

PROLETARIAN GOB

No. 2

Inside



Greenies Save Capitalism!

*More Tea, Vicar? Or How about
a Punch in the Face*

Death to the Press

And More



WHY DON'T YOU SHAKE THEM OFF?

PROLETARIAN GOB

BM MAKHNO LONDON WC1N 3XX

Long Live the World Revolution

ONLY WHEN THE WORKING CLASS IS COMPLETELY OUT OF CONTROL
WILL WE BE ABLE TO TAKE REAL CONTROL OF OUR LIVES

No.2 OCT. 1993

If you want issue 1 of Proletarian Gob (containing stuff on national liberation movements, lefties, students and class) just send an address.

Pamphlet:

The End of Democracy - A subversive attack on capitalist democracy and the rule of law - by MAX

Articles:

Problems of Anarcho Syndicalism
What is the Potential of Rank and File Action
Death to Rank and Filism

- all free, from P.G., BM Makhno, London, WC1N 3XX

ANARCHIST COMMUNISM OR DEATH!



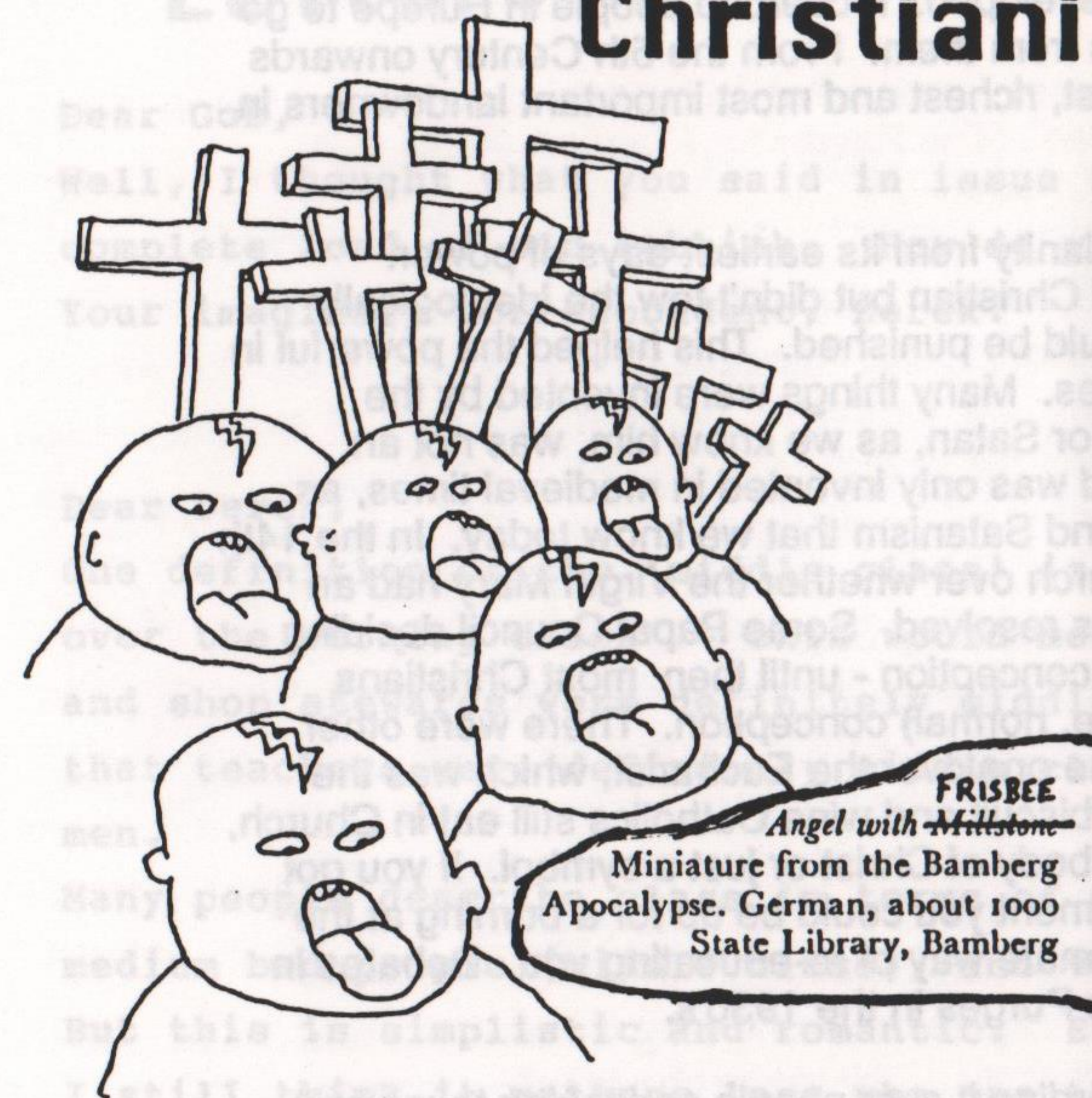
THANKS TO
ERIK THE VANDAL
and
VARIOUS OTTERS



"Careful dear.... I think it's a 'christian!'"

PROLETARIAN GOB is anti-capitalist, anti-State and anti-authoritarian.
PROLETARIAN GOB is for the creation of a worldwide, free human community, which can only be achieved by the conscious actions of a revolutionary proletariat acting for itself and not at the direction of some 'Revolutionary Party'.

Christianity



Note: This article is only about Christianity, it doesn't cover all the other religions, like Judaism, Islam, Hinduism and Buddhism. It is important to remember while reading this article that all religions are equally horrible and will be stamped out by the revolutionary proletariat. In the future I hope to specifically slag off the other religions too.

A simple look at the ridiculous and nasty history of Christianity ought to be enough to turn any Christian into an atheist.

I'm not sure how it started exactly but the 'pagan' Romans saw it as an offshoot of Judaism and noticed that wherever there were Jews there were also Christians. From an early date Christians were not known for their tolerance. They accepted no other religion and sought to outcompete every other religion. This was in contrast with, for example, Judaism which did not try to convert people to its belief, usually Jews are born 'Jewish' and although they may think all non-Jews are wierdos they don't try to convert them. From the start Christians had most of their dialogue with Judaism and Christians are even instructed in the Bible somewhere that missionary work should begin with the Jews ('To the Jew first'). Probably because of this long and often unsuccessful argument with Jews Christians grew to hate them and say they were subhuman, they began accusing them of killing Jesus, usury and other bad practices, such as eating babies.

Christianity first took a real hold in Europe in the fourth century AD when Roman emperors became Christian. Christianity always appealed to leaders, selfish and greedy people, and men of power and ambition. Christianity was at first persecuted by the Roman Empire, not because of its religious content, but because the authorities thought it was a conspiracy against the Empire. Christians met in groups in peoples houses to pray etc., whereas Roman pagans prayed on their own or at elaborate temples. The fact that Christianity was not a conspiracy against the Roman Empire, and in fact supported the Empire was proved when it became the State religion in the fourth century.

Over the centuries Christianity developed. It coerced people in Europe to go to its churches, it extracted taxes from them. From the 5th Century onwards the Church was one of the biggest, richest and most important landowners in Europe.

'Heresy' was a hallmark of Christianity from its earliest days of power. Anyone or group that called itself Christian but didn't tow the ideologically correct line was a heretic and could be punished. This helped the powerful in the Church eliminate their enemies. Many things were invented by the Church. For example, the Devil, or Satan, as we know him, was not an element of earlier Christianity and was only invented in medieval times, as was the stereotype of the witch and Satanism that we know today. In the 14th century the big debate in the Church over whether the Virgin Mary had an immaculate conception or not was resolved. Some Papal Council deciding that she did have an immaculate conception - until then most Christians thought she'd had a 'maculate' (i.e. normal) conception. There were other important debates too, such as the one over the Eucharist, which was the argument over whether the bit of biscuit and wine Catholics still eat in Church, was really the actually blood and body of Christ or just a symbol. If you got onto the losing side in some argument you could be up for a burning at the stake which was the Church's ultimate way of re-educating you. Debates in the Church were often like Stalins Purges in the 1930's.

After many years of the Church lording it over people and taking taxes and getting richer ordinary folk became pissed off. In the middle ages the clergy was extremely widely hated and there were plenty of heretical groups, many of whom wanted to redistribute the wealth of the Church amongst the poor or at least slit a few priests throats.

This hatred for the Church was so widespread in Europe that even intellectuals like Martin Luther and Calvin began to oppose certain tenets of the Church. Thus Protestantism was invented. But Protestantism wasn't really any better than the old Catholicism (the original Christianity, catholic meaning 'all-embracing', or 'anyone can join' (i.e. you don't have to be born into it). Protestantism still supported the ruling class and argued that the poor should accept their lot because then they might go to Heaven when they died. When there was a general uprising of proletarians and peasants against the Church and ruling class in 1525 in Germany (known as the Peasants War) Martin Luther condemned the rebels and took the side of the authorities who had recently attacked him!

Protestantism was officially introduced to Britain in the 16th Century by King Henry VIII who couldn't get a divorce from the Pope and at the same time decided that the Church was too powerful and that its wealth and land would be better off in his pockets. So he disestablished the Catholic Church in England and created and became head of what we now know as the Church of England. This new Church gave him a divorce quick smart, of course. From this time the Pope and Catholic Church in general was hated by the British ruling class and Catholics were accused of nasty conspiracies (Papist Plots) and other stuff. This came in handy much later when the British ruling class (especially the Tory Party) attempted to divide the Chartist Movement in the 1840's by accusing Irish immigrants of Papist Plots and taking jobs from English workers. Irish proletarians in England had played a big part in the Chartist Movement which Irish proletarians in England had played a big part in the Chartist Movement which, although it was by no means a revolutionary movement, did exhibit a bit too much working class solidarity for the ruling class at that time.

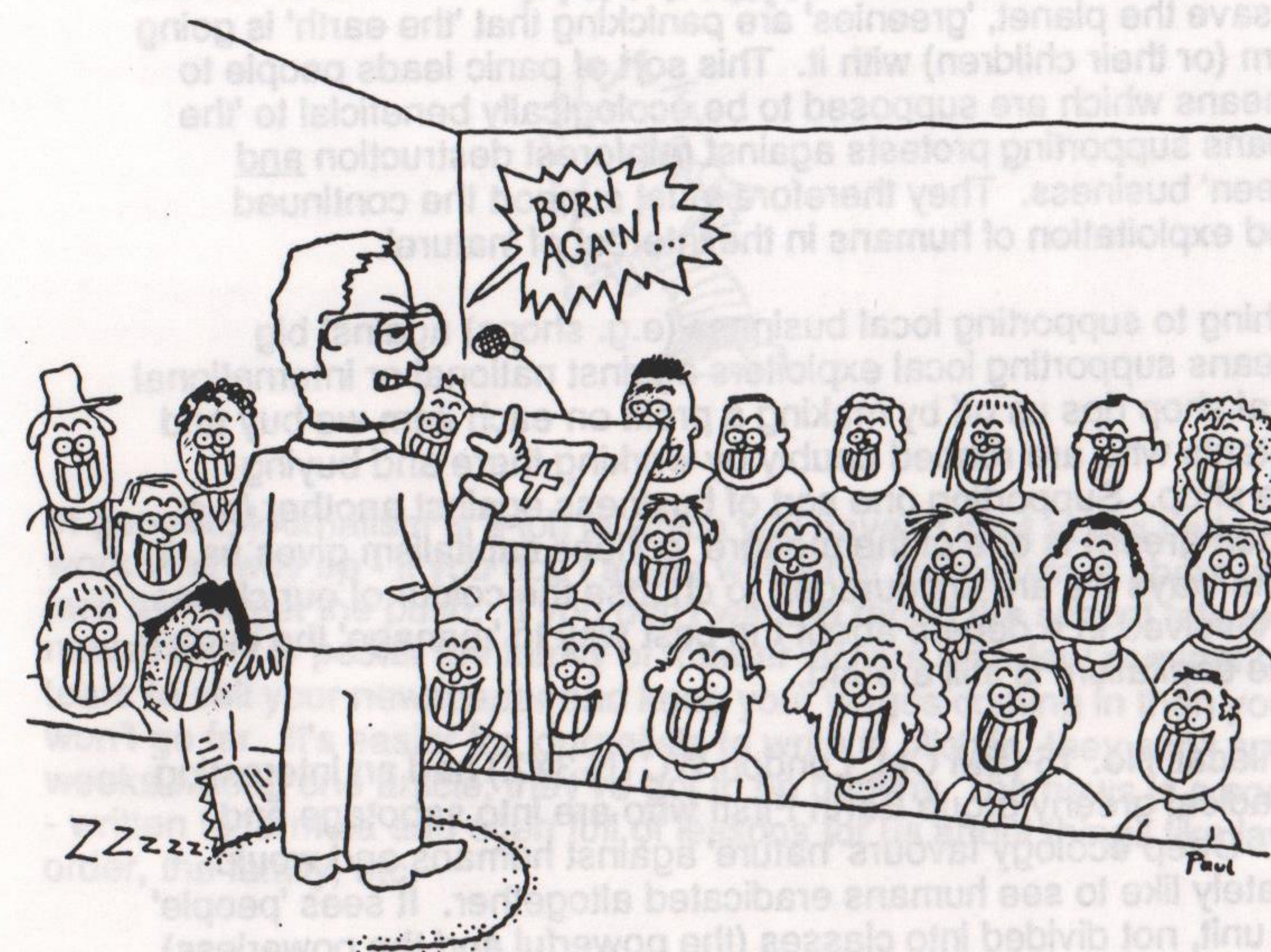
Hitler's persecution of the Jews can also be traced back to the enmity of Christianity towards Judaism. Jews became widely hated in Europe because the Church, from medieval times, taught that they were especially bad people. Whereas even heretics and atheists might get into heaven after a long time in Purgatory the Catholic (Christian) Church said that Jews would never get into Heaven under any circumstances: Anti-Semitism as we know it today comes directly from Christianity.

One of the most lively times of debate against the Church, Religion and even God was in the 17th Century in England, the time around the English Bourgeois Revolution, also known as the English Civil War. It was also then that probably the earliest surviving communist ideas were printed, by Gerrard Winstanley. Essential reading on this important period is Christopher Hill's 'The World Turned Upside Down'.

These days Christianity has a lot less power and the work of maintaining order, withholding information, spreading disinformation that used to be the job mainly of the clergy is now done by journalists and social workers and their like.

This has only been a brief note on Christianity. The role it has played in the formation of capitalism (e.g. the Protestant Work Ethic, which was also a Catholic ethic incidentally) is also very important. Christianity lies at the root of much of 'western' thought, bigotry, stupidity and exploitation. Islam, Judaism, Hinduism and Buddhism have done the same job in the 'east'.

All in all, like all other religions, Christianity is a pile of shit.



ATHEISTS WERE TAKING OVER AT THE BIBLE MEETING!

The Green Con

Yes, I occasionally worry about the hole in the ozone layer. Yes, I keep remembering that the rainforest is disappearing faster than a speeding train. Yes, I know that there aren't enough tigers in the world. Yes, I do think that the wild parts of the planet are beautiful and all the different animal forms are brilliant.



Still, all this worrying about the fate of the earth has to be put into perspective. Even if the earth really is heading for total ecological disaster is it really as important as we are meant to think? Has the ecology movement become another means to divert our attention from our real daily lives, just like religion, consumerism and democracy? The point is: aren't I being a bit stupid worrying about some distant forest (that I've only seen on TV anyway) when my everyday existence is that of a wage slave, bossed around and ripped off at every turn? Basically, if you think a pretty and ecologically healthy planet is more important than your own freedom then you've been hoodwinked into denying your own 'self'. (Freedom = I can only be free when everyone is free; by fighting for myself I also fight for everyone else). This is the trick of all religions and ideologies. The project of all green movements is not to liberate people but to save the planet, 'greenies' are panicking that 'the earth' is going to die and them (or their children) with it. This sort of panic leads people to support any means which are supposed to be ecologically beneficial to 'the earth', this means supporting protests against rainforest destruction and supporting 'green' business. They therefore must support the continued oppression and exploitation of humans in the interest of 'nature'.

It is a similar thing to supporting local business (e.g. shops) against big business, it means supporting local exploiters against national or international ones. The local shop rips us off by making a profit on each item we buy and employs assistants who are robbed doubly by working there and buying things from the shop. Supporting one sort of business against another (e.g. green versus non green) is one of the meagre options capitalism gives us, it is just one of the ways we are encouraged to choose the colour of our chains. I refuse to get involved in a debate about the best way to 'manage' the earth's resources while capitalism is still around.

The journal 'Wildcat' No. 16 (BM Cat, London WC1N 3XX) had an interesting article on the radical greeny group Earth First! who are into sabotage and 'deep ecology'. Deep ecology favours 'nature' against humans and would probably ultimately like to see humans eradicated altogether. It sees 'people' as a collective unit, not divided into classes (the powerful and the powerless), and blames 'us all' for earth's impending demise. However, as Wildcat point out: "This society is not a collective entity, but rather a vast labour camp". Deep ecologists fail to see that it is the economic system (CAPITALISM) that is wrecking the planet, preferring instead to believe that humans are inherently bad.

The part of the Wildcat article that I have the most trouble with is the assumption that there is a link between class struggle and 'ecodefence'. "Solidarity [for imprisoned activists at least] is the minimum starting point for a discussion about the relationship between class struggle and ecodefence" say Wildcat "despite their deep ecological ideas".

I am suspicious of throwing in my lot (however cautiously or 'critically') with groups and people who are not struggling (consciously or not) for the end of all exploitation and the creation of a classless world. What I do throw in my lot with is proletarian class struggle and I'd like to help escalate that struggle to its logical conclusion: the creation of communism.

For that reason I don't support national liberation struggles which always try to suppress class struggle in the interests replacing 'foreign' bosses with 'local' ones. Greenyism will certainly do the same thing: try to suppress class struggle in the interests of 'the planet'

We should all know by now that a nationally liberated state is never much better than an 'unliberated' one, and in the process class struggle activists usually get it in the teeth for the sake of the 'national effort' - (Stuff the 'national effort', the working class is international). So would a Green State be any good? Nah, firstly, the only good State is no State - and secondly, ecologists don't want to end wage slavery or exploitation of humans by humans.

It seems to me that ecologists do a lot of good things for nature, e.g. cleaning rivers, protecting woodlands, saving wildlife and even holding up development by sabotage, but I can't actually see what link this has with bringing down capitalism and creating communism. One of the reasons greenism is so big at the moment is because capitalism has claimed it for itself: we now have left wing capitalism, right wing capitalism, and green capitalism. Despite the radical rhetoric Earth First! is containable because it doesn't stand for the destruction of capitalism only a different implementation of it. Yes a few activists may be arrested but so was Nelson Mandela, the darling of democracy and capitalism in general.

Personally I can't see the point of a 'dialogue' between communists and greenies. The left used to (and still do) think that proletarians in Europe should have 'a dialogue' with 'anti-colonial', or national liberation, movements, despite the fact that they were supporting the rise of yet more tyrants. I'm not going to bother supporting the rise of anyone or anything apart from the class war.

We should stop panicking about 'the end of the world' and start panicking that we've let ourselves be bossed around, exploited, and misled for far too long. We must never put off our freedom, even for the sake of the 'planet'. It's time (as always) that we dismantled this global labour camp and became real living human beings.

Bourgeois Revolutions

When I talk about 'the revolution' I mean, of course, the communist revolution, the complete flushing down the toilet of everything horrible in this society and the establishment of a nice way to live. I don't mean merely changing our bosses.

In the past however, there has been another type of revolution. I'm talking about bourgeois revolutions, the upheavals in society that finally broke the control of the old feudal aristocracy, the monarchies and Church and paved the way for the economic and political dominance of the bourgeoisie, the capitalists.

These revolutions (e.g. the English one in the 1640's, France 1789-94, much of Europe 1848 etc.) were the results of worsening conditions for the mass of the people and competition between the old feudal rulers (aristocracy) and the new merchant (or entrepreneurial) class (the bourgeoisie) over how society should be organised and who should really be in charge. People like serfs, peasants and rural craft folk were being kicked off the land by various means (e.g. 'enclosures', whereby previously common land was fenced off and made the property of the big landowners) and drawn into larger towns or cities to find work. All this was not a pleasant experience, people became poorer, their living conditions worsened drastically and they were forced to move to where they hoped to find work. These developments enabled the entrepreneurs to expand their operations because they now had access to lots of cheap labour. This entrepreneurial class became rich and powerful and not a few of the old aristocracy got into the game as well - they saw that they could make more money trading, or fencing off the common land to increase their farmland, and hiring labourers to work it than they could by having to look after serfs on their estates and only taking a percentage of what they produced. So the old way of doing things - i.e. Lords and Serfs - was being replaced by a new way: buying and selling for a profit and producing things to sell using the labour power of workers who have to work for money (and a boss) or starve (because the common land has gone). Thus the bourgeoisie and the proletariat (those who have nothing but their labour power - serfs had some land) came into being.

However, the old aristocracy and the monarchs still clung to political control. In the feudal era everyone paid homage to everyone else: the serfs paid taxes and a portion of their produce or labour time to a Lord in return for being 'protected' by that Lord, and the Lords paid 'tributes' (money and services) to the King or Queen in return for their 'protection'. The Monarch was simply the most powerful Lord, the one with the most support from the nobility. This system meant that when, for example, William the Conqueror established control of England, he needed the support of the existing Lords or, if he didn't get it, he replaced them with his old cronies from Brittany.

The new class of entrepreneurs didn't need this ethic of homage since the workers they used were simply hired (or fired), they didn't have to look after them in any way and if a worker died or fell sick they simply sacked them and hired another one. To a Lord the whole family was important, if a member of a family of serfs fell ill the others would look after him/her, and also cover for the ill person, also it was useful for the Lord to have serf families raising children who would eventually take over the work of their parents. Relatively healthy serfs were therefore beneficial to a Lord both in the short and long term.

To the capitalist entrepreneur profits in the short term are what matters. Profits can be invested in other schemes, or used to make quick killings, or expected profits can secure loans, etc, etc. The workforce in this situation must be worked hard and fast and be as replaceable as possible. One capitalist motto is 'expand or die', competition under capitalism forces business to diversify and make quick decisions. Coupled with new production techniques (leading eventually to the assembly line and workers who can be trained in a day or week) and a reserve of people (unemployed) the new economy created workers who were as important to the bosses as ants.

The entrepreneurs also felt that they owed nothing to the Monarch, since their power was not based on being made 'noble' by the Monarch, or being given a bundle of land for services rendered. In this atmosphere the monarchies were losing their influence so in order to keep control (which meant having lots of money to pay for armies and the like) they did things like raise taxes - this measure fell heaviest on the poor of course and so increased their hatred for Kings and Queens. However, the bourgeoisie also resented the opulence of the Court (they weren't so much against the monarch as against the 'hangers on') which was not only 'old fashioned' but still wielded the political power. The bourgeoisie as a class did not like the idea that (as a rich person) you had to have the personal favour of the Monarch to get on - 'competition' they thought, should be 'equal' and not down to the whim of some King, Queen, Noble or Court Advisor. Also the Church was very powerful too and the head of the Church was also often the monarch.

Publications

Out Now!

Labouring in Vain - Why Labour always acts against the working class.

Nationalism and Imperialism In Ireland - The Myths Exploded.

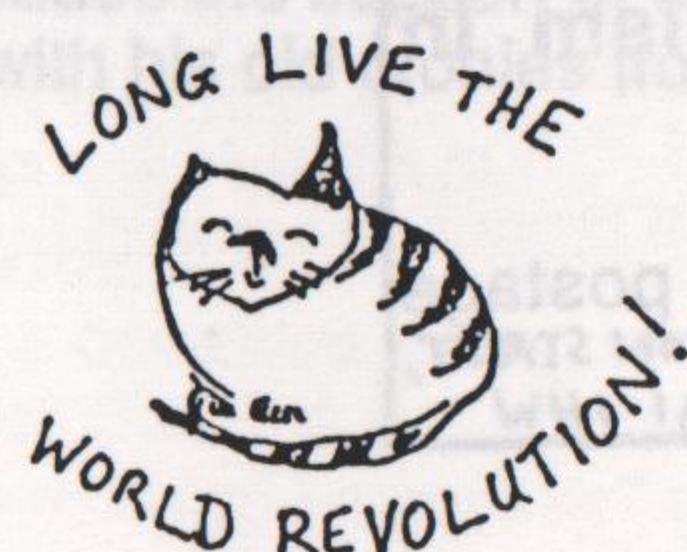
Both pamphlets 50p including postage from Subversion. DEPT. 10, 1 NEWTON STREET, MANCHESTER M1 1HW



All these tensions were bound to come to a head at some point - this doesn't mean that there had to be violent upheavals, civil wars, and Kings getting their heads cut off, but that was what usually happened. These crises were the points in history where the bourgeoisie showed itself to be the real class of power in society and capitalism was revealed as the dominant economic system. But more things than this happened and it is important to remember that the majority of people who actually put their lives on the line for these revolutions were not bourgeois or aristocrat, but proletarian (or poor). These bourgeois revolutions actually started due to some sort of rebellion, whether it was a revolt by those in the ruling elite, or whether it was generalised bread riots. Once the rebellion had begun other factors or elements got involved, this is always due to a general breakdown in authority. Thus bourgeois elements (like the Jacobins in 1790's France who, like Lenin, Trotsky and the Bolsheviks may not have been actually bourgeois but believed the ideology of the bourgeoisie) would get stuck in after proletarian riots to assert their own control. Also the proletariat might use the chaos that arose in society because of the two competing factions of the ruling class to put forward their own visions or demands (e.g. Diggers and Ranters put forward communist ideas during the English Civil war (bourgeoisie revolution).

The 'revolution' in Russia (1917-21) was also a bourgeois revolution but maybe a more 'industrial bourgeois' revolution than ones a hundred or more years ago. What the 'revolution' achieved in the USSR was modern capitalism - the communist revolution, which was certainly on the cards during 1917-21, was extinguished by those left wing, bourgeois, murdering gits, Trotsky and Lenin and the Bolshevik Party.

Bourgeois revolutions did change things for the mass of ordinary people, but it was only a change of bosses and our type of slavery. The revolution to come will stamp out all bosses and all types of slavery.



Death to the Press

You only have to read the newspapers or watch the television news to realise what a stupid bunch of gits journalists, newsreaders, commentators and their camera operators are.

They only tell us half the story; they repeat police reports, or press releases; they are lazy; they sensationalise; they lie; they pester people; they are smug and ugly.

The 'News' is very important to our rulers, not because it provides information (it hardly ever provides important information, and if something interesting is reported it is usually well after the event) but because it keeps us distracted, fills our heads with crap, and over and over again sells lies to us. The 'news' is not news, but propaganda. However, this propaganda is fairly subtle, most journalists are so stupid they don't even know they are peddling it. There is not just one 'line' but several competing ones - from right wing to left wing, so that the boundaries of arguments and conflicts of opinions are clearly defined.

For example, the right wing will say that striking workers should not have attacked the police, the left wing will say that the police provoked them or started it. No one will be saying that attacking the police in general is a positive thing. Again, we are constantly meant to think about the best ways to run the economy, we aren't meant to think that we'd be better off without an economy.

NNNGKGKK



In general, journalism is a job in which you have to start at the bottom and work your way up - if you don't agree with what journalism is about you'll soon jack it in or get the push. If you don't want to report the school fete in the local newspaper, or pester the family of murder victims for a few comments and tears to sell your newspaper and keep your wages coming in then your career won't go far. It's easier for journalists to write in clichés, they can't spend two weeks writing one article; they've got to be punchy. The news is a soap opera - written to formula and often full of lessons for us about things like law and order, the family, etc.

By the time a journalist has become established in our great western democracies they are fully self-censoring propaganda machines, as reliable for the State as officially controlled journalists in a totalitarian regime. They won't spill the beans, they probably wouldn't even know how to.

The sight of journalists in 'war torn' or famine areas is particularly revolting. Their high wages and the expense of carting themselves and equipment around is supposed to be justified by their 'telling the world the truth' or 'making a difference'. Of course we aren't actually told the truth - i.e. that capitalism creates the economic rivalries that cause wars and that war is actually good for business, or that famines are caused by the world economic system. We are meant to feel helpless, and to believe that 'human nature' is at the root of everything bad, not that the system itself is what creates inequality, war, starvation, powerlessness and misery for the masses and boundless wealth and power for the few.

HOSSHHHH



There is a saying that the first casualty of war is truth, well the first casualty of the class war should be journalists.

Journalists today in fact fulfil a similar function for Authority as priests used to do in medieval Europe. Priests used to (and still do of course) go around dishing out lies, filling peoples heads with useless ideas and debates (i.e. make people interested more in religion and heaven and hell than daily life), and spying on people. Journalists do the same job - peasants and proletarians used to have to be forced to go to church, now we happily pay for the privilege of letting the Journo-Priest into our living rooms at 6.00pm every evening. The next day we are meant to talk about what was on the news, not our daily life.

Don't trust journalists - their humanity has been squeezed out of them and their brains are on auto-pilot.

One of the first tasks of a revolution is to abolish the press.

PTOOEY!



Letters

Dear Gob,

Well, I thought what you said in issue 1 about 'class' was a complete load of old rubbish. How do you explain yourself?

Your imaginary correspondent, Derek.



Dear Derek,

One definition of the 'middle class' is 'all those who have power over the working class' - this would mean the Police, supervisors and shop stewards were definitely middle class, it would also mean that teachers were definitely middle class - and also parents and men.

Many people describe class in terms of good people (working class), medium bad people (middle class), and very bad people (bourgeoisie). But this is simplistic and romantic. Etc.

I still think it matters less who one thinks is in the working class than who one thinks is a potential friend or enemy of proletarian class struggle. I agree with what SUBVERSION said in Subversion 12 (Subversion, Dept. 1, 1 Newton Street, Manchester, M1 1HW):-

All of this brings us on to the second point to consider - the distinction between the present-day working class, whose day-to-day existence is largely passive (acquiescent towards capitalism) and the revolutionary force that can overthrow capitalism. This latter will grow out of the former, but is not identical to it. The former (which can be called the "class-in-itself") is just a "sociological" category whereas the latter (the class-FOR-itself) is a revolutionary category.

When workers engage in struggle their "nature" changes in that they reject their normal passivity and begin to become a class-for-itself. It is this "class-BECOMING-for-itself" that we support.

Referring to the "Working Class" is vague because there are really several "working classes" - the passive, sociological working class, the conscious communist working class of the future that is overthrowing capitalism and the struggling working class ("becoming-for-itself") - this last category is the most important one and shouldn't be confused with the first one (it may be argued that it's the same people but this is wrong because, apart from the fact that

it's SOME of the same people not ALL of them, the key point is that it's not a thing that we're talking about but an action, or rather a thing in action - sociology deals in "things" but the "class-in-action" is a revolutionary concept).

Questions such as "are coppers part of the working class?" are therefore in some sense pointless since they refer to membership of the "sociological" working class. They are certainly not going to become part of the "class-in-action" which is the "class" that WE support.

To come back to the question of "relationship to the means of production" as the formula for defining class, the most important "defining" that we have to do is to define how the "class-in-action" will come into being (a constant, repeated event) and how it will develop. Among the factors which determine this, "relationship to the means" of production is the foremost, but is insufficient because it implies "relationship to property", i.e. being a wage earner or not, whereas the other factors considered in the first part of this reply can be just as important. The best way to put it is probably "relationship to the developing class struggle" - this being determined by all the factors mentioned above.

Letters

I also agree with this from Tom Jennings (except that for 'middle class' I'd say 'expert, professional, managerial types') (The Raven 11, Freedom Press, 84b Whitechapel High Street, London E1, 1990):-

There will be a number of available discourses, and subject positions within them, relating to whether one's position at work is as a dedicated professional, for example, or as a member of a workforce which gains scant reward for boosting someone else's profits and power. This aspect of class seems more difficult to grasp because it is such a collective phenomenon — and our usual talk of individuals misses the point by a long way. Meaning is given to thought and its consequent behaviour *socially*, whether this be by our immediate social environment, or in the development of our subjectivity through a history of discourse and action. So whatever our idiosyncratic, pet theories are about the nature of the universe, in practice what matters is the collective ability or tendency to position ourselves in a group in such a way as to make certain kinds of group behaviour more likely. Now middle class people have much less experience at seeing themselves and their situation in any collective way at all — because the whole purpose, logic, sense and structure of middle class discourse denies large scale social difference and simultaneously elevates the rational, consistent, self-conscious autonomous individual who makes voluntary decisions and choices. But working class people have a 'much harder' task swallowing this rhetoric, since from an early age we have seen and felt a commonality of interest, in lives dominated by lack, necessity, overwhelming and intransigent public forces. Even in working class families where income and lifestyle have become less uncomfortable, there is still a strong sense of lack of choice, time, opportunity and wherewithal to live differently, and a concurrent hazy (at least) awareness of who benefits, whose interests are being served, *where power lies*. Whereas middle class attitudes revolve far more around how to get on individually, because it is in fact much more possible for middle class people to change their situation without it needing others to combine to that end. A major reason why middle class wage slaves rarely behave in the same ways as working class wage slaves is that the discourses of middle class work concern the commitment of one's life to a profession which suits the individual's capabilities and desires (finding one's own level etc.). Combined with the lack of experience and ability to view the world, and behave, socially, middle class people are far more likely to react in terms of their perceived, individual, career aims — not conducive, to say the least, to the development of collective action. And the significance of this for large-scale political possibilities is that we *know* that working class people are still capable of mobilising en masse and generating new practical, organisational and socially advanced forms of action that directly threaten the status quo.



Letters

Dear Gob,

Re. the Students article in issue 1. I've decided to dream up four different categories of student that you might distinguish between so you don't bump them all off.

First there are those students who are definitely bourgeois/rich/privileged to start off with. Second there are those students who aspire to become managers/bosses/experts and succeed in going on to become just that. Third there are those students who aspire to become managers/bosses/experts but fail and end up on the dole or in some mundane low paid job. Fourth there are those who just like the idea they are being given money so they can doss around wearing woolly jumpers and reading obscure books all day and they have little intention of doing much else in life.

Yours, Erik the Vandal.

Dear Erik,

I agree with your classification of students, but I don't think it makes any difference to my contention that students are generally dangerous and untrustworthy(!). Firstly the number of students in your fourth category is extremely small, and they still may absorb the University ethos (e.g. pro-authority, 'merit', liberalism, capitalism, democracy, etc.). Secondly the students who fail aren't students once they've been kicked out, and although their attitudes may be horrible, if they are on the dole or in a mundane low paid job then they aren't helping boss people around, or redesigning our work rhythms/labour time as technicians.

Of course I don't think all students should be put up against the wall but I do think that they are the perfect types to try to hi-jack class struggle — with their pathetic grievances against small grants, cuts in 'education', or lack of freedom in 'education', coupled with their articulateness they will always see themselves as justified in taking 'leading roles' in times of generalised class struggle, e.g. Paris 1968. Students are usually very stupid, with little idea of what 'real life' is about. Ideologically they are invariably on the side of Authority, or at least Liberal Order — the most radical they usually ever get is to defend the 'ideal' of bourgeois education against cuts or austere management.

We should leave 'appeals to students' to the likes of the SWP, who understand the managerial potential of University fodder. Once again, students will only ever be of any use to humanity if they renounce their roles as students and burn the Universities down.

