

anarchist fortnightly **Freedom**

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FIFTY PENCE

*"I see anarchism as
the only possible
solution to the human
dilemma."*

GEORGE MELLY
at Dartington Hall on 1st
September 1995
(see also Colin Ward inside)

INVENTED ETHNIC GROUPS IN RWANDA AND ELSEWHERE

On 12th September a Tutsi lieutenant in the Rwandan Patriotic Army was shot dead. Later that day, apparently in retaliation, about 100 Hutu civilians were shot dead in a village called Kanama. By no means all Rwandans are engaged in ethnic warfare, but it seems that many Hutus would like to eliminate the Tutsis, and vice versa. The ethnic divide, and the hatred, are real.

Yet only four or five generations ago the Rwandans were all one ethnic group. The division into two was deliberately engineered by European conquerors.

Rwanda and Burundi, two distinct nations, were made into a single colony

first in German East Africa, then in the Belgian Protectorate. Before the Europeans arrived the Burundi, a Bantu people, had been conquered by the Watutsi, a Nilotic people who ruled the country as a land-owning aristocracy. The status of these 'natural rulers' was consolidated by the Europeans, whom they helped to plunder the country in return for a share of the loot.

Europeans wanted to administer Rwanda in the same way, but Rwanda had no 'native' aristocracy. Some Rwandan families, however, owned

more cattle than others so the Europeans elevated the richest 15% of Rwandans to 'Tutsi' aristocrats and degraded the rest to 'Hutu' serfs.

The region now has four main language groups. In Burundi the Hutu speak Kirundi and French, while the Tutsi speak Swahili and French. In Rwanda the Hutu and many of the Tutsi speak Kinyarwanda and French, while those Tutsi who were educated in Uganda speak Kinyarwanda and English.

After independence in 1962 journalists reported the bodies of murdered Tutsi in the rivers of Burundi. There were bodies in Rwandan rivers too, but there no one could tell whether they were Tutsi or Hutu as the 'tribes' of Rwanda are physically indistinguishable.

Europeans are more racially mixed than other people and their perceived ethnic groupings often have as little to do with ancestry as those of Rwanda.

Serbs, Croats and Bosnian Muslims are physically indistinguishable and speak the same language. The forced insemination of Muslim and Croat women 'so that they will give birth to Serbs' is not only barbaric but complete nonsense.

Tribalism in Northern Ireland is maintained by belief that the nationalists are descended from

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UNWILLINGLY TO SCHOOL

Another government nail was driven into the coffin of progressive education this week. The introduction of targets for nursery schools shows that there is no such thing as a free lunch, for in return for the imminent nursery voucher scheme the government expects total control of the under-fives provision.

Like the Jesuits, the Tories are eager to get their hands on the minds of children as soon as possible and iron out any creases where home-produced subversive ideas may be lurking.

No room here for Max Stirner's 'ownership of self' concept so important in radical theories of education. Self-ownership equals freedom, freedom equals a barrier to forms of authority. The introduction of the concept of right and wrong in nurseries is a reminder of Rousseau's advice that words such as 'obey', 'duty' and 'obligation' should never be used with children. In *The False Principle of our Education* Max Stirner warns us: "if one awakens in men the idea of freedom then the freedom will incessantly go on to free themselves; if, on the contrary, one only educates them they will at times accommodate themselves to circumstances in the most highly educated and elegant manner and degenerate into subservient cringing souls." Subservient cringing souls - just what the government ordered! And it's never too early to start the production process.

Five year olds will start school already labelled are less or more able and treated accordingly. John Major's partial quotation of Shakespeare's 'Seven Ages of Man' was quite deliberately selective, for it goes on "creeping like snail unwillingly to school".

In the editorial of the Lib Ed booklet on *Play* is the following: "We'd like to celebrate the importance of play for its own sake ... There don't have to be any results, any winners or losers or any visible educational or other spin-offs, although there are often some or even all of these things. The main thing is that play is doing what we choose to do." It appears that the earliest we can be prevented from enjoying ourselves and exercising choice, the less likely we will be to remember toe sensations and want to repeat them. A perfect recipe for capitalist stew.

Nursery nurses and pre-school playgroup workers will also find their working lives disrupted. Their choice to work with pre-school children may well have been influenced by their desire to see children developing their own sense of self before the more stringent demands of state education. Some of their time will now be taken up writing reports, attending meetings, accommodating inspectors and answering the concerns of parents anxious to see that their children are meeting the prescribed standards. Who will do the inspecting? Criticism of OFSTED

school inspectors is rife among teachers' organisations. Some are ex-teachers who were themselves eased out of their jobs for their inefficiencies. And the cost? It costs primary schools £9,000 each to have the inspectors in and it is obvious that some of the voucher payments to nurseries will finance these inspections. Will the incomes of nursery nurses reflect these new demands? Will they even receive grants to complete the training (there is no grant for NNEB students at present)?

Many parents are already reluctant to hand their children over to a demoralised school system. These new directives will give more reasons for their disquiet.

Elsewhere (in 'Anarchist Notes in Brief') we discuss the government's official campaign against the poor who do a bit of moonlighting. But in addition they are calling on the public to report neighbours who are drawing benefits and doing odd jobs on the side. And the Labour Party is joining in this nark's crusade. According to *The Independent* (9th August):

"Labour ... set the seal on a marked shift in cross-party attitudes to social security fraud as it backed the beginnings of a national anti-fraud scheme.

Frank Dobson, Labour's environment spokesman, launched Fraudwatch - a 24-hour freephone telephone line - in Reading which encourages people to report suspected cases of benefit and other fraud.

The scheme has already been adopted by Labour-controlled Reading and the London borough of Camden, and Liberal Democrat Aylesbury Vale. Both parties are encouraging councils that they control to join the scheme nationally.

The move came as Oliver Heald, Under-Secretary of State for Social Security, prepared for today's launch of the next stage of the national drive against benefit fraud being run by Peter Lilley, the Secretary of State.

A new electronic system is to begin operation today in 1,400 post offices in London and the south east, reading bar codes on new-style order books and using a central computer to check to whom they were sent and when."

The system is said to be going national in all

ARE WE GOING TO BE A NATION OF NARKS?

20,000 post offices "in an attempt to halt a £150 million a year loss from order books that are lost, stolen, forged or sold and then claimed to be lost". Surely a sledgehammer to crack a nut in the corrupt capitalist jungle?

A headline in *The Guardian* (19th August) reads 'Milk and post workers given crime-spotting role':

"The long arm of the law is to be given an artificial extension by drawing on the help of milk and post workers and taxi drivers.

As part of its Street Watch scheme, aimed at improving police intelligence through public co-operation, the government wants to encourage workers whose jobs bring them on to the streets to keep an eye out for suspicious behaviour and stolen cars. Pilot schemes are being run across the country.

The Home Office said milkmen and postmen could provide the police with valuable information. "They are up and about at such early hours", said a spokeswoman.

One supporter, Torbay Cab's director dismissed criticism that this was a "snooper's charter" using members of the public as police informants:

What's important to us is results. We all know the

police aren't coping with the wave of crime, so it's up to us to do something."

And according to *The Guardian* (19th August):

"The Royal Mail yesterday confirmed that pilot schemes involving its employees had been introduced in Royston, Hertfordshire, and Harlow, Essex, where postmen have had training on how to detect break-ins. But delivering mail remained their first priority."

Apparently it's not just the 'proles' who have to nark on their neighbours. The medical profession, of all the élites who brainwash their victims, are now being told by the latest Secretary of State for Health, Stephen Dorrell (a few weeks ago he was a Minister of something else!), that, to quote the *Independent* headline of 7th August, they "face duty to report deficient colleagues".

As potential victims of: "... a string of cases where doctors have mistreated or misdiagnosed patients, but where colleagues have failed to report them despite, in some cases, being long aware of problems"

we obviously welcome action to prevent possible loss of life, but one must be very careful.

Anarchists believe in the open society, where people speak freely and there are no reasons for hiding the facts which are recognised and agreed by everybody. But we don't live in such a society, alas, because it is a society where a small minority enjoy all the privileges at the expense of a minority now described as the 'underclass' and in between a sizeable majority 'doing alright' for the time being.

The society that depends on the informer - the 'nark' - is an unhealthy one which not only divides the community but does not resolve any of the problems. Those of us who have lived long enough to know something about fascism in its origins in Italy recall that not only were the young virtually conscripted into the young fascists - the 'balilla' - but they were also expected to denounce to the authorities their parents and any neighbours who were critical of the regime.

What is being proposed by government and Labour and Liberal Parties are the first steps towards such a society. We must publicly denounce these fascist trends while at the same time denouncing the capitalist system which produces the extremes of rich and desperately poor who feel they have no alternative than to beg and/or steal. And what have the privileged majority to offer?

The anarchist answer is that we must abolish privilege - and not by electing Tony Blair and Co at the next elections!

INVENTED ETHNIC GROUPS IN RWANDA AND ELSEWHERE

(continued from page 1)

ancient Gaels, and the unionists from seventeenth century Scottish settlers. Nobody seems to notice that nationalists often have Scottish surnames like Hume and Adams, and unionists names like Maginnis and O'Malley.

The Nazis represented the Germans as a 'race' although the archaeological evidence is that the brachycephalic 'square-head' skull shape originated in China and was introduced into the European gene pool by mongoloid invaders, while the Nordics are descended from the same group as the north Africans.

Jews, as well as Nazis, speak of 'the Jewish race'. But following the rapacity of Crusaders in Jewish lands and the forced conversion of Moors and Jews in Spain, Spanish Catholics have more Semitic ancestry than Israeli Jews.

The world's earliest sound film *The Jazz Singer* could not be broadcast on American television on its fiftieth anniversary because one sequence shows Al Jolson talking about the privations of 'my race', meaning the Jewish race, at the same time as he is making up his face in a grotesque caricature of a black man, and in 1970 America this would have caused riots.

But in America even the designations 'black' and 'white' are social constructs. At the time of slavery there was much impregnation of slaves by slave owners, and in the West Indian colonies complex

classifications according to ancestry. The English colonies, for instance, had whites, blacks, half-breeds, quadroons, octoroons and sambos. But in America the children of slave women were all 'negroes' and slaves no matter who their fathers were. Thus Mark Twain could write *The White Nigger*, a story of two men born on the same day, a 'white' slave-owner and a 'black' slave, who discover as adults that they were accidentally swapped at birth. In this century we have films like *Pinky* where a 'black' woman is played by the white actress Jeanne Craine, and *The Landlord* ("You think I'm white, don't you?"), and the true story of a black activist, James White, escaping a lynch mob by posing as a white man.

In apartheid South Africa, Europeans, Natives and Coloureds (people of mixed race) were required to live in designated areas and prohibited from having sex with other groups. But the statutory definition of a European was a person 'generally thought' to be of European descent and judges interpreted this as 'generally thought in the person's own community'. So even there 'race' was a social construct. It was remarked by travellers from abroad that the fiercest white supremacists had kinky black hair.

Of course human races exist. Give a Masai, a Japanese and a Finn the same education, diet and dress and we shall still be able to tell the difference. But real, genetic, racial differences mean much more to hairdressers than they do to

racists. The elimination of real racial differences by interbreeding will not eliminate ethnic conflict because race and ethnicity are only loosely connected.

Not long ago Australian aborigine and native American children were snatched away from their own people and brought up by well-intentioned but misguided people in a culture which thought it was better. Now a new generation of misguided do-gooders tries to make children 'aware of who they are' by 'identifying' with their 'own' ethnic group. But ethnicity and identity should not be confused.

Every individual has an ancestry, a place of origin and a personal history, but

they are what the individual has, not what he or she is. Individuals who get confused about this may be persuaded to suffer and die for their country, or whatever, under the misapprehension that their country is more important to them than their personal well-being. They become amenable to all sorts of exploitation, which is why rulers always encourage this kind of confusion in their subjects.

Anarchists want a society where people value themselves as individuals, not as members of ethnic groups. Then we can have a society based not on coercion or exploitation but on voluntary co-operation.

Ungrateful French Citizens

Tahiti is in France. It must be because its inhabitants are French citizens and elect members to the French parliament. Like other French citizens, though, and like the electors of other democracies, once they have elected a government they have less control over what it does than unelected generals.

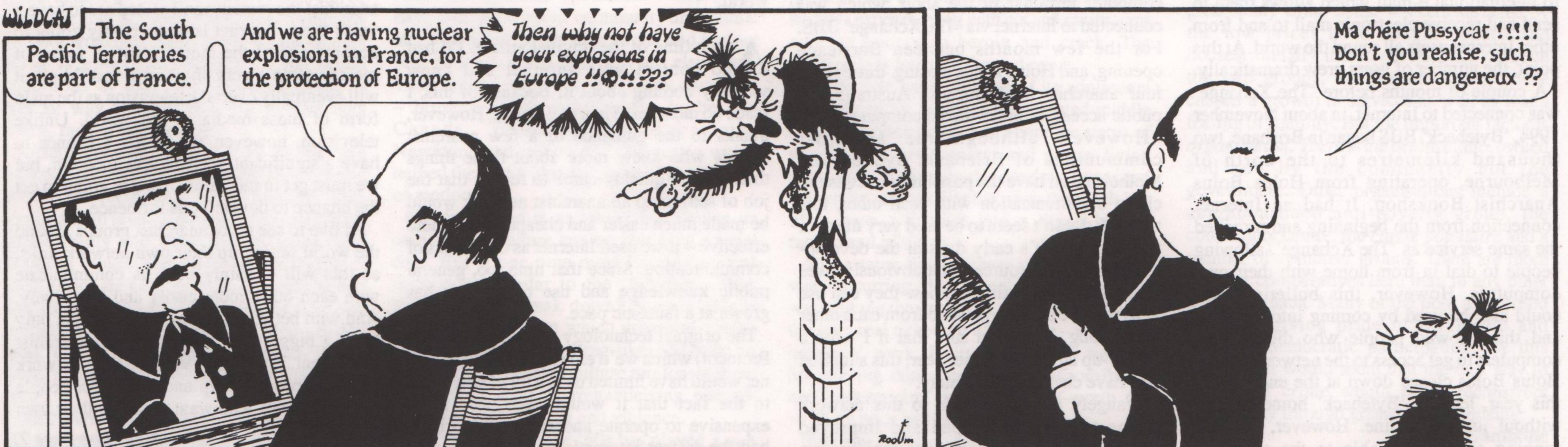
The electors of Tahiti are very annoyed with 'their' government, and having to be controlled by riot police sent from other parts of France eight thousand miles away. They object to nuclear explosions going on in a neighbouring part of France called Muratoa in spite of the fact that the explosions have so far produced no radioactivity above ground and do less harm to the residents of Tahiti than the explosion in part of America, called Bikini, some decades ago.

The citizens of France elected their

President, whether they voted for him or not, in that they agreed the president should be the man who got most votes. That means, according to the democratic constitution, that they voted for the President's bomb.

Why aren't they grateful? Possibly because the explosions are harmful, whatever President Chirac says. Previous undersea explosions at Muroroa were at one end of the atoll and sunk that one end by about two and a half metres. The latest was in the centre and did not sink anything. But who can predict the next? And the experiments use up resources which could be used for other purposes, for instance improving the livelihood of citizens in Tahiti and other French regions. So they harm people by robbing them.

Do not try to tell us the purpose of government is people's welfare.



A NARCHY IN ACTION?

— NUMBER 4 —
Radio Libertaire

It was the 1981 congress of the French Anarchist Federation which signed the deeds which set Radio Libertaire on the road. After long and heated debate the congress accepted, unanimously, the idea of launching a radio station which would be the voice for the FAF. At that time it had no name, no wavelength, no real goal, no presenters and for its launch a budget of (wait for it) 15,000 francs (£150)! No member of congress, at that moment, could have predicted the events which were about to unfold other than that by the autumn anarchy would once again be on the airwaves. As in 1921, when the insurgents in Kronstadt sent out radio messages; as in 1936 with Radio CNT-FAI in Spain, or again the participation of anarchists in the Free Radio movement at the end of the '70s, with, in particular, Radio Trottoir (Toulon) and Radio-Alarme whose producers were members of the FAF.

It was on the 1st September 1981¹ in a damp cellar on the slopes of Montmartre that the radiophonic adventure began. And in a very rudimentary fashion, in conditions that defied the laws of broadcasting: a studio measuring 12x2m, with an assortment of recuperated material and a mini-team of six. The first calls came in from our listeners, the first listeners' cards went out ... and the jamming began! Meanwhile old hands of the Free Radio movement were putting together some very credible studios in order to go for a slice of the cake represented by the FM band. The spirit of the Free Radios was already beginning to agonise, victims of the financial appetite of some of those who had run the pirate stations. In August 1983 the socialists put an end to 'the anarchy on the waves' by seizing a number of transmitters, including that of Radio Libertaire. On the 28th August at 5.45am the CRS appeared at the doors of Radio Libertaire. They broke down the door and seized all the equipment. The presenters were beaten up and arrested, the antenna cable and pylon were cut up into pieces. Neither the

reinforced door, nor the numerous listeners who were present, were able to prevent our radio being seized. The socialists, then in power with their chums in the French Communist Party, had not however reckoned with our determination and even less with the solidarity which was shown to us by thousands of listeners during the following two years. Two years during which, day after day, links of friendship between Radio Libertaire and its listeners were progressively strengthened. The reaction was immediate – and impressive. The most important part translated itself on 3rd September 1983 into a demonstration of 5,000 and Radio Libertaire back on the airwaves.

Moments of warmth and intensity were so many and the happenings so frequent that one article cannot do them justice²: galas, jamming by the 'Cop-Radios', scuffles with the authorities, the obtaining of legal dispensation – the demonstrations by enumerating these events we are setting down the essentials of the history of Radio Libertaire. However, in reality the most important can hardly be reported. This was the daily and collective history of Radio Libertaire, which all of us, listeners and producers, hold a part of. It's a history of tens of thousands of hours of transmission and telephone calls which brought with it letters, exchanges and meetings. Radio Libertaire

2. See *Radio Libertaire, la voix sans maître* by Yves Peyraut published by Monde Libertaire (50F). Obtainable from the Monde Libertaire bookshop.

1. At the time Radio Libertaire was transmitting from 6pm to 10pm on 89.6MHz

was born with the passage of time. Everyone laid their own stone with their voice, their expertise, their ability or their energy. Radio Libertaire is also the listener who brought in a microphone ("You should be able to find some use for it"); that other one who left their visiting card ("I'm an electrician, if you need anything...") and the pensioner ("I'm ill, and my pension isn't much ... but come round for a bite some day"), and the non-sighted person who, thanks to the mutual aid small ads, managed to go off to the countryside on a tandem with a young girl ... and brought flowers back to the radio station; it's all the letters that came in to 145 rue Amelot to help, ask a question, encourage, suggest, inform, criticise. It was when a 'zine, an association, an individual, a union, the FAF had something to say, the telephone calls, the meetings, the networks.

The station's cultural identity also came with time. The first producers brought their own records into the studio and introduced thousands to music by artists such as Debronckart, Fanon, Servat, Gribouille, Jonas, Utg-Royo, Aurenche, Capart and many others. In 1982 another kind of music arrived naturally on the airwaves, another music that they were listening to in the squats, on the edges of the system: alternative rock. Then other styles found their place: jazz, blues, folk, industrial music, rap, reggae. And other artists found the radio station open to other forms of expression: cartoons, the plastic arts, theatre, literature, cinema.

Though the radio of the FAF, Radio

Libertaire nevertheless opened its doors from the beginning to its friends: anarcho-syndicalists from the CNT and other unions, Libre Pense, the Pacifist Union, the Hopeful Ones, the League of the Rights of Man. And it was there in this daily reality, in the struggles and the meetings that forged itself, quite spontaneously, the links between Radio Libertaire and the social movement: strikers, the unemployed, shelterless, squatters, anti-racists, ecologists, conscientious objectors, refugees, ex-prisoners ... Surviving crises and the daily workload Radio Libertaire rose to the demands of the times. It supported the student movement in 1986, and became the radio of the street report movement, round table discussion groups, an open station to report police brutality, permanent agit-pop. When war broke out in the Gulf, Radio Libertaire was at the front announcing, hour by hour, demos, meetings, regional committees, whilst allowing for debates and analysis. Just as naturally it was during these times of crisis that Radio Libertaire really discovered its dimension as a 'radio for struggle'. Radio Libertaire is also a thousand reasons for listeners to be annoyed, rage and protest against the technical imperfections or those aspects that were judged incongruous, provocative, too reformist or too radical. But it was above all, we hope, an opportunity to discover the pleasures of debate, struggle and libertarian ideas. Shouting matches – cries from the heart – all was there and all was welcome! In a world of the market, the spectacle and dehumanisation where triumphant capitalism crushes both man and woman where thought, in the image of the economy is uniform and globalised, Radio Libertaire, with its strengths and its weaknesses, its faults and its qualities does it not seem to be simply human ... quite simply human?

Postscript: Both Radio Contrabanda and Radio Libertaire are still bringing anarchy to the airwaves. Radio Libertaire are moving to new premises. You can support them by writing to the FAF at 145 rue Amelot, Paris.
Laurent Fouillard

A year ago, I wrote an article called 'A Proposal To Set Up An Anarchist Computer Network', which was originally published in the Australian paper *The Anarchist*. I've recently discovered it was also reprinted by the British paper *Freedom*, the Italian *Umanita Nova* and the French *Monde Libertaire*. As the net has now become a reality in Australia and my ideas and knowledge have developed a long way beyond the point they were at a year ago, I feel it's time to write a follow-up.

The @NET really began in Melbourne, Australia's second biggest city, with an anarchist BBS called 'The Xchange'. This started in early 1993 as a dial-in bulletin board system (BBS), which allowed people with their own computers and modems to call in via the telephone system to swap messages and read text files. For a couple of years, it ran this way, with no network connections – and not very many users. Late in 1994, we connected it up to the Internet, giving the users access to international e-mail which allows them to send and receive electronic mail to and from other Internet users all round the world. At this point, the number of users grew dramatically.

A couple of months before 'The Xchange' was connected to Internet, in about November 1994, 'Byteback' BBS began in Brisbane, two thousand kilometres to the north of Melbourne, operating from Holus Bolus Anarchist Bookshop. It had an Internet connection from the beginning and provided the same service as 'The Xchange', allowing people to dial in from home with their own computers. However, this bulletin board could also be used by coming into the shop and this allowed people who didn't have computers to get access to the network. Sadly, Holus Bolus closed down at the end of July this year, leaving 'Byteback' homeless and without its dial-in line. However, it's still running and is available to the anarchist

The Anarchist Computer Network A Year Later

movement in Brisbane and hopefully one day it will be fully operational again.

During this period, things were happening in Sydney too. 'The Media Room' was established by an anarchist collective who were working towards setting up an open access multi-media resource centre. They established Internet links around the end of 1994 and by mid 1995 had their own BBS running, called 'Catalyst'. Originally the Media Room was based at Jura Books, but is now operating from Black Rose bookshop. Jura are now working on setting up their own media group.

In February 1995 an anarchist bookshop opened up in Melbourne, called Barricade. Soon after opening, there was a public access computer terminal in the shop, which was connected to Internet via 'The Xchange' BBS. For the few months between Barricade opening, and Holus Bolus closing, three of the four anarchist bookshops in Australia had public access, Internet-linked computers.

However, although the anarchist communities of Brisbane, Sydney and Melbourne all have the possibility of constant cheap communication with each other, this network doesn't seem to be used very much in that way yet. It's early days in the development of such a resource and it obviously takes time for people to find out how they can use it, as they've been so isolated from each other for so long. But I feel sure that if I write a follow-up again in another year, this situation will have changed completely.

Strangely enough, access to this network seems to have developed and improved international links much more rapidly than

domestic ones. The most notable example of this is the link between 'European Counter Network' (ECN) in Italy and 'The Xchange' BBS in Melbourne. 'The Xchange' now receives a constant flow of news from the 'ECN' BBS in Padova. The two BBSs also jointly produce a regular English-language electronic newsletter which summarises these postings, along with a full translation of one or two longer documents from Italy's 'self-organised' left.

There have also been links built with La Linea Lliure BBS in Barcelona in Catalunya, Spunk Press – an international collective which maintains an archive of anarchist literature on Internet – and several other anarchist groups and individuals around the world.

At the time of the original article, I'd had no contact with Internet and knew virtually nothing about it. Because of this, I made no mention of it in that article. However, thanks to the guidance of a few anarchist friends who knew more about these things than I did, I quickly came to realise that the job of setting up an anarchist network would be made much easier and cheaper – and more effective – if we used Internet as our means of communication. Since that time too, general public knowledge and use of Internet has grown at a fantastic pace.

The original technology (known as Fidonet Protocol) which we'd envisioned using for the net would have limited us in a lot of ways, due to the fact that it would have been more expensive to operate and we wouldn't have had the instant international access we now

have with Internet. However, it would have given us some short term advantages that we didn't get from Internet. Firstly, it would have restricted our internal network communication to other BBSs on our own network, which would probably have meant there would by now be a lot more communication between the Australian cities. It would also have meant we could have had closer links with 'ECN' in Italy, as this is the type of network they have. La Linea Lliure in Barcelona also operates this system and 'ECN' in Germany have a similar network.

However, Fido Protocol is not compatible with Internet and I believe that in the long run, all these networks and BBSs will gradually change over to using Internet as their communication medium. The reason for using Internet is that it's become so much cheaper to operate than Fido (which has to be done with long-distance phone calls) and that it gives you access to a vastly wider network and one that's expanding at such a pace that the anarchist movement can't afford not to have a voice there. Internet is undoubtedly going to become one of the most important forms of media within a very short time and I'd say it will eventually overtake television as the main form of mass media in the world. Unlike television, however, we've got a chance to have a significant voice in this medium, but we must get in there now if we're going to get the chance to develop this influence.

I'd like to see more anarchist groups around the world setting up their own network links, as this will certainly help us communicate with each other more easily and effectively. And with better communication, we can only build a bigger and stronger global anarchist movement. The groups with existing network links can provide help and advice for people and collectives who want to set up their own

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London Underground uses anti-union law

As we go to press, the RMT trade union intends to call a one-day strike on the London Underground railways on Wednesday 20th September. The union has gone through all the legally-required rigmarole of a ballot of the membership followed by a three-week delay. LUL (London Underground Limited) intends to apply to the High Court for an injunction declaring that the strike is nevertheless illegal, not for most RMT members but for 250 tube workers who have joined the union during the past three weeks.

These 250 knew the result of the ballot before they joined, and presumably joined with the intention of striking. They are quite obviously in favour of the strike, in a way which is not true of those who took part in the ballot and voted against. But it seems LUL has a point in law.

Earlier this year, RMT went through the business of calling a strike jointly with ASLEF, the train driver's union. LUL successfully got the ASLEF strike declared illegal because their strike resolution said "in the absence of an improved offer" and LUL did in fact make an improved offer. The improvement was negligible, but it still made the strike illegal (RMT did not have the same problem, but did not strike anyway on that occasion).

The Act which makes LUL's antics possible was brought in by the Thatcher government

with the explicit aim of "breaking the power of the unions". The unions were indeed getting too powerful, not for the bosses (which would not worry us at all) but for the workers. The (now defunct) printing plate makers' union SLADE, for instance, in the 1970s instructed its members to process only artwork produced by members of the "SLADE artists' union", a dummy organisation whose members paid dues (to SLADE) but received no benefit other than being allowed to practise their trade.

But the Act was part of a larger plan, the return to what Thatcher called "Victorian values" including bigger differentials between bosses' and workers' incomes than are usual in the twentieth century. LUL, like many other big firms, pursued this aim by persistently offering rises lower than inflation to the workers, and awarding rises higher than inflation to the managers.

London Underground, nationalised in 1936, was the first enterprise to be nationalised except for the postal service (nationalised in the seventeenth century). It is now a government-owned Limited Company preparing for privatisation, when the managers can expect their salaries to shoot skyward, provided they can contain costs by keeping the workers poor.

The law is on their side, but it is more unjust than most laws.

Getting on in the Dentist's Chair

Whilst I waited for the injection to take effect on my throbbing gum and I entered that blissful pain-free state, the dentist (thirty-something) and the dental nurse (twenty-something) discussed the merits of their respective pension schemes. Their long-term concerns seemed every bit as acute for them as my more immediate unease was for me.

On the bus home I read Will Hutton's ode to gloom in *The Guardian*: "For most people their pension ranks even before their house as their single most important investment decision - get it right and retirement can be trouble-free; get it wrong and old age will be dogged by poverty and distress. At 55 there are no second chances."

As most friends are galloping towards the carrot of early retirement, I wonder if it is time for me to cast off the vibrant green finery of the grasshopper and don the more sober garb of the ant for the next five years!

There is nothing as productive as fear for keeping people in line. Complain and you may lose your job. Lose your job and you may lose your home. Lose your home and what will you use to pay for satisfactory care in old age. Government advice is to take out second pensions (of course, eventually private pensions will erase most state pensions in the same way as health insurances will phase out the NHS).

It seems unlikely that a minimum wage will be set, but £4.15 per hour would be insufficient to enable people to take out second pensions. £4.15 an hour takes people

just above the benefit level. Here is an example of weekly accounts based on this minimum wage:

Take-home pay	= £130
Fuel and Telephone	= £12
Fares	= £10
Council Tax	= £10
Rest for 3-bed council flat	= £65

This leaves £33 for food, clothes and entertainment. Not much left for pension schemes. Any less than £4.15 per hour and you are in the insulting position of having to claim Family Credit or Housing Benefit. No-one should be in the position of working forty hours a week and still not be able to pay their comparatively low rent.

If the last ten years has taught us anything then it has taught us this: life is not fair, who said it would be? There is no security and there are no guarantees. There is no inherent joy in home ownership and little freedom of choice. Politicians are not there to make your life more pleasant. Will there be a special category of old people's home for those whose houses aren't selling? How long will they be cared for in arrears before they are forced to sell up cheap?

But we can rest assured that the directors of the privatised utilities are looking after our pensions and the more they are paid the better inclined they will be to make good investments, or that is what we are expected to believe. But remember, if you have to rely on state funded care in your old age you will only be allowed £13 per week (current allowance) pocket money. But at least we rest easy in the knowledge that the health service will still be around concentrating its resources on the old and weak.

My consolation is that by then I shan't have any remaining teeth that need filling.

Silvia Edwards

As one of the long-term unemployed, I knew that eventually I would be hounded by the dole office onto a 'Restart' course, which seeks to motivate the workshy. These courses are compulsory for anyone who has been signing-on and in receipt of state benefits for two years, and failure to attend results in your unemployment benefit being suspended.

My course, which took place at a location in Greater Manchester, lasted for two weeks. Each morning we assembled in a small dingy room, which in better times had been part of a bank, to meet our two tutors, Jean and Lisa, who worked for a private training agency. Of the fifteen people on the course most were over forty years old and three were women.

On my first morning we were all greeted outside the course venue by two unemployed activists who were giving out leaflets about the 'Jobseeker's Allowance' which the government intends to introduce next year. Whilst the leaflets appeared to make little impression on my 'Restart' colleagues, they certainly had an effect on Jean, one of our tutors, who after apologising to us for the protest declared with a sudden heat that she would have liked to have thrown a 'chamber pot' over our two unemployed comrades who were standing outside. As the course progressed during the week I got the impression that Jean felt that the job of a 'Restart' tutor was, at times, akin to being on the Russian front. Understandably the unemployed resent being coerced on to these courses, and Jean told us that she'd been subjected to threatening behaviour more than once in the past. Apparently her courage and fortitude, which she was capable of displaying at times of crisis, was put down to the years she'd spent as a single parent on social security.

The 'Restart' course focused on such things as instruction in interview techniques, the preparation of CVs and advice on how to complete application forms and how to dissect job advertisements. However, it was rather apparent as the course progressed that the underlying emphasis was about how to re-motivate the unemployed to enter the labour force or to undertake some Employment Service scheme or training course. When Jean told us that the 'world was our oyster' and then pointed us in the direction of the biscuit works and the local laundry, I

knew there was no pearl in *this* oyster. On another occasion she told us that because we were unemployed this didn't mean we were 'thick'. I pointed out that, up to going on 'Restart', it had never occurred to me that I was 'thick'. Moreover, it hardly inspired confidence when Jean told us that she signed on every other fortnight.

As one might expect, the issue of unemployment is regarded as an individual rather than a social problem. We were shown a number of videotapes about how to present yourself at a job interview, and a local businessman gave us a talk on completing application forms and interview techniques. However, when a group member suggested that 'age discrimination' was the underlying reason why he was unemployed and sought advice on how to deal with the problem, he was advised not to put his age on the application form. Curiously, whilst such things as 'limp, fishy handshakes', 'radical ideas', 'cynicism', 'lack of eye contact' and

'poor personal appearance' figure amongst the list of forty reasons we were given for why people do not get hired, nowhere amongst this list will you find 'discrimination' cited as a reason for why you might not get a job. Even our local businessman who had been invited to talk to us acknowledged that some employers used 'postcode discrimination' to reject applicants they thought lived in rough areas.

As I am not the kind of person to shy away from an audience, I must say that I thoroughly enjoyed my fortnight on 'Restart'. Whilst these courses are compulsory I nevertheless see it as an opportunity to stir some shit and to politicise the unemployed. What particularly struck me was the 'passivity' of some of the group members who barely uttered a word during the two weeks that I was on this course. In fairness to the two tutors, we were told by them at the beginning of the course not to mention to anyone if we were 'working on the side'. Seemingly some group members had in

the past informed the Employment Service, who it appears are paying a £50 reward for information about fraud. Likewise, we were also warned by the tutors about possible implications with the 'Action Plan' which must be completed by each person by the end of the course. This form is designed to pin you down and if not filled in correctly it can be analogous to putting 'cheese in a rat trap'. Finally there is one huge 'con trick' which underpins 'Restart' and this concerns the way in which the Employment Service insist that every person at the end of their course takes up an 'option', which can include a place at a 'Jobclub', 'community action' or a place on a training course. There are in fact at present only three things that are mandatory for people signing on, and these are: 'Jobplan Workshops', 'Restart' courses and the 'Restart' interview - everything else is entirely voluntary until the introduction of the 'Jobseeker's Allowance' in 1996.

Joe McCarthy

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— OBITUARY —

The man who wrote *The H Bomb's Thunder*



There was a small consolation to be derived from *The Guardian* the day it published its obituary of science fiction writer John Brunner. That was the publication on the front page of Britain's acceptance, so it was claimed, of a total nuclear testing ban. John Brunner was an early and vociferous opponent of nuclear weapons, although there was no mention of this in the *Guardian* obit. Indeed there are many thousands whose introduction to his work were the words of his anti-nuclear hymn *The H-Bomb's Thunder*. Those who knew him in the formative days of the Committee of 100 speak of his extraordinary combination of irascibility and kindness. Most remember the witty mock-pompous speech which started "As someone who has written several million more words than the whole of this meeting put together..."

He certainly had. Rather predictably some obituaries dismissed his earlier work as 'space opera', but it was much more than that. He was concerned, like Robert Louis Stevenson, with the craft of storytelling itself. In those books he wanted to tell a good story while at the same time air some social development which concerned him. He was one of those responsible for advancing science fiction's concerns away from ray-guns and space ships and into social trends and problems. Thus *The Long Result* was about racism on a galactic scale, complete with a very familiar 'Stars are for Man League'. Another book, *The Squares of the City*, was a novel whose structure derived from a Steinitz-Tchigorin chess game. This was an attack on human manipulation, on town planners and computer operators treating city dwellers as pawns. It was about the ability of ordinary people to subvert planners, well intentioned or not. Colin Ward is probably quite proud of him

The big award-winning novels that made his reputation, but in a world getting ready for Jeffrey Archer, not his fortune, were deliberate exercises in the working out of social trends that were becoming social problems. Over-population was the theme of the apparently rambling, but in fact extraordinarily well crafted *Stand on Zanzibar* (1969). *The Sheep*

Look Up (1972) was a massive attack on environmental pollution years before this became a fashionable subject, while *The Jagged Orbit* (1970) was a novel about political power, corruption and arms manufacturers that any anarchist must find ideologically congenial.

John Brunner had a genuine independently questing intellect. Other people hurled abuse at Alvin Toffler's *Future Shock*. Brunner quietly read it and used it to create the most successful of all his dystopias *The Shockwave Rider*, a novel about computers. When most were concerned with their mathematical potential he saw the sort of social impact that they would make, the threat to privacy and the potential for subversion. For John Brunner science fiction was always extrapolative sociology.

In the early '60s he lived in North London and had monthly gatherings open to anybody

who heard about them. About this time I had given a lecture to the London Anarchist Group on the anarchist tendencies I thought I had found in this then-despised genre. America for much of the '50s had been dominated by the egregious Senator Joe McCarthy. So the anti-authoritarian, anti-militarist, anti-colonial elements which I found in the science fiction of the period seemed to have much in common with anarchist ideas. (Not everybody agreed, mind you. At least one now famous writer is reputed to have published a scathing attack on what I was saying at that time.)

Somehow John Brunner heard about this talk and stopped by my Charing Cross Road bookstall to invite me to his monthly parties. I clearly remember one with Linus Pauling, later to be banned by the Home Secretary, and World Citizen Garry Davies, who'd been banned in the past. They held forth on the necessity of a global government while sundry anarchists and decentralists argued with them. John Brunner sat there happily moving in on whoever seemed to be getting the upper hand and pointing out the probabilities of corruption in all the posited solutions. It would seem a strange gathering today. No alcohol, no pot, just tea, biscuits and a lot of exciting talk and original ideas. I used to leave those parties a damned sight higher than students at a Pink Floyd gig and for quite different reasons.

A barrow boy at the time, without formal education and running a street bookstall, I was trying to get into university with the aid of an essay on politics and science fiction. Brunner turned his back on the assembly of names who had gathered to talk with him and spent a couple of hours discussing my tentative and

not very literate work. I was only one of a number of people he made time for in this way.

He wasn't an anarchist but he shared many of our concerns. He illustrated them lucidly and entertainingly. The world is a better and different place because he existed. Some obituarists have conjured up an angry and difficult man. So have some former members of the Committee of 100. I recall a literate and widely read man, generously and massively helpful to people like myself; a man whose hostility to racism and the nuclear madness was both passionate and analytical; a man with the sort of integrity that has gone out of fashion.

Look out for his books. You may not always agree with his position but you will surely think more cogently after reading them.

John Pilgrim

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Food for Thought ... and Action

Recent additions to Freedom Press Bookshop stock.

Turning Up the Heat: MI5 after the Cold War* by Larry O'Hara, Phoenix Press. "Are you now, or have you ever been, a member of any of the following groups: far-left, far-right, not-so-far-left, anti-fascists, anarchists, greens, animal liberationists, Irish nationalists, Ulster loyalists, Scots nationalists, Welsh nationalists? If so, MI5 have plans for you." If the rest of us could go to the same lengths as the Security Service to preserve — indeed create — jobs for the boys, there would be no unemployment at all. Unfortunately for us the demise of the Cold War as an excuse for the state to pry into and circumscribe the activities of private citizens and members of groups such as those listed above has led to a frantic scramble by both MI5 and Special Branch to find — or if they can't be found, to invent — new targets for surveillance, monitoring and infiltration. And if something more than information-gathering should be required, depending on the point in time and the political circumstances, they are happy to oblige by using assets to 'encourage' activities in the desired direction (cf. *Green Anarchist's* experience with Tim Hepple) or as direct *agents provocateurs* as in the case of Meibion Glyndwr (where three people were under surveillance by as many as 38 MI5 operatives), one of whose alleged members was apparently found with bomb-making equipment planted in his flat. Entrapment and 'sting' operations are also being used, notably against Robin Webb, the ALF's spokesman and committed non-violent activist who was surprised during a car journey a year ago when six car-loads of police forced him to stop and then 'found' a sawn-off shot-gun in his car. The police were not a bit surprised, however, and somehow knew exactly where to find it. O'Hara shows how this turning up the heat on the state's opponents here mirrors what has happened in the US since the 1960s COINTELPRO operations by the FBI. These operations were supposed to have stopped but the

Earth First! case in 1990 — where two activists who were almost killed by a car-bomb planted probably by the FBI and were then charged with 'illegal possession of explosives' — shows that the FBI is still hard at work even if they don't use the term COINTELPRO any more. O'Hara's thesis is that the same kind of scenario could be played out over here if MI5's operations follow the same pattern. And he gives plenty of evidence of the increasing attention being paid to animal rights and green groups. The fact that a known state asset, Gerry Gable, the editor of the anti-fascist magazine *Searchlight* has repeatedly smeared him and even tried to set him up for attack by publishing his home address, is evidence enough that O'Hara's diligent researches have caught the state with its trousers down. Don't be paranoid, comrades, be vigilant: the fact that this book shows how MI5 is also going for nationalist and fascist groups doesn't mean they're doing it to help you. If they have infiltrated such innocuous, if worthy, groups as Friends of the Earth and Greenpeace, then we anarchists are certainly receiving attention. 96 pages, £5.00.

Open Eye issue 3, annual. The full story of the bombing of the Earth First! activists is coincidentally carried here in an article by Ward Churchill over seven pages of harrowing reading. Another major article is the text of Chomsky's lecture at the Conway Hall, London, last year, 'The Free Market Myth'. Here he shows 'free enterprise' for what it is: socialism for the rich. The US has the highest poverty level in the industrialised world with millions of children suffering third world levels of disease and malnutrition. World unemployment is worse than in the 1930s depression. British wages are the lowest in the industrialised world, with the US a close second. The aeronautical industry is almost entirely subsidised by the taxpayer — it just could not survive in a truly 'free market'. What counts is that *the profits* are privatised. There are other good articles, for example on GATT by Tim Lang, an

increasingly impressive writer on economics and social justice; Armen Victorian on 'non-lethal' weapons development; and a long article about the fight between left-wing author Martin Walker and the litigious journalist Duncan Campbell over Walker's book about how the pharmaceutical giants are deeply implicated in attempts to discredit natural medicines. Lots more, including a piece by Larry O'Hara on how MI5 is trying to discredit and set up green and animal rights groups for attack by planting bogus stories about them in the national press. A4, 52 pages, £1.50.

To Remember Spain: the anarchist and syndicalist revolution of 1936* by Murray Bookchin, AK Press. The young Bookchin was deeply involved in support groups on behalf of the Spanish Revolution of 1936-39, and he continues to treasure its memory more than fifty years after its tragic defeat. In these essays, from 1974 and 1986, he places the anarchist and anarcho-syndicalist movements of the 1930s in the context of the revolutionary workers' movements of the pre-World War Two era. They are not intended as a full account of those dramatic events, but they form indispensable supplements to his much larger *The Spanish Anarchists* and are an evocation of the greatest proletariat and peasant revolution to occur over the past two centuries. The first piece, 'An Overview of the Spanish Libertarian Movement', was written as the lengthy introductory essay to Dolgoff's *The Anarchist Collectives*. The second, 'After Fifty Years: the Spanish Civil War', was written to commemorate the half-century anniversary of the revolution. In his preface to the book Bookchin dedicates it to the respected writers Gaston Leval and José Peirats (whose own substantial reference works on the subject are both published by Freedom Press). A series of handsome sketches from 1936 by 'Sim' illustrate the book. 61 pages, £4.50.

Anarchist Studies no. 3, spring 1995, bi-annual journal, White Horse Press. As the most academic

and 'respectable' of the anarchist periodicals published in Britain, both the inside and outside of this journal look suitably serious. You will find no facetious remarks or lighthearted throwaway lines here, no flippancy or trivia sully its pages, not even any illustrations or cartoons. But that's alright, that kind of thing can be found in many other places. We come to *Anarchist Studies* precisely for a more studious examination of people and ideas, practices and institutions. Sit down somewhere quiet and cosy with a cup of tea or your favourite drink, and read and digest the contents for about six months. The contents consist of the main feature articles, review articles of shorter length, and some short book reviews. Jon Bekken of *Industrial Worker* contributes a fascinating and very detailed piece on 'The First Anarchist Daily Newspaper: the Chicagoer Arbeiter-Zeitung'. A thoughtful critique of Malatesta's analysis of power is made by Paul Nursey-Bray in 'Malatesta and the Anarchist Revolution', making frequent comparisons with Gramsci and shedding light on Malatesta's early opposition to the Bolsheviks during the Russian revolution. Andy Chan's highly informative 'Anarchists, Violence and Social Change: perspectives from today's grassroots' is a welcome study of some of the problems facing those seeking revolutionary change, and differs from many previous studies in that it is not written by a detractor but by a supporter of anarchism who seeks to end "its bloodthirsty caricature". And full marks for interviewing grassroots activists for a change, rather than other academics. A good serious read, with the review articles by John Moore and Colin Ward particularly recommended. A5-ish, 94 pages with spine, £6.00

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— ANARCHIST NOTEBOOK —

Melly goes to Devon and Dakar

I've always enjoyed going to Dartington Hall, just outside Totnes, and I bless the day in 1925 when an American heiress and her Yorkshire husband resolved that it should be the base for their experiment in rural reconstruction. When they arrived in depressed Devon, the medieval hall had lost both roof and windows and its tower was collapsing, but they had the good sense to employ a very modest architect, William Weir, to put the building together again so that today you can't tell which bits are seven hundred years old and which were reconstructed seventy years ago.

Needless to say, Dorothy Elmhist did a lot of things with her fortune besides funding Dartington. Back home she was derided as a "pink-tea Bolshevik" for her support of the Women's Trade Union League, and her biographer Michael Young says that she was "almost alone from her class in supporting Sacco and Vanzetti through their long legal fight".

It was in that marvellous hall that fifty years ago Harriet heard the first public concert of the Amadeus Quartet and Imogen Holst conducting some of the early Britten choral works, but I don't know what Dorothy would have thought about the event that drew us there on 1st September. I suspect she would have been shocked rigid, though much too well-brought-up to show it.

We were there for just one session of the marathon literary show *Ways With Words*, which is a week-long continuous performance in which poets, dramatists, novelists, biographers and autobiographers plug their books, signed copies of which are available at the bookstall.

Don't think I'm knocking the event: selling books isn't easy (so I'll add that two of the lectures in my new Freedom Press book *Talking Schools* were given, fifteen years apart, at Dartington Hall), and the audience meets some interesting people. For example, the first lecture this year was 94-year-old Frances Partridge, as her contribution to the celebrations of the fiftieth anniversary of the end of the Second World War, explaining 'Why I am a pacifist'. And in the extraordinary continuous performance where an audience coming out meets an audience going in, she was immediately followed by Hanif Kureishi on 'Looking for Trouble'.

When we arrived for the act we wanted to hear, we mingled with the people leaving the previous turn which was David Lodge talking about 'Mid-Life Maleness in Crisis'. No

wonder they looked glum. Our spot was altogether different. We'd come to hear 'George Melly Owing Up', even though, to my knowledge, he's been owing up all his life, and if he ever had a mid-life crisis it must have been in his posh Liverpool childhood, or at his even posher public school where he acquired that fruity and unmistakable drawing voice. Needless to say, he re-told the well-known Melly joke: "Mother made me a homosexual". "Well, if I buy the wool will she make me one too?" For what with Mother, Stowe School and the Navy, Melly had to reverse the usual procedure and come out as a blatant heterosexual. And of course he had his audience convulsed with laughter at his ribald and scatological tales. Asked about the New Puritanism that is descending on English life, he responded with a diatribe against Political Correctness.

But, however much he denies it, underneath the flamboyant and incredibly uninhibited exterior (and there's a lot of it) is the real George Melly. So he had to explain that the three most important things in his life have been anarchism, surrealism and jazz. And he recalled how, when finally released from the Navy, along with his demob suit he was given a carefully-wrapped parcel containing the Freedom Press literature confiscated from his belongings.

Since this was a literary festival he described how his books, however much work he had put into them, had earned, as he put it, "about eightpence-halfpenny each", while his real literary earnings had been from 'whoring', by which he meant responding to requests for articles from Sunday papers, each of which earned more than a book. "There's nothing wrong with whoring", he explained, "so long as you recognise that that is what it is". And he then launched into a defence of prostitution. An earnest listener asked anxiously if *Revolt Into Style* was a whoring book. "No", replied Melly, "it was deeply serious".

By chance, both the week before and the week after our hilarious evening with Melly at Dartington, BBC television had shown two delightful little films of George on his travels. One was of his revisiting the Palm House in Sefton Park, Liverpool, where as a child he used to be taken on Sunday afternoons. This was one of those huge Victorian glass structures, like the carefully-restored examples at Kew Gardens, built to contain tropical plants to instruct the citizens in botany. Today it is in a sad state of dereliction,

while Liverpool Council goes a-whoring around for Eurocash or the National Lottery to restore it. Even the life-size statues of assorted heroes that adorned the entrances have been put in a shed to save them from the vandals, so the ageing Melly leapt onto the empty plinths striking heroic poses to plead the cause of restoration (or else, maybe, to deflate the absurd pomposity of his ancestors).

The other absorbing Melly film was in BBC2's *African Footsteps* on 7th September. Here, among his endless suits, he was wearing his version of tropical clothing to visit Dakar, the capital city of Senegal in West Africa. He knew of the big influence West African art exercised on European art movements from Cubism onwards, and he knew of the movement called Négritude, sponsored by that country's first president Leopold Senghor, which is defined as "nostalgia for the beauty and harmony of traditional African society, which is seen as being founded on black emotion and intuition as opposed to hellenic reason and logic". Such an ideal was bound to appeal to Melly, to his anarchism, his surrealism and his performing career in jazz and the blues. He told us at Dartington, as though we didn't know already, that the great hero-figures in his life were Bessie Smith and Louis Armstrong. But from the airport onward and through the street markets of Dakar, he found mass-produced derivative and sentimental African art, and it wasn't until in a calm and leafy backyard among the vegetables, surrounded by objects made for fun out of tree branches and the usual urban detritus, he met another old man who in a soft quiet voice explained to him that Négritude had died from the moment Senghor had imported it from Paris and that no-one had mentioned it since the president had taken the unprecedented step of retiring in 1980.

"It was imposed on us by the state", the old man explained, "and like everything imposed by the state, it just faded away when the pressure was removed". The wise philosopher was as slender and wraith-like as Melly is portly and solid, but this encounter was not the climax of his visit. For, once a year in Dakar, there is a festival when the sexes exchange clothes and dance.

Needless to say, Good Time George relished this and, gorgeously dressed, danced the African night away before the astonished cameraman. It would be inappropriate to say that there's more to Melly than meets the eye, as there's a great deal of him, but having watched him on stage for half a century (or, to be pedantic, 48 years) I think he has a lot to teach us anarchist propagandists about the art of revelling in paradox and absurdity and of winning the attention of an audience through sheer exuberance.

Colin Ward

Through the Anarchist Press

There are many wonderful anarchist sayings which sum up things neatly. One of them is 'Don't ever be fooled by your own propaganda'. The other, which is a bit more devastating, 'Once a thing becomes a success, destroy it', which I took to mean that there is something insincere in repetition. One gets weary repeating the same thing over and over again. After a while one is beginning to talk to the wall. This is the reason that most people



just shut up. What's the point of holding onto one's principle? Some mock, some yawn and the majority take no notice.

And what is true in one context becomes untrue in another. And at every juncture there has to be an explanation. It is like the travellers returning from remote regions, their tales of truth are regarded as sheer phantasy. Which is my way of saying that this column has become chapters in a book and it has to be read and understood *in toto* or not at all. It has something to do with a person in the last years of a dying civilisation, a person like it or not who desires to live in anarchy, in an anarchist society, without rulers and masters, without artificial problems. Human existence will never be perfect, but we could do without the constant tripping up by government and vested interest.

This column itself was started on a Scottish island where there were few signs of authority. There were no newspapers and politics were very remote, it was something that took place in the far-off metropolis. Living there was the nearest thing to an anarchist mode of life that I ever experienced. The illusion was furthered that the newspapers were about four days late and after a while I stopped reading them. Authority was practically non-existent and for months I had not seen a policeman or heard the siren either of an ambulance or of the fire brigade. One day a helicopter called to pick up a fisherman who had banged his head on the boom of his vessel. He was lifted up into the sky and was never seen again. There was only

one shop in the village and it sold everything from books to tired-looking cabbages.

There was also an inn where the local hooch was sold, and it was vile. In the winter nobody seemed to do a stroke of work but lived on the riches the tourists left behind in the summer. At night you could see the stars and after a while you began to resemble in looks the strange sheep hopping over the fence of your front garden. Once a year, at 'first-footing', the whole village thronged into your parlour and you were violently sick for days from the local whisky pressed on you.

There was no industry except the tourist trade. Some newcomers lived in caravans. The men were fishermen or eked an existence out of the soil. I've not heard politics mentioned or discussed. Each day and night was different. The sea either pounded the coastline or was calm.

There was once a pink granite quarry, but now it lay in the rocks untouched. A few people worked on the ferry or dived for lobsters. The farms were colonised by Christian sects and you avoided them because they gave you the shivers with their candles, sandals and watery blue eyes. Your friends lived in caravans and kept rabbits. It was the slowest of all existences and one day was the same as the next. The water was from the local lake, the colour of brandy.

That's where the idea for this column was born. When you *had* to return to the Big Smoke, at least try to ignore the clamour, the bustle, the violent shoving and still try to lead an anarchist life amongst the vile commerce of the big city.

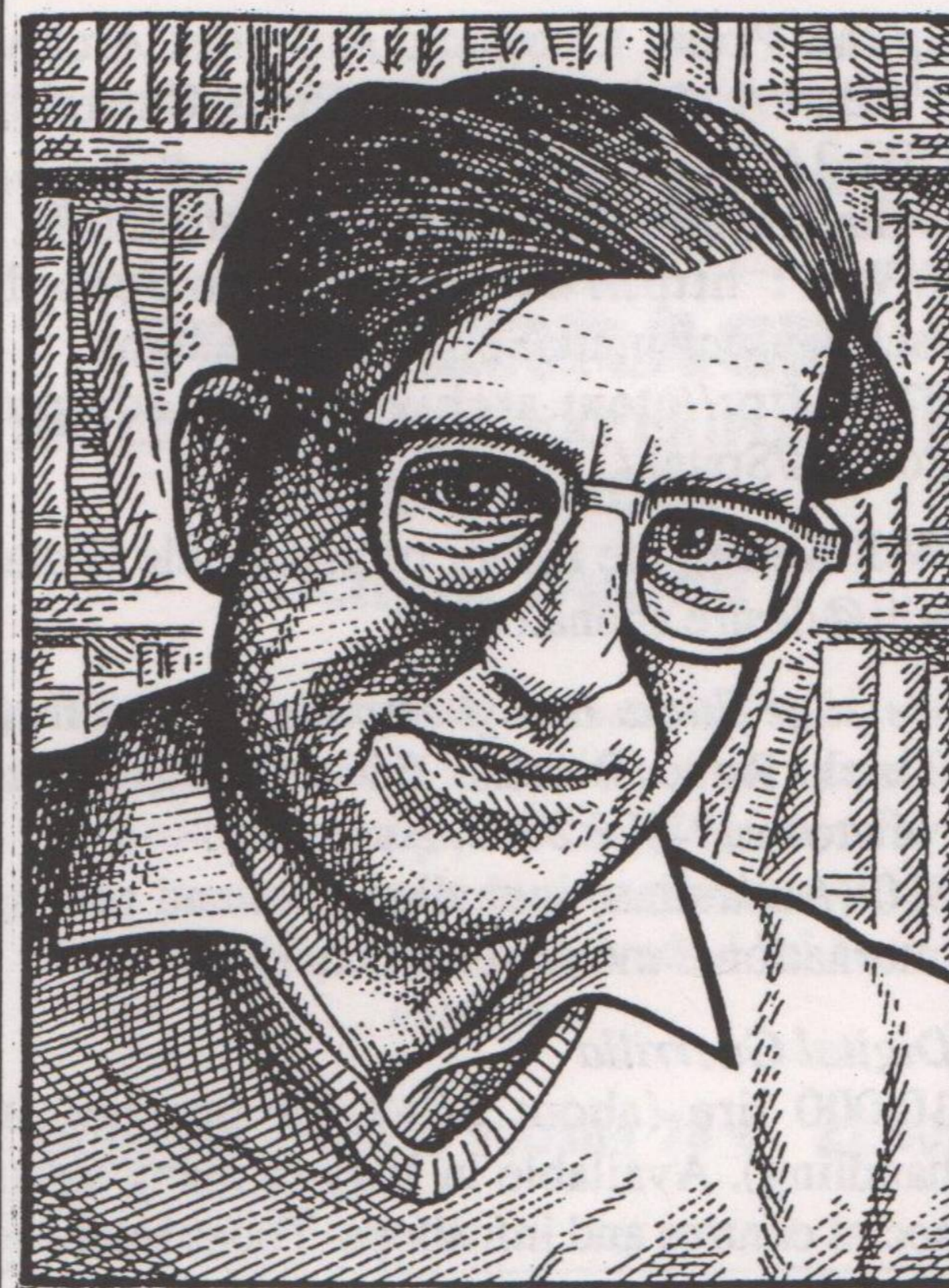
There was a paradox here which I tried to ignore. For out on those islands they are natural anarchists. Here in the big city, such an animal does not exist. But that does not prove them wrong.

It is lunchtime in the local park. Except for an old man sucking at a bottle, the population is entirely young. Behind the wire fence a ghetto of children in school uniforms kick at balls and shout. Some stand about in groups sharing their thoughts. None of them has a future. I was that child once. The future is of no importance. The sun is shining and the future can wait. By any definition their life is unwanted. They are what they used to call dead-end kids. You can observe them from the outside, that's all you can do.

On my way here I stepped over a man lying flat on the pavement, fast asleep. Perhaps ill, perhaps drunk, perhaps given up life altogether. Perhaps he is dreaming of his childhood. Hanging upside down from a tree, hoping somebody would notice.

John Rety

PAUL GOODMAN Born 9th September 1911 in New York, USA, died 2nd August 1972 in North Stratford, USA. Reader for MGM, teacher, essayist, novelist, playwright, poet, critic, psychotherapist, professor, social philosopher, pacifist, anarchist, advocate of decentralism and experimental education, Goodman became famous among the 1960s generation which claimed to 'trust no one over thirty' but made him an exception, largely due to his book *Growing Up Absurd*.



PAUL GOODMAN

Of Communitas: Ways of Livelihood and Means of Life, Colin Ward has said that it has "more ideas to the page than any other book I have read".

"A free society cannot be the substitution of a new order for the old order; it is the extension of spheres of free action until they make up the most social life."

The portrait, right, is a black and white copy of one of 36 portraits of anarchists drawn in three-colour line by Clifford Harper, included in a set of picture cards each with a potted biography on the reverse and published by Freedom Press. Other portraits include such varied anarchist figures as Errico Malatesta, Marie Louise Berneri, Emiliano Zapata, Noam Chomsky, Michael Bakunin, Colin Ward, Peter Kropotkin and many more.

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Irian Jaya: Suharto's butchers do what they do best

Anybody who believes that Indonesia is nothing more than a colonial power should take a closer look at what is happening in Irian Jaya (West Papua). Over the last few months Suharto's military commanders have been conducting a sweep against Papuans in Timika in West Papua. Not satisfied with the results of a transmigration program which brings poor Javanese to colonize West Papua, the Indonesian military dictatorship has been involved in a thirty year war with West Papuans who don't want to be part of the Indonesian archipelago.

Considering that the West Papuans (Irian Jayans) have a different culture, language, religion, and are racially related to the inhabitants of Papua New Guinea not Indonesia, highlights the fact that the Indonesian military dictatorship is nothing more than a colonial power that is willing to use its military apparatus to ensure that West Papua continues to be part of Indonesia.

What's surprising is that after over thirty years of struggle, West Papua has not been pacified by the Indonesian military.

Unfortunately for the Irian Jayans (West Papuans) the United Nations has never accepted their claims for independence. They in conjunction with the Menzies Liberal government allowed Sukarno to take over West Papua. The killings and forced deportations that are still going on in West Papua highlight the atrocious nature of the Indonesian military occupation.

Goodies and baddies

Remember the days when everything seemed simple. There were the goodies and the baddies. The baddies were those godless Communists and the goodies were the superheroes from the United States and their allies. As the Communist colossus crumbled and as the evil empire spilt its secrets everybody was told that good had triumphed over evil and that the good guys had triumphed over those evil foreign baddies.

Last Tuesday South Korea blew a hole in this little fairy story. Last week the South Korean government released Mr Kim Sun-Myung the world's longest serving prisoner of conscience. Mr Kim's story is an eye opener

THE VIEW FROM DOWN UNDER

Is the *Anarchist Age Weekly Review* the only weekly anarchist English language journal? We think it could be and along with its monthly counterpart it's another of those solid regulars that you can rely on hitting your doormat in a clockwork fashion. Here we bring you some extracts from two of the most recent editions ...

to anyone who believes that the baddies were always on the Communist side.

On the same day Mr Kim was released two other prisoners of conscience Mr Ahn Hak-Sop and Mr Han Jang-Ho were released from South Korean prisons. Mr Kim has just spent 44 years behind bars, Mr Ahn has spent 43 years behind bars and Mr Han has spent 37 years behind bars.

These three men are the last survivors of thousands of North and South Koreans who were jailed, tortured and killed by various South Korean governments because they refused to renounce their Communist ideas. Thousands were tortured to death, many had relatives executed to force them to renounce their ideas. Mr Kim had both his father and sister executed by the South Korean government.

The three of them spend most of their time in solitary confinement, they were denied access to pens, paper, radio and television and were denied medical assistance. They were starved, beaten and denied the most basic human rights by the United States' main ally in Asia, South Korea. They were treated in this manner not just by the South Korean government but by the United States government which has kept tight control over the South Korean government.

These men and women if not tens of thousands of others who did not survive were prisoners of conscience, they were jailed and killed because of their ideas. They stand as a monument to the fact that there are no goodies and baddies, that both sides used and continue to use arbitrary arrest, torture and execution as their stock in trade. Their treatment is a reminder that all governments will use every means at their disposal to maintain their power.

To rub salt into their wounds on the same day these three men were released to mark the 50th anniversary of the end of World War Two the South Korean government also released over 100 army generals, businessmen and politicians who have been jailed for corruption over the past few years. Looks like the South Korean leopard hasn't changed its spots.

Iran Iraq and the United States

One of the greatest mysteries of the Gulf War in 1991 was why the United States let Saddam Hussein survive. Although over 250,000 Iraqis were killed by the United Nations forces, the biggest prize, the Saddam Hussein military dictatorship, was left intact. Many people couldn't believe that the United Nations just let him slip through their fingers.

Saddam Hussein's dictatorship was left intact because he had been the United States' main ally in the Middle East. When the Muslim fundamentalists overthrew the Shah of Iran (the United States' main man in the Middle East) in a popular Islamic fundamentalist revolution in 1979, Saddam Hussein was encouraged and assisted in his endeavours to invade Iran. Over the next ten years the war between Iran and Iraq resulted in over a million dead. The Iraqi regime was not only bankrolled by the West, but they were given massive amounts of aid both military and financial by the United States and many European powers. The United States and the major European powers were concerned that the Islamic tide that was sweeping the Middle East would limit their access to cheap oil – the lifeblood of modern Western capitalism. No wonder when the opportunity arose to destroy the Iraqi military dictatorship, the United States and the West decided to keep the Frankenstein they had created. Specific instructions were given not to destroy the Iraqi military regime as the West did not want to see another Islamic fundamentalist regime in the Middle East.

Today conditions have changed. Saddam Hussein has become a dispensable cog in Iraq. The defection of his son-in-laws to Jordan was no accident. The defection was aided and abetted by the Western powers and the United States. As economic sanctions bite harder and harder into Iraq it has become an economic basket case. The West and the United States would like to resume trading with Iraq, they would like to see a stable friendly regime in Iraq because they want to see Iraq continue to remain a bulwark against Muslim fundamentalism.

The United States and Europe's major powers have now set the scene for a change of leadership in the Iraqi military dictatorship. They don't want a popular revolution to occur in Iraq, they don't want Muslim fundamentalists or for that matter secular democrats to win power in Iraq. Both would become unknown factors in the region. They continue to want Iraq to remain a military dictatorship. Remember the United States main Arab ally in the Middle East is Saudi

Arabia, a feudal Islamic dictatorship run by the Saudi Royal Family.

Murabak the President of Egypt has offered the Hussein family a safe haven, not because they like each other but because an escape route has been provided for a change of guard that will benefit Egypt, the United States and the Western powers in Iraq. Although this is what the United States and Saudi Arabia and Egypt and now Jordan would like to happen in the Middle East, there is one unknown factor, the forces of popular revolution. The Iraqi people are angry, they may not accept the imposition of another dictator in their country. May be, just may be, we will see popular anger expressed in popular revolution and possibly we may see a more independent and freedom loving society emerge from this disaster. The Iraqi people deserve to be masters of their destinies' not the pawns of other peoples fantasies.

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PO Box 20, Parkville, Victoria 3052,
Australia, Tel: (03) 9482-3471

Brief report on Ruesta conference

Location: The village of Ruesta, once abandoned but now owned and being restored by the anarcho-syndicalist CGT union. It has two hostels, two bars, a campsite, a restaurant and a meeting hall (used to be the village church). It's in the Pyrenees in Aragon.

Attendance: There were over 100 there, mostly from the Spanish CGT, the French Alternative Libertaire and the Swiss Organisation of Libertarian Socialists. Smaller numbers were there from Workers Solidarity Movement (Ireland), Federation of Anarchist Communists (Italy), the Women's Committee of SAC (anarcho-syndicalist union, Sweden), Libertarian Alternative (Lebanon) the Polish Anarchist Federation and Solidaridad Obrera (Madrid, Spain).

Purpose: A bit hard to define, basically to have a discussion about the situation in our different countries and exchange information. The Spanish and Swedish organisations are anarcho-syndicalist, SAC and CGT have about 30,000 members between them. Apart from the Poles the other groups would all see themselves as part of the tradition of the Platform of Liberation Communists, Friends of Durruti, etc.

Snippets of interesting information: Guerin's *Anarchism* has now being printed in Arabic with a translation that explains how anarchism is not just an idea relevant to the west and how many of the basic ideas are also found in Arabic cultures. This introduction is being translated into English and French

At least 4,000 copies have been printed, the plan is for 2,000 to go to Lebanon and the remaining 2,000 to be distributed in Europe.

The SAC held a women's strike on International Women's Day 1993, basically with the demand for women's equality. They thought this was very successful.

The Polish Federation has initiated a campaign around Chechnya which sent three or four lorries of medical and cleaning aid last month. SAC has sent several similar convoys to the miners' union to Tuzla, Bosnia. The Polish federation has groups in twenty cities and also a group of emigrants in a German town.

AL France is very involved in a major housing/squatting campaign at the moment which has attracted a lot of national coverage. Part of their method is to house French and immigrant families in the same buildings. Although squatting is illegal in France, carrying a one year sentence, the campaign is making use of the contradiction between this and a de Gaulle law for seizing vacant buildings.

Towards the end of the conference a plan for future meeting was drawn up which was taken back by each of the organisations for discussion.

The Anarchist Computer Network A Year Later

(continued from page 3)

computer systems. I've written a book called: *Message Sticks In Cyberspace – an anarchist guide to computer communication* ('message sticks' are traditional communication mediums used by Australian aboriginal people). This book aims to take people who know virtually nothing about computers and, with simple explanations, get them to the point where they can set up a bulletin board and run a network. So far this book is only available from Australia, but hopefully there will soon be copies for sale in Europe.

Will Kemp

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Will Kemp, the author of this article E-mail: will@desire.apana.org.au

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Hypocrisy and the Law

Dear Freedom,

Your article 'Thoughts on Baby Thomas ... Hypocrisy and the Law' is wrong, wrong, wrong. We are not surprised though. Babies like Thomas are few and far between and we would not be surprised if the person who was so willing to confide his body to the dustbin would hardly be likely to have had much direct experience.

Thomas, from seeing him on television, falls into a category (we do not like categorising young people, but it is useful sometimes) often described as having Profound and Multiple Learning Difficulties. These people are entitled to education and are often found in schools which cater for Severe Learning Difficulties. Work with these young people is very intensive, often on a one to one basis, and, believe us, it is work well worth doing. You have to wait days, weeks, even years for some slight progress in communication or development of thinking skills, and often the steps are minuscule for us, the so-called 'normal', but huge for the child.

The main point is that this child is not like Tony Bland, destroyed and brain dead, but is conscious and has a future. This future will be extremely limited, but will probably seem worthwhile to Thomas. When you work with a child like Thomas and you get a smile of recognition and fun you know that they are experiencing pleasure and enjoying life.

It is a different act completely to turn off a life support machine on a wrecked person, to stop feeding a child so that he/she dies of starvation. Just because a few people think that Thomas will not enjoy life is no reason to suggest killing him. Your description of Thomas as having a 'non-life' is casual and cruel: what makes you so sure that your life isn't a 'non-life'?

Give the lad a chance! Remember that it was the Nazis who shunted people who weren't perfect into the gas chambers. And remember this: Thomas will never do anyone as much harm as those lively young people who join armies. Investing in ways to give him a good time is money better spent than teaching a young man how to shoot Irishmen or putting a penny towards developing weapons.

Michael Gerard and Caroline Moles

Visions of Poesy

Dear Editors,

As founder-editor, perhaps I can draw your readers' attention to the Freedom Press Book *Visions of Poesy*. Firstly, when publicising it, the verse of Shelley's:

"As I lay asleep in Italy

There came a voice from over the sea
And with great power it forth led me
To walk in the Visions of Poesy"

should be included, as this title was chosen (by me) because of its link to P.B. Shelley. Also I should point out that the book began life as a pamphlet in 1987 (see *Freedom*, September 1987) which very quickly became a 'book' when I had received agreement to publish from 52 poets - subsequently becoming some 70 poets, with the contribution of my co-opted editors Jeff Cloves and Clifford Harper.

However, Clifford's introduction is ingenious since the book was long since conceived before we ever met. His 26 drawings are a major factor in its solidity and a tribute to Freedom Press, but equally the work of Jeff Cloves, of Aldgate Press (the printers) and many

unnamed people who initially gave me moral strength to go ahead and ask for the poets' contributions - out of my thirty years' contacts (in America and the British Isles) and work performing, publishing and writing.

Throughout the seven years' gestation of the book I made it an unwritten rule that I would send a photocopy of any letters/notes/poems etc., to Jeff and Clifford as co-editors. This was *not* done with the published introduction - my unpublished, historical introduction is available as a photocopied pamphlet.

Finally, it would help sell the book if readers knew that we - Clifford, JC and myself - have been involved as anarchists, artists and writers for some thirty years; that we are also available to give performances/readings from this anthology; and finally *all* the work was a labour of love. All the poets - unknown and well known - gave their work!

I await your readers' bookings.

Dennis Gould

29 Bowbridge Lane, Stroud, Gloucestershire GL5 2JP

Tel: 01453 755572

Libertarian Archaeology and History Network (formerly 'Society')

Sunday 1st October at 1pm

Avebury Neolithic site, Wiltshire. Many walks to Windmill Hill, the Ridgeway, Silbury Hill, East and West Kennett burial mounds and much more. EH/NY Museum. Avebury Manor and garden NT (location: 6 miles west of Marlborough, 1 mile north of Bath Road A4, on A4361 and B4003; buses Thamesdown/Fosseway no. 49, Wiltshire Downsman no. X49 passing close to BR Swindon station, Wilts and Dorset no. 5, Sunday services may be erratic so please phone bus companies to check)

Sunday 15th October at 1pm

Old Winchester Hill Iron Age hill fort, West Meon
Jane Austen's House at Chawton, thence Gilbert White's House and The Oates Museum, Selborne, Hampshire. Interesting rambles around Selborne (location: West Meon is off the A32 or A272; Chawton up A32 for Jane Austen's House, thence A31 and B3006 to Selborne; Alton BR station for Selborne, thence bus, details unknown)

Sunday 29th October at 1pm

Outside Chichester Cathedral. Much to see in the town including Roman walls, monastic site and old houses. Nearby Foshborne Roman Palace and to the north the Weald and Downland Museum of Buildings at Singleton, the Roman Villa at Bignor, Boxgrove Priory (EH) and for the really energetic the Trundle Iron Age causewayed camp and hill fort at Charlton (location: A3/A286 from Guildford or A27 Portsmouth to Eastbourne; BR to Chichester; local bus service to Foshborne; others unknown. Singleton opens at 11am so if in a car it can be visited en route but it takes an hour or so)

Sunday 12th November at 1pm

Winchester - visit Cathedral early to avoid clashing with Evensong. Much to see in the town.

People who intend to come should let me know at 4 Copper Beeches, Witham Road, Isleworth, Middlesex, TW7 4AW (SAE appreciated) or telephone 0181-847 0203, and if in sufficient time these will receive a leaflet giving more details of location, sites, walks and local ecology.

Peter Neville

ANARCHIST NOTES IN BRIEF

The trouble with official statistics is that no sooner are they published than there are 'experts' to show that they are 'false' or, as in the most recent statistic - on the 'successful' dole fraud clampdown - 'rigged'. Be that as it may. The 'success' is so slight - a mere *saving* for the taxpayer of a record £92 million - compared with the taxpayers' money that is going down the drain in other fraudulent enterprises that let's even assume that the figures were *not* 'rigged' and pass on to bigger rackets! Incidentally, some 780 inspectors were engaged on the job at a cost to the taxpayers of £27.5 million. But as the head of the Employment Service fraud unit put it, it represented an "extremely good investment return" of £3.35 for every £1! So surely fraud is a profitable industry!

And a brief glance at recent official mistakes (no suggestion of 'fraud') which are costing the taxpayers a lot more. It affects those rather better-off than the unemployed 'fraudsters' - people who have opted out of the state pension scheme and who are more numerous than the official estimate of five million and as a result, we are told, "costing the government far more in lost national insurance contributions than it had been expecting" - to the tune of £240 million!

A *Sunday Times* (3rd September) front page headline read "Rich landowners to reap millions in tax changes". Apparently "controversial tax breaks introduced by the treasury last week are set to save some of Britain's landowning families millions of pounds". In this 'In Brief' column it's not possible to go into the details, but already previous "agricultural property relief" has cost the taxpayers £185 million, and the new "tax breaks" will benefit "many of the country's biggest landowners" in a number of ways: "Some are interested because it allows the perfectly legitimate avoidance of inheritance tax, others because it offers ways of giving tenant farmers shorter leases."

Those who will benefit are the likes of the Earl of Halifax with his 13,000 acres estate (valued at £30 million) and the Marquess of Normanby with 60,000 Yorkshire acres, not to forget the Duke of Northumberland with his 90,000 acres, are also about to enjoy this tax bonanza. All above board, of course!

Not so in the most recent bank fraud involving some two hundred companies and a matter of £100 million! And all this was going on, not in London but in Torquay, Devon, of all places! Ten arrests have been made and one can imagine that by the time the serious fraud office, the lawyers, accountants and other vultures have had their (legitimate of course!) pickings, this case will go to trial in about three years time.

Smuggling is not a new industry and governments have only to put a ban on certain commodities - drugs, hard porn, you name them - and automatically there are those who will see the 'business' possibilities in smuggling. Such is the lure of money for some. But this is capitalism.

The latest smuggling industry is the result of reducing frontier formalities among the member states of the European Union. Obviously all to the good, everyone will say. Yes, but so long as the different currencies and the different excise duties on alcohol and tobacco remain in force, it is an obvious invitation to smuggling on a massive scale, especially so far as Britain is concerned since we maintain the highest excise duties.

A part from the smugglers, rest assured that big business has seen how to benefit - legally, of course! Both Tesco and Sainsbury have opened up huge warehouses in Calais to supply the smugglers with their duty-free whisky, wine, beer and tobacco.

The annual cost to the British taxpayers is, according to the *East Anglian Daily Times* (4th September), at least £65 million. After all, only a few smugglers are being caught. And the so-called 'guidelines' as to what one can bring back for one's *personal use* is a massive "800 cigarettes, 90 litres of wine and 110 litres of beer". No wonder P&O Ferries are doing so well ferrying cars and vans to and fro across the Channel!

A final comment. Is it not interesting and significant that the Customs and Excise staffs at the ports have been seriously axed to save money while another government department takes on 780 'inspectors' to catch the weakest - the long-term unemployed who occasionally do a bit of moonlighting to supplement the miserable benefits our society grudgingly gives them.

Libertarian

Crime is caused by poverty and racism. So shouts the leftist and the 'progressive' liberal. The problem with such explanations is that they contradict reality. The poorest parts of Canada, for example, are the least crime ridden. Then there was the Great Depression of the 1930s - 30% unemployment and no welfare state, yet everyone left their doors unlocked. And talk about racism - everyone was a racist, yet it wasn't used as an excuse for criminal activity.

The left has a romantic view of criminals as rebels against an unjust society. A case can be made for this in pre-modern eras. Sympathy for poor wretches like Ravachol or the Bonnot Gang is understandable given the brutal conditions of the time. However, there is another way of explaining crime other than rebels, racism and poverty.

Society consists of a host of formal and informal networks and exchanges based upon notions of reciprocity and solidarity. This entails a high level of personal and communal responsibility and some sort of shared and practised ethical standards. These standards often as not are conservative, but nonetheless they form a glue which binds people together, forming a society rather than a dog-eat-dog mass. Crime results when society no longer exists and the 'law of the jungle' has taken over.

The Newfoundlanders are the best proof of this. Inhabiting the poorest province of Canada,

most have less than nine years of education and suffer from a 25% unemployment rate. They are treated with racist contempt by other Canadians who sneer about the 'stupid Newfies', but Newfoundland has, in every category, the lowest crime rate in the entire country. This is so because they live in villages and small towns and hence there is much less personal alienation. These towns have a strong sense of community and mutual aid. The family is very important and has not broken down to the degree it has elsewhere. Their houses may be poor but they own them - home ownership being the highest in Canada. There is also a common Newfoundland culture of Celtic origin which helped them to withstand many of the ravages of modernity.

Newfoundland is an island and having its own unique culture can be seen as a special case. But at one time most Canadians lived lives quite similar to the 'Newfies'. Why should society break down? Some of this is due to consumerism which promotes a false individualism and a drug-like addiction to consumer goods. Pop culture reinforces these attitudes as well as romanticising pseudo-rebellion, delinquency and violence.

The aftermath of the '60s has played a part

as well. Unlike anarchism, which always gave importance to reciprocity and solidarity, the counter-culture stressed *freedom without responsibility*. For the educated middle class this was not much of a problem, but when the message filtered down to the poor it was. There is a difference between middle class kids having pre-marital sex and those in the ghetto, there is a difference between college students experimenting with pot and mushrooms and the poor with heroin and crack. The difference is found in the end result.

On the one hand, in spite of its adolescent irresponsibility, a libertarian-oriented middle class has arisen concerned about the status of women, the environment and peace, living comfortably in its suburbs, condo-villages and university ghettos. For the poor, the result has often been a descent into a living hell of racism and nihilism.

At the same time as these cultural changes were occurring, the technological revolution was robbing the unskilled, uneducated poor of the only real ticket out of poverty - well-paid industrial work. In its place came welfare, heightening dependence and irresponsibility and undermining what little self-worth the working poor had possessed.

But these factors are not written in stone and

as great as the difficulties are, they can be overcome. My neighbourhood, Point St Charles, is one of the poorest in Montréal and has everything going against it. Half the population are on welfare. There are hundreds of under-age single mothers. Half the people have less than nine years of schooling. An inner-city hell-hole? Not in the least. It is safe to walk the streets at night and there is less crime here than many areas.

The reasons for this are two-fold. It is not a ghetto, the poor may be in the majority but a great many white-collar workers attracted by the low prices have bought condos and houses. Initially there was hostility between the two groups, but the newcomers have caused a growth in services as well as lent a feeling of stability. But the important factor is *organisation*. There is the health clinic, owned and run by the community not the government. Other organisations include a neighbourhood anti-poverty group, the community centre, the *caisse populaire* and a number of volunteer groups. There are more housing co-operatives here than in any other area of Canada. Many of the poor are housed in them, giving pride of ownership and allowing democratic participation. By this example, it would seem that the best way to get rid of crime would be to reconstruct community through grassroots organising.

Larry Gambone

Crime and its Causes

London Anarchist Forum

Meets Fridays at about 8pm at Conway Hall, 25 Red Lion Square, London WC1R 4RL. Admission is free but a collection is made to cover the cost of the room.

- 1995 PROGRAMME -

- 22nd September General Discussion
- 29th September Towards an Integrated Transport System (speaker Peter Neville)
- 6th October General Discussion
- 13th October Libertarian versus Sectarian Anarchism (speaker Peter Cadogan)
- 20th October General Discussion
- 27th October vacant slot
- 3rd November General Discussion
- 10th November Anarchism and Material Culture (speaker Kevin Littlewood)
- 17th November Discussion Group
- 24th November Arguments in Favour of Governments (discussion led by Michael Murray)
- 1st December topic to be announced (speaker Don Howard)
- 8th December General Discussion
- 15th December Christmas Party
- 22nd - 29th December no meetings

Anyone interested in giving a talk or leading a discussion, please contact either Dave Dane or Peter Neville at the meetings, or Peter Neville at 4 Copper Beeches, Witham Road, Isleworth, Middlesex TW7 4AW (telephone number 0181-847 0203, not too early in the day please) giving subject and prospective dates and we will do our best to accommodate. A collection is made to pay for the £15 cost of the room.

FREEDOM fortnightly

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Sunday 1st October: Meet at 10.45am at Measham Welfare/Health Centre car park, Measham, near Swadlincote. Walk covering area of mining heritage and conservation. Picnic lunch at Spring Cottage. Length 8 miles.

Sunday 5th November: Three Shires Head and Axe Edge Moor. Meet at 11.00am at car park area opposite Cat & Fiddle Inn on A537 Buxton to Macclesfield Road. Length 7 1/2 miles.

Sunday 3rd December: Bonsall and Heights of Abraham. Meet 11.00am at Bonsall Market Cross, Bonsall, near Matlock, map reference 279 583, for circular walk approx 4 miles. Pub lunch.

Telephone for further details
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Sunday 12th November: Lower Wharfedale. Grassington to Yarnbury and Hebden. Meet Grassington Main Square at 10.45am. Length 7 miles.

Sunday 10th December: Airedale. Skipton to Flasby. Meet outside Skipton Castle at 11.00am. Length 7 miles.

On all walks bring walking boots, waterproofs, food and drink.

Telephone for further details
01756-799002

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on

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