

WELFARE FOR THE WEALTHY

Privatisation takes many forms, from the earliest under Thatcher to Labour's preferred method, the Private Finance Initiative (PFI). But all the forms have one thing in common – corporate welfare. Put simply, the public purse pays for what is laughably called private sector 'expertise'. The only difference between the public and private sectors is that the private sector has more ruthless senior managers, who are consequently paid more than the backbone of the Labour Party that is public sector management. The alleged expertise that the private sector brings costs more.

Under some schemes, private investors take a risk. Following conventional capitalist economics, they demand a greater return on their money for taking it. A cursory glance at recent cases of PFI hospitals and prisons, as well as at Railtrack and British Energy, all show that this risk is non-existent in the case of the Private Finance Initiative. Its non-existence doesn't prevent the government from being prepared to pay a premium for it, however.

Either Chancellor Gordon Brown is a very stupid man or there's something else going on. Of course, this 'something else' is that our old friends from the international financial institutions – the International Monetary Fund, the World Bank and so on – have a view on how economies should be run. It isn't just the IMF either. All the big accountancy firms do too – respected names like Arthur Andersen and Price Waterhouse.

Even the palest pink social democrat knows that you can't run a major economy like Britain's with the appalling level of investment that's been put into public services in the last 20 years. But Gordon Brown also knows that he'd be spotted if he invested directly in public services. So, rather than risk any sanctions from the Bretton-Woods gang, he opts for privatisation, even though it's inefficient, morally repugnant and more expensive.

Once we understand this, we can see why it's only Brown, Prescott and the companies who stand to profit who think the Public-Private Partnership on London's Tube is a good idea. It isn't, any more than the various Structural Adjustment Programmes forced on Africa and Latin America have been.

In some areas of work, the private sector has no experience whatsoever. In these, they simply buy out public expertise. We're all familiar with scandals like the one in Southwark Education. The Director of Education in this South London borough was headhunted by Atkins, an engineering company who subsequently won the contract to run Southwark's education for profit. His pay doubled overnight.

But this isn't just about fat cats. In many areas of council and government work, the assets are the workforce. They've been trained by the public sector and are then

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Solidarity with journalists in the Maldives, inside for life after criticising the government

FREE THE PRISONERS



The British state imprisons more of its subjects than any other western European country, it was revealed last week. Home Office figures released on 26th February show that Britain now has a higher proportion of its population behind bars than Portugal, the previous record-holder. 139 out of every 100,000 Britons are inside, putting Britain well above acknowledged dictatorships like Burma, where the proportion of subjects in jail is 118 per 100,000. See editorial, page 7.

MAYDAY'S COMING

With less than two months to go to 1st May, and with the political temperature rising around the world, London activists met last week to plan their activities for Mayday in the capital. While the finer details are still being debated, it's clear that London Mayday should return to its origins, celebrating and acting in solidarity with past and present struggles for a better life and a better world.

In times of war only the boss class can benefit, with workers and the landless suffering. So expect anti-war events on 1st May. Prepare to oppose the profit motive

behind the arms trade and capitalism, and their exploitation of workers around the world. Get ready to target the warmongers and politicians preparing to play with the lives of millions of people.

Once again, *Freedom* will report on the run-up to Mayday. We'll publicise events and welcome reports, comments and debate from activists. Mayday is our day.

M.H.

For more information visit www.ourmayday.org/uk or contact the London Mayday Collective at londonmayday@yahoo.co.uk

Three journalists and their assistant are languishing in prison in the Maldives, following their trial last year for publishing material critical of the tiny state's government. Mohamed Zaki, Ibrahim Luthfee and Ahmed Didi, editors of an electronic journal called *Sandhaanu*, were found guilty by a Maldivian court last July of 'insulting the president' and of 'committing acts hostile to the government by creating a newsletter'. Judges handed down a life sentence, which the three have been serving ever since. Luthfee's assistant, Fathimath Nisreen, was given a ten-year prison term at the same time.

Now international campaigners from lobby group Reporters without Borders (Reporters sans Frontières) have called on the country's president, Maumoon Abdul Gayoom, to authorise the immediate release of the four. Their only crime, activists say, was to exercise their right to freedom of speech, allegedly guaranteed by the country's own constitution. Article 25 says that "every citizen shall have the freedom to express his conscience and thoughts orally or in writing or by other means".

In January 2002, the four were arrested by police in the tiny group of Indian Ocean islands. They were accused of circulating articles critical of the government in *Sandhaanu*. After being held in solitary confinement for two weeks by police in Malé, the capital city, they were transferred to a detention centre on the island of Dhoonidhoo. Last May, they were charged with 'defamation' and 'committing acts hostile to the government' by publishing critical opinions.

The authorities denied them the right to legal representation and refused to allow visits from their families. In June, they were transferred to the island of Mafushi, where they are still being held in small cells.

During the trial, Luthfee and Didi admitted that they were the authors of the newsletter. Luthfee also said that he was prepared to prove, point-by-point, every accusation he'd made against President Gayoom. Zaki, a resident of Malaysia, admitted responsibility for sending it to internet users who asked for it.

Last July all three were sentenced to life in prison. Nisreen was given a ten-year prison term for having expressed her 'dissatisfaction with government policy' and for having sided with the authors of the *Sandhaanu* articles. The authorities have consistently denied their request to file an appeal.

They are all still behind bars on the island of Mafushi, where they're suffering from extremely harsh conditions. The authorities have placed them in Block C, which is usually reserved for drug addicts and thieves. Their cells aren't ventilated and they only receive five litres of water a day for drinking and washing. Their families are only allowed to visit them once a month.

G.L.

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

A new world in our hearts, a realisation that it doesn't have to be like this and an idea of how things might be better. Anarchism doesn't encourage me to prepare for armed insurrection, neither does it provide a master plan of a post-revolutionary society. Living here and now, anarchism is about trying to establish and enjoy libertarian relationships despite the strictures of authoritarian society. Lives, relationships and networks based on mutual aid and co-operation without coercion create the germ of the new society within the shell of the old.

Anarchy can only be created by expanding positive relationships and will never spontaneously emerge from smashing the state. Plato knew you can't teach an old dog new tricks and advised that, after the revolution, the Republic must "expel from the city all citizens above the age of ten". Pol Pot demonstrated that the consequences are far from libertarian. There is no short cut to creating anarchy.

Kropotkin and Colin Ward explained how greenhouses can do more to advance anarchy than machine guns, but too much effort still goes into macho rants against state repression and too little into creating and maintaining sustainable, alternative social relations. After thirty years in the movement, I am sad to say that I continue to find more fellowship and mutual respect in organisations that don't label themselves anarchist than in those that do.

Anarchism to me means recognising, celebrating and supporting libertarian aspects of human activity rather than focusing on confrontation. There is an ever-present danger that in confronting the state one simply reproduces mirror-equivalent behaviours and forms of organisation. Trade unions, Friends of the Earth and *Socialist Worker* reproduce the hierarchies of the organisations they oppose, and *Freedom* treats correspondents with no more respect than the *Daily Telegraph*.

Gustav Landauer hit the nail on the head. "The state is a condition, a certain relationship among human beings, a mode of behaviour between them, we destroy it by contracting other relationships, by behaving differently towards one another".

Christopher Draper

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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Industrial relations as presented by the media can be baffling, so we offer ... A guide for the perplexed

The ongoing firefighters' dispute has provoked a rash of media and New Labour hysteria and venom. Terms like 'modernisation', 'union dinosaur' and the like have been bandied about as if people knew what they meant. Here's a modest attempt to help everyone to understand the media and New Labourite Newspeak.

- '40% pay rise' – a totally unacceptable figure, unless it's for politicians and bosses.
- 'placing lives in danger' – a totally unacceptable thing to do, unless politicians and bosses do it (see 'modernisation').
- 'modernisation' – a return to the workplace feudalism of the nineteenth century.
- 'flexibility' – doing what your boss tells you, when it suits them.
- 'government for all the people' – government for the capitalist class.
- 'sectional interests' – the interests of anyone bar the capitalist class – i.e. the interests of the majority. See 'undemocratic'.
- 'high wage increases' – selfish, unacceptable demands by those who actually do the work. By definition, bad for 'the economy' (q.v.).
- 'high profits' – unselfish, altruistic, acceptable demands by those who give the orders. By definition, good for 'the economy' (q.v.).
- 'union' – a form of free association which harms 'economic liberty' (q.v.) and can result in 'industrial anarchy' (q.v.). An unacceptable reminder that picking a master doesn't equal liberty. In extreme cases that can turn into 'syndicalism' (q.v.).
- 'union bullies' – workers standing up for themselves and placing 'economic liberty' (q.v.) in danger.
- 'union dinosaurs' – workers who don't wish their rights to go the same way as the Stegosaurus, and take annoyingly effective action which the government and employers can't ignore (see 'direct action').
- 'strike' – an unacceptable and unpleasant reminder of 'the bad old days' (q.v.) and

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pushed into the private sector to make profits. In some cases they're even paid better, though there's always relentless pressure. For example, when the Tories forced councils to put services out to compulsory competitive tendering in the 1980s and 1990s, most contracts were won by local authorities' existing teams because there was no realistic competition in, say, building repairs, housing benefit, social services and council tax administration. Where there was or could be (in competing for large scale building projects, IT support, refuse collection and so on), many contracts went to private companies.

Since Labour came to power in 1997, this has changed. Central government and local authorities have actively connived to transfer more work to the private sector. Many of the big names in privatisation, such as Capita (which oversees London's new driving tax), make regular donations to the Labour Party. Some have even closer links. One example is Service Team, set up by managers and Labour Party bigwigs from Lewisham Borough Council, also in South London.

Those on the left who still believe that Labour has any 'organic connection to the working class' should just look at the machinations of managers in all areas as they try to carve out some little empire from which they can launch a buy-out when they go private.

Martin H.



that the 'working class' (q.v.) still exists and has power to change the world. A particularly effective form of 'protest' (q.v.) and 'direct action' (q.v.).

- 'sympathy strikes' – unacceptably expressing selfish regard for your fellow workers.
- 'the bad old days' – when working class people didn't know their place and caused 'industrial anarchy' (q.v.).
- 'protest' – a right everybody has, but nobody should exercise.
- 'justice' – a clear sign that the speaker has not subjected their ideas to 'modernisation' (q.v.).
- 'direct action' – any form of collective resistance which unacceptably puts your betters into the unpleasant situation of having to think about what those affected by their decisions may think and want (see 'working class'). By definition, 'undemocratic' (q.v.).
- 'industrial anarchy' – what results when people apply the extremist nonsense that workers are human beings and shouldn't have to leave their rights, humanity and liberty at the workplace door.
- 'working class' – a class which doesn't exist, but somehow manages to do all the work. Has been known to effectively resist the decisions of the 'ruling class' (q.v.) and stop their plans for the betterment of 'the economy' (q.v.).
- 'ruling class' – a class which doesn't exist but somehow manages to govern the world and give the orders. Has been known to be terrified of the non-existent 'working class' (q.v.) and its power.
- 'democracy' – the embodiment of freedom, whereby a handful of politicians, elected by 25% of the people, do what they, the politicians, want for four years. Anyone objecting to this 'government for all the people' (q.v.) is simply expressing 'sectional interests' (q.v.) and anyone turning words into action is being 'undemocratic' (q.v.).
- 'undemocratic' – the embodiment of tyranny, whereby the people affected by a decision collectively organise themselves to influence it or, even worse, make it themselves. Any attempt by people to govern themselves, rather than letting those better able to judge in the matter do so, is, by definition, 'undemocratic' (q.v.). See 'undemocratic anarchy'.
- 'the economy' – our new god, for which no sacrifice made by you at our demand is unacceptable.
- 'economic liberty' – do what you are told or get fired.
- 'free market' – the natural order, as created and maintained by state action. See 'laissez-faire'.
- 'capitalism' – another name for 'economic liberty' (q.v.). An economy where people's choices are unaffected by differences in wealth and power. The embodiment of

liberty, defined as having to sell that liberty on the 'free market' (q.v.) in order to survive.

- 'the state' – an institution which has no place in the 'free market' (q.v.) and so must be gotten off our back and onto the back of the 'working class' (q.v.). See 'laissez-faire'.
- 'wealth creation' – the process by which the bosses get both the credit and the goods produced by the workers who sell their liberty to them.
- 'undemocratic anarchy' – the activity of those extremists who believe in the nonsensical idea that those affected by a decision should make it, rather than leave power in the hands of a few politicians, bureaucrats and capitalists. Inspired by 'anarchism' (q.v.), these extremists use 'direct action' (q.v.) and aim for 'anarchy' (q.v.).
- 'anarchism' – an evil doctrine which spreads the nonsense that liberty is more than picking masters and that another world is possible. See 'syndicalism'.
- 'syndicalism' – the industrial form of 'anarchism' (q.v.). Promotes 'strikes' (q.v.) and other forms of 'direct action' (q.v.). This results in 'industrial anarchy' (q.v.) and 'high wage increases' (q.v.). Can lead to 'anarchy' (q.v.).
- 'anarchy' – an impossible dream which, annoyingly enough, has worked remarkably successfully when put into practice. Based on the ridiculous notion that humanity deserves a better way of living than 'capitalism' (q.v.) can provide and that society should be composed of free people cooperating together as equals, sharing the world to directly meet their needs and desires.

Iain McKay



Rebel Bull
issue 4
March/April 2003

Herefordshire's finest have given themselves a name change, to what they hope is the more inclusive Herefordshire Anarchist Group. This is the latest edition of their free news sheet, with its spot-on analysis of local issues and struggles. It also carries a health warning: their previous email address has been hacked into and shouldn't, they say, be used under any circumstances. Their new, safe address is info@herefordanarchists.cjb.net. Available for £2 for six issues a year, well-concealed cash only please. Contact Herefordshire Anarchist Group c/o PO Box 7, Pontypool NP4 8YB or visit www.herefordanarchists.cjb.net

A perspective from Earth First!



'Shared experience and activity' – a Twyford Down anti-roads protest

Existing in the UK since 1991, Earth First! has been described as more of a 'space' than an organisation, and indeed the series of actions and events that have happened under the EF! banner have usually been linked only by the fact that the diverse participants have, at some point or other, shared either physical, political or emotional space. One such forum for face to face contact is the annual EF! Winter Moot, held last month, and designed to complement the Summer Gathering. These shifting spaces (plus the monthly EF! *Action Update* newsletter) are the bonds that hold the Earth First! together as a network. I must emphasise that these only form the consciously created bonds. What really holds EF! together is shared experience and activity – the anti-roads protest camps, for example, were seminal in forming this activist community. Today the main areas of radical ecological activism are made by a more diverse body of protests and campaigns, including the war to destroy the biotechnology industry, to restrain climate change and to save aspects of UK ecology, such as peat bogs.

Direct action has been making the Earth First! critique, but it is intellectually charged none the less. Many different thinkers and radical traditions inform the Earth First! activity, often to a shifting extent. Since the J18 Carnival Against Capital in 1998, anarchist and other overtly anti-capitalist ideas have been rising to the forefront, to mingle with other anti-authoritarian and ecological traditions. In the process this could mean EF! moving away from its traditional role as the radical wing of the environmental movement towards adopting a more general anti-capitalist focus. This could be a mistake.

Since Rachel Carson's *Silent Spring* (1962) warned of the dangers of agro-chemicals such as DDT, a large body of European/US ecological literature has developed, and the blame is increasingly being laid on industrial society. This means capitalism, but also any other modern division of labour. With a critique this deep it can seem opportunist to get involved with any campaign or movement that does not challenge the subsistence basis of modern society, and maybe it is. Fighting

for short term gains, such as the stopping of a particular war and raising living standards within the present society, are irrelevant if one sees industrial capitalism as heading towards imminent apocalypse.

However, I prefer to see these long and short term focussed campaigns as complementary. Challenges to industrial society will come through human movements. Even if all we can do is 'visualise industrial collapse' (a slogan of USA EF!) then the extent of *social* collapse will surely depend on the extent to which we depend on industrial logic. Developing a series of deeply-rooted communities and networks is probably the best way both to reverse ecological destruction and to withstand its effects. Earth First! has participated in many struggles in the UK, probably because it is one of the best collection of sincere direct action activists in these islands. In the process, many campaigns have absorbed an ecological and direct action ethos that would otherwise be missing, just as EF! Has absorbed influences from social anarchism and socialism.

When I wonder, for example, whether EF!

will 'get involved' with the anti-war movement, this is beside the point. EF! is not an organisation, but a discussion. No doubt many ecological activists will get involved, but EF! institutional participation in anything is a contradiction in terms! And the ongoing ecological crisis will not disappear any time soon. The 1990s were a moment of breaking awareness about the urgency of capital's assault on our planet, but that assault continues apace. And, judging by non-free market societies such as USSR, this assault could continue even after considerable social restructuring. Radical ecological action remains as urgent. My hope is that EF! and other movements and struggles can continue to have mutually fruitful relationship.

Ned Ludd

To find out more, see *Action Update* and *Do or Die: voices from the ecological resistance*. There's a full list of local EF! groups in the *Action Update*, with many major towns having local groups or campaigns. *Do or Die*, Editorial Collective, c/o Prior House, 6 Tilbury Place, Brighton, East Sussex, BN2 2GY. *Earth First! Action Update*, 22a Beswick St, Ancoats, Manchester, M4 7HS

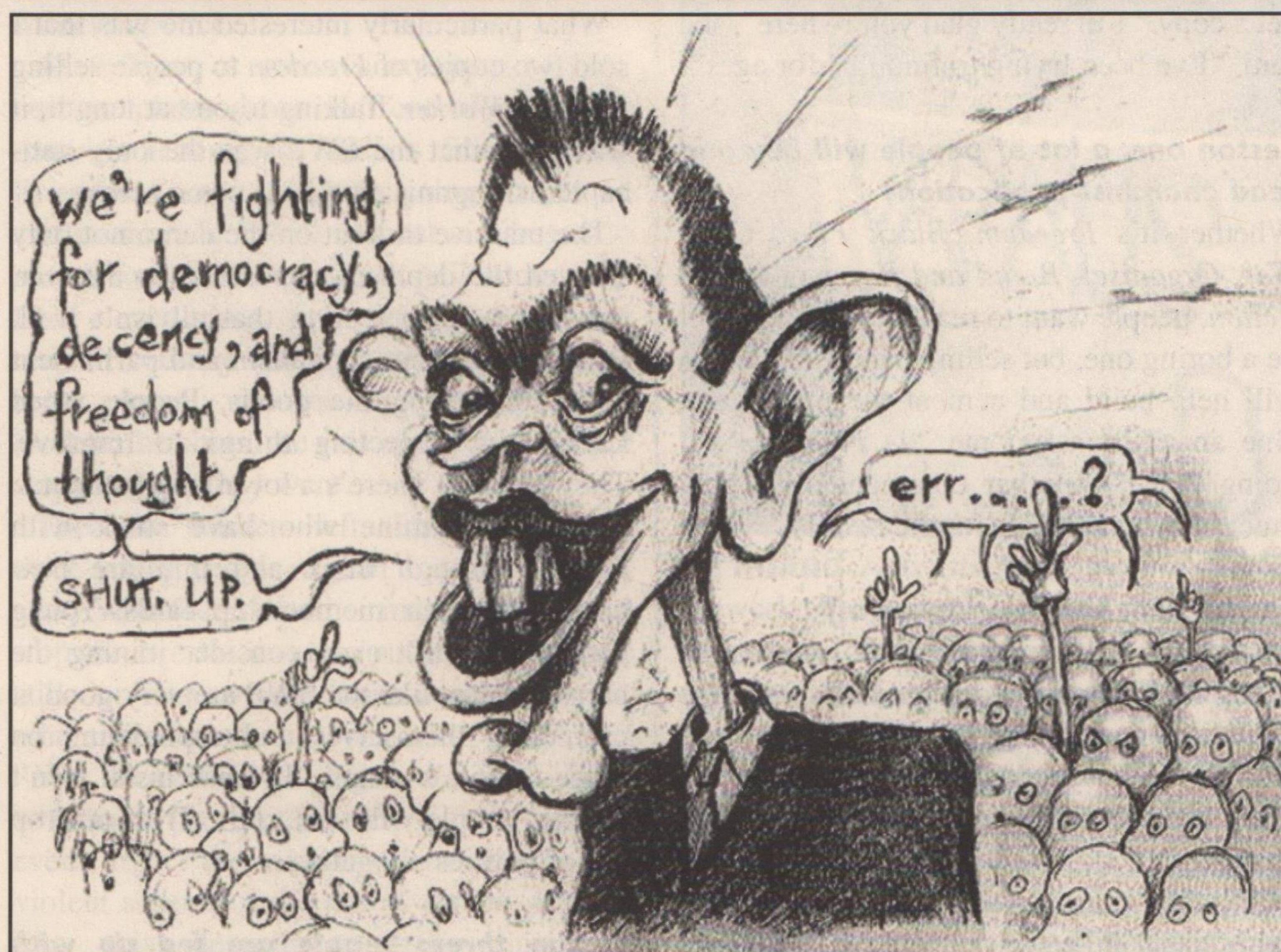
• **Gloucestershire** Up to 500 people forced an entry to the American airforce base at Fairford on 23rd February. These included activists from the Wombles and the Anarchist Youth Network, who formed an anarchist bloc under the banner 'Disobedience against war'. Several of them said they'd been responsible for starting the breach in the main gate. "People started shaking it, first symbolically, then realising it moved, more forcibly", said one.

"The police at first looked quite calm, thinking the gate could never be pulled out, but when the side gate flew open due to the rocking motions of the big gate, the cops got more tense." Ropes were then attached to the main gate itself, and after a few minutes this too was broken through.

Ministry of Defence Police had already formed a tight cordon inside, and they managed to grab all but a few people who got through. Protesters then began to march round the perimeter of the base. When they reached an area of wooden fencing, this too was pulled down and several people again managed to get inside. The march ended at a peace camp which had been established on 17th February.

There were ten arrests during the day, mostly for aggravated trespass. One activist who was allegedly found in possession of a police helmet was later charged with theft. All those arrested were released later.

ANTI-WAR NEWS



• **Edinburgh** Claimants destroyed armed forces recruitment material in Leith Walk Job Centre on 26th February in protest at the threatened war with Iraq. Group representative Ethel MacDonald said, "the army and other armed forces try to take advantage of unemployed people's poverty. They produce

glossy brochures portraying exotic locations. The reality is killing and being killed."

The claimants removed a large quantity of army, navy and RAF recruitment material, which was shredded and returned through the letterbox. "We've heard army recruiters in one of Edinburgh's Job Centres tell a young

man that he could spend his time in the army playing football", Ethel said. "We won't stand by while this vile propaganda is used to recruit the unemployed as cannonfodder."

Edinburgh Claimants are an independent group of single people receiving benefits and the low paid. They're based in the Autonomous Centre of Edinburgh (ACE), a self-managed resource centre which acts as a base for several grassroots and direct action groups.

Edinburgh Claimants

Autonomous Centre of Edinburgh
17 W. Montgomery Place, Edinburgh
0131 557 6242

www.autonomous.org.uk/ec

• **Yorkshire** An anti-militarist activist was sent down for two months on 28th February after she'd been convicted of criminal damage to a fence at RAF Fylingdales. TJ Hart said she'd cut holes in the fence and climbed through in protest against the base's prospective role in the forthcoming war on Iraq. But she said she was acting in the public interest by trying to defend the basic rights of Iraqi civilians who are sure to be killed when the United States and Britain attack the country later this spring.

Leeds Prisoners Support Group

Send messages of support to TJ Hart, HMP Low Newton, Brasside, Durham DH1 5SD. TJ's prison number was unavailable when we went to press. Ring the jail on 0191 376 4000 to get it.

Building on 15th February

Glasgow

There were twelve of us travelling by minibus from Muirhouse, a council scheme in north Edinburgh. We arrived in Glasgow in good time, unlike hundreds of others who tried to travel by train. They had to spend hours waiting at Edinburgh's Waverley Station, as Scot Rail buckled under the strain. Some never made it at all.

A red 'n black bloc was due to meet at the Obelisk, a giant monument on Glasgow Green. It wasn't that easy to find each other, as huge crowds were already there when we arrived. But around fifty of us did manage it, including perhaps thirty from northern Edinburgh, maybe five or six from Aberdeen, folk from the Anarchist Federation and from Glasgow itself.

Our contingent was noisy and colourful. There were drummers, at least four banners, a magic carpet and a giant Anarcho-bird (pictured on the front of the last issue of *Freedom*). Without the meeting point there would have been no chance of us finding each other, so that was one cunning plan that worked, at least partially.

I was unaware at the time that some of the red 'n black bloc, hearing that Tony Blair had switched his Labour Conference speech from 2pm to 10am to avoid demonstrators, had gone direct to the conference centre to greet him. Unfortunately, overwhelming police numbers deprived Tony of a true Scottish welcome.

The crowds were absolutely huge, so big we couldn't see what was happening. Because of this, and our position towards the back, we didn't leave the Green for hours. But this gave us a chance to hand out some leaflets.

When we eventually got within sight of the road, stewards stopped the part of the march we were in and said we'd have to wait for the section already on the road to pass before we joined. This was ridiculous, as there was plenty of room for everyone just to filter in. An argument developed, and the stewards formed a line to try and stop us from joining the march.

After an internal debate we agreed to wait a short while, as some of us were concerned



Anarcho-birds are go, go, go ...

that if we pushed past the stewards we might get split up. Eventually we got tired of waiting and just walked past them. We managed to keep together, although Anarcho-bird was temporarily cut off from the rest of the flock. Our numbers seemed to swell, maybe up to a hundred people at the peak.

Rebel beat

A battery of drummers from Edinburgh, using home-made tin drums, kept up an inspiring beat, supplemented by whistles and shakers (empty beer cans filled with gravel). Anarcho-bird swooped and banners proclaimed 'fight the bosses, not their wars'. There were also

many home-made placards. I saw one from remote Assynt, in the far north west, and another which said, 'Smoke Bush, not Iraq'.

Having been on countless marches where I've trudged along surrounded by lefty contingents with their dismal party propaganda, it was exhilarating to have created our own empowering space.

I felt that everyone who'd come on our minibus, including the local activists who joined the red 'n black bloc for the first time, returned feeling more empowered and encouraged than when we went, which can only be a good thing. Equally important, having a bloc gave us a potential mass for

direct action. This time it didn't happen, but at least we know we can get a group together and stick together through the day. Hopefully next time ...

As we neared the Scottish Exhibition Conference Centre where the Labour Party conference was being held, the crowd became very thick. Our contingent was determined to get as close to the SECC as possible, and with considerable difficulty we managed to thread our way through the crowd and eventually reached the fence in front of the building. Many of us made it, but we did seem to lose numbers at this point.

The fence was low and eminently climbable, but there were hundreds of police behind it.

We tried to make a din to encourage more folk to move up to the fence and then ... who knows? But the speeches were on and our efforts petered out without much success.

Anarcho-bird relocated to a more central position in the crowd and gathered some more rebels to her wings. Then we made a concerted move to the fence directly in front of the entrance. Folk started drumming on it, while Anarcho-bird and black flags swooped over it and into enemy air space. Several folk did see us, and came over to join in.

The police seemed to make some redeployments, but it never really came close to a situation where people would have felt empowered to knock the fence over and advance.

Still, as we dispersed, it was good to exchange farewells with the Aberdeen comrades, urging them to come to the anarchist day school in Edinburgh on 17th May.

We listened in awe to reports of the huge turnout – the best estimates indicate that about 80,000 people marched. I don't know when there was a bigger demo in Scotland – certainly there hasn't been one since I got involved in the early 1970s.

Of course, what happened on 15th February wasn't the end. Hopefully the red 'n black bloc will participate, as an organised group, in the sit-down that's planned for Glasgow city centre the Saturday after war begins. Over 2,500 people have already pledged to take part.

Mike

London

I wasn't too sure what to expect, flogging copies of *Freedom* on the anti-war march. It's a long time since I last sold a political paper. Actually, to be honest my total experience before 15th February amounted to a couple of very boring Saturdays down Reading High Street in 1977 selling *Socialist Worker*. Two Saturdays were more than enough. I quickly abandoned the SWP and paper-selling for more productive activities, like watching *Tiswas* and listening to The Clash (no wonder I became an anarchist!).

If I was nervous about people's reaction to *Freedom*, I needn't have been. Selling it was easy. At one point, standing on the steps of the posh Park Lane Hotel, I actually had a queue of people waiting to buy it. I rapidly got through my bundle. I think the reaction I got to selling an anarchist paper on the march provides a few lessons for the movement.

The anarchist milieu in Britain is broad and growing, but atomised. Many anarchists don't come into contact with national groups, other anarchists or even the Anarchist Bookfair. But they do go on marches. I sold one copy of the paper to an anarchist from Hertfordshire, who'd heard of *Freedom* but didn't know where she could

get a copy. "I'm really glad you're here", she said. "I've been trying to find this for ages".

Lesson one: a lot of people will buy and read anarchist publications

Whether it's *Freedom*, *Black Flag*, *Class War*, *Organise!*, *Bread and Roses* or *Direct Action*, people want to read it. The job might be a boring one, but selling papers on demos will help build and cement the movement. One anarchist asked me: "Is *Freedom* still going then?" Another commented on how much it had changed (for the better).

Lesson two: hard work pays off

Anarchists who support what *Freedom* is trying to do should work hard to spread the word amongst comrades who might have read the paper years ago, but then gave up. They need to tell people that *Freedom* has changed.

On the march, anarchists and non-anarchists alike were positive about it. People are bored by the 57 varieties of Marxism normally on offer – they know the Trots are past their sell-by date. What they're less used to, and more interested in, is activists who are promoting anarchist views. People have heard of anarchism, and they're looking to find out more.

What particularly interested me was that I sold two copies of *Freedom* to people selling *Socialist Worker*. Talking to one at length, it was clear that the SWP was the only anti-capitalist organisation he'd come across.

The massive turnout on the demo not only showed the depth of opposition to the war, but also a deep feeling that all isn't well. People know that capitalism and parliament aren't delivering the goods. People voted Labour in, expecting things to improve. They haven't. There's a lot of anger about.

Friends of mine who have stuck with Labour through thick and thin are now tearing up their membership cards. Young people wouldn't even consider joining the party. Groups like the SWP are very good at promoting themselves and capitalising on other people's anger. If anarchists aren't visible, people will turn to the Trots or drop out of politics altogether.

Lesson three: people are fed up with politicians

We need to raise the profile of anarchism outside the movement. On the way up to Piccadilly Circus, my partner wanted to take some pictures of the march. I stopped in the doorway of a bookshop, while she scrambled on to a monument to take shots of

the sea of people coming up from Trafalgar Square. I happened to stand next to a guy who was also taking a break. He noticed the bundle of papers under my arm and asked to buy a copy. We started talking and he said he was new to anarchism, getting involved via Mad Pride. He particularly wanted to get in touch with the Anarchist Federation (who had a stand in Hyde Park, incidently).

Lesson four: we need to link up more

We're getting better at it, but we could do more to let each other know what's going on. Anarchists' commitment to direct action and support for workers' resistance, anti-racism, environmental and community struggles – all these have contributed most to the growth of the movement in recent years. But the main lesson from selling *Freedom* on 15th February was that there are a lot of people out there who are interested in our ideas, and we need to reach out to them. If we don't, groups like the SWP will. As the most frequently published paper in the movement, *Freedom* has a pivotal role to play.

R.P.G.

We're always happy to send out bundles for sale on demonstrations or on the streets. Call 020 7247 9249 or email us at FreedomCopy@aol.com and let us know how many you want (invoiced at 33p per copy sold)

France meddles in Côte d'Ivoire

Africa

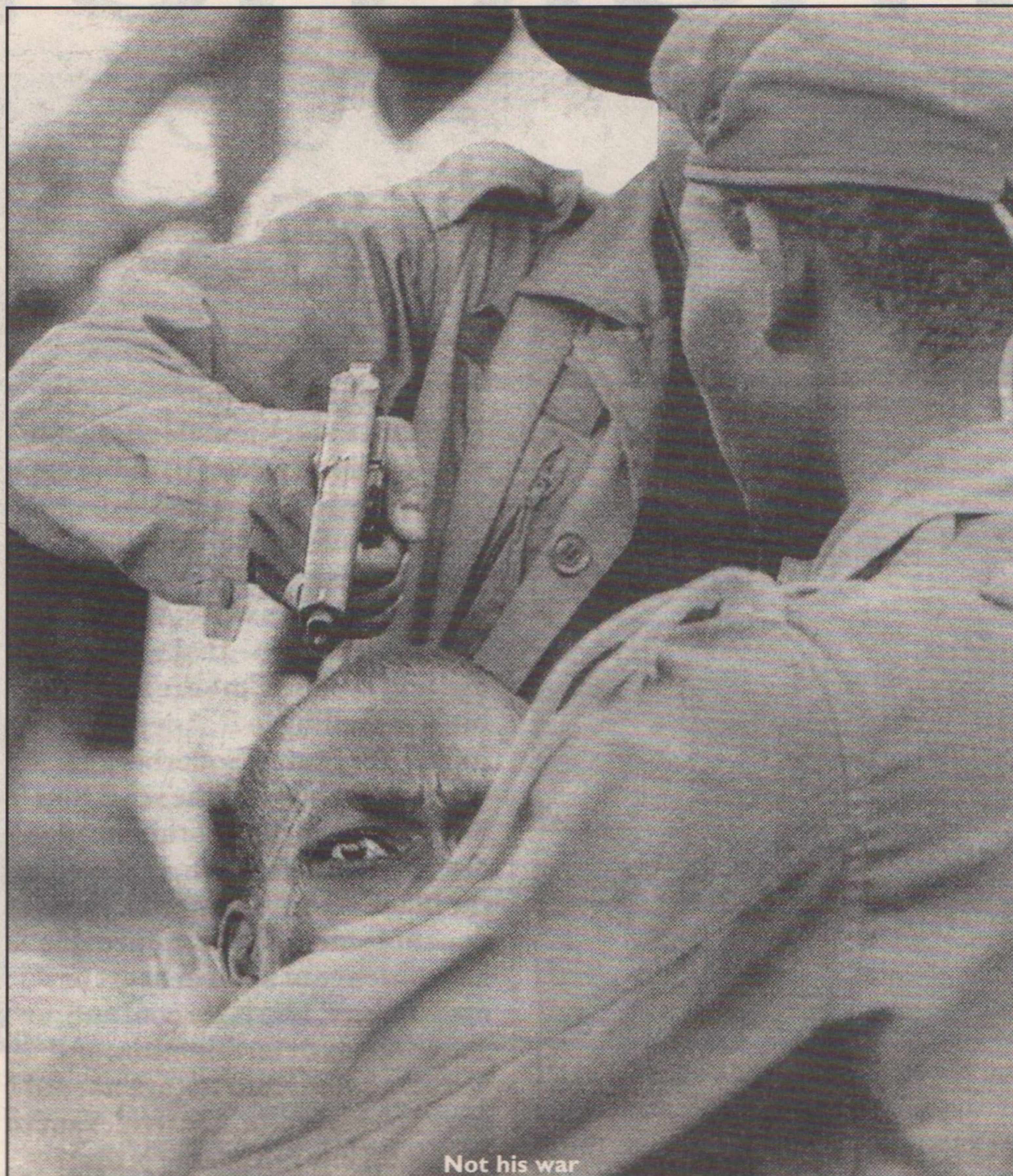
Since the death of dictator Felix Houphouët-Boigny, there have been many pretenders to the throne of the Ivory Coast. They have used all the tactics and dubious ideologies they could find to seize power – republicanism, so-called *ivoirité* (national preference) and death squads. Following an attempted coup last September, it became clear that President Gbagbo, who was officially elected (with difficulty) in October 2000, couldn't survive without the support of French president, Jacques Chirac.

During his reign, Houphouët-Boigny was a past master at selling the country down the river. Racketeers, who were mostly French, could invest in juicy markets, backed both by the French military and by the French government's support for the dictator.

Agricultural products – coffee, cocoa, cotton – have always been of particular interest to Paris. These are the raw material for the manufactured goods, sold throughout West Africa, which often constitute the only alternative to more expensive French products.

Paralysing the economy of Côte d'Ivoire is a highly effective way of controlling the economy of the region as a whole. Since the failed coup attempt against Gbagbo, for example, neighbouring Burkina Faso has suffered an oil shortage. This has particularly affected motorbikes, which are the most commonly used means of transport there.

The current crisis is significant. It demonstrates the struggle for power between various would-be dictators. But it also shows the hegemonic role of the French state in this



Not his war

area of the continent.

Today Côte d'Ivoire is at war again. And following January's Agreement of Marcoussis,

it's France that says who should do what and with whom. Anybody who dissents is killed. Thirty Ivoirians were shot by French soldiers

on the day the Agreement was signed.

Meanwhile, the population stays miserable and unemployed. They're short of food and water, and they've got limited access to health-care and education. Their own resourcefulness and mutual aid are their only hope.

Popular revolts are common. Students demonstrate to denounce corruption, communities protest about cuts in their water and electricity supplies. Ivoirians know that they're risking their lives every time they go outdoors. Yet they aren't asking for anything so daring as voting rights (as if anybody would die for those!).

It doesn't matter what ideology the people in power profess. Not content with lining their pockets and keeping their populations in thrall, they've got to imprison, torture and kill anybody who demands the right to live in dignity as well. Capitalism needs 'social harmony', and the life of an African seems to be worthless. France has supported countless dictators and African presidents in the past, and it's an accessory to all their crimes.

Today there's a new development in the Ivory Coast. Xenophobia is spreading. Once again it's 'foreigners' who provide the safety-valve for discontent. People want culprits they can blame for their poverty, so blame a *Dioula*, blame a *Burkinabé*. Anarchists here in Côte d'Ivoire say no to the war that's being waged. We rise up against the tyrants!

Boubacar

This article was first published in French by comrades from the French CNT, based in Toulouse. For more on the International Workers Association, of which the CNT is the French section, visit <http://iwa-ait.org>. The British section of the IWA is the Solidarity Federation.

Tension in the air

Colombia

Over a hundred of us met in Bogota on 15th February to join the worldwide anti-war actions. We headed towards the US embassy to protest against the war being fought here, as well as the one in Iraq. While there were still only a few of us at the meeting point, some men turned up on motorbikes, with walkie-talkies and video cameras. They wasted no time in filming everyone present. This intimidation accompanied the march throughout, along with shouts of 'terrorists' and demands for 'the death penalty for guerrillas' from posh cars driving past. Criticising the current state of affairs in Colombia is clearly dangerous, and this makes it all the more necessary that more people take part in demonstrations and that we support each other in this way.

At the American embassy we expressed our anger at the war, while some *compañeros* put on street theatre. This held up traffic for a few minutes. There were some minor problems with the police, which didn't lead to clashes of any sort. On a personal level, the end of the event left me satisfied that I'd done what needed to be done but dissatisfied with the low turnout. Maybe there wasn't a proper call for action or proper coordination, but anyone aware of the global movement would have known that, on 15th February, the whole world was being called on to oppose the war. It's not worth pointing the finger of blame, but we do need to consolidate ourselves here, to make our movement one that's capable of acting as and when the situation demands it. This is just the beginning.

RIOTero

• A cultural event was held in Guayaquil, central Medellín, on 15th February. This included communal cooking, a donation of clothes to people living on the street, and performances by various rock bands. This passed off peacefully during the afternoon, with more than three hundred young people and local residents taking part. There was no trouble, either from the people attending or from the police.

At 6.40pm, a green army jeep without number plates drove in front of the stage, carrying ten armed soldiers from the 4th Brigade. Shouting "we're going to put an end to this shit", they got out and began to search some of the revellers. At 7.40pm, they fired eleven times in the air for no apparent reason, causing fear and confusion among those present, who included local children. Despite the shots, the vast majority of people stayed where they were.

Then the soldiers left, arbitrarily taking three young people, a man and two women, away with them. Another man, who tried to stop the arrests, was also put in the jeep. We still don't know who these people were or where they went.

We, the collectives, bands and individuals who took part in this non-violent cultural event, reject the arbitrary, unnecessary and violent actions of the armed forces. Actions like this demonstrate the limits of 'citizenship culture' and 'non-violence', which we're lectured on by municipal and regional governments.

El Horizontal Collective

www.geocities.com/el_horizontal

These two articles were originally published on Colombia Indymedia. Translated by JL.

NEWS IN BRIEF



• **Finland** Activists from the No Border network occupied the Helsinki offices of the Directorate of Immigration on 21st February, demanding an end to arbitrary deportation (see picture). The action followed an attempt the day before to deport an 11 year old Armenian boy, his mother and his older brother. They were all said to be suffering from trauma, and the boy was undergoing treatment. The deportation failed when the older boy escaped.

The decision to deport the family has been particularly controversial in Finland, and the No Border activists said their action was part of an attempt to have it rescinded. "It's time to break the silence and to stop the arbitrary deportation roulette", said one.

• **Nigeria** The ports of Apapa and Tin Can Island reopened on 22nd February, following clashes between cops and protesting dockers. Three people were killed in the clashes, which followed the fatal shooting of another docker by police in Apapa. The docks have long been a focus for workers' resistance to the country's governments.

• **Belgium** Around fifty activists were arrested near Antwerpen (Antwerp) on 1st March, as they tried to stop trains carrying American weaponry from entering the harbour. Those arrested included activists from Belgium, the Netherlands and France. They said the weapons were intended for use in the invasion of Iraq.

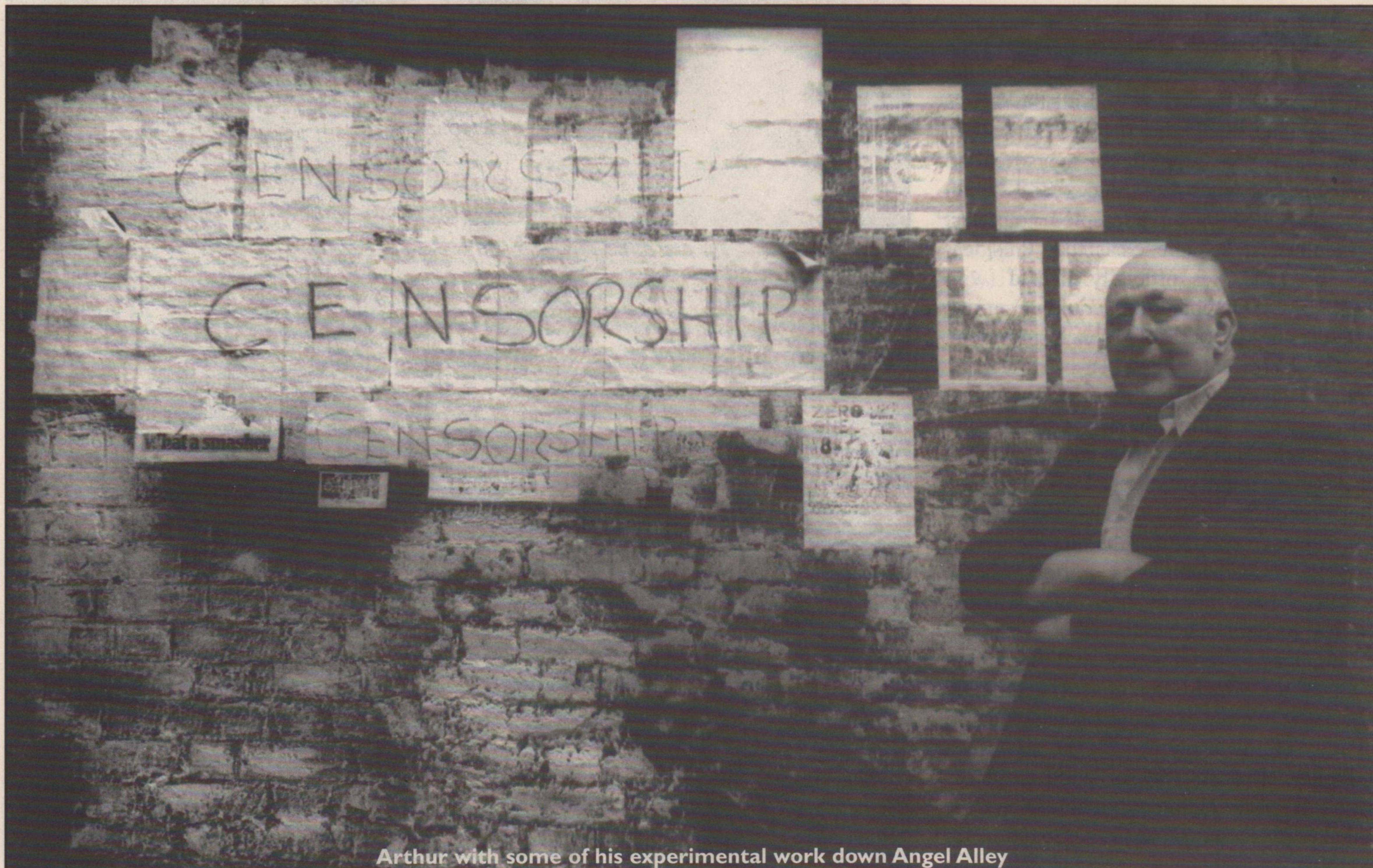
— OBITUARY —

ARTHUR MOYSE

Anarchist, watercolourist and working class hero, Arthur Moïse died on 22nd February at the age of 88. For many years this newspaper's art critic as well as one of its illustrators, Arthur was a rare working class figure in London's art world. His father had died before he was born, leaving him to be brought up in poverty by his charlady mother (in later life, he sometimes wondered what it would have been like to have had a father). He left school at 14 and worked at lots of jobs before settling down, resentfully, to being a bus conductor. He always maintained that public transport should be free and that, therefore, he shouldn't have to work on it.

He was in the British Army throughout the Second World War. He was court-martialled twice, though acquitted both times. One was for whistling at a German woman ('fraternising with the enemy'). He never told me what the other one was for. He often recounted stories from his army days. He'd also put on a solemn, histrionic voice and repeat lines from a well-known patriotic poem – "they shall not grow old as we that are left grow old" and so on. Then he'd revert to his normal London accent to add, "what a fucking load of bollocks".

It was after he'd been demobbed that Arthur got involved with Freedom Press. He was working in the Freedom Press Bookshop on Saturday mornings when I first met him, some twenty years ago. After his morning stint, he'd go to the pub with some mates and, over a few pints, entertain everybody with his stories. People would come from miles to chat. He wasn't able to go on last month's anti-war demonstration, but he was in any case unimpressed by it, contrasting it with much smaller demonstrations he'd been on where the police had got nasty.



Arthur with some of his experimental work down Angel Alley

Arthur became very frail at the end of his life, and his two rooms in Shepherds Bush were very untidy and dirty (to put it tactfully). But Arthur didn't care. He could only get out to the shops once a week, and always stocked up on alcohol so he could continue his life-long devotion to drinking. "I'm drinking myself to death and I couldn't give a fuck," he'd sometimes say.

He was partially deaf (I used to communicate with him by writing on a notepad), but his stories were as entertaining as ever, his

opinions on artists and fellow anarchists as sharp. I tried to get him to write his memoirs, but he only managed a couple of pages, in his usual stream of consciousness style. And he wrote nothing on a subject he once mentioned to me: the problem of being an anarchist in a non-anarchist society.

Arthur wanted to be independent. I went to see him in January last year, and we shuffled along to the fish and chip shop. As host, he paid for both of us. I saw him once a month after that, but he no longer wanted to go out.

I went to the chip shop for both of us instead, though he always insisted on paying for his own.

I last saw him six days before he collapsed, on 21st February. He was taken to Charring Cross Hospital, Hammersmith, but he was dead within 24 hours. He still had ideas for three new paintings, but had decided not to attempt them. It's hoped that, some time soon, there will finally be an exhibition of the thirty or so paintings he completed many years ago.

Mo Mosely

Limits of non-violence

Dave Rolstone says "the British didn't liberate India, the Indians did" ('Tactics for fighting imperialism', 22nd February). But this isn't entirely true. Although the non-violence movement did play a major part in British withdrawal, the most crucial part in India's liberation was the election of a Labour government in Britain, the majority of whose MPs were members of, or sympathetic to, the Movement for Colonial Freedom (which still exists, under the title Liberation). Founded by Fenner Brockway, this movement's declared aim was independence for Britain's imperial colonies, starting with India.

If the Tories under Churchill had won the 1945 election, there's no doubt that the non-violence movement would have been dealt with in very short order, like its counterpart in Vietnam ('French Indo-China', as it was known at the time). In 1936, a 'Long March' by the non-violence movement there was massacred by French bombing as it approached Saigon.

The Tories would have executed Indian leaders Ghandi and Nehru summarily, as well as Jinnah, the founder of Pakistan, and unleashed all of Britain's wartime conscription army against the Indians. The most probable outcome would have been a protracted guerrilla war, and British withdrawal would only have taken place after an Indian equivalent of Dien Bien Phu (the site of a Vietnamese victory over France in 1954).

Partition between American and Soviet zones would have followed, and a thirty-year war between them.

Likewise, although the non-violence movement in the United States played its part in ending segregation, the major factor was the US government's need to stop the newly independent African former colonies from falling into the Soviet camp. The Russians had thoughtfully provided all the African embassies in Moscow with television sets, so they could watch the brutally violent suppression of American freedom marchers on the nightly news.

Certainly the Sheriff's Deputies, State Troopers and National Guardsman in Alabama and Mississippi had no scruples about cracking the skulls, spilling the blood and splattering the brains of black children. But they didn't allow for the panic when the ambassador to Moscow phoned the White House to say he'd just seen events in the Deep South on Russian television, and didn't they realise that every African ambassador in Moscow was watching it?

Brave as the resistance of Palestinian children is, I wouldn't give too much for its chances so long as the Israeli army continues to receive high-tech weaponry from America and Europe, courtesy of the fundamentalist Christian politicians in the Bible Belt, who believe that, unless Israel survives, the Second Coming of Christ will never take place.

Keith J. Ackermann

Dog day afternoon

I hadn't been on a demo for yonks, and it was Rufus's first. He's a people's doggie, so he was happy to be there. We mingled vaguely, looking for an anarchist banner. We didn't find one which I was relieved about, not being a joiner. Rufus was concentrating on finding food dropped on the grass. I spoke to a man holding aloft what looked like a wrecked umbrella, with an encircled A in silver paint on it. He didn't know whether there was an anarchist group there. Rufus and I drifted about, avoiding getting behind 'Catholics for peace' and such banners. We were kept from joining the march by police in reflective yellow jackets. In the old days I'd have pushed past them, but now I didn't care.

After half an hour, we were allowed to join the column. There was something reassuring about being back in the drifting, chanting crowd. One lad was handing out anarchist leaflets. A copper said, "you wouldn't be allowed to do that", presumably meaning if we lived in anarchy. I said to him "you certainly wouldn't be there" and he pushed off. It was a good turnout, but I knew I was being a nostalgic arsehole.

There were speeches echoing off the buildings. I was glad I couldn't hear the stupidity. Doubtless nothing had changed except the names and places. It was all crass, as nobody, least of all an anarchist, should walk in homage to a prime minister who's lying to the press. It simply reinforces the popular notion of where power lies. In

reality it's in people's minds and nowhere else. Believe it and it's true.

Exercising your doggie should be done well away from politicians in case people think you give a shit. Having walked up and down Whitehall in my youth, I now realise I wasted those hours. As political acts, demonstrations strengthen the hand of the state. Walking in the opposite direction to Whitehall is little better. No, Rufus was right. If we all had doggies there'd be no wars.

Peter Gibson

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What we say ...

It's official. Britain imprisons more people than any other state in western Europe.

Overcrowding is so bad that an extra £200 million has reportedly been earmarked for building new prisons, and this will only alleviate a tiny part of the problem. Home Office figures released last week show that 139 people in every 100,000 are in jail at any one time. This compares unfavourably with countries like Burma, where the proportion is 118 per 100,000 and Malaysia, where it's 121. In neither of these places, of course, does the government go out of its way to parade its liberal credentials or its humanitarian concerns.

Nor can jail be said to 'work' in the sense politicians normally claim to mean. 44% of people reoffend after completing a 'community' (i.e. non-jail) sentence, while the number of reoffenders amongst people who've done time is much higher at 56%. And keeping someone in the slammer costs, on average, ten times more. Neo-Labour politicians like to be seen as parsimonious. Their feelings for targets and performance criteria are near-indifferent. So why does prison – which clearly doesn't achieve the miracle it tries to claim, the power to stop crime in a property society – still get the dough?

The first reason is simple. Jailing people tickles the fancy of the capitalist scumbags who own the mainstream media. They don't mind paying to keep the rabble kept in line, particularly when they don't have to pay most of the necessary taxes themselves (how much income tax do media barons like Conrad Black and Rupert Murdoch actually pay?). The second reason is a deeper, political reason. It depends on what politicians really mean when they say that 'prison works'. This isn't to be judged according to how far we're protected from harm. Prison does work, but not in the way the politicians pretend.

In its strategy of imprisonment and criminalisation, the British government is only doing what Blair has always promised. It's providing a bridge between Europe and America, a place which jails a far higher number than even Britain can manage. It's no coincidence that prison numbers have ballooned in Britain in the two decades during which the minimal security of a post-war 'welfare' state was taking a pasting. Imprisonment has gradually replaced benefits as the mechanism for keeping the unemployed working class in check. It's social security, Blairite-style, which is why Neo-Labour has had to jail so many more people than governments on the continent, where social democratic models of 'welfare' provision still predominate (for the time being at least).

British politicians are pointing the way for the rest of Europe. They're offering a road map for capitalism after social democracy. Because the United States never had social democracy in the first place, it's the obvious place for Blair and Blunkett to look for inspiration. Look at America and you're looking at the future.

What's a prison? Alongside the police, it's the most obvious instrument by which the state upholds class rule, the maintenance of which is its reason to exist. Jails punish those who break the state's decrees, which are known as law. They inspire fear and they break the spirit. They limit the people who aren't intimidated enough, by locking them away.

Anarchists oppose the law because it serves the interests of the ruling class and sits in opposition to ours. We oppose prisons because they're the places where this opposition is most forcefully expressed. Any good they do the working class is accidental, and not worth the sacrifice we make by assenting to the state's 'right' to 'protect' us.

Readers' letters

Cult challenge

Dear *Freedom*,

While Shola Keenan's criticism of humanism is spot-on (letters, 22nd February), her remarks on religion miss the mark where the Universal Church for the Kingdom of God (UCKG) is concerned. What sets their theology apart from that of more conventional Christian churches is that the UCKG don't promise 'pie in the sky when you die'. They guarantee their followers that, if they give enough in hard cash, they'll reap the rewards right here on earth.

They've made massive inroads into the Roman Catholic congregation in Brazil and beyond by ditching the idea that suffering is a necessary part of God's plan. Instead they promise liberation from life's miseries right now, adopting the basic slogan, 'stop suffering'. The UCKG have created a variant of Christianity that challenges revolutionary politics directly. It's essential that we respond to their attempts to establish themselves in Britain, and do so from a working class revolutionary perspective.

Pepe Cormano

Unambitious view

Dear *Freedom*,

I'd like to add to the discussion with David Dane (letters, 22nd February). Anarchism has two parts – the concept of anarchy, a society in which it's impossible for anyone to have coercive power over anyone else; and the aim to change society by non-coercive means, getting as close to anarchy as possible.

The concept of anarchy varies. Some anarchists imagine a simple free society, consisting entirely of small agrarian

communities. Others have more ambitious imaginations. They're inspired by the thought that 'gift economy' and voluntary co-operation can achieve all the complex technologies of authoritarian society, and more.

Innovation of course requires individuals to propose ideas which are taken up by others, and complicated projects like sewage systems and space stations probably need some people to act, for at least some of the time, as planners and organisers. But it's not necessary for leaders to be bosses, or for managers to be more highly valued than labourers.

Would-be anarchists like David Dane seem to me to want a society capable of advanced technology, but suppose that anarchy is only possible among people who know each other personally. So their ideal society is one with trade, where communities exchange goods of equal value, preserving the wealth of the comparatively rich and the poverty of the comparatively poor. It's a point of view, but rather depressing and certainly not anarchistic.

Donald Room

That crazy guy

Dear *Freedom*,

Does anyone agree with me that it isn't just an Anarchist World we should be aiming for, but one which is 'self-governed'? Of course this More Advanced Society (in which there are no more wars) would still be run according to the anarchist principles of mutual aid, voluntary association and self-management – along with those, from Ecology, of respect for nature, sustainability and diversity and, from Socialism, of common ownership, democratic control and production for need.

But it would be founded upon the spiritual understanding that there is 'only one of us

here', One Self; and that, therefore, 'Self-Government' must be the next logical step in the cultural and political evolution of the human race. For isn't it true that the 'Social Revolution' is more likely to be achieved, not by force of argument and fear of the alternative, but when the notion of 'Unity/We are all one/Everything is connected' has entered 'The Collective Consciousness'?

Colin Millen

Attention ATUN

Dear *Freedom*,

Does anyone want to help relaunch the Anarchist Trade Union Network (ATUN) and, if so, what do they think its aims should be? How should it relate to existing groups? What activities should it be involved in and would they be able to help run it? What would the best way of relaunching it be?

Richard Griffin

Richard can be contacted care of Freedom Press.

Ridley appeal

Dear *Freedom*,

I'm researching the life of F.A. Ridley, the socialist and secularist writer and speaker, for a biographical introduction to a new edition of his book, *Socialism and Religion*. As he had some dealings with the anarchist movement, I wondered whether any of your readers could provide me with information on him, in particular his early years. I'm also anxious to obtain for copying a photograph or photographs of him speaking at meetings.

Robert Morrell

43 Eugene Gardens, Nottingham NG2 3LF
r.morrell1@ntlworld.com

A DECLARATION OF ACCOUNTABILITY

Anarchists spend a lot of time pointing out the corrupting nature of bourgeois politics, so it's especially important that we're open about our own finances. This newspaper is published by Freedom Press which, as well as having the money to bring *Freedom* out every two weeks, also operates from a relatively large building in the centre of Whitechapel. Where does the money come from?

The building was bought many years ago by the late Vernon Richards, using his own money and funds raised from others. In 1981, it was handed over to a company limited by guarantee, called Friends of Freedom Press Ltd. This has no turnover and makes no profit, existing purely to

safeguard our assets. Further details can be supplied on request.

Our only sources of income are sales by mail order and in the Freedom Press Bookshop, and donations from supporters (usually listed in this space). *Freedom* is professionally typeset, but our friends at Aldgate Press are very generous with their printing terms. Everybody else who works at Freedom Press is a volunteer and works unpaid (though we do pay travel expenses for people who work in the bookshop).

All our funds are accounted for, and our books are open to inspection by other anarchists on request. Cops and fascists are cordially invited to piss off.

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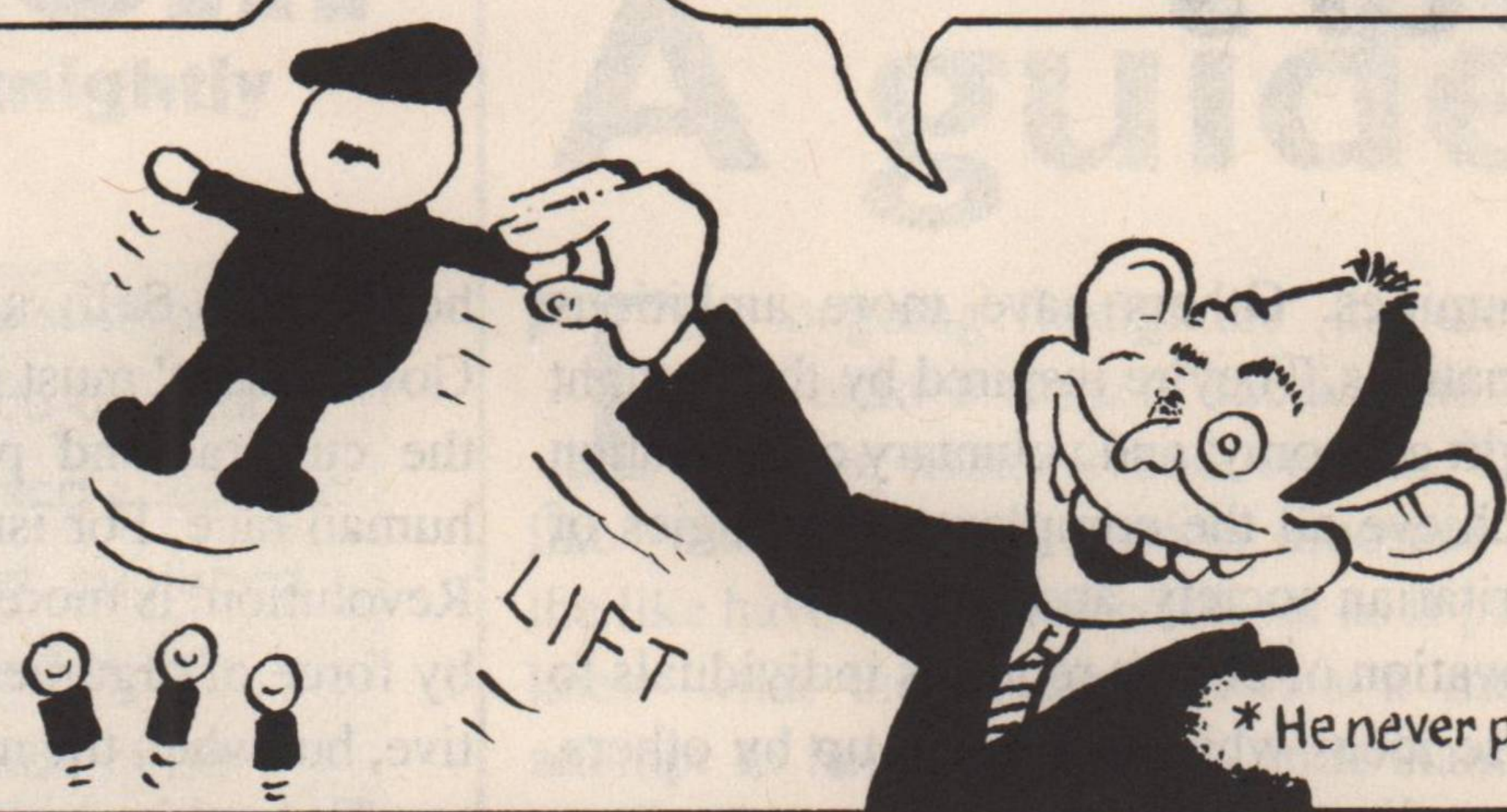
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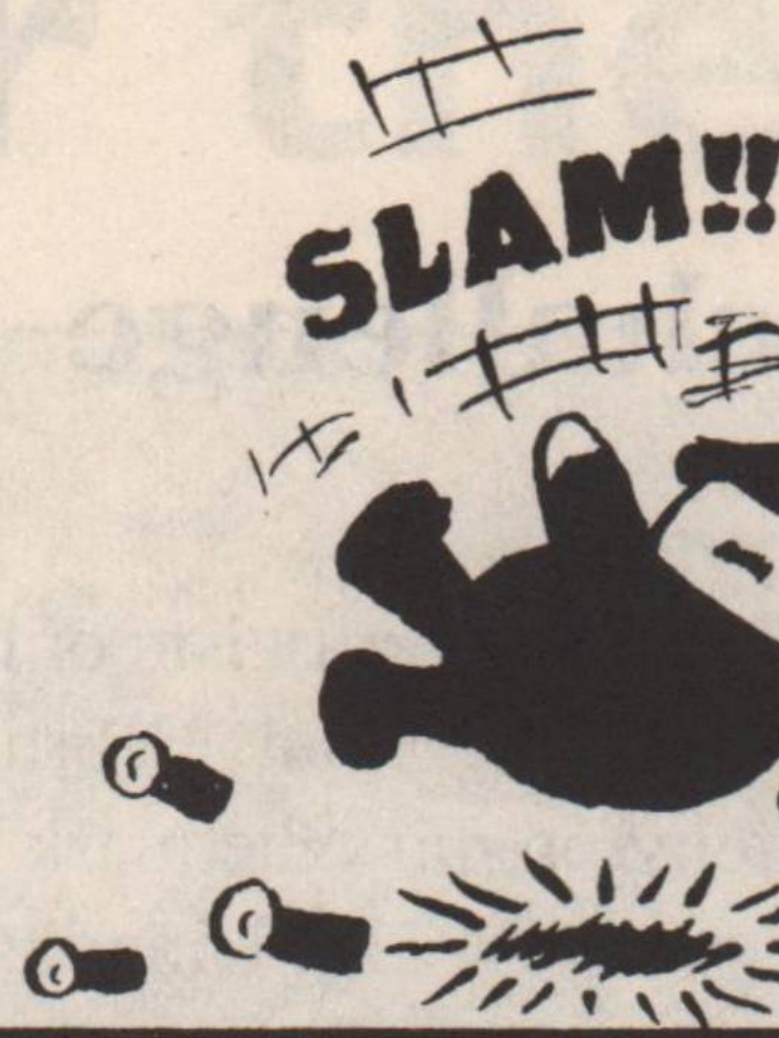
WILDCAT

We have a moral duty to liberate the people of Iraq from an evil dictator.



Unless he can prove that he has destroyed all the evil weapons we sold him*.

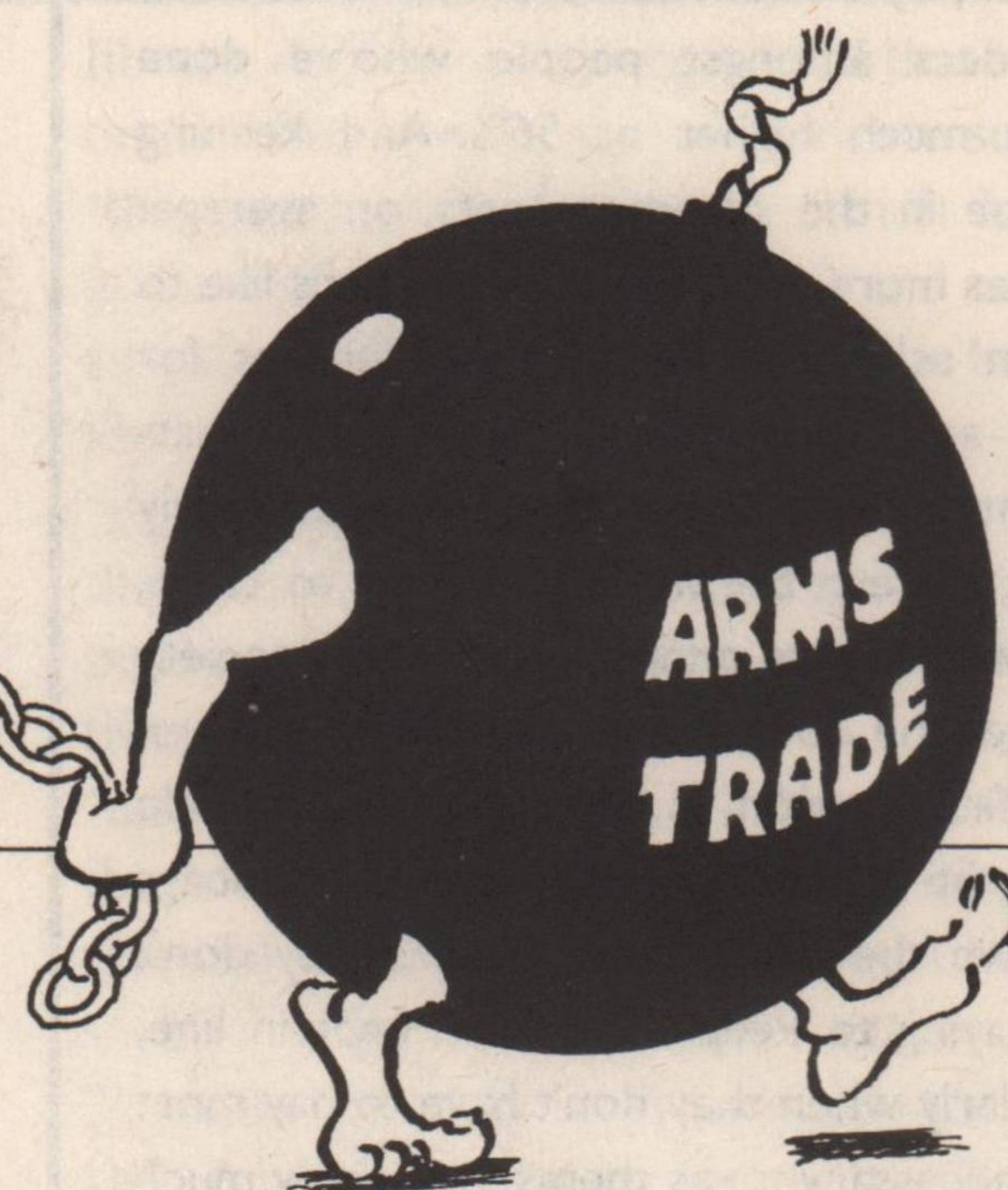
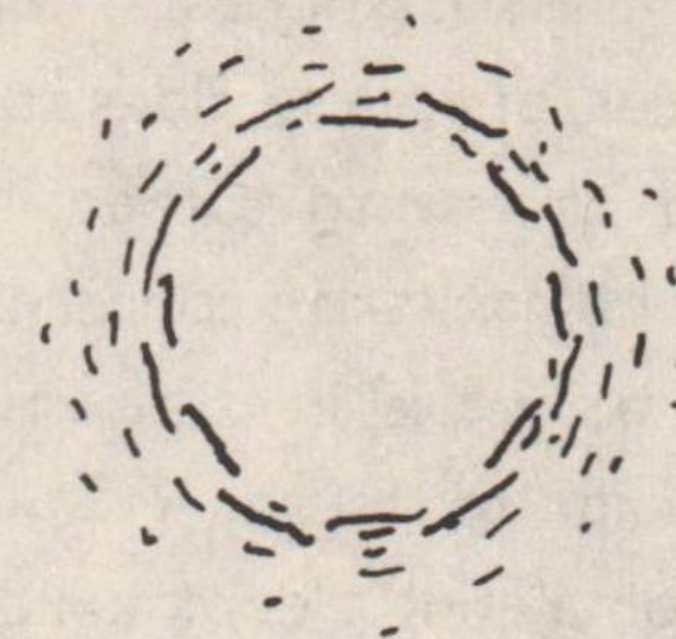
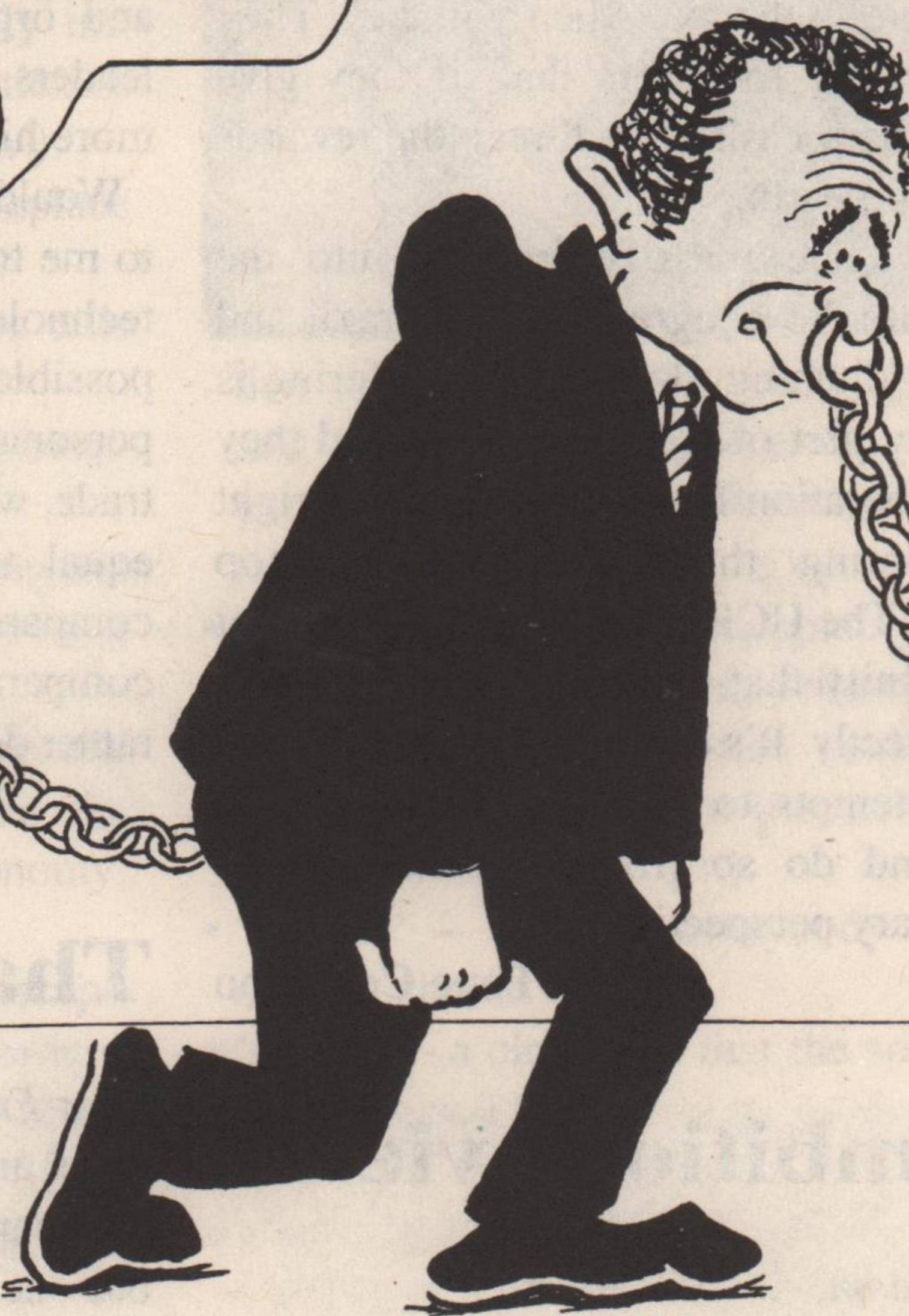
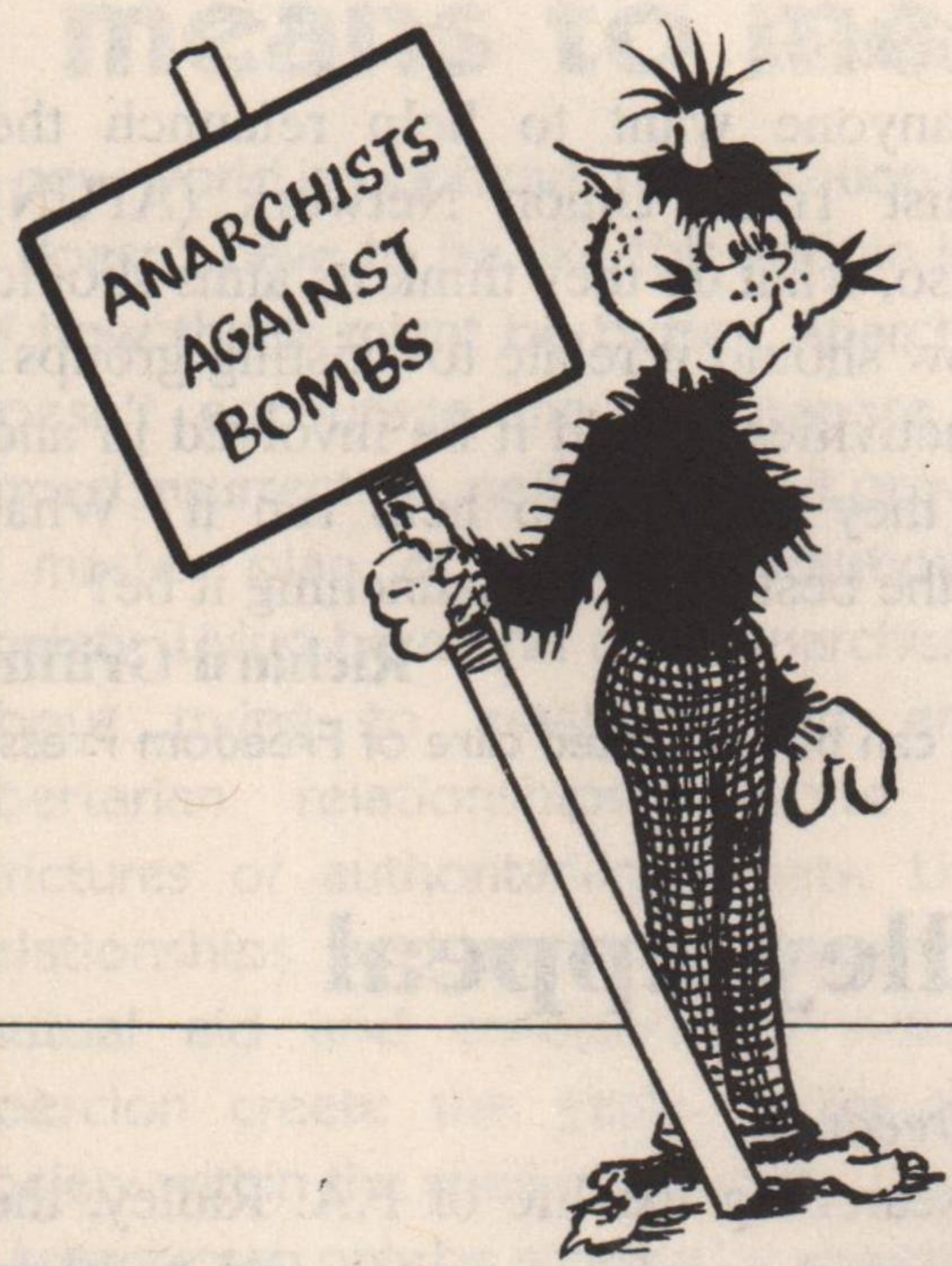
In which case he can carry on with his evil dictating.



We shall bomb the people of Iraq into democracy, where plans can be changed by voting.

But I will not change my plans, however many vote against.

The job of a leader is to lead.



Roofm

'PROJECT STRIKE' EXHIBITION

from 22nd February to 15th March

Work by Nick Normal examining issues around the miners' strike of 1984-85 will be held at Space Station 65, 65 Northcross Road, London SE22 • open Wednesdays to Sundays from 12 noon until 6pm spacestationsixtyfive@btopenworld.com • 020 8693 5995

MANCHESTER ANTI-WAR DEMO

Saturday 8th March from 10am to 4pm

Non-violent direct action workshop – for more details contact: una@wcia.org.uk • 02920 821055

TOM PAINE SOCIETY LECTURE

Saturday 8th March at 2.30pm

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

OUR LIFE IN PIECES

8th to 28th March • 10am to 5pm (Mon-Sat)

Free exhibition of objects, stories, film, music, etc., from Iraqis in exile at Diorama Gallery, 34 Osnaurgh Street, London NW1 see www.acttogether.org

PHONE MAST RALLY

Saturday 8th March at 11am

Called by Mast Sanity, meet at Speakers Corner in Hyde Park, London see www.mastsanity.org

'DESIGN FOR LIFE' COURSE

from 9th to 28th March

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

STOP THE WARMONGERS

Monday 10th March at 8am

Jane's Defence Weekly conference, Royal Institute of International Affairs, Chatham House 10 St James Street, London SW1 see www.disobedience.org.uk

ANARCHIST READING CIRCLE

Every Tuesday from 8pm

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

LANCASTER RE-SOURCE CENTRE

Wednesdays from 12 noon to 7pm

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

LONDON ANARCHIST FORUM

Friday 14th March from 8pm to 10pm

'Anarchy and Current Social Problems' (symposium) at Conway Hall, Red Lion Square, Holborn, London contact: antines@yahoo.co.uk

MANCHESTER DISCUSSION GROUP

Tuesday 18th March at 8pm

Manchester Libertarian Socialist Discussion Group meets at Hare and Hounds, Shude Hill, near Arndale Centre

FAIRFORD ANTI-WAR DEMO

Saturday 22nd March • assemble 12 noon

Meet on junction of High Street and Park Street to demonstrate at USAF Fairford in Gloucestershire see http://www.gwi.org.uk

MENWITH HILL ANTI-WAR DEMO

Saturday 22nd March

'Foil the base' to disrupt satellite signal receivers with foil kites, balloons, puppets, etc., at Menwith Hill spy base in North Yorkshire see http://www.now-peace.org.uk

FOE PIPELINE PROTEST

Tuesday 25th March

Construct a stretch of pipeline through central London to symbolically link to key organisation backing the Baku-Ceyham oil pipeline see foe.co.uk for further details contact 0207 566 1673 • alexp@foe.co.uk

KYOTO MARCH : LONDON

Saturday 29th March

Campaign against Climate Change march from ExxonMobil HQ in Leatherhead to rally at Imperial War Museum contact info@campaigncc.org • see campaigncc.org

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

LEICESTER ANARCHIST FEDERATION

Tuesday 1st April at 8pm

Meet upstairs at the Ale Wagon pub in Charles Street, Leicester LE1 see http://www.geocities.com/leicester_af/org.html

MANCHESTER SOLFED

Wednesday 2nd April at 8.30pm

Manchester Solidarity Federation meeting on 'War and Oil' at the Hare and Hounds, Shude Hill, near Arndale Centre see www.manchestersf.org.uk

CND CYMRU ANNUAL MEETING

Saturday 5th April at 11am

Meeting at Capel y Morfa, Portland Street, Aberystwyth contact 01550 750 260

CARNIVAL AGAINST OIL WARS AND CLIMATE CHAOS

Thursday 24th April

Big party at the Royal Festival Hall, South Bank, London – for further info contact london@risingtide.org.uk see www.burningplanet.net for updates

THE 'ANARCHIST' COPPER SPEAKS

Friday 9th May at 7.30pm

Commander Brian Paddick will talk on gay rights and the police at Conway Hall, Red Lion Square, Holborn, London see www.galha.org

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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