

**WE NEED TO
LEARN TO SWIM...**



"We see what is happening, how our rights are being eroded away and how thoughtless government propaganda is ruining our right to live free from fear and intimidation. We see all this and we are angry. We won't go down without a fight. Even if it near kills us."

The
Scoundrel

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WE ARE Mar 2012
#2
DROWNING



"We're in an impossible situation, being backed into a corner with no escape route and what help is available to us is being snatched away from us"

"One thing I don't understand is if people are struggling through life then why are they punished by having to pay more?"

The Scoundrel SAYS

Welcome to the age of austerity - where the poorest are punished whilst the rich make a profit. Where the vulnerable are the subject of popular hatred and the robber barons are put on a pedestal.

If you have to rely on benefits you are a dirty parasite who must be forced into work and put under constant surveillance and harassment by the state. If you are 'fortunate' enough to have a shitty job you have to work your fingers to the bone in case they pick on you next.

The hatred is cultivated by people who are unable to empathise with the life of the majority: rich and powerful politicians who can make thousands miserable with their policies, helped along by wealthy and cynical journalists who choose to see no further than making money for their bosses.

We have been pushed too far for too long. We have no other option but to fight back.

As daily life becomes unliveable we must make the changes to our material conditions that we wish to see.

More and more people are realising that the only way to live with dignity and freedom is to live in struggle. We are drowning so we must learn to swim.

The Scoundrel

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THE RISE OF THE WHITE VICTIM

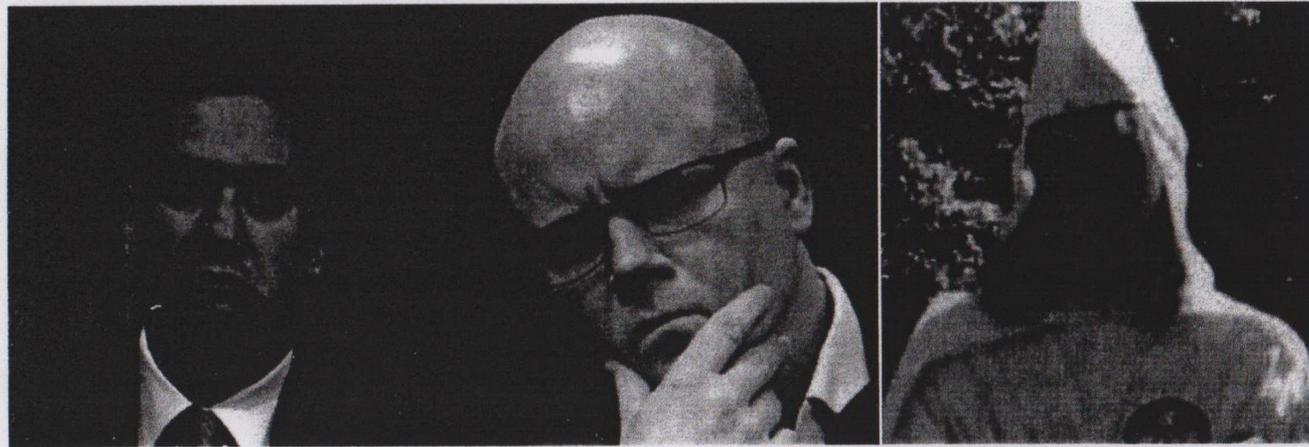
Over the past few months, the furore over Diane Abbot's 'racist' tweet and the sentencing of Rhea Page's Muslim attackers have demonstrated that white fears about race are alive and well. It has become acceptable for white people to suggest that they are innocent victims of resentful attacks from darker skinned people. This victimhood ignores the social and political context in which people are racialised, a system which perpetuates domination by whites and the inferiority of other races.

The outrage generated by 'Abbotgate' spread far beyond the paranoid ghetto of the extreme right and suggested that the concept of 'anti-white racism' is now accepted in mainstream discourse. From the BBC to the Telegraph to fellow Labour MPs, Abbot was condemned for her 'racism'. The coalition of powerful white men chastising a black woman for challenging their place at the top of the pyramid was an ugly spectacle, and became a bandwagon for the ignorant and reactionary to jump on, in scent of their prey. The far right were soon circulating images of Abbot dressed in Mugabe uniform, calling her a fascist for her suggestion that white people love to play divide and rule.

A recent study in the US suggested that the majority of white Americans now see themselves as victims of racism and that African-Americans have gained 'advantage' over them. With a black President in the White House and demographics shifting away from a white majority, these are anxious times for whites. There is a growing perception amongst certain

sections of the white population that equality for black people has been gained at their expense.

The facts of entrenched inequality in the US and the UK give the lie to such ridiculous ideas. In the US, poverty levels for African-Americans are twice what they are for their white counterparts. In England, 67% of ethnic minority people live in the 88 most deprived wards. They face discrimination in the job market, leading to much greater unemployment rates, and are less likely to receive job-related training and promotion than their white peers.



The sentencing of four Muslim women of Somalian origin for an attack on a white woman, Rhea Page, demonstrated that the perception that ethnic minorities receive preferential treatment is making inroads in the UK as well. Page's attackers were given suspended sentences leading the English Defence League to claim that there was a two-tier justice system favouring Muslims at the expense of the white working class. The reality is that people from ethnic minorities are more likely to be victims of crime and are more likely to be sent to prison than whites. The Muslim prison population, in particular, has soared in recent years, along with anti-Muslim prejudice.

The adoption by some of a white working class ethnic identity is a telling sign of what is going wrong. In both the UK and the US, working class movements have been comprehensively smashed at a time when pro-establishment organisations for ethnic minorities have been courted by the political elites. The erasure of class from the mainstream political landscape has left working class people looking for other avenues to express their disgust with system. Those of non-white backgrounds have been encouraged to pursue a reformist vision of racial equality under state capitalism. The white working class have seen the modest successes of this movement and some have been drawn to demand 'rights for whites'.

But it is not just the excluded whites of the working classes who are up in arms - the white political elites were those leading the charge on Diane Abbot. It seems that they genuinely feel themselves to be under threat from anti-racists who have not been sufficiently respectful of white domination of politics and society. This is partly out of genuine ignorance of the everyday discrimination faced by those who do not share their white privilege and partly out of a desire to defend that privilege. That these people, whose lives have been shaped by their privileged status, are allowed to call out a black woman for 'racism' is obscene. It is precisely these middle-class white men's dominating role in society that allows them to cast themselves in any role they like, including the role of the white victim.

WE REFUSE

This is aimed at the growing underclass of people who are excluded from participation in society. It is an incitement to revolt.

There is an insistence that social status is based on merit, in spite of the fact that we remain ruled by flabby parasites whose wealth is inherited. In spite of the fact that those who do the most essential and taxing work in society are condemned to the lowest ranks within it. As a result, it is usually those who cannot or choose not to engage in the emotional prostitution that is work who face the spite of those who feel they have some place and some future in the system as it is.

Take the current wave of hatred against the disabled, who are assumed to be faking it in order to leech taxpayers' money. Or what about the endless suspicion of benefit fraudsters who are supposedly too lazy to get a job and are lording it up at the expense of 'wealth creators', those tax dodging millionaires who we are supposed to adore. The misery of our existences is unknown to the smug tossers whose outstanding merit is to incite hatred in the daily papers.

They pick on our poor education, our poor health and our lack of 'proper' work and say we lack aspiration. Of course, they took away the funding from our schools and health system and destroyed any opportunities we might once have had. And who would ever aspire to be a mindless drone on a production line anyway? We are damned if we buy into the

system, accept its shitty jobs, mindnumbing work, health problems and despair and thrown to the dogs if we refuse.

If we accept this division of society into an army of drones working for the benefit of a tiny elite and a derided underclass who do not work at all we have effectively lost any chance of improving our lot. Despite all the patronising talk from the wealthy, there are virtually no routes for the poor into their privileged circles. Even if you win the lottery tomorrow, you will still be looked down on and refused entry into the club. The only way we can take back some dignity is by refusing the role we are given as arse wipers to the rich.

That means coming together to demand what we want. As long as the ruling classes can rely on divisions between those who work in good jobs, those who work in precarious jobs and those who have no work, between racial and ethnic groups, between men and women and between different generations, they can stop us from finding the only worthy target - themselves. Because they are the ones who hold the purse-strings, who own the property and who make the decisions. They are the ones who are holding us down.

We have been taken for a ride by the rich and their propagandists in the media and the state apparatus for centuries. But discontent has never been greater. Many look to the revolutions not far from our shores and begin to think that they're not such a bad idea.

Every inferno was once a small fire. Every fire needs a spark to start it. Start making sparks, everywhere.

ROTE ZORA

Rote Zora was an underground militant feminist and anti-imperialist group active in West Germany in the '70s and '80s. Closely linked to the Revolutionary Cells, the group carried out a number of high profile bombings and other property damage against symbols of the patriarchal capitalist system.

Although their strategy of militancy led them to become a specialist unit whose methods could not be generalised, Rote Zora's strong links with the wider women's movement meant that their attacks had a wide resonance and they had important successes, such as a firebombing campaign against the Adler corporation. However, their actions were not solely those of spectacular destruction. One of their most popular actions was the printing of public transport tickets which were distributed in poor neighbourhoods.

Rote Zora did not separate the struggle of women from the struggle against social conditions for all exploited people, seeing the division of labour on gender lines as the starting point for a whole host of other oppressions.

Rote Zora are of interest to us because they acted autonomously, from an anti-authoritarian position and took direct action against the sources of their misery. They acted for women's freedom without seeing that goal as a narrow specialisation. Although their tactics relied on technical knowledge and resources that prevented them from spreading widely, they were anchored in radical movements that allowed mutual support and prevented them from becoming isolated and detached from wider concerns.



SOME ACTIONS

- * Bombed the Federal Constitutional Court of Germany in Karlsruhe to protest against law outlawing free choice on abortion.
- * Bombed the Federal Doctor's Guild ("exponents of rape in white trenchcoats") because "they undermined even this reduced abortion reform"
- * Attacked numerous sex shops ("one of these porno stores should burn or be devastated every day!")
- * Set fire to the fancy cars of the lawyers of slumlord Kaussen, who were responsible for a series of brutal evictions
- * Bombings against Siemens, and Nixdorf Computer AG - "They promote the development of new domination technology for more sophisticated possibilities of war production and counter-revolution. They also have the function of remodelling labour, especially on the backs of women world-wide."
- * Campaigns against porntraders, international traders of women (those who profit from importing Asian women for German men), doctors carrying out forced sterilisations, drug companies (notably Schering who produced birth defect causing drug Duogynon) - "[W]e think it absolutely necessary to tear the oppression of women as sexual objects and producers of children out of the "private domain" and to show our anger and hate with fire and flames."
- * Pirate printing of bus and tram fares
- * Series of coordinated firebombings against Adler textile corporation which was exploiting South Korean workers - "[T]he shitty living and working conditions of wimmin in the vacuous production centers of the three continents and especially those of Adler in South Korea and Sri Lanka are becoming more widely known here... In these actions, anti-imperialism can be practical."

IN THEIR OWN WORDS: WHO ARE ROTE ZORA?

"The Red Zora And Her Gang" (a children's book) - that is the wild street kid who steals from the rich to give to the poor. Until

today it seems to be a male privilege to build gangs or to act outside the law. Yet particularly because girls and women are strangled by thousands of personal and political chains this should make us masses of "bandits" fighting for our freedom, our dignity and our humanity... Radical women's struggles and loyalty to the law - there is no way they go together!

Some of us sell our labour, some of us take what we need, and others are "parasites" on the welfare state. Some have children, some don't. Some women are lesbians, others love men. We buy in disgusting supermarkets, we live in ugly houses, we like going for walks or to the cinema, the theatre or the disco. We have parties and we cultivate idleness. And of course we live with the contradictions that many things we want to do can't be done spontaneously. But after successful actions we have great fun.

ORGANISATION

Rote Zora expresses the fact that we have the same principles as the RZs, the same concept of building illegal structures and a network which is not controlled by the state apparatus. This is so we can carry out our subversive direct actions - in connection with the open legal structures of various movements.

Although we participate in far-reaching and extensive legal work campaigns and social movements through our militant actions, these actions aren't of any more importance than handing out flyers or leaflets, going to demonstrations, having sit-ins, publishing newspapers, educating people, or squatting houses. We don't have a hierarchical system for choosing actions. Thinking in hierarchical divisions puts actions in a perspective of privilege and makes it prone to a patriarchal way of thinking

THE WOMEN'S MOVEMENT IN CONTEXT

[The women's movement] lacks a rejection of state politics... Also, the class question never existed; social differences were denied by the universalization of sexist oppression.

As women we are also concerned about social power conditions, whether it be urban or environmental destruction, or capitalist ways of production; the same conditions men are confronted with.

We don't struggle for women in the Third World - we instead struggle with them, for example against the exploitation of women as a commodity. This modern slave trade has its equivalent in the conjugal possession conditions here.

The separation between men and women has its equivalent internationally between people of the First and Third World. We ourselves profit from the international division of labour. We want to break with our involvement with this system and understand our common interests with women from other countries.

[W]e believe that all things social, economic, and political which structure and reinforce the so-called personal are an invitation for struggle, especially for us women. These are the chains we want to tear apart. But it is incomplete to make the oppression of women here in West Germany the only turning of politics and not to see other oppressive conditions such as class oppression, racism, or the annihilation of whole peoples through imperialism. This attitude never understands the base of misery: that the oppression of women and sexual division of labour are presuppositions which are fundamental for oppression of any kind - against other races, minorities, the old and the sick, and especially against those who revolt.

The women's movement is not one issue like the anti-nuke or squatter movements, which will not survive if no more nuclear plants are built, or no more property is available for speculation. The women's movement relates to the totality of patriarchal structures, their technology, their organisation of labour, their relationship to nature, and it is therefore a phenomenon which won't disappear with the removal of some cancerous growths, but instead in the long process of social revolution.

GENDER ROLES

We don't like the left's "division of labour" under the motto: the women for the women's question, the men for the general political themes. Nobody can take away from us the responsibility for changing our everyday life.

Sometimes men who otherwise transform their radical breaking with this system into a consequent practice are alarmingly far away from realizing what anti-sexist struggle means and what meaning it has for social-revolutionary perspective.

We don't want women in men's positions and reject women who make their career inside the patriarchal structure under the guise of women's struggles. Such careers remain an individual act from which only some privileged women can profit. Women are only allowed to design and manage power in this society if they advocate the interests of men.

Of course when they wanted women in the factories and offices they created more places in kindergartens, but this didn't lead to a basic change in the lifestyle of a woman. It requires a continuous movement whose aims cannot be integrated, whose uncompromising section cannot be forced into legal forms, whose anger and dedication to non-parliamentary struggles and anti-institutional forms is expressed without limit.

MILITANT TACTICS

Because of the possibility of endangering life we are forced to be especially responsible. There were many actions we rejected because we couldn't eliminate the danger to innocent people.

[W]hen sectors of the left adopt the propaganda of the state, when they start to present those who struggle uncompromisingly as responsible for state persecution, destruction, and repression. They not only confuse cause with effect, they also justify implicit state terror.

Our attack on the women traders... helped to expose their businesses to public light, to threaten them, and they now know they have to anticipate the resistance of women if they go on with their business.

The legal route is not sufficient because the usual repression and structures of violence are legal. It is legal if husbands beat and rape their wives. It is legal if women traders buy our Third World sisters and sell them to German men. It is legal when women ruin their health and do monotonous work for subsistence wages. These are all violent conditions which we are no longer willing to accept and tolerate and which can't be changed solely by criticism.

RESISTANCE

Oppression is only recognized through resistance. Therefore we sabotage, boycott, damage, and take revenge for experienced violence and humiliation by attacking those who are responsible.

Today we need more urgently than ever before a radical women's movement which has the power to prevent and break open the social and political encirclement, not only of women, but also of foreigners and minorities; a women's liberation movement which does not reduce the hope for revolution to a nice dream.

Why doesn't it have a "scare away" effect if a guy sells women, but it does if his car burns? Behind it is the fact that traditional social violence is accepted whereas similar reprisals "scare away". Maybe it is scary if everyday reality is questioned. Women who get it pounded into their heads from the time they are little girls that they are victims get insecure if they are confronted with the fact that women are neither victims nor peaceful. This is a provocation. Those women who experience their powerlessness with rage can identify with our actions. As every act of violence against one woman creates an atmosphere of threat against all women, our actions contribute - even if they aim only against the individual responsible - to the development of an atmosphere of "Resistance is possible!"

Our dream is that everywhere small bands of women will exist, that in every city, a rapist, a women trader, a battering husband, a misogynist publisher, a porn trader, a pig gynecologist should have to feel that a band of women will find them to attack them and make them look foolish in public. For example, that it will be written on his house who he is and what he did, on his car, at his job - women's power everywhere!

FURTHER READING

A. Hansen & J. Belmas, This is not a Love Story: Armed Struggle against the Institutions of Patriarchy
<http://www.freilassung.de/otherl/arm/rzora84.htm>
<http://www.spunk.org/texts/groups/anm/sp000268.txt>

Masking Up

There are times in life when it is necessary to get disguised. Given the powerful enemies that we face and their capabilities, it makes sense to take measures to make it hard to pin you down. If you want to stay free to fight again another day and avoid the flak that recognition will bring, you need to make yourself anonymous.

This usually means concealing easily identifiable features such as your face and wearing generic clothing. In some situations it may mean adopting a particular dress code, such as all black for a black bloc.

Bear in mind that demonstrations and targets of action are usually intensively surveilled. A scarf over your mouth will not be enough: cops have identified people from recognising their brow area! Think about using hats, masks, dark glasses, etc. Also, make sure that your shoes have no identifiable markings on them.

You may also need to think about not leaving fingerprints on tools or other items. Make sure you wear cloth gloves and wipe down items that you take with you.

You will also need to consider changes of clothes, or underlayers. You'll need to get to and from the site of action without incriminating yourself. Always make sure that you change between layers in an area that is not surveilled by cameras or other witnesses.

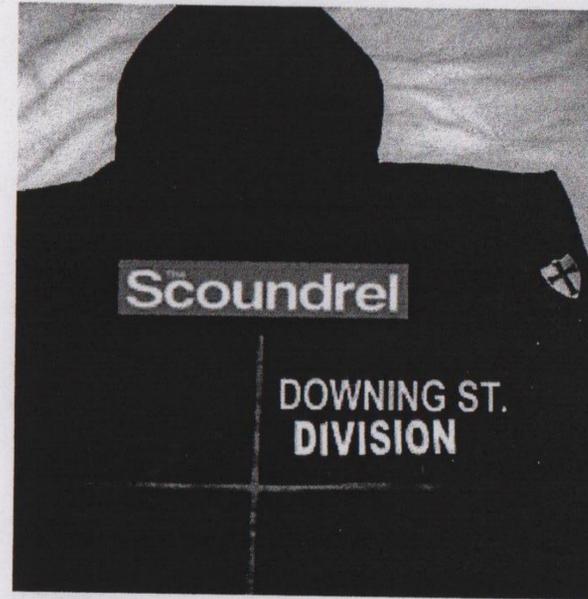
There are many more considerations than those mentioned here. Have a read of the links below to help you work out what you can and can't get away with. Happy actions!

<http://www.crimethinc.com/blog/2008/10/11/fashion-tips-for-the-brave/>

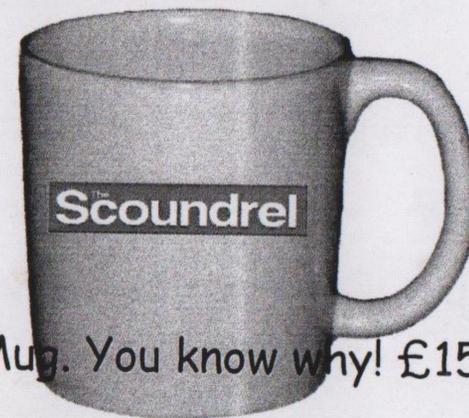
<http://www.indymedia.org.uk/en/2010/01/444762.html>

TAT FOR CASH!

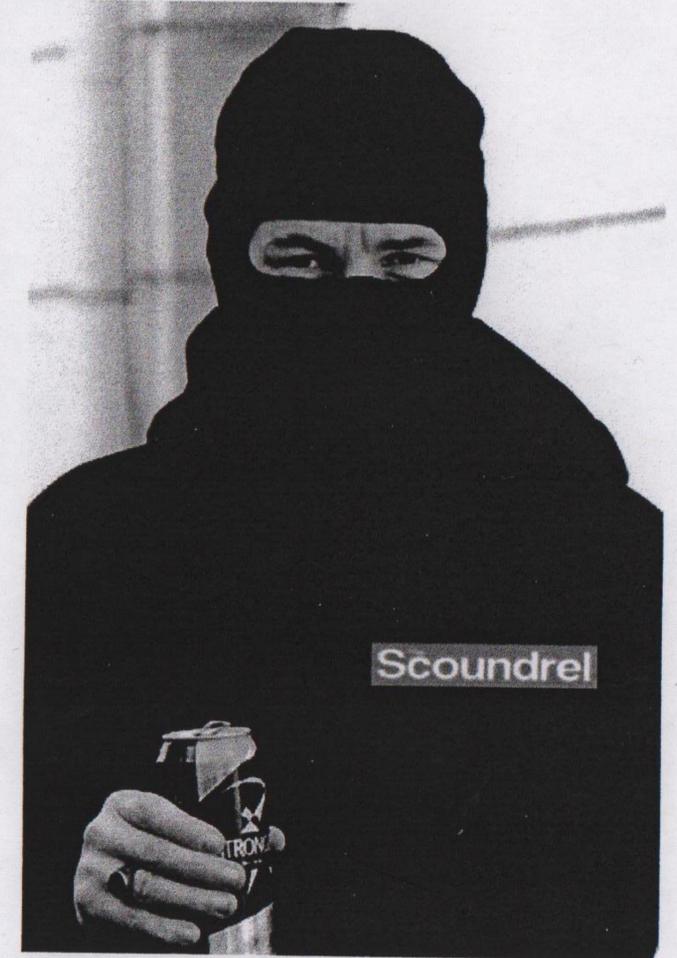
So here's the deal, right. You believe in the cause, we want cash, so we sell you any old tat and pretend we're using the money to build the movement while we shove it up our noses. Here's all the latest quality Scoundrel merchandise so donate generously!



The Scoundrel hoodie so you can match your mates!
Only £34.99



Mug. You know why! £15.99



Look like a mentalist with this balaclava and strongbow kit. Only £126.99!

Send envelopes of cash or cheques payable to the Tommy Robinson Backpocket Fund/Paedophile Defence Campaign/Drinking Trips Round Europe. No surrender lads!