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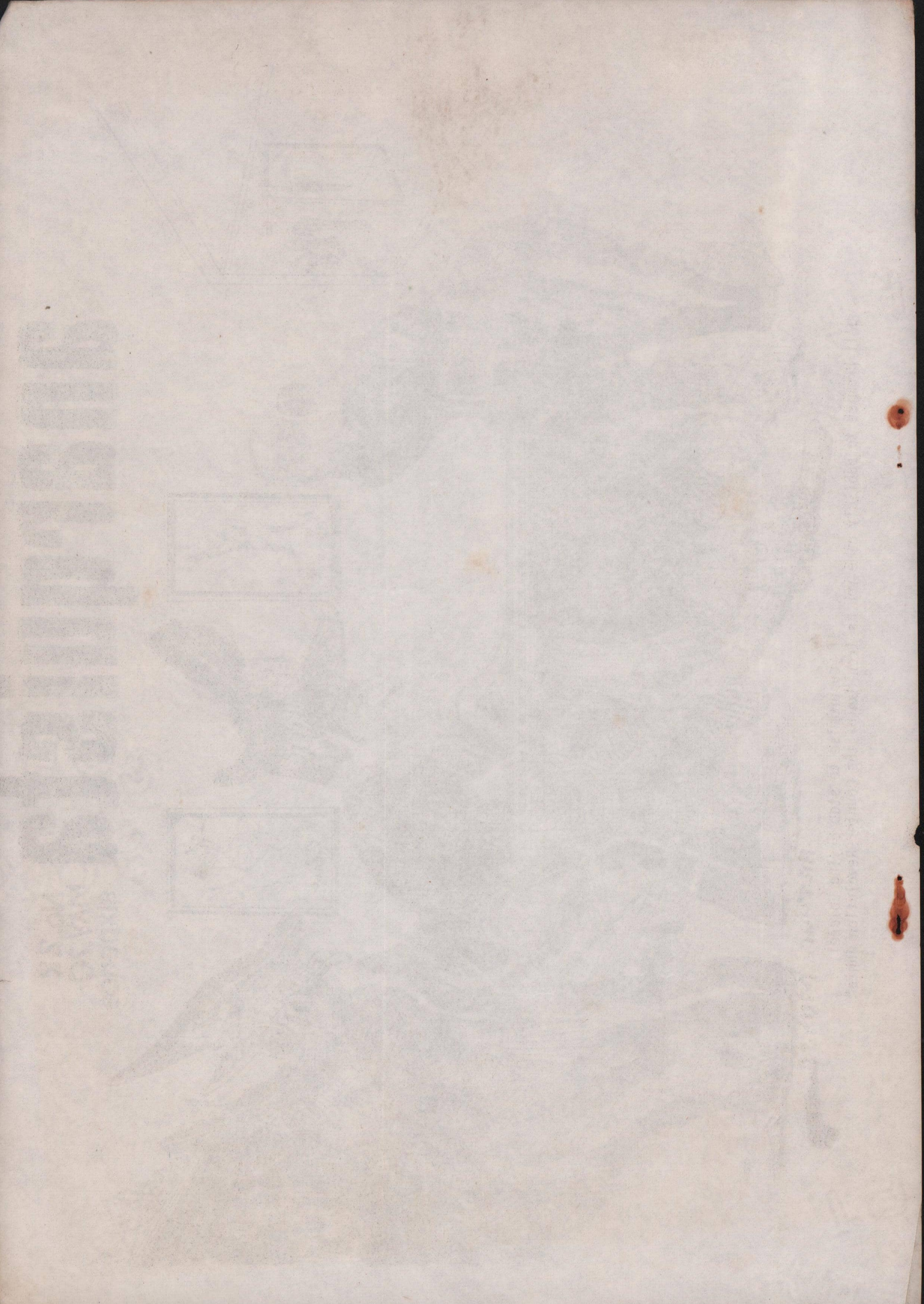
anarquista

No. 22
MAY. 70
sixpence



ARTHUR MOYSE

"If you promise to stop crying Colonel,
we'll promise to publicly name you as Iron Man of the Counter-Revolution Junta"



The State is the State is the State is the....

There is in this University an individual whose major role used to be as village idiot to the 'humour' of those of us who were not human enough to so consistently exhibit our social inadequacy.

Despite this the individual concerned not only survived without our approval but found a means by which he could attempt to communicate with people. He worked very hard at this activity - generally thought of as praiseworthy and distinctive.

However he spent too much time concerned with communication and ideas and not enough on his studies - which as everyone knows is the only fully-patented and approved way of developing personality and potential. The situation is now reached that unless the person stops using his talent to the full and turns to doing what is expected of him he will be in danger of being kicked out.

This sketch - necessarily vague - is a real one. It exhibits the real nature of our University. The University is not concerned with individuality, personality or humanity but with the production of "socialised" individuals.

The price of the 'superiority' given to us by a University education is the narrowing of our vision. The inability to look another human being and see what they think of themselves and what they need rather than what we need from them, eg. the treatment of cleaners, lab staff, porters, 'soft' members of the academic staff etc. This not only makes their lives less happy but detracts from our own humanity.

This is not a sob story. Having said that the values implicit in the University are perverted and dangerous the answer is not just to assert your own humanity when dealing with others. The answer is to co-ordinate the dreams and desires of all - students, academics, and staff into a plan for a human community; achievable only in the context of a libertarian revolution. To meanwhile actively support the improvement of conditions for any section of the community AND TO TEAR THE HEART OUT OF JAMES' FESTERING FUN PALACE.

K.N.



white bird

White bird in a golden cage
On a winter's day
In the rain.
White bird in a golden cage
Alone.

The leaves blow across the long black road
To the darkened sky
In its rage.
But the white bird just sits in her cage
Alone.

The white bird must fly or she will die.

White bird dreams of the Aspen tree
With its dying leaves
Turning gold.
But the white bird just sits in her cage
Growing old.

White bird must fly or she will die
White bird must fly or she will die.

The sunsets come, the sunsets go
The clouds roll by
Drifting slow.
And its eyes always glow
And she must fly.

And she will fly
And she will fly
She will fly.

White bird in a golden cage
On a winter's day
In the rain.
White bird in a golden cage
Alone.

White bird must fly or she will die
White bird must fly.

David Laflamme
Linda Laflamme

Human Liberation.

For those who expected a speaker on Woman's Liberation to issue a diatribe detailing the horrors of child bearing / rearing, household chores and the bourgeoisie family, interspersed with frequent 'fuck's and 'shit's, Audrey Wise's talk last Wednesday afternoon came as a welcome surprise. Due to the lack of platitudes her ideas came across in a clear and convincing way. In spite of her pleasant slightly self-conscious manner, she wasn't too worried as to whom she might offend. Her remarks about university women on the far left were always uncomfortably close to the truth.

She began by outlining the necessity for equal pay, since this is an issue that is usually ignored by women students - the reason being that when they start work they will be part of the 11% of women who do get equal pay at present; for the other 89% it is extremely humiliating to sell their labour, their time, for half the money receives by some-one else, in a society where worth is judged by the size of the pay packet. It is part of the conditioning which women receive, which makes them accept their role as a second class citizen.

She further attacked left wing women for their failure to speak to any extent in meetings, or to participate in their socialist societies generally to the extent that men do - they have also accepted the conditioning - an aspect in which they fall far behind women in the labour party! It is too easy to sit back saying that 'come the revolution women will be liberated', but in this case there is little to suggest that socialism will not be male-dominated in the same way that capitalism is now. Women's Liberation is something of a joke even among so-called revolutionaries. She was anxious that discussion at this particular meeting should not be male-dominated. It wasn't quite, but then there were about five times as many women present as men.

Her attitude to motherhood was half-way between that of 'proud and contented mum' and 'frustrated graduate housewife'. After all motherhood would not be so bad were it not a 24hr. job. The idea of the 'woman working in the home, while her husband is enjoying himself at work' is normally a fallacy - the man's job being equally dull and repetative - often in fact far worse than the housewife's. So we should try to bring about a situation in which, instead of the man working for forty hours a week at the same job and the woman staying at home, each should put in twenty hours, so that running the home becomes a joint responsibility, and each adult has a more varied life. Even where men do participate in housework today, eg. in middle class homes more and more, the man still feels that he is 'helping' his wife - not that this is partly his work. At present it was imperative that the working wife did not consider herself as having two jobs, but that she and her husband each had a job and a half. Upbringing of children, although very important, has always been given a low status because it is women's work. It is no accident that the White Rhodesian or South African, who would not sit next to a coloured in a bus, or eat in the same restaurant, is quite happy to have his children brought up by one.

In trying to achieve a new status women should not throw out what was good in their old role. They should not try to ape men, good points and bad. Why should they surrender their few privileges and do night-work and physically hazardous jobs so that they can be exploited and humiliated in the same way as men? Why, at an interview, should a woman feel obliged to tell her future employer that she won't be taking time off every time the children are ill?

Surley men as well should feel some responsibility to stay home and look after the sick children. Women were often accused of 'depriving' their daughters by giving them dolls instead of construction sets. What is so marvellous in boys being conditioned from birth for their role of operators, and for their functioning as, machines.

One of the few men present knew exactly what women wanted - to stay at home - after all hadn't a New Society opinion poll said so? If women only worked for financial reasons why not a higher basic minimum wage (paid to men of course) so that they could stay home, or, perhaps the answer was to increase family allowances- but this was not credible as it would ruin the economy. As to why this was so disastrous he gave no clues. Audrey sited the analogy of the economy to a family's house-keeping and the Chancellor of the Exchequer to a house-wife - however it could not be taken too far. The house wife kept food in her larder to give to her hungry children, men didn't seem to manage their finances so well.

Of course their came the inevitable answer to the plight of women, "smash the nuclear family". Unfortunately most women do not have sufficient faith in men to think that this would mean anything other than them bringing up children completely unaided by men. Undoubtedly, also, none of the blueprints for the upbringing of children have proved to be totally satisfactory, eg. various kibbutzim, state schools etc.

I am sure that most of us like to think that we are liberated in our own personal way; a university education and the pill, what else is necessary for female emancipation? Issues such as equal pay and opportunity seem almost irrelevant - apply for a job in industry and they cease to be so. I am sure that when the few years have passed that separate us from being 'frustrated graduate housewife' many more of the cries of the womens liberation will have much more meaning.

J. L.

SONG ABOUT MARY .

Adrian Mitchell.

Mary sat on a long brown bench
reading 'Woman's Own' and 'She'
Then a slimy-haired nit with
stripes on his collar

Said; 'What's the baby's name to be?'
She looked across to Marks &
Spencers
Through the dirty window pane,
"I think I'll call him Jesus Christ,
It's time he came again."

The clerk he banged his ledger
And he called the Cruelty Man
Saying; "This bird thinks she's
the mother of Christ,
Do what you bleeding well can."

They took Mary down to the country
And fed her on country air,
And they put the baby in a Christian
home
And he's much happier there.

For if Jesus came to Britain
He would turn its dizzy head,
You'd see him arrested at the next
sit-down
And he'd raise the poor from the dead.

So if you have a little baby
Make sure it's a legitimate child,
Bind down his limbs with insurance
And he'll grow up meek and mild.
Meek and mild... meek and mild...
meek and mild.

TRUE STORIES OF ACTIVIST



ACTIVIST WAS MEDITATING IN LANG WITH LOWER COMMON ROOM WHEN HE SAW PIN-EGO. PIN-EGO WAS PLAYING THE PIN TABLE AND EVERY TIME HE SCORED A FREE GAME HIS EGO GREW, BECAUSE HE WAS 'SO FINE'. ACTIVIST OBSERVED THE SICKENER;

READ ON

PANEL 1: I'M SO FINE. PLOK. FLIP! FLIP! MONEY MAKER. PIN-EGO WAS PLAYING HIS LITTLE HEART OUT.

PANEL 2: IT'S A SICKENER! IT'S A SHIT OUT! IT'S A BUMMER! NO NOSE PICKING SO FINE. BLURP. MONEY MAKER. PIN-EGO HAD ALL THE STOCK PHRASES IF HE LOST.

PANEL 3: FLIP! FLIP! I'VE SCORED THE 2ND LARGEST NUMBER OF FREE GAMES OFF ONE. NO NOSE PICKING SO FINE. DIS GOY NEEDS A FIX. PIN-EGO WAS PROUD.

PANEL 4: BURP! SPLUT. NICE. NICE. NICE. CREAK. THE FIX TILTED PIN-EGO'S MIND AND BUILT IT ANEW. NO MORE MONEY WAS SPENT ON THE PIN TABLE AND THE NEXT DAY HE DONATED THE TAKINGS TO PICKINGTONS STRIKE FUND. PIN-EGO RETURNED AND PLACED 21- IN THE APPROPRIATE SLOT. THE FIX WORKED.

O Freedom which to every man entire
 Presents imagined longings to his fire,
 To swans the water, bees the honey-cell,
 To bats the dark, to lovers loving well
 Only to the wise may you
 Restricting and confining be,
 All who half-delivered from themselves
 Suffer your conspiracy,
 Freedom, Freedom, prison of the free.
 (Lawrence Durrell)



WHAT DO THEY MEAN EXCESS PROFITS?
 PROFITS ARE NEVER EXCESSIVE!

ATTACKING SOUTH AFRICA IS LIKE ATTACKING US (from an advertisement by American businessmen in the U.S. press)

"They're at it again.

This time, on Saturday at 1pm the professional protestors, sparked by some disenchanted South Africans are planning to kick mud in the face of one of America's most loyal allies, South Africa. Our investments keep that economy humming.... South Africa's investment climate is very good: wages are low and the government is friendly. As American businessmen, we have over a billion dollars at stake in South Africa.

....South Africa is not perfect...Social change isn't moving as fast as it might...but we can wait. For everything bad you can say about South Africa - and we've heard all the arguments - there are some positive things. You must admit, South Africa has no race riots...Attacking South Africa is like attacking us.

published as a public service NCR SHELL Ford ESSO Kodak

GE GM Honeywell "

PAKI BASHING

RESPECTABLE RACIALISM TRIUMPHS...

The recent growth of racialism in Britain, given a respectability by politicians, has manifested itself in what is called 'Paki Bashing'. This article contains facts figures and opinions compiled by certain immigrant groups.

The attacks first became noticeable in the summer months of 1967 and carried on thro the same period in 1968. The Goudge St area of Euston witnessed 30 such attacks involving over 50 pakistani people in this period.

The Attitude of the Authorities

As the situation deteriorated appeals were made to the so-called guardians of our society (Press, police, and local councillors) with the usual result of nothing being done. No arrests were made, and on one occasion, the police asked a Pakistani victim 'Why didnt you catch them?'

The blatant inactivity forced the local people of the area to form into local vigilante groups after a meeting of both black and white in the Student Movement House, Camden, in May 1968.

The reaction of the Press was predictable, white attacks on black was stale news, but however they invented stories of black extremists advocating use of knives and dynamite. A well known reporter on a large circulation Sunday newspaper refused to touch the story when he found out that white english people were patrolling with their black brothers. The B.B.C. were actually refused permission to televise the patrols of vigilantes, as black and white versus white doesnt contribute a sensational race riot.

Direct Action Succeeds

On June 2nd, 1968, vigilantes managed to hand over a white thug who had attacked and robbed Mr. Nazir Uddin of £10 to the police. This did not prove a successful move, as when the case came up at the Old Bailey the police failed to call the six witnesses who had originally come forward with the result that the thug was let off because of lack of evidence--'justice triumphs'.

However, the resulting uproar and increased activity of the vigilante groups forced the police into action: 7 thugs were arrested in the next two months compared with no arrests over the previous three years. Morale improved in the community but the attitude of the police hardened appreciably. When on June 9th, a young Pakistani worker and an African teacher were attacked by a group of white youths chanting 'Enoch, Enoch' (note the battle cry) white and black citizens came to their aid. Police arrived quickly, but the result of their action

was disgusting if not to be expected by now. Of the nine thugs arrested, only three were charged, whilst two Pakistani workers, who didn't know of the incident, were arrested half a mile away. They were charged with 'Causing an affray and carrying offensive weapons'—an offence which carries a prison sentence. The basis of the latter part of the police charge was a spoon in a lunch box. The magistrate's actions were also appalling, whilst granting the three thugs legal aid he refused to do the same for the Pakistanis (this, on investigation, was not reflected in the variance of wealth between the two parties). When the wife of one of the Pakistanis fell ill in Pakistan, he was not allowed to visit her (nb. the trial wasn't heard until Jan. 1969). Owing to pressure from immigrant groups, the charges against the Pakistanis were dropped but only after a deal was done to do the same with the white thugs.

Firebomb

Over the next twelve months there were only two or three sporadic attacks in the Euston area. The moral of the people increased accordingly. They had learnt that it was better to stand up and fight against injustice and oppression rather than to suffer in silence.

However, on Saturday 23rd August 1969, about 11.30pm Mr. Asur Miah was attacked by three white thugs near his home at 219 Gower St North. He ran to his door, knocked, and was let in, one of his pursuers getting in behind him. The door was then closed against the other two attackers who continued to knock and try to burst the door, making a large hole in the panelling. Eventually the police arrived and took three attackers away, but as usual made no charges against them. On the next day (Sunday) at 10pm a petrol was thrown at the house from a passing car. Fortunately no damage was done. The fire brigade, police and ambulance arrived quickly, very good you might think. However, earlier on Sunday the residents of 219 had informed the police of people hanging around outside the house—the police ignored this information.

Following the second attack a chairman of the Pakistani Workers Union saw the Chief Superintendent at Albany St police station together with the District Race Relations Officer (29.8.69). The police claim to have found the car from which the bomb was thrown and were considering charges against three Englishmen but were also considering charges against two Pakistanis alleged to have molested a white woman and who were thus alleged to have provoked the attack—Mr Mshur Miah denies this absolutely. At the same time four Pakistanis living at 219 were charged with 'causing grievous bodily harm and

possessing offensive weapons' because they have armed themselves against the thug who broke into their house. Subsequently, moral slumped and attacks have become more frequent in this area.

Attacks in Other Areas

The papers finally realised recently the cheap sociological sensationalism to be drawn from these attacks as they spread to other areas, notably the Caledonian Road area of Islington where sixteen unprovoked have been made on Pakistani workers. The P.W.U. has given documented evidence of these attacks to the police, no action has been taken.

The 'World in Action' documentary of the 8.3.70th gave evidence of these attacks spreading to East London. In the Aldgate area scores of these attacks have been made. One of the most recently documented cases was that of Mr Tasmin Ali, the resident Imam of the Central Mosque in East London. On the evening of 9.1.70 he was attacked by six youths. He fought back, and managed to seize one of the youths. A white man who had observed the incident forced him to release the youth and, when the police arrived, claimed to have saved Mr Ali from attack (Mr Ali needed six stitches in a head wound). The white man's word was accepted and the policemen repeated this racialism by lack of action. When the mosque windows were broken by the same gang, they did nothing.

The Future

Things have not improved as the bias of the law continues and racialism spreads. Immigrant groups are forced into greater militancy, to them, the duplicity of the police is reflected in society as a whole. To quote from the groups who compiled this evidence 'We are forced to the conclusion that the Metropolitan Police are themselves so racially prejudiced that they consistently behave as if in sympathy with the attackers and not the attacked.' The National Council For Civil Liberties also paints a black picture to quote from a member of their executive 'All the pious official police statements in the world will not change what appears to be the racist attitude of a substantial section of the police force. If you suggest tolerance, they will reply 'Pete Martin' (a West Indian now in Brixton jail on dubious charges). The news services appear to be antagonistic by their sensationalism and misleading by their attempts to lay the blame on only one group. It is not the skinheads one should smear but the politicians, who give respectability to this violence.'

Cause and Solution

There is no need to again give the National Front greater importance than they deserve... they might have been active

* i.e. Pakistanis

in the 1969 Leeds racial troubles and there is evidence of their activity in one Mile End gang, (but this is only one group) Fascist ideas need ample fodder and they find it in those who have not dropped out of society but have been dropped by society, the mass of poorer children who meet a dead end of opportunity in education and employment. An outlet, made respectable by men like Powell, is given sadistic attacks on vulnerable minorities. Bogus attributes are given to them, and the prospect of their future takeover is put forward - Pakistanis have your houses and jobs and they're queer as well. Well, we know who has the better jobs and houses, tho I won't say that all the bourgeois are queer - as long as they find a scapegoat they can divert the discontent of the socially dispossessed.

The only answer to this seems not to be racial education; they will always find a scapegoat. It was Jews in the 1930's - education has only shifted the centre of hate to the Pakistanis - a change in the opportunity prospects (revolution, you might call it) might end this blight for ever.

S.D.



"OK, so you want to end the war, end racism, end poverty, end end pollution. But what about something POSITIVE?"

125 Viper ... Press / 1 No



AN OPEN LETTER TO THE SPARTACUS GROUP.

As someone who is nonealigned to any political group, apart from the new Socialist Federation I have one or two comments to make on a pamphlet that came out last week in York, that of the Spartacus Group.

First of all on its political statement. Obviously there has to be revolutionary internationalism, anarchists and other groups like the I.S. preach this too, but they don't thrust a highly suspect group like the 4th International down our throats.

2) On the spontaneity theory - I don't see spontaneity cancels out coordination. Spontaneous reaction is obviously essential in any movement. One of the main functions of your mass revolutionary party will be precisely to act as a coordinating body on a national scale to combat the power of the state. It seems to me that your concept of leadership, the leadership of the party, is suspect if you don't redefine your attitudes to the working class.

3) Can you explain to me why, because the national bourgeoisie is incapable of independent revolutionary action and is forced to link with the proletariat and peasantry that this means it is therefore fighting a socialist revolution? There is a difference between anti-imperialist and socialist struggles. What role does the industrial proletariat of North Vietnam play in the Vietnamese Revolution? They certainly ^{are} not leading the struggle. It seems to me that if the industrial proletariat are not leading the struggle then it cannot be a fight for socialism by any description. However, I quite agree, regardless of differences on how one analyses the situation, it is essential to give these movements full support.

4) "Degenerated workers states" - I presume you mean the Eastern bloc, China, etc. I wouldn't have thought that capitalist anarchy in the economy had been exterminated in Russia for instance. The parasitic bureaucracies have siezed political power from the workers - who therefore must still have economic power. Yet the relationship of workers to the means of production is the same as in the West. The last organs of potential workers' democracy in industry had been swept away by the late '20s. Your analysis seems to discount this - presumably if Britain nationalised industries in toto, tomorrow, with no other change, we too would change to a degenerated workers' state. Yet what part would the workers play in it - none. So I would suggest that the basis of the state bureaucracies' power in the Eastern bloc is economic exploitation and that really they are just

another form of capitalism. So as for your political revolution "tell that to the Hungarian workers - one of whose acts was on an economic level, setting up workers' councils.

Though I can't see eye to eye with you on these political theoretical points the crux comes in your discussion of what Spartacus is going to do. The language alone put me off - "Introspection and populism are the infantile deliriums of the student movement". If introspection means self-criticism then I think it is time you went back to being deliriously infantile.

I quite agree though about the orientation of work towards the town. One quibble - why do you spend so much space bashing the work of other groups? The "factory gate" group in York, I suppose, is I.S. I was under the impression that they sold 100 Socialist Workers weekly in town in the main factories like Armstrongs and Rowntrees as well as round the council estates. You say Socialist Worker is economist - if being economist means it is very factual - economically based moving to demands for workers' control is economist then good luck to it. It's still a bad paper but do you suggest Red Mole as an alternative? You need a Marxist dictionary to be able to read it - and even then it's boring!

If your youth group gets off the ground then good - though if you take such patronising attitudes to the industrial work of other groups I wonder if you're capable of doing anything. But please don't go talking to working class girls asking them to "redefine their ideological role" and so on - I can't help feeling that all your big words and big statements are just a substitute for inexperience and lack of sensitive understanding.

Non-aligned.



THE PILKINGTON STRIKE

is freedom now a crime?

Take one factory (a glass making factory) with bad working conditions (100° F.), slave wages (£13.8/- for 40hr.+ a week), small bonus incentive plus the danger of continuous internal bleeding from inhaling glass dust - what do you have? A strike, led by red subvertors, a local revolution, etc? - NO - the papers are basically misleading, all you have is the attempt of workers trying to have a say in their livelihood, freedom you might call it.

Pilkingtons, in St. Helens, Lancashire, has not had a serious strike since the 1870s. This can be attributed to certain factors:

-the firm allows workers to say what they want through a so-called union dominated "workers' council"-type arrangement which follows the Frederick the Great maxim (they can say what they want, but I do what I want) -thus the employees discontent was safely channelled off until now.

-a large unemployment rate plus a dominance of employment opportunities in the town allows Pilkingtons to say 'work for low wages, or don't work at all.'

-the union is the Union of General and Municipal Workers (if you really want to find out about this union, read a pamphlet put out on scab unionism, Solidarity, obtainable from York Anarchist Group.) suffice it to say that at Pilkingtons the workers got so pissed off with the U.G.M.W. that they tore up their cards and refused their £12 strike pay offer. (NB. this had strings attached, a return to the union management's status quo.) The union never did anything for the workers as the pre-strike conditions show.

So the workers have struck for six weeks now, needing but not getting the 60 thousand pounds per week to keep the strikers on a starvation basis. They have survived without union support or government aid. (The Government have used the 1966 Social Security act in refusing to pay benefit to single men and women whilst on unofficial strike, and only a minimum benefit covering the wives and children of strikers.) Last Saturday they had a secret ballot by which a difference of a few votes decided on a return to work, However a lot of workers were not sure what the vote was about, being pissed off with yet another union-arranged manoeuvre. On Sunday a mass meeting of a large proportion of the strikers reversed this decision - they resolved not to give in. -this was not just stupid pride but firm adherence to principle.

In a town like St. Helens where one factory dominates and the local council is virtually controlled by the management of Pilkingtons, it is not surprising to find ^{an} unsympathetic police force. Take for example, the comparison of arrests: over twenty strikers, for obstruction and intimidation; yet when a lorry is driven through the picket line, severely injuring two workers, no action is taken.

Despite all this, workers are determined to stay out - to fight a system which capitalises on high unemployment, to fight a union which helps maintain an immoral status quo, (NB. the U.G.M.W. spent more money on travelling expenses for union bureaucrats in the 12 yrs. after 1953, than they did on strike pay), to fight a small town dominance (this is all like our own Rowntrees) and to fight a press smear campaign. They need financial aid; if the moral indignation aroused at the "Black Voices in White America" lectures, or the latest starvation figures brought out by Oxfam, can be applied logically to places like Pilkingtons and Rowntrees, they can continue the fight. Perhaps a good cause needs to be three thousand miles away, too far away to touch us personally but give us some self-conscious romantic notions. To refuse to help one fight on a basis of selection

of the most righteous is stupid, but as we all know by now -
Pilkingtons, Rowntrees, Mississippi, India - the controllers are not
starving and have the means of repression.

If you need verification of the article, write to ;
J. Potter, (treasurer of the strike committee)
63 Parbold Ave.,
Blackbrook,
St. Helens.

.....
If you want to collect for the strike fund (or donate) see
Stuart Dromey, Vanbrugh College.
.....



"You hiding
a Vietcong in
there?"

.....
To the Editor,

In relation to your comments on the way the cleaning
staff are treated in this establishment, I would like to add my own.

In one of the blocks in Derwent, two cleaners who carry out their
jobs as well as any, are being followed round by the housekeeper with
an eye to victimisation. Also the housekeeper is trying to deny the
cleaners in another block an extra cup of tea in the morning, the latter
latter not being an unreasonable wish after getting up at some god-
awful hour of the morning to arrive here at 7.00 am.

Yours faithfully,

A resident in Derwent 'B' block.
.....

ANARQUISTA would also be interested to learn about the working
conditions of the porters, lab. technicians, maintenance
staff, kitchen workers, gardeners etc.
.....

TO ENCOURAGE THE DEBATE ON SOCIALISM BY SOCIALISTS....to aid Soc.
Fed. come to hear George Cochran speak on "Objections to
Marxism-Leninism" ...next week, Wed. 27th.,...