

STOP THE DEADLY WAR MACHINE

“Whoever denies authority and fights against it is an anarchist”, said the French activist Sebastien Faure. If that’s true, then there’s a hell of a lot of anarchists around. Despite being told to shut up and support ‘our boys’, hundreds of thousands of people up and down the country are protesting in one way or another against the attack on Iraq.

The London demo on 22nd March was the biggest wartime protest ever seen in Britain. Despite the short notice at least 200,000 people demonstrated. And this was just the tip of an iceberg of protest, much of it spontaneous and sometimes unexpected, which has broken out in the seventeen days since the Anglo-American invasion began.

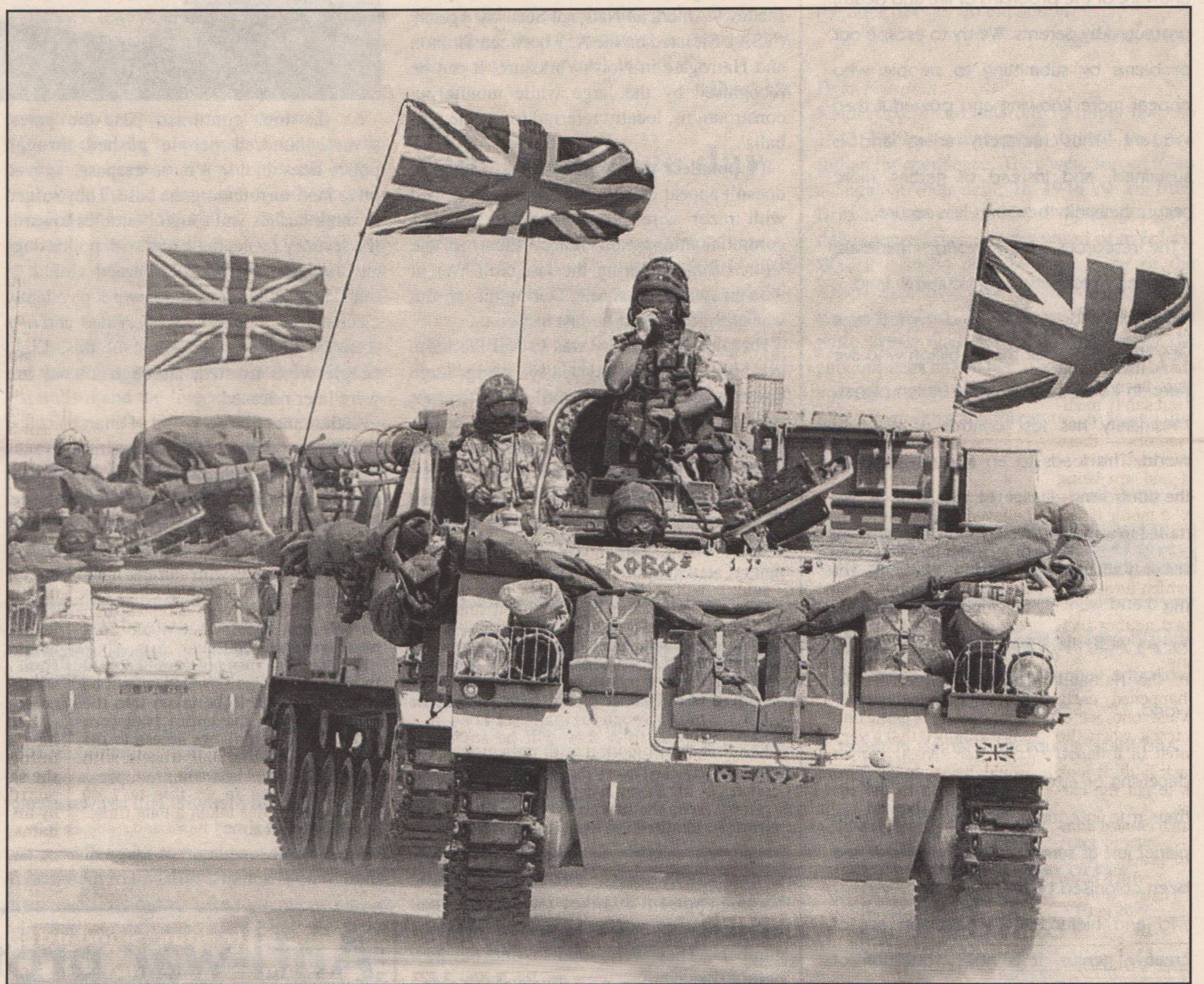
Children and students across the country, sometimes with their teachers, walked out of lessons. Many took direct action. They disrupted traffic in London, Edinburgh, the Medway towns, Manchester and Sheffield. Hundreds converged on London’s Parliament Square on 19th March and in the days which followed. According to *Resistance*, the Anarchist Federation monthly, police were called to a school in Carlisle were hundreds of pupils were holding a demonstration. In Glastonbury, up to a thousand children protested.

Although the TUC and various union bosses have backed away from expressing their opposition, there have been wildcat strikes against the war. Civil servants, factory workers, car workers, probation officers, postal workers, tube and rail workers all walked out. In other workplaces, including some hospitals, work-time meetings were held.

One health worker told *Freedom*, “My union executive was meeting the day before war broke out. I put an emergency motion to them, calling them to back the anti-war movement and support any workers who took action. All they did was tell me I could protest in my own time!”

The *Financial Times* neatly contrasted the timidity of the union movement with the militancy of school kids, running a headline which said “School children show TUC up”. The passivity of the official union movement at a time like this shows what a spent force it has become.

Local protests have halted British towns and cities, and they continue to do so. Thousands of people have been on the streets, blocking roads, picketing and occupying army recruitment centres, throwing red paint over the offices of Labour MPs who support the war, blockading army bases, holding die-ins and vigils. From Bangor to Belfast, Cambridge to Chatham, Sedgefield to Sheffield thousands of people are taking action, many for the first time. The upsurge in protest shows the depth of opposition to



the war.

So-called pundits in the mainstream media, fed by a drip from ‘Intelligence’ briefings, claimed the war would be over in 48 hours. They were wrong. Bush now talks of a war lasting months. Blair claimed this would be a clean war. He lied. The bodies of Iraqi children are being torn apart by allied bombs. Thousands of civilians have been killed. Coalition representatives claimed that Iraqis would welcome the western forces as liberators. Instead they’re treating them as invaders, which is what they are.

Politically and economically the stakes are high for Blair. He has little support in his own party. Despite attempts to stifle debate, the Scottish Labour Party had two hours of anti-war discussions at their February

conference. The prime minister is diplomatically isolated. The financial cost of war is beginning to mount – £3 billion and rising. Thousands of people are being radicalised through the anti-war movement.

The sister of one of the first American casualties, Nakia Waters Bey, said “this war is all about oil and money. Bush ought to send his daughter out there to fight. War could have been prevented”. The invasion of Iraq is an imperialist act, an attempt by the American state to seize oil reserves and increase its political hegemony over the Middle East.

Hawks in the US regime are already talking up the prospects of further action against the ‘Axis of Evil’, once Saddam is out of the way. Clearly Syria and Iran are next on the list,

though it could be that a much bloodier than expected Battle of Baghdad will change their minds.

Anarchists have been heavily involved in actions and protests around Britain. They’ve been at the forefront of many of them. Many of us are frustrated by the liberal tactics of the Stop the War Coalition, which has called for another national march in London on 12th April. “Marching is a waste of time” said one activist last week. “It failed to stop the war. We must raise the stakes. Rather the trudging from A to B and listening to a load of boring speeches, many by politicians from the War Party, we need more direct action and civil disobedience.” What is clear is that more and more people are willing to defy authority and fight against this unjust war on Iraq.

**ANARCHISTS AGAINST THE WAR –
JOIN THE RESISTANCE**

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

Throughout our lives we have unconscious memories of what it was like to be infants, unaware of the problems of life and death, protected by parents. We try to escape our problems by submitting to people who appear more knowing and powerful than we are. Thus hierarchy arises and is sustained, and instead of getting more secure humanity becomes less secure.

The resources of the world – minerals, factories, information, agricultural land – are controlled, directed and owned by a very tiny minority of the six billion who live here. In a sense we live on a stolen planet.

Humanity has lost control of its own world. This leads to an appropriation by the controlling elite of the lives of us all. We must give up our time to their purposes in order that we can obtain the things we need and want. The human race stands on the sidelines of life, helplessly looking on while the various ruling groups control its world.

And these groups work largely in secret, deceiving or attempting to deceive about their true intentions. We live on a stolen planet just as surely as we would if we had been colonised by aliens.

To end hierarchy we need an act of creative genius. It is not a question of difficult or easy, but a question of known or unknown – discovered or undiscovered. The wheel is easy, fire is easy, money is easy, voting is easy, but before anyone thought of them they were impossible to imagine. Then genius discovered them and they were impossible to forget. Anarchism is one more act of creative genius.

John Andrews

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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Demonstrators converge on RAF Menwith Hill ... again

Shut this spy base down

North Yorkshire

They say the sun shines on the righteous. On 22nd March, outside the American spybase at Menwith Hill, the sun shone all day on two thousand anti-war protesters. We were a motley crew, from the very young in prams through to older people carrying placards. Banners could be seen from Sheffield and Merseyside CND, the Campaign for the Accountability of American Bases (CAAB) and various local groups. There was a huge foil banner, made specially for the day. A black flag or two could also be seen, though many anarchists preferred homemade placards or kept their hands free for later.

RAF Menwith Hill is the largest electronic monitoring station in the world, run by the shadowy American National Security Agency (NSA). Situated on the A59 between Skipton and Harrogate in North Yorkshire, it can be recognised by the large white monitoring constructions, locally referred to as 'the golf balls'.

It's pointless to look for it on a map, as it doesn't appear on any. Behind fences topped with razor wire, it monitors the world's communications and relays them to the United States. During the last Gulf War, it won an award for its role. During the current war on Iraq, it must be just as pivotal.

The plan for the day was to foil the base, symbolically and physically, using large amounts of tin foil in the air to disrupt communications. Despite a huge police presence in and around the base, anti-war protesters gathered at the main gate to send a clear message to the American and British military machines – no more war, no more military bases and to hell with the system that creates them.

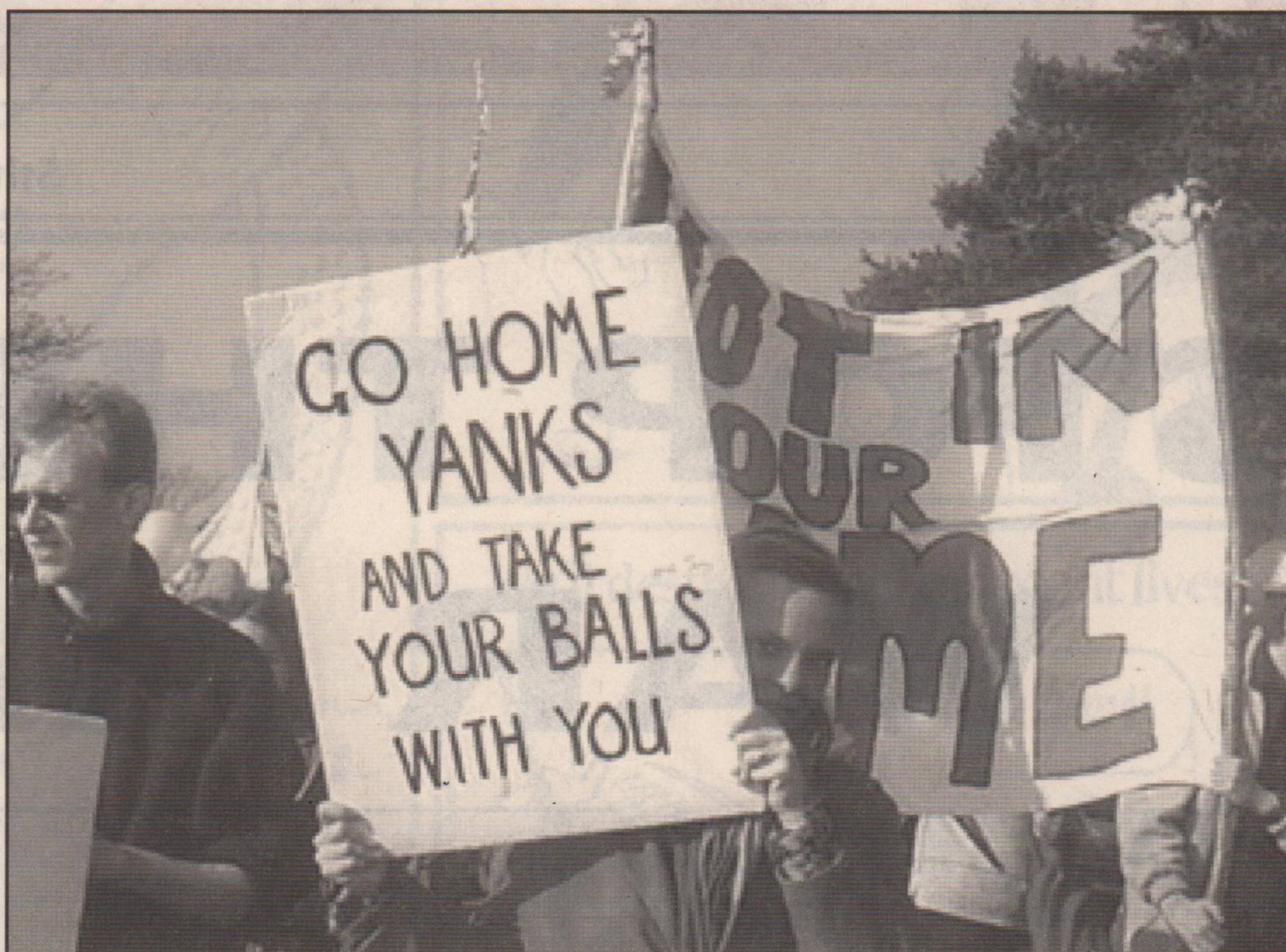
There was a tour of the base led by the Sheffield Samba Band, who moved off followed by protesters with foil balloons, kites, large foil banners, hats and just about anything else that could be covered in, or made with, foil.

The first confrontation with police occurred when a young protester demanded access to the public footpath which skirts parts of the perimeter fence. This was being blocked by police, who said it was closed for the day. They wouldn't back down, and it soon became apparent that they intended to quell the protesters' spirits by means of sheer numbers. They were soon to find out how wrong they were.

The Nessfield Gate was decorated with tin foil, followed by the fences around it. The fences were also being tested by protesters who wanted to get inside. As cries of 'invade the base' went up, teams of apparently unarmed Ministry of Defence Police could be seen filming protesters from within. Activists filmed them back in return.

More foil was deployed at the Steeplebush Gate further along, and attempts were made to attach ropes. But the gates at Menwith are sturdier than the ones at Fairford, apparently, and they held fast despite attempts to bring them down. Lengths of carpet were also unrolled in an attempt to breach the fence by going over it, again without success as police moved in reinforcements to force people away.

There was some pushing and shoving, because the protesters were determined to get to the fences. There was also a surreal moment as the Trollyd Sound System blasted out a track calling for revolution and indicting US imperialism while people tried to force their way into the base.



As the tour continued past the gates, several hundred people pushed through police lines and, in a mass trespass, moved on to land surrounding the base. They surged through bushes and rough brambles towards the security fence, to be met with police dogs and riot police. The cops turned violent at this stage, and protesters were physically ejected back on to the road. Video activists were on hand to film some of this. Eight people were arrested, although all but one were later released.

At the same time, a group of anarchists had reached another part of the perimeter fence and tried to tunnel underneath. Police panicked as the ground beneath their feet began to give way and they realised just how serious activists were when they said they'd invade the base by any means necessary.

Back at the main gate, people played, danced and generally enjoyed the sunshine as they waited for their coaches home. It was a wonderful, inspiring day, where people of all ages showed their determination to act against this war for oil and power. There was also the realisation that something special had happened, and that people would be coming back to Menwith Hill in even greater numbers next time.

The day was made up of many diverse and autonomous actions. What all of them had in

common was the shared belief in direct action as the only effective way to resist the war.

Paul H.

The 29 radomes at Menwith Hill, also called 'the golf balls', can intercept all forms of electronic communications, including yours and mine. They're also part of the 'Star Wars' Missile Defence System, besides having a crucial role in the invasion of Iraq. This was the largest demo here in recent years, and certainly the most colourful. Together with all the other protests around the country, it emphasised the continuing massive opposition to the war, despite the intense campaign of disinformation put out by the state authorities.

Of the thousands of American military personnel who work and live in the base, not one was seen all day and no vehicle came out. On that Saturday, they really were confined to barracks. Despite the gaiety of the occasion, we were all aware of its serious purpose. We'll be back again and again, until this part of northern England is restored to the natural beauty of the Yorkshire Dales.

H.S.

The Campaign for the Accountability of American Bases holds a weekly vigil at Menwith Hill, every Tuesday at 7.00pm. For more information, visit www.now-peace.org.uk

Anti-war protests continue

There was renewed protest around the country on 29th March. In Cambridge eight hundred people marched through the city centre before gathering outside the Guildhall. Up to five hundred protesters followed a Samba band through Cardiff, accompanied by cheering and booing from hundreds of passing football fans.

As many as two thousand people marched through Leicester, and several hundred pounded the streets of Leeds and Manchester. In Norwich a group of anti-militarists dropped a banner over the battlements of the city's castle.

Around eight hundred people marched through Oxford, despite heavy policing which included the use of horses. A small rally afterwards was surrounded by cops on all sides.

Several thousand people went on the streets of Sheffield, and around three hundred people met in York's Museum Gardens before holding a silent march through the centre.

This was followed by a die-in in the market.

In Todmorden, activists from Greenpeace and Calderdale Against War shut down an Esso service station.

In London three hundred people converged on Brixton Oval before moving to block Brixton Road. They then marched back to the Oval, where a street party was held. Others marched through Soho and along Oxford Street, blocking traffic as they went. A Food Not Bombs free food stall was held in Covent Garden's Long Acre during the evening, but after twenty minutes cops arrived and confiscated the trolley.

The protest then continued along Shaftesbury Avenue and on to Broadcasting House in Portland Place. Over a thousand protesters marched through Hackney, gathering afterwards in London Fields.

Protest again in Norwich, Saturday 5th April. Meet in Chapelfield Gardens, 1pm. There's another demo at Todmorden Esso garage too, Thursday 10th April from 6pm.

Cops beef up their tactics as state's war commitment grows

Gloucestershire

On the afternoon of 22nd March, 180 anti-war activists from London were stopped by police as they arrived in the small village of Lechlade, and prevented from joining a demonstration at nearby USAF Fairford. Police invoked their powers under Section 60 of the Criminal Justice and Public Order Act (1994), searching the coaches, passengers and passengers' possessions for offensive weapons in what they said was the anticipation of violence. After the search, a large escort of police directed the three coaches back to London, saying they believed the demonstrators would incite a breach of the peace at Fairford.

The coaches were held up in Lechlade for nearly two hours. To begin with, the coaches were boarded by police who went through the luggage in the overhead storage, reportedly confiscating white overalls, batteries, small plastic toy soldiers, scarves, helmets and other dangerous weapons. Everyone was then ordered slowly off the overheated bus, one by one, while police videos recorded. They were assigned to officers for a body search. Police were monitoring the description of detainees as they left the buses, and one man was arrested for his alleged part in a previous action, captured by police surveillance.

After the delay, the protesters were allowed back on the bus and told they could leave. While they were settling, a policeman walked down the coaches asking if anyone wanted to give their full details so that a copy of the search reports could be sent – he got no replies.



Minutes before the coaches were ready to leave, police came on board again and calmly told the passengers that they feared a possible breach of the peace at Fairford and that they'd decided to escort the demonstrators back to the M4.

Demonstrators reacted furiously to this decision, but by this time police vans and officers were guarding the front and emergency exits of all the buses. The drivers were under strict orders from police to keep the doors closed and to drive without stopping on their return to London. Multiple police vans escorted the three coaches back to the capital.

The police escort was a large organising effort, with dozens of police vans, motorcyclists and cars from forces in Northamptonshire, Avon and Somerset, Gloucestershire and

Thames Valley, as well as the Metropolitan Police. Met police had also been present when the search of the buses took place in Lechlade.

The passengers wrote three impromptu messages for passing motorists, including 'denied the right to protest at Fairford', 'police harassment currently under operation' and 'democracy?'. The police soon blockaded all the lanes of the motorway to prevent other traffic from coming close. One passenger rang 999 to report that she'd been kidnapped. Upon comprehending the situation, police dispatch told her she hadn't been kidnapped, just followed.

In London, between ten and twelve police vans were waiting for the coaches to arrive back at Euston. But the passengers took advantage of the slow traffic on the city streets and left the buses on their own

initiative before they got there, causing further confusion. Several passengers from the three coaches now plan to take the police to court.

John C.

- Around a hundred people were also prevented from travelling by coach from Swindon to Fairford on 22nd March. They were told by police that nobody would be allowed into Fairford village after 2pm, so their buses drove instead to nearby Castle Eaton. The protesters got out there, intending to walk to the peace camp at Kempsford. Shortly after they began walking, however, they were stopped by a police roadblock and told that the road wasn't a permitted protest route under Sections 12 and 14 of the Public Order Act. They were sent back to Castle Eaton itself watched by police, some of whom were wearing riot gear.

- The Fairford demo went ahead with 2,000 to 3,000 people in attendance. Police had bulked their defences for fear of direct action protest, with razor wire surrounding the perimeter of the base, surplus officers from as far away as Greater Manchester and the West Midlands on duty, and Sections 12 and 14 of the Public Order Act (1986) in effect, making it a criminal offence for alternative demo routes and times to be put in place without police approval.

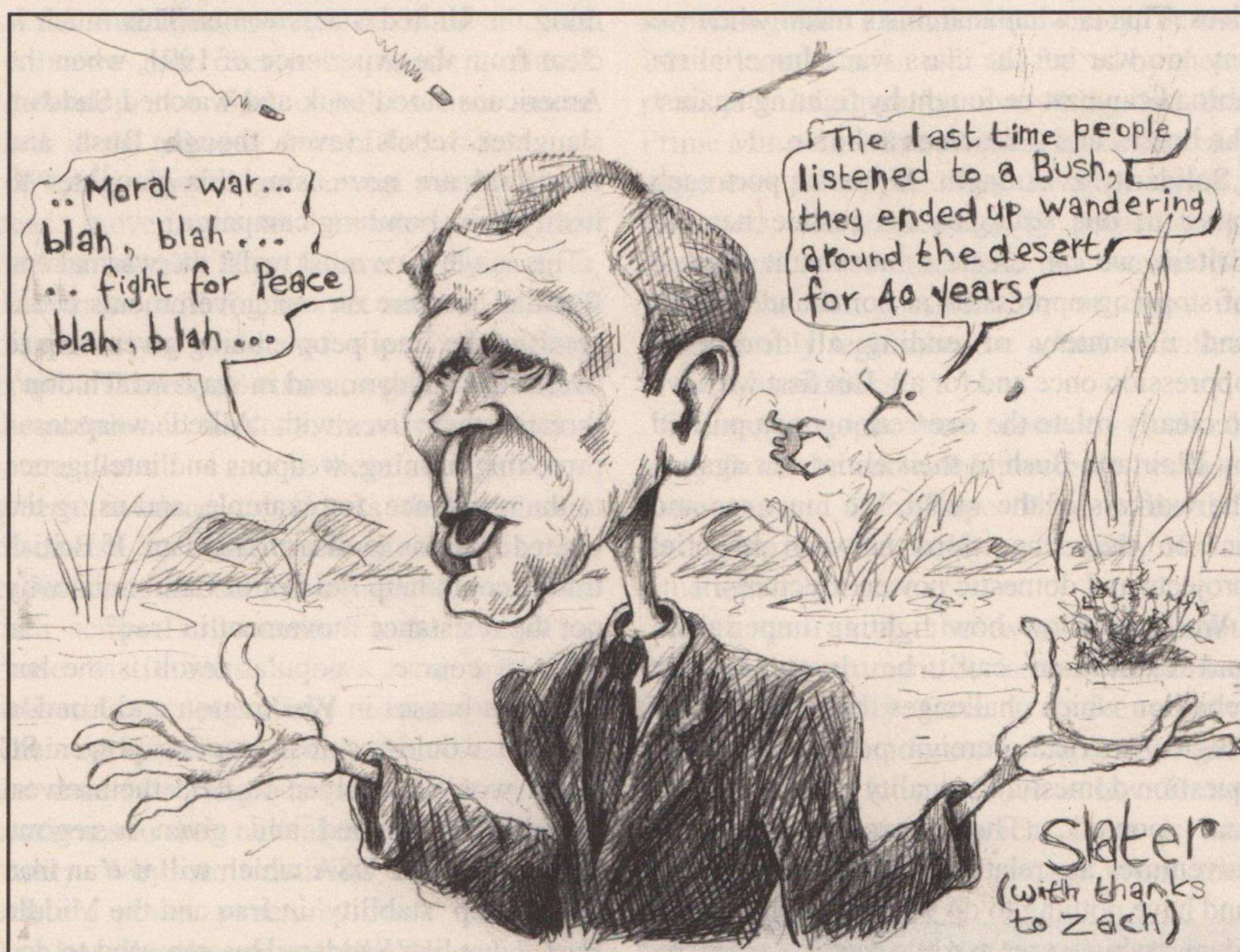
Four arrests were reported, two of them for failing to remove concealing clothing. The Fairford legal support team reported 25 incidents of vehicle or personal searches during the day, carried out under Section 60 of the Criminal Justice Act.

The war is providing a pretext for the growing abuse of civil liberties. On three occasions recently, police have arrested and detained activists under the Terrorism Act 2000. On 18th March several arrests were reported at Fairford Peace Camp and one at Welford Anti-Militarist Camp, all under Section 58 of the Act. On 21st March a few dozen activists were detained, searched and questioned under Section 44 of the Act after an attempted blockade of the Marylebone flyover in London.

The Terrorism Act consists of vague definitions of who or what constitutes terrorists and terrorism, and it's open to free interpretation by police. Section 58 of the Terrorist Act targets anyone if "(a) he collects or makes a record of information of a kind likely to be useful to a person committing or preparing an act of terrorism, or (b) he possesses a document or record containing information of that kind." Jess Garret, arrested at Fairford, was detained when police found a sketch of the base in her pocket. The lone occupant of the Welford Anti-Militarist Camp, Violetta Lass, was evicted from her peaceful occupation, her property was confiscated, and she was threatened with arrest if she didn't leave.

Recently the Home Secretary placed the whole of Wiltshire and Gloucestershire under a Section 44 cordon for 28 days. Antiwar activists have constantly reported being stopped and harassed travelling through counties to join peaceful actions at USAF Fairford and RAF Welford.

JC



- A convoy travelling on the A419 from Welford munitions dump to Fairford was blocked on 25th March, the second time this has happened. The blockade consisted of one car which was driven into the middle of military vehicles before stopping. Cops from Thames Valley Police used their powers under the Terrorism Act to search the protesters and their car.

One of those present said it was unsurprising the police were resorting to draconian measures. "Moving munitions by public roads is the weak spot in the war machine. No wonder the government doesn't like it."

A growing disillusionment with 'democracy' has created a situation where an increasing number of people are deciding to use direct action, non-violent or otherwise, to resist militarism. At the same time the state has made clear its intention to criminalise and punish everyone who challenged its war-mongering, so we must educate and prepare ourselves to fight back.

Legal information is posted on several websites, but a good catch-all site is maintained by the Legal Defence and Monitoring Group. This provides excellent information about your rights on actions and

after arrest, and a reminder to keep a solicitor's number on hand. The Criminal Defence Service directory lists solicitors by region of the UK, though it's best to use a solicitor familiar with cases of this kind.

If you're unlucky enough to be held on remand or to receive a custodial sentence, there are several organisations which provide prisoners with support, other than any political organisations you may happen to be aligned with already. Many groups organised for non-violent direct action provide good legal and prisoner support, but they may not support individuals arrested for offences done outside the NVDA framework.

The Prisoners' Advice Service (PAS) can provide legal advice regarding the conditions of your imprisonment, such as your right over communications and visits. It can also refer you to other services and provide contact information for prison, criminal and appeal solicitors. Haven Books can provide you with books while you're inside. The Vegan Prisoners' Support Group (VPSG) offers advice and helps prisoners get access to vegan food and toiletries.

MH and NG

- General information from www.schnews.org.uk/diyguide/howtosupportprisoners.htm
- Legal Defence and Monitoring Group visit www2.phreak.co.uk/ldmg/index.php
- Prisoners' Advice Service 0800 018 2156 (free)
- Haven Books, 27 Old Gloucester Road, London WC1N 3XX
- Vegan Prisoners' Support Group, PO Box 194, Enfield EN1 3HD, call 020 8292 8395

Remember that most of these organisations survive thanks to donations and volunteers.

The 'coalition of the killing'

“Yet again, those who won't have to face the evils of war have ordered young, mostly working class, men and women into combat. Their mission? To kill or be killed. And who are they to kill? Other working class people of course, whose misfortune it is to be subjects of a 'strong leader' once supported and armed by the states now trying to destroy him.

Yet again we're asked to applaud the 'bravery' of politicians who send others to fight the wars they start. We're asked to 'support' leaders who not only failed to support our wishes, but also treated us as children who simply couldn't understand the issues involved. The possibility that we might have listened to their assertions, understood them and rejected them seems not to have been considered by Blair and his cronies.

Fuck them and fuck their war

Blair got one thing right at least. This conflict really will “determine the pattern of international politics for the next generation”. Either the United Nations will become a fig leaf for American imperialism or it will be ignored. The same thing goes for the European Union. The message is clear. What the American government says goes.

This is a war about the absolute authority of American power and the ability of the only superpower to use its military might as and when it wants. Saddam Hussein is a convenient excuse and an even more convenient example of what to expect if you question US power. The Bush junta contemptuously rejects any international order that restricts its power and freedom to act.

The conflict in Iraq will strengthen American imperialism, ensuring that force will be its first port of call for any regime or population that acts in ways it dislikes. Who will be next? Iran? North Korea? Venezuela? Protesters at home? Rebel workers everywhere?

Weapons of mass distraction

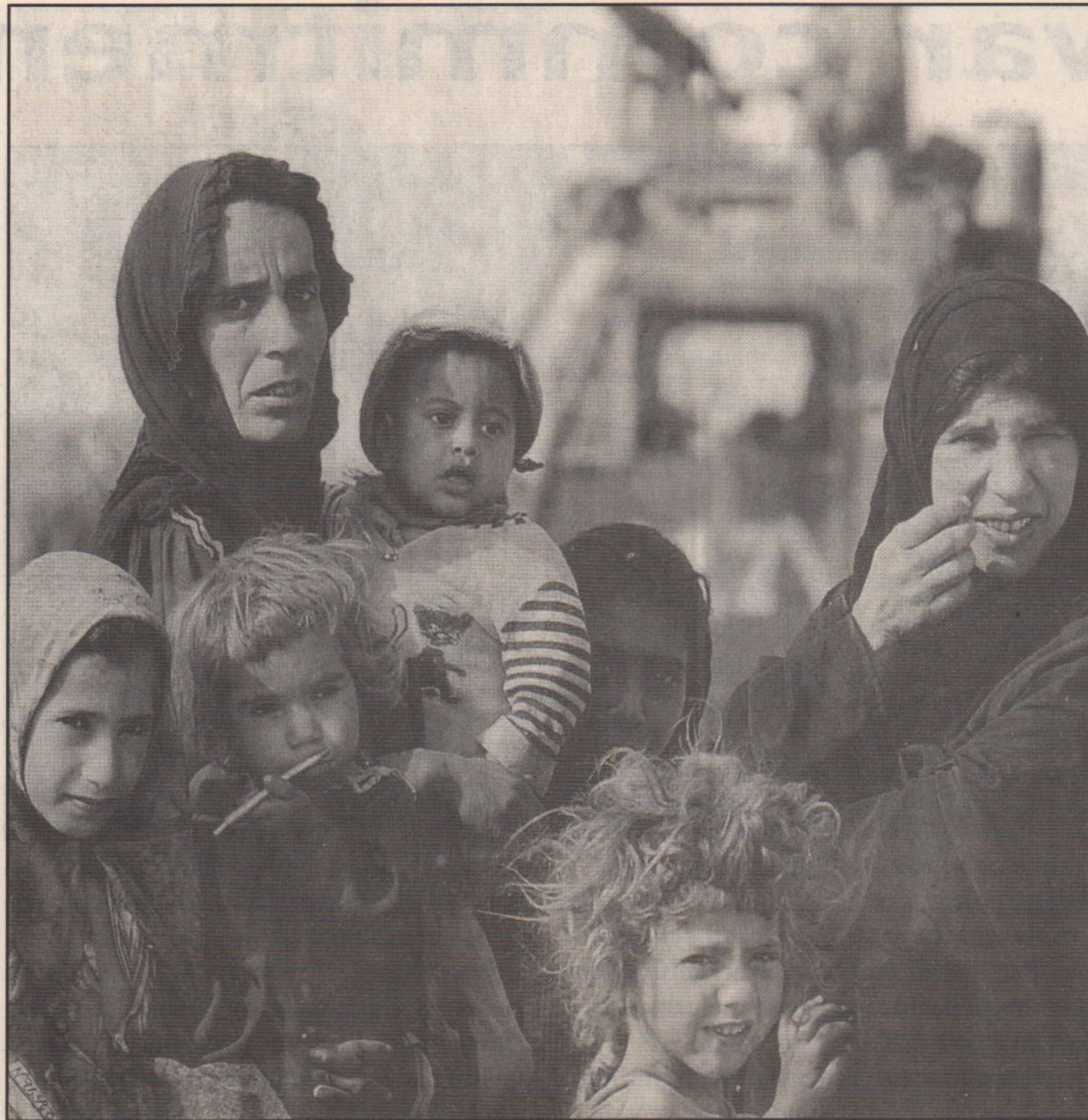
This crisis has had its successes, for the bosses at least. It's managed, for example, to distract the population here from the war being waged at home, the war of capital against labour and of state against subjects. War for control of the Middle East has obscured the war between classes, which has in any case been a very one-sided one of late.

The outcomes of this class war are easy to see – job insecurity, worsening working conditions, social atomisation, anti-social crime, erosion of community, unemployment and under-employment, overwork, environmental degradation, restrictions of civil liberties and human rights, yet more centralisation of power, increasing inequality, decreasing quality in public services ...

It's an old story. Economic growth stopped narrowing the gap between rich and poor as long ago as 1976. One in five families with children had no earner by the mid 1990s, four times the level it had been in 1968. The 9% of people who lived in poverty when Thatcher came to power in 1979 has risen to 25% now.

Two thirds of the workforce earn less than the average wage as a result of soaraway pay deals for executives and directors (executive pay rose by 17% last year). The pay gap has widened since New Labour got into office. Inequality today is worse than it was under the Tories.

Three quarters of British workers do overtime, but only a third are paid extra for it – the worst record in Europe. One in six workers here now does more than sixty hours a week. The number of women



working these hours has doubled in the last two years.

The child poverty rate during 2000-2001 was 21%. If housing costs are deducted from disposable income, this figure rises to 31%. Poverty rates for pensioners and adults of working age are also high.

No war but the class war

Decades of letting the bosses and politicians get away with it have unsurprisingly yielded nothing but despair. It's time we acted and fought back to improve the quality of our lives. This is what anarchists mean when we say 'no war but the class war'. Imperialism abroad can best be fought by fighting against the bosses and politicians at home.

Solidarity is strength. If we support each other in our struggles for justice here in Britain, we can create a movement capable of stopping oppression at home and abroad, and ultimately of ending all forms of oppression once and for all. But first we have to clearly relate the overseas agenda pushed by Blair and Bush to their elitist war against the workers of the world. We must see and act on the connections between imperial projects and domestic power structures.

We must show how fighting imperialism and capitalism can't be divorced, that rebellion which challenges the legitimacy of Anglo-American foreign policy must also question domestic inequality (of both wealth and power). The current imperialist adventures are related to domestic problems and have nothing to do with the high-minded ideals which are used to justify them by politicians.

Without protest now, Blair and Bush will be emboldened to continue implementing their neo-liberal policies. Fighting imperialism will help the struggle for liberty and justice here too. And only by intensifying this struggle can we deliver a real blow to imperialism itself.

Regime change begins at home

Anarchism is based on self-liberation. Nobody else can free us, we must free ourselves. The German writer Max Stirner put it well – “the man who is set free is

nothing but a freed man, a dog dragging a piece of chain with him”. Bombing the people of Iraq won't set them free. It will just change their masters. It may result in nicer masters, of course, though this is to be doubted given the track record of American policy. But they still won't be free.

So on Iraq anarchists argue that there's only one way Saddam can be got rid of, and that's by a popular uprising. The only role that other countries can play is to encourage this process with material and moral support. Needless to say, a popular revolt is the last thing the United States wants. This much is clear from the experience of 1991, when the Americans stood back and watched Saddam slaughter rebels (even though Bush and Rumsfeld are now using this slaughter to justify their bombing campaign).

This is why we must resist the warmakers. Popular pressure on our governments could result in the Iraqi people being given help to overthrow Saddam, and in ways which don't threaten their lives with 'Allied' weapons – providing training, weapons and intelligence to the resistance, for example, and using the United Nations to disarm Saddam. If British troops could help Pol Pot in Cambodia, why not the resistance movement in Iraq?

But of course, a popular revolt is the last thing the bosses in Washington and London want. It would result in popular power. So Iraqis won't be helped to help themselves. They'll be bombed and given a regime approved by the USA which will use an iron fist to keep 'stability' in Iraq and the Middle East – just like Saddam Hussein used to do.

To help other people we have to start off by helping ourselves. We can't give to other people what we don't have. This applies to freedom and democracy too. This crisis has proved how little of both capitalism allows. And it points the way to defeating local tyrannies like Saddam's as well as bigger ones like that of the United States.

Only direct action, the natural expression of liberty, can stop the state's war machine and help the Iraqi people free themselves. Only by expressing our power at home can we make the wider world a better place. Only by fighting here can we be in a position

to show effective solidarity with our fellow workers across the globe.

We have power to stop the war

If individuals acted as the state does, we'd have no qualms about seeing them in jail. Yet the state expects its crimes to be supported by its subjects. The priorities of capitalism are clear. The world's yearly military budget is \$900 billion. Think how these resources could be used to make the world a better place.

Here's just one example: the 2002 Johannesburg summit set a target of halving the number of people who live without fresh water by 2015. The cost of doing this has been estimated at a mere \$20 billion.

Here in Britain, Chancellor Gordon Brown can find any amount of money to pay for the destruction caused by war but not to maintain decent public services or to pay public sector workers (unless they happen to be bosses or politicians, of course). Any system that spends more on death than on living is a system whose days, quite rightly, are numbered.

There's one question everybody must ask. How can we stop this war and the system that produces it? By the one thing all states hate is the answer – by their subjects practising liberty, by the people in revolt.

Let the current disaster be a wake-up call for anyone who still thinks that the state exists to represent the governed and that we only need elect 'better' leaders to bring about change. The war will only be stopped by applying the liberty that every state denies. Only our direct action and solidarity, our proclamation of disobedience and our fitness to govern ourselves will stop the war.

Voting, voices and verification

We were recently subjected to a government campaign about why we should vote. 'No vote, no voice' was the message. Ironically the government itself has, during the Iraq crisis, proven the hypocrisy of this and verified the anarchist argument.

We've been lied to, manipulated, patronised, ignored and finally bulldozed into an immoral and unjust war the majority of people didn't want. The MPs who, it's claimed, represent 'our voice' have been whipped into ignoring us and their own consciences.

In our name, weapons of mass destruction are raining down on the population of a shattered third world country. In our name, American imperialism has proclaimed its willingness to launch pre-emptive strikes against international law.

And all this has been justified in the name of 'good leadership', whose duty it is to ensure that the wishes of the population it claims to represent are ignored. Yet the state says that if we don't vote we have no voice!

Votes are power? No they aren't. They're the alienation of power. They simply serve to signify which handful of people will ignore us for the next five years, misrule us in the interests of the wealthy and big business. The attack on Iraq shows that representative democracy is a sham.

The only voice we have is the one we create ourselves, by means of resistance and rebellion. Direct action, solidarity, self-organisation, self-management – these are the basis of real people power. They alone can check those who exercise power over us. They show that a better world isn't just desirable, it's actually possible.

No wonder the state urges us to vote. It's worried in case we find our true voice, the voice of rebellion. It's democracy, Jim, but not as we know it.

Iain McKay

We're all Claire Short now



Set piece rally, nous?

It must be Chinese year of the headless chicken, that or our boys in the frontline media have done a thwacking good job of hitting dissent for six. Equally, and alas inevitably, the old leftie bleaters who dominate the leadership of the anti-war movement, have made a flipping pig's ear of their part in the fiasco. Nevermind that death, criminality, blood, oil, lies, and rebuild-corruption is boiling away nicely in the stewpot – suddenly it seems war really is ok. War is okay and the peace movement has blown it, just as Monsieur Dupont said it would. A veritable torrent of popular disapproval has, five days in, miraculously transformed itself into the regimented whine of 'getting behind the coalition forces'.

The specifics? Well for a start, why, when thousands of autonomous anti-state actions are erupting everywhere do the protest leadership call for a setpiece rally? Could it be that their most ardent desire is to be applauded by adoring crowds for preaching excruciatingly dippy platitudes? And later perhaps, on a tide of political enlightenment inspired by their leadership, they cherish a hope to be voted in to those very institutions that right now are harmonised in an all out psy-war on our humanity (but only so they can turn these rotten bureaucracies round and make them work for the people, huzzah!) Durr.

Whatever, the biggest wartime demonstration in British history has, in effect, become a gesture of abdication from that field of subterranean power which the peace movement had minutes earlier divined and tapped into. You doubt it? Then think of this, if the peace people had been employed by the state to sabotage popular antiwar sentiment, could they have staged a more successful campaign of disillusionment?

When people are dying in their flip-flops because of capital's rush to ensure the security of its long term energy supply only the very politicised could believe that really they have achieved some sort of 'people's' victory and wield massive influence over international events. They must believe because even now they retain a sentimental attachment to the democratic rip-off. Their

hope is always that the enthusiastic forces they have coordinated can be converted into a political presence within existing society. Everybody else, feeling very intimidated, senses a real and brutal sheering off of the populace from the state apparatus and quickly ducking their heads down say, 'me, nah, I always supported the war'.

The failure of the peace movement to theoretically connect the banality of ordinary, everyday life with war, capital, the media and the nature of power proves again how that old race-the-wind hare of the English social revolution remains far in advance of its naïve and overly optimistic political leadership, we find ourselves once more back in the unsteady days of July '68.

What is essential of current events is the peace movement's total failure to have any impact at all. The failure to impose a democratic will finally (yet another finally) disproves the value of the civil society project. There is no common ground between the people and the state, there is no common interest at all – and if these socialists and greens continue to address their political discourse to existing institutions in the expectation that something can be done than their actions will continue to be valued by those institutions solely as a tool for delivering over potentially resistant positions. Their optimism concerning the neutrality of the state is a religious hand-me-down that continues to drag radical thought away from reality. Why can't activists admit that the existing power structures don't listen and care less. People are controlled by and do not control their world.

Politically uncommitted individuals were initially drawn together towards the anti-war position because they sensed its power, they thought that it might function as a vehicle to express something of their own lives. They were wrong. As usual the leadership failed to put the appropriate theoretical tools in their hands but instead fed them bad slogans and ideological non-starters about the Palestinian state, blood for oil, and American Imperialism. Once again they shied away from pointing the finger at the system of capitalism and at the social institutions which manage the

world. They cannot bring themselves to say, for example, 'because we are powerless so the capitalists can use war', all we got was that old positive thinking, 'together we are powerful, we can change things'. Wrong again, no matter the millions marching, war and capital go on and on, unchanged.

The peace movement's argument is simply not radical enough and the unfortunate consequences of this for all of us is that under present totalitarian conditions such positions are blended into a 'coalition', the elements of which because they agree on something (for example democracy, or the UN or humanitarian aid) are forced by mere proximity to agree on everything (so the Prime Minister is free to quote anti-sanctions arguments to support war). In other words, reformers and moderates, by perpetuating the illusion of the use of capitalist institutions for possible human ends, in practice only legitimise the actual activities of such institutions.

Ordinary people have correctly walked away from the anti-war movement because there was and is, no hope. They, unlike the leadership, saw the terrifying actuality of our situation.

We cannot stop the war, we cannot influence government decisions, we cannot get the necessary facts to make proper decisions, we cannot control capitalism and we cannot hope for protection in law. There is no effective free speech, there is no democracy, there is no escape from the

dictates of commodity production. The peace movement blathers about Bush and Blair, or America, or the UN and sovereignty, it rattles on about individuals and nations but until it acknowledges that this is a war of money waged against all humanity and that war is inherent to a system into which every established institution including the law, the media, the financial institutions and the government is integrated and that ordinary people have no chance of turning it around then it continues to function within the system merely as a spectacular, irregular but ultimately legitimising fragment.

For us the peace movement's very real failure has been extremely useful, it has exposed itself as they really are. It would be a pity if this rare insight and the opportunity it affords of achieving genuinely radical positions in response should be immediately recognised by the de-politicised but lost on the ever-hopeful trudgers of the lost cause.

There is no way forward from, and no way out of, existing conditions. Nobody is going to step in and save us. The most appropriate, and ultimately, most negative response to the world situation is one of despondency, it is therefore logical that this is the mood-position, because it is most at odds with what is asked of us, that pro-revolutionaries should promote.

Monsieur Dupont

Contact Monsieur Dupont at Box A, Arjuna, Mill Road, Cambridge, England

AN EXHIBITION OF THE WORK OF CLIFFORD HARPER

14th April to 30th May

at the

Newsroom Gallery
60 Farringdon Road
London EC1

Open on weekdays from
10am to 5pm

Saturdays from
12 noon to 4pm



An anarchist view of the law

Capitalism's justification for the state is based on the fiction, expressed best in Thomas Hobbes's *Leviathan*, that state power is necessary to protect human beings from the war of all against all. This fiction maintains that, outside the state, there is only the exercise of power by the strong against the weak. The state therefore comes about through the voluntary surrender of individual power to collective power, as a means of establishing an equilibrium. What's hidden in this tale is the way the state was imposed rather than agreed to, and the consequent expropriation of the many by the few. What's also hidden is what the autonomist Toni Negri (following Spinoza and others) recognised as the constituent power of the multitude – that the state only functions through our acquiescence.

What's true of the state is also true of the law, because law rests on the institutional force of the state. The transition from feudal law to a law which recognised the primary interests of the emerging bourgeoisie and the institutionalisation of those interests is reflected in the writings of, amongst others, Phillippe de Beaumanoir and then in the development of bourgeois law proper. Legal ideology reflects and also tries to disguise the interests of the powerful. The transcendental is intended to disguise the particular and the concrete. So it is that bourgeois law tells us we are all free, but cements through its institution of property the fact that not all of us are equal.

In dispensing with inequality, can we also dispense with law? Law is, in a sense, an attempt to define a universal interest. But this attempt is always scarred by the class power which underpins the particular society in which it is carried out. Do we abandon

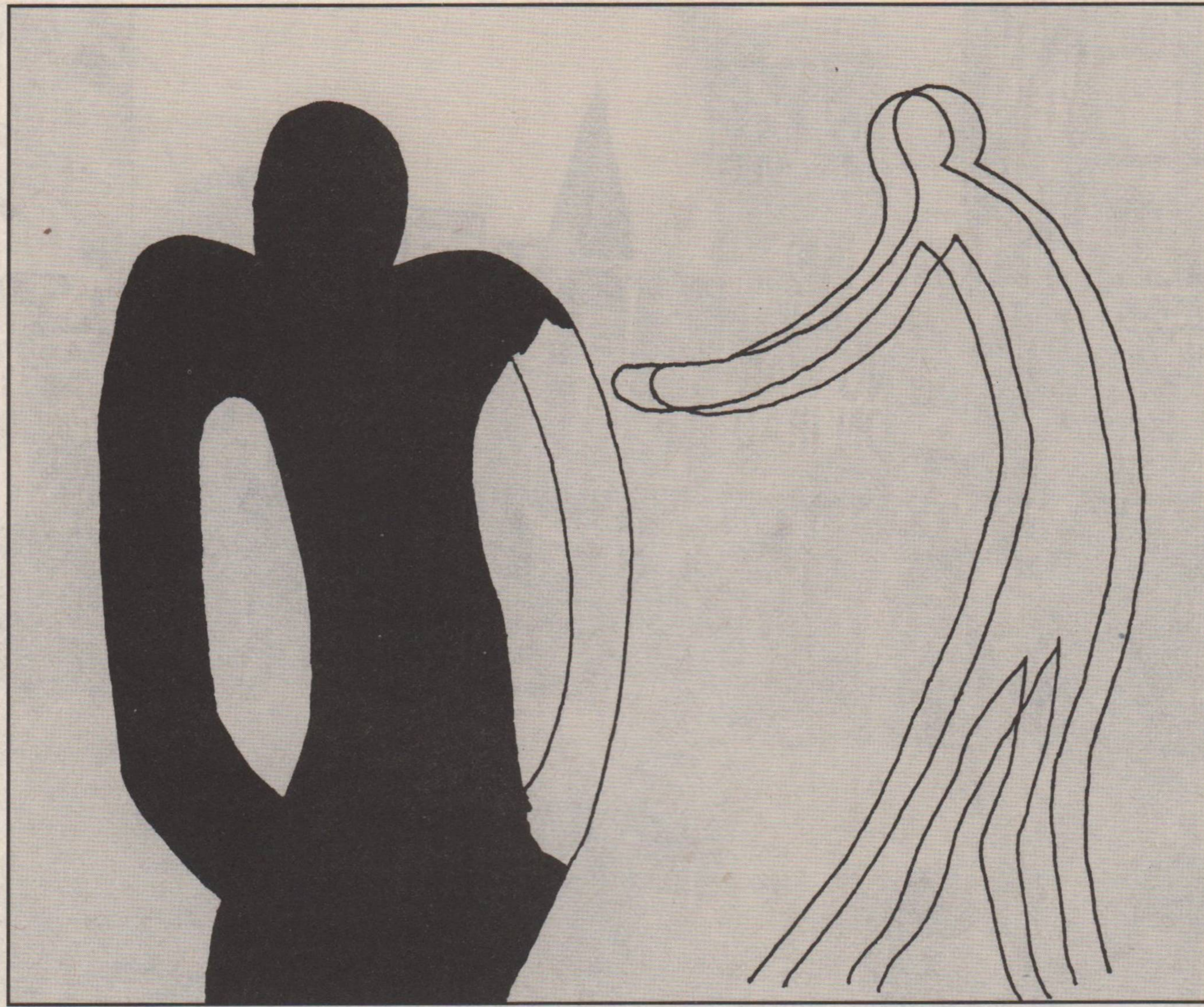


Illustration © David Thomas 2003

any notion of universal interest when we ditch all the vestiges of capitalist society? Do we each cease to exist as specific human being and become only human beings with our own particular needs?

Or is it the case, as one of the founders of bourgeois legal ideology, Grontius, had it, that "people have a strong bent towards social life" and a "power of discrimination which enables them to decide what things are agreeable or harmful (both as to things present and things to come)". In abolishing the state, do we abandon the notion of law completely or do we replace law as the codification of state force with a voluntary

agreement made between equals?

Cornelius Castoriadis says that, explicit in the notion of autonomy, of self-institution, was the notion of a society that puts into question its own laws, "positing one's own law for oneself". For him, "recognition by society of itself as source and origin, acceptance of the absence of any extrasocial Norm or Law that would impose itself on society" doesn't close the question of "what should be the law if no eternal norm can serve for it as a term of comparison". Instead it leads to the question's permanent (as he put it, "abyssal") opening. What certainly has to be rejected is the Dostoyevskian

option whereby, if God doesn't exist, everything is permitted.

Castoriadis instead offers as a starting point the "unsurpassable conviction of the mortality of each one of us and of all that we do, that people can live as autonomous beings, see in others autonomous beings, and render possible an autonomous society". In other words, an anarchist communist society is predicated on our absolute interdependency. Peter Kropotkin suggests that law will be replaced by ethics, a political commitment to mutual aid, justice and self-sacrifice.

But we can't reasonably contend that, if the future society of equals is to be a society proper, then it won't form institutions, make decisions or enter into agreements. What separates the society of equals – anarchist communist society – from the societies of the past is precisely that the question of laws (ethics, agreements) and institutions (collectives, councils and so on) is kept open. In other words, the self-instituting society is self-critical, able to accept the contingency of its own decisions and the need for us, equally, to enter into voluntary agreements with each other.

As Malatesta put it, we demand "equal freedom for all, and the right therefore to resist every violation of freedom, and resist with brute force when the violation is maintained by brute force and there is no better way to oppose it successfully. And this principle remains true at all times since, in any future society, if anyone wished to oppress another human being, the latter would have the right to resist and to use force to resist force. Freedom for everybody and in everything, with the only limit of the equal freedom of others".

Nick S.

Closer cooperation

The three main class struggle federations in Britain are Class War, the Anarchist Federation (to which I belong) and the Solidarity Federation. Many anarchists seem to be looking for a lead from us and hoping our greater organisational strength can contribute to building a strong libertarian movement.

Activists from the three groups have been debating the issue of closer co-operation.

We've agreed to explore issues we can co-operate over at a face-to-face meeting to be organised soon. Although this will only be open to members of the three, the debate and outcomes will be widely shared with the rest of the movement.

I've thought about what we could do together and I'm proposing the following areas for discussion:

- A web-based anarchist 'clearing house' – a place where people can go to find out about anarchist organisations, who we are and where we come from, what we're doing and how others can get involved.
- Industrial – how do we build workplace resistance and support workers in struggle?
- Mayday – we should aim to make Mayday as big as October's Anarchist Bookfair. Class struggle anarchists should organise their own internationalist event.
- Fascism – how do we combat the rising tide?
- Prisoner support – rebuilding and extending support networks and campaigns.
- Anti-war work – and more generalised resistance to capitalism and imperialism.

I sincerely hope that this move will lay the foundations for closer long-term co-operation and a more united movement than we've had to date.

Odessa Steps
Anarchist Federation

For more information visit the following websites:

- www.afed.org.uk (Anarchist Federation)
- www.direct-action.org.uk (SolFed)
- www.classwar4real.com (Class War)

Mayday hopes

As the military might of American and Britain, just like Saddam's evil Iraqi regime, continues to blight the world, the London Mayday Collective is preparing for a pre-emptive strike on the future that capitalism holds for us. Thursday 1st May is in sight, the world is in uproar and it promises to be the mother of all Maydays. This year's events in London will focus on the real weapons of mass destruction – arms and oil companies, other multinationals, banks, oppressive states and agencies such as the Home Office and the Ministry of Defence. Their roles in the continuation of capitalist misery and greed will be highlighted and targeted. Their part in the continuation of capitalist class war will be attacked.

Mayday is a chance for us to connect our struggles with those of other people around the world and to remember the history of working class resistance. It's a day to collectively voice our opposition to exploitation and the repression of our dreams and desires, a day to demand a new and stateless world, free from capitalism.

Get out on the streets

With all the other struggles going on, preparations have been brief. Final details are still being discussed. But given the anger at the war, together with continuing attacks on the working class in Britain, it's likely that Mayday will become a focus for protest.

The annual trade union demo in London will once again march from Clerkenwell to Trafalgar Square. The Stop the War

Coalition will also see Mayday as an ideal day for action. While anarchists reject the reformist controlling practices of organisations like these, we welcome the return of mass street protests which can potentially throw off their restraints.

If there's one power the ruling class fears, it's mass working class resistance in workplaces and on the streets. So withdraw your labour, even if it's only for a day, bunk off school or college and hit the streets.

MH

Confirmed events in London so far:

- 11am Critical Mass from the National Film Theatre, under Waterloo Bridge
- 1pm Critical Mass picnic, St Ann's Gate, St James's Park SW1
- 2pm Critical Mass reforms outside the Home Office
- 2pm Main meet, outside LockHeed Martin, corner of High Holborn and Endell Street WC1
- 4pm General convergence at Shell UK, The Strand WC2

Leaflets, stickers and updates are available from Freedom Bookshop, 84b Whitechapel High Street or the London Activist Resource Centre, 62 Fieldgate Street (nearest tube for both: Aldgate East)

For more information visit www.ourmayday.org.uk

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What we say ...

The Anglo-American 'coalition of the willing' seems to have abandoned any pretence of winning hearts and minds. Instead it's reverted to terrorising the civilian population of Iraq. Since the start of the latest Gulf War, several thousand Iraqi soldiers and civilians have been killed in pursuit of George Bush's plan to liberate their country's oil reserves from the grip of their rulers.

Watching the way the war is being reported in the mainstream media, it's ironic that a coalition which exploits tame journalists to embellish every account of its actions should have the nerve to complain when al-Jazeera, the Arabic television station, abandons the script and reports what actually happens.

We agree with the thought George Monbiot expressed with sarcasm last week, when he wrote in his *Guardian* column that "suddenly the United States has discovered the virtues of international law". The alleged breaches of the Geneva Convention which the US government said it had detected in Iraq's handling of American prisoners of war were nothing compared to the denial of POW status to the men held (and more than likely tortured) at Camp X-Ray, Guantanamo Bay.

Nor should we forget the attitude to law of our own Labour government, which has shown that it's equally cavalier. By installing the Anti-Terrorism, Crime and Security Act 2001 (ACTSA) while at the same time ditching Britain's commitment to Article 6 of the European Convention on Human Rights, at least to the extent that the Muslim community here enjoyed any protection from it, Tony Blair's government cheerfully introduced internment without trial in a manner which mirrors the use of this tactic by the Americans against the captured of Afghanistan.

At least twelve of the people interned in Britain have been detained indefinitely since the introduction of the ATCSA. One of these, Mahmoud Abu Rideh, was previously the victim of torture in Israel. He's now being kept in the High Security Unit at south London's Belmarsh Prison, even though several psychiatrists have recommended that he should be released into a mental hospital on the grounds of poor health.

In using this more recent Act to target the Chechen, Algerian, Egyptian and Kurdish communities in the UK, all the while using the Terrorism Act 2000 to ban nationalist movements such as the Kurdish PKK and the Tamil Tigers, the British state effectively denies the communities any right to political organisation and self-defence, even though both of these are supposedly guaranteed by the Universal Declaration of Human Rights.

Radical solicitor Gareth Peirce, writing in the latest issue of the bulletin of the Campaign Against Racism and Fascism, says "the use of anti-terrorist powers has now paralysed and terrified significant parts of the Muslim community in this country ... The power to ban organisations sends the message: you are labelled terrorists here as well as by the repressive regime from which you fled".

Another prisoner, Amar Makhulif, has also spent two years in Belmarsh's High Security Unit, awaiting deportation to the United States in order to face trial on the kind of supergrass evidence that was discredited so often during trials in the north of Ireland twenty years ago.

So far as Blair and Bush are concerned, international law is only what the big guns of the west decide it is from year to year, week to week and day to day. The rest of us find, yet again, that our rights can only be secured by the struggle against the state – an institution which acts as though our freedom and our right to political action lie solely within its gift. The state is the sugar daddy we don't need.

Readers' letters

Easy logic?

Dear *Freedom*,

When one considers the war in Iraq, it all makes good logical sense. It's trade and can be justified should it pay good dividends. The British and American governments invest in arms and lives and, if things aren't bungled, they get in return oil and money for reconstruction.

It's extraordinarily easy to follow, and it's what capitalism is all about – easy logic.

Your comforts and mine depend on it. Anarchist shit is great, but compared to the force of capitalist arguments it's pathetic. José Martí appears to support this thesis ('The illusion of non-violence', 22nd March).

But let's call a fucking spade a fucking spade. The problem with José's argument that non-violence is a waste of time and gets us nowhere is that it's not an argument at all. True it reads like one, but that's phenomenology. José simply describes the obvious, which is that violence is extraordinarily successful.

There appears to be a need to argue for anarchism because it's not obvious that it will work. At the moment it clearly doesn't, since it doesn't deliver oil and money for reconstruction. The big boys of the past like Bakunin (who Iain McKay reviews in the same issue of *Freedom*) did their best, but it wasn't good enough.

There is no compelling counter-argument for anarchism which is comparable to that for capitalism and the Iraq scenario.

The reason for this is that the argument for anarchism is, in fact, the same as the argument for capitalism – personal gain. This may seem a contradiction. It's simply that capitalists have hijacked the concept. You think this is daft, but if it works for José it works for me. What we should look at is the

phenomenology of our behaviour. It resolves into a Stirmerite approach to the self-obsessed individual. Understand that and perhaps we can all pack up and go home.

Peter Gibson

Divi gone

Dear *Freedom*,

In reply to Larry Gambone (letters, 22nd March), mutual societies like the co-operative movement had a practical way of distributing profits via stamps and cheap loans which people used to make things better for themselves. Sadly, the mutual societies are no longer in favour of helping achieve working class aspirations. My mother used to enjoy receiving her 'divi' as a lot of her friends did too, and she shopped at the co-op. Nowadays the co-operative movement has lost its way. Bring back the 'divi'!

Mick Vick

Independence day

Dear *Freedom*,

Keith Ackermann is obviously very keen to claim for the Labour left the credit for Indian independence ('Limits of non-violence', 8th March). But he really should check his facts. The Movement for Colonial Freedom was founded in the 1950s, several years after independence was gained. True, there was an earlier Congress Against Imperialism, but that wasn't founded by Fenner Brockway.

The Independent Labour Party of which Brockway was, until 1946, a prominent member organised against imperialism in the 1920s and 1930s (with support from anarchists and others). There was a League

Against Imperialism in the 1930s, which was in large measure a Stalinist front.

The impact of this earlier campaigning was sufficient to permeate the army during the Second World War. The Army Bureau of Current Affairs was formed by former members of the International Brigade in Spain. This inspired the Cairo Parliament which, in turn, led to many troops refusing to help restore the puppet monarchy in Iraq, or to go to Greece to help restore the monarchy there.

The Labour government elected in 1945 didn't intend to give India its independence, but Congress relaunched the 'Quit India' campaign and enough British troops around the world were refusing to impose imperialism to persuade Labour not to risk putting down civil disobedience. That refusal of the forces to serve can ultimately be laid at the door of non-violent action.

Laurens Otter

Dear *Freedom*,

Keith Ackermann is wrong to imply that the 1945 Labour government wanted to grant Indian independence. They were forced to do so against their will. In 1946 Attlee fired British Viceroy Lord Wavell when he argued that independence was the only viable policy. Wavell realised that the weakening of the British Empire caused by the war, combined with renewed resistance from Indian nationalists, made British possession of the subcontinent untenable. It was only when his successor, Lord Mountbatten (of all people), agreed with him and threatened to resign that Attlee gave way.

Johnny M.

Letters may be cut for reasons of space

THE ANARCHIST PRESS: WHAT'S IT FOR?

Discussion meeting with *Freedom* and *Black Flag* at 7.30pm on Tuesday 15th April at the London Action Resource Centre (LARC), 62 Fieldgate Street, London E1

As the anarchist movement in this country has developed over the last few years, we've asked ourselves questions about how we operate, what we want and how we get there. *Black Flag* and *Freedom* have both discussed the way in which these questions relate to the publications we put out. But we also want input from the wider movement. Is there still any point in producing papers and magazines? How do we sustain them? How can publications which aren't produced by the national organisations – the Anarchist Federation, Solidarity Federation, Class War – reflect a diverse movement, be accountable and

stay open to new ideas and enthusiasm, all at the same time? Are papers still better for getting ideas and news out than email lists and websites? Are magazines a useful way of developing coherent discussion?

We invite anyone who's interested in the anarchist press to come and discuss these and other issues.

For more information you can either email FreedomCopy@aol.com or join the *Freedom* email discussion list by sending an empty mail to FreedomAnarchistFortnightly - subscribe@yahoo.com

COPY DEADLINE

The next issue of *Freedom* will be dated 19th April, and the last day for copy intended for this issue will be Thursday 10th April 2003. Contributions can be sent to us at FreedomCopy@aol.com

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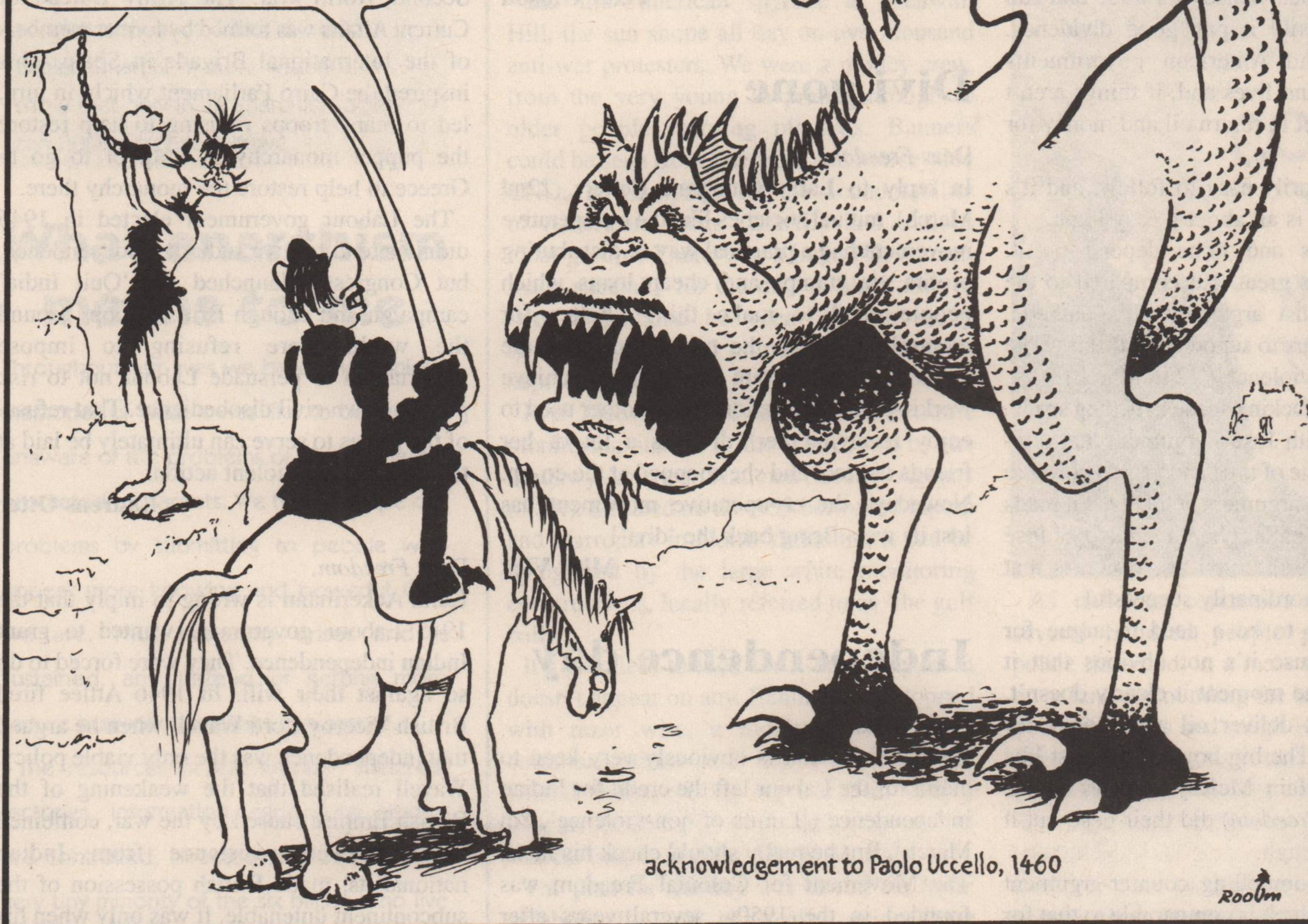
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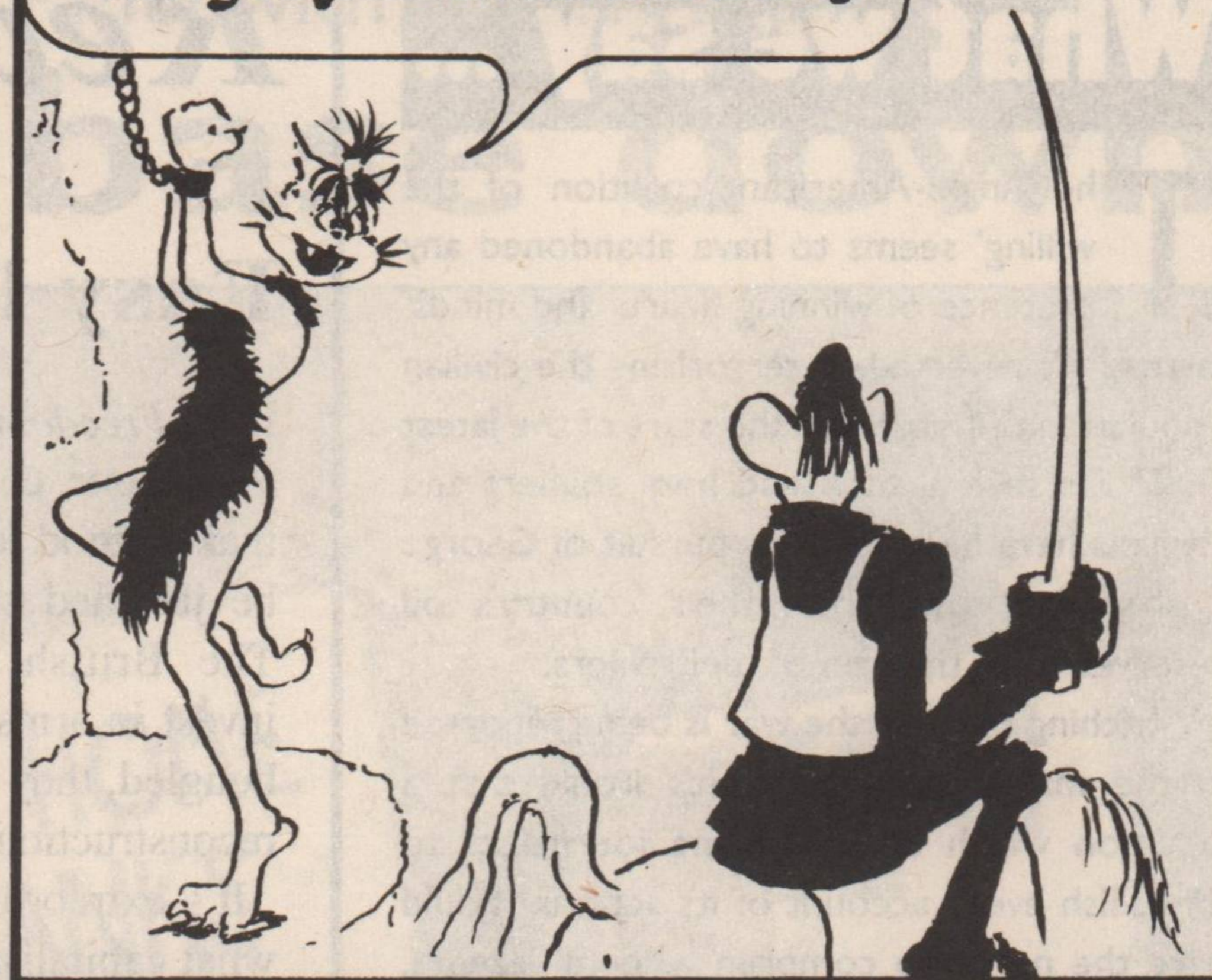
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lots of innocent lives.
We will not allow such
evil to continue.

Begone in 48 hours, or
we'll punish you with
dire consequences!!



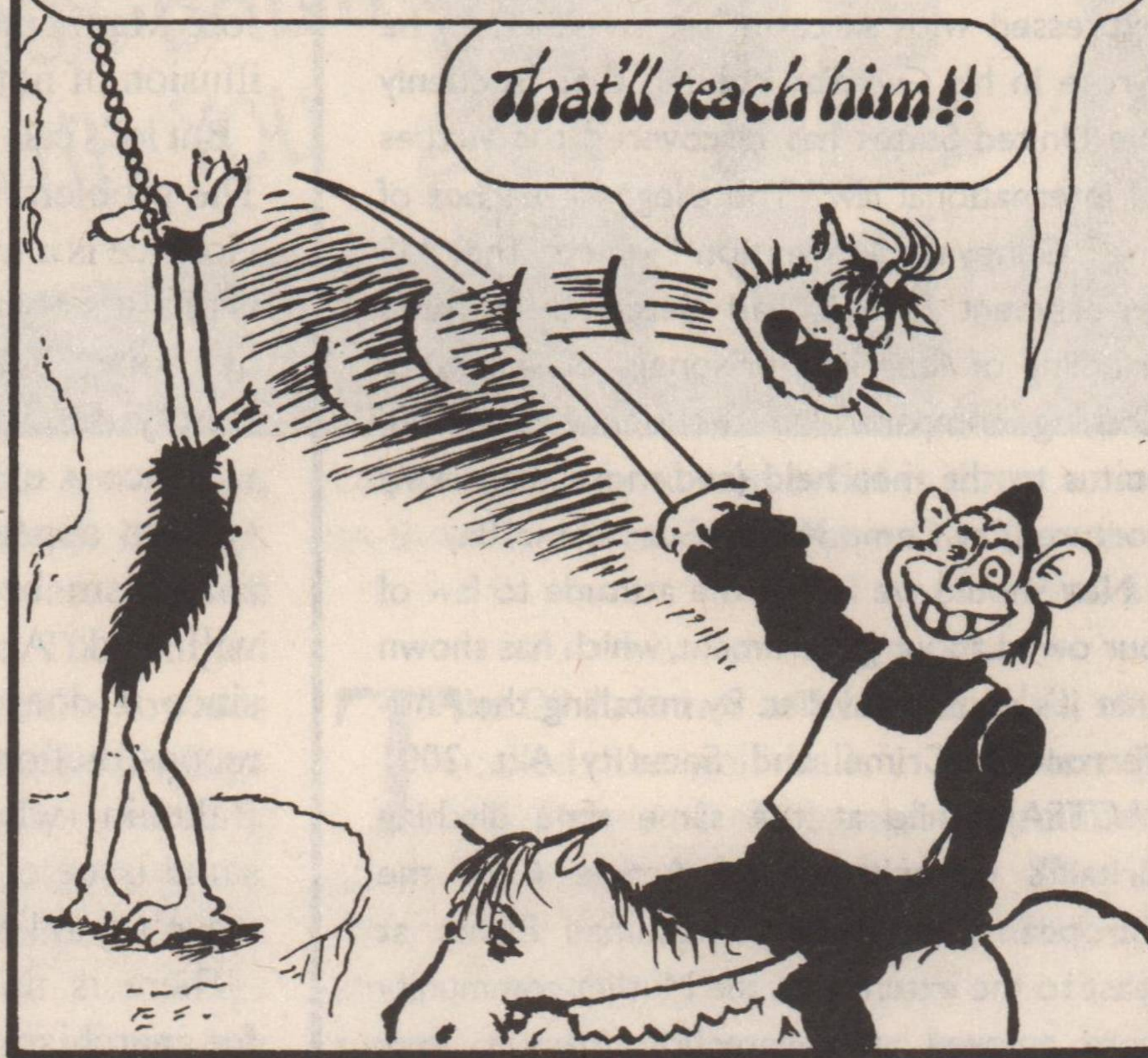
acknowledgement to Paolo Uccello, 1460

He refuses to go. So now,
what dire consequences
will you punish him with??



We'll destroy lots of innocent lives.

That'll teach him!!



CND CYMRU ANNUAL MEETING

Saturday 5th April at 11am

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

NORWICH: TROOPS OUT, AID IN!

Saturday 5th April from 1pm

Assemble Chapelfield Gardens at noon for rehearsal - drummers,
musicians and puppeteers particularly wanted
contact: thepeaceforce@theatreofwar.org

PORTSMOUTH NAVAL BASE

Saturday 5th April: vigil at 12 noon, action at 2pm

Meet outside RC Cathedral in Edinburgh Road by traffic lights
at 12 noon for vigil overlooking the base. Meet at 2pm at main
entrance of Harbour railway station for non violent action at the base.
contact: 02392 818849 or 07951 000955

WORTHING ROCK AGAINST WAR

Saturday 5th April from 7.30pm to 11pm

In the back room, Vintner's Parrot, Warwick Street, Worthing, featuring
local punk band Flatpig, Littlehampton ska punkers Thank You Terrace
and East London grungers Beyond. £1 on the door.
see www.eco-action.org/porkbolter/waw.html

USAF MOLESWORTH ACTION

Sunday 6th April from 2pm to 4pm

Meet at 1pm in Leicester for transport. Organised by Leicester CND
contact 0116 247 0121

RAF COTTESMORE ACTION

Sunday 6th April from 2pm to 4pm

Meet 1pm at Secular Hall, Humberstone Gate, Leicester for transport
contact 0116 220 3944

WORTHING PEACE TAX CAMPAIGN

Monday 7th April at 4pm

Gather outside Inland Revenue offices at Teville Gate
see www.eco-action.org/porkbolter/waw.html

MAKE LIFE DIFFICULT FOR BLUNKETT

Tuesday 8th April from 6pm

David Blunkett speaking at Parole Board's annual lecture from 6pm at
Gladstener Library, 1 Whitehall Place, London SW1A 2HD, followed by
a reception from 6.45 to 9pm
A chance to make life difficult for Blunkett!

**WOMEN (WITH SAUCEPANS)
AGAINST WAR**

Thursday 10th April from 6.30pm

Bring saucepans, wooden spoons, etc., to the gate of Downing Street
in Whitehall, London, to whip up a din for the man who dares
to bomb in our names
contact dizygals@aol.com

WITNEY: COURT APPEARANCE

Thursday 10th April

Court appearance at Witney Magistrates Court by activists who
locked-on and lay on the runway at RAF Brize Norton last month.
contact 0845 458 2564 for more information

FILMS AT BLACKCURRENT CENTRE

Thursday 10th April at 7pm

PROTECTING THE ANCIENT FORESTS

A Greenpeace film featuring campaigns against illegal logging, saving
natural habitats and actions at sea.

Blackcurrent Centre, 24 St Michaels Avenue, Northampton

LONDON ANARCHIST FORUM

Friday 11th April from 8pm to 10pm

Open discussion on the war in Iraq
at Conway Hall, Red Lion Square, Holborn, London
contact: antines@yahoo.co.uk

WEAPON OF MASS CONSTRUCTION

Sunday 13th April from 2pm

'London Mayday 2003 - a weapon of mass construction'
planning meeting at LARC, 62 Fieldgate Street, London E1
see www.ourmayday.org.uk
contact londonmayday@yahoo.co.uk

CAMBRIDGE: COURT APPEARANCE

Monday 14th April

Pre-trial review of activists arrested for sit-down protest on 20th March
contact Josh on 01223 522244 or jmr59@hermes.cam.ac.uk

GRAPHIC ANARCHY

Monday 14th April to Friday 30th May

AN EXHIBITION OF THE WORK OF CLIFFORD HARPER

at the Newsroom Gallery
60 Farringdon Road, Clerkenwell, London EC1 (tel 0207 886 9804).
Featuring Clifford Harper's illustrations from the last twenty years.
Open weekdays 10am to 5pm, Saturdays 12 noon to 4pm

THE PERFORMANCE CLUB N8

Tuesday 15th April from 8pm

Downstairs at the Kings Head, Crouch End Broadway, London N8
details at <http://www.newagenda.org.uk/perfclub.htm>

FASLANE: REALLY BIG BLOCKADE

Tuesday 22nd April

Help close down Faslane naval base. Organised by Scottish CND.
contact 0141 423 1222 or email big_blockade@hotmail.com

HARROW: COURT APPEARANCE

Wednesday 23rd April from 9am

Picket court in support of asylum seekers detained for Yarl's Wood fire
at Harrow Crown Court, Hailsham Drive, Harrow
see www.stoparbitrarydetentionsatjarlswood.co.uk

**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

LONDON MAYDAY CRITICAL MASS

Thursday 1st May at 11am

Meet outside the NFT under Waterloo Bridge on the South Bank for
non-polluting anti-capitalist celebration
see www.ourmayday.org.uk or <http://cmlondon.enrager.net>

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Hotline: 07984 588807

LARC SOCIAL CENTRE

many events - check website for details

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see www.londonarc.org

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