



SOCIALIST BULLETIN



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DECEMBER, 2020

Price: N100

The Government is Weak - now is the time for ASUU, health workers, others to win!

by Alex Batubo

The attempts to close down the panels of enquiry into police brutality are the just the latest indicator of how weak the Buhari government has become. The police went to court claiming that the panels were unconstitutional. Within a few days, widespread opposition to this move, led to the police case to be withdrawn. In this situation, with such a weak government, now is the time for trade unions to push their cases.

ASUU closed down public



universities for the last eight months or more. Their key demand is for proper funding for "revitalisation" of the universities. The concessions from the government, so far, are insulting. They include only a promise to pay some owed salaries (earned allowances) and only N30bn for "revitalisation" of the universities sector. At that rate, it would take nearly 30 years to implement the 2012 *Needs Assessment Report*. This was a Government report that estimated that N1,300 billion was needed to revitalise the country's universities. Only N200 billion was ever paid, in 2013, and this Government has not made any contribution to this program. Now is the time for ASUU to push for proper funding of the sector – there is unlikely to be a better chance to win.

Buhari clearly won the popular vote in 2015, but he has failed to implement the promises he made to win that election.

He has failed to end Boko Haram insurgency despite claiming that Boko Haram had been 'technically defeated'. The murder of tens of rice farmers in late November has made this very clear. This act angered most people, both because of the loss of life, but also because it showed yet again that the army are unable to protect common people going about their daily lives.

Buhari has equally failed on his other promises. Despite privatisation and huge price increases, the supply of electricity is not significantly better. Buhari's budget for 2021 yet again proposes spending less on health in real terms than the PDP budget for 2015. Similarly, the share of the budget devoted to education has fallen every year from over 12% in 2015 to less than six per cent for 2021.

All these failures has made the government loose support. That is why the government immediately agreed to the demands of the #EndSARS protestors and then went a step further and agreed not to automatically transfer SARS officers to the regular police.

The lack of confidence of the government is also shown in its reactions to the killings in Lekki and other places. The army at first denying that they were there, then denying they had live bullets and then the Governor trying to claim that only two people were killed.

This weakness is now being transferred into the electoral field, with the Governor of Edo State winning the election as a PDP candidate after he was not chosen by the APC. Similarly, the

recent bye-elections have confirmed this trend. In the Lagos East senatorial elections only one in ten of the electorate could be bothered to vote.

With a very weak government struggling to know what to do next, now is the time for ASUU to hold out for proper funding of higher education. The TUC National Executive Council (NEC) recently expressed its solidarity with ASUU and called on the Federal Government to settle the dispute. The #EndSARS II protestors are now back on the streets calling for the government to meet the demands of ASUU.

It is also the time for the health unions to



push for their demands. Health workers are currently on strike in Ondo, Imo and Delta States, for example. Especially when health workers in Delta State are being threatened with arrest, now is the time for these strikes to be expanded into a common strike of all the health unions in JOHESU, as is being suggested. The NLC should also be coming out to defend its members in the health sector.

An injury to one is an injury to all! The workers united will never be defeated!

Classes, Poverty and Failed Governance: the call for restructuring and the national question in Nigeria. By Jaye Gaskia

The raising of the national question and the agitation for restructuring is crafted by the ruling class primarily and solely in ethnic terms. Hence when they ask for restructuring, they are asking for ethnic restructuring; and when they talk about to regionalism, they are talking about ethnic regionalism. Thus, the agitation for restructuring is geared towards consolidating the ethnic federation which was crafted under colonialism and consolidated in an atomized manner by the military.

What has held the ethnic federation together is the presence of a strong and dominant hegemonic force; first represented by the colonial authority, and then much later by the military. As soon as the hegemonic force is removed or weakened, the ethnic federation begins to unravel, as we are currently seeing in Ethiopia, and as we saw in Yugoslavia and the in Nigeria of the first Republic.

In other ethnic federations like Ethiopia, the hegemonic center was held by the Tigrayan Peoples Liberation Force [TPFF] and its leadership of the Ethiopian Peoples Democratic Forces, which won the war against the Mengistu regime.

Apart from the huge salaries the politicians give themselves and their refusal to pay a decent minimum wage, there is nothing wrong with regions, states, provinces as basis of federalization. What is wrong is to posit and establish this on the basis of ethnic character. It excludes others and constrains the citizenship of the federation outside the ethnic base. This eventually will lead to disintegration because it consolidates the differences, rather than building on what unites citizens, which is the socio-economic character, the social and class questions.

Thus, in the recent words of comrade Jibo [Jibrin Ibrahim], it is important to emphasise that, "Ethnic Federations, by definition focus on ethno-linguistic differences alone and are usually held together by a hegemonic group that is able to lord it over the others. The hegemonic hold is difficult to sustain as differences, not similarities, become the sole object of focus and concern until the system cracks at the seams."

From the foregoing it is clear that the national question as posed by the various fractions of the Nigerian ruling class is an ideological tool, deployed politically to divide the working class, enhance access of ethnic fractions to levers of control over ethnically partitioned state structure, and prevent a class challenge of the working classes to the power of the ruling class.

It is also clear that the restructuring that is required by the poor majority, is one that assures the redistribution of wealth, the democratization of the society, the democratic control of the state and ownership and management of the economy by the working people; thus enabling a radical social transformation and the emergence and building of a society based on social justice and social inclusion.

The response of the working classes, need to be posed clearly as a class response, and requires the opposition and ideological contrast of the Social Question to the National Question.

It is important to note that all of the major intrusions of the working masses unto the historical stage, from the anti- SAP Uprising of 1989, through the January Uprising of 2012, to the #EndSARS Youth Uprising of October 2020, have been accomplished by, and demonstrated the fighting unity of the oppressed, the common and universal citizenship of Nigerians from all nooks and crannies, and from all walks of life.

They underpin not only the social and economic character of the national question, they also point the way to the type of restructuring that is required – the redistribution of wealth and return of the commonwealth to the democratic ownership, control and management of the working masses.

FIGHTING INEQUALITY IN THE TIME OF COVID-19 - The Commitment to Reducing Inequality Index 2020

The third annual report by Oxfam and Development Finance International



OXFAM

Nigeria is second to last in the index (it was bottom in the

first two years of the Index), just ahead of South Sudan. Nigeria continues to collect shockingly low levels of tax (it only collects 15% of the tax it should by its tax rates), and it therefore also ranks very low on public services. During the coronavirus crisis, hit by a collapse in oil revenues, the government halved its health and education budgets.

Nigeria came bottom of the 158 countries in terms of labour rights and wages. Nigeria is also at the bottom of the rankings in terms of government spending on education; so it is home to the highest number of out-of-school children in the world. It has the biggest gap between rich and poor in terms of education: 90% of the richest pupils complete secondary school, compared with only 15% from the poorest households.

On public health spending, it is second from the bottom. Only 42% of the population have access to essential basic health services. 10% of population experience catastrophic out-of-pocket spending on health each year.

Insecurity – any solution without reducing inequality? By Drew Povey

We face an increasing wave of insecurity – from Boko Haram in the north-east to cultists in the south-west, from bandits in Zamfara, farmer/herder disputes in the middle belt, with increasing burglaries and kidnapping everywhere.

It would be great if the government could come to our rescue and eliminate those perpetrating the violence. But it is not as simple as that. Insecurity has economic roots of inequality, poverty and corruption. Until these causes are removed we will continue to suffer the consequences.

Each of the elements of insecurity have their own peculiar reasons and backgrounds, but the common element is the economic challenges that most of us face. As a result, some people turn to violence, crime and attacks, of course this is not the best. Some feel forced down this route by the desperation of their poverty.

Insecurity is never solved by the security forces. Do we really expect those soldiers murdering #EndSARS protestors at Lekki Toll Gates to save us from insecurity? In fact it works the other way. Soldiers trained to kill Boko Haram, bandits etc are more likely to turn their guns on protesting youths. Police who spend their days extorting drivers and torturing suspected burglars are more likely to shoot at protestors, especially when the Inspector General of Police regularly says that they should defend themselves.

We have to accept that Boko Haram, like the Niger Delta militants before them, have some measure of popular support. In these circumstances no army in the world can defeat them. The US army, by far the most powerful army in the world, has been fighting the Taliban in Afghanistan since 2001. The French army have been fighting Islamist militants in the north of Mali since January 2013.

Such armed movements can only be ended with a peace settlement and the economic roots of the troubles being addressed. Insecurity in

the Niger Delta only reduced after a truce with the militants and their recruitment as 'security' agents.

However distasteful it may be to some, many of those causing insecurity have to be settled and at least some of their issues need to be addressed. We were all horrified by the deaths of the rice farmers in Borno State at the end of November, but whatever we do now cannot bring them back to life. The best we can hope is that future killings are reduced.

It is no surprise that insecurity has dramatically increased this year after the economic situation was made worse with the impact of Covid-19, the closure of the national borders and the lockdowns.

The National Bureau of Statistics indicated before these developments that 40% of the population were living on or below the bread-line. Many of these families, especially those dependant on the informal sector, have suffered catastrophe, lack of food, children out of school as school fees cannot be paid and deaths as medical bills are unsurmountable.

Is it any surprise that some of these people turn to crime or worse to try and save their families? What do young men do who are sitting in IDP camps watching their families starve to death as their food is stolen or rots in ware-houses? Some will, of course, be tempted by relatives or friends who phone them to say how much they receive from being part of Boko Haram missions.

We need the government to address the inequality, poverty, corruption and resulting insecurity. We need the minimum wage fully implemented in all states and local governments with another increase next year. We need massive increases in spending on health and education so that fees can be dramatically reduced. We need the demands of the striking ASUU members and health workers to be addressed. Without such steps we will all continue to suffer the fear of insecurity in our communities.

THE REVOLUTIONARY POTENTIAL OF THE WORKING CLASS

Biodun Olamosu



The socio-economic and political situation in the recent period has gone from bad to worse for most people. This is characterised by lack of basic things of life - food, clothing, shelter, water, electricity, good roads. But also unemployment, social inequality, disease, illiteracy, poor funding of education and health care systems, increased crime and criminality, climate change, religious and ethnic tensions, corruption and looting, electoral fraud, police brutality, etc.

The class nature of successive governments has been exposed by how they made this situation worse through their anti-poor neoliberal

economic policies. This has made the rich much richer and the poor working people poorer.

There are an avalanche of tendencies among the ruling elite to interpret the situation and find their way out. Notable among these are the break-up of the country, while some advocated for restructuring or ethnic balancing - what they call true federalism. Some others stood for Islamisation of the country. The latter is personified by the Boko Haram insurgency that has caused serious havoc in Northern parts of the country.

The ruling elite with their divergent opinions on politics and governance have a common ground on the issue of the economy as they all subscribe to neoliberal economic policies.

There is also other category of the people influenced by the philosophy of the ruling elite. They see the way out, not against the system, but in how they can cheat the system in order to make a living for themselves. With the

preponderance of youth unemployment without any solution in sight, not a few youths have also taken into crime.

But the real thieves are members of the ruling elite that use their positions in power to loot the national treasury. This has made many less privileged people embrace the world of criminality in order to survive as survival is the first law of nature. According to Karl Marx's friend, Fredrich Engels, the anti-social causes of crime have to be fought to get rid of crime and criminality. So the struggle against crime and criminality can best be approached by fighting against economic injustice rather than just punishing those that turn to crime.

The way society is constituted and organised in a capitalist setting allows the bulk of the wealth to favour the rich. It is the ruling class's possession of capital that ensures everything works in their favour. This is how majority are languishing in poverty while few are living a life of luxury.

The system of capitalism at the same time created the class of the working people with its attendant poor working conditions; that is going to be the grave digger of the system of capitalism. The role of the working people becomes handy here as it is the only class that can effectively challenge the ruling class.

As much as the working class are challenging the bosses in the working places for better working conditions, at times workers also engage in solidarity with other workers in struggle. There is also the need for the working class to engage in politics with the aim of fighting for political power in order to emancipate themselves and their kinds permanently from the hands of exploiters and oppressors. When this is achieved, it shall be the beginning of the end to exploitation and oppression; and the start of reorganisation of society for common good - socialism.

Socialists and Nationalism

Chris Harman (1992), a British socialist who died in 2009.



of these states. Socialists are not proud of their nationality. They are proud of the denial of their nationality. By the same token, socialists do not stand for the maintenance of "their own" national culture, but for the integration of all that is best in every culture into a new, cosmopolitan, human culture. This is important for those who have been brought up to identify with the culture of oppressor nations – but not for them alone. As Lenin stressed repeatedly, any defence of the separation of cultures ends up in a defence of the separating off of workers from one another, just as the capitalist production process pulls them together. It plays into the hands of reactionaries among both the oppressor and the oppressed nationalities.

At same time, however, socialists have to understand the only way to bring workers of different nationalities together is to insist on free association. Internationalism does not mean identification with existing states. Workers who regard themselves as having a certain nationality cannot unite freely with other workers within the same state unless they know those workers defend their right to secede if they so wish. Croat workers will not unite with Serb workers unless the Serb workers defend their rights – including the right to secession. Serb workers will not unite with Croat workers unless Croat workers oppose every attempt to discriminate against and oppress the Serb minority within Croatia. Only by the workers of different nationalities defending each others' rights can they create circumstances in which nationality ceases to be of significance to any of them.

The left cannot fulfil its responsibilities unless it is clear on the relation between nation and class. Its starting point has to be a clear understanding that nationalism is about the organisation of capitalist society. On this Kautsky and Lenin were absolutely right against Otto Bauer. Internationalism cannot be achieved by the arithmetic addition of different nationalisms, but by a conscious opposition to them all. There are not Serbian or Croat, English or Irish, Russian or Ukrainian socialists, but socialists who happen to live in one or other

There is a difference between oppressor and oppressed nationalities that socialists have to understand. We can fight on the same side, temporarily, as the bourgeois or petty bourgeois leaders of the oppressed nations against the oppressor. We can never be on the same side as the oppressors against the oppressed. And internationalism can never mean simply balancing between one and the other.

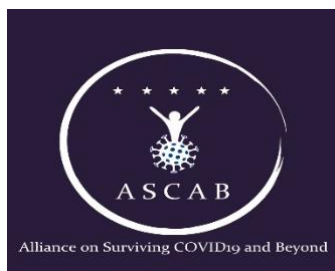
But even when we find ourselves on the same side of the barricades as the leaders of a national movement, we have to understand their goals are not our goals, their methods not our methods. They are out to establish new capitalist or state capitalist states, and that will mean them turning against their own workers and if necessary turning their guns on us. We are out to develop the international struggle of workers, to unite workers of the oppressed nationalities with workers who have mistakenly identified with the oppressor in the past.

We are for the right of secession – and, in certain concrete situations for the struggle for secession – because we are for the unity of workers. Nationalists who are for the same goals are out to break this unity, to put nation before class.

One of the reasons the left is in such poor shape to deal with nationalist challenges like that in former Yugoslavia or the former USSR is that it has not understood these things in the past. It has flipped between wrapping itself in the flags of small “progressive” nationalisms and identifying with the great oppressor states like the USSR – or even, in the war in former Yugoslavia, calling for the intervention of the major Western imperialisms. It will indeed be tragic if the left does not learn how to fight for internationalism as people become sickened by the nationalist delirium.

How to Fight for Internationalism as People Become Sickened by The Nationalist Delirium.

Rotimi Agboluaje, Ibadan



Human rights lawyers and activists, including Femi Falana, Femi Aborisade, Prof. Omotoye Olorode, Jaye Gaskiya faulted the call for restructuring along ethnic lines.

They spoke at the Political Education Forum organized by the Oyo State chapter of the Alliance on Surviving COVID-19 and Beyond (ASCAB) which took place at NULGE House, Ibadan and as a webinar. The programme had the theme: "Poverty, Restructuring and the National Question in Nigeria".

Falana, who is the interim National Chair of ASCAB, said various state governments did not need restructuring to provide good governance for their citizens.

According to Falana, "The constitution, as bad as it is, has already taken care of the problems. If you look at the Chapter two of the Constitution, it talks about the Federal Character principle. And that principle is not

about ethnicity. It is about geopolitical zones.

"98 per cent of criminal offences in Nigeria are state offences, including murder, armed robbery, kidnappings. You don't need restructuring to manage your states because they are already restructured.

"If the parliamentary system of government was the best for us, we would not have the crisis we had in the First Republic that culminated into civil war and long years of military rule".

On his part, Aborisade who is the state's Vice-Chair of ASCAB, pointed out that Nigeria only needed restructuring within a philosophy of good governance.

Aborisade said: "We need restructuring of philosophy of good governance for it to serve the interest of the people. We need a restructuring that will take back all the privatized public enterprises. We need a restructuring that will transform the citizens. Politicians should not earn more than what is needed to meet his incidental needs. They should be earning the minimum wage".

A national officer of ASCAB who was a guest speaker at the event, Jaye Gaskiya said: "I'm for fundamental restructuring of governance in Nigeria. I'm not for an ethnic restructuring of Nigeria. One of the arguments of people who are calling for restructuring is basically to create an ethnic federation and that is recipe for disaster. We can have a federation that is more responsible to its citizens than the one we have now. We can even have regions but it should not be on the basis of ethnicity. It must be based on residency, so that if I live in a region, as a resident of the region, I should be able to enjoy good citizens' rights".

The state's Chair of ASCAB, Prof. Omotoye Olorode also said restructuring along ethnic lines might not solve the nation's problems. However, the Oyo State Chairman of Trade Union Congress (TUC), Emmanuel Ogundiran, who was one of the panelists, stressed the need for a negotiated constitution where the regions would come together to form a united Nigeria.

Ogundiran said: "The fundamental issue that led to where we are today is poverty. If everybody has food on his table, nobody would question the system. It is the issue of poverty the leaders failed to address that has led to the current situation. That is where restructuring comes in." Mogaji Gboyega Adejumo, the Publicity Secretary of the Yoruba Summit Group, who was one of the discussants also stressed the need for the restructuring of the country.

Community Members and Traditional Ruler Pledge Commitment to Defence of Rights of Ordinary People at Remembrance Programme for Aderemi Ogunlana

Comrade Ayomide Oluwatoyin Ogunlana

The **ALBERT ADEREMI OGUNLANA FOUNDATION** is a human rights organisation established in memory of the late Comrade Aderemi Ogunlana which advances the struggles to which Ogunlana devoted his life. The Foundation was recently host to a wide spectrum of comrades from different parts of the country including

the King of Owode Ota Land, Oba Dr. Alayeluwa Wasiu Akanni Adeyanju Ogungbayi. The meeting pledged further commitment to the defence of the rights of ordinary people.

The programme was a six-week set of activities between 8th October and 24th November. It included skills development programmes for youths. Sixteen beneficiaries of the skills development programme were presented with certificates. It was rounded off with a lecture on the "Failure of the System as it Affects the Future of the Youth", delivered by Comrade Femi Aborisade while Comrade Ayo Arogundade went on a memory lane tracing the life and class fighting spirit of the late Comrade Albert Aderemi Ogunlana. Other comrades who gave solidarity speeches included Comrade Taiwo Abiodun of Gani Fawehinmi Human Rights Foundation.

The King of Owode Ota Land motivated the audience that he would always stand with all activities to improve the living conditions of all persons in Owode Ota. He said he would be part and parcel of their struggles and agitations for basic amenities such as constant electricity supply among others.

In recognition of the consistency of her work in defence of socioeconomic rights of community members in Owode Ota as well as socioeconomic development of the whole community, the traditional ruler announced that he would soon confer the title of 'Erelu of Owode Ota' on Comrade Mrs Basirat Ogunlana.

Prehistoric Man was also a Woman (L'homme préhistorique est aussi une femme (French Edition), Patou-Mathis, Marylene)

Earlier this year, an expert French prehistorian published a book summarising the evidence for gender roles in prehistoric societies.

For more than a century and a half, the interpretations that have been made of the archaeological remains have greatly contributed to making prehistoric women invisible, in particular by reducing their importance in the economy. Recent discoveries take a new look at the roles played by women, whose role in evolution was clearly just as important as that of men.

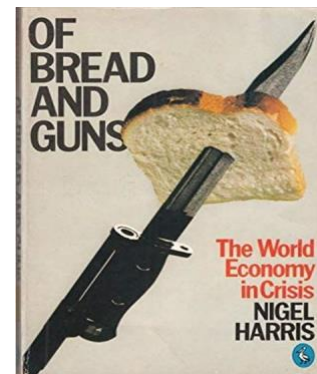
For feminists and socialists, it is important for us to know that society changed fundamentally in the past. It gives us hope that another world is possible in the future. Marylene summarises her key arguments by saying:

"In Paleolithic societies [before agriculture was adopted around 10,000 years ago], by procreating and raising their young children, women had a primary function in the sustainability of their clan. Since it was impossible to know with certainty the real father of any new-born child, matrilineal descent appears more than likely.

Participating in many activities, women had a real economic role and had a social status probably equivalent to that of men, even, perhaps, higher within the domestic and symbolic sphere, in view of the central place that female representations occupy in Palaeolithic art.

It is therefore reasonable to think that these societies were matrilineal [names, possessions, privileges or functions passed from the mother to her children] or that the relations between the sexes were balanced. We currently have no evidence to support the existence of matriarchal, implicitly female-dominated, or patriarchal societies [male

dominated]. It is possible that the gradual replacement of matrilineal societies by patrilineal societies did take place during the Neolithic, but not everywhere, since matrilineal societies still exist in certain regions of the world." (page 116)



Book Title: Of Bread and Guns
Author: Nigel Harris

Too little is produced.... that is the cause if the whole thing. But **why** is too little produced? Not because the limits of production – even today, and with present day means- are exhausted. No, but because the limits of production are determined not by the number of hungry bellies but by the number of **purses** able to buy and to pay. Bourgeois society does not and cannot wish to produce any more. The moneyless bellies, the labour which cannot be utilized **for profit** and therefore cannot buy, is left to the death rate.

The need for production is there and so are the people, but we are faced with spiralling prices, flaccid demand and financial chaos. What has gone wrong?

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Decent Work Country Program II (2015-2018), ILO, 2014 – the role of women in Nigeria

Women experience considerable discrimination in different ways in Nigeria. There are no laws barring women from particular fields of employment, but women often experience discrimination because the Government tolerates customary and religious practices that adversely affect them. Nigerian women usually face stronger barriers to labour market entry and have more difficulty finding employment; the global financial crisis exacerbated the existing differentials. Female-to-male ratios of unemployment rates indicate that, at the onset of the crisis, women were nearly over 50 per cent more likely to be unemployed in the country. Women remain underrepresented in the formal sector but play an active and vital role in the country's important informal economy. While the number of women employed in the business sector increases every year, women do not receive equal pay for equal work and often find it extremely difficult to acquire commercial credit or to obtain tax deductions or rebates as heads of households.

Women are discriminated against in access to education for social and economic reasons. The literacy rate for males is 58 percent but only 41 percent for females. In the north, Muslim communities favour boys over girls in deciding which children to enrol in secondary and elementary schools. However, in the south east, more boys are dropping out of school to engage in business. In the south, economic hardship also restricts many families' ability to send girls to school and, instead, they are directed into commercial activities such as trading and street merchandizing. Politically, women have been side-lined in terms of representation in governance and decision-making. Nigeria has the lowest representation of women in national elective and decision-making positions in West Africa. (page 7/8)

Determinants of Women's Empowerment in Ibadan Metropolis

Sunday K. Alonge, 2004

The empowerment of women is seen as the panacea for social ills, high population growth rate, environmental degradation and the low status of women, amongst others. In this study about 500 ever-married women aged 15 to 49 years were interviewed on the determinants of their empowerment. Nearly 90% of the women said that they took part in decision making on issues that affect their families. Women with tertiary education were more likely to be empowered.

Around a quarter of the women were educated to tertiary level and over another quarter to secondary level. About 60 per cent were Christian and almost 40 per cent were Muslim. Their religion did not appear to affect women's empowerment. Most of the women were working, especially in the informal sector. Over 90% of the women supported the idea of empowering women.

The six decision making areas were:

Number of children to have – over one in five said it was the decision of their husband.

Number of months to wait before having another child – nearly half said it was their own decision.

Decision making on issues affecting the family – over 10 per cent of women did not participate.

Taking child to hospital without the husband's permission – nearly two thirds could do this.

Use of the woman's own money – over three quarters could do this without their husband's permission

Decision to go out – over eighty per cent required their husband's permission.

Women were considered empowered if they participated in at least three of the above areas. Let's hope that things have improved in the last two decades!



We would love to receive letters, comments or suggestions from our readers. We want to hear from you with suggestions for articles for our future editions or questions on any articles in this issue. We especially welcome news about protests and strikes in your community or town.

We are socialists and Marxists

The economic, environmental and Covid-19 crises have made clear that capitalism is a conflict between two classes: the vast majority who create the wealth, and a tiny minority who profit from it. Attempts to reform capitalism have failed: the only solution is to replace it with a truly democratic socialist society. Capitalist rulers will only give up power if forced to do so. We need a mass democratic movement to bring about socialism. Events, such as the Russian Revolution of 1917, January 2012 in Nigeria and the uprisings in Sudan and Algeria last year, show what is needed.

The organised working class is the central force for change
We believe that the organised working class (rank and file members of NLC/TUC) is the central force that can fight capitalism and build socialism. As Marx said, "the emancipation of the working class must be the act of the working class itself", so we do not believe that countries like China or the former USSR are socialist. We need the organised working class to lead the struggle for socialism, supported by the wider popular classes, the informal sector and market women.

We fight all forms of oppression

Capitalist society rests on exploitation and economic injustice, but also generates oppression, including sexism and racism. We are committed to fighting for the full social and economic equality of women and building a movement where the fight against any form of oppression is at the centre of the struggle for socialism.

We are internationalists, not nationalists

Capitalism seeks to divide us along lines of race, ethnicity, nationality and religion. We reject such divisions: we stand in solidarity with working people worldwide. We oppose imperialist wars and interference. We want a fairer world not just to develop the Nigerian economy. Issues like the environmental crisis and Covid-19 can only be addressed by pooling resources on a world scale.

A living and changing tradition

We draw on the tradition of past socialists like Marx, Engels, Lenin, Trotsky and Rosa Luxemburg. But the world is constantly changing. We need to discuss how those ideas should be reinterpreted and developed for the twenty-first century.

Space for discussion and action

We aim to create space where ideas are discussed and acted on. We reject any sectarianism, or any claim that a small number of activists can substitute for a larger movement. We use the opportunities provided by social media to organise better. We want to create a group with a lively and democratic internal culture. We want to discover, use and develop every member's skills. We aim to be accessible to people new to socialist ideas.

Working with others and learning from them

We encourage our members to work in popular campaigns (like ASCAB) and, where possible, to organise joint activities with other left groups. We learn from mass protests and other writers and activists. We don't have all the answers. We expect all our members to be active in their trade unions and to actively support struggles of unions other organisations of the oppressed strata of society in support of demands including the following:

- minimum wage of N30,000 to be implemented and raised annually as inflation rises
- no job or wage cuts allowed in current circumstances
- palliatives to be provided to all those affected by the lockdowns including basic income for informal workers
- adequate funding to provide healthcare and education for all and personal protection equipment (PPE) for all workers
- opposition to medical tourism by top public officers at public expense
- opposition to privatisation of public enterprises, we demand the reversal of past disposals of public assets.

We welcome everyone who hates capitalism and oppression

Everyone who agrees with our basic principles above is welcome to join Socialist Labour. We are more interested in men and women campaigning and discussing ideas than just joining us. In order to reach wider layers of society with our ideas, we will collaborate with other socialists in protests, social movements, alliances, campaigns and workplace struggles.

Socialist Labour- JOIN US

If you would like to join Socialist Labour, then please submit the following details:

Name:

Email:

WhatsApp number:

Workplace address/university/school:

Trade union:

State:

Minimum suggested monthly subscription levels are:

Employed – N1,000

Well paid – N5,000

Unemployed/student – N500

EMAIL: socialistlabour.ng@gmail.com

TWITTER: @SocialistLabNg

FACEBOOK <https://www.facebook.com/groups/1217591641956995>