

***The Ten,
Twenty
and
Thirty Minute Reads
Of***

***Us, Politics,
The System And Class)***

*How we relate in politics
and producing the wealth.
What's wrong with it,
how to put it right, worldwide.*

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The Ten Minute Read Of 'Us, Politics, The System and Class'

Humanity is in a ridiculous, unnecessary state. On top of our usual problems with jobs, health services, recessions, war and the rest, we're allowing the least public-spirited of us, some of them malevolent crazies, to run our world, and we're wrecking our own habitat. With our amazing technical knowledge and ability to cooperate to produce all we need and more, it needn't be like this. To change it we need to get the basics of politics, the economy, work and business - 'The System' - clear in our heads.

'It's the system' - what workmates would say to this writer when he argued against employers' power over workers - everyone who needs a job - and how it enables them to annex wealth and the power to dominate society; and the need to organise to match up to them, at work and in politics.

'A lesson from the Obama years – failure to seize the opportunities offered by the great recession to reform an economic system that has worked against most Americans for four decades.' (The Observer 17-1-2021)

People, politicians and media commentators only talk about things that happen, not about how they come from how we interact in business, the economy and politics. They treat that as just how the world is. While obsessing about all sorts of things, we ignore how we relate in the vital tasks of making products and services, making a living, making money!

But conservatives, when arguing against wealth re-distribution, by government, do mention it, saying it's wealth creation that really matters. Yes, OK. Yes and let's take a good look at it. Let's bring the trading relationships and social processes where wealth is created out of the private arena of business and work and into the light of public, political discussion.

Central but neglected is the work process. And central to that is the employment relationship. Examine them and you see how the distribution of wealth at source is the issue, and how it is the foundation issue in the debates about taxes, public spending and the role of the state.

We ignore it because conservatives convince us that the business system is the only way. So people get on with their lives, meeting their needs, enjoying their pleasures, and just expect whoever is in government to 'run the country'. But Presidents, Prime Ministers, Members of Congress, Parliaments and Assemblies, don't simply 'run the country'. They don't initiate all

that happens in society - that, and they, come from society and from how people relate in the system, the business system.

Conservatives use politics to divert workers from tackling the business class. It gives only weak opportunities for workers to exercise any power over them. Because conservative parties only intend to represent the business class and progressive parties haven't the ideological tools or the backing to tackle them. So then conservatives - representing the actual elite - spread confusion and disillusion with politics, telling people that politicians are an elite that fails them. And persuade some to back alternative conservative 'strongmen' who offer them the self-defeating answer of uniting with the business class in national identity and turning on outsider groups.

So put 'politics' aside while we examine the underlying system. People have different roles in it, especially in that most necessary activity - making a living or making money. We need to be much clearer about how we interact with each other to do this and how it means people's interests in the system are different.

A minority, business people, run businesses. So its them who organise the production and sale of goods and services and provide most work - the supremely important activities. Most other people get a job, working for business people, or for public bodies. So, in this central arena, business and jobs, people relate differently. They have different power, get different incomes, are different in their need for public services and support. They have different interests. We should group them by this. The different interest groups look out for their interests in everyday business or work. In politics they promote relationships and public policies that suit these interests and oppose those that don't. They are classes, better defined than what are commonly referred to as classes, based on less significant attributes. Political parties and politicians come from and represent these different classes, defined by functional relationships not income or culture.

Each party claims to represent everyone's interests but it's not true. Certainly not of conservatives. They represent the interests of business people, the business class and the wealthy. Labour or progressive, social-democrat parties mainly represent the rest, who are mostly workers.

Business People - The Business Class -Run The System

The key to understanding the system is to see that business people run it. They organise the production and distribution of most of the goods and services we need and the jobs we need. They dominate politics simply because of that. They are a class - the business class. They organise politically too, generally as conservatives. Business-class supremacy is the basis of the system. With this in mind, the rest, particularly politics, becomes clearer.

Most people make their living working for these business people or for public bodies. We should call this majority a class too, probably

the working or worker class, but defined by their definite, vital, unarguable, role in the system, being a worker.

Not enough people support the state organising production so we do need business people to organise most of it. But we need to make them behave civilly, to regulate them. For that, we need to be far more organised, and these works explain how. But if we don't do that, let's at least get everyone to see how the system works and build it into political debate.

Conservatives claim the basis of the system is 'the individual', trading freely with others, as equals, in free markets. Ok, we do have or should have individual rights. But the conservative view is simplistic, highlighted to distract us from how society actually works.

The view that it's all about individual rights comes from centuries ago, when people worked out the case for freedom from the absolute dictatorship of monarchy - for freedom of religion, for political rights and free markets. Conservatives still speak of it like this. They say the key issue is 'the individual' versus 'the state' and promote a small state and low taxes. They trumpet this as the essence of freedom, of liberty. And many people see it like this, particularly in the US, and is why some call it 'The Land of The Free'.

But with a small state, you might be less controlled by the state but you still have to make your way in life in the unequal relationships of the business system, and they control you as much or even more than the state. With the state you should at least have some egalitarian democratic voice, which you don't in the business system. And that is a reason why business class conservatives are hostile to the state.

*In the business system you have to trade, to buy and sell, under its rules, often to people with far more power than you. Crucially, you have to trade with people who are **organised**, who **don't** trade as individuals, especially **business people** in their **businesses**, their **organisations**. Because most business-class conservatives don't themselves operate as individuals: Because in the business system, with trade in free markets, the efficiency of mass production leads inevitably to the **collectivism** of industrial production, owned by a few powerful and wealthy people.*

The business class are the people who organise all the collectivism! They set up and run all the collective companies and corporations, and organise the rest of us into industrial workforces. They run the collective global system of mass production and trade. In this highly industrialised, trading, mass-marketized, commercialised, corporate, financialised, micro-managed, nation-state, inter-connected, globalized society, we are hugely collective and inter-dependent.

Business-class conservatives feel, correctly judging by the huge wealth many of them acquire, that they are good at operating in this privately-run collectivism. So they resist the state regulating it in the interests of everyone else. And they get wealthy enough from it to not need collective public support and services. But everybody else needs them, to make up for the brutality, insecurity and instability of business people's system in making their living.

The issue isn't the simple 'the individual versus the state' but the distribution of power in all this collectivism. Conservatives represent business people and that is why they oppose the state. Their talk of individualism might make sense in an imaginary world of small traders and genuine self-employed. In the industrialised real world, it's nonsense. They do it to divert us from organising while these very collective business people do organise.

Simple individualism is just not how the world works. The very existence of things like money, inflation, interest rates, banks, and the many other powerful business organisations, in the business system, all show this.

In many, many trading interactions you are a long way from being equal. Particularly, crucially, in making your living, in getting work, in getting a job. More on that soon.

And it's nonsense to claim individualism is in general the basis of society. With all our collectivities like family, community, religion, identity, clubs, football fandom and patriotism, we are highly social. Our talk, our mindset, what we do, are full of 'we' and 'us' and 'our'.

All the above is obvious if you just look at it. It results, first of all, in huge inequality of power, and, as a result, of wealth. Yet people ignore it. We need everyone to talk about it and develop a common understanding of it.

Everyone knows what's wrong with the outcomes of the system but not the processes that enable it. People call it capitalism but that evokes something remote where some invisible people accumulate money, invisibly. It doesn't explain capitalism's key relationships and how they are rooted in, and observable in, everyday life.

We give the system status above and beyond us, as apparently self-standing 'capitalism'. But it's just how we relate ordinarily to each other, dominated in the everyday world by business people. We can do it differently.

However, it has many well-established relationships, many embedded in law. To change all that through politics, our rights are limited. You get one vote, every four years, isolated from each other, on all of the issues bundled together, for political representatives who can ignore you, with minority parties hostile to the interests of the majority often getting into government.

Most people oppose excess wealth and agree the wealthy should be taxed more. But they claim they earn their wealth from

their abilities and effort. They get away with that claim because workers don't see that business people make most of their wealth from the work they themselves do. How capital and wealth is made, in the work process, by workers, is concealed by just referring to 'capitalism'. It means the central relationship in creating and distributing wealth - how employers buy labour and workers sell it, the trade in our labour, the trade in people - goes unexamined.

Here it is - with most workers not being organised in unions, not negotiating their conditions together, the deal on starting, or keeping, a job is made between an employer and an individual worker.

*In these industrial economies, most employers have many staff, even small businesses. That is why employers can drive a hard bargain with each worker. With the other staff producing whatever the business or service does, they have enough staff to be able to do without any **one** of them - They've Got All The Rest'. individually.*

That is how workers are in an unequal bargaining position. With these 'free' labour market conditions, each worker has only 'marginal utility' (usefulness) to the employer. Any one worker needs the job more than the employer needs them. Call it the unequal 'ratio of need'. While it's a hugely important political point it's also just plain arithmetic and undeniable!

It is why business people, and public employers, can say 'take it or leave it'. It is how employers can be the 'boss' of people who are, according to the free market propagandists, equal trading partners. And when they say 'Go somewhere else if you don't like it', in any other job in these industrialised economies you are usually up against the same unequal trading relationship with the employer.

It's the most important feature of the system. The inequality of it is what enables the imbalance of power between business people and workers. Business owners use it to not pay staff the full price they sell their work for and keep the difference for themselves. That is how most wealth is gained. They don't earn their power and wealth from what they actually do in production but from taking the trouble to organise it and get us to do it, on these unfair terms of trade.

They inflict this unfairness on fellow-citizens, their fellow-country(w)men who they should treat with respect, the great majority, in making their living. It gives them the right to organise, in unions, to respond to and match up to business people's organisation. It's up to us to do the same as them - take the trouble to organise, act together, collectively, and negotiate with them as equals.

But because the system is so established, accepted and poorly-understood, people don't notice how the inequality in the production process is the real problem. So, confused and dismayed, some give up on politics. Others, angrily seeking answers, adopt crazy conspiracy theories; divide us by racial groupings and culture wars; blame flimsily-defined 'elites'; and support business-class mavericks like Trump who get them to blame anybody and anything but them and their system.

We'll do better when we share a clear, factual, understanding of the system as the framework for political debate. Us, Politics, The System And Class provides one. It explains the roles and relationships, rewards, and penalties, obligations and protections, rights and wrongs, of public life, which includes economic activity. It shows how power and wealth, powerlessness and unfairness, come from social organisation and lack of organisation.

It shows how the majority organising in their economic role as workers would make the system much fairer. It shows how humanity can relate better, fairly, and run a sustainable global society. It does it without any academic talk of capitalism, liberalism, socialism, communism or economics, but simply by showing how we interact together ordinarily, daily.

Political thinking and debate not based on the system is futile. When you hear anyone talk about politics, relate what they say to the system. When you talk politics with people, don't just exchange views and attitudes - relate it to the system, to your role in it, theirs, their family, friends, neighbours and workmates roles.

Finally - 'capitalism' and 'free markets' as names for the system place it up above us, beyond our reach. Capitalism's core activity is business. Capital is created in business. We encounter business every day, take part in it as workers and consumers, speak naturally about it. We can locate it in our normal experience. So let's call it 'the business system', and be more comfortable talking about it and evaluating it.

What We Need To Do

To solve humanity's problems, we need to get it widely understood, accepted in everyday political talk, that -

...business people run the world more than politicians do...

...because they organise the production of goods and services, the buying and selling of them and of people's labour - work, jobs and trade...this makes them 'the economy' (most of it)...being the economy gives them inherent political power, under any government, even without them acting directly in politics ...

...to act directly, the most class-conscious of them organise and run the conservative parties...some run the conservative media...

...and that - politics comes from this system, that business people dominate, and not the other way round...politicians can regulate its unfairness but conservatives won't...

and progressives won't enough.

...Conservative parties exist to obstruct the system from being regulated...because they represent business people and it's their system... the business system is the main thing conservatives work to conserve.

...politics 'rides-on-top' of the system...you might get improvements in how you and your fellow-workers are treated through it but not many.

To see how little individual freedom people have in business and work, look again at how free markets operate. They develop inevitably to industrialism so that the majority have to work for the minority business class, and be dominated by them, unless regulated and made fair by workers unionizing and putting in progressive governments.

Conservatives claim, and liberals accept, that free markets provide everyone with 'opportunity'. But in industrial systems only a few can really succeed. Most people will inevitably be standard workers. There can only be fairness in who gets the better positions.

And, as said, business people don't themselves operate as individuals! **Each and every day, all day, night-time too, they organise and act together collectively, as businesses, as companies, as corporations.** They are a class - the business class. Some are alright, and credit them for their organisation and enterprise etc. But as a group they exploit and mistreat the great majority, viciously so in their opposition to us organising too.

The majority of citizens are workers. But compared to the business class we represent ourselves weakly in everyday society and politics. We let them dominate us at work, in political debate; in political action. We are so weak we don't even see them as a class, nor ourselves... haven't got names for their class or ours and ... don't organise together and act together like they do.

Business people organise in their meaningful, active, everyday economic roles (in companies and corporations). We need the majority of citizens to organise in their everyday economic roles, as workers, in unions...

... with this collective strength, stand up at work to the business class... and to public sector managers... and also...represent themselves in public life, as mature citizens... speaking together through credible institutions, their unions... join business people as 'players' in the system.

...in politics, match up to the business class by doing as they do and act in politics organised in their own economic role...in mass progressive political forces and parties, with other progressive groups
...

...and run their own media to counter the effect on political thinking of the propagandist conservative media.

Progressives always have better policies for the majority than conservatives. What they lack is organisation and its use to communicate policy and get support for it.

Widespread organisation will enable communication of progressive attitudes and policies throughout society and politics, independent and counter to conservative media. (Social media is not good for this. It's not people acting together meaningfully, in meaningful social organisations, but mostly just mouthing off as atomised individuals).

It's because we aren't clear about these basics of the system that many find politics confusing and, not recognising and opposing the business class, the dominant people in society, group themselves and others by low-content 'identities' based on passive attributes like skin colour and country of birth, and allow these identities to define their politics...

...and allow the business class minority, who mostly care only for themselves, to govern, disastrously for all of us and even for themselves at times.

We need to persuade fellow-citizens to stop identifying themselves and others trivially by appearance, locality, mass culture or personal preferences... but by more meaningful things like how they behave, by what they do - especially by how they act and interact in the practical world of business, jobs, the economy and politics - by economic class...

... to persuade the worker majority, blue-collar, white-collar, whatever colour, whatever gender, to find their main identity in their most important, practical role, in being, with most other citizens, a worker, a member of the worker class.

*When we share a clear understanding of the system such as put here and in the full book, it'll be easier to make sense of politics, discuss the issues widely, and organise to get society working fairly for all. *Us, Politics and The System* will help, explaining the system clearly using everyday language and locating it in our daily experience.*

We need to spread widely this explanation of the system... the rights and wrongs of it... show it is true, because drawn from everyone's observable everyday life experience, and not just opinion... explaining especially how business people and public employers get power over workers from having many staff and being able to do without any one... and how to make it fairer by organising... spread this view widely, globally. and ...how to make it fairer by organising...spread this view widely, globally.

The Twenty Minute Read Of Us, Politics, The System And Class

Go By Facts or How You Feel?

'Us, Politics and The System' shows how the system - work, business, money, politics - works, by looking at it in everyday life. What it shows is observable fact, not just opinion or one narrative of many. Taking the key example - As even a Trumper said when I explained the unfairness and inequality of the labour trade to him – find it on page 20, The Job Deal – 'It's just the arithmetic, isn't it?' Meaning it's not a contentious political point. It's plain undisputable fact.

But many say they don't understand politics and vote by feelings. They won't vote for a party leader because they don't 'like' them. Or they'll vote for a party because they do like their leader. Or they'll vote for politicians who just promise 'change' or 'hope' instead of voting on real policies.

And many see political parties as just alternative management teams who offer to 'run things' better than the others and all we do is vote for one or another. As when people say - 'I thought we should give the other lot a chance'. Or they'll base their politics on the feelings of belonging offered by low-content 'identities'.

Basing your politics on how you feel instead of on the facts of business and job relationships and on policies is no way to use your democratic rights. 'Feelings' will be addressed again at the end of this paper. But first, a

A System Analysis to base politics on, a common framework for our political thinking...starting with –

Business people run the world.

Because they organise together.

And because the rest mostly don't.

This helps to explain most of politics.

*Business people are a class and they run the world because they run 'the economy', because they organize (most of) the goods, services, and jobs. But people don't talk about this as the hugely significant political fact that it is. They just accept, unspoken, that business people organise production, trade and jobs as if it's the natural order. They don't even speak of business **people** but of businesses, companies,*

corporations. Or more likely just of what 'they' are doing.

So most political debate is not about how we all earn our living, income and wealth. For all the serious issues around public services and the role of the state, and the daft distractions of culture and identity wars, this, the basic, underlying issue, is not addressed.

If people do talk of the system, usually as 'capitalism', it's as if it's self-existing. They don't talk about how it works, think they haven't the power to change it, and think all we could so is change to another 'self-existing' system like socialism or communism, that most people think won't work. So they just expect 'politicians' to 'run the country', which means managing the system or letting it alone.

This is all a consequence of conservatives winning the argument on the key economic issues so everyone treats them as settled. Yet conservative ideas are facile and don't correspond with observable reality. Progressive politics makes far more sense but isn't argued for strongly enough. This paper aims to enable it to be.

Most of the system runs independently of politics. Politicians don't normally really control what goes on every day. And the basic business and job relationships that shape it all were established over the centuries, in practice and in piecemeal legal decisions, never publicly debated or democratically voted for. They persist from before we won limited democracy. Since then we've not developed an adequate awareness of how the system works, or the organised strength, to change it. In countries with little or no democracy, business people just seize political power through their conservative activists.

We can challenge business people through politics but, by being the economy, they have the power to seriously limit what politicians can do. We need to look at how we can regulate this most powerful group.

Some think the world is secretly run by 'the deep state' or some Jewish people or 'the Illuminati'. But it's business people, and not a secret. You can see it by just looking around you, at what you've got in your home, what's in the high street, what's on the road, in your job, in leisure activities. It's business people, who are represented in politics by conservatives. (Who come in all colours, races and nationalities.)

We depend on business people to organize production and jobs because we aren't mature and organized enough to do it ourselves. But it means we leave essential public needs – jobs, incomes, the economy – to be provided privately, by them, not for us all, their fellow-countryfolk, but for their own

gain. We allow them to run the world economy greedily and recklessly, with the unregulated free markets they demand, and to cause instability such as the crash of 2008. In Britain, the Conservatives used that as an excuse to attack public services and support. That attack caused many affected workers to support Brexit – ‘we can’t see what’s wrong and who causes it, let’s blame foreigners’. The US business class instigated the forty-year standstill in American workers’ living standards and the job losses in the rust-belt that led many to turn, angry, insecure and confused, to Trump.

The big business class people get insanely wealthy from our work while causing billions to live in insecure jobs and poverty. Insisting on a right to ‘make a return on capital’, they generate the needless growth that is wrecking our planet.

Since we do depend on them we have to do deals with them, at work and in politics. But we need fairer deals. For that, we, the worker majority, first need to see how they dominate us.

We need a better term for the system than ‘capitalism’. That just evokes remote financial operations. ‘Free markets’ only refers to trade. Neither refer to production, work and business - the central processes where capital is made and where we are all involved! Business is how we experience the system and how we refer to it every day. So let’s call it ‘the business system’.

And call them **the business class**. When politicians and commentators even acknowledge that they are an identifiable group, they call them ‘the business community’. Community? Community?? They are a class and we need to name them as one. Especially the corporate and financial operators. Not ‘the 1%’. Too vague, doesn’t refer to what they do. The business class are the ruling class, not vague ‘elites’ or ‘the establishment’.

Conservative politicians and parties are of them and represent them. Their key policy is to let business people do what they want. That’s what ‘free markets’ and ‘laissez-faire’ economics mean. The power the business system grants to business people is what conservatives aim to conserve.

They conceal this by:

- *presenting the system as a self-existing thing, above us, just 'there'. But it is only the customary everyday relationships in business, work, jobs and trade.*
- *talking about 'businesses', 'companies', 'corporations', 'multi-nationals' and 'the markets' as if they too are extra-human, self-existing entities. But they are just **people**, fellow-citizens and we can hold them to account in political debate and democratic government.*
- *claiming to be just 'politicians' looking after everyone's interests. They just honestly think the business system is fair for everybody, and effective: just honestly believe giving business people great freedom, protection and low taxes, with the rest not having the right to organize, and little state support, is how to do it!*
- *justifying business people's power and wealth as fair outcomes of a fair system. They aren't, it isn't. It is loaded against the worker majority.*

Their case is ridiculous but they get away with it because we don't examine it. This system doesn't exist by itself - it's an ongoing set of relationships that conservatives actively maintain, protect and extend. Capitalism isn't the problem – it's capitalists. It's their system, not ours. Their business system has its points and the rest of us have no complete alternative system to hand. But however good they claim it to be everyone knows it's not good enough. We need to regulate it, and them.

Progressives and organised workers have better policies, that can make the system fair, civilized, stable and sustainable. But they don't see what it is that enables business people to dominate, and what's wrong with it, and concede to them their free-market business system. That limits progressives' ability to do what's needed so they often disappoint people.

But progressive parties can't do it all on their own. We, the voters, also don't understand the system and how it limits progressive parties, and workers don't vote with enough conviction, in enough numbers, for progressive party policies that will regulate business people and improve the majority's lives.

For this, and for civilized, planet-saving politics, we need to match business people's organised power as the business class by getting ourselves organised into a corresponding mass political force, operative every day, permanent. Just as business people are organised together as businesses, the central framework needs to be non-business people, mostly workers, blue collar and white, organised as workers.

We need to spread knowledge of more key features of the system:

- *in industrial society economies of scale mean production,*

trade and services inevitably come to be dominated by fewer, larger operations; run by a minority, the business class; and inevitably the majority have no option to make their living but to work for one or another of them.

- *business people are organized. A business is people organized together, at work, with shareholders, suppliers, customers, managers and staff; endorsed by the state with privileges such as limited company status.*
- *their collective organisation and activity at work makes them the economy (most of).*
- *so they can and do dictate to governments.*
- *when conservative parties win elections, it amount to business people themselves being the government. What conservatives really exist to conserve is business people's rights and privileges.*
- *independent conservative activists run mass media to set a pro-business political agenda and pro-business political thinking, and divert attention from what they do and direct it at minorities.*

Business people, the business class, do deserve more than the rest, because they take the trouble to organize and be active every day, in businesses. And we can credit them for the public utility of their enterprise and risk-taking. (But not, on risk-taking, as much as they credit themselves. The bigger the business, the more they spread the risk across projects and investment funds, successes cover losses. And losses are protected by limited company and bankruptcy laws).

Some can be decent, maybe more the smaller ones and small traders. But competition pressures even the decent ones to be bad so we need to regulate competition. It has benefits, but not as many as co-operation.

The Rest - The Worker Class?

*Aside from them, all who need a job to make a living are workers. Blue-collar, white-collar; shop floor, office; manual, technical, engineer; teacher, lecturer. Even managers. The working class, the great majority of the population. But people muddle definition of class with 'middle class', that 'classes' by spending power and lifestyle, and 'working class' that 'classes' people by culture and education. We need to class people by **how** they make their money, by **how** they take part in the vital activities of production, work, business and wealth creation. So maybe it's the worker class and the business class?*

The Job Deal – A Bad Deal

Every worker knows the power an employer has over them in the job transaction - when starting a job; in a job; in how easily they can sack you.

Unique to the book 'Us, Politics and The System' is that it shows just **how** business people, and public bodies, overpower people in this transaction. Workers and progressive parties need to understand this clearly, and how it entitles those who are workers to organize in unions.

This is how ...

in our industrialised world, economies of scale mean most jobs are in workplaces with many workers ...

... so the employer can get the work done

without any one of them – They've Got All The Rest.

This is why workers are weak and employers and the business class strong, and why there is the huge disparity in wealth.

'The 'Market Ratio' In 'Free' Labour Markets

Here it is again - In the transaction each of us makes with an employer, a worker is ten, hundreds or thousands of times weaker. depending on how many other staff they have. That's how big a difference there is between how much they need one worker and how much one worker needs the job. It is great inequality in the ratio of need.

It means each worker is of only 'marginal use' to an employer. That's why people get a bad deal and bad treatment in jobs - because whilst making a deal with one worker, the employer has all the others to rely on for output. Go to another job - 'There's the door if you don't like it' – and, in our industrial societies, you are at the same disadvantage. It operates against better-qualified, so-called middle class workers the same as the less-qualified.

This demolishes the conservative claim that free markets mean freedom and opportunity. That 'you can make it by your own efforts' and, in the US, achieve 'the American Dream'. This claim vaporizes before the plain fact that in modern industrial society most work isn't individual, it's collective, and having many staff gives employers power over workers that far outweighs whatever opportunity there may be. To make their living, people shouldn't have to sell themselves so unfairly.

And the huge inequality in **wealth** is because this unfair job deal enables business people to pay workers less than the full value of the work they do. This is where profits and most wealth come from, from control of the work process, because that is where wealth is produced. The wealthy claim it is because of their superiority, their ability and effort. Yes, some

is from that. But it's mostly from the unrecognised and unfair power they have in the labour process that produces wealth.

*This all entitles the worker majority of citizens to organize in unions. It is the mature, adult, legitimate response to the injustice of trading with employers alone, one at a time: to organize together so employers can only have **all** of us or none of us, and negotiate together, with strength, for union conditions.*

Centrists and Liberals - Not Woke Enough

There's a few inequalities but the biggest is in the job relationship because it's inequality in everyone's most important task – making their living. Inequality of power. We fail to identify it, expose it, and use it to establish and spread the case for the right to organize as workers. Most workers do recognise bosses' power but see it as part of the natural order and let the business class alone. While some then blame other people for their problems instead.

The failure to challenge the inequality of power in the job transaction enables some 'white working class' people to see action against other inequalities as favours done for minorities, that they don't get. They are badly-treated by their fellow-white conservative business class. But not knowing the case for their right to organise to stand up to them, they turn and are easily turned on minorities and liberals and progressive parties and, in the USA, vote for business-class boss-class Trump's minority-bashing.

The 'white working class' should see non-union job deals as an over-riding inequality shared with minorities and that they should organise with the minorities and liberals to tackle it. This will improve their condition more than attacking the minorities, who don't in fact do much or anything against their interests, and voting for outsider-bashing businessmen like Trump; or, in the UK, for outsider-blaming policies like Brexit.

Liberals are just fair-minded better-off people who tackle the obvious inequalities based on skin colour and gender. But they depend on business people to run the economy and some are business class themselves so don't see the biggest inequality clearly enough, that between employers and all workers. They need to challenge this inequality as much as the others and support all workers, white and of colour, whatever gender or personal tastes, in getting equal to employers by unionising.

The Case For Organising Summed Up

Look at all the institutions that organise and operate in society. Business people organise together and operate as companies, even protected from their responsibilities by limited company and bankruptcy laws. They have trade and employer associations. There's government itself, government departments, national, state and regional government, city and town councils, courts, schools, hospitals, fire authorities, the police and military, churches, sports clubs, printed, televised and digital media and more. These are all people organised, collectively. For so many of us, the worker class majority, not to be organised likewise in making our living is ridiculous. And, by being so hostile to workers organizing, vicious, from the conservative, business class side.

Make the case for the right to organize to fellow-workers, and even conservatives, with the simple arithmetic - employers with many workers have an unfair advantage over them as individuals.

For equality for all, for equality for workers of all colours, genders and personal lives, the right to organize and the right to union recognition from employers should be a recognised civil right.

Individual But Also Very Collective

Conservatives, representing the business class, talk of the individual as the basis of society. Yes, we are individuals, but in a very social and collective world.

Keep in mind - these are industrialised societies. That means all large-scale collective working methods, not just smoky factories. We co-operate very collectively in all the companies, corporations and banks, the public authorities, in production, trade, and at work. It's the business class who do the collectivizing, by constantly industrializing work. It's collective even though it's not democratically controlled.

In this collective world, look at how collectively organized business people themselves are – the owners, the boards, the CEO's, multiple departments, middle managers, supervisors, and we staff, on many work sites and in many countries. Team-building exercises, 'There's no I in team' and so on. Compared to them, the rest of us are mostly poorly organised as workers, atomised. Many are organised but not with enough confidence and conviction, and nowhere near as many as need to be. As said, we need to take the trouble to organize at work and trade with employers on equal terms; and in politics to identify and organize distinctly as the worker class, to be strong enough to regulate the whole business class.

How Collective Do We Want To Be?

The conservative argument that making our living is about the individual and politics mainly about the liberty to do so imagines a non-industrial fairytale world that has never existed. Except maybe in 19th century America where land was easily available to whites. In this fantasy land we can all be small traders, set up in business, and it's all in your own hands, you aren't affected by what everybody else does. But the success of industrialism means we can't all be small traders, most people have to work in large organisations and in most jobs, without union organisation, you are dominated by your boss, with little individual freedom.

The self-employed, one-person businesses, traders, tradespeople, do operate as individuals in making their living, and unintentionally act as a buffer class, obscuring the fundamental reality of mass, business class-organised industrialised collectivism. And even for them, the market system means they too are affected by what everybody else does, particularly big business people.

How much we want to operate as individuals is an issue but the fact is we are highly collective and the question is more 'How collective do we want to be and in what ways?' It's a big political question, at the heart of US politics and elections. We need to make it central to the debates about the state, freedom, public spending on public support and public services, taxes, socialism, patriotism, military spending and military service. So here goes...

Public Services and Taxes –

The Individual, Liberty, and the State

The business class do 'take care of business', make the big decisions on money, managing, and selling goods and services, in activities we all depend on to make our living. For that, they deserve a fair amount. But they take more than their fair share using the unfair power in the job transaction.

*They take so much from this collective work they get enough wealth to not need public services and support. They claim they get the money by individual effort so their conservative parties say everyone is individually responsible for meeting their needs by doing the same. With that argument they block **public services and income security** for the worst-off, and the taxes needed for them.*

Many people think the wealthy have too much money but also accept this claim that it's from their own effort and that in the business system everybody has the freedom to do the same. So conservatives, notably in the US, deter many from supporting public spending and public services by convincing them that taxes to pay for them are attacks on this liberty. But the claim that the money is from their own efforts is false, and taxes just a way for the majority who helped make it to reclaim some of it from them. And public services and welfare are just fellow-citizens backing each other up on basic needs, spreading the risks and costs with the common practice of insurance. Taxes are just for collective spending, democratically decided, like people do in many types of clubs.

But the conservative claim to be for individual liberty, a small state, and being against public support is false. To protect themselves and their business interests, they are vigorous collectivists. They strongly promote patriotism, and even compel allegiance to 'the nation' and 'the country'. They support huge public spending on the police and the military. They even force citizens into compulsory, life-risking military service to protect their privileged trading relationships. They oppose socialized health care but support socialized warfare. We need to ask, are they simply rugged individuals, or also collectivists?

We need to say to workers who conservatives deter from supporting progressive parties by calling public services 'socialism' – 'To support conservative politics instead, while expecting 'the country' to look after you, as the MAGA people do, is a kind of socialist expectation itself. But it's one that must fail. Because conservatives' core policy is that everyone has to look out for themselves in the business system and the country – the state - shouldn't support those who can't make it on their own'. They say the unregulated business system will enable people to meet their needs and their ambitions themselves. And sometimes it does, for many. But the evidence keeps re-appearing – it often doesn't, disastrously, and you need the state to provide. The business class won't.

Taxes and Public Services isn't all one way – you need to support others too, which can mean collective spending via taxes that doesn't always benefit you directly. There's plusses and minuses. But you can't rely on conservative business people for support. You need to ally with fellow-citizens who actually believe in mutual support, and support and vote for progressive parties.

Just blaming conservatives and the business class for diverting people from voting for public support and services like this does us no good. They are just taking the trouble to

look out for themselves in their brutal, uncaring system and if that involves diverting us that's what they'll do. It's our own fault for not taking the trouble to understand the system and not demolishing conservatism's feeble, self-contradicting politics.

The Individual and 'Identities'

Now, look at individualism and the 'Identities' that people readily adopt, and conservatives promote. They too are in opposition to the supposedly basic notion of individualism. They are collective. And though they are low-content, everyone makes a lot of them. Far more than they do of class, properly defined by how people earn a living or make money.

Identities divert us from seeing the business class and blaming them and their system. So note again, we need to see how we relate to business people, public service managers and each other; to see that we are the worker class; to see it as our main identity; and to talk to each other about it, as fellow-workers and mature citizens. And to organize, at work and in politics, and not let them distract and disarm us with low-content 'identities', some that unite us falsely with them; others that divide us against each other.

The National Identity

Conservatives' trumpeting of individualism is nonsense. It's demolished by the reality of how collectively our societies function, with our intensely collective economic systems, with the job deal that enables employers to treat fellow-countrymen and women terribly, and with their unstable business system regularly hurting many innocent people, enterprising individuals and small business people too. But many believe in the individualist view, and to believe conservatives, so do they.

Yet they and most people adopt this opposite, collectivist view – the national 'we'. Conservatives use the 'we' to mask class identities, theirs and ours. We don't see their dominant role, workers drop their class identity in favour of it. Progressive parties lose their independence from the business class in it.

People go along with it because it gives them feelings of significance, belonging and security, from being (weakly) part of so strong an institution as a country and being one of so many other people – being 'British', 'Americans', Russians, French, and the rest. You don't have to do anything like organize, at work or

in politics. Just by living in a country you get to be in a big national 'we'.

Conservatives use the prestige of the nation state to draw people into national identities which mean unity with them rather than with each other in opposition to them. Independently active conservatives overwhelm people with national identities in print, radio and digital media. But again, conservatives contradict themselves with their core belief that people should manage on their own (dressed up as individual freedom) - 'it's everybody for themselves' - the well-off earn it through ability and hard work - that the less well-off are less able or are idle - that those in trouble should not get state support - that people should be left to sink or swim.

To conservatives 'the nation' only really means the laws and institutions that enable business people to use, misuse, discard and abandon fellow-country(w)men. Their opposition to public services and welfare means they don't believe 'the country' should support its citizens! Conservative parties talk big about 'the nation' but won't support the people who are the nation. In the US, not even with their health.

Workers who vote for them self-harm. We should ask - Is 'the nation' the institutions or is it the people? Is this one society? What will conservatives and business people do for their fellow-nationals? What will they give up for them? Will they be enterprising, not just for their own greed but for the good of fellow-nationals, for only fair rewards? Will they agree their fellow-citizens shouldn't have to trade with them for work in unfair deals? Shouldn't they have the right to organise in unions (and be recognized by employers)?

If we vote in governments to regulate the business class, make them act decently towards fellow-nationals (and the planet), will they accept it? Or will they, if regulated, disinvest, as conservatives always threaten?

With how little conservatives and business people care for their compatriots, nationality only really means people reside in the same system of politics and law. There are practical things to it, rights and obligations you are entitled to, or had better abide by, but anything more depends on what fellow-citizens actually do with and for each other.

To accommodate to how people do suffer from their brutality, conservatives do promise citizens their needs will be met, but by the business system. It doesn't do that of course and they have to promise the state will support. But they do no more to support fellow-countrymen and women than the minimum they can get away with.

People who are workers - the great majority - shouldn't share with the business class and conservatives the national identity they laughably claim to believe in and should downplay the whole notion of 'the country' and a 'we' with them.

'The Nation' Hides The Business Class

But most people, and progressive parties, ignore this clear conflict of interests between the business class and the worker class and do go along with 'the nation', incorporating the system, as the framework for politics. So when the business system fails, people can't even see the business class or take them on about its failings. The business system is accepted as the natural way of things, as part of the national framework. The business class blend into it and recede from view.

So conservative business class activists are able to divert us into blaming an abstraction, 'the economy'. Progressive parties and voters also accept the business system and go along with conservative's talk of problems being with 'the economy' and affecting all of 'us', and limit themselves to disputing which party has the greater competence to 'manage' the economy. Which they don't in fact do.

'The Nation' Blames Outsiders

So, having hidden themselves and their system from responsibility, conservative business class media and politicians use the national mindset to further divert 'Britons', 'Americans' etc. into thinking that their problems are caused not by them but by 'outsiders'. Falling in with the powerful voices of conservatives and their media and blaming outsiders is an easy option. This is people unable to tackle the people above them turning on those below them. It's punching down instead of up.

The key to tackling this is to grasp that being able to blame outsider groups depends on there being an insider group and to examine its credentials.

For outsiders to blame there's 'foreigners', people in other countries, who don't live under this system of politics and law, so are outside the national 'we'. 'Foreign competition' is blamed for job losses. But native business competitors do the same.

In the UK after the 2008 crash, many workers, instead of blaming conservative free market madness, and the Conservative government for making them pay for it with huge cuts in public services, blamed the

foreigners of the European Union for their problems and thought leaving it would fix them. They supported 'taking back control' only to hand it to the Conservatives. Now, in 2024, that is being seen as the bad move it was.

And inside the country there's foreigners who people are encouraged to believe they have 'insider' entitlement over - migrant workers, refugees. Brexit voters were against Eastern European workers using EU free movement of labour to 'come here and take our jobs'. Yet they didn't blame British business people who used free movement for them and their operations and investment to export their jobs,' often to EU countries. Anyway, migrant workers create jobs - they buy things here, so businesses don't have to go to the trouble of exporting them to them.

Also inside 'the country', conservative and populists divert people from blaming them by encouraging citizens to divide into 'insiders' and minority 'outsiders' by colour, gender or being different by personal things like sexuality. National and white - or, as in India, religious 'identities' - set people against each other instead of them.

When challenging the 'outsider' diversions don't over-debate the 'outsiders' themselves. The hostility to them depends on the insider 'we' and that's what you need to question. There's usually little content in it. We need to call out conservatives and the business class on nationalism and patriotism. Ask how much 'the country' really means to conservatives? How much do they really care about fellow-nationals? What will they pay towards the taxes needed for their fellow-citizen's health and public services, and support when they suffer from their unstable business system?

Nationalism can never work for workers simply because it leaves business people unchallenged. Conservatives will lead workers in being hostile to foreigners, and workers might vote in nationalist governments. But then what? The business class will still have power over workers, will still misuse and abandon them, obstruct them from organizing, and won't release their wealth for public services.

That's conservatives. But as well, how much does anyone white care for other white people? What do the 'we's' of colour (and nation) mean in real mutual support in getting the basics you need in life? What policies would an all-white society have to ensure fairness, security in getting life's needs, health services, and the rest?

Another Conservative Diversion – 'Them' and Conspiracy Theories

Another diversion used by populist conservatives is to point people at local and central government rather than the

business class. As said, the business class dominate, and don't want to be regulated. In democracies, central and local government could be a way of the non-business class majority getting some control over them and providing some social support to make up for the mis-use of citizens at work and in wealth distribution that the business system embodies. But they don't give citizens much power, and that is why conservative argue that everything should be done via the ballot box, because it's a remote way of getting at them. Business people claim the right to be able to do what they want and you have to understand the system to see how they should be called to account, and people don't. But local and central government to do make the promise of acting in people's interests. And much of what local and central government does can be found fault with, and the democratic connections with citizens are weak and remote. So a lot of people, not seeing the business class, are being wound up to see traffic control, necessary because we have all made millions of private decisions to run far too many cars on the road, as 'the council' or 'them' conspiring to control people. And environmental protection, clean air zones. And vaccinations. The answer? Show people the power of the business class, the ruling class, such as in cutting council funding through their conservative parties, and how that needs tackling before the council. As for the council, look into Sortition, people's assemblies, to make what they do more accountable and have more legitimacy.

Voters And The Economy, The Business System

The mainstream parties rely on business people to run the economy, the business system. Allowing them the freedoms to do that is the main policy of the conservative parties who represent them. And the centrist parties accept the business system. So, either because of wealthy business people's demands for incentives and personal riches, or because their system goes into crisis, both conservatives and centrist parties often don't deliver what they promise to voters.

Conservatives often get away with not delivering (for the majority) because of being effective at blaming other things and other people than their system, that they maintain works best left free of regulation. They are good at dividing voters and diverting them onto scapegoats. Often successfully enough to stay in government.

Centrist parties also leave the economy to be run

by the business class, but don't say so, so take the blame when it goes wrong. Not being as nasty, as uncivilized, as conservatives, they don't blame minorities so they can't evade responsibility like they do. Because everybody thinks the government 'runs the country', voters blame them for the crises. E.g. after the 2008 crash caused by the finance section of the business class, Labour got blamed in the 2010 election in the UK; the Democrats in the US in 2016.

So then, when all mainstream parties fail, fringe conservatives – also supporters of the business system, members of the ruling business class – call the main parties and the state 'the establishment' and 'the elite', charge them with letting down workers and 'the country', and pose as radical challengers to 'the establishment'. Workers, and people in general, don't see how the business system works and how the economic failures are the responsibility of the business class and the business system. Believing in the promise of 'the country' and national identity, they are pointed at the 'metropolitan elite' as people betraying their insider status. That includes those established parties who try to treat everyone fairly. And at outsider minority groups. So, many, taken in by the radical challengers, back nationalist, populist, business-class people like Trump. This is not the answer.

Class Organisation In Politics

The case has been made for people's right to organise at work. Organisation should be the base from where they represent themselves in politics too. It should be about having the sense and the right to participate in the economy and politics as mature, dignified adults with comparable power to the business class. About full citizenship.

This is a leap for many people. When conservatives even accept our right to organise unions, they say it should only be about conditions at work, that political rights are only individual, only to be exercised in place-based geographical constituencies.

And this is how most people do see political activity. That you are grouped by where you live, some of your fellow-constituents associate as political parties, the constituency parties form the national parties; and every few years you can vote for one of them.

But in place-based constituencies people have no organic connection. Being grouped just by address, without functional connections to each other, doesn't amount to much. It is far more meaningful to base political activity on how we associate in making our living in business, the economy and work, the central, vital activities. And so are the

relationships we have there, with fellow-citizens, as bosses or workers.

In the years between elections, voters, atomised, don't talk to each other much about politics or how they vote, in an organised way. Mouthing off to people you don't know on social media doesn't amount to that. And nor do they in election campaigns. And they vote secretly, individually.

But they do get, day in and day out, a huge amount of information and debate about the parties' leaders and policies from the mostly business class owned or business-system accepting media. Media businesses are run by business people, formally independent of conservative parties, who pose as independent commentators while campaigning frenziedly for conservative politics. The daily blast of conservative, business-class politics from them shapes much of political debate and influences most people's political opinions and how they vote when elections do take place. The parties themselves only contact you during the elections, and even during elections you still receive most of your information and debate from the conservative dominated media.

Conservatives and business people don't build their political strength from just being individual, atomised voters in the constituencies. They build it from being organised, collectively. Firstly in their economic roles, in businesses, at work, where they organize by class without even being in political parties. As said, this gives them great political power because governments, and the rest of us, rely upon them to organize most of the goods, services and jobs we need - they organise most of 'the economy'. Look at how national governments and local councils entice them with grants, tax breaks, planning permission, low regulation, 'flexible labour markets' (that's us being dominated by our bosses). Then, as companies and through trade associations, they fund think-tanks, contribute to conservative parties, and lobby politicians.

Then, being individually wealthy, they fund conservative parties, campaigns and candidates. But they mostly don't earn their money from their individual efforts. Their political donations are from what they make at work, from us, from our work! So they take money from us at work and use it against us in politics; then say politics is nothing to do with us in

our unions, only about us as atomised individuals, once every few years, in place-based constituencies.

So, as well as their economic and financial strength, the business class get their political strength from work. The worker class majority need to do the same. But worker's organization in politics is pitiful compared to business people's. Politics is about running the country collectively but we don't do much together, aside from a few party activists at election times. We accept the limits of constituency-based politics, that atomises us, where we don't talk to each other about our shared class position, where we can't develop class politics. While all the time, between elections and during them, we ingest business class political thinking from their media.

Like business people, workers are entitled to, and should, base their political thinking, their debate and their activity on their shared economic, work-based role, their work-based collective organisation. They should use the meaningful relationships they have with each other as union-organised fellow-workers to communicate with each other, daily, on political issues and voting choices. Political views developed there can go into the voting system expressed in constituencies.

Wherever workers organize, in unions, activists do act together politically. But it is marginalized, not getting through to inactive members and the millions who are not unionised. Just as the case for organizing together on pay and conditions at work needs to be more clearly made to workers, so does the case for using that as their main political base.

Here are the central arguments of 'Us, Politics and The System': we need to establish, as a civil right, the right to organise as workers, and be recognized by employers; we need to do it, to actually organise, all across the world; and if we are not to forever flounder around weakly in the vague constituency-based relationships of the electoral system, being divided and overwhelmed by conservatives, the business class and their media, we need to use our workplace organisation as our main forum for developing our politics as the worker class.

What To Do

Spread this or some similar understanding of the system. Urge people to use the relationships between the business class and the worker class as the framework for political thinking; and downplay the framework of 'the nation'; to base their politics on who they actually are in 'the system' - urge each other to adopt authentic identities that come from their real, active roles, especially in making a living, in working together; as blue-collar workers, white-

collar workers, shop floor, office; manual, technical; teacher, lecturer; and even managers (as workers); of all nations, colours, genders, ages and personal tastes.

Business people inter-act intensely 24/7/365, in serious work-based relationships, between countries, worldwide. And they identify as business people. Convince each other of our right to do the same. Base it on the undeniable simple arithmetic of the job deal – on how employers having many workers makes it an unacceptably unequal deal for every worker.

Urge workmates and other workers to see being a union member as normal, natural, everyday, expected. And for this relationship with each other at work to be as serious and meaningful as the one they have there with our employers. Say to each other ‘Organized, you aren’t alone against the boss. You get a feeling and a reality of support, security and fair treatment. You get real action to protect and improve your conditions. You get the adult dignity of being on an equal footing them.’

Urge each other to get organized, in nearly every job, section, department, workplace and trade; between almost every workplace and industry, trans-nationally, worldwide. Then do deals with business people and public service managers as near-equals.

And with politics based on class, convince each other as voters not to fall for conservative myths of individualism, opportunity, and seemingly low taxation; nor let them divert us into targeting fellow-worker ‘outsiders’ instead of them.

Conservatives should never get into government. With workers being such a large majority, we should always be able to vote into government strong progressive, pro-worker parties and back them to strike fair deals on worker’s rights with the business class as a whole.

But basing your hopes on finding great leaders won’t work. However able, they can’t regulate the business class on their own. For that, we need an organised, everyday, permanent, social force that can match business people’s everyday, permanent, recognized social force. That is us, organised as workers, in our unions and in our progressive parties.

Ambitious, all this? Yes. It would take many steps, taken by many millions, organizing and acting together. But it’s what’s needed if we are to get our world into a civilized state and to not wreck it.

We can start by getting each other to see that the system is the problem, and to talk about it. And to agree that we are entitled to and should be organizing so we can play mature, active, roles in the system.

So, Go By Facts Or By Feelings?

Returning to the issue of people not wanting to bother with all that and just go by feelings. Us, Politics and The System deals with that by giving people, for the first time, a clear explanation of the system, that anyone can understand, so they shouldn't find politics too much to think about.

But on feelings and facts –

The great majority of decent humanitarian people - progressives, liberals, trade unionists and socialists - have the strongest hand in making people feel they belong, are fairly treated, supported, secure and looked after. Conservative identities - nationalist, white, nativist - and anti-outsider politics don't offer real support. They say nothing about what they would do for people if the 'outsiders' weren't there to blame. Nothing about how relationships would be between fellow-nationals and 'whites'. Nothing about what to do about the business class's power, about jobs and incomes. Nothing about support at work, supporting each other in health, housing, education, social insurance.

And we can show

- how the 'individual freedom' conservatives claim to offer is cover for business people's collective seizure of wealth in the work process.*
- that real freedom is based on supporting each other, not abandonment.*
- that shallow 'identities' can't deliver what proper organisation as workers and voters can.*

At work, strong union organisation replaces feelings of powerlessness with feelings of real support and dignity. Progressive and socialist politics and governments give genuine support and security in income, health, education, equal treatment and equal opportunity and in regulating business people.

Most people want fairness in society. Conservatism aims for unfairness, abandonment, and isolation. The fairness that progressive politics is all about is a powerful appeal to people's feelings that conservatism can't offer. And with wide, everyday organisation, we can get all this over to people, and deliver it. So though this work offers not an appeal to feelings but a thought-out factual analysis, we can do that too.

The Thirty Minute Read of Us, Politics, The System And Class

v. 2026.3

*Ending With 'What Will It Be Like
If People Do As These Writings Urge?'*

The Essential Debate – Who Gets What?

Let's start with the huge gap in wealth and power between the few and the many. *Debate about the wealth gap* should not centre, as it does, solely on redistribution through taxation. It's too easy for the wealthy to claim 'their' money is being taken from them. We need to look at and control how they *get* excessive wealth (and power). Most of it is gained through business activity. *Business* is buying materials or services, adding value to them, and selling them. *People add that value, by working* on the goods and services. The work is done by the owners or their managers, and by staff, the workforce. The bigger the business, the more the staff's work outweighs that of owners.

The value added is set by how much the owners sell the products and services for. *The owners pay the workforce* less than that, less than the value they add. They keep the rest for themselves. This is Profit - the difference between what they get from selling the goods and services and what they pay the workforce for doing it.

Business people have difficulty with this view. They think the money they take in sales income is simply theirs. But if they didn't make money out of the work of the people they employ, why do they employ them? Out of philanthropy?

The owners deserve more of the value added than the workforce because of their initiative, enterprise and commitment. And they have to pay back whatever capital they invested. And they bear the risk of not being able to pay it back. But the amount they get for this is not determined by any known, agreed, fair evaluation.

It could easily be but it's not. It's worked out like this ... *They use one trading relationship, with customers*, to get the added value. And *a different one with staff*, to pay them less than the value they add.

This is the employment or job relationship. A crucial relationship in society, it works like this: These are industrial societies we live in. That means large-scale work activity – call centres as well as factories. It means that in most jobs people work for an owner or a government body that has many staff. The more they have, the less they need each one. The more they have, the less they can pay any new or existing one

because they've got a lot of others doing it already. They don't need any *one* worker enough to put them under pressure to pay them their fair share of the added value. They don't lose much by rejecting someone applying for a job or by sacking an existing one. They can manage with the staff they've got and say "take it or leave it." The worker, on the other hand, is usually in great need of this job. It's usually their only way of making their living.

People, each subject at work to this unfair trading, need to band together, to unionise. Then say to the owner or employer "You can't now say to any one of us 'Take it or leave it because I've Got All The Rest'. If you don't bargain fairly with us, we'll all stop work and you won't have any. We will suffer, but so will you, until we come to a fair agreement."

Business people, when you discuss this view of added value and the unfairness of They've Got All The Rest with them, can be quite intense in arguing against it and arguing for their right to hire and fire workers on their terms (that's a conscious understatement.) They'll argue that workers who don't like what they offer will just have to go and get a job somewhere else. This is business people blissfully ignoring the Industrial Revolution of the last 300 years, which means that most work is highly collective. So workers are at this same disadvantage in almost any other job they can go for.

One key argument they make is that these rights are justified because of them having risked capital, millions of pounds and dollars, if their business fails. In counter-argument, the bankruptcy laws allow them to evade similar amounts that they owe to suppliers.

Only ever arguing from their side, they think their enterprise and risk-taking gives them an absolute right to dominate the rest of us. Their enterprise and risk-taking is all well and good and, to a degree, fair enough. But wealth and power can't be worked out just on their side of it. It has to be also about the rights and wrongs of the relationship between themselves and workers.

They always argue their case as if the business system is made up entirely of small businesses started by involved, genuinely enterprising individuals. But much - maybe most - business activity and sequestration of value added by staff is done by large companies and corporations. Most of the sequestered added value goes to shareholders, many of whom do nothing to add value. And these people don't risk much of their capital. They spread it across funds where one business failing isn't much of a risk and the general success of others in their portfolio means they successfully get much of the value added by workers for doing nothing, at little or no risk.

And the capital risked is often from banks, not usually from someone's life savings or secured against their house. (Occasionally it is. This writer has as close friends people running at least three separate business. And one has, indeed, risked his house by borrowing against it to invest in his business. This writer is, as he

writes, trying to work out how he can help him escape from this unusual and unwelcome trap.)

*But they can't be allowed to base their case on the plucky small business model. Even from the smallest business upwards, and increasingly so as they get bigger, employers exploit the *They've Got All The Rest* mechanism. And most of the real world is *big* business.*

*As for their claim to the extra wealth they get (which, in total, is stupendous) work is a generally a collective, co-operative activity. In actual cooperatives, pay is determined by democratic decisions about what each person contributes or how much their skills, maybe specialist skills, including management skills, is needed. But the wealth and power business owners get, and the power the government gets as an employer, is not set by any such fair assessment of the greater value of what they do. It is set by the crude, unequal power of having many staff and being able to do without any one of them at a time – having **A Lot Of** - and paying them as little as they can get away with through this unacceptable mechanism.*

*The A Lot Of mechanism governs a key society-wide relationship, in which fellow-citizens make their living, and that's not right. *Workers are the majority of the population. They are fellow-citizens in societies where there is a lot of talk about 'we' and 'us' and 'ours' and 'the country'. The work and wealth relationship has to be fairer, with more equality of power, by workers being organised enough to be equal to business owners, and the state as an employer.**

People and The System

*But at least business people are interested in these debates, and their enterprise does provide the jobs that the rest of us depend on to make our living. People in general won't look at all this, about how we relate to each other and business people in politics, business, and work. They won't examine 'The System'. They complain about *what's done*, on each of the wide range of issues – the wealth gap, jobs, health, education, climate change and all the others. But they tamely accept the *relationships* that enable it.*

Why is that? Are they too intimidated by the system to question it? Too self-centric to devote their attention to examining it? Too lazy to? Yet they have ravenous appetites for gathering – or googling - information all sorts of other things, and for eagerly exchanging it. They have fervid interests in consuming goods and services, in sport, music, celebrities, history, and various hobbies.

Seems like people will take an interest in anything but how we relate to each other in politics, business and work, the key relationships, the central issue in society. Before tackling what's done in politics, business and work, people need to examine and understand these relationships, to examine and

understand the arrangements we live by, *the system*.

The key problem is that business people have more power than we should allow them. They have power in politics because they are 'the economy'. What people think of as politics is subsidiary to this practical, everyday power. They get this by being organised, in their businesses, companies, corporations and banks. They also dominate political debate, because they are organised enough for some of them to own most of the media.

Everybody else can only respond to business people's everyday political power at elections held only every four or five years. And it's with just one simple vote, atomized, divided, unorganised; grouped together shallowly, by only geographical proximity, not by real everyday relationships.

*Business people have more power over the rest than is right at work too. It's worth repeating that in industrial societies most businesses have many staff. As a worker, each individual is of only marginal use to them. They can turn down any one person for a job; or in work, not treat them right, not give them the right pay and conditions; or sack them, with little loss of output. This is the advantage employers have over the rest - **They've Got A Lot Of You**. It is an unfair, unacceptable advantage. Public sector employers also have it over public sector workers. *The response to this unfair power is for people to organise together at work too, to make employers deal with them fairly or risk losing all their staff when they treat people wrong, not just one.**

*The unfairness of the **Got A Lot Of You** mechanism to people as individuals makes the personalised case for people to organise in Trade Unions. They need to do it universally, to make business people and public sector employers deal with them together, fairly.*

This is also the proper response to business people's excess power in politics. With everybody else also organised, mostly as workers, they would not only match up to business people as everyday equals at work. They would also develop their political awareness, attitudes and organisation, to respond to business people's excessive political power. So the solution in both politics and work is for people to organise together to match organised business people.

So What Is The System?

The common, official view of society sees the core of the system as everyone altogether as fellow-nationals and governments running the country, in everybody's best interests. Instead, we need to see everyday business and work relationships as the core of society.

These relationships grant business people a huge excess of power and wealth over the rest through unfair, unequal relationships in business and work, and also in politics. All political discussion must centre on a clear understanding of this. Currently, it doesn't.

What are these business and work relationships, the system? Everyone knows them but they are so accepted in everyday life and political debate they are almost invisible. Those who champion the system call it free markets, and free, or private, enterprise. Critics generally call it capitalism. Those terms are too remote for normal discussion. Let's talk of it with a familiar everyday term - ***the Business System*** or ***the Free-market Business System***.

Business people convince the rest that it is the only way to run society, as if it's the natural order. It's not. Throughout all of human history up to only a few hundred years ago the system was different. (Though not necessarily better).

The essentials are said to be that anyone - any *individual* - can set up in business and any other *individual* is free to do the same, in competition with them. And any *individual* is free to buy products and services from any *individual* seller. Every *individual* is free to decide the price they will sell at and the price they will buy at.

Free markets favour business owners over everybody else, the majority, most of whom are workers. Business people want, and get, a lot of freedom to do as they please. They use it to dominate and abuse fellow-citizen workers. They claim they deserve their position because of their enterprise but they are over-entitled. They benefit far more than their enterprise merits. And what they take, and the way they treat people, challenges the notion of a national identity shared with them.

This is the basic system. Politics is built upon it, not the other way round. Politics is the arena for struggle between those who want to retain it – it's what *conservatives* seek to conserve – and those who want to make it meet the needs of the many rather than the few.

Business people established the business system before industrialisation and before the rest got the vote (in most countries). And since then this occasional, simple, atomised vote does not give the mass of people the power to challenge and regulate it – regulate *them* - in everybody's interests.

Many people do argue this, that business people are allowed too much freedom. These people want, at least, basic public services to be provided by society as a whole, not by business people for the wrong reasons. They also want business people's activity in general to be regulated in some ways by society as a whole, for the benefit of society as a whole. For example, consumer protection regulations restrict business people's unfair power over people as consumers. And environmental protection seeks to restrict their crazy activities.

Business people fiercely oppose such regulation. They argue it is state intrusion into individual freedom, which they claim free markets provide. But regulation can be seen simply as

democratic decisions, made by and for all citizens. *They are under-regulated* and allowed great freedom because they are 'the economy' and won't perform unless indulged. And they often get themselves into government, as their conservative parties, and de-regulate themselves.

*Most of business people's arguments do not make sense and do not match reality. They speak of free markets as consisting of 'individuals being free to achieve on their own'. Yet they actually operate as organised groups - **as companies and corporations**. In them they have intense *collective* relationships with many staff. They expect staff to be 'team players', don't they? That's modern industrial work and business.*

*And they relate to their many staff through 'the labour market'. **The usual debates about markets don't matter much compared to the need for debate about this one.** It governs how *citizens* are bought and sold in making their living. And the work relationship between them and business people is key to production, profit, wealth and capital. Yet in politics and everyday political talk, this market in people – for most people, the market in *themselves* when making their living - is not analysed, debated and disputed like the others are.*

*The labour market is the main everyday flaw in the system. It has the majority of the population, most citizens, near to helpless in earning their living. It also leaves them weak in politics. *They are weak in earning their living because the employer can either not employ, or mistreat, or sack, any one of them on their own, because they have the others. **This, again, is the 'They've Got All The Rest' relationship. This flaw in the system needs challenging before any of the others can be.*** The response to *Got All The Rest* is for those who are workers – most people - to organise together too.*

*When they are not, and people sell themselves as **true individuals**, as is common, they sell to business owners and state employers who not only have many of them but *who are not themselves individuals*. They are *organisations*. Yet for workers to also organise and act together is condemned, obstructed, and heavily regulated.*

In our highly inter-active, collective, industrialised economies, justifying the free-market business system as individual freedom is plain absurd. And it is run against the interests of the majority. Yet, as voters, many are bewitched by this myth of individual freedom. So too are progressive commentators and politicians, who don't challenge it due to their own, and the electorate's, bewitchment. We need to expose it as a myth, an absurd view of modern mass society, and challenge it.

Business people are the main advocates of free enterprise, the business system. But they are a small minority. The majority are workers, deeply disadvantaged by the system. So business people, to get into government, build political alliances and parties by showcasing the apparent freedom it offers to others. Firstly, to

small business people. Then, small traders. (They do often benefit from free markets. But they also often don't.) Then, workers also are persuaded that it's the only game in town and they should only aspire to advance as managers or as well-educated, skilled workers.

Across this range of making your living conservative politicians cast a holy mantle - 'the freedom to achieve through your own efforts'. It's 'The American Dream.' It is the key myth that sustains conservative politics.

(Although this business - or capitalist - system grants business people grossly unfair power over the majority of their fellow-citizens, allow that it has merits. It encourages enterprise, it encourages people to provide the goods, services and jobs we need. We do rely upon business people for this. Through competition, it encourages consumer choice and greater efficiency. It enables the accumulation of capital that can be invested in ever-greater efficiencies in production and better goods and services.)

But on top of the unfairness at work, it leaves the obviously collective world of work and business – the economy – to be run by people with fiercely individual aims, who believe in looking after just themselves, and everybody else can sink or swim. (Though they do organise themselves, politically, as conservatives, to protect the business system that enable this.)

And, under-managed, their business system is unstable and prone to crisis. And it allows them to so relentlessly pursue 'a return on capital' that they produce senseless growth that is destroying humanity's ability to live on this planet.

A classic argument made for the free-market business system is that, despite its inequality, anybody can 'make it'. They don't have to be subservient workers. Anybody can start a business and, if any good, become successful. This is true. But it's an irrelevant argument. We live in industrial societies. Many people working together, with costly equipment, is generally more efficient. Larger-scale production out-performs smaller-scale and takes most of the trade. We can't all be small traders. The majority of people *have* to work for employers who have many of them.

So it doesn't matter if anyone can 'make it'. It just means that, with industrial production of goods and services, we all have a chance to be the one of the few mistreating the majority. We need to challenge and regulate that. Each of us having the chance be one of those doing it is no solution.

The argument that 'anyone can make it' can *seem* to be justified by there being many small businesses. By acting as a buffer zone between the worker majority and big businesses, they provide cover for, they legitimise, the big and corporate business class, that lets them portray their excess power as justified reward for self-made-man, little-person-made-good

enterprise. It masks them, obstructs us from identifying them as a ruling class, challenging and regulating them. But they *are* the ruling class.

Us, Politics, The System And Class argues for people to organise as workers, within the business system. There is a more ambitious approach. It is to transform the key relationships into Socialism. But when most people don't even see the case against the free-market business system's relationships as it is now, nor the case for being free to correct its unfairness, there's little prospect of them making that greater leap. Nor of us developing the mature approach to civilised living with each other that Socialism would require.

Instead, we need to start where we are and spread a sound understanding of what's wrong with relationships in the present system. And organise to be equal in it to business people, at work and in politics.

Germany is of interest. This writer hasn't especially studied how they do things there and it's not a perfect society. But the evidence is fairly clear and undisputed that business owners and organised workers in Germany relate in a far more equal and productive way than most other countries.

That leads to the criticism the business system's advocates made of 'unions' in the UK in the 1970's, and still make. We were more organised and combative than we'd ever been (and so society was fairer, more equal than it is has ever been.) However there was a short-sightedness - we usually fought just for our conditions without taking the whole business into account. That's partly because owners had always treated us as outsiders to the business, and we did well enough just to organise to defend our conditions in it.

Having acknowledged that, trade unionists *did* attempt to participate positively, with alternative business plans. But employers were even less interested than us in working collaboratively. In 1980, the biggest UK car company, British Leyland, famously fired the senior union convenor for publishing a union business plan for the company.

Referring back to the start – we live in countries that assume we are all together as citizens, and that government's primary purpose is to secure the common good. Check the preamble to the US Constitution. But it's not done, because business people prefer this system in which they dominate and the rest sink or swim. The way to change that is not to hope, from atomised weakness, for progressive governments or Presidents. It is to organise, practically, daily, to be equal to employers at work; and from that base, to build political alliances that give progressive governments the support they need to regulate business owners on behalf of the majority. Then we can enjoy civilised, stable societies.

Next – The Right To Unionise - The Three-page Read

This exists elsewhere as a short, stand-alone version of 'The Right To Unionise' but belongs here too as part of The Thirty-Minute Read.

The Right To Unionise – The Three-page Read

Organising In Unions Means Becoming Mature Citizens

Organising is firstly about bargaining at work. That's on the next page. But we do poorly in politics at getting governments that will work for the majority, because the worker majority operate weakly in politics compared to business people with their conservative parties. Being organised as workers can be the base for matching up to them in politics as well as at work. It can mean becoming 'players' in the economy and politics, like they and the state are, becoming mature, involved citizens.

Business people's economic *and* political power from being organised overwhelms what the rest get simply through voting. Business people, organised in running businesses, corporations and banks, are effective players in the economy and politics, every day, not just at election times. What they do *is* 'the economy'. From this everyday, practical organisation, and from their assertion of business rights through their conservative parties, they dominate political life. Through their media, they impress on workers self-defeating views of how the world works and mass acceptance of business class rights and politics.

We are encouraged to see the vote and parliament as the height of social and political organisation. But while the vote is important, it's not enough, unorganised against *their* organisation, to get governments that will run society for the majority. As a form of collective organisation and action, the voting process is too flimsy to enable the rest to challenge the business class. To match business people's workplace *and* political power, the great majority of citizens - workers - need better organisation than being atomised voters in occasional elections. With so many people not organised in their meaningful economic role, they can't develop their own collective politics. Organisation at work is the obvious base, extending to political influence. Just as business people's political base is *their* organisation at work, *as* businesses.

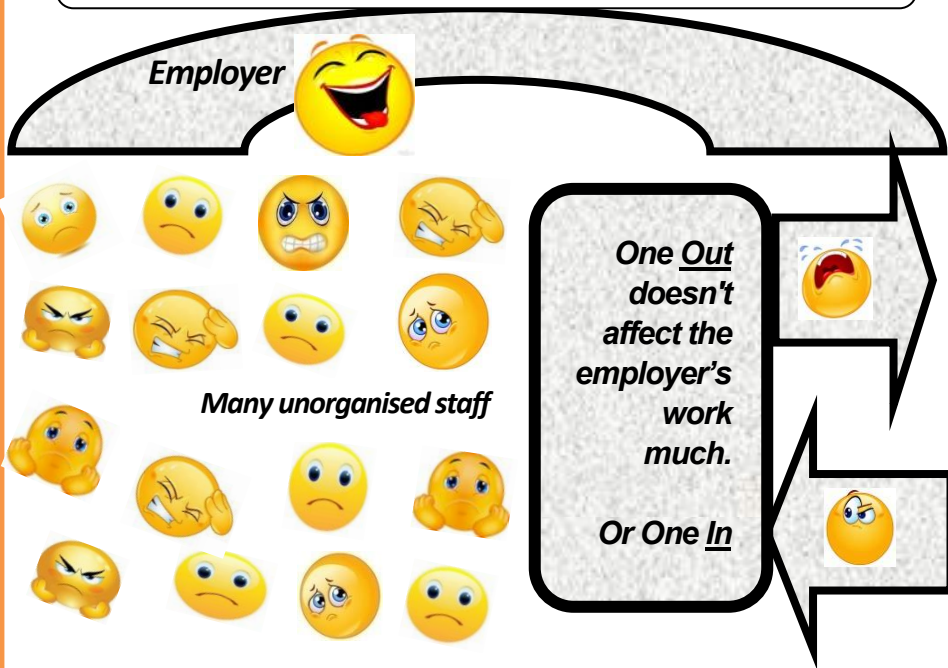
They are organized. All workers should be.

And confidently so. Don't you think?

Note - *The entitlement to unionise comes from the individual need for social backing and the consequent shared need to associate with each other. It isn't based on the rights of 'the unions'.*

The Right To Unionise and Us, Politics, The System And Class
argue all this fully.

***Weak as a worker because Employers have Many Others –
The personal case for the Right To Unionise***



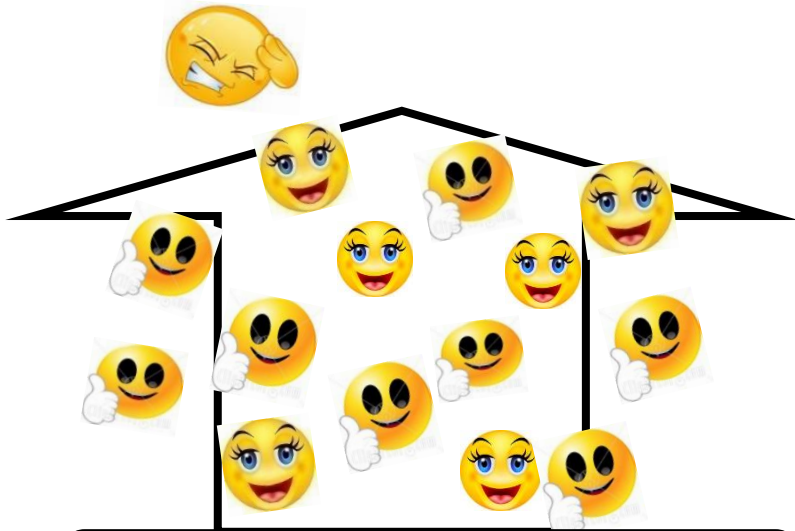
Work relationships as shown explain why people are not equal to employers. It's because 'They've Got Many Others'.

'Many Others' gives us the personal and the political Right To Organise.

Most employers have other staff as well as you. With many others working they can easily carry on their operation without any particular one. That's what gives them power over you and every other worker when starting, managing and sacking you. (It's not because they can replace you from the unemployed.)

This unequal bargaining in earning your living is unfair; and has never been approved by anyone. It's just an unplanned feature of industrial society. That is, most work is collective and to earn a living most people have to work for an employer who has many other staff. You can't avoid it. Industrialism works better than small trading. Only a minority can be business owners. Most will be workers, inevitably. The chance to be an owner only changes who are the owners. There will always be some. And without staff being organised they will have unfair power over them. And for the same reason, so will the state as an employer.

***It's not right for people - the majority – to have to make their living on such unequal, unfair terms. It is the biggest issue in politics.
To relate fairly to business people and public sector employers fellow-citizens are entitled to organise together at work – and need to.***



***People Organised at Work –
Negotiating and Acting Together***

For society to be fair and civilised, the majority, workers, have the absolute right to correct the unfairness in work relationships by organising together, in unions. It should be expected, normal, recognised in everyday life, respectable, uncontroversial.

The heart of it is union recognition – getting employers to accept and agree that staff negotiate their terms and conditions with them as an organised body, with recognised workplace representatives.

It has to go as far as denying fellow-workers the 'freedom' to work on less than union conditions. It is just essential - it stops employers from forcing us into bargaining each other downwards (that you see happening). It's for every worker's good.

*It has to include requiring fellow-workers to join the rest of the staff in a union. When taking a job you accept coming under the owner's and manager's authority. You should accept some from your fellow-workers. It's not against anyone's authentic freedom. It means everyone *gains* freedom from the employer. And gains the freedom to act – to have workmates who might drag your conditions downwards under yours and the others democratic authority.*

It has to include helping and persuading workers in other companies to also work only on union conditions for the trade. Because in free markets for, as consumers we generally buy the lowest cost alternative. So the worst employers get the trade, or force yours to worsen your conditions in order to compete. You see it happening, most obviously with globalisation, but also within countries. For that reason workers need to win union organisation and union conditions, internationally as well as domestically.

A Key Argument About How We Relate - Who Gets How Much Power and Wealth?

Business people and their parties make a standard set of justifications for them having their power and wealth. The main ones are that they are enterprising and risk losing money they put into the business.

That at least recognises the centrality of business activity. Because often obscuring it is the belief that property and property rights are the central issue in wealth creation and retention. They aren't. The central issue is making money in running a business, employing people, and taking a portion of the value of the work they do. Property rights are significant, but not as much.

Property was the central issue when owning land was the main way of making money (often from rent rather than personal farming activity) and land was the key, fixed resource. But in industrialism, the productive property, like premises and machinery, can be and are repeatedly assembled, used and discarded. ***The key mechanism now is the use of people's labour to make money.*** (And the money for the premises, machinery and materials usually comes from earlier rounds of the use of labour.)

There is weight in the argument that business people are entitled to more power and wealth because of their enterprise and investment. They do deserve more than the rest of us for the effort they put into running businesses. But *how much* more power and wealth is the issue. What they make from using everybody else in their business activity is not determined by a fair measure of their enterprise and risk-taking. It probably could be. But it isn't. It's determined by the unfair ***They've Got All The Rest*** relationship that operates in the majority of jobs. ***And that is the key issue in the whole of politics and work and wealth.***

The justification because of risk-taking is over-stated. It does happen, and is most acceptable where small business people genuinely put their own personal money into the business. But – researched figures would be interesting – most invested money is borrowed from the banks or comes from profits made from a previous cycle of paying workers less than the value of what they've done. And so, if it is lost, it wasn't rightly theirs in the first place. And they limit their liability by use of the bankruptcy procedure. The people who really carry the risk are suppliers who don't get paid when the business goes bankrupt.

Some rich people get there from their own efforts. These include film actors, successful musicians, and top footballers. Good luck to them, they don't do it by exploiting others. Leaving them aside, most wealth is made by exploiting the many, using the ***A Lot Of Others*** mechanism. This explanation, and the way it justifies strong, universal union organisation, is at the heart of the challenge to the free-market business system.

Not far behind A Lot Of in importance is the question of whether it is sensible to leave the running of what is in fact a highly

collective economy in their hands, when their declared main objective is to look after only themselves (presented, approvingly, as the individual freedom to achieve.)

They Show 'The Nation' To Be Nonsense

In response to our attempts, in the interest of balance and fairness in society, to regulate them and the wealth they take from everybody else's work, they refuse to perform. They argue that to invest and be enterprising they need the incentive of fabulous wealth.

To make their conservative parties electable, they mask all this with expressions of concern for everybody. And by presenting the policies that benefit mainly them – such as free markets – as being for everybody's good. They take care to say a lot about doing things for everybody; but what they actually do in government is look after themselves and their class.

Yet, through their conservative parties, they vigorously promote the notion of everybody feeling intense unity with them as fellow-nationals. 'The nation', 'the national interest'. With their great selfishness and their callous and sometimes brutal behaviour to fellow-nationals, this is absurd. Particularly at work, where they often treat adult fellow-citizens almost like children.

Although fervent belief in national identities shared with them is absurd, it is highly successful. That's because, against all the talk of individualism, people need to feel they belong to large, successful social organisations*. 'The Nation' is the most significant. Business people use it to obscure their oppressive role and to direct attention at outsiders for the cause of problems.

(* Like fervent support of football teams, whose fans have no real, participatory collective identity. And belief in flimsy local identities – 'where you're from' – as big self-defining things – when again there's no real collective identity. 'Where you're at' is what really matters.)

Organising sufficiently to really challenge them is not about to happen very soon. But in political debate we can challenge them on the absurdity of sharing national identity with them. And we can argue that to each other, as fellow-workers, and that class identity, organised, mature class identity, is the proper alternative.

And it has an immediate use in tackling divisive racism. Anti-racist argument normally focuses on the unfairness of discriminating against 'outsider' groups. Much more useful is to demolish the belief in the *insider* group that those discriminating feel they belong to, and are vigorously encouraged to by conservatives. That is, to show how seeing themselves as British, American, French, German, Russian, Brazilian and so on, fervently as one with self-centred and oppressive business people and conservatives, is self-demeaning and self-defeating.

But What About People?

All that is all very well but what about all those many millions, who have their own, different ideas? Many of them are dismayingly short-sighted and lacking in analysis.

In the UK the Labour party gets the blame for not getting themselves into government. That's not fair. It can't be just their responsibility. It's everyone's. The solution for Labour and other progressives isn't to give up on what you believe you should do in order to get elected. It is to campaign to influence and change the electorate's views and voting practices, like as follows.

Although it's argued here that the voting system is highly inadequate, people don't use it at all wisely. Flimsy as it is, people could in fact easily use it to stop conservative parties, the anti-majority parties, getting into government. But many people get taken in by self-defeating arguments and take self-defeating positions.

Many get taken in by the view that voting is a choice between parties or leaders simply on their competence to 'lead the country' or manage the economy. Being competent is of course a good idea. But most of the people who get to be party leaders are much the same competence wise. Before considering their competence there's something about them of greater importance – in government, what do they aim to do? Conservative parties aim to look after and represent the rich, business people. Social democratic parties aim to look after everybody. You'd be best advised to vote for parties that aim to look after you rather than those that aim to do you in, before considering competence.

And many people give up on, say, the Labour Party (in the UK) because of what they do or don't do on just one issue. There's no sense in that if it means letting in parties that do even more things you don't like or are not in your interests. The point is, with just one vote, you have to put up with a lot of things a party does, vote for the least bad alternative party, and look to develop better control of them and influence over them issue by issue.

One of the biggest examples is diverted voting. That's people deciding their vote on an issue that, whatever the ins and outs of the issue, is a relatively minor issue. Anti-outsider voting is the biggest example. Compared to the role of business people in the economy, the health service and other issues, immigrants or asylum seekers are not issues worth swaying your vote over. They just aren't. But the business-owned media pound away at these issues every day and convince people that they are. People are swayed to vote anti-outsider because, either from lack of understanding of how central business people are to the system, or through being unable to see how to challenge them, they turn on the people presented as being less deserving than even themselves.

In broader, futile protest, people vote for parties other than the one they usually support or that best represents them for one with no chance of winning the seat or getting into government. So what these people are doing, for the sake of making a futile gesture, is letting the Tories in.

It might make sense if it's part of a long-term plan to establish this other party – say the Greens or one of the 'real labour' groups who put up candidates. But in the short-term, in any one election, it's plain daft. And if it

is long-term, then rather than just make the futile protest vote, they need to put some effort into building that party in between elections, particularly in constituencies where it might get a chance of winning the seat.

Then dohh!! there's not voting at all. Thirty or more per cent of voters in the UK don't. Since conservatives aren't daft enough to pass up this simple chance to help get governments that will work for them, it's reasonable to suppose that most non-voters are people who Labour tries to look after and who should vote for them. The usual reason given for not voting is 'They (the parties) are all the same.' That is simply refusing to think. Really, it's quite easy to see differences and also to see which party is best for them. While the parties do all present themselves as aiming to do the same thing - run the country well – there is that key fact that conservative parties actually exist to look after the rich and business people, and Labour genuinely wants to look after all (although hampered by their deference to business people.)

Some progressives even argue that not voting will somehow make politicians be more progressive. I'm sure conservatives love these people.

Another problem is that people don't talk openly enough to each other about voting. They allow all the debate to take place in the media. The social media may be changing that, and maybe that is its key new role in politics. Underpinning the lack of proper discussion between people at election time, there's the old saying and practice 'Don't talk about politics or religion' in pubs and at social occasions. That is so self-defeating. We (WE) have got to be able to do that if we are going to achieve civilised society.

All in all, what people should do is vote, and vote for the least-bad party that can win their constituency or win a national majority. Doing anything else simply lets in the worst. (Currently, and usually, the Tories). There's more to after that, of course. But do that.

The business issue is one where it really is Labour to blame and not so much everybody else. Being clear about the relationship between business people and the rest is an absolute requirement in politics, and it's not, it's fudged. Basically, we and Labour should say about business people, and to them, 'Ok, you play a key role. But you need regulating, in the cause of fairness and the greater good. If you really believe in the national identity as you claim to, you'll accept regulation with good grace. If you don't, shut up about the 'we' of national identity. And we'll regulate you anyway, as far as we can manage to without you taking your ball home.'

The practices just analysed show up Labour's major traditional flaw - they have not been a campaigning party. They only, mainly, approach people through the media-dominated debates and mainly only at election time. They only have weak and indeed hostile connections to the mass of the electorate. So at elections they find them all over the place politically, with a range of anti-Labour attitudes. (This is changing in 2018, the party is campaigning regularly.)

So Labour has floundered around trying to present themselves as competent and pro-business. And anti-immigration and not soft on people on benefits. At the same time, they try to present themselves to those who want an actual Labour party, but who give up on them as they become alternative Tories.

In August 2015, during the Labour leadership election, there is a revealing debate about whether to choose a leader who is 'electable' or one who truly represents what Labour is supposed to be about – representing the majority of non-business people, workers. The 'electable' arguments says 'There's no point in being purist if the electorate won't vote you in'. That's true enough. But there's also, as we have seen, not such a great point being elected if you do it only as Tories-lite.

The answer – work to change the political thinking of many of the electorate. Campaign, argue. It's no use just presenting progressive policies to 'the electorate' as they are.

The connections are weak but they can be built. As argued earlier, that is a key point about workers being organised - not just for decent working conditions but also to be 'players' in the economy and in politics. Organised workers have many opportunities to talk to each politically, and they have families, friends and neighbours and people in the bars pubs and clubs. *It might seem difficult to campaign to change people* but if you don't even attempt it, you never will. Business people manage it, with their use their media to divert and disillusion people. So much so that, in 2015 in the UK, they managed to get themselves into government, and govern viciously, against the interests of most of the electorate, with the votes of only about 25% of them.

The start point and end point of campaigning to change people's politics is the argument that business people dominate; that they do it by being organised; and that to deal with them on an equal basis, at work and in politics, everybody else also needs to be organised.

***This writer regularly argues this with people
and EVERYBODY goes 'Ah hah! Yes – that's right'.***

Next, and last – so what would things be like

What Will It Be Like If People Do As These Writings Urge?

It will be common knowledge that business people have the central role in society and that it is because they are – by owning and organising the production of most goods, services and jobs - ‘the economy’; that that makes them the most powerful group in society; that this is because they are organised (as businesses), and are granted the right to organise; that they are a class, the Business class; that they are ‘the wealthy’.

It will be the common view that most of the rest, a large majority, are workers (however well-educated and paid they are); that most of the wealth the rich have is made by the work workers do for them; that workers are entitled to balance business people's power with their own.

It would be the norm, widely accepted, that they too need to be organised and are entitled to be; that almost all of them would be organised; and that as organised workers, this majority will stand up to business people and public sector employers at work, negotiating together for good conditions and pay, locally and across industrial sectors, and internationally.

It will be widely recognised that since being organised at work makes the business class most of the economy, that also gives them political power that can limit governments; that they also have conservative parties and conservative press and broadcast media promoting politics and laws that govern business and work relationships that favour them.

It will be recognised that like them, workers can use their organised relationships with each other in business, work and public services, to communicate and organise with each other on politics, independently of the business-class-owned media; that they develop their own politics and support and vote for progressive parties.

It will be recognised that most of rich people's wealth comes from paying workers less than the value of the work they do for them; that they get so well-off from that that they don't need public services and public support; that that is why they oppose taxes; that it is fair to reclaim the wealth they make from workers by taxing them to fund good public services and welfare.

Due to the majority being class-conscious as workers and aware of the difference of political interests between them and business people, and organised politically as well as at work, they will always elect progressive governments. These will regulate business people generally to make society fair and sustainable.