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## New nuclear terror threat

Report from Direct Action Against the  
War Now (DAAWN)

If you want something to make you really angry, this is it. Last week it emerged that the government is planning to build a new nuclear bomb factory at the Atomic Weapons Establishment in Berkshire. Under this scheme, the site at Aldermaston would be transformed into a state-of-the-art research complex to design a new British bomb.

The rules of nuclear warfare are changing. Gone is the 'Mutually Assured Destruction' of the Cold War era. In its place will come a new generation of nuclear weapons for use in the context of the 'War on Terror'. Gone is the 'no first use' policy. In the future, nuclear war will represent a viable instrument of British 'defence' policy.

The announcement of the Aldermaston upgrade last week confirms two facts that we in the anti-war movement have been pointing out for decades. Firstly, the so-called Strategic Arms Reduction Treaty (START) is, in reality, nothing more than an elaborately choreographed hoax designed to lull the population into a false sense of security. START doesn't represent a de-commissioning process, any more than the scrapping of obsolete weapons and their replacement with modern ones represents demilitarisation.

Secondly, by committing the UK to a long-term investment in nuclear weapons, the Blair government is recklessly gambling away any progress that arms control measures could make elsewhere in the world.

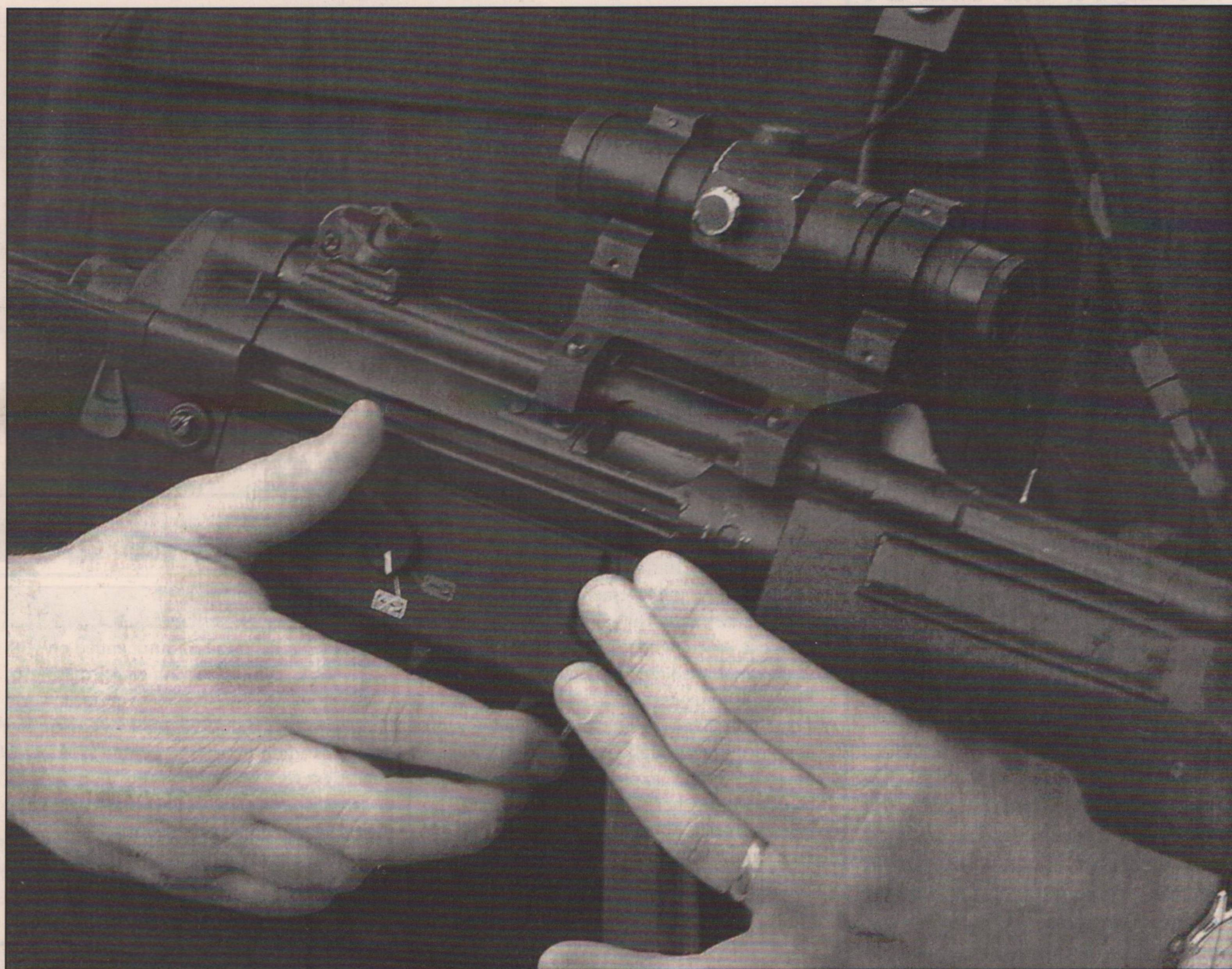
In a strategic environment dominated by non-state actors, the dangers of nuclear proliferation are hard to overestimate. In a matter of a few decades, nuclear war won't be a matter of last resort, but potentially a routine activity. The technology for this to happen is already half-way there. The political will exists to create global chaos on an unprecedented scale.

Future historians will judge our movement by its success in mobilising to defeat this threat. If the Aldermaston project goes ahead, we predict that the site will become the Greenham Common of our generation – the one big issue that unites the British anti-war movement in a common struggle.

We have to find out what other anti-war groups are planning. We have to get the word out. This isn't just another issue that will be here today and gone tomorrow. This is the big one. However we do it – mass blockades, pickets, sit-ins, direct action – we have to shut this fucker down.

For more information on DAAWN activities email [direct\\_action\\_against\\_the\\_war\\_now@hotmail.com](mailto:direct_action_against_the_war_now@hotmail.com)

## Killer cops escape again



Metropolitan police gunmen Neil Sharman and Kevin Fagan got off scot free last week when a London coroner refused to allow a verdict of unlawful killing in the case of Harry Stanley. The same day a jury at Teesside Crown Court was instructed to acquit five Hull cops on minor charges following the 'unlawful killing' of Christopher Alder in Queens Gardens police station.

## Spain summit feels heat

We entered Seville on 20th June by taking back roads across the mountains from the Costa del Sol. We hoped this might avoid the road blocks around the city, but it didn't. On the outskirts, we were stopped by the Guardia Civil. We were ordered out of the car and spent around five minutes on the edge of the road at two cops went through our passports and bags. Two more stood a bit back with machine guns.

The impression was that this hold-up was no more than a demonstration that we were being watched, as the search was pretty perfunctory and our passport details were

**The EU summit was held in Seville on 20th and 21st June. Its main aim was to toughen European immigration controls, with the British and Spanish governments attempting (unsuccessfully) to cut aid to poor countries that couldn't stop people escaping. Outside the fortified meeting venue, thousands of reformists, anti-capitalists and anarchists came on to the streets to protest.**

handwritten on a clipboard. After a while, we were allowed to move on. Rather oddly, the senior cop saluted us as we drove off.

From talking to others, it appears most people were being stopped on arrival in a similar manner, but I didn't hear of anyone being refused entry.

Interestingly, there were no Guardia Civil visible in the city centre, even though they are almost exclusively a force designed to police protest. The cops on the streets were the local force.

The official protest campsite was on an island at the opposite end of the city from the hotel where the EU delegates were staying. There were probably 150 tents there that night, with more people expected to arrive

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## Freedom anarchist fortnightly

Anarchists work towards a society of mutual aid and voluntary co-operation. We reject all government and economic repression. This newspaper, published continuously since 1936, exists to explain anarchism more widely and show that only in an anarchist society can human freedom thrive.

## What anarchism means to me

I have been active in the anarchist movement for over forty years now and have thought of myself variously as a syndicalist, communist and individualist, although now I have no specific sympathy with any one version. In fact, if anyone called me a liberal anarchist I would have no objection as I do not regard this as an insult but a description of those involved in libertarian thinking.

Parallel with my anarchist activity I have been active in the peace movement. Academically and vocationally I have been a sociologist, and it is these three aspects – anarchism, peace action and sociology – which have, to a certain extent, influenced my thinking and my world view.

The achievement of anarchism is, to me, a matter of strategy and tactics. As strategy, I wish to achieve either what I see as an anarchist society or failing that a more libertarian society. I may use various tactics at any one time to achieve this. Others might use different tactics. Unlike some I do not confuse tactics with strategy, nor am I particularly interested in having others' ideology rammed down my throat as a substitute for evidence.

An example: obsession with class. As a sociologist I am aware of both the debates and the considerable empirical work in this area. Although many of us might think of ourselves as the 'working class' this is an accident of birth. But the working class is no more virtuous than any other and has less power than the other classes – so why choose to be aggressively part of it? What is important is the condition of one's heart, not categories.

To achieve an anarchist or more libertarian society we need to take all strata with us. Unless we do so they will be in opposition to us. We do not need to create more enemies. Any refusal to work with other people for 'class' reasons is a misplaced tactic and strategically counter-productive.

Peter Neville

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# FBI victims vindicated

United States

Four FBI agents and three Oakland Police officers were ordered to pay \$4.4 million earlier this month, in a civil rights lawsuit on behalf of two Earth First! activists, Darryl Cherney and the late Judi Bari. The money was awarded to the pair as damages, following a Californian jury's decision that their constitutional rights had been violated in the aftermath of a 1990 bomb attack against them.

Libertarians and greens worldwide were enriched by the activities of Redwoods champion and Industrial Workers of the World organiser Judi Bari, and sadly impoverished by her untimely death in 1997. She died of breast cancer in 1997, twelve long years after starting her fight to find out the truth behind the bombing of her car.

Following the court decision on 11th June, the world has been able to see how the state tries to silence any effective opposition to local and global capitalism. For the crime of persuading both timber workers and the American public that centuries-old Redwoods should be left alone and not used to decorate the homes of the rich, both Judi and Darryl were number one targets of the secret state.

In the 1980s, in a strategy designed to prevent the cutting down of ancient trees, they organised events known as 'Redwood Summers'. Large groups of students and others would actively blockade timber companies in acts of non-violent direct action. Judi said the idea came from the 'Freedom Rides' of the 1960s Deep South. These were an attempt to fight racial discrimination on public transport.

In an incident reminiscent of the Karen Silkwood case, in which a nuclear industry whistleblower was run off the road and killed, the back of Judi's car was rammed by a long truck in August 1989. Her car was written off and she was left in hospital, along with two other Earth First! activists and four children. Law enforcement officials refused to treat the matter as anything but a traffic accident, even when Judi showed that the same truck had been blockaded by Earth First! 24 hours earlier.

On 24th May 1990, as Judi and Darryl were driving through Oakland, California, a powerful bomb exploded under her seat, nearly killing her. Oakland police and the FBI Terrorist Squad were quickly on the scene and within three hours arrested the two victims of the attack. Police told reporters the pair were the only suspects, and that they

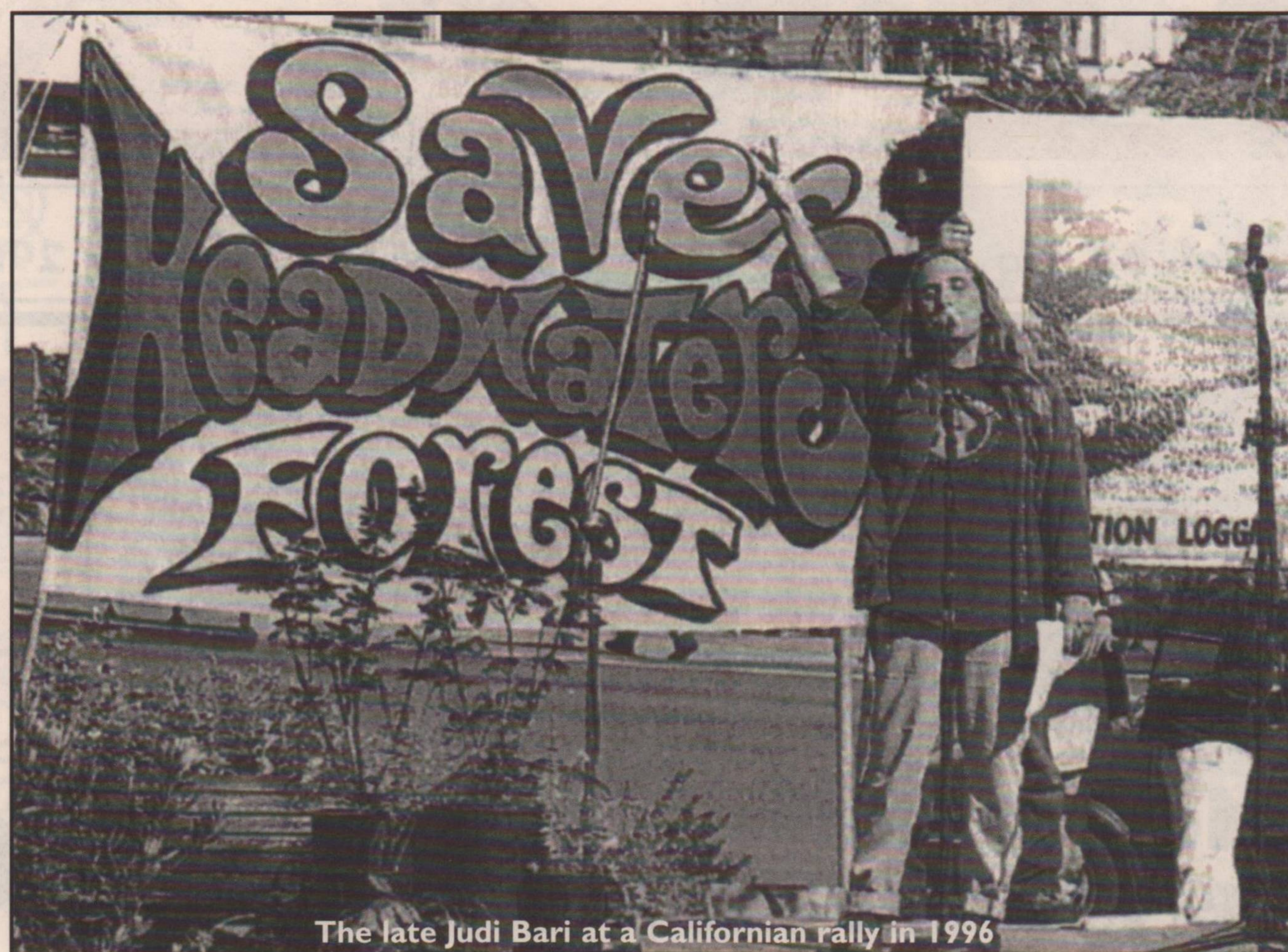
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next day. There was a fair sized anarchist presence on the site, so we met a lot of comrades and caught up on the news.

The general strike on 20th June was quite successful, with transport and construction being shut down completely. The Seville demo on the same day attracted around 15,000 people, with a fairly large red and black bloc. The city itself was almost completely shut down, with the few open bars being full of strikers.

On 21st June there was a day of decentralised actions. This meant there were lots of protests big and small, across the whole city. Our group decided to concentrate on the Reclaim the Streets ones, which climaxed in a street party in the evening.

I had a look at the delegates' hotel. As we'd heard, there was a fence around it but not an impressive one, perhaps two metres of chainlink sitting on top of concrete barriers. The police presence was fairly low key, and the centre was full of tourists throughout the



The late Judi Bari at a Californian rally in 1996

were eco-terrorists who'd been injured by the accidental explosion of a bomb they were carrying. Their bail was set at \$100,000 each, even though Judi was in intensive care.

She barely survived the bomb blast, which fractured her pelvis in several places, pulverised her tail bone and caused extensive tissue and nerve damage. She was left crippled and in constant pain.

In spite of various stories in the mainstream media about Judi and Darryl bombing themselves, no charges were ever brought by the FBI or local police. In May 1991, a year after the blast, the pair filed a federal civil rights lawsuit against the FBI and individual agents, and the Oakland Police and individual officers. The suit, *Judi Bari vs the United States of America*, included complaints that

they'd been falsely arrested by Oakland Police at the illegal and politically-motivated instigation of the FBI. Their lead attorney, Dennis Cunningham, said that the bombing was "a clear, carefully designed, criminal attempt to stop and silence Judi Bari".

The original trial date had been set for October last year, but lawyers for Judi's estate and Darryl postponed it because of September 11th and the subsequent public goodwill towards the FBI. The trial finally began in April at the US District Court in Oakland.

After the verdict, Karen Pickett of the Judi Bari campaign said that the jury's decision was "a referendum against the FBI's gross interference with people's right to dissent".

Mike Hamilton

For more information visit [www.judibari.org](http://www.judibari.org)

## No gifts at food summit

Rome

The World Food Summit ended on 13th June, with a stirring reaffirmation of governments' desire to reduce world hunger to half the 1996 level by 2015. But delegates didn't vote a penny from rich countries for agricultural development in poor ones. All they did towards achieving their declared objective was approve (without opposition) an American document calling for "research into new technologies, including biotechnology".

summit. But we were told that around 3,000 plainclothes police were in the city, and many people on the campsite had been stopped so that their passports could be inspected.

The low key presence reflected the police expectation that the protests would be non-confrontational. The main demo was expected to be a march with upwards of 100,000 people taking part, but this had been timed to take place after the summit had closed in order to stop anyone from blockading the meeting.

This was partly due to the fact that the protest had been largely organised by the Socialist Party, which is actually the governing party in Andalucia (though it's the opposition in Spain as a whole). In other words, Seville showed that we've got to find a way to ensure that the movement doesn't get killed off by reformists turning it into a token stage army.

Andrew

For more on Seville, visit [www.struggle.ws](http://www.struggle.ws)

Without the new technologies of the 1960s 'green revolution', there'd now be a shortage of food. But there isn't. The hunger which is suffered by about 800 million people worldwide is because, although there's plenty of food being produced, the hungry can't get hold of it. In capitalism, goods are distributed by buying and selling. The hungry have nothing to sell and owners of new technologies need to make a profit. What the world needs is the anarchist method of distribution – what anthropologists call a gift economy.

Andrea Kinty



The Underdog,  
no. 3, June 2002  
(free/donation)

This rabble-rousing rag aimed at helping build up opposition to the system is produced by the Walthamstow Anarchist Group, a collective of local anarchists, revolutionaries and all-round troublemakers. It includes reports on local housing shortages, the Whippa Cross Hospital cleaners' protest, Mayday, local elections, the Waltham Forest teachers' strike, letters, a list of speed cameras in the area, and much more. Available from Walthamstow Anarchist Group, PO Box 35832, London E11 3WT (enclosing six postage stamps).

# Conditions condemned

**London**

Under last year's Anti-Terrorism, Crime and Security Act the government can detain without charge or limit of time anyone who isn't a British citizen, if they're suspected of being a 'terrorist'. In order to do this, officials had to get what is known as a derogation from the Human Rights Act. That's why they invented a false state of emergency to justify their action.

There are presently seven people being held under this law. Five of them are at HMP Belmarsh in south London and two are at HMP Woodhill in Milton Keynes. A further two people have been sent elsewhere, under provisions in the Act which allow suspects who can't be deported to their home countries because of a fear of torture to be sent to a 'safe' third country.

Conditions in Belmarsh are particularly bad, with restricted space, sunlight and visiting times. Campaigners on behalf of the detainees say their physical and mental health is being endangered. One visitor has called the jail a "concrete coffin".

The Campaign Against Criminalising Communities (CACC) is demanding the immediate release of all the people detained under the Anti-Terrorism, Crime and Security Act.

The government's derogation from the Human Rights Act is to be challenged before the Special Immigration Tribunal (SIT), at a hearing that's scheduled to take place from 17th to 20th July. The SIT is a kangaroo court, but under the Act it's the only one in



which any such challenge can be made in the first instance.

The hearing will be partly held in secret, because officials say that matters of state security may be raised. The detainees themselves aren't being allowed to attend, on the grounds that they're dangerous terrorists. This is despite the fact that, if they win, their detention will have been deemed unlawful and they will have to be released.

Activists from CACC are organising a

picket outside the hearing on 17th July, to draw attention to the issue and to demand the release of those detained.

Ed

Picket the Special Immigration Tribunal at 10am on Wednesday 17th July, Field House, Breams Buildings, off Fetter Lane, London EC1 (Chancery Lane tube) If you intend coming, please ring 020-7586 5892 or 020-7250 1315 to confirm the details CACC campaigns against the terrorism acts. Visit [www.cacc.org.uk](http://www.cacc.org.uk)

## Industrial news

• On Wednesday 12th June, London council workers took part in a second successful strike in support of their London Weighting pay claim. Most workers respected the picket line, although a few scabs went in. The strike, called by UNISON, continued the next day.

The strike forced the council to the negotiating table, with talks held on Thursday 13th June at the Association of London Government in Southwark Street. A lobby of activists was held outside.

**West London Anarchists & Radicals**  
[war1921war@yahoo.co.uk](mailto:war1921war@yahoo.co.uk)

• Workers at posh West End clothes shop Aquascutum have been striking every Thursday for the last month in a dispute over pay. After a three year period where workers in the Regent Street store didn't get a single payrise, last November they were promised 2.5%. When the rise was finally awarded in April, it was only 1.3%.

GMB members on the shop staff are picketing the store on strike days. They're now making plans to extend the action to two days a week, on Thursdays and Fridays. Workers at Aquascutum's Corby factory are also on strike once a week.

Picket Aquascutum, Regent Street, Thursdays 1-2pm from 4th July

• A series of one-day stoppages is due to be held next month across rail services run by Arriva Trains Northern. Conductors have announced ten days of action, starting on 13th July. The strikes are being held in protest at a pay offer of 4%.

• Tube workers are set to strike in July in protest at what they say are declining levels of safety on the network. The RMT transport union was due to ballot members this week. Activists said that fears had intensified recently, following government threats to push ahead with privatisation moves, despite opposition from workers and travellers alike.

• Workers in Britain's air traffic control industry are threatening to strike over the summer, unless management makes a "substantial improvement" to a pay offer of 2.2%.

## News in Brief

• **South East London** The Use Your Loaf Social Centre opened in Deptford's old bakery on 14th June with an evening of food, books and music. The collective organising the centre is small, and welcomes ideas and help. There are plans for workshops and advice sessions, but activists say the space could be used for much more if other people came forward with suggestions. The centre can be found at 227 Deptford High Street, London SE8.

• **Prisoners freed** After eight years inside, Mark Barnsley was due to be released on licence on 24th June. Dozens of his supporters were expected to gather outside Cambridgeshire's HMP Whitemoor to give him a warm welcome as he came out.

Mark is the Sheffield anarchist jailed on trumped-up charges after he was attacked by drunken students in 1994. His release came just days after the freeing of Satpal Ram, another victim of a miscarriage in the state's 'justice' system. Like Mark, Satpal was sent down after defending himself against attack. Unfortunately, in his case the attacker died. Satpal was jailed for murder in 1987.

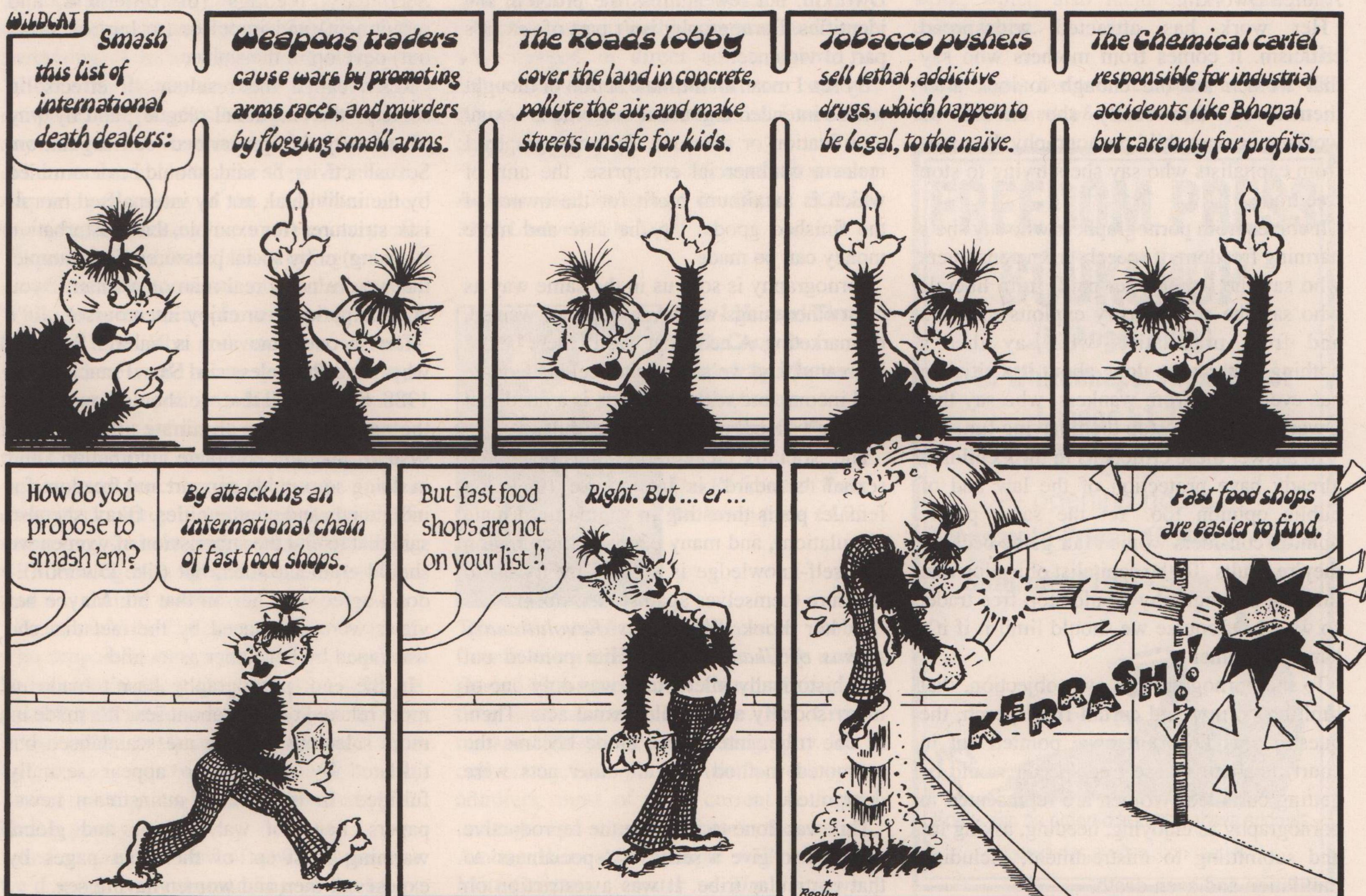
Neither man has had his conviction overturned. Both have vowed to continue their fight to clear their names.

• **New film** Activist groups from across Britain have organised a film tour to highlight the dangers of increasing casualisation in industry. The film *Not this time - the story of the Simon Jones Memorial Campaign* starts with the killing of casual worker Simon Jones on his first day on Shoreham docks in 1998. It then chronicles the campaign of protest and direct action which finally led to the prosecution of the bosses responsible.

The film tour has twenty dates, starting today at the Glastonbury festival. Colin Chalmers of the Simon Jones Memorial Campaign explained last week why the tour was necessary. "Simon's death, and the recent deaths of both passengers and casual workers on the railways, shows that casualisation kills", he said. "A lot of people are beginning to find that unacceptable".

For tour dates, see back page

• **Burnley** Local anti-fascist activist Wayne Heaton was jailed earlier this month for what the state called 'violent disorder' during riots in the town last summer. He's doing eighteen months in Preston jail after resisting the fascists and also the police who tried to protect them. Send your letters of support to Wayne (GK7292), Wing G18, HMP Preston, 2 Ribblesdale Lane, Preston PR1 5AB.



# Pornography and DIY



John met her in 1974 when he was 29 and she was 27. He fell in love and they've lived together almost ever since. She's fighting for the acknowledgement and consequent abolition of violence against women, whether it's in the home, on the streets or in pornography.

She's researched pornography for many years and has been called as an expert witness in court cases. The material she's looked at has included violent depictions of women in magazines, books and on film. She's seen women strung from trees, women hung in doorways and 'Holocaust pornography'.

Some things about her that John admires are her recognition of multiple sexualities – that there are as many sexualities as there are human beings – and her courage, not only in her thinking, but also in her researching and publishing what she finds. Her name is Andrea Dworkin.

Her work has attracted widespread criticism. It comes from mothers who say that women are old enough to look after themselves, that really she should be working against child pornography. It comes from capitalists who say she's trying to stop free trade.

It comes from pornographers who say she's harming freedom of speech, from consumers who say the women get paid, from liberals who say the sex industry exploits men too and from pragmatists who say there's nothing that can be done about it. Criticism has even come from wankers, who say that Dworkin wants to stop them having fun.

To answer these criticisms in turn, children already have protection of the law and of public opinion too. Yet the same public opinion considers women fair game because they're adults. To the capitalist objection that limiting pornography would stop free trade, so what? Of course we should limit it if it's harming women.

To the pornographers' own objection, that limiting porn would curtail free speech, the question (as Dworkin once pointed out in court) is about whose free speech would be getting curtailed. Women are represented in pornography as enjoying, needing, asking for and submitting to mistreatment, including mutilation and even death.

The argument isn't really about free speech at all, it's about censorship. The gagged women that Dworkin's seen were effectively censored. Likewise, people who object to porn are also censored, dismissed as 'authoritarian' and labelled 'pro-censorship'.

As for the consumerist criticism of Dworkin, that workers in the sex industry are paid, the obvious response is that the women are much worse paid than the men. And of course the real fortunes are made by the producers any way. Men are exploited too, but that doesn't stop it being true that violence towards women must be stopped. Finally the pragmatic response to porn, that there's nothing we can do, well, yes there is.

People have hard lives, but a man can access pornography, see women more powerless than he is and take pleasure in it. He can experience a thrill of joy at the misfortunes of others. People criticise Dworkin, but few address the problem she identifies. Pornography isn't part of sex, it's part of violence.

By sex I mean an intimate action or thought whose intended and usual outcome is sexual gratification or pleasure. By pornography I mean a commercial enterprise, the aim of which is maximum profit for the owner of the finished goods. Up the ante and more money can be made.

Pornography is sold us in the same way as most other things-we-never-knew-we-wanted, by marketing. A need that wasn't there before is created, and we're made to feel inadequate and incomplete without it. Sex is a need, but we don't 'need' pornography to fulfil it.

The socially acceptable and promoted sexual 'standard' is intercourse (male on female, penis thrusting in vagina until male ejaculation), and many people's imagination and self-knowledge is stunted by trying to measure themselves against this 'norm'.

In her book *Women as Revolutionary Agents of Change*, Shere Hite pointed out that historically intercourse was only one of many socially acceptable sexual acts. Then, in one tribe, intercourse alone became the promoted method and all other acts were denigrated.

This was done to increase the reproductive rate and to give a sense of 'specialness' to that particular tribe. It was a restriction on

men's and women's sexual behaviour by social control and self-policing that would continue to this day.

Hite also proved that, although the 'norm' says men orgasm through penetration and subsequent thrusting while women orgasm through being penetrated, when they masturbate the majority of men prefer to use friction (rubbing a fist up and down over the penis) – not penetration and thrusting. The majority of women don't orgasm through intercourse at all.

All of us should actively explore our own unique sexualities and discover what suits us best.

Let's consider other innovators of the last century. First, Wilhelm Reich, who died in prison in 1957 in the 'Land of the Free'.

He discovered that in an authoritarian upbringing, forbidden feelings and impulses don't disappear but become thwarted. Secondary feelings (of bitterness and resentment) and impulses (to hurt or strike out) develop in their place.

Reich called the resultant ill effects on society "the emotional plague", and by way of remedy he prescribed self-regulation. Sexual activity, he said, should be determined by the individual, not by internalised moralistic strictures (for example, that masturbation is wrong) or by social pressures (for example, that you're not a real man or woman if you don't experience or enjoy intercourse).

The second innovator is Valerie Solanas, who died homeless in San Francisco in 1988. She argued that we should "overthrow the government, eliminate the money system, institute complete automation" and in doing so provide support and freedom for individuals and communities. Okay, she also said that to end the submission of women we should eradicate men, but (like Dworkin) I don't agree with her on that bit. Maybe her views were influenced by the fact that she was raped by her father as a child.

In the end, pornography hasn't made us more relaxed or open about sex. It's made us more salacious. People are scandalised but titillated by others who appear sexually fulfilled. In the British mainstream newspapers, news of war, famine and global warming is swept of the front pages by exposés of men and women having sex.

In the 1960s, there was some pretence that this invasion of private lives was necessary because of the risk of blackmail or loss of state secrets. Now no explanation is felt to be necessary. The articles are printed just because they will, by exploiting Reich's 'emotional plague' and the need of powerless men to experience thrill at the misfortunes of others, sell papers.

Until we're living in anarchy, what can we do to halt violence against women? As a start, we could DIY – create our own erotica. In her essay 'Erotica and Pornography', feminist writer Gloria Steinem distinguishes the two like this: "one could simply say that erotica is about sexuality, but pornography is about power and sex-as-weapon – in the same way we have come to understand that rape is about violence and not really sexuality at all".

If we DIY we no longer need pornography. We could effectively boycott it.

Careful readers might have noticed that I answered all the criticisms of Dworkin's work except for one. That was the last, from wankers who say she wants to stop them having fun.

Well, I'm a wanker and I don't want my fun stopped thank you very much. But I'm still against pornography.

There's a correlation between sexual fantasies and the reality of women's standing in the porn industry, the sex trade and everyday life.

In addition to doing it DIY, boycotting porn and self-regulation, I propose that we all do something right now to set us on the path to s/hedonism.

The Jubilee celebrations earlier this month included a 'musical beacon', in which John Lennon's *All you need is love* was initiated in Slough, with the chorus taken up by other groups across the country and abroad. Your maj, it was a spiffing idea. Now let's go one better.

What about having an 'orgasmal beacon', where orgasms begin from us and radiate across the universe? Everyone can use whatever they need and join in, either singly or with friends and lovers. Come on, let's practise some self-love – go on, you know you want to.

Joy Wood

# A compelling call to action

## Killing Time

An evening with Crass at the NFT

For the uninitiated, it was a visceral demonstration of the passion with which anarchist punk band Crass assaulted the horrors of war, consumerism and the state. For those who already knew them, it showed that the band's sense of commitment and self-belief had remained undimmed in the years since they dissolved. They are still, even now, capable of fresh creativity and insight.

On 15th June, six original Crass members presented an evening of music, spoken-word and video at London's National Film Theatre. The performance, in collaboration with other artists, was billed as being held in celebration of the culture and politics of anarcho-punk.

The majority of the films in the NFT Jubilee punk retrospective rehearsed familiar aspects of the 1977 punk explosion. They focused on the usual subjects among the London and New York in-crowds, the 'punk aristocracy' which Crass derided for their betrayal of the movement's revolutionary aspirations.

In fact, it was the band's attack on the complicity of so many of these original leaders in the recuperation of punk that saw Crass develop, between 1977 and 1984, into the organising catalyst for what became a vast international counter-cultural youth movement. The activists of that movement strove to realise the potential of punk "as it was always supposed to have been" and energised the mass oppositional and anti-war movements of the day.

The collection of performances which made up *Killing Time* included new poetry from Penny Rimbaud, 'unplugged' performances of original and classic material from Eve Libertine, Andy Palmer and Steve Ignorant, and readings from other artists.

These were combined with screenings of the films by Gee Vaucher and Mick Duffield,



From Nagasaki Nightmare

always so integral to Crass live gigs and stunning pieces of confrontational cinema in their own right.

The show culminated in a remixed and re-edited version of *Yes Sir, I Will*, a relentless exhortation of the Reagan-Thatcher alliance, written in the desperate aftermath of the Falklands tragedy and at a time when the arrival of Cruise missiles was imminent in Europe.

For some it represented a repellent and indecipherable cacophony, for others an urgent and compelling call to action. But it

was without question the band's most intense and uncompromising declaration of war on the war-state.

The evening concluded with a relaxed discussion session. This provided a striking counterpart to the intensity of the performances that preceded it. Most contributors referred to the importance of Crass in introducing them to libertarian and revolutionary politics even if, some twenty years on, assessments of the worth of anarcho-punk were likely to be less breathless and more critical than they had been during the 1980s.

With time running out, members of Crass retrieved their drinks 'rider' from the hospitality room. The drinks were then shared with the audience, a genuine and entirely unselfconscious impulse of a kind familiar to many who worked with the band.

But good as the evening was, what proves the significance of Crass isn't just that they could fill an NFT auditorium without any real publicity. It's that the reverberations of anarcho-punk remain palpable some eighteen years after the band last performed live.

Rich Cross



**The Rich at Play**  
Revolutions Per Minute, £4.00

This well-produced booklet covers several aspects of ongoing rural struggles from a mainly 'socialist' perspective (I couldn't detect any obvious party affiliations). As the title suggests, it covers three related areas of rural life. The information it provides, especially on land ownership and the economic interests of the rich and powerful people behind the 'Countryside Alliance', is most valuable.

The texts, by various authors, take a robust attitude to land reform. But one has to doubt whether, at this point in British history, there really is a massive groundswell of people desperate for land in the countryside. This isn't to excuse the way the major landowners treat the land and those who live on it, but are the urban 'masses' really clamouring for smallholdings? I think not.

For those coming to this booklet from an anti-foxhunting perspective, there's little new here that they wouldn't already be aware of. Speaking as somebody who lives in the countryside (we have a hunt kennel just outside our village), the authors don't

really capture the sheer arrogance and brutality of hunt supporters, the casual violence against hunt sabs, the complicity of the local magistrates and police chiefs (who often ride to hounds themselves) and the terrorising of local farmers to get them to 'allow' the hunts on their land. Hunts rampage over people's back gardens without any concern whatsoever for whatever children or animals may be there. It's hardly surprising that many of the most determined opponents of hunting live in the countryside.

Where the booklet fails is in trying to make a coherent argument out of all the strands. While there are areas of overlapping interest between hunt sabs and socialists, I doubt whether there would be any sympathy amongst the former for a politics which praises poaching because it infringes on land ownership rights. Most hunt sabs are vegetarians and vegans, and poaching is just as much their enemy as hunting. Equally, one can be a self-respecting socialist and see nothing wrong with hunting as a sport apart from the fact that it is mainly confined to the well-to-do.

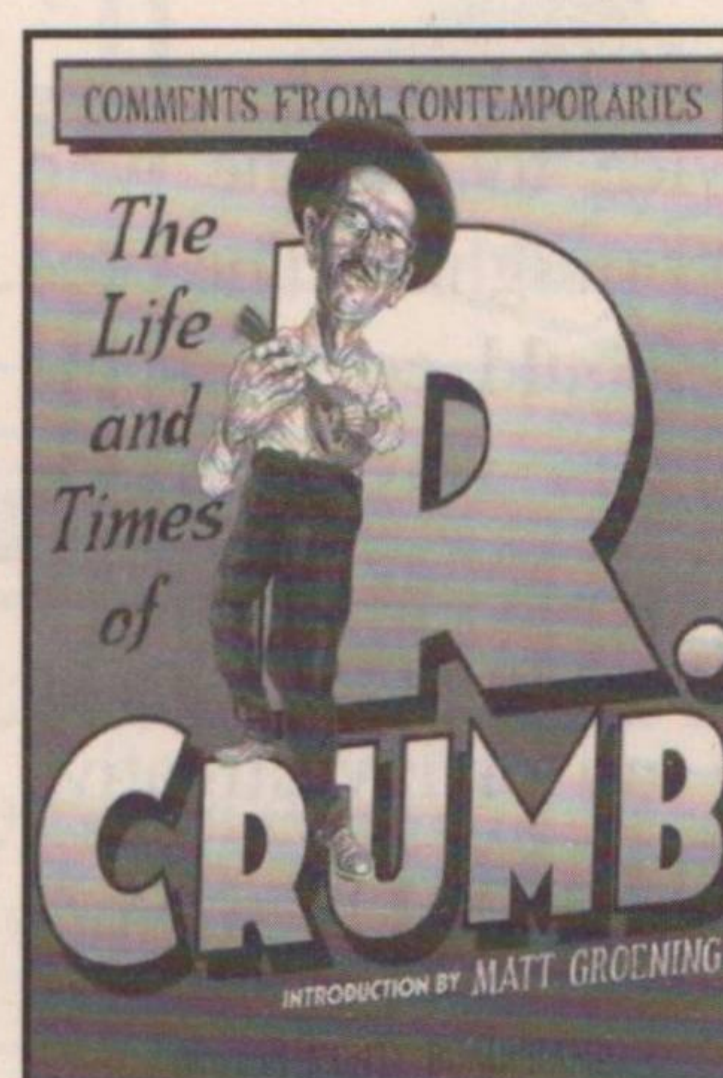
Presumably the Labour lords (oxymorons?) who support hunting would like to see us all being able to enjoy the sport of watching a pack of dogs tear wild animals apart? In fact, in some parts of the country, hunting is done by farmers and their workers, with only limited participation by the more stereotypical landed gentry.

And an anarchist view of all this? I presume we'd support any dismantling of the major

landholdings and accumulated wealth, in favour of the use of the land for all. Anarchism is neutral regarding hunting (as I understand it), but on a personal level many anarchists are staunchly opposed and some are engaged in direct action against it. Obviously as a movement we couldn't support legislation banning it, but I wouldn't oppose it myself.

Richard Alexander

Available from *Revolutions Per Minute*, BCM Box 3328, London WC1N 3XX.



**The Life and Times of R. Crumb**  
edited by Monte Beauchamp  
St Martins Griffin,  
£13.95  
Special Freedom Press Bookshop price £4.95

Talented, prolific and subversive, Robert Crumb was a cult figure in the 1960s underground comix movement. Other artists of the time have moved elsewhere, but Crumb remains. This book isn't a biography. It's a collection of essays on Crumb's work by 46 admirers, most of them current or former underground comix creators themselves. Among them most people will recognise Matt Groening (creator of *The Simpsons*),

Alan Moore (author of *From Hell*), Ralph Steadman and Terry Gilliam. The book is illustrated with many examples of Crumb's work, which also includes an eight-page colour insert.

DR

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# The future of Freedom

Our last issue carried an article by Sabrina Nati called 'What's wrong with Freedom'. In this, she outlined the things in this newspaper she felt should be improved. Now we print a range of responses to what she wrote, in the hope that they'll advance a discussion about the paper's future. Our aim, as we said before, is to make it "an even more useful resource for the anarchist movement as a whole".

Of course *Freedom* isn't perfect, but it's improving all the time. Sabrina calls for "less opinions, more analysis", as if our opinions as readers and contributors aren't important.

She also says the paper should have "less dogma, more fresh insights", but I don't see much dogmatism in its pages – what I see are different people from various anarchist backgrounds defending their positions and applying them to current situations.

If *Freedom* is really going to be a paper of the whole 'movement', there will always need to be space in its pages for people with opposing ideas to battle them out. Of course we could apply anarchist ideas to current situations more effectively, and this has already started to happen. What else does Sabrina want? Would nothing less than putting Kropotkin himself back at the reins be enough for her?

Callum Berlin

I'm tired of critics who snipe about *Freedom* without trying to add anything positive to it, even by their own standards. This paper has really changed for the better in the last eighteen months, and we – contributors, editors and committed readers – needn't be defensive about it. We shouldn't be complacent, of course, but there's no reason why we shouldn't be shouting about the good (and improving) paper that *Freedom* has become.

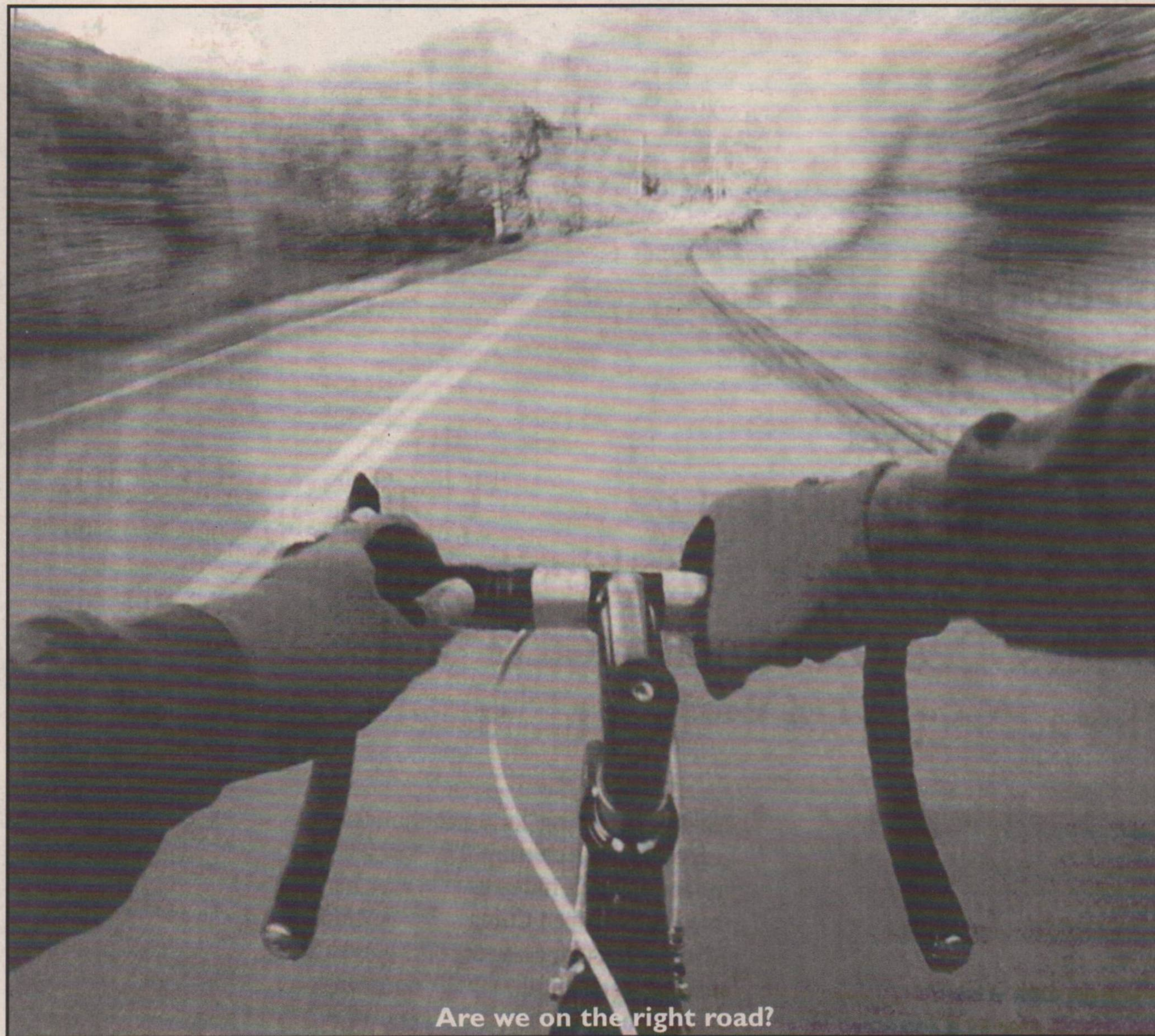
Paul H.

We need to be realistic about what's possible with the resources we've got. Unless John Pilger becomes an anarchist, I doubt *Freedom* could regularly carry the sort of investigative journalism Sabrina seems to want. I've been reading leftwing papers since I was 14, and this is the only one I actually feel involved in as a reader. In terms of organisation, it pretty much practises what it preaches.

But Sabrina makes valid points. It's been asked before, but the question remains – what is *Freedom* for? Is it propaganda designed to draw people into the movement? The movement's in-house paper? Both? The anarchist movement has a tendency, which *Freedom* sometimes reflects, to be inward-looking and bitchy. The discussion in recent issues over the value of London's Mayday festival is a good example. I think *Freedom* and the 'official' anarchist movement both need to reflect the wider anti-statist and non-hierarchical streams in British radical politics.

Why isn't there more on environmental issues in the paper? There's a lot about workers' issues, yet the anarchist presence in the labour movement is tiny and uncoordinated. In contrast, many people involved in animal liberation see themselves as anarchists – yet *Freedom* rarely covers animal rights issues.

It seems to me there are two anarchist movements in Britain. There's the 'official'



Are we on the right road?

one, represented by SolFed, *Black Flag*, *Freedom* and the like. Then there's the 'unofficial' one, that grew up from the anti-road protests of the 1990s, anti-capitalist demos and animal liberation actions. This one, which can be found in RTS, *Schnews*, Earth First! and the Animal Liberation Front, is much less structured and it doesn't seem to have as much connection or empathy with the labour movement.

Tensions exist between the two, as the Mayday discussion proves. But if British anarchism is ever going to amount to anything, the gap between them has got to be bridged. Getting a balance would be a major challenge, but *Freedom* can play a part in bringing it about. Was this what Sabrina (who I suspect comes from the 'unorganised' anarchist movement) was trying to say?

R.G.

Sabrina's criticism seems harsh, but it contains kernels of truth. For a start she says that *Freedom* is insular. I don't blame the current editors for it (it's a situation they inherited), but she's right. Her other broad criticisms – that it's dogmatic, vanguardist and ultimately alienating – aren't an accurate reflection of what the paper has become, but they're impressions its insularity can only reinforce. I think *Freedom* is working hard to become a paper for the whole movement, but there are plenty of people out there who don't know that because they never even come into contact with it.

As for news, my advice to anyone who wants it is not to buy a fortnightly. The type of news that *Freedom* should cover is the stuff that doesn't find its way into the corporate dailies – news about anarchist activities and investigative journalism. In the 1980s, *Black Flag* was full of investigative reporting. It's something we can do, if people have the time and the inclination.

Sabrina says nobody she knows has any desire to read *Freedom*. If that's true, overcoming their reluctance is going to be a big task. This paper carries baggage just like anything else that's been around for a while, and some of the baggage puts people off. The hard thing is to jettison the bits that hinder the paper's development, and this is a process that's already begun. For it to succeed, *Freedom* will need a lot more input from a lot more people.

Sabrina says *Freedom* needs articles that generate more understanding than a rant or opinion piece could. Yes, the paper needs better writing and more of it. But it's also true that one person's analysis is another person's opinion. The pieces I've liked least in the last few issues have been the predictable 'why we're reclaiming Mayday again' articles and the anti-royal stuff. Maybe it's because I've been through it loads of times before, maybe it's because it's just plain boring.

In the end, the problems of *Freedom* can't be seen in isolation from the problems of the anarchist movement as a whole. Our greatest weakness is a lack of strategy. We're all very well-informed, but without a strategy to act on we achieve little except by accident. While the 'unofficial' anarchism of the 1990s was very good at making strategy in single-issue campaigns, I never saw any evidence of broader strategic thinking. Until we start to come up with some, neither *Freedom* nor the anarchist movement as a whole are going anywhere fast.

Martin H.

I'd like to know what aspects of the paper Sabrina thinks are 'vanguardist'. Perhaps she's got a different idea of what vanguardism is, but *Freedom* simply doesn't fit the traditional definition. It doesn't claim that the ideas it prints are the only correct way to think, or that practical activity should only be done on the basis of these ideas. It doesn't try to build up a tight, centralised grouping under the iron control of an inner circle, with outer layers of cadres.

What Sabrina really seems to be arguing is that, by promoting the specific ideas of anarchism and using anarchist principles to analyse events, *Freedom* is somehow trying to impose its conceptions on other people. This argument can only lead to the do-nothing anti-activism of the traditional council-communists, paralysed by a fear of actually asserting their ideas.

I'm puzzled by Sabrina's word, 'dogmatic'. Doesn't *Freedom* regularly print views diametrically opposed to each other, even in the same issue? As far as I can see, there's no party line to be followed to get an article published, except that contributors should write things of interest to anarchists or that challenge anarchists in an interesting way.

I'm confused again when she says "recycled critique and personal opinion dominate articles and features, rather than a fresh, informative analysis". I'm not sure what she's arguing for, but whatever it is seems to discount personal opinion in favour of what she calls "facts and insights". What is there to base these 'insights' on, if personal opinion isn't allowed? Sabrina doesn't say. In fact, when it comes to what she thinks would be better than the *Freedom* we've got now, she's hopelessly vague.

She calls for stories which "genuinely cultivate a new understanding". But, she says, this shouldn't be done by "convincing the reader of the value or veracity of anarchist politics and organisation through doctrine". This is just a plea to drop anarchism itself from the paper, in favour of an undefined 'radicalism'.

The 'struggle' Sabrina wants *Freedom* to concentrate on is just the activity of her comrades, to the exclusion of more traditional, class-based struggles – which itself would be rather vanguardist and self-defeating, of course. Non-hierarchical forms of organisation are all well and good, but replacing autonomous working class self-activity with individuals' own private activity is just a non-Leninist form of substitutionism.

Sabrina says she wants more facts, but the one thing absolutely nobody wants to read is a paper full of statistics. This comes down again to her view that there's something wrong in trying to spread specific ideas. In the end, her article boils down to "more facts please, don't argue for anarchism, and write about things I'm involved in". Of course *Freedom* isn't perfect, not by any means, but it's improved tremendously over the last eighteen months or so and it's moving in the right direction.

Maybe her article (and this discussion too) is proof of a tense relationship between 'anti-capitalist' activists and 'anarchist' activists. Personally I think the 'anti-capitalist movement' was a real shot in the arm for the anarchist movement. It lived things up and contributed to a new 'culture of resistance'. But now it's outlived its usefulness, to the point where it's become a fetter on developing anarchist theory and practice.

A good illustration of this is the monomaniacal obsession with Mayday and similar activities of the 'anti-capitalists' themselves, usually theorised as an expression of 'radical subjectivity' (also known as middle class fanning about). Maybe I'm being harsh, but I'm fed up with people thinking that wearing a tutu is somehow challenging the state and capital. Grumpy bastard, ain't I?

K.A.F.

So Sabrina wants *Freedom* to have a line? Many of us on the left think the idea of a line is a form of the dictatorship of ideas. I've found that *Freedom* as it stands increases discussion – it's vanguardist only in the sense of leading from the front. Making common policy is fine, but blind obedience to a line or the ritual of a line is divisive.

Mike V.

Many of these comments originated on the *Freedom* email discussion list. To join, send an empty email to [FreedomAnarchistFortnightly-subscribe@yahoogroups.com](mailto:FreedomAnarchistFortnightly-subscribe@yahoogroups.com)

Come and have your say: 'The Future of *Freedom*', 3pm on Saturday 6th July, at Freedom Press, 84b Whitechapel High Street, London E1 (nearest tube Aldgate East)

## Malatesta on government

**W**hat is government? The metaphysical tendency which in spite of the blows it has suffered at the hands of positive science still has a strong hold on the minds of people today, so much so that many look upon government as a moral institution with a number of given qualities of reason, justice, equity which are independent of the people who are in office.

For them government, and in a more vague way the state, is the abstract social power. It is the ever-abstract representative of the general interest. It is the expression of the rights of all considered as the limits of the rights of each individual.

And this way of conceiving of government is encouraged by the interested parties who are concerned that the principle of authority should be safeguarded and that it should always survive the shortcomings of those who follow one another in the exercise of power.

Government is made up of all those who have the power, to a greater or lesser degree, to make use of the social power, that is of the physical, intellectual and economic power of the whole community, in order to oblige everybody to carry out the principle of government, of authority.

But what reason is there for the existence of government? Why give up one's personal liberty and initiative to a few individuals? Why give them this power to take over willy nilly the collective strength to use as they wish? Are they so exceptionally gifted as to be able to demonstrate with some show of reason their ability to replace the mass of the people and to safeguard the interests, all the interests, of everybody better than the interested parties themselves?

Are they infallible and incorruptible to the point that one could, with some semblance of prudence, entrust the fate of each and all to their knowledge and to their goodness? And even if men of infinite goodness and knowledge existed, and even supposing, what has never been observed in history, that governmental power were to rest in the hands of the most able and kindest among us, would government office add anything to their beneficial potential?

Or would it instead paralyse and destroy it by reason of the necessity men in government have of dealing with so many matters which they do not understand, and above all of wasting their energy keeping themselves in power, their friends happy, and holding in check the malcontents as well as subduing the rebels?

Furthermore, however good or bad, knowledgeable or stupid the governors may be, who will appoint them to their exalted office? Do they impose themselves by right of conquest, war or revolution? But in that case, what guarantee has the public that they will be inspired by the general good? It is a clear question of a *coup d'état*.

Are they selected from one particular class or interest group? In which case the interests and ideas of that class or group will certainly triumph, and the will and interests of the others will be sacrificed. Are they elected by universal suffrage? But in that case the only criterion is in numbers, which certainly are proof neither of reason, justice or ability.

Those elected would be those most able to deceive the public; and the minority, which can well be the other half minus one, would be sacrificed. And all this without taking into account that experience has demonstrated the impossibility of devising an electoral machine where the successful candidates are at least the real representatives of the majority.

From *Anarchy*, published in Italian in 1891

## Readers' letters

### No tears for NHS

Dear *Freedom*,

While your editorial comments on the NHS highlighted the dangers of transferring healthcare to a market-led system ('What we say', 15th June), the tone of the piece still showed a reverence for state-provided welfare that doesn't fit well with an anarchist critique.

The NHS, like the rest of the welfare state, isn't a bolt-on extra of the state and capitalism. It's a central part of it, a means of staving off rebellion and legitimising the system. All forms of state welfare entrench existing social hierarchies, and the better-off always get more from them than the poor. Healthcare is no exception to this rule. Despite what we're frequently told, it's really not there for the benefit of the most needy members of society.

There's more wrong with the NHS than pay differentials between doctors and cleaners. The system is centralised, hierarchic and bureaucratic. It's dependent on experts, extreme specialisation and a massive division of labour. It's increasingly focused on complex technologies and myriad pharmaceuticals.

By linking health and wellbeing to these factors, it serves to promote just the sort of ideology a techno-capitalist society needs. Illness is seen as something outside the individual. The malfunctioning body (or mind) is taken to a doctor's surgery or hospital much like a car is taken to a garage.

In this view, all health problems have solutions which simply require having the right technique. If we haven't found it yet, just give the experts more time, money, equipment or whatever, and eventually all illnesses will be cured. If only it were that simple. Health can't be separated from the socio-economic system, and structures like

the NHS and the ideologies that underpin them are part of it.

There's more to a society of healthy individuals than simply taking over what the state and capitalism have provided for us, whether run by 'the workers' or not. We may not want to reject it all, but I doubt we'll want to hang on to it all either.

Steve Millett

### State asset

Dear *Freedom*,

Gary B. asks how *Searchlight* magazine has access to conviction records (letters, 1st June). As *Searchlight* has been going since 1962, it's safe to assume that they gather some of their information from public domain sources like the press. Nor is there any doubt that *Searchlight* has limited access to state intelligence data on both the left and the right.

But this is just the tip of the iceberg when we actually look at the function of these so-called 'anti-fascists' and 'non-sectarians'. *Searchlight* is more than just a magazine. Its role is to operate as a (not very) plausible denial/proxy operation for Special Branch and MI5. Two recent examples support this analysis of what *Searchlight* really does behind its front as a magazine.

The first is the way the *Green Anarchist* part of the GANDALF trial collapsed because state security didn't want alleged MI5/*Searchlight* asset Tim Hepple coming to court and exposing his role in inciting an escalation of violence between fascists and anarchists.

If the magazine's own information is to be believed, the second example comes in the form of Darren Wells. "Darren Wells was one of the leading members of the nazi terror

group Combat 18. In 1997 he was implicated in an attempted bombing campaign". This was how *Searchlight* announced that Wells was working for them (December 2001). According to *White Riot*, the book on Combat 18 written by *Searchlight* co-editor Nick Lowles, Wells didn't only attend the three-man bombing campaign meeting with Will Browning and Thomas Nakaba. He also spoke subsequently to the press on behalf of Combat 18, claiming responsibility (after the arrest of Nakaba in Sweden) for the letter bombs.

The shift in Combat 18 strategy to letter bombing fits in with the MI5 agenda after the end of the Cold War and the removal of the IRA threat. The spooks want to maintain their budgets by creating new threats. How much of an influence was Wells in this escalation? That both Browning and Wells remain free avoids more alleged state assets being exposed in court.

So, be aware of anybody in militant anti-fascist circles who advocates working with *Searchlight*. Real anarchist revolutionaries don't collaborate with the state.

Germaine Berton

### Saddam, goddamn

Dear *Freedom*,

Is it going to be open support for Saddam again because we hate Amerika? That's the trap the left is going to fall into. Supporting Saddam is an easy option for them. But his downfall wouldn't mean Iraqi workers would be free from exploitation or the loss of their jobs in the oil industry. The Iraqi workers won't get their freedom as long as they've still got bosses, whether the kapitalism is home-grown or foreign.

Mike

## Donations

10th to 22nd June 2002

### Freedom Fortnightly Fighting Fund

Skipton, FG, £5; Lincoln, MB, £5.

Total to 22nd June = £10.00

Total for 2002 = £389.00

### FP Building and Overheads Fund

Porthmadog, CJ, £5; Pershore, RS, £160; Liverpool, JE, £30; Lincoln, MB, £6.

Total to 22nd June = £201.00

Total for 2002 = £1,514.00

### Raven Deficit Fund

No donations this time.

Total for 2002 = £108.00

## HOUSMANS LIBEL ACTION

Housmans, the peace movement bookshop in London's Kings Cross, is facing a potentially ruinous libel case which was brought by somebody criticised in *Searchlight* magazine, which the shop stocks.

English law allows anyone who claims they've been libelled to sue a shop or distributor that handles the allegedly libellous publication, as well as or instead of suing the author, editor and publisher.

The case was first brought in 1996, and is now moving towards a conclusion. Housmans is fighting it with a defence of 'innocent dissemination', but in the face of a new round of legal bills an appeal fund has been launched.

For details of the Bookshop Libel Fund contact: Housmans, 5 Caledonian Road, London N1 9DX (tel: 020-7278 4474)

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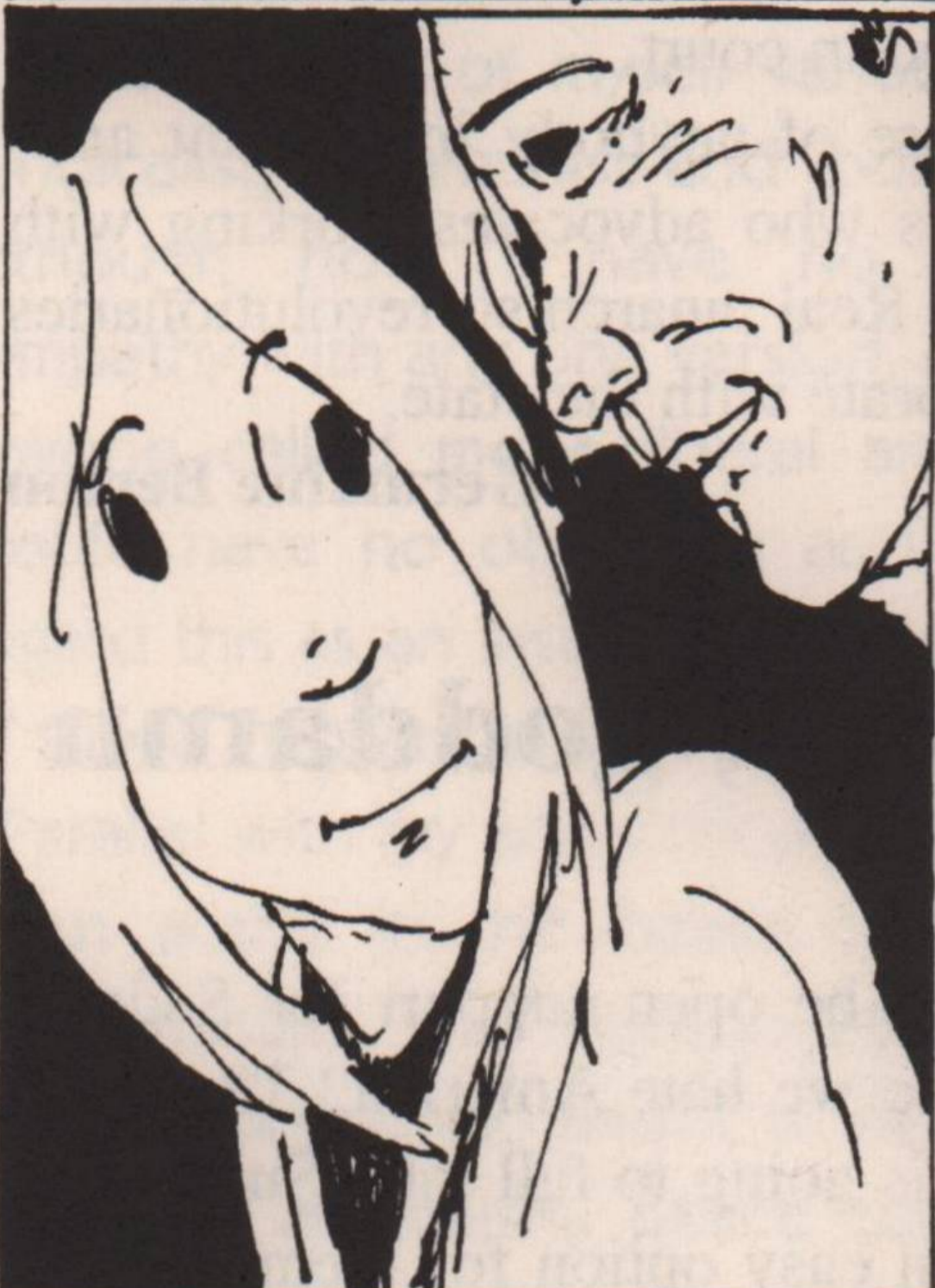
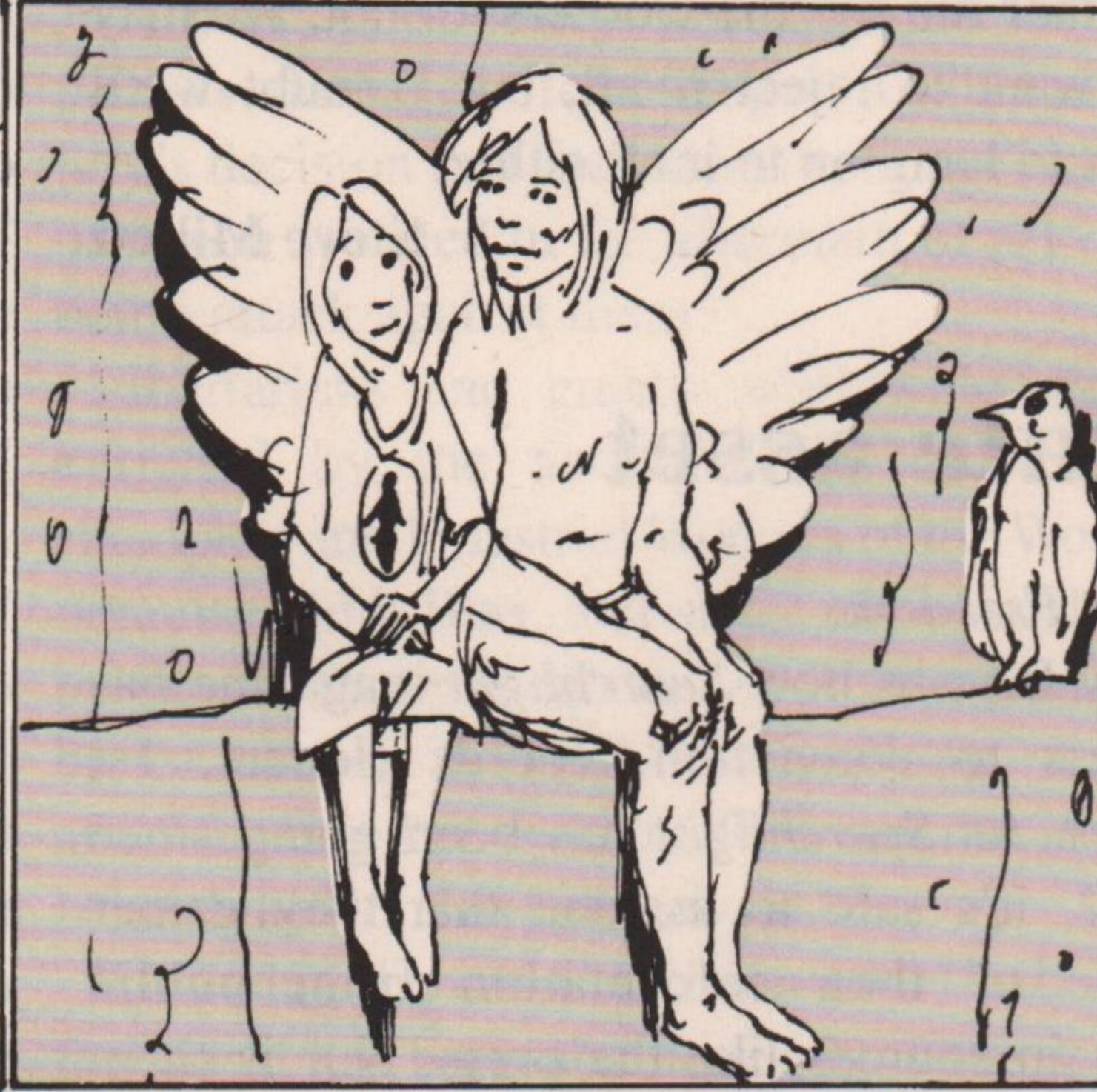
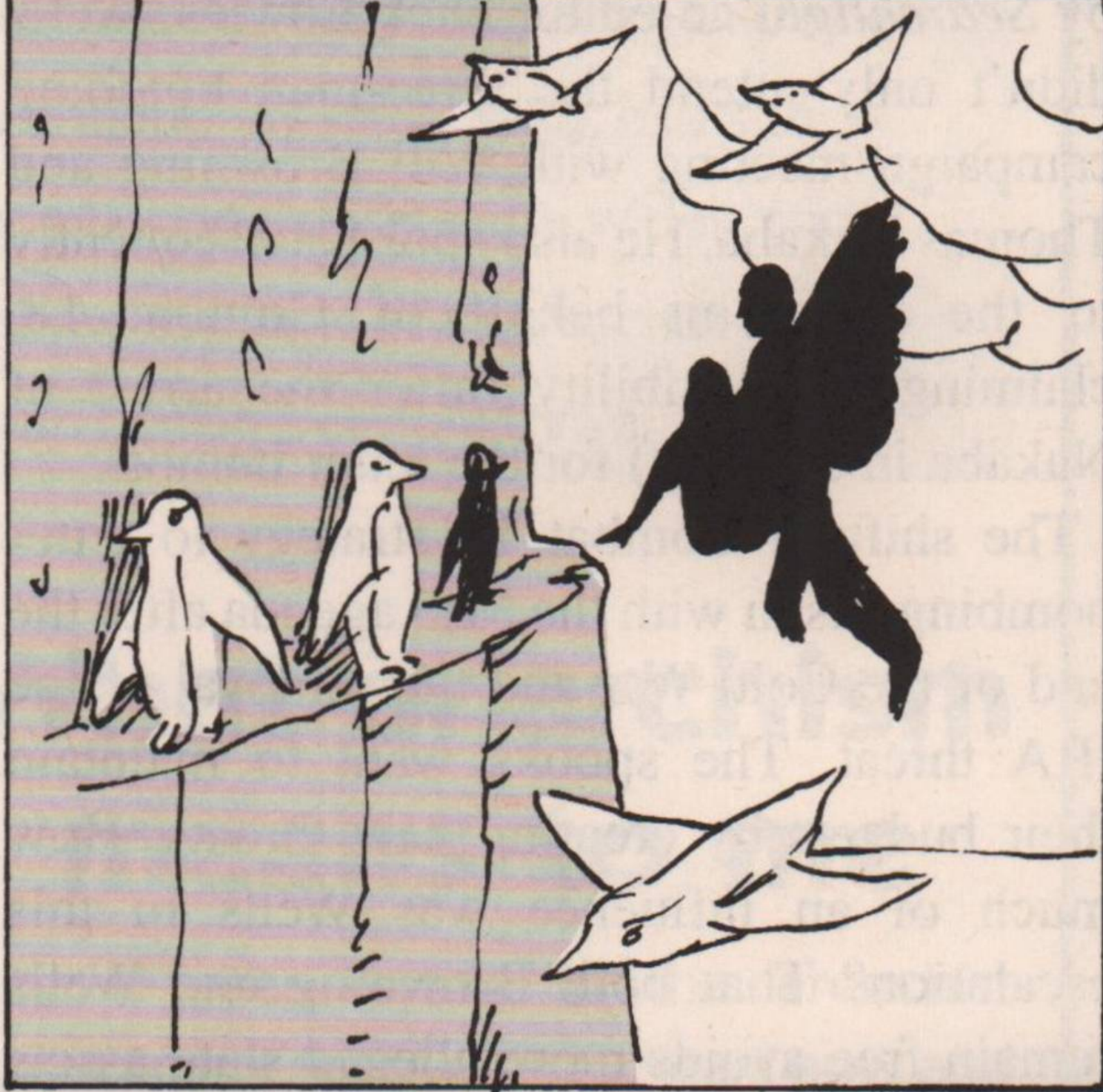
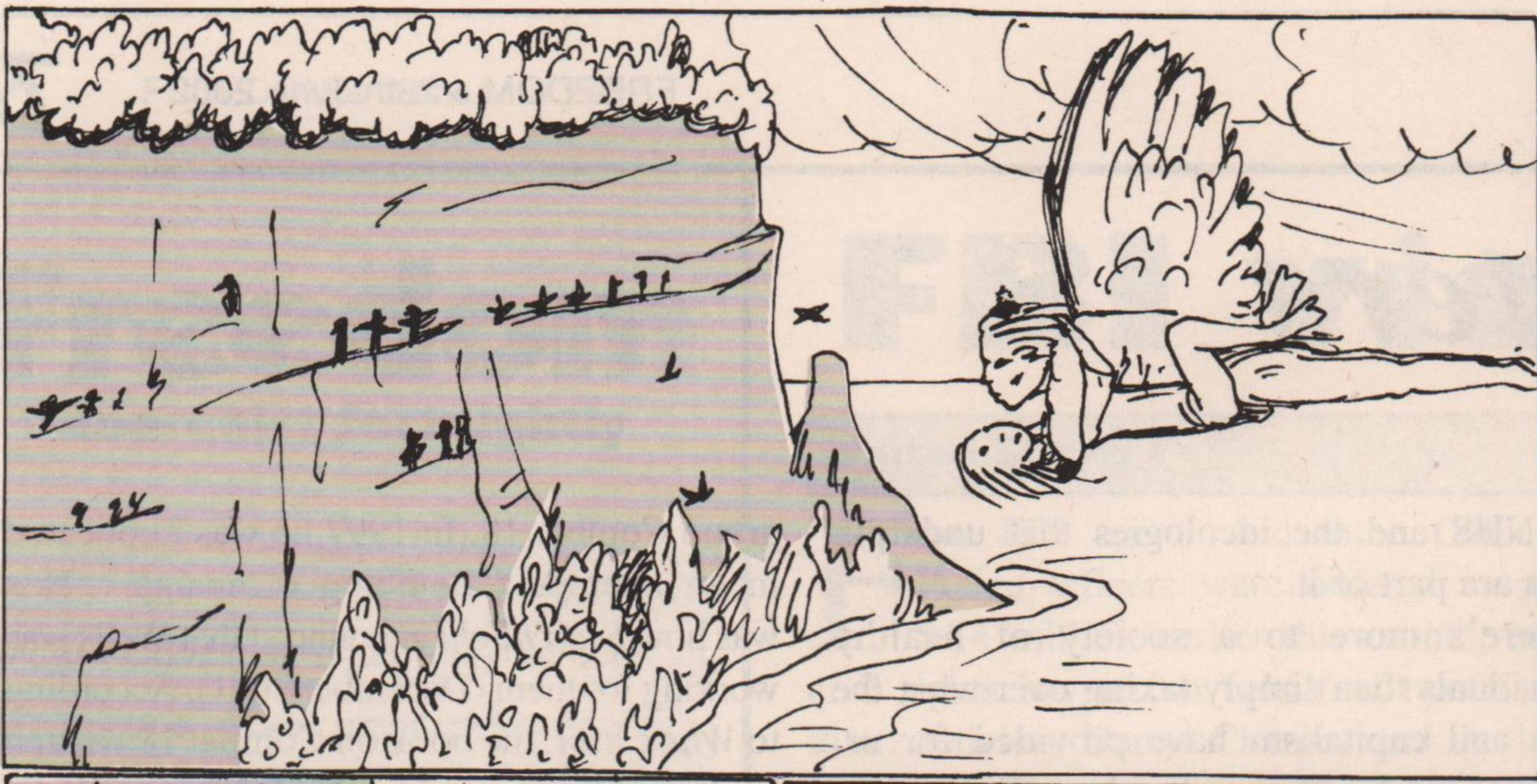
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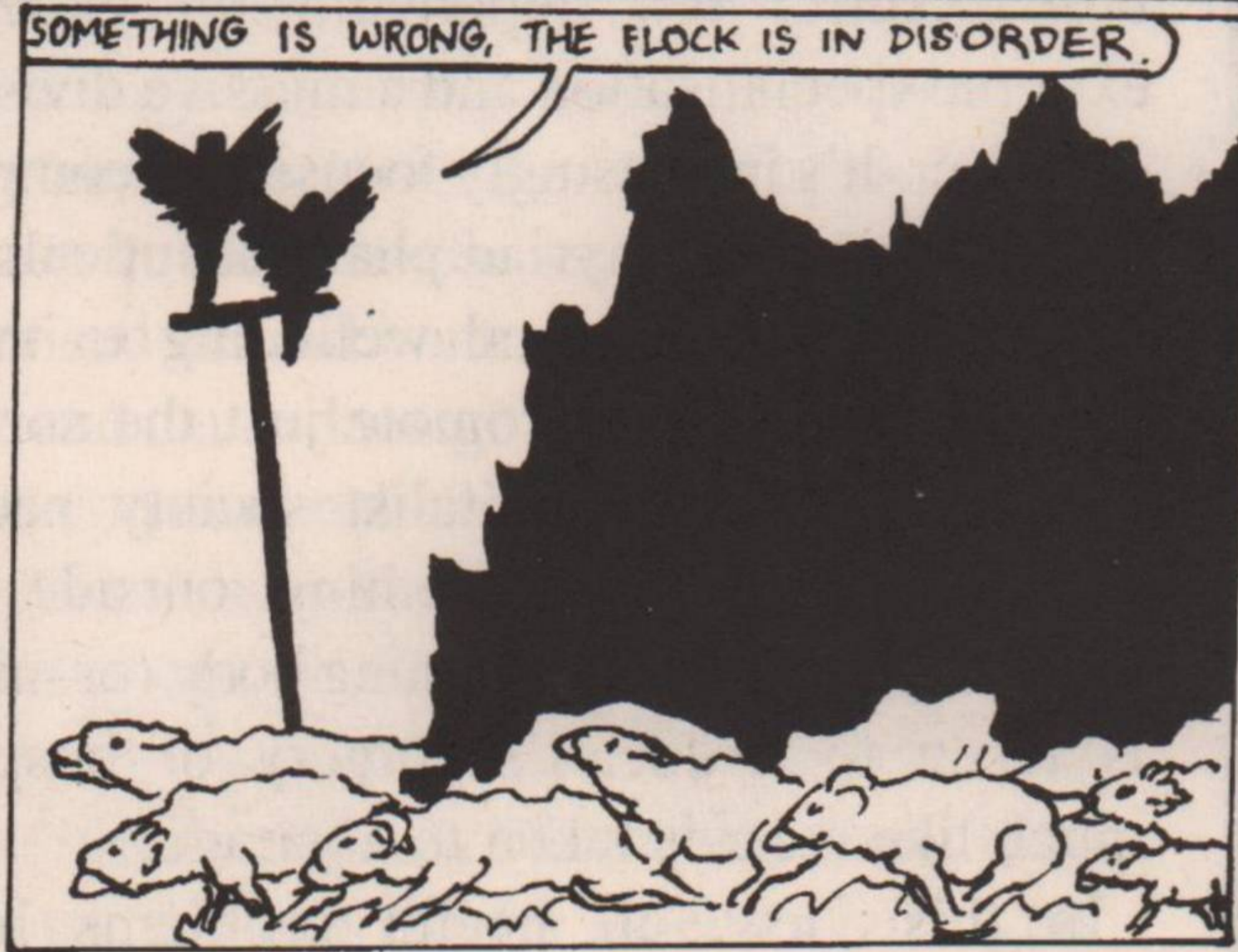
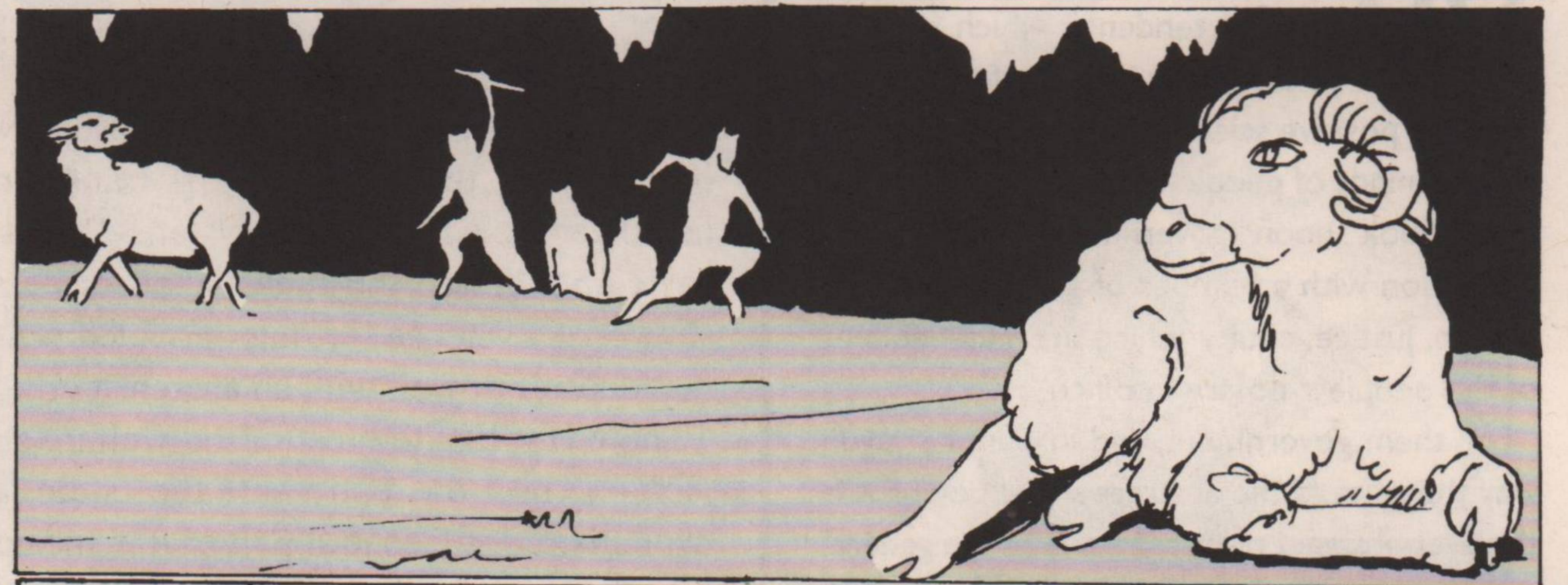
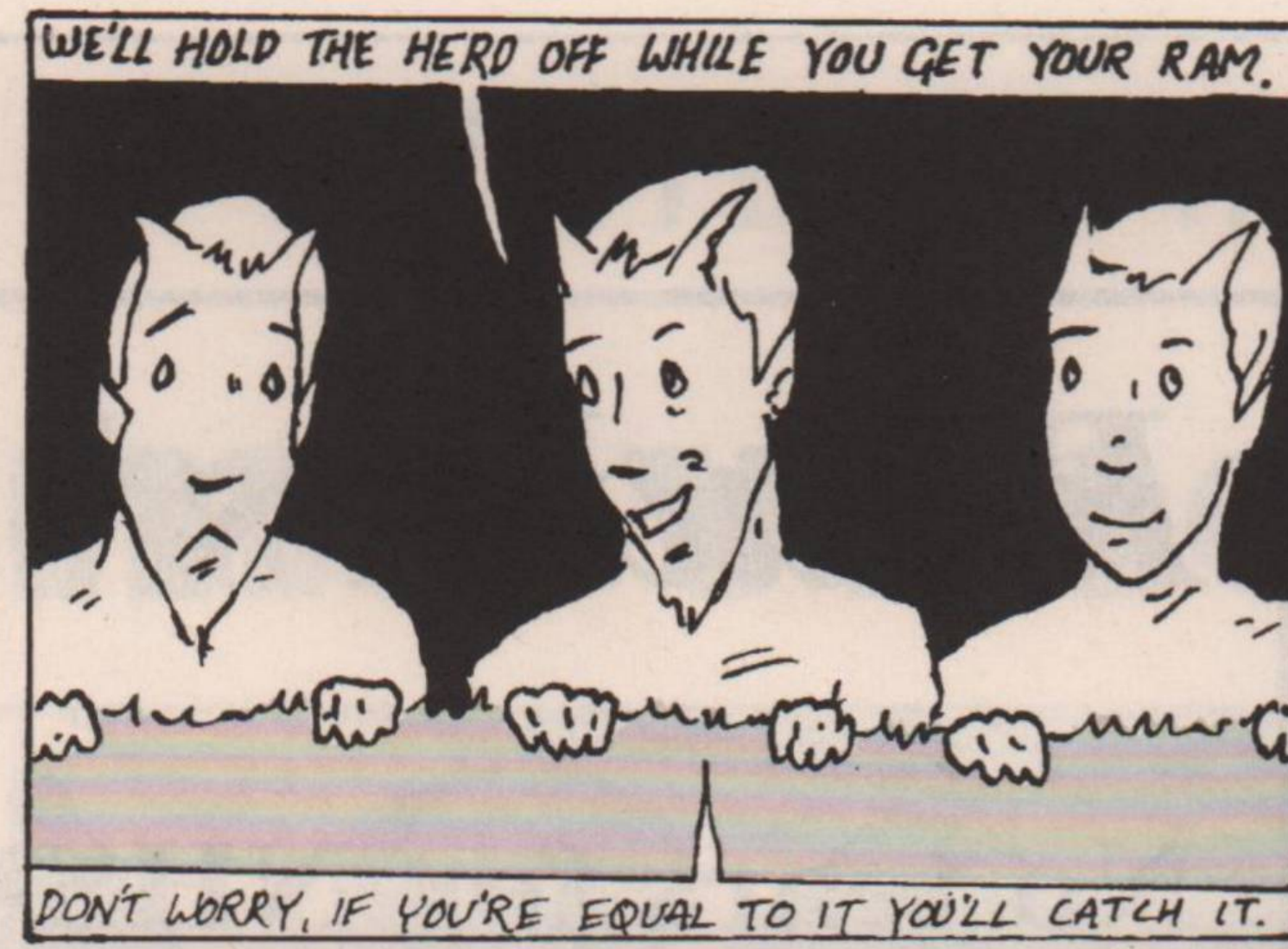
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**MANCHESTER REFUGEE SOLIDARITY**

**Saturday 29th June at 10am**  
Lobby of Bev Highes MP surgery (new Home Office Minister) at Old Trafford Library, Shrewsbury Street, Old Trafford  
contact Manchester Committee to Defend Asylum Seekers tel: 0161 740 8206 email: manchester@defend-asylum.org

**CAMPSFIELD DEMO**

**Saturday 29th June from 12 noon to 2pm**  
Demonstration to give support to the Campsfield detainees  
Bring kites/balloons/music  
contact: closecampsfield@yahoo.com

**ANTI-CASUALISATION FILM TOUR**

**Not This Time:**  
**The story of the Simon Jones Memorial Campaign**  
This film chronicles the death of Simon Jones on his first day as a casual worker, and the subsequent fight to force prosecution of those responsible for his death.

- **29th June, evening:** Glastonbury Festival, Leftfield Stage, film plus Billy Bragg and Mark Thomas
- **3rd July, 1.30pm:** National Probation Service, 71-73 Great Peter Street, London (St James Park tube), film plus campaign speaker (organised by Great London National Association of Probation Officers)
- **3rd July, 7.30pm:** St John's Catholic Church Club, under St John's Church, South Bar, Banbury, film plus campaign speaker (organised by friends of Simon from Banbury)
- **8th July, 7.30pm:** Lara Community Centre, St Paul's Church, 92c St John's Hill, Battersea, London (Clapham Junction rail), film plus campaign speaker (organised by Battersea and Wandsworth Trades Council)
- **9th July, 8pm:** London Action Resource Centre, 62 Fieldgate Street, London E1 (Aldgate East tube), film plus campaign speaker (organised by LARC)
- **10th July, 7.30pm:** Easton Community Centre, Kuburn Street, Easton, Bristol, film plus campaign speaker (organised by Bristol Against Casualisation)
- **13th July:** Earth First! Summer Gathering in the west country (details see [www.eco-action.org/gathering](http://www.eco-action.org/gathering)), film plus campaign speaker (organised by Earth First!)

see: [www.simonjones.org.uk](http://www.simonjones.org.uk)

**PLYMOUTH TRIDENT MEETING**

**Tuesday 2nd July at 7pm**  
At Lower Guildhall, Royal Parade, Plymouth  
contact: CND Campaigns Worker Patrick Van den Bulck on 020 7700 2393 or 07968 420858

**SUPPORT AQUASCUTUM STRIKE**

**Thursdays from 4th July from 1pm to 2pm**  
Join No Sweat and the GMB union picket outside Aquascutum in Regent Street, London, and support the striking workers.

**INDEPENDENCE FROM AMERICA**

**Thursday 4th July at 12 noon**  
Meet at Downing Street in Whitehall, London, for procession to the US Embassy in solidarity with the US peace movement  
contact: ARROW on 020 7607 2302

**LONDON ANARCHIST FORUM**

LAF meets on Fridays, 8pm at Conway Hall, Red Lion Square, London EC1 (nearest tube Holborn)  
**5th July:** A discussion on international affairs (Palestine, Kashmir, Iraq, etc.)  
**19th July:** John Rety on 'The Lady and the Dog (after Chekov)'  
LAF, Box 4, 84b Whitechapel High Street, London E1 7QX

**THE FUTURE OF FREEDOM**

**Saturday 6th July at 3pm**  
Come and give us your views at  
Freedom Press, 84b Whitechapel High Street, London E1

**PROTEST AGAINST GM CROPS**

**in Essex on Sunday 7th July from 12.30pm**  
Carnival against GM crops planted in Weeley and Wivenhoe.  
Assemble at 12.30 outside the Black Boy public house in Weeley, near Clacton, North Essex for march and parade past GM crop farm to village fete against GM crops  
see [www.nogm.cjb.net](http://www.nogm.cjb.net) or email [contact@nogm.cjb.net](mailto:contact@nogm.cjb.net)

**NOUGHT FOR CONDUCT FILM CLUB**

**Thursday 11th July at 7.30pm**  
**Matewan**  
Organised by the Anarchist Federation (London)  
Marchmont Community Centre, Marchmont Street, London WC1 (Russell Square tube)  
AF, Box 2, 84b Whitechapel Street, London E1 7QX

**BRIGHTON: REBEL ALLIANCE**

**Thursday 11th July at 7.30pm**  
Brighton's get together of direct action groups and individuals at Harvest Forestry squat in New England Street

**MANCHESTER DISCUSSION GROUP**

**Tuesday 18th July at 8pm**  
The Libertarian Socialist Discussion Group meets monthly at the Hare and Hounds, Shude Hill, near the Arndale Centre

**FREE THE DETAINEES**

**London picket on Wednesday 17th July at 10am**  
CACC-organised picket outside Field House, Brems Buildings, off Fetter Lane, London. If you intend to come please call CACC on 020 7586 5896 or 020 7250 1315 to confirm details see [www.cacc.org.uk](http://www.cacc.org.uk)

**SKATE ATTACK & CRITICAL MASS**

**in Manchester on Saturday July 27th from 1pm**  
Skaters, cyclists or anyone with wheels without an engine is invited to take part in reclaiming space and celebration of cycling and skating. Meet: St Peters Square by Central Library.  
contact: 07763 740453

**NAN CONFERENCE**

**Saturday 27th July**  
For more details of the Northern Anarchist Network Conference contact Martin on 0161 707 9652

**SOUTH PLACE ETHICAL SOCIETY**

**Lecture on Sunday 28th July at 11am**  
'Madness from the Inside: the science and art of mental illness' by Dr Peter Chadwick, PhD, PhDC Psychol, Birkbeck College at Conway Hall Humanist Centre, 25 Red Lion Square, Holborn, London WC1R 4RL (Holborn tube)  
tel 020 7242 8037/4 email [library@ethicalsoc.org.uk](mailto:library@ethicalsoc.org.uk)

**THE RADICAL DAIRY**

Part of a London-wide network of social centres.  
The Radical Dairy, 47 Kynaston Road, London N16  
contact: [theradicaldairy@hotmail.com](mailto:theradicaldairy@hotmail.com) or 020 7249 6996

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