

FREEDOM

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inside

LETTERS	page 2
Greenham Common, errata, anarchism.	
Washington riot.	page 3
REVIEW	page 4
Comiso-opposition to cruise	
Beyond CND.	page 5
Housing	page 6
REPORTS	page 7
CONTACTS	page 8

editorial

Anarchism is the political expression of the desire and the need for freedom. Freedom to control our own lives, to make our dreams into reality and to co-operate with others.

Other forces in society oppose this. They tend towards order, regulation and external control. Some of these forces are internal. We are brought up in surroundings where the need for authority is taken for granted. This lesson is reinforced within the family, school and work. It is hardly surprising that, to use a jargon word, we 'internalise' these assumptions. We learn to know our place.

Society is also structured to provide external restraints. These range from neighbourly disapproval through bureaucratic to physical violence. These forces are summed up in the concept of the 'state'. This tends to expand to organise and regulate all aspects of life. There may be some paternalistic indulgence but unacceptable deviancy is soon stamped on. The pinnacle of the state is the government.

Most people in the world have to spend their energy obtaining the basic physical needs of life. The local outcrops of the state are correspondingly harsh. In a few privileged areas, material goods are available in abundance, largely at the expense of the rest. Here, the restraints may be more subtle. But, just under the surface is an equally effective control system. All governments possess weapons such as legal systems and police forces with which to enforce the rules that they themselves draw up. It is noticeable that the degree to which these grate on daily life is closely linked with the level of other benefits, material and social, that you enjoy.

The immediate expression of the state is a policeman. The ultimate expression is war. In both the simple con trick of the protection racket is apparent. Now, to pile absurdities on each other, we have the developing nuclear society. Security for energy production demands regulation; with the possibility of being able to say 'told you so' in the few minutes before the final explosive expression of megalomaniac paranoia.

Against these, anarchism offers a different basis for human relationships. It is unique amongst political tendencies in its insistence on freedom now, for oneself and for everybody. Other ideologies offer an

Continued on back page

anarchist fortnightly

Silent too long

This is the first issue of FREEDOM in its new format. We feel that the new style will be more likely to interest people, to take them beyond the newsagents' shelves and into its pages. But what will they find within those pages? A sad mish-mash of differing definitions of what anarchism is, does, should do, doesn't do, etc. A quick glance at recent anarchist publications reveals a bewildering array of variations. Anarcho-christians, anarcho-individualists, anarcho-pacirists, anarcho-syndicalists, anarcho-pagans, anarcho-feminists, anarcho-communists, even the altogether insulting claim of the Libertarian Alliance to being 'anarcho-capitalists'!

Taking all these together, is it any wonder that people are confused about what anarchism is? Is it any wonder that anarchists themselves are confused? Confusion seems to be the best word to describe the anarchist 'movement' in this country. And to add to the whole sorry mess, we have divisions based on disputes of decades past. Some are ideological differences, but more than a few are based on personality clashes. A movement of highly motivated people will produce strong personalities, and undoubtedly there will be clashes. But must these clashes colour and shape opinion for ever more?

shops and stay silent. Such behaviour with Marxists would be loudly condemned, but with these shits it draws no comment.

A young man in New Zealand recently died whilst trying to destroy part of the State machinery there. Nearby was found the following freshly applied graffiti; 'We have maintained a silence closely resembling stupidity'. It is time that we, not only FREEDOM but all anarchist publications, groups and individuals ended that silence. And if we upset the part-anarchists, the posers and credibility seekers then it will be no great loss. There will be no place for god or anti-god, master or slave, exploiter or exploited, leader or led in the world we are working towards. For with them it will not be anarchy and there is no reason to take them with us just because they carry the prefix 'anarcho' and call us comrade.

One of the strengths of FREEDOM is its regularity. This can also be a great weakness. Too often in the past, we have had to print poor material just to fill the paper to get it to press in time. We neither like this state of affairs nor wish it to continue. We want to print up-to-date news of anarchist events and activities. We want to cover the stories the rest of the media ignore

anarchist fortnightly Freedom

Yes, confusion is the word. Why should this be so? Here the blame must be laid at our feet. The anarchism that fuelled an era of revolution has been allowed to fall silent. The establishment left has rewritten history, placing itself at the forefront, and we remain silent. Those uncomfortable in the left (and right) have adopted the name of anarchism for their own purposes, and we remain silent. The posers and 'more radical than thou' have drifted in and laid claim to our ideas and history and we remain silent.

We have only raised our voices to question our beliefs. We have been taken in by the anarcho-hyphens and have seen their faults and contradictions as faults and contradictions in anarchism. We have failed to see that they are twisted deviations from anarchism. For example, a basic tenet of anarchism is the absolute rejection of all forms of authority. The 'anarcho'-Christian not only accepts but encourages others to accept the authority of the teachings of a long dead man. The justification is that such submission is voluntary and therefore acceptable. What do we do? We try to modify and adapt that absolute rejection to accommodate our Christian 'comrades', instead of bluntly stating the contradiction and dismissing this wretched hybrid for the reactionary crap that it is. The total contradiction of 'anarcho-capitalism' is self-evident. But what is our reply? We supply them with our publications for sale in their

or cover-up. We want to print articles that enlighten and educate. Articles that reveal the shoddy natures of the pseudo-revolutionaries, that show the corrupt folly of the authoritarian left, right and centre. We can not do this alone. If you also want a paper that does all of the above, and more, then you are going to have to help. Don't worry if you feel you can't write well, just send us the facts and we can write it. Without the information we can write and print nothing.

Making a revolution takes more than a paper, more than just reading and writing. A paper can help by spreading ideas, by giving news and inspiration. But all the papers in the world, no matter how good, are no use at all if we do not put anarchism into action as well as thought.

Again, our commitment is to anarchy in the whole beautiful meaning of that concept, not the shoddy corruptions that are being passed off by those incapable of accepting it all. We must speak out, strong and loud, for with silence we condemn ourselves to obscurity and ineffectiveness. We betray our many comrades who have fallen and suffered fighting against oppression. We make pathetic whinings out of the voices that have cried out for liberty.

We will not achieve anarchy by sitting back in our chairs. We will not achieve anarchy by compromising our principles. There are no ifs and buts about anarchism. It is total — or it is nothing.



Here is a summary of changes in the production of FREEDOM during the past decade.

For more than 25 years after the Second World War, FREEDOM was a large-format 4-page weekly paper. Until December 1972, it was professionally typeset and was printed by letterpress by Express Printers in Angel Alley. These traditional methods of production eventually became prohibitively expensive, and we had to change to cheaper methods.

From January 1972 FREEDOM was produced by offset litho, being set by us on typewriters and being printed first by the Vineyard Press in Colchester from January 1973 to September 1976 and then by Magic Ink in Margate from September 1976 to August 1981. In July 1973 FREEDOM changed to a small-format 8-page paper. In March 1975, following drastic increases in

postage rates, it began to appear as a fortnightly paper with 16 pages, half of each issue appearing as the Anarchist Review.

Eventually we were enabled by the generosity of various comrades, living and dead, to restore our standards of production to the old level. Since August 1981 FREEDOM has again been professionally typeset, and has been printed by the Aldgate Press in Angel Alley. The present return to large format ends this process of change and is intended to be permanent. FREEDOM will continue to be a fortnightly with twice as many pages as in the old days. (For comparison with 1972, the cover price is 30p for an 8-page copy instead of 5p for a 4-page copy, and the annual subscription is now £9 instead of £3, which is in line with inflation of about 200 per cent during the past decade.)

Greenham Common - Further thoughts

Your carefully worded and pompous criticism of the women's action planned at Greenham (Dec 11th '82 issue), made me very angry. Your sad lack of understanding comes through in the declaration "women's demonstrations make sense for women's issues, but this is not a women's issue" . . . so whose issue is it? Here we go again, same old fucking story. What we really need, 'brothers, is a revolution first, then we'll worry about the women. Maybe . . .'

'Feminism' isn't just about women discovering themselves' (maaan) in order that we can move towards some ideal society where we can all live in happy heterosexuality ever after. It's also about women discovering their own strength, the energy women create when working together. It's not anti-men, it's pro-women; there's a distinct difference, if you think about it. As for the need to have a specifically women-only action against war: many women see nuclear weapons as the most horrific example of male violence - violence we experience every day of our lives in some form or other. Also, as the bearers of children, we are more closely involved with life, with caring and so bring a more positive strength to 'anti-war'. Some men might get terribly upset at this sexist notion, but surely the best way for them to

prove that they too are caring, and life givers, is to support women-only action - not, for example by walking around the base all day, moaning about sexism and feeling left-out (as happened on the 12th December), but by maybe organizing a creche in their home towns (and this also happened in some areas, on the 12th). To quote an enlightened (male) friend of mine 'if men don't understand why women need to organize and work separately sometimes, that is the very reason why women have to do just that.'

As for your worries that there might be a 'feminist monopoly' on demonstrations at Greenham, what are you frightened of? To me, it sounds like you're scared of us complicating the ideological issue by bringing women into it, or something. Bloody divisive, these feminists - keep shouting about women all the time. Wish they'd shut up and let us get on with the Revolution. The Women's Peace Camp is as much about women working together collectively, caring for each other and creating energy and love, as it is a demonstration against cruise. I'm not saying that women and men can't work together in a similar way (there are 8 or 9 mixed peace camps) - simply that this is what one 'demonstration' is about. A show of women's strength; women leaving

home to create peace instead of men leaving home to fight wars.

I don't understand why women together build such energy, such love; simply that it happens. If you ever experience it, you'll understand. Dismissing its strength as sexism is ridiculous.

Heff
Devon

The article on CND (11 December) really got up my nose, apart from its pompous tone, I found the tail-end comments about the 'sexism' of the Greenham women truly awe inspiring!

Can't the berk who wrote this article see that the peace movement is riddled with sexism, and that there is a male hierarchy in CND et al?

Obviously not, so they write that the ban on men at the Greenham Demonstration 'introduces an unfamiliar and unpleasant element of sexism into a movement which has always been relatively free from such things'.

Why, then, do women feel the need to make their own space within

the peace movement? It seems to me that they need to take their own space from the male dominated peace movement in order to feel their power together.

How many mixed groups and Demonstrations are there? Loads. And men were allowed to participate - in a supportive role . . . What's the matter? Isn't that enough or something! It's not as though there are loads of women only actions anyway.

Such actions are parallel to the rest of the peace movement and in no way weaken the struggle. It's good that thousands of women can feel their power together as women and as protestors against nuclear weapons. It's a healthy sign for the peace movement too.

Why then are the Greenham women such a threat to the author of this article? This person(s) should realise that the old saying still holds true - 'unity doesn't have to mean agreeing or being the same'.

I'm used to arguing about this issue with people in SWP/CP/LP etc. It's a shame to see this narrow minded crap in FREEDOM.

Finally who the hell is 'we' in this article - the writer should write 'I' or join the Labour Party.

Sean C
West Yorkshire

Errors of our ways

There have been certain changes to my original text of 'So This Is Israel' (FREEDOM 2nd October) of which I must register my disapproval.

Firstly, where I have written 'racialism', this has been changed to 'racism' (in addition to where I have written 'racism'). Recently, a number of people including myself have tried to distinguish between racism, which is a belief in (genetic) racial superiority. Thus a racist is also a racialist, but a racialist is not necessarily a racist. Racism involves racialism, but racialism, which is much more widespread, need not be racism.

Second, I had written that 'Racialism is not simply a matter of white against black.' 'Racialism'

here was changed to 'Fascism' in the published version. Racism and fascism are not the same thing, because racialists need not be fascists and fascists need not be racialists. Fascism is a form of political system, but racialism, and racism, are forms of social prejudice. They are linked only insofar as one exploits the other/s to its own advantage. During the second world war, German fascists were racists (and racialists), but Italian fascists were not; today, European fascists are racialists and often racists, but fascists in Third World countries are not. (The attitudes and actions of reactionary western racialists, however, may trigger a reciprocal attitude amongst nationalists in the

Third World.)*

A note to statisticians; the figure I quoted of a thousand or more refugees massacred in West Beirut should be taken as an estimate, not the actual body count. Although 'only' several hundred corpses were found, rescue workers have given up all hope of knowing the actual death-roll or anything anywhere near it, because of the masses of rubble. So only an estimate can be made, and the one originally given by the Lebanese Red Crescent/Cross, and reported by some of the western media, was of a thousand or more.

*I have used the term 'Third World' here only for the sake of convenience. Libertarians should avoid using

this term to refer to the non-industrialized countries partly because it is patronizing and deprecating, but mainly because it is a loaded capitalist label which assumes that countries have to move from a non-industrialized status (Third World) through centralized state-controlled systems (Second World, eg Eastern-bloc countries) before they can reach the 'ideal', 'advanced' position of the western capitalist First World.

BN
Leicester

We apologise for the mistakes to which this letter refers. We would like to say however that they were not editorial changes but errors in typesetting and proof reading. Eds

An anarchist future - A personal view

1983 sees a change in the physical appearance of FREEDOM. I hope that as much careful attention can be given to its contents as well. I know from experience that this is difficult, especially as to most of the editors the writing of articles and the editing is an activity that takes place as part of the normal things that life demands. However, this is not a bad thing as professional revolutionaries ultimately become professional politicians and dictators and terrorist governments.

With the disillusionment with party politics and even the pollsters taking into account people who positively say they do not intend to vote (as opposed to the don't knows - and they amounted in one poll to 11%), there is a big opportunity for us to present a realistic and well-argued anarchist view.

The Falkland factor (Jingo nationalism)

The Falkland factor has always a means by which the ruled have been induced to identify with their rulers. It romanticises violence, death and militarism, and introduces a pomp and pageantry into otherwise dull and featureless lives. Unfortunately there has been an element of the Falkland factor within the anarchist movement, forgetting that the ultimate aim of anarchists is the removal of institutionalised violence from the collective life of society. Anarchy cannot be enforced, the moment it does so, it ceases to be. There will always be a debate among

anarchists about the use of violence, but it cannot be used to impose anarchy on a reluctant population. The State does this, and this only when it has the passive consent of a large part of the population and the active support of another part. History is not on the side of those who think that small insurrectionary groups change society fundamentally.

We live in a society where violence and the threat of it is the final arbiter; we aim to create a society where it is not the final arbiter. We must take the glamour out of an activity that ultimately threatens our very existence. Fear and obedience are the elements instilled into people by education religion and within the family. We must make sure that our children are not only born free, but remain free.

Not patriarchy or matriarchy

One of the most encouraging episodes in 1982 was the Greenham Common women's demonstration reported in our last issue. In terms of turnout and imagination and atmosphere, it was an action that cannot be ignored. For women to take mass action against the State is a new dimension in the movement. The authoritarian ethos starts with the cradle. There was very little aggressive separatism which is just as bad as the mindless violence and slogan shouting that this demonstration avoided (separatism is everybody's choice and some times effective). It was an action that attracted



a wide spectrum of women who had never before attended such an action. For it must be remembered that what I refer to as the 'Falkland factor' is just as prevalent among women as men, as those who have long been in the anti-militarist struggle must be aware.

1983 has started off with an extension of the action with scaling the fences and a determination for direct action that has the support of the wider nuclear movement that is a welcome change from the old CND that actively opposed the Direct Action movement. For when blocking the base at Greenham twenty years ago I remember we small group of anarchists in that declining period of the Committee of 100 debating whether it was worth going on, and deciding to do so in solidarity with those already arrested. The women's song at Greenham says 'we will go ON and ON and ON'. Let us help it to do so.

The pacifist dimension

Many years ago I argued with pacifist friends the inconsistency of supporting a society in which the property base was maintained ultimately by force and any political concept that embraced this was against pacifist views. Most active pacifists now are anarchists and our contemporary, *Peace News*, reflects this view. Some of the most militant action taken in recent years has been undertaken by anarcho-pacifists. The State is largely maintained by the violence of the ruled against the ruled and the psychology of violence and fear is one that has to be undermined if any progress is to be made with anarchist ideas, in 1983, the glamour of the killer in uniform has to be undermined and we have to rethink the anarchist approach and how it relates to our fellow human beings.

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We reserve the right to cut letters unless otherwise specified by the author.

The following article is a description of the riot which grew out of an anti-Ku Klux Klan demonstration in Washington DC on Saturday, November 27th, 1982. The riot itself received little attention in the British media. The reasons behind the riot extend beyond the obvious distaste for the Klan. Washington society is divided between the wealthy Civil Service, mainly white, and a majority of poor blacks and immigrants living in the devastated inner city area. When the clashes started the people went for the real enemies, the police who oppress them, the bankers who ignore them and the shopkeepers who exploit them.

**Washington DC;
November 27,**

A RIOTER'S VIEW



On a sunny and cold Saturday afternoon an anti-KKK demonstration in downtown Washington blossomed into a full-scale street battle pitting a crowd of mostly young black, white and Palestinian people against the DC Metropolitan police. The cover story in the next day's *Washington Post* said that the rioters '... turned their rage on the city ...'. The DC Police Chief Maurice Turner spoke of persons 'hell-bent on crime'. The Mayor explained it as 'frustration about the klan'. As one of those who was throwing rocks and beer bottles at the cops I saw things from a much different perspective. The one thing that most of us seemed to agree on was that we had a common enemy — the KKK and the cops, together. People who fought the police weren't 'hell-bent on crime' or angry at the man whose bicycle store was looted. It was the police who had come to protect the Ku Klux Klan and who ended up clubbing and gassing us.

I will try to describe what I took part in. I will try to keep it short. I don't pretend to speak for all of those who fought and trashed, I am a member of no 'party' or political

organisation, I represent no one but myself. I am an Irish-American young man, unemployed.

I came up to McPherson Square around 12.45 or 1.00 pm. I don't know how the fighting started. It seemed to start on 15th St, south of McPherson Square. A big problem for us was finding enough bottles and bricks to throw at the cops. I remember running down an alley off 15th St and finding a beer bottle, I ran back onto the street and threw it high into the air, it smashed at the feet of some cops. A black guy gave me another bottle. The second bottle fell short. Tear gas drove us back into the park. I'd never been gassed before. It stung my eyes badly and tasted like pepper in my sinuses.

At McPherson Square the 'All-Peoples' Congress' speaker tried to help out the cops and defuse the situation, calling us 'provocateurs' if we dared to fight back. The APC 'Marshalls' tried to keep everyone within the confines of the park. A lot of people moved across the street to a parking lot at 1 and 15th. Tear gas filled the area. I bought two cans of Coca-Cola from a food vendor and without opening them I gave one to some white guy and threw mine as hard as I could at a bunch of cops. The guy I gave the other can to later told me that he pegged a cop in the head with his can. An unopened twelve-ounce can of soda makes for a considerable anti-cop weapon.

In the parking lot a black guy and I looked for missiles. We found a concrete block and we broke it into pieces by lifting it and dropping it against another concrete block. The fighting died down along 1st and people began wandering off towards Madison Place and Lafayette Park.

Madison Place below 1st was blocked by 'cavalry' — police on horseback. People jeered the cops and threw debris. Occasionally two or three cops with clubs would run toward the people at the front of the crowd only to retreat under a hail of sticks and rocks. The mounted police moved back and forth. In the front row of people throwing rocks at cops were four or five kids who couldn't have been more than fifteen or sixteen years old. The crowd moved forward, closer to the mounted police. The pigs on horseback turned and galloped away from us towards the White House, everybody cheered and a hundred people ran after the cops. Maybe the cops had planned to 'retreat' to Pennsylvania Avenue but to us it looked like victory, like cops on horseback had turned tail and run from all of us. The photographers and TV video people standing on the side had very shocked looks on their faces. The reporters and commentators who never saw the riot made ponderous statements about 'rage' and 'frustration'. I'm sure there was a lot of that too, but what I most remember was a festival atmosphere, a sense of exhilaration and wild joy, the smiling faces and laughter as people occupied the streets and ran after the cops. People were having a lot of fun. Seeing those cops on the run under a hail of rocks was definitely the high point of the day. And all of this happening within one block of Reagan's White House. The first DC riot of the 1980's.

Have you ever participated in a riot? Words fail me when I try to describe how beautiful this riot was, the thrill of insurrection. Throughout the afternoon little areas of downtown DC, one or two city blocks at a time, belonged to us, not to the businessmen, landlords and bankers. The guardians of the capitalists, the cops, couldn't come in. People could trash an ex-President's house, overturn police cars and loot. In the TV news coverage much was made of the looting of the bike store, but the breaking of all the windows of the Madison National Bank wasn't shown on the



'Evening News'. And that bank had been singled out spontaneously, a central focus of attention.

'Get the bank!', people cried, running across Vermont Avenue, 'Get the bank!' People gathered bricks. I was running alongside one man as he pitched a brick underhanded through one window, we laughed, turned to each other and shook hands. Every window in that bank was smashed. I've thrown bricks through bank windows before, it's a very good feeling. No one should apologise for trashing a bank.

The news media was as racist as ever in its coverage of the riot. The photos in the *Post* and the TV coverage only showed black people looting and fighting the cops when in fact it was black people and white people acting together. The American media attempted to portray the event as a race riot. It wasn't a race riot. It was a very small example of class warfare, the dispossessed against the people who own this city. It wasn't just the KKK. It was a lot more than that.

The self-appointed 'leaders of the proletariat' came off looking at best comic, and as often as not they acted as allies of the police. The Marxist-Leninist groups that sponsored anti-klan rallies dealt with the issue of a fascist march in DC in typically opportunist fashion, staging rallies with their boring speakers, imploring the 'masses' to endorse their programmes, talking of the need for the people to give power to the leadership of whichever clique was sponsoring whichever rally. To quote the *Washington Post*, Sunday November 28:

Organizers of the anti-Klan protests pleaded unsuccessfully for an end to the violence. 'The rally is over, take down your banners before we get hurt. The rally is over,' exhorted Al Nelson, an organizer for the Spartacist League, the major group behind the demonstration at the Capitol.

He said later, 'This wasn't planned. A few people were hurt before we were able to get control. (emphasis mine)

Indeed, the 'Spartacists' rally, far from the sight of the riot, was over. As for the 'control' Mr Nelson speaks of, he is either lying or hallucinating. The Spartacist League

never had the 'control' they longed for. The Spartacist League did not drive off the KKK, from what I'd seen of the SL before noon the SL only drove off innocent passers-by with their tiresome attempts to sell newspapers and extoll the virtues of the Soviet invasion of Afghanistan. Few people cared about their fuhrrers Lenin and Trotsky or their stupid 'vanguard party'. Most people didn't pay much attention. The real party was about a mile away.

The coalition sponsoring the McPherson Square rally was in the centre of the action, and their leaders used every opportunity to attempt to keep the action from happening. The 'All-Peoples Congress' aided the police by having their crowd-control Marshalls herd people into McPherson Square and for several hours during the height of the violence a succession of political hacks implored the crowd to stop breaking windows and fighting the police and to obey the authority of APC. Happily, APC failed miserably. The reformist and power-hungry nature of APC was also demonstrated weeks before November 27 by their emphasis on demanding that the mayor revoke the Klan's 'rally permit'. APC preferred to deal with the KKK through bureaucrats. Hoping to buy themselves a slice of the political pie with Marion Barry, perhaps? 'Petitioning' the mayor and the Chief of Police, lawsuits, and then as a last resort they go to the working people of DC. The only way to fight violent racist groups like the klan is for working and poor people of all colours to ignore bureaucrats and politicians-to-be, organize freely to fight the KKK and the cops who protect them. But it's not just a question of direct confrontation. Working people and poor people have to be aware of the larger questions raised by a fascist group like the KKK, questions of the power of cops and landlords, bankers and bosses, of the complex nature of racism and capitalism, and how racism divides working people from each other.

The 'All-Peoples Congress' doesn't believe in fighting to do away with the capitalist system, they believe that working people should be 'represented'. There is one thing that all politicians have in common. If they have power, they'll hurt you

if you don't do what they want you to do. Revolution is fine in El Salvador, (but not in Poland). Here we sign petitions and vote for the Democrats. Or are we supposed to vote for 'The Workers World Party' and its Stalinist candidates for president? On November 27th people seemed to prefer rioting to listening to the boring lectures of the badly misnamed 'Workers World Party' and the APC.

Last week on the network TV news I saw a report on how the current depression is affecting the wealthy classes in DC. Apparently it does not affect them badly. Sales of luxury automobiles are up. The same goes for houses in Georgetown in the seven-figure range. No, the rich aren't like you and me, they have all the power and the wealth, and they get it by having other people work for them. Anyone who lives in or visits the DC area, anyone who's not sleepwalking, can see the obscene contrasts here. Compare the expensive restaurants and chic boutiques and fashionable young trendies and limousines, compare that to the unemployment rate, the eviction rate, the seventy homeless people who died of exposure on the streets last winter and all those who will die the same way this winter. DC has an infant mortality rate equal to that of many third-world countries. Go check out how things look in Anacostia and then try reading the *Washingtonian* magazine, that'll piss you off!

It's not just here, it's all over the world. We are trapped in a seemingly unending cycle of depressions and wars, from Gdansk to Soweto, Tokyo to La Paz, other people too are drafted and jailed and ruled, seemingly powerless. We learn to fight back. The only things we have to be sorry about are that innocent people can get hurt and that we didn't trash a dozen banks. Sometime when the rebellion is large enough we should sack the White House. Today the ruling classes eat black caviar and truffles at \$ 400 a pound. Someday, we will devour them.

'Your future dream is a shopping scheme ...'

Without God or Master or Apologies, an anarchist-communist rioter. 3

The proposed missile base at Greenham Common has become front-page news because of the tenacity of the women who have been maintaining and developing the camp over the past year. We want to bring comrades attention to the base which is first in line in America's deadly plan to mine Western Europe with atomic missiles. Comiso is in Sicily and has the dubious merit of being the first and largest proposed Cruise missile base in Europe. The struggle against the base in Sicily is therefore one that will affect all Europe and the outcome will have repercussions on all the other proposed sites for these instruments of death. We therefore urge anarchists everywhere to take up this struggle and to involve themselves in spreading information and taking action in their own areas.

We are all citizens of COMISO



For anarchists the struggle against nuclear weapons and that of anti-militarism in general appear within a global context, one of social struggle against exploitation, and always in the perspective of an insurrectional outlet and a real change in social relations. We avoid the ambiguity of the pacifists who, limiting their demands to disarmament and 'peace', implicitly accept the official definition of *social peace*, the armed peace of the police State with all the misery it maintains.

The struggle developed by anarchists in Comiso over the past year has the characteristics of a social struggle based on a class analysis of America's nuclear plans made with the collusion of their European servants, in this case Italian governments and capitalists. Of course nuclear war will affect all humanity, but the installation of nuclear weapons is not only a preparation for inter-state war, it is also the domination and militarisation of the areas chosen to house the missiles. Behind the haggling for repartition of the world between the US and USSR, military (and civil) nuclear installations are elements of social control in the areas that house them. The placing of Cruise missiles in Comiso is an act of war against the Sicilian people. Comiso has been chosen not only for its strategic position, it covers both southern Europe and North Africa, but also local conditions. Deliberately spoiled by north Italian capitalism the area is potentially an explosive one and is a weak spot in the planned social pacification of Italy. Already host to numerous NATO and US bases no doubt the US thought the choice of Sicily was an easy number, the people being used to centuries of foreign domination.



As soon as plans for the base became public, the Ragusa anarchists, together with various other extra-parliamentary groups, began a campaign of counter-information to expose them and also the social and economic effects (drugs, prostitution, mafia, rising housing and basic goods costs) of the base. As the struggle developed differences emerged, the communists veering into long complicated analyses of international relations and local class composition and so on. The anarchists felt the base itself was the central problem and preventing its construction was the necessity. Instead of working out detailed selections of which groups could do

this they carried out a series of about 20 public meetings in local towns and villages as well as Comiso itself. The message was that the only way to prevent the base was to occupy and destroy it and that first it was necessary to organise ourselves without the parties and groups who, though against the base, were doing nothing to stop it. The form chosen was the self-managed league. Used by the peasantry at the end of the last century to seize unused land, they were also used after the First World War when many Sicilians refused to continue army service. This led to an insurrection and a short lived republic before it was crushed by the State. Again in the 1950's the peasantry renewed their battle against the landlords through the Leagues. Direct action leagues are not new or abstract concepts to the proletariat of Comiso.



The main theme of the meetings was that the base, contrary to what the Government was saying, would not bring prosperity to the area, but would only put them, their children and the whole island in danger. The base was also a threat to the people of many other countries and would bring about worse social conditions by increasing unemployment and house prices. Further the whole area would become militarised. The 'historic task' which the politicians are trying to get them to accept would be in effect an extremely grave responsibility, that of being the first European gravediggers of the nuclear wasteland. After the meetings comrades stayed to talk to the people and learnt of their increasing opposition to the base and their wish to know more about it and how to prevent it.

This initiative was well received by all the towns and by Comiso itself. The people had only been invited to join peace marches up till then. A petition raised 12,500 signatures (out of 18,000 voters) and there had been some symbolic hunger strikes organised by the Communist Party or the pacifists from the peace camp. They had found it difficult to relate to the pacifists and the carnival atmosphere created by the presence of Buddhists, Greens and various others from Northern Europe.

The next stage was the opening of a small office in Comiso to act as a coordination point for the Leagues which were forming. The *Coordinamento* (mainly anarchists working on a rota system) took on

the task of visiting the towns again, this time being more specific about the leagues and the need to occupy the base site.



As well as public meetings all the local schools, unemployment offices and industries were leafleted. For example the school students were urged to see how on the one hand they were being indoctrinated with the school ideology of preparing for a great future whilst the same forces were trying to put a deadly programme of annihilation into effect on their doorsteps. The leaflet spoke of the responsibility they would have to live with should they allow the base, thus setting a precedent for the rest of Europe. The unemployed were reminded that they were being blackmailed into accepting the base as the only possible source of work in the area, but that in reality they would be digging their own graves. Only through the leagues could they have the strength to demand decent work. The industrial and service workers were urged not to cooperate with the army of occupation and were reminded of the power they hold and how easy sabotaging the interests of the invaders would be.

An immediate response to the leafletting was the strike of students at the science college in Vittoria. They marched, about 400 strong, to the town square and formed a students league. Together with the *Coordinamento* they leafleted all six other schools in the area calling for strikes and a meeting. This was a success and a huge meeting was held in the piazza in Vittoria. In Comiso the students league went on strike to protest against the police handling of a hunger striker who was dragged from the main square by order of the socialist mayor Catalano.

At the ANIC refinery in Gela, south west Sicily, there was further interest. American owned, the refinery is threatened with closure. Of the 3,000 workers 500 are due for the sack. This follows the recent lay off of 700. The workers met the comrades at the gates and instead of going in to work when the bell rang stayed to talk. They asked the comrades to return at lunchtime and when they did they were arrested by police called by the management. The workers immediately told their union representatives to get the comrades released, which they did. This is yet another example

of the interest in the base and the solution being proposed by the anarchist and other components of the leagues.

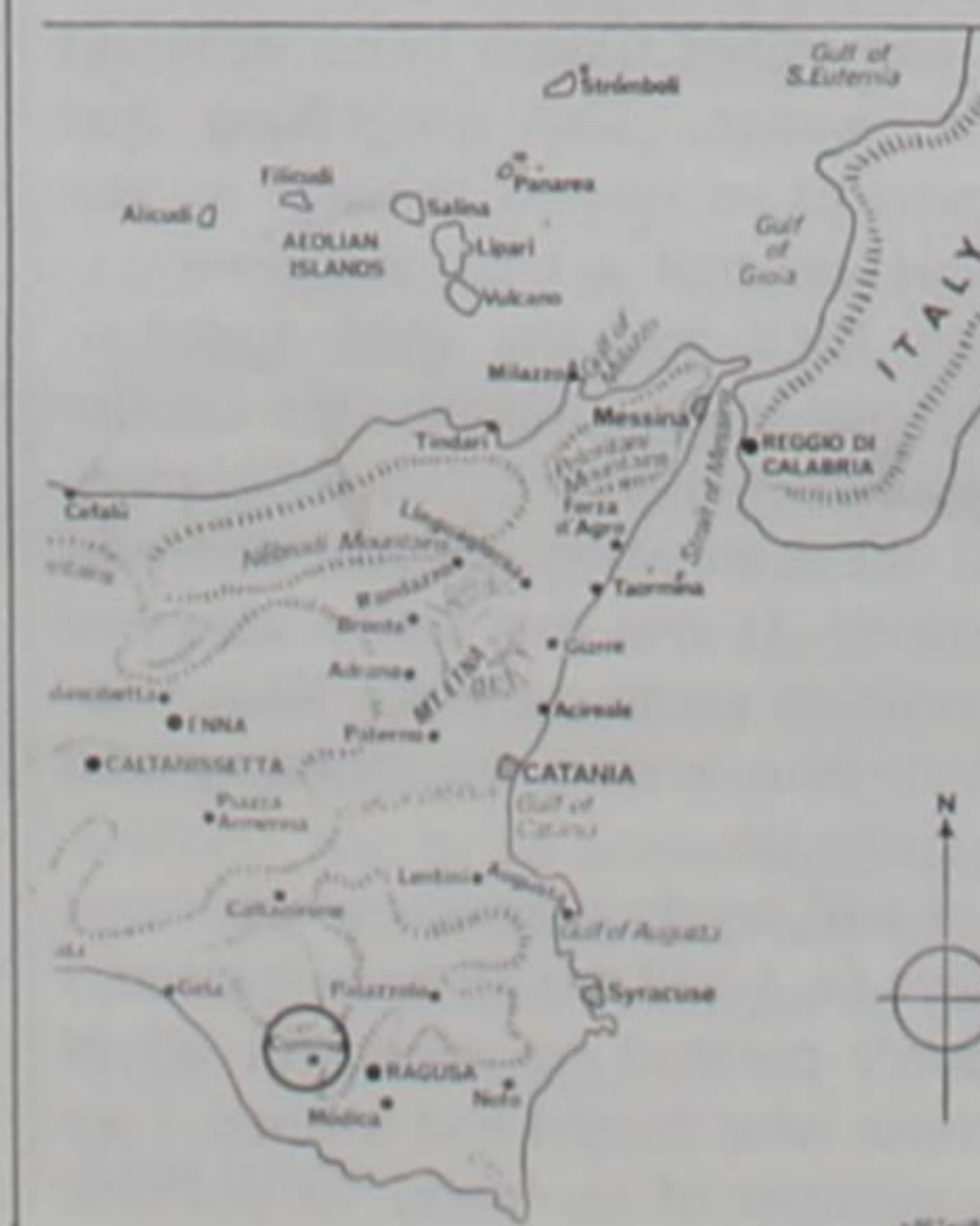
It should be stressed that the leagues are non-party, non-bureaucratic organisations, they are self-managed and self-financing. The *Coordinamento* is a focus and is composed of members of all the leagues on a rota basis according to availability. It is a meeting place for discussion and planning.



There is much work to be done, especially as the powers who have an interest in the base try to defame comrades and the leagues and to devalue the content of their proposals. Immense effort has been put into the past few months by ten to fifteen comrades, sometimes fewer. They have also borne most of the financial costs of the campaign. The need for money to develop this effort to its full potential is great and could be a decisive factor regarding its success or failure. It would be tragic to see a moment, so much desired by anarchists, of reaching and working within a social conflict with anarchist methods, fail due to lack of resources. It is now that financial support is needed, as much as possible but no amount is too small. Once the occupation is underway and all the eyes of the world are on Comiso there will be plenty of support, but if that moment is to come then we must have militant solidarity from all comrades now.

Jean Wier

Coordinamento delle Leghe autogestite contro la costruzione della base missilistica di Comiso, via Conte di Torino I, Comiso, Sicily. Tel: 0932 966289



PEACE CAMPS; FESTIVALS
AND PEACE CONVOYS;
NOT JUST IMAGINATION

Beyond CND...



9am Monday 13th December. Women blockade workers' convoy en route for North Gate.

'The Peace Camp will encourage basic crafts and creative arts. We wish to see the land of the base once more growing crops and flowers. We will hold non-violent Direct Action workshops and special action days.'

Peoples' Peace Camp
— Molesworth
Brighton, Huntingdon, Cambs.

No . . . to nuclear war, to Cruise
Missiles & nuclear power.
No . . . to harassment of gypsies
and travellers.
No . . . to pollution and waste.
No . . . to restriction of con-
sciousness by drugs'
laws.'

Peace Convoy:
Daily Newspaper
Green Gathering:
Glastonbury 1982

When I read some of the theoretical articles about Nonviolent Resistance and Direct Action I begin to wonder where these people have been in 1982? Despite the reluctant support of organized peace groups like CND and PPU; despite the luke-warm generosity of spirit which fails to recognize the ideas and action which are gathering momentum behind the ideology of peace camps and peace convoys; many individuals in many different parts of the country have been involved in a peace movement which is more autonomous, and therefore more unpredictable and thereby more dangerous! The Peace Camps have created a new movement — many more leaderless gatherings of individuals who have no historic, weighty tradition to hold them within certain barriers, even though I am quite sure that those who stay for more than a week or two develop strong beliefs — *sustaining ideas and ideologies*. Whether these be feminism or pacifism; buddhism or anarchism; moral outrage or political opposition. For example, the strongest peace camps seem to be Molesworth, based on Quaker Pacifism; and Greenham Common based on Feminism — even if one or two very dominant women seem a far cry indeed from Emma Goldman or Dora Russell? (Where are all the libertarian feminists?) Many of these individuals felt they had to 'Witness' as Quakers say; to demonstrate; to put their body on the line; to move far from comfortable t.v. lounge, or family-home, to say very clearly and personally 'No'. These two camps by their action supported by their literature — see Molesworth's green broadsheet,

which opens out as a 'noticeboard', — show how to build-up a movement. A movement where more people do indeed form more peace camps! Some will only wish to visit; to leave their names and addresses; some will wish to stay each weekend, some for a few days; others a few weeks; a few will wish to join the long-term peace camp gathering. (This is in fact what *has been* happening unlike the stutterings about peace camps). I spent two weeks with the Burghfield Peace Camp when it was set up, and learnt from this that Greenham Common Women's Peace Camp had created a fermentation and a yeast with ever-growing potential. The men and women came directly from Greenham Common to focus press and public (in the area— attention on Burghfield Royal Ordnance Factory — which is the twin nuclear warhead establishment to nearby Aldermaston. Led by a group of Buddhists from Milton Keynes Peace Pagoda and the Burghfield Parish Priest, a pacifist, our small group of some dozen people, supported by the *Seattle-to-Moscow Marchers*, who were en route for London, held a peace ceremony outside the Factory Main Gate. (If you look at the new series Ordnance Survey Map you will find *no* such factory but a blank area with two streams passing through it. I have produced a posterpoem based on the *old* map which does show Burghfield R.O.F. — anyone interested in having a copy should send 50p inclusive postage). Since then various local activities have been organized by the peace camp which have created much thought and discussion. It is also probable

that in the minds of some workers it has sown seeds of doubt about the wisdom of working on weapons of mass destruction? This may seem far from the aim of closing down the plant but it is in the long tradition of nonviolent revolution, which in this area of work — arms production as part of political policy will probably take as long to dismantle 'the military — industrial complex', as Paul Goodman put it (see Peace News pamphlet — 1960s) as it took abolitionists to remove the Slave Trade from most of the World. Meanwhile at other bases like Lakenheath (some Nottingham people helped to set it up) and Upper Heyford the commitment and propaganda for the removal of American bases goes hand in hand with their commitment to non-violent direct action. One question which we all need to ask, to raise in our local newspapers and pubs, is 'why has this land not been returned?' and often the answer would be — if the question were being put — because it is commonland and therefore there is no landowner to compensate! One bit of 'news' about the building of Greenham Common Airfield came to light from a resident of *Bishops Green*. This village was demolished in 1941 in order to build a military base, and the villagers put into nissenhuts, one of which is still standing. The villagers were eventually rehoused in council houses long after the war! This resident is also now a member of the Peace Convoy!

Now, of course, Peace Camps are only one of many actions each one of us *could* get involved with — for short or long spells — a few days to a few months? However, they are perhaps the most significant actions to happen since DAC and Committee of 100 twenty years ago. What is more these are people giving up jobs and television-watching to do *something*. They are, in fact, altering life-styles as well as causing discomfort to CND and similar peace groups more keen to fight political battles whilst holding on to lifestyles which only prop-up the arms industry, and the military and civil servants, who live off the nation-state. Before someone replies that we have to fight political battles — Yes, but on our terms, in our way. Labour Party CND members love to write off all those of us outside party-politics precisely because our world is one which would put little prestige their way or very much political power! Anarchist ideas are both political and social. Pacifist ideas are both political and social. However, those of us who are anarchists and pacifists are more concerned to reach out (all the time) to people as yet unaware there is the need to think let alone act to stop nuclear missiles and nuclear power *industries!*

I am convinced that there will be little peace without freedom. That a pacifist country will also be a libertarian if not anarchist land as well! Meanwhile back in the academic centres of Peace Research they will be hastily backing off from such ideas — as they are not easily quantified or controlled when many people take them up. Indeed we already have not just libertarian peace camps, but also a rapidly growing Peace Convoy allied to which community groups like the TeePee Village from Talley, near Llandeilo are creating a movement which is more working-class based than the largely middle-class and decent, traditional, peace movement. Well, perhaps cynics would say non-working-class based since most are on the dole, social security, or self-employed! However, they have little respect for authority and less for *inaction*. Contrary to media smears this group — *Peace Convoy* — is a Direct Action Peace Convoy whose nonviolence may not fit snugly into Gandhian terms but which certainly is attempting to build-up links in a chain which is creating many more 'newage gypsies' who live by a code where trees are more important than fence posts, where people are more important than images.

Contrary to the media and US Embassy reports the Peace Convoy — Counter Cruise Cosmic Carnival — at Greenham 'Green Gate' did *not* use bows and arrows or petrol bombs — but did use a sledgehammer on the fenceposts some sixty of which hit the earth in retaliation for an acre of trees bulldozed down by MOD/US military police). For readers concerned to know what really happened during the occupation on and after June 30th at Greenham please refer to *Greenham Free Press* edited and duplicated by Brig of TeePee Village. This daily news-sheet needs to be reprinted as a pamphlet; meanwhile write to Brig, c/o Peace Convoy (at whichever Festival, come site-occupation, you realize is the one!) Also see the 'Special Green Gathering Edition' — Worthy Farm — 26.7.82. Otherwise write to Brig at TeePee Village, Talley, nr Llandeilo, Dyfed. One final comment on events within and without the wider peace movement of 1982. Perhaps the most encouraging development has been the links made between Peace Camps and Festivals. Between the 'Green' Movement and the pacifist and anarchist movements; between Albion Fayres and 'Nuclear Power No-Thanks' movement. Meanwhile I like to imagine in my wildest dreams that each reader will perhaps visit a Peace Camp; support their local Peace Camp; set-up a Peace Camp? Or lower-key but *equally* important each reader maybe will consider

setting-up a literature stall? This regular work involves taking the magazines like *Peace News* and *FREEDOM*; *Radiator & Sanity*; pamphlets like *Thoreau's 'Civil Disobedience'* and *Tolstoy's 'Inevitable Revolution'*; 'Making Nonviolent Revolution' and 'From Protest to Resistance'. (PN pamphlets nos 1 & 2). And setting up a weekly stall where people gather! Write to: Housmans Bookshop, 5 Caledonian Road, London, for complete lists and/or to Mushroom Bookshop, Nottingham; and to: *FREEDOM* Bookshop, 84b Whitechapel High Street, London E1. This work of literature stalls is a small but essential one!

As I began with quotes from Molesworth and from the Peace Convoy let me also finish:-

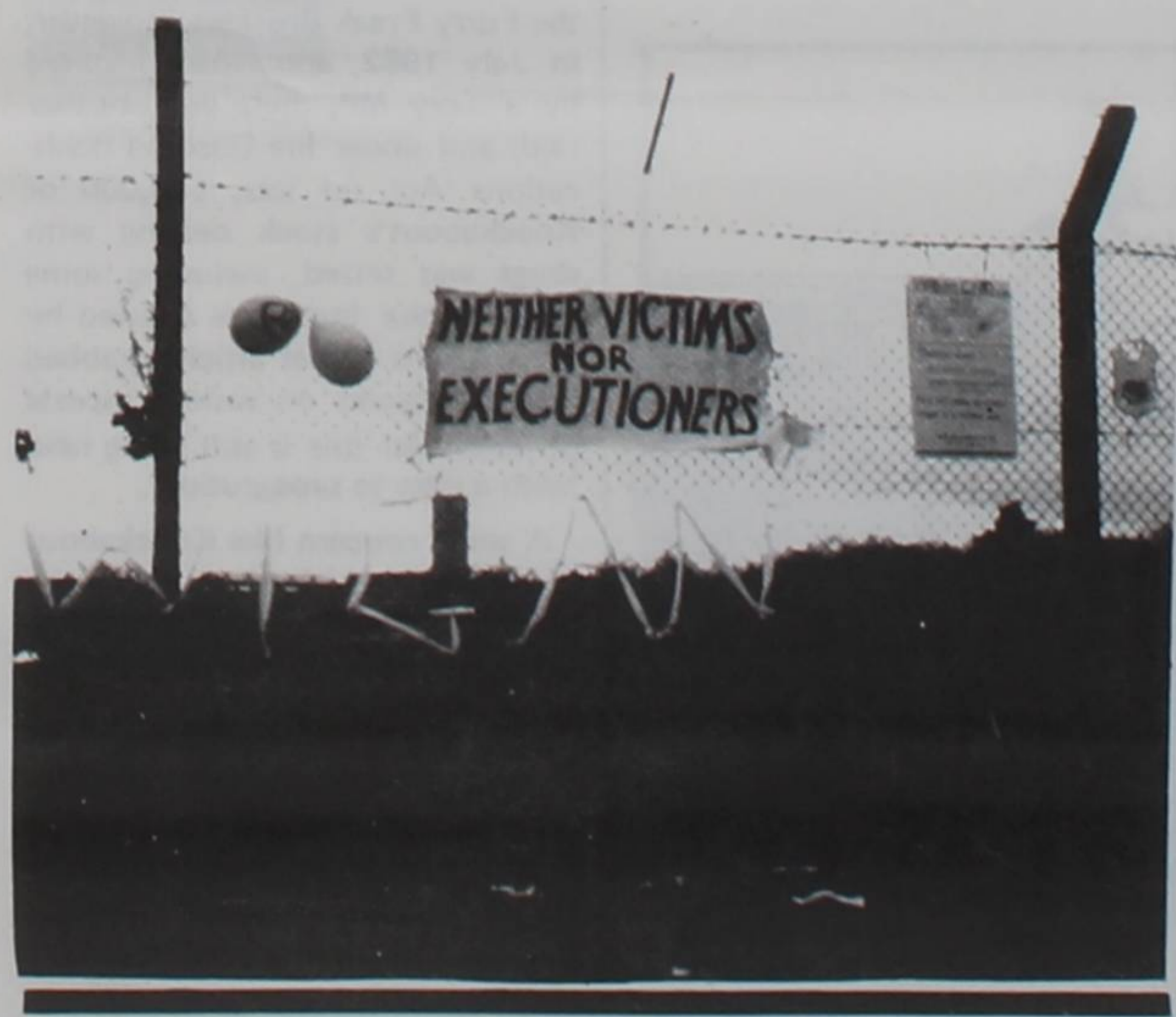
"Since the Second World War the countries of Britain have been occupied by the armed forces of a foreign power, the United States of America. An occupation for which the consent of the British People has never been sought, or given." Free People of Albion. Assembled at Greenham Common, July 4th, 1982. *Peace Convoy Free Press*

"We are here as nonviolent witnesses for peace. We do not believe that peace can be achieved by preparing for war but rather by working for trust and understanding instead of fear. Join one of the groups mentioned below, and join the peace tax campaign." *Molesworth Peace Camp*, Old Weston Road, Brighton, Huntingdon, Cambs. Tel. Clopton 257.

Quaker Peace & Service—Friends House, Euston Road, London NW1; *FOR*—Fellowship of Reconciliation. *Green CND*, 4 Bridge House, St Ives, Huntingdon, Cambs; *Christian CND*, 11 Goodwin St London N4; *Peace Convoy* . . . TeePee Village c/o Talley, Llandeilo, Dyfed; *PPU*, 6 Endsleigh St, London NW1; *WRI* — War Resisters International, Dawes Rd, London; *Greenham Common Peace Camp*, Newbury, Berks; *Burghfield Peace Camp*, c/o Acorn Bookshop, Reading, Berks; *Upper Heyford Peace Camp*, Oxfordshire; *Lakenheath Peace Camp*, Cambridge-shire.

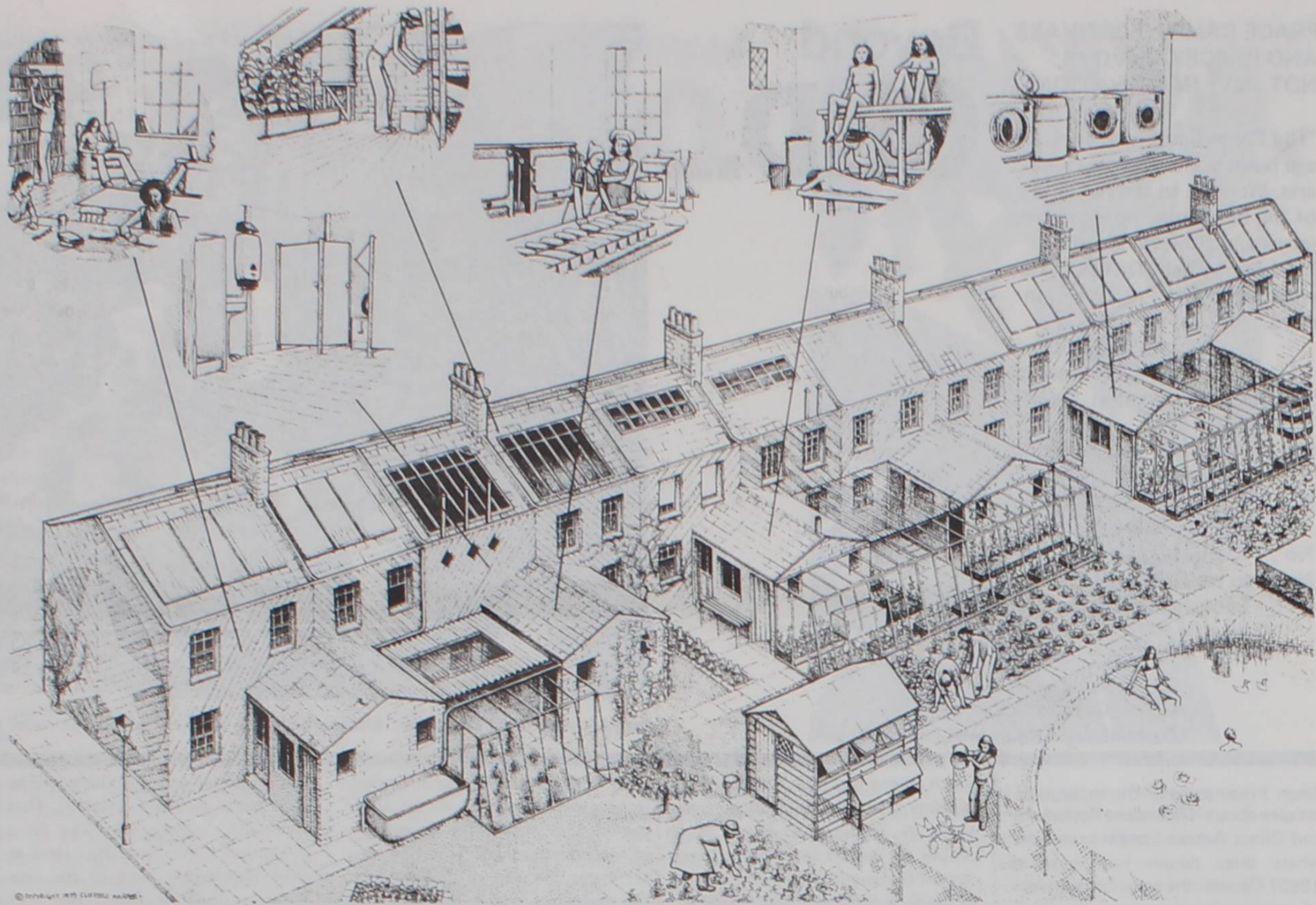
FUNDRAISING — Finally, if you want a very exceptional band (acoustic) with great harmonies and audience involvement book *Planet Waves*, Tel 054 46 629 and ask for Alan Leader. *Riff Raff Poets* will accompany them — Jeff Cloves/Pat Van Twest (feminist). We are already on tour — book us for autumn. Send for our new magazine *Riff Raff Poets no 1* (30p + postage from *FREEDOM* Press — 84b Whitechapel High St. . . E1. We are a pacifist/anarchist amalgam — Band & Poets).

Dennis Gould



Sunday 12th December.
Perimeter fence after mass demonstration.

Housing together



1: AUTONOMOUS TERRACE

DRAWING BY CLIFFORD HARPER, ORIGINALLY PUBLISHED IN 1975, THIS EDITION PUBLISHED BY TROJAN PRESS 47A GRAYLING ROAD, LONDON, N16.

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Colin Ward reviews *The Collective Housing Handbook* by Sarah Eno and Dave Treanor, Lauriston Hall Publications, Castle Douglas, Kirkcudbrightshire, £3.50.

Of all the ideological stalemates in contemporary politics, housing presents one of the most pointless. The Right waves the banner of the property-owning democracy, and since fifty-five per cent of householders in this country are by now owner-occupiers, the whole trend in tenure, here and in many other countries, is on their side. The present government in particular seems to want to punish council tenants for being such by obliging local authorities to push up rent levels to the extent that it would be cheaper to buy. There are actually authorities today where the council tenants subsidise the rates.

Meanwhile the Left, wedded to that fatal Fabian notion that equated council landlordism with socialism, would like us all to be beholden to the housing management bureaucracy and to those councillors who regard the bestowal of a roof over your head as their particular form of patronage, are involved in a spurious crusade against council house sales.

I recently had the task of writing a new postscript to a reprint of my collection of articles called *Housing: An Anarchist Approach* in which I set out the reasons why I think the campaign of the political Left against the sale of council houses to sitting tenants is based on false arguments, and urged that we should be using the current stalemate for rethinking the first principles of housing. It is ten years since Lord Goodman, no anarchist, remarked to the applause of a conference of housing 'experts' that 'It is only in a society where we have a government working day and night in our behalf that housing problems are insoluble.' Since that time, starting from scratch, we have seen the faltering growth of housing co-operatives, and the people involved have discovered, the hard way, the quite unbelievable complexity and tortuousness of the legislation governing housing finance and the subsidy system.

By now there are several manuals for people wanting to get involved

in co-operative housing. The one I would recommend for people anxious to know what is going on in this field is Peter Stead's *Housing*, which is Vol III in the series *Local Initiatives in Great Britain* (Published by New Foundations, The Rookery, Adderbury, Banbury, Oxfordshire at £5 inc postage). Our new housing co-ops, though few in number in relation to the dominant modes of tenure — owner-occupation, council and private renting — do represent a variety of approaches, from 'legitimised' squatters to self-builders, and from management co-ops in council-owned property to (in the jargon of the co-op world) 'par-value' and 'market-value' jointly owned houses.

A few of them aspire to extending co-operation into other areas besides housing, and a few of these are co-operative households as opposed to groups of nuclear families.

Not until very recently indeed have the normal sources of housing provision recognised the existence of and made provision for, people

who want to live in communal households. Councils have always built for the statistical family of Mum, Dad and two children, building society mortgages are geared to the same market and most existing houses are designed to accommodate it. The new handbook from Lauriston Hall is intended specifically for people who aspire to live collectively or communally, and to guide them through the legal, administrative and financial jungle.

Detailed guidance is given on the choices before people embark on co-operative housing. What kind of co-op? Registered with the Housing Corporation or not? And so on. A further section discusses finance, how to raise capital and how to account for it. And the final section is about 'being together' devoted to meetings, with notes on how to have good meetings and how to have fewer, with a section on conflict resolution. The emphasis on the problems of community living is wise, for more such ventures end in bitterness and acrimony than in

satisfaction and success.

People who think it easy and simple should note the conclusion of another recent author, Harold Barclay, in his book *People Without Government: An Anthropology of Anarchism* (Kahn and Averill £3.75). His verdict is that 'those anarchist communities of the 19th and 20th centuries which have had some degree of success were loosely structured with a *minimum* of communal property, communal eating, communal housing etc.' This in no way invalidates the case for co-operative housing. But Barclay also remarks that 'Many a community has failed because of the lack of sufficient numbers of mature and responsible members and a surfeit of what some would call selfish, little kids. It bears repeating that anarchy depends upon the extent to which each member assumes a conscientious, personal responsibility and a sense of self reliance.' I am sure that experience has taught the authors of the *Collective Housing Handbook* the truth of that.

Bourgeois Bolshevism

The Bourgeois role of Bolshevism — Its Relation to World Revolution by Guy A Aldred
Reprinted by GPP Press available from FREEDOM Press Bookshop 40p + postage.

THE working class movement at the outbreak of the Great War of 1914-18 was as subject to jingoism as the rest of the population throughout Europe. An area where there was much more scepticism was the Clydeside and Glasgow. A group that was strongly antimilitarist and provided large number of objectors to that war was The British Socialist Party which was most active in the Glasgow area.

It was a period in which the working class were killing each other in vast numbers in the most appalling conditions. At the behest of their rulers whole populations were set against each other in a mass hysteria that made it difficult for any opposition to survive.

The first Xmas of the war there were cases of fraternisation which

were stamped upon by the military authorities who saw how dangerous to the establishment such activities could be.

Remembering the universality of the hysteria at the time and the two years of slaughter, those resisters who had ignored the social pressure to join in the slaughter were a dedicated bunch. To a small extent we saw a similar phenomena with the Falklands episode with the media stoking it up. The resisters found themselves in camps and prisons, one such camp was Dyce Camp in Scotland, where we see in an old photograph the author of this pamphlet Guy Aldred, together, with our old comrade Bonar Thomson the Hyde Park orator.

Glasgow was a site of industrial unrest in the first world war and subsequently when Aldred first became an active pamphleteer. This analysis of the Bolshevik revolution makes him one of the few who were not misled into thinking that it was the new utopia. The few not so misled were the Spanish CNT, Emma Goldman, Berkman and some others. One must remember the time when this pamphlet was written, the British Socialist Party had become the Communist Party closely connected with the Bolsheviks and a large section of the left in uncritical support. The pamphlet

was not written with hindsight, but perceived all the indications of the Bolshevik drift to totalitarianism.

For those anarchists who lived through the period between the wars it must have been a frustrating time, for practically the whole of the left was obsessed with the grand illusion, and well known fabians like the Webbs and people like Bernard Shaw were feted and came back having not been shown the slave camps and the mounds of corpses upon which the soviet state was built. As the author observes 'The party, that is, is not an instrument of the working class but the working class is an instrument of the party.'

The subsequent history of the Communist Party of Great Britain was one of deceit and uncritical support of the Soviet Union and what they could not control they tried to destroy.

To those who think any real change will come through small conspiratorial groups unconnected with grassroots understanding, the Russian Revolution should provide an object lesson.

The Communist Party exposed itself as a counter-revolutionary force in the Spanish Civil War and Orwell's experience of it led directly to his subsequent thinking as expressed in *Animal Farm* and *1984*.

Alan Albon

Knockabout farce

Knockabout is a small publisher and distributor of 'underground comix'. They have produced three issues of their own title and a number of larger graphic books, of which perhaps the best is *The Adventures of Lazarus Lamb* (reviewed in FREEDOM last year). Now they are having trouble with the law. In October 1981, the customs opened a consignment from America. They seized copies of *Bizarre Sex No 9: Omaha the Cat Dancer*. They still hold them. A small concern cannot afford to have stock tied up so, in October 1982, Knockabout went to court to try and recover them, or at least trigger off any pending prosecution and get it out of the way. Although the cus-

tom's official giving evidence admits that he hasn't read, the customs solicitor admits that he cannot understand it and the magistrate admits both, they lost. Amongst the other comix in the consignment were some which dealt with drugs. These were allowed through without comment. Such comix have been around for years, for example the Furry Freak Brothers. However, in July 1982, apparently inspired by a Tory MP, there was another raid, and under the Obscene Publications Act no less, £10,000 of Knockabout's stock dealing with drugs was seized, including some *Dope Comix* that were allowed by the customs. Other articles grabbed included books on various aspects of dope. All this is still being held 'with a view to prosecution'.

A small concern like Knockabout could go out of business while the police sat on their stock, watching. To help, a special *Obscene Issue* has been produced. Many people have donated artwork, including Cliff Harper and Hunt Emerson. American 'stars' like Gilbert Shelton (Freak Brothers) and Robert Crumb have also given permission for use of their art. The various strips examine many aspects of 'obscenity' and censorship. (Knockabout No 4 *Obscene Issue* from FREEDOM 95p + 25p post)

Anti-militarism in France

We have received news of comrades being held in France for anti-militarist activities. PHILLIPE DELANNEE is being held under 'vigorous arrest' at Lille military prison for refusing to wear uniform. He is serving two sentences, one of 40 days and another of 20 days. Further refusal to wear uniform will result in more sentences. He is extremely isolated so letters of support would be appreciated greatly.

Write to:
Phillipe Delannee,
Matricule 15469,
Cellule 111,
Section A, Maison D'Arret Loos,
Rue Traint de Loos,
59120 Loos Les Lilles.
France.

The Support Committee can be contacted:

c/o Pierre Jennequin,
5, Rampe St-Marcel,
02000 Lecon,
France.

Others being held include: RICHARD LAURENT, who is serving a 3 month sentence for using false papers. A member of the 'Avis de Rechercher' collective, he is to be transferred to Paris for trial as a conscientious objector.

JEAN-ALBERT LEBARC was recently tried at Mans for conscientious objection. Judgement was deferred until 7th January. There were over 150 protestors at the trial. Five members of the Support Committee (including two who are

members of the Federation Anarchiste) have returned their military papers to the Ministry as a gesture of support.

Inⁿ Dijon a comrade has received a 'postponed' 18 month prison sentence for defacing a war memorial in Nice. Also added to the sentence was 3 years probation and a fine of F85,000 for 'damaging a public utility'. On December 7th homes and workplaces of members of the 'Aubanas' anarchist group were visited by police. Members were presented with an 'investigative warrant'. The alleged crime was one of 'insulting the army, navy and air force' by fly-posting anti-militarist posters.

Utopian holidays

We are considering setting up some kind of camp this coming summer in the S West region for anarchists and libertarians who fancy a bit of escapism from city life, boring work, boring street selling, next doors' cat, etc.

We admit that we are closet Bureaucrats and therefore have produced this questionnaire. This, we hope, will give us some idea of what sort of camp you would prefer. If you're not interested at all in this kind of thing, we'll meet you at the Big Wheel at Butlins.

1. Would you prefer to camp in the countryside or near a beach?
2. Do you wish to be near a city?
3. Are you fussy about facilities

such as bogs and showers?

4. Would you like to have access to swimming pools and discos?
5. Do you wish to be as far from the Great British Public as possible?
6. Are you bothered about being pestered by the police if you choose not to wear clothes, (ie do you wish to be in an official/unofficial nudist area)?
7. How long do you think you can cope with living with a bunch of anarchists?
8. What month do you reckon it won't rain -
a) if you like sleeping in soggy beds?
b) if you like getting sunstroke?
9. Do you have transport?
10. Do you know anywhere that is

nice?

11. Have you ever been to an anarchist camp before? If so, what went wrong/right etc?
12. Are you

a) a militant vegetarian who is liable to eat your surrounding countryside?

b) a militant carnivore who is liable to eat your surrounding comrades?

13. Anything else that we should take into consideration eg do you suffer from total allergy syndrome?

Please write to Plymouth @ group
c/o this address;
115 St Pancras Ave,
Manadon Vale,
Plymouth,
PL2 3TL.

1984 Anarchist festival

An international anarchist festival is being planned for New Year and the surrounding days of 1984 in NYC. It is hoped that there will be a full scope of activities including art, film, music, poetry, speakers and workshops that will comprise this multi-media event, plus anything else people everywhere wish to contribute.

It is hoped that this event will create an opportunity for anar-

chists worldwide to form further networks, information and literature exchanges on ideas and strategies for a more united and forward moving anarchist movement.

Any publicity in your area would be appreciated. Spread the word, hopefully many regions of the world will have some level of participation.

Please respond with any feedback, contributions or questions you may

have. Again, spread the word to as many people as possible. This depends on you. Your response is crucial so that approximate numbers can be calculated for the size space needed for this event.

1984
c/o LBC,
GPO Box 842,
New York,
NY 10116.

In brief

A government survey has happily discovered that there are about 800,000 more people in work than they had thought. They reached this conclusion by interviewing a sample of employers and guessing at numbers of 'self-employed'. For the record, their Employment Census says that there were 21,184,000 in employment in September 1982. Meanwhile, life for the others is made more complicated by a new supplementary benefit claim form. This has 140 questions, involving immense detail on all aspects of the claimant's financial affairs. The idea is to save time for the staff. However, in one area office (Clacton) the staff had to complete the forms for nearly every claimant.

▲ The Royal College of Physicians has produced, but not yet published, a

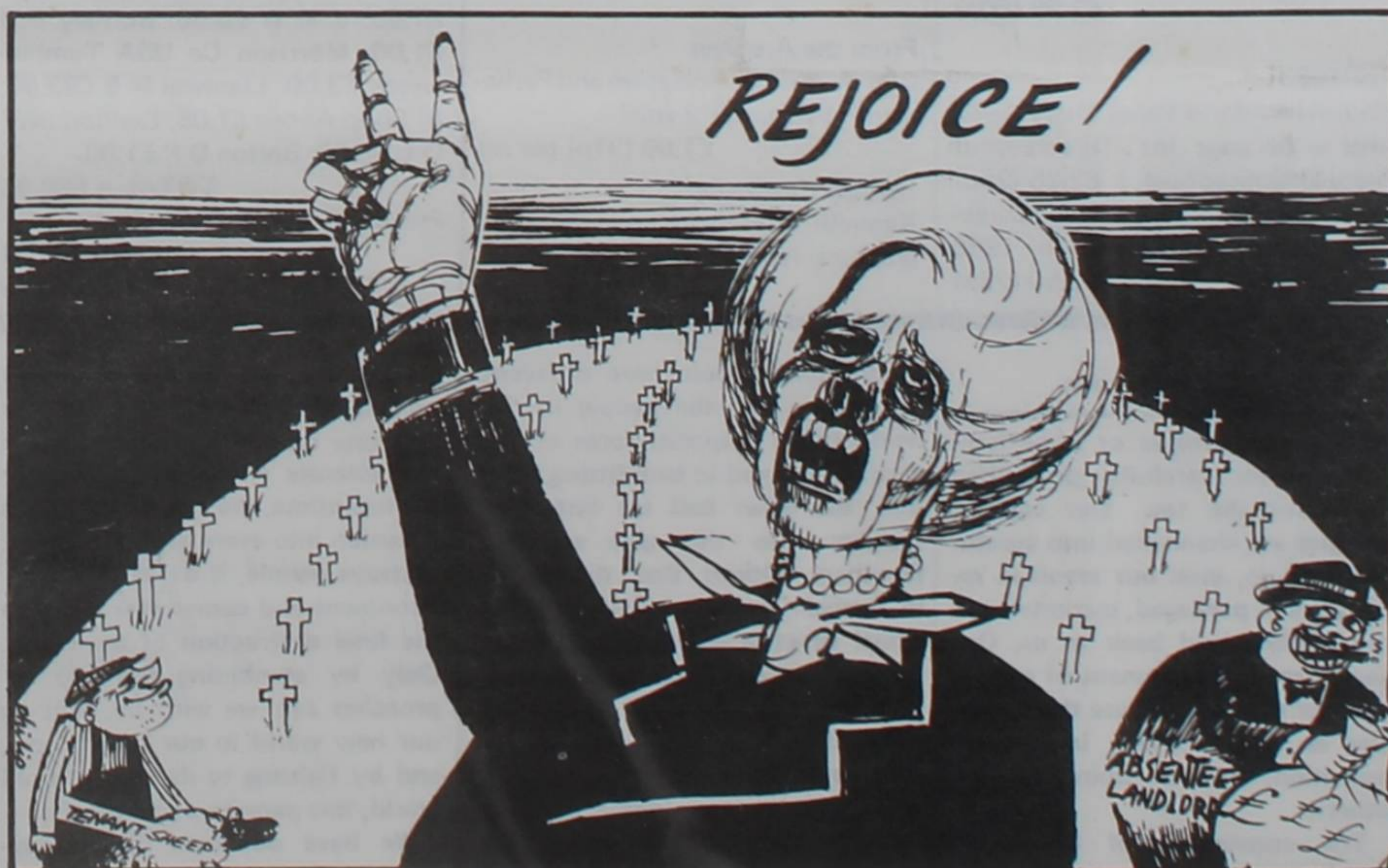
report on the benefits of Civil Defence. They are unimpressed. From a summary, which appeared in the press, 'It seems best to operate on the assumption that civil defence measures will not effect a major reduction of the scale of casualties'. 'Relief for the dying would be rendered difficult by the scale on which it would be required.' A suggestion about such people has been dropped since the first draft. This envisaged that soldiers and police might be called in 'to identify inevitably moribund individuals and dispatch them quickly'.

▲ Five more years of a Thatcher type government could convert the trade union movement into 'an insurrectionist movement committed to civil disobedience'. This heartening

prospect comes from no less than David Basnett, leader of the General and Municipal Workers Union and Chairman of the TUC economic committee. He has not, in the past, been associated with such optimism. He spoils it somewhat, 'This is not what we [sic] want. We [sic] want to play our role, with a government working towards agreed consensus objectives within a pluralistic democracy.'

▲ In 1982, 122 million children were born. 10.3 million infants, up to the age of one, died. 10 million of these were in 'less developed countries'. According to the United Nations, which produced the figures, deaths in the next age group, 1 - 4, were 'even more predominantly' in the developing countries.

Falklands comment



NATIONAL

ABERDEEN Subversive Graffiti Collective, c/o 163 King St, Aberdeen (includes the ex-members of Aberdeen Solidarity). Activities include production of a local free news-sheet.

At Glasgow Bookshop Collective, 488 Gt Western Rd, G12 (Keilvinbridge Subway) HUDDERSFIELD Huddersfield Anarchist Group & DAM, c/o Peaceworks, 58 Wakefield Rd, Huddersfield

NOTTINGHAM Jackie Veevers, 7 Irene Tce, Basford Individuals Anonymous 12p sae, above address OLDHAM Nigel Broadbent, 14 Westminster Rd, Falisworth

LITERATURE

END OF MUSIC (a critique of the music industry) — contact Box V2, 488 Great Western Road, Glasgow G12, or from A Distribution (London). 60p incl p+p.

MEETINGS

CROWBAR South London's only independent fortnightly will be having a readers meeting on Sunday, 23rd January. Notoriously for its coverage of local squatting activities it will no doubt attract lots of people so come early and be sure of a seat!

BOOKS FROM 84B

New Titles *Pierre-Joseph Proudhon: The Principle of Federation (Trans and intro by Richard Vernon) (86pp ppr) £3.50 (42p)

We can give full trade terms — plus postage — on all the titles below: William Morris and Walter Crane: An Earthly Paradise Calendar (Any Year) (26 plates 14pp Large Format) £1.20 (40p)

FUNDS

Deficit Fund November 25th — December 8th Morecambe R A D £3.00; London SE18 F Y £1.00; Saffron Walden B W £6.00; Wolverhampton J L £1.50; J K W £0.50; I of M P C £0.40; Nantwich L M £1.00; Leeds A C £1.00; Ilford I P £3.00; Burton on Trent S C £1.00; Oxford B E H £3.00; Aberdeen W M R £6.00; Llanelli T P £1.00; Chelmsford E H A £1.00; Hitchin L A £2.50; Herne Bay A M £2.00; Llanwrst H D £2.00; Wolverhampton J L £1.50; J K W £0.50; Burnley F J £1.00; Morrison Co USA Tumbleweeds £3.00; Llanwrst M B £3.00; In Shop Anons £7.05; London SW7 D L £6.00; Bolton D P £1.00.

NEW CONTACT

Discordians, Liverpool Students Union, Brownlow Hill, Liverpool.

Premises Fund November 25th — December 8th London SE18 F Y £2.00; Wolverhampton J L £2.00; Ilford I P £3.00; London N12 N W £6.00; Southend A B £3.10; Stockport T M E £4.00; Hitchin L A £2.50; Oxford S H £3.00; Herne Bay A M £2.00; Llanwrst H D £1.00; London N17 G R £38.00; Wolverhampton J L £2.00; London SW7 D L £5.00; London SE18 F Y £1.13; Bolton D B £1.00; Tumbleweeds Morrison Co USA £3.00; London SE1 Anon £3.82; In Shop Anons £1.40; Southampton S C £1.00; Tom £1.00. TOTAL = £85.95 Previously acknowledged = £926.92 TOTAL TO DATE = £1012.87 Many Thanks to everyone!

FREEDOM Editorial Collective 84b Whitechapel High St London E1

Table with 2 columns: Zone (Inland, Surface, Europe All-up, Zone A, Zone B, Zone C) and Price (£8.00, £9.00, £10.00, £10.50, 25 dollars US, 28 dollars Canada, £12.75)

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Continued from front page

ever-receding utopia or some freedom within carefully proscribed limits for the few. Our creative energies are channelled into acceptable outlets, even our revolt is 're-cuperated', packaged, marketed and the shadow sold back to us.

The constraints of the world touch people in different ways and

so different people have different emphases. Half the people in the world suffer a special form of discrimination and in benefiting from this, the other half are distorted. Insights into this give anarcha-feminism. Others find themselves in struggle at work; their organisational practice is anarcho-syndicalism. Still others focus their activity into the anti-nuke area, in housing or in other fields. While they are anarchists, it is the same struggle. Why is it necessary to adopt a political label, an ideology? Why not set up our own small utopia with a few of

the like minded; drop out? Aren't we just being exhibitionist? Because the state doesn't work like that. It can tolerate a few communes. In the meantime, the state solidifies its intrusion into every aspect of life; it destroys people, it destroys the environment and comes ever closer to the final destruction of the world. Only by combining the two approaches can we win: by building our new world in our hearts, now, and by fighting to destroy this old world, this parasite on all life. We have our own resolute approach.

Despatching & Deadlines FREEDOM Collective would welcome any readers who wish to help fold and despatch the paper. The next issue will be sent out on Thursday 27th January, starting at around 6pm. This is also a good time to come in and meet the editors. FREEDOM also needs your written contributions and any graphics or photographs readers feel would be useful to us. Copy deadline for short items for the next issue is first post, Monday 24th, longer articles in by first post, Thursday the 20th.