

# GRACCHUS ARCHIST

No. 17. AUTUMN. 50p

The enemies of the people are those who know what people need

**BATTLE AT WACKERSDORF. LIVE-IN VEHICLES. STONEHENGE '87. DIRECT ACTION. ANARCHY MUST BE GREEN**



We don't want an anarchist society to inherit a radioactive country. We could stop Sizewell being built if we wanted to. How can we learn from the German experience.



# GREEN ANARCHIST

19 Magdalen Road, Oxford. OX41RP

Subscriptions: £5.00 for 10 issues.  
£2.50 for 5 issues.

Overseas subscriptions: £8.00 for 10 issues.

Bulk orders: 10 copies for £4.50.  
After the first payment we can let you have them sale or return.

Small Ads. 6p. per word. Full page ad: £40.00. Half page etc. pro rata.

Deadline. The copy date for articles, letters, photos and ads is the 10th of the previous month. For news we'll hold the front page!

## MAIL ORDER

'Green Anarchist' envelope stickers: £1.25 inc+p for 100.

Flyposters: 'Fradulent Cold War', 'The Triangle of Corruption', 'The Object of Justice',

'The Biggest Bastard', 'The Pyramid of Exploitation': £1.40 for 10 inc. p+p, or 20 various for £2.00. Green Anarchist badges, black on green, 1": 10 for £1.70.

Back issues: 25p (We've run out of nos 1 and 2). Issues 3-12: £1.90.

# GREEN ANARCHISM

GOAL: Autonomous, self-sufficient villages, bringing regression of technology, no industry, no pollution, no hunger, no bomb!

ANALYSIS: The theories of Division of Labour, Specialisation and Comparative Advantage make the poor poorer. Growing crops is dirty and tiring. In an Anarchist society you'll have to grow your own. There'll be no ruling class to take the peasants' crops for you.

STRATEGY: Revolution on the periphery, group no-go areas, the destruction of the system from outside inwards starting in the Third World.

TACTICS: Actions in the countryside, at military sites, land squats, industrial targets. We hate and fear violence but we do not reject it. Wars are fought to take the crops. You cannot defend them with non-violence. We must build a culture of resistance from festivals, gigs, fanzines for a future alternative society.

GREEN ANARCHIST.

## SHOVELS OR GUNS.

SHOULD WE SUPPORT THE WORKERS?

Revolutions are won by guns, not shovels. The Russian Revolution succeeded because it had the support of the soldiers and sailors. The Spanish Revolution got off the ground because Russia was supplying guns to the socialists. It was lost because Germany and others was supplying even more guns to Franco. So if we wanted a revolution in the cities, we would need to get support not from the workers but from the soldiers.

The workers in western industrial societies are among the richest 10 or 20% of the world's population. Most of the workers within Britain are in the richest 50%. Are the rich going to spearhead the revolution? Are they, fuck.

In the Philippines the New Peoples Army have got their guns from the army, buying them from the soldiers, taking them from dead soldiers, raiding armouries. They've got no guns from abroad. The New Peoples Army are fighting in the hills. And that's the way it's going to have to be.

The workers are rich and irrelevant. Theoretically, strategically and tactically, supporting the workers is daft. Just trendy.

Richard Hunt.

The last issue we called 'Late Spring'. In fact it came out at the end of June. We can't call this one late summer. So a Summer issue just didn't happen. In fact we're winning. We have to wait until enough money comes in to pay for the next issue and just a little extra to pay off a bit of the debt.

## SMALL ADS.

'Moonshine', a magazine on the theory and practice of Pagan thought and life, is probably the best low-budget Pagan magazine currently available. Well illustrated, it has 40 pages of thought-provoking articles on all aspects of Wicca, Shamanism and broadly earth-based religions as well as covering lifestyle and green politics.

It comes out 8 times a year and is available from Kate Westwood at the subscription rate of £3.50 for 4 issues or £6.00 for 8 issues. From: 498 Bristol Road, Selly Oak, Birmingham, B29 6BD.

OUTLAW:- News, Views, Cartoons, Industrial Suicide, The Land, Animal Lib and lots more. No need to wade through the shit to get to the good bits. 25p & SAE from OUTLAW, 16 Wood St., Bolton, LANCs.

The Anti-Nuclear Federation is a network of grassroots groups and activists who believe that it is time for the Anti-nuclear movement to link its common struggle and to organise effective direct action against Nuclear Power. Join us. For further details contact: North London Anti-Nuclear Group, c/o Jacksons Lane Community Centre, Archway Road, London. N6.



## 5000 Demo against Barratts land grab

Outlaw (Os from Bolton) have been involved in a land struggle over the summer. Barratts want to build luxury houses on 35 acres of ancient, unspoilt beautiful green land. "Growth & Development" are slowly taking all life by the throat. The opposition has been strongly fought with two land squats (see Inclosure Wards) and a riot in the Town Hall. Despite the of over 5000 people blocking the roads the authorities are still allowing it to go ahead. Its a typical example of the evils of private ownre-ship and the inadequacies of state control (?). IT IS THE PERFECT TIME TO PUSH COMMUNITY CONTROL OF LAND; RESOURCES- THE LOT. More land struggles will be taking place soon- with regard to "opencast minning" and the building of a "ski-run and fun park" on an anciet iron-age burial ground. (source Outlaw)

Richard writes: In Bolton, Lancs, Barratts are bulldozing their way to yet another quick killing - at the expense of our environment. They've just announced record profits for this year, profits largely attributed to their new line in luxury housing. It is these concrete abortions that threaten to swallow up our countryside - to reduce 35 acres of beauty, ancient, unspoiled into a quagmire of the sordid gunge Barratts call a 'housing estate'. Birtenshaw Land has become the feeding ground for these conscienceless profieers... and like leeches. As public opposition grows, the people have organised an action group. This summer has seen rioting and mass civil disobedience in a continuing war... a war against Barratts and land theft. Info: 'Outlaw', 16 Wood St. Bolton.

### PHOTIC DRIVERS.

Photic drivers are being used against Cruisewatch and wapping demonstrators. These are the latest addition to police arsenals for riot control. They are basically glorified strobe lights used to disorientate demonstrators and if targeted properly are capable of inducing epileptic fits. Their 'advantage' for the police is that they can be used to pick off individual demonstrators rather than being indiscriminate like CS.gas. They can also be used in interrogation.

If facing photic drivers, you can protect yourself by covering up one eye. Those wishing to let the manufacturers what they think of these weapons can do so at Security Equipment Supplies Ltd., Three Horse-shoes Mall, Warmister, Wilts. (tel:0985216468.....)

### HINKLEY 'C'.

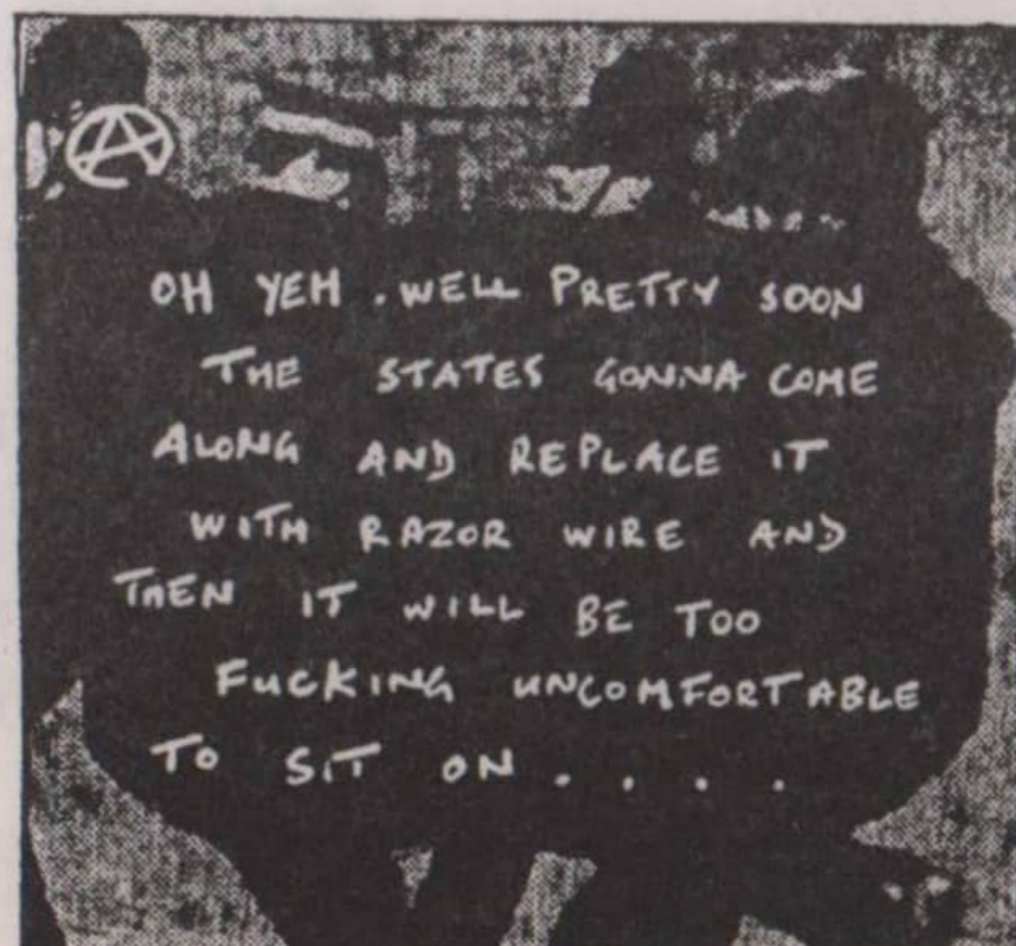
In the wake of their success at the Sizewell B inquiry the CEGB promised even further expansion of their nuclear generating capacity. True to their word they are applying for planning permission to build a third station next to the existing two at Hinkley Point, this time a pressurised water reactor, like Sizewell B. Local Authorities are demanding an inquiry. Anarchists of the world demand the earth. Time marches on.

### POLICE PRESSURE ON ALF.

Not content with jailing former national Press Officer Ronnie Lee for 10 years without firm proof of any links in illegal acts, the police have been raiding, arresting and charging more people linked with the ALF, many of whom are ALF Supporters Group members, not activists. The new press officer was raided four times and has now been charged by Cardiff Piggies on conspiring to incite others to crime, had his passport taken, has to report to the pigs twice a week and raise £1000 surety. Clearly there is pressure on the pigs to produce results from the huge and powerful interest groups that the ALF are up against

### SOS ALSG.

Following unwarranted heavy handed police action at a free festival in Kelvingrave Park, Glasgow on 1st of august and the subsequent arrests and detain-ments that followed, an Anarchist Legal Support Group was set up to help the individuals out. Financial support and publicity would be greatly appreciated- contact ALSG at Faslane Peace Camp Shandon, Nr Helensburgh, Dumbartonshire. Tel 0436 820 901.





# STONEHENGE '87

The London walk had arrived before us and were already celebrating. We settled in, ate, then joined in. A conference took place and we arranged the next day's plans, then we had a party in defiance of the newly elected government and the MoDs on the top of the hill. That night slipped through to the morning, for me, with no sleep. More people were constantly arriving for the advertised picnic - luckily we had other plans, the authorities had already slapped an injunction on the pre-arranged site. The walkers set off along the ridge bordering the plain, a footpath through MoD territory, while the vehicles followed the valley road. The MoD on the hill were still trying to rationalise our unscheduled movements when, a couple of miles long the road we decided on a lunch break. The Mods agreed to half an hour. We took 48! This was a camp for the people - loud enough to bring the Legionaire himself and a few cameras. Although there seemed to be confusion over our legal right to camp on the verges of this rut, the authorities decided to act on a 'guilty until proved innocent policy' and blocked the entrance from the road. That didn't last long though. We went down and asked them to leave as they didn't have a legal leg to stand on. The gates were opened.

It took two days before they implemented the 'you have no rights' Public Order Act. The two counts on which they issued an eviction and dispersal order on us were 'disrupting the normal life of the people'; I think this was brought on by a shopping spree at a local shop which, with the more important issues of the day at stake, I thought was badly thought up. The second count was damage - we had cut one section of barbed wire to allow access to a field for the band on Saturday and repaired it before we left.

On Monday morning a lot of the group dispersed and the chase went on. I rejoined the mobile festival at Collingbourne Woods. The press had really started to take an interest although the reasons for this were rather dubious - a Spanish journalist was asked whether people in Spain were interested in what was going on. He replied, "Yes, if you get trashed."

That site lasted a few days and was a good location - plenty of space and lots of wood easily available. The numbers were swelling and organisation was minimal, although a few got together to ponder over the map.

The next site was decided on - Devils Ditch.

On Friday morning the majority of the group descended en masse on Ludgeshall for breakfast. Various groups formed and headed off sporadically in different directions. We took various footpaths in a fairly direct route to the Ditch and our movements were monitored along the way, although there was no trouble in taking the site - which was a major advance on our way to the Stones. That night and the following day was a festival. Our numbers swelled to over 800 and the atmosphere was electric. It was the Solstice weekend and we didn't have far to go.

The close family-like relationship that had been strong amongst the walkers was fading as newcomers arrived for various different reasons. But when, on the afternoon before Solstice it was officially announced that we were banned from the Stones and surrounding area, we were all as one - we were going to the Stones. A site meeting was held which didn't decide on anything definite and we dispersed to discuss strategies. Then a message came through of a change of heart on the part of the authorities - that providing various conditions were adhered to we were to be 'allowed' to the Stones for the sunrise. The conditions for our visit were that we all gathered on foot at the roadside at midnight without singing or playing musical instruments and we were to be escorted by an entire legion of civil servants. This news brought elation to the camp; 8 miles or 80, it wouldn't have mattered, it seemed we had won. Although not a total victory, it was a symbolic one. We had made it despite all the regulations and conditions, imposed over the previous two years. We had had a festival along the way and were at the Stones for the Solstice. There had been no arrests as far as I know, and it was a magnificent sunrise.

Where did it all end? We got there! Why? Had the masons in control got the message? Did Queen Boadicea hear our call? Had Margaret gained enlightenment? Or was it something more mundane, like a hush-hush on the Public Order Act or an attempt to alienate the Convoy?

Find out next year.

Paul.

## UNILEVER. PROFITS FROM MISERY.

That's the title of a clear, well informed leaflet produced by London Greenpeace. Too comprehensive to reproduce here in reduced form, it is well worth sending off for and can be reproduced in full for further distribution, which it certainly deserves. The value of the leaflet lies not just in describing all the abominable things this multinational does, but also in the way it takes the mask off the anonymity under

which Unilever operates through the hundreds of companies which disguise their market dominance and economic power. The leaflet provides useful ammunition against the lie of the supposed benevolence of these huge corporations as well as their immunity to government laws or "free market mechanisms" so cherished by capitalists. Send off now to: London Greenpeace, 5 Caledonian Road, London N1 with any donation you can afford.



# ICI must die!

ICI stank of death even before it existed. As Allied Alkali it made the chlorine gas that was used to choke thousands in the trenches in World War I. It invented the world's deadliest nerve gas, VX, in 1952 and the herbicide 245-T that is poisoning the land and poisoning the people of the Third World. When the British took a tip from ICI and used it to clear jungle in the Malayan War, they set the pattern for the ecological and human holocaust of Vietnam. A more technocratic and anti-ecological multinational it is hard to imagine. They have recently relaunched their company logo - isn't it time green anarchists everywhere launched their own campaign??? Whether you're into animal rights, organic farming, Third World politics or just hate what Big Money does to little people, you've got reason to shout "ICI must die". Shout it at their annual General Meeting, post it to them, head your pamphlets calling for a boycott of their killer products with ICI MUST DIE. Together we can smash them and build a better world.

## CAMROC

The Campaign Against Military Research on Campus are issuing a "briefing pack" this October giving details of some 75 MOD funded research projects going on in around 36 universities and colleges worth £2m a year. For details of known contracts and what they're for, Britain's involvement in chemical weapons, and the prospects in Geneva for a successful treaty on chemical weapons, write to or phone: Camroc, 190b Burdett Road, Bow, London E3; 01 980 2455. Join the campaign! (Donations welcome - cheques to CAMROC).

## J.A.G.

A Jewish Anarchist Group has now been formed and we welcome new members. We plan to discuss our heritage as Jewish Anarchists and debate on where we stand today in the Anarchist movement. We also hope to organize activities etc... Open to all Jewish Anarchists. Contact - Jewish Anarchist Group. c/o BOX JAG 52 Call Lane, LEEDS 1.

## THE WORLD

### COCA COLA IN BELIZE

Green concern in the US (and other Cola markets) can claim a victory over the halting of further deforestation in Belize where Coca Cola were growing oranges while the company "endeavours to determine the ecological impact" of their profiteering. McDonald's say they are banning the use of foam containers which use chlorofluorocarbons in their manufacture as a way of doing their bit to protect the destruction of the ozone layer. Wonderful news for their public relations office, questionable value for the future of rainforests and the atmosphere, and reasons to be cheerful for ecologists.

ported through Pakistan and refined into heroin, knowing this is the only way the Mujahedin can afford to fight the Russian occupation. As Reagan is pretending not to be involved he cannot appeal to the US Congress for funds as he has done with the Contra war against Nicaragua. While Nancy Reagan exhorts the Youth of America to "Just Say No" to drugs, her husband may have secretly organised one of the deadliest drug deals in history.



### ARMS FOR AFGAN DRUGS.

The CIA has illegally been selling high-tech missiles to the Mujahedin in Afganistan in an arms-for-drugs deal. As part of the CIA's largest operation costing \$1billion annually, British-made Stinger missiles were used to arm the Afgan rebels. The rebels can only afford to buy such sophisticated weapons by peddling their sole resource, the opium of the Golden Crescent. The CIA encourages this opium to be trans-

### FJI. Protection of Native Peoples or Racism?

This is a really dodgy one. The Fijians are now outnumbered by the immigrant Indians, brought in originally to work the sugar plantations (which the Fijians, having their own land, wouldn't do). The Indians now control nearly all finance and commerce. To protect their culture the Fijian army has taken over power, pushing out the newly elected Indian government, an action which is undoubtedly racist. The outside world, to protect their profits are virtuously condemning the coup as racist. Anti-racism is now being used to protect profits and exploit native peoples. Where do we draw the anti-racist line? At what point does the protection of native peoples become racist?

## REVOLUTION IN THE HILLS.

### SARAWAK.

Sarawak in Borneo is being deforested by its Malaysian government (kept in power with our guns to do just that). The Penang tribes tried protesting. Advised by a Swiss anthropologist, they stayed non-violent. So the trees got cut down. He's now changed his ideas. They're blockading the forest roads and getting out their blowpipes.

support of the army and navy. In Angola Russia is now supplying Kalashnikovs to SouthAfric's black revolutionaries who are returning to SouthAfrica to fight in the hills where the government is weakest, not in the cities.

### GUNS FOR SOUTH AFRICAN REBELS.

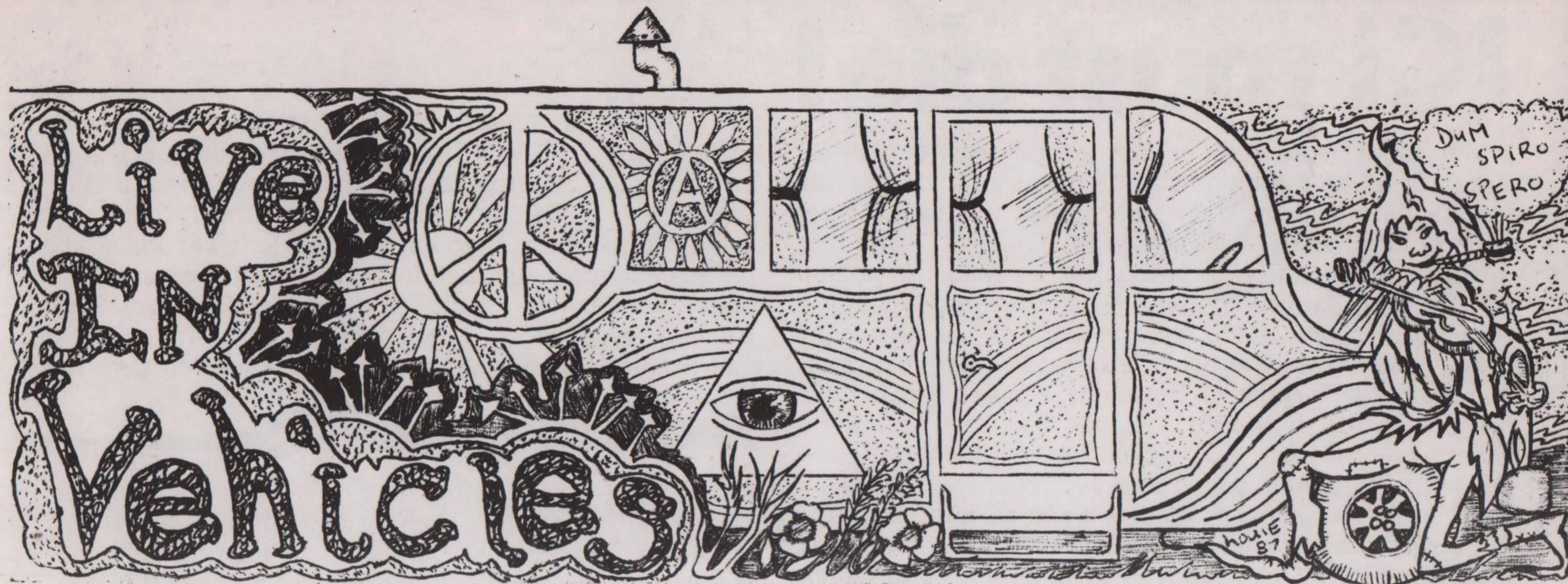
Revolutions are not won by the workers but by guns. The Russian Revolution succeeded because it had the

### THAILAND.

50,000 environmental protesters onPhuket Island in Thailand burned down a \$45 million chemical plant, funded by the World Bank. The plant was to produce tantalum - a metal used in high-tech electronic equipment with grievous costs to the environment.







An important step for many green anarchists is the decision to pack up your bags and hit the road.

This decreases your involvement in the normal running of the mess-consumer society and life becomes a lot clearer and generally less hassled (spiritually).

Nomadic instincts have always been with us and should, if ever possible, not be ignored.

Ideally, you might be travelling bare-foot, minimum possessions living off resources growing wild.

OK in Tibet maybe, but here another option is required possibly involving a motorized live-in vehicle.

This vehicle would normally be a minimum liveable size equal to say a Ford Transit up to a large coach/double-decker.

A decision on the shape and size of the body is up to you. All vehicles of this size start life as a long oblong set on welded steel tubes. Below hang the wheels on their axles, attached to the chassis by the suspension (usually leaf springs).

Held within the front of the chassis is the engine, gearbox and clutch combination which drive the rear wheels via a propshaft running the length of the vehicle.

An early decision is whether your engine is to be petrol (fuel easy to obtain, easy starting) or diesel (economical, less to go wrong, but smelly). Bigger vehicles need bigger engines and bigger wallets. Large engines are often measured in cubic inches ranging from 200-600 c. i.

Bodies, made from wood and aluminium are good for living in with coaches or 'walkthrough' (from the drivers cab) truck/lorries being the easiest to convert from their working origins.

Vehicles made by Bedford are cheap and reliable as are Leyland (although often difficult to start). The bodies are often made by different companies such as Dennis, Plaxton or DuPel.

Old Post Office vehicles or ambulances, originally B.M.C. (British Motor Company) 'L.D.' series of vans, are worth a look.

A non-steel bodied Chrysler/Commer walkthrough would be very good find.

Anything Ford is generally cheap but needs constant attention, but if received then they do what's required.

Anything British is best due to spares availability. At least 1-foot ground clearance is necessary for uneven fields/kerbs.

Best place to buy your vehicle is from someone you know (perhaps already arrested) or from a private or

hire coach/van company who will provide a good service history. Otherwise try scrapyards, auctions and classified ads but whatever buy one in running order and not the first one you see.

Steering, suspension, cooling and braking repairs are the most vital and most expensive as parts go. If you or a friend can't fix it then learn quickly since professional labour costs are phenomenal.

If you are to become a long-term motorized traveller it will be essential to learn the trade. Buy the manuals and tools and ask lots of questions. But in the end you are going to get your hands dirty.

Quite apart from the daily essential maintenance, the working-type vehicle you buy will need extensive conversion to be a live-in type before you can set off. So you need somewhere to park for a while, which is always a big problem with live-ins.

The important point when considering the conversion of the body (above the chassis) is that you simply have to live in it, just like any established home. So water, heat, light etc., are the priorities before putting the wallpaper up! Fitting window insulation and dividing the available space into compartments are considerations.

Don't forget from the outside the less the vehicle looks lived-in, the less hassle from the authorities.

Day-to-day life on the road revolves around where to park up during the night to sleep/eat and your legal position is not simple and should be known. Expect hassle and be prepared. Having a legal vehicle helps (similar documentation to a car). A discrete sign declaring "Private-living van" gives you rights against random searches. Technically they then need a search warrant to get in. After all, it is your home.

It is possible to earn a wage on the road, but claiming your entitlement from the authorities is always is always a possible choice but will it pay for your running costs? Leaving your park-up site looking like a refuse tip, of course, helps nobody.

Don't forget wherever you go acid rain will still fall on you. Living on the road should be a means to an end. Your exhaust fumes aren't going to solve anything.

Think and Breathe Free

Thanks to Steve P.

Further info:- Ideal Home, an excellent book. Try your local radical distributor or a couple of quid to:-  
New Anarchist Review,

BM Bookserv,  
London  
WC1N 3YY.

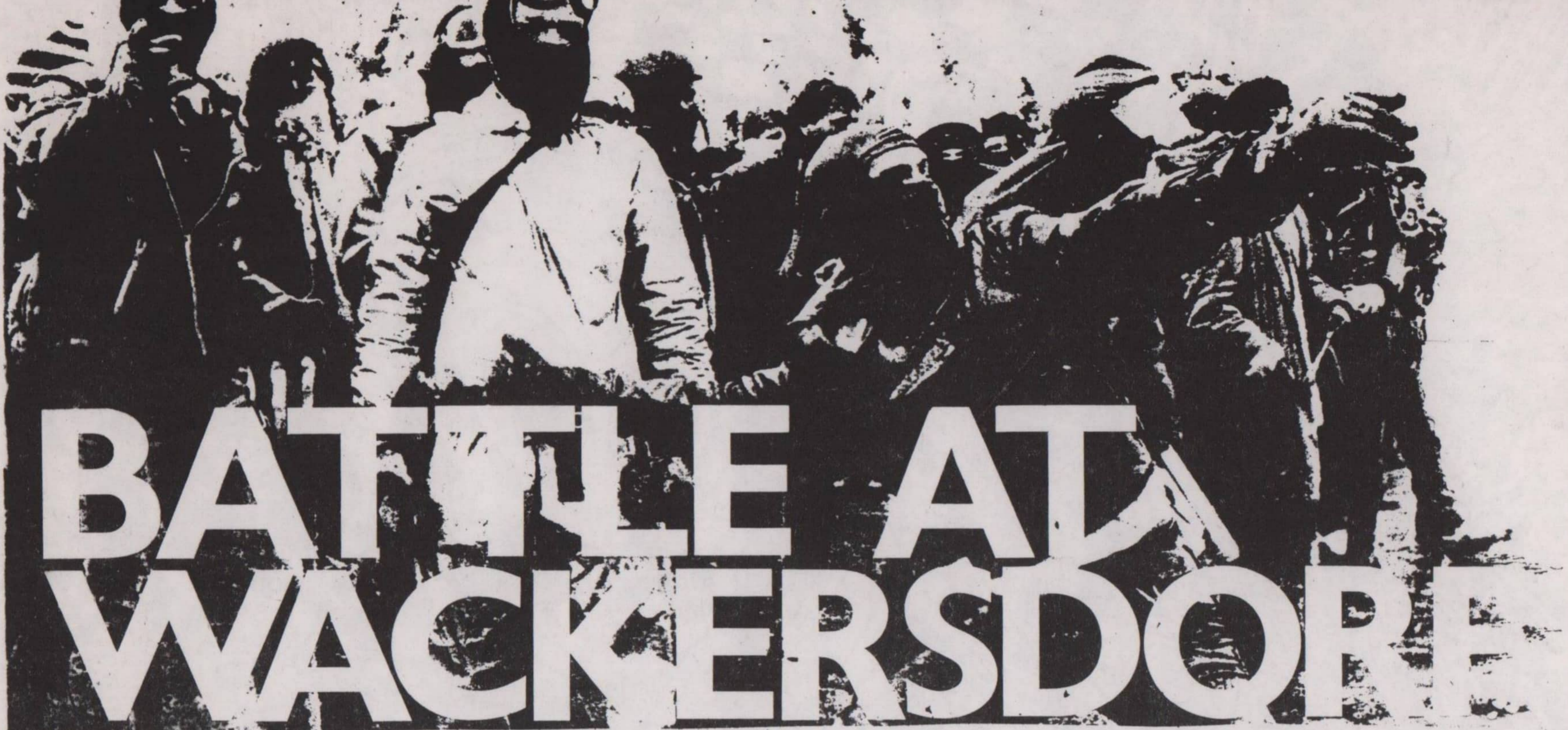




JULIAN RICHARDS  
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# BATTLE AT WACKERSDORF

We don't want an anarchist society to inherit a radioactive country. We could stop Sizewell being built if we wanted to. How can we learn from the German experience.

IN THE 70s the SPD/FDP government planned to build a nuclear cemetery and reprocessing plant in the Wendland. The programme was driven on by autarky and military interests; and the reprocessing plant was meant as a step towards the German nuclear bomb.

However by the late 70s a resistance had developed against the planned plant which was carried out at both local and national levels. The highlight of the resistance was a demo of 120,000 people. The occupation of a research area was proclaimed the 'Free Republic of Wendland' in 1980. The Prime Minister declared that it was not politically possible to carry through the building of the reprocessing plant in the Wendland. A victory to the peace movement.

In 1981 news leaked out that the plant was to be built in Bavaria. The Bavarian Prime Minister, Strauss, has played a major role in building up the nuclear programme and remilitarisation. The location chosen for the new plant was Wackersdorf in the Oberpfalz - an area known to be rural, catholic and conservative. As soon as this information was found out, a demonstration of 2,000 was held in the capital of the Oberpfalz. Citizen Initiatives were set up in nearby villages - resistance at this stage was confined to a local level but was surprisingly active.

In March 1982 a demo of 15,000 took place. Action included: processions to the site, legal proceedings (without any success so far; surprise, surprise), a summer camp with sporadic attempts at building huts, and acts of sabotage against drilling equipment.

In February 1985 the location of Wackersdorf for the new reprocessing plant was announced and the resistance expanded rapidly. Anti-nuclear activists from outside the region made contact with local anti-nuclear protesters. The first action carried out by national groups was a summer camp on the site which was then still a wooded area. Many residents supported this attempted occupation, and the movement became more radical.

After a demo in October in Munich of 50,000 people, Wackersdorf became a national focus of protest. A street festival in the evening was brutally raided by the pigs - with 200 arrested. The state was trying to divide the movement.

On the 14th December, three days after the start of the clearing, 50,000 demonstrated on the site at Wackersdorf. 3,000 started to construct huts - a whole village sprang up. Two days later the pigs evicted the village. 869 (75% outsiders) were charged. A week later a second village of 70 huts was built. On the 7th January 1986 this village was raided by 5,000 pigs. 734 people were arrested and charged. The two villages played an important role in the resistance as a great number of the middle class residents took part in illegal actions.

After a carnival of 10,000 demonstrators in Feb. '86, it was decided to hold a procession to the site every Sunday. 1,000 - 3,000 people participate in these 'Sunday Processions' every week. During one procession an elderly woman died after being maltreated by the pigs.

On March 31st 100,000 people demonstrated at the now completed security fence. After protesters began to make holes in the fence the police fired CS gas into the crowd for hours. A man suffering from asthma died from the gas.

By this time the state was becoming worried as the resistance threatened to become uncontrollable. Some of the protesters in Wackersdorf decided that, instead of arguing with the government (who would not change their minds even after Chernobyl), they would take direct action against the site. The fence was turned into a Swiss cheese full of holes; water cannons and pigs were attacked with catapults and petrol bombs. The residents gathered stones and handed them to militants.

It was obvious to the pigs that the situation was out of hand. The whole forest around the fence was shot with CS gas grenades; a pig helicopter dropped CS gas on a peaceful crowd of 30,000 people (including kids and elderly people). Panic changed into revenge as activists burnt meat-wagons and a unit of 60 pigs was beaten back. 300 pigs and 600 demonstrators were wounded.

In June '86 another 30,000 people demonstrated at the fence. The more offensive tactics of the pigs showed the limitations of mass militancy. In the next months the building site was turned into a virtual fortress; the woods which had served as protection against the pigs and water cannons were cleared. Whole hills were removed. Militant actions at the fence became less



possible.

At this time the Green Party and the SPD tried to divide the protestors through the question of violence. They said that the peaceful residents should hand over militants to the pigs. Attempts to split the movement could be seen at a commercial concert in July '86 at which musicians told the audience not to go to the fence and to avoid violent action. Behind the fence police were now prepared with plastic bullets.

The division could also be seen when the Green Party withdrew sponsorship from a demonstration in Munich in October '86. They were afraid that violent action could lead to losses in the Bavarian elections the following weekend. When the Greens dropped out, the courts prohibited the demonstration; 10,000 people still took part in it.

In October protest took on a new dimension. Because protest at the fence had become futile, the attack was shifted to the companies producing for the site, the site

roads, the courts, the cop shops etc. The building companies, after Chernobyl, were more intensely targets of uncontrollable attacks. On the Blockade days the actions ranged from non-violent 'go-slow blockades' to blockading factories and burning barracades on the roads leading to the site and chopping down electricity pylons. As the political parties discouraged people from taking part in direct action, activists became more militant.

Today the anti-reprocessing plant movement is in crisis. A lot of the activists are worn out; and a wave of 3,000 charges and sentences has affected the resistance. The local movement itself is torn apart by radicals and conservatives who are even ready to have talks with the pigs. Nevertheless the two currents in the movement are expressed in the planning of mass demonstration combined with blockade actions in the Autumn of '87 - a compromise in every respect.

Echomedia Berlin.



# DIRECT ACTION

AS AN ANARCHIST, I try to live my life as close as I can to how I would in an anarchist community. This is made very difficult at times by the rules inflicted upon me by this society, and by the misconceptions I gained in childhood. Being brought up in a racist, sexist, meat-eating atmosphere, it is very hard to judge all people and creatures as equal, especially as I am often ridiculed for doing so.

The only way to create the society we want is to decide how we would live our lives in this society and actually try to live our lives that way NOW. It is no good just hoping for change, we must make the change, firstly in ourselves and then by spreading the message to others. Anarchy is a personal philosophy as well as a social structure. This is the idea of direct action. If we don't like something we should act to change it, not moan to someone else (A policeman for example) about it - we all know how far that's got us. I try to take responsibility for my actions, not rely on others to tell me what to do. If I make a mistake, as we all do, I realise it is my fault, and try to change myself so it does not happen again.

Direct action means acting positively against what we don't like. If we take direct action and it fails to change things, then at least we have tried. If we don't try, then we are accepting things as they are, and we become part of the problem. Direct action can and does change things. Vegetarianism/Veganism is direct action - we do not like animals being killed for food so we refuse to eat them, and hence less animals are killed. Not only that, but people see we are vegetarian and ask us why. Some, once they understand our point of view, go vegetarian themselves. It is not enough to say we disagree with the killing of animals and still eat them (even only occasionally), we must refuse to take part in the process and encourage alternatives.

Sometimes we must break the laws of the state when we carry out direct action. For example, I am willing to go

out hunt sabbing in order to save animals' lives, even though I know I run a high risk of getting arrested. I am prepared to risk my freedom for the lives of my fellow creatures. We must plan action carefully, however, and try to ensure our actions are seen and understood by the public in general. Acts of violence against people, no matter how evil we believe they are, are pointless as they do nothing to our long-term cause and give us a worse name than we have already. 'Propaganda by the deed', killing people who are figureheads of the state, has led people to believe, not surprisingly, that all anarchists are nihilistic, bomb-making, chaotic terrorists. We must take positive action where possible, and try to show people our love of the world and the trust we have in human nature that brings us together to work for a society without oppression or authority. I am only prepared to hurt another creature, human or animal, in defence of myself or others being attacked.

Acts of violence against property are, I believe, necessary where the property has been gained through exploitation or, more importantly, where the property is being used for exploitation. If you don't like the sight of rotting flesh in the butcher's window, do something about it.

Being anarchists, and totally responsible for our actions, is not easy. Exploitation is easy. War is easy. It is so easy to see the pictures of Ethiopia and blame someone else. It is so easy for people to sit in their armchairs, slowly destroying the world, and not try to do anything about it. As anarchists we are doing something now, not just hoping. We can and will win if we work and act together. We may sometimes feel disheartened when people let us down, but we mustn't give in, because time is running out for this planet and we are the ones who can save it.

LET'S ACT NOW.

Colin.







# BAGS!

THREE ARTICLES CRITICISING GREEN ANARCHIST'S LINE.

## ANARCHY MUST BE GREEN

BUT WE MUST KEEP SOME TECHNOLOGY

THERE IS NO MORE vital base to our society than the ecological base. We need to find ways in which we can live as a positive and productive part of our environment. It is not that 'pollution' itself is necessarily environmentally damaging - all life produces 'waste' which is naturally recycled - it is the sheer amount and types of pollution that are environmentally damaging.

As living organisms we are wholly dependant on the maintenance of the biosphere for the production of life's essentials - e.g. air, fresh water, food etc. etc. So we must recognise that we have to take active responsibility for the way in which we exploit the Earth's natural resources and participate as actively as possible in a green way of life.

This begs the question - 'What is a green way of life?' We have to be constantly aware of the environmental effects of EVERYTHING we do; and if we find that we are being more extravagant than is necessary with the environment we must stop it, and STOP IT NOW. Simple.

If we find that eating meat produced in the present system is ecologically unsound; if we find we are using too many petro-chemicals; if we find that we are using up non-recycleable resources - then we must stop it.

So when we speculate about the anarchist use of technology, books etc., we have a definite criteria for structuring out alternatives: Does a particular practice or piece of technology place unnecessary strain on the environment? If so, can we - a) Do without or b) Modify it so that it becomes environmentally acceptable? Obviously, at times, there will inevitably be compromise, but there is vast amounts that can be done to minimize them. Without this green awareness anarchists will be part of the process that is destroying the

biosphere.

However, this is not to advocate the abandonment of advanced technology. To deny people the right to kidney machines etc. when we have the technology to produce them is obscene. What we should be doing is denying the manufacturers the right to profit out of peoples suffering, and ensuring that production of high technology is ecologically sound.

Autonomous, self sufficient, low technology villages are fine for those who wish to turn back some imaginary clock to a rural paradise; but it is ridiculous to imagine that we cannot redesign our industrial base in a way that is ecologically sound. We can, and must.

In our capitalist society, technology exists only because it is profitable. For any one piece of technology to survive it must find social, economic, or political relationships in which it can exist. So, it is up to us to redefine the relationships in society, so that we can redesign technology along lines that are not exploitative of both people and the planet.

As for how we will interact in a state of anarchy, it is obvious that each person must have equal access to, and ownership of, the ways and means of production, be it land, services, or factories. The only criteria for the distribution of resources in society is need, and we must have contingents which allow for the mass organisation and participation in the running of society.

In the meantime, a 'Culture of Resistance' must DO something, and it must have a clear idea of what anarchist analysis of society means. We cannot wait around for a revolution in 'The Third World' which would be unlikely to produce a state of anarchy anyway - We are here, and it is here that we are best able to work towards bringing about anarchy.

Chris Hall.

## BAGS! RURAL ARMCHAIR

IN G. A. number 16 there was an article entitled 'Industrial Slavery or Rural Freedom' by Paul Whymark, which used the example of the printers dispute at Wapping to argue that workers in most, if not all, jobs under Capitalism, who fight for short term gains such as better working conditions and wage rises etc., are merely supporting the whole principle of wage slavery and even Capitalism itself, and

therefore should not be supported. We in the London group of the Anarchist-Communist Federation, and the A.C.F. as a whole, believe that this argument is quite wrong and a very serious mistake.

Whatever we do, we all support Capitalism in some way. The only way one can not give any kind of support to Capitalism is by living in some remote area and being totally self-sufficient. However, is this really



furthering the cause of Anarchy? Of course not! It is merely isolating yourself from other people and leaving all the problems behind. It is also impracticable as most people need to work to support their families and haven't got the money or the knowledge to set up some self-supporting farm. Anarchy is about ordinary people (not terrorists or eccentrics) working in the community and workplace to try and gain more control over their own lives; trying to get across anarchist ideas to the rest of their class; and with the aim of eventually destroying capitalism altogether. Living cosy lifestyles within Capitalism in the middle of nowhere changes nothing.

Paul states that he does have pity for workers who are oppressed; how noble! However though, workers, and the unemployed for that matter, and also those oppressed by their sex and colour, do not need pity, but need active support from other members of their class. By giving that support you gain respect and create a basis whereby some people may be more willing to listen to your arguments. However, to refuse to give that support on the grounds that workers don't quite fit into your own moral blueprint, and are not aware that Capitalism needs to be destroyed, is merely to distance yourself from the very people you want to reach, and is a sure way of turning people against anarchist ideas.

Paul suggested that one reason why the printers should not have been supported was because they printed sexist and racist material; let's face it though, many working class people are racist and sexist and do support the basic ideals of Capitalism; this is hardly surprising considering the ruling class owns and controls our schools, newspapers, and T.V. and radio stations etc. However though, when sections of the working class are directly victimised by the state or the boss class a contradiction becomes evident between the values that people have been taught to believe, and their own actual experiences. This contradiction can produce doubt and therefore, sometimes, workers may start to question previously strongly held beliefs and prejudices. That is why it has so often been said that people change and learn

most in struggle, and if overheard conversations at Wapping are anything to go by it would seem that this is quite true.

Considering this, it is absolutely vital that anarchists support such struggles and try to make people realise that their particular struggle is part of a much wider general struggle. To sit back and merely criticise such struggles is to waste good opportunities for communication and possibly revolutionary situations. When people fight for short-term gains such as better wages and working conditions, it is not a wholehearted support for Capitalism, as Paul suggests, but an encouraging act of defiance against those that oppress them, and such acts can sometimes lead to a greater awareness and a progression on to much wider demands.

Paul also argues that the goal of anarchy is the achievement of a system of 'small self-supporting communities and villages.'. This typically back to nature approach is not only impracticable; most people would quite rightly laugh at the idea of a mass exodus back to the countryside; but is also undesirable. If the technology in the modern world were to be controlled by the people for the needs of the people, rather than for profit at the expense of people; it would provide us with many advantages such as saving us labour, saving lives, helping the old and handicapped; and would also be useful in many fields of life such as education, transport and communication etc. . . .

If anarchism is ever to be adopted by the working class as THEIR ideology then it must be about fighting the struggles they face TODAY. To argue that anarchy is about going back to nature, rejecting technology, and not supporting various oppressed sections in the struggles they face today, is a perfect way of confining anarchy to the armchair and turning people away from anarchist ideas. If anarchist theory merely leads to inaction, then it is worthless.

The London Group of the  
Anarchist-Communist Federation.

# BALES. ON THE PERIPHERY

GREEN ANARCHIST'S manifesto calls for revolution on the periphery - what does this mean?

## THE GEOGRAPHICAL PERIPHERY.

The manifesto calls for 'the destruction of the system from outside inwards starting in the Third World', and GREEN ANARCHIST has repeatedly argued that if the agrariat in the Third World won control over their own resources they could both starve out the industrialised north and rob them of the means to retaliate against this.

The motives of the Third World to do this are simple: starve or be starved. Those facing this dilemma are the peasants driven from their lands by the cities in their own country or cities in the affluent north. If they are so powerless to lose their land in the first place, it seems doubly unlikely that they will have the power to take them back. Rather than fight against the overwhelming military power of their own cities, many disinherited peasants opt for the squalor of shanty life and migrate from their lands to the borders

of urban industrialised production.

Only when the burdens of debt imposed by the north so cripple this Third World industrialism that migration there ceases to be an option and the cities of the Third World lack the military resources to bring regional groups in line when they attempt to take back their land is a green anarchist option in the Third World open.

However, to argue that 'the worse the situation is, the better it is' is to condemn the Third World as a whole to disinheritance and starvation - in the despair of social collapse, nationalist/anti-imperialist struggles against the north are far more common than regional autonomism: moves towards green anarchism in the Third World are seen as a stab in the back to be crushed either by the cities, if the nationalist struggle rebuilds the power of the nation, or by the north (for example, through the use of Rapid Deployment Forces) if it is not.

To call for division, despair and powerlessness as the



motors of social change in the Third World is likely to consign green anarchism to the despised and impotent political periphery of the third world.

## THE POLITICAL PERIPHERY.

The manifesto also calls for the building of an autonomous and alternative green productive base in the North - as people find only squalor and unemployment in the cities, they are supposed to take to the hills and build their own communities in opposition to the industrialism they have left behind.

Committing your life to growing your own crops on your own land is the very opposite of a soft option - it means working long hours, foregoing 'luxury goods' that cannot be locally produced and 'getting your hands dirty'. The only proper motive for doing this is a strong commitment to green anarchism as the road to the future.

If these green anarchist communities succeeded in undermining industrialism, those living on the city are certain to react to the threat they posed to their way of life. As with nationalism in the Third World, city dwellers are more likely to blame the green 'outsiders' for the problems of living they face rather than looking at the way they themselves live as the real difficulty.

Faced with the persecution of mob opinion, the law and ultimately even the military, communities would either be forced back off the land or adopt a 'seige mentality' of 'them and us', which will marginalise both autonomous production and the ability to attract others to such communities or to develop their own as they will simply not get the chance to be exposed to green anarchist ideas.

## THE MENTAL PERIPHERY.

If green anarchism is to become influential, it is important that everyone understands both what it is and how they can get involved in it. Rather than a strategy of confrontation that says 'Either go with us all the way or go to hell.'; common ground between all people has to be found showing how all can benefit from a greener and more anarchist attitude and lifestyle.

To argue that someone can only be a green anarchist by 'going all the way' is admirable for the small minority that are prepared to toil on the land for the whole of the lives and forego cars, telephones and modern medical

resources, but the vast majority of people in our society are simply not prepared to do that.

Robert Owens communes in America in the last century gathered only a few hundred people and despite removing the temptations of a more affluent industrial society by 'setting up shop' in the middle of the wilderness, these communities usually collapsed in under a decade. Conversely, Owen's industrial reforms in his cotton mills - shorter working hours for his employees and more control by them over their workplace - not only made these mills more productive and a more pleasant environment to work in (something that suited everyone) but also spawned the whole idea of the co-operative movement. A small gain, but one that is now accepted as a fact of life.

If it properly explained how these small gains benefit all and are tinged with green anarchism, people are more likely to see green anarchist ideas as something both workable and something that they can get directly involved in. They become an asset rather than a threat to the way people live.

As part of green anarchism is recognising how our selfish and mindless consumption exploits peasants in the Third World, more local production would reduce the burden we impose on them. It is the North's power over the Third World and our willingness to play along with this that is the problem. We are in the best position to lift the burden from their shoulders by such simply achieved actions as choosing to buy locally produced goods rather than those imported from the Third World.

So how can we set about spreading green anarchist ideas? If, rather than focusing on a final utopia and offering no real workable way of achieving it, we think out ways of solving immediate problems in the community and then push these both locally through personal contacts and nationally by feeding the green anarchist perspective into the centres of decision making (Universities, think tanks, the more thoughtful and sympathetic elements of the State), a current for real social change will be created which can accommodate those willing to 'go all the way' as well as those only able to 'make a step in the right direction'.

P.N. Rogers.

## INCLOSURE WARD?

All over the country there are hundreds of pieces of land that can be legally squatted. Every parish was assigned inclosure wards, common amenities like roads, bridgeways, and wells, which couldnt be owned by individual landowners. To prevent the rich and powerful of the 18th century agrarian revolution buying everything to force the commoners into landless servitude as paid labourers on their estates. The archives of every County Hall records office keeps a list of these inclosure wards.

Why bother to visit County Hall? Because as no-one is allowed to own inclosure ward land, anyone is allowed to squat it under common right, provided they do not obstruct a right of way, and the local authorities can do nothing to stop them.

Upper Heyford Peace Camp has stayed put for five years despite repeated eviction attempts by the council as the bridleway it's on was made an inclosure ward in 1766. Inclosure wards are your

chance to "take back the land".

Local ramiers associations might know about inclosure wards in your area.

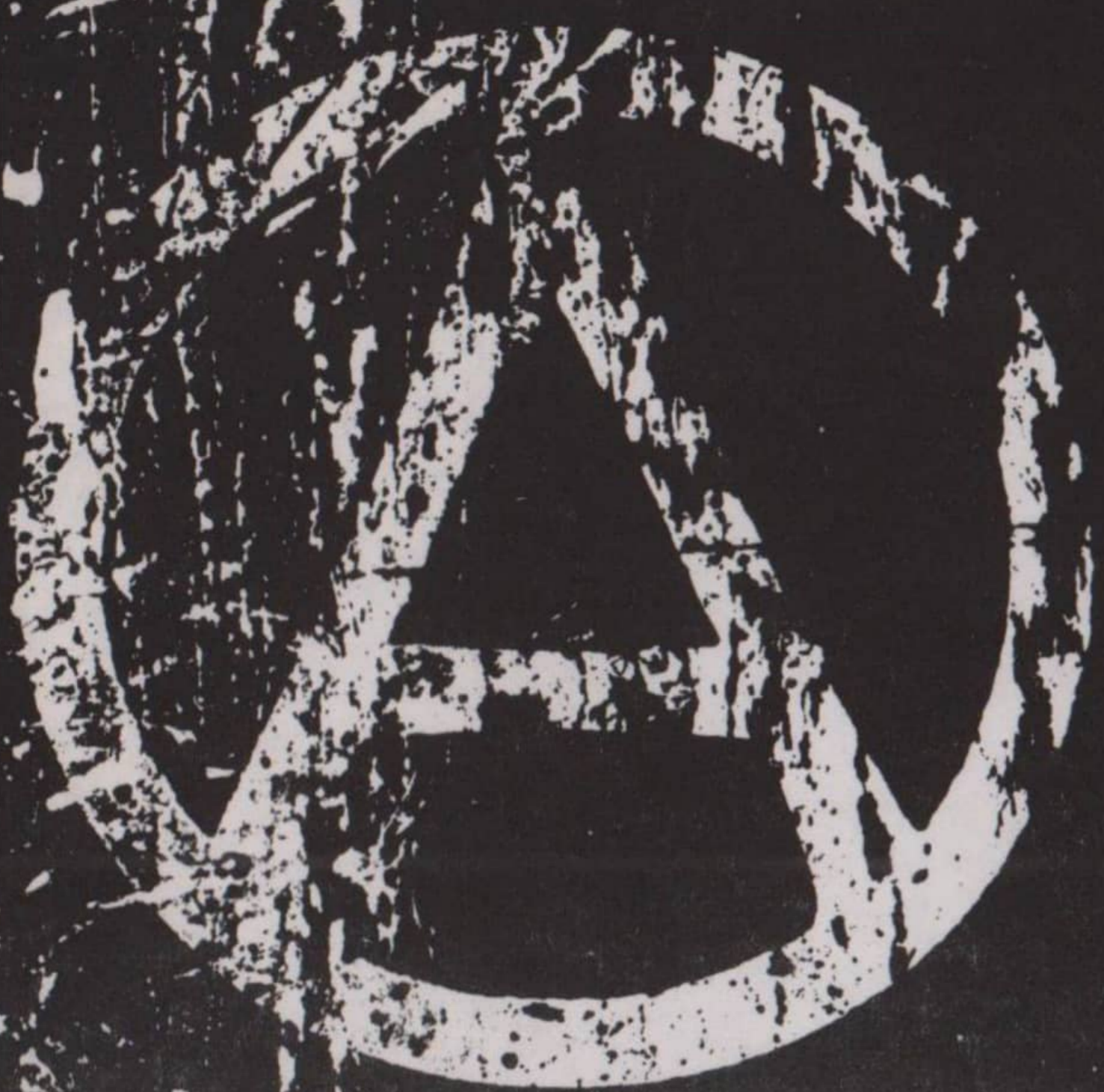
## POLL TAX.

The government is planning to raise local taxes by a poll tax instead of rates on property. A poll tax means every person has to pay about £250 per year. The government says that social security will pay up to 80% of this tax to the needy. This means that those on the dole will be at least £1 a week worse off.

## BULLPOINT PEACE BUS.

Following several evictions from RAND Bullpoint, the peace camp there, which monitored nuclear convoys, have taken to the road carrying nuclear info from weapons to waste. CND donated £800 to paint it and install TV and video displays. It looks very posh now and if you want the bus to visit your area for events or at schools write to or phone: Shirley and Paul, 41 Ingra Walk, Belliver, Plymouth; Ply. 783513.





# MUSIC

## TUNE IN...

Acid Daze - Finsbury Park Tent, Sunday August 23rd 1987. This was a concert celebrating the psychedelic era, showing us that those days are not yet gone. The bands playing included Osric Tentacles, Pop Will Eat Itself, Pink Fairies, Voodoo Child, Gaye Bikers On Acid, Doctor And The Medics, The Damned (playing under the name of 'Naz Nomad and the Nightmares') and, for a spectacular finish, Hawkwind.

The music was excellent; but what really made the day for me was a feeling among the people; a feeling that we are part of an alternative culture - a free culture unrestrained by state oppression.

People were really friendly - some people wandered about aimlessly, trying to take it all in; others danced around with josticks. No-one cared; we were all there to do our own thing and enjoy ourselves. Police presence was minimal - I only saw one pig in the tent during the whole event. The security men didn't seem to be hassling anyone either.

Outside the tent were several stalls including the Legalise Cannabis Campaign, who are fighting hard to defend OUR culture. Inside the tent was the stage and three large white screens, on to which were displayed an array of colourful images and moving patterns. During Hawkwind lasers fired out from the stage into a whirling kaleidoscope of light, as the band filled the eardrums of their audience with numbers such as Brainstorm, Master of the Universe and Silver Machine.

Other memorable moments included

the Damned smashing up and burning down their set, Pop Will Eat Itself's version of 'Orgone Accumulator' and a re-mix of 'Love Missile F1-11' by Sigue Sigue Sputnik (remember them?). The only let down at the concert were the prices (£8 for a T-shirt, £1 for a bag of chips etc.).

Unlike other concerts, at this one I really felt part of something - not just a passive spectator. At the end of their set Hawkwind promised a three day festival next time - I'll see you there.

COLIN.

## RECORD REVIEWS

Single - Who's in the kitchen. 'Condom Nation' / 'Government Rap'. This is the first single from 'Who's in the kitchen'. On 'Condom Nation' they combine a spirited, jangly guitar with farcical lyrics about the hypocritical AIDS campaign. A fine cocktail of satire and criticism. The double 'A' side reminds me too much of 'The Clash', 'Combat Rock' and lacks the style of 'Condom Nation' I feel it fades in comparison. But the single is a good start for an effervescent, thinking band - all the best.

Karma Sutra. First LP. This band obviously feels strongly about their individual philosophies. However the sound is a little cluttered and incoherent. The booklet seems to be the intended inspiration to look beyond the music into the ideals; "far from being a manifesto or concrete map to Utopia, the result is just an expression of how we feel at the present time." To this purpose they have injected a lot of effort, feeling and thought about class struggle, anarchism and situationism. This band have a lot of potential once they have tightened the music to reflect the quality of their philosophy.

Emma

## HAMPSHIRE FREE FESTIVAL

The Hampshire Free Festival at Bramdean this August was on balance a success. The bands all play - 'shish' Hawkwind's mixer broke down so they played a quiet semi-acoustic set without audible vocals. The drummer, freed from drum machines and backing tapes, played

live analogue, every beat and pause different; 'twas wondrous. Also a three year old boy was an ace brilliant drummer. The kids had a good festival as did most of the dogs. One dog got shot for killing sheep which is justice. A Hampshire cop said to me that he was impressed to see all the litter picked up and see you next year.

But the festival will be remembered for the New Age Nazis trying to make a name for themselves. It wasn't alcohol, it was violence, medium heavy. Free festivals are give and take, trading, begging, sharing, sex and drugs and music and lots of things, but not mugging. I wished that someone really heavy like the Stonehenge Hells Angels were ther. Last year the Hampshire bikers were at Brambles and there was floating anarchy.

Dice George.

## ACID ABORTION TECHNICIAN

A multitude of ragged bodies and unruly hair - teenage angst and discontent strumming a new generation of druggist youth into a blind turmoil of gut reaction hatred against their peers - a grassroots revolution proceeding towards a pre-ordained destiny perhaps - a scenario scripted in the sixties and fucked by its legacy but still seeking a reasoned interpretation - the ghetto grows as beguiled youth swarms under the grebo banner - swathed in its own stench following new mealy-mouthed gurus with half-baked philosophies - apathetic moulds a thousand pliant minds, greedy for the ultimate escapist trip the one that will surpass all others in its putrid, narcissistic nihilism. Energy, innovation, creativity and rebellion all dispersed in one thoughtless movement, inactive, futile and impotent in its narcotic desires, it runs unbalanced like a headless chicken - isolated and lost in its own self-imposed insularity, easily contained, easily neutralised and harmless - a revolution made redundant by its own contemptible drugism. Grebo rebellion like fuck - it's already dead.

Louie.



# VIDEOS

## 'ROAD OR RESERVATION'

The opening scene of this film begins with a bus plus passengers travelling through suburban Britain, passing through schools, towns and children playing in the streets. The precise date of this footage I do not know but it is certainly very reminiscent of the late 60s, 1970s era. The first part of the 'Road or Reservation' is accompanied by quite melodic music, which appears again in later scenes, during and after individual interviews.

The whole film is based around the lives and tribulations of three family groups. The first is the Parkers, English Romanies. When they are presented with an American glossy magazine depicting the romantic view of Romany gypsies, they just laugh!

As a family they are very self-sufficient, leading a communal, family-orientated lifestyle in trailers. When asked about their feelings towards society, they voiced suspicions and their father talked about how his children were learning to survive in an uncaring world. Within their unit there did seem to be some division of the sexes but this proved no problem, merely a necessary practicability.

The second group were Irish New Age travellers, who travelled around in antiquated, highly painted and stylised decorated carts, a very capable family who performed such tasks as collecting refuse materials and grinding stone by their camp fire 'sitting room'.

An interview was given by John Cloister who is a member of the Irish Travellers Council. He touched upon the plight faced by many travellers of disgusting residential camp sites, inhumane local and county councils etc. One very poignant shot in the film showed a crane actually removing a caravan by hoisting by it into the air.

The Joyces still follow traditional patterns of lifestyle, despite being constantly on the road. One scene showed the marriage of a young couple connected to the family.

The third group of people that were interviewed were second

There's a good short history, interviews, with squatters, men and women, particular houses, the 'Do Something' campaign, the alternative culture, the street fighting. It gives a good picture of an exciting time.

# NEW MAGS

## 'GREEN OPTIONS'

The first issue was a bit weak, the second stronger with a firm commitment to decentralisation. But how will they cope with the dilemma that if you decentralise power to the bioregions (by decentralising the levying, collection and spending of taxes), you can then no longer redistribute wealth between the regions. You've no parliamentary mechanism. We watch with interest. Compton Dundon, Somerset, TA11 6PE.



## 'EARTH FIRST'

This is the most militant environmental paper we've seen. It isn't new but we've only just met it. From Arizona, USA, it advocates violence to protect the wilderness. Earth Firsters sabotage vehicles and machinery which threaten the forests. Although it has articles about anarchism, it seems basically apolitical. It shows just how far ahead of Britain the USA is environmentally. It gives a Scottish contact address: Grant Collie, 6 Mansfield Place, Edinburgh. EH3 6LE: and an English address: Chris Laughton, c/o 57 Wood Lane, Greasby, Wirral. L49 ZPU (?) \$2 from POB 5871, Tucson, Arizona. 85703. USA.



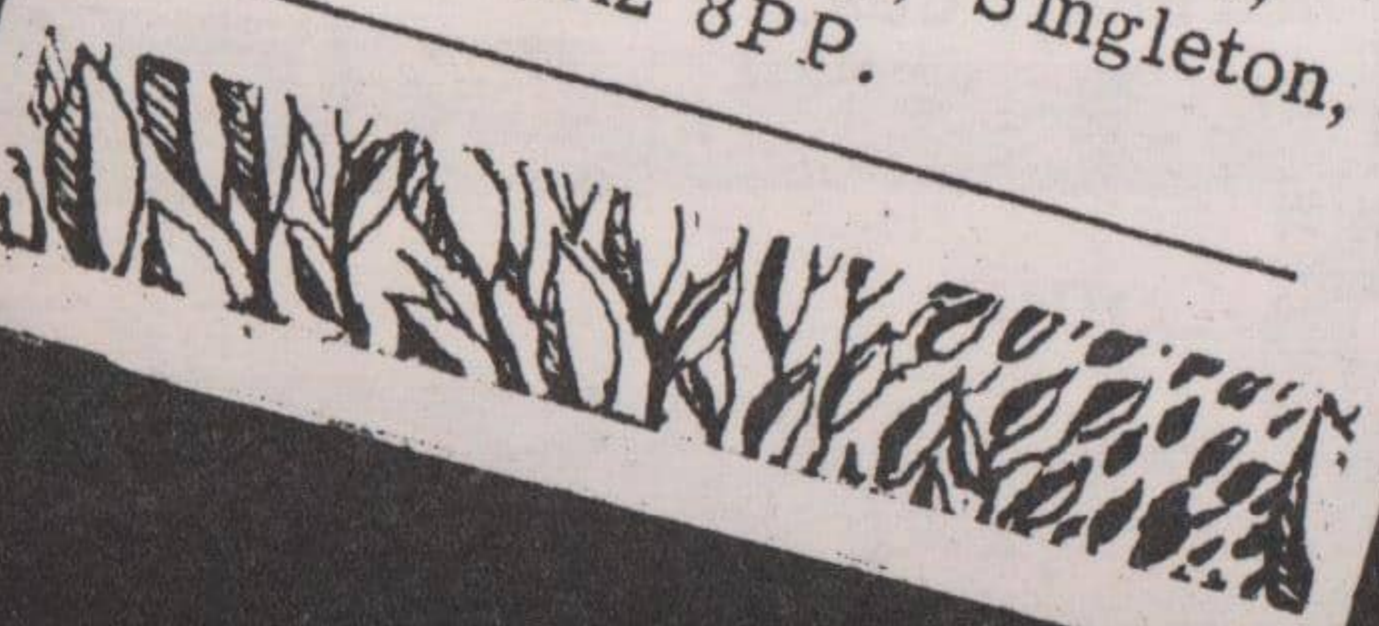
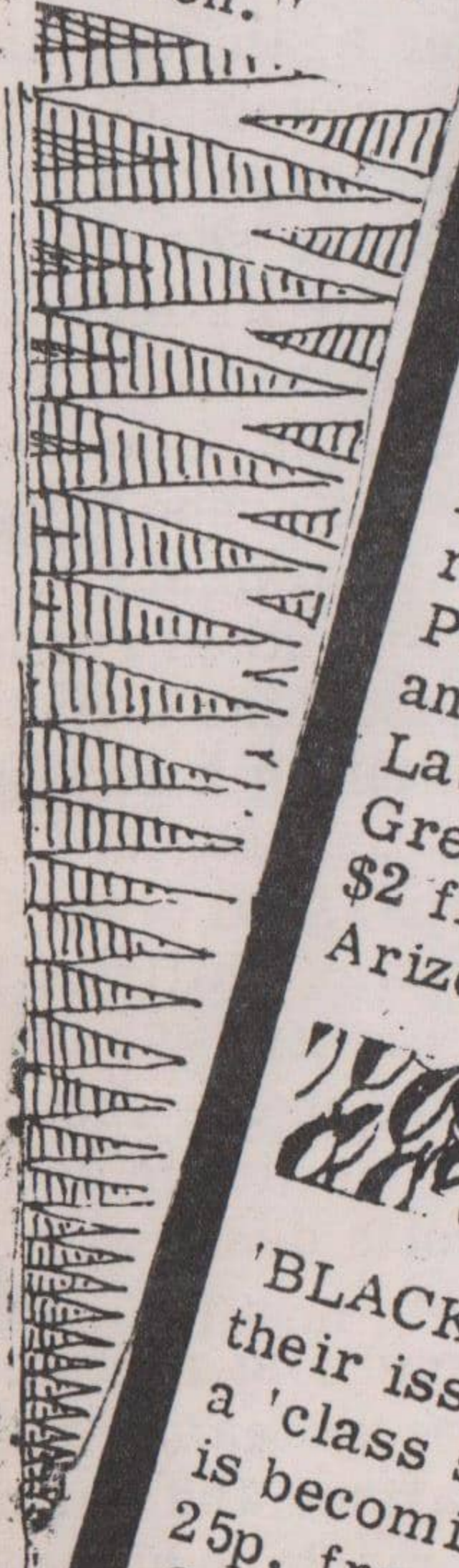
'BLACK SHEEP' has brought out their issue No 4. Although it has a 'class struggle' appearance, it is becoming increasingly green. 25p. from Box 'D', Mandela, Swansea University, Singleton, Swansea. SA2 8PP.

# BOOKS

## 'SQUATTING IN WEST BERLIN'

West Berlin, because of its four-power status, is allowed no army, so young Germans could stay in West Berlin and avoid army conscription. That and the housing shortage created the three year squatting movement which developed into a whole alternative culture. It was put down with police brutality and unending legal attrition.

This well produced 32 page A4 pamphlet/book describes the excitement, idealism and disillusion. "It was a very different kind of squatting from the kind we have (in Britain). It was a political movement orientated around squatting and it was conscious of being so. Very few of the people involved squatted because there was literally no alternative. Opening up a house was a political decision."





generation hippies who have taken to the road in converted buses. Some of these people felt that they were constantly striving to attain their cultural identity. Harrassed by the police and often rebuked by landowners, they found themselves in difficult situations all the time. One girl called Rose was a particularly memorable interviewee. She stressed her 'normality' despite being part of the convoy. It was quite saddening to see her fighting for her right to decent acceptance.

Various shots were shown of the many festivals attended by hippies. One 'wizard' was interviewed outside his tipi and another couple, Nandor and Carol were interviewed. They actually want to have a pagan marriage, but are not yet sure of the possibility.

Eviction is a constant worry to all three groups. They continue to travel rather than receive court injunctions served to them by the police force. One of the travelling girls wrote a very expressive poem which was a manifestation of the collective lifestyles entitled 'Roaming'. On discussion of sites both the families and South Oxfordshire District Council were interviewed. The latter were very reticent to be explicit about what amenities they would provide, but residential sites were in favour. Where-as the travellers themselves preferred the idea of non-residential sites in each county, thereby enabling them to keep travelling. 'Road or Reservation' closes with such quotes from the participants as 'the road keeps us together' and 'I want to keep on travelling'.

Kate

Both this and the next video were produced by Oxford Film Makers Workshop



### 'STONEHENGE PILGRIMAGE', '87.

A lively and imaginatively constructed record of this summer's battle for the Stones. It is presented in a humorous and, indeed, unbiased way, contrasting the scarcely laudable "first things first: half a mix" attitude of the archetypal out-to-lunch hippie, with a concise and accurate expose of the Pagan faith and the importance of the Pilgrimage to

those who adore the Goddess. Gems to look out for include: a novel way of coping with one's excess energy, a brief encounter with a piglet whose inability to string more than a few words together leads to his pushing the camera away. I didn't make it to the Stones this year, but after seeing this excellent account of the Pilgrimage, I resolved to be on the next one at all costs. See you there in '88. Available for £9.25 or £14.75. (better quality tape) from: 1 Crescent Rd, Cowley, Oxford. Martin.

## HERBS

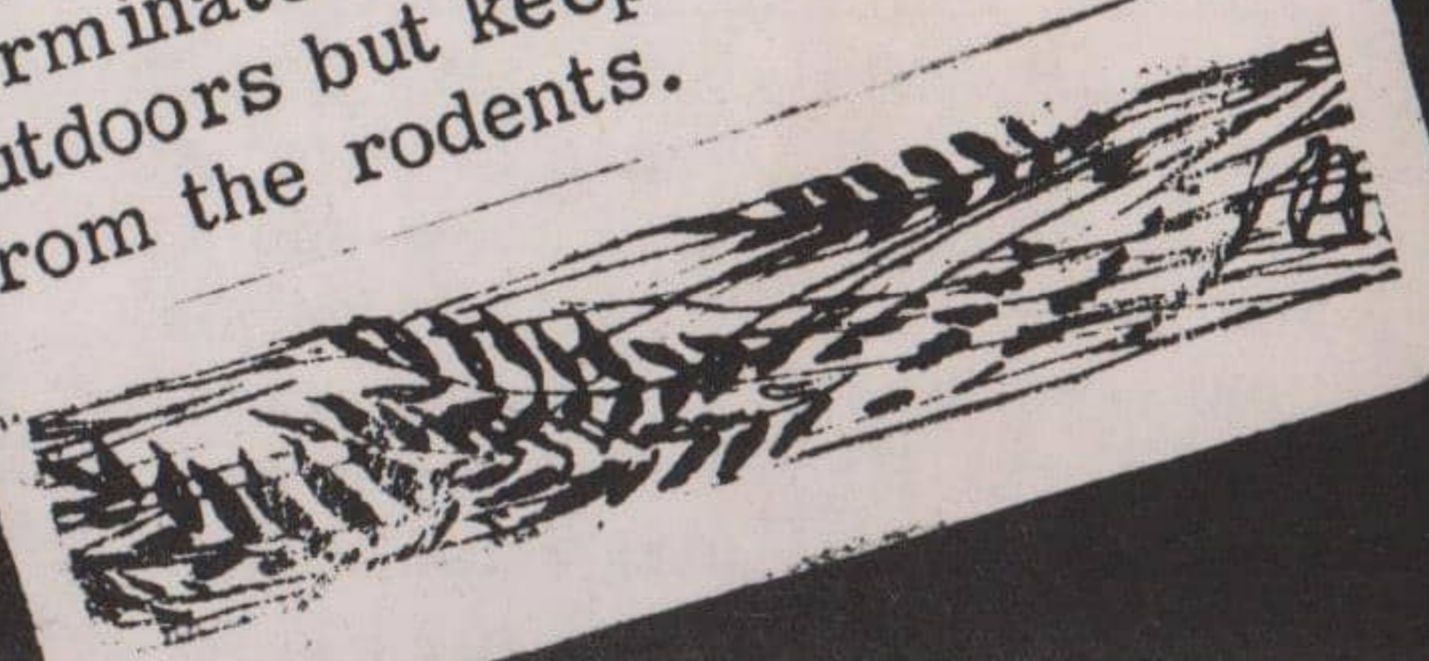
### SMOKING HERBS.

A good way to cut the cost of smoking is to mix rolling tobacco with herbs. Coltsfoot is the most popular. It has a 'cool' taste and so is supposed to be good for the throat. Damiana is scented and often mistaken for dope. It has an overrated reputation as an aphrodisiac. Rosemary give a nice taste and flavour but is very strong and smokes hot, so go easy with it. These herbs cost about 20p and ounce against tobacco at £2.10. So if you mix them about 60% tobacco, you can halve your smoking costs.

## GARDEN

### TREE SEEDLINGS.

We're going to need all the trees we can get to replant Britain's lost forests. If you've got any space, plant acorns, conkers etc. and raise seedlings. Growing vegetables is a lot of effort, ideologically sound, but quite difficult to keep up with given the cheap price and convenience of frozen peas. So putting your garden down to tree seedlings could cut your work and be very useful. And now is a good time to collect the seeds to plant them in the spring. Many seeds need 'stratification' (frosting) before they will germinate so you can leave them outdoors but keep them away from the rodents.



## RECIPE

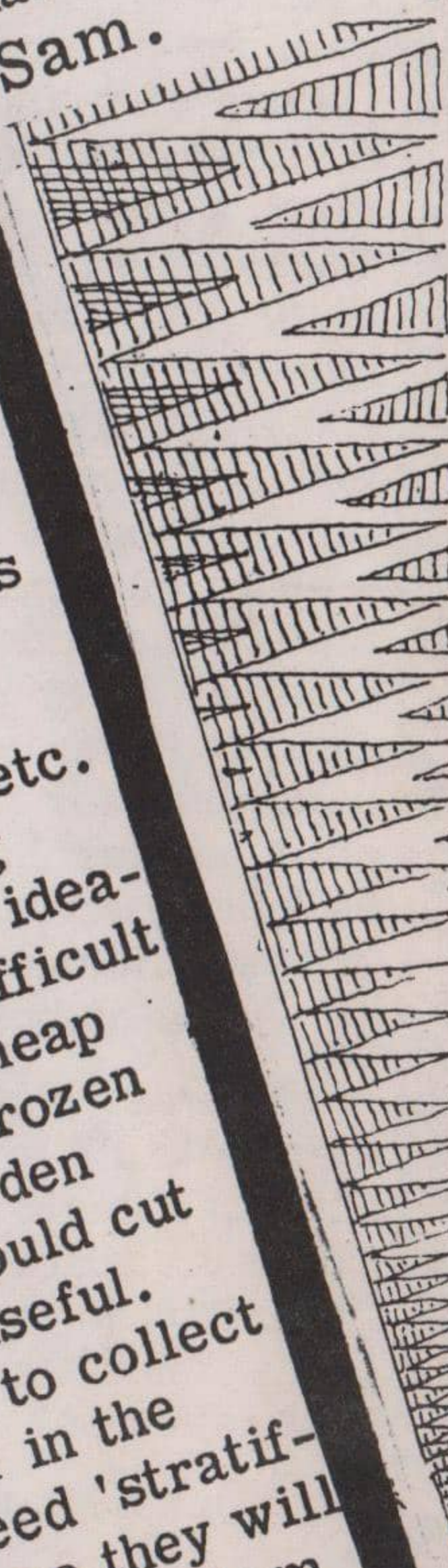
### VULGAR LOAF

Ingredients:  
2-3 cups Bulgar wheat.  
 $\frac{1}{2}$  cup soya mince.  
 $\frac{1}{4}$  cup cashew nuts or peanuts.  
Heaped teaspoon Vecon.  
3 chillies  
Dried fennel  
Water.

Simmer together until Bulgar is soft and the water has been absorbed. Fry: 3 onions. 6 tomatoes. Mushrooms (optional). Tomato puree. Soy sauce. Paprika.

Marjoram, sage. until onions are golden and soft. Add two mixtures together and bake in a tin for 30-60 minutes at 350 degrees or until brown. You'll realize the day after eating why it's called Vulgar Loaf - everyone will hate you!!

Sam.



INTER  
TURE





# LETTERS

## Pagan Matriachy

Dear GA,

Being a Pagan myself, I read with interest Christina's article on Paganism in GA no. 16. A lot of it I would agree with, particularly the bit about the inter-relatedness of all life, and the way that Pagans (not all of whom are witches, by the way) encourage self-love and self-respect. Pagans see human beings as part of nature and usually as part of the Goddess. Since nature is holy, it means that humans are holy too. We have a right to be here. Most Christians on the other hand believe in the doctrine of original sin, with human beings needing to obey and be accepted by a superior God in order to become holy. Because Pagans believe in their own worth as individuals they can be much more inclined to question authority than Christians.

I would however like to point out that part of Christina's article might be misleading to those who are not already Pagan. One of the purposes of a Pagan ritual is to connect oneself to the forces of nature. Since individuals differ, and nature can appear in many different guises in different countries, Pagans base their rituals on many different mythologies. Choice of mythology is up to the individual concerned: Paganism is very much a 'do-it-yourself' religion. There's no centralised authority to enforce doctrinal orthodoxy or expel heretics. Now, Christina obviously likes a 'matrifocal' mythology as indeed many Pagans do. She sees the Goddess at the centre of the stage with an important but lesser role for male Gods such as Rob. There are however other kinds of Paganism. Odinist Paganism, whilst having due reverence for the Earth Mother, is often patriarchal in flavour and can be quite hierarchical. Other Pagans (myself included) like to have equal emphasis on both female and male.

At the other end of the spectrum there are all-female forms of Paganism. Without saying so explicitly, Christina suggests that her kind of Paganism is 'the' version of Paganism which almost all Pagans adopt. This is not so.

Christina says that 'the most experienced woman of the coven leads it, never a man'. This may be true of HER coven but it's definitely not true of ALL covens. One ought, perhaps, to make a distinction. There is usually a leader, who leads the coven in the sense of being seen as the most able and knowledgeable, and hence the most influential on a long term basis; there may also be a different High Priest(ess) who leads in a particular ritual. Both roles may be taken by men in some covens.

Christina also says that 'women have most magical power due to their cyclical nature'. This is another statement which is open to question. Women certainly have menstrual cycles which are linked to the moon, but I think in many ways men have cycles too even if not so overtly. A man's seed can be seen as enabling a woman to bring forth life, just as the rays of the sun enable the earth to bring forth life on a partly cyclical basis. So you can see that men have a lot of natural power going for them, in some versions of Paganism at least.

The picture becomes even more complicated when you realise that many Pagans, along with many psychologists, believe that people have both a 'male' and 'female' side to their characters whichever sex they belong to. Also magical power is something which can be developed; a man who has developed his power might well become more magically powerful than a woman who has not.

Controversy aside, anarchists who want to find out more about Paganism might do well to buy a subscription to the Pipes of P.A.N. (Pagans Against Nukes). This magazine is edited by a matrifocal editorial board but has contributions from Pagans of all points of view. It's £3 for four issues from Pagans Against Nukes, 'Blaenberem', Mynyddcerrig, Llanelli, Dyfed, Cymru (Wales), SA15 5BL. Other magazines are listed near the back and these may be followed up according to your inclination. You might also wish to read 'Dreaming The Dark: Magic, Sex & Politics' by an anarchist feminist Pagan from America known as Starhawk (Beacon, Massachusetts 1982).

DAVE.

## A CUNNING APOLOGY FOR ANIMAL ABUSE.

Dear GA,

BRIAN MORRIS manages to write about veganism without once mentioning animal rights and animal abuse - quite a feat in itself! After all, although reasons of health, ecology and world hunger are important factors, people become vegans because they reject the suffering and cruelty involved in animal exploitation - all of which is completely unnecessary, since people can and do live healthily on a vegan diet. A vegan world would not be a 'world without animals' as Brian Morris falsely asserts - it would simply be a world without those poor creatures that we have turned into meat and milk machines, and whose nature we have warped and abused. In a vegan world animals would flourish, living their lives freely, with as little interference as possible: Brian doesn't think that such a world would look very nice (would be 'aesthetically barren') but that's

because he thinks it's a bad idea - the sense of what is pleasing and what is right cannot be disentangled: aesthetics and ethics are the same. But veganism isn't another oppressive doctrine - no-one would condemn the poor people whose livelihood depends on their animals, nor has it claimed to be a solution to world famine; we must work for animal liberation, and for fundamental political change. (The fact that people are making fat profits from the export of soya beans is beside the point - trade isn't necessarily exploitative, though under capitalism it certainly is.)

The first step, then, is to give up animal products, and as there are few problems involved in this choice, it is a step that is usually taken by all those who are concerned with the sufferings of animals. The problem of the 'sentience' of living creatures such as plants is a separate issue, and should be treated as such, not introduced (as it usually is) to rubbish the cause of animal rights. I personally feel that there is a difference between the capacity for suffering of animals as opposed to plants, though I suppose this could be disputed. However, I am prepared to grow plants for food, and to eat them, and this is an important part of my life: how many meat-eaters could say the same, and be willing to slaughter animals themselves - as opposed to paying others to do the dirty work for them? And where exactly do they stand on the issue of animal abuse? I'm not convinced by the crocodile tears they shed over this - and wonder whether all those arguments are merely used as an excuse for doing nothing, and changing nothing.

Brian rightly cautions us at the beginning of his article against a retreat into the mystical - and then falls into the same trap himself with a quasi-mystical view of 'ecology' and 'nature'. He is certainly on shaky ground when he argues that food production should 'emulate nature' - animal husbandry is no more 'natural' than crop-growing, and though people have argued that 'hunting' might be closer to our original predatory nature (though that in turn has nothing to do with 'farming'), the opposite point of view has also been put forward - that we are essentially peaceable, plant-eating creatures, like most other primates. In other words an appeal to nature can be used to justify anything - we see in nature what we wish to see. The cheap sneer about Hitler's vegetarianism is irrelevant: the Nazis saw themselves as good ecologists, finding in nature a confirmation of their belief in the necessity of a pure master race, eliminating the weak. We must be wary of projecting our own opinions into nature (or into dubious 'origins' of the human race or human nature) - and then to recommend living in harmony with a 'nature' which is simply a repository of our own prejudices!



Food production is a matter of choice based on our beliefs, like all other political and economic arrangements. 'Ecology' can't tell us where we stand on social issues, nor can it provide any guidance on the subject of animal abuse. Who decides in the end what is ecologically sound? A static, rigidly hierarchical society might be ecologically sound, but not necessarily desirable.

So what next, I wonder? An article attacking gays for being 'unnatural' or ecologically reductive' if they don't produce children. I've now read in GA attacks on feminism, the peace movement, veganism (and by implication animal rights): the trouble is I get this sort of thing daily from politicians and the popular press; I don't need to read it in an anarchist magazine! This trend towards a narrow dogmatism (telling the people what the people need on every page) must be resisted - otherwise I'll have to conclude that GA is ecologically reductive - ie. a waste of trees.

Barry Maycock.

### Biassed critic

Dear GA,

I'm writing in response to your review of Bookchin's 'The Modern Crisis' (GA no. 16). I found this review disturbing as Richard Hunt seems to be trying to misguide the reader.

The particular essay reviewed is called 'Rethinking Ethics, Nature & Society'. It's thrust is that the values which underpin our behaviour to each other and to nature, arise from our relationship with them. Indeed, our ethics are reasonably implied by nature herself. The tendency in nature is toward differentiation which, he argues, encourages wider participation. As social concepts aren't participation and difference basic anarchist directions?

The summary of ethics Bookchin gives is not just a loose statement of the above, he also spends a great deal of time outlining the misuse of ethics in widely differing ideologies like nazism which also used 'nature' in it's 'ethical' approach to race for instance.

Ethics are the basic principles that thinking people use to guide and order society. Like any tool they can be and are misused, so is technology and spirituality and language. In an authoritarian society ethics are often misused to instil obedience - the key is to realise that it is the way in which order is maintained that determines their role. Anarchism is a political philosophy with a very definite MORAL sense. To deny this, as the reviewer seemed to, is to strip anarchy of its humanist, passionate strength.

Ethics underlie the whole of anarchist thought, it is totally unreasonable to disregard their importance. As

for Bookchin's emphasis on the municipality as the basis of political organisation, I fail to see how the fact that he keeps the argument focussed entails an ignorance of the issues of core to periphery or the Third World. PLEASE remember a review is as much for the reader as the writer, honesty is more useful than selfish bias.

STEVE LAKE.

### Angry and depressed.

Green Anarchist,  
I have recently bought your paper for the second time and feel angry and depressed after seeing included an advert for "Molesworth Peace Camp" (GA. Late spring edition). I just can't believe you don't know about the five that have (so far) happened at this camp. After a long struggle Molesworth rape survivors and other women have been managing to break the web of silence within the so-called peace movement and elsewhere, about the rapes and their environment (?). The environment (?) at Molesworth remains unchanged. By printing this advert for the camp you are effectively condoning the rapes that have happened and dismissing as unimportant the fact that this camp remains a very unsafe place for women to be.

As you are not trying to challenge sexism and sexual violence against women as part of your politics then your vision of a different future is obviously not one that most women could share. I will not be buying Green Anarchist again.

Nancy Robinson.

### Kava-kava.

Dear GA,

In reference to the column on kava kava in the late Winter '87 issue of GA it might be worth quoting this warning from 'The Magical And Ritual Use Of Herbs':

'Note of caution: Continual chewing eventually destroys tooth enamel. Constant and excessive use of the fresh root with alcohol can become habit-forming and after several months results in the yellowing of the skin, bloodshot and weak eyes, emaciation, diarrhoea, rashes, and scaly, ulcerous skin. When discontinued, the symptoms disappear within two weeks.'

It seems that it is quite safe if taken as prescribed by Richard C. but it is probably unwise to use both kava kava and alcohol. It might be a good idea to brush your teeth afterwards as well.

By the way, 'The Magical And Ritual Use Of Herbs' (written by Richard Alan Miller, Destiny Books, New York 1983) is highly recommended if you can get hold of a copy. It is a thickish paperback with sketches and detailed descriptions of many herbs for legal highs. The only prob-

lem is that many of the herbs are a bit obscure and are difficult to get hold of because it is an american book.

STEVE.

### Beneficial technology

Hi,

I have enjoyed reading issue no. 16 and find much to agree with in some of the articles. Why do you consider regression of technology as a goal? Surely in a global society of production for use, not profit ('no hunger, no bomb, no pollution') technology/industry under democratic control, and freed from the yoke of the profit motive, could be used for the benefit of all without harming the earth?

Why do you suppose that peasants will continue to exist in the Green Anarchist World?(re-analysis). A classless world, where, of course, exploitation no longer exists, is this not the better alternative?

Yours for freedom from oppression,  
ROB STAFFORD.

GA replies: About technology, at a purely practical level, if we spread the present available energy fairly amongst all countries, Britain would have to take a 2/3 cut, leaving enough for heating and hardly anything for transport or industry. Although at present rates coal is expected to last about 350 years, when oil runs out coal use will shoot up and last only till the middle of the next century, and since alternative sources of energy can only provide at the most 50% of present needs (Trainer, 'Abandon Affluence') that cuts us down to 1/6 of present energy. And since 'alternative sources' are largely hydro-electric which will only last until the dams silt up in about 40 years time, that cuts us down to less than 1/12 of present energy. We're going to have a problem keeping warm, let alone having any transport or industry. An anarchist society can only be agricultural.

At a theoretical level, technology is caused by high labour costs. If we don't have to support government parasites, labour costs go down, labour intensive activities are more 'economic' than high tech. Factories wouldn't use high tech.

Peasants will continue to exist not because they are a special class but because we will all be peasants, self-sufficient, subsistence farmers.

To continue high technology someone would have to specialise his worktime to such an extent as to cause that person to become a consumer instead of a user and hence start to exploit the peasants and the land, which is where we are now. The only way to solve today's social, political, economic and environmental problems is to accept a GA lifestyle. And that means no technology.



# NEWS

## PORTON DOWN ENTFRED

UNDETERRED BY threatening notices warning 'Danger - Keep Out', gates and fences, I walked and climbed my way through to the door of the gas chamber of Porton Down's Training School in its highly sensitive CW (Chemical Weapons) Compound last night and found it all almost totally unguarded. The main gate was simply a single bar thrown across the military road to the School, as if it was denying access to a public car park rather than the place where British soldiers learn to fight chemical war - and as there was no-one about to guard it, I simply ducked underneath and walked on down the road.

Whilst new construction had changed the layout of the School since I last visited and lights were on the Admin Building, I strolled past the Controlled Radiation Area over the road to the Chemical Weapons Compound. Finding a corner of the Compound dark from an unrepaired light, I hauled myself over the fence without even needing a carpet to protect myself from the token barbed wire strands on top. Inside, I found the CS gas bunkers, the Radio Sheds and the gas chamber unguarded and unprotected - I could have gone anywhere I liked. After a quick 'tour of inspection', I taped a statement denouncing Porton's secret human experiments on to the gas chamber door to prove I had been there. Only walking back up the road to the main gate did I encounter security of any sort - a car speeding by, unaware I was watching from behind the hedge.

The following night I visited Welford, near Newbury, where 12,000 tons of US binary nerve gas will be stored after 1989. I made a lot of noise creeping through the woods to the perimeter fence to avoid the military's infrared nightsights, which detect body heat. Once over the fence, I realised such caution was unnecessary. Whilst taping up a notice in the site where

## COMING UP

### NOVEMBER.

6. 'Hungary and all that'. Ken Weller. Anarchist Forum talk and discussion at the Mary Ward Centre, 42 Queens Sq. London. WC1.

14. March against Capenhurst. 1pm. Unemployed Centre, Kings St. Ellesmere Port, Wirral. Info 051 708 7764.

21. Anarchist Book Fair. Conway Hall, Red Lion Sq., London.

### DECEMBER.

4. 'Anarchy - Picking and Choosing.' Colin Ward. Mary Ward Centre. London.

### JANUARY

22. 'Is there life after anarchism.' S.E. Parker. Mary Ward Centre, London.

### FEBRUARY

5. 'A historical and economic analysis for anarchists.' Richard Hunt. Mary Ward Centre, London.

### JUNE.

Third North American Anarchist Gathering. Toronto.

Printed by Dot Press

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the four new gas bunkers are being built, a patrolling US truck shone its headlights directly at me twice from under ten metres away but I remained unspotted. Security at Welford is as farcical as at Porton.

If you want to strike a blow against the secrecy surrounding these bases and British involvement with chemical warfare, join the Bigeye Snowball against them on October 10th-13th. Further details are available from the Chemical Weapons Working Group, c/o 37 Pemberton Drive, Bradford BD7.

A representative of CW Working Group.

## PORTON DOWN PEACE CAMP.

Between July 31st-August 3rd, a successful temporary peace camp was organized by the P.P.U. outside the Chemical Warfare Research Centre at Porton Down, Wiltshire. About 30 attended and workshops on everything from juggling to chemical war contracts in universities were held, and three vigils were held by the main gate, main road and Allington Farm (test animal breeding site) to inform the public and employees that "Porton Tortures For War". There is some discussion of next years camp being made permanent. Contact Martin Williams c/o 23 Clarence Road, Herne Bay, Kent CT68TH to get in at the planning stage...



Plans are now underway for the third annual North American anarchist gathering. It will be held in Toronto, on JUNE 17-20 1988.

The gathering will include many workshops, events, shows, conversations, food, action, and tons o' fun. No definite plans have been made as to the exact content of the gathering, since that depends on what people want and what people are prepared to do, so in order to start working on that we're planning a meeting on September 12th here in Toronto for anyone who wants to help organize the gathering.

Let us know in advance if you're planning on coming to the meeting so we can arrange accommodations. Hopefully if we get lots of input now, by the time the gathering rolls around it'll be a great success! So please get in touch for further details, send all your cash and valuables, and keep an eye out for more news. **Smash the State and have a Nice Day!**



Anarchist Circle