

# anarchist fortnightly Freedom

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50p



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## Evil firms get awards

On 15th July, a bunch of people from activist groups Rising Tide and Critical Mass met up on London's South Bank for a climate change bike ride round the city centre. We were going to stop at five evil companies around the capital to give them an award for fucking up our planet. Our first stop was the International Finance Corporation, which is part of the World Bank. It's right next to the Houses of Parliament – coincidence or what?

We made some noise outside, handed out leaflets and gave them the award. Next we cruised off round Parliament Square. The 'Countryside Alliance' had a stall there, and I gave them a couple of shouts of 'get a job'. Then it was up Whitehall, through Trafalgar Square and on to the National Portrait Gallery, which is sponsored by BP.

Next we moved off to Enterprise IG in Soho. These are the people responsible for BP's Helios awards, the in-house awards given to BP employees who do a good job of making the company look green and nice. We got a baffled response from the company's workers. They had to be told by their boss to get back inside and close all the windows (in case we bit?).

We were on our way to Cromwell and Sullivan when some dude in a BMW ran over one of the guys on a bike. Luckily he wasn't hurt, even though the car had gone over his back wheel. The guy in the car looked like he was gonna shit himself when thirty bikers pulled up around him. He called the cops, who soon came and pestered everyone.

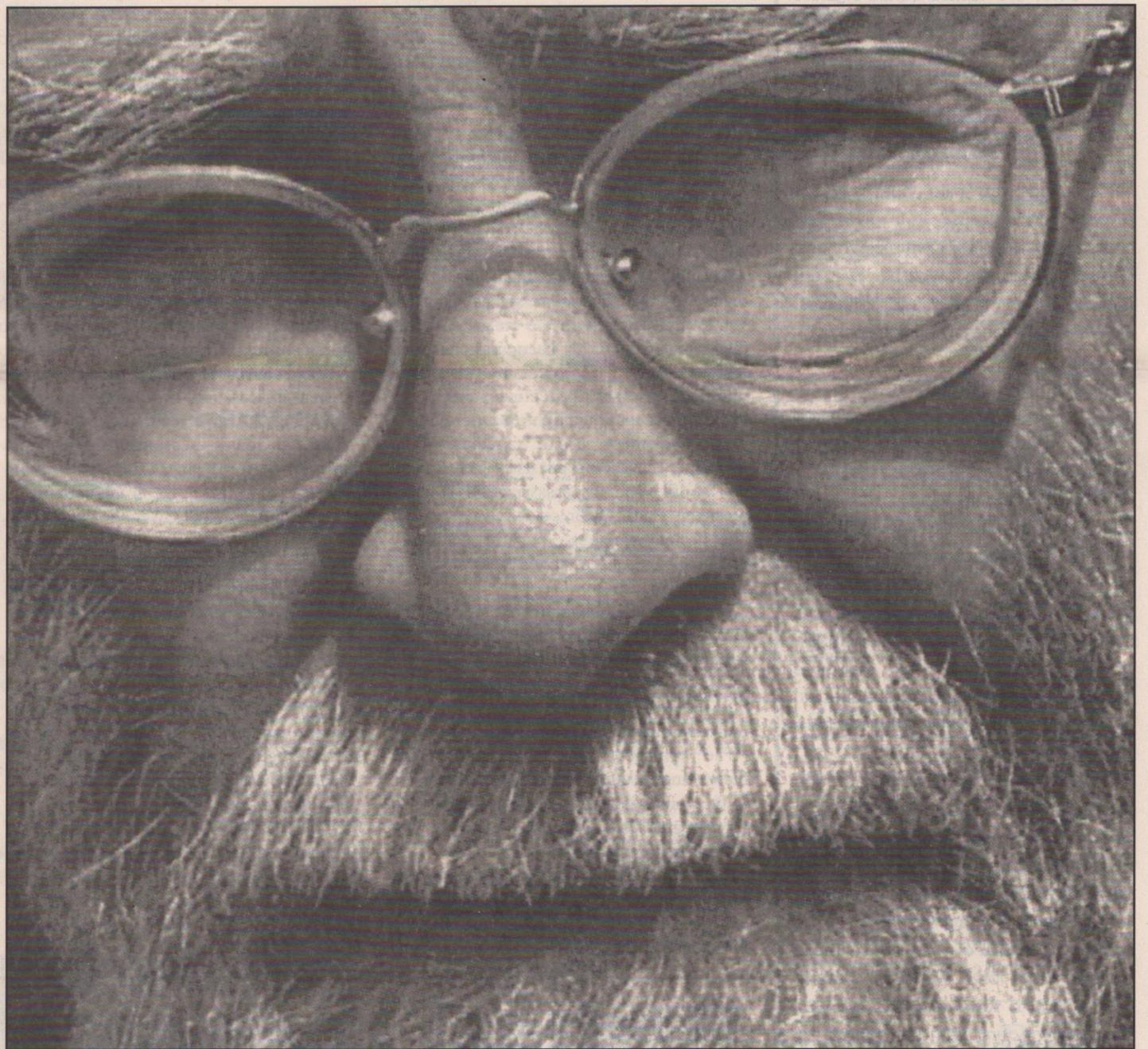
Last of all, we went to the BP Head Offices in Finsbury Circus. Here the cops were waiting for us. British Transport Police had a dog unit and meat wagon ready. The security people from BP were also waiting, even though we'd no intention of raiding the place. The Azerbaijan PR man – sorry, 'Community Relations' officer – came out to talk to us (the demo was mainly about BP's proposed Azerbaijan pipeline).

Eventually, everyone except from a couple of the hardcore went off to the London Activist Resource Centre (LARC) in Whitechapel. The hardcore stayed to play with the cops and nearly got stopped for cycling the wrong way round a roundabout. It was a nice protest – Critical Mass is so fucking empowering, I recommend everyone to try it. Blocking up roads with a load of bikes, making noise and just cruising around London is a lot of fun.

Rkn

Anarchist Youth Network

## Death by deference



The enquiry into the case of Harold Shipman, convicted of fifteen murders in 2001, reported on 19th July. Its findings run to six volumes, but the main one is that he killed at least 215 of his patients. The enquiry's chair, Dame Janet Smith, said that in a further 45 cases "a real suspicion arises that Shipman may have been responsible, although the evidence is not sufficiently clear for me to reach a positive conclusion that he was".

Shipman killed his patients, mainly elderly women, by injecting them with lethal drugs and then putting bogus but plausible causes of death on their death certificates. He was caught after he forged the will of the last person he killed, Kathleen Grundy.

Shipman is undoubtedly Britain's biggest serial killer, but the enquiry could shed no light on his motives. There has been much speculation about this in the media, though Shipman himself is the only person who could reveal anything. He shows no sign of telling.

The enquiry was pushed for by the families of his victims. It uncovered an earlier, flawed investigation by police. It has recommended administrative measures designed to make it harder for a future Shipman to escape for so long. Relatives spoke of betrayal, particularly as many also had Shipman as their GP.

After Shipman's trial, Ian Bogle, chair of the British Medical Association (BMA), said that doctors and coroners should be given

computer training to spot unusual trends in health records. The BMA said in a statement: "It is important to acknowledge that it is difficult to conceive of any set of laws or regulations that could have prevented the offences of which Harold Shipman has been convicted".

Doctors, judges and politicians can only conceive of dealing with cases like this procedurally. But Shipman was finally stopped by Angela Woodruff, Kathleen Grundy's daughter, who trusted her instincts. The sad truth is that most of Shipman's victims came from a generation that was deferential to doctors. Less deference is definitely better for your health.

Martin H.

## Freedom

anarchist fortnightly

Anarchists work towards a society of mutual aid and voluntary co-operation. We reject all government and economic repression. This newspaper, published continuously since 1936, exists to explain anarchism more widely and show that only in an anarchist society can human freedom thrive.

## What anarchism means to me

Anarchism, like any other political ideology, is a point of view about how we humans should organise our life in common. It argues that, rather than do this through governments, we should arrange our affairs through local co-operative organisations, federating when necessary on a regional, national or global scale.

This sounds very mild, but is in fact revolutionary because it involves vast changes. It implies, for example, workers' control of industry, whether we are thinking about the post and its newest equivalents in managing human communications, or of transport, or of food production and distribution, or of, for example, the garment industry, dominated today by child labour in South Asia.

Such a society would evolve enormously different priorities. It means, for example, that in the absence of a governmental machine for protecting them from the poor, the rich would have to share with the poor. Children in a playground have little difficulty in establishing the principle of Fair Shares. They know that it is grotesque that a few people should own almost everything, while vast numbers have nothing at all.

They know perfectly well that the kid who insists on grabbing everything needs cutting down to size. Like the rest of us, he can have his fair share. What else could anyone expect? It also means that, in the absence of the military force of the so-called Great Powers, or of those tedious little local warlords, people would have to settle down to live with their neighbours without regard to religion, language, nationality or colour.

Once we have taken the giant leap forward in recognising that need, what a liberation it would be for us all to set about arranging the complex necessities of an anarchist society.

Colin Ward

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# Solidarity with the prisoners



Spanish activists march to Teixeira prison, La Coruña, on Saturday 29th June to mark a day of solidarity with prisoners. Among their demands were an end to isolation units in the country's jails, provision for prisoners to serve sentences close to their homes, the immediate release of all prisoners who are seriously ill and the immediate release of all prisoners who've served three-quarters of their sentences or twenty years in jail.

photo: Sean Falagan

# No relief from the bombs

## Afghanistan

Afghanistan seems to be a country cursed by history. The Soviet-backed dictatorship of the 1980s was followed by a savage civil war in the first half of the 1990s. Then came the tyranny of the Taliban. These catastrophes in turn created a massive wave of some four million refugees, most of whom sheltered in Iran and Pakistan. A severe drought started last year, and the slow process of the refugees' return halted. Recently it has even been reversed.

Some have described the fall of the Taliban regime as the 'liberation' of Afghanistan. While few will mourn the collapse of this theocratic tyranny, it's becoming clear that today, rather than progressing towards a pluralist, tolerant, peaceful society, the country is caught on a tightrope.

The two most recent tragedies – the massacre of wedding guests at Deh Rawud on 1st July and the assassination of vice-president Hadji Qadir on 6th July – aren't unexpected accidents, but the tragically predictable results of the US-led attack on Afghanistan.

The public justification for the 'war against terror' was that Afghanistan harboured the militants of the shadowy al-Qaeda. In practice, the recent US-led campaign has hurt the ordinary people of Afghanistan far more than it has hurt the terrorists.

The offensive has been marked by blundering incompetence and horrific errors to the point where, on occasion, British and French units have refused to co-operate with American commanders.

Bush's insistence that US soldiers are as little endangered as possible means that their war is fought from afar, usually by ferociously-armed aircraft. The combatants

have no direct contact with the regions where the campaign is waged and their commanders often have no accurate information about the areas either.

When infantry involvement is needed, the USA prefers to hire mercenaries from the warlords of the Northern Alliance, so directly legitimising the warlords' role as employers and mediators.

The shock of the wedding massacre produced the first women's protest in Afghanistan for years. Some fifty women, all wearing *chadri*, demonstrated their grief in Kabul.

In a country where women are still reluctant or afraid to walk alone in public, and where the handful of public female figures are regularly attacked and criticised by conservatives, this small protest was an eloquent indication of how public opinion is developing in Afghanistan.

American forces aren't seen as liberators but as unwelcome guests, as a threatening presence whose activities in the country do more harm than good. Given the devastating firepower of American aircraft and the urgency with which they're required to produce results, 'mistakes', such as the killing of over forty wedding guests, are almost inevitable.

The unmoved reaction to this tragedy from US defence secretary Donald Rumsfeld was typical of the tone which has dominated the military campaign. The American forces stifle debate, repudiate all critics and, whenever possible, suppress all publicity.

For this reason, there's never been any official US statement on the number of Afghan civilians killed in the latest campaign, probably because any reasonable estimate would show that the number of Afghan civilians killed by American armed forces far exceeds the number killed in the

World Trade Centre on 11th September.

There can be no doubt that Hamid Karzai heads a far less repressive government than that of the Taliban, but it's also clear that he's powerless to solve the social, political and economic crises which face his country.

Afghanistan is a country of less than seventeen million people, where more than one million men regularly carry arms, and Karzai as yet has no armed force to command. He's reduced to trying to use the international ISAF forces as a substitute national army while he negotiates pragmatically, even opportunistically, with all who hold power, whether they're regional bosses, fundamentalists or warlords linked to foreign powers.

His appeal to the Loya Jirga, an attempt to simulate some form of democratic mandate, was short-circuited by the power of local rulers to manipulate the choice of delegates. The assassination of Hadji Abdul Qadir shows what happens when Karzai refuses to bend to the pressures placed on him. Whether the vice-president was killed by northern warlords, Taliban, al-Qaeda or heroin smugglers, the incident shows the fragility of the president's western-backed project.

Afghanistan is a country in desperate need of peace, reconstruction and political stability. Instead, the US-led campaign has brought bombs and money for the warlords. Karzai's attempts to maintain a dreadfully fragile political equilibrium face more difficulties every day.

Sharif Gemie

# Radical resource

## Croatia

The Društvo za Razvoj Kulture (Culture Development Society), known as DRK for short, is a non-governmental youth organisation, focused on issues of alternative forms of culture, art and politics.

The Radical Resource Room is an autonomous entity within the DRK. It's a space dedicated to radical politics and activism, designed to be a source of information and inspiration. Its aim is to educate, emancipate and agitate.

We're building a space that'll be equipped with the necessary technical equipment (computers, television, audio and video) and

furniture. We want bookshelves filled with radical literature, ranging from anarchism to human and animal rights, from feminism to gay and lesbian studies, from counterculture to engaged art, from anti-globalisation to biotechnology and genetic engineering, from theory to practice.

It's a space that should be the antithesis to the neoliberalism and clerico-nationalism that have been forced on us here, a space that will serve as a positive example of possible change in our everyday lives. It should plant the seeds of radical activism as well as providing a base for the movement.

Marko

To find out more, email Pop on kontra@ptt.yu

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# Punk - but where's the fury

It's 1979. In a dark, seedy club in Islington, anarcho-pacifist punks Crass are on stage chanting over and over and over again, 'punk is dead'. I was a punk then, and it did feel as if the movement that burned so brightly only a few years before, with bands like The Clash, Adverts, X-Ray Spex and the Damned, was fading. Crass and a nascent American scene, beginning to emerge around bands like Black Flag, Husker Du and Youth Brigade, were the only bright spots in an increasingly gloomy and apolitical music scene.

Fast forward to 2002. It's 25 years since punk first kicked, spat and screamed its way into the public consciousness via Bill Grundy, Johnny Rotten and Sid Vicious. It's two decades since I was at that Crass gig in north London. Forget the queen - punk's Silver Jubilee is the only anniversary that matters this year.

The Sex Pistols have reformed, again. If you've got £32.50 plus the 'booking fee' to spare, you can see them at Crystal Palace next week. Crass themselves recently had a retrospective at the National Film Theatre (*Freedom*, 29th June).

Television, one of the New York bands who helped to forge punk along with the Ramones, Blondie and New York Dolls in the mid 1970s, played the Royal Festival Hall as part of Bowie's 'Meltdown' festival in June. I saw them. They were storming, brilliant, their guitars blazing through classics like *Marquee Moon* and *See No Evil*.

All well and good, but the last time I saw Television was in late 1977. Another small club in London, packed with spiky punks slightly unsure how to react to the band's arty, new wave sound, the songs more than twice as long as the required three minutes. I mostly remember it being unbearably hot. The Royal Festival Hall is air-conditioned.

It was unimaginable in punk's first flush that bands like Television and Crass would ever turn up at establishment and middle class venues like the NFT and RFH. This isn't a case, as the Clash once sang, of "turning rebellion into money". It's about neutering rebellion and repackaging it as 'art' to be consumed safely from an air-conditioned seat.

The music's still great, but there's something faintly depressing about this middle class, middle aged nostalgia for punk. Wasn't punk always supposed to be about 'now'? The past was something to take the piss out of. That's why the Clash sang "no more Beatles, Elvis or the Rolling Stones" on the b-side of *White Riot*.

Of course, there's a reason for this nostalgia, apart from the accident of the anniversary. Punk is currently 'big'. Big, that is, as in 'big business'. Modern day 'punk'



bands, like Blink-182, Weezer, Sum-41, Offspring and Green Day shift millions of CDs, mainly to young teens. They follow the classic three-chord punk formula - 'play it fast and play it loud' - but there's no hint of rebellion in this music. This is corporate punk.

Last week, Green Day played two sell-out gigs at Wembley Arena. I went with my 14 year old son, Aleister. Thousands of teenage boys and girls, all wearing their £32 hoodies, all chanting when they were told to and all picked up by their parents afterwards. As Aleister observed as we left to get the train home, outside the stadium looked like a school run.

Punk was my way into anarchism. First of all, the punks' use of anarchist symbols and

imagery drew my attention to the fact that there was something called 'anarchism'. Later, through Crass, I was exposed to anarchist ideas themselves. Punk's whole DIY attitude was political. I couldn't play an instrument so I wrote a fanzine instead. With my mates I put on gigs in Reading for local bands.

It's impossible to imagine anyone going to a Green Day concert and coming away with a single political thought in their head. Punk is bigger now than it ever was, but despite excellent (and political) bands like Rancid, Bad Religion and Sick of It All, it doesn't matter any more. Punk is just another product to be consumed and disposed of.

Back in 1976, capitalism was in crisis. Unemployment was rising. Inflation was

going through the roof. Industrial militancy was rampant. Capitalism's grip seemed to be weakening. In the battle between labour and capital, it seemed for a while that labour could get the upper hand.

Perhaps this loosening of capitalism's stranglehold created a space for punk to develop. Was it really an accident that punk coincided with the end of the post-war settlement? Punk was the theme tune to Keynesian decay. The Clash's first album tells you everything you need to know about Britain in 1977.

Today, capitalism in its neoliberal form seems dominant. The middle classes are doing ok. They feel content. Two decades of attack by Thatcher and Blair have left the working class down but not out. Modern corporate punk reflects this.

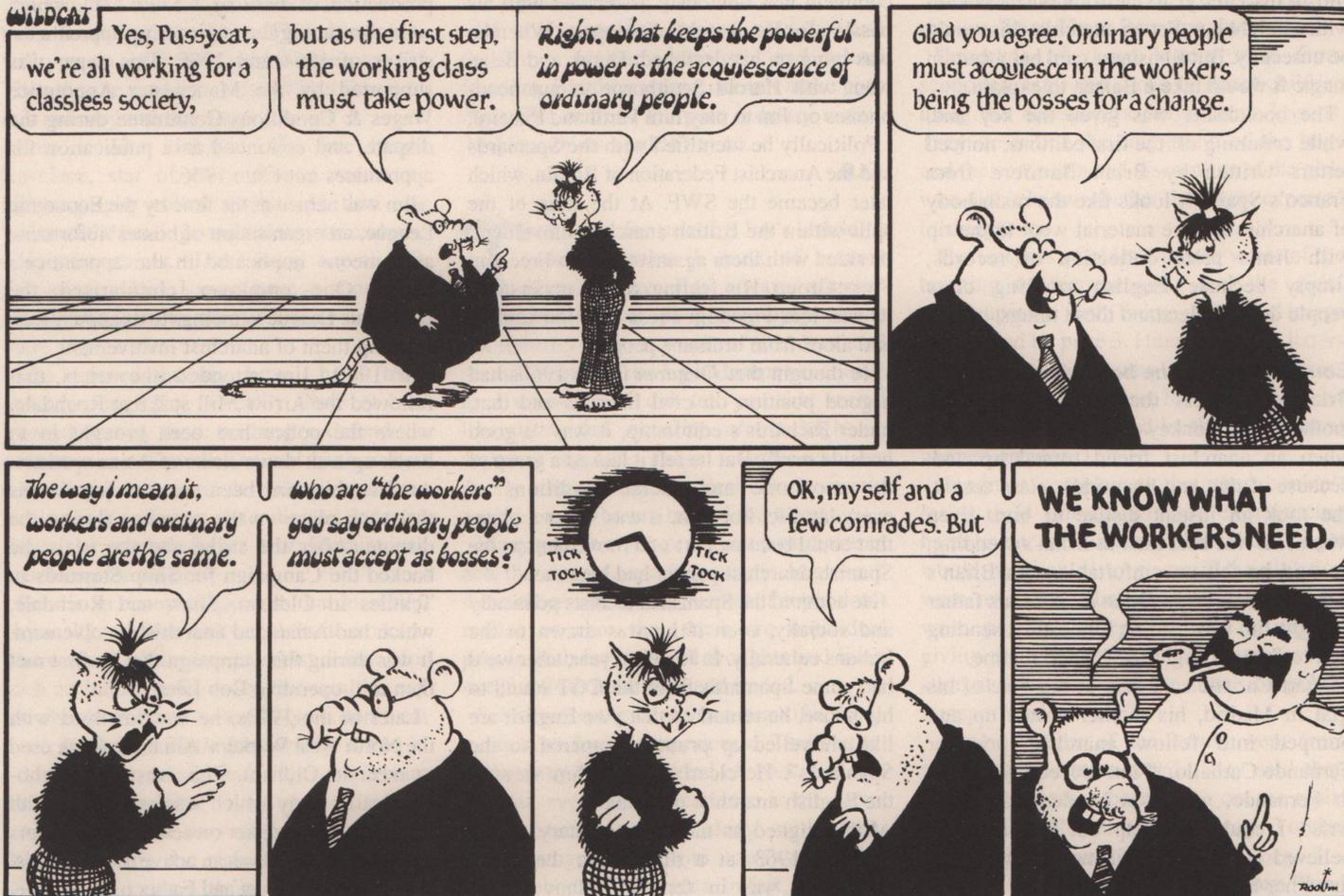
Innovation still exists in music, as the latest albums from Sonic Youth (*Murrey Street*) and Bob Mould (*Modulate*) testify. But as capitalism seeps further into every nook and cranny of modern life, is it any wonder youth rebellion and counterculture are being squeezed?

What's happened to punk has also happened to that other youth craze of the 1970s, skateboarding. The film *Dogtown and Z-Boys*, just released, documents the story of a gang of LA surfer kids who took to skateboarding in the early '70s. They skated where they could, draining the swimming pools of the rich at night if they had to. Nowadays, skateboarding isn't symbolised by subversive acts of defiance, but by multimillionaire Tony Hawks and £40 Playstation games.

Crass were right. Punk was dead in 1979. But looking back today, as the country wallows in nostalgia for it, we can see that it wasn't just punk that died. The chance for a genuine counterculture - for a thriving non-commercial underground, for free thinking and true innovation - died too.

As capitalism lurches into crisis once again, as the anger builds up, let's hope the spirit of punk is reborn. The next time I see Crass, it shouldn't be in the NFT but in a crummy run-down pub.

Richard Griffin



**Wildcat is moving**  
from the next issue  
Donald's cartoon  
will be on the  
back page

# Father of northern anarchism

Today sees the summer conference of the Northern Anarchist Network in Hebden Bridge. One session will focus on the political legacy of the late Jim Pinkerton. Here three of his comrades remember a remarkable man.

One of the most brilliant anarchist intellectuals in the north of England died in March. James Pinkerton, secretary of the Syndicalist Workers' Federation (SWF) until 1963, had been involved in anarchism when he came out of the army not long after the Second World War. He'd stumbled on some anarchist speakers at London's Speakers' Corner while on a visit to the opera. After that, he and his friend Jack McPhearson set up the Dukinfield Anarchist Group north of Manchester.

Although they were both opera lovers and played musical instruments – Jack was an excellent pianist and Jim played the cello – they were unimpressed by English middle class pretensions. Ken Hawkes, the leading figure in the SWF, called them “the musical anarchists”.

Both lived in council houses up to the end of their lives and both considered it best to belong to the working class. When, in recent times, a friend of Jim's who'd become middle class said “there's nowt better than being working class”, Jim said he understood perfectly how he felt. “The English middle class live in a no-man's land”, he said.

There was a paradox, of course. Here was a man living in a council house, playing the cello and deafening the neighbours with his treasured collection of records, which he blasted out daily from powerful speakers, his pantry full of the best Burgundy and clarets and a library of books to rival the contents of the Hay-on-Wye literary festival. Many's the day he'd insist on playing Caruso, Nelly Melba, Alfredo Kraus or a Zarzuela from Spain, before we went down to the Trades Council meeting in Ashton town centre.

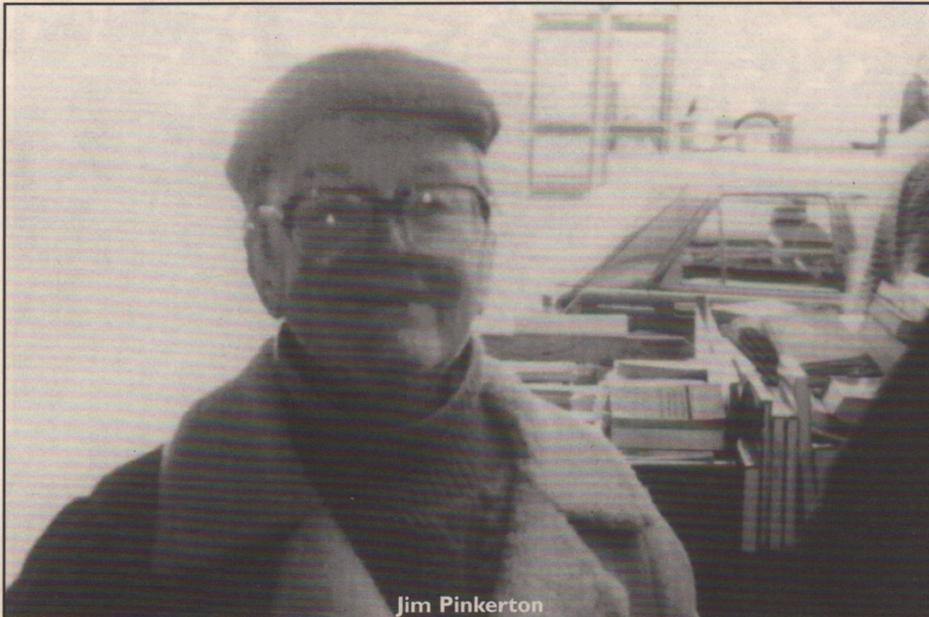
This paradox of the English social classes in the north was brought home to us when Jim was on his deathbed and unable to talk. A Manchester bookdealer, who'd befriended Jim in his later years, left his business card with a neighbour. For an anarchist this would be unseemly. But a business card has a certain magic it would take a Balzac to explain.

The bookdealer was given the key and, while creaming off the first editions, noticed letters written by Brian Bamford from Franco's Spain. It looks like the main body of anarchist archive material went to the tip with Jim's prize collection of records, simply because English working class people don't understand these things.

## Competing with the bourgeoisie

Brian remembers that in the 1960s his mother was donkey-stoning the doorstep when an anarchist friend turned up and, because of that and his middle class accent, she took an instant dislike to him. Even when Jim was best man at Brian's wedding, he said he felt uncomfortable with Brian's father and left early. Brian reckons his father thought Jim was leading him astray, sending him to Spain to fight the Franco regime.

Stuart Christie said that, at the time of his trial in Madrid, his mother turned up and bumped into fellow anarchist prisoner Fernando Carballo. “I introduced my mother to Fernando, who was handcuffed to my wrist. I could not help but feel that she believed he was the evil monster who had lured her boy into this mess”.



Jim Pinkerton

It was the same at Jim's funeral. His relatives were polite, but there was an air of distrust about the anarchist contingent, the healthy distrust all English people have for politicians of all kinds. The irony of it all would have tickled Jim.

Once, when asked at a wine tasting if he was ‘in the trade’, Jim responded typically. “No”, he said. “I'm that rare thing, a working class wine drinker”. And even in his drinking, he had a contempt for the English middle classes, saying he was reluctant to buy his wine from supermarkets “because the middle class have a cut-off price of about £9 a bottle”.

That was about ten years ago, but as he poured a glass for Brian in the 1960s he said, “you know, we're not apeing the bourgeoisie, we're competing with them”. Anyone who could wean former Dukinfield refuse collector and Trades Council anarchist Derek Pattison from beer and savoury ducks to fine wines, pheasant, partridge and wood pigeon must be quite remarkable.

Despite his love of the English working class, on one occasion Brian mentioned that Vernon Richards, former editor of *Freedom* and another music lover, was Italian. Jim replied that he would most liked to have been a member of the Italian middle class. That was the class he most envied, and this comment was obviously associated with his passion for Verdi and Italian opera. When he was lying on his deathbed, Derek and Brian went with Harold Sculthorpe to put headphones on Jim to play him Verdi and Puccini.

Politically he identified with the Spaniards and the Anarchist Federation of Britain, which later became the SWF. At the time of the split within the British anarchist movement, he sided with them against the then Freedom Press Group. His feeling, as we understood it, was that Freedom Press was too remote and aloof from ordinary people.

He thought that *Freedom* in the 1960s had a good position on civil liberties and that, under Richards's editorship, it was “a good bedside read”. But he felt it lacked a grasp of the economic and social conditions of everyday life. For him, it was never a paper that could become part of a movement as the Spanish anarchist papers had become.

He admired the Spanish anarchists politically and socially, even if he was drawn to the Italians culturally. In June last year, after we'd had some Spaniards from the CGT round to his house, he remarked that “we English are like shrivelled-up prunes compared to the Spaniards”. He clearly took a dim view of the English anarchist movement.

Jim resigned as national secretary of the SWF in 1963, at a time when the peace movement was in ferment. Many young

people were joining the anarchist movement, and some had gone into the SWF. While he was happy to see the numbers increase, he said that not many of the newcomers were workers.

In the 1950s he'd translated the SWF pamphlet *Communist Terror in Bulgaria* from French and, with Jack McPhearson from Dukinfield and Julian Pilling from Burnley, had gone on to reproduce *Direct Action* as a propaganda sheet on a flat-bed duplicator.

He'd been treasurer of Northern Industrial Action, a group of libertarians including anarcho-syndicalists from the SWF, people from the old Solidarity Group, the Independent Labour Party and miscellaneous anarchists. This group, formed in Manchester around 1962, was the North's answer to the National Rank and File Movement. He attended meetings of the reformed Manchester Anarchist Group from 1964, as well as the 1965 SWF conference. He also wrote for *Freedom* on the anarchist movement in Manchester.

## Adviser to apprentices

He was an adviser to the engineering apprentices in Rochdale when they put out their paper, *Progress*, in 1960. This was in the wake of the national apprentices' strike for improvements in wages and conditions in May that year. He also assisted with the production of *Industrial Youth (IY)*, which came out during the engineering apprentices' strikes of 1964 and 1965. This paper was supported by the Manchester Apprentice Wages & Conditions Committee during the dispute, and continued as a publication for apprentices until late 1966.

Jim was named at the time by the Economic League, an organisation of bosses' informers, as someone implicated in the apprentice's paper. One employer circularised the Economic League's findings to its apprentices, warning them of anarchist involvement.

In 1970, Jim attended the trials that followed the Arrow Mill strike at Rochdale, where the police had been brought in to break up a sit-down strike of Asian workers. An anarchist had been arrested for actions that took place on the premises during the dispute. After the strike and the trials, he backed the Campaign for Shop Stewards in Textiles in Oldham, Shaw and Rochdale, which had Asian and anarchist involvement. It was during this campaign that he first met then mill operative Bob Lees.

Later in the 1970s, he was involved with the North West Workers' Alliance which used to meet in Oldham. This was an anarcho-syndicalist body which was associated with the SWF. A copytaker on several newspapers in Manchester, he was an active trade unionist in Natsopa and Sogat and Father of the Chapel

on the *Daily Herald* and the *Sunday People*.

Most people outside the North West won't have heard of Jimmy Pinkerton. That's because he was never a prolific writer or regular public speaker. He despised oratory. He was really a Socrates of the north of England, who stimulated those with whom he came into contact. Not just with wine and music, but with his intellectual rigour and the breadth of his ideas.

He'd left school at 14 and was near enough self-taught but we, who've done our stints on the treadmills of the universities, have seldom found anyone to compare for clarity of vision and thought with Jimmy Pinkerton.

When he attended the Marseilles Conference of the AIT as an SWF delegate in the late 1950s, he later said the French delegates had considered him an ‘opportunist’. He spoke fluent French and was always determined to discover practical solutions for the presentation of an anarchist programme.

He'd often upset people, such as when he supported the 1999 NATO action in Kosovo. He considered the action necessary to stop Serbian ethnic cleansing, and quoted the historical example of the Roman legion that had done a detour to put down a case of child sacrifice in the empire. “Sometimes”, he said, “the big battalions do the decent thing”.

He was critical of Chomsky's line over the Balkan conflict, which he saw as worn-out anti-Americanism. Many of our discussions in recent years centred on Chomsky, following the criticisms of Chomsky's linguistics and philosophy in a recently published journal, *Chomsky and his Critics*.

Jim was puzzled by Chomsky's hostility to the late novels of George Orwell, and he said some of Chomsky's comments were ‘unintelligent’. He took the view that Chomsky was jealous of Orwell because he was a creative writer and a novelist, while Chomsky – for all his brilliance – was simply a ‘functional writer’.

With Jim Pinkerton's loss, there will be a gap in the lives of so many of us who looked to him for intellectual stimulation, moral guidance and friendship. A couple of years ago, referring to his regular talks with some of the northern anarchists, he told us “you lads keep me going”. Jim was the father of northern anarchism and we are his children.

Brian Bamford, Bob Lees and Derek Pattison

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# A raw and brutal industry

Last month, Joy Wood used the pages of this newspaper to attack pornography ('Pornography and DIY', 29th June). Here we print some more of your responses.

Like many women who reached sexual maturity in the 1960s, I assumed that attempts by the women's movement to promote financial and sexual parity with men would have all-embracing effects. As we became more enlightened, what need would there be for pornography and prostitution? We'd rid ourselves of the sexual customs thrust upon us by prudery, monogamy, religion and the embarrassment of our parents. We'd engage in anything that appealed to us.

Forty years on, many more people are willing to talk publicly about sexual matters. Mainstream television programmes feature everything from serious debate about paedophilia to Graham Norton's silly conversations with the amateur makers of masturbation machines.

Joy mentions the distinction between pornography and erotica, and the need to own our own turn-ons. The two most frequently accessed areas of the internet are pornography sites and genealogy sites. Apparently, people are spending huge amounts of time tracing their dead relatives at the expense of visiting those who are still alive. Could it be the same with cybersex? Are people too busy watching others doing it to engage in it themselves?

Andrea Dworkin's main claim is that heterosexual intercourse makes women submissive. They become "occupied territory". This view leads to a brave new world of laboratory reproduction – not much fun, but little chance of violence either, I suppose.

When considering any link between pornography and violence against women, it's essential to see that people's attitudes and upbringing are far more influential. The old separatist slogan – 'pornography is the theory, rape the practice' – is not supported by any validated research. There's still violence in the sex industry, especially amongst illegal migrant workers who have no rights. But this is the result of economic powerlessness.

As for using pornography, women be warned. As Dworkin's co-campaigner, Catherine McKinnon, says, "if pornography is part of your sexuality then you have no right to your sexuality". Little wonder Dworkin and McKinnon have been called the Lenin and Trotsky of the anti-pornography movement.

Silvia Edwards

In their legitimate desire to oppose censorship and social control, some anarchists unwittingly turn a blind eye to ugly truths. This tendency seems most obvious in respect of pornography. In their defence of free speech and expression, anarchists should not just concentrate on consumption (the viewing of porn), but on its production too. We wouldn't buy a hamburger just because it tastes good, would we?

Imagine there's a global multinational capitalist industry. Let's call it Industry X. It makes a lot of money, say \$8bn in the last year in the United States alone, which is more than Hollywood. Very little of this finds its way back to the workers who make its products. Working conditions are appalling.

Almost all this industry's workers contract one occupational disease or another. Some die of their diseases. The workers aren't unionised. Many of them suffer serious



emotional stress. In addition, the industry exploits children and animals. But it doesn't make hamburgers or clothes. Industry X doesn't produce fries or T-shirts. Industry X makes sex.

Industry X is pornography – film porn, written porn, web porn, magazine porn – and for some odd reason, of all the capitalist industries this is the one some anarchists feel a need to defend. I can't quite imagine an anarchist defence of Nike or McDonalds being written, so why is porn fine?

Here's the horrible truth. Whichever way you look at it, the porn industry is shit. This isn't a question of right or wrong or morals or being a prude or not liking sex. It's just the truth.

Here's some truth from Jonathan Morgan, porn actor turned director. "Some girls are used up in nine months or a year. An 18 year old signs up with an agency, makes five films in her first week, that's five actors times five ... a hundred movies in four months ... she's not a fresh face any more. Then it's "okay, will you do anal? Will you do gang bangs? Then they're used up ... the market forces of this industry use them up".

Porn is also violence. The late Linda Lovelace, star of *Deep Throat*, wrote an autobiography called *Ordeal*. In this, she wrote of the beatings and threats she endured during her career. "Did I enjoy any of it?", she asked. "Did I ever have a moment's pleasure? I want to state as clearly as I can, there was no pleasure".

She exposed the raw, brutal, harsh truth about pornography, a reality that's at best glossed over by those wishing to defend the consumption of porn. The sad truth is that defending porn means defending capitalism red in tooth and claw, defending an industry driven by market forces that literally use people up for profit.

Porn is an economic process that mentally, physically and financially exploits its workers. There shouldn't be any anarchist defence for such an industry. Of course this isn't to say we should support censorship. I don't eat meat, but I don't argue for the state to ban it. I don't buy branded goods, but I don't want the state to ban Nike.

Anarchists need to switch their attention from defending the right of people to see porn to solidarity with its workers and the

exploitation they face. This should be the real issue for us, but it's hardly ever mentioned.

It's vital the punters never find out the truth about what they consume. Image is everything, never the truth. Let's believe the animals live free and happy lives on the farm before we buy them in sanitised plastic containers from the supermarket. Don't tell us about the child labourers slaving ten hours a day to make trainers. It's no different with pornography. Let's pretend it's all fun and healthy. She or he is really enjoying doing that, it doesn't really matter they're not using a condom.

Who knows, after the revolution there may be workers' cooperatives, with people making porn because they really want to, not because they've been forced to or they've got a drug addiction to feed or were abused as children. This side of the revolution it just ain't going to happen. Porn is a big powerful capitalist monster, and we shouldn't pretend it's any different.

Of course prudes oppose porn because they've a problem with sex and sexual freedom. But their wrong doesn't make porn right. The truth is, the porn industry is shit. And anarchists need to say so.

R.G.

Thank you for printing Joy's article. It sums up what I think of current pornography. I'm always angered when people bring up pornography or the sex industry as an example of 'freedom' and sexual liberation. Having had some experience as a sexworker, I can tell you that sexual liberation and equality aren't high on anyone's agenda. Those women who are poorly educated and less desirable in society are the ones who are treated the worst.

Many people want to see and participate in acts that degrade and hurt others. At present, these others are mostly women. People don't realise or care that these are individual people with feelings and thoughts and lives, not just flesh to be sold and traded.

Sex is returning to me as a beautiful thing, a creative loving experience. That's after years away from that kind of work. I realise that not everyone's experience is the same, but I started at 14, along with other disadvantaged kids from 'care' and street kids. Nobody checks ages. In fact, as long as

you look fuckable nobody cares.

Anyone who buys pornographic magazines or films can't vouch for the age or willingness of the participants. Get real. Nobody takes this on board, and you're ridiculed and seen as a 'prude' if you protest. I'd never be with any man who used pornography now, because I'd know that, deep down, he had a problem with women.

Y.E.

### And a reply from Joy Wood ...

SJL says there's no proof that porn causes violence towards women, that the evidence that does exist is rigged, that it concentrates on "unusual or bizarre porn", that it's promoted by career anti-pornographers or else rapists who wish to abrogate responsibility for their crimes (*Freedom*, 13th July). But the pin-ups printed in family newspapers daily are clearly mainstream, yet over 5,000 letters were received in support of a proposed Bill to remove 'Page Three Pornography'.

Hundreds of those letters were from schoolteachers who spoke of infant children using the newspapers during craft lessons. They described the sniggering of the boys and the confusion and discomfort of the girls who didn't know whether they were expected to snigger too.

The teachers of older children wrote of the taunting of teenage girls and the girls' preoccupation with living up to the image propagated by page 3. Hundreds more letters were from mothers who found their efforts to teach children respect for themselves and others were undermined by the treatment of women on page 3.

Hundreds complained that they couldn't leave their houses without experiencing harassment, and some wondered how long it would be allowed to go on if the situation were reversed. What would happen if men were posing vulnerably, with a caption giving their vital statistics so women could stare at their groins in the street, on public transport and at work?

Around twelve of the letters were from women who'd been raped. They said that, while the rape had been going on, the rapist had told them they should be on page 3 or that they reminded him of a woman on page 3.

Joy Wood

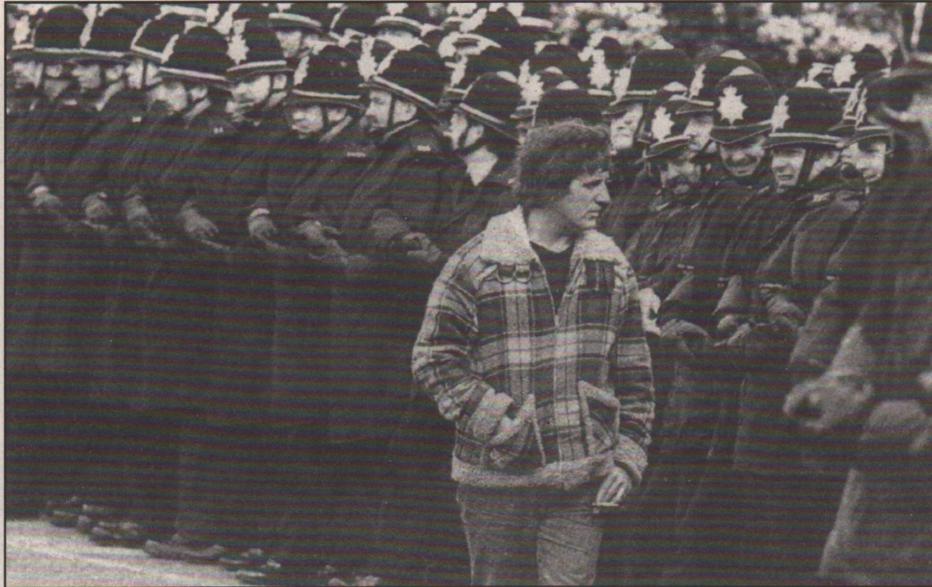
# A knot that must be untied

The police are the state and the state is the police. The phrase 'police state' is a tautology. The state is the social, bureaucratic structure by which we are controlled. The police are the social, bureaucratic structure by which we are controlled. The state is power, and power equals the police.

I'm not just talking about the men in black uniforms, sitting in patrol cars. I'm talking about the whole apparatus of control. I'm talking about the secret police, I'm talking about courts and prisons, I'm talking about northern Ireland death squads. These are part of it too.

I'm also talking about the state computers which collect information about us, the Department of Health and Social Security, the National Insurance computer at Long Benton, the NHS central records register at Southport, the vehicle licensing system and all the others. These all connect together and ultimately they're subordinate to the police and secret police.

I'm also talking about the state-controlled mass media propaganda machine, the all-encompassing network of CCTV cameras in every high street and overlooking every mile of motorway. I'm talking about the



telephone taps, Menwith Hill, the internet snoopers and all the rest of that. These too are the state and the state is the police.

Somewhere, linguistics has caught on to the fact that the police and the state are one. In Greek, the word for state is 'polis'. In Scotland, this is how the word 'police' is pronounced.

We have to get an objective understanding of the thing we oppose. Ultimately all their

apparatus of control boils down to two things. Do as we say or we'll jail you, do as we say or we'll kill you. Look at every aspect of state control and you'll see it's so. There's no aspect of their control that doesn't depend on the police.

If the phrase 'police state' is a tautology, in a similar way 'the secret state' is empty. Secrecy is implicit to the state, its actions

can't bear the scrutiny of daylight. Secrecy and lies are the nature of the state, they can't be separated from it. To deny this is like saying the submerged part of an iceberg isn't ice.

For anarchists, a correct understanding of the state leads us to the question of who our activity is aimed at. I believe this question leads us to an understanding of our ineffectiveness up to now. We don't need to address ourselves to politicians, because they're just the sideshow. Should we address ourselves to the police? This might be one conclusion to draw, but the security fortress seems impregnable. There are no democratic sanctions or levers available.

One point of vulnerability could be the media. But really it comes back to the people, as always. It's the people who pay for the cameras and taps, the guns and electric prods. It's the people who pay taxes. We all agree that the many individual aspects of the state are wrong, but they all mesh together and the problems become intractable. How can our activity be brought to bear on the state? How can we break the Gordian Knot?

**Steve Booth**

Steve is the editor of *Green Anarchist*, available from 9 Ash Avenue, Galgate, Lancaster LA2 0NP, price £2.

## More on resistance in the countryside

On 29th June, we carried a review by Richard Alexander of the latest RPM book, *The Rich at Play*. On 13th July, Trevor Bark from RPM responded.

Reluctant as I am to reply to the criticism of my review, I think a few words on Trevor's item are in order. Trevor asks if I have any understanding of the issues around foxhunting and land ownership. All I can say is that I've been an anarchist and vegetarian for over thirty years and, during that time, I've been active in many areas, including the local animal aid group. About half the time has been spent in urban environments, half in rural ones.

Trevor 'quotes' me asking whether "the urban masses" are "really clamouring for land reform", then starts wittering on about Proudhon. I've no idea why. My review in *Freedom* clearly said, "one has to doubt whether, at this point in British history, there really is a massive groundswell of people desperate for land in the countryside ... are the urban masses really clamouring for smallholdings? I think not".

So his quotations don't actually refer to what I wrote. They're reconstructions that twist what I said. I stand by my observations. There isn't a massive call for land among the urban masses. I agree with the need to make land ownership and control a political issue. But I said as much in my review. I didn't mention Proudhon. Does Trevor think you've got to be a Proudhonist to want a smallholding?

As for whether the book really captures the arrogance of the hunt I'll let its readers decide. For me it didn't have the visceral anger you find in the countryside when the hunt invades land, damages property, kills pets and frightens children.

As for *The Rich at Play* making a coherent argument, again I'll let others decide. Factually, though, Trevor's wrong to say that in the early nineteenth century vegetarianism was unknown in Britain. Hasn't he ever read Shelley? I'm not claiming it was a mass movement, but it was heard of. And if poaching

wasn't relevant, why mention it in a favourable light as a moment of class struggle?

As for outlining a consistent anarchist position, I'm an anarchist and I'm against hunting. But I'm not against hunting because I'm an anarchist. I'm against it because I'm a vegetarian and I believe it's wrong to kill animals for the fun of it or (where an alternative exists) for food.

Equally, many anarchists are involved in anti-hunt activity. I said so in my review. But I was talking about hunting in general, and I can't see an anarchist position that sets up opposition to hunting as a 'first principle'.

I hope we wouldn't tell people of other countries and belief systems, where hunting is done for food or pleasure, that they shouldn't. And, by extension, it'd be equally arrogant for us to lay down rules for other people in Britain as well. Note that I'm talking about all forms of hunting, not just foxhunting.

I'm aware that class struggle anarchists have seen their anti-hunting activity as a moment of 'the class struggle'. But why pick on hunting, when the rich and powerful engage in all manner of objectionable activities, the ending of which might actually make a difference?

In this, I can understand the position of the old Anarchist Workers' Group, who said that anti-hunt activity was a distraction from the class struggle. The difference is that I regard the anti-hunting campaign as being perfectly defensible on its own terms. I'd just object to it being reduced to a purely political dimension.

As for being able to separate foxhunting from land use and ownership, we could get rid of hunting tomorrow and it wouldn't, of itself, make any difference to the way the land was used or who owned it. Equally, if land ownership were socialised, it wouldn't of necessity stop people hunting on it.

That's why it's difficult to make a coherent argument about who owns and uses the land, and about foxhunting, from either an anarchist communist or an animal rights position. They fit very neatly together but they're essentially two different arguments. Each has validity in its own right,

but you can't derive one from the other.

Trevor is caustic about my inability to find a clear political position behind the book. But there's nothing in what he says to help me. *The Rich at Play* sits in the vaguely defined, sort-of-libertarian direct action, new social movement area. It's not tied down to a fixed and identifiable position or group. That's why I described it as mainly 'socialist', which was at least succinct. Certainly I saw nothing to contradict this.

The fact that the book's writers quoted from and referred to anarchist and libertarian

publications is indicative, but not decisive. Nor does the fact that the bibliography refers to Chumbawamba make the authors anarchists. Big business happily uses the band's name too. And I do hope that Trevor isn't trying to claim E.P. Thompson, one of the writers of *Albion's Fatal Tree*, as an anarchist, fine historian as he undoubtedly was.

**Richard Alexander**

*The Rich at Play* is available from Revolutions Per Minute, BCM Box 3328, London WC1N 3XX, price £4.00. The text can be read for free at [www.red-star-research.org.uk](http://www.red-star-research.org.uk)

## Act for yourselves

I agree with John Griffin that anarchist class analysis focuses on power and hierarchy ('Class, hierarchy and power', 13th July). Indeed, I'd argue that the anarchist position sees class in a richer way than the Marxists have traditionally managed. This means that 'working class' is seen as expressing political and social inequalities as well as economic ones.

I also agree that attempts to reduce all questions of social injustice to (economic) 'class' would be a mistake. Unfortunately, too many anarchists who reject class struggle seem to throw the baby out with the bathwater and eschew any form of coherent class analysis, anarchist or otherwise.

Donald Rooum is right to stress that the term 'working class' has been used to justify rule over the working class, and to condition people to sacrifice themselves to a new god (*Freedom*, same issue). But it seems incredible to quote Kropotkin to support the idea that anarchists should leave the term to the Leninists. In *Act for Yourselves*, Kropotkin continually stressed the importance of class struggle and analysis. He said: "That is precisely the task we impose upon ourselves. To bring workmen and workmen's friends to the conviction that they must rely on themselves to get rid of the oppression of Capital, without expecting that the same

thing can be done for them by anybody else. The emancipation of the workmen must be the act of the workmen themselves".

Ignoring the somewhat dated (and sexist) language, Kropotkin is simply summing up the 'class struggle' anarchist position. He doesn't incite 'the poor' to revolution. He incites the 'working masses', 'the workers' and so on - that is, the working class.

Ultimately, it seems ironic that anarchists today are debating something that was taken for granted by Kropotkin over a hundred years ago. While capitalism's changed, it's still based on wage slavery, inequalities in power and wealth, and other social hierarchies. As such, Kropotkin's 'class struggle' anarchism and analysis is still relevant. It's a question of updating his analysis, not rejecting it out of hand.

Hopefully today's *Freedom* will, like Kropotkin's paper, "keep alive amidst the British workers those ideas of Free Communism of which the foundations had been laid by our forefathers in the very heart of the nation". Perhaps we can start discussing this, rather than reinventing the wheel by discussing class yet again ...

**Iain McKay**

Kropotkin's *Act for Yourselves*, is available from Freedom Press, 84b Whitechapel High Street, London E1 7QX, £5.95 (post free in UK, add 90p p&p elsewhere).

## What we say ...

Thanks to the Comprehensive Spending Review (CSR) announced by chancellor Gordon Brown last week, £42 from every £100 spent this year in Britain will be forked out by the state. Over the next three years public expenditure will rise by £93 billion. Education spending, to take one example, will rise by 6%. More impressive still is the fact that, over the next five years, health will get a whopping 43% (though this had already been announced in the budget).

Brown's spending spree marks the return of Keynesian economics. For readers who are too young to remember, the ideas of Keynes were like lava lamps and social democracy. Everyone thought they were dead and buried at the end of the 1970s. Now (again like lava lamps) they're alive and well after all, and they're to be found – the economics, that is, not the lamps – in Her Majesty's Treasury.

The bosses have accepted that capitalism is doomed to boom and bust, but they hope (as Keynes suggested) that in the forthcoming downturn the state will be able to increase demand in order to compensate for lower expenditure and investment. It's a rather neat trick that's alleged to stop capitalism from collapsing through its own inefficiency.

In the same week as the CSR was published, British Coal announced the end of Britain's biggest coal mining complex, at Selby in Yorkshire. At the same time, shares crashed and – of considerably more interest to *Freedom* readers – a million council workers went out on strike over low pay.

Brown seems to hope that rising state expenditure will save the economy and bail capitalism out. About low paid council workers, though, he's done and plans to do sweet FA.

Mainstream commentators and do-gooders have busied themselves with congratulating him on his munificence. But his planned rises were actually exceeded in all but the last two years of John Major's Tory governments. They still put state spending in the UK below the EU average of 46% of gross domestic product.

How should anarchists respond to the CSR? We oppose the state in all its forms. That includes the so-called 'welfare' state. But we recognise that, given the choice between private sector and state, between NHS and private healthcare, between state school and private education, most working people would rather take their chances with the state, thanks very much.

The CSR represents a significant strengthening of the state. Next year, taxes will rise by their largest amount for three decades to finance it. Cop recruitment will push numbers up to 130,000 and new prisons will be built – just at the time when the state needs more police and more jails. How convenient. Poverty, meanwhile, will remain untackled.

German anarchist Gustav Landauer once called the state "a certain relationship between human beings, a mode of human behaviour; we destroy it by contracting other relationships, by behaving differently".

Brown's increase in public expenditure creates dilemmas for anarchists. How can we be credible if we're arguing against increased money for health? How, on the other hand, can we be anarchists if we're defending the state? Our role must be to point out the contradictions in the Labour government's policies, to highlight its centralising tendencies and its love affair with the private sector.

We need to show solidarity with striking public sector workers. We need to argue that the government cares more about business than it does about them. In our communities, we need to forge new relationships, as Landauer said we should. We have to show that there's a better way. That way is anarchism.

## Readers' letters

### Dazed and confused A charade

Dear *Freedom*,

The world is changing at a rate of knots. Those that don't change with it simply become irrelevant. Within twelve months (and short of a financial meltdown), the military crazy gang at present ensconced in the White House will launch a totally unjustifiable war on Iraq.

There's daily news of the military build-up. When Bush gives the word, the whole operation will go into overdrive. Present indicators show that D-Day has been fixed for next spring. That means that the critical decision will be taken some time this autumn.

This is no time for Little Englandism, no time for another Chamberlain. We, as a whole people, face what looks like the ultimate challenge. The United States is now prepared to do or die for its empire, even if it kills millions in the process.

The buck of opposition is in our court. The only power in the world potentially able to stand up to America is the European Union. The rest of the world, especially the Muslims, the indigenous peoples and all the world's peaceniks (including especially those in the US) will then have a rallying point. It's up to us, the British and the French, rallying the rest of the EU, to make a start. If Blair and Chirac can't cope, they'll have to go.

The scale of all this is immense. We're faced by an immense situation from which there's no escape. It calls for new thinking on an unprecedented scale. And that, as usual, can only start with the few. Most people are content to bury their heads in the sand to an accompanying chorus of 'It might never happen'. We sang that song in 1938, and look what happened! It's now imperative that 'the few' locate each other and make a new start.

Peter Cadogan

Dear *Freedom*,

All wars are disgusting, but this Afghan charade takes the biscuit for its obscenity. It started off against al-Qaeda with a request to the Taliban to let the Americans into their country. They refused. The American response was repeated bombing attacks. We, the British, to our everlasting shame have kept up the charade. The Taliban are religious bigots but they do not betray their country or their friends. Who can say the same for the Northern Alliance?

Garry Bradford

### US prisoner

Dear *Freedom*,

I, and all affiliated with the Friends of Harold H. Thompson Support Campaign, would like to profoundly thank all who've made contributions to my campaign ('Prisoner rights at risk', 4th May). The donations will enable me to continue my legal battle with Tennessee Department of Correction officials over prisoners' rights to receive political information through the mail.

I believe my case to be a litmus test by the government, to determine if prisoners and publishers will stand for arbitrary censorship followed by refusal of political literature by prison officials. I can't allow a dismissal order, handed down by US District Judge Todd, to become non-contested case law. There's truth in the saying that if they come for me at night, then you're going to be their morning victim.

The disenfranchised and prisoners are always the government's target of choice when it wants to determine if the public will sit back and allow something to happen. Every

contribution shows me that there are people in the free community, in the world, who care and that my struggle is also theirs. To those who've made donations to enable me to continue to fight the beast – I thank, appreciate and love you all!

Tioacfaidh Ar Lá!

Harold H. Thompson

Contact Friends of Harold H. Thompson,  
PO Box 375, Knaphill, Woking GU21 2XL

### Protest collection

Dear *Freedom*,

Good luck to Ed McArthur with collecting protest ephemera. Alan Clifton, way back in 1981, wrote a book called *Printed ephemera: collection, organisation, access*, which might give him some ideas on how to organise it. Assuming that it's libertarian protest material, we'd always be happy to have it here at KSL.

John

Kate Sharpley Library, BM Hurricane,  
London WC1N 3XX

### Kent anarchists

Dear *Freedom*,

I'm trying to see whether there's any interest in setting up a North and East Kent Anarchist Group. Are there any readers in Swale, Thanet, Gravesend, Canterbury or the Medway towns? If you're out there, please get in contact.

Richard Griffin

c/o Freedom Press

Richardpgriffin@aol.com

Please keep letters short. Letters may have to be cut for reasons of space.

## Donations

8th to 21st July 2002

### Freedom Fortnightly Fighting Fund

No donations this time.

Total for 2002 = £403.00

### FP Building and Overheads Fund

Reading, WDR, £6; Ulverston, MSG, £2.

Total to 21st July = £8.00

Total for 2002 = £1,538.00

### Raven Deficit Fund

Sittingbourne, PK, £6.

Total to 21st July = £6.00

Total for 2002 = £116.00

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will be dated 10th August,

and the last day for copy

intended for this issue will

be Thursday 1st August.

Contributions can be sent to  
us at [FreedomCopy@aol.com](mailto:FreedomCopy@aol.com)

## MOVEMENT NEWS

### • Kate Sharpley Library

The latest KSL bulletin, number 31, contains an extract from Max Stirner, an interview with French anarchist André Arru and a review of Stuart Christie's *Stefano Delle Chiaie: Portrait of a Black Terrorist*. There are also details of other KSL publications. A sub is £3 for four issues, available from Kate Sharpley Library, BM Hurricane, London WCNI 3XX. Visit [www.katesharpley.org](http://www.katesharpley.org)

### • Green Anarchist

A new website is slowly being put together, which will eventually contain around 30 articles. Visit it at [www.greenanarchist.org.uk](http://www.greenanarchist.org.uk)

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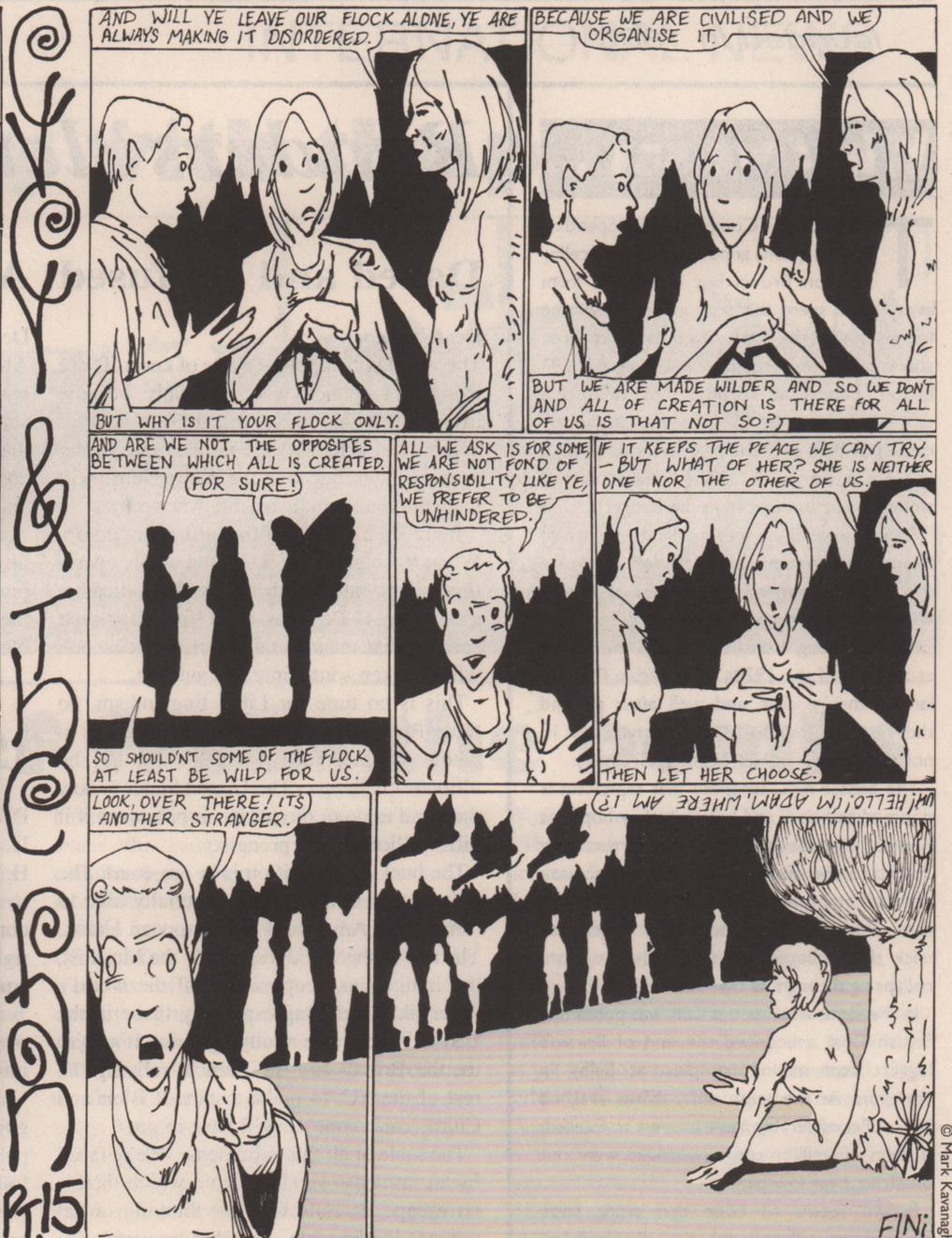
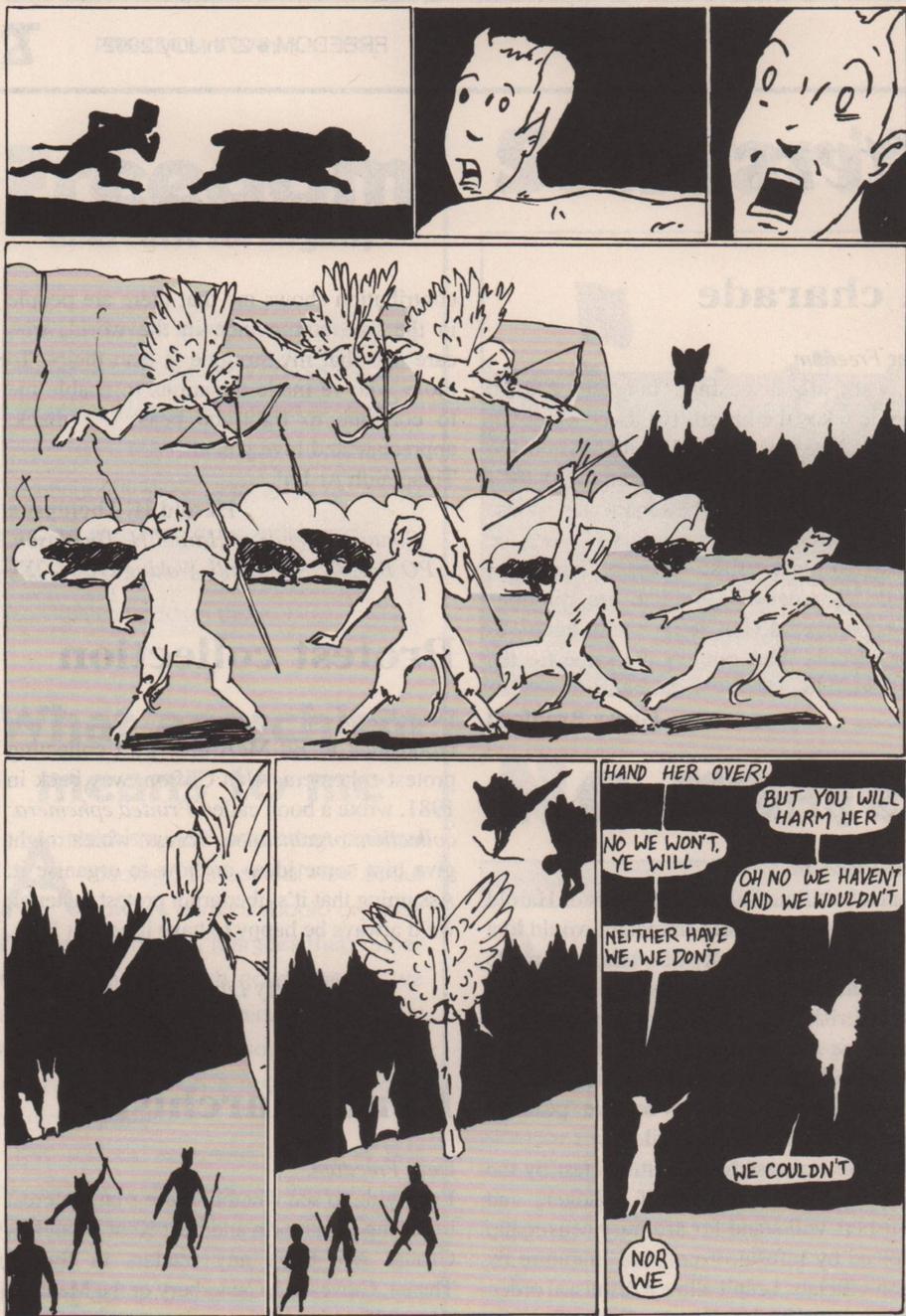
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**SKATE ATTACK & CRITICAL MASS**  
 in Manchester on Saturday July 27th from 1pm  
 Skaters, cyclists or anyone with wheels without an engine is invited to take part in reclaiming space and celebration of cycling and skating. Meet: St Peters Square by Central Library. contact: 07763 740453

**NAN CONFERENCE**  
 Saturday 27th July from 10.30am to 5pm  
 The Northern Anarchist Network Summer Conference at the Salem Centre, Salem Street, Hebden Bridge.  
 For more details contact Martin on 0161 707 9652

**COMMUNITY ACTIVISM WORKSHOP**  
 Saturday 27th July at 2pm  
 Share practical skills gained in community struggles  
 Organised by TACT (Temporary Anti-Capitalist Team) for Social Centres Network. For details email workshop@temporary.org.uk or call 07944 586416  
 see http://www.temporary.org.uk

**CAMPSFIELD DEMO**  
 Saturday 27th July from 12 noon to 2pm  
 Demo to give support to those inside Campsfield detention centre at Kidlington, near Oxford – bring kites/ balloons/music!

**SOUTH PLACE ETHICAL SOCIETY**  
 Lecture on Sunday 28th July at 11am  
 'Madness from the Inside: the science and art of mental illness' by Dr Peter Chadwick, PhD, PhDC Psychol, Birkbeck College at Conway Hall Humanist Centre, 25 Red Lion Square, Holborn, London WC1R 4RL (Holborn tube)  
 tel 020 7242 8037/4 email library@ethicalsoc.org.uk

**GENOA RED ZONE**  
 Sunday 28th July at 5.30pm  
 Scottish launch of the new Indymedia film 'Genoa Red Zone' at the Glasgow Film Theatre, 12 Rose Street, Glasgow G3 6RB (ticket office 0141 332 8128)

**TRIAL OF SIMON JONES CAMPAIGNERS**  
 29th to 31st July is the trial of campaigners at Simon Jones Memorial Campaign occupation of Euromin Docks last year. Meet daily at 8am at Brighton station to travel to Worthing Court  
 see www.simonjones.org.uk

**CRISIS ART EXHIBITION**  
 photos from Genoa and other mobilisations  
 by Jess Hurd and Alke Schmidt at The Foundry, 84-86 Great Eastern Street, Shoreditch, London EC2 (Old Street tube)  
 Tuesdays to Fridays 4.30 to 11pm, Saturdays and Sundays 2.30 to 10.30pm, until 4th August  
 see www.reportdigital.co.uk

**BLACK FLAG PUBLIC MEETING**  
 Wednesday 31st July at 7.30pm  
 With the Zapatistas: an eyewitness discusses his experiences in Mexico at the John Maclean Centre, 34 Clarendon Place, St Georges Cross, Glasgow

**OCCUPY SELFRIDGES!**  
 Saturday 3rd August at 1pm  
 In response to Selfridges selling goods produced on illegal Israeli settlements (called by Direct Action Against War Now!)  
 see daawn.cjb.net

**IWW LONDON BRANCH MEETING**  
 Monday 5th August at 7.30pm  
 Next London branch meeting of Industrial Workers of the World at The Bricklayers Arms (back bar), Gresse Street, London W1  
 see www.iww.org.uk

**RADICAL DAIRY EVENTS**  
 Mondays @ 3.30pm: yoga / @ 8pm: café nite  
 Tuesdays @ 7pm: Spanish lessons  
 Wednesdays @ 4pm: Aromatherapy / @ 7pm: Women's café  
 Thursdays from 2pm: cleanup of building / @ 8pm open meeting  
 Fridays @ 8pm: café & acoustic night (bring musical instruments)  
 Saturdays @ 2pm: DJ workshop for kids  
 Sundays @ 2pm: BBQ / @ 7pm: film night  
 check for details of these and many other upcoming events  
 The Radical Dairy, 47 Kynaston Road, London N16  
 tel: 020 7249 6996 or email: theradicaldairy@hotmail.com

**FASLANE/COULPORT BLOCKADE**  
 Sunday 4th to Monday 19th August  
 Trident Ploughshares invites you to be part of its fifth annual international summer disarmament camp in Scotland for more info and briefing pack call 0845 4588366 (overseas call +44 1259 753815), mobile 0787 6593016  
 email tp2000@gn.apc.org

**HIROSHIMA DAY CEREMONY**  
 Tuesday 6th August at 12 noon  
 in Tavistock Square, London (Russel Square tube)  
 organised by Hampstead CND and London CND  
 info: 020 7607 2302

**PEACE EVENT TO SCRAP TRIDENT**  
 Saturday 10th August from 12 noon  
 Meet at Plymouth Hoe Peace Garden for march to Devonport  
 http://www.tridentploughshares.org/

**'NOT THIS TIME'**  
 The story of the Simon Jones Memorial Campaign  
 This film chronicles the death of Simon Jones on his first day as a casual worker, and the subsequent fight to force prosecution of those responsible for his death.  
 showing in Leicester, Sunday 11th August at 5pm  
 Phoenix Theatre, Upper Brown Street, Leicester, film showing plus campaigner speaker, plus showing of Ken Loach's 'The Navigators' (a realist drama exploring effects of rail privatisation), plus other speakers and stalls (organised by local safety campaigners)  
 see: www.simonjones.org.uk

**BIG BLETHER 3**  
 weekend of 6th to 8th September  
 A weekend to inspire, encourage and bring together people in Scotland interested in direct action, environmental issues and campaigning for change. Bring a tent, warm clothes, bedding, musical instruments and inspiration! Contact answerphone 0131 557 6242 or email bigblether@j12.org for info  
 see www.j12.org/bigblether

**LARC EVENTS**  
 Mondays @ 6.30pm: radical self-defence for women  
 Tuesdays @ 5.30pm: free yoga session  
 many other events - check website for details  
 The London Action Resource Centre, 62 Fieldgate Street, London E1 1ES (Whitechapel or Aldgate East tube)  
 for more info tel 020 7377 9088 or email fieldgate@gn.apc.org  
 see www.londonarc.org

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