

subversivity

The task is to learn
what learning is for



SO NOW YOU'RE HERE

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AS you start at university or college your expectations of a thriving intellectual and social life, leading to a great future, have been carefully built up by teachers and parents and advertising. Sadly, most students have these ideals shattered and find something is badly wrong with the higher education system.

If you are new are you worried about making friends, finding someone to go to pubs and parties with? Will you find a club to join — or will you fall foul of a rampaging rugby club? Can you manage on your grant — and will your Local Authority pay it on time?

Later more worries appear — finding a place to live and ultimately finding a job. And throughout there is the pressure of exams and of producing work which may seem increasingly irrelevant to your academic ideals.

CHANGING COURSE

The typical course consists of a huge reading list, set-piece lectures, and tutorials which pass from paralysed embarrassment to stultifying boredom.

And do you suspect the syllabus is partly determined by which senior academics want to teach their special subject this year?

Of course there are exceptions; many tutors can be genuinely sympathetic. But the prevailing attitude is that if they know more than you about a particular subject, they are also morally superior and have a duty to guide you into the rat race.

If you get more than vaguely dissatisfied, you may wonder 'am I on the right course? Can I join a discussion group?'

And if students get together and attack the immediately apparent faults, after a lot of hard work minor modifications to courses and alternatives to exams may be won.

RAT RACE

But only the lucky few get a place and a grant for any sort of higher education. Historically university was a finishing school for the children of the rich.

Certain features of this still persist: traditional halls of residence, cleaners for students, sherry parties with lecturers, Union Balls and so on.

With the growth of capitalism, the universities and specialist colleges have developed to satisfy the requirement for an executive class to run the increasingly cumbersome bureaucracy of the state, and industry.

LIBERAL MYTH

This is still the economic role of higher education today, seen from the state's point of view, but the self-styled liberal university is under attack because of the improving returns from the Polytechnics, industrial training, and the ever increasing investment by big business in Business Schools and their own research and development departments, etc..

The social role is to reinforce the myth of the meritocracy. The liberal myth is that higher education places are granted through open competitive examination and that qualifications are given as a reward for hard work and deep thought.

ELITES

In reality, class background determines your opportunities. If you are middle class, with educated parents, your chances of getting to university are excellent.

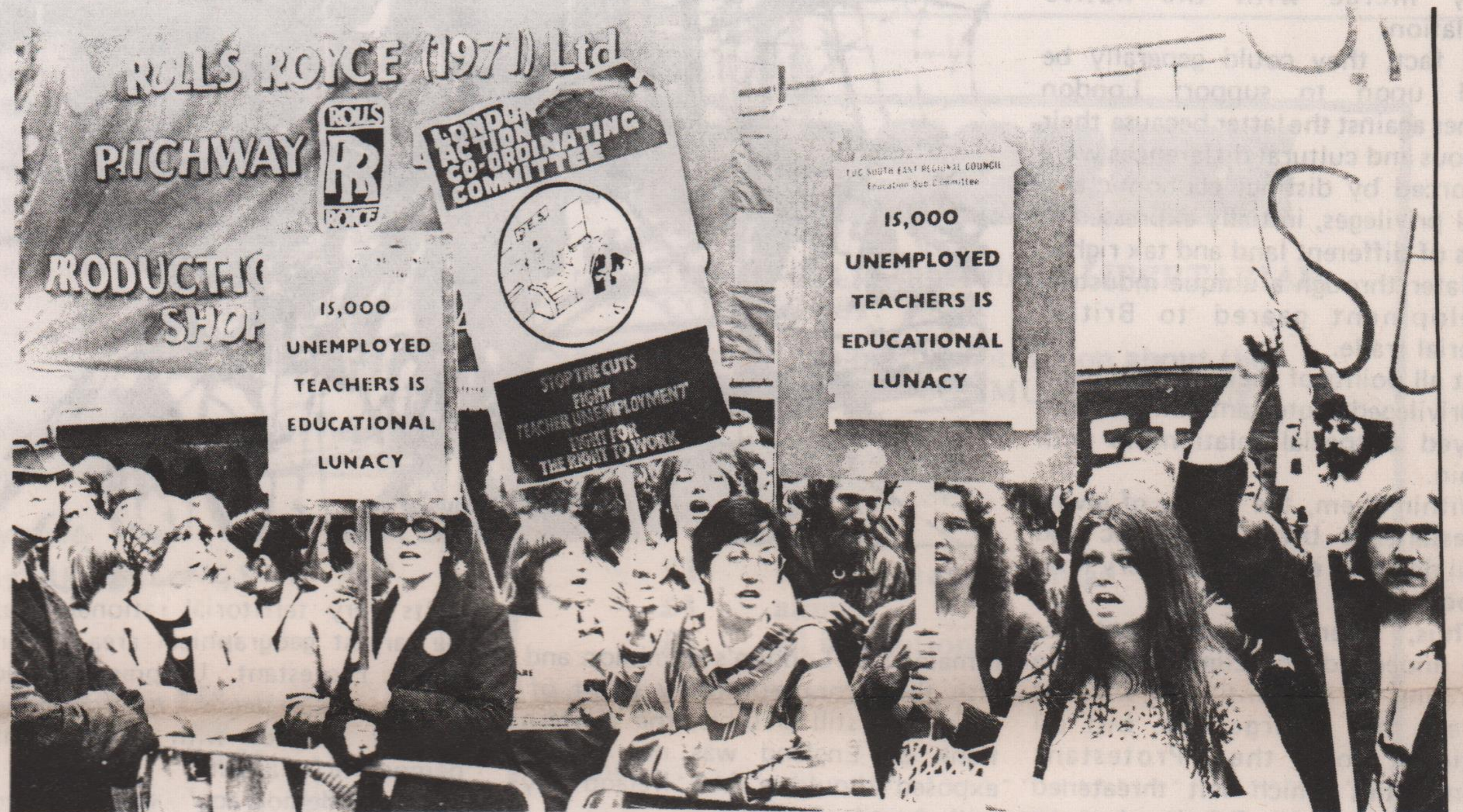
But if you are, by your accent and attitudes as well as the area you come from, identifiably working class, you will often meet unashamed prejudice, both in selection procedures and from other students.

That is, if your family's finances allow you to consider anything other than getting a job as soon as possible after reaching school leaving age.

You have a slightly better chance of getting to a Polytechnic or College of Further Education, but there you get a lower grant for longer terms.

You might one day work with your hands as a skilled technician, or have only teaching as a prospect, and so the universities whose graduates can look forward to more highly paid and powerful jobs adopt a superior position.

For example, in Hull a few years ago, a campaign to open the university library facilities officially to the local Polytechnic and the public (who had unofficially been using them without



WHAT FOLLOWS? — THE DOLE QUEUE

any noticeable harm) petered out in the face of statements by the university such as:

'To call us an elite is not an insult, we believe in the necessity of an elite.'

ATTITUDES

There are varied attitudes to higher education. On the right are the Black Paper crowd with their rigid competitive examinations and vocational courses.

Floundering in the middle as usual are the liberals with their ideas of a community of scholars dedicated solely to the pursuit of 'knowledge' in the heady atmosphere of academic freedom.

Among some on the left there exists the idea that universities are a combination of an intellectual forcing house and a critical sanctuary.

On your right the applied sciences faculty; in front of you the arts faculty; and on your left the critical faculty.

FRUSTRATION

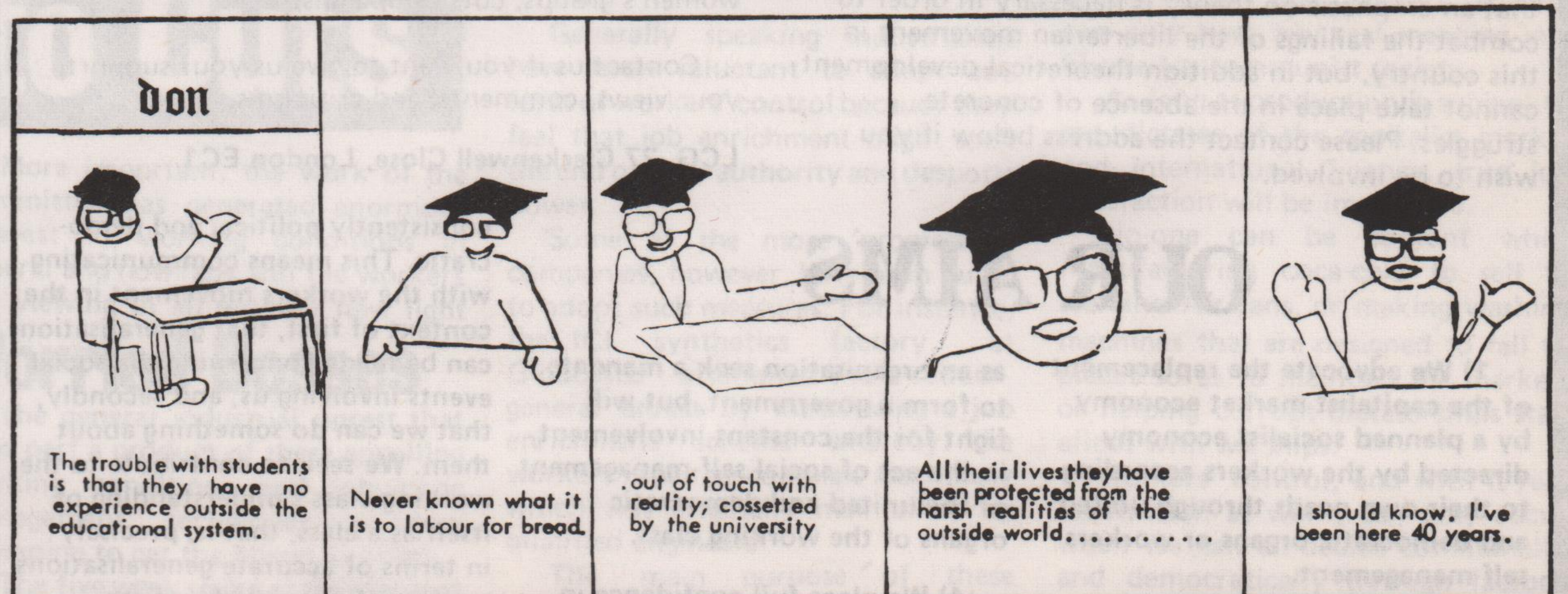
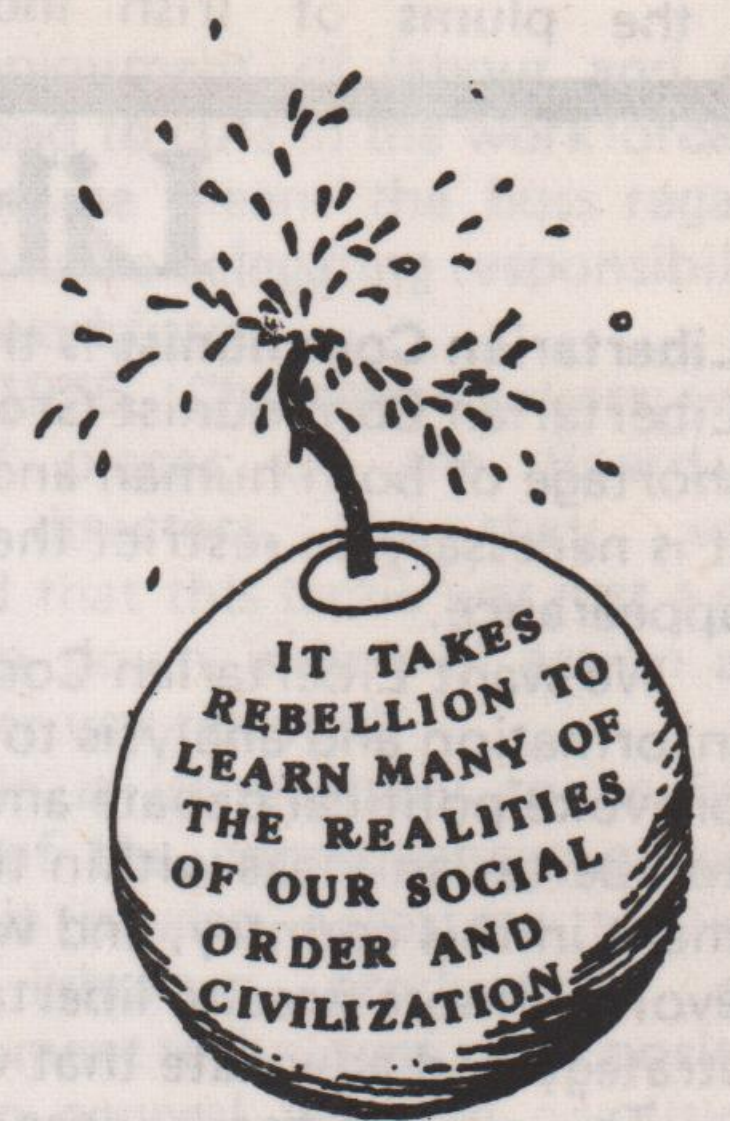
The frustration that many students come to feel stems from their sense of isolation from the rest of society.

They can see no way out: the only alternatives seem to be to drop out or to reluctantly accept three years of boredom so that they can end up with a degree and the possibility of what they think will be a comfortable niche in the middle class.

However, there is a third alternative, which involves breaking down this isolation whilst simultaneously mounting an attack on the bourgeois university.

Any real change in the nature of education can only come about in the context of a social revolution.

We must replace the present system of a competitive education, which introduces the most successful (= the most aggressive) to competitive society, by a co-operative, classless society.



**Libertarian
Communist**

Special Supplement

TROOPS OUT NOW!

Before we presume to speak about Ireland we must come to terms with what the British connection means, examining its consequences with regard to partition and to the present situation.

To do this we must begin with the past — a past, it is true, which has often been recalled, but one which we should nevertheless keep before us.

Throughout the entire history of Ireland's subjection by Britain, with its awesome tales of expropriation, eviction, famine, emigration and crushed rebellion, there has been only one instance of sympathy for the British rulers among social groups other than landlords (who were anyway in the main English)

British Connection

This was the result of the 17th century 'plantation' of English and Lowland Scots in Ulster.

These Protestant colonists did not easily merge with the native population.

In fact, they could generally be relied upon to support London regimes against the latter because their religious and cultural differences were reinforced by distinct economic and social privileges, initially expressed in terms of different land and tax rights, and later through a unique industrial development geared to British Imperial trade.

At all points of their development, the privileged Protestant communities enjoyed a special relationship with Britain.

Within them, the policy of giving Protestants a better economic and social deal was enforced at every level of society.

Thus, when the movement for Irish independence climaxed at the beginning of the century it was not merely the bourgeoisie, but all sections of the Protestant communities which felt threatened by the break with Britain, since an all-Irish government could have had no interest in sustaining and tolerating their privileges in the same way that Britain did.

So they stuck out for union for themselves and for the land and people surrounding them.

Such a compromise was moreover not unattractive to Britain — it meant that the plums of Irish industry



remained in London's dominion and also that from a military point of view then still credible, the Western flank of England was not totally exposed should a free Ireland ally with hostile forces.

The British connection thus found continued political as well as economic expression through partition.

The 'Northern Ireland' created by this was little more than a blatant institutionalisation of the 'Protestant Ascendancy' — sectarianism was built into it, as an integral part of its structure.

Its very territorial rationale was the largest geographical area within which Protestant Unionism could secure some degree of economic security, coupled with a permanent 'democratic' mandate.

This 'democracy' was further assisted by gerrymandering and by the stacking of local government franchise in the Unionists' favour.

Furthermore, Unionist political and economic hegemony entailed control over jobs and housing.

In Derry, for instance, where Catholics have a numerical majority in everything except seats on the Council, the heads of all the City

Council departments in 1966 were Protestant: of 177 salaried employees 145 were Protestant and 32 Catholic.

Perhaps the most notorious example is Harland & Wolff's shipyard in Belfast, the city's biggest employer, retaining a workforce of over 10,000 — only 3-4,000 of them Catholic.

Discrimination

Meanwhile, in 1971, male unemployment in the Catholic Falls Road area was 33.8%, as opposed to 7.8% in the Protestant Shankill Road area.

Housing discrimination operated in three main ways. The first was to put Protestants into better homes.

The second was to re-house Protestants rather than Catholics (eg of 1,589 houses built by Fermanagh County Council between the end of the Second World War and 1969, 1,021 went to Protestant families: according to the 1961 Census, 53.2% of Fermanagh's population was Catholic).

The third was to refuse to re-house Catholics except in already overcrowded areas: Derry Council, eg, reduced housing commitments rather than build for Catholics outside South Ward.

Does anyone need to be reminded of the sectarian police apparatus which completes the picture?

Does anyone think any of these things irrelevant?

What we have been presented with over the last seven years — and what has made things even worse for the Six County minority (not to mention everyone else who has suffered) — is a crisis within this divisive apparatus of repression and discrimination.

It had become unstable partly because of the *changing patterns* of British and international capitalist interests in the island as a whole.

But ultimately it proved to be the oppressed minority itself which rose to threaten the system of repression.

This crisis has brought into sharper focus the crucial nature of specifically British involvement.

Most noticeably the British Army — introduced to stabilise the situation — became itself patently enmeshed in sectarianism.

Because the only 'peace' it could produce was a *military* one, and because the Protestant Ascendancy could not be attacked except by the dismantling of the Six County state, a tendency developed for the troops to be used almost wholly against the minority population.

A telling example comes from the early months of 1970.

The army knew by then that there were unregistered arms in some of the Catholic enclaves.

They knew that these were insignificant besides the vast *registered* Protestant armoury, and that they were seen by the inhabitants as a last defence against the real threat of armed attack.

They also knew that to attempt to seize these arms was to throw themselves behind the whole rotten hypocrisy of biased 'legality' which expressed the ascendancy.

Yet their primary activity in this period became the search for them.

This not only appeared in itself as unwarranted aggression to the minority populations — it also provided the basis for the intimidation of entire communities through mass house searches.

(At the time, incidentally, no British soldier had yet been killed in the Province.)

Sectarianism

Subsequent events, through the Falls Rd curfew, internment (the first internees were all Catholic; later Catholics merely formed the vast majority) and 'Bloody Sunday' to the present day, have repeatedly demonstrated that the Army's only answer to 'sectarianism' has been to bear down on the minority population!

And is this not understandable, insofar as it is operating *within* and to *preserve* an essentially sectarian structure?

The depressing counterpoint to the role of the troops has been the growth of those currents in Unionism itself (eg Paisley and the UUUC) which aggressively reject 'political solutions' harmful to the ascendancy.

Reaching maturity through their opposition to Faulkner's 'power-sharing' executive and through the Ulster Workers' Council strike of May 1974, which gave the final blow to this latter, their hegemony in the Unionist camp and their willingness to strain their own independence from British governments to the limit is a frustrating price for the majority of the British ruling class to pay for its own policies.

Nevertheless, the reality which remains at the heart of this Unionist intransigence is the realisation that only one thing can destroy the Protestant Ascendancy — the withdrawal of the British connection which sustains it.

Fear of this may induce a degree of compromise — continued direct rule or ultimately even power-sharing a la Craig.

But such possibilities should not obscure the prime lesson for the working class in Britain — namely,

that it is not until the Six Counties are severed from the British state that sectarian rule can be fully broken.

The demand 'self-determination for the Irish People as a whole' is intended to focus upon the crucial position of the British state in its relation to Partition and to sectarianism in Ireland.

Troops Out

Raising it, along with the complementary 'Troops Out Now', is the way in which British workers can most effectively contribute not merely towards a resolution of the present troubles but also towards a situation where the working class in Ireland will see more clearly the outlines of their mutual class interests.

The withdrawal of troops, within a 'self-determination' context will probably not, it must be admitted, end all immediate prospects of violence.

It is however, the only policy which can produce the long-term conditions for this, and for the ending of present oppressions and working class disunity.

Libertarian Communist

Libertarian Communist is the paper of the Libertarian Communist Group. Because of our shortage of both human and financial resources it is necessary to restrict the paper to a bimonthly appearance.

We want **Libertarian Communist** to provide information and analysis to militants. We hope to provoke political debate amongst those sympathetic to libertarian ideas within the revolutionary movement in this country, and we hope from this to evolve a more precise libertarian communist strategy and advocate that within the working class.

This project needs ideas and information. It requires a much wider involvement of libertarian militants, both at the level of news of struggles and that of discussion and analytical pieces. We believe that an emphasis on theory is necessary in order to combat the failings of the libertarian movement in this country, but in addition theoretical development cannot take place in the absence of concrete struggles. Please contact the address below if you wish to be involved.

What about our activity as a group? An organisation does not stand or fall only on the basis of its ideas. It would be easy for us, as a small group, to devote our energies to keeping alive a small body of 'correct' ideas. It is necessary to continually question our ideas, test them in action, in order to avoid degenerating into a sectarian current like the Workers' Revolutionary Party, the Socialist Party of Great Britain, or the Anarchy collective, all isolated from the struggles of the working class.

Action, then is as vital as theory. No revolutionary organisation should be involved in one without the other. Our members are active in a number of united front campaigns in, for example, education, in anti-racist activities, in work in trade unions, women's groups, cuts campaigns,

Contact us if you want to give us your support, your views, comments, and criticisms.

LCG, 27 Clerkenwell Close, London EC1.

consistently political and democratic. This means communicating with the workers movement in the context of first, that generalisations can be made concerning the social events involving us, and secondly, that we can do something about them. We seek to contribute to the working class's understanding of itself as a class, that is, precisely in terms of accurate generalisations and specific social objectives.

6) We seek to contribute to the development of a tradition in the working-class movement of its understanding itself and its history firmly in terms of the growth of the potential for the mass self-determination of labour.

OUR AIMS

1) We advocate the replacement of the capitalist market economy by a planned socialist economy directed by the workers according to their own needs through united and democratic organs or workers self-management.

2) We affirm that in fighting for such a solution no revolutionary organisation should seek to carry out a seizure of power independent of the united and democratic organs of the working class.

3) We affirm that we shall never

as an organisation seek a mandate to form a government, but will fight for the constant involvement in the act of social self-management of the united and democratic organs of the working class.

4) We place full confidence in and encourage the development of authentic organs of workers democracy as the organisations of working-class unity and of mass self-determination of labour.

5) As part of the process, however, we believe in being

Fight Sexism & Racism

"At this stage the formation of autonomous black networks is not 'black racism' but a recognition of current necessity. Pretending white racism within the working class doesn't exist by ignoring it, is simple insanity. Unity on the picket line is of course vital. . . but on its own it can't smash racism. Autonomous black workers' power is a vital factor in doing so. The more coherent it is, the more effective it is going to be." (*Libertarian Struggle*, May 1973)

"Confronting racism and sexism within the working class is vital if we are to prevent the bosses using these divisions to split us and rule. Black and women's autonomous organisations and caucuses in the trade unions, are essential for this." (*Libertarian Struggle*, July/August 1973)

WE SAID THIS back in 1973, and it is as true today as it was then — if not more so.

The National Front and other racists have become more active over the last couple of years. Physical attacks on black and Asian communities led to the creation of many defence organisations around the country, and many large demonstrations where black and Asian workers, especially the youth, came into action against racism for the first time.

Not only this, but blacks and Asians were involved in many strikes from the late 60s onwards.

The most important of these were the Mansfield hosiery strike, the building strike and the ancillary hospital workers strike, where blacks and whites of both sexes fought together (all in 1973).

There were also major strikes as Courtaulds, Standard Telephones and Cables, ICI, and the disastrous strike at Imperial Typewriters, which was broken by racist divisions.

Black youth turned out in large numbers to stop the National Front marching through Bradford, and reacted violently against the police attack on the Notting Hill Peoples Carnival in 1976.

Many Asian workers were involved in the riot of nightshift workers at Fords, Dagenham, ignited by work hazards and speed-ups.

The increasing involvement of blacks and Asians in struggle should be assisted by revolutionary organisations.

Many left groups have distributed large amounts of anti-racist leaflets, posters and stickers, and this is useful and necessary work.

But blacks and Asian workers should not be seen as just another hunting ground to recruit to predominantly white male organisations.

Autonomous black organisations, as long as they don't become separatist groups, and as long as they reject the leadership of the black capitalists and establishment, should be supported by all revolutionaries.

The problem of racism in Great Britain, is a deep and serious one. It is likely that it will be used more and more by the bosses to divide and rule.

An intensive struggle against racism has already started, but must be widened and strengthened over the next few years.

Women workers too have been



NAC March in Manchester

Photo John Sturrock (Report)

taking an increasingly active part over the last few years. Much activity has centred around the National Abortion Campaign, the Working Women's Charter, local nursery campaigns, the creation of centres for battered wives, as well as the spread of women's self-health groups.

In industry too, women have played an increasingly active role.

Of course the fight for equal pay, for adequate abortion facilities, for the provision of creches and nurseries are important struggles, but they

often risk being destroyed by sexist divisions in the working class.

That's why it's essential that women's caucuses are created in the trade unions. Not only there, but in revolutionary organisations as well, forcing male militants to confront their own sexism, forcing the organisations to make actions against sexism a priority.

A united working class will not be achieved by us ignoring the contradictions inside it.



Meeting to defend Islington 18.



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the Alternative to Cuts

in December 1973, for instance, the production manager asserted "These are the schedules and you will work to them. The days of discussion are over."

It is not surprising that libertarian communism has not emerged in Russia or China where such capitalist production and management techniques have been applied as a standard method.

Industrial unrest

In the last few years, however, many workers have begun to realise that modern production and management techniques are *not* a necessity which arises from the very nature of industrial production but are specifically designed to maintain authoritarian and hierarchical relationships in industry.

Recently many rank and file workers have started to rebel against production line speeds, the meagreness of rest periods, the tyranny of the supervisors and the nervous exhaustion which results from performing monotonous tasks all day long.

For instance, back in 1963, tens of thousands of Detroit car workers stayed out in defiance of their union which had just signed a package agreement making no provisions for rest periods or for reduction of control of line speeds.

Since then this sort of industrial unrest has spread to Britain and the rest of Europe.

The Lucas Aerospace Combine Shop Stewards Committee, for example, has put a lot of pressure on management in relation to general hazards, noise levels, etc.

More important, the work of the committee has generated enormous interest in working conditions in general and now rank and file workers are viewing in an entirely new light

Worried Bosses

The general industrial unrest that is in part a product of these appalling working conditions and inhumane management techniques is now beginning to get the bosses worried.

The five week strike of the Renault workers at Le Mans in May 1971 led the CNDF (the French Employers' Federation) to finance a study called 'The Problem of the Assembly Line Worker'.

The study concluded that modern practice and management techniques lead to poor motivation, poor quality of work, high turnover, sabotage and above all industrial unrest.

In Britain the Tripartite Steering Group, consisting of the TUC, CBI and government officials has recently carried out a similar study which led to identical conclusions.

The reports suggest that the introduction of more 'humane' management techniques could still allow a high degree of managerial control, but increase job satisfaction while reducing industrial unrest.

This means that the bosses are really getting worried. In fact the Tories have published a pamphlet called 'Our Nation At Work' (!) urging the adoption of measures to increase workers' job satisfaction in industry.

Capitalist Control

Generally speaking industrialists have been reluctant to adopt any form of workers' control because they feel that job enrichment might spell the end of their authority and despotic power.

Some of the more 'progressive' companies, however, have been quick to adopt such measures. For instance, the ICI synthetics factory at Gloucester attempted to 'reduce general unrest by introducing a job enrichment scheme whereby the workers repaired complex machinery which was originally maintained by qualified engineers.

The main purpose of these measures is to decrease industrial unrest.

These 'progressive' companies realise that autonomous work groups often lead to workers supervising themselves by maintaining an internal hierarchy and group discipline, thereby achieving the bosses' ends.

In fact such things as job rotation can increase managerial control over

the deployment of labour and can often lead to cuts in the workforce.

By these means the boss regains control while delegating responsibility to the workforce.

In 1975, Chrysler workers were offered places on the Board as worker directors, but they soon realised that this tactic was just a con to keep down industrial action and the offer was rejected.

While it is necessary to be fully aware of the consequences of such ploys it is also necessary to fight against inhuman production and management techniques since positive gains in general working conditions have been made.

As we fight against despotic management methods it is necessary to remember that workers' control can only have any real meaning in a libertarian communist society.

As long as production is subject to the dictates of the capitalist market and international finance, true job satisfaction will be impossible.

No-one can be content while manufacturing coca-cola to sell to starving Africans, or making washing machines that are designed to fall to pieces so as to maintain the market, or helping corrupt dictatorships stay afloat with warships.

Workers' control, and with it real satisfaction at work, can only occur when we can all decide communally and democratically through factory and street councils what products are to be manufactured and how they are to be produced.

This can only happen if, as a first step, rank and file workers reject the wage-cutting and unemployment policies expounded by the TUC leaders and **Tory** Government, and start organising for mass occupations of the factories now.

THE FIGHT WE HAVE TO FACE

AS students and educational workers return to schools, colleges and universities, they face the very real consequences of massive educational cutbacks again: college closures, staff redundancies, course cutbacks, and increasing ratios of students to staff and facilities.

Students continue to have no direct control over the nature and structure of their courses.

Lecturers and educational workers are set apart from students by virtue of the competitive aspects of education, their enforced role as 'experts', and their own lack of direct control over course committees, examination and college authorities, and directorates.

So what is to be done?

The teaching unions and the National Union of Students claim to act in the interests of their members by trying to bargain with government for token gratuities and handouts.

They might have marginal success in this, but in the end they only reinforce the interdependencies of education and capitalism, enabling the latter to manipulate education in the direction most profitable to its needs.

BUT DON'T YOU TOUCH THE PRESENT... AND LEAVE THE PAST ALONE!



Education, like everything else, is integrally entwined with class society.

Because of the privileges which go with education it is seen in isolation to wider societal relationships.

The call for 'educational change' rarely takes account of the role of education under capitalism, and internal reform is confused with revolutionary change.

Internal change — course reform, examination abolition, and so on — is all very well: any device which assists in reducing the extent of bourgeois conditioning should be taken up.

But such demands are of little relevance if education continues to be geared to ruling class needs.



Birmingham conference of the Socialist Students Alliance

Photo Stuart Paul (Socialist Student)

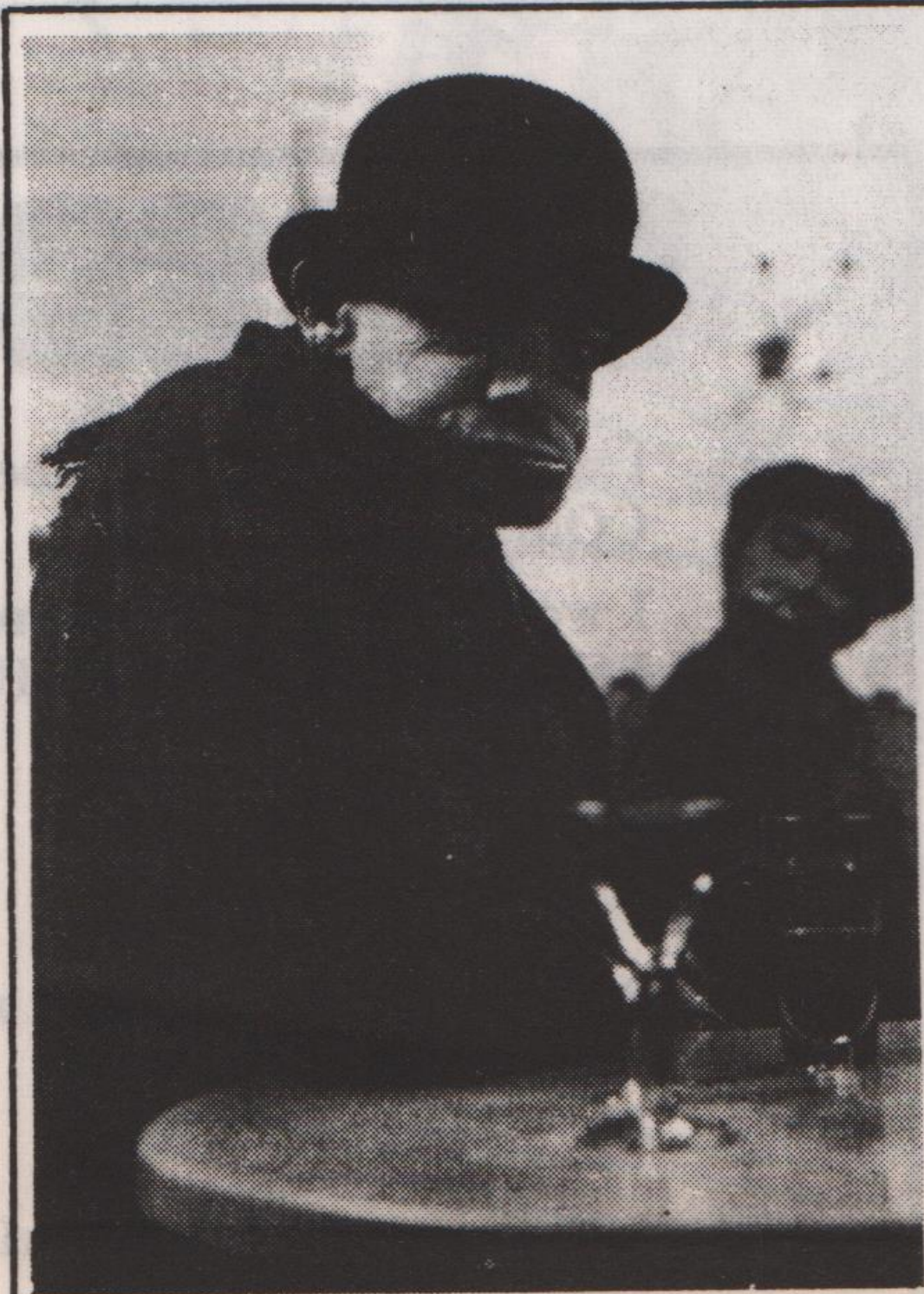
On its own, such reform merely strengthens the elitist model of education.

For revolutionary educational change, we have to look beyond the immediate grievances which stem from the educational system.

Students and educational workers concerned to establish a truly free, non-competitive, non-hierarchical and non-elitist system of education realise that it cannot be attained with the constraints of capitalism, nor can it be divorced from class struggle.

Students in particular must reassess their roles as students: they must question *what* they are being taught, but, pertinently, *what* they are being taught *for*.

Students, in their struggles to increase grants, to self-manage their own lives, inevitably come up against the strength of the ruling class and its state — like workers.



Jim Partial

'HOWLING MOB ATTACK POLICE'

From my seat in Finch's wine bar I looked down upon the most violent scenes yet as ranting left-wing rentamob extremists clashed with police.

The trouble started when rentamob leftwing ranting extremists charged at the police who were escorting a peaceful demonstration.

The extreme leftwing ranting rentamob showed its utter disregard for democracy by attempting to prevent every Briton's right to incite racism and organise a fascist state.

They hurled concrete slabs, corrugated iron and ten-ton lorries at police after the Front had dispersed.

400 people were injured, 500 of them police. Over 2,000 arrests were made.

Animal grunts and cries were heard from the ranting rentamob extreme left-wingers and trade unionists as they moved toward Ladywood, where not a single building was left standing after another night of violence.

Later on, there were calls throughout Lewisham and Finch's wine bar that this sort of violence should not be allowed to happen again.

Indeed there was a call for tougher measures to deal with those who challenge law and order, endorsing the slogans of the National Front

BUILD A PUBLIC SECTOR ALLIANCE

Every issue of Libertarian Communist has contained a piece on activity in the public sector. During the Labour government we pointed to the attacks they were making on the public sector. Now it is clear that the Tory government intends to intensify the assault on the social wage

We now know that the loss of 100,000 jobs amongst council workers is just one of the grisly things lined up for us. There is also a concerted flow of lies and distortion from the media, depicting as callous thugs those public sector workers who try to protect their own interests and those of the rest of the working class. Those who behave responsibly and

try to defend services are portrayed in lurid colours as totally irresponsible. Who is more irresponsible, the governments that axe services or the workers that defend them? The

governments that shut hospitals or the workers that try to keep them open?

A realisation of the common interests of the working class and of how the current crisis is an attack on the working class as a whole can provide a basis for the unity and solidarity necessary for successful resistance.

Such unity will not be built easily. Nor will it be the result of any single, simple process. Two elements will, however, be of special importance. First, the growth of unified action amongst public sector workers themselves, and their creation of a common strategy for the public sector as a whole. Second, the support of the wider labour movement for this process, and also its contribution to the advancement of a workers plan for the services involved.



Today, the general cuts in public expenditure raise the question of uniting resistance within the public sector. On a deeper political level the attack on public spending must be seen as an attack on the *social wage* of the working class — its rights to health, housing, education, social services. All of them hardwon and hard fought gains of the past. The fight against the cuts must be posed as a question of this social wage.

This is not to counterpose trade union demands on wages and conditions to issues of educational policy, health service policy etc. Only by taking up the challenge on the level of posing working class *rights* and imposing a workers solution to the economic crisis can a longstanding unity in purpose and action be achieved.

What we suggest is needed are objectives that will provide a basis of unity between teachers and other public sector workers, and in addition, between all public sector workers, at the same time as giving a context to defensive and sectional actions.

We think that such objectives must include:

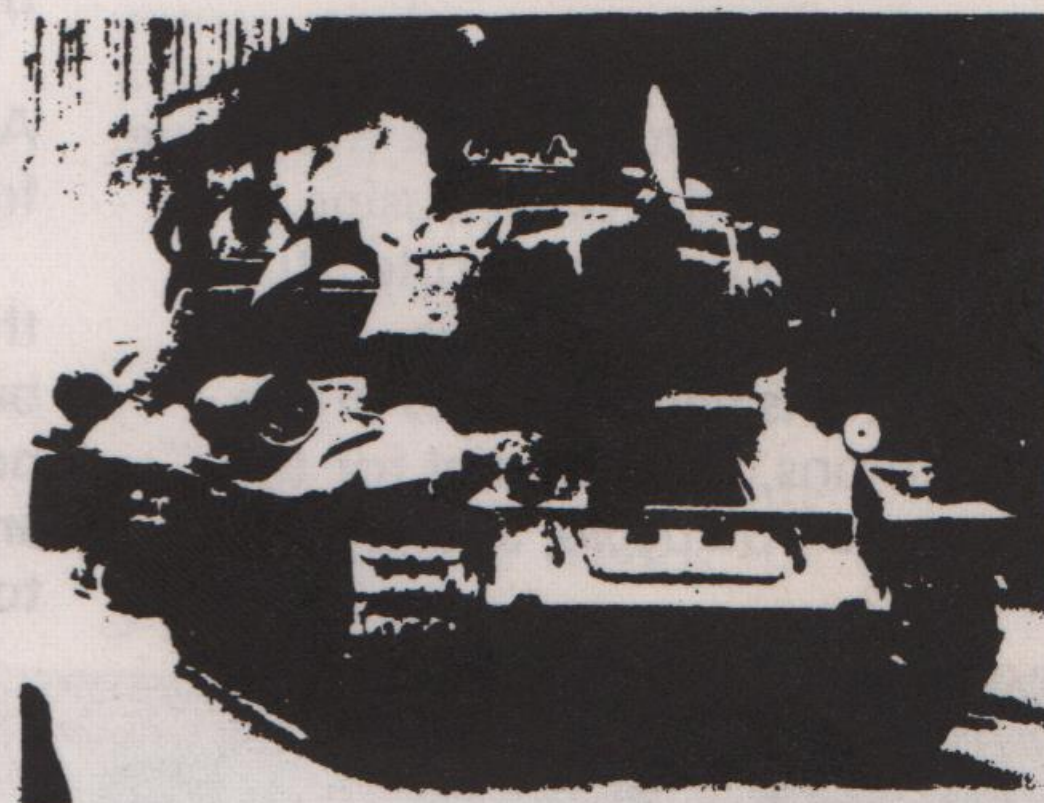
- * Reverse the cuts — we will fight for the groups set up to oppose cuts to pose the question of the necessary levels of services
- * No redundancies, worksharing on full pay (a sliding scale of hours)
- * To combat unemployment a ban on overtime, with the necessary increased manning, with no loss of earnings.
- * A national minimum wage
- * Total opposition to the social contract
- * A sliding scale of wages
- * Open the books of L.E.A.s, A.H.A.s to the inspection of trade unionists, PTAs, community organisations etc.
- * A sliding scale of public expenditure — to maintain the level of services at their real money value
- * Total ban on outside contracts
- * For permanent, delegate, liaison bodies to coordinate all public sector unions — we will fight to make these democratic and to link them to community organisations
- * For united strike action, and all other appropriate methods against the cuts — we will expose the token nature of the 'opposition' from the TU leaderships. To this end we will support any work in this direction by Nalgo Action and other democratic rank and file bodies.

publications

Libertarian Communist supplements

★★★★

1. Hungary



Hungary 1956 — The Hungarian Revolution of 1956 was an event of importance to socialists: it showed that the revolution was possible in Eastern Europe.

2. Russia



Russia 1917 describes and analyses an important moment in the history of the working classes.

It examines the economic background to the revolution and the political situation in Europe as a whole. It tries to understand how and why the Bolshevik party became increasingly unresponsive to the real needs of the working class.

3. France



France 1968 — the May-June events proved that revolution can still be on the agenda in the present day in Western Europe.

4. Democracy

Socialism and Democracy — one of the most important questions concerning revolutionaries. We argue that a democratic socialist society must be fought for using democratic means.



5. Spain

Spain 1936 — a description of the Spanish revolution, the collectives, and how the working class was betrayed by the Stalinists.

6. Limits of Trotsky

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