

Building the libertarian front

AS MEMBERS of an anarchist revolutionary organisation, we see one of our main tasks as helping to create a broad based libertarian communist movement, a libertarian front.

The anarchist revolutionary organisation doesn't see itself as a vanguard capturing as many positions as it can inside the working class — it sees itself as a group constantly advocating that working people take control of their own lives and their own activity against capitalism.

It hopes to act as a driving force within a broader movement, and it seeks to encourage this movement and push it to further radicalisation and unity.

We look at all the different struggles going on in different parts of society and see how very often they are divorced from each other, don't have a complete grasp of why they are fighting back.

We stand by the old motto of the working class — *Unity is Strength* — and try to link up all the struggles and bring a realisation that for any deep social problem there can be no long term solution under the present system.

All struggles

We regard the industrial struggle as vitally important and see that no revolution can be won without control of the workplaces and the transport systems.

However, we don't see other struggles as being 'secondary'. All struggles are important and complement each other. The revolution must be as far-reaching as possible, and affect every aspect of everyday life.

That's why we see the struggle against sexism and racism, and in housing, education, transport and the environment as being an integral part of the class struggle.

These struggles have to be extended and intensified.

In the womens and gay movements, we see our tasks as helping clarify positions, and pointing out that sexual oppression is intimately linked to class oppression.

Capitalism relies on the many divisions among those it dominates and seeks to maintain and deepen these divisions. Hierarchical society's values are reflected in the oppression that women and gays undergo.

MEETINGS

ON SATURDAY 17 January, there was a meeting of delegates from Solidarity (London), Social Revolution and the North London group of the Anarchist

difference, and ways of co-operation.

It was agreed that a national meeting was to be aimed for in the future and in the meantime, more London delegate

and sexual politics.

If you would like to know when any of these meetings are scheduled to take place, get in touch with:

strange and horrifying.

He rejoices on one side in the opinion of a people, and on the other side, he curbs their free expression.

A uniform literature presenting the model of a 'new man' is one of the attempts to shape the 'social personality' of the Chinese people.

Mao has made an old fashioned mistake in believing that it is still possible to transform humanity following his own will and his own notions of the world.

With different intentions, the other party bureaucrats treat people in the same way.

Like a pack of dogs fighting over a bone, they compete for the trust of the people.

In their jargon this is 'the struggle between the two lines.'

Discontent

Mao, as much as the other bureaucrats, does not ignore the discontent boiling up among the working masses against the Party bureaucrats who form a privileged class.

They don't hesitate, in the best Stalinist tradition, of starting campaigns one after the other, with the aim of supplying 'scapegoats' and 'sacrificial victims' to appease the anger of the masses.

Cultural Revolution

In 1966, exploiting popular anger against the bureaucracy and the naivety of youth, Mao managed to start a mass movement: the Cultural Revolution.

This political campaign was started by the Mao group to attack a certain part of the bureaucracy in the government and the Party, and became immediately a struggle against the entire bureaucracy amongst the people.

The bureaucracy is not a phenomenon