary capitalism, and by labour's lack of any such socially unifying and mobilising vision as inspired it in the past. The hope comes from seeing such energy and vision within the so-called global justice and solidarity movement (GJ&SM).

1. The idea of a GLCM is to develop a charter, declaration or manifesto on labour, relevant to *all* working people, under the conditions of a radically transformed and highly aggressive capitalism, neo-liberalised and globalised.
2. The idea of such a charter has been provoked by a couple of recent international labour declarations (Bamako Appeal 2006, Labour Platform for the Americas 2006). A common limitation of these otherwise very different documents is that each was produced and issued for acceptance or endorsement, by union leaderships or intellectual elites, without discussion by union members, shopfloor or community activists themselves. The GLC notion is, however, also inspired by a women's one, the Women's Global Charter for Humanity (2004), produced after worldwide discussion by one of the newest mobilising social movement.
3. In so far as this project is addressed to *the emancipation of life from work* (work here meaning labour for capital and state, empire and patriarchy), it implies *articulating* (both joining and expressing) labour struggles with those of other oppressed and exploited social categories, people and peoples – particularly that majority of workers, women. The existence of a developing global justice and solidarity movement (GJ&SM), best known through the World Social Forum (WSF) process, makes such articulation increasingly possible.
4. Its title could be the 'Global Labour Charter Movement' (or GLCM21). 'Charter' reminds us of one of the earliest radical-democratic labour-popular movements of industrial capitalism, the British Chartists. 'Movement' reminds us that the development of such a declaration requires a process and the self-mobilisation of workers.
5. Such a process needs to reveal its origins and debts. These are to the new forms of labour self-organisation (within and beyond unions), to the shopfloor, urban and rural labour networks (local, national, international), to the labour NGOs (labour service organisations), and to a growing wave of labour education, communication and research responding to the crisis of the labour movement.
6. The novel principle of such a charter should be its conception as a 'virtuous spiral' - that it be conceived not as a single, correct, final declaration, which workers, peoples and other people simply *endorse* (though endorsement could be part of the process), as for its processual, dialogical and developing nature. This notion would allow for it to be begun, paused and joined at any point. Such a process would require at least the following elements: information/communication, education, dialogue, (re-) formulation, action, evaluation, information...
7. It is the existence of cyberspace (the internet, the web, computerised audio-visuals) that makes such a Global Labour Charter for the first time conceivable. We have here not simply a new communications technology but the possibility

for developing non-hierarchical, dialogical, equal relations worldwide. The process will be computer-based because of the web's built-in characteristics of feedback, its worldwide reach, its low and decreasing cost. An increasing number of workers and activists are in computerised work, are familiar with information and communication technology and have web skills. Given, however, uneven worker computer access, such a process must also be intensely local, imply and empower outreach, using the communication methods appropriate to particular kinds of labour and each specific locale.

8. Networking can and must ensure that any initiators or coordinators do not become permanent leaders or controllers. There is a growing international body of fulltime organisers and volunteer activists, both within and beyond the traditional inter/national unions, experienced in the GJ&SM, who could provide the initial nodes in such a network. Networking also, however, allows for there to be various such labour charters, in dialogue with each other. Such dialogue should be considered a normal and even necessary part of the process and avoid the authority, dependency or passivity associated with traditional manifestos.
9. If this proposal assumes the *crisis* of the traditional trade unions, it should be clear that it simultaneously represents an *opportunity* for them. This is for a reinvention of the form of labour self-articulation (again: organisation and expression), as has occurred more than once in the history of capitalism (from guilds to craft unions, from craft to inter/national industrial unions). By abandoning what is an increasingly imaginary power, centrality or privilege, unions could simultaneously reinvent themselves and become a necessary and significant part of a movement for social emancipation worldwide. The form or forms of such a reinvention will emerge precisely out of a continuing dialogue, the dialectic between organisational and networking activities.
10. Starting with the first edition(s) of any GLC, there could be a list of globally-agreed demands and campaigns, with these having emancipatory (demonstrably subversive, empowering, socially transformatory) implications for those involved. Rather than increasing their dependence on capital, state, patriarchy, empire, any GLC must increase their solidarity with other popular and radically-democratic sectors/movements.
11. Any such campaigns must, however, be seen as not carved in stone but as collective experiments, to be collectively evaluated. They should therefore be dependent on collective self-activity, implying global solidarity, as with the 200-year-old (but never completed!) campaign for the eight-hour day. There is a wide range of imaginable issues (of which the following are hypothetical examples, in no necessary order of priority):
  - A Six-Hour Day, A Five-Day Week, A 48-Week Year, thus distributing available work more widely, reducing overwork;
  - Global Labour Rights, including the right to strike and inter/national solidarity action, but first *consulting* workers - including migrants, precarious workers, unpaid carers ('housewives'), the unemployed - on their priorities; and secondly by prioritising collective struggles and creative activity over leadership lobbying;
  - A Global Basic Income Grant, in the interests of women, of the unemployed, etc ;
  - A Centennial Reinvention of the ILO in 2019, raising labour representation from 25 to 50 percent, and simultaneously sharing the

- raised percentage with non-unionised workers;
- A Global Campaign for Useful Work, reaching beyond conditions of, or at work ('Decent Work') to deal with useful production, socially-responsible consumption, environmental sustainability/restoration;
- All in Common, a campaign for the defence and extension of forms of common ownership and control (thus challenging both the privatisation process and capitalist ownership in general);
- A reinvention of Mayday as a Global Labour and Social Movements Solidarity Day (consider the innovations introduced by precarious workers in Europe and by immigrant labour in the USA);
- Support to the principle of Solidarity Economics and the practice of the Solidarity Economy, i.e. production, distribution, exchange that surpasses the competitive, divisory, hierarchical, growth-fixated, wasteful, polluting, destructive principles of capitalism.
- A Global Labour Forum, as part of, or complementing, the World Social Forum, an assembly organised autonomously from the International Labour Organisation (ILO), and the Global Unions, whilst open to all);

12. This proposal is clearly marked by its origin, in terms of its author, place and language. It is, however, issued under the principle of CopyLeft. It can therefore be adapted, replaced, challenged, rejected and, obviously, ignored. Its only requirement (or hope) is that it be discussed.

### **References/resources:**

Bamako Appeal. 2006. <http://mrzine.monthlyreview.org/bamako.html>

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<http://www.gpn.org/research/orit2005/index.html>.

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[http://www.ens.org.co/articulos.htm?x=20150756&cmd\[111\]=c-1-69](http://www.ens.org.co/articulos.htm?x=20150756&cmd[111]=c-1-69)

Women's Global Charter for Humanity. 2004.

[http://www.worldmarchofwomen.org/qui\\_nous\\_sommes/charte/en](http://www.worldmarchofwomen.org/qui_nous_sommes/charte/en).