

FFWFF TRONESA

Rhifyn #2

Modern Feminism
Roller Derby

Cyfweliad gyda
Jamie Bevan

Barddoniaeth gan
Rhys Trimble

Haircare for
Anarchists



Ydych chi eisiau cyfrannu i FFWFF?
Cysylltwch a daldydin@hotmail.co.uk
Celf, Barddoniaeth, Storiâu, Jocs, Erthygla
Da ni isho nhw i gyd!!

Do you want to contribute to FFWFF?
Email us at daldydin@hotmail.co.uk
Art, Articles, Jokes, Stories, Poetry we want
them all!

FFWFF ar gael drwy WWW.AFIACH.CO.UK
FFWFF available through WWW.AFIACH.CO.UK

please write back

PWSI MERI MEW // SQUISH MITTEN // CWPAN FLEWOG



TACH/RHAG 2012

RALI S4C!



(CEFNOGI SAFIAD)
(JAMIE A HELEDD)

7 FED O
ZORFFENNAF
12.30YP - RALI
2.00YP ACHOS LLYS

• • • • •
SIARADWYR:
LEANNE WOOD AC
GARETH MILES
MORGAN HOPKINS
BETHAN WILLIAMS

• • • • •
Tu allan i Lys Ynadon Caerdydd,
Lle Fitzalan, Caerdydd

CYFWELIAD

Jamie Bevan

Fe wnes di weithredu yn erbyn y Toriaid yn 2011, be nes di a pam nes di hyn?

Amserwyd y gweithred i gydfynd ag ymweliad David Cameron i Gaerdydd a'r Cynhadledd toriaid. Torron ni mewn i swyddfa'r toriaid yng Nghaerdydd a chwistrellu slogannau ar y waliau. Fel roedden yn disgwyl cafodd hwn llwyth o sylw. Y rheswm? Wel gweithred yn wrthwynebu y toriadau i S4C yn y bon oedd hi ond wrth gwsr mae'r peth yn mynd llawer bellach na sianel Cymraeg... Mae angen wrthwynebu unrhyw bygythiad i'r iaith Gymraeg ac ymgyrch S4C oedd y cyfle a daeth i mi. Mae wanha'r iaith Gymraeg a'r hunaniaeth unigryw sydd gyda ni fan hynmond yn mynd tuag at cryfhau'r 'mono-culture' mae cyfalafiaeth yn gwthio arnom. Byd delfrydol i'r cwmnioedd enfawr megis Tesco's yw un lle ma pawb yn bwyta, siarad, gwisgo, meddwl a siopa yn yr un lle. Rhan bach ni yng nghymru o'r frwydr yn erbyn cyfalafiaeth yw'r brwydr dros y Gymraeg, er mwyn sicrhau'r hawl i bawb bod yn unigolyn.

*Checia allan
albwm 'Jamie
Bevan a'r
Gweddiillion' -
Torri'r Cerfiwl!*

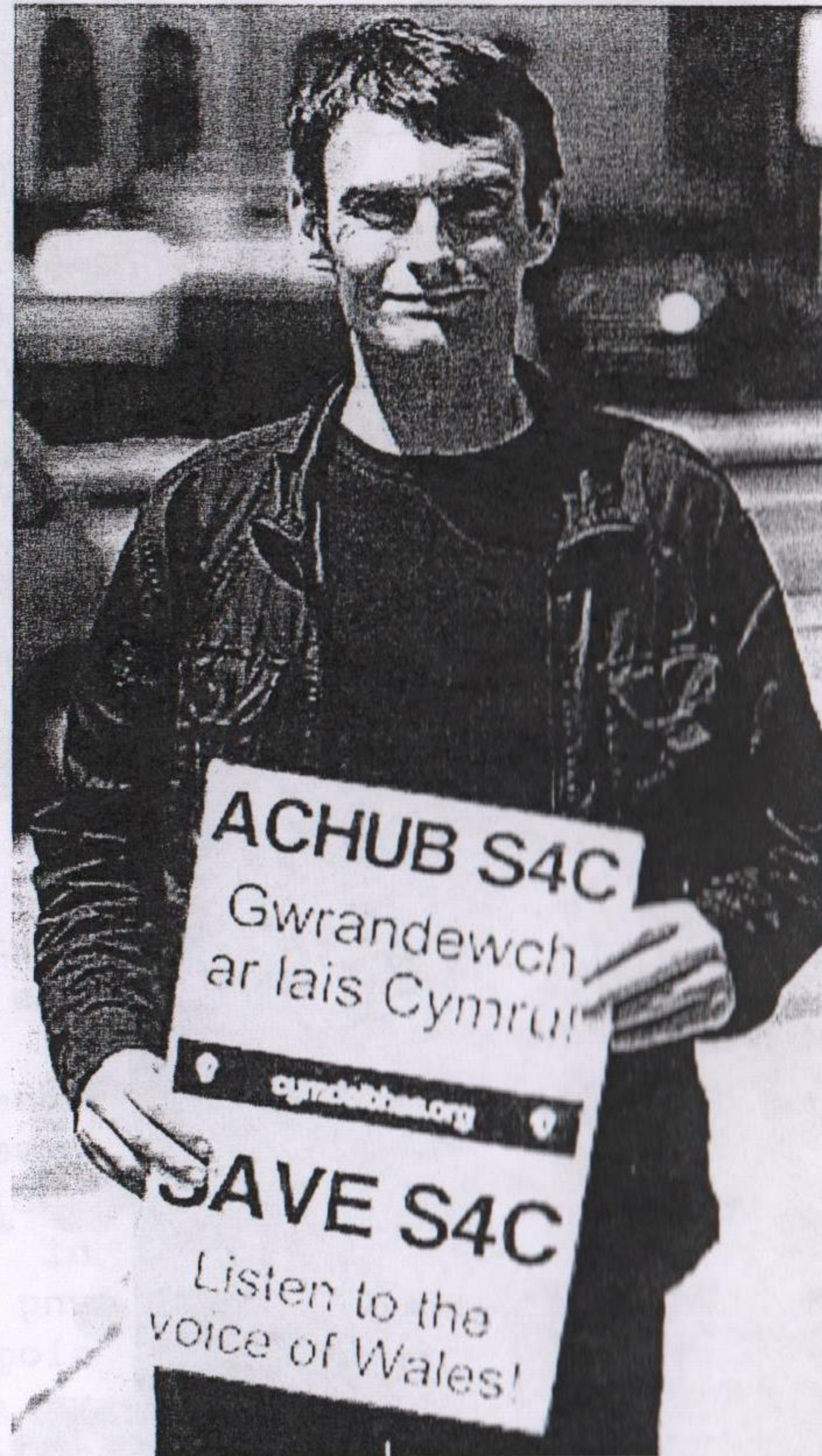
Disgrifia'r profiad o fynd trwy'r system 'gyfiawnder' ac yna i'r carchar.

Poen yn y tin! Dyw'r system ddim wedi cael ei greu er mwyn wasanaethu cyfiawnder. Yn hytrach mae'r system yn gweithredu i lesteirio unrhyw fath o weithgaredd sy'n bodoli tu allan i buddion y cyfoethog a'r cwmnïau sy'n rheoli. Mae'r system cyfiawnder yn weithredu o'r safbwynt nad oes unrhyw safbwynt arall.

O ran y Gymraeg mae nhw union fel unrhyw sefydliad arall. Ma gyda nhw cynlluniau iaith ar bapur ond prin iawn ma swyddogion nhw yn cymryd y peth o ddifrif nac yn weithredu'ch hawliau. Tro ar ôl tro baswn yn cwyno iddynt am ddiffyg hwn neu'r llall yn y Gymraeg, derbyn ymdduheiriad ac yna union yr un peth yn digwydd mis lawr y ffordd.

Carchar? Mae'n hollol amlwg i unrhywun hanner gall nad yw'r system o gloi pobol lan mewn cell a gadael i ddiflastod chwalu ei meddyliau yn wneud iotyn o dda i unrhywun. Ar wahân i hwnna edrych ar yr ochor da wnes i a derbyn y cyfnod fel seibiant bach o'r byd go iawn.

Yr oedd y sgrïws yn dy drin yn wael yn y carchar pan treulïast mwy na mis o dan glo yr haf yma. Nid oedd unrhyw darpariaeth Cymraeg er gwaethaf dy brotestiadau. Oes gen ti gyngor i unrhywun sydd yn debygol o fynd i'r carchar sut y dylent sicrhau eu bod yn cael darpariaeth Cymraeg neu sut dylent fynd ati i brotestio tra bont yn y carchar i'w hennill?

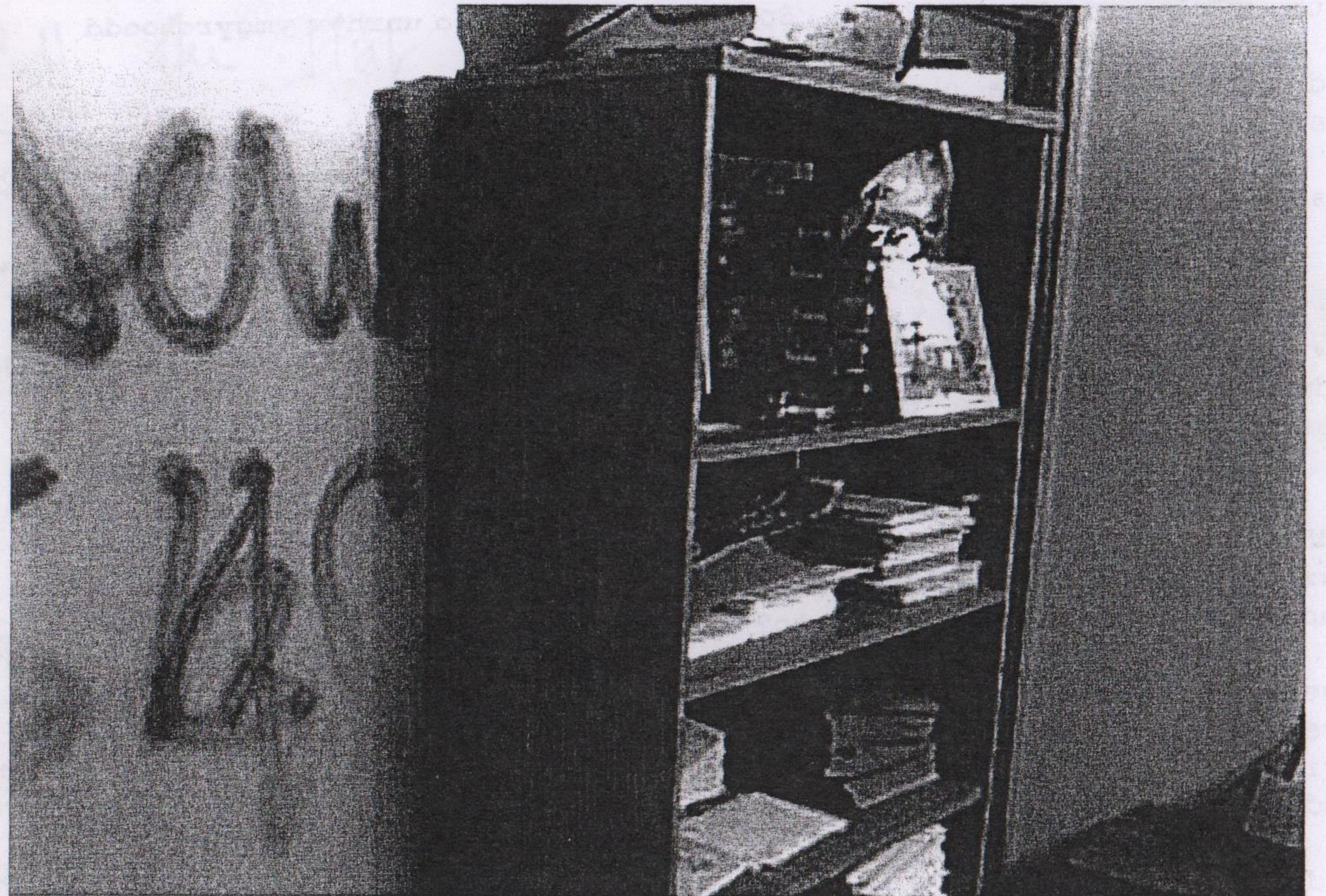


Y prif beth, i fi (a dwi'n deall bod sawl ffordd o brotestio), oedd i roi eich hunain uwchben nhw trwy ymddwyn yn cwrtais a phwyllog trwy'r amser. Tria paid a gadael eu bygythiadau upseto di. Ma nhw'n disgwyl i rhywun cico bant neu gwylltio, sdim clem da nhw beth i'w wneud os ma rhywun yn actio yn wahanol. Ti'n gweld llygaid nhw yn mynd a stem yn dod mas ei glustiau, a'i ymenydd yn dweud 'Compiwtar says no!' Yn y pendraw beth alla nhw wneud i ti na allet ti ymdopi gyda? Bwydo ti crap, atal alwadau ffon, atal ymweliadau. So what? O'n i'n eistedd yna yn meddwl 'Wel, fi sydd yn iawn'. Mae'n anhygoel faint o

nerth mae gwybod eich bod chi'n iawn yn rhoi i chi. Os ti'n iawn, ti'n iawn a does neb yn gallu cymryd hwnna i ffwrdd o ti.

Roedd y sgrïws jest yn weithredu fel ma nhw wedi cael ei hyfforddi, diffyg ymwybyddiaeth a diffyg parch at phobol yn gyffredinol, dim awydd i ddangos esiampl da nac enyn parch.

Dwi'n meddwl mi gafodd y carchariad tipyn o sylw yn enwedig wedi i mi gwrthod cydymffurfio a'i system seisnigaidd o fewn y carchar. Un peth a gwylltiodd fi oedd i eistedd yn fy nghell a gwylio datganiad ar y newyddion gan y comisiynydd a llywodraethwr y carchar yn dweud bod popeth wedi sortio a bod gwasanaeth Gymraeg nawr ar gael yn y carchar. Hwn 2 munud ar ôl i'r sgrïw dweud i fi 'You'll be



Ni wnaeth y cyfryngau Cymraeg dalu hanner digon o sylw i dy brotest yn y ddwy mlynedd diwethaf yma yn fy marn i. Gwylltiais wrth weld Golwg yn rhoi rhyw gyflwynydd deledu di-dalent ar eu blaendalen tra yr oeddet ti yn y carchar drost yr iaith! Ni welais siw na miw am dy safiad. Paham ti'n meddwl fod y cyfryngau fel hyn yng Nghymru? Nid oedd y cyfryngau fel hyn 20 mlynedd yn ol.

eating shit for the next fortnight unless you fill in that form! I meddwl bod yr awdurdodau yn gallu cael ei celwyddau mas mor cyhoeddus tra roedd y sefyllfa dal yn parhau, wel roedd hwnna'n tipyn o ysgytwad. Yn y bon, dyn ni'n trio defnyddio'r wasg i'n fantais ni ond llais y system a'r chyfoethog ydynt yn y pendraw ac yn rhan o'r ymdrech i gadw y poblogaeth i lawr ac yn gweithio. Dyna pam mae ddulliau cyfarthrebu amgen mor bwysig, ddulliau nad

oes ganddynt reolaith drosto fel y wasg anibynol, graffiti, y we, FFWFF! a.y.b.

Yr wyt wedi bod yn y carchar ddwywaith, wyt ti'n meddwl byddyn nhw yn dy roi yn y carchar trydedd tro am dy weithred?

Pwy a wyr? Dwi ddim yn bwriadu talu dirwy nhw (£1000 od, sydd yn cynnwys £12 o iawndal i ailfframio llun o Winston Churchill!). Soi di clywed unrhywbeth ganddynt eto ond cawn weld. Tasa nhw ddim yn danfon fi nol am fethu a talu ma fe fel bo nhw'n cyfaddef nad yw'r system yn gweithio ac yn y pendraw yr unig peth sy gyda nhw drosto ti yw ofn. Os nad wyt ti'n ofni unrhywbeth does dim gafael gyda nhw drosto ti ac yna rwyd ti'n rydd (wel rhydd o un aspect o'r system mawr ma ta beth).

Yr wyt yn wreiddiol o Ferthyr Tudfil. Beth wyt ti'n credu rhaid newid i'r Gymraeg fod yn brif iaith gymunedol ym Merthyr unwaith eto?

Agwedd. Ar sawl lefel. Os mae agweddau tuag at y Gymraeg yn newid o fewn yr awdurdod efallai byddent yn gallu ymateb yn well i'r galw am yr Iaith Gymraeg. Mae'n syndod faint o bobol sy'n cefnogi cynnal yr iaith, sydd ddim wdi cael y cyfle ond sydd dal am weld dyfodol. Ar yr un llaw ma dych chi awdurdod lleol sy'n palu cachu ambyti 'does neb eisiau'r iaith' 'Mae'r iaith yn rhy ddrud' 'blah blah blah' ac ar y llaw arall ma gyda chi'r tystiolaeth o gwmpas chi bod pobol yn gyffredinol yn weld werth mewn cadw'r iaith.

Bag o rwthch! Dyn ni'n clywed tro ar ôl tro ein bod yn gwlad democrataidd ac yn defnyddio hwnna fel sail i fynd i ryfel ond y wirionedd yw rith yw'r cyfan. Sut allwn cyfiawnhai teulu sydd yn byw oddi ar y bobol cyffredin sydd heb ei ethol na dewis gan y pobol, sydd uwchben pob math o gyfraith gan gynnwys gyfreithiau rhyddid gwybodaeth. Nobs!

Wyt ti yn rhan o unrhyw ymgyrchoedd ar y funud?

Ambell i un! Y rhan fwyaf yn ymwneud a'r iaith Gymraeg gan mai hwnna yw fy nghyfle i i frwydro yn erbyn anghyfiawnder cymdeithasol byd eang. Os gallwn amddiffyn a pharchu ein bodolaeth ni fel unigolion unrigrwy byddwn mewn well lle i wneud yr un peth i unigolion y byd drosodd.

O ble yr wyt ti'n cael y nerth i barhau i ymgyrchu yng ngwyneb yr holl apathi?

Trwy gwybod fy mod i'n iawn, trwy dderbyn ma na sawl ffordd i wneud pethau (a derbyn bod angen sawl plan o attack er mwyn cyrraedd y nod), fy nheulu.

Oes unrhywbeth arall yr hoffet ychwanegu?

Dim ond trwy gwerthfawrogi a chadw yr hyn sydd gyda ni i gynnig y byd gallwn wirioneddol gwerthfawrogi a chadw yr hyn sydd gydag eraill i'w cynnig.

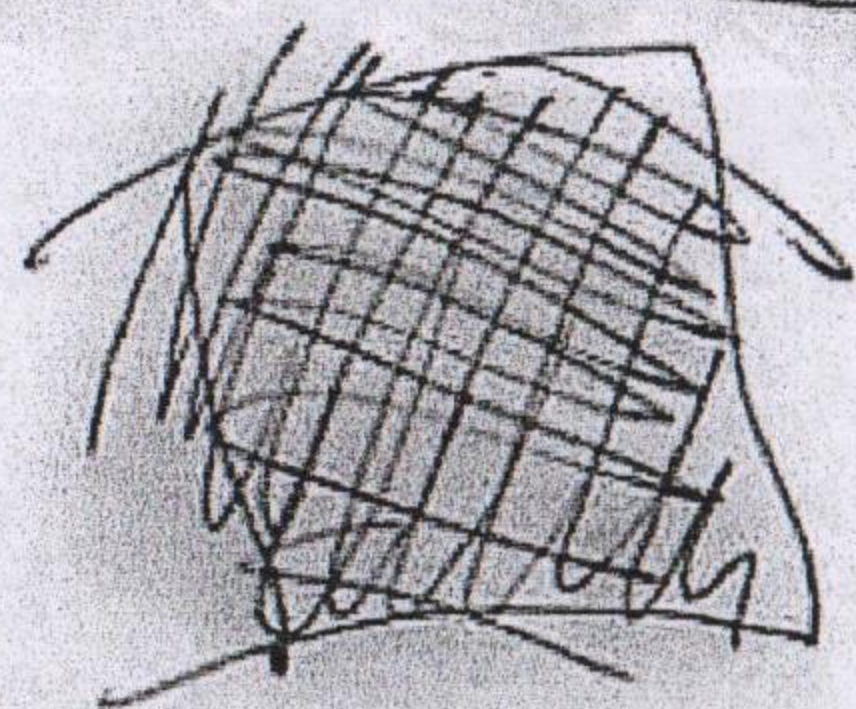
Oh ie, pob bendith i Ffwffs!

Diolch i ti am dy safiad(au!) a diolch am y cyfweiliad yma gyda FFWFF!

Cefaist dy arrestio pan ddoth Mrs Windsor i Ferthyr, be ydi dy farn di ar y frenhiniaeth?

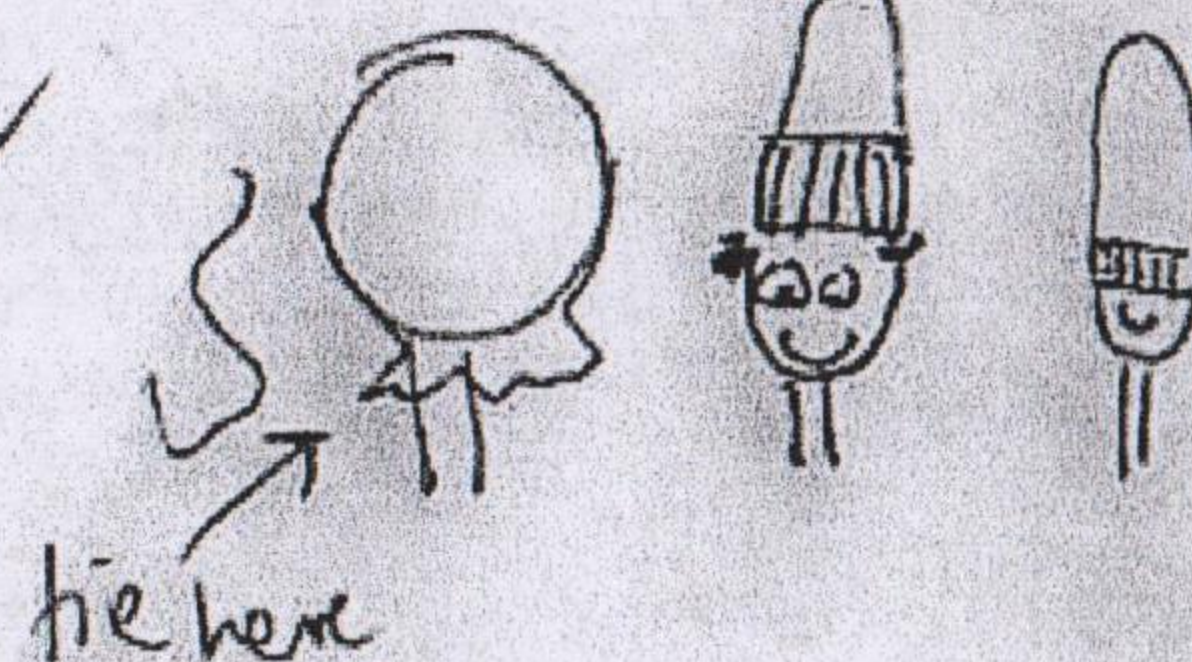
How To MAKE A PUSSY RIOT BALACAVA

Get a hat, or if not a piece of cloth or knitted thing



Maybe make it a really colorful piece of knitted stuff

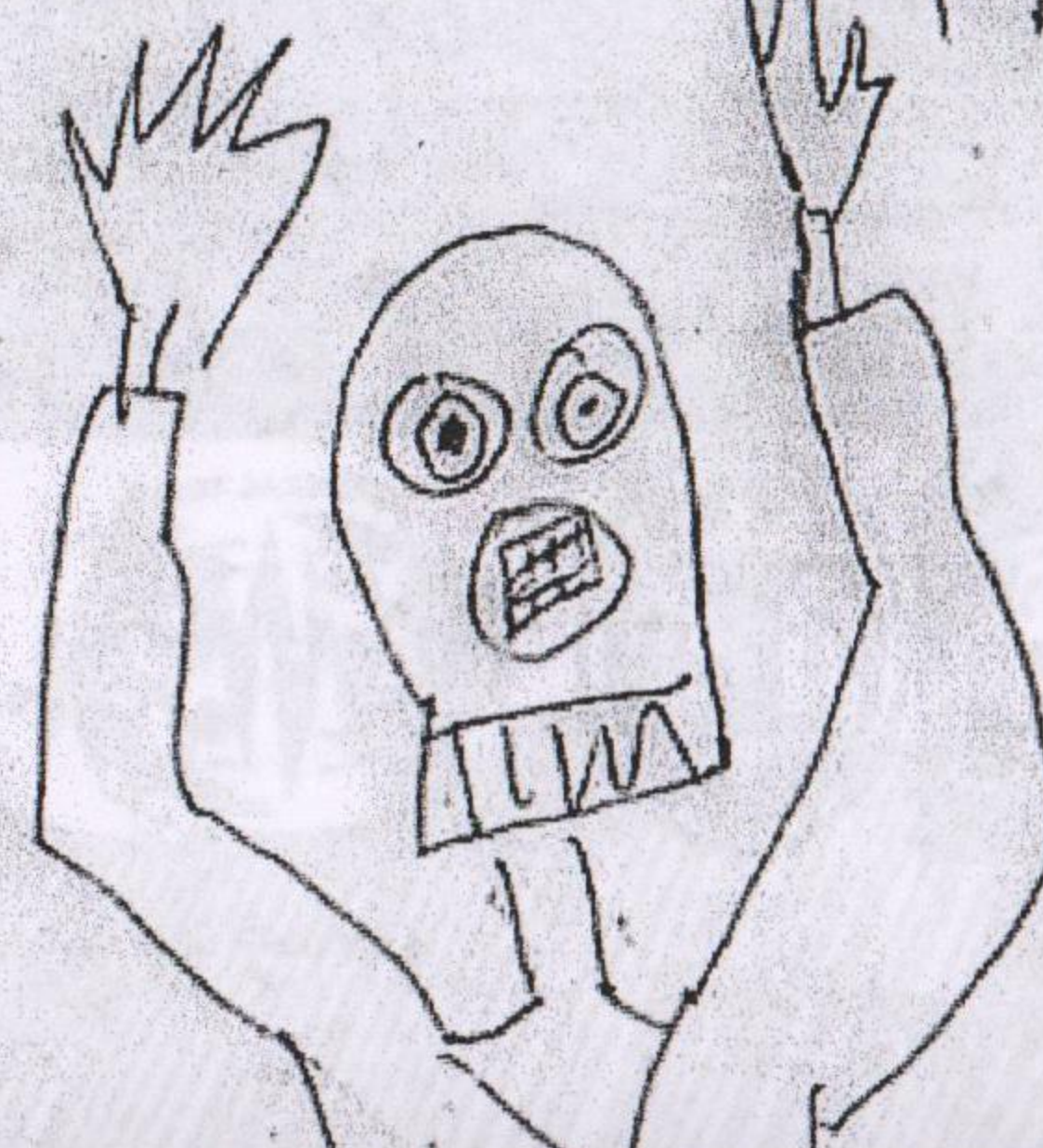
Pull the Hat over your face, or Tie the said piece of knitted stuff over your head



get scissors ✂ and cut an Z eyeholes and room for your Big Mouth.



Now V R ON TEAM!



FREE PUSSY RIOT!



ON THE 29TH OF MARCH 2008 SPIRAL TRIBE HELD THE FIRST GLOBAL ONLINE RAVE.

LISTEN UP, BAD GIRLZ !!

On the 29th of March 2008 I decided to do a web search on Spiral Tribe, a famous free party collective who held numerous parties, raves and festivals in indoor and outdoor locations between 1990 and 1992. The largest and most famous party the group organised was the Castlemorton Common Festival free party in May 1992.

"Spiral Tribe, with their free and inclusive parties, succeeded in constituting an alternative public space, rather than just a secret one." - Low and Burnett

I had been introduced to them through a friend in school in 1991, who's older brother was involved with the collective. His older brother would send us tapes through the post of raves that had been recorded from the Spiral Tribe parties. My friend also had a Spiral 23 poster in the room where we all used to hang out, which became a symbolic logo of something that was happening outside of the society were were told we were living in.

So, on the 29th March 2008 bored at home alone, intrigued by their history I searched online and was surprised to see they had their own website and then I saw that on that same evening they were proclaiming to be holding THE FIRST GLOBAL ONLINE RAVE on Radio Full Vibes!! I couldn't believe it! So I tuned in at 8pm GMT, and heard the countdown to something that was to become amazing!! 12 solid hours of music by Spiral Tribes own artists and a running commentary about anything and everything by Mc Simmer, "the voice of Spiral Tribe". I was blown away, and for the first time in my life was introduced to a chat room, where all the listeners and the spiral crew connected online.

Based in France since the 90's the Spiral Tribe have held parties all over Europe and so the listeners were worldwide and I made so many connections that night. One very special one was with a lad from Bala, who had also tuned in. We both enjoyed the online party so much and connected online we decided to meet up. Soon after we were talking about getting the Spiral Tribe back to the UK, and to our home town in Bangor. We decided to ask them direct and before we knew it we had booked IXINDAMIX & MC SIMMER (BAD GIRLZ) + DJ JOSY FULL VIBES (radio full vibes), three female artists from the Spiral Tribe crew, to play in Bangor. They had been working on an album together under the name BAD GIRLZ and were keen to play gigs in the UK. This led to an amazing event in Hendre Hall, in Bangor on the 15 May 2010. For the event they remixed the classic Fiddlers Dream - Day Trip To Bangor into a techno fuelled singalong that mentions everything about their trip to Bangor. We have both since travelled to Europe to play with them, such as Full Vibes Festival in 2011 at the Czech Republic. Amazing crew, Spiraling forever!

Check it out online, BAD GIRLZ!!!.

BY WOWZER aka WUW

<http://soundcloud.com/badgirlz>

http://en.wikipedia.org/wiki/Spiral_Tribe



who is wuw?
Pwy 'di'r wuw ma? } soundcloud.com/wuw

TARANTA

LLYTHYR / MANIFFESTO BACH

A9459CFBEVAN

annwyl cyfaill na cyfarfud,

Heddiw chwistrellwn ein chwerthin dros strydoedd Merthyr
ac mewn ceg dur fu cân iacheus o goffi du gwrthryfel
a cholled a choffau a thynged tirionwyd

yr ydym ni eich cyd-gysgwyr wedi ein gwleidyddiaetho
gan wasgedd, gan gymylau digosteg trydanol
mellt a dringir esgyrn cefn at bwyll a ddwyseir gan daranau

caneuon gwerin a llythyrau meirw, swyddfa wag lle casglir marwnadau
blas be sy'n wirion wir / terfysg pwsu / cathod tew
oes oesoedd Buddig a'i hetifeddiaeth

traws hewl a bola haul o garu cymuned, unben heb bennaeth
o dan dre, dan ddol deigrin damcaniaeth - yma'n deiseb o un

radical rhydd

a fu'i thewi

wefr atomig

dwrn a'i

gola' dan glo

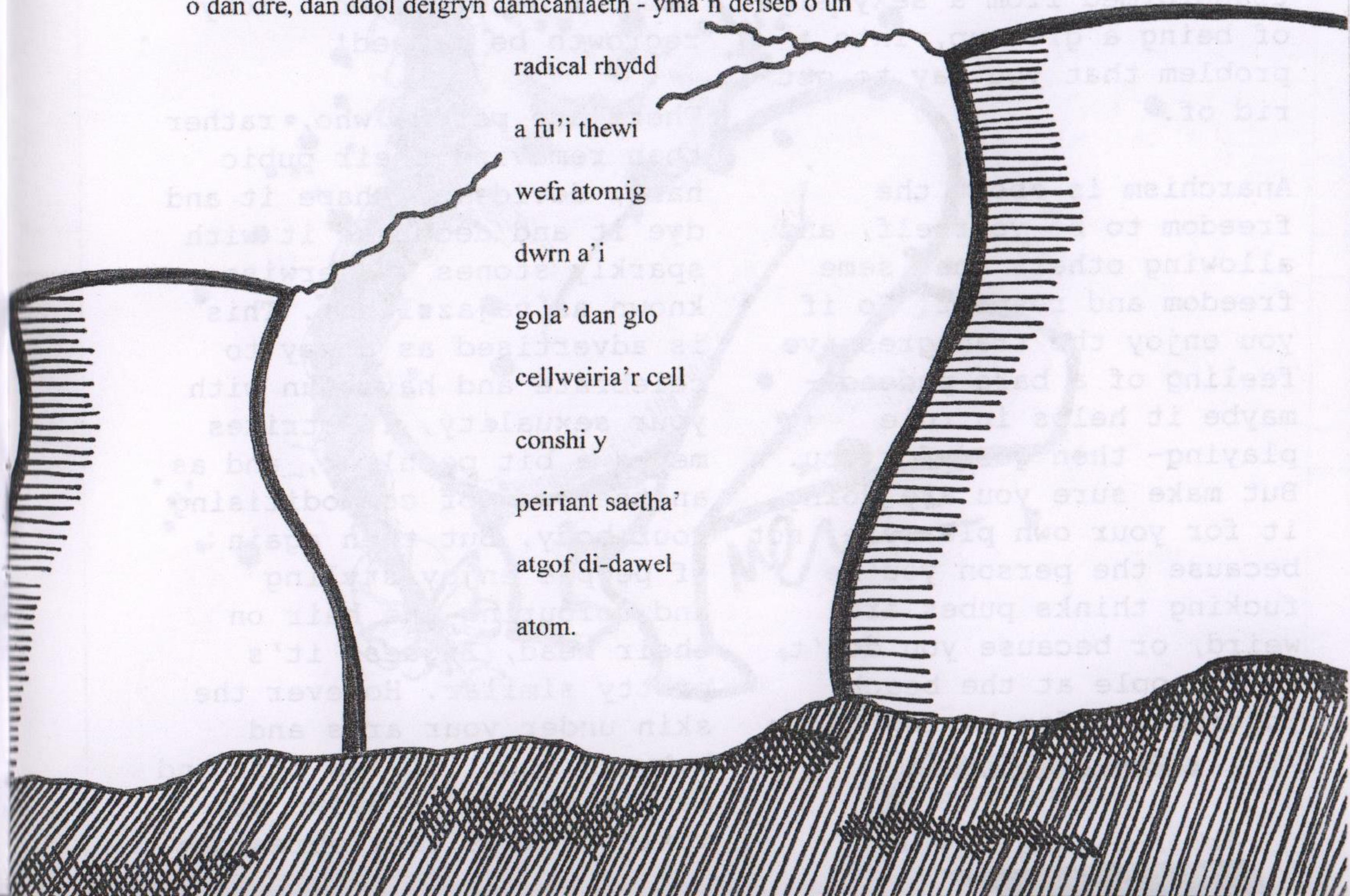
cellweiria'r cell

conshi y

peiriant saetha'

atgof di-dawel

atom.



HAIR CARE FOR ANARCHISTS

Capitalism tells you that your body is imperfect. Capitalism wants to make you insecure enough to buy potions and treatments to make yourself look 'right'. If we are all persuaded to try and look, think and act the same, we are easier to sell to, and easier to subdue. Hence body hair is transformed from a sexy sign of being a grownup, into a problem that you pay to get rid of.

Anarchism is about the freedom to be yourself, and allowing others that same freedom and respect. So if you enjoy the transgressive feeling of a bare pudenda- maybe it helps in role playing- then good for you. But make sure you are doing it for your own pleasure, not because the person you're fucking thinks pubes are weird, or because you don't want people at the beach judging you for having hairy pits.

Personally I think there is nothing more erotic than burying my face in a tickly cloud of pubic hair, stroking it gently, parting it to find the treasure. Body hair contains pheromones which are designed to attract and arouse partners. I hate the thought of my lovers facing pain or discomfort in the name of defoliation. Itchy regrowth be damned!

There are people who, rather than removing their pubic hair, decide to shape it and dye it and decorate it with sparkly stones (otherwise known as vajazzling). This is advertised as a way to celebrate and have fun with your sexuality. It strikes me as a bit peculiar, and as another way of commoditising your body. But then again if people enjoy styling and colouring the hair on their head, I guess it's pretty similar. However the skin under your arms and between your legs is thin and sensitive, and shaving or waxing leaves tiny abrasions



Pin Up Peryg...

Celf gan Mererid Haf

which can get sore and infected, and leave you more at risk of certain STDs. Hair removal cream contains harsh alkalis which literally dissolve the protein in the hair, weakening it enough to be wiped away. It can burn the skin, and it is certainly not good for the environment.

Having hairless skin makes people appear younger and more vulnerable. Some women are uncomfortable with the power dynamic that implies. Dr. Rita Freedman, author of *Beauty Bound*, writes: "Body hair signals sexual maturity as well as dominance. Females are socialised to censor body hair, just as they are taught to repress their sexuality. The silky legs and hairless underarms of a child-woman connote her sexual innocence, even as they make her more sensuous... part of a social myth of female beauty which serves to keep women in their place as 'the fair sex,' powerless, weak and properly submissive."

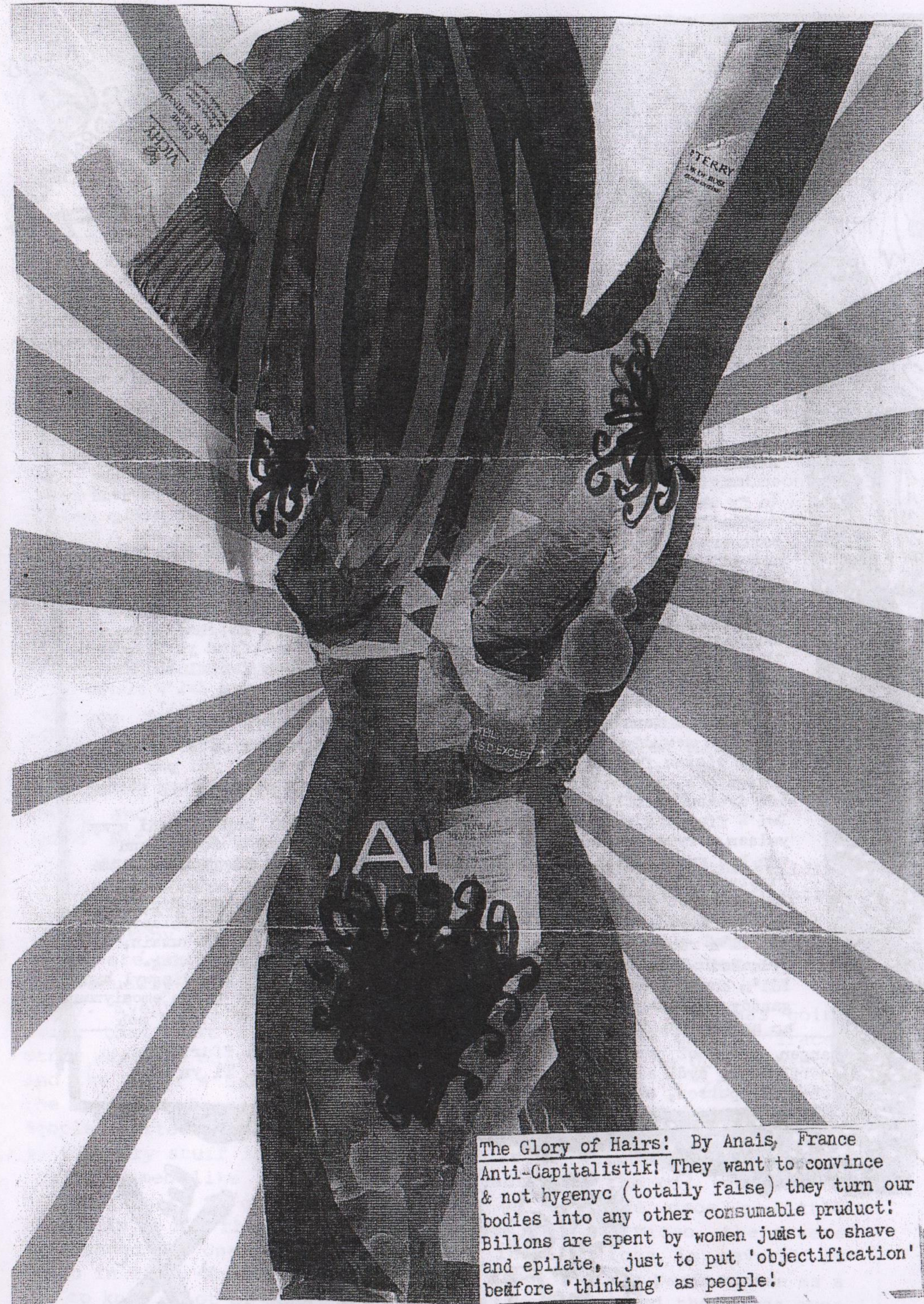
Something else to think about is that the mainstreaming of Brazilian waxes is due to the popularisation of porn aesthetics. The reason why pornstars are hairless is so that the camera can get right in there and show everything. Porn is not about feeling good for the participants, it's about looking right

for the audience. Wanting to imitate pornstars is politically problematic and not the best way to find sexual pleasure and satisfaction.

"Females are socialised to censor body hair, just as they are taught to repress their sexuality."

Years ago, I did have sex with a couple of men who told me they'd rather I shaved. It pissed me off that they felt they had a right to dictate how my body looked. I should have kicked them out of bed, but being younger and less assertive than I am now, I didn't. I now use it as a test- if a man objects to my body hair, I know we will not have much fun. Because it wasn't just my pubes they had a problem with. They were squeamish generally, uncomfortable with the messy reality of sex, and not as invested in my pleasure as they were in their own.

Some of you will say that you don't remove your body hair for anyone else, you do it just because it makes you feel good. To test that theory, consider not shaving for a month, just to see what happens. If the idea fills you with horror, how free a choice are you really making?



The Glory of Hairs! By Anais, France
Anti-Capitalistik! They want to convince & not hygenyc (totally false) they turn our bodies into any other consumable product! Billions are spent by women just to shave and epilate, just to put 'objectification' beafore 'thinking' as people!

CENFIGEN



Mae cenfigen yn symptom clasurol o'r perthnasau dysfunctional mae cymdeithas patriarchaidd ynei greu. Mae'n deimlad sydd yn seiliedig ar y cysyniad o berchnogaeth. Mae person cenfigenus yn cynsidro bod ganddyn nhw rhyw hawl dros gorff rhywun arall, neu bod ganddynt hawl i unig berthynas emosiynol y person. Mae anghenion a teimladau y person yna, yn dod yn ail idesiars y person cenfigenus. Mae'n emosiwn sydd yn dad-ddynoli a amharoher eraill. Maen trin unigolun fel eiddo - yn union fel mae cyfalafiaeth yn ei wneud.

Yn bersonol, newydd sylweddoli a meddwl lot am genfigen ydw i. Dwi wedi sylweddoli pa mor wenyngig ydi o - mae'n sugnogaeth egnir o rhywbeth pur, mae'n sut o cariad ac yn creu teimladau cas. Mae person cenfigenus mewn perthynas yn gallu gwneud i berson arall deimlo'n ddwng am nhw eu hunain, ac am y pethau mae nhw'n neud ac y pobl mae nhw'n gwneud a.

Yn fy mhrofiad i, dynion sydd yn waeth na merched o fod yn genfigenus ex enghreifft i, os mae merch yn gadael un dyn am ddyn arall, mae'r hen partner yn gwylltio ac yn cymeryd ei frustrations allan ar y cariad newydd, ac yn rhoi bai arno am ddiwedd y berthynas. Mae hyn yn bychama rol y ddynes yn y sefyllfa yma achos mae'n diraddio gallu y ddynes i neud penderfyniadau hi hun, a mae'n cymeryd yn ganiataol bod ei pleser hi a'i anghenion hi yn llai pwysig na rhai y dyn.

Dwi wedi cael profiad o hyn fy hunwrth i hen-gariad fynd yn flin hefo fi am siarad efo dynion eraill a galw fi'n naif am feddwl bod nhw ond eisiau bod yn ffrindiau efo fi. Dywedodd bod pob dyn dwi'n siarad efo eisiau ffwocio fi, a fy mod i'n wirion am feddwl fel arall.

Yn anlwg ei mansicrwydd ef oedd yn cael ei ddefnyddio fy erbyn i a'r ffrindiau newydd o ni'n ei wneud oedd hyn - hyd yn oed os oedd yn nhw i gyd eisiau fy ffwocio i, penderfyniad FI a neb arall ydi pwy dwin cysgu efo, ac roedd yn fy niraiddio iwrth trio fy stopio rhag siarad efo dynion eraill.

Dwi'n ffeindio fo'n chwertthinllyd ein bod yn meddwl bod ni wedi symyd ymlaen o rywiaeth (sexism), mae perthnasau a cariad i fod i neud ego bod yn gyfartal ond tra bod agweddau fel hyn yn dderbynniol, mae rhywiaeth yn fyw.

Mae cenfigen yn wrthwyneb llwyr i ryddid, cydraddoldeb a undod (solidarity). Mae'n realization pwerus o egwyddorion anarchiaeth pan ti'n rhoi anghenion dy bartner ar yr un par a rhai dy hunain, ac i gydnabod bod ddim rhaid i ti fod yn bopeth iddynt trwy'r adeg.

Ydi'n bosib i un person gyflawni pob un o dy desiars? Ydi disgwyl hynny ganddynt yn deg? Mae pob person yn gymleth eo yn enaid llawn emosiynau ac anghenion. dydi un personethu ateb pob cwestiwn nac blenwi pob angen emosiynol person. Y mmud ti'noychwyn stopio rhywun ffurfio perthnasau, dydi eich perthynas chi ddim yn gyfartal mwy. Ti yn trio rheoli'r person, ac felly yn creu hierarchiaeth.



LITTLE ERIS AND THE BIGGER PICTURE

Bronwen Davies is a musician and artist who performs under the name Little Eris. She spoke to me from her studio at the Wells Hotel in Riverside, Cardiff. We discussed the philosophy behind her music, the Wells Hotel collective, and the politics that influence her work. To find out more about Bronwen's projects, search for Little Eris or Wells Hotel on Facebook.

Can you tell us how the Wells Hotel collective was formed?

I've lived in this building for 4 years, and when I moved in it was filled with professional types. They were trying to rent the flats as luxury modern homes, but the building wasn't being maintained very well by the owners, and the rents were too high for this area, so gradually the flats started to empty. Eventually it got to the point that just my flat and one other were the only ones occupied, and the other 4 flats were empty. The building looked uninhabited. People started to break in and get up to scary stuff in the hallway. So it seemed like a good window of opportunity to get like-minded people in to fill the empty flats. I co-founded the Unemployed Daytime Disco in 2010, and through that I got to know a lot of local artists

and musicians. Some of them agreed to move into the Wells Hotel, and then we let the estate agents know. They were alright with it, because they weren't maintaining the flats to a high enough standard to show anyone around them. Now we've got a really nice community spirit, and we collaborate on all sorts of projects.

We have Crav, who is a visual artist. I do music as Little Eris. Fishie is a music producer. Beith is a performance artist. James is an animator. Martin is a graphic design artist and horticulturalist, and Kim is a photographer and founder of tactileBOSCH. Elen Mai Wyn Jones is a non-resident member of the collective, and she is a visual and textile artist.

In August, you opened the building up for your first collaborative art show, Little Tokyo, which was livestreamed to the Tate Modern. How did that come about?

A film that Elen made was going to be featured as part of Tracey Moberley's Tweet Me Up exhibition which took place on 24th August. There was a callout for more work, so we decided to put on a live art event which Tate agreed to project onto the oil tanks under the gallery. We made a Little Tokyo song and video, there were art installations in several of the flats, I did a performance as a harajuku girl, and there was even

a breastfeeding ninja. It was a good way to introduce the Wells Hotel to the world. It showed us we can work together and host happenings within the building and not disrupt the neighbours.

What sort of things have happened at the Wells Hotel since?

Food Not Bombs cook here every week, and they hosted a Sunday lunch fundraiser a few weeks ago. Efa Supertramp formed the Afiach record label recently, and has put on a couple of gigs here. We create pieces in the building which we show elsewhere. Also, we've formed Original Human records and are running the campaign for the upcoming Little Eris single, So Many Nights, from this building. We've done the cover design, made videos and animations, and we are having the launch party here, which will be called The Ghost Crystal.

I wanted to have a launch party that was centred on more than just the single. So I've asked people to come up with art inspired by the concept of Ghost Crystal. It comes from a dream Beith had, which got me thinking about how ideas and art and music don't exist in the physical world but have a real tangible existence all the same. They form a mirror or shadow of the material world and are affected by everything we experience. In these hard times, I don't like the idea of art reflecting all the negative stuff that's going on. It seems to me like a good idea to try and make art reflecting the possibility of a better existence, and hopefully have a positive effect in the 3D



world as a result.

What's the story behind Little Eris?

I've been performing under that name for 4 years now. I started off doing it just for the experience-experimenting with sounds, playing in inspiring places, meeting interesting people and learning my craft. I've got to the point now where I've had my campfire moments, seen amazing bands at lots of different festivals and all night parties, and had a brilliant time. Now I need to take it to the next level. I want to harness all the stuff I've learnt and get my art out there into

the public arena. It's started to come together naturally as I have lived and breathed Little Eris for the past few years, and everyone I've interacted with has been aware that this is what I do. An old friend from university (where I studied music management) came up to visit me last year, and I was putting on an electronic night in Aberdare. He saw my performance, and a video I made on nil budget for the original mix of So Many Nights. He showed it to his uncle, who owns a recording studio and works with The Popes, Shane McGowan's band. I set him some more demos, and he produced 3 singles for me. After So Many Nights, which is a love song, we will be releasing Wreck & Rolling, which is a rebellious, political song about not being able to work the 9 to 5, and after that will be Karma 2 U, which has more of a philosophical vibe to it.

How important is politics to you, and how does it affect your art?

Not having any money, I have to do everything in a DIY, hands-on way. That means I am intimately involved in every aspect of it, from making my own costumes to producing videos with the help of my friends. But if I did have money I would still be hands-on and practical as I think that is the way to have an authentic voice. I think we have a responsibility as the grownups to create and shape our environment in a positive way. The basic things that people need to be able to thrive are space, nature, community, and outlets for creative expression. Once they have that, they can get on and do their own thing. If I made a lot of money, I would put it all

into creating a self-sufficient community where people can have that freedom.

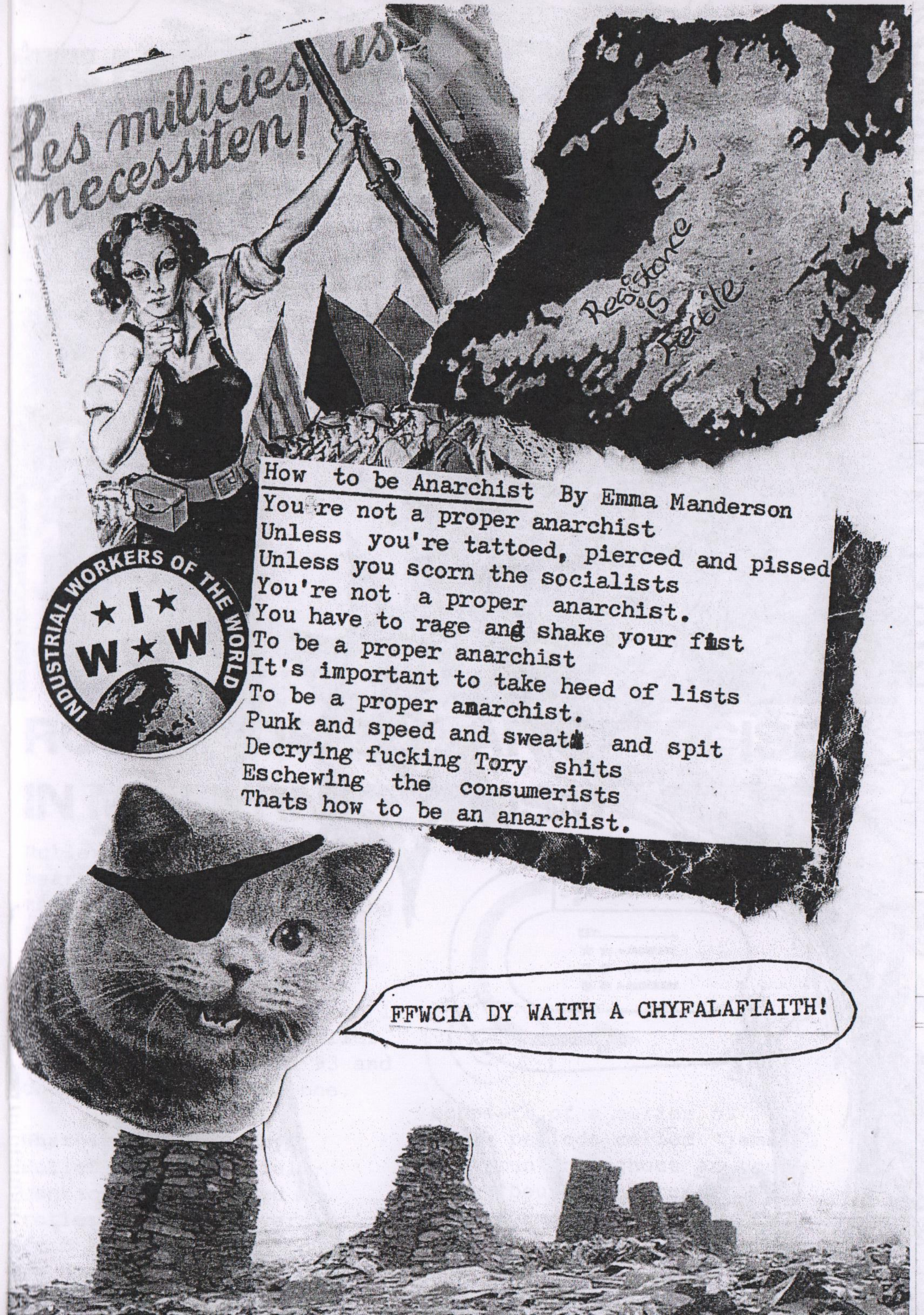
I spent a few years in the rat race: working long hours in the West End of London, braving the crowds on the tube, and wandering around Marks & Spencers' ready meal aisle, looking for something to eat- not having the time or the energy to cook a decent meal. That feeling of dread every morning, knowing I had to go back to work... I wasn't happy but I didn't realise for a long time that I didn't have to do things that way. As soon as the clues started to appear, I followed them, and I found there was another way to live. People I have met along the way have inspired me, and I want to inspire people in turn and hopefully they can go off and create their own reality.

I was much more ready to declare myself an anarchist when I was younger. But I don't really like to label myself any more; it can get in the way. There are a lot of misunderstandings and misinformation about anarchism. I think about people like my grampa in the valleys, sweet folk who worry about their kids and living day to day. They don't really think about who is running the town, let alone who is running the country or the world. When they hear the word anarchist, they think of that image of aggression and violence, and it frightens them. The stereotypical anarchist in black with angry slogans can be intimidating to people who don't understand it. My work is about connecting positively with all people.

For me it is a conscious battle and a daily fight to stay free and as separate from the old system as possible by not giving companies any of my energy in the form of money or work. This in itself can be quite hardcore, as surviving on little or no money can be very bad for the spirit. It is a daily battle to survive without giving energy to the system. I know we do need people at the moment who are prepared to go the extra mile and direct action is proven to be very effective so anarchists are essential right now for the push we need. I am very supportive of anarchist actions. But there also need to be people who can create alternative beautiful environments so we can enjoy the freedom we are fighting for. I'm



a very passionate person, and I want to be involved in stuff that sends out positive ripples into the world. So with my music, and the Wells Hotel, I feel like I can help create the kind of world I want to see.



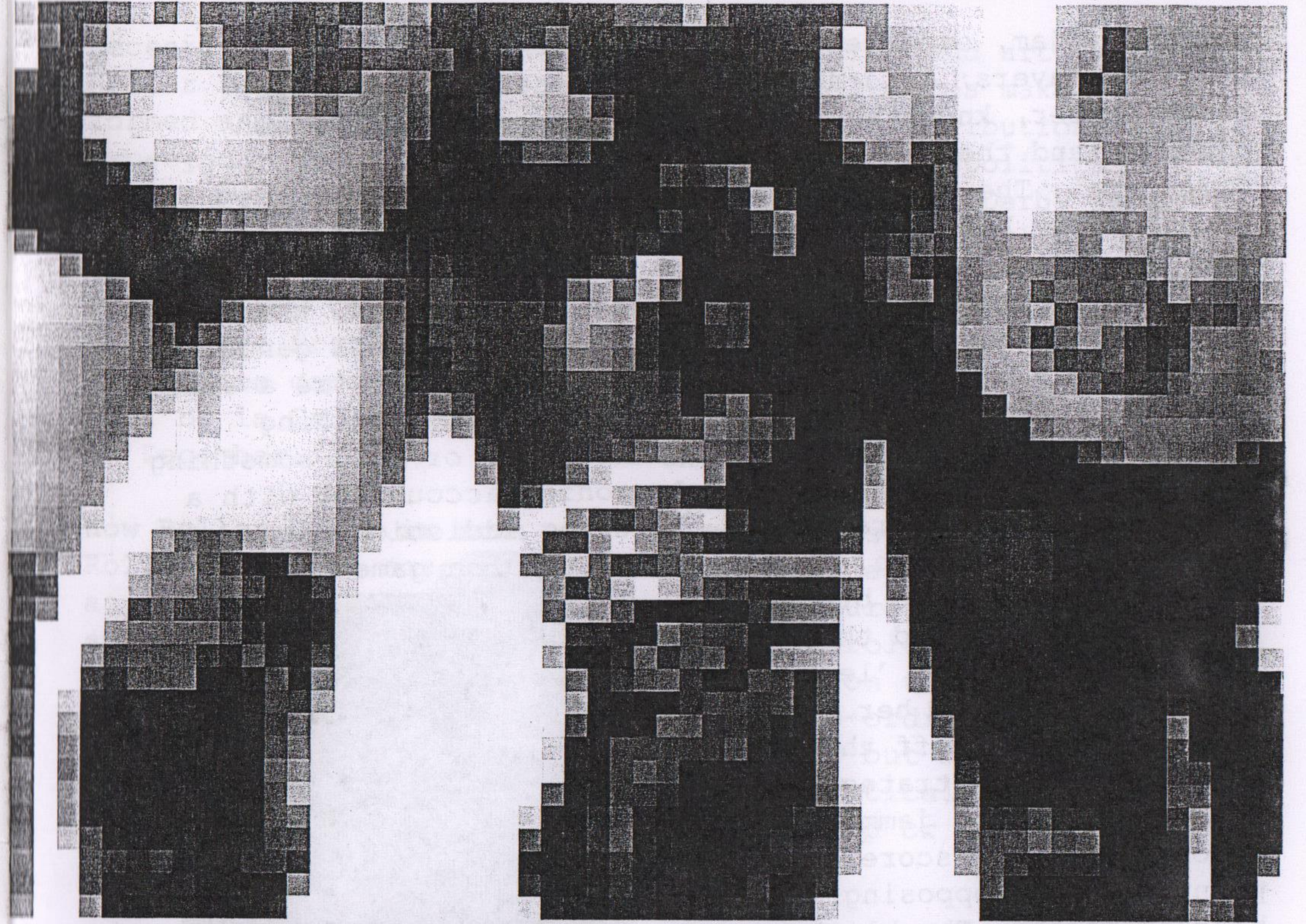
How to be Anarchist By Emma Manderson
 You're not a proper anarchist
 Unless you're tattoed, pierced and pissed
 Unless you scorn the socialists
 You're not a proper anarchist.
 You have to rage and shake your fist
 To be a proper anarchist
 It's important to take heed of lists
 To be a proper anarchist.
 Punk and speed and sweat and spit
 Decrying fucking Tory shits
 Eschewing the consumerists
 Thats how to be an anarchist.

FFWCIA DY WAITH A CHYFALAFIAITH!

DWI DDIM YN GALLY SIARAD



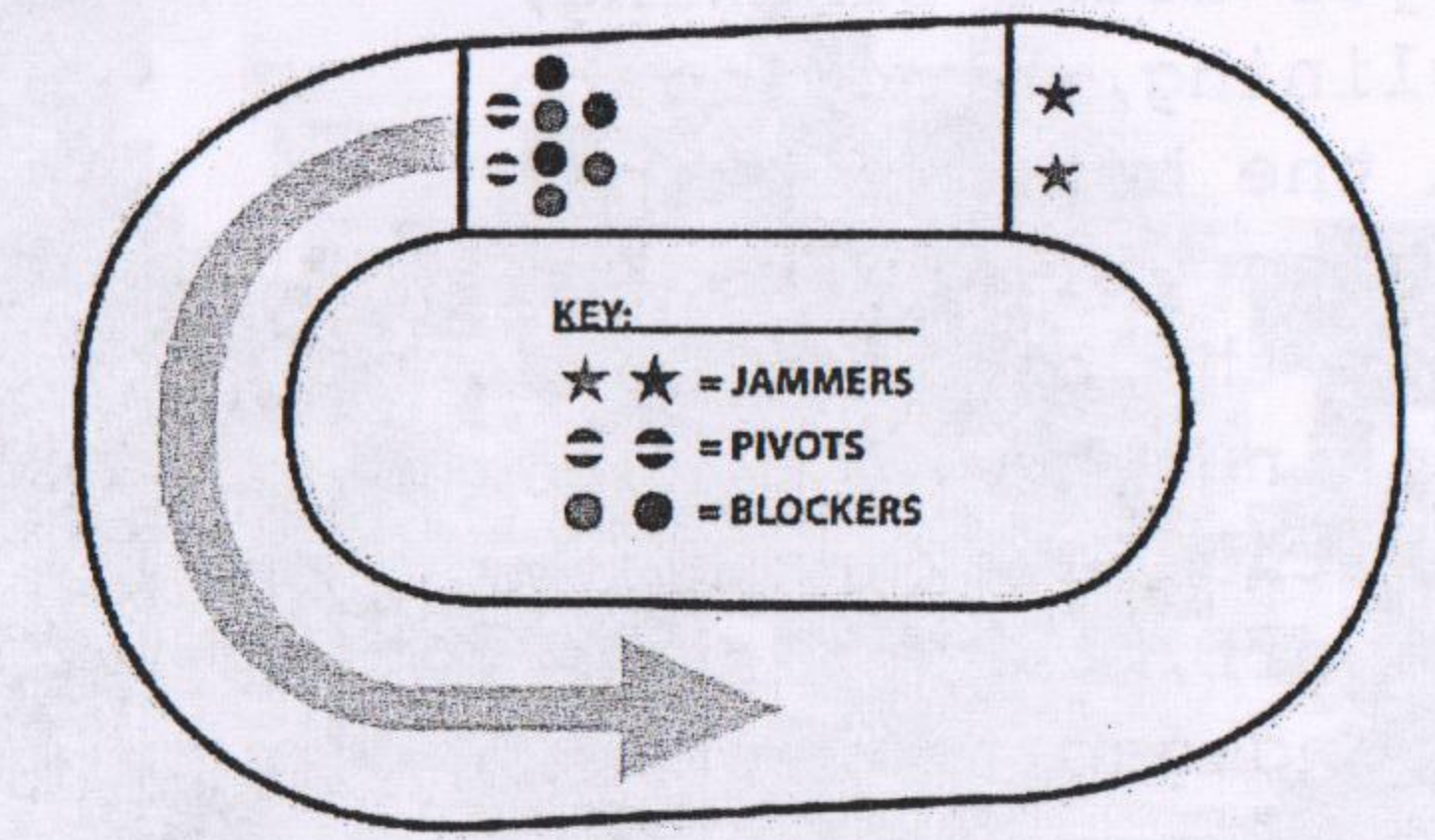
Eluned Annaresti



ROLLER DERBY: AN EXERCISE IN MODERN FEMINISM.

Roller Derby. You might have heard of it but chances are these two words mean nothing to you. The sport is bigger than you can imagine. There are around 1,375 'leagues' (each league hosts between 1 and 5 teams) playing Roller Derby worldwide; with 93 and counting in the UK alone.

What is Roller Derby?
Roller Derby is a full-contact sport played on roller skates. Players from 2 teams skate around an oval track marked out on a flat-surface. The game



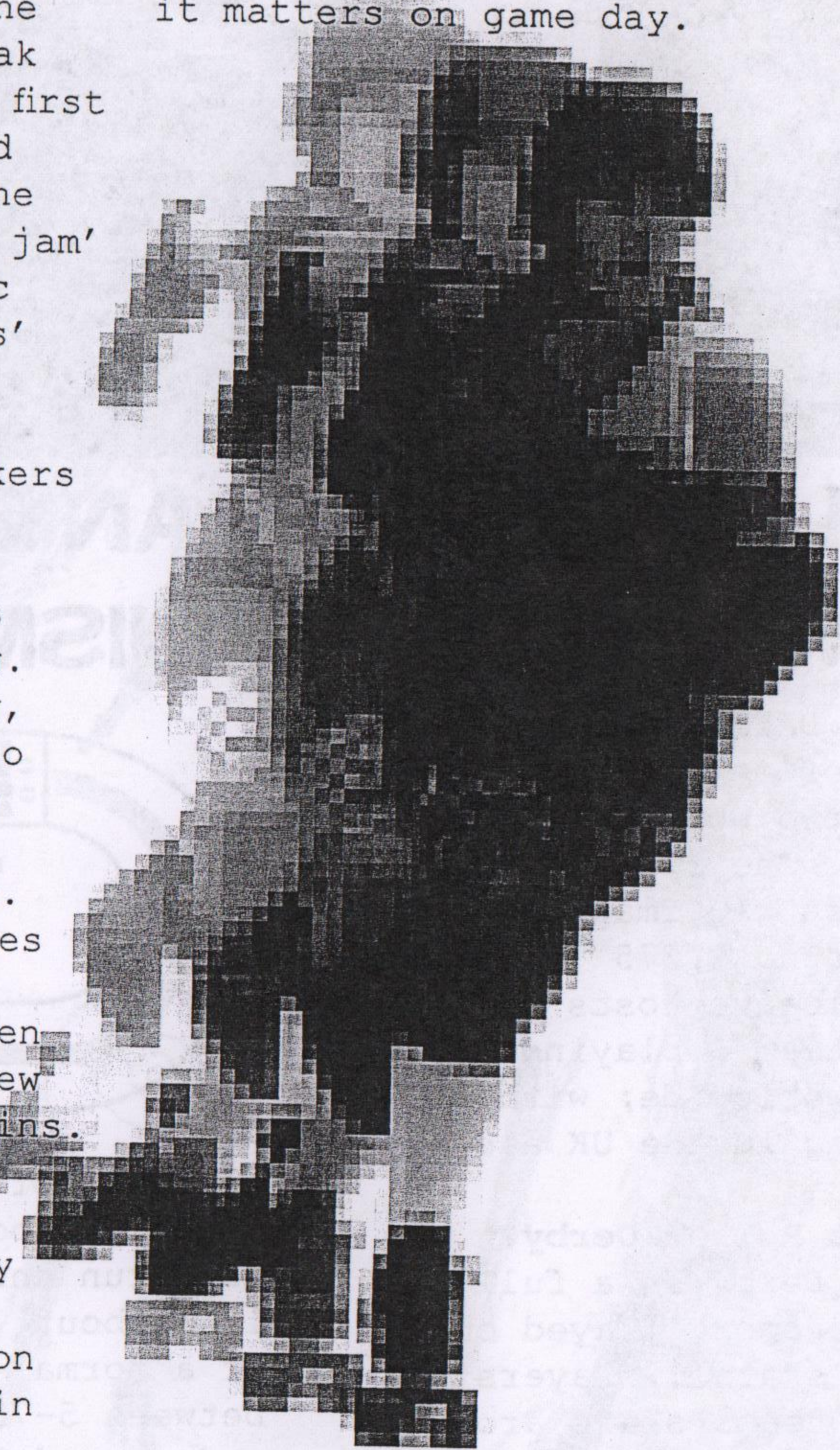
consists of a series of short periods called 'jams' that run throughout an hour-long 'bout'. The running of a formal bout requires between 5-7 skating referees and around 12-15 Non-Skating Officials (NSOs).

For every jam, each team fields 5 players; 1 is a point scorer, known as a 'jammer' and the other 4 are 'blockers'. The players are identified by helmet covers; the jammer wears a star and the lead blocker, known as the 'pivot' wears a stripe. Skaters line up behind their start line (see picture), the pack of blockers start rolling on the first whistle and the jammers are released on the second whistle. The jammers must race to break through the pack and the first to do so is awarded 'lead jammer'-this gives her the ability to 'call off the jam' at any time for strategic advantage. On the jammers' second lap, they score a point for each opposing blocker passed. The blockers keep the opposing jammer behind them using hips, shoulders, 'booty' blocks and 'positional' blocking. Any player found elbowing, clotheslining, blocking to or with the head, kicking or punching will serve 1 minute in the penalty box. Laps continue for 2 minutes or until the lead jammer calls it off, there is then a 30 second gap to field new skaters and a new jam begins.

Who plays Roller Derby?

Roller Derby has a history dating back to the 1920's but it's modern incarnation as a women's sport began in

2001. It's stereotypically associated with "badass, tattooed, confident women" but the inclusive nature of the sport means that anyone with skates, helmets and pads can play. There is a place for everyone, there is no pigeonholing and gender-roles; whether you're a size zero, 4ft, 40-something mother of 3 or a 20-something Amazonian accountant with a knitting addiction, none of it matters on game day.



Recently, several men's Roller Derby teams have been formed and although they are expectedly more aggressive, men's derby still embraces the spirit of the women's game. There are many junior Roller Derby teams in the US and the first ever junior exhibition game in the UK will be in Cardiff on the 8th of December.

How Roller Derby is run:

Roller Derby is described as a "Grass-roots, DIY sport". The running of a league requires an army of volunteers and each skater has a role to help with training, finance, administration, event promotion, sponsorship,

merchandising and art. Many non-profit leagues make charitable contributions and are involved in political activism. Roller Derby is an economic entity motivated for the sole purpose of promoting and sustaining the sport through an ethos of fair contribution. There are many non-skating volunteers who do their bit to support Roller Derby. NSOs, photographers, commentators and the partners of skaters all chip-in to nurture the sport. There are roles within the organisation that require leading/co-ordinating/delegating but most leagues run democratically with no dictatorship or hierarchy.



FOR WOMEN BY WOMEN

Women in sport:

Female athletes are often overtly-sexualised to appeal to a heterosexual male fan-base, take for example the Lingerie Football League in the US. The title speaks for itself and it was originally created as a "fantasy" pay-per-view production. Although they are dedicated sportswomen, the LFL have made drastic efforts to gain attention in a faction of sport that usually goes unnoticed. They can't be condemned for their actions as individuals, but as representatives of women's sport they are forcing female athletics into a position of objectification. Women's sports also insist on de-sexualising players to gain respect. Through aspiring to be like their male counterparts; netball to basketball; women's football to 'regular' football etc. female athletes are met with hostility by the male-dominated sports media. Though less so in very recent times, female athletes are branded "butch" and subject to the questioning of their sexuality and/or gender with no consistent attention paid to their performance

and ability as athletes; only criticism towards their deviation from typical gender roles. Consider the "Sports-bra incident" with Brandi Chastain in 1999; in celebration at the women's world cup, Chastain ripped off her shirt-a common celebration in men's football-revealing her sports bra. Despite winning the game with a spectacular penalty kick, the news coverage mainly focused on her "stripping-off" and either accused her of shameless self-degradation or resorted to the usual misogyny, headlining the report, "Beautiful Blonde Gets Her Kit Off".

Why Roller Derby is important to feminism:

"For women, by women" is the popular mantra of the Roller Derby community. Because of its separation from patriarchal society, Roller Derby serves as an example of how a culture can exist on the terms and ideals of its population. For non-profit leagues, there is no need to appeal to new audiences and increase revenue. Although many leagues are starting to wear more 'professional' looking uniforms, the common rule is anything goes as long as players stick to the team colours. Roller Derby girls and boys do it because they

love it, so whether she wears hotpants and fishnets or baggy shorts and leggings, she's expressing herself through her 'boutfits' the way she wants. It's common to see the guys sporting fishnets too! Skaters adopt pseudonyms to create a different persona on track often in the form of pun or pop-culture reference but sometimes a completely original identity. Names like Florence Frightningale and Rosa Sparks take inspiration from great women in history

skills independent of regular employment. With leagues having no motives or goals other than to play the sport to the level that suits them, it's an opportunity to work together for a common goal without the dictation of how it should be achieved.

How to get involved:

To find out about events and joining your local Roller Derby league, search for your nearest city and "Roller derby"

NAMES LIKE FLORENCE FRIGHTNINGALE AND ROSA SPARKS TAKE INSPIRATION FROM GREAT WOMEN IN HISTORY WHEREAS REANIMATE HER AND KAMIKAZE KITTEN HELP CREATE A FEARSOME ALTER EGO.

whereas Re-animate Her and Kamikaze Kitten help create a fearsome alter-ego. This freedom of expression is integral to the culture of Roller Derby and provides a space for women to be who they want to be. As part of the organisation, skaters and volunteers can try their hand at something that they would never have the confidence to, there is plenty opportunity to learn new

or have a look at derbyroster.com. If you have any specific questions about Roller Derby or this article, find me on Facebook under Hanah Jet-Reckless Middlefinch or email me at jetreckless@hotmail.co.uk

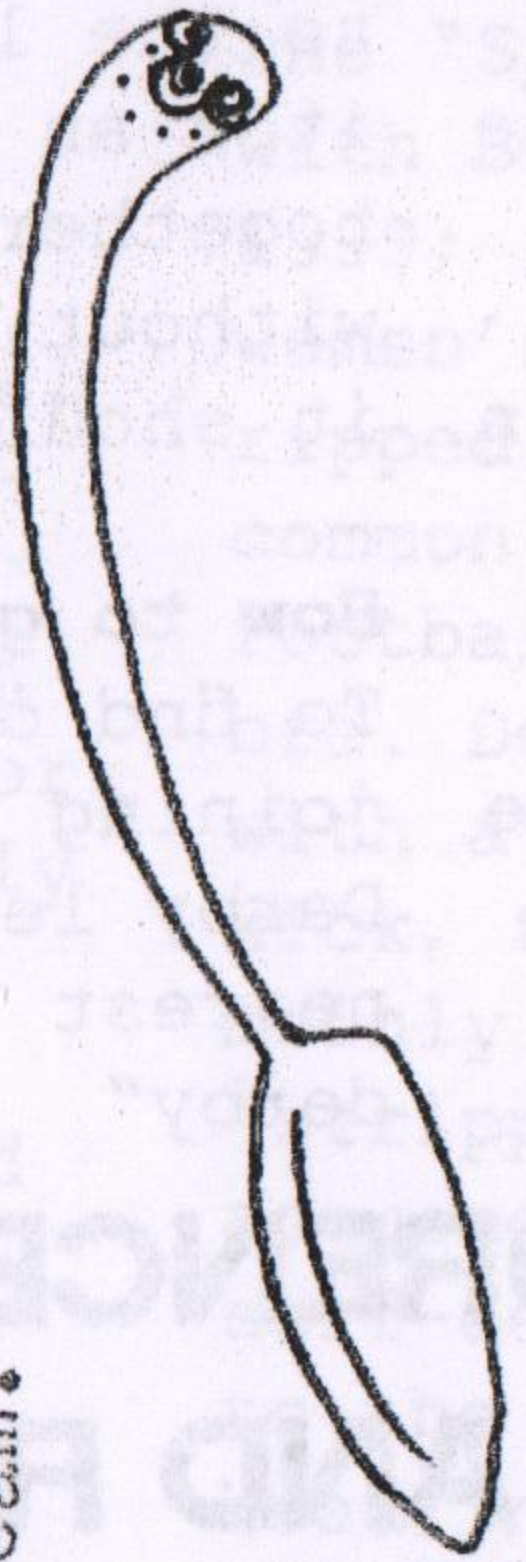
Vegan ICE CREAM

One thing you always find in supermarket bins are bananas. This is a banana based recipe for vegan coffee flavoured ice cream. Put that Ben & Jerry's shit down 'cos this is like a frozen orgasm. Its virtually fat free and literally costs you nothing if you have skipped the ingredients. An article on dumpster diving will be in the next issue of FFWFF explaining more about the benefits of eating from bins. Enough ffwffing about lets make ice cream!

YOU WILL NEED:

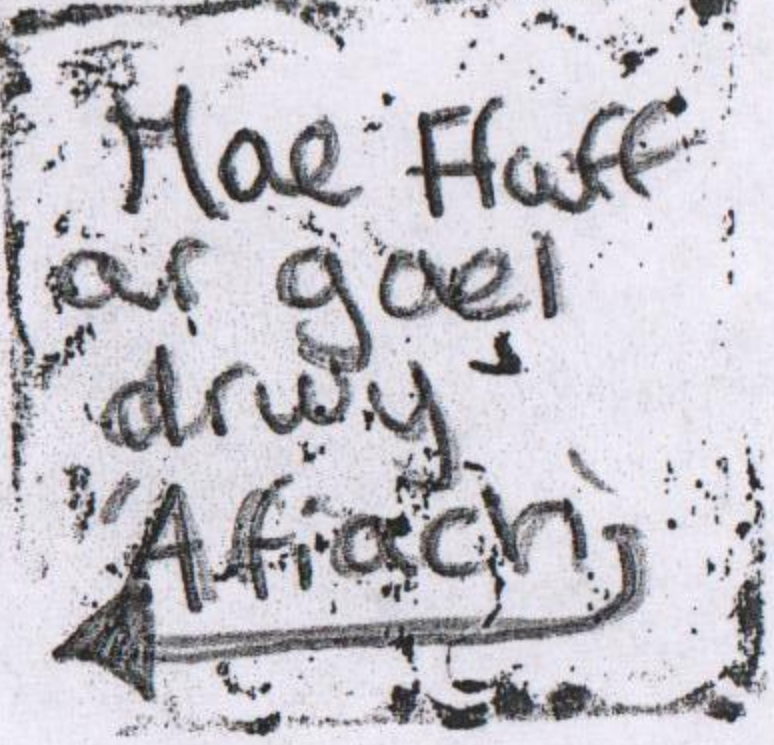
- 1 large frozen banana (pre sliced)
- 2 table spoons of apple sauce
- 1/4 cup soya or oat or almond milk
- 2 teaspoon instant coffee

With a food processor, blend all the ingredients until smooth and creamy. Serve immediately or place in freezer to harden before serving. Peeling and slicing your banana before you freeze it makes this recipe so much easier to prepare.



Wobbls!

【大紀元綜合報導】
 市場。AFIACH DISTRO
 當局稱 Noson Afiach / Afiach Parties
 早推測 Byrd Fegan / Vegan Food
 院的上 Ffansins Radicals idd / Radical Zines
 朋 CD Cymru aFIACH i'w Ryddhau yn FUAN!
 談稱他 The Cymru aFIACH CD to be released SOON!
 胃神疾
 名 WWW.AFIACH.CO.UK



北京的報
 三安門管
 東畫像
 阻止
 據報
 右，許
 金水橋
 獨自在
 徘徊，
 明物品
 俟即冒煙

ANARCHIST VOICES

'A Journal of Evolutionary Anarchism'

Subscribe to this fantastic publication..
 For 4 issues UK £8.00 regular £5.00 concession.
 Send cash or cheques payable to J.Simcock, 47 High Street, Belper, Derby DE561GF
 Total Liberty and Anarchist Voices back issues also available at 50p plus p&p.



merecoincidence design

art & design by mererid haf
 www.facebook.com/merecoincidencedesign
 merecoincidence@gmail.com : http://merecoincidencedesign.co.uk

Rhwydwaith Anarchaidd Gaerdydd
 Chwiliwch amdana ni ar Facebook
FFWFF!!

Cyfranwch i'r FFWFF! mesg, ebostiwch daldyding@hotmail.co.uk
 Submit stuff for FFWFF! the third, email daldyding@hotmail.co.uk

ARDDANGOSFA DATELYGU

Arddangosfa anhygoel o'r band tanddearol 'Datblygu'. Mae mewn Caffi hyfryd o'r enw 'Waffle' ar Clive RD, Canton, Caerdydd. Dewch am sbec ac i drïo'r Waffles ma nhw'n FFWFFing lyfli... dwi'n gwbo gan mod i'n gweithio yna!

Cardiff Anarchist Network Find Us on Facebook



天