

The people still say no, the government still says yes. It looks like we're going to war

SO MUCH FOR 'DEMOCRACY'

BIGGEST DEMO EVER

On 15th February, London once again witnessed a massive mobilisation of disapproval for the government's impending war on Iraq, and this time in record numbers. There can hardly be any doubt of the scale and breadth of popular unrest – proof, if it were needed, that political apathy doesn't reside in the people, but in the politicians. The majority of Britons didn't vote in the last general election. This wasn't because they have no interest in how their lives are shaped, but because they have no faith in political leaders to shape their lives for the better. Perhaps the march was evidence of the first tender shoots of people's growing faith in themselves.

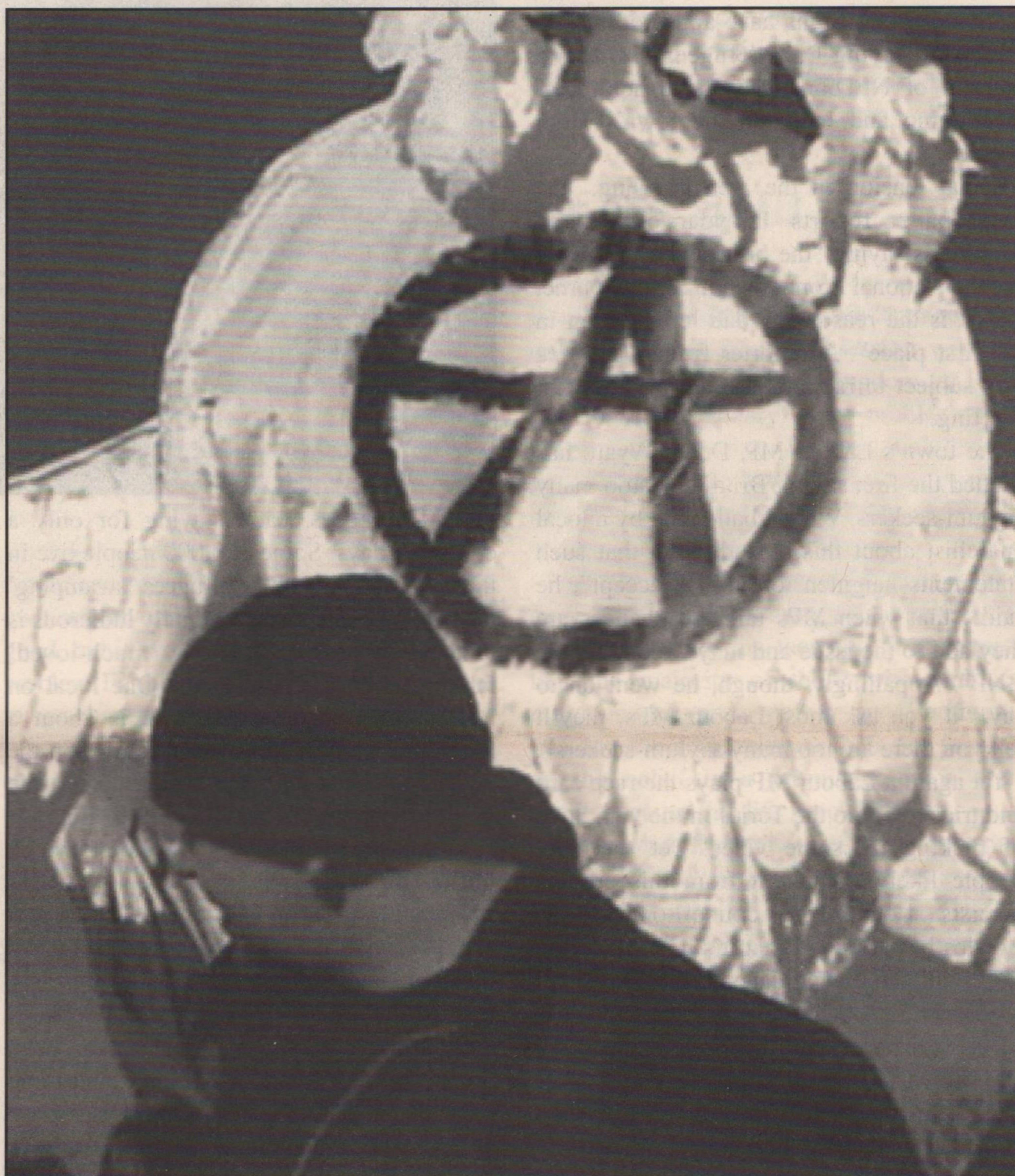
It's a fitting irony, as cracks begin to show in the Blair edifice, that the self-righteous proponent of a muddy and meandering 'Third Way' is now incapable of seeing beyond the false opposition between bombs or sanctions for Iraq. But a large number of electors are convinced that other solutions are available, and they're refusing to take the government at its word. Blair's Teflon halo has been irreparably tarnished.

However many people actually marched on 15th February, there's a remarkable level of criticism and outright suspicion among the public about the motives of their leaders. There's a deeply felt anxiety that British democracy isn't what people had been taught to believe. Who'd have thought it would be so commonly believed that tanks in Heathrow were little more than window-dressing, hard-sell scare tactics to merchandise a war? Or that this view would be so widely reported? The notion would normally be dismissed as extremist by the mainstream press, as of course it was by politicians of ever colour.

There's no doubt the volume of popular protest has contributed to such refreshingly honest coverage. But this, in itself, doesn't account for the relish with which some in the mainstream media – usually ardent supporters of Britain's wars – have been going for the prime minister's jugular.

The media hasn't switched sides. It's still the (more or less explicit) voice of imperialism. Mainstream coverage this week concentrated on the 'Middle England' contingent, the first-timers, the liberals seeking a second UN resolution to sanction the killing. It's been resolutely dismissive of activists with a deeper criticism of buccaneering Western power. They're still, to use one journalistic phrase from last Sunday's papers, the 'usual suspects'.

(continued on page 2)



Anti-war activists said they were 'thrilled' as up to 80,000 people went out on the streets of Glasgow on 15th February to make clear their opposition to an attack on Iraq. The protesters marched through the city centre before holding a rally outside the Scottish and Exhibition Conference Centre, where the Scottish Labour conference was being held. Several of them staged a noisy protest outside shortly after 2pm, when Tony Blair had been scheduled to make a keynote speech. In fact, his time slot had been moved forwards to 10.30am, and he'd left the city before the protest began. A rally was also held in Lerwick which attracted over 600 people, making it the biggest demo in Shetland history.

SCOTS EXPOSE SHAM

Edinburgh's parliament was temporarily reclaimed on 13th February, when First Minister Jack McConnell's Question Time was interrupted three times. Anarchists and allied anti-war protesters heckled their 'representatives' over the Scottish Executive's lack of interest in the wishes of the Scottish people, exemplified by Labour's support of the war on Iraq. Presiding Officer David Steel could only bluster his indignation as protesters shouted anti-war slogans and denounced the unrepresentative and powerless sham.

McConnell at first ignored the protests, but after the third interruption he had the cheek to suggest that neo-Labour were handling the 'terrorist threat' in an acceptable way. Such statements are nothing new from the First Minister. Earlier in the proceedings he'd attacked the Scottish National Party for

taking an anti-war stance, one shared by the majority of the Scottish people.

In fact, none of the political parties came out of the day's events looking good. Three times the protesters asked Members of the Scottish Parliament who supported them to stand up and say so. Every single politico ignored their requests. Tommy Sheridan, leader of the Scottish Socialist Party, was personally asked to stand up as he's been so outspoken against the war. His response? "Sit down, boy."

Not that this was possible for the protesters, who were 'asked to leave' by security and had their details taken by the police. Anarchists who took part in the protest said the parliament had no right to speak in their name and silence their protests.

Glasgow anarchists

MAKING THE POINT

• **Worthing** Around 320 people marched through the town centre on 8th February to protest against the prospect of war on Iraq. The event was organised by Worthing Against War, a new group that was only set up in January. The turn-out vastly exceeded the group's expectations. A representative said, "the response has been phenomenal. We realised that opinion in Worthing was thoroughly against the war, but we didn't realise just how strongly felt the opposition was. We spoke to several people who said they'd never taken part in a demonstration in their lives before this."

Local people from all walks of life and of all ages joined the colourful protest, which began with a rally in Montague Place. Shoppers gathered to listen as speakers from the group dismissed the case for war put forward by Tony Blair and George Bush. Worthing people were urged to travel to London for the anti-war march on 15th February, and in the event many of them did so. But they were also urged to continue the struggle against war in whatever way they could in their everyday lives.

Following forty minutes of speeches and songs, the protesters headed along Montague Street and South Street to the War Memorial in Chapel Road, with chants of 'peace, not war' ringing out. At the memorial, a wreath was laid in honour of all those who've died in past wars and of those who'll die in future wars – including the half million men, women and children the United Nations has estimated will die if Iraq is attacked.

Worthing Against War

The next group meeting is at 7.45pm on Tuesday 4th March at the Downview pub in Tarring Road.

• **London** Six activists chained themselves to the gates of Downing Street on a Valentine's Day protest. After they'd put their arms through the railings, they locked themselves on to a pink metal heart. Firefighters who were called to cut them free insisted they weren't a danger to anyone and went away again. One protester, Kathryn Tulip, said "we're trying to send a message to Tony Blair. He should stop his love affair with George Bush".

• **West Sussex** There was also a Valentine's Day protest in Brighton, when activists from Sussex Action for Peace gathered outside the Churchill Square shopping centre to give out hand-made hearts with the message, 'make love not war'.

• **Manchester** An impromptu peace vigil in the city centre attracted over 2,000 people.

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

Anarchism is wisdom, truth, nature and freedom all rolled into one. It is wisdom because, when all is said and done, it is the only way to be from a socio-political perspective. All the others are out for some sort of slice for themselves.

Anarchism's central philosophical core is, in my opinion, beyond reproach – no Government so no-one is governed, no-one is subjugated; mutual aid so that assisting, rather than being in competition with your fellow human, is the norm; respect so that nobody, regardless of race, creed, colour or sexuality is given any more or less respect than anyone else; and love for our planet and for our gift of life itself.

It is the truth because it knows no lies. Those that have gone before us – Bakunin, Kropotkin, Berkman, Malatesta etc., and especially Makhno – sought only to emancipate, they sought not to accumulate for self. Theirs was a universal truth.

It is nature because it is the nearest social system the 'west' has come up with to match anything found in the harmonious egalitarian tribes the west has sought to destroy. To live in true balance with nature is the personification of freedom, that is anarchy.

To sum up anarchism's uniqueness, I envisage a scenario where representatives from all the political persuasions have been locked in a room and told to discuss their philosophies with each other.

At some point in the proceedings all, from fascist to liberal, republican to green, would end up rounding on and attempting to decry the anarchist because, primarily, he or she alone represents something truly unique, something that the rest, for whatever reason, failed to aspire to. And the anarchist would hold their corner and remain unbowed.

Paul Newton

What does anarchism mean to you? Send in your contributions for this column (300 words please) to FreedomCopy@aol.com or to The Freedom Editors at the address below.

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Fear of the unknown

Kent

A proposal to open an asylum-seekers' induction centre in Sittingbourne has brought fascists on to the streets and stirred up racial tensions in the area. Last month over three hundred people packed a meeting opposing the government's attempt to buy the Coniston, a local hotel. Another five hundred were locked outside. Five thousand people have signed a petition opposing the centre, while several hundred have marched on the hotel itself, shouting 'asylum-seekers out'. These included members of the British National Party and the National Front. Signs have appeared in pub windows saying 'no refugees', while a handful of NF boneheads have held their own demo and leafleted the town's High Street.

Racial tension in the area is rising. The local paper reports 15 year old Sanny Muhith as saying "the protests have already got the National Front down in Sittingbourne, which is the reason my dad left London in the first place". A reporter from *The Voice* was subject to racial abuse during a protest meeting.

The town's Labour MP, Derek Wyatt, has fuelled the fire, saying Britain has too many asylum-seekers. When challenged by a local anarchist about this, he admitted that such statements heighten tension. "I accept", he said, "that when MPs talk the chances are they add to the issue and may encourage the BNP". Appallingly, though, he went on to say, "if you ask most Labour MPs, they'll tell you there are too many asylum-seekers".

Yet again a Labour MP plays the race card and tries to outdo the Tories in the vain hope of picking up some votes! Yet the only people likely to benefit from this are the fascists. Local Tory councillor Andrew Bowles has admitted that it's now likely the BNP will stand candidates in the May local elections.

But anti-racists in this mainly working class town are fighting back. By a twist of fate, the owner of the Coniston himself is the son of a refugee who fled Poland in 1940. He hit the nail on the head when he told the local newspaper that most people's response was based on "rumours, presumptions and fear of the unknown".

The new centre would house a maximum



of 111 refugees, each staying for only a couple of days. Some 120,000 people live in the area, making talk of refugees 'swamping' local services ludicrous. Equally ludicrous is talk of the town losing a 'much-loved' facility when the hotel goes. One local on last month's march said, "this is about a hotel, not a racist thing". But the reason the owners of the hotel are putting it up for sale is that local people aren't using it. It's also lost out to a new, modern hotel which opened three years ago.

Kent anti-racists and asylum-seeker support groups have been active in support of refugees and in confronting the fascists. Leaflets have been handed out at meetings and counter-demonstrations have been organised. As time goes by, more and more local people have been willing to stand up against the racists and support asylum-seekers. "Do the people of Sittingbourne actually understand the plight of asylum-seekers?", one asked.

It is, though, an uphill struggle. David Turner, an anti-racist from the town, says

that at one recent meeting, "one person who tried to put a different point of view was howled down and had the microphone taken off him. So much for free speech".

An anarchist who lives in the area says, "it's important that we work in the community. Many people in Sittingbourne oppose what's going on. It's encouraging that many are now willing to say so at public meetings and to write to the local paper. The tide is turning. What's so pathetic is the position of the Labour Party. More union support would be welcome too."

At the start of this month, Tony Blair said that Labour would halve the number of people seeking asylum. As well as a war against 'terrorism', New Labour is also waging a war against refugees. In a world made unstable by capitalism, religion and imperialism, it's hardly any wonder if the number of refugees is growing. The reality of Labour's onslaught against them can be seen on the streets of towns like Sittingbourne.

R.P.G.

(continued from page 1)

The media's interest is because of a faultline that's now opening in western imperialism. About the balance of global power, the pressing question at the moment is whether an expanding Europe will be run by Europe itself (which means the bosses in France and Germany) or by the US, supported by dollar-hungry countries brought into the EC by its eastward expansion.

The government here has wholeheartedly thrown in its lot with George W. Bush, and there are grave doubts in the British ruling class about whether this will serve Britain's long-term interests. It's this unease amongst our rulers that explains the mainstream questioning of the war, much more than any new 'radicalism' in the country at large. When the war does finally come – as it will, regardless of how unprecedented the march was – the media will rally round the flag. We can only hope the same won't be true of the people who marched on that cold afternoon in central London.

Anton Pawluk

INDUSTRIAL NEWS

• **Gatwick** Ground crews celebrated victory on 8th February after bosses dropped plans to cut allowances and introduce changes to conditions of employment. The 700 baggage handlers, all members of the GMB, are employed by handling company Aviance. They'd recently voted overwhelmingly to strike over what they called 'bully boy tactics' by managers trying to railroad changes through.

• **London** Nearly 400 bus workers marched to the offices of the Greater London Authority on 12th February to demand pay parity with their colleagues on the Underground. Bus drivers earn an average £18,000, compared to £31,000 for drivers on the Tube. Activists in their union, the T&G, said pay levels had dropped since privatisation in the 1980s.

• **Railway victory** Over 2,500 drivers at the country's largest rail freight company suspended a series of strikes on 13th February, after winning an increased offer on pay and

conditions. More than two hundred English, Welsh and Scottish Railways (EWS) trains had been cancelled during the previous 48-hour strike, which began on 8th February. Activists in both the RMT and ASLEF said the workers were protesting at long hours and low pay. The new EWS offer will result in a cut in hours to 35 a week in a year's time, with a payrise of over 7% within two years.

• **Coventry** Over 5,000 workers at Peugeot plants in Ryton and Tile Hill went out on 13th February, in response to what they called a 'wholly inadequate' pay offer. The 24-hour strike was also held in response to a management attempt to increase employee pension contributions. T&G members at the plants pointed out that the company had previously awarded itself a pensions holiday to allow it to speculate more on the stock exchange. Partly funded by this subsidy from the workforce, Peugeot UK shareholders enjoyed profits of £250 million in 2002.

A community in action



Local residents made their feelings known last month – again

South London

On the night of 23rd December last year, a group of park users calling themselves the Crystal Palace Park Liberation Front (CPPLF) uprooted part of an unsightly fence that's illegally enclosing the top ridge of Crystal Palace Park. The fence stayed down for a full fortnight, the longest time since it was put up. While this was an effective action and attractive to the local press, it was only a small part of a growing campaign to undermine the determination of park-owners Bromley Borough Council to attract developers to the site. Two local residents are currently seeking a judicial review that challenges the borough's decision to enclose the land.

Bromley's initial response was to open an alternative pathway into the park, while refusing to consider whether or not the land should have been enclosed in the first place. This was despite objections from official bodies such as English Heritage and the Disability Rights Commission, which is concerned about loss of disabled access to the park (with the ridge entrance fenced off,

disabled users are forced to use flights of steps or a vehicle entrance).

At the start of this year Bromley ran a 'consultation', distributed through Anerley, Penge and Upper Norwood libraries and advertised on the fence itself, as well as on the council's website. It asked four questions about the fence, the flytipping and the proposed advertising boards (these were all phrased as yes or no questions, though there was space for further comments). Bromley only received 121 replies.

Many believe the consultation was only done as a pathetic attempt at spoiling the court case, especially since Bromley doesn't have a history of caring what the residents of the area think. Indeed, the questions failed to address the real issues, while Bromley's own chronology of past events was plainly incorrect.

Around thirty local residents attended a council meeting at which the outcome of the consultation was discussed. Councillors decided that, in line with 83% of the respondents, advertising hoardings wouldn't be placed above the fence – a decision welcomed by residents. But they also said the questionnaires were invalid, because the

majority response to the question, 'has the fence solved the problem?' was no. They asked how this could be possible when the fence had clearly solved the problem of flytipping. To residents, of course, it's the fence itself that's the problem.

Many other actions continue against Bromley's fence. Local amenity groups have met with councillors and suggested solutions, such as alternative forms of fencing and pedestrian access. Countless individuals have written to councillors, MPs and the media, and parts of the fence are frequently being repainted after protest slogans such as 'if you build it, we will break it' and 'free the park' are sprayed on.

The CPPLF action in December marked the second time people have reopened the park for themselves (the first was reported in *Freedom*, 5th October 2002). Bromley will no doubt have to continue rebuilding and repainting the fence regularly, until they take it down for good.

The strength of the local community is inspiring, but in Crystal Palace people have become used to fighting to save their park. Five years ago, Bromley Council announced plans to build a multiplex cinema on the same site. These plans were finally dropped after a combination of direct action, legal challenges, marches, petitions, letter-writing and so on. It's only by using such a huge range of tactics that battles like this can be won.

So many complementary methods of attack not only pose the greatest challenge to the council, but also allow the maximum number of people to be involved. A large

cross-section of the community is involved, from shop owners to whole families, from students to environmentalists – all those who use the park and care about the community.

Many local amenity groups have been, and continue to be, instrumental in bringing people together to fight back on many issues. As well as challenging Bromley's fence, they're also fighting the London Borough of Croydon's new one-way system in Upper Norwood, which is having a detrimental effect on shops in the area. These very active groups help strengthen community bonds by giving people the confidence and support they need to change things for the better.

Crystal

• On 12th February, community groups met Bromley councillors and officials at Anerley Town Hall to discuss the future of the park and the National Sports Centre. After a heated discussion on the subject of the fence, Bromley Council leader Michael Tickner agreed to table the subject for discussion at the next meeting of the council executive, with a view to replacing the current three-metre fence with a smaller, palisade one. This would allow residents full access to the hilltop. Perhaps the council is starting to realise that residents won't just walk away from a park they've fought for so long.

For more information email SaveCrystalPalacePark@yahoo.co.uk or phone Crystal Palace Protest on 020 8653 8977.

Visit the info point on Thursday, Friday and Saturday afternoons at 32 Church Road, Upper Norwood, London SE19.

Right royal visit

Pont-y-pwl

It's not every day you get a member of the 'Royal Family' visiting your place of residence and it's not usual for a council official accompanied by a police sergeant to call at your flat a few days before asking whether you're planning to hold a demonstration. "Actually I wasn't going to, but I might just hang a 'stuff the monarchy' banner and a black flag outside my window" I told them and, after a brief dialogue, they departed.

Why was Princess Anne visiting Fairview Court, our '60s tower block? Our local council, Torfaen, were celebrating the fact that they'd actually done some repairs to the property by revealing a plaque, laying on a buffet and planting a tree. A nice publicity stunt to hide the fact that millions of pounds needs to be spent on the borough's housing stock to bring it up to standard. At the moment, many houses are boarded up because of the lack of maintenance.

As a rent and council tax payer I found it perverse that a member of a privileged elite, whose leisured aristocratic lifestyle depends on the public purse, was invited along to the 'celebrations'. After all, the tenants provided the funds for the council to carry out repairs and for Princess Anne to live in luxury!

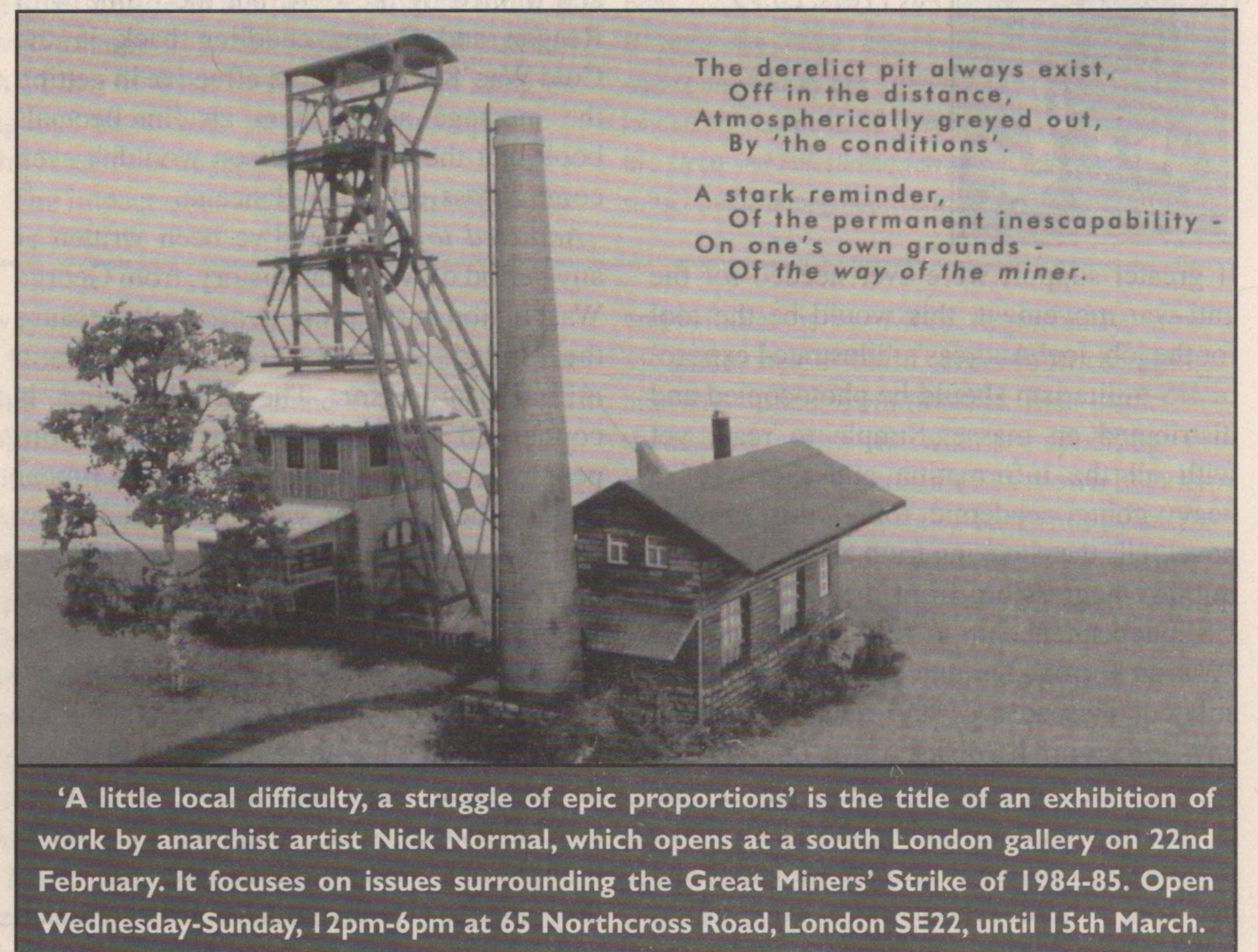
In the event, accompanied by her bodyguards and various sycophantic council 'suits', the Royal Princess was directed to a 'show flat' (which is kept empty), but didn't visit any of the residents' homes. I suppose she wasn't interested in seeing how the other half live, or what it's like trying to live on poverty wages or the dole.

Some of the residents used her visit to highlight defects in their own flats, such as the damp that results from inadequate electric storage heaters. As the council had just announced they were putting up the council tax by 19%, some people went further too. 'Fuck royalty' stickers were put up and a member of the Anarchist Federation put out a press release (which the council refused to display on the tenants' noticeboard).

Then came news that the local health centre, a valuable community resource, had been covered in paint by vandals. And guess who got the blame? Local anarchist Terry Banfield denied any involvement, but was still charged under Section 4a of the Public Order Act for his part in the alleged stickering.

Bryn Bach

Terry is in court soon. He needs help with his legal costs. Write to him c/o PO Box 7, Pont-y-pwl, Gwent, Cymru NP4 8YB



The derelict pit always exist,
Off in the distance,
Atmospherically greyed out,
By 'the conditions'.

A stark reminder,
Of the permanent inescapability -
On one's own grounds -
Of the way of the miner.

'A little local difficulty, a struggle of epic proportions' is the title of an exhibition of work by anarchist artist Nick Normal, which opens at a south London gallery on 22nd February. It focuses on issues surrounding the Great Miners' Strike of 1984-85. Open Wednesday-Sunday, 12pm-6pm at 65 Northcross Road, London SE22, until 15th March.

Flaws undermine timely account

War Plan Iraq

by Milan Rai

Arrow Publications, £12

Besides being a contributor to this newspaper, Milan Rai is the founder of Voices in the Wilderness UK and a consistent critic of Anglo-American policy towards Iraq. His book, subtitled 'Ten reasons why we shouldn't launch another war against Iraq', is published by Active Resistance to the Roots of War (ARROW). It contains useful material on the historical background to current events, particularly regarding the weapons inspections that followed the last Gulf War.

It also details western attempts to manipulate the Iraqi opposition through military and intelligence operations – a policy which, Rai concludes, isn't focused on political reform at all, but only on replacing Saddam Hussein with someone more accountable and obedient to western control.

Rai provides persuasive evidence for his claim that "Washington has consistently undermined both the democratic Iraqi opposition and the UN weapons inspectors" throughout the last twelve years, "while paying lip service to both".

Although Rai's style and presentation of facts serve his arguments well in these sections, his more basic arguments are lost in the organisation and structure of the book. Many different pieces of the puzzle are presented, but there is no central thread to link them together. Without clear transitions, he leaps from an analysis of British policy on Iraq to excerpts from the families of September 11th victims, to a claim that the Taliban in Afghanistan agreed to extradite bin Laden to the US.

This lack of connection also renders much of the book somewhat difficult to read, as the reader is immersed in a constant stream of quotations, statistics, names and dates. *War Plan Iraq* considers many different angles, but in doing so it ultimately fails to expose with any force the true 'roots of war'.

By opening with 12 pages devoted to the tangled positions of Labour Party politicians and the response to Blair's support for war, Rai risks directing attention away from



Last time around – a burnt-out Iraqi tank, Kuwait 1991

deeper questions that need to be asked. Political dissent may or may not be enough to avert an invasion of Iraq for the moment, but plans for war will always reappear unless its underlying causes are addressed.

Ironically, much of the information needed to draw these larger conclusions is present in the historical accounts Rai presents. The true motives for going to war – geopolitical manoeuvring to gain control over the Middle East, economic interests in militarisation and the region's oil, the use of fear as a method for controlling populations in the wake of September 11th – all these are mentioned in various places but never singled out.

Despite including the following quotation from his own earlier work, *Chomsky's Politics*, Rai unfortunately seems to have forgotten its message: "That a careful reader looking for a fact can sometimes find it, with diligence and a skeptical eye, tells us nothing about whether that fact receives the attention and the context it deserved, whether it was intelligible to most readers or whether it was effectively distorted or suppressed."

Like its beginning spotlighting the British political situation, the book's end points to its own underlying structural weaknesses.

The final section, entitled 'Last words', is written by Robin S. Theurkauf, whose husband was killed on September 11th. "All societies rely on the use of force to maintain order and permit individuals to pursue the widest possible goals", she writes. "When the activities of one violate societal norms the police are empowered to legitimately intervene, with force if necessary, to restore order". This does in fact represent the basis of current society, but what is needed is to look beyond this reality and see whose interests are served by the actions of the state. Inevitably they are those of the wealthiest and most powerful members of society.

Ultimately, the book opts to oppose any war on Iraq for pragmatic reasons rather than because of any deep-seated opposition to state acts of violence. Strangely, Rai mentions the risks inherent in this pragmatism without appearing to pay heed to its warning. He describes liberal American historian Arthur Schlesinger, whose opposition to the Vietnam War was based on his judgement that the USA was "unlikely to be able to defeat the Vietnamese resistance at an acceptable cost, not on a question of principle". He goes on, "Mr Schlesinger and his fellow 'doves'

played an important role in reinforcing the unspoken assumption that the United States (alone of all nations) should enjoy the right to impose political arrangements on other societies by force". Most of *War Plan Iraq* still seems to adhere to this assumption.

The book's second flaw is its lack of focus on the people who stand to suffer the most, the people of Iraq themselves. This is especially unfortunate in the light of Rai's own longstanding and personally risky campaign on their behalf. He demonstrates humanitarian concern, but he doesn't emphasise the need for autonomous self determination for the Iraqi people.

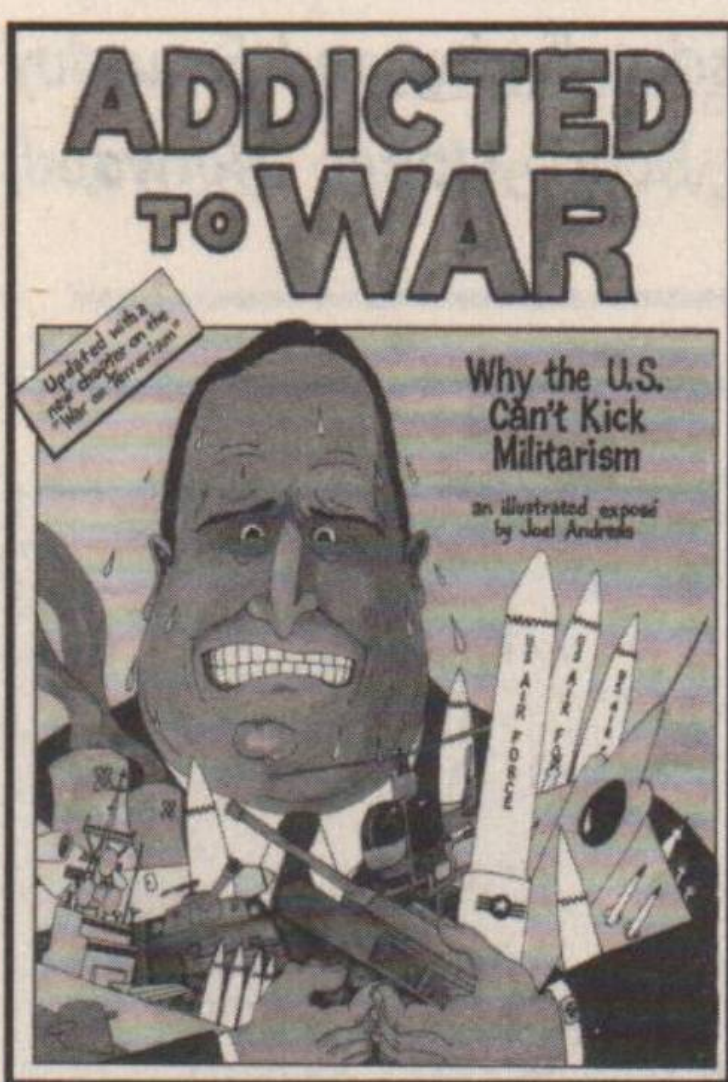
Nor does he adequately distance his argument, to my mind, from the kind of western paternalism described by Edward Said. Rai ends the book's introduction by asking, "will we use our freedom to help protect the peoples of Iraq? Or will we leave them to their fate?" While doing all that we can prevent war with Iraq, it is imperative that we don't portray the Iraqi people as helpless victims in need of western aid.

Noam Chomsky's 'Terror and a Just Response' is reprinted in *War Plan Iraq*. Chomsky summarises our current situation when he writes that "more generally, the atrocities of 9-11 serve as a dramatic reminder of what has been long understood: with contemporary technology, the rich and powerful no longer are assured the near monopoly of violence that has largely prevailed throughout history. Though terrorism is rightly feared everywhere, and is indeed an intolerable 'return to barbarism', it is not surprising that perceptions about its nature differ rather sharply in the light of sharply differing experiences, facts that will be ignored at their peril by those whom history has accustomed to immunity while they perpetrate terrible crimes."

There's an opportunity today to hold to account all those who commit crimes against the people, but one must look beyond the arguments of *War Plan Iraq* to realise it.

B.E.A.

War Plan Iraq is available from Freedom Press, price £12 (please add £1.20 p&p in the UK, £2.40 elsewhere).



Addicted to War:
why the US can't
kick militarism
by Joel Andreas
AK Press, £6.95

If greater support were ever needed for the anti-war movement, this would be the tool for the job. Joel Andreas's 'illustrated exposé' of US militarism should be photocopied and distributed en masse. Simple to read, yet with all the information and punch of a heavy-going academic tome, this graphic novel tells the shocking truth about American military aggression, from the early days of US independence up to Afghanistan and the 'War on Terror'. Despite its simple format, it still contains sources and quotes that rival any 'grown-up' hardback.

It's narrated by a mother whose pay cheque is bled by taxation (funding the \$1 million a minute spent by the Pentagon, we learn) and her son, whose school can't even afford toilet paper due to cutbacks ("I prefer the

bake sale finance" says one Congressman as he increases spending on arms). Visually it's superb to read and easy to comprehend. You can tell someone that bin Laden was funded and trained by the CIA, but the frame with Reagan and Osama cuddling back in the Cold War '80s is far more effective in getting the message across than an 'intellectual' book that the average person wouldn't even come across, let alone glance at.

Addicted to War could've been written at any period of American history, from George Washington to the present, precisely because the United States has constantly been a military aggressor. The whole thing is condensed brilliantly, with quotes from people in power and the State Department memos they'd rather you didn't read. Now updated, with an added chapter on the 'War on Terror', it's startlingly contemporary and its ongoing relevance makes it ever more important.

Although it uses the old cliché of the arms manufacturer with an evil grin, dollar-sign tie and cigar, the visual impact of its bite-sized messages is its strong point. The facts, though not new to most, are still jaw-dropping. To actually visualise US aggression and foreign policy in these terms brings it

out of its seemingly abstract, and therefore 'irrelevant' form, and into its life-and-death reality. The facts are told as they are. As a graphic novel this can be read by nearly all ages and by practically anyone. Especially those who wouldn't go near a 'serious'

political book, as Andreas achieves in a cartoon frame what a long-winded tome would take a paragraph to do.

Joseph H.

Addicted to War is available from Freedom Press, price £6.95 (post free in UK, add £1 elsewhere).

REGULAR ANTI-WAR EVENTS IN WALES

- Bangor: Mondays at 6.30pm, Campaign Meeting at Y Ffynnon, Prince's Road, Upper Bangor.
- Bangor: Saturdays from 11.30am to 1pm, stall at Bangor Clock – plans also for Llanegfni and Llandudno
- Brecon: Saturdays from 2.30pm to 3.30pm, vigil at the memorial outside the Wellington Hotel on the High Street. Contact Mike Gatehouse on 01874 658564 or mike@keen.clara.co.uk
- Bishops Castle: Saturdays from 10.30am to 11.30am, vigil just over the border in Shropshire
- Bridgend: Thursdays from 5pm to 6pm, vigil for peace at the corner of York Place and Wyndham Street to demonstrate our opposition to war with Iraq and to call for peaceful means to resolve all conflict.
- Mold: Tuesdays at 8pm, campaign meeting at Y Delyn wine bar. Contact 07775 784063.
- Mold: Saturdays at 11am, peace/anti-war protest. Meet at Aldi/McDonalds car park with banners, placards, musical instruments, for colourful protest on pavement near main roundabout. Contact 07775 784063
- Penarth: Saturdays from 11am to 12 noon, silent vigil outside Penarth Library. Contact 02920 705458 or Tree.Mitchell@btopenworld.com
- Ruthin: Saturdays from 11am to 12 noon, vigil at St Peter's Square. Contact 01824 705592 or 01824 750225 or dpt@ukonline.co.uk

Tactics for fighting imperialism

Is Palestine's International Solidarity Movement (ISM) supporting the establishment of a new state? What role does non-violent direct action play in the *intifada*? On 25th January José Martí argued in *Freedom* that violence was an inevitable response to Israeli aggression. Now Ceri Gibbons, an anarchist member of the ISM, explains why other anarchists should recognise the importance of the organisation's work, while Dave Rolstone defends the use of nonviolence.

The International Solidarity Movement isn't particularly an anarchist group, and is effectively open to anyone who wants to join it. In practice, though, it's fast developing into an anti-hierarchical group. It demands consensus in its decision-making, from people on the ground through to its core group. At the moment it's being developed along decentralist lines. This has been largely due to the generally anti-hierarchical and egalitarian views of the majority of volunteers joining it, many of whom are well-versed in non-violent direct action from their campaign work in western countries and the western anti-globalisation and anarchist movements.

Anarchists, then, have played a major role in the development and practice of ISM organisation. Saying that, it was begun in Palestine by Palestinian political activists seeking international witnesses and peace-keepers in their conflict with the Israeli state. They're used to doing things for themselves in a country where the United Nations has consistently failed to follow through on its resolutions since 1967, other than in the supply of food aid and infrastructure that's now been largely destroyed by the occupation.

Meanwhile, remarkably, local UN officials have been killed with virtual impunity by Israeli forces. The casualties have included Ian Hook, a British passport holder, whose murder has been quickly forgotten by the British establishment. Most UN workers on the West Bank are in fact Palestinian employees who suffer the same abuse, humiliation and control by the racist Israeli army as everyone else who lives there.

I was amazed, one December day in Nablus, when the ISM was phoned by UN workers asking for help in getting through an Israeli Occupation Force checkpoint with medical supplies. This we did, and the next morning we were visited by the driver who wanted to thank us all personally for our help. The



A Palestinian girl in the ruins of her home, thoughtfully bulldozed by the Israeli army

irony of the whole situation is staggering. The ISM is largely a collection of self-funded individual volunteers, peace and human rights activists – including many anarchists – who are largely without political power or influence in their home countries. Yet in Palestine, simply by being present, they have more effect on the Israeli army than the United Nations.

At present the organisation includes people who believe in the need for a separate Palestinian state, a dual state, a single state, an Islamic state or a communist state, alongside those who want plain independence from all state systems. So it isn't simply the propaganda wing of the Palestinian National Authority – in fact there's been a refusal to accept much-needed financial support from the financially corrupt PNA in order to underline this fact. But it does have to operate within a culture of competing political factions and militias, most of whom would claim it as their own initiative if they could.

I've just returned from my second trip to Palestine, where I worked with Ceri Gibbons for two months. I can safely say that we don't need to teach the people of Nablus anything. Last month in this newspaper, José Martí made a case for violent revolution without ever saying how it might be fought. But Israel has all the means of violence. Tanks and APCs prowl the streets every day, backed up by F16s and Apache helicopters, and troops with a mentality that gives them no compunction about shooting children. The Palestinians have no arms except a few M16s which Israeli soldiers have sold them, either through corruption or as a tactical excuse for extending their own violence. There's no

So far, I believe, this trap has been sidestepped.

I think what unifies us all as activists, both Palestinian and International, is a commitment to strategic, non-violent confrontation with Israeli military aggression and human rights abuses, in co-operation with all Palestinian parties, NGOs and refugee committees. The aim is to get the message out about what's happening in Palestine. Having seen the horrific conditions people live under in the West Bank, I for one am prepared to abandon sectarianism and work with any association as long as it doesn't exclude me from working with any other.

I'm not taking a blandly liberal view in this, but a position of solidarity with victims of racist occupation against their oppressor. It's not for me to tell people what to think or who to support in the local political culture. All I can do is show support for the struggle against those who all Palestinians oppose – the Israeli occupying forces.

The impact of anarchist activism within the

way they can possibly win using violence.

Nonviolence can't win every struggle. But this is no reason to abandon it, because the objective isn't to win but to change the situation itself, a radically different concept. At first glance, nothing is stranger than the notion that people without weapons could take on and defeat the British occupying forces in India. The British always slaughtered and maimed whoever got in their way. But the British didn't liberate India, the Indians did. The whites in the American South didn't end racial discrimination, black people did. And they did it without violence.

Nonviolence isn't pacifism. It's active resistance, a way of showing realistically that we can oppose power, however strong

ISM structure is undeniable and, as a result, the message to Palestinian communities who come into contact with the ISM every day is clear. The question 'who is your leader?' comes up often, and at that point the consensus idea is discussed and elaborated.

The ISM website's claim that the movement is 'Palestinian-led' might sound elitist to some, but in practice it's more a process of communication with local communities. It's not simply another colonising force or missionary group, but rather a development from a Palestinian initiative. This also, I hope, deters colonialist peace activists, who come to impose their peaceful civilisation on what they seem to see as an uncivilised, violent population. Such an attitude isn't tolerated for long.

We consciously do nothing without the consensus support of the communities in which we're hosted and, rather than act as a vanguard of revolutionary action, we offer ourselves as a protective and supportive resource for the already strong non-violent resistance in the West Bank. This isn't to say we stop the justified armed resistance of the Palestinians against the fourth largest army in the world. They have the right to defend themselves by any means necessary. The *intifada* has the involvement of all Palestinian people, from children to grandmothers, in the shrugging off of their oppressors. I, for one, support it.

I won't tell a child not to throw stones at tanks and jeeps that are there simply to intimidate them. I will, however, do whatever I can to stop that tank or jeep from firing at them. If I was in their situation I'd be throwing stones myself. Non-violent resistance is just one strategy amongst many. It's not the same thing as pacifism, and few of the ISM activists that I've met are pacifists anyway.

The ISM isn't helping to build a new state but simply to end the Israeli occupation, in order that Palestinians can decide for themselves what kind of political system they live in. Anarchist activists have a real opening in the ISM to put their heartfelt beliefs into action against imperialism, while making a real and recognised contribution to the protection of a tragically wronged people. This isn't the Spanish Civil War, but politically it's just as important. Surely anarchists should show solidarity against an imperialist oppressor?

Ceri Gibbons

Ceri is currently in the UK, but he returns to the West Bank soon.

If you'd like more information on the ISM visit www.palsolidarity.org (Palestine) or www.ism-london.org (London). For daily reports from activists in the Occupied Palestinian Territories, join palsolidarity-subscribe@yahoo.com

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and violent it is. More importantly, non-violence helps build communities along anarchist lines, communities that think for themselves. This is what's happening in Palestine. People couldn't face down heavily armed soldiers on a daily basis in any other way. Schoolchildren break the curfew. Communities organise and demolish road blocks.

While I was there, we got into houses in the Old City that had been occupied by assassination squads, exposed their position so they had to leave, and got hostages released. Every day we proved that non-violence works. It's a practical, workable way to change society.

Dave Rolstone

Richard A. and Paul Maguire on new types of anarchist federation ...

Practical suggestions, part two

We already have three national federations, together with a wide range of other networks and groups ('Practical suggestions', 11th January). What I suggest isn't in any way intended to replace them. My proposal is to give anarchism a public face that can be applied in everyday situations, without compromising our ultimate objectives of total revolutionary change in society. If we're ever going to achieve our ends, we need to present ideas that are comprehensible and achievable, and which actually attempt to solve the problems people face now. Our ideas should draw people to us.

In my view, what puts people off anarchism isn't the range of views presented, or the fact that there are many different anarchist groups. Indeed, in some ways that's to our advantage. What puts people off is the gap between what we say we'd like eventually and what we propose (and do) about it in the here and now. If we want people to take us seriously we need to take our 'target audience' and its concerns seriously, even while we recognise that many problems in present society simply can't be solved this side of the capital and the state being abolished.

What I'd like to propose is a series of 'policy forums' which are open to all those who consider themselves anarchists and who are prepared to discuss matters with others who think likewise. This exercise wouldn't be about defining 'anarchism' or what acceptable ideas and behaviours are. It would be based on bringing together those anarchists whose primary focus is power relations (class struggle, anti-state and so on) and those who are advocates of anarchist values. Obviously these two aren't exclusive, but we must realise that different anarchists have different priorities.

This proposal would mean everyone participating on an equal basis, rather than having to sign up to an already-existing group or federation first. Instead groups, both physical and virtual, could congregate around specific areas of concern. Each group could try to define this concern from anarchist perspectives as experienced in contemporary society. It could suggest some short-term and partial solutions, while also defining what our ultimate objectives might be. It could highlight ways of getting from where we are now, via short-term goals, to

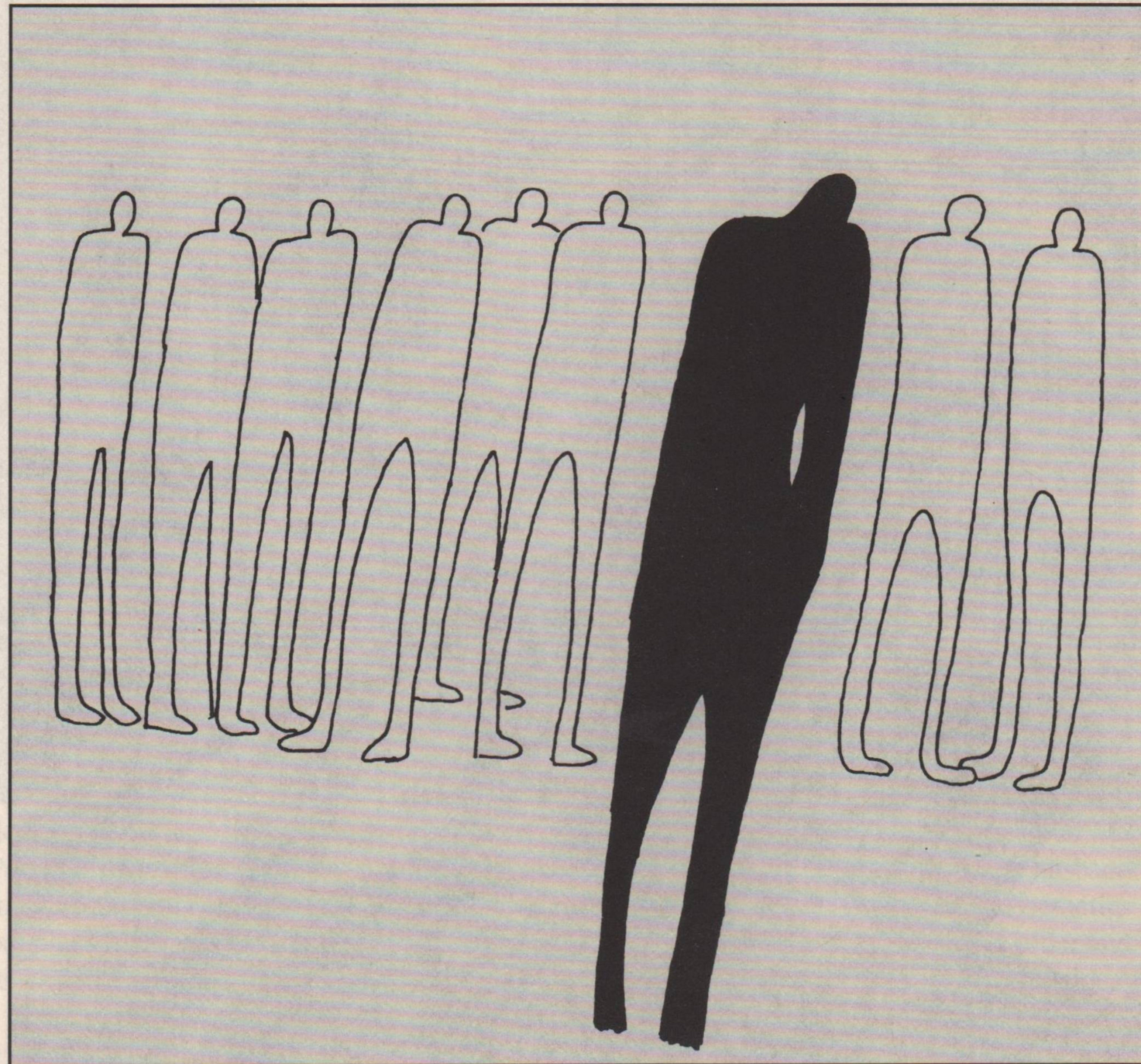


Illustration © David Thomas 2002

our final objectives.

If agreement was reached within each policy area, we could then go through another phase where people from each policy group would meet up to see how the ideas put forward in each area would impact on each other. This would be the time to resolve the inevitable clashes of priorities. Finally, we could pull all these aspects together in a form which would allow all anarchists the opportunity of undertaking action to promote our objectives, short-term and long-term alike.

By focusing the discussion groups on subject areas rather than on ideological positions, we'd open the way for groups and individuals to think through hows and whys, without having to defend specific ideas. In the end, hopefully, the outcome of all these discussions and conferences would be a more united movement. It would be more inclusive and open-ended, while at the same time more focused and with more definite objectives and ways of achieving them.

Richard A.

I couldn't let Iain McKay's response to me ('Practical suggestions', 11th January) go unchallenged. Iain willfully misinterprets my comment that "we can learn more from the recent successes" of the British National Party, and takes me to mean I support the BNP's electoralism. This isn't the case. My point is that a far-right party, which is the enemy of the working class, has stolen a move on the left and anarchist movement in what ought to be that movement's natural constituency. It's achieved this by doing the work the left has neglected, patiently working doorsteps to argue for a particular political alternative.

It's this regular work I think we can learn from, not the reprehensible politics of the BNP or the electoral strategies which underpin it. The BNP has gained an audience within a working class that's hostile to Labour by becoming part of the landscape of working class political life. My original criticism of Iain's proposal for a new form of anarchist federation was that he was proposing an organisational solution for the weakness

of the anarchist movement, without addressing the political cause of that weakness.

For me, the revolutionary left turned its back on the working class after 1968, when the influx of student revolutionaries made the campus the focus of political life. Class became something the revolutionary left paid lip service to, but it wasn't fundamental to it. This meant the left became divorced from the daily life of the working class, and its politics ever more abstract and single-issue based.

But how can a predominantly middle class revolutionary movement find its way back to the class it left behind? It seems to me that the precondition for this has to be the acceptance by the anarchist movement that it took a wrong road, along with a critical examination of our history and politics since 1968.

It will take a great deal of patience and humble pie to win back some of our credibility on the doorsteps. In organising workshops and advice sessions, I think some of the work the Solidarity Federation does is a step in the right direction. But I also think that fetishising syndicalism as the alternative, as Iain seems to do, is to put the needs of anarcho-syndicalists before the needs of the working class as a whole.

Two points here. Most people who are militant at work are so within the existing trade union structures, and it makes more sense to aim for rank-and-file control within these structures than it does to propose an anarcho-syndicalist alternative – how much credibility would anarchists win with fire brigade militants, for example, by proposing an anarcho-syndicalist alternative to the FBU? The second point I want to make is that, in a period of defeat, working class people are probably weakest in the workplace and strongest in their communities.

So the best way for local anarchist groups to come together would be by working with other people over immediately relevant community issues – housing, bailiffs, policing – and by using militant direct action to prove the relevance of our politics. I don't object to joint activity, but I do think we have to give serious consideration to the form and issues addressed. For what it's worth, I'm not isolated myself, nor am I inactive where I live and work. It's just that what the anarchist groups near me are up to is irrelevant to me.

Paul Maguire

Towards a libertarian fire service

I read Richard Garner's vision of a future fire service with some amusement (letters, 25th January). He argues that fire brigades could get a 'reward' from insurance companies if they put a fire out. Clearly they'd try to reach fires insured by companies offering the highest rewards, so free market competition would result in several brigades racing to the same fires, the most lucrative ones. This would be highly inefficient compared to a non-market approach.

There's also the issue of those who can't afford to pay or who can only afford the insurers offering lower rewards. Fire brigades, of course, wouldn't visit the first at all, while the second – with their minimal insurance – would get help eventually if they're lucky. All this is without mentioning

the delay involved while brigades check whether they'll get a reward or not, and whether it would be high enough to make their work profitable. Lives would be lost, simply because of market forces. But what are people compared to profit?

Richard says he's against state property being sold off to 'corporate cronies' of the politicians, yet he doesn't see that his own 'solution' would result in firefighters becoming serfs to the insurance corporations. After all, these are huge companies we're talking about, whose economic clout would far outweigh that of a single fire station. The firefighters would be squeezed by big business, just as farmers are squeezed by the supermarkets.

I have to ask what, in Richard's view, makes his 'solution' libertarian? He says the state has "no right to exist", and so can't sell off resources on the grounds that nobody has the right to sell "what they don't have a right to own". But this applies to all property, not

just state property. The current distribution of property, like the system of property rights itself, is the product of centuries of state violence, mostly in support of private power and against communal life. Why should capitalist firms, such as insurance companies, be excluded from Richard's tirade? Property, after all, is theft.

As Richard claims to be an anarchist, he should know that property, like the state, has no 'right to exist'. Yet he talks about 'legitimate property', by which he means property allowed by law! His proposal would involve giving more power to corporations (and so, despite his claims otherwise, it really is "privatisation freakery"). It would simply increase private power, and is clearly not libertarian at all.

Richard worries that any 'alternative' to his scheme would involve forcing everybody to join the same fire service. But that's not true. A communal and anarchistic system would

just mean everyone getting their fires put out, regardless of their ability to pay, just as everyone who sinks is currently 'forced' to be saved by the Royal National Lifeboats Institution. How authoritarian!

What would a libertarian fire service look like? In the short term, the fire brigade should be handed over to the firefighters and a federation of stations created to handle joint requirements (such as responding to fires). As state robbery, aka taxes, will be around for a while, I suggest that the ones which bolster state power be used to fund it. In other words fight fires, not wars. Until we create an anarchist society, every proposed solution to a problem will operate in a capitalist environment and so can only be 'anarchist-like'. The important questions are whether it would better the lives of working class people and whether it would decrease or increase the strength of private or state power.

Iain McKay

What we say ...

The road to war has been signposted by a series of pretexts. These have been put forward by the governments of Britain and the United States, only to be discarded as soon as they're shown up as ridiculous. The White House has rarely bothered to pretend it believed any of them but, as the world's only superpower, it's never really needed to appeal to anyone's better nature. Blair, much more dependent on the acquiescence of his subjects (and his colleagues), has worked himself into a moral fervour in his efforts to persuade us all of the righteousness of George's cause. The extent of the opposition to his plans, revealed by the march in London on 15th February, means that his righteousness can only grow even as his logic gets weaker by the day.

To begin with, the invasion of Iraq was necessary, we were told, because of Saddam Hussein's 'weapons of mass destruction'. But it soon became clear that America wasn't going to wait for evidence of this from United Nations inspectors, even as it continued its diplomatic tiptoeing around North Korea, whose WMDs have been proved, beyond any doubt, to exist. Then there was the notion that Iraq was somehow linked to al-Qaida. This 'link' has never been proven, of course, unsurprisingly given that it clearly isn't true. Needless to say, this flaw in the official story hasn't stopped a compliant media from repeating it as fact.

Osama bin Laden's statement, reported last week, that Muslims worldwide should defend the Iraqi people was taken as proof of the 'link'. According to the Bush junta, it provided more 'evidence' to justify an invasion. Because America wanted to invade Iraq, bin Laden urged Muslims to support Iraq's people. This, in turn, was used to justify an American attack. To call this circular is being unkind to circles.

Now we've had the worst pretence of all, that this will be a war to liberate the Iraqi people from a terrible regime. Blair has actually had the cheek to say Britain must 'look at the morality' of the sanctions programme that's been in place for the last twelve years, arguing that attacking Iraq is the more humane option – as if the sanctions are nothing to do with him.

Here are some other awkward facts that Blair prefers not to account for. The Butcher of Baghdad was helped into power and supported by the USA; shortly before Saddam gassed 'his own people', current US Defence Secretary and Hawk-in-Chief Donald Rumsfeld went to Iraq, shook the bloody tyrant's hand and sold him more weapons; the US preferred Saddam to 1991's popular revolt, letting him crush uprisings around the country with impunity; the US military has explicitly said that bombs will shortly rain down on Iraq's civilians; the US State Department unashamedly admits that its aim is to create a 'temporary' regime to maintain 'stability' in Iraq, headed by American appointees and guarded by a substantial occupation force.

But the best refutation of the pretence that this is a war of liberation comes from British Defence Secretary Geoff Hoon, who has insisted several times that Britain would be prepared to launch a nuclear strike on Iraq 'in the right conditions'. Unless his war of liberation means a war to liberate the Iraqi people of their lives, it's clear that the current pretext for invasion is as phoney as the rest. If the American and British ruling elites were really concerned with the wellbeing of the Iraqi people, they wouldn't have supported Saddam's regime in the first place. As usual, the government's contempt for even bourgeois democracy is only matched by its contempt for the intelligence of the general public.

Readers' letters

A liberal writes

Dear *Freedom*,

A market is a social activity in which goods and services are exchanged ('Anarchist economics', 11th January). All economies which entail measurement of relative values of exchange, whether through barter, ration cards or the medium of money, are market economies. I'm interested in the creation of a society with a market economy and a non-hierarchical social organisation. We shouldn't confuse the actions of multinational corporations and state capitalist systems with other types of market.

In my view, in a complex technological society money and markets provide accounting and integrating functions. Trying to create a totally moneyless society has enormous organisational and accounting problems with regard to transfer of goods and services between people who aren't familiar with each other. Communist societies have existed as small-scale, low technology societies. Outside these conditions, however, market mechanisms of some sort move in.

Anarchist communists like Iain McKay have yet to explain how the problem of implementing a large-scale industrial communist society could be overcome. The communist argument that a new society would be created by the masses through their own actions and organisations is all well and good, but it avoids coming to terms with the problem. Furthermore, if revolution is a process rather than an overnight transformation, as Iain says, this implies a gradual movement to communism. Communists would have to be aware of the need for a market for some time to come, if only for pragmatic reasons. And how would people ultimately suppress markets?

But, of course, they don't need to. They can and do control markets at a local level. The world economic system is not as monolithic as it at first appears. Try setting up a chain of pork butchers in Tehran, for example.

Obviously the encouragement of non-capitalist markets isn't enough. There must also be political movements for industrial democracy and workers' self-management. These could be seen as ideals to work towards and as standards to judge present situations by. Incidentally, I don't mind Iain equating my ideas with militant liberalism. I take this as a compliment, and have been called many worse things. Liberalism is a fine political tradition and has much in common with left-wing libertarianism.

D. Dane

Fool's gold

Dear *Freedom*,

Denis Cobell entirely misunderstands my criticism of his group's obsession with the United Church for the Kingdom of God (letters, 25th January). My problem with humanism is that it masquerades as politically neutral, but its focus on 'superstition' allows it to accommodate rightwing academics like Anthony Flew.

I agree that there's no 'afterlife'. Humanism's dead end is that its race and class-neutral coalition around this fact fails to recognise that the majority of those who embrace religious ideas are people in poor communities. For the poor, religious belief is focused on the belief in a promise-to-come after death, because this life is so shit.

The alternative can't be to say simply that life is shit but so what, it's all we've got. Humanism tells us that religious belief is

fool's gold, and takes no account of the social and political underpinnings to it. As I said before, it's a materialism of the middle class, more concerned with funeral rites and Christenings than the quality of life of the working class people who, Denis assures us, now take advantage of his work to 'empower' themselves in their 'rites of passage'.

Shola Keenan

Dear *Freedom*,

I was surprised by the attacks on Shola Keenan's eminently sensible letter. Has anyone actually read what she wrote? Lewisham Humanists say they're objecting to the use of the borough's last cinema by the United Church for the Kingdom of God. Yes, we'd all prefer a cinema to a church, but on what grounds are they opposing the right of people to have a place of worship? Would they object equally if local Muslims were trying to set up a mosque?

If the planning laws were used to prevent people from meeting for religious reasons, what could be our objection to others who might want to stop, say, 'anarchists' from setting up meeting rooms? As anyone who knows the history of this country should know, freedom of religious dissent underpins the freedom to political dissent.

As Shola said, quoting from Marx, religion 'is the heart of a heartless world'. Many people experience a sense of community from churches, one which they find nowhere else in capitalist society. Of course it goes along with a whole string of reactionary ideas. But simplistic anti-religious propaganda won't change the fundamental reasons why religious ideas persist.

Steve Fisher

FOR REASONS OF SPACE, LETTERS MAY HAVE TO BE CUT

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The last issue sold out just days after it was published, as people ordered bundles for 15th February. Our friends at Aldgate Press reprinted it for us, and most of this second run was also used up on the march. Our thanks to the printers for all their extra work, and to everyone who helped distribute the paper on the day.

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but we have a moral duty to rid the world of the evil dictator.

So if Saddam Hussein were to die, the war would be called off.

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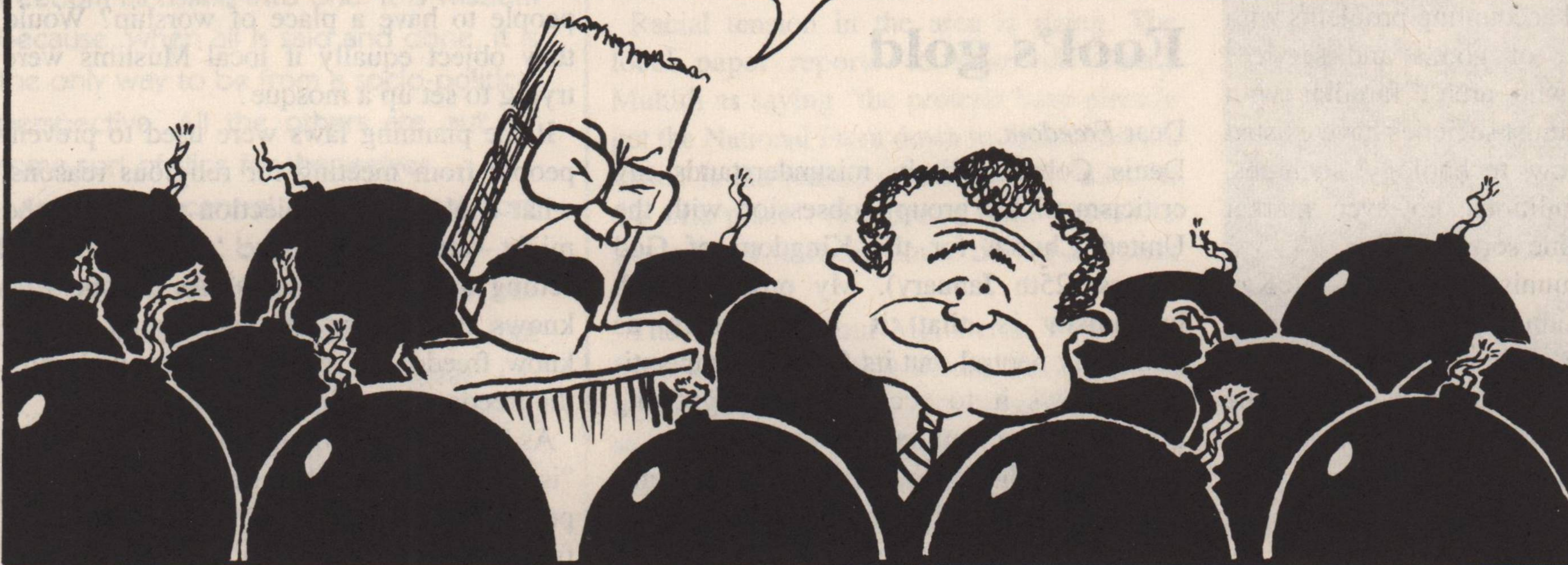
It's OK, Mr President. We have contingency plans.



We can say he aint really dead, it's a propaganda stunt.

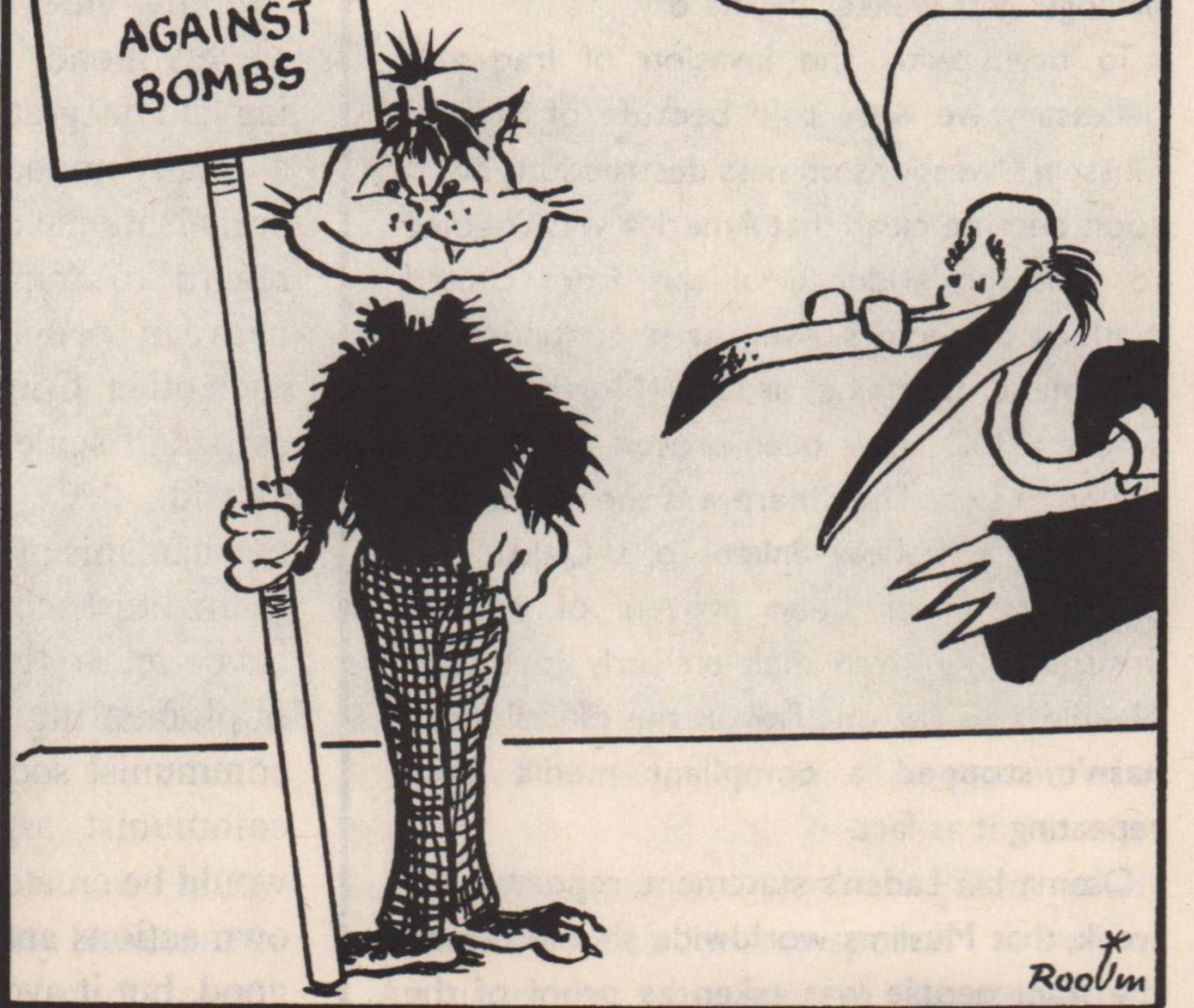
Or we can say Saddam died long ago, the evil dictator is one of his appalling sons.

Either way, the war happens, the arms trade recovers, and America gets the oil.



ANARCHISTS AGAINST BOMBS

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Roofm

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National Coalition of Anti-Deportation Campaigns meeting at Central Methodist Hall, Oldham Street, Manchester 1 contact: John on 020 7701 5197

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from 22nd February to 15th March

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Sunday 23rd February

Day of protest and direct action at USAF Fairford email disobedience@riseup.net for more info see www.disobedience.org.uk or www.gwi.org.uk

WAR AGAINST WAR MEETING

Monday 24th February from 7.30pm

Discussion meeting with West London Anarchists and Radicals at West 12 Bar (basement area), 74 Askew Road, London W12 contact: war1921war@yahoo.co.uk

END OF LIBERAL DEMOCRACY

Monday 24th February from 1pm to 2pm

Tony Bunyan (Statewatch) will lead a discussion on 'Europe: the end of Liberal Democracy' at the Institute of Race Relations, 2 Leeke Street, London WC1 contact: info@irr.oeg.uk

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24th and 25th February from 10am

Warzone Whitehall cases need your solidarity and support at Horseferry Magistrates Court in Westminster, London

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Every Tuesday from 8pm

Currently reading *The Female Eunuch* by Germaine Greer contact: insurrectionist73@yahoo.co.uk

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Wednesdays from 12 noon to 7pm

Check out new Re-Source Centre, 78a Penny Street, Lancaster contact: 01524 383012

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Thursday 27th February

Programme of short videos about direct action and protests against the war on Iraq at The Other Cinema, 11 Rupert Street, London W1 (tel 020 7437 0757)

JOSEPH McCABE: FORGOTTEN HERO

Thursday 27th February at 8pm

Talk by Terry Liddle for Lewisham Humanist Group at the Unitarian Meeting House, corner of Bromley Road and Penerley Road, Catford, London SE6 email tliddle@freeuk.com • tel LHG on 020 8690 4645

LONDON ANARCHIST FORUM

Friday 28th February at 8pm

Pagan Anarchy - a free debate led by Barry Odea at Conway Hall, Red Lion Square, Holborn, London contact londonanarchistforum@hotmail.com

WEAPONS INSPECTION

Saturday 1st March

Cardiff: public meeting exposing arms trade plus inspection of BAe Glascoed (near Usk) armaments factory contact: tree.mitchell@btopenworld.com • 02920 705458

COMMUNITY ACTION NETWORK

Saturday 1st March from 5.30pm to 8pm

Meeting to launch Southwark and Lambeth Community Action Network to be held in the Red Room at Clubland Methodist Church, 54 Camberwell Road, Elephant and Castle, London contact: 07753 217648 • info@salcan.org.uk

LEICESTER ANARCHIST FEDERATION

Tuesday 4th March at 8pm

Meet upstairs at the Ale Wagon Pub, Charles Street, Leicester see http://www.geocities.com/leicester_af/org.html

COMEDY PERFORMANCE CLUB

Thursday 13th February

Performance Club at the Whoops Bar, London W10 details at <http://www.newagenda.org.uk/perfclub.htm>

LECTURE ON TOM PAINE

Saturday 8th March at 2.30pm

'Tom Paine and Freethought in the Nineteenth Century' lecture at Conway Hall, Red Lion Square, Holborn, London

'DESIGN FOR LIFE' COURSE

from 9th to 28th March

'Permaculture, Biomimicry and Sustainable Living' Max Lindegger and Morag Gamble discuss permaculture and Janine Benyuss introduces biomimicry at Schumacher College, The Old Postern, Dartington, Devon TQ9 6EA 01803 865934 • admin@schumachercollege.org.uk

BOOKFAIR IN BELGIUM

Saturday 29th March from 10am to 8pm

The third international anarchist bookfair in Gent, Belgium, with stalls from Belgium, France, Germany, UK, Holland see <http://www.anarchie.be/aboek>

USE YOUR LOAF SOCIAL CENTRE

Veggie café every Friday from 7pm

Infoshop: we have loads of free stuff on many campaigns ring hotline or call in to find out more ...

Use Your Loaf, 227 Deptford High Street, London SE8 Hotline: 07984 588807

LARC SOCIAL CENTRE

many 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

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