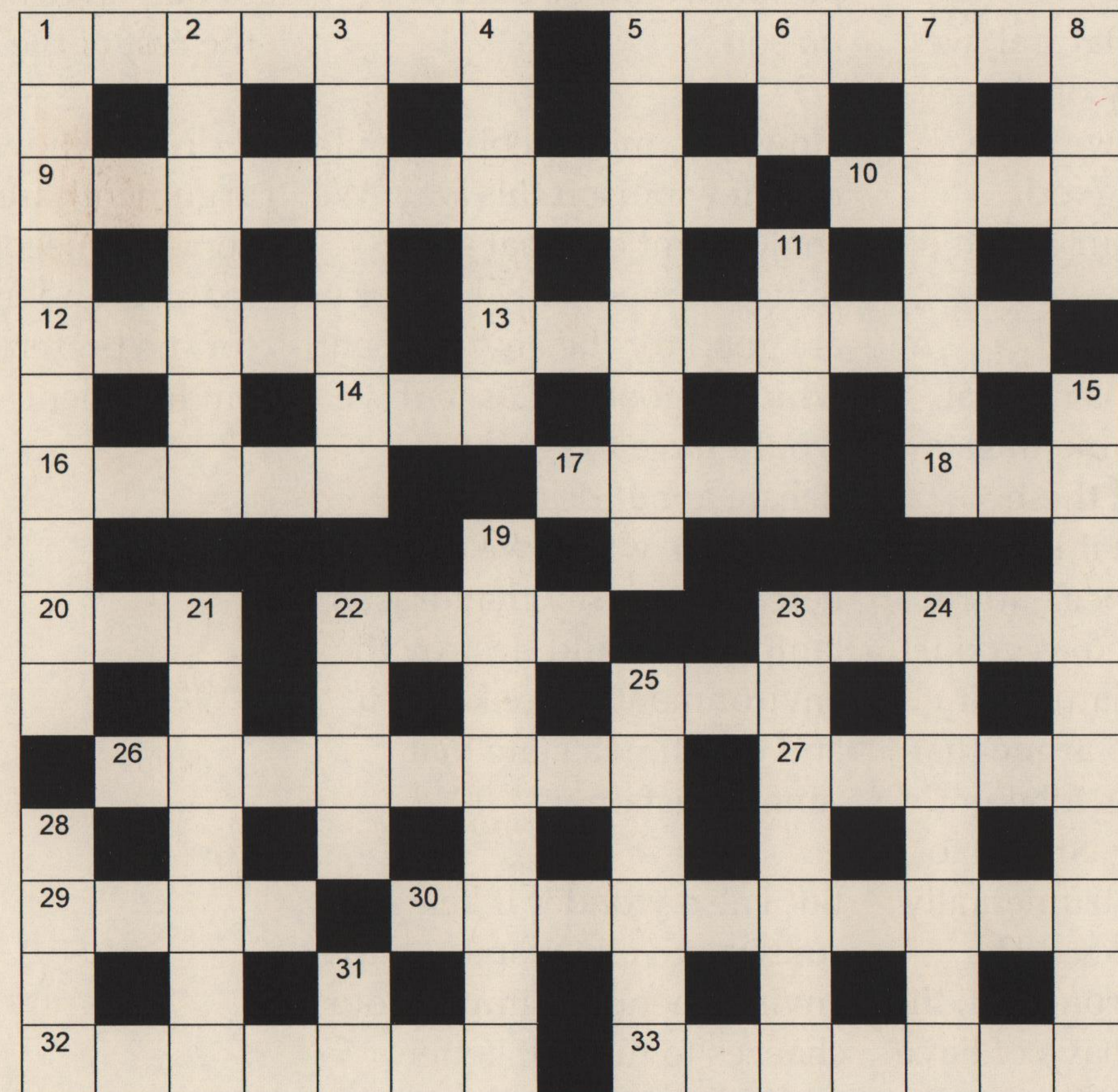


CRYPTIC PEACEWORD

By Tim Reid



Across

- 1 Big wave, or am I nuts? (7)
 5 See 8 down
 9 Tick the tank engine for political comedian (4,6)
 10 Large reptile in short form (4)
 12 Evil ring returns to Popeye's girlfriend (5)
 13 Impure Mo runs into big shop (8)
 14 Communist feared second half (3)
 16 Make electronic noise, but initially peel back (5)
 17 Continent has Ian in it (4)
 18 Turns are back in time (3)
 20 Chuck Heston's friends ran around (1,1,1)
 22 The number of letters (4)
 23 Cried about fermented apple juice (5)
 25 Wot's up? Needed to tango! (2)
 26 Donkey on eastern ship, or examiner (8)
 27 Michael the Python is unusually plain (5)
 29 Finished part of cricket (4)
 30 Decide womb unfit for Tory MP (10)
 32 Commandos promptly find war poet (7)
 33 Pull out in fire tractor (7)

Down

- 1 Liberal US actor makes tin bomb, sir (3,7)
 2 Rain in UK, east, formerly part of USSR (7)
 3 An idiot in Belgian city (7)
 4 Pressed with Fe? (6)
 5 Football upright, strange stag pool (8)
 6 I had instinctive impulses (2)
 7 Good luck for melody (7)
 8 (and 5 across) Steal mythical creature for BNP leader (4,7)
 11 Site of arena? Not north! (4)
 15 Temperature scale for Michael Moore, if he ran the confusion (10)
 19 What is this? (8)
 21 When you finish you'll have them all! (7)
 22 Liberated right in the middle of payment (4)
 23 Replicate feline imitator (7)
 24 Problem of unusually dim male (7)
 25 Scarlet paintings return to salesman (6)
 28 Throw to ship (4)
 31 Leave half gone (2)

CEASE FIRE

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WHAT DO WE NEED PEACE FOR?

Hicham Yezza

The re-election of George W Bush has brought many people in the peace movement to the verge of despair. "How can the US voters not see how horrendous his first term has proven to be? How can they vote for someone with such a surreal level of incompetence, and such a tragicomic relationship with the english language? How?" They scream in disbelief, in anger. Well, it is now time to go beyond the blame game and to concentrate on positive activism. A lot can still be done that's what matters, all efforts should be focused towards ensuring our leaders are held to account at every turn. They need to know that the peace movement is here to stay, that the millions of demonstrators were not a seasonal phenomenon but that rising global popular political awareness is something real and tangible. The leaders of the free world are very worried, as they should be.

In early february, newspapers reported the significant surge in interest in politics among teenagers and young people in general. This is no accident but the result of years of patient and determined education and activism by hundreds of thousands of social-justice campaigners, whether under the banner of human rights NGOs, environmental groups or anti-globalisation movements, they all share the same belief that our world could and should be run better.

On the 13th january 2004, the Peace Movement is organising a peace conference, this event will be an occasion for hundreds of students to come hear a variety of knowledgeable speakers talk about the important issues of our time, from the crucial link between economics and politics to the threat to civil liberties and human rights that the "war on terror" presents as well as engage in constructive debate and criticism through seminars and Q&A sessions. We also talk about solutions, people often blame the progressive movement for being too focused on criticising the mistakes of others without actually offering any reasonable alternatives. This is why the conference will end with a session about "solutions" with a respected panel of academics and activists presenting their views on what concrete actions and policies we should promote and act upon. Indeed, there's so much going on at the moment that people often feel overwhelmed by the deluge of information they receive from the 24h media: Instability in Irak, pre-election shenanigans in the UK, the asian tsunami aftermath, the Middle-east hovering yet again between violence and hopes of a new dawn but if you feel you're tired of being a spectator then we do hope you will find time to attend this conference (admission is free) and we urge you to think about how you, personally, can "make a difference", this is only an empty cliché slogan if you let it be so.

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Letters

POSITIVITY

Richard Hindes

It is useful when thinking about activism to break it down into three components:

(a) what's wrong with what we have now; (b) what we want to replace it with; and (c) how we get from (a) to (b). This applies whether you are talking about reforms within the confines of the prevailing system or more extensive root and branch change (revolution).

When we look around the world today there is no shortage of evils which could fall within the realms of (a) and as such, there has been a tendency amongst activists to focus on this, sometimes at the expense of (b) and (c). You can go into any bookshop and find a wealth of books critiquing racism, patriarchy, imperialism, heterosexism, imperialism etc, but far fewer suggesting alternative systems or describing how we can get there.

An examination of the previous editions of this fine publication demonstrates that the Peace Movement is as guilty as anybody. Fortunately this focus is not total. Scanning through the last edition one discovers an article by Andy Burrell on "direct local democracy" and a debate between Hich Yezza and Catherine Taylor on the merits of mass demonstrations. Nevertheless

the fundamental point remains.

One possible consequence of this focus on the negative (what is wrong) rather than the positive (what we want) is a sense of powerlessness. If we have no idea of what we want or how to go about getting there it is easy to conclude that there is, indeed, no alternative. If there is no alternative, it follows that there is no point in seeking to alter the way things are and hence no point in getting involved in political movements.

It is clear, therefore, that those of us involved in activism, whether against imperialism, capitalism, racism or whatever, should seek to articulate a view of the kind of world we want to see and how we go about getting there. We don't need to describe every single detail of this world, but we do need to set out comprehensive, convincing alternatives to the institutions we oppose with at least an outline of how we propose to get there. In the short to medium term this means that activists should vigorously debate possible alternatives, testing and critiquing them in order to establish which is best. Hopefully the final session of the Peace Conference, which will have speakers putting the case for Participatory

Economics, revolutionary socialism and federalism, will play a role in igniting this vital debate.

We must also think long and hard about how we realise this new world (or even achieve small victories in the meantime). This is important, not only to demonstrate that the world we would like to see is genuinely achievable, but because it is far too easy to do things simply because that's what we've always done, regardless of whether it is moving us towards our goal. This was one of my major criticisms of the Stop the War Coalition who manoeuvred themselves into a hegemonic position within the anti-war movement but seem to have no conception of strategy. Instead they call one national demonstration after another in the vain hope of repeating the undoubted success of February 15, 2003.

Attentive readers will note that this article ironically (perhaps even hypocritically) avoids offering any positive suggestions of its own. This is certainly true, but it is to be hoped that it will get people thinking and encourage others (perhaps even you!) to put pen to paper and start talking about what they want. Answers on the back of a postcard!

EDITORIAL

ON HOW TO LIBERATE IRAK

George Monbiot, the admirable frustratingly-tireless successor to the Fisk-Pilger-Chomsky generation of great expositors has struck again. In his guardian column of the 8th February 2005 he took on the currently fashionable US-led onslaught on the UN, notably the now-infamous Oil-for-food program.

Monbiot points out that most of those in the US senate and congress who, only a few weeks ago, were baying for the head of Kofi Annan have suddenly gone all quiet after the publication of the congressional report on the impact the different abuses of the oil-for-food program have had on Iraqis during the decade of ruthless US-sponsored sanctions. The reason? The report concluded that whilst the Oil-For-food corruption did result in the Iraqi people missing out on hundreds of millions of dollars. Far more had been sifted past them through the illegal sale of oil by Saddam to Turkey and Jordan. It turns out the US had turned a blind eye to what amounted to a multi-billion black market operation run by the Saddam regime for the simple reason that it served and suited two of its major allies in the region. No wonder this has put in an entirely new light the recent spat of outraged horror by the very congressmen who wanted portray the UN as a bona fide benefactor on Saddam's regime. And it doesn't end here. Monbiot goes on to expose the horrendous level of incompetence and downright extortion the US militaro-corporate complex has been involved in. Many of the major rebuilding contracts had been awarded to US companies with not even a semblance of tendering them to competitive bidders from other nations, which tells us a lot about the "free market when we feel like it" doctrine of successive US governments. Not only have the

contracts not been awarded fairly, but they have been given to companies (such as the omnipresent Halliburton) that offer dismal value for money to the wretched Iraqis who are made to foot the astronomical bill.

As Monbiot points out, many US companies have simply sub-contracted projects they had been awarded to local companies for a fraction of the money they were being paid to do the job, moreover, the awarding of contracts has been shown, unsurprisingly, to be a complete maze of back-door payments and bribes, all this with the knowledge and implicit acceptance of most of the CPA's personnel.

Whatever one thinks of the Iraqi elections, it's hard not to be apprehensive about the task lying ahead for the Iraqi people. How can they be expected to rebuild their country if the first letter the new prime minister will receive is a huge invoice that will practically cripple any rebuilding efforts for years to come? Of course, the US is ready with an answer. Help is at hand but only in exchange for juicy bits of the Iraqi economical landscape.

The health, education and transport services are already set for massive privatisation schemes that would keep those US companies lucky

enough to end up with the spoils a steady flow of income for decades to come. Iraqis of course have no say in this, they should simply be grateful for being liberated and not be graceless enough to ask questions or raise concerns.

What needs to be done? We should lobby, hard, so that the new Iraq is not made to start life with a single dollar of debt. Not US/UK debt anyway. Indeed, what's a few billion dollars worth to George W when you compare it with the immense relief he now surely enjoys after the imminent end-of-the-world threat posed by that WMD-maestro Saddam has been dealt with? Iraqis have suffered long enough and they certainly do not want to see thirty years of their country being Saddam's private property followed by another thirty years of being a milking cow for Bush and co. When the G8 summit comes to the UK in the summer, Tony Blair should ask Dubya to drop Iraq's debt. It's the only way for him to salvage his legacy. But will he have the brains, and more importantly, the guts to do it? Let us wait and see but please: don't hold your breath.

TAKING THE PEACE

By Daniel Binns



LETTERS to the editor

WHEN HATRED IS "UNSURPRISING"

Sir,

In your last issue of Ceasefire (Dec 2004) Dan Robertson writes about the forum organised by the Peace Movement on the 26th November 2004 and entitled Race, Peace and Justice. Although I agree with him about certain points he refers to. I must admit I find some of his other comments rather unfounded and I'm struggling to believe he is referring to the same event as to the one I've been to.

For instance, Mr Robertson writes that "Almost in the same breath Dr. Tamimi's speech moved from the stirring imagery of people of all nations, colours and classes united in prayer at the Haj, to xenophobia and thinly disguised racism. Americans were people with "very little knowledge about their own history" to him, and the Jews of Israel and beyond were consistently referred to in derogatory terms."

As Mr Robertson surely realises, Dr Tamimi was clearly referring to a sizeable portion of the American Public, and his opinion regarding their sense of their own history is shared by respected historians and commentators alike from Howard Zinn to Noam Chomsky (or the slightly more controversial Michael Moore) and has nothing to do with racism or xenophobia.

Moreover, Mr Robertson mentions "Derogatory terms" without spelling out what they were. I was present at the talk and I certainly did not hear a single derogatory remark against

Jews as such. Dr Tamimi kept very clearly his attacks on the Zionist doctrine which he views, rightly in my opinion, as a racially motivated one.

Mr Robertson then goes on to say a rather disturbing statement "Perhaps the latter [Dr Tamimi's hatred towards the jews] is unsurprising. Dr. Tamimi is a Palestinian, hailing from Hebron, and like all the people of that nation has had to endure the immense hardships of Israeli occupation of Palestinian lands. However his hatred, as this was what it seemed to be to me, did not sit well with his ideal of one indivisible people of God."

What's really unfortunate is that Mr Robertson finds nothing surprising in this "hatred". As if Palestinians indulging in racial discrimination is something we should all come to expect, this is dangerous stereotyping of the worst kind, and I really hope it was due to an unfortunate choice of wording rather than to deep-set beliefs held by Mr Robertson.

There's a lot I don't agree with in Mr Tamimi's talk, but it's untrue and erroneous to ascribe to him any racist or xenophobic positions, his speech clearly showed he was against every form of discrimination based on race or ethnicity.

Sophia M,
Politics student

ARAFAT, "THE STATEMAN"

Dear Sir

I was dismayed to read in your last issue (Dec, 2004) about the interview your reporters Steve Martin and Luke Bocock conducted with the former British ambassador to Libya. The ambassador seems to think

Arafat's chairmanship was "positive overall". I find this truly surprising considering the record of violence and mayhem he has left in his trail. I believe Palestinians have been wronged in 1948 and ever since when their land was unjust taken from them. But violence is never the answer to violence. Israel's cruel barbarity should have been dealt with the Ghandi way.

Benjamin R.

WELL DONE TO THE PEACE MOVEMENT BUT...

As a new student in this university I'd like to congratulate you on your admirable activism, especially the Milan Rai talk which I really enjoyed but also for this magazine which I found a very pleasant change from the bland listless newsletters I usually find on campus. I do have one complaint to make though which is about the availability of Ceasefire. I really believe a wider distribution of the magazine would benefit lots of people and I therefore urge you guys to think about printing and distributing more copies.

Looking forward to the next issue, Good luck with your work.
Isobel Vicente.

Editor's Reply:

Thanks for your comment Isobel, unfortunately, the rather timid level of distribution we had for the previous issues is simply due to the financial constraints we have to consider, Ceasefire is really costly to make and we get very little funding for us to be able to fill campus with copies.

Hicham Yezza, Editor

THE PEACE CONFERENCE Speakers' Profiles

ALAN SIMPSON

labour mp for nottingham south since 1992
treasurer of the socialist campaign group of labour mps
outspoken critic of sanctions against iraq and launched 'labour against the war' in 1999 won green futures' "environmental politician of the year" award

JO HAMILTON

Rising Tide is a grassroots network of independent groups and individuals committed to taking action and building a movement against climate change
no new oil is a new project under the slogan "no fuel for war, no wars for fuel"
jo hamilton is the author of the essay 'breaking the chains: oil and slavery'

BRIAN DAVEY

Brian Davey trained as an economist but has worked mostly in the Nottingham community and voluntary sector.
He is a regular contributor to Nottingham Alternative News.
He is currently the development worker for a mental health project with a community organic garden.

JON SIMONS

Jon Simons is Senior Lecturer in Critical Theory and Director of Masters Programmes.
Previously, he has lived in Israel and the US.
He has an academic background in political theory, particularly poststructuralist and feminist theory.

He is the author of Foucault and the Political (1995), as well as articles that have appeared in journals such as Philosophy and Social Criticism, Society and Space, and Political Studies.
He is also an active member of Jews for Peace, Nottingham.

M A FAZAL

Formerly Principal Lecturer in Law at the Nottingham Trent University.
Main interests are in Constitutional Law, Administrative Law and Human Rights.
I am the author of the following books:
Judicial Control of Administrative Action in India and Pakistan,
A Federal Constitution for the United Kingdom: An Alternative to Devolution

RANJAN CHAUDHURI

heavily involved in nottingham stop the war coalition, nottingham friends of the iraqi people and editor of nottingham alternative news

DAVE WILLS

Dave is currently a PhD student at Nottingham University's school of politics, his main topic of interest is surveillance. He is also a keen photographer.

ABDULLAH UHURU

Abdullah is a member of the Wahad, the popular band of drummers that is known to so many around Nottingham and beyond. He is an expert on issues of culture and race and has spoken on these topics at various events before, notably the Peace Movement's forum on Race, Peace and Justice.

ROB JACKSON

A Nottingham Uni former student, Rob has been at the forefront of the social justice campaigning on and off campus. He has been a leading member of SWSS in Nottingham and is also a keen musician and artist.

SPECIESISM: Discrimination (persecution) based on species.

Alex Rayment

If prejudice could be seen as a personal and collective mental disorder, an inability to empathise with other conscious individuals, then the terms: 'diagnosis' and 'cure' become ever more useful when seeking to explain the evolution and extinction of this disorder of the human psyche. True objectivity is of course a certain impossibility, yet if we could study history from a god-like position, on some metaphorical mount Olympus, and see the history of humankind spread out before us, certain patterns would begin to emerge. Through the dividing of history into consecutive chapters, it would become clear, that each new chapter in the evolution of humanity, can be separated from the former when the 'diagnosis' of a prejudice has begun, and the first movements towards finding a 'cure' for this affliction have started to bear fruit. Each chapter, may last many decades, or even centuries, chapters may overlap, and occur erratically, yet still, a rough outline may be sketched.

Through a process of logical reasoning and a mental and legal expansion of the laws of justice, which had, previously been applied in a manner which was subjective and disordered, rather than objective and consistent, our species is curing itself. Racism, sexism, homophobia and a whole raft of other afflictions, have all been diagnosed, as prejudices, and their eradication has begun. Culture, Religion, and thousands of years of habit have all been

forced and are being forced, to adhere to reason.

O How far have we come! Yet still we have far to go. Racism, sexism, homophobia, are hardly eliminated yet, and as we move into a new chapter of history, those who are more estute, looking down intensely from our imagineray mount Olympus, may be most amused. We down here on earth, as each new chapter draws to a close, say amongst ourselves, with the arrogance of subjectivity; 'all prejudices have now been diagnosed, the only matter which remains now, is the cure.' Or we say to dismiss accusations of injustice with the good old phrase 'they are only'. They are only, slaves, blacks, women, jews, gays, old people, mad, third-worlders, children, gooks, homeless... A psychological electrical blanket, we can wrap ourselves in, hiding against all those nasty ideas which threaten to damage our perception of ourselves, as "good people" and our actions (or inactions) as "good" also.

Have we the bravery, to expand our sphere of concern beyond the species barrier, towards those trillions of individuals, who we eat, wear, poison, hunt and imprision. How much longer can we continue to say 'they are only animals' and not realise the historial significance of such a statement or the irony that we too are 'only animals', separated from our primate ancestors, (in the context of the history of biology), by a mere few seconds. Man created God in his own image, and he bestod unto himself the crown of

creation. He placed a gulf between himself and everything else. Yet as our understanding and knowledge grows we realise man is not separated from the huge undulating mass of conscious life by anything more than a drop in the ocean, a 1.6% genetic difference between us and a chimpanzee*. The fact that the chimpanzee is more closely related to us, than it is to its fellow 'animal' the gorilla is not even enough for us to assign the great imaginary pseudo-theological divide of 'human' and 'animal' to the philosophical dustbin.

Animals may not be humans, but neither are they unfeeling automaton, to be owned, exchanged and sold, to be imprisoned, castrated, manipulated, mutilated, branded and slaughtered, as if they had no interests of their own. As if their suffering is somehow acceptable or their lives so worthless because they happen to belong to a species which we have not developed empathy for.

Lack of empathy, due to an abitrary chararacteristic, the mantra of prejudice throughout the ages. And species is an arbitrary characteristic. It does not necessarily have any implications with regards to consciousness or self-awareness, intellect, ability to form social relationships and so on. Compare a baby with an adult gorila or a pig, compare a human individual with serious mental dissabilites with a chimpanzee able to communicate via sign language who has a high level of self-awareness comparable to a

sophisticated human infant. Compare a cow with a human foetus, a feotus which apparently inspires such strong protective instincts in some that they resort to bombing medical facitilies to prevent their destruction, the same people that is, who happily tuck into a piece of flesh from an individual who actually had a fully functioning central nervous system, and was able to directly form relationships with other individuals. Where is the consistency in ethical reasoning?

We do not have a system of ethics, thankfully, which gives those who are more intelligent the right to enslave, and consume those who are less intelligent. We do not live with a social darwinist ethic, that says it is 'natural' and therefore 'good' for the stronger to kill the weak, for the healthy to let the sick die, or which says "someone else does it, therefore that justifies me doing so also". We all know what this kind of ethics this resembles, and we have no wish to live in a fascist state.

Yet how many of these arguments, are applied to our treatment of animals? Nonhuman individuals are paying the price for the moral value we attach to 1.6% genetic difference, they are paying the price of speciesism, and they are paying in the currency of suffering.

New ideas often seem absurd, of course they do. But Perhaps we should listen to those voices in the wilderness. Perhaps we should consider the seemingly absurd. For how else do we cure ourselves from prejudices, for how else did those before us begin to cure themselves of their racism, their sexism, their

homophobia. Do we not think that the same apathy, the same riddicule, the same hostility, was not also directed towards the idea of sexism, racism and homophobia?

We stand at merely one epoc, one stage of human development out of thousands past and thousands to come. We, like those racists before us, like those sexists before us, like those homophobes before us, we believe, we have come to the end of history, our minds are pure from such things, that all the prejudices have been atleast idenfitied, if not yet eradicated, the only dissenting voices come from the edges of the mainstream and their ideas are clearly intuitively absurd, and should be dismissed.

Yet as each new chapter of human history begins, the diagnosis is always only made, by those eccentric voices in the wilderness, and they are always treated with contempt, or dismissed as unimportant, perhaps they are too emotional (the irony), perhaps mentally unstable. Perhaps they are 'nigger-lovers', or conversley 'man-haters' or perhaps some professing to support the eradication of the identified prejudice involve themsleves in morally dubious tactics, but to dimiss an idea, beacuse of the actions of some fallible people, or because it is too much effort to challenge some fundamental gut feeling we have, or because it is too 'convenient', is to ignore a duty to seek truth and justice, even if it incriminates ourselves and our minds.

We cringe with shame, when we realise our parents, our grandparents, our ancestors,

suffered from the various afflictions of thought, which we now rightly see as bigotry. We are shocked, disgusted, disbelieving, that they (and the most eloquent and intellectual of our forebears) could have engaged, and participated in slavery, in discrimination against women, in sustained persecution of homosexuals. So superior are we! And each new generation makes the same predictable error. They all look back, and assume they do not engage in such injustices. Yet the question which screams out to me however, is what will our grandchildren think of us? Watching, from our Mount Olympus, it is clear that each new generation, is not aware they are even sick, and certainly don't aganoise over a cure. Why should we be any different? The question i believe we should ask ourselves is; when history, the only eternal god i believe in, judges our actions and our attitudes, will it place us on the side of progression and enlightenment, or bigotry and irrationality?

*p.95, *The Great Ape Project, Singer & Cavalieri.*

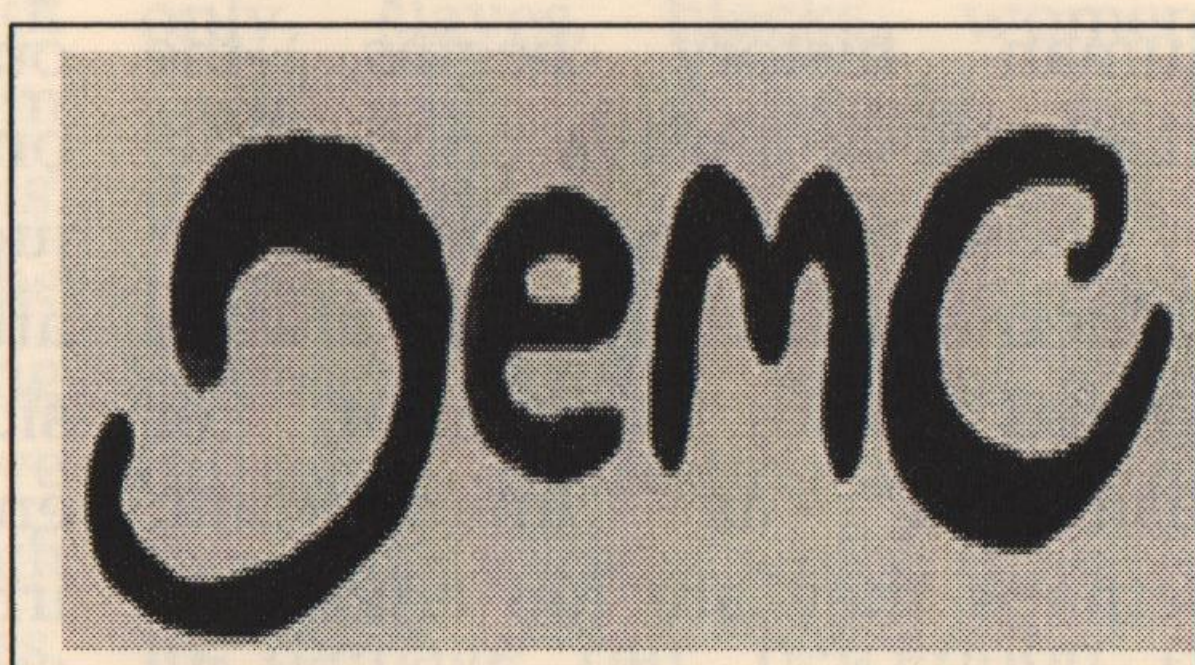
DEMO: Clubbing with a conscience

Tom Gillespie

**DEMO:
SATURDAY
22nd Jan 2005**

Anyone feeling bored and patronised by the mainstream clubbing scene in Nottingham would have jumped for joy had they happened to wander into Radford's Blueprint on the evening it hosted the second Demo, a socially aware, non-profit event organised by the NSPM and local students. From the outside, the club was less than inspiring and has certainly seen better days, but once through the doors it became apparent that the Demo team had been working like eager beavers to transform Blueprint into a hive of politically conscious free expression juxtaposed with hedonistic indulgence and abandon. The eclectic, friendly and somewhat dazed crowd were treated to a varied choice of rooms and areas, each a dynamic

grotto buzzing with creative energy. Downstairs the acoustic room hosted a diverse range of acts from student emo/rock band Stickers For Kids to Brazilian Capoeira dancers, while next door the fair-trade café provided an open mic, prompting spontaneous performances of poetry, polemic and....er... pissed ranting (you know who you are).



Upstairs saw an up in the ante, with two rooms of drum and bass, breaks and hip-hop heaving with sweaty dancers. Despite the party atmosphere, Demo's social conscience was ever present and the walls and ceilings were adorned with political artwork directed at issues such as globalisation, fair trade and social injustice. Perhaps the best idea of

the night was the psychedelic corridor, a dark den of mayhem where inebriated revellers painted the walls, themselves, and each other with UV paint. The climax of the evening arrived when Foreign Beggars, rising stars on the UK hip-hop landscape, took to the stage and rocked Blueprint to its core with their dark, sinister beats and machine-gun lyrical patter. As if it wasn't enough that Demo pisses all over the bland artlessness of mainstream clubbing, party-goers could stagger home tonight contented in the knowledge that the proceeds from the night, a mighty £1000+, have gone directly to the Asian tsunami relief. Good times for a good cause. Sounds like a winning combination.

MUSIC REVIEW

Tom Gillespie

Roots Manuva 'Run Come Save Me' (Big Dada, 2001).

As the 3rd LP from the acclaimed UK rapper Rodney Smith, AKA Roots Manuva, hits the shops, Ceasefire reviews his 2001 critical smash 'Run Come Save Me'.

Straddling Musical styles and genres like a weed-smoking, gruff-voiced Colossus, Root's Manuva's second LP 'Run Come Save Me' is varied and playfully eclectic, taking us from no-nonsense hip-hop anthems ('Witness'), through bizarre, spacey dub reggae ('Dub Styles'), and ending on a moving, string-laden ballad ('Dreamy Days'). Smith's gleeful readiness to experiment and throw disparate elements into his musical cooking pot is as quintessentially British as his now legendary lyrics about cheese on toast, and captures on record the cultural melting point of Urban Britain. Lyrically, he is often abstract and irreverent; *As you can see I'm from a basic stock/ I get vexed and wanna beat the world with a pork chop* ('Stone The Crows'), while occasionally Smith grapples with serious subject matter,

such as his atmospheric tale of religious disillusionment, 'Sinny Sin Sins'. It is not the lyrical content of Run Come Save Me that makes the record, however, but its visceral sonic impact. The beats are dark, melodic and laced with reggae-orientated flourishes, while Smith's lethargic voice (somewhere between chocolate-smooth and gravel-rough) rides the rhythms seamlessly. Anyone even remotely interested in hip-hop cannot afford to ignore Roots Manuva and the arrival of his new album, 'Awfully Deep' should shake up the British music scene, just as Run Come Save did in 2001.

BOOK REVIEW

Hish Yezza

**Bob Dylan:
Chronicles, Vol 1**

Everyone knows that Bob Dylan was the voice of a generation, that his name was synonymous with "protest movement" and that his music spoke from the heart, to the heart. What I didn't realise though was how utterly fed up and bewildered Bob Dylan was with this "reputation" the media and his own followers wanted to force on him like an ill-fitting cloak.

In this delightful book, which is easily the best music book of 2004. Dylan narrates moments from his path to early stardom. He seems to have a colossal memory, he remembers the name of every song he had ever listened to, every artist he has met however minor, every friend he had stayed with however short the friendship turned out to be, and apparently every meal he ate and who cooked it. This book is certainly priceless as social commentary and documentary. He does irritate the reader at times by going into long ranting spells regarding the mystical aura of playing guitar or the minute elements of recording sessions but these will prove to be the very gems that his true fans will read and re-read with admiration and tenderness. Dylan is a master lyricist and the closest thing the music world will come to a polymath. He has certainly read a lot and his prose is worthy of any beat generation novel. This book is breezy and potent, so read it, now!

Natural, Nature and the Naturalistic Fallacy

Dominic Wong

What is natural? Usually it is something that occurs in nature, but what is nature? We could posit that natural means anything that exists that is not human or human created, but why should we assume that humans are not natural? Did we not come from nature? And if humans are natural than human inventions are also natural just as if a tree were natural and it invented something it would also be natural. At what point did we or do we become unnatural? Would something not be considered natural if it is associated with the modern world and technology? Or is natural something essential, or something that could not be otherwise? I can't answer any of these questions with certainty, but you should ask yourself these questions.

The term natural gets thrown around all the time, but I don't believe there is consensus on what it means. What is frightening is that it is often used as part of explanations and justifications for things.

The naturalistic fallacy is a logical fallacy people make all the time and it often goes unrefuted. G.E. Moore elucidated it as any error that occurs when one mistakenly tries to analyse the good in

terms of some other property. However for the purposes of this discussion I will limit it, as it is often done to something we can all agree on. The naturalistic fallacy is the false reasoning, which occurs when we assume that what is natural is what is right or good. Arguments from nature are commonly used to justify eating meat and to persecute homosexuals. We can easily refute these claims by demonstrating that it is not the case that what is 'natural', or what exists in 'nature' is necessarily good or right.

Argument 1) Meat is natural, or other animals eat meat, or it is our natural tendency since we have always done it, therefore it is right to eat meat.

Refutation 1) It is true that other animals eat meat, but this does not make it right, nor does the presumption that we have always done it. That would be committing the naturalistic fallacy.

Refutation 2) Appeal to nature: many animals such as gorillas, and other herbivores are vegetarian so it is also natural to be vegetarian. However this is a weak argument on its own since it commits the fallacy refuted in 1.

Refutation 3) We can demonstrate that many 'natural' tendencies or actions are not desirable, like murder, rape, enslavement, fighting and so on. All these behaviours are carried out by non-human animal, so they should be considered 'natural'. Also humans have these 'natural desires' or tendencies and if we are natural, it is natural to do these things. Clearly we do not believe that these actions are good or desirable, so some 'natural' things are not good.

Argument 2) Homosexuality is not natural, it couldn't be or we would not survive. So homosexuality must be wrong

Refutation) As before we can use refutations 1-3. We expose the naturalistic fallacy. For the sake of argument we assume its truth and show that other animals occasionally engage in homosexual acts. If natural were equated with good then it must be natural and good since they do it. And eventually we show that not all natural things are good. Finally we must add that not everyone could be only homosexuals all the time or we would not survive as a species, but everyone could be bisexual. And obviously not everyone would be only homosexual all the time, just as they are not asexual, however from time to time

people masturbate but it is not wrong because it threatens the survival of our species.

Now that we have shown that not everything that is natural is good and things that are natural cannot be good because they are natural, we need to find a way of defending things we believe to be natural and good without making our argument circular.

The environment is natural, and some environmentalists try to defend it on these grounds. I believe it is a failure to do so since nature cannot be defended as good merely by being natural. It may be difficult to argue that the environment is inherently good, but we may be able to argue that it is instrumentally good as it sustains us. The healthier the environment, the better chance we have of have of surviving, so we ought to maintain a healthy environment.

We may want to argue that the environment is a complex system that we do not fully understand and our tampering can have disastrous consequences. But many putative green initiatives involve tampering such as conservation work and culls, so we may have to forgo these activities. Many environmentalists oppose genetically modified organisms (GMO) on these grounds: natural organisms are right or good, tampering is unnatural, therefore wrong,

and potentially dangerous. I agree to some extent but I know many natural and dangerous things such as venom and poisons. I guess poison could be good as it functions as poison, so good poison would be effective poison.

However, most people would not view poison this way. We could point out that some things immediately bad for us are good for the environment, which is good for us, but we would have to get into a debate about design and evolution, which we can't do here. We can say that drastic tampering could destroy the environment as we know it and be left in a state that cannot sustain us.

But I also wonder if being a conservative in respect to the environment can impede our chances to make it better. GMOs have the potential to benefit the environment, though the current state of political affairs would have me believe the opposite will happen as they are created.

And maybe the ways they could benefit the environment are merely things that make up for our shortcomings with respect to environmental responsibility, so we should change our lifestyle rather than take the risk.

We could argue that since we know little about the way the environment works and in absence of reliable predictive models for the future, we

should try and maintain it in the state it is since we at least know that it currently works. We shouldn't gamble and risk the security of the environment on the chance that we may make small gains to ourselves at the expense of the rest of the environment.

I do not know which arguments are better but we certainly need more than 'nature' and 'natural' to argue for the preservation of the environment.