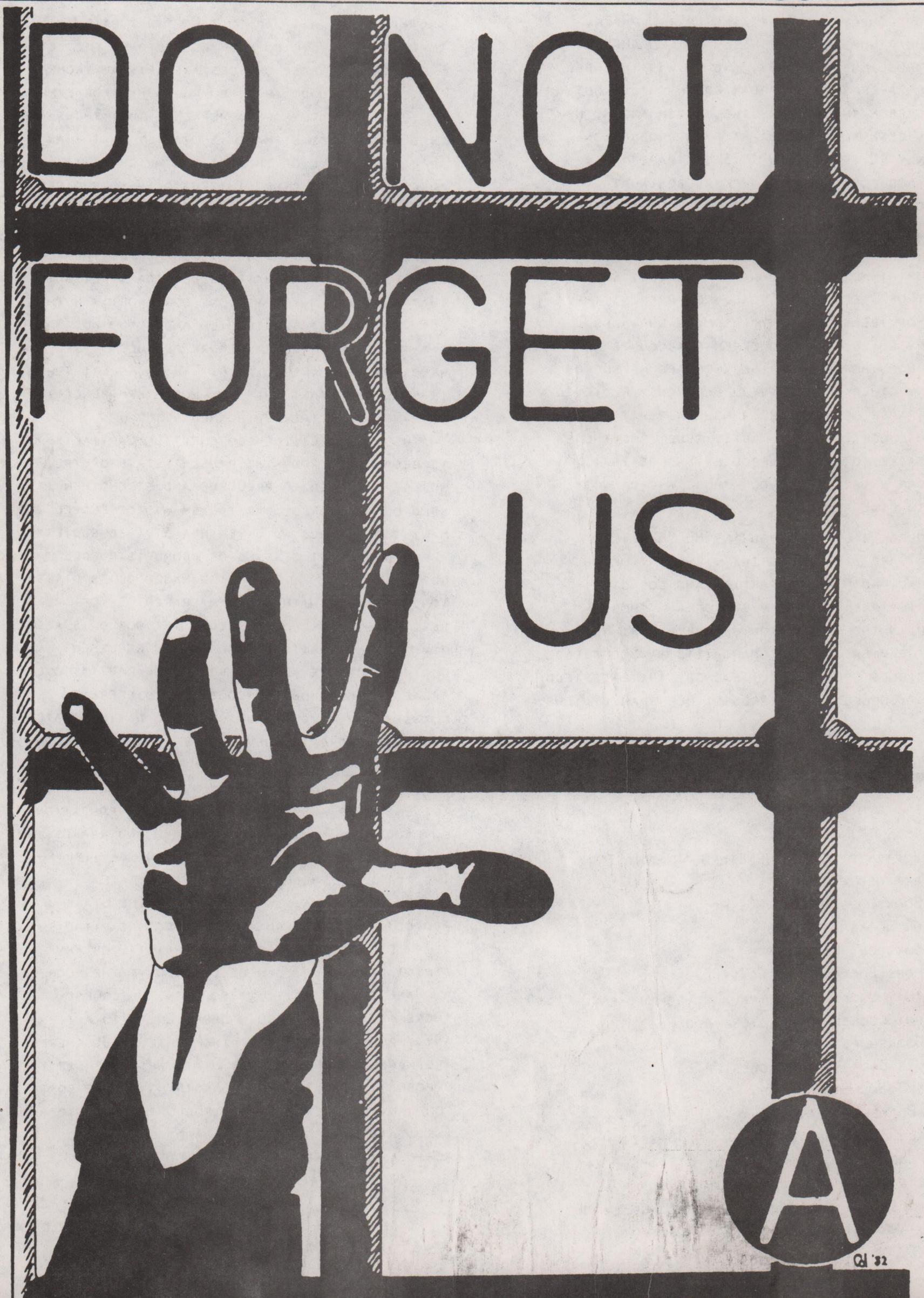


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# THE SHEFFIELD ANARCHIST

VOL 4 NO 2 WINTER 1987

PAY WHAT YOU LIKE



Q1 '82

THE SHEFFIELD ANARCHIST IS PRODUCED BY THE SHEFFIELD ANARCHIST COLLECTIVE (MEMBERS OF SHEFFIELD ANARCHISTS). WE HOPE TO SPREAD ANARCHIST IDEAS BY PRODUCING A LOCALLY RELEVANT ANARCHIST PAPER TO COUNTER STATE PROPAGANDA AND STIMULATE RESISTANCE.

WE WELCOME CONTRIBUTIONS (ARTICLES, POEMS, GRAPHICS, REVIEWS, CARTOONS, NEWS, INFORMATION, ETC.) FROM OUTSIDE THE COLLECTIVE WHICH COMPLY WITH THE AIMS OF THE PAPER.

VOLUME 1 NUMBER 1 OF THE SHEFFIELD ANARCHIST WAS PUBLISHED IN 1891, AND IT WAS INTENDED THAT THE PAPER SHOULD APPEAR FORTNIGHTLY, BUT PRESSURE FROM THE POLICE, THE CHURCH AND AUTHORITY IN GENERAL FORCED A HALT IN PRODUCTION AFTER ONLY 10 ISSUES. IN 1975 THE PAPER WAS REVIVED AND CONTINUED TO APPEAR, SOMEWHAT SPORADICALLY, THROUGHOUT THE 70'S. SINCE MARCH 1983 IT HAS BEEN PRODUCED ON A QUARTERLY BASIS.

THE PAPER HAS NO FIXED PRICE, A CONTINUATION OF THE ORIGINAL POLICY OF THE FOUNDERS, SO THAT THE WANT OF A FEW PENCE SHALL NOT PREVENT THE SHARING OF IDEAS. WE PAY OURSELVES NO WAGES UNDER ANY GUISE, HAVE NO EXPENSE ACCOUNTS AND SUPPORT NO OTHER ENTERPRISE (NOR ARE WE SUPPORTED BY ANY OTHER ENTERPRISE). ALL MONEY RECEIVED FOR THE PAPER GOES TOWARDS ENSURING THAT WE CAN PRINT MORE COPIES OF THE NEXT ISSUE. AND THOSE WHO ARE ABLE TO GIVE GENEROUSLY ENSURE THAT COPIES CAN BE AVAILABLE FOR THOSE WHO CANNOT AFFORD TO GIVE ANYTHING.

ARTICLES, ETC PUBLISHED IN THE SHEFFIELD ANARCHIST ARE EXPRESSING THE VIEWPOINT OF THE INDIVIDUAL AUTHOR/POET/ARTIST AND DO NOT NECESSARILY REFLECT THE VIEWS OF ALL THOSE INVOLVED IN THE PRODUCTION OF THE PAPER. NOR INDEED THE VIEWS OF ALL ANARCHISTS IN SHEFFIELD. ONLY ARTICLES SPECIFICALLY SIGNED 'THE SHEFFIELD ANARCHIST COLLECTIVE' REPRESENT OUR SHARED VIEWS.

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AND QUITE A FEW PLACES BESIDES. IF YOU KNOW OF ANY SHOPS THAT MIGHT BE WILLING TO SELL THE SHEFFIELD ANARCHIST PLEASE LET US KNOW.

## THOUGHTS ON CAPITALISM AND THE STATE

MOST PEOPLE IN EVERY COUNTRY IN THE WORLD HAVE NO CONTROL OVER DECISIONS WHICH INFLUENCE THEIR LIVES. THIS FACT IS USUALLY HIDDEN IN A FOG OF DECEIT - IT APPEARS THAT THERE ARE MANY CHOICES AND DECISIONS WHICH CAN BE MADE BY THE INDIVIDUAL - WHAT JOB TO TAKE, WHAT HAIRSTYLE TO WEAR, WHERE TO GO FOR THE HOLIDAY, ETC, ETC. FIRST OF ALL THESE CHOICES ARE TRIVIAL (COMPARED TO 'WHAT TO DO ABOUT PORNOGRAPHY' FOR EXAMPLE), AND SECONDLY THE APPEARANCE THAT THERE ARE FREE CHOICES TO BE MADE IS EXACTLY THAT - AN APPEARANCE. ALL OF THE OPTIONS WHICH WE ARE ALLOWED ARE STRICTLY LIMITED TO THESE CHOICES WHICH, WHETHER TAKEN OR NOT, WILL NOT CHALLENGE THE STATUS QUO. AND THE STATUS QUO OR 'THE PRESENT STATE OF THINGS' IS SHAPED BY THE RULES OF CAPITALISM. THE MAIN RULE OF CAPITALISM IS THAT ANYTHING WHICH IS DONE FOR PROFIT IN THE FORM OF MONEY IS WORTHWHILE AND GOOD. SO, CAPITALISM PUTS MONEY BEFORE PEOPLES' BASIC NEEDS AND HAPPINESS; PROFIT IN THE SHORT-TERM IS MORE IMPORTANT THAN ANY LONG-TERM BENEFITS TO MANKIND OR THE ENVIRONMENT.

THE HISTORICAL DEVELOPEMENT OF CAPITALISM IS RESPONSIBLE FOR THE PRESENT STATE OF THE WORLD. IN ORDER TO PRESERVE AND STRENGTHEN ITS HOLD ON THE WORLD, CAPITALISM HAS DEVELOPED MANY TOOLS. THUS WE LIVE IN A DIVIDED SOCIETY WHERE DIFFERENT CLASSES OF PEOPLE STRUGGLE, NOT ONLY, WITH THE MAJOR CLASS DIVISION, BUT ALSO WITH OTHER HIERARCHIES (OF AGE, SEX, RACE, KNOWLEDGE, ETC.). THE WORLD IS ALSO DIVIDED INTO NATION STATES WHICH REPRESENT CENTRES FOR THE ADMINISTRATION OF CAPITAL OVER AREAS OF THE GLOBE. UNDOUBTEDLY DIFFERENT CLASSES AND POWER STRUCTURES AND NATION STATES EXISTED BEFORE THE DEVELOPEMENT OF CAPITALISM; THE POINT IS THAT CAPITALISM HAS DEVELOPED THESE AS A MEANS OF PERPETUATING ITSELF. WITHIN THESE STATES AND CLASSES SYSTEMS OF EDUCATION, BUREAUCRACY, ADMINISTRATION, LAW AND REPRESSION HAVE DEVELOPED AS FURTHER TOOLS OF CAPITALISM. THE TOTAL OF THESE IS CALLED THE STATE.

ONE OF THE MAIN WAYS BY WHICH THE STATE PROTECTS ITSELF (AND THUS PROTECTS CAPITALISM) IS BY GIVING THE IMPRESSION THAT IT, OR ANY ASPECT OF ITSELF, CAN BE CHANGED IF THE PEOPLE WHO ARE SUBJECTED TO IT SO WISH, OF COURSE THERE IS REALLY NO SUCH OPPERTUNITY TO ALTER ANY IMPORTANT ASPECT OF THE STATE. THUS THERE ARE MANY BRANCHES OF THE STATE WHICH APPEAR TO OPPOSE IT, BUT IN FACT DO NOTHING OF THE SORT. YOU CAN BE SURE THAT ANY TRUE OPPOSITION TO THE STATE OR ITS ROLE WOULD NOT SURVIVE TO ACHIEVE ITS AIMS.

Continued on page 23  
(inside back cover).

# THE SHEFFIELD ANARCHIST

PO Box 217, Sheffield S1 1FD



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Hello Readers,

Apologies to anyone who didn't get a copy of the last issue (Vol 4 No 1); due to its success we sold out in 3 weeks. However, subscriptions would solve this problem comrades.

Since the change in the style of production of THE SHEFFIELD ANARCHIST, starting with the last issue, it is felt that it has improved, but we are by no means completely satisfied. We'd like lots more feedback from you, especially personal contact, so why don't you come along to the Readers Meetings we hold, our frequent 'wild', fun-filled socials, or maybe a chat with us while we're selling on Fargate.

Any suggestions, articles, news and views would be appreciated. So we look forward to seeing and/or hearing from you.

Love

THE SHEFFIELD ANARCHIST COLLECTIVE

# "comment"

CLASS CONFRONTATIONS AND HOT POTATOES IN THE R.C.P. -  
HOW EMBARRASSED POLITICAL OPPORTUNISTS TREAT THEIR COMRADES.

The case of the "Revolutionary Communist Party's ex-fascist recruit (see SA Vol 4 No 1) has indeed been treated in a predictably sorry and pathetic way by Sheffield R.C.P. When we commented on the matter in our last issue (we had more contempt for her Leninist present than her fascist past) we presumed that the R.C.P. already knew something of the past of their new-found comrade. However, having such an appalling anti-fascist pedigree they were not aware of her one-time position as local organiser of the fascist "British Movement" until it was revealed in THE SHEFFIELD ANARCHIST.

Some sections of the so-called 'left' were onto this story like flies round shit, some of them being merely opportunist for a bit of sectarianism, others genuinely shocked. Both attitudes are pathetic, the fact is we have as much disgust and loathing of the politics of these arseholes as we do of fascist politics. Indeed, we find very little to distinguish them. Looking at the sordid and shoddy make-up of these organisations, an ex-fascist would hardly destroy the purity of party membership, only a proletarian ex-fascist might be in danger of doing that.

When we look at the past of some R.C.P. members, from their point of view we really can't understand why they were so shocked by being joined by an ex-fascist - they'd undoubtedly have more of them if they weren't such an exclusively middle-class organisation and so anti working-class in their practices (ex-fascists by and large being of working-class origin).

When we talk about the past of the R.C.P. Dopeheads in this way, their past isn't anywhere near as important as their sordid present or their nauseating future. What are they now; a bunch of Leninist cabbages. What will they become in a couple of years; stock-brokers, company executives, civil-servants or council beauracrats (unless of course they can worm themselves into a well-paid job in the party, or like some 'comrades' combine both). The authoritarian left is just part of the training-ground of tomorrow's 'Little Hitlers' (with illusions of being big Hitler's) - it helps to perpetuate rather than destroy the Boss Class.

After our revelations about the R.C.P.'s new recruit were verified a special closed meeting of the R.C.P. met to decide her fate. Their new comrade had admitted her past, and re-affirmed her allegiance to 'the party of the future' (pause for laughter) though she was not allowed to attend the above meeting.

The R.C.P. could now seemingly take one of two paths; they could expel her on the grounds that she was eternally tainted by her past fascist activity, or they could accept her as a comrade and agree to stand by her. Gutless bastards that they are, they chose neither path, they told her that they would stand by her, but allowed her to feel ashamed of herself, ashamed to sell papers, ashamed to look her "comrades" in the face - instead of being kicked out of the party, she was FROZEN out.

Eventually, it must have stuck in her throat too much, feeling ashamed of being an ex-fascist while surrounded by the DROSS of the R.C.P. - Denise has now left the "middle-class wankers" (her analysis of the total make-up of the membership of the R.C.P.) to look embarrassedly into their beer, muttering to themselves "If only Lenin were here". We hope that she now realises her mistake in joining these tossbags (and thus continuing her authoritarian politics), any working-class person would have received similar treatment to herself, whether or not they had a fascist past. There are possibly one or two ex-proles somewhere in the ranks of the R.C.P. (though we are yet to encounter any), but, as with the rest of the authoritarian left, this merely goes to show that the term "Uncle Tom" is applicable to class as well as race relations, indeed hasn't it always referred to class treachery?

It is so ironic that these worshippers of the foremost theoretician of state-fascism should have been shocked by being joined by someone who in the past worshipped one of his successors.

Continued...

# "comment"

One last comment - If Denise is sincere in her wish to make a clean break with her fascist past, she should not be treated as a political outcast for all eternity. However, she cannot afford to sit on the racist/anti-racist fence any longer, and must show a total commitment to anti-fascism. In order to make a 'clean' break with her fascist past, she must make a clean break with her fascist cronies by no longer keeping information on them and their activities to herself.

Spartacist Publications  
PO Box 13,  
Sheffield S1 1SU

Tel. 751328

6th November 1986

Dear Sheffield Anarchist,

I spoke to two of your sellers a fortnight ago, about the article in The Sheffield Anarchist reporting that the Revolutionary Communist Party has recruited an ex-member, organiser of the BK.

We would be very interested in any further information you have about this, so that we can publicise this disgusting fact as widely as possible in the labour movement.

Your sellers told me that you have a photograph of this ex-fascist selling one of the fascist newspapers. We would be very interested in obtaining a copy of this from you. We would also like to buy a copy of The Sheffield Anarchist Vol 1, No 10, referred to in the article about the RCP.

We will call down to see your sellers next Saturday (15th Nov), to see if you could let us have a copy of the photo, and to buy the back issue of your paper.

Thank you for your help,

Fraternally,

Jean Sutherland

Jean Sutherland  
(Spartacist League)

## CROCODILE TEARS: SHEFFIELD CITY COUNCIL - CO-CONSPIRATORS IN MURDER

Take a look at this clipping from the Sheffield 'Star', don't Sheffield City Council sound a caring bunch? Well it's just another of their disgusting con-tricks; their crocodile tears don't fool us, and the only people who'll appreciate their sick message are the Communist Party officials. For contrary to what they tell the press, the slugs of Sheffield Town Hall couldn't give a sod about the health of Ukrainian miners. The Labour Group on Sheffield City Council and David Blunkett in particular have consistently tried to ignore, side-step, and cover-up the cases of 2 Donetsk miners imprisoned since the mid-70's for trying to gain better safety conditions in Ukrainian mines.

Sheffield City Council have been made well aware of the conditions existing in these mines, of the appalling safety standards, of the fact that (for instance) some miners even have to share a lamp because there aren't enough to go round.

Continued...

For more information on the cases of Klebanov and Nikitin (referred to in the article above and following) and on conditions in Soviet mines in general see the pamphlet KLEBANOV AND NIKITIN - THE STORY OF TWO UKRANIAN MINERS' FIGHT AGAINST THE SOVIET BUREAUCRACY by John Cunningham (available in Sheffield from 'The Independent Bookshop') and 'WORKERS AGAINST THE GULAG - THE NEW OPPOSITION IN THE SOVIET UNION' by Viktor Haynes and Olga Semyonova (published by Pluto Press).

If the R.C.P. think they've had a rough ride in this issue, they should read the letter on the left, which **THE SHEFFIELD ANARCHIST** recieved from the Spartacists and thank their lucky red stars that when we say "No collaboration with stateist forces" we're not just mouthing empty slogans to sell a few papers - we mean what we say.

We've heard quite a few of the R.C.P.s rivals for power (smirk!) crowing about their misfortunes - We warn them not to crow too loudly or we might just expose some of the scum in the other Trot partys in our next issue. Then again we might do that anyway.

x THE STAR, 3  
Monday, December 29, 1986

## Council grief for dead Soviet miners

By John Spencer  
municipal reporter

CONDOLENCES are to be sent from Sheffield to its twin-city of Donetsk in the Soviet Union following a Christmas Eve mining disaster.

The city council, through the Lord Mayor Coun. Frank Prince, will send a message of sympathy to the Ukrainian city following a gas explosion which is thought to have killed many miners.

The usually secretive Soviet government issued news of the tragedy - in which miners were trapped in a 25-yard corridor of flame - but did not give details of the numbers of dead or other casualties.

Donetsk is at the heart of the Ukraine's rich coal belt, and visitors from Sheffield have visited several mines in the area.

Council leader David Blunkett described the incident as "very sad news" and said the authority would be sending messages of condolence to Donetsk to be handed on to the families of the bereaved and injured.

# "comment"

The cases of Klebanov and Nikitin (the latter now dead), imprisoned since the mid-70's in Soviet prisons and psychiatric "hospitals", have come to symbolise the struggle of the Ukranian miners for better safety standards, better working conditions, proper wages and free and independent trade unions.

David Blunkett and the rest of the Labour Group on Sheffield City Council have been asked many times (by those who any faith at all in them) to raise the issue of the imprisoned miners with their pals in Sheffield's "twin-town" Donetsk. Even Sheffield District Labour Party have passed a resolution (11th October 1983) calling on them to pursue these enquiries with the aim of gaining the release of the imprisoned men. But David Blunkett and the other Labore fat-cats have always been too busy licking the arses of their fellow tyrants in Donetsk.

Now they have the nerve to send messages of sympathy to the families of miners murdered in the Soviet mines - the sick bastards.



## THE UNGOVERNABLE FARCE

Our apologies to everyone who attended our Benefit Gig at the Rotherham Assembly Rooms on Thursday November the 6th. This was supposed to be a Benefit Gig for THE SHEFFIELD ANARCHIST and SHEFFIELD PRISONERS SUPPORT GROUP, But by the end of the evening it was clear that 'Conflict' and their P.A. man were the only ones who benefitted.

Yes, those "right-on", street-cred class-warriors (sic.) certainly pulled a 'blinder' on Sheffield Anarchists. They demanded a £150 expenses for themselves, and another £150 for their slimey P.A. man, who due to our 'abundant benevolence' kipped in a hotel! Smell a rat? Yes so did we, about five of them infact, plus the entire entourage (ie about 15 punkers) who 'Conflict' brought with them. The whole kit and kaboodle not offering to pay a single penny admission... Surprise, surprise!

We should mention at this point that the benefit gig had been organised long before 'Conflict' phoned and asked if they could play a "benefit" for us. We had no knowledge of these hefty expenses, infact we'd been slightly misled (ha ha), into believing that the expenses would only amount to an absolute maximum of £60. So you can imagine our shock at finding out we were expected to fork out £300!! But what upset us most of all at THE SHEFFIELD ANARCHIST was that we had to increase the admission price to £1.50, instead of £1 as we'd advertised ('Conflict' wanted us to put it up even higher to make sure they got their night out paid for). Most people willingly paid the extra 50p, believing like us that it was going to SHEFFIELD PRISONERS SUPPORT GROUP and THE SHEFFIELD ANARCHIST, and not to the grasping hands of 'Conflict' and their P.A. man, which is how it turned out at the end of the night.

This increase, we felt, reflected badly on us, making it look like it was us who were the sharp operators. So, you can see we at THE SHEFFIELD ANARCHIST feel like right mugs, after all we did work bleedin' hard; publicity, organising, cleaning up the carnage after the gig, etc, not to mention that we all had to get taxis back to Sheffield (which came to a small fortune out of our Giros) because it took so long to clear up that we'd missed all the buses - We just ended up being the (unpaid) lackeys of capitalism: in the form of 'Conflict' and Co.

At the time of the gig we gave our 'comrades' the benefit of the doubt, and put the sorry way things had gone down to lack of experience on our part and communications problems. However we should not have been so charitable (in more than one sense of the word); we've since learned that 'Conflict's scam has become a regular con-trick of theirs, and the people they've ripped off have always been Anarchos.

# "comment"

So you may ask yourselves, how much did we make from the gig? Well instead ask how much we lost!. Infact, don't 'cos it brings a tear to all our revolutionary eyes (forgive the tear stains on the paper - Typissed).

However, here we'd like to thank, heartily, CHUMBAWAMBA and CITY INDIANS who had to share the gig with the 'mega-stars', they are not manipulating bastards like 'Conflict' and their performances were thoroughly enjoyable.

Also, unlike 'Conflict', we aren't money-grabbing bastards, so to try and make up for the 'ungovernable farce', we're having an extremely 'Fun-Nite' at 'The Hallamshire pub, West St on Wednesday 4th of Feb, starting at about 7.45pm - It's FREE and of course you're all invited. There will be live music, fun raffles, an Anarcho-Quiz, and (we hope) generally lots of fun socialising with the happy little bunch of Sheffield Anarchists (yer what? Hope you don't include me in this "happy little bunch" - Typissed).

Finally, one last reference to the 'Rip-off Gig', we got quite a lot of feedback from people after it, saying they'd had a good time. And, it must be admitted that it was unlike the usual punk '77 time-warp gigs (despite 'Conflict') where gloom, gobbing and general posey aggression rule the night. Though 'posey' was the operative word as far as 'Conflict' were concerned. They took over part of the women's toilets to preen themselves, and await adoration (vomit) from the women who unfortunately had to share the 'powder-room' with these bastards of the class revolt.

Well that's about all folks as far as the benefit gig goes. We hope to see you all at our 'Do', so be there or be square (Yawn - Typissed), and don't forget to cram up on all your Anarchist 'stuff' (or come and borrow ours!) ready for the fabulous Anarchist Quiz, the prizes are quite breath-taking!.

## HOME NEWS

### ROSE COTTAGE

Barnsley Council have been taken unawares by the strength of local public support behind the Howard Brothers. The two brothers were threatened with eviction from their home, Rose Cottage off Cope Street, Barnsley, which was to be demolished for a West Yorkshire Housing Association redevelopment. Having lived there for a good 70 years the brothers were understandably reluctant to move. So they barricaded themselves in and, armed with shotguns and air-rifles, defied the eviction. The local people were right behind them. Outside the cottage there were fights between a picket of locals and the police, on one occasion a copper was hit with an air-gun pellet. After several the police gained entry and forcibly ejected the brothers (giving one of the old men a black eye in the process). Despite promises from the Council that Rose Cottage would not be demolished until after a ruling by the European Court of Human Rights, a demolition team moved in and began to tear down the house. Unconcerned with this, several homeless local youths squatted the building. Although it is pretty near uninhabitable (it never has had gas or electric, even when the Howard Brothers lived there) the squatters have patched up a lot of the damage caused by the demolition team. Optimistically, they claim that they will rebuild any part of the cottage as quickly as it is knocked down. People of the area around Rose Cottage support the squat, supplying it with food, fish & chip money, etc.

In early December an eviction notice submitted by West Yorkshire Housing Association was rejected by Barnsley Magistrates because of a legal technicality. In any case the squatters were prepared to deny the eviction.

Meanwhile the Howard Brothers have moved onto a cousin's farm which is, ironically, due for redevelopment.

THE SHEFFIELD ANARCHIST is in solidarity with the squatters and the local community. Local feeling was first inspired by sympathy for the Howard Brothers, but now Rose Cottage has become a symbol for the community fighting against the Council and police bully-boys. We support this in full.

Anyone visiting the squat ought to bear in mind that the squatters drink lager, not beer.

# Home NEWS

## ON THE BUSES PART 2 : LOCKING UP THE OPPOSITION

Remember the poster we put up all over South Yorkshire last April 1st when the bus-fares went up (if you don't it's reproduced below, in a much reduced format of course). Well unfortunately 2 comrades were prosecuted by Sheffield City Council, and subsequently fined, for putting up one of these posters. One of these comrades has been forced by personal circumstances to pay his fine, the other refused and was sent to prison in December. Below is reproduced part of his statement to the court which imprisoned him. We do not know whether or not either of the magistrates sitting on his case were Labour councillors, but many are.

### NEW Information



## Fares

### EMERGENCY NOTICE

FOLLOWING AN EMERGENCY MEETING OF THE GENERAL FARES RELIEVE COMMITTEE HELD ON THE 29TH OF MARCH, IT WAS FINALLY AGREED BY COUNCIL MEMBERS AND SOUTH YORKSHIRE TRANSPORT OFFICIALS THAT, OWING TO A NEWLY DISCOVERED SUBSIDY ELEMENT MADE FROM COUNCIL MEMBERS INCOME, BUS FARES COULD BE GIVEN A LONG TERM RELIEF SUBSIDY AND THEREFORE BE MAINTAINED AT THEIR PRESENT LOW LEVEL UNTIL FURTHER NOTICE.

PASSENGERS ARE THEREFORE REQUESTED TO IGNORE ALL PREVIOUS NOTIFICATIONS REGARDING BUS FARE INCREASES AND IN EFFECT FROM APRIL 1ST BUS FARES WILL REMAIN AT THEIR PREVIOUS LOW LEVEL.

PAY YOUR NORMAL FARE

2p . 5p . 10p . 15p . 20p . 25p

**Yet another Labour Success!**

Printed by Sheffield Christiana Press

of doing. It is the same with the rest of their self-publicity machine. The biggest of their lies, plastered all over the city, that this Council "cares" for the people of Sheffield, is the sickest joke of all. These parasites are truly the enemies of the working-class.

"Sheffield City Council have forced me to be brought before this court twice for displaying a tiny notice for less than 2 minutes. Yet, if I had money, I could display huge hoardings showing the most gross, distasteful and offensive things for as long as I liked, and they would accept it as legitimate advertising. So much for their supposed "socialism".

"It may seem at first strange that I should fall foul of Sheffield City Council because, like them, I was opposed to busfare increases. But we must remember that in the totalitarian dictatorship of Sheffield all political dissent that the Council do not directly control must be smashed,

" ...Although the police had no intention of prosecuting us for putting up this notice, Sheffield City Council did not view the matter so lightly, they brought out a private prosecution against us for not having planning permission. Unfortunately, for us, we had fallen foul of another of their egotistical publicity stunts - 'Operation Spring Clean'. The idea of cleaning up Sheffield is fine, but it's a bit much to hear the perpetrators of Sheffield's real squalor whining on about it. If Sheffield City Council are genuinely interested in cleaning Sheffield up, they should start by demolishing Kelvin and Hyde Park flats and re-housing the people who live there in proper homes, like David Blunkett lives in. Or by doing something to permanently keep the mould off the walls of thousands of damp Council dwellings. They say that they haven't got the money to carry out basic housing repairs, yet they've always got the money to give their already over-inflated egos another pump with some new warped publicity campaign. The fact is that instead of spending ratepayers money cleaning Sheffield up, Sheffield City Council prefer to spend the money LYING to cover-up what they have no intention

Continued...

# Home NEWS

"After being brought to court by the Council, I was fined £25 and the Council granted costs of £20: twice what is usually asked for in a criminal case.

"£45 may not seem much to some people, it is relative, it wouldn't buy many bottles of wine for a Council banquet, and there are places in Sheffield where you could spend that on lunch. But, to me, it is a lot. Despite what some ill-informed people may think, Supplementary Benefit, which I am in receipt of, barely covers the basic necessities of life. It is not designed to include money for luxuries like Christmas presents or new clothes. So, in order to pay off this £45 at £2 per week as I was ordered I must go without food or heating.

"I will not starve to pay for more farces like this, or to pay for more warped publicity stunts of the parasites at Sheffield Town Hall. I am not asking to pay your fine off at a lower rate, I am saying that I will not pay it. If I am faced with going hungry in Sheffield, I will eat in Armley." (Armley = Leeds Prison - Typissed)

We look forward to the day when we can really begin to clean Sheffield up, starting with that horde of egomaniacs, parasites and class-traitors at Sheffield Town Hall!

## COUNCIL FINALLY FINDS A USE FOR 'THE ANARCHIST CENTRE'

Early in 1983 as the number of young homeless Sheffielders continued to soar well into the thousands, Sheffield City Council were busy evicting homeless people who had solved the problem themselves - by squatting empty Council buildings. First of all they treacherously evicted the squatters from 'The Peace Centre' on Surrey Street in order that they could have an exclusive pub and health club within staggering distance of the Town Hall. Next when they found out a long-empty Council-owned building on Nursery Street had been turned into 'The Anarchist Centre' by Sheffield Anarchists and was housing a number of Sheffield's young homeless, they decided they needed it and quickly evicted them.

On the day of the eviction the residents of 'The Anarchist Centre' moved into another long-empty Council-owned building across the road. However, after about 10 days the Council had bought themselves another eviction order. As in previous cases they said they urgently needed the building, so urgently in this case that they wouldn't allow the homeless people living at 'The Anarchist Centre' 24 hours stay-of-eviction to find alternative accommodation. Over 3½ years later the Council have managed to find something to do with this building.

## XMAS SHOPPING

Even by early November pre-Xmas shop-lifting in Rotherham was up by over 60%. Well they do say "Shop early for Christmas"!

## LIGHT UP THE SKY WITH...

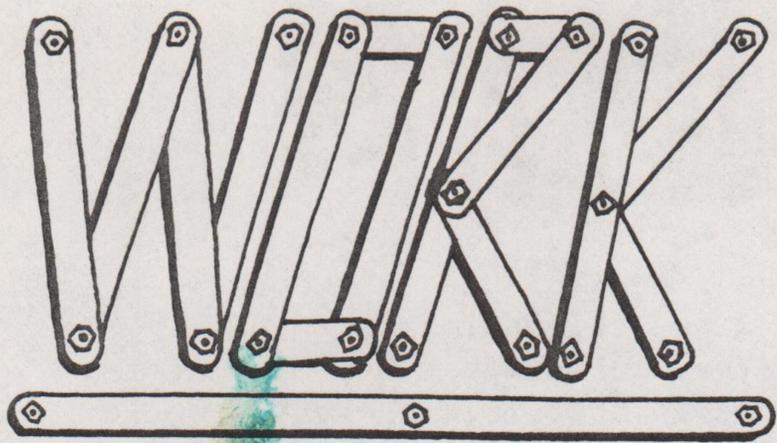
In October £50,000 worth of damage was caused to a Roman Catholic school in Doncaster when petrol bombs were thrown into different parts of the building.

## HOME NEWS 'UPDATES'

Over the next couple of months we will be issuing supplementary updated bulletins to bring you up to date with what's going on in the region between now and when the next copy of THE SHEFFIELD ANARCHIST comes out. The first one will probably deal with the strike at Keeton's, covered in the last issue. So don't forget to look out for these 'Home News Update's', they can be obtained from THE SHEFFIELD ANARCHIST papersellers.



## INTRODUCTION



The present state of unemployment has brought home the fact that there is no need for everyone to work all of the time. This idea is by no means new. After all the 'idle rich' have understood it ever since bread was invented. However the rich ruling class have depended on the middle and working classes doing their share of the work for them. That a small percentage of the population can get away with doing

no work is irrelevant. What high unemployment has shown is that large proportions of the work force need not work. Another illustration of this is when, during the World Wars, vast numbers of the working class were away fighting or else employed in unnecessary production (of munitions, etc.).

Considering that most people who do work hate it why is it considered so important? In fact it is often considered so important that people may be evaluated more by what they do than by what they are. Self-esteem and evaluation of others is often determined by your job. The extreme position here is that work (however degrading it may be) is good, while being without work is bad.

## A BRIEF HISTORY

Work was imposed by the Old Testament God on Adam and Eve as a punishment for eating the fruit of the Tree of Knowledge. Similarly, in the Greek myth of Pandora, work is imposed on mankind because of a transgression against the will of the Gods. In this case Pandora, the first woman created by Zeus, opens a box which contains all of the evils with which mankind might be afflicted. All of these evils fly out, including ponos, the Greek word for work, from which we derive such words as 'pain' and 'punishment'.

The protestant Calvinists of 17th century Europe saw work as punishment. It was seen as a religious calling to be pursued with determination; an experience of self-denial rather than self-discovery. Success in work meant favour in the sight of the Lord.

This 'protestant work ethic' was much touted during the heavily industrialised Victorian period. It still finds favour today with those who hold a stick-and-carrot attitude to work (though today work is done for a different kind of God - money). Our beloved leader, M. Thatcher, has said that honesty, thrift, reliability and hard work and a sense of responsibility for fellow men were not simply Victorian values but part of the enduring principles of the Western world. Do people really listen to such crap?

"For those in the straightjacket of Suburbia a survey conducted by Liverpool University of 20 year olds living in inner city areas might have produced surprising results. For those accustomed to living in inner city areas they were as stale as yesterdays news and further evidence of the Universities stuck fast in their time machines, waking up to the obvious. The findings were made known in August 1980. The survey showed that not all the youths were unemployed because they had not been able to find workor beenmade redundant. Jobs had been given up voluntarily. The principle reason given was boredom. The second dislike of superiors and inability to get on with work mates and thirdly dissatisfaction with pay. Youngsters would take a low paid menial job and find themselves unable to put up with it and so they would go on the dole. After a period of time the boredom and poverty of life on the dole would become unbearable. So they would try a job again. They cannot stand work and at the same time cannot stand life on the dole. With the recession biting hard, there were not enough jobs to keep them all in employmentall the time but as the kids didn't want to be in permanent employment, there was enough jobs to fall into when they felt like it. This situation just about kept the lid on the inner cities. However since the survey the situation has dramatically worsened, although for us the hopes of a new world have dramatically brightened."

Like A Summer With A Thousand Julys.

## THE RIGHT TO WORK

We are told with pride that we have a "Right To Work". The political Left even organise ridiculous Right To Work marches, indignant that anyones rights are being denied. What we are not told is that there is no right not to work. This is no great deception on anyones part because, quite simply, there is no right not to work. In the present society we must work to survive. In a capitalist economy a small minority own the natural resources, the land, the factories and the equipment which are necessary to produce our requirements for living. To get what we need to survive we are forced to hire ourselves, our skills and our time out to thse who own. A value which reaches us in the form of a wage - money - is placed upon us, so we are reduced to the level of the commodity. This monetary value is placed on our work in the same way that the cost of machinery or materials are assessed. As we have no other means of surviving other than selling our work in return for money we are nothing more than slaves to work. The right to work is the right to be a wage-slave.



"The Right To Work = The Right to be humiliated, to be exploited; the right to be forced to sell our activity in order to buy our means of survival from a system which insults, humiliates and lies to us without end; the right to produce surplus value to maintain the accumulation of commodity relations. The 'right' to be reduced to the absolute margins of existence - with or without work, food or video recorders - is the only 'right' capitalism grants to the vast majority. The choice is simple: death to the world market and its guards - or else our death - slow or quick."

Rebel Violence vs. Heirarchical Violence.

## WORK VS. PLEASURE

As we mainly experience productive effort in the form of 'work' or 'employment' it is generally seen as unpleasant. The truth is that productive effort can be, and ought to be, pleasurable. This truth, however, is obscured by capitalism. If work was seen as pleasurable then production and distribution would occur with any incentive other than the wish to do the work. In a commodity society, in order for money to enter circulation as an incentive, work has to be unpleasant. There is no need for an incentive to do what is pleasurable. Furthermore, in a commodity society nothing should be done which is not for reward. Witness, however, the great amounts of effort which are freely put into acts of charity or friendship, or the thoroughly enjoyed work done by the 'amateurs' of this world. It is important to realise that these activities (charity, friendship, amateur passion) are regarded as being of lesser importance (they don't really count) by the financial miond and the commodity society. So the idea of pleasurable work ias suppressed in the interests of capitalist economy.

Work ought to be a means by which people fulfill their basic needs and express their individuality and humanity. By expressing their individuality in the creation of a product people can experience a deep satisfaction. Seeing this product used and appreciated by others helps to satisfy the needs of others and expresses the care and humanity of the worker. in a community in which everyone works to satisfy both their individual needs and the needs of others, work would be a completely fulfilling activity. Obviously this is not the case in our society.

In our economic system the products of labour become commodities - items of exchange and trade. With the introduction of money as a medium of exchange, products become commodities for buying and selling - items of commerce. So products are simply 'objects' in the commodity market, not a means of fulfilling the needs of the individual and community. From being an end in themselves they become a means to an end - a means to acquire the money to acquire the goods and services necessary for survival. In this way the worker becomes alienated from the products of labour.

"Alienation is a situation in which the creations of man appear to him as alien objects. They are seen as independent of their creator and invested with the power to control him. Man creates his own society but will remain alienated until he recognises himself within his creation. Until that time he will assign an independent existence to objects, ideas and institutions and be controlled by them. In the process he loses himself, he becomes a stranger in the world he has created, he becomes alienated."

Haralambos.

People are alienated from work in a variety of ways. A term recently invented by our exploiters is "socially responsible production". But what about socially irresponsible production? What about the production (characterising our economy) which degrades hundreds of thousands of workers both mentally and physically while at the same time contributing to the destruction of our environment? The anaesthetic of a full wage packet is poor compensation.

Work is usually fragmentary in the sense that workers only do a small part of the total work on a product. The extreme of this is production-line methods of manufacture where a worker does the same part of a job repetitively. The worker is alienated from the product as he/she is involved only in a minute aspect of its manufacture.

Workers are alienated from the means of production since they do not own or control the resources, land, factories, equipment, etc. As a result of this wage-slaves are again alienated from the product as they have no control over what they produce.

"Dr. Cooley was Chairman of the team which developed the well-known Lucas Alternative Corporate Plan. Drawn up by workers from all trade unions at Lucas factories in their own spare time, the detailed plan listed over 150 socially useful products, the manufacture of which could alleviate the Company's heavy dependence on military production.

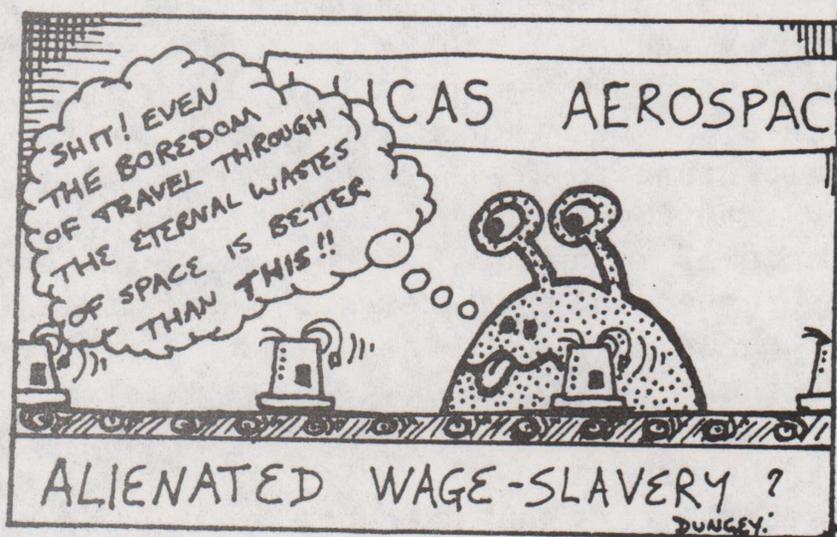
"The object of the plan was both "to protect the right to work" and to develop products "useful to the community at large".

"It was rejected wholesale by the Lucas Management as an unwarranted interference."

The Bad Days Will End.

Even if the management of Lucas had agreed to start production of one of the 150 socially useful products they would still not have had free-reign of choice. Given that, in order to survive, a company must be able to sell its product Lucas could only have produced something for which there was a market. The point is that even if workers are to decide themselves what to produce they don't have total freedom of choice. The product is hijacked by the demands of capitalism and the market economy.

Workers alienation from the product can manifest itself in many ways such as sabotaging the product, skiving off, etc. This has long been recognised by bosses abroad (USA, Canada, Japan, etc.), but only recently in Britain.



"Skilled British emigre workers particularly in Holland are genuinely taken aback at the comparative absence of surveillance at work and the adult availability of credit facilities: in contrast British management is hamstrung by attitudes more appropriate to the early stages of capitalism."

Like A Summer With A Thousand Julys.

Bosses understanding the mistakes of alienation attempt to give their workers the feeling that they have some control over, or say in production. This usually takes the form of a semblance of democracy in the workplace, usually instituted through the unions. An ability to dispel feelings of alienation is in the interest of the management. Witness the greater 'efficiency' of Japanese over British companies.

Alienation cannot be overcome by restructuring, enriching, socialising, nationalising, municipalising, decentralising or democratising work. It can only be affected by changes in the world outside of work, the world of capitalism and the commodity, as well.

"In our opposition...we have to avoid fragmentation. When fighting a particular oppression we must never lose sight of the fact that it is a part of the total oppression. To fight on single issues in isolation is to fall into a carefully prepared trap - we cannot even win the argument. Whenever one problem is separated from all the other problems a solution really is impossible.

The Bad Days Will End.

Much work cannot be redeemed. No matter how you treat it it remains bad work. There's something intensely pathetic about the cry "What do we want? JOBS! When do we want them? NOW!" There's nothing enlightened, radical or responsible about the obstinate promotion of archaic notions of 'full employment', while paying no regard to the alienating nature of the work involved.

#### SELF MANAGEMENT

One option seems to be that of self-management, either individually or co-operatively. This seems desirable as it removes the drag of having a boss or superior hovering over you. Sometimes it doesn't, but that would depend on how a co-op was run. Few, if any, self managed schemes (jobs, whatever) are able to address the subject of alienation because, in order to make a living, they must submit to the rules of the market economy. Self-managed capitalism is what it boils down to. Further, many self-managed industries do nothing but churn out useless items (pottery tadpoles from Bakewell or whatever). Again the pointless commodity. This is the dream of the "libertarian" Right, not of anarchists. The alienation we feel cannot be dispelled by removing only one of its causes (in this case being subject to an hierarchy), they must all be destroyed together - otherwise the Hydra simply grows a new head.

#### WORKERS CONTROL

"Workers control" is a cliché of left-wing politicians, trade unionists and bureaucrats. We know of course, that they want nothing of the sort, wishing only for control themselves. Real workers control is "the direct management (unmediated by any separate leadership) of social production, distribution and communication by workers and their communities. The movement for workers self-management has appeared frequently in recent world history at times of social revolution: Russia (1901,1917); Spain (1936-37); Hungary (1956); Algeria (1960); Chile (1972); Portugal (1975). Usually they are organised as councils (assemblies of workers, neighbourhoods, etc.) which elect delegates to coordinate their activities. These delegates carry out decisions already made by the councils and can be recalled at any time if the assembly feels that its decisions are not being carried out.

"Councilism" or "Syndicalism" (sometimes "Anarcho-syndicalism") is this historical practice of self-management turned into an ideology. The participants of the social uprisings mentioned above actually lived and practiced a criticism of their social situation (beginning with a critique of wage labour, of the commodity economy and exchange value). However Councilism or Syndicalism goes only part of the way. It seeks the workers self-management of the economy rather than the generalised transformation of social life and all social relations. It thinks that a self-managed economy is all that matters and so misses the whole point - the desire to transform the whole of life.

The problem with workers control is that all it controls is work.

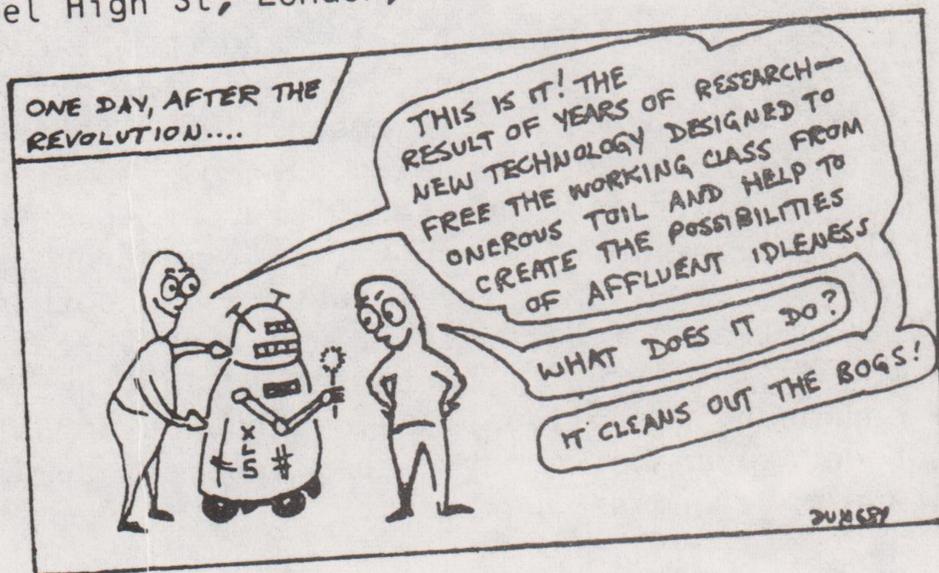
# Technology and Anarchy

What follows is an extract from an article called 'New Technology - Friend or Foe?' which appeared in 'VIRUS', the paper of the Anarchist Communist Federation.

The introduction of new technology has boosted their (the bosses) profits as automation means that less money has to be paid out in the form of wages, and under capitalism, a system whereby workers are dependent on these wages as a means of survival, this has meant that very often computerisation and the implementation of new technology has been in conflict with workers' interests and has served only to benefit the rich boss class.

Under capitalism, computerisation and new technology has been perverted, so that very often it is not as beneficial to society as it should, and could be; in fact, under capitalism technology has very often proved to be somewhat of a menace. This has led some anarchists (particularly green anarchists) to reject technology and advocate an anarchy whereby people lead a pastoral existence, in small, self-sufficient village communities. But is this really necessary for an anarchy to be achieved?; and indeed is it really practical? In an anarchist society there is no reason why computerisation and the introduction of new technology could not be used so that it was beneficial to all, rather than just the rich who use it to put workers on the scrapheap of unemployment for their own profit. A system of true workers' control would mean that the affect would be less work for everyone, and without the poverty that that means under capitalism. The emphasis should not be on the abolition of technology, but on how best technology can be used and implemented, as it is not technology itself that is evil, but the system under which it is currently implemented.

'VIRUS' can be contacted c/o 84b Whitechapel High St, London, E1 7QX.



## Forthcoming Events

SATURDAY JANUARY 24TH - 'LENIN IS DEAD' anniversary piss-up. Celebrate the death of the tyrant. Meet at 'The Grapes', Trippet Lane, 8.00pm.

WEDNESDAY FEBRUARY 4TH - FREE ANARCHIST 'DO' at 'The Hallamshire' on West Street (upstairs room) 7.45pm. Live music, Anarcho Quiz, Anarchist Bookstall, Lotsafun and it's free.

WEDNESDAY FEBRUARY 18TH - THE SHEFFIELD ANARCHIST READERS MEETING. Come and make contact and let us know what you think of the magazine. 'Brown Cow' pub (upstairs room) on The Wicker. 8.00pm.

TUESDAY MARCH 3RD - BENEFIT GIG - In aid of THE SHEFFIELD ANARCHIST and SHEFFIELD PRISONERS SUPPORT GROUP. 'The Hallamshire' (upstairs room), West Street. 8.00pm. INSANE ROOT, FAZ, SHAKE + another band yet to be arranged (see posters for details). Admission £1. Supporting Subscribers should give their names at the door to be admitted free. No popstars will be admitted.

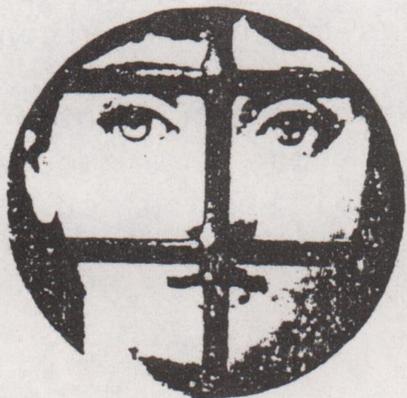
TUESDAY MARCH 3RD - Final Copydate for THE SHEFFIELD ANARCHIST.

# SHEFFIELD PRISONERS SUPPORT GROUP

## PRISONERS AID - WHO QUALIFIES?

We have been asked to clarify our position regarding the support of prisoners: When we say that we support "ALL" prisoners, do we really mean "ALL" prisoners or just those imprisoned for overtly political offences?

SHEFFIELD PRISONERS SUPPORT GROUP will offer aid to ALL prisoners upon request. The words "upon request" are very important: As much of our aid consists of sending Anarchist literature to prisoners, this is bound to prejudice the prison authorities against them, so it would be irresponsible of us to send Anarchist literature to prisoners at random. Even if the prison authorities were totally uninterested in what their inmates read, the fact that our financial (and other) resources are limited means that it is only realistic to send literature to those who have expressed an interest in our ideas by requesting Anarchist literature. - We are not in the business of subjecting a captive audience to our ideas, nor in bashing our heads against a brick wall. We make exception to our "upon request" rule only where prisoners have contacted other Anarchist organisations and asked that their names be circulated within the Anarchist movement and support be given to them. We should state at this point that our aid does not consist entirely of sending prisoners Anarchist books and magazines, we will help our comrades in whatever way we can (for instance making a visit or sending a radio), but the bulk of the support we give is in the form of Anarchist literature.



Despite what is said in the bourgeois press, the vast majority of prisoners are not inside for rape or bashing old ladies over the head, prisoners in this category comprise only a tiny percentage of the prison population. Most are in prison directly because of their class position in society, they turn to "crime" because the alternative is going without the things they need. This is shown by the fact that these so-called "common criminals" are almost exclusively of working-class extraction. Very few have ever made any large amount of money out of crime. Some of this element may well be imprisoned for stealing from other working-class people, ie burgling working-class homes, but if this is the case it is out of stupidity (not realising that there are richer pickings elsewhere) and lack of class-consciousness (something which we should be helping to develop through our propaganda) rather than malisciosness.

Because we believe that ALL PRISONERS ARE POLITICAL PRISONERS we reject the notion of an elite category for those imprisoned for overtly political offences as this leads to isolation and alienation from the rest of the prison population. We fail to see why a bomber should be considered any more 'political' than a shoplifter or somebody who fiddles their electricity meter. The idea of "political status" is just part of Marxist terrorist vanguardism.

We do not feel it necessary to 'judge' the prisoners who write to us for help, nor to concern ourselves with the rights or wrongs of the "crimes" they may or may not have committed: That is not the issue, the fact is they are in prison and need our help. There are those in the group who think that some of the "crimes" carried out by some of the A.L.F. activists (who currently constitute the bulk of the prisoners we support) ill-concieved, badly planned and a little silly: This is irrelevant, and it is not our position to deliver self-righteous lectures to them, they are imprisoned comrades and we will do all we can to help them. Perhaps one-day our roles will be reversed.

Notwithstanding what we have already said, there are undoubtedly some real 'beyond-the-pail' shits in prison, (though experience, as opposed to reactionary prejudice, shows this to be a tiny minority). However, we think it is, to say the least, unlikely that we will receive requests for Anarchist literature from them.

To sum up, neither SHEFFIELD PRISONERS SUPPORT GROUP nor SHEFFIELD ANARCHISTS are interested in simply preaching to the converted. We know for instance that there are even those whose positions are most repugnant to us; policemen and soldiers, who read THE SHEFFIELD ANARCHIST. Should we endeavour to prevent them from getting hold of it? Of course not. Anarchists should be in the business of educating people, and Anarchist literature should be available to all. Who knows, some of these people may even mend their wicked ways completely (it's happened before), thus saving us ammunition during the revolution. If we were only to distribute our literature to genuine bonified right-on Anarchists, it would be a bit pointless. We need to reach as many people as possible, particularly those outside the Anarchist ghetto - It is not what people are or have been, but what they must become that is important. Prisoners are the same as everybody else, and we apply the same criterion to them, if they initially have some reactionary ideas they should be more important to Anarchists not less. Only through offering our propaganda to the widest possible audience can we ever hope to educate people to an Anarchist understanding and bring about the social revolution.

The question of whether or not we should support "common criminals" comes down to a question of trust: Whether we trust bourgeois reactionary propaganda and prejudice, or whether we trust to our intelligence and class instincts. The distrust of "common criminals" is something to be expected from Marxists, quite simply because they have a complete distrust of the working-class as a whole. But we are Anarchists and let us remember that. Surely those who break the law show more revolutionary consciousness than those who have never broken it.

Remember, effective prisoners aid is the insurance policy of the revolutionary Anarchist movement. Solidarity is strength.

IMITATION COPS and KEYS and LOCKS

This piece is an extract from a leaflet handed out by LEEDS PRISONERS SUPPORT GROUP at the ill-fated S.P.S.G./THE SHEFFIELD ANARCHIST benefit gig referred to in 'Comment'. It describes a visit to Armley Prison in Leeds.

Screws to make sure you stand in line; screws to make sure you keep your children under control; screws to tell you not to lean on prison workers' cars, when the queue for visiting prisoners stretches three lengths of a portacabin and beyond into the carpark; screws to treat you like shit when they tell you that you can't visit today because blah blah blah... screws to tell you where to go and what to do during the 1½ hours it takes to queue up in 5 different rooms and be allowed through 6 locked doors for the 15 minute visit with a prisoner.

At the main gate we wait as screws unlock the gate, open the gate to let a cop van through, close the gate, lock the gate, and then unlock a little door in the main gate to let us in - locking the door behind us. A repeat of this "unlock-open-enter-close-lock" routine brings us to the courtyard, with 25ft high iron gates topped with razor wire at each end, and all the drainpipes cemented to the walls. Across the courtyard, scribbled on the wall of the toilet in the second waiting room, it says:

"DON'T URINATE ON THE FLOOR - YOUR SON WILL HAVE TO CLEAN IT UP"

Three more routines take us through one of the big iron gates and into the final waiting room of the unconvicted wing. In this room there are no less than 25 signs on the walls telling visitors what and what not to do. The bars on the windows of this room are in fancily-arranged rectangular patterns, like some futurist railings - to make the visitors feel at home; unlike the rest of the prison which has the standard straight-and-narrow bars. And queue number 5: the Food Hand-In point, where a can of beer is permissible but dried fruit is not - because prisoners could make alcohol from it.

Question: "When is a nut not a nut?"  
 Answer: "When it's not in a manufacturer's sealed bag." Anything which doesn't look like it was bought at Tesco's is viewed with suspicion - Like a carrot for instance.

"Why can't I take it in?"

"you can't...Rules lad."

It's all up to the screw on duty's individual discretion...

...But 'individual' and 'discretion' are too good words for these meat-heads. For every year that they serve her majesty as prison officers, they get an extra link in their key-chain. For some the chain loop hangs down to their knees. Long enough to strangle them with - stop them in their tracks as they swagger from door-routine to door-routine, being courteous to old ladies, foaming at the mouth over young women, and ignoring or insulting everybody else. These are the men who will turn on the taps when the prison is converted into a gas-chamber; these are the men who will get their heads split playing heroes when we get our shit together to start pulling down the walls; these are the men with something missing from their lives which allows them to take pride in being a lump of shit, day in, day out. Lumps of shit with imitation cop uniforms on. They're fucked.

At last a screw on the door to the visiting room calls out the name I've been waiting for. Inside there are four full-length-of-room tables: prisoners on one side, empty chairs for visitors on the other. Screws all around. Screws sat on chairs on raised platforms in each corner of the room to watch over us all.

The 15-minute visit is a positive relief after all that. For the prisoner it's the highlight of the day/week, when the routine of being locked-up for 23 hours a day is briefly broken. Visiting people in such controlled, oppressive conditions brings home how barbaric, inhumane, degrading and worthless prisons are. In the words of HM Chief Inspector of Prisons in 1981: "The prison is a humane, efficient conveyor belt." (Humane?Efficient??! - Typissed)

LEEDS PRISONERS SUPPORT GROUP can be contacted at Box ASS, 59 Cookridge St, Leeds 2.

## S.P.S.G. LIST OF PRISONERS

Mark Goodacre T06225  
 Andrew Bucknall T06224  
 Darren Blaney T06226  
 Ronnie Lee V02682  
 Kevin Baldwin T02959  
 Gary Cartwright T02960  
 Ian Oxley T02961  
 H.M. Prison  
 Armley,  
 Leeds, LS12 2TJ.

Paul (Mol) Watkins L64779

H.M.Y.C.C.

Lowdham Grange,

Lowdham,

Notts, NG14 7DA

Paul Watson N40830

Nigel Watkins N43337

H.M. Prison

54 Gaol Road

Stafford, ST16 3AW.

Karl Garside L65137

H.M.Y.C.C.

Hewell Grange,

Redditch,

Worcs. B97 6QQ.

Mike McKrell E74949

H.M. Prison

Ranby,

Retford,

Notts, BN22 8EU.

Della Lowick D28008

H.M. Prison

Drake Hall,

Eccleshall,

Stafford, ST21 6LQ.

Debbie Smith D28007

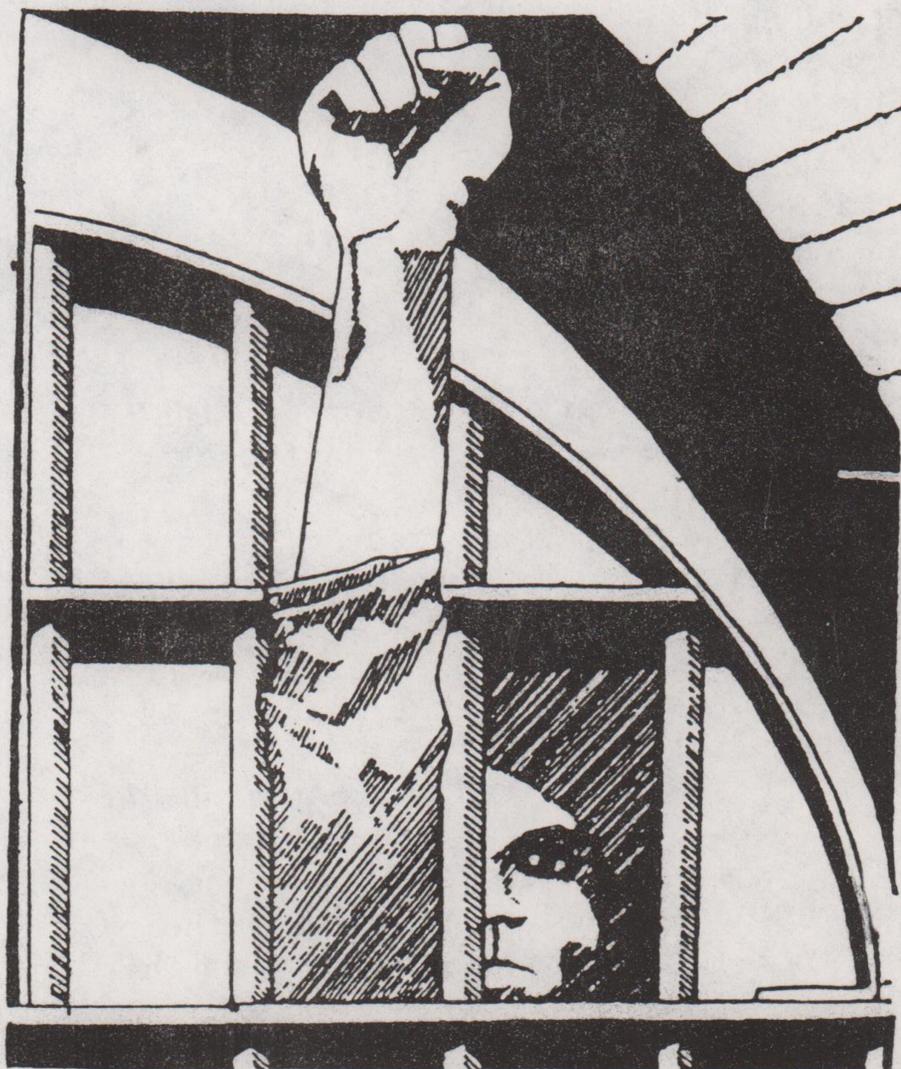
H.M. Prison

Bullwood Hall,

High Road,

Hockley,

Essex, SS5 4TE.



Sally Miller D22865  
H.M. Prison  
Styal,  
Wilmslow,  
Cheshire, SK9 4HR.

Jim Snook N41998  
H.M. Prison  
Greetwell Road,  
Lincoln, LN2 4BD.

Mike Huskisson P69140  
H.M. Prison  
Griston,  
Nr Stratford,  
Wayland,  
Norfolk.

Mike Nunn J92297  
H.M. Prison  
Leyhill,  
Wooten-under-Edge,  
Gloucester, GL12 8HL.

Steven Rowe P85714  
H.M. Prison  
Romsey Road,  
Winchester,  
Hants, S022 5DF.

Jim Oakes L61664  
H.M. Prison  
Perry Road,  
Sherwood,  
Nottingham.

Terry Dean B77879  
H.M. Prison  
Jebb Avenue,  
Brixton,  
London SW2.

Please write letters of support to the prisoners listed above, but note the following points:

- 1) Where more than one prisoner is listed for a prison you have to write to them individually.
- 2) All mail is read by the prison authorities, so be very careful what you say. Careless talk costs lives.
- 3) Prisoners are limited as to the number of letters they can write each week, and they may wish to keep their weekly letter for keeping in touch with their family/existing friends. Because of this you may not get a reply.

GETTING OUT

We would like to say "GOOD LUCK" to the following comrades who are due for release from prison on 29/12/86.

Peter Anderson, Virginia Scholey,  
Duncan Thorpe, David (Duggs) Carre,  
Sally Levitt, Nick Sweet, Gari Allen,  
Bev Cowley, Eric Marshall, Nigel Crouch,  
Alistair Fairweather, John Curtin and  
Terry Helsby.

Also to these comrades who are due for release on 21/1/87.

Alan Cooper, Keith Griffin and Carl Egan.  
Also to Julian Webster who gets out the day before on 20/1/87.

FROM THE CAGE TO THE SAFARI PARK

2 years behind me  
my cell almost empty  
the possessions i have accumulated  
given away  
i lie here  
on the prison issue bedrug  
my last night awaits me  
tomorrow is freedom

tomorrow  
what will tomorrow bring  
with baited breath  
i step through the gates  
my horizons broadening  
by hundreds of per cent  
the shock

i walk slowly  
to the station  
no guard follows me  
i walk  
do eyes watch me  
do they

at the station  
my travel warrant is exchanged  
for a ticket  
i wait  
i think  
my world has suddenly  
become huge  
the vastness  
swallows me

i look at the vending machines  
i read the notices  
pasted on the walls  
the adverts  
it s been so long  
so very long

# SPSG

will they capture me again  
are they watching me now  
are they waiting  
for my first slip  
are they

am i being tricked  
perhaps at this very moment  
a sniper scope  
is zeroing in on my head  
the remoteness of a trigger finger  
will blast away my existence

or maybe a car will do it  
or maybe they ll give me 6 months  
maybe they ll hit me in the chestnut  
tree

• castrate me with yellow notes  
and poison me with clove flavoured gin

• 28/1/81 Cell A2-6,  
Kent Wing,  
County Road Prison,  
Maidstone.

IF YOU HAVE INFORMATION ON PRISONERS  
OR YOU WOULD LIKE TO MAKE A FINANCIAL  
CONTRIBUTION TO OUR WORK, PLEASE SEND  
TO: S.P.S.G. P.O. BOX 217, SHEFFIELD,  
S1 1FD. CHEQUES/P.O.s SHOULD BE MADE  
OUT TO 'SHEFFIELD PRISONERS SUPPORT  
GROUP'. ALL MONEY RECIEVED IS USED  
FOR THE DIRECT SUPPORT OF PRISONERS.

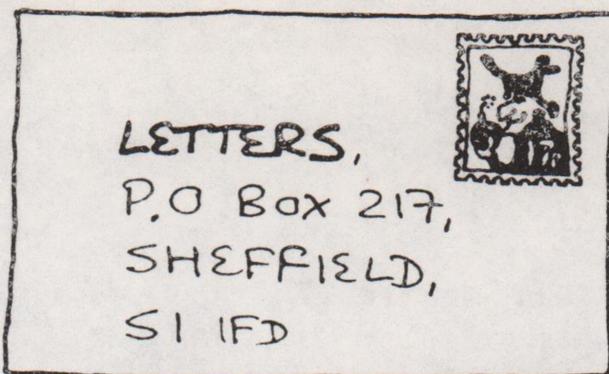


HOME

WORK



PRISON



## POLAND

Dear friends,

Thank you very much for your letter and the last issue of THE SHEFFIELD ANARCHIST. There has been a lot of events connected with struggle against compulsory military service in Poland. After a sitting demonstration of movement "Freedom an Peace" in Warsaw government released all prisoners, who refuse to enter the army because of their political believes. But there are still prisoners for re-fusal of military service because of religious believes ( mainly Witnesses of Jehovah). In November there was a manifest-ation near the grave of Otto Schimeck, the german soldier, who was condemned to death for refusal to kill Polish people. Nearly all demonstrators were arrested by police, but they were released soon.

Few days ago "Freedom and Peace" organ-ised demonstrtion near the hall in which there was propagandist "pacifist" concert. We demanded the chance to refuse or 'rework' military service and to free Witnesses of Jehovah. We were arrested for 2 days and after then we were condemned to pay 50,000 zl. My house was searched and they took a lot of anarchist press and books. There have also been few ecological mani-festations lately.

All the best. Yours for the world  
without armies and states,

Klaudiusz

P.S. Wojtek Jankowski,  
81-831 SOPOT,  
UL. SWIERCZEWSKIEGO 10/2,  
POLAND.

Here's address of an anarchist who has been released after 11 months in prison for the refusal to do military service (sentence 3-5 years). Now he is persecuted by Polish government. He can't get a job and his flat is searched very often. I'd like you to send him any greeting letters or parcels.

## SCUM MANIFESTO

Dear Collective,

I agree with Duncan (vol.4, no.2) that the "SCUM manifesto", from what was quoted, is pretty crap and doesn't relate to anarchism. However, although I don't agree with the two pieces compared to racism a parallel can't be made. With the racist attitude depicted, its the oppressors attacking the oppressed. The "contempt" for men originates from the fact that wimmin are the oppressed due to the patriarchal society we are forced to live in.

Feminist seperatists want to channel all their energy and time into working and helping other wimmin within our struggle, existing with wimmin only. Some argue that we should be devoting at least some of our energy and time attempting to highlight the sexism that riddles our society to men and subsequently change their attitudes. But we insist that men should be able to see their own faults within this context, communicate to other men and change society's existing views. (token gestures aren't enough either) From our previous experiences of struggling with narrow-minded, bigoted men on important issues such as sexual abuse and pornography for example, let alone existence with wimmin on equal terms, perhaps we must assume that they will only listen to other men as society stands today. We have so much to fight for in our struggle without having to 'teach' men what should already be obvious. Until men wise-up we remain as seperatists.

Impatient for a better world,  
Tessa Cooke



LETTERS,

P.O. Box 217,

SHEFFIELD,

SI 1FD



To The Sheffield Anarchists,

I've just read Duncan's review of the SCUM Manifesto in the latest Sheffield Anarchist (vol.4, no.1) and I feel bloody angry. I read the book about 2 years ago so my memory of it's a bit hazy but I remember laughing all the way through it and thinking it was brilliant.

He calls the book's contempt for men sexism. Why do you think the women who wrote the book had contempt for men? A life-time of harassment and abuse, like all wimmin, that's why. Writing her off as sexist is like saying that if a copper kicks you in the head you shouldn't retaliate as that would make you as bad as her/him. Whatever happened to the right of self-defence?

He says that "SCUM's contempt for men (sexism) borders on, in fact equals the hatred of racism", and then quotes a couple of passages from the book and substitutes the word white for womun and black for male. For example "The elimination of any male is therefore a righteous and good act, an act highly beneficial to women as well as an act of mercy" was converted to "The elimination of any black is therefore a righteous and good act, an act highly beneficial to whites as well as an act of mercy".

I thought this comparison with racism was absolutely disgusting. In the original version wimmin are getting their revenge from all the shit they've got from men, whilst in Duncan's version blacks are still getting the same shit they've always got from whites. His version should have read, The elimination of any white is therefore a righteous and good act, an act highly beneficial to blacks as well as an act of mercy, - much more comparable with the book.

It seems to me that a lot of anarchist men can understand blacks wanting to live with as little contact with whites as possible but when it comes to wimmin wanting to live without men they get hysterical. Duncan refers to seperatists as "extreme feminists" - I see nothing extreme in wanting to live without your oppressors.

Karen



I don't know where Karen gets the idea that "...a lot of anarchist men can understand blacks wanting to live with as little contact with whites as possible...". I don't know of any anarchists who would agree with this statement. I think perhaps that what Karen means is this: anarchist men are prepared to be aware of and to take action against racism, but when it comes to sexism they are a lot less sussed (both in terms of awareness and action). I have been accused of this myself.

I can understand how my black/white, man/woman comparison has been misunderstood. In my review I didn't explain that in the SCUM Manifesto women are considered to be biologically superior and men to be biologically inferior. In this context the inferior group in terms of SCUM's sexism (men) equates with the inferior group of white racism (blacks). The question is not who is oppressed but who is considered inferior by the theory. In any case the question of who is the oppressor and who is oppressed is irrelevant; you don't have to be white to be a racist just as you don't have to be male to be sexist.

There is a further parallel between SCUM sexism and racism: the SCUM sexism is a blanket hatred (justified or otherwise) of all men, just as racism is a blanket hatred of all members of one or more racial group. Some people think that justified too. As Abraham Lincoln nearly once said: you can hate some of the men all of the time, and you can hate all of the men some of the time, but you can't hate all of the men all of the time. Unfortunately SCUM can.

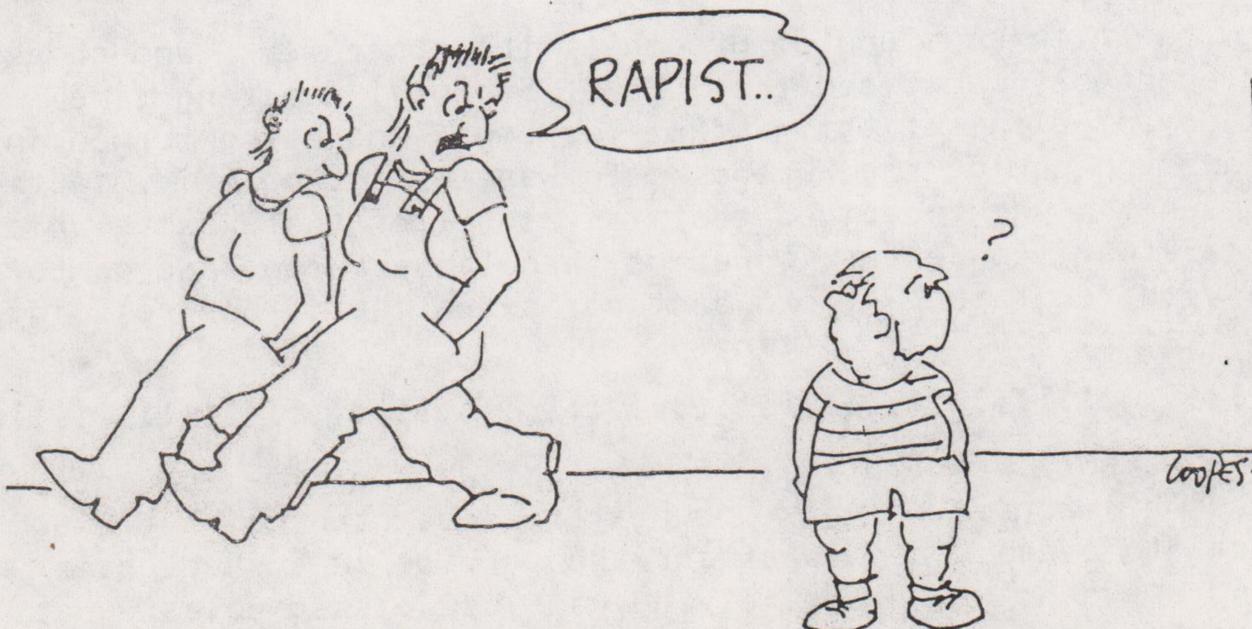
After re-reading SCUM Manifesto I discovered that not only does it have nothing to do with anarchism, it also does not advocate feminist separatism. SCUM tactics involve actually going out there and doing for men. This necessarily involves existing in the world of men rather than being isolated:

"Dropping out is not the answer, fucking up is. Most women are already dropped out; they were never in. Dropping out gives control to those few who don't drop out; dropping out is exactly what the establishment leaders want; it plays into the hands of the enemy; it strengthens the system instead of undermining it, since it is based entirely on the non-participation passivity, apathy and non-involvement of the mass of women." (SCUM, p46)

I think that where feminist separatists may get their inspiration from in SCUM is in the underlying principle of the book. The idea of 'biological determinism'. Simply put this is the idea that all aspects of the nature of men stem solely from the fact that they are men, and all of the problems thrust upon women by living in a patriarchal society are thus due to the biology of men. It should n't be the case, but I think that the idea of biological determinism and/or the arguments which derive from it are quite strongly ingrained in the thinking of many feminists. Arguments against biological determinism are numerous (perhaps to be the subject of an article in a future issue of THE SHEFFIELD ANARCHIST). I fail to understand how an analysis of women's social situation can be based upon a single factor (gender) while ignoring the many variables which exist in social life.

If men really are unchangeably sexist simply because they are men, then there is no hope for any of us.

Duncan







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