

ARE WE CONDEMNED



Zapata Calavera

TO BE MISERABLE FOREVER?

LONG LIVE THE WORLD REVOLUTION!

PROLETARIAN GOB, BM MAKHNO, LONDON WC1N 3XX

No. 3, Spring 1994

FREE

PROLETARIAN GOB

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

INSIDE

GO TO SCHOOL



LEAVE YOUR BRAIN AT THE DOOR

Is Capitalism Feeling Poorly?
-Marxists in a Muddle

AND MORE....

LONG LIVE THE WORLD REVOLUTION!

ARTICLES/BACK ISSUES:

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Problems of Anarcho Syndicalism

What is the Potential of Rank and File Action

Death to Rank and Filism!

Pamphlet: Anarchist Communism or Death! - What is Anarchist Communism

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

*Thanks to Erik the Vandal
and The Various Otters*

SOUTHERN CONTACT FOR SUBVERSION

Because Proletarian Gob thinks that we need more revolutionaries around and that it would be good if we could make more and better interventions in the class struggle it has joined SUBVERSION. At the moment SUBVERSION are the most straight-forward, revolutionary, positive, enthusiastic and unpatronising group in Britain. It's good to be involved with other revolutionaries who inspire greater deeds and effort in yourself! This, of course, gives SUBVERSION a southern contact if you're interested in getting involved.

SUBVERSION, Dept 10, 1 Newton Street, Manchester M1 1HW.

NNNGKGKK



HOCHHHH



PTOOEY!



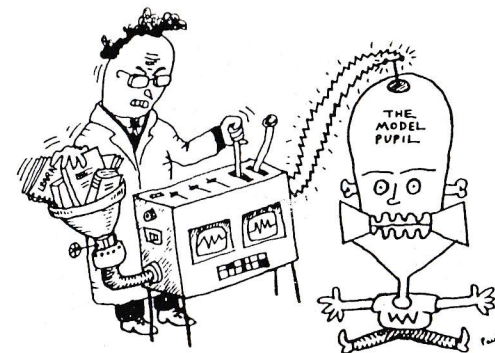
PROLETARIAN GOB is anti-capitalist, anti-State and anti-authoritarian.

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'.

PROLETARIAN GOB, BM MAKHNO, LONDON WC1N 3XX

EDUCATION

There is an assumption among many (usually "educated") people that "education" is some sort of neutral process that makes people more intelligent. There is an assumption among many other (usually "uneducated") people that getting more "education" gives you privileges and power within society; it doesn't necessarily make you more "intelligent", but it does give you the right connections and attitudes and often, in fact, the more educated a person is the more of a prat they are. Proletarian Gob agrees with the second assumption.



So what do I mean by "education"? I mean going to school, college and university and passing exams. It is useless to talk about "education" in this society as if it has anything to do with learning the truth about things. Education really just means learning in itself, learning any old crap.

There is only one thing worth learning, it is how to turn this common-sense truth into a world-wide reality: "I am not free until everyone is free".

The world is piled high with knowledge, experts and expertise and yet the place is more of a shit-hole than it has ever been. Don't believe people when they say that the world has progressed and things are constantly (even if in fits and starts) getting better. It is the other way round. We may have faster transport these days, but it's only to get us to work quicker and to make more profits for the bosses in general. We may have doctors and drugs to keep us alive longer today, but for what? So we can waste more of our lives in wage slavery, so we can watch more television; so we can digest the tedium of our alienated and tedious lives.

Even the previous economic system was better than the present one. In feudal times (see P.G. 2 "Bourgeois Revolutions") in general, ordinary peoples' lives weren't ruled by the clock, or the five or six day week; they knew where their food came from; how their homes were built; they knew each other. As communities they made their own tools, food, clothes. It is true that they were serfs (but remember that wage and dole slaves aren't free either), that they paid taxes, that life was often hard; but they had a better understanding of their surroundings than we do, they certainly felt more "at home" than we dispossessed proletarians can ever do. Our alienation from everything is becoming more and more complete, we have less and less control over the things around us. Whereas there was some "community" left in feudal times, it is completely gone now, buried by a capitalism that turns us all into commodities (labourers and consumers). Reality is hiding somewhere in the television set, maybe if we watch more programmes we'll catch a glimpse of it...

Progress, like education, is not a neutral, or "good" thing, it is the perfection of our slavery and the increase of profits and power for our changing rulers.

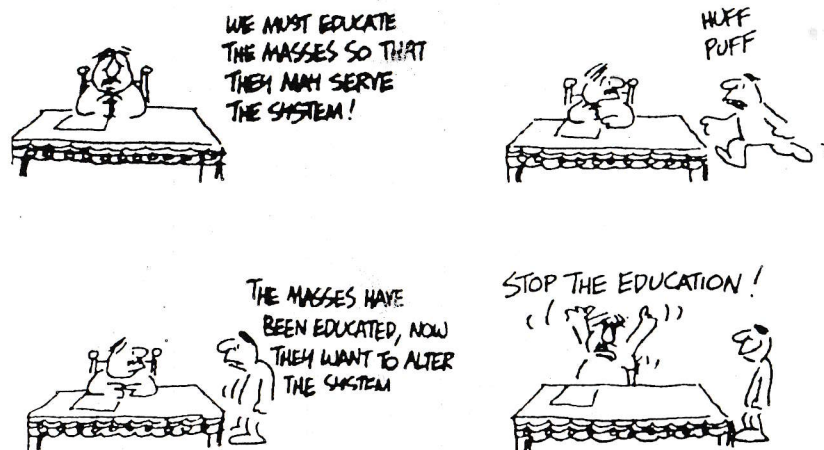
But to get back to education. Mass education was brought to us by our rulers primarily to make us able to follow more complex instructions at work and to create a few people who would be able to give orders at work. Getting an education system thrust on us was never a step forward for the working class, it was only a step forward for the administration of capitalism and the opportunity for us to receive more frequent and more subtle justifications for Authority and our condition as the governed. If we could read, we could read newspapers, as well as work in an office.

In Britain the idea of mass education was first put forward by liberal tyrants such as Lord Shaftesbury in the 1830s. His arguments in favour of education were quite clear, education would not only be a means of making the work force better suited to different jobs, it would also help the mass of people to understand their role in society and why they should support that society. If they weren't educated as to the value of the British economy, the British Empire, Industry, God, the Monarchy etc., then they might want to overthrow it all. Lord Shaftesbury's ideas got a lot of stick from conservative types who thought that if the masses got "educated" then they would understand even better their crap position in society and decide to do something about it. Better to keep them "stupid". Eventually, however, Lord Shaftesbury's ideas won over and he has been proved right. Education has not increased the numbers of revolutionaries or turned the masses any more subversive than they have always been. In fact, education has been a key factor in the science of social control. Education, like work itself, is anti-working class and counter-revolutionary. The proof of this is that education is compulsory. They wouldn't force us to do anything that was really good for us, and they wouldn't maintain a state institution that threatened their existence.

There have been no more proletarian revolts since the arrival of mass education than before. Revolts of the dispossessed (i.e. those who possess nothing except their labour power, i.e. proletarians) have been going on right down through history since the Middle Ages. I don't think the number of revolts has increased or that the working class has increasingly decided communism is a good thing since "education" has become established.

HAVING A LAUGH

Exhibit A:



I agree with the first part of the cartoon on this page (exhibit A) but the second part makes no sense. Education may throw up a few people (e.g. politicians, greenies, technicians) who, as individuals, learn that aspects of society are bad and could do with changing. These people may even create a movement to "alter the system". The best example at the moment might be the Green Movement, but you can also put in there the Labour movement which, through the big-wigs of the TUC and the Labour party has also at times wanted to alter the system for their own ends. Education may turn out a few of these ambitious individuals but it certainly hasn't turned out "masses" who want to "alter the system". It is the ambitious leaders who have created (or diverted) movements, not the schools or universities.

The only education that has led to "the masses" changing things, or forcing change, or threatening to overthrow the whole system is class struggle. You can't learn class struggle at university, but you may learn how to turn workers' revolts and disgruntledness into votes or support for lefty ideas. An "education" may well teach a few bright sparks how to shove the capitalist work ethic down our throats under a new guise, e.g. in a so-called "revolutionary" ideology like Leninism or Trotskyism, but it won't make the working class actively revolutionary.

When you look more closely at the school system the world over it soon becomes apparent that schools don't even make an attempt to "educate" people to the same level, in fact it's the reverse. You can take a quick look at a year of pupils in a school and pretty well tell who's going to end up as managers and who's not. Your place in society in later life is largely pre-figured at school. This is natural, schools are there to make compliant workers. Astonishingly, perhaps, many teachers don't seem to realise this fact and spend their careers trying to do their best for the people who enter their classrooms, they might even encourage a few "lazy no-hopers" to further their education, go off to college/university and end up as liberal-minded managers. But this is not bucking the system. It is serving it. [Still, I'd rather have these sort of teachers supervising my kids during school time than the disinterested, callous bastard type!]

Therefore, debates about types of classroom methods, such as "child-centred learning" versus "testing" don't really have much meaning unless you want to talk about the kind of discipline you want your child to be kept under while at school - i.e. soft or hard. Parents who worry a lot about the type of schooling their kids are getting usually want their kids to "do well" and get a good job/career after school, i.e. become managers, academics, designers, journalists, etc.

Parents who don't really give a toss about how their kids do at school (but would probably be pleased if they happened to "do well") have a much more potentially subversive attitude to society in general - a society which they perceive (however dimly at times) as apart from them and in control of them. These people understand the education system better than most of those who would consider themselves "educated".

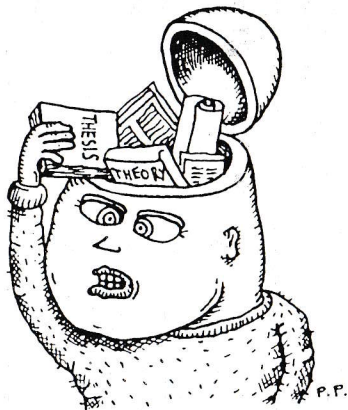
Schools exist to turn children into compliant wage-slaves. Being a school pupil was the longest job I've ever had.



THE BRUTAL WHIFF OF CAPITALISM

Recently I attended a conference in London called "Is Capitalism in Decline - blah blah and the New World Disorder". It was held by "Critique" and co-sponsored by "Radical Chains". Critique is "an independent and refereed [?] scholarly journal, founded in 1973. It attempts to analyse contemporary society.....from a critical Marxist perspective". They reject "the concept of socialism in one country and the idea that a country could be both socialist and undemocratic" [surely if they reject socialism in one country they mean the world can't be socialist and undemocratic?]. I'd never heard of Critique before I found out about this conference. They seem to suffer from terminal egg-headedness but no doubt they mean well.

Radical Chains seem a lot more accessible and more interested in class struggle. Their journal "aims to contribute to the retrieval of the revolutionary core of Marxist theory, the critique of political economy. Our starting point must be the need to understand the prevention of communism in all its forms, eg. social democracy, Stalinism, fascism or national liberation".



It seems that for a lot of Marxists everything they do has to be justified by what Marx wrote, or an interpretation of what he wrote - through thick and thin it is crucial to be able to call yourself a Marxist. It's lucky that Marx's shopping lists never fell into the wrong hands! Marx wrote a lot of great stuff but it's more important for people to be communists than Marxists - after all, you can be a communist revolutionary without having read any Marx, but you don't become a revolutionary just because you've read Marx or call yourself a Marxist. In fact most so-called Marxists are counter-revolutionary defenders of capitalism. It grieves me that people have such a dependence on the writings of one person, it makes me worry about their will to be free and their capacity for reasoned thought and action. When I talk to a comrade I want to be talking to a human being, a genuine subversive, not a mouthpiece for a text by Marx (no matter how subversive Marx himself was in his time or now).

I agree with this from SUBVERSION 8:

In fact, we regard the notion of Marxist and Anarchist traditions as only holding back revolutionaries today who hold onto either of them - an important element in the development of revolutionary ideas is the rejection of past ideas in the light of the experience of history, and the 19th century split between Anarchism and Marxism has little bearing on the class line between revolution and reaction today, as revolutionaries today need to REJECT more than they accept of BOTH traditions.

Anyway, I went along to the conference because I thought I might learn a bit more about this theory of the decline of capitalism, or decadence theory. It has never seemed to me that capitalism has been declining, in fact it seems to go from strength to strength. Yes it has setbacks, and periods of restructuring (usually called "crises") but it always seems to come out ever more triumphant. If capitalism grows less thrusting in Europe and the USA it will only grow more thrusting in Brazil or South-East Asia. Still, maybe I was wrong.....

In the event the conference did not persuade me that capitalism is declining (whether it's from the 1870's or 1914) and it seemed that the theory was being discredited even in the ranks of Critique, whose editor is a major decadence theorist. Probably the most obvious criticism of decadence is that it implies that capitalism will decline completely away at some point in the future, when the working class will only have to give it a quick shove, so we can all put our feet up in the meantime.

The most interesting group who adhere to decadence theory (but aren't guilty of putting their feet up!) is the International Communist Current (ICC). The ICC are anti-capitalist in all its forms (from private, to State, to self-managed) and opposed to any alliances by the working class to capitalist factions (from Trotskyist parties, to social democracy, to the unions, national liberation movements, popular fronts, etc). They exist "to participate actively in the movement towards the unification of struggles, towards workers taking control of them for themselves, and at the same time to draw out the revolutionary political goals of the proletariats' combat". Proletarian Gob agrees enthusiastically with most of what they say.

However, they do seem a bit hung up on their theory of decadence, in fact they claim that since the 1980's capitalism has actually been *decomposing*! I know that the stench of capitalism and wage slavery is a putrid stomach-turner but that smell of brutality and death has been there from the start of capitalism's gruesome progress; it's not the whiff of decomposition I can smell.

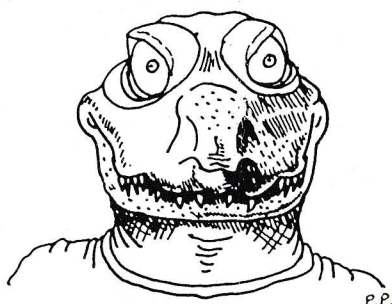
The ICC are part of a leftist current which decided that capitalism went into decline in 1914. Before this date, they claim, social democracy, parliament, elections, the unions, etc, were beneficial to the working class. However, at the onset of the First World War the unions and the whole democratic process suddenly went against the working class. Capitalism itself was even no use to the working class (as an economic system that made proletarians and provided, or allowed, institutions, like unions, which helped the development of proletarian consciousness). The War provided the watershed between ascendent and decadent capitalism, after 1914 everything about capitalism was nasty, horrid and ultimately doomed. The left, including Marx and Engels, had supported social democracy, the unions, nationalism before 1914. Many on the left saw during the world war that all these capitalist institutions were no good, after all they had led the working class into a mass slaughter of itself. Instead of reappraising everything this left current decided that they were right before the war and were now right after the war. They obviously came to the right conclusion in the end but it seems dishonest to concoct (or adapt) a theory to show why the left was always right, it was capitalism that radically altered, their interpretation of things had never been wrong! We all get things wrong, it's important not to hide things, as honesty to our class is always essential.

It seems a shame that the ICC are still trying to hide this embarrassment. Unions have always been an organisation devoted to bargaining the rate of exploitation, The Luddites were always more revolutionary than the Tolpuddle Martyrs. All we need to agree on really is that the unions, social democracy and the rest is anti-working class, but the ICC insist on always bringing up decadence and also arguing that if you don't believe in the decadence of capitalism you're not a Marxist and not a revolutionary.

I have another bone of contention with the ICC and that is their "scientificness". for want of a (much!) better word. I think it is true that capitalism is an economic system that encourages world communism. This is because capitalism is ever expanding and therefore global, also the fact that every worker is turned into a wage slave makes for a common, world-wide bond. A cleaner from Britain has more in common with a cleaner in any other part of the world than with the managing director, shopkeeper, or bourgeois who lives in the same town. Also, at this point in history, the working class, when it becomes actively revolutionary, is more likely to realise the necessity of a communistic way of living, the abolition of everything to do with money, trade, exchange and exploitation and the prevention of a return to anything that might lead back to capitalism. So capitalism and proletarianisation has made world communism more likely than before.

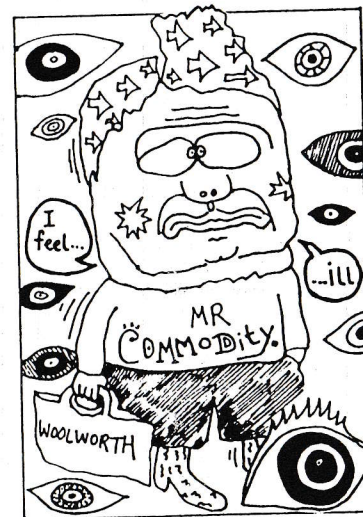
However, the ICC, like Marx, seems to think that capitalism was a good and necessary thing for the development of humankind. This sort of analysis led to lefties like Lenin and Trotsky supporting the bourgeoisie in countries like India, so that the proletariat would develop there. To me this sort of cruel thinking is madness. I thought I was callous enough looking forward to a global class war but these guys welcomed proletarianisation - a brutal and shit thing to happen to anyone. In Britain it started with being kicked off the land ("enclosures", etc), then having to wander around for work, eventually finding a niche in some hellish factory or mine. This was not a step forward for humankind! It was a step towards greater brutality.

When proletarianisation was happening it was opposed by those being proletarianised. The so-called German Peasants War (1425) was really a proletarian revolt, Gerrard Winstanley and the Digger Rebellion during the English Revolution (1649) was a proletarian revolt for communism. Should we, if we had lived then, not been part of those movements because they were supposedly too early and the world was not proletarianised? Trotsky and Lenin would probably have shot down the diggers "like partridges" (Trotsky) the same way they did the Kronstadt revolutionaries in 1921, because they threatened the triumph of capitalism. It was the Bolshevik Party which turned the USSR into a fully capitalist country, and it wasn't an accident, it was a stage us stupid proles had to go through before we were ready for communism.



The Capitalist in a Changing World

The ICC in the first paragraph of their "Positions" says: "Since the first world war, capitalism has been a decadent social system. It has twice plunged humanity into a barbaric cycle of crises, world war, reconstruction and new crisis". Come on! Capitalism was never good for working people (us!), even before 1914. Capitalism was at least as cruel and barbaric before 1914 as it was afterwards. This sort of analysis makes me wonder if groups like the ICC see all workers as objects. It's not because capitalism is decadent or inefficient that I hate it it's because it makes my life shit, and it's made all workers lives shit since it started.



Related to this is the "socialism or barbarism" slogan. The theory of "socialism or barbarism" presumably comes from decadence theorists. It postulates that the world is heading towards barbarism (a "historical decline" as the ICC say) and that the communist revolution is the only thing that will save humanity from destruction. This theory implies that there are good things about "the world" (certainly that capitalism before its supposed decline towards barbarism was good!) and that it should be *saved*. What they are saying is that the only way to save the world is by establishing communism. But what if capitalism evolved into another economic system, like feudalism, an economy where resources and workers are not exploited to the absolute limit. This would "save the world" too, and if their criteria is simply saving the world then would the "socialism or barbarism" theorists go along with that?

There are better arguments than these scare tactics for why communism is desirable. Firstly, humanity is already destroyed, humans have been split into two main groups, the exploited and the exploiters. The working class' condition is that of wage slaves, not of human beings. The communist revolution is about our regaining our human-ness and leaving behind all forms of alienation, division, isolation, exploitation and organised misery. Especially since the end of the "Cold War" "socialism or barbarism" theorists are going to find it increasingly difficult to convince people that capitalism is going to lead to the death of all humans. Anyway, far more horrific that a distant and sudden death by capitalism is the *constant* death/murder, misery, wage slavery and scrabbling for survival that is happening right at this moment and for all our moments until, together, we get off our knees and become an invincible communist force.

I think the ICC should read "The Revolution of Everyday Life" by Roaul Vancigem. Despite these concerns it must be remembered that the ICC and Proletarian Gob are in the same camp.

THE CONDITIONS NECESSARY FOR A REVOLUTIONARY EVENT

Tied up with all this theory of the decline of capitalism is the question of "economic law and class struggle". Basically this means: will class struggle create the conditions necessary for a communist revolution, or does everything depend on the economy having a crisis, or collapsing? [These "crises" are often referred to as symptoms of the "internal contradictions of capitalism". However, "internal contradictions" seem such a natural feature of *almost anything* that it is hardly worth using the phrase. Feudalism had internal contradictions; the Roman Empire had internal contradictions; even the human body has internal contradictions, especially if it enjoys a drink!]

The danger of thinking that the final overthrow of capitalism will only be born out of an economic crisis is that you might think that any revolutionary work up to that point is futile and unnecessary. However, if we don't keep going now how will we be able to try to make sure that there are enough revolutionaries around when a crisis does come and the class struggle escalates? The revolution needs revolutionaries there at the start, inspiring bolder action and warning of traps. A lot of revolutionaries will be better than a few.

There doesn't seem to me to be much danger in believing that the class struggle will create the crisis, as long as revolutionaries maintain an uncompromisingly revolutionary stance and don't get persuaded to lead reformist movements or make alliances with enemies of the working class.

Whatever you think about how a revolution might be sparked off there is no doubt that revolutionary theory, propaganda and action has to grow. We need to be prepared for anything and we need to be everywhere when things start happening.



References:

"Economic Law and Class Struggle", article available from SUBVERSION, Dept. 10, 1 Newton Street, Manchester M1 1HW.
 Radical Chains, BM Radical Chains, London WC1N 3XX (journal £1.90).
 ICC, BM Box 869, London WC1N 3XX (monthly paper: World Revolution, 50p).
 Critique, Bob Arnot, Dept of Economics, Glasgow Caledonian University, Glasgow G4 0BA (bi-annual journal, £5.00(?)).

WHY THERE IS NO THIRD WORLD

When people talk about "the third world" it is implied that it is some horrible poor place and therefore that "we" live in a nice, advanced, wealthy place. I'm not sure where the phrase comes from exactly but I think it is part of a classification that lists Western Europe, Japan and North America in the First World, the old Eastern Europe and "Communist" countries like China in the Second World, and the rest as the Third World.

One of the ways of identifying a "third world" country is by its "crippling" debt to the first world countries, for example, Sudan or Mexico, whose economies are therefore controlled by the World Bank and the IMF (ie. the USA, Western Europe, etc). But debt in itself isn't a good indicator of third world countries since the USA has the world's largest debt. In practice most people use the term "third world" for all those poor countries with a hot climate in Africa, Central and South America and South-East Asia. Until now I have used the phrase too, with inverted commas around it to show that I don't really believe in it, as a short-hand term for all those poor, hot countries which are controlled by the USA and its allies. But even with inverted commas around it the term "third world" is misleading and mystifying.

The third world is everywhere, it exists in Washington D.C., Los Angeles, London, Paris as well as in Mexico City, Mogadishu or Karachi. Recently an academic survey showed that there was a difference in life expectancy of ten years in two areas of Glasgow only a mile or so apart.

This third world thing seems more related to things like supposedly having "better" television or nicer roads than in other countries. It is thus a way of saying "us" and "them" - "we" live in a nice sane place while "those foreigners" live in rough and insane places. In fact a postal worker in Britain has more in common with a postal worker in Nigeria or Bolivia than s/he does with the head of Royal Mail, Paddy Ashdown, or Princess Ann. The thing all workers have in common is their status as workers. The fact that we have to sell our labour and time to survive, the fact that we have little or no control over our daily lives. The fact that we are victims of the economy and its wars. We have no say in what really happens to us and anyone who says that we live in a democracy and can use our vote is either another con-artist for democracy or a dolt.

Wherever we live it is us proletarians who live in the third world. It's time we all stopped using their patronising, nationalistic, racist and misleading terms and fully realised the class nature of this world. A world which we cannot call ours.



LETTERS

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Dear Gob,

Re- the Christianity article in Gob 2.

I think there is a slight danger that if we are over-eager to attack Christianity in isolation we will overlook the fact that it was part of the same family tree of patriarchal, monotheistic religions that includes Judaism and Islam. Outside the Middle East it was Christianity that had the sales techniques that led to it cornering the market, but they all had the same basic expansionist, hegemonistic aims. Where Christianity did most well was its trick of "converting" everybody (i.e. turn everybody into commodities to accumulate profit from their labour). Islam adopted this trick but wasn't quite so good at it, while Judaism just saw non-Jews as "wierdos", as you pointed out. The trouble with the article is that I could imagine an Islamic or Jewish Fundamentalist opportunistically agreeing with all of it apart from the beginning and end.

Global capitalism was not exclusively the creation of "western" Christendom. Early mercantile capitalism was already well developed in the Middle East and China in the Middle Ages. And notions of imperialism being just a Western and Christian phenomenon start to look a bit shaky when you look at the history of Japan in the "East".

Yours, Erik the Vandal



Dear Gob,

I'm all in favour of attacking journalists/news editors/newsreaders etc. I think they are very dangerous and powerful, far more dangerous and powerful than your average individual police officer. Attacks and military offensives in places like Bosnia and Somalia are effectively directed by media reporting. Here police attacks/clampdowns are prompted by journalists. In the old days the media were the servants of the government and the police, today it is the other way round: the police and government are effectively controlled by the media, which, of course, is controlled by capitalists like Murdoch, etc: "They are smug and ugly"!!!

Yours, Erik the Vandal

On the subject of journalists, this appeared in The Guardian recently:

SHORT CUTS

Robert Leedham

In Gob we trust . . .

WE LIKE the magazine Proletarian Gob, but Proletarian Gob doesn't like us. "You only have to read the newspapers or watch the television news," it declares, "to realise what a stupid bunch of gits journalists, newsreaders, commentators and their camera operators are."

Yeah? Prove it. "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." Ugly?

Proletarian Gob advocates class war. You can tell how anti-establishment it is because, on its cover, it has the words: "More tea, Vicar? Or how about a punch in the face?"

But back to the reasoned criticism. "The 'news' is very important to our rulers, not because it provides information, but because it keeps us distracted, fills our head with crap, and sells lies to us. The 'news' is not news, but propaganda."

Fair enough. "For example," the Gob offers, "the rightwing will say that striking workers should not have attacked the police; the

leftwing 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." Which it is, of course.

"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."

But back to journalism. "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 told the truth — ie that capitalism creates the economic rivalries that causes wars and that war is actually good for business, or that famines are caused by the world economic system."

So what's to be done, Gob old chum? "There is a saying that the first casualty of war is truth, well the first casualty of the class war should be journalists."

Try telling that to the family of Farzad Bazoft, Mr Gob.

Well, I am saddened that a Gob article denouncing journalism managed to provide one journalist with his wages for the week. He didn't have to do much work at all, did he? just copy out parts of the article and insert a couple of facile comments. The last line is particularly nonsensical and unrelated to what he copied out right above it. Also I wouldn't stoop so low as to use the family of Farzad Bazoft for a "punchy" last line that blatantly misrepresents (or misunderstands) what I said. It exploits their loss to pay Robert Leedham's wages. Farzad Bazoft was a journalist executed by the Iraqi government for "spying".

All in all the Guardian article proves right everything I said about journalists being lazy, stupid and inhuman. Hats off to you, Mr Leadbrain!

Extracts from
The End of Democracy
by Max (1993)

33.

Many people today have the appearance of being worn out and tired. Communication is dogged with suspicion and misunderstandings; repression maintains a state of permanent crisis. The failed cures, the alternatives that were no alternative, the broken promises, the sellouts all create a climate of cynicism and apathy. The daily struggle against capital is often silent and appears in daily antagonisms and fight backs but for this silence to be more than defensive it must become self aware. The apathy induced by Democracy is the half truth that the vote changes nothing, the vote does change nothing, but the hidden fact that the proletariat can Destroy Everything goes unheard, swamped as it is in its own silence.

29.

We are currently being told, whether we like it or not, that we must choose between painful tax rises or big welfare cuts as a means to solve the growing debt crisis and government deficit, we are told there is no alternative. But either way the capitalist debt is imposed upon us, it rules unchallenged, its legitimacy is never questioned. They say there is no alternative, but revolt is the alternative. We will default on the debt and refuse to pay the cost of their system's crisis. If their economy, and it is their economy, chooses to fall to pieces we can only smile and rejoice.

37.

Workers Democracy must be seen as a false consciousness of how to act in struggle. It is how we often hold ourselves back by institutionalisation and majority dictatorship and through artificial separation of intellectual decision making and material action. The fetishising of the decision making process and postponement continually of action is of great use to the bosses as it makes action carried out without such delay seem illegitimate no matter how useful it may have been for the struggle. In practice major struggles always break out at first from a minority of workers and unemployed, although sometimes they may then quickly spread to the majority. The "Democracy of the class", much loved by trot groups like militant for instance, is a conservative wheelclamp on struggle. If we wait for the whole class we'll be waiting forever.



11.

A Democratic "free press"? But whose press is this free press? It is the ruling class which owns most of the means of dissemination of information and opinion. From the beginning they have used lies to encourage the exploited to accept their fate. But what distinguishes the times in which we live, is the extreme degree of state totalitarianism set up to control how we think. It does not just broadcast one, official "truth", but fifty competing "truths", so that everyone can make their choice as in a supermarket, and which in reality are nothing but fifty variations of the same lie. Never trust a journalist! Wherever a journalist treads state violence is sure to follow.

Democratic "freedom of assembly"?.... again it is the ruling class which owns and jealously guards all the magnificent places in which the proletariat might assemble. Until we can all lounge around in castles, palaces and stately homes rather than high rises or even cardboard boxes then the freedom of assembly is a hollow abstraction.

45.

Democracy has been more cunning than other ideologies for it is mostly invisible and seeks to show itself only as that which allows other ideologies their own freedom of expression. It is everything because we believe it is nothing (neutral). It is an all pervasive lie of the global Democracy campaign that the class struggle and the proletarian movement no longer exist. But there will always be discontent and alienation while capitalism, or any form of exploitation, lasts. It is for us to clearly identify that discontent and turn it into a conscious desire for revolution.