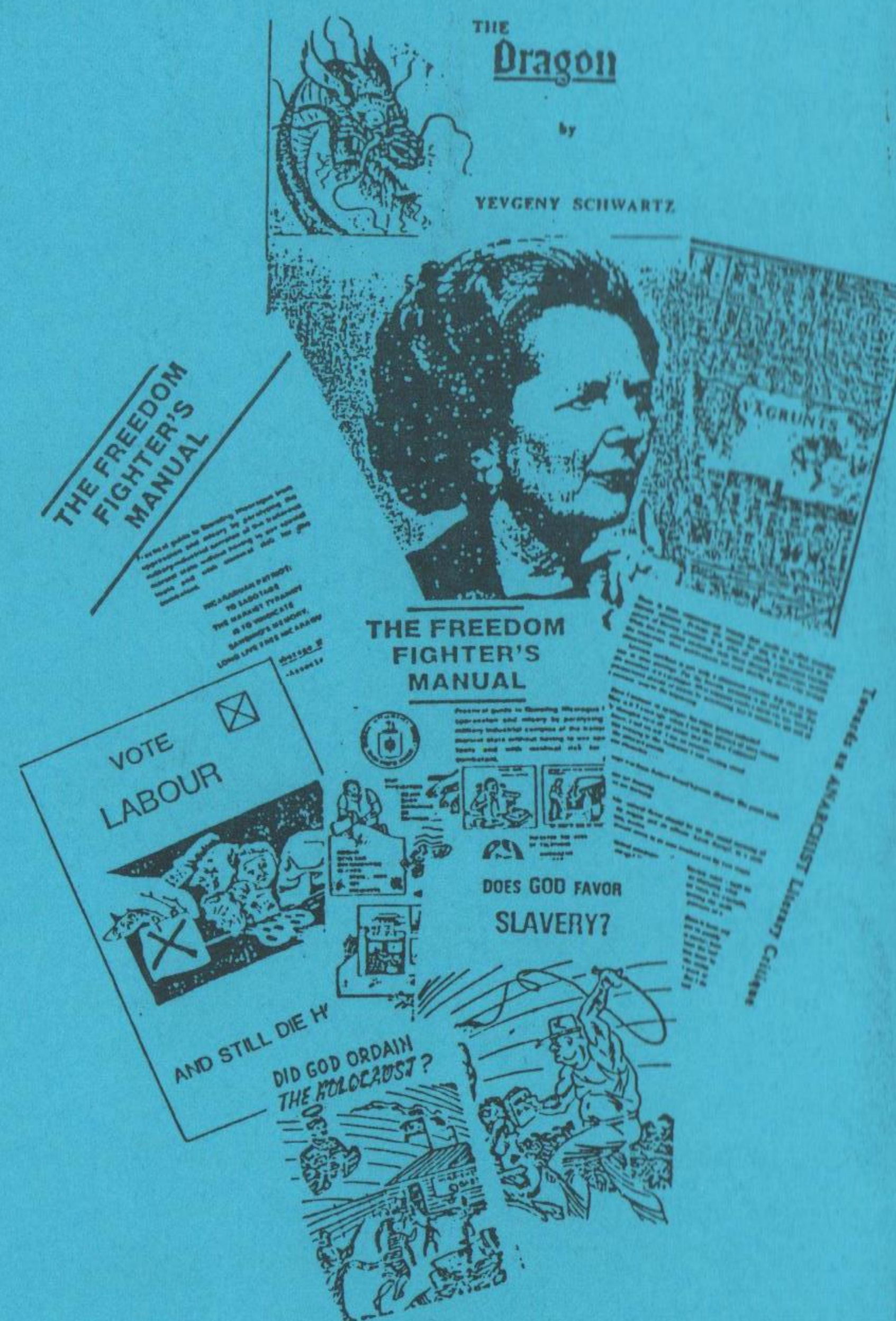


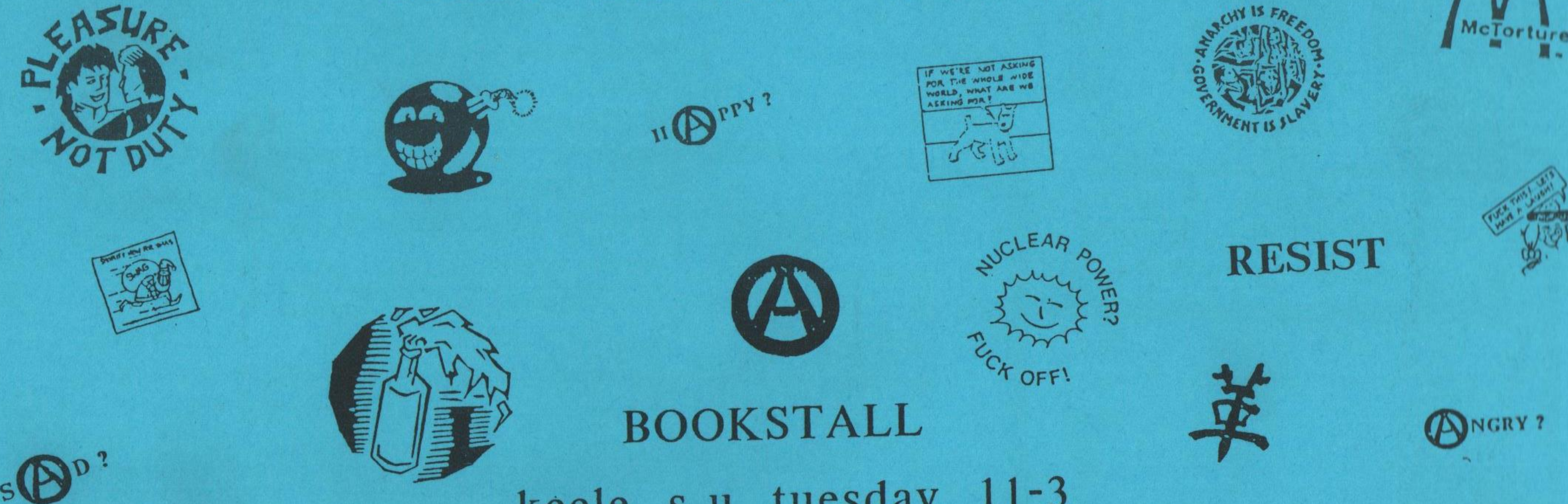
TAPES



LEAFLETS
& PAMPHLETS



CARDS - BADGES - STICKERS



BOOKSTALL

keele s u tuesday 11-3

NSP S U STOKE IRREGULAR 12-2

gigs & events n.midlands area

AN ANARCHIST PRESENCE IN THE POTTERIES



RESIST the group was formed by anarchists in the Potteries area, with a view to promoting libertarian ideas, of which there seem to be a marked absence at the moment. Our main activities upto this point have been the production of leaflets and posters, as well as running a bookstall which aims to sell anarchist literature otherwise not available locally. The magazine you now hold is really the culmination of our aims, a pipe dream that has taken months to finally achieve. We hope that the magazine will be a means of expanding our activity, contacting and communicating over a wider area. We believe there many anarchists nationwide who have the desire to express themselves but not the means, due to the strict editorial stances adopted by many of the magazines currently available, or due to peoples reluctance to submit to journals like FREEDOM as they have little faith in their writing skills. We are essentially amateur orientated and have little faith in our own pretensions to capable journalism. This magazine aims to provide opportunity for anarchists of whatever persuasion to express themselves. We are interested in promoting anarchism, not any particular group or strain. It should be enough that we are anarchists and wish to promote the libertarian philosophy. Not by petty arguments and a divided movement will we achieve this.

RESIST could just be a one off or it could be a regular magazine, a vehicle for promoting Anarchy. That is entirely up to you. We would welcome, nay beg, for anything you could care to submit; pictures, cuttings, articles long or short, letters, drawings etc. As soon as we have enough material we will produce another edition. The potential for such an open forum is enormous and we hope for a positive response. What editorial line we do have is that we print anything related to libertarian ideas, without alteration or addition (except for spelling mistakes and we'll probably add a few typos). Anything recieved will be taken as intended for publication unless it is marked otherwise. If you don't feel like stretching to an article then just send a letter; We'd like to have a decent and alive letter column.

WE NEED ARTICLES, DRAWINGS, INFORMATION etc. Please send absolutely anything to the address below. Criticism and abuse welcome.

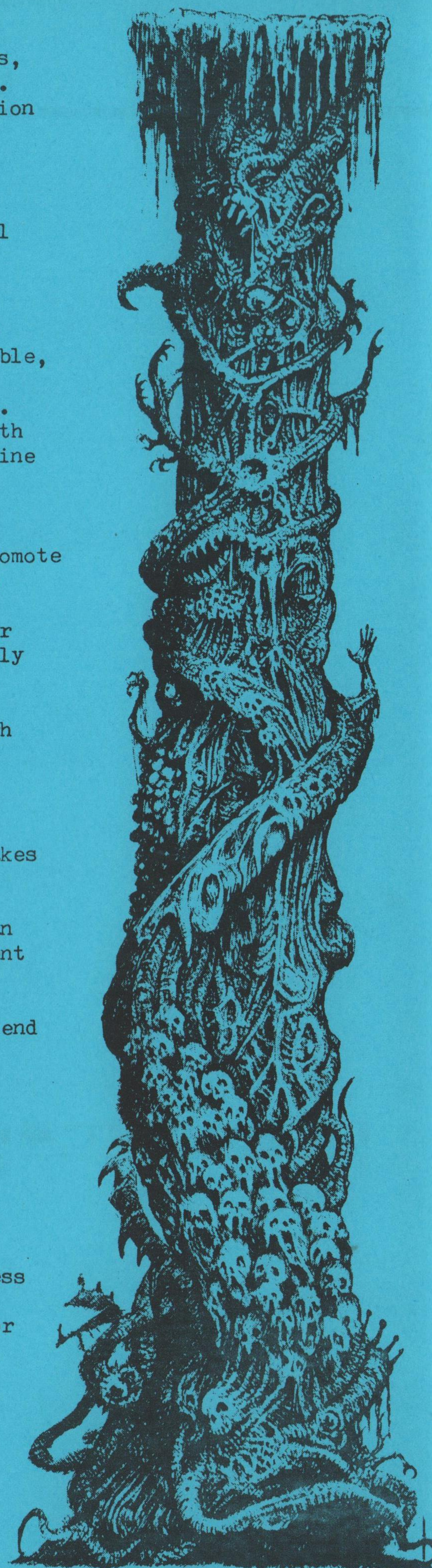
RESIST GROUP
c/o Students Union
Keele University
Staffordshire
ST5 5BG

Finally we would like to extend our thanks to FREEDOM Press and Bookshop for the discount they give us on their own, and others, publications. Special thanks to Dennis G. for encouragement and Donald R. for making us laugh.

"Subscriptions" available. Just send us a cheque/PO for a small amount and we'll send you further magazines or new leaflets/pamphlets until the dosh runs out.

THA!

Anti-Copyright. Use any or all of it.



What's All This Anarchism Then ?

Although in its broadest sense, anarchism can be regarded as an ideology, it is, by no stretch of the imagination, a system of analysis that deprives its adherents of their own will. Rather, it is a way of thinking that only an individual, who recognises himself as an anarchist, can appreciate in its truest form. The individual must realise that in our present society, many of the commonly held beliefs and values are merely products of that society. In accepting these norms, the individual himself also becomes a mere product. Although this lifestyle has its "incentives" - homes, cars and other commercial by-products of capitalism, it also has its limitations. The attainment of these goods ties down the individual, thus, striking and protests of various kinds are seen to jeopardise these rewards. In such a society, the individual through fear of losing their material rewards is tied down to the "normal" functioning of society. Then the individual loses himself in the mundane rituals of daily existence. The individual however has every right to question the beliefs that are perpetrated by society; this can range from apparently academic questions challenging the existence of god, to the more "dangerous" questions, challenging the authority of the police, and that of the parliamentary system itself. Society is made up of individuals, and as such it should be the individuals place to determine how they live. Anarchism does provide a criticism of society, but it is not a criticism built upon theory, science or philosophy, but it is a criticism presented by individuals, exposing their own experience. Anarchism is very much a personal interpretation of society, it views society not just from the viewpoint of the individual, but helps establish how groups are subjected by others. Viewing society in this way helps expose the daily confrontation of the individual and the state. Only by adopting such an outlook can the individual resist the infringements of our present society, and these are apparent almost daily. Certain points of view go unheard, simply because those holding the ideas have no access to the media. Individuals work for a wage that hardly reflects the value of the goods they produce. Others are beaten or imprisoned for taking a stance that is not approved by the government. There are numerous examples that could be mentioned here, but it is not my place to make them, rather it is for the individual to observe and appreciate in a way that means something to them. Apart from its ideological overtones then, Anarchism presents a personal interpretation of politics, "the politics of the personal". As an individual within society, it is you and you yourself that determines how you live - what may appear to be the norm is simply a collection of values created by this and past societies.

Just a few words on the firebombing of three Debenhams stores in the south of the country. Currently two men are being held by the police, charged with arson etc. However in conversation with staff at the store in Luton I was given the following information.

- Both the automatic fire shutters and sprinklers had not malfunctioned as it said in the newspapers, but had been disabled by managerial staff as little as one week before the bombing. As a result almost 90% of the store was burnt out.
- Debenhams was in the process of preparing to spend a substantial amount of money on refitting the entire store. The new look is now being implemented however it is now being paid for by an insurance company.

What a strange coincidence - perhaps we ought to phone Arthur C Clark !

"We were in this apartment in Harlem, ready to shoot and Michael, sitting down, said 'Is this real? Is this where people live?' And I said, 'Oh yeah, and this is one of the better ones!' The poor guy doesn't go out of his house, he just didn't know."

Martin Scorsese on Michael Jackson, 7.3.87

HAPPY?
SAD?
ANGRY?

MURDER HORROR

A 19-year-old woman kidnapped a pregnant wife from a health clinic car park, strangled her, cut the baby from her womb and took the child to a hospital, claiming the girl as her own. Darci Pierce, wife of an airman, has been charged at Albuquerque, New Mexico, with murdering Cindy Ray, 23, who was 8½ months pregnant. The infant survived.

Bosses lead on pay rises

By Keith Harper, Labour Editor
Company directors received pay rises on average of 28.5 per cent last year while their workforces averaged only 5.5 per cent, according to an analysis of the annual pay round published by the Labour Research Department today. At two large companies, Allied-Lyons and Woolworth, the highest paid directors' incomes were more than doubled. The survey by the trade union-funded organisation also found that manual workers in

the public sector worked 20 minutes longer in their basic week than those in the private sector. Public sector office workers also had longer basic hours. Only 6 per cent worked less than 37 hours a week.

For the second year running, public sector pay rises had been above those of the private sector, but the report points out that the highest public sector pay rises were those only partly funded by central government, such as the nurses' award.

Chickens squawk and chickens cluck, a chicken's cuter than a duck, they're coloured black and white and brown and you never see them in the town, they bob their heads and rarely fly, and they'll poo on your carpet if you let them inside, but they deserve to live, both hens and cocks, and they should never be forced to live ten to a box.

The above are the lyrics of just one of the songs on the newly released ELECTRO HIPPIES John Peel Session (SFPS042). What can we say? It's earth-shaking. Go and buy it now!

Anarchists and Animal Rights

The writer of this article is a strong supporter of Animal Rights and also an Anarchist. I see the two as strongly related. This article will not attempt to examine the moral reasons for a belief in Animal Rights but to look at why logically an Anarchist should believe in Animal Rights on political grounds. All animal abuse is based on speciesism - the sense of superiority on the part of humans. We, as anarchists, oppose classism, racism and sexism, all of which are based on power, a concept rejected by the libertarian movement. Animal abuse on a large scale is carried out by the rich and powerful and/or with profit being the motive. Individuals often abuse animals because it gives them a sense of superiority. Anarchists reject this power based society and support for Animal Rights is a rejection of that part of society, and thus logical.

HUNTING

Hunting is very much a class based entertainment. There is a distinct hierarchy with leaders (Red Coats), other well off people (The Field) and the supporters, who are nothing more than glorified servants. Such a hierarchical structure is totally anaethma to anarchist thinking and is enough for us to reject Hunting without even considering the inhumanity of this "sport".

FUR

Quite simply fur is a status symbol, worn by the rich as a sign of their wealth. Millions of animals are slaughtered to satisfy the demand of the rich to make them look "above" the masses who cannot afford such luxuries.

VIVISECTION

Vivisection = profit, especially for the big powerful drug companies. Vivisection = false science, which does nothing to solve illness. The World Health Authority admits only 200 drugs in the world are needed. However there are thousands because drug companies strive to increase profits. The big drug companies are not interested in curing diseases because it is more profitable to treat a disease than to cure it. In many countries, notably the USA, researchers get huge grants to chop up animals for no other reason than profit. Preventative medicine is possible and would reduce the amount of disease in the world but unfortunately it is not profitable.

EATING ANIMALS

Anarchists should want to help all the peoples of the world, especially the poor and deprived. The "developed countries", by eating animal produce, is denying poorer countries food. At least 10 times as many people could be sustained on a vegan diet than on a meat based one. Eating meat is a massive waste of resources, directly contributing to the world food problem. Again, without examining the moral question of factory farming, we can see that by adopting a vegan diet we are removing our support from profit-only conscious farming and helping the 3rd world.

The connection between profit and abuse is obvious in other such instances such as dog fighting, circuses and the neglect and abandonment of pets.

Animal Rights is an anarchist issue. Anarchism and anarchists have no excuse for taking part in the abuse of animals. It is no good claiming there are more important issues. It is easy enough to avoid eating animal produce, to ensure toiletries and cosmetics used are not animal based or tested on animals. It is also an ideal way to attack the rich at play at the hunt every week and to let people know exactly what you think of the wearing of fur. Companies such as Unilever, McDonalds and Beechams are making massive profits from animal abuse. By withdrawing our custom and reliance we can stop them and even threaten their long term survival.



DEODORANTS

1) Body smells are erotic and sensual. Capitalists don't like that because they are impotent and opposed to all manifestations of sensuality and sexuality. Sexually - awakened people are potentially dangerous to capitalists and their rigid, asexual system

2) Body smells remind us that we are animals. Capitalists don't want to be reminded of that. Animals are dirty. They eat things off the ground. They are openly sexual. They don't wear tuxedos or corsets or have their hair done.

3) Body smells are unique. Every one has their own body smell. Capitalists don't like individuality. There are millions of body smells but only a few deodorant smells. Capitalists like that.

4) Deodorants are harmful. Capitalists like that because they are always looking for new illnesses to cure. Capitalists love to invent new medicines. Medicines make money for them and win them prizes. They also cause new illnesses so that they can invent even more medicines.

5) Deodorants hide the damage that capitalists' products cause to your body. Eating meat and other body pollutants sold by capitalists makes you smell. Wearing pantyhose makes you smell. Capitalists don't want you to stop wearing pantyhose or eating body pollutants.

6) Deodorant users are insecure. Capitalists like insecure people. Insecure people don't start trouble. Insecure people also buy room fresheners, hair conditioners, and makeup.

7) Deodorants are unnecessary. Capitalists are very proud of that and they win Marketing awards for it.

8) Deodorants cost you money. Capitalists are especially pleased about that.

NADA
c/o Semiotext(e), 522 Philosophy
Hall, NYC, NY10027.
taken from SEMIOTEXT(E) USA
UK distribution c/o Central Books,
22 Leathermarket, London, SE1 3ER.

A QUICK LOOK AT LIBERTARIAN EDUCATION IN SPAIN

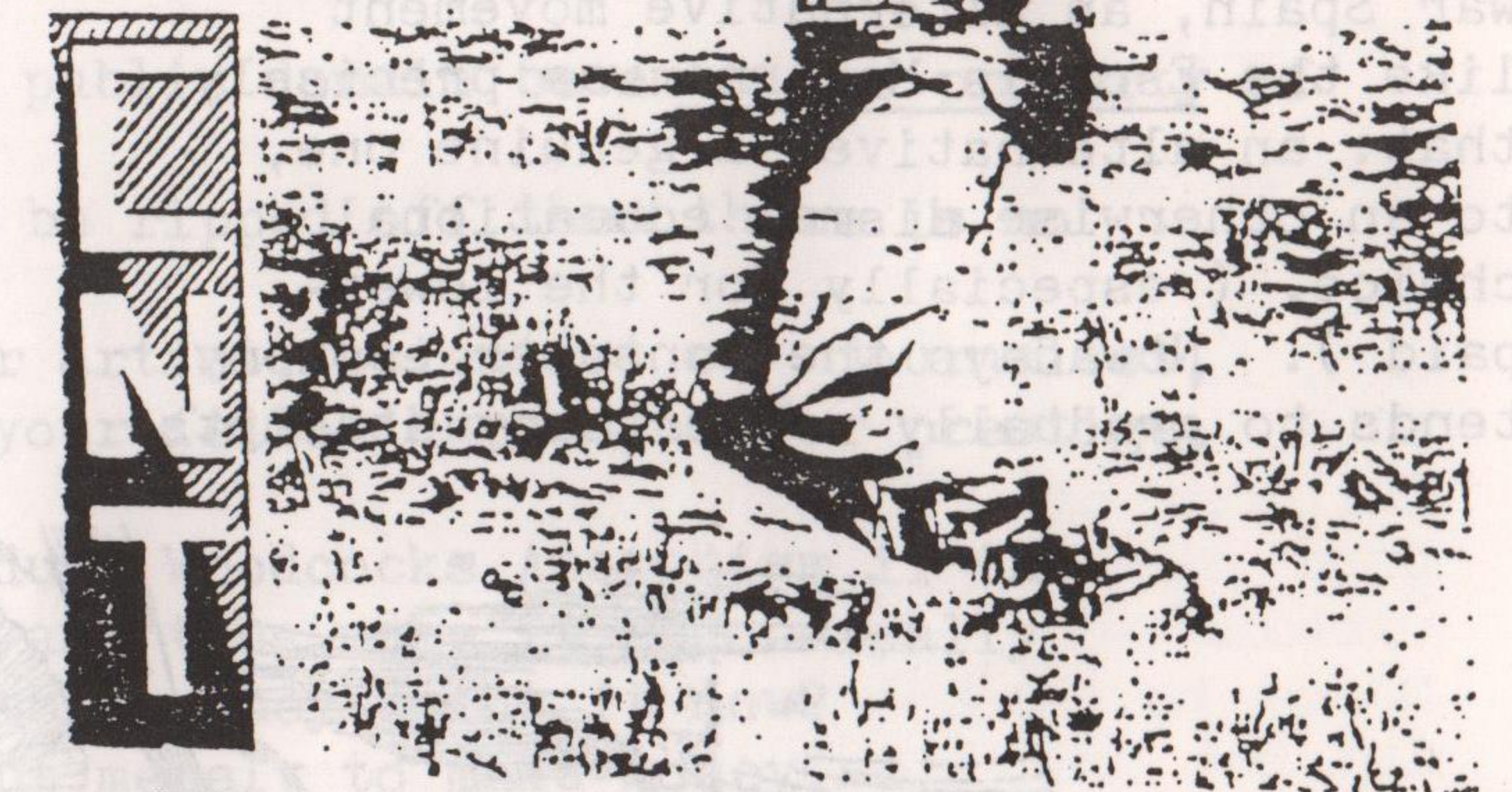
The aim of anarchist education has always been to furnish children and adults with the means to develop their individual personalities to the fullest - promoting self-teaching and self-discovery - while insisting that this process is meaningless unless considered as a basic right for all children and all adults. Anarchist educators were opposed both to the creation of uniformly-trained sheep and of pockets of selfish individualists. And the only time anarchist educators got the chance to put their ideas into practice in large numbers was in Spain - and in particular in the Catalan areas - between 1901 and 1939.

In 1901, Francesco Ferrer i Guardia opened the first anarchist school in Europe, known as the Escuela Moderna. Starting with just 58 pupils (ages 4-13) and five teachers, this school introduced a number of new ideas, which were to influence libertarian education around Spain and the world: religious teaching was abolished and as much emphasis as possible was placed on rational observation (be it of ideas or plants or chemical processes or social situations...); co-education and sex-education were introduced; punishment and reward systems of any description were not used; open-air teaching was used wherever possible; teachers and children played together for fifteen minutes after every lesson; full attention was paid to the happiness of the children, which was considered essential if they were to learn anything; outings and expeditions were taken whenever possible (to the sea, to the mountains, to factories, to dairies, to scientific research centres); at every stage of learning the children themselves were asked for their opinions, and the teachers were refrained from imposing opinions being encouraged instead to always ask questions to the children: the "socratic method". Ferrer also set

up his own publishing house to produce religion/nationalism/sexism/militarism-free books, previously non-existent in Spain. (These books were either translated from French and Dutch or written from scratch, notably by the Catalan anarchist and naturist Cels Gomis). However, Ferrer's school, although the first and best known of the anarchist schools, was by no means typical: it was started thanks to a hefty inheritance from a French millionairess sympathetic to Ferrer's ideas, and had mainly lower-middle class, paying students. Ferrer himself and most of his teachers had had formal educations and carried teachers' diplomas. But the anarchist schools which began emerging after 1906 (when ex-machine threader Alban Rossell set up his school in Montgat) and which constituted the bulk of the anarchist education movement by 1936 were different: run on a shoestring (usually from CNT contributions, the CNT being the anarcho-syndicalist labour union, with over 2 million affiliates), these schools were run by working-class teachers - many of whom were completely self-taught and had no formal qualifications - in working-class areas. It should be said that in the early years Ferrer was a personal friend of most of these teachers, and gave them much practical advice and help. After Ferrer was executed in 1909 (on a ridiculous incitement-to-violence charge based on his activities as a teacher) the movement expanded, improvising according to necessity, until by 1919 it was a recognised part of the working-class struggle within Spain (the CNT congress in that year spending many hours discussing how the union could finance new schools and pay teachers, eventually agreeing they should receive the same wage as a skilled worker). Some schools were run almost single-handedly by men like Joan Roige (who worked a six day week and lived on a subsistence diet of bread

and fish). These schools had around forty to fifty pupils, many of them adults, and many of the classes were really informal discussion groups. Other schools were paid for by a specific union section of the CNT - like the Textile Syndicate School in Barcelona - and were free for the children of union affiliates. These schools were well-organised, had small classes of around fifteen to twenty pupils, were located in clean, attractive premises, and all surviving pupils testify to the high quality both of the teaching and teaching materials, many of which latter were provided directly by other union sections (the CNT miners contributed mineral samples and so on). In schools financed directly by the CNT, administration was the work of a teacher elected every six months by all the other teachers, who was called the secretary and who had to abide by the decisions of the teachers' collective, which met weekly. In some schools, parents and children met monthly with teachers to determine any changes in the schooling. There were no headmasters, no hierarchical administration whatsoever, in fact, although each local federation of the CNT had a committee dedicated to channelling the funds through to the schools in its area. Decentralisation was encouraged, and curriculums varied even according to geographical location (so that schools in coastal towns would find out more about fishing, than say, schools in the Pyrenees). One of the most famous of these CNT schools was that run by Floreal Ocana and his three sisters in Torrasa (north-west Barcelona). With 90 pupils, the school had its own film projectors, printing press and local allotment. The pupils produced their own magazine once a week, electing the editor each time. Ocana was a member of the FAI (Iberian Anarchist Federation) and as well known in anarchist circles for his activism and his thinking, as for his teaching abilities. He was amongst the best known of that group of anarchist educators who saw education not as an end in itself but as an integral part of the fight for libertarian communism. He believed it was impossible to have a free and equal society without "free and

OTAN PARA QUE?



AIT

La guerra es necesaria para justificar la existencia de los ejércitos

autonomous individuals". In this he followed the "line" laid down originally by Ferrer. As a counter-balance to this, it's probably worth pointing out that many anarchist teachers, notably those in the north of Spain who worked with Ricardo Mella (who founded the "non-ideological" movement), believed that absolutely no "political" teaching of any kind be included on the curriculum. Mella went as far as to say that if a pupil of his later decided to join the Jesuits, there would be nothing he could do to stop him.

By 1936, there were over a hundred libertarian schools in Catalonia alone, comprising around 5% of the schools in the area. Every major city in the rest of Spain had at least one libertarian education centre, their number depending largely on the influence of the CNT in the area. Sadly, communist

manipulation from 1937, followed by Franco's victory in 1939 put an end to all of them. Many of their teachers and pupils joined the anarchist militia columns at the front, and those who survived the Civil War fled into exile. Anarchist teachers in Spain today, now face the same problems as their colleagues in other countries: a virtually impenetrable state-funded education system, a lack of understanding on the part of most parents, and a general lack of interest in experimental education combined with an even stronger lack of interest in political and social change. In pre-war Spain, an alternative movement like the Escuela Moderna was precisely that: an alternative, a genuine one, to an otherwise dismal educational choice, (especially for the lower-paid). Nowadays the consumer economy tends to gradually convert any attempts

at providing an alternative into simply another way into further consumerism, and education is no exception. Anarchist education has got a long way to go - once again - and will need to do some fast thinking....

MT Barcelona October 1987

Obviously the above article was limited simply due to space considerations. However the author enclosed some more detailed notes which we feel are well worth looking at. If anyone is interested in further information the best we can suggest is that we would be happy to Xerox off the notes if you can afford the cost (about 15 sheets at 4p a copy).

The author has also written a somewhat more detailed article for BLACK FLAG (the issue dated 8/12/87) which is well worth looking at.



COPY-RIGHT-WRONG

Welcome to the rather strange world of the 20th Century.

If you develop a curious affection for a word or phrase you can trademark it. If you are a little more ambitious you can copyright a more substantial work. If you've been perculiarly clever and your copyrighted words or pictures contain an original idea then you can patent it.

Surely all this ownership of abstract concepts is as bad, if not worse than, as the ownership of the means of production, and even more dangerous due to the lack of attention that is placed upon them.

Everything from an image of the Queen to supermarket price labels are owned, you may have possession but there are limits to what you can use items for. It will now come as no suprise to you that at this point I shall firmly condemn this insidious form of ownership.

However there do seem to be some "anarchists" who seem to have faith in the current means of dealing with ownership of concepts, even if they are not prepared to go to the courts to protect what they view as owned.

Why?

Surely something that is placed in the public domain becomes the property of the public.

Ah, they say, but if you are likely to be ripped off then there is no incentive to produce.

Bollocks, whatever you produce, whether artist, scientist or journalist, you should produce for the benefit of your fellow humans or for prestige, not just for your wallet.

So what if Penguin Books would not produce Woodcocks Anarchism if the typesetting was going to be ripped off and thus make it economically unviable for them to print it; why do think they print it now?

Not for any social conscience reason but merely to make money.

So what is wrong with that then, everybody needs to make a living don't they?

Yeah, sure, but just as we reject ownership of the means of production we should resist ownership of abstract concepts. Copyright has got to be one of the first things to go in a truly free world.

So what would you have instead?

Credit where credits due, no one should have the right to take someone elses work and claim that it is their own, but single individuals or groups should not have the right to control the use of something in the public domain or make undue financial rewards from it.

It is difficult to see what is wrong with small groups reprinting works. It helps them financialy and helps spread the word, particularly to the most oppressed and thus poor individuals who could benefit most from many products, particularly when most of the Anarchist material easily available is ridiculously overpriced either by greedy major publishing groups or due to the short print runs of academically orientated volumes.

What about plagirism then?

Moot Point
Phoenix Press (£1)

THIS 32-page pamphlet, 'anonymously edited, contains 27 items reprinted (with misprints and some without permission of the writer) from eleven issues of Freedom published during 1983, illustrating various arguments about controversial issues in the anarchist movement, together with editorial comments at the beginning and the end.

The moot points covered include such things as violence, class struggle, and the suppression of pornography (all three supported by the pamphlet's editor). The arguments are inevitably confused, since the items vary widely in type and quality and are torn out of their context, and what may make sense in a fortnightly paper looks very much out of place in a pamphlet.

MH

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ISBN 0 900384 15 8

© Peter Marshall & Freedom Press
ISBN 0 900384 29 8

The Paris Commune and the Idea of the State
Michael Bakunin

Any new reprint of such writings obviously ought to take account of such developments, but this would apparently be too much trouble for the incompetent pirates who now infect the anarchist publishing business in this country. Instead, in 1985, the Sheffield group known as Bash'em Books expropriated the 1970 Dover text of God and the State, without Paul Avrich's editorial material, and published it as a badly reproduced pamphlet at 80p (reviewed in Freedom, December 1985). Now, as B Books, they have expropriated the 1971 CIRA text of The Paris Commune and the Idea of the State, together with my editorial material, and published it as a badly reproduced pamphlet at 30p - without asking or even telling the original translator, editor or publisher, and making no attempt to bring it up to date.

For some anarchists, I suppose, theft is property. To such anarchists, I suggest, the proper response is contempt.

WHY I HATE RELIGION

I have been accused many times of intolerance when the topic of religion is raised, and would therefore like a chance to clarify my thoughts on the subject. I decided, a few years ago, that there was no God. I felt that I should decide to fall on one side or the other: dithering about in the field of uncertainty about his/her existence would result in a life devoted to morals that I did not truly believe in. I shall not enter the argument about whether he/she exists here as space is too short and it is a different issue. Let us therefore assume that God does not exist.

How is God so acutely manifested in the minds of men? Societies have, for as long as history spans, had some sort of God, be it the sun, a tree, a human or something that we cannot touch/feel/see. Children of all cultures, have their pure minds infected with stories of various religions. I myself was forced to go to church (and take vows that I did not understand) and was forced to act in certain ways which were unnatural to me. My mother, after four and a half decades of Catholic education, is unable to argue in a coherent, rational, unemotional manner. Religion has conditioned her mind to accept many things blindly and without question: she is proud of her "faith". I am sure that everybody has acted at some time in an unnecessary manner because of the effects of religion.

Why, then, do countries allow religion to exist? The answer is simple: religion is tolerated because it conditions people to accept whatever injustices are done on earth (usually by the ruling elite - i.e. governments) because an after-life is promised. Thus, inequalities and injustices are not tackled properly (only superficially) and the status quo is maintained. Religion props up the state in return for the state's religious tolerance. In some cases, like in Iran, the religion is the state. This is a very dangerous situation as any action can be taken in the name of God. God's name has been abused countless times. Is it fair that the "God told me to do it" excuse can hold water for so many deeds: the Yorkshire Ripper? Nazis? Khomaeni? James Anderton? Michael

Ryan? The Spanish Inquisition? Ronald Reagan?

Religion is also used by the ruling elite to keep down underprivileged minorities. It is not by coincidence that God is assumed to be a man. Why not a woman? Because this is a man's world (although there is no reason why it should not be shared equally) religious laws constantly restrict women. Don't tell me God is just a sexist bastard.

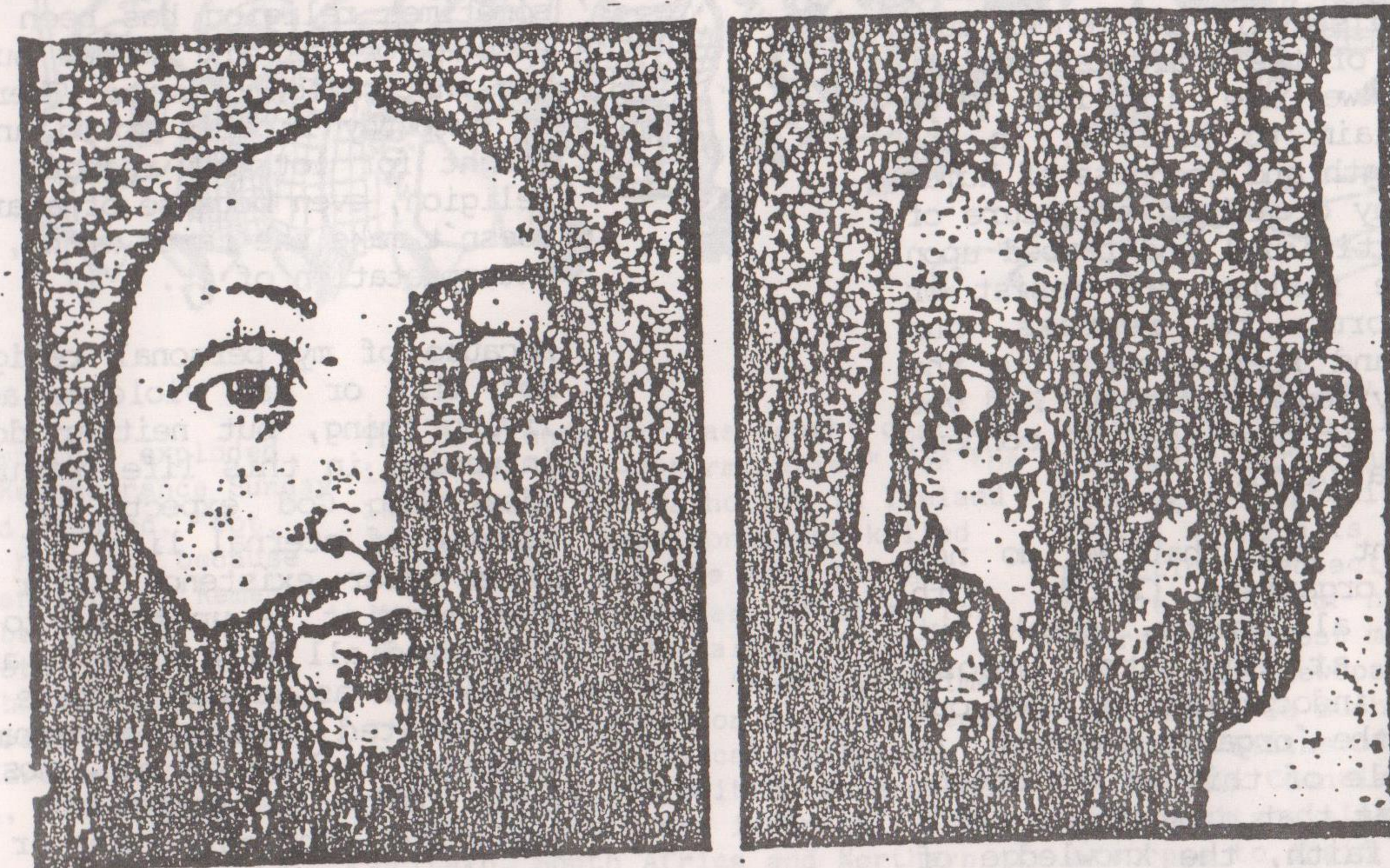
So what do I believe in? I believe that humans have the capacity to think logically (although most of contemporary logic is illogical) and can consequently think things out for themselves. When we die there is nothing. This is impossible to imagine (although no more impossible than "hell" or "heaven") as nobody living has experienced nothingness. You do not reincarnate, nor does your soul go to a really groovy eternal party or a bad bumerville place. You just die. As I see it, God is a measure of people's own insecurity, we want to live after death, we are so afraid we may be "alone" and that the responsibility of past present and future lies with us alone.

Well, I am not taking any more shit from people who are too scared to do what they know to be correct. Once you actually start to think for yourself, things become infinitely clearer. You see why certain morals are necessary and others are not. You start to question everything and this makes your belief in the things that you know to be right so much stronger. Use your head, take control: no Gods or idols. Where there are idols there is idleness - of the mind.

So why not just leave religious people alone? This would be fine but most religions involve primarily the notion that their religion should be spread. Islamic fundamentalists use grenades and guns. American TV evangelists use technology. At Keele they use the publicity circular. They insist on spreading their mental fungus. The solution is not with violence as this merely entrenches ideas. Arguments appealing to the logic of the mind must be used and these arguments can be presented in a variety of forms: START!

WANTED

IN CONNECTION WITH MATTERS OF RELIGION



JESUS OF NAZARETH

alias King of the Jews, alias Christ "the redeemer,"

alias Jesus "The Saviour" Christ.

MODUS OPERANDI: Faith healing, alleged miracle performing, suspect known to be evasive; tends to express himself in parables.

ASSOCIATES: believed to be leader of a 12 man gang.

DISTINGUISHING MARKS: Scar on hands (palms) and feet, possibly larger scar on left rib cage, numerous small scars encircling crown.

WARNING: If suspect is recognised, do not approach him. He is said to be armed with the wrath of God and may be dangerous.

ANARCHY & RELIGION

I am an anarchist. I am also a Christian. To my mind, there is no reason why these two beliefs should be mutually exclusive but I have become used to the attitude of members of some of the more narrow-minded established churches saying that I can't be both. It comes as more of a shock to be condemned by my fellow anarchists, who cannot accept that I really believe in what I call God. I don't ask them to believe as I do, simply to allow me my faith and not react with aggression, be it physical or verbal, to me. As I understand it, anarchism is a philosophy which necessitates tolerance for this, combined with a social conscience, must form the basis of the anarchist society towards which we are striving. We believe, or claim to believe, in the essential strength and goodness of human beings, that any organised structure of governing is artificial and forced upon us, whether we realise and resist or tacitly conform, to repress our individuality and keep control in the hands of a privileged minority. And yet anarchists feel it justified to condemn any person for a faith.

It is important now that we do not confuse the 'organised Church' with religion. By all means, speak out against any attempt to impose restrictions or indoctrinations upon our fellow men and the 'organised church' is a classic example of this in its often-held beliefs that that group alone holds the secret of faith, the knowledge of the true God and that any other Church varies from deluded to evil. But do not confuse this with the personal commitment to a creed which is religion. There have existed throughout history many religions, not all of which even involve the worship of what we might define as a god and to lump them all together as something evil is prejudice at its worst.

Many anarchists seem to believe that all religion stems from stupidity and indoctrination. Do we really have so little faith in man that we think we alone have managed to resist this and think for ourselves, that all religion evolves from blind acceptance? That is an arrogance which reflects the worst side of any established religion which tells its followers exactly what to believe - be it Christianity or Anarchism. If we think so little of our fellow human beings, how can we expect an anarchist society to succeed, relying as it does on humans' ability to run their own lives without the central prop of government.

As anarchists, we are branded by stereotypes we know are only the result of ignorance yet, by connecting myself with Christianity, I create a stereotype in the anarchist mind with no real knowledge of what I believe as an individual. I call myself a Christian because I follow the teachings of a man, call him the Christ, the Nazarene, the Rabbi, what you will. But I am not a member of any established Church and I do not believe that any other religion is wrong. I respect all faiths, be they secular or religious, if they are honestly held and threaten no-one. Yes, sometimes religion has been used as an excuse for war and murder but it is at the instigation of man. There is a lot of sympathy in this world and men have fought for lots of reasons other than religion, even because of anarchy. This doesn't make the faith wrong, just man's interpretation of it.

Because of my personal religion, I do not kill or use violence against any living thing, but neither do I accept injustice in this life because of some idea that God expects us to, or a promise of eternal life. I do believe in a purer existence after death but also that it is up to us to make this world and all life upon it as close to perfection as we can. There is nothing God-created about governments, or tyranny, or laws of men, most of which exist only to perpetuate the state structure. The only rules or laws which can honestly bind any of us are the dictates of our own conscience and, in my case, this involves following the Commandments, but nowhere do these tell me to subjugate myself to any organised state and the rules are those agreed to by most secular morality to allow men to live together in harmony.

To be 'anti-religion' is a dangerous stand for any group or individual purporting to be anarchic, because it suggests a tyranny over the minds and conscience of our fellow men, which is the worst kind of tyranny. Where is the difference between the Inquisition's handling of heretics who simply held a variation on an established religion, and a condemnation of a man who believes in any god because his ideas don't conform to your own. Is this the free-thinking anarchists allegedly support, or do we now have to fit into a mould conforming to expectation decreed by who knows whom? Yes, organised religion has a lot of faults but when you condemn it, remember to make the distinction between the institution and the faith.

ENNISKILLEN & THE WAR IN IRELAND



News of the IRA bomb that exploded in Enniskillen on Remembrance Sunday left us shocked and stunned. Not, as the media would have it, because of the shattered sanctity of Remembrance Sunday, but because of the sheer pointless waste of life that resulted from the bombing. This was the IRA at its worst: blundering ineffective and careless. Whether by accident or not, eleven innocent people died.

But this does not alter the complexion of the war in Ireland. The Enniskillen bomb was not an act in isolation, but a tiny part of an enormous pattern of violence, intimidation and discrimination. This cycle of repression is for the most part the work of the RUC, the British Army, and the British State; and the Catholic community it's most frequent victim.

The day after Enniskillen, Gerry Adams, leader of Sinn Féin (the political wing of the IRA) distanced himself from the bombing, saying that he could in no way justify it. In 1972, thirteen unarmed Catholics were shot dead in Derry by the British Army. The British State, it's generals, it's government and it's Prime Minister, offered no regrets, no sympathy, no acknowledgement of error or guilt. It would appear the British State have less of a conscience than the Republican Army they claim is so callous.

The Falklands War was fought over the issue of "self-determination" for the islanders. The Catholics in Ireland are batoned, imprisoned and killed for fighting for the same thing. Mr Tom King, Secretary of State for Northern Ireland, talked of the "revulsion" at this "terrible crime" - "using violence for political ends" - The scale of political violence practiced by the British government - both directly and indirectly - in Britain, South Africa and Northern Ireland, renders such hypocrisy farcical. That the main cause of the outrage should be that the Enniskillen bomb "desecrated" the very day on which we are prompted to remember those who have died in war is ironic in view of the fact that Britain's war against the Irish people, and it's consequent victims (on all sides), make it the bloodiest conflict Britain's troops have fought since the Second World War. The only way to even begin to bring peace to Ireland is to get the troops out.



All this in no way legitimises the bombing at Enniskillen. Just as in any war - including those in Nicaragua, Afghanistan and South Africa - there is the sad and pathetic spectacle of innocent people dying for no reason. But the outraged, almost manic attacks on the IRA in most newspapers is a signal that there is much more at stake here than the deaths of eleven people in the Six Counties. Here is the British State sinking its teeth into a corpse to drain off the last of its blood. In for the kill. Let's split the Nationalist community Let's get the Catholics knuckling under...

If this media/State onslaught, if even the brutal killing itself, makes us for a minute fall into line with the accepted, censored half-truth propaganda we are told about the Republican resistance in Ireland, then it will have served its purpose for the British government. That government doesn't just want your tears and sympathy. It wants you to close your eyes and your ears to what is really happening in Northern Ireland.

Enniskillen was a terrible mistake for the IRA. But it does not alter the basic fact: that Irish people are suffering an invading army of occupation. The IRA are fighting that daily brutality with force. In our safe English armchairs, can we dismiss their war against colonialism because of the Enniskillen bombing?

MU-SICK

Oh, god, I'm just so tired of bands like the REDSKINS, CLASH or STYLE COUNCIL - can't people realise what a farce they are - actions speak louder than words and by that token a band like NEW ORDER are a thousand times more revolutionary than any number of "political" bands who work within the system, if only because of the manner in which FACTORY RECORDS works. And all this shit about working within the system, simply on the grounds of getting your message across to the widest audience - I could throw up - it's so ridiculously transparent when an indie label can get Pump Up The Volume to Number One with no advertising, that it sucks.

It's about time that we had some truly radical music to listen to - and guess what - I'm now going to tell you where I think it's coming from. Well we've seen the decline of the Scratch/Hip Hop style - from classics like The Message and White Lines to shit like Jack Your Body and shits like THE BEASTIE BOYS and LL COOL J. The market has corrupted and compromised the dissatisfaction that created the style in the first place - but there are those of course who continue to make threatening records - and just because you don't hear them on the radio doesn't mean that they aren't worth listening to.

BILL DRUMMOND has been active in the music scene for some years now, as a solo artist and one time manager of ECHO AND THE BUNNYMEN and THE TEARDROP EXPLODES - an integral part of the indie scene in Liverpool in the late 70's. That makes his current venture THE JUSTIFIED ANCIENTS OF MU MU even more notable. Their LP 1987-What The Fuck Is Going On? is essentially a declaration of intent, with

unrestrained sampling from a variety of sources from The Sound Of Music to the FALL. However their gleeful use of bits of other peoples records has caused them more than a few problems in this copyright ridden society. Their first single All You Need Is Love was withdrawn after the threat of legal action due to their use of SAMANTHA FOX and BEATLES tracks. Now the LP is also illegal, following court action by ABBA due to the use of their

Dancing Queen, on the JAMS The Queen and I. The LP is funny, provocative and danceable - unfortunately you can no longer buy it. Also worth looking out for is the second single Whitney joins the JAMS, and the Xmas single Downtown. The re-issued LP with all the copyright material edited out The JAMS 45 Edits, is not really worth it except for the listing on the sleeve of all the items originally sampled and it's tongue in cheek warning that to attempt to recreate the original sound is illegal in the presence of more than three people. Write to the JAMS c/o PO Box 283, HP22 5BW (Large SAE)

ADRIAN SHERWOOD
Proprietor and guiding force behind ON-U Sound Records - Producer and re-mixer for bands as diverse as CABARET VOLTAIRE, SIMPLY RED, DEPECHE MODE and the WOODENTOPS.

KEITH LE BLANC
Did the drums on The Message - responsible for the classic MALCOM X/ No Sell Out and THE ENEMY WITHIN/ Strike cuts

DOUG WIMBUSH
SKIP Mac DONALD
Two more ex-Sugarhill Records musicians

TACKHEAD

What you get if you add the above four together. TACKHEAD are probably the hardest UK scratch merchants producing records under various flags including FATZ COMETS and acting as Gary Clail's backing band - check out Hard Left, Stormy Weather and The Game plus others.

MARK STEWART

Ex lead singer for ace 70's band THE POP GROUP who released (amongst other material) 45 She Is Beyond Good And Evil LP For How Much Longer Do We Tolerate Mass Murder Vital vinyl as they say in the trade

MAFFIA

Mix Mark Stewart and TACKHEAD and you have MARK STEWART AND MAFFIA who have produced three of the most paranoid, chilling, and anti-authoritarian LPs of the 80's Learning To Copr With Cowardice, As the Veneer of Democracy Starts to Fade, Mark Stewart.Plus 3 singles Jerusalem, Hypnotized, Stranger Than Love. all totally over produced mixing samples, reggae, rock and hip hop.

PAY IT ALL BACK

UN-U Sounds gift to the world - a sampler LP retailing for only £1.49 - pre TACKHEAD but a brilliant collection and at the price a vital introduction

ON-U Sound Records, 8 St. Bernards Road, London, E6 1PG (large SAE)

THE BANNED LP

1987

what the fuck is going on?

PLUS

THE JAMS 45 EDITS

The JAMS

There is no god but man.

Man has the right to live by his own law - to live in the way that he wills to do: to work as he will: to play as he will: to rest as he will: to die when and how he will.

... what he will: to drink ... to move as ...

1987 by the JAMS.

The banned LP, as reviewed in this issue, plus the rereleased version complete with instructions on how to create the sound of mu yourself.

A RESIST PRODUCTION

For further information s.a.e. to:-

RESIST GROUP c/o STUDENTS UNION KEELE UNIVERSITY ST5 5BG

The idea of selling tapes originally came about because we thought it would be an opportunity for people to hear music they may not otherwise. Why not let people share the records we are lucky enough to have. Records are fucking expensive and many people can't afford to buy any never mind experiment and buy something they haven't heard before. For £1.40 you get a variety of tracks

and if anyone wants to here more by the perpetrators of any track we will be happy to record them. We make hardly anything on our tapes, the price just about covers the cost of the tape, printing and postage. Incidentally there should be a blues compilation coming in the near future. And if anyone out there would like to do a tape covering an area not listed below then please contact us as our collections are obviously limited.

There is death-like quality to the faces of these presents who plied their cannibalistic trade among the starving and half-dead.

resist REGGAE SPECIAL tape 2

DUB IT UP

RESIST TWO

The finest radical and hard to get reggae tracks gathered together for one and a half hours of music to relax to.

HNARCHISTE

The habits of freedom

You can set people loose from the constraints of oppressive institutions, but even unlocking prison doors does not automatically free them. A free individual is competent, self-confident, autonomous. Freedom is a habit, in the old fashioned sense of habits. It takes years of practice. People are not born free: the human child has a long period of

A RESIST PRODUCTION

for further information s.a.e. to:-

RESIST FOUR

The best of Irish folk music from the Dubliners to Christy Moore put together by our rather long haired southern correspondent.

going back

She just got fed up with me. I don't bite her for that. I mean, I wouldn't go out with her. Neil Kinnock, 13.6.87

REGGAE IRISH FOLK SPECIAL

A RESIST PRODUCTION

for further information s.a.e. to:-

RESIST THREE

Our resident skatin' lunatic put this selection of thrash, hardcore and humour together - from JIM JONES thru to CLASS WAR. Enjoy.

RESIST

RESIST ONE

Acunning blend of truly sound alternative pop, rock, punk and scratch, plus at least four Charles Manson related tracks.

u needs blood

I am not allowed to be a man in your society. I am considered inadequate and incompetent (sic) to speak or defend myself in your court. You have created the monster. I am not of you, from you, nor do I condone your wars or your attitudes towards things, animals and people. try to understand. I have (sic) Xed me. I stand in the opposite to what you are in the past. You are done in the past. You are not me. You are not me.

I speak for myself. ... so I have spoken with ... know it. You won't let them come from ... and God is moving. Moving, and I am a witness. ... tried to stand on the constitution but I am not ... the rights another citizen may enjoy. I am forced to ... with communicating to the mass without words. I feel ... no man can represent another man because each man is different and has his own world, his own kingdom, his own reality. It is impossible to communicate one reality through another into another reality.

The Socialist Path to Women's Liberation

Many women who struggle for liberation have chosen the Socialist alternative to achieve equality. Capitalist competition and hence domination of some individuals over others make this an attractive alternative but it is not the answer. Competition does lead to domination and discrimination, all inherent in male organisation of society on a hierarchical basis. This male attitude, the desire of power and the need to dominate, has to be defeated for liberation to be achieved. Hence hierarchical organisation which allows this to continue must also be rejected. Here is the real problem, the defeat of discrimination and domination, both male traits, which socialism does not fully account for.

Firstly, whether revolutionary or reformist, present socialist movements advocate the use of the state and its hierarchical forms of organisation. Women are given roles within these male structures, continuing the domination of male values. Indeed, in many socialist revolutions, the liberated woman is a woman with a gun; surely a male view of a liberated woman ie. in his own image. There must be a change to the whole attitude of organisation, not simply a switch in male methods. This is what Marx envisaged but not how men have interpreted him and certainly not how they have practised socialism. The placing of the party as the new political elite rather than the existing economic elite is not the answer.

Secondly, the issue of women's liberation is lost in the pursuit of unity in the overall class conflict. This is placing emphasis on the symptoms at the expense of the cause which is inherent in the issues of women's liberation. It is women's fundamental rejection of dominance and discrimination (hence their attitudes to the socialisation process) which can prevent hierarchy and the sources of injustice. The socialist method is not a solution but rather a transition in levels of male domination, restoring the attitudes that already exist and are the norm. The same socialisation will continue and liberation will not occur.

An Appeal by the Presidents of Planet Earth

We alone are the Government of Planet Earth. Which comes as no surprise. There's no doubt about it. We are uncontested and recognized by everyone.

We have rolled up your three years of war into a single conch shell, a terrifying trumpet, and now we sing and shout and we roar out the terrible truth: the Government of Planet Earth already exists. We are it.

We alone, standing on the rock of ourselves and our names, with the ocean of your evil eyes beating all around us, have dared to call ourselves the Government of Planet Earth. We are it.

What insolence, people will say, but we will smile upon them like gods.

We hereby state that we do not recognize any overlords who call themselves governments, states, fatherlands, and other such business establishments and publishing houses, who have built the mercenary mills of their well-being beside the three-year-long waterfall of your beer and our blood, the streams made in 1917 of blood-red waves.

You cover the eyes of War with a homespun blind of words about the death penalty, mouthing the word "homeland" and setting up front-line court-martials.

Ahhh!—aboard! Who will be our friend and comrade on this great journey?

We praise the trainloads of loyal subjects of her Holiness Spring and her people, who cling like swarms of bees to trains about to collapse beneath the weight of their new passenger—*Peace*. We know it is Spring who calls her people and sees them and smiles a sad smile.

So say we, ambassadors and commissars of Planet Earth.

And you governments of space, calm down, fix the kerchiefs on your heads and stop wailing as if you were attending your own funerals; nobody's going to hurt you. You will be able to enjoy the protection of our laws, you will become simply private associations, on an equal footing with anti-gopher societies, Dante

societies, groups in favor of railroad sidings, or societies for the dissemination of information on the latest advances in threshing machines.

We promise not to lay a finger on you.

Our difficult assignment is to be switchmen on the tracks that join the Past and the Future.

You simply stay as you are—voluntary agreements between private persons, totally unnecessary, unimportant, boring, and dull as a toothache in the mouth of an old lady in the 17th century.

If you are so moral, you governments, then why these sacrifices for the gods, why are we crushed in your jaws, we soldiers and workers?

And if you are evil, then who among us will raise a finger to prevent your destruction?

We are endowed with reason, and we contemplate death with the same equanimity as a farmer who contemplates replacing one plow with a better one. Your space government of sinister plunder, you Kings and Kaisers and Sultans, is as different from our society as the hand of an ape burned by its unknown fire-god is different from the hand of a rider calmly holding the reins of bridled fate.

And that's not all. We are founding a society for the protection of governments of space from savage attack by the young rulers of Planet Earth. And this new class will crop your ears.

They are young and impolite—forgive any gaps in their upbringing. We are a special type of weapon. Comrade workers, do not complain because we follow a special path toward our common goal. Each type of weapon has its own design and its own laws. We are architect-workers.

Let these words be a gauntlet whose time has come:

We hope that this list will soon bear the brilliant names of Mayakovsky, Burluk, and Gorky.

An I.D. for the government of stars.

ANARCHISM AND UTOPIANISM

One of the major factors contributing to the relative weakness of anarchism is the popular myth of its association with chaos, disorganisation and violence. However, there is a second equally important misconception which is that anarchists are utopians and that anarchism is a belief in perfect society. Anarchists are not utopians who believe that after the Revolution all will be well and everybody will lead happy contented lives. For me, anarchism is a belief in constant change. Utopianism in contrast is a belief in a set goal. Any static society leads to dogmatism and stagnation. Of course, every problem will not miraculously disappear when the present statist world is ended; fools believe that, not anarchists.

In an Anarchic society, there will still be unpleasant tasks, work that is undesirable and many problems to overcome. Anarchism is simply a fairer and more efficient way to deal with problems not a method to eliminate them. Rather than having the powerful or the Party imposing unpleasant tasks on certain people, Anarchists believe in sharing—not just the good things, but also the bad. Dirty and menial tasks don't disappear in an Anarchic society. They are distributed more equally making these tasks less onerous for any individual. Capitalism solves the problem of menial and unpleasant tasks by forcing the weak and poor to do it. State communism blackmails the people by claiming it is for the good of the State, when it is really for the benefit of the Rulers. Only in an Anarchic society does an individual act willingly to help him/herself and his/her comrades. We are not foolish enough to think that drains will not need cleaning, mines dug or streets cleaned. We think that a system organised by the people for the people is the fairest and most rewarding to live in.

Only by developing and explaining their beliefs for the future will anarchists shake off the tag of utopianism. This can only be done by educating and encouraging people to think and understand beyond the level of 'Anarchists are middle-class utopians' and/or 'violent fools'. We must use our imagination and at the same time criticise and contribute to everyday life in the world now.

DON'T DREAM ORGANISE

AFTER VOTING - WHAT NEXT ?

Any claim that a parliamentary democracy can contain any element of freedom for an individual is quite laughable! A parliamentary system merely allows a choice between who an individual may give up their authority to. Once you have elected a representative you have no control over what they do in your name. Rousseau said that the English People were only free during an Election, but he was wrong - by participating in an Election we endorse the system where "right" is measured not by reason or logic but merely by numbers. And our "leaders" are not ordinary people but those who have an insatiable lust for power - those who should be least trusted with it. And the people who exercise power rarely have the same interests as those over whom they wield power - when faced with a choice between doing what their consciences dictate as correct and that which will get them re-elected, will almost always select the latter option. Our leaders have no interest in enlightening the people, be they Tory, Labour or whatever, but merely in maintaining their position of authority - of course the odd sop is made to the "people" but again this is due to self-interest, to maintain popular support.

Why then do people accept government, either democratic or otherwise? There are two basic reasons - ignorance or fear, fear or ignorance (oops PARANOIA !) - neither particularly worthwhile motivations:-
IGNORANCE of what is being done in their name, or of other options.
FEAR of punishment for failing to conform or of other nation/governments. Many people think that it is fair to submit to government in return for protection from other people - be they internal or external "enemies" of the state. However there is little security or freedom in this decision when government has such a strong force to maintain and enforce both its laws and its position in the international scene. In England today the government, big business, the army, judiciary, police force and church are united on most issues and there is little or no way that you can stand against them. The freedom of the

individual is denied and in its place is erected the "freedom" of the "people" - the people are our society and are mostly dominated by their leaders and the media - so the people also have no freedom under the western democratic model - no one has except those who lead/manipulate us.

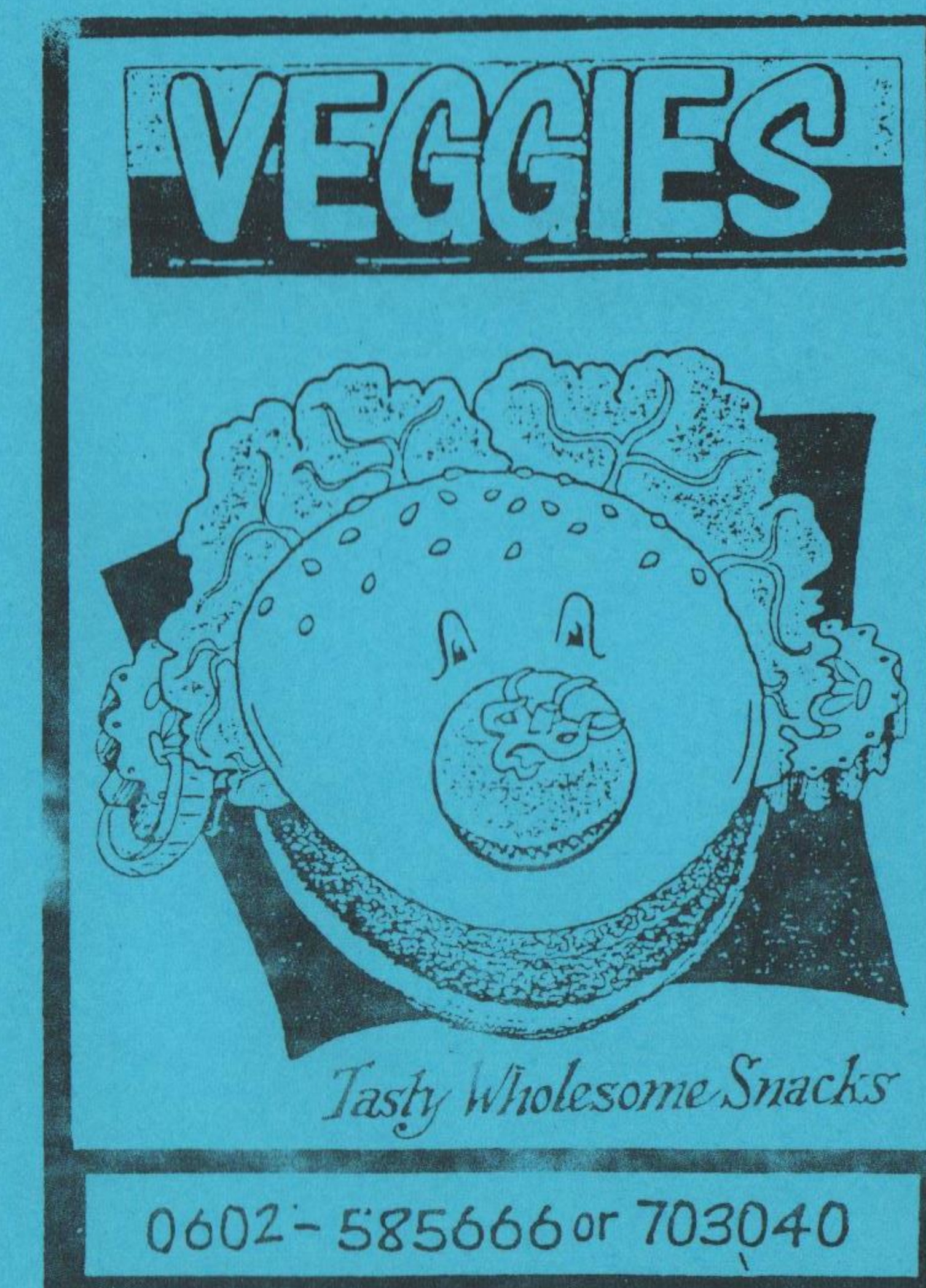
What then can we do, as individuals, to create personal freedom within a governmental system? Very little - we can decide not to fight their wars, to refuse to pay taxes, to deny property - but only by facing the "accepted" punishment from the establishment - we are presented with a choice of freedoms and cannot have both. So what can we do to fight government - all too often popular campaigns for significant reform are diverted by the need to provide human beings with basics such as food and shelter - much as happened to the Chartists in the 19th Century - and when popular movements do take a public stand against governmental policy or the norms of society such as CND or the feminist movement they are too fragmented between themselves to truly achieve anything - and they are tolerated (sometimes) by the powers that be as a useful diversion from more effective protest. Even leaving a country or dropping/ opting out of society is reliant upon the state's consent.

In addition those in power control the media and as a result we are only told what they want us to know. Government distortion and cover up go back as far as government, are with us today, and will endure as long as the state survives. Limited or unreliable sources of information mean that we are only allowed to make our decisions without a full picture of a situation and are therefore easily dominated by the minority who have a much fuller perspective. Even freedom of speech and public gatherings, of which our state is so "proud", are controlled or suppressed in case they present any threat to authority or property.

What choice is really given to us in a parliamentary election? - the most radical of the parties with any chance of election is that oldbastion, the

Labour Party, but they are hardly even socialists, merely capitalists with smiling faces - they have no interest in anything other than cosmetic change - their paymasters, the unions, survive simply due to the economic injustice between exploiters and the exploited - if the situation was changed so there was no longer that position they would have no function or power or cosy jobs sheltered from the realities of work - thus they are not interested. It is important to realise that it is not an individual (Maggie) or group of individuals (the Tories) that is solely the enemy of true justice in this country, but the system that creates them and lets them come to power. If you sincerely believe that all we need is a Labour government to eliminate injustice and inequality then I am afraid that you are wrong - what we really need is NO government. And even voting Labour in the hope of small reforms and a slightly better standard of community life is foolish. By voting for any party you merely legitimise and accept the system, and thus it follows you are responsible for and accept whoever does come to power. Those who vote are just as responsible for the current government as those who voted Conservative. Don't get addicted to the process - it's a gigantic fraud - as the old cliché goes - if voting could change anything it would be illegal- You have a choice of "XXXXXXXXXX" or real change. Which are you going to support ????

KS Stoke on Trent Dec 1987



180 Mansfield Road, Nottingham. NG1 3HU

CONTACTS

ACF Anarchist Communist Federation Nat
Sec, PO Box 125, Coventry CV3 5QT

ALF

BCM. Box 1160,
London.NC1N 3XX

Also ALF SUPPORTERS GROUP.

CLASS WAR, PO Box 467, London E5 8BE

DAM National Sec, Box DAM, Cambridge
Free Press, 25 Gwydir Street, Cambridge

FAP Federation of Anarcho-Pacifists, c/o
John Hill 28b Clifton Road, Ilford, Essex

HSA

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LIB ED Libertarian Education Collective, The
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Liverpool University Anarchist Group, c/o
SU, 2 Bedford St North, Liverpool L7 7BD
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Polytechnic of North London Anarchists, c/o
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