

Workers' Weekly

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Moving Forward towards the National Consultative Conference on November 26-27

The need to step up the tempo of the work for the Party's forthcoming National Consultative Conference on November 26-27 was highlighted at a meeting organised by the Party in London on Sunday, October 30.

The objective of holding last Sunday's meeting was to take further measures to develop the work to ensure the success of the National Consultative Conference. At the meeting, a brief resumé was given on the development of the plan of the Party, especially since the beginning of 1994. It was reiterated that the powerful content and spirit generated by the International Seminar on the Re-

treat of Revolution and the Tasks of the Communist and Workers Movement in Coventry on January 2 and 3 was a major factor contributing to the development of the Party's work. From that significant political event, the Party's plan unfolded and on March 19, on the occasion of the 15th anniversary of its founding, the Party presented its draft general line. Then going forward along

this course it consolidated itself further through work, disseminating and discussing this general line amongst friends, supporters, progressive groups and individuals and all who cared to listen to its views, and seeking the opinions of those active in various struggles, and of other organisations. This work culminated in making elaborations on the general line at its first National Consultative Conference of 1994 held in June which was strongly supported and assisted by our fraternal Marxist-Leninist parties and organisations who were in

attendance. At this Consultative Conference, the Party decided that the main problem it needed to address was the work for a draft programme for the working class. At its conclusion, the Consultative Conference unanimously approved a resolution which stated: "This Conference recommends to the Central Committee of RCPB(ML) that it begin work immediately on formulating a Draft Programme for the working class, and to present a summation of this work at the next National Consultative

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Unlocking billions of dollars in new funds

According to news agencies, "Senior IMF officials have criticised the Russian government for not doing enough to fight inflation and urged strict acts which could unlock billions of dollars in new funds."

These International Monetary Fund officials are being promoted as "Russia experts" who are demanding that the government of the Russian Federation hand over to Russian and foreign monopolies billions of dollars of monies extorted through taxation. In other words, IMF officials openly admitted that the source of "new funds" are the pockets of the people, which should be picked without the pick-

pockets having any responsibility to those people.

According to the law of

economic development, what is not produced cannot be distributed. Monopoly capitalists, however, follow an entirely different law. When it is suitable to them, which means when it is most

profitable, they start up the printing presses and print money as a method of intensifying exploitation. This is a well-known tenet of Keynesian economics. But when

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See back page for details of

National Consultative Conference

*to be held in London on
November 26-27, 1994*

WORKING CLASS MOVEMENT**Health workers' forum established**

A group of health workers have recently informed Workers' Weekly of the establishment of a forum at which they will meet on a regular basis to discuss the problems facing health workers and the solutions. We have received the following report on the first meeting:

The first discussion centred around the acute problem facing nurses of not being able to deliver the care that they were trained to provide. Amongst the points raised were the increasing pressure on nurses due to inadequate levels of staff, combined with having to take on an ever increasing range of work such as giving intravenous drugs, canulation, etc. Another factor was the increasing throughput and the increasing dependency level of patients. Senior nurses on wards are being pushed into a more managerial role, reducing their clinical input whilst at the same time imposing other pressures on them. Other problems discussed included the growth in hospi-

tal and bed closures locally and nationally, the threat of performance related pay, job losses, poor skill mix reviews, the shift in spending towards administration and away from care, and the spread of privatisation in the health service.

In analysing these problems, the participants concluded that the introduction of "market forces" into the NHS – the "purchaser-provider split" and the enforced competition – had worsened all these problems. Whilst it was easy to moan and groan and blame bad management, this played into the government's hands and made health workers powerless to change things. It was pointed out that the idea of a *National Health Service* had been discarded

and instead of each unit working together for the patients they serve, each unit must compete, pitting hospital against hospital, and even within hospitals department against department, for ever decreasing funds. Health workers were being told once again that they must pay for any wage rise with a reduction in jobs and services. The government is trying to escape from the responsibility of the state, as the sole representative of society, to look after the health care of each and every member of society. When things go wrong it is very convenient for them to blame individual trusts or management.

The discussion forum also looked at these questions in the wider context. It was felt that all the above factors in the NHS are mirrored in other sections of life, in education, local government, etc. Why was

this? It was put forward that behind all this are the interests of those in power to no longer guarantee the provision of healthcare, education and welfare in society.

All were agreed that this was not in the interests of health workers and should be opposed by them. Public services were an investment for the future rather than a luxury. A modern society must meet the claims of all members of the society and guarantee the provision of all the health care needs, education needs and welfare needs from the cradle to the grave. Only in such a society could nurses and other health workers be empowered to deliver the health care of the highest standard available.

The discussion concluded that the way forward was to continue the forums as a means of allowing health workers to discuss the problems they face and enable them to unite with other workers and people in the community and in society both in a programme to demand the level of health care which is needed for a modern society and to take up other problems facing society. The forum will aim to draw more health workers into the discussions, and it was decided to publish a regular news sheet with highlights from the discussions as well as other articles.

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EUROCENTRIC OPPOSITION TO CANADA'S DEMOCRATIC RENEWAL

by Sandra Smith, Editor of Today/Tomorrow

The following paper by Sandra Smith, Editor of the Fax Release on Contemporary Canadian and World Affairs, "Today/Tomorrow", was read on the second and final day of the International Seminar on Communism and the Requirements of Modern Democracy, held at the University of Illinois in Chicago from October 8-9, 1994. The paper has been slightly edited by the author for publication.

In the absence of sorting out the constitutional crisis and recognizing both the nations which constitute the confederacy and their right to self-determination, and of upholding the modern conception of citizenship in which all are equal before and under the law, irrespective of their national origin, language, culture, sex, religion, etc., the idea of a community has come to be defined in terms of shared values and culture rather than shared political authority.

These shared values, dubbed Canadian values, are the values of a Western liberal democracy rooted in 19th century liberalism in terms of economics, politics and culture. Today, following the end of the bi-polar division of the world, this finds expression in the attempts to impose these eurocentric values on the entire world. This is expressed both in the document of the CSCE called the Paris Charter for a New Europe, of which Canada is a signatory along with the United States and the countries of Europe, and in skewed notions of multiculturalism as a fundamental Canadian value which is being promoted at this time.

Not only does the Paris Charter not express the desire of all humankind for a form of political, economic, social and cultural organization that

expresses and embodies their need to fully enjoy their human rights, but the notion of multiculturalism is also a hoax.

The Paris Charter is quintessentially an eurocentrist document. It is living testimony of the tendency to assume the superiority and universal nature of European values. There is a concerted attempt to make these values, which are at the centre of American and British Cold War propaganda against communism, the universal values on which bodies such as the United Nations should base their action. This is already the case with the Atlantic Alliance (NATO) and financial bodies such as the World Bank and the International Monetary Fund. Clearly, however, the Americans and Europeans are not able, in today's conditions, to impose these values on the entire world in the way the Europeans were able to do during the colonial period and within their own spheres of influence in the post-colonial period. Today, more than a few countries of Asia, Africa and the Middle East are clearly stating that what is called the "West" is not the world. Certain UN fora, such as that on human rights or population, saw a great clash of opinions, expressed in

terms of different values held dear by different cultures.

An attempt to fight eurocentrism with notions of polycentrism or multiculturalism is also manifesting itself in a new form.

Eurocentrism is a specific manifestation of ethnocentrism. The dictionary definition of ethnocentrism is: 1. the belief in the inherent superiority of one's own group and culture accompanied by a feeling of contempt for other groups and cultures; 2. a tendency to view alien groups or cultures in terms of one's own.

Polycentrism is defined as giving a group several directions or, literally, many centres. Applied to culture it might incorporate the notion of acceptance of other civilizations or cultures and having "sensitivity". It is the 19th century notion of tolerance, which was applied at that time to other religions and minority rights - one of the mainstays of today's civil society - applied today to other cultures. The necessity for tolerance cannot be underestimated in the face of the racist propaganda carried out by the Americans, such as that used against the Vietnamese during the Vietnam war to get American soldiers to commit atrocities so as to safeguard their lives against so-called "gooks" and worse,

or the mockery made of Saddam Hussein during the Gulf War. Nonetheless, even though these are ugly manifestations of what it means to look at the world from the point of view of the superiority of American culture, the issue goes deeper than this.

During the Cold War a particular propaganda was created by the British and Americans of a "dissident" who was oppressed by communists because he or she stood for individual freedoms against communism. The suppression of this "dissident" became the greatest example of the American view of the oppressive nature of communism, as well as being used as a pretext to justify aggressive acts on the part of the Americans, British and others. This propaganda about the "dissident" served to promote the American notion of human rights which is not only based on respect for the civil liberties given rise to by the modern European nation state, but mainly and primarily rooted in anti-communism. It finds expression in the Paris Charter by claiming that the proof of democracy lies in a pluralist state, a market economy and respect for human rights. Clearly, the issue here is one of Anglo-American *political* values not cultural values, and



► the attempt to impose these Anglo-American values on the whole world. This has more to do with imposing a *political* culture than a culture which respects the values of each people.

Rather than set the record straight by 1) defending human rights in the profound sense of the word and 2) opposing self-serving Anglo-American notions which are advocated for reasons of political expediency, various forces are promoting the issue of cultural differences in order to muddy the waters and cover up their own retrograde stand on human rights and lack of respect for civil liberties. This is the case with the representatives of the Indian state for whom preserving the "unity and territorial integrity" of the Indian Union has become a justification for maintaining their rule and prohibiting change and progress.

In other words, just as in the 19th century it was British ideas of civilization which created the notions of barbarism and heathenism, today opposition to eurocentrism is creating its backlash. This is manifested in notions of multiculturalism and the at-

tempt to justify backward practices in the name of the sanctity of a culture, the right of a nation to have its own culture and the principle of non-interference into the internal affairs of sovereign nations.

The response of the peoples of the world, in whose name such notions are upheld but who in truth are the victims of the very systems which promote them, is to make themselves part of the equation. Once everything is said and done, the main value the ruling circles all over the world have in common is to perpetuate their rule and keep the masses of the people in whose name they rule, out of the equation. Ensuring that they become part of the equation is the main problem on the agenda for solution.

The modern European nation state had as its aim to bring in the new capitalist mode of production and civil rights which would ensure the sanctity of private property, the rule of law and what is known as "good government." It was this which was established in the name of the collective people and was made synonymous with the nation. Wherever such nations did not naturally emerge

as in Europe, on the basis of a uniform history, culture, language, territory and economy, they were imposed according to the colonial interests of the European colonial powers.

Clearly, we cannot afford to stick to our present understanding of political life which is tied inextricably to British imperial notions of self-government and the European nation state. The entire world is questioning the continuing vitality of political forms specific to the modern European nation state. Canadians have to take responsibility not only for their own domestic affairs, but also for the basis of the relations between Canada and the rest of the world. Today, an attempt is being made to preserve the imposition of so-called western values on the entire world. But European philosophy and political theory are not the only discourse attempting to give meaning to the human experience. Will western societies continue to hold the initiative in human affairs? This is highly unlikely given the ratio of the world's population in favour of non-western societies. The spread of capital all over the world and the demand for consumer goods has not made these societies any less non-western. The summation of this period, in which the requisites of European civilization have been imposed on the entire world, is fast coming into its own. That summation will not herald a polycentric view, as some would like in opposition to a eurocentric one, let alone a parochial one. The very notion of a polycentric world is itself spawned to favour eurocentric interests. This is

not the solution to the problems left over by history but their perpetuation.

In Canada such a notion is advanced under the guise of strictly "Canadian values". What are these "Canadian values"? Do they come out of the Canadian experience? What is the Canadian experience? There is a tremendous reluctance on the part of the official circles to engage in a discussion on this matter of utmost importance. As a result, no problem of an economic, social, political or cultural nature will find a solution in spite of the policy papers and discussions the government has committed to.

The period we have entered into following the end of the bi-polar division of the world by the two superpowers and the balance of power under it, is highly complex. Cold War suppositions and rhetoric, and accompanying schemes for detente served to obscure any other problem. A great crisis is in the making because, instead of discussing the significance of the experience achieved to date and engaging in its summation so as to serve the needs of the present, old definitions and considerations are being recycled under the guise of Canadian values. According to official circles, the history of Canada has no present and only a past, which no longer makes sense.

The experience of the Canadian nation, we are told, is of a Canada built on the basis of two founding nations with, today, a token acknowledgement of the aboriginal peoples and a multicultural dimension added to it. The two founding nations was the

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theory at the inception of the Canadian nation state in 1867 as well. At best, this was factually erroneous even at that time. The two nations could, surely, neither refer to the British and French colonial powers, nor be confused with the national origins of the populations on the basis of which this nation state was founded. The absurdity is that the French colonial power was clearly not party to the founding of the Canadian state nor were the people of Quebec at the time of confederation French nationals. They were not even purely descendants of French nationals, any more than the populations which founded the modern states of Mexico, Venezuela, Chile or any other of the Latin American states could have been called Spanish. Spanish speaking maybe; Spanish proper, certainly not. Besides the aboriginal peoples, there were creole and Métis populations which, in both cases, means native born, indigenous to the new land. They were marked by concern for their society in that land, not by the concerns of a colonial power for its colony founded in a prior period. In fact, the very being of these nations was realized by breaking all ties which bound them to the colonial administration, giving rise to their own modern nation state on that basis. Such is the origin of the nation of Quebec crushed at the moment of its birth.

Thus, the attempt to declare the nation of the "French" as a founding nation causes confusion from the outset since the population of Quebec was a purely indigenous population, in the sense of being born in Quebec to

French, Irish and Native Indian parentage.

So too the myth of the English founding nation is confounded with the fact that the dominions of Canada were at that time British colonies. Even though this is really no different than in the case of the American colonies, a case is not made that the United States were based on a so-called English founding nation. Even demographically speaking, it can be demonstrated that people of Irish and Scottish descent figured more numerous and prominently at the time of Confederation than those of English descent. The notion according to which the Canadian nation is based on two founding nations, one English and one French, is really nonsense, except in so far as it is understood to express British colonial values of the day.

In this country the word creole was never used, even though in Louisiana it referred to native born of French ancestry and in the Latin Americas it referred to anyone bred, brought up, reared, domestically but of European (usually Spanish or French) or African ancestry. According to the Oxford English Dictionary definition of creole, "the name [has] no connotation of colour, and in its reference to origin [is] distinguished on the one hand from born in Europe (or Africa) and on the other from aboriginal"; it refers to "[a] person born in a place but of foreign ancestry, as distinguished from the aborigines and half-breeds." So, properly speaking, at the time of Confederation, Canada was comprised of Creoles of various origins,

aborigines and so-called half-breeds - i.e. Métis, in addition to those actually born and bred in Europe, comprising first generation emigrants, as well as members of the colonial administration.

As for the multicultural theory, it too has its origins in nineteenth century values which expressed the British view of the world divided between the white, superior race and various degrees of inferior races. At the centre of this definition was the Victorian notion of who was fit for self-government and of the inherent right of the British, in particular, to rule the world. Today, the notion of tolerance of all cultures in no way puts them at a par with one another or extinguishes the idea of the superiority of the white race or of the values, concepts and outlook at the basis of what is called Western civilization. Indeed, the idea of the two founding nations in Canada is also a reflection of this world view.

The fact that the peculiar notion of two founding races or nations is used vis-a-vis the Canadian experience is because the Confederation of 1867, while forming a union of British dominions in Canada and establishing the division of powers between the federal state and the provinces and permitting what is called responsible government, did not in any shape or form create a modern nation. Based on the model of the modern European nation state, such a nation must contain two basic criteria. First, it must vest sovereignty in the people, at least in words. This was the achievement of the French revolution in which for the first time in history, the

notion of a people became synonymous with that of the nation. Prior to that time a people were merely a reference to the constituency of one of the four feudal estates. The will of the people, the collective of the nation, was incorporated in the state, formed by the constitution which was drafted and approved by the people. It is not for nothing that differences in connotation exist between the English and French and romance languages for the word people which mirror the English political tradition and that of the French revolution. These same differences in connotation are carried into official and non-official usage in Canada. A Quebecker talks of the *peuple québécois*, which means the Quebec nation. In the English language, however, this invariably means the population of Quebec which is then described as French speaking or English speaking or possibly so-called "allophone" - showing the peculiar measures vocabulary has to resort in order to divide a people. Allophone refers to those whose maternal language is neither French nor English.

Whatever the case may be, the 1867 BNA Act did not enshrine the principle of sovereignty vested in the people since it clearly stipulated that sovereignty was vested in the British monarch. In all matters not spelt out in that document, Canadians were subject to the laws of the British imperial parliament and British courts, the latter provision only reverting to Canadian courts in 1947. What is extraordinary in the refusal of the present government and official circles to



► modernize the Canadian constitution, is that even the Canada Act, 1982, which only added an amending formula in order to patriate the constitution has changed not a word in terms of expressing the modern notion of sovereignty vested in the people. This also explains the difficulty faced in Canada to define the Canadian people when the very notion of a people in whom sovereignty is vested is absent from the vocabulary of its constitution.

The second criteria that a modern nation must of necessity be based on is that its constitution must define a notion of citizenship in which everyone is equal under and before the law based purely on their membership in the body politic and not based on any other consideration. In Canada there are so many degrees of acceptance as a Canadian, depending on whether you belong to a so-called founding nation, if you are aboriginal, if you are an ethnic and white-skinned or an ethnic who is visible - i.e. black or dark skinned. A black person whose ancestry is the United Empire Loyalists is nonetheless asked which island he or

she comes from, showing if nothing else that considerations based on race and colour predominate in the classification of a Canadian, not membership in the body politic.

Foreigners who have been led to believe that Canada's democracy is beyond reproach are astounded to find that Canada is not even constituted according to the norms of the modern European nation state. Even under the most oppressive dictatorial regimes, the constitutions of so-called banana republics or Latin American countries which the world is led to believe are backward, are, in the political sense, more advanced. Nonetheless, on the basis of the premise that this democracy has served us well and the rule of law and good government have provided stability and saved us from military coups d'état, the issue is dismissed and we are told that under no circumstances will the constitutional debate be fostered by the official circles. As far as they are concerned, the constitution is just fine and whatever changes are required to accommodate aboriginal self-government or guarantee mi-

nority language rights, etc., can be done through administrative accommodation between the federal and provincial levels of government.

Meanwhile, the very same official circles are jumping from the frying pan into the fire. The so-called Canadian values of multiculturalism, along with respect for the rule of law, are to be incorporated into a preamble to the new citizenship act. This attempt to solve current problems on the basis of old colonial notions is fraught with danger. According to the Canadian Multicultural Act:

"3. (1) It is hereby declared to be the policy of the government of Canada to a) recognize and promote the understanding that multiculturalism reflects the cultural and racial diversity of Canadian society and acknowledges the freedom of all members of Canadian society to preserve, enhance and share their cultural heritage."

What this means is left up to the interpretation of every individual Canadian to be tested in the courts from time

to time when the sensibilities of some are offended or the rule of law violated according to the powers that be. Whatever else, it fans a backlash against the very cultural minorities it is said to protect. This only serves to further fuel the divisions imposed on the people in the first place. Perhaps this tells us more about the aim of such a policy in the first place. In any case, it serves to illustrate what happens when all are not, in fact, considered equal before the law. Enabling legislation, instead of guaranteeing the means to enjoy that equality, all of which should be clearly spelled out and be applicable to all, is used to make sweeping policy statements that express the colonial notions of the powers that be while completely ignoring the expressed desires of Canadians whose say has no means of imposing itself through normal constitutional channels.

The Canada-Wide Campaign for a Modern Constitution and Democratic Renewal is thus crucial so as to involve Canadians in sorting out the problems of the present in order to enter the future on a sound basis.

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Moving Forward towards the National Consultative Conference

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Conference to be held in November."

At the present time in Britain, unemployment, poverty, social disintegration and other ills resulting from the crisis continue to be a blight on the lives of the working people. Far from putting the well-being of the people at the centre, the government is arguing that the key to advance in the economy is to make business competitive. Under this pretext it is cutting back on social programmes and is instead using taxpayers' money to finance private industry in its pursuit of maximum profit and giving priority to making interest payments on government debt. In the political sphere, the people play no part in the decisions which affect their lives, a situation which is crying out to be changed fundamentally. There is great concern about such questions as the lack of any constitution, let alone a modern one, and the fact that no guaranteed rights exist for the people. In the face of this situation, the working class must come to the forefront of the struggle, to open the path of progress for the society, to establish a society fit for the development of human beings, which acknowledges and fulfils the claims of all individuals comprising it. In order to be able to do this, the working class must have its own independent programme.

It is in this present situation that members and sup-

porters of the Revolutionary Communist Party of Britain (Marxist-Leninist) are carrying out work and the Party is taking up at this moment as the main priority the problem of what must be the programme behind which the working class can rally its own ranks, as well as the broad masses of the people. On November 26-27, the National Consultative Conference will discuss the summation of the work of the Central Committee to date on the Draft Programme for the working class.

The primary aim of the Party meeting held last Sunday, with only a few weeks left to make preparations, was to discuss measures to step up the tempo of the work. The meeting was very political and business-like, and it decided to immediately set up a Preparatory Committee to carry out the necessary work. *Workers' Weekly* welcomes the formation of the Preparatory Committee. The main problem at the centre for it to solve is the maximum political mobilisation to ensure not only

good attendance at the Consultative Conference but that discussions on the importance of the working class having its own fighting programme take place as widely as possible. Other organisational problems were discussed at the meeting and measures taken. It ended on a high note, with areas of responsibility established, and plans made to expand the Preparatory Committee. *Workers' Weekly* wishes the Preparatory Committee every success in its important work.

Unlocking billions of dollars in new funds

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this is no longer the most profitable course of action for them, they have "cutbacks" and use this as the source of "new funds". In either case, the capitalists care only about their own profits.

Modern capitalism has proved that it cannot grow without violence, without destroying the productive forces, without intervention, aggression and war. Capitalism cannot develop on an uninterrupted basis as it cannot carry out extended reproduction. This means that it cannot generate "new funds" on an ongoing basis. On the contrary, "new funds" are generated at a cost to the people. This is seen in the fact that "cutbacks" and "privatisation" alike are mechanisms to make maximum profits.

Senior IMF officials were not only candid in

terms of their demands in Moscow but they were also threatening the Russian Federation not to crush speculators. According to news agencies, "The IMF experts also criticised the governments' heavy-handed approach during the rouble crisis. Yeltsin has ordered officials from the former KGB intelligence service to investigate why the rouble fell." One of the IMF officials declared in a seminar attended by IMF, World Bank and Russian academics, "Calling the police or fixing the central bank chief and finance minister does not help very much. Staying calm is important. ... Perhaps many of you believe a financial coup took place, but personally I think the role of conspirators didn't determine what happened last week ... The real culprit is a budget that is too large to require massive

central bank financing and foreign exchange reserves."

In other words, a large amount of the budget should go to the monopolies, which will thus make the budget shrink. One hundred divided by two may reveal the two fifties in a hundred, but if one of the fifties were to become "new funds", it would not do anything whatsoever to the one hundred. This is the fraudulence of "unlocking new funds". The logic of the robbers according to which stealing from the people is done through "cutbacks" is being pushed on the world scale as monopolists push for their maximum profit during this period in which the world economy is shrinking. The working class must remain vigilant and have no illusions that such official and legal robbery is designed to help the economy at home or those elsewhere.

ON THE DRAFT PROGRAMME FOR THE WORKING CLASS

NATIONAL CONSULTATIVE CONFERENCE

REVOLUTIONARY COMMUNIST PARTY OF BRITAIN (ML)

The British working class at this time is faced with a choice: either to continue under the anarchy and violence of modern capitalism, its increasing oppression of the vast majority of the people, or to take the path of conscious struggle to solve the major problems facing the society.

Both the objective and the subjective conditions are calling on the British working class to courageously break away from old definitions, rooted in enslaving Eurocentric prejudices, and to present its own immediate and long-term programme around which to rally itself and all the oppressed, who want to open the path of progress, for the democratic renewal of the society, for socialism.

Basing itself on the objective laws of motion of the society and the objective situation prevailing at this time, RCPB(ML) has set itself the task of working on its draft programme for the working class. RCPB(ML) is holding its second National Consultative Conference of 1994 in London on November 26-27, where the summation of this work will be presented for discussion.

Entering the new year of 1994, the immediate question that the Party took up was to work out and present for discussion in the workers' and communist movement its general line. This was crucial in cutting across the prevailing idea that there is no way out of the crisis in Britain or internationally other than submitting to the agenda of the bourgeoisie which says, despite its terrible faults modern capitalism, and specifically the "free market economy", is the only possible future for the working class and modern society. The draft general line was successfully presented at the public rally on March 19 marking the Party's 15th Anniversary.

Based on this analysis, discussion and dissemination of the draft general line in the workers' movement and amongst progressive circles, the Consultative Conference held last June 25-26 concluded that the Party must now carry out work on its Draft Programme for the working class, which will contain the key questions to be taken up at this time.

RCPB(ML) calls on workers and progressive people to contribute towards the success of this important conference by attending its proceedings. For further details, please contact RCPB(ML) at the address or telephone number below. A registration fee of £25 (£10 students and unwaged) is required to assist covering the cost of the conference. Refreshments will be provided.

University of Westminster, London
Lecture Theatre 3

Marylebone Road (opposite Madame Tussauds; nearest tube: Baker Street)

November 26 and 27, 1994

Registration: Saturday, November 26, 9:00 a.m.

*For further information on conference contact RCPB(ML),
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