

EVENTS FESTIVALS 85.



May 25 Strawberry Fayre Mid-summer Common, Cambridge, 0233 316211

May 25/26 Elephant Folk&Blues St Germans, Cornwall £10 7mls W of Plymouth 057970563

May 25/27 Fairs Against Famine Stratford-on Avon £10 035970798

May 24/27 Chippenham Folk Festival £15 1249657910

May 24/27 Chester Folk Festival £14 024443734 or 097883 4820

May 25/27 Cleethorpes Folk Festival £13.50 (incl camping) 0472 698750

May 26 5th Bedford Smokey Bears Picnic, Sharpenhoe Clappers 1m W A6 nr Barten-le Clay, Beds 4ml N Luton.

May 1/8 Green Collective Network Gathering, Hare Warren, Nr Salisbury, Wilts.

May 25/27 Green Desserts Tree Fair.

May 25/27 Festival of Mind, Body, Spirit. Brighton Metro-pole.

Midsummer Solstice (before and after). Stonehenge Free Festival. Deeply Vale Annual Free Festival.

June:

June 15/16 Leamington Festival of International Understanding and Peace. Info: Janet Alty 0926 27773.

June 7/9 Wimborne Folk Festival.

June 21/23 Glasdonbury CND Festival. £16.

June 22/28 International Folklore Festival. Folkestone.

Norwich Peaceful Green Fair. (no dates yet). Info: Tiger Lily, 26 Cambridge St. Norwich.

June 7/9 Green Deserts Tree Fair--Loughborough.

June 1. Glasgow Youth CND Rally and festival.

June 1/2 GLC Green Weekend.

June 22/23 Greenfair. S.E. London.

JULY:

July 5/7 Hood Fayre, Country Park, River Dart, Devon.

July 19/21 WOMAD multicultural Festival, Mersea Island, Essex. £16.

July 26/28 Cambridge Folk Festival. Cherry Hinton Hall Grounds. 0223 358977 ext. 342.
July 26/28 Elephant Fayre, St. Germans, Cornwall. 0503 30816.

AUGUST:

August 9/11 Brambles Farm Peace Festival, Waterlooville, Hants. Info: A. Rundle 0705 252887.
August 9/10 Annual Fairport Convention Reunion. Cropredy, Banbury Oxon. £16.

August 23/26. Annual Greenbelt Arts Festival. Castle Ashby Park, Northants. 01-740 0443.

August 17 Monsters of Rock, Castle Donington, Leics.
August 24/26 Fairs Against Famine (site?). 0359 70798.

August 10/17 21st Billingham International Folklore Festivals.

OCTOBER:

October 20 Magic Mushroom safari and picnic, 2pm Warren Wood, A6 at Clophill, Beds.

Thanks to STONE for the list of festivals. (For more info: Stone, 45 Westwood Hill, London, SE2 6NS)

MAY. 4th. Anarchist Book Fair. Tonbridge Club, Cromer St. London. W1.

5th. Anarchist Picnic. Hampstead Heath bandstand. London. 1.00pm.

11th. 'Bash the Rich'. Class War demo. Ladbroke Grove. 2.00 pm.

20th-26th. CAAT. 'Bread not Bombs' Week of Action.

23rd. Oxford. British showing of ALF video of appalling experiments on baboons in Pennsylvania (funded by Glasgow University). Time and place from Green Anarchist or 'Black Beast'.

EVENTS

Late Arrival. New Mag

ANGRY!!!!!!!!!!!!!!
New magazine from the Class War Militant Anarchist Stable. 20p.

Angry c/o Box CW
First of May Bookshop
43, Candlemaker Row, Edinburgh, Scotland

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For more info: Richie Cotterill
Waterleat, Ashburton, N. Abbott, Devon.

A3 posters for flyposting.

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FRAUDULENT COLD WAR!

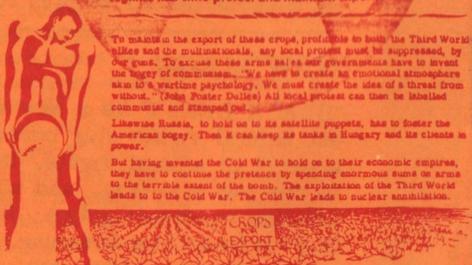
THE SUPERPOWERS HAVE INVENTED THE COLD WAR TO ARM THIRD WORLD ELITES TO SELL OFF THEIR PEOPLES' CROPS TO US. IT'S VERY BIG MONEY

78% of Guinea Bissau is growing peanuts for export. They had famine in '69, '70, '71 and '79. In 1972 for every ton of famine relief, Mali exported 4 tons of crops including cotton. Their land is used to grow crops for us and not food for themselves. We wear cotton jeans therefore they starve. It's that simple. The Superpowers have invented the Cold War to justify the arms sales and repressive regimes that stifle protest and maintain exports.

To maintain the export of these crops, profitable to both the Third World elites and the multinationals, any local protest must be suppressed, by any means. To excuse these arms sales our governments have to invent the bogey of communism. We have to create an emotional atmosphere akin to a wartime psychology. We must create the idea of a threat from without. (John Foster Dulles) All local protests can then be labelled communist and stamped out.

Like wise Russia, to hold on to its satellite puppets, has to foster the American bogey. Then it can keep its tanks in Hungary and its clients in power.

But having invented the Cold War to hold on to their economic empires, they have to continue the pretence by spending enormous sums on arms to the terrible extent of the bomb. The exploitation of the Third World leads to the Cold War. The Cold War leads to nuclear annihilation.

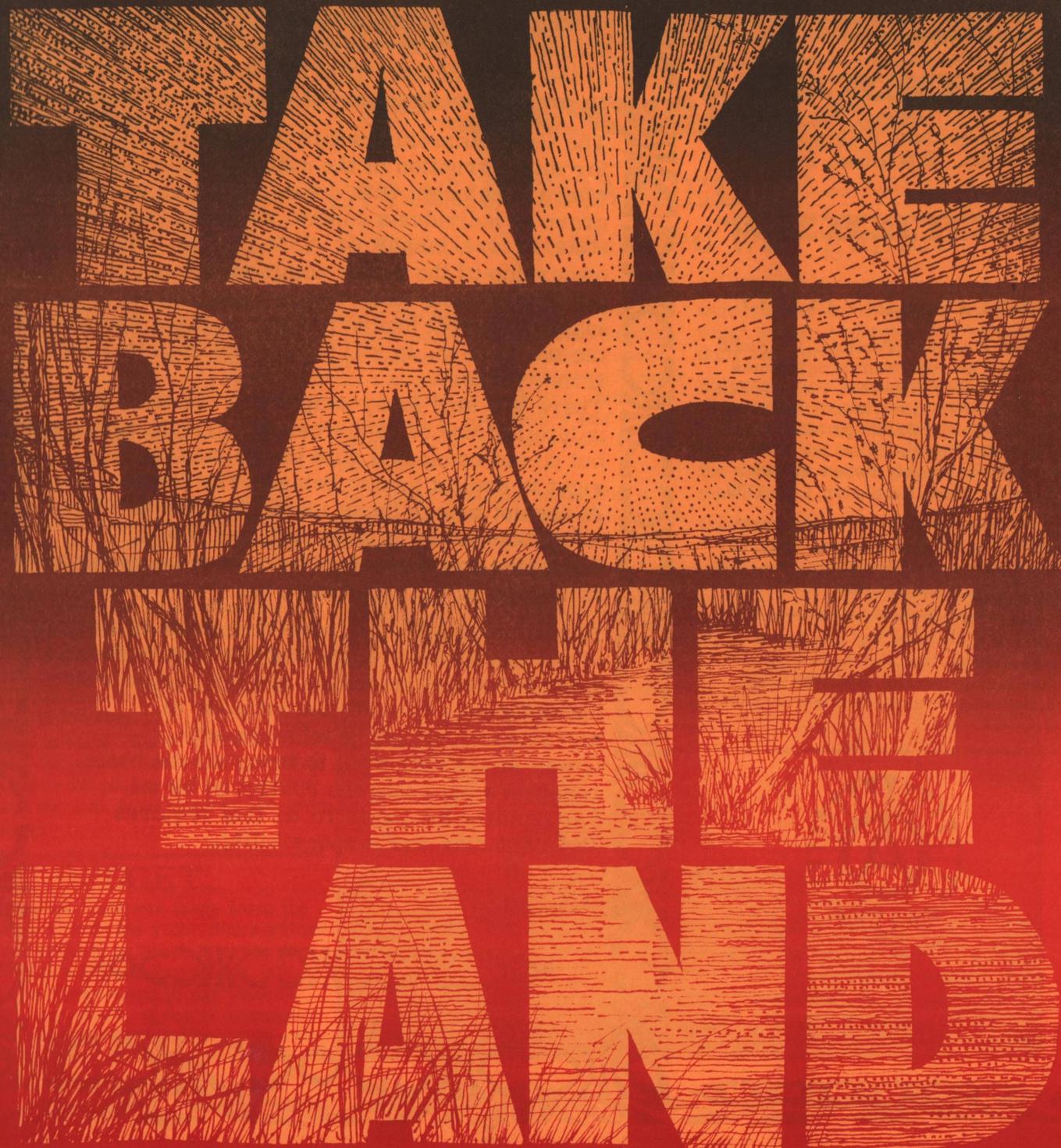


GRACCHUS

No. 6. May-June. 40p

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GREEN ANARCHISM

Accepting the basics of Anarchist thought, ie. a society in which social organisation is by mutual co-operation instead of coercive authority, the Green Anarchist adds emphasis to an area of growing concern in our society.

The growing dangers of hierarchical structures, in which private interest takes precedence over social needs, has resulted in continual damage to the environment. This has aroused concern in an area far wider than the anarchist movement.

The GreenAnarchist wants to place the reason for this disruption of the natural world firmly where it belongs, with a society where a small group of individuals control and dominate the state by one means or another. The private ownership of the major common resources, particularly the land, and the assumption of the right to control human beings, to sling them on the scrap heap, to kill people and imprison them if they protest.

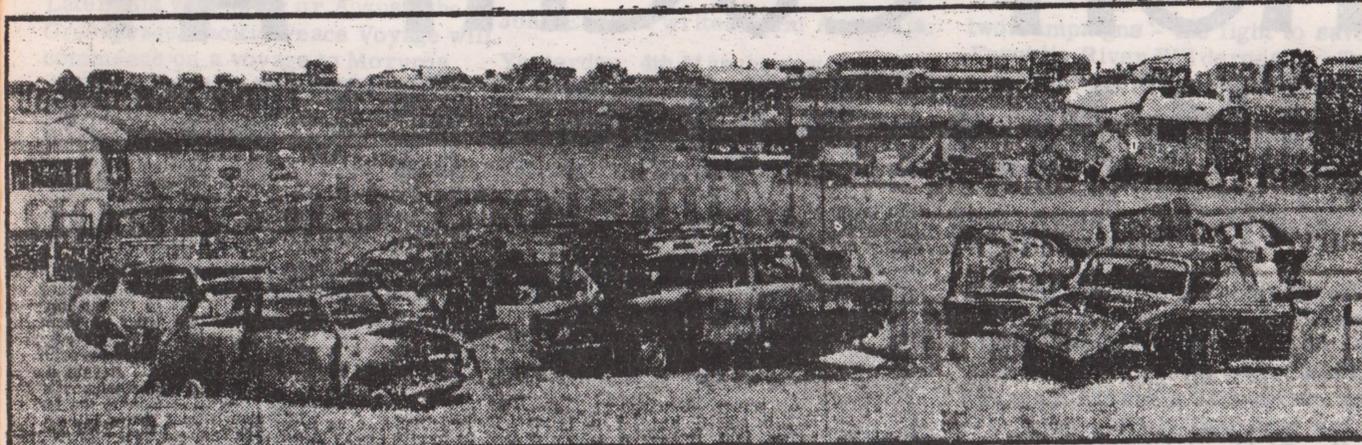
There are still many people who condemn the unfettered use of resources for private advantage but do not connect it with the belief that it is right to exploit human beings. The Green Anarchist brings these ideas together as Kropotkin did in 'Mutual Aid' and 'Field, Factories and Workshops' So these concerns are embedded in anarchist history.

At Molesworth the juxtaposition of the two facets of the exploitive welfare state is clear. The arid agro-industrial landscape and the barbed wire encampment enclosing the ultimate of hierarchical society's achievements. Green Anarchists want to bring all the basic resources back into the control of us all, particularly the land. To do this requires understanding and responsibility.

Alan Albon



NEWS LIBERATE STONEHENGE



Burned-out: Some of the wrecked and abandoned vehicles left at the site after last summer's festival at Stonehenge. Clearing up cost some £120,000

THE NATIONAL TRUST, English Heritage and Wiltshire County Council are still trying to prevent Stonehenge Free Festival. The Druids have been told they can't have their ceremonies at the Stones at the dawn of the solstice. 50 hippies have been named in a precautionary injunction to keep them away.

'Stone' writes: We have been very unhappy about Stonehenge Festival in recent years. Firstly because, instead of several thousand caring, committed hippies who were into self-support, alternative psychiatry, ecology, vegetarianism, peace, love, etc., the festival has grown into 30,000 selfish straights, uncaring of each other or the environment. It has become a Thatcher-esque 'Samarkand' of the heroin routes. There is no longer the reverence for barrows, sunset or sunrise.

'Stone' is right. We've got to do better. We must liberate Stonehenge both from the police and the National Trust, but also from our own thoughtlessness.

THE BUDGET.

Once more Thatcher takes from the poor to give to the rich. She's raised the thresholds at which they pay the different levels of income tax. OK if you are rich enough to pay income tax. If you don't, if you're unemployed, she's increased indirect taxes on tobacco beer, VAT etc. Once again she's clobbered the poorest.

BUNKER TRASHED

'a relic of outdated war games.'

On 13.3.85 we cut through and removed two large padlocks and forced a heavy lock to get into the manhole-type entrance. 20 feet below ground was a single room (with a small store room) with bunk beds sink, and generator and 12 volt battery and 4 copies of 'The Observer Book of Aeroplanes'!

The bunker was little more than a relic of outdated, disused war games. This facade is part of the state's

brainwashing, "Whitewash your windows and you'll be safe" crap which keeps us silent and accepting their assurances.

We trashed the bunker. There isn't time enough to passively watch and collect petitions; we have to take more than the stifled demonstrations the state allows us. Smash the war machine!

Dennis the menace

BOTH THE FESTIVAL SITE AND THE STONES HAVE NOW BEEN RAZOR WIRED!



NON-EVENT AT MOLESWORTH?

WHAT DO MASS DEMONSTRATIONS ACHIEVE?

20,000 people waded through the mud once round the empty airfield, got back into their buses and went home. Did we achieve anything? 'Class War' got up everyone's noses but managed to throw mud onto Joan Ruddock, live on telly. Right on! At this point all publicity is good publicity.

Dennis Gould writes: CND's day out at Molesworth was an exercise for the police-force co-ordinating committees. Instead of being a four-day camp site and four day march on Molesworth, it was a triumph for police crowd control.

Anyway, Molesworth-for-Life raised £6,000 for wheat to Eritrea, plus donations of wheat brought by coach and van from all over the country.

The Rainbow Village held a festival at Polbrook, not far from Oundle and Molesworth and sold copies of the 'Molesworth Bulletin', put together largely by Brig's efforts, with a lot of volunteers. The Peoples' Peace Camp survived Easter and took part in a vigil at 'Fire Gate - the opposite end of Cockbrook Lane from Peace Corner.

The Peace Corner vigil attracted many more people and the Quaker Peace Caravan gave out lots of information and collected donations for the Wheat to Eritrea fund. And a lot of people found out what security and surveillance was really like!

Terror Laws used against Animal Lib.

Bedford Anarchists write: We were on our way home from a demo at Fisons' Lab when two police cars stopped our van, searched it, took hunting horns etc. and arrested the five of us under the Prevention of Terrorism Act. The National Council for Civil Liberties says, "The Act is being used in a very disturbing way and not in the way it was meant to be used." Surprise, surprise!



DHSS TO MAKE THOUSANDS HOMELESS

As from April 29th 1985, the government is changing its regulations regarding people drawing Supplementary Benefit and living in board and lodging, B&B, or hostel accommodation. The main changes are:-
1. People under 26 years old will be given a 'short' time to move into 'cheaper' accommodation - ie the Government has set new limits to how much they will pay. Almost a 25% cut in most areas.
2. All under 26 will be given 4 weeks approx., to find self-contained accommodation or they will be forced to move out of the area. In coastal resorts it will be after 2 weeks.

The effect of these cuts will be to

put 2 to 300,000 young people on a treadmill of being continually being moved from place to place (thus losing any local authority residential qualifications for permanent housing). For help, advice, information, contact local advice centres, unemployed projects, local C.H.A.R. or H.A.S.S. L.L. group or any Unemployed and Claimants Union. A longer look at these changes and their effects and the dismantling of The Welfare State in the Fowler review of SS payments will be examined in the next issue of GA.

John Green

CO-OPS ARE GROWING.

Partly as a result of the pressure of lengthening dole queues, the number of workers co-ops has grown rapidly in recent years. By the end of 1984 the number of co-ops had reached 1000 and were employing 10,000

compared with fewer than 6,000 two and a half years ago. Information and advice for those considering establishing workers co-operatives can be acquired from the Co-operative Development Agency. (Guardian)

Greenpeace Voyage.

Later this year (July or August) the Greenpeace Pacific Peace Voyage will commence on a voyage to Moruroa Atoll, the site of the French Bomb Tests. They are the 'Rainbow Warrior', an ex-fishery research vessel and the yacht 'Vega', which has been circumnavigating Australia drawing attention to anti-nuclear issues and environmental concerns. It is hoped that many other ocean-going yachts will join the voyage, to have a closing down party at Moruroa Atoll.



More arms trade.

Mrs Thatcher has been touring South East Asia to promote trade. And the reality of that is the Arms Trade. Indonesia has invaded East Timor and needs our guns and 'training' aircraft to finish the conquest. The more land and subjects that Indonesia has, the more crops she can expropriate, the more guns and goods she can buy from us. So in 1975 Sir John Ford could send a despatch: "It is in Britain's interest that Indonesia should absorb East Timor as soon as and as unobtrusively as possible and if there is a row at the UN, we should keep our heads down." So questioned about East Timor, Mrs. Thatcher says, "That is not a matter for Britain."



Japan and America.

Because of the high value of the dollar, Japan is selling more to America than America is selling to Japan. Japanese imports are causing American unemployment. But America needs Japan as an ally against Russia. The Japanese Prime Minister has increased defence spending and supported Star Wars. (And it was Japan they dropped the Bomb on!) So America can't get too angry about the imports.

THE WORLD AUSSIE SCENE

John Englart writes from Australia:

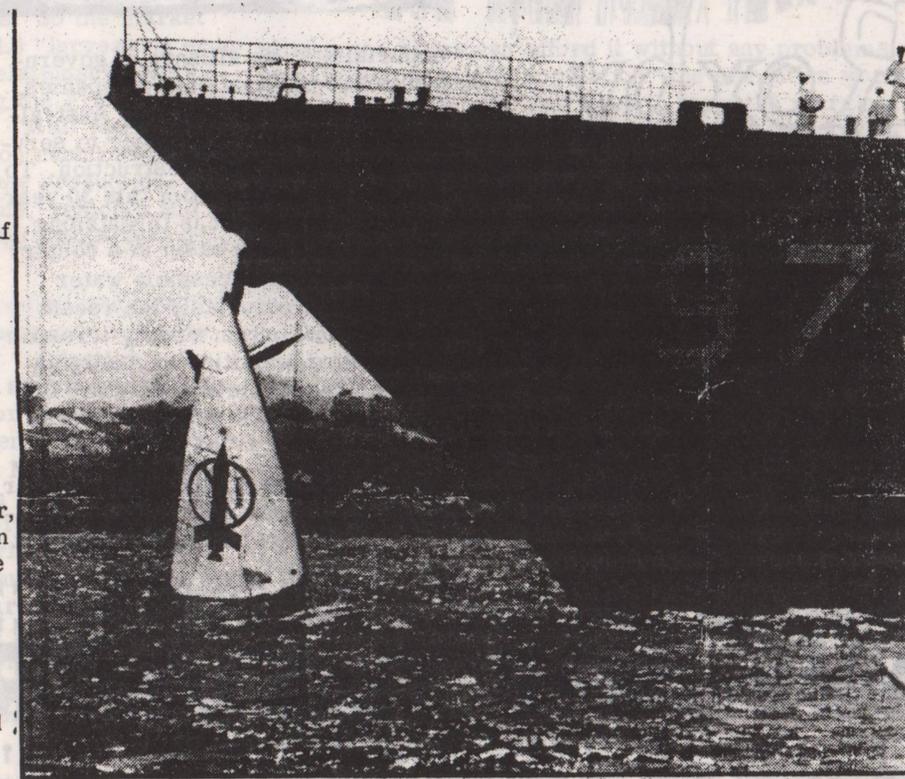
Yesterday, 4th March, saw a flotilla of 60 odd boats and other water craft attempt to hinder the entry of two US navy destroyers, which are capable and likely to carry nuclear weapons. This peace fleet, though unsuccessful in preventing the two warships from docking, is a good indication of the growing anti-nuclear movement in Sydney and Australia generally.

Similarly in New Zealand it was the actions of the dockers and water protests in Wellington and the Peace Squadron blockades in Auckland that highlighted the nuclear issue so much in that country.

The environmental/peace movements have drawn a lot of inspiration from

two campaigns - the fight to save the Franklin River Wilderness in Tasmania in '82-'83, and the effective anti-nuclear campaign in New Zealand against visiting warships, nuclear armed or powered. Both have been popular campaigns, involving large numbers of people in civil disobedience.

Australia, however, is in a much different situation to New Zealand in regard to the strategic role we play in the US military and intelligence communications, which will be critically important for the laser and particle beam satellite weapons now being developed in the 'Star Wars' programme. Our Prime Minister, Bob Hawke, is a very ambitious politician, eager to stay in power and stay friendly with the right people in



One protester gets the message across perilously close to the bow of the John Young.

GRAIN FAILS TO HELP SUDAN PUPPET.

Numeiri went to America, and in classical coup tradition, while his back was turned, was ousted.

Sudan is deeply in debt, having followed economic advice to invest in plantation agriculture. Since every

other developing country did the same, the glut of cash crops depressed world prices and Sudan could not repay the investment.

The land grows crops for export instead of food for the people and with the continuing drought there is now

starvation in Sudan. Reagan, to maintain Numeiri in power and US investments in plantation agriculture safe, has been pumping in food aid. He's failed and is now hoping hoping he can buy the new regime with continuing food aid.

the US. He has learnt the lesson of Nov. '75 when Gough Whitlam was sacked by the Governor General. Rumour has it that his dismissal was inspired by the CIA.

On a different note, between Christmas and the New Year an alternative lifestyle confest was held in Victoria, as an integration of workshops, discussion and festival. There were about 5000 at this year's confest. They've been held on an approximately yearly basis since 1976. It's an ideal opportunity to discuss issues and methods of action with other groups and individuals.

A big problem was the police. But when it was made clear that they were not wanted or needed on site, their visits decreased. The policing of trouble was then left to volunteers, whose main job was watching for unsafe fires in the dry weather.



Roxby Vigil

In Australia there is a similar scene to that taking place at Greenham Common and what is developing at Molesworth. It is the ongoing vigil at the Roxby Downs Uranium Mines. Here the scene is the same continual harrassments by the so-called forces of law and order. The new

imperialists, an alliance of governments and multinational companies, are destroying land and, in Australia, mining uranium in order to service weapons of mass destruction. To do this the tailings from this 30 year old uranium project is threatening the great artesian basin in a country that has need of accessible water supplies... Fortunately the recent enquiries on Britain's early irresponsible testing activities in Australia are alerting people to the nature of secret government activities and those who profit from it.

The Pacific Peoples are raising their voices against the ever-growing pollution of their environment in support

of the West's nuclear idiocies. Let us support some breath of sanity from New Zealand by operating economic sanctions in reverse and buying their goods.

This Australian mining activity is probably one of the most spectacular menace to the environment but it is going on everywhere. The Macdonalds' junk food chain is also a major environmental hazard that London Greenpeace is currently campaigning against. Let awareness grow that the whole world and its population is at risk from the activities of the West's greed machine and the East's State-capitalists' power game
Alan Albon.

WE ARE THEIR PROBLEM

IT'S NOT THE DROUGHT. IT'S OUR ARMS.

OXFAM, in its campaigning material, explains why people are going hungry. The reasons include droughts, floods, low wages and the mis-use of land. These problems are self-evident. So the next question is why do they continue? Why are the governments of the Third World apparently powerless to do anything about them?

It is necessary to look at history to find the actual causes of this world situation. I have chosen to look particularly at the Republic of Mali, which is situated between the rich lands of the West African coast to the south, and the Sahara Desert to the north. Mali suffered a serious drought in the 1970s and according to Oxfam, will be with in the area of the next serious drought.

Before colonisation, the area which now comprises

southern Mali was known as the breadbasket of Africa. The good years provided enough millet for the village granaries so that each family could survive the bad years. Further north, bordering onto the Sahara, some farmers deemed it necessary to leave parts of their land fallow for up to twenty years. In this marginal land, "Nomads and cultivators often developed a mutually beneficial relationship. The cultivators offered the nomads grain and land for pasture in the dry season in exchange for milk, manure for the fields and donkeys for ploughing." (1). This was not necessarily an idyllic society; there was some cattle raiding, but the peoples of West Africa had developed a way of living which was ideally suited to their environment.

After some of the population had been removed as slaves, there followed a war against the French. A once proud race were now a subjugated people. The colonial government needed to make profits out of the colony. That is land, has no choice but to work for a pittance for the land owners.

The colonial government took full part in the process. Marketing boards were created in the 1930s to which all the crops had to be sold. As monopoly buyer they could determine the price paid to the farmer for his crops. It was, of course, minimal. Thus France obtained a supply of cheap raw cotton for its manufactured cloth. Africa as well as India, Latin America and China, was purposely kept rural in order to feed Europe or, in the case of cotton, clothe it.

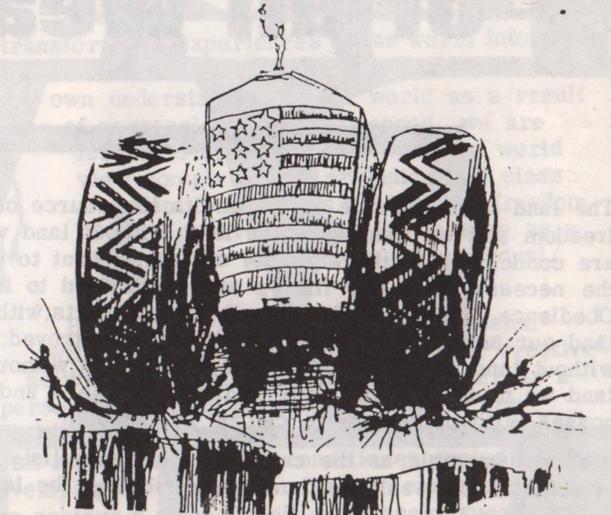
Mali became independent in 1960. This should have been the end of the colonial relationship. But no anarchist will be surprised to know that the new local government continued the exploitation enthusiastically. France was pleased to sell arms to the new government of its former colonies to keep it in power to maintain the supply of cheap cash crops. The arms were to suppress internal dissent.

The government did try to follow a path of Malian Socialism but the world economic order suits the developed countries and Mali was vulnerable to price changes on the world markets. (All the underdeveloped countries were trying to grow more cash crops. So the market was flooded and the prices collapsed.) "Increasing economic problems later led to closer relationships with France culminating in Mali rejoining the Franc zone in 1968, albeit with its own currency. "Mali has little in way of raw materials so it depends on cash crops for its foreign exchange. In order to increase production, it needed to import fertilizer, pesticides, vehicles and petroleum products. The cost of these inputs went up sharply after 1974.

The drought in the early 1970s centred attention on the whole of sub-Saharan Africa. European governments sent aid to increase production. But "irrigation programs in the Sahel to date have been almost exclusively used to produce rice, a cash crop for urban consumption or for export, but not a food eaten by peasant farmers in many parts of the Sahel." In Mali cotton is the main export crop where it is grown in irrigated areas next to the River Niger. In other words cash crops are grown on the best land. "In Mali during the drought years of 1967-72 cotton production increased 400%. How was it possible that while people starved, production of crops for export went from strength to strength?" In 1972 for every ton of famine relief, Mali exported four tons of crops. In one year nine tenths of 'development aid' went to building roads down to the coast to get the crops out of the country.

Food is imported into Mali; in the late 1970s it was 19% of total imports. Because of the growth of cash crops, the majority of people are dependent on buying food. The object of colonies. Farmers were taxed. They now needed to produce crops for sale, since that was their only way of raising the cash to pay the taxes. That was the way the colonists got hold of the crops, and the colonial government naturally made sure that the crops were destined for French markets. At a time when the French government was hoping that their cotton industry would compete with the successful British cotton industry, it was vital to obtain cheap raw cotton.

The economic concept of 'Division of Labour' helped to create the benevolent idea that Europe is better at producing manufactured goods, while the colony is better at producing crops. When these are traded, it is said, both will eventually benefit. But in reality this system only accentuates the already existing division between rich and poor countries. The rich country, in this case France, continues to produce a variety of products using cheap raw material from all over the world. The worker on the plantation, having been driven off his



elite in the cities can afford it without any problems. The remainder of the city population, the plantation workers and the farmers, who now have to farm the marginal land once inhabited by nomads, all have a precarious life in good years. In the main they are still relying on local food production. A drought will therefore mean disaster.

Mali has developed a stratified society consisting of the rich and the poor. The extended family system, which has also been a life support system during periods of drought, is now at breaking point. The poor keep trying to cultivate land which we would call desert. Men may leave to try to find work in the city. But the feeling of shame in not being able to find work means they often do not return.

The Green Revolution did not help the poor farmer at all. They could not afford to buy the new strains, nor the necessary fertilizers or pesticides. Any increase in production is normally used for export in order to earn foreign exchange. The government does not help the small farmer; a country based on self-sustaining communities does not earn international prestige. Also, developed countries would put tremendous pressure on the government to restart the export of cash crops. Arms are promised to Third World governments (keeping them in power) in exchange for exports to Europe.

Consequently, the answer lies with us because the developed countries are perpetuating the unbalanced trade system. It is our governments which link aid with arms sales. It is the multinationals based in the developed world which buy huge areas of the Third World for cash crops, throwing the peasants off their land. It is our economic demand for these products which means that crops are exported from areas where people are starving.

(1) Quote from 'Food First' by Lappe and Collins. The remaining quotes are from Oxfam sources.

David Brooks

The Land is the source of all wealth.....

The land is the source of all wealth, the source of all freedom and we want back the land. Without land we are condemned to the servility of employment to earn the necessities of our life; we are condemned to Blind Obedience legally implicit in all job contracts; without land our small caring communities are destroyed; without land we can never be self-sufficient; without land we must doff our caps to the landowners and bosses. Without land there can be no freedom.

It is not possible, as the capitalists and socialists think, to redistribute wealth without redistributing the land.

The price American consumers pay for their food supports a third of American economy (Mary Goldring). That price includes the tractors and tractor factories, the roads and the trucks, the processing machines, the refrigerators, the policing, the bureaucrats, the legislators. Put another way, the farmers food from the land creates a third of American employment. If you add in the employment created by what the consumers pay for their housing, their clothes, their heating, and there is not much demand created by the demand for videos etc really. It is the land, not manufacturing which 'creates' wealth and employment so any redistribution of wealth must redistribute not the means of (manufacturing) production but the land.

The land is not only the provider of the necessities of life. It is the stronghold of the small caring community. Without land the community dies, to be replaced by the ersatz care of the welfare state.

Before the introduction of the private ownership of land, the community 'owned' the land. Each member had

the use of a plot. If a person died or did not want it, the small community re-allocated it. So to get the plot each member depended on the good will of the community; and had to co-operate, behave acceptably. Private greed (greed is part of the survival kit of all living things) was moderated by the need for mutual aid. But once an individual owns land privately, independent of the village, he is fireproof. Greed is no longer moderated by the need for mutual aid. It is the private ownership of land which has allowed the rampant materialism and inequality of today's acquisitive society. So any redistribution of land must be to the small community, not to the individual.

So how do we get back our land? Do we take it back - a free for all - so that the strongest get the most? We reject revolution, we prefer evolution and a gradual return to the land.

There are several options for Land Reform. Most of them rely on our unreliable legislators. Local councils could buy land and give it to small communities. The government could take the land from the landowners and redistribute to communities through a land office. The government might need the encouragement of violence on the streets for this option.

We could buy land and divide it up into tiny plots as on the Otmoor field to prevent the Government from using it.

All these options will be unpopular, ideologically un-sound with some people. Which unpopular option should we choose?

GA

landlord 2) central site 3) use of media 4) emphasis on constructive aspects 5) preparation against violence, etc.

Could a group of G.A.'s and others get together soon and begin planning and publicising? Lets get moving! Write in to me if you want to be involved.

Pete Brown
Green Street Cottage, Cam
Green, Dursley, Glos.
Tel: Dursley 3260.

Dear G.A.

I think we have to face the fact that Mr Moneybags, the well-known 5% of the population, does actually control almost all the resources that matter, ie. money, machinery and land. Until we can get our actual hands on some of this we are helpless.

I therefore propose a mass LAND SQUAT for summer 1986. Lessons learnt at Molesworth will stand us in good stead - e.g. 1) absent

MASS LAND SQUAT



AS EACH DAY PASSES the power of governments encroaches on the freedom of the individual. Some of the infringements appear relatively minor, others (like the use of police and troops against striking miners and peace protestors) arouse fears of an imminent police state. As each day passes, the need to overpower this threat and create a society without government, becomes a more urgent issue. But of course, there are always delaying tactics, disagreements over violence or non-violence, or individual concern about being ready for action. Obviously these issues (and many others) must not be taken lightly, but unless a concerted effort is made by individuals to act NOW, the little freedom we still possess may be taken away from us.

To make steps in the direction of the Peace and Freedom that we dream of, we must develop tactics which work, and are seen to work.

In order to bring about a radical change in our social system we need the backing of the majority of the people. There must be an understanding and a belief in the need for change, but so long as the illusions on which our society is fed by government and media prevail we have little chance of obtaining our goal.

From birth we are conditioned into a culture of conformity. Our senses are overloaded by the limiting language of advertising and media. We are taught to accept what we are told, and we are denied the time and space to think otherwise. 'Experiences' are manufactured for us en masse by a culture which sees it necessary to 'entertain' in order to enforce the prevailing social structure.

To change the systems of exploitation and conditioning we first have to free ourselves from their grip, and grow in an understanding of ourselves and the world around us. In order to initiate this process of breaking free it is necessary to develop the ability to reflect on the world and its effects upon us. Through the use of the creative imagination we have a means to develop such an ability, growing in our awareness of a situation, and also growing in our response-ability to it.

The creative imagination is not an ability just possessed by artists. It is a human quality inherent in everyone. The creative imagination enables the individual to

transform the experiences of the world into a meaningful understanding of reality. Instead of creating our own understanding of the world as a result of personal/group experiences, we are forced to consume a ready-made world view complete with prejudice and class division. Within this context the freedom of the creative imagination is seen as a vital part in the process of individual/social change.

By encouraging freedom of expression within ourselves through the use of creative activities (visual, musical, etc) either as a personal or group pursuit, we expand our ability to view a situation from an individual standpoint rather than from a conditioned prejudice. By developing our perception through creative activities we can achieve a state of critical consciousness, where we, as individuals, take control of our lives.

Through the process of creativity individuals can free themselves from their preconceptions. On realising the dynamic nature of their 'freedom' they can enter what could be described as a state of 'inner-anarchy' or 'personal-anarchy'. In developing this state of mind the individual can see with greater clarity the oppressive behaviour of conditioned society, and implement actions which challenge convention and the need for centralised power of government.

Indeed, it is time to inform and educate the people on the streets. It is time to shatter the illusions of our culture and encourage individuals to realise the exploitation and suffering they perpetuate by their silence. However we must remember that we cannot force change to take place in an individual, but we can encourage individuals to find out for themselves. What we need are activities which stimulate people into thinking seriously for themselves, rather than a barrage of anarchist propaganda. If you truly believe that anarchy is the natural framework for humanity, then you must realise that individuals, given the necessary space and time, will move towards that peace and freedom which we all desire.

To create a new society we must first create the individual freedom to imagine such a society. As the dream becomes clearer, the steps towards that goal can be taken in greater confidence.

Tristan.



LETTER TO THE STATE

Dear Mrs. Thatcher
Government expenditure totalling millions of pounds goes to schemes of defence and development of arms. We hear you say "Don't panic. There's no immediate threat of war." Then don't you think that money could be put to better use? Your sick, warped values don't make any sense. While people walk the streets in tears, begging for an end to your wars, you distribute wealth through your high and mighty schemes; your 'humanitarian' judgment hardly justifies your means. Before homes in which you gave us; but on the outbreak of war that won't save us; still remembering the history books high on the shelf with illusions of grandeur, we're fooling ourselves. Why not cut our losses now, and disarm?
'NO DESTRUCTIVE POWER'
Someone has to make a choice so it might as well be Britain, coz if there's a fuckin' war, it'll make no fuckin' difference!

Peace and Anarchy PEANUT

EVERY SIX SECONDS A BUTCHER IS BRICKED

DIRECT ACTION IS WHAT HAS MADE ANIMAL LIB SUCCESSFUL

IN RECENT YEARS animal rights issues have exploded onto the arena for public debate. Hardly a day goes by without some aspect of animal rights being discussed in (however biased the reporting might be) or perhaps just a letter in the local newspaper. In fact animal rights actions, whether it be leafletting, hunt sabbing, demonstrating or bricking a butcher's shop window, take place on a far wider scale than is ever reported. But because they are going on all the time, everywhere, and on an ever-increasing scale, the public can't help but be aware of what is happening.

These days the established national animal rights groups are undergoing huge membership booms; they are also generally becoming more militant in their outlook. Even groups like the RSPCA seem to be commenting increasingly on rights issues as well as trying to maintain their traditionalist welfarist stance.

Estimations of the number of vegetarians in Britain vary between 1½ and 2 million, with roughly the same number again not eating red meat. There are also about 70,000 vegans. People are now no longer considered cranks to be vegetarian.

Small achievements like local councils banning hunts and circuses from their land is another indication of how our ideas are getting across to people and are beginning to be accepted by the general public.

This recent surge in strength of the established animal rights groups is, in my opinion, due to the huge increase in the amount of direct action being used by animal rights activists over the last five years. The massive increase in activities by the Animal Liberation Front combined with the formation of 'animal liberation leagues' all over the country has resulted in a vast range of well organised actions being carried out over the years which has generated large amounts of publicity for the cause of animal liberation. Actions of the kind where animals are released, property damaged, documents taken or buildings occupied, for instance, make TV and newspaper headlines - and force people to be made constantly aware of animal abuse.

Such well orchestrated publicity stunts, backed up by the relentless sloggery of established animal rights groups - leafletting, national demos, showing films, producing

literature, badges, T-shirts etc. - have begun to open peoples' eyes to the widespread horror of animal abuse and caused the improved awareness that we see today.

The fact that we are gaining ground all the time is confirmed by the government's actions in response, actions such as tapping the phones and intercepting the mail of known activists, actions such as arresting huge numbers of activists, as often as possible, and the imposing heavy fine or prison sentences upon them which far outweigh the seriousness of whatever 'crime', if any, they have supposedly committed. In one case a window costing perhaps £5 was smashed by an angry 'time offender' on a demo; this person was subsequently fined £250 and a two year bind-over. The same action by some drunken yob would probably lead to the person being made to pay only for the damages and court costs, perhaps £50. Recently the police arrested some Bedfordshire sabs under the Prevention of Terrorism Act - after they had been on a demo. It seems that the government will stop at nothing in order to attempt to protect its own interests, and those of big business.

Even the real enemies, the pharmaceutical and agro-chemical industries, the meat and fur traders, the dairy industries and rich sporting interests are on the defensive. Many of them have been forced to form their own organisations to try to defend what they do, against the tide of public opinion, as opinion polls show time after time. The Research Defence Society was formed to defend vivisection, the Campaign for Country Sports, which includes the British Field Sports Society, was set up to defend hunting of all kinds. Recently the fur traders have produced leaflets and posters insisting that fur-farmed animals are well cared for and humanely killed (and we all know what shit that is!) The meat traders are very worried articles frequently appear in their national journal about the rise in vegetarianism and animal rights actions against factory farming (including such headlines as "Stop these idiots"); they have also launched huge advertising campaigns, and badly designed at that, featuring thick looking bastards eating lots of meat - presumably they are aiming at the macho-men out there!

But this is not just happening in Britain; this situation

is coming about all over Europe, America and the Antipodes - ie, the uncivilised world. Hunts, vivisections, factory farmers and fur trades everywhere are being forced to be increasingly secretive and underhand in their activities.

It is vital that everyone - especially anarchists, since in my opinion true animal liberation will only come about with anarchy - should think about these issues and then ACT on their beliefs. Direct action is the key to animal liberation; most active animal rights groups operate on anarchic lines so it is virtually impossible for the government to infiltrate them since there is no power structure for them to recognise. There is no doubt - we have the bastards on the run now and nothing is going to stop us.

Ian.

BLACK BEAST The Animal Rights Magazine



Black Beast is a quarterly animal rights magazine. Issue No.1 is due out in mid-May and will feature articles on the fur trade, vivisection, factory farming and direct action as well as items of news, reviews, letters etc.

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FABLE FOR

THE FUTURE



THE EVENING was so peaceful - the drone of homeward bees mingling with the distant click-clack of Sue's shaping machine in the metal workshop.

"Nature mixed with human craft," thought John, who was hoping to join the quite sizeable Anarchist Community that had grown up around a large house and 85 acres near Wicklandsea. With many trades and services it was successful in the market place. Like all people in such ventures they had to be 'in the world but not necessarily of it'. Capitalism was still operating - with a degree of stability, but there had been a huge growth of Anarchist networks. Some hundreds of Free Schools had made thousands of children happier. It had all expanded from the National Strike a few years back, when workers took over plant and production and deposed their own leaders.

Even local government had won a massive revolt against centralism - the government had fallen. The present one



was excellently weak because one result had been proportional representation, with anyone being able to stand. There were MPs from 26 parties infighting in a most ineffective and entertaining way. "Amazing," thought John, "there are even five anarchist members sitting!"

He was a civil engineer and had been a visitor for some weeks. A bridge needed building across the river and the community was going to do it. At the meeting Betty said, "John, we need this bridge. Can you help us? Will you direct the work?"

"Why sure," replied John, "I'd be delighted." Everyone agreed. "OK, then, let's go!" said Betty.

"Use the Level from my triangulated points, A, X and Z," and Z." "OK, John." "What's the next move, John?" One twelve year old boy, after a whole morning's work with the pigs, was seen hauling huge blocks of stone - perspiration pouring down his face.



John duly reported progress to the meetings - and a fine stone built bridge took shape.

In high summer, it was completed.

The community ceremony was held that night. Lots of mead and beer from Terry's cellar was broken open. The dancing went on into the small hours. "I wonder if the ancient greek feasts went on like this?" mused John. He was really a philosopher at heart, if not by training. "I'll try to teach a bit about the greek city states to the kids tomorrow, if they come to my class." He usually had ten or more children, most seemed to love him and the stories he told.

John delighted in the 'kudos' that the completion of the bridge brought him. "I rather like this", he thought. This was better than when he was president of the union at university.



A day or so later the circle meeting brought together the people in the community, to discuss the ongoing work that had been laid aside during the building of the bridge. John spoke. "Now that the bridge is up, I think that you need a bit more organising. . . ." "What do you mean?" called a number of people. "Well for a start, I hope I've earned my way into the community, and if you admit me, I would like to stand for office." "I still don't quite get you, John," said a girl, "what do you mean 'office'?" "It's obvious you need a bit of guidance from the experts," he said.

There was a long silence, then Vanessa asked, rather quietly, "er, next business."

Peter raised his hand. "I'm worried about the foot and mouth. The vet's coming." Everyone began to pay intense attention to Peter. "I don't know if I'm worrying too much, but please will everyone go through the trays



of disinfectant that we've put down. There was a little ripple of talking round the meeting as, although not everyone was vegetarian, they all loved the animals they kept for whatever purpose.

John was nonplussed. He had been rather placed aside. His suggestion unanswered. He was wondering why everyone was so keen on listening to this kid.

"I've got another thing," Peter was saying, "there's about two tons of pig shit to be shovelled and spread. It got left when we built the bridge." "OK, Peter, tell us what to do," said Vanessa. "Well I think we should start soon." He walked over to John and took his hand. "If you start shovelling, John, you might shift a good bit of it by supper time."

John pulled his hand away. "Er, no," he said, "I'm, er, I've got some important things to write up. . . . a twelve year old kid telling me to shovel shit."



A great sadness fell on the meeting. Vanessa said, "Oh John, we are sorry." And Peter knew what had to be done - there seemed to be a slight dampness in his eyes - but he towered to his full five foot height and said, "I'm so sorry, John, but as I'm talking for this community, I've got to ask you to leave us. Goodbye." And with that he turned and quickly left the meeting.

John, alone went to his room. He packed his few things and with a numb feeling, wondered where he would go. But he still thought, "Damned 12 year old kid!"

As he drove down the driveway at eventide, five or six people were energetically shovelling the pigshit onto a trailer. He thought he caught a glimpse of Dr. Jack - the commune's medic - stripped to the waste in his blue jeans shovelling away - and little Peter, a clipboard in his hand, pointing and directing and organising. . . .

Ken.

Jackie Berkley

accused the police of rape....



Out of the sadness flows the tears.
Out of the tears burn the anger.
Out of the anger rises

On April 19th 1984 Jackie Berkley was arrested for an alleged street disturbance in Manchester; she was thrown into a police van and taken, along with three other women, to Moss Side police station.

Between 7.00 and 7.30 that evening Jackie was raped by two policemen, while being held down by two police women. Later in the evening she was beaten and throughout Jackie and the two other women were racially abused.

I went for several days to the trial in Manchester Magistrates' Court. These are just a few thoughts and feelings I wrote down while in court.

Thursday, March 7th. These men surround us and they say women are lying; they rape us and infiltrate our bodies and our minds and then they say we lie when we fight back.

A woman from Rape Crisis in London is giving evidence for the defence on the reactions of women after rape and often the delay in reporting the rape. She says it is no wonder women don't report rapes because they have to convince men and the law that they have been raped. Why should women have to put yet more energy into the male system - and yet if they don't the rapist goes free. Jackie is supposed to have made a false allegation of rape; how can they believe that she is going to put herself through this hell again and again - surrounded by men, surrounded by men in uniforms.

It makes me want to hit out, to hurt those men surrounding Jackie; how dare they treat women like this? Jackie is on trial for being raped; I feel so helpless; how can it be like this?

The strength.
The strength which helps us
Reach for the moon.

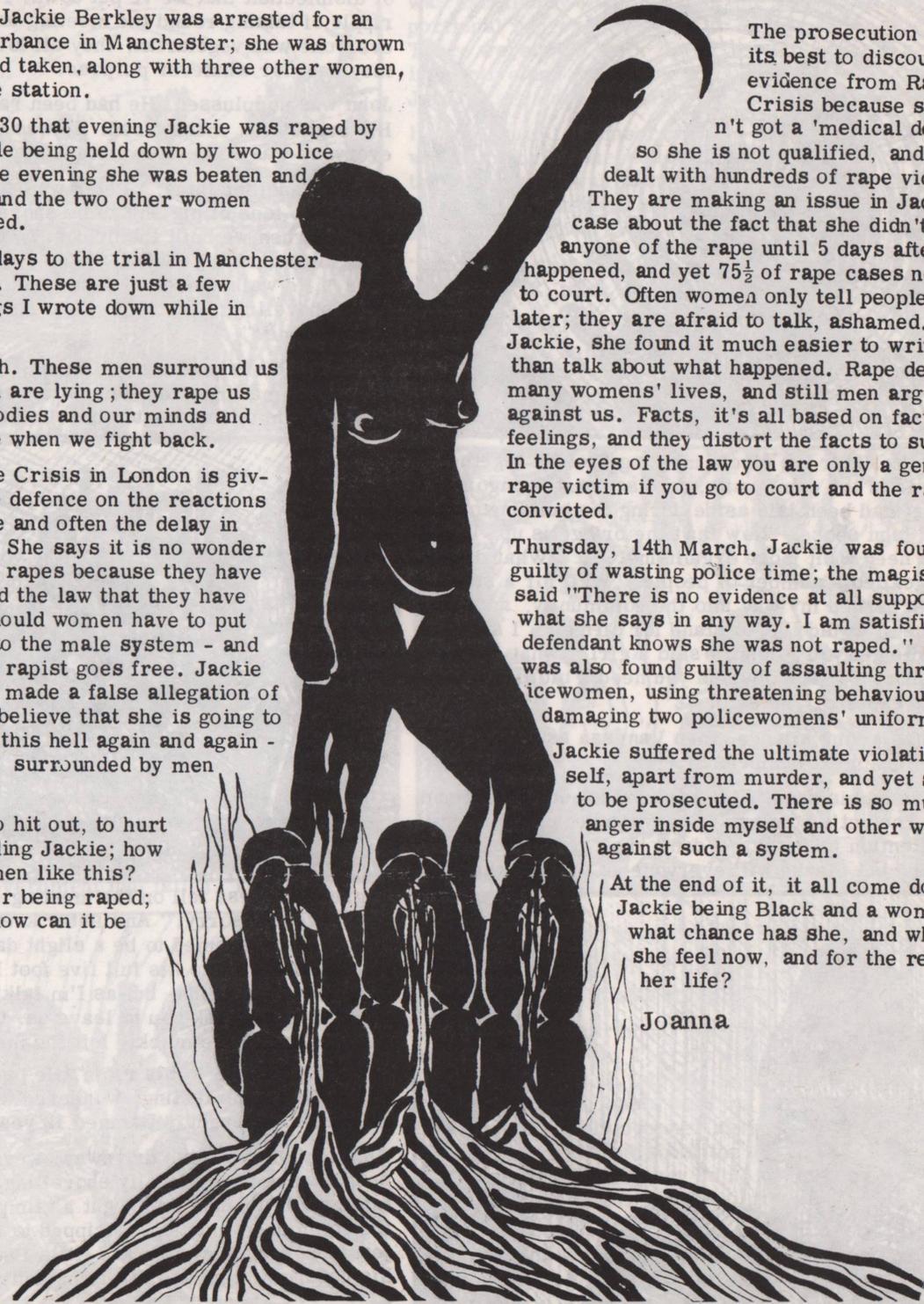
The prosecution is trying its best to discount the evidence from Rape Crisis because she hasn't got a 'medical degree', so she is not qualified, and yet she dealt with hundreds of rape victims. They are making an issue in Jackie's case about the fact that she didn't tell anyone of the rape until 5 days after it happened, and yet 75½ of rape cases never go to court. Often women only tell people years later; they are afraid to talk, ashamed. For Jackie, she found it much easier to write things than talk about what happened. Rape destroys many women's lives, and still men argue against us. Facts, it's all based on facts no feelings, and they distort the facts to suit them. In the eyes of the law you are only a genuine rape victim if you go to court and the rapist is convicted.

Thursday, 14th March. Jackie was found guilty of wasting police time; the magistrate said "There is no evidence at all supporting what she says in any way. I am satisfied the defendant knows she was not raped." She was also found guilty of assaulting three policewomen, using threatening behaviour and damaging two policewomen's uniforms.

Jackie suffered the ultimate violation of self, apart from murder, and yet she is to be prosecuted. There is so much anger inside myself and other women against such a system.

At the end of it, it all comes down to Jackie being Black and a woman - what chance has she, and what must she feel now, and for the rest of her life?

Joanna



ANARCHY, TAX CUTS AND THE POOR

If cutting taxes is part of the transition, how does that effect the poor?

HOW COULD POOR PEOPLE survive, let alone be better off, without state help? How could they live in state-free anarchy?

"I caught a bus, crossed the road, bought some food, got my prescription, paid for my heat, and cashed my giro and Sandy's pension. Then I popped into the library, picked up some coal at the railyard, walked through the park, called in at the police station about my lost army boots and met Alex at school. How can we afford all that aid?"

The fifteen noun things in that paragraph are free to poor people or subsidised by taxes. Where does the tax come from? In 1979/80 it came mainly as follows: Income tax 41%; VAT 16%; Corporation Tax 9%; Petrol 6%; National insurance Surcharge 6%; tobacco 5%; beer 2%; other booze 3%; vehicle duties 2%; customs 2%; car tax, capital gains, stamp duties and betting... 1% each. Rates amounted to about 10%...

Expenditure of these taxes was roughly as follows: Defence 12%; social security 24%; health 13%; education 13%; housing 8%; external relations 3%; roads and lighting 3%; transport 2%; job centres etc 1%; other trade and industry 5%; agriculture 1%; social services 2%; police 2%; courts and prisons 1%; tax collection 1%; water and sewage 1%; other things (eg. interest from aid!) 8%.

As a rough guide, poor people receive most of the social security and much of the health and housing. They receive their share of education, roads and so on. They certainly may not feel much benefit from defence and may resent the police and courts and prisons. But as a whole they benefit from the welfare state.

And yet... And yet 'anarchy' means self-government as far as makes sense and that implies far less state tax, if any... so how might self government help or hurt the poor?

I will define three types of self-government, 'blue', 'red' and 'green'. In practice, at best we will see these mixed together. 'Blue' anarchy would allow everyone the greatest choice, as an individual, in how to spend. Each of us would carry a cash card that would charge as we go. On the walk in the first paragraph we could be charged for the bus, using the road, food, medicine, heat, library, coal, use of police time etc. We could insure against joblessness, illness, old age etc. We might also choose to pay for the old, the jobless, etc... depending on our generosity.

Few people would predict much joy for poor people with this type of anarchy. It has a Thatcher ring to it. To some people cash-for-value seems to have been fairly

workable before the introduction of the workhouse. But people starved, they drank foul water. They died of medical neglect. They lived in mud and sewage. They endured all that people now endure in Third World countries. All this seemed unavoidable when there was shortage... but now it seems pointless.

'Red' Anarchy would imply levels of government, as now, with a lot more done at local and regional level, and with far better consultation by polls or referendums, so that 'they' will far better represent 'us'. The social services might well continue broadly as now. There might be a chance to vote on whether we want as many administrators and cooks in education as teachers, or trial-by-jury-at-£1500-a-day for tiny thefts etc. So we might have a chance to cut down some of the high cost of services now provided

I suspect that the poor would be a little better off in some countries - worse in others! In Kentucky, for example, there was a huge campaign to show just how terrible was the health, the schooling, the public transport etc. Part way through this campaign it was possible to raise taxes by 30 per cent without any huge outcry. The campaign led to such a change in perception that reform followed. But self-seeking campaigns (by the 'moral majority') can have the opposite effect. With 'Red' anarchy the fate of the poor depends on the loudest voices that are influencing public opinion, as now in mixed economies.

'Green' Anarchy, as I define it, would encourage far more groups to form, in communities, and to do their own education, policing, health care, schooling, farming, etc. They would join together to manage rare resources such as oil wells or railways. It seems likely that everyone in most communities would be expected to help with the cold, dirty, dull, noisy or hot jobs - so no one would be unemployed. Poor people who like only to type articles such as this might feel worse off, having lost their meal tickets; but everyone willing to contribute would have both shared assets (cars, gardens, fresh veg. etc) and shared dignity. The experience of most energetic communities has been that riches grow in the material sense. Spiritual welfare has been varied, but for our poor, I would guess better than the loneliness and pointlessness of our society.

For the world's truly poor, I feel less confidence. Very few people now feel any part in the way consumerism kills a billion every twenty years or so. I like communities and I have a hunch that, with Green Anarchy, they might take one-to-one responsibility for communities in other countries. If travel can be afforded, then pers-

onal contact can be life-changing. Not only can we see how well off we are, but we can find out how kind and generous and open 'poorer' races are: perhaps we can help them to eat well, but they might teach us to sleep well.

I can see the chance that Red Anarchy might lead to more generous aid, but I doubt whether it would amount to more than a token. We now give about 2p each week through Oxfam etc: and 5p a day through government aid. Mean, when we reflect that about a quarter of our industrial capacity is at a standstill and we have enough unemp-

loyed people to set that capacity to work...

But even the most radical people see little connection between their own luxury living and the deaths in other countries that they could prevent. £10 a year will double the income of a Bihari peasant... Truly, if anarchy means self-management, then few of us seem able to undertake self-inspection as a start. Anarchy is many years away... Should we say of anarchy what Einstein said of World Government - "By the time the world is ready for it... it will no longer be needed."?

Tim Eiloart.



LAO TZU

The first of a series on anarchist classics

IT IS DIFFICULT to describe what anarchism is. It is a kind of political philosophy. But it has no founder, no standard texts, no political party associated with it. And it is hardly ever discussed by philosophers themselves. As a political movement it is seen by historians as primarily a radical response to industrial capitalism, which developed in Europe towards the middle of the last century. Yet as a social perspective anarchism has a much longer history. Kenneth Rexroth, for example, in his book 'Communalism', traces the history and development of the many attempts that have been made throughout recorded history to establish an organic community based on noncoercive relationships. For that is what is meant by anarchy, not chaos or disorder. The aims and ideas behind these attempts - like that of the Digger movement - were always expressed through published writings - sermons, analects, dialogues, political tracts, mystical writings and the like. These writings of course have historical interest: but they are also important to us in helping us to formulate alternatives to the ideologies of contemporary capitalism - whether of the liberal or statist kind.

One of the earliest of such writings is the short mystical tract entitled 'Tao Te Ching'. It was written by a Chinese sage called Lao Tzu (the 'old philosopher') who is alleged to have lived around 500BC and to have worked as an archivist. It is one of the earliest books ever written and you can find many translations of it in the bookshops. It is considered by everyone to be a religious classic - a book on par with the Vedic scriptures or the Bible. It is described as one of the 'sacred books' of the world. Yet although its ideas are expressed in mystical, even poetic aphorisms it is not really a religious text at all: it is a political tract... though no political scientist, as far as I am aware, has ever directly faced the issues that Lao Tzu poses. For 'Tao Te Ching' is essentially a text by a scholar giving advice to an imaginary ruler on how best to govern and keep order within the kingdom. And the advice that Lao Tzu gives the ruler is paradoxically that the best form of government is NO government, that the best form of rule is one that leaves the people to order their own lives spontaneously. 'Without law or compulsion,' Lao

Tzu says, 'people would dwell in harmony'.

'Tao Te Ching' is undoubtedly a classic: but it also happens to be the oldest and most easily available text on anarchism. It is well worth reading. For in memorable phrases it cogently outlines the basic premises of the libertarian tradition.

It advocates an ecological attitude towards nature, suggesting that humans should order their lives so as to be in harmony with the underlying processes of the living world (Tao); it expresses an antipathy towards moralizing, towards ritual observances and piety, and towards the stress on hierarchy that was so much a part of the Confucian ethic - an ethic that was supportive of ancient feudalism: it suggests an attitude towards the world that is both naturalistic and life-affirming, and it is unique among religious texts in lacking any reference to a divinity, or to a set of rules to follow, or to rituals to perform and finally it offers a consistent critique of militarism, unnecessary wealth, acquisitiveness, prisons, capital punishment, laws and coercive government. The philosophy it expresses is social anarchism; the ideal it propounds is that of an ecological, decentralized community. But in no sense was Lao Tzu an ascetic, or a scholarly recluse, on someone who advocated inertia, laissez-faire or mere passivity.

There is an interesting story about the founders of the three religions of China. One day they stood around a jar of vinegar. In turn they tested it. Confucius, it is said, pronounced it sour; Buddha found it bitter; but Lao Tzu, as a Taoist, declared it sweet. Life was sweet to Lao Tzu but only if lived in harmony with nature, spontaneously, and without laws and coercive constraints.

Bertrand Russell's interesting book 'Roads to Freedom' has a quotation from Lao Tzu as a preface. Better than anything else it sums up the philosophy of 'Tao Te Ching', and so may serve to conclude this piece.

"Production without possession
Action without self-assertion
Development without domination.

Brian Morris

N.H.S. Cold Turkey



Doctors ignore the addictive effects of tranquillisers.

THIS IS A NEAT HANDBOOK of 122 pages that contains information of use to men as well as women. There is also an appendix, a list of self-help groups and an introduction by professor Malcom Lader, who is well known for his work on tranquilliser addiction.

The fact that this book came to be written at all is in itself a condemnation of the medical profession. In effect, the doctors are in the dock for causing widespread suffering among their patients as a result of their gullibility in swallowing wholesale the publicity handouts of the large drug companies.

However, as someone who was turned into an addict by being prescribed drugs that were supposed to help me to health, I was more than infuriated by Celia Haddons's "doctors are only human like the rest of us and we all make mistakes" approach. Since the Sheldon Press are a Cristan publishing company who are dabbling in sociology this is probably to be expected, but it cannot be condoned. The rest of us are not paid to safeguard other people's health and if doctors wish to be accepted as frail, fallible and vulnerable then why don't they drop the pretence of professional infallibility? They won't, of course, for nowadays they vie with politicians for the role of the ones who can put everything right.

My observations have shown me that many people have become drug addicts in order to please their doctor, to help him feel good about being able to offer them something that gets rid of their symptoms. But as one drug-induced disaster after another hits the headlines it is surely beginning to percolate though to even the most gullible that doctors are not as clever as they would have us think they are. The following accounts of two of the six case histories given in the book bear this out:

Joan Jerome now runs a self-help group for people wishing to come off tranquillisers. Before she came off them herself for 17 years. During this time she had often suspected that they were making her irritable and aggressive. "Oh no," her doctor had assured her, "they are more or less like sweeties", and "many people take far more than you do" - a refrain that I myself became very familiar with over about the same number of years. At the end of this time she was taking anti-depressants to counteract the downing effect of the tranquillisers, and Mogadon to help her sleep as well.

She decided to come off them and started to reduce her dose, but becoming violently sick and giddy she went to her doctor for help. "You want more pills, not less," he pronounced, and so she went back to her normal dose

once more. Another opportunity occurred when a new doctor at her surgery refused to repeat her usual prescription. But having no drugs at all, she soon became very ill and went back to ask for a prescription. He still refused, so she had to go to another doctor who gave her one for the usual amount. This time, after a week, she started to reduce her dose. By the time she had managed to get it down to two mgs per day, another doctor offered her a bed in an alcoholic unit for the last six weeks of the withdrawal.

When she came out of hospital, she started a group for people who wanted to come off prescribed drugs and this was the beginning of "Tranx". She says: "It was well worth the suffering of coming off. I can now sleep nine hours a night. I don't feel depressed any more. I can think clearly and I am my real self with my own emotions."

The second story concerns Anne, who is in her forties and works in management consultancy. She started to take Librium for panic attacks in her twenties. After five years a new doctor changed her prescription to Valium, a dose of 15 mgs, four times a day, which is twice the 'normal' amount. Its effects on her were the opposite of calming and during this period she five times visited casualty wards because of side effects. "Every time I complained, I was told it was the change of life and I was given a drug for that, and also tried on two different sorts of tranquillisers." BUT NOBODY EVER SUGGESTED STOPPING THE TRANQUILLISERS!

At the end of almost twenty years she was taking drugs to deal with the side effects of tranquillisers as well. "I had become so physically ill that I thought I was going mad. I had begun to line up two or three doctors so that I could get more prescriptions." Then a locum in her usual surgery cut her prescription by half. She immediately became very ill and had to have the dose restored to to normal. She began to realise that she was addicted and asked if she could come off drugs. "Don't stop taking them," said her doctor but she decided to take herself off them. I took two and a half years in all and at one stage when the withdrawal symptoms were bad she went to her doctor again who prescribed her Ativan, another tranquilliser, which she threw away. During the last six weeks of her withdrawal she was off work and in bed most of the time. She now thinks that the high doses may have left her with some brain damage. Her concentration is affected, she has ringing in her ears, neuritis and physical pains. On the plus side her brain function, eyesight and memory are all improved and she is no longer anxious or depressed.

These two case histories are very similar to my own, which is not all that surprising as we were all registered with orthodox GPs.

For symptoms of anxiety and depression, that later turned out to be mainly caused by PMT, I was prescribed, over a period of about 17 years, tranquillisers, anti-depressants, barbiturates, Mandrax and Valium. I stopped taking Librium and the anti-depressants without much difficulty, but had to wean myself off both Seconal and Mandrax after about 18 months on each. I took Valium for 12 years and it proved much more difficult to withdraw from. It took me about four months. That was five years ago but during the time I was taking it, I was on the receiving end of just the same kind of inane and ignorant behaviour from doctors that Joan and Anne were.

I also had to go to a casualty ward at 3 o'clock in the morning after some self-important doctor had announced that Valium was dangerous and that he would not give me any more. I had an injection and was given a prescription (and doctors are supposed to be concerned about the overburdened resources of the NHS!) The next doctor I registered with called me a "drug addict" when I was still taking Valium, but had me crossed off his list after I stopped taking it for "deceiving the practice".

I would not say that I have escaped unharmed from all those years of drug-taking, but my general health and functioning are much improved nowadays. My brain is no longer befuddled. I can make plans and organise my life in a way that was impossible before. I am angry about what happened to me and don't intend to keep quiet about it.

On this issue I part company with Anne. The following quote from her account illustrates what I mean. "99% of the difficulty of getting off pills was fighting against my doctors. But I couldn't go on having negative feelings. I realized that I had to change from anger to positive feelings." My reaction to this is to ask what can be positive about condoning and therefore perpetuating the wholesale handing out of drugs to patients who most of the time do not really need them and who only become more ill as a result of taking them.

And I also do not agree with Celia Haddon. In her chapter 'Stopping Tranquillisers and Sleeping Pills' she writes: "...at the mention of addiction your doctor will start getting hot under the collar or even a little cross. You may be told that these are perfectly safe drugs and that you should not question his advice and that you can take them for years without any worry at all." And "keep calm. Do not argue at this stage. Get a prescription and leave. You can always try again to get his help. But now you need moral support from somewhere else."

Besides reading like part of a script for a black comedy, this advice is far too glib. What is the person who has nowhere else to turn at the time supposed to do? And to add insult to injury Celia Haddon expects a possible sick and/or disturbed person to play therapist to a doctor who is supposed to be superior in skill and understanding to the patient.

It seems to me that if a doctor has to be humoured to this absurd extent, he shouldn't be practicing at all. Your health and perhaps your life could be in jeopardy all the while you are attending to the doctor's fragile ego.

If it were possible I would reform the whole set-up. Only people that were really suitable for the job would be selected as potential GPs and once established they would have to attend compulsory refresher courses once a year. There should be alternative practitioners working alongside the doctor whom he could consult for their opinion, and there should be immediate access to a second opinion should it be necessary and required by the patient. Patients should also be able to refer themselves to an outpatients department of their own choice after a check with the doctor.

As it is we are taxed quite heavily for the NHS and are now in the situation where people are paying for this service as well as for alternative treatments. As it stands the NHS is both authoritarian and a mess.

Pat Britten.

Record review.
AKIMBO (by Akimbo)
Forward Sounds 1.

Akimbo, predominantly a 2 piece (black f. white m.) bands debut (?) album blends a variety of interesting African/Reggae derived rhythms with some excellent lyrics covering subjects such as black history (Mother Seacole), the reality of life today (Broken Dreams), and feminism (Sojourner Truth). The musical content of this LP is very good. The instruments come through very separately, but blend together to produce a very clear sound, but retaining a very powerful, heavy base ends. I loved the use of horns and piano etc that haunted me for days (especially side 1.) This album can be played loudly during the day and quietly at night and is still effective, but needs to be played more than once.

King of Dub Records, Oxford.

BOOK REVIEW

'EASY VEGAN COOKING'. Sandra Williams and Joy Scott. Old Hammond Press. £1.20.
A wide variety of simple and tasty-looking recipes with clear and friendly instructions. And useful for carnivores too, with it's imaginative treatment of vegetables. But one looks forward to vegan recipes which do not depend on imports from the Third World, such as soya beans. 12 million acres of Brazil are growing soya for Europe.

Available from: Old Hammond Press, 19, Hungerhill Rd, Nottingham for £1.20 plus 20p post.

NEW MAGS

'BLACK BEAST' is a new independent animal rights mag covering all aspects of animal rights. Issue no.1 is due out mid-May, and will feature articles on direct action, Pennsylvania primates, Dog breeding, the fur trade and news. (See Ad).

'HERE AND NOW' is produced from Clydeside. They say "Those who talk most loudly of down-to-earth realism are precisely those most likely to be

trapped in the ineffectual charade of marginalised political activity. We wish to re-examine the assumptions at the root of what is taken for activity by revolutionary minorities." From Here And Now, Box 2, c/o Changes, 340, West Princes St. Glasgow.

'THE MOLE', organ of the Bedford Anarchist Collective. It's produced in a lively fanzine style with a wide range of issues. From: Bedford Anarchist Collective, c/o Polhill Site, Bedford College of Higher Education. 20p.

FILM REVIEW

'A PRIVATE FUNCTION'

Alan Bennett's farce gives us Michael Palin and Maggie Smith as two up and coming aspirers to the local select set. A banquet is planned to celebrate the wedding of our best-known royal parasites, but due to rationing, in 1947, the Pork royale so craved by the elite can only be procured by corruption and stealth. Enter Palin, hurt by being denied an invitation to the feast, and goaded by his wife, sets out to steal the pig, farce from here on at its best. The end-play sees a deal by Smith with the leader of the snobs (Denholm Elliot) whereby she blackmails her way into this, and hopefully other, 'Private Functions'. A film, funny and, sharp that call our attention to the corruption, snobbery, ambition, and pettiness of the bourgeois class. Go for it!

Phil,

GARDENS

ALLOTMENTS.

Get yourself an allotment. It costs about £6.00 a year. It's good value. You grow all your own vegetables. You know they're not covered with pesticides and they're not blown up with water from the nitrogen fertilizers

If you're on the dole, it's a bit difficult getting started because of the cost of seeds and tools. But it's worth the struggle for the free veggies. And you can probably sell your surplus to your local wholefood shop.

When you're planning the allotment, concentrate your effort on crops for the next spring. Summer crops will look after themselves. The trick is to have something that's made it through to the 'hungry gap' the following April and May, leeks, winter spinach, swiss chard, broccoli, kale, calabrese

RECIPE

VEGAN BREAD.

Sugar and fat-free with sunflower seeds for extra calcium.

Ingredients:

1½ kilos flour (organic 100% whole-meal).

4 teaspoons seasalt.

1½-2 pints warm water.

6 teaspoons of dried yeast, or 2oz fresh yeast

Desertspoon of malt extract for taste. Couple of handfuls of sunflower seeds.

Method:

a) Mix flour, sunflower seeds and salt in a big bowl.

b) Mix warm water, yeast and malt (if wanted)

c) Place both in a warm place for 10 minutes.

d) Mix together, add water til a dough e) Knead til elastic for 3-5 minutes.

f) Leave to rise in a warm place in greased bread tins.

g) cook in a hot oven for 20-30 mins.

When it's tapped and sounds hollow it's cooked.

Caroline Bradbury

MIGRAINE!

Mark Robson had migraine, shattering headaches. His head had had a bang when he was a child and he's still got the scar. His doctor gave him knock-out drops, but they weren't any good. He heard about diet curing agoraphobia so tried dieting. He'd previously lived on coffee, white bread and marg and tinned tomatoes. He changed to salads. The migraine has gone!

NEW PEACE CENTRE

A peace resources centre has opened in Camden offering: Accesible Information, Printing and Layout Facilities, Meeting Space, N.V.D.A. Training, Creches, Workshops..... open to ideas. 4, Carol Street, Camden.

LETTERS

Hi There Green Persons, On the subject of Greenham Common women a few months ago I read in one of the papers that a peace woman had been detained in a mental hospital apparently she danced naked in front of a tory councillor or some big wig, anyway I just wanted to know if there is any truth in this report and if there is its about time we started resisting this type of thing. The state is not going to let its power slip through its fingers that casually. People like Karen Silkward learnt that the hard way when she was murdered by the state for the mere reason of her plan to expose the dangers of the nuclear industry. In short the people who threaten all life on this planet in their lust for power wont hesitate to shoot and torture us when it looks the masses say NO MORE. So sooner or later we will have to think how to deal with the backlash in a positive way.

Anyway, take care. Solidarity. Jim.

Dear 'Green Anarchist', My name is Johany Cook, I'm 26, I live in the southern U.S. in the state of Texas, about 60 miles south of the big "recognised" city of Dallas, Texas. I'm writing because I saw your ad in a Canadian leftist publication I had gotten on the mailing list of, called 'The Open Road', and I read of your subtitle, 'The enemies of the people are those who know what people need.' I think a bi-monthly about punks and hippies confronting the authorities is a great idea,..... I support what the left does in the US., but I live in a small town where nothing political ever happens, but I can't do much myself for lack of transportation so it's always good to keep up with the left thought, reading. If anyone would like to set up a political correspondence with me after you read this, I'd be happy to write back and forth to them and I could tell you more about myself then.

Yours in Solidarity, Johnny
Johnny Cook, Box 151, Howe,
Texas. 75059. USA.