



ould this year's Notting Hill Carnival be the last one that happens on London's streets? Yes, if the various state agencies get their way. They include Westminster council, Kensington & Chelsea council, the cops and the Greater London Assembly (GLA), all supported by the largely white yuppies who've moved into the area in recent years.

Why should this extremely popular street festival be halted, you may ask. All sorts of 'sensible' reasons are given. There's the disruption to local residents, the sporadic acts of violence, the cost of the clean-up, the enormous numbers packed into a small area and so on. The problem for these agencies is that they can't just stop the carnival. It has to happen somewhere, the question is where. The favoured locations are large green spaces nearby, such as Wormwood Scrubs or Hyde Park. But the people responsible for these don't really want it there either, for the same reasons other agencies don't want it on the streets. Importantly, carnival participants - local residents and carnival goers alike don't want it moved at all. After all, carnival just wouldn't be carnival if it happened in a park. Cy Ford is the vice-chair of the Tenant Management Organisation, which manages former council housing in the area. "Carnival's a law unto itself', he says. "Who's going to make them stop? The police won't, as it'll cause a riot". So far, political wrangling between state agencies has ensured the absence of a truly united attempt to emasculate carnival. But there's a sense that the two Tory councils and the cops actually see the arrival on the scene of a 'left' GLA as a chance to go on the offensive. Not-so-red Ken and his leftie careerist cronies are nothing if not opportunists, and they think they can see political gains to be made in sorting out carnival once and for all. The last year has seen intense negotiations between these agencies and the Notting Hill Carnival Trust (NHCT) which has 'run' the carnival since the 1980s. While they're not yet in a position to move it, the clampdown that started as long ago as the early 1970s continues. This year, the route has been widened in an attempt to thin out the crowds and get the floats and mass bands out of the area more quickly. A 7.00pm shutdown of sound systems and pubs will be heavily enforced. There'll be strong attempts to stop unlicensed locals selling food and drink more (continued on page 2)

As war against Iraq looms, you'll hear all about what this person is holding ... EXCUSE FOP a new attack



aggression, see editorial on page 7.

Media stars play safe, again

s anyone at all surprised by the lack of outcry from 'celebrities' regarding the war in Afghanistan and, soon, Iraq? Or is this merely a symptom of our (pop) culture today? To his credit, Damon Albarn wore a Campaign for Nuclear Disarmament t-shirt at the MTV awards. While he was collecting his gong, he made a speech in which he said, "bombing one of the poorest countries in the world is wrong. You've got the voice, use it". On his new album *The Eminem Show*, Eminem doesn't criticise the war. But at least in 'Square Dance' he tries to paint a picture of army life.

"Yeah you laugh 'til your motherfuckin' ass gets drafted / When you're in bed here

thinkin' the draft can't happen / 'Til you fuck around getting anthrax napkin / Inside a package wrapped in saran rap wrappin' / Open the plastic, and then you stand back gaspin' / Fuckin' assassins hijackin' anthrax crashin' / All this terror, America demands action / Next thing you know, you've got Uncle Sam's ass askin' / To join our army, or what you do for their navy / You just a baby getting' recruited at 18 / You're on a plane now eatin' that food and that baked beans / I'm 28, they gon' take you 'fore they take me''. At least he's talkin' about the war. In his call-and-response, he shows a great understanding, both of sociology and of the idea of scapegoating and moral panics:

"Crazy insane or insane crazy? When I say Hussein, you say Shady!"

Funny how it's such a prime 'banger' and I've only heard it once on the radio – not Radio One, suffice to say. For all their 'roll another fat one', the BBC's flagship station is still very conservative..

Alec Baldwin and Arundhati Roy have also spoken out against the war, in the intellectual contexts of a university lecture and the *Guardian*. But they're not in our tabloid world and so they don't fully exist. Paul Heaton and Norman Cook, ex-Housemartins and now both Fat Boys, should be ashamed of themselves.

Chris Byrne

FREEDOM • 10th August 2002

Freecom 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.

Jobless man victimised

ctivists from Brighton and Hove Unemployed Workers' Centre have taken up the case of an unemployed man from Brighton who, they claim, was refused funding for a language course because he wrote to his MP. They say funding had previously been agreed between Mark Weeden, from Kemp Town, and a company, Working Links. This was as part of a 'costed action plan' aimed at securing him long-term employment.

They say funding for Mark's course was suspended when the company became aware that he'd written to an MP for information.



What anarchism means to me

aving been a community worker for over twenty years, I need to have a grounding in a philosophy that the day-to-day drip of combats government-inspired 'flavours of the month' measures - such as social inclusion or the targeting of lone parents or the current threats to cut the child benefit of parent/s of naughty children.

My solutions as an anarchist involve trying to create an egalitarian, ecological society consisting of self-governing communes here and now. Growing some of my own food, riding and repairing my bike and enjoying the good company of friends when out walking in Derbyshire with Red Rambles.

Philosophically speaking, my major influences are Colin Ward and Prince Kropotkin. Both embody a pragmatic approach to problem-solving that encompasses participatory politics, with egalitarian results. Colin has not only written a magnificent 'handbook' on community involvement in possible solutions (Anarchy in Action), but has been involved himself in many community struggles. These have included housing cooperatives and helping to fight local authorities. Kropotkin can now be viewed as an early pioneer of ecological awareness. He argues for an appreciation of and a working with the natural ecology instead of the raping and pillaging of global capital we now experience. His book Fields, Factories and Workshops outlined his ideas for ending the split between urban and rural districts. Cooperative workshops would be placed alongside fields. This would create 'green settlements' with self-governance and federalist networks - something we should be actively promoting today.

Working Links is a public-private consortium which includes the employment agency Manpower, the consultants Cap Gemini Ernst & Young and the state-run Employment Service. It administers the local 'Employment Zone'. This is part of a state scheme which aims to reduce the number of longterm unemployed in Brighton and fourteen other areas.

Under this scheme, Working Links staff have the status of 'Employment Officers'. They can 'direct' claimants to take steps to improve their job prospects. Failure to comply with these 'directions' can lead to a loss of benefits.

The government says Employment Zones have been set up to involve the private sector in providing "flexible and innovative solutions to the problem of the persistence of long-term unemployment in certain areas of the country".

After eighteen months' unemployment, benefits claimants are now automatically referred to the scheme, which is compulsory. It gives them help in improving their employment prospects, as well as a 'subsistence payment' equivalent to the Jobseeker's Allowance (JSA). Participants in the scheme have to agree to apply for a certain number of jobs a week in return.

Activists at the Unemployed Workers' Centre claim the underlying intention behind Employment Zones is to make the unemployed compete more effectively in the job market by taking low-paid jobs.

For each claimant who's referred to the scheme, Working Links receives the following payments:

- For each claimant referred to step one, £300
- For each claimant progressing to step two, £1,369 (equivalent to six months' JSA)
- For each claimant who finds a job, £435 (or £547 if they've been unemployed for more than three years). In addition, the company retains what's left of the six months' JSA. • For each claimant who retains a job for three

But this contract can't be seen because it's protected by 'commercial confidentiality'. Other 'internal standards' are also confidential, and can't be seen because they're contained in private documents.

HOME NEWS

When Mark Weeden tried to find out from Working Links about the guidelines that determine what claimants are expected to do, he was dissatisfied with the answers the company provided. In desperation he turned to his local MP, Des Turner, for clarification. When Working Links found out, payment for his language course was suspended "until the matter could be resolved". Tony Greenstein of the Unemployed Centre says the affair is an obvious case of victimisation. accountable public body".

"All Mr Weeden did was to raise an issue of public interest with his MP", he says. "For this he seems to have been penalised. It seems as if Working Links are petrified of anyone criticising them in the slightest. You can't just beat people on the head for exercising their democratic rights, especially not if you have taken over a public capacity previously exercised by a democratically

So instead of talking about food poverty, for example, I work with others in the community to help set up a community allotment and help distribute any spare vegetables through community centres around the town. Better to light a candle than rage against the dark! As anarchists, we have both the vision and practical skills to engage on the everyday level of social intercourse. Don't let the men in suits fill our urban and rural landscapes with their nightmares. Our dreams can come true – just do it. **Mike Hamilton**

Working Links can receive as much as £5,000 in premiums for finding a claimant more than three months' work. In its first year trading, the company made a profit of £500,000.

months, Working Links gets a bonus of £2,468 (£3,098 if they've been unemployed for more than three years).

The legal requirements of the 1995 Jobseekers Act are suspended within Employment Zones. At the same time the 2002 Employment Zone Regulations, on which the contract between the government and Working Links is based, effectively regulate their respective legal obligations, including the manner in which they treat claimants.

Derek Pattison

(continued from page 1)

cheaply than commercial enterprises do. After-carnival parties will be harassed. Cops and CCTV will be ever present.

At the same time, the NHCT is in a mess and can only put up a disunited front. Its long-time director (some would say dictator), Claire Holder, was removed recently amidst allegations of nepotism. A Charities Commission investigation is continuing, and it's already led to increased comings and goings among the trustees. This

white working class in the area themselves have a history of oppression stretching back over a hundred years, well before modern slum landlords like Rachman.

Carnival has evolved dramatically since the early 1960s, growing from a few hundred people to a couple of million. It's gone from small and local to international. It's evolved musically too, in many ways reflecting the changes in popular culture. The first sound system - reggae, of course - appeared in 1974. Basically it's changed from being a

carnival slowly returned to being a fun occasion (unless you enjoy fighting cops) and the cops themselves became much more subtle in their oppression.

But despite all the cops and the CCTV, the sponsors and the commercialism, the political struggles for control, the fact remains that carnival isn't totally controlled. That's what concerns the state so much. For two days of fun and celebration, the normal rules are suspended. The streets become ours once again, reclaimed from the drudgery of

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year's event still has no sponsor, and the involvement of the BBC has diminished. Nevertheless, in 2002 at least, the carnival will go ahead.

But what is carnival, and why should we want it to continue? Contrary to public perception, it's always been much more than just a Caribbean, calypso-style event. Its early roots reflected the historical, multiethnic composition of the working class in north Kensington, and this continues today. North Ken remains home to over fifty ethnic groups.

True, the militancy associated with carnival in the 1960s and 1970s stemmed largely from the influence of Caribbean immigrants fighting for survival in the area, as well as the impact of Black Power, but there have been many other militants there, from Spanish republicans to the squatters and idealists of quarter of a century ago. The

small, local street party with a difference, into a celebration of many different things. But the emphasis remains on having a good time with good music.

It's evolved politically too. It's no longer seen as a political event, as it was in the 1960s and 1970s when black militancy was at its height. In those days, carnival symbolised the struggle by blacks for equal rights in the face of police and institutionalised racism.

I attended my first carnival in 1976, and remember standing as a petrified white teenager on the balcony of a council flat, while thousands of largely black youngsters battled cops below. That year there were 1,500 police on duty. By 1981, the year of many inner-city riots, there were 13,000.

But those events impacted greatly on the attitude of the state to policing the carnival, as well as policing generally. As a result,

work and car culture.

Carnival isn't perfect. There's too much passive consumerism and too much commercialism. There's sometimes a lack of respect for other carnival goers and for local residents. There's also racism, and not just between blacks and whites.

There's a need for the millions who go to take responsibility for it, and to participate on another level. But it remains one of the few occasions in the year when the state is unsure of its control, and that makes it worth supporting. Just do it.

MH

Activists from West London Anarchists and Radicals (WAR) will meet at Ipm on 26th August outside the Earl Percy pub, which is on the corner of Ladbroke Grove and Chesterton Road for drinks before they go on to a party. Everybody's welcome. For more info contact 1921war1921@yahoo.co.uk





23rd August it will be 75 years since the killing of Bartolomeo Vanzetti and Nicola Sacco in the United States. They were executed in 1927 for a crime they didn't commit. Or perhaps it'd be more accurate to say it was for a crime they did commit – though ostensibly on trial for murdering two men in a payroll robbery, they were really condemned for the crime of being foreign, poor and anarchist in America. The years after the First World War saw a

rabble rousers. Now they'd got a clearer idea of who to look for, the police began to put names to their assumptions. Somewhere along the line it was decided that two Italians, Boda and Orciani, fitted the bill. Boda was an anarchist.

Following the death in custody of Andrea Salsedo, one of those types who tries to escape from police by throwing themselves out of 14th floor windows, the New England anarchist movement had decided it was time to go undercover. Boda and other comrades were entrusted with the responsibility of moving papers from individuals' houses to a secure hiding place. But he fell into a police trap when, with other anarchists, he went to the house of a mechanic who'd recently repaired his car. Instead of handing over the keys, the mechanic followed police instructions and sent his wife to call cops while he stalled his client. The anarchists, suspicions aroused, made their excuses and left. Fearing they'd be arrested, they decided to split up. Some went off on foot, some on motorbikes. Two comrades were seen catching the tram. Acting on information received, the police boarded the tram and arrested the only two men on it. Their names were Sacco and Vanzetti.

career. He was helped along in this by a bent judge, Thayer, whose hostility to non-patriots, ungrateful foreigners and "anarchist bastards" was astonishingly evident throughout. Katzmann was helped along some more when the jury was selected. All the jurors, it soon became clear, were fine upstanding patriots who'd answered a call to fulfil their obligation to god and their country.

When the trial itself commenced, it quickly emerged that witnesses for the prosecution defence to play its role to the full, that he hadn't misdirected jurors, that he hadn't sided with the prosecution, that he'd had no personal interest in seeing the defendants executed, that he'd no personal feelings about the defence lawyers (despite having referred to them as "long-haired anarchists from out west" and "stupid").

In the meantime, the stress and horror of living on death row, innocent of the charges against him, left Sacco a broken man. Separated from the things that made life worthwhile to him - his wife, his children, his trade – he began to despair. He decided he'd rather death arrived quickly than humble himself before a system that would never be able to show mercy to somebody like him. Vanzetti fought on, using all the resources the system placed at his disposal. As each chance was used up, it became clear that the system cared not a fig for justice, but only for keeping its face clean. After seven long years, the state of Massachusetts decided it would no longer pay for the upkeep of the two radicals. They were brought to the death cell and murdered in the electric chair, an instrument which has since been categorised as a "cruel and inhuman punishment". Sacco's last words included the cry, "viva la anarquía". Vanzetti protested his innocence of robbery and murder until the end. "I struggled in my modest way to bring an end to the crime that is carried out mutually amongst men, and I fought for the freedom of all", he insisted.

spate of robberies across New England. The police were under pressure to get results. The popular feeling was that the forces of law and order were more like the Keystone Cops, then playing on cinema screens across the country. To make matters worse, the crimes were taking place in small New England towns where the low crime rate was a source of personal pride to police chiefs.

During one robbery at South Braintree in April 1920, two people were gunned down. Initially, the police didn't have a clue who was responsible and the Pinkerton Private Detective Agency, which had been set up by capitalists to defend capitalists, was called in. The dick (never was a word so accurately applied) turned up very little. What evidence he did find was contradictory and useless.

But further police investigations uncovered the fact that the robbery had been the work of 'foreigners'. To police minds, that meant working class, which in turn obviously implied (to them) the involvement of political decided, would be the making of his political

The state's prosecutor, Frederick G. Katzmann, was an ambitious politician with his eye on higher prizes. This trial, he



His story was corroborated by another witness, who'd actually been called to provide expert evidence about street works in the area where the crime was committed. He'd been shocked to see that one of the defendants was the man he'd travelled next to on a train from Boston, the day the robbery took place.

The prosecution had a double-pronged attack. Where possible, they highlighted the fact that many of the witnesses were foreigners and therefore inherently untrustworthy. When this didn't work, they ignored



the evidence and redirected jurors' attention to the political convictions of the men in the fortified cage which served as a dock. Whenever Katzmann got tongue-tied in his zealousness, the judge kindly stepped in to summarise for the jury on his behalf. It was left perfectly clear to the jurors that this wasn't a trial about murder. It was a trial in defence of American capitalism. They were all loyal citizens and didn't waver. Sacco and Vanzetti were found guilty, a verdict that left even the bourgeois press with their mouths agape.

A number of appeals followed, which kept the process open for another seven years. A great number of these were dealt with by a local judge named Thayer - the same man who'd mishandled the original trial.

He found repeatedly that he'd conducted their trial according to law, that he hadn't misdirected the jury, that he'd allowed the



FREEDOM • 10th August 2002

FEATURES

Recollections of Albert

When Albert Meltzer died in 1996, obituaries described him as a "torchbearer of international anarchism". But what makes an anarchist torchbearer? His international links across years of activism are clear from his autobiography, *I Couldn't Paint Golden Angels*. He worked with comrades from India, China, Sweden, Spain, Australia, the USA. Beyond that he fought, in theory and in practice, for anarchism to be a living movement.



The Anarchist Black Cross – anarchy in action

Spanish anarchists were the staunchest opponents of Franco's fascist regime, yet in or out of jail they received the least international support. This was to change with the imprisonment of Stuart Christie, jailed in 1964 for his part in a plot to assassinate Franco. The spotlight illuminated not only him, but the fact of anarchist resistance and the fate of other anarchist prisoners.

Albert helped efforts behind the scenes to bring about Stuart's release. In 1967, when he did finally get out, he joined Albert in launching the Anarchist Black Cross (ABC) to show solidarity with those he'd left behind. This took the form of practical help for prisoners, such as food and medicine, and helped force the Spanish state to apply its own parole rules. Just as importantly, it introduced activists elsewhere to a revolutionary tradition very different from the murderous and authoritarian Russian one. Giving the chance for people to provide direct solidarity, the ABC achieved more than many paper organisations and its example still shows the value of practical anarchist activism.

Politics – it doesn't always do what it says on the tin

Albert was often accused of 'sectarianism' because he opposed the idea of an open-door policy for anarchism. He didn't think that everybody claiming to be anarchist should just be taken at their word. He was never prepared to let bad definitions drive out good without an argument. He defended the anarchist heritage of resistance against a reworked liberalism that idealised 'perpetual protest'. In the relatively free years of the 1960s, some argued that revolutionary change was old hat and that we should be content with 'living as freely as possible' in the here and now. Albert was sarcastic about people whose emphasis on anarchism as an abstract idea allowed authoritarian scum like Thatcher to pose as libertarians.

He also opposed what he called the 'package-deal' left, sadly still in evidence today. This is where a political 'line', used to march paper sellers to the top of the hill and the next and the next after that, takes the place to exploit another class, the working class had the greatest libertarian potential and that, more humorously, the only place angels would have to be involved in workers' control was in heaven.

One of Albert's aims in his many books and hundreds of articles was to encourage what he called a 'Monday militancy', where people struggled for freedom in every area of their lives instead of just chanting about it at the weekend. march around a cathedral carrying a penitential candle, this would be an act of solidarity no less than attacking a Spanish bank or kidnapping an ambassador.

"What would be the grossest superstition and this is the analogy with reformism – is to believe that simply by appearing in sackcloth and ashes and traipsing around the cathedral, the dictator could be persuaded to release the prisoners. "Letters to members of parliament, discussion of civil rights and the abstract rights of man, petitions to the United Nations, public statements for which one must angle for 'names', the collecting of thousands of ordinary signatures ... all these are secular, democratic versions of the sackcloth and ashes, required by the despot. We may need to engage in them, we may benefit from them, but we do not have to be fooled by them".

Keep the Black Flag flying here

The ABC Bulletin soon became *Black Flag*. At times weekly, at times 'excitingly irregular', the paper has now pushed the idea and practice of revolutionary anarchism for thirty years. In the early 1980s, it reinvigorated yet another generation of anarchist politics in Britain.

By connecting with the young, working class anarchists who were coming from the punk scene, it helped spread new energy and attitude. These were the people who went on to spread anarchist ideas more widely than they'd been for years, during the miners' and other strikes, and in the fight against the Poll Tax.

of principles or the idea of human liberation.

A class act

As a trade union activist and working class militant, Albert was a firm believer in class struggle anarchism, not as a ghetto within a ghetto, but as the best bet for defending our freedom and achieving long-term change.

His faith in the potential of the working class was unshaken by the shocking revelation that some of them weren't angels. His two-fold response was that, having no need A passage from *The Floodgates of Anarchy* (co-written with Stuart Christie while the Franco dictatorship was still in power in Spain) shows that he was open-minded about the need for a flexibility of tactics:

"We must accept reforms in the spirit in which they are offered", he wrote, "and if, in order to get a political prisoner released after twenty years in jail, we were asked to appear in our shirts like the burghers of Calais, and



Albert's legacy

Anarchists of today, if they ever wonder what one person can do, could learn a lot from the life of Albert Meltzer. He left many legacies to the anarchist movement, from a frank and justified scepticism of the value of academic 'experts' on anarchism and media exposés of it, to a supply of scathing anecdotes about most political ideologies.

Many of the projects he was involved in carry on. *Black Flag* is still promoting anarchist resistance, and the Kate Sharpley Library continues to uncover the grassroots history of the movement – where its strength has always lain. A publishing house, the Meltzer Press, was set up in tribute to him after his death. It has since produced some important historical works, including the



Quarterly paper of the Solidarity Federation, this issue of *Direct Action* has a distinctly cultural flavour. There are articles on pop and alternative culture generally, plus specific pieces on Alanis Morrisette and punk's silver jubilee. In addition, there are hard hitting reports on paedophile priests, fascism and the Israeli war on Palestine.

"States create divisions internally as well as externally, and experience demonstrates that the interests of the leaders and key beneficiaries always take precedence over the common interests of humanity", the paper argues. "In the long run, a real solution for the middle east is a 'no state' and 'no capitalism' solution".

Available from Direct Action, PO Box 29, South West PDO, Manchester M15 5HW, £5.00 for four issues.



Another quarterly paper, this is the Anarchist Federation's 'zine. There are articles on the popular assemblies' movement in Argentina, workers' solidarity against sectarian murders in Belfast and libertarian approaches to disaffected young people on Merseyside. Twentieth century American poets Kenneth Rexroth and Philip Levine are remembered in a feature, while their nineteenth century forebear, David Edelstadt, is the subject of 'Revolutionary portraits' on the back page. Slightly wackier is a critical look at the pagan movement, and the role magic could play in the anarchist movement (not a lot, seems to be the conclusion).

Available from the Anarchist Federation, Box 2, 84b Whitechapel High Street, London E1 7QX, £4.00 for two issues.



In this issue of the theoretical journal of Ireland's Workers Solidarity Movement, Gregor Kerr discusses 'community policing'. He looks at the police tactic that laughably goes under this name at present and what it might mean in a freer society. Andrew Flood examines Michael Bakunin's ideas on revolutionary organisation.

Ray Cunningham looks at the future of the Black Bloc and the 'anti-globalisation' movement in general, while Conor McLoughlin argues that nineteenth century egoist Max Stirner (author of *The Ego and its Own*) has had a wide influence on anarchist communists as well as on individualists.

Available from Freedom Press Bookshop, 84b Whitechapel High Street, London E1 7QX, £2.00 post free in the UK. first English translation of José Peirats's classic account, *The CNT in the Spanish Revolution*.

A political appreciation like this must inevitably leave out much that could be said, especially of a life as full as Albert's. He truly was an anarchist torchbearer, and not only to radicals. Special Branch called him "the doyen of the British anarchist movement". To many who worked or communicated with him, he carried other sparkles of humour and comradeship.

He'd no time for the cult of 'great men' or 'great women', working in isolation of the movements that made them what they were, so perhaps the best tribute is to say that he was part of a long line of comrades who devoted their lives to spreading the idea of anarchism and to proving the worth of its principles in the fight for human freedom. John Patten



FREEDOM • 10th August 2002



The Coast of Utopia, has just opened at London's National Theatre. It follows the lives of Russian intellectuals of the nineteenth century, including Alexander Herzen, Michael Bakunin, Ivan Turgenev and critic Vissarion Belinsky.

The first play, Voyage, certainly took me on my own trip along the coast of Utopia. I found it exciting to witness Bakunin, in his youth, exuberantly espousing the ideas of the German metaphysical writers Schelling and Hegel, filtered through the conduit of the Russian, Stankevich. But the highlight of the evening was Belinsky's passionate monologue on literature and art. This condemnation of the folly of trying to use reason to achieve either a masterpiece or a perfect society was stunningly performed by Will Keen, and held the 1,150strong audience in thrall. The second play, Shipwreck, took in the years 1846 to 1852, and spotlighted the failed revolution of 1848, the imprisonment of Bakunin, the metaphorical death of Herzen's faith in revolutions and ideologies and the literal deaths of his mother and son at sea, and of his wife shortly thereafter. My personal shipwreck off the coast of Utopia occurred when I saw the portrayal of Bakunin's character. Although by this time approaching forty, he had the mentality of a careless and immature adolescent, forever enthusiastically and belligerently spouting other thinkers' words and tapping anyone in sight for money.



In the acknowledgements to the printed texts of his plays, Stoppard expresses his gratitude to philosopher Isaiah Berlin's *Russian Thinkers* and to historian E.H. Carr, without both of whom "I could not have written these plays". All is now clear.

Berlin's essay says that Herzen was a "writer of genius" and "a political (and consequently a moral) thinker of the first importance". Bakunin, on the other hand, was "a gifted journalist", but "seldom says anything which is precise or profound, or authentic - in any sense personally 'lived through'". Berlin even goes so far as to call him "inhuman". Of Herzen, though, he says "to classify his views with those of Bakunin as forms of semi-anarchistic 'populism', or with those of Proudhon ... as yet another variant of early socialism with an agrarian bias, is to leave out his most arresting contribution to political theory. This injustice deserves to be remedied". Stoppard has taken up Berlin's challenge and, for an insight into Herzen's ideas, The Coast of Utopia will certainly do. To get acquainted with Bakunin's contribution to political theory, however, an excellent outline is the Anarchist Federation pamphlet, Basic Bakunin. (This also contains suggested reading for a more in-depth appreciation). It's certainly harder to find a true account of Bakunin in The Coast of Utopia than it is to find information on the life of Christ at a screening of Monty Python's Life of Brian. Joy Wood

Salvage covers the years 1853 to 1865, when Herzen salvaged what he could from his personal and political disappointments by publishing his journal *The Bell* in exile. It was at this time that he developed and expounded his own political discoveries. Meanwhile Bakunin carried on scrounging money and, by 1868 in Switzerland, he'd developed his thought to the point where he could say (of his almost certainly nonexistent World Revolutionary Alliance):

"Bakunin: I'm in the process of turning the Alliance into the Geneva section of Marx's International Working Men's Association ... Marx wants to free the workers as a class, not as individuals ... But true freedom is spontaneity. To be answerable to authority is demeaning to man's spiritual essence. All discipline is vicious. Our first task will be to destroy authority. There is no second task.

Herzen: But you - our - enemies in the International number tens of thousands.

Basic Bakunin is available from the Anarchist Federation, Box 2, 84b Whitechapel High Street, 60p plus SAE

Bakunin: This is where my secret Alliance comes in – a dedicated group of revolutionaries under iron discipline, answerable to my absolute authority."

Tom Stoppard's new trilogy, *The Coast of Utopia*, is being shown in the Olivier auditorium, National Theatre. For more info, call 020-7452 3000 or visit www.nationaltheatre.org.uk

Freedom Prize Crossword compiled by Bjarni Halfnelson

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- 22 What's owing not quite a twosome. (3)
- 23 One big mess the kind of liberalism the World Development
 - Movement are opposed to. (3)
- 24 Send around for extremes. (5)
- 26 Farmworker, largely self-sufficient
 game bird lacking heroin! (7)
- 29 ---- Bou Said, Tunisian tourist destination after which Londonbased girl band are named. (4)
- **30** Customary character, short of a pound for the hostel. (5)
- 31 Norse God of war, boding ill without head nor tail. (4)
- 32 Changeless situation, but I retain

Down

- 1 Unhappiness, sounds like you want the horse to stop. (3)
- 2 Short freedom from male domination espoused by women of the '60s and '70s. (3)
- 3 Giant multinational computer manufacturer, famous for its 'clones'. (1,1,1)
- 4 Italian anarchist Enrico, after whom famous London Anarchist club was named. (9)
- 5 Nigerian tribe whose lands have been exploited for oil – Ken Saro-Wiwa is a famous member of their resistance. (5)
- 6 Abstract thoughts and inspirations. (5)

- 21 Place Japanese currency backwards at start of toffs' boatrace up the Thames. (6)
- 22 Leave off, is Ted's confused solution. (6)
- 25 Term of deference, seldom heard spoken by Anarchists! (3)
- 26 Charges imposed by states to extort our money on the basis of head-counts. (9)
- 27 Bugger! or a lump of earth. (3)
- 28 Old capital of Cyprus, where I am surrounded by Casino in uproar.(7)
- **30** Old name of Ireland their Earls centred around. (4)
- 34 Exists, yes to Spanish rising. (2)
 35 Los Angeles, in short, a note to trill. (2)



Across

- 1 Utopian Socialist craftsman and poet who brought the news from nowhere. (7,6)
- 9 Let fall, like a dead donkey. (4)
- 11 Low tide be going backwards, note afterwards. (3)
- 13 Unhappy, disaffected people clansmen OTT in a ruck? (11)
- 14 Russian prince, geographer and writer, this friend of 1 across was an early supporter of *Freedom*. (9)
- 19 What we want to happen to theWar a lot of retreating. (4)

- movement. (7)
- 33 How Mussolini styled himself in reduced circumstances. (4)
- 34 Unwell, like the wind that blows no good. (3)
- **36** Demure, sounding like a Japanese carp. (3)
- 37 Covering for bender, in short part tangled. (4)
- 40 E tabs causing paroxysms of delight. (9)
- 42 Places to post letters or bombs, if you're the Angry Brigade! (11)
- 45 Rodent to squeal about. (3)
- 47 Way out, explicit in the extreme. (4)
- 48 Late anarchist and secularist 'Dear Sir', that was his catchphrase (according to E.J. Thribb). (7,6)

- 7 Qualification formerly held by nurses (meaning our oppressors have their names on a list!). (3)
- 8 Good times, not the Downs. (3)
 10 Bismarck's given name, to go up and down. (4)
- 12 Mikhail, early libertarian Russian anarchist. (7)
- 15 Communist stag? An animal common in Scottish forests. (3,4)
- 16 How you're switched when you're with it, cryptically ending Proudhon. (2)
- 17 Knock-out, in short. (2)
- 18 When voting, those who are against. (4)
- 20 Defame ear duct is corrupted.(7)

- 38 Summit, a white-collar Union. (4)
- **39** Ms Smith, arty American punk vocalist tap it out. (5)
- 41 Jamaica balls-up keeps secret conspiracy almost unnoticed inside. (5)
- 42 This type of Zeppelin was a famous '70s rock band but Anarchists won't be! (3)
- 43 Major product of Cornish and Bolivian mines – half well-known cartoon character. (3)
- 44 Briny starts season off. (3)
- 45 Decompose bollocks! (3)
- **46** Highly attractive to Glastonbury visitors since long before the festival! (3)

Send your completed crossword to Freedom Prize Crossword, 84b Whitechapel High Street, London EI 7QX, to arrive by 29th August 2002. The first correct entry drawn from the Freedom hat wins a special mystery parcel of selected anarchic goodies.





GM is a good thing, honest

Some applications of genetic modification (GM) should be opposed. Others should be welcomed. Some people campaign against GM as such, as if the technology itself was a great evil. This is easier than thinking, but anarchists should take the trouble to think. We should welcome GM where it's beneficial. Anti-GM propaganda has convinced many British shoppers that GM food in the shops is liable to be poisonous, but it isn't.

Genes don't act separately. They interact in ways which can't be predicted in advance.



A deficiency. The inventors of golden rice have assigned commercial rights to the GM seed producer Syngenta, with the strict condition that seeds are distributed free to subsistence rice farmers.

Owners of 78 related patents have waived royalties for this purpose, and varieties are being developed in the Philippines at a charitable foundation's expense. Of course we'd prefer rice peasants to have a more varied diet, but GM will at least improve their health.

John Boyd Orr in the 1940s and Amartya

The classic true story concerns a gene native to brazil nuts, inserted into soya to make methionine-rich cattle feed. The GM soybeans, tested on blood serum from people allergic to brazil nuts, produced a reaction, so the product was withdrawn.

The story is used in anti-GM propaganda, sometimes with fictitious embroidery like 'the spate of allergic reactions' and 'tragic consequences'. In fact, it shows that the producers took care not to release anything dodgy on to the market. Extreme caution is ordinary in GM firms, more so than in those that develop new varieties by traditional breeding methods.

Attempts are made to link the campaign against GM with the campaign against global corporations. Activists offer as evidence the fact that a few global corporations control nearly half the world's agricultural seed trade. But the largest and most prosperous global seed merchant by far is Pioneer Hibred International, which is rarely mentioned in anti-GM propaganda because it doesn't (yet) deal in GM seed.

Global corporations have controlled the supply of seed since fifty years before GM was invented. This could change with GM using apomixis genes. This is the biological process, native to dandelions, brambles, garlic and lemons, in which plant eggs become seeds without needing to be pollinated. Experiments are under way to introduce apomixis genes into maize. The highestyielding varieties of maize are F1 hybrids which don't breed true, so growers have to buy new seed every year. If growers get access to GM high-yield varieties with apomixis genes, global seed merchants will lose their main source of income.

'Golden rice' is GM rice, incorporating a gene for beta-carotene native to daffodils. Beta-carotenes are precursors of vitamin A. Among subsistence rice farmers, there are a hundred thousand cases per year of child blindness and other ailments due to vitamin Sen in the 1990s each won a Nobel prize for demonstrating that famine was due, not to absolute food shortage, but to a failure of distribution. However, the total amount of food produced in Orr's time would have been too little, in absolute terms, to support the much-increased population of Sen's time.

There has been a vast improvement in farming techniques. The rate of population increase is slowing, and is predicted eventually to stop. But another improvement in farming is still needed if an absolute food shortage is to be avoided. 'Deep ecologists' may prefer third world starvation, but that won't do for humanitarian anarchists. GM is the current best hope. In general, we should welcome it. **Donald Rooum**

A few copies of *The Raven* number 40, 'Anarchists on the ethics of Genetic Modification', are still available from Freedom Press, price $\pounds 3$.



It's commonly thought that the state of the left in Britain is pretty bad. The same could be said of much of the anarchist movement. It's a sad state of affairs when the far right is seemingly colonising some white working class communities while Islam is making inroads into black ones. Anarchism is, or at least should be, the politics of working class self-liberation. The fact that our influence in general is less than that of these clearly anti-working class movements says a lot. It says that we have to get our act together.

Having spent a lot of time in our movement, I'm constantly impressed by the quality and positive nature of anarchist ideas. Then I look around and see how little of these ideas is applied in practice. Sometimes I think we forget that we agree with each other 95% of the time. We seem, after all, to spent 95% of our time discussing the 5% we disagree over. Perhaps we could spend more time discussing how to apply the 95%? I think part of the problem is that we lack focus, a strategy for constructively applying our ideas. I don't think it's a coincidence that anarchism grows in influence when anarchists apply their politics in concrete ways. The syndicalist unions in Spain and Italy, for example, gave anarchists a practical avenue for their ideas. They allowed people to get involved in practical projects. By giving an example of 'anarchy in action', they also helped undermine the accusation that anarchism is utopian. Similarly it's no coincidence that anarchism in Britain grew during the miners' strike of 1984-85, during the poll tax demonstrations of 1989-90 and now during the wave of 'anticapitalist' demonstrations. These movements presented a focal point, a means of applying our ideas constructively and practically. Without this, anarchism withers.

repeating the arguments of the likes of Bakunin, Kropotkin and Malatesta. The question is, what next?

I've constantly argued that the current 'anti-capitalist' movement needs to apply its ideas within our communities and workplaces. Some activists are already doing this. Demonstrations, no matter how much fun, won't get rid of capitalism. At best they're a symbol of resistance, of our rejection of the status quo. At worst they become a substitute for constructive grassroots organising. This organising is easier said than done, I know. But it has to be done.

When fascist boss Le Pen got into the second round of the French presidential elections earlier this year, hundreds of thousands of people took to the streets. The French CNT and Anarchist Federation were at the front of that wave of protest. Both are serious organisations, with regular and impressive newspapers.

In Britain we have various good organisa-

anti-poll tax groups and, of course, from recent events in Argentina. By forming community assemblies based on direct action, anarchists can create a clear alternative to electioneering. They can build links with communities and reinvigorate them.

Industrial unionism doesn't automatically mean syndicalism. It means a creating a network of activists who can raise ideas which unite both syndicalist and nonsyndicalist anarchists – ideas of workplace struggle organised by assemblies. What it's called isn't important. What it does is. The success of Italy's base-unions suggests that such a strategy can work.

But it would mean evaluating how we work with trade union members and the nonorganised. What role is there, for example, for the Industrial Workers of the World and the Solidarity Federation's Industrial Networks? In other words we need a constructive programme, one that offers a practical avenue for our ideas. Unless we have one, and meetings, creating a focus which is outward-looking. This could work like the Anti-Capitalist Convergence, which organises protests at summits in North America.

Perhaps it could be an 'Anarchist League', a federation of local groups which unites different anarchists based on what we have in common, leaving the disagreements to the existing federations to discuss at their leisure.

Perhaps it could be both, the 'movement' organising actions, its constituent bodies discussing strategies and ideas. Who can tell? There's a lot of potential out there. We shouldn't waste it.

Iain McKay



What I'm saying is nothing new. I'm just

tions and journals, but a distinct lack of vision and presence. The most frequent newspaper we have is *Freedom*, which – sadly – many activists don't read or contribute to. While this may be for historically good reasons, times are changing. *Freedom* is improving and hopefully we can too.

By far the most positive things I've attended in recent years were the Mayday conferences in Bradford, Glasgow and London. People actually talked to each other, discussed their ideas, their similarities rather than their differences. This needs to be done on a smaller scale, as a means of constructing an anarchist movement which thinks strategically, rather than one which merely reacts to events. The starting point must be how we apply our ideas in practice. The ideas of community organisation and industrial unionism are basic. Community organisation takes its inspiration from the few people will become anarchists. Having the right ideas is important, but ultimately it's ideas with action that change the world. Looking around at the resources we've currently got, there's a lot of potential. This newspaper is improving and could be a voice for positive anarchism. Magazines like *Black Flag*, *Direct Action* and *Organise!* can contribute to its development by providing a more substantial analysis and debate, flavoured with the differences in emphasis the movement must have.

The various national federations can help the movement by getting involved in it and encouraging its growth. This isn't a call for them to be dissolved. It's a call for their cooperation in a movement that builds on what they share in common.

What could such a movement be like? Perhaps it could be a clearing house, a means of coordinating activity, holding joint actions (in Angel Alley) 84b Whitechapel High Street London E1 70X tel/fax: 020 7247 9249 — opening hours — Monday to Friday 10.30am - 6pm Saturday 11am - 5pm

founded in 1886

FREEDOM • 10th August 2002

he thunder of war will get louder as summer turns to autumn. Over recent weeks media speculation over Bush's attack plans has intensified, helped along by carefully planted dollops of disinformation and propaganda. A fortnight ago Blair, good poodle that he is, explicitly linked returning 'UN weapons inspectors' to Iraq, Saddam Hussein's inevitable refusal to admit them and the beginning of a US-led military campaign against him.

Since September 11th, there's been no doubt a renewed war on Iraq will follow. The only question until recently had been when.

What we say ... Readers' letters

A non-anarchist

Dear Freedom,

For the benefit of Peter Cadogan and other non-anarchists (letters, 27th July), the UK is a state, the US is a state and the European Union is a state in embryo, made up of fifteen other states (at least nine of which are members of the US-led NATO).

The idea that anarchists should support the EU as a bulwark against the United States is about as inconsistent with anarchist theory as it's possible to get. Perhaps Peter should apply to join the Liberal Democrats? This is just the sort of bullshit they come up with. Peter's use of the terms 'we' and 'us' is also inconsistent with an anarchist position. Anarchists don't regard themselves as part of the state in which they happen to have been born or live. We oppose the state, all states. We don't take sides in wars between states. We urge unity against the common enemy (which is why we oppose immigration controls and other methods by which the state divides people). Yet despite not being an anarchist himself, Peter Cadogan claims the right to tell us what to do and think. Still, what do I know?

lost his marbles? Where do the contradictions end and the superficialities begin? Why is he here? Is it me that's mad?

Martin Davies

The music lives

Dear Freedom,

I was very interested in your recent articles on punk. But I disagree with Richard Griffin that modern day punk is corporate consumerresidents in thirty houses on an acre of land. Although freedom didn't last long, Frestonia became a worldwide media event and the arrogant GLC were forced to negotiate.

We'd like to commemorate and reflect on Frestonia, and similar ideas and events from that time. We want to take the opportunity to consider possible alternatives for urban dwellers today. With the London housing market spiralling ever further away from reality, and local people increasingly unable to afford to live in the areas they were born in, we can take inspiration from the past as we look to the future. Our ideas are at a formative stage. Perhaps we could have a meeting, an exhibition, a happening or all of these and more? We'd like to hear from you if you're interested. If you have photographs, literature, stories from way back then or ideas now, please get in touch.

Just how close we've come is shown by the fact that this question is being replaced in the mainstream media by a discussion of the military options. The storm is about to break. All this puts liberals in a quandary. "The US must persuade the security council to invoke chapter VII, article 42, of the UN charter, having first made the case that Iraq currently presents a 'threat to the peace', under article 39, that cannot be countered in any other way", drones the Guardian (30th July), a mouthpiece for one section of liberal opinion. Others, from liberalism's fluffy wing, just wish none of the world's bosses would be beastly to any of the world's people, ever. But whichever wing they're from, fluffy or spiky, the liberals are confounded by their utopian ideology. They're utopian because they identify their interests with those of the state.

The last issue of this newspaper contained an excellent example. In a letter, notorious liberal Peter Cadogan (who opposes war in this instance) insisted on identifying three factors - the state, him and us - as 'we'. Well, we've got some news for him. The state isn't us. It's our mortal enemy. Why are Bush and Blair set on war? It's because, more than ever, the American government can't bear to be mocked. Power is based on the perceptions of those over whom it's exercised, and September 11th exposed the modern leviathan's soft underbelly. The American state has used exemplary cruelty and ruthlessness to expunge its defeat. Saddam's continued existence remains a symbol of US weakness and a potent symbol for the people America oppresses. Blair is merely continuing the British policy of the last fifty years, currying favour by arselicking the president of the day. We, the anarchists, oppose the coming slaughter. Some of us do so on humanitarian grounds much more substantial than those conjured up by the Guardian ('no, no, we won't go, unless the UN tell us so'). All of us do so because opposition is the inevitable result of our political principles. We oppose it because our only enemy is the state itself. We know it will try to conscript us into its ranks if the war needs fodder. We know the inevitable revolt of the oppressed will be turned on us because the particular state we live in claims us as its possessions. We know, as modern history demonstrates, that war isn't just the mother of invention. It's the pretext for repression at home as well. The state seizes the chance to tighten its grip around our necks. Guantanamo Bay, HMP Belmarsh - how long before US and British 'citizens' are next in line? There's no neutral ground in this struggle between working class and the state. This struggle is a war of sorts itself, a different kind of war. Sometimes hidden, sometimes overt, it's a war nevertheless. This is why the liberals are part of the problem, whether they're from Cadogan's tendency or the Guardian's. For us or against us, quisling or comrade, whose side are you on - the testing time is fast approaching.

Ed McArthur

Dear Freedom,

"This is no time for appeasement – we've got to prevent a war at any price", Peter Cadogan says. "We're anarchists - if Blair and Chirac don't give us a lead they'll have to go", he adds. "We didn't attack Hitler in 1938 and that was a bad thing - attacking Saddam in 2002 would be totally unjustifiable", he says. "We're faced by an immense situation from which there's no escape - only by rallying the rest of the world can we possibly avoid it". And so he continues.

ism ('Punk – but where's the fury', 27th July). For instance there's a big underground anarcho-punk scene in England, with bands like Capdown, King Prawn and The Propaghandis to name a few. There's also a big movement in the USA, with bands such as Pennywise, Choking Victim, Leftover Crack, The Unseen, Kill your Idols and Big D and the Kids' Table.

I go to loads of punk/ska gigs in smallish London venues, and they're usually filled with hardcore punks, young teenagers and ska boys and girls. Everyone is mixed in, really friendly and political. I find that I quite often connect far better to the words of a song than I do to a long essay, half of which I don't understand. PUNK'S NOT DEAD! Tom

Frestonia appeal

Dear Freedom,

The 27th October marks the 25th anniversary of the declaration of the 'Free and Independent Republic of Frestonia', founded in Freston Road, London W11 by innovative freethinkers and squatters who were resisting eviction by the Greater London Council (GLC). Frestonia consisted of approximately 120 West London Anarchists & Radicals (WAR) War1921war@yahoo.co.uk

How's Arthur?

Dear Freedom,

We wish to express our deep concern for veteran Freedom contributor Arthur Moyse's wellbeing. Owing to his age and fragility, we hope the London comrades resume contact with this much loved and respected friend.

> Mike Hamilton, Martin Gilbert, Peter M. Le Mare, Rory Bowskill, Jonathan Simcock, Peter Good, **Stephen Booth, Colin Grimley, Gwen Goddard, Harry Sculthorpe**

Is Peter Cadogan completely thick? Has he

Donations 22nd July to 4th August 2002

Freedom Fortnightly Fighting Fund Manchester, MV, £9; Edinburgh, PG, £2; Eccles, MG, £3; Barrow, HG, £1; Nottingham, MC, £5. Total to 4th August = £20.00 Total for 2002 = £423.00

FP Building and Overheads Fund

London SW17, SM and ER, £12; Glasgow, SC, £6; Dunedin, HCF, £6; Freshwater, HJW, £6; Sittingbourne, RG, £10; Westgate, JC, £5.

> Total to 4th August = £45.00 Total for 2002 = £1,583.00

Raven Deficit Fund

WHAT WE'RE DOING **ON OUR HOLS**

This is the last issue of Freedom for four weeks. Our next issue will be published on 7th September. During the summer break, we'll be working on the Freedom Fortnightly website and decorating our offices in sunny Whitechapel.

Any readers who are in London over August are very welcome to come and say hello or, better still, wield a paintbrush. For details of when members of the Freedom group will be working, email FreedomCopy@aol.com or phone 020-7247 9249. Alternately, drop into the Freedom

Press Bookshop and ask them if we're around.

Please keep letters short. Letters may have to be cut for reasons of space.

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Kyoto, ML, £6.

Total to 4th August = £6.00 Total for 2002 = £122.00

COPY DEADLINE The next issue of Freedom will be dated 7th September, and the last day for copy intended for this issue will be Thursday 29th August. Contributions can be sent to us at FreedomCopy@aol.com

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Tuesday 13th August at 7.30pm at London Action Resource Centre, 62 Fieldgate Street, off Whitechapel High Street, tel: 020 7377 9088. LARC and Migrant Media present a special screening of the film about the struggles for justice by the families of people that have died in police custody. Entry free/donation. see www.injusticefilm.co.uk or www.londonarc.org MENIAL HEALTH ALLIANCE DEMO Saturday 14th September from 12 noon Gather at Whitehall Place, Central London, and march to rally in Geraldine Mary Harmsworth Park (Imperial War Museum). There has been widespread criticism of the draft Mental Health Bill and the Mental Health Alliance is determined to change it.

Saturday 10th August from 12 noon

Festival for peace and hope at Plymouth Hoe For more info contact Plymouth Trident Ploughshares, c/o 77 Notte Street, The Barbican, Plymouth PL1 2AQ, or telephone Richard Byrne on 01503 250215 see http://www,tridentploughshares.org/

'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. showing in Leicester, Sunday 11th August at 5pm Phoenix Theatre, Upper Brown Street, Leicester, film showing plus campaign speaker, plus showing of Ken Loach's 'The Navigators' (a realist drama exploring effects of rail privatisation), plus other speakers and stalls (organised by local safety campaigners)

see: www.simonjones.org.uk

WORMWORLD POETRY

Sunday I I th August from 7pm Open mic poetry every Sunday at The Foundry, 84-86 Great Eastern Street, London EC1 (Old Street tube)

RED RAMBLES

Sunday 18th August at 11am

Moorland in Summer. Meet at 11am at the Robin Hood pub car park on the Baslow to Chesterfield Road, approx two miles from Baslow, Derbyshire, for 6-8 mile walk along the Derbyshire Edges. Walk leader Mike H. email ain@ziplip.com or tel 07775 977136

MANCHESTER DISCUSSION GROUP

Tuesday 20th August at 8pm The Libertarian Socialist Discussion Group meets monthly at the Hare & Hounds, Shude Hill (near the Arndale Centre)

RADICAL CELEBRATION

Monday 26th August from Ipm Activists from West London Anarchists and Radicals (WAR) and friends will meet up outside the Earl Percy pub on the corner of Ladbroke Grove and Chesterton Road for several drinks before moving off to party. Join us.

DON'T ATTACK IRAQ Saturday 28th September • assemble at Ipm Assemble in Hyde Park, London, for national demonstration

organised by CND

RADICAL DAIRY EVENTS

Mondays @ 3.30pm: yoga / @ 8pm: café nite Tuesdays @ 7pm: Spanish lessons Wednesdays @ 4pm: Aromatherapy / @7pm: Women's café Thursdays from 2pm: cleanup of building / @8pm open meeting Fridays @ 8pm: café & acoustic night (bring musical instruments) Saturdays @ 2pm: DJ workshop for kids Sundays @ 2pm: BBQ / @ 7pm: film night check for details of these and many other upcoming events The Radical Dairy, 47 Kynaston Road, London N16 tel: 020 7249 6996 or email: theradicaldairy@hotmail.com

RISING TIDE UK GATHERING

from 4th to 6th October in Manchester

SMOKEY BEARS PICNIC

Sunday 11th August from 2pm Will Hampshire Constabulary waste as much taxpayers money policing this regular event as they have in recent years? at Southsea Common, Southsea, Hempshire

DRAFT MENTAL HEALTH BILL DEMO

Monday 12th August at 12 noon Demo organised by CMHF at the Department of Health, Richmond House, Whitehall. To find out more about the draft Mental Health Bill see http://www.doh.gov.uk/mentalhealth/draftbill2002/index.htm

NON-VIOLENCE SEMINAR

Monday 12th August from 10.30am to 4.30pm A world on non-violence at Friends Meeting House, Frederick Street, Belfast, organised by INNATE (Irish Network for Nonviolent Action Training and Education) email innate@ntlworld.com or tel 028 9064 7106

BIG BLETHER 3

weekend of 6th to 8th September

A weekend to inspire, encourage and bring together people in Scotland interested in direct action, environmental issues and campaigning for change. Bring a tent, warm clothes, bedding, musical instruments and inspiration! Contact answerphone 0131 557 6242 or email bigblether@j12.org for info see www.j12.org/bigblether

LARC EVENTS

Mondays @ 6.30pm: radical self-defence for women Tuesdays @ 5.30pm: free yoga session many other events - check website for details The London Action Resource Centre, 62 Fieldgate Street, London E1 1ES (Whitechapel or Aldgate East tube) for more info tel 020 7377 9088 or email fieldgate@gn.apc.org see www.londonarc.org This years Rising Tide gathering is the key place for getting involved and inspired into action on climate change and climate justice, with workshops, networking, videos, music and much more. Advance booking essential email info@risingtide.org.uk or tel 01865 241 097 see website at www.risingtide.org.uk

REFUGEE ACTION

Saturday 19th October from 10am Shut the Dover removals centre picket in Britain. Meet at Western heights, Dover, and move on to the Sangatte Red Cross Centre in Calais, France. For more info about actions and camps around the world see www.noborder.org For info on prison building contact CAGE on 07931 401962

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