

# Bête Noire

A faint, detailed background illustration in a woodcut or linocut style. It depicts a protest scene. In the center, a person wearing a gas mask and a dark jacket is shown in profile, looking towards the right. To their left, another person is partially visible, also in profile. In the upper left, a large bird, possibly a crow or raven, is perched on a branch. The background features architectural elements like a window with a fan-like pattern and a sign with some illegible text. The overall tone is somber and political.

SN  
4845

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**Student Anarchists**  
**February 1989**

**40p**





St. Margaret of Assisi



# BÊTE NOIRE

Everyone has their conception about anarchists - the cloaked assassin, the permanently angry young man, or the dope-smoking spacehead. Those who have vested interests in protecting their wealth, position and power in this society or who wish to install themselves as a new ruling class make sure that these distorted myths of anarchism gain widespread circulation. The lie is given to such stereotyping by the variety of anarchists throughout history, from the Free Spirit mystics of the Middle Ages, Russian Nihilists, anarcho-syndiclists of the Spanish revolution, French Situationists and punk rockers. The anarchist movement has never been an enduring orthodoxy but a constantly changing critique of contemporary society borne out of the struggles of ordinary people to regain control over their own lives - theory and practice in permanent flux.

This variety and adaptability is reflected by the anarchists in Oxford at the moment. Numerous different strands of opinion and tradition come together - from Situationists to Green Anarchists, Marxists to Anarcha-feminists and Pagans to Class War.

They certainly do not agree with each other all the time. Heated debate is the rule rather than the exception. However, there are points of definite agreement between all anarchists - a contempt for all forms of authority and power, a belief in the innate potential of humanity and a strong egalitarian sentiment.

This particular mouthpiece of moderation and common-sense seeks to convey some of this richness and vitality. Contributions range from the eccentric to the positively certifiable - a defence of paganism (oh Gawd!), an introductory guide to Situationism (wot?), workers co-operatives (stuff work), anarcha-feminism (a real Molotov cocktail), a view of the angry young things of the Socialist Workers Party, student loans (get onto the streets) and a piece of history on the Diggers and their anarchist tendencies during the English revolution.

Anyway, "Bête Noire" has taken a lot of hard work, money, alcohol and even a dash of sincerity to put together. So please don't ignore it - let us know what you think. Even if you're not an anarchist we want you to write to us and tell us what you think or send us letters / comments / articles. It could well be a load of crap and quite possibly never surface again, but even the fervently apathetic should be able to find something of interest inside. We want to use this opportunity to increase communication amongst anarchist students, other anarchists and the population in general and hope in some small way to help remove the global tyranny of international capitalism.



## GUY FAWKES

The only person  
to enter Parliament  
with honest intentions

Thanks especially to St. Annes JCR for their donation of £50 towards the printing costs, Richard Hunt & Green Anarchist for encouragement and ideas and to all those who helped. If you want to send us articles or letters (or more copies!) reach us at Box A, 34 Cowley Rd Oxford. Love, Peace and Anarchy.

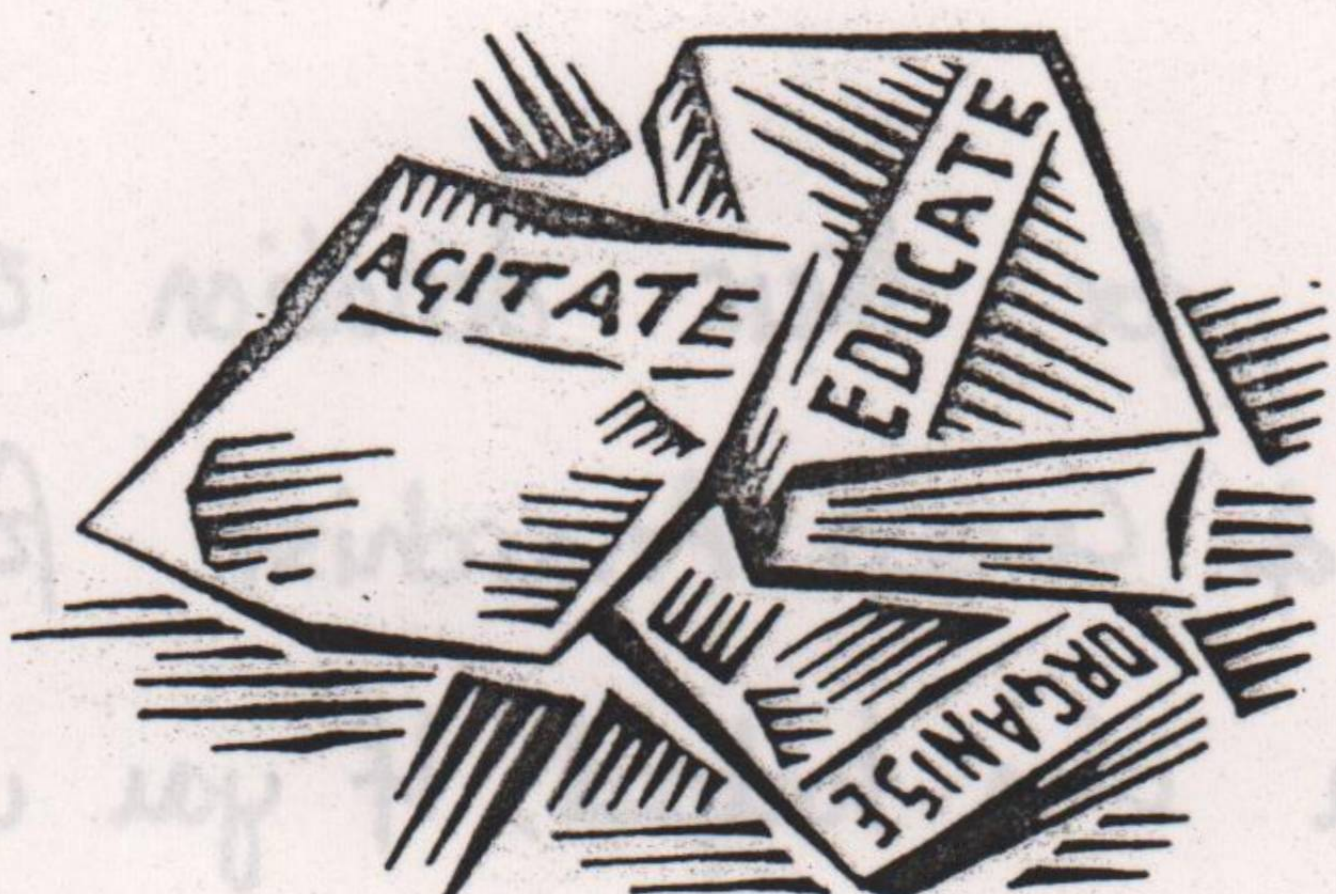


# "STUFF THE TORY LOANS"

November 24 saw 5000 students converge on London to demonstrate about the government's plans to introduce student loans. However changes in benefit regulations, the new housing act, the poll tax and attempts to turn student unions into passive organisations unable to resist these changes mean that we are now facing the most concerted attack on us for years. It wasn't agitation by small reactionary socialist parties which resulted in the trouble at Westminster bridge, but genuine student frustration and anger at these policies and the ineffectiveness of the NUS leadership so far.

If the student loans proposals go through, all students will be affected. Those hardest hit will be those already disadvantaged by the education system and by society as a whole, while the Tories will be happy in the knowledge that only nice middle class families will be able to afford to send their children to higher education. While these rich bastards will continue to get their daddy to pay for their extravagant life styles, **student grants will be frozen at their 1989 levels in the future. No longer will we be able to claim any housing benefits, income support or UB** - education will have to take a back seat while we go out and do the shittiest jobs in order to earn enough money to live on. How many people will study Fine Art when they know that when they finish they will have to get some merchant wanking job to pay off their loan. And now we are told that we will also have to pay for our tuition fees as well. Another nail in the coffin of universal higher education.

The Housing bill has now become law and **rents are expected to rise from the already extortionate 35 pounds per week average to anywhere up to 60 pounds per week.** And remember no more housing benefits, no more fair renting - in other words no more accommodation we can afford. Greater powers for landlords means greater chances for them to screw us for more money and worse conditions. Meanwhile letting agencies can't believe their luck when they realise they are about to double their profit margins - the money these parasites contributed to the Tory party was the best investment they ever made.



Then just around the corner there's the Poll Tax - a classic case of robbing the poor to pay the rich. The poll tax will be levied on nearly everyone over the age of 18 and will replace rates as the source of local government finance. It is estimated that **in Oxford this will be over 300 pounds** and whether you are on a low income or Rupert Murdoch you pay the same. Students will have to pay 20% but Mrs. T has promised us that every penny of that will be refunded - like fuck it will! Colleges will be asked to give lists of their students and snoopers will be employed to register people and keep tabs on our movements. Of course they will be responsible to central government alone and have powers to invade our privacy at any time.

This bureaucratic nightmare will cost about four times the money needed to collect the rates - people move, become students, cease to be students, go into hospital, enter and leave residential homes ..... and each change will have to be recorded.

The question then is how do we, as anarchists, respond to these events. Trotting out the same old socialist cliches about building fighting alternatives and simply demanding higher state funding isn't enough. One thing we must do is to use this opportunity to question the concepts underlying the bourgeois education system. **We don't want to educate elites to become the new ruling class and tell the rest of the country what to do.** We want proper education for everyone irrespective of how poor they are and real student democracy - deciding what we learn and when. While this may sound a bit pie-in-the-sky at the minute, with all the attacks on the present system, it is important that we do not follow the usual route and end up defending a system we don't actually believe in.

Kinnock's new model yuppie Labour Party has decided the best way to fight the poll tax is to do nothing of any real use. However, Scotland is seeing the start of a campaign of **MASS NON-PAYMENT** as an attempt to defeat the poll tax. Even the NUS now supports this position and we must learn from the Scottish example, and the experience of the last time a poll tax was introduced in 1381. We have to **work with the rest of society and use direct action to create real community resistance** to what is possibly the most disgusting of the Tories' attacks on the people of this country. There will be a national demo in Glasgow on March 18th and we must all be there to ensure the campaign doesn't get hijacked by reformist politicians whose only interest is in their own political career and who couldn't give a fuck about the plight of the working class of this country.



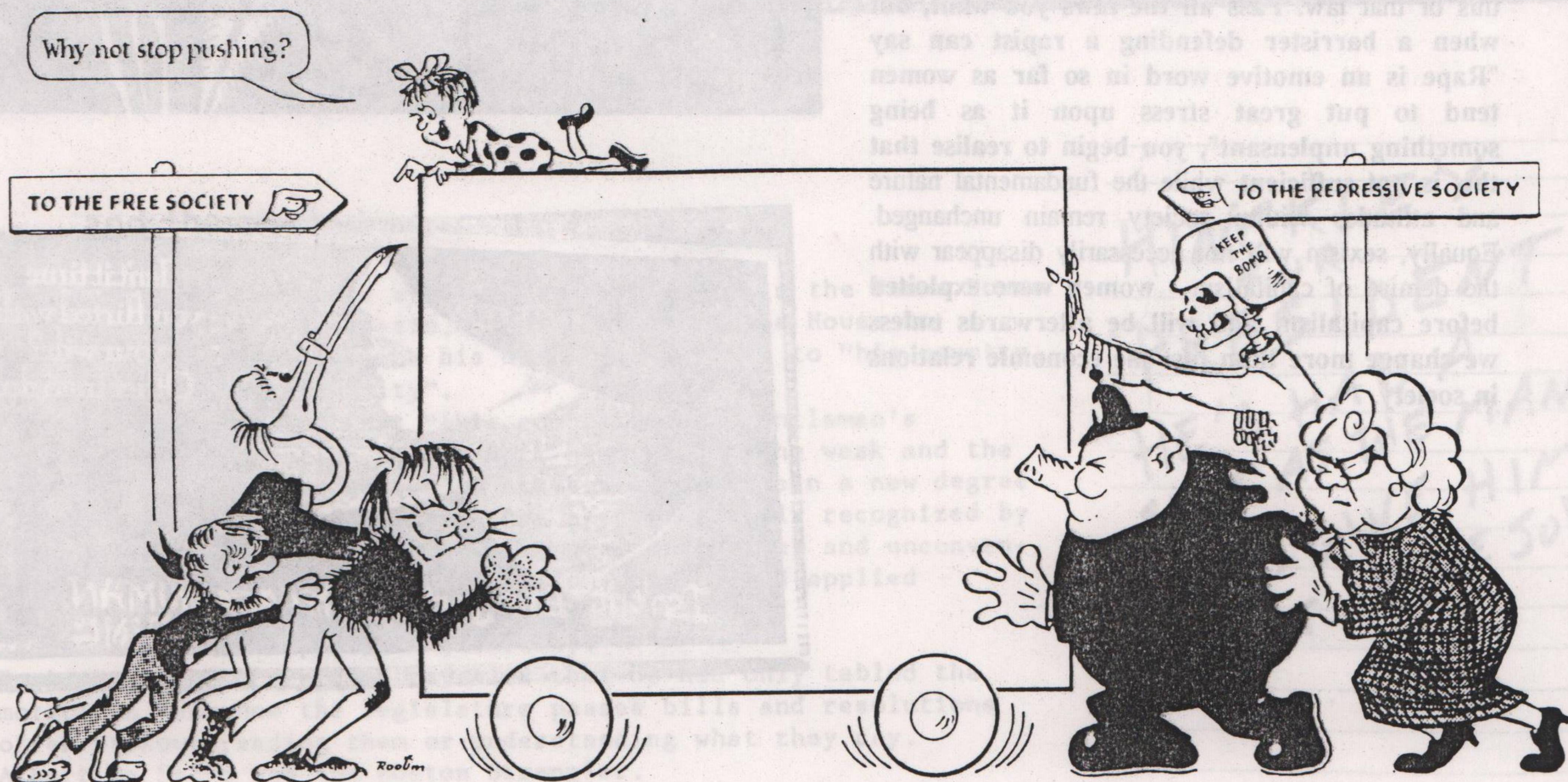
The next NUS national demo and planned boycotts of lectures are ideal opportunities to highlight the problems of students, to show the Tories that we won't accept an education system based solely on the needs of capitalism and that we refuse to be churned out as dumb robots to fit into their dog-eat-dog world. A few years ago French students faced a similar situation. Three days of non-stop mass student protest in Paris coupled with the increasing militancy of the French working class forced the government to back down - even the French riot police's usual response of tear gas proved unable to quell the student anger. This shows the way forward - the national demo could attract over 100,000 students but will not be enough by itself. Continued pressure will be essential - we can't go home after the demo, thinking parliament will realise the error of its ways and back down. They won't unless they are forced to.



So the message is clear. Argue the case against these reactionary Tory policies in student unions and political meetings. Show people that this is part of a concerted attack on our liberties and freedoms and how the full package of legislation cuts across narrow sectional interests and effects everyone. Work with activists on other issues like the poll tax and draw on their experience for they have been on the receiving end of Thatcher for a lot longer than we have. Campaign locally for sit-ins and occupations. Get down to the national demo and join the black/green block which is being planned. If you haven't heard of this yet, we are trying to organise an anarchist block, which will hopefully have lots of flags and banners, in order to provide both confidence through numbers as well as support for each other in case the police try to disrupt the march. We must get support not only from students, but from other groups as a whole as these Tory attacks effect us all.

Remember the government has been defeated before and can be again, but only if we take action collectively and link our struggles to those of others in similar positions. United we can win but divided we will certainly lose.

*EDUCATION FOR THE MASSES - NOT THE BLOODY RULING CLASSES*



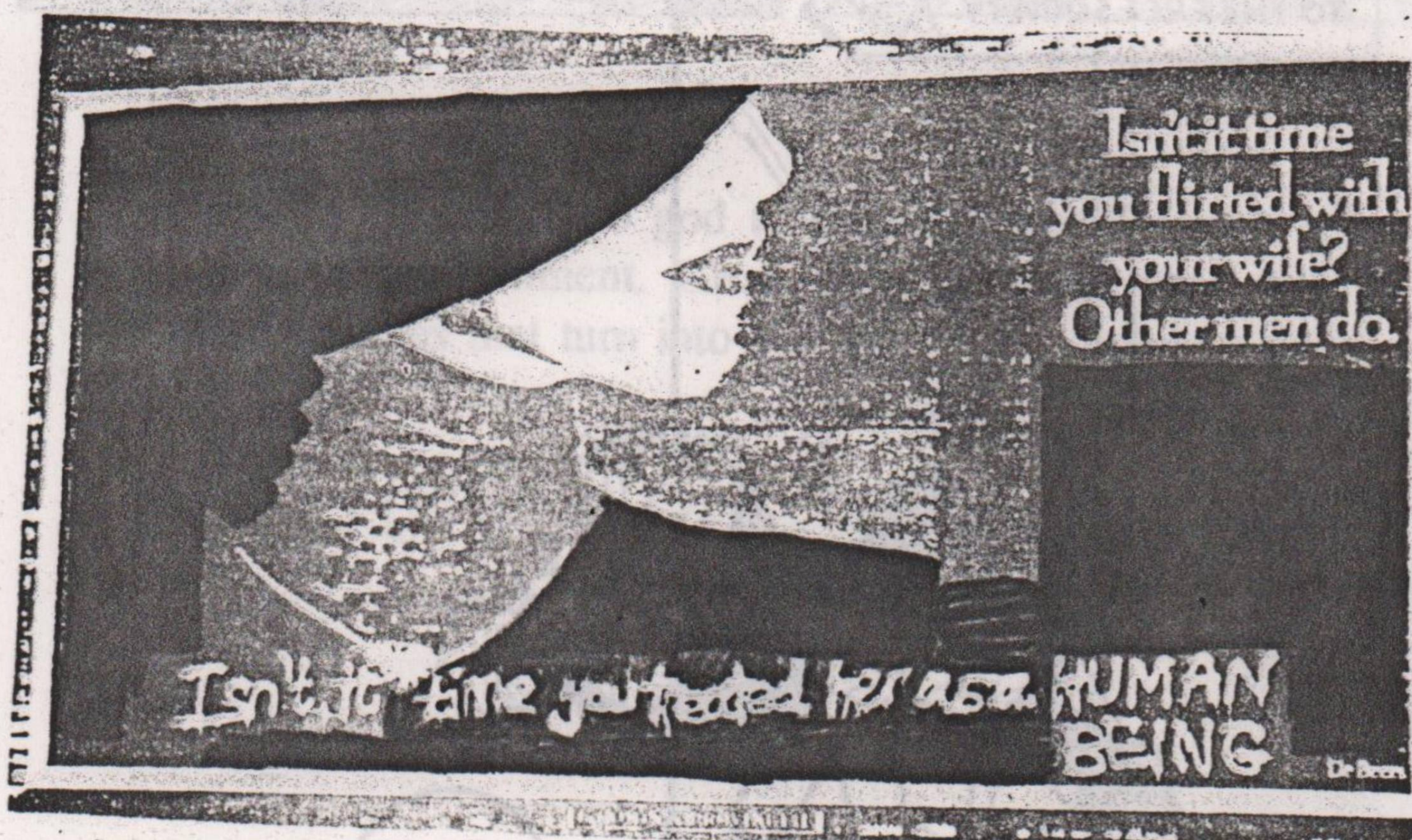


# ANARCHISM AND FEMINISM - TWO SIDES OF THE SAME COIN

To me the recognition of anarchism as something of value, rather than as something of mindless idiocy, came with my increasing participation in the feminist movement. In common with many women I was very dissatisfied with and frustrated by the limited nature of the roles offered out to us. Economic inequalities - a recent UN study showed that women do 70% of the world's work, receive 10% of its income and own only 1% of its wealth - and sexual exploitation such as pornography and prostitution, are things that all women come into contact with and are at least uneasy about, although we differ on who or what we blame for this situation.

Non-feminist women either find some justification for it or convince themselves that what they find unacceptable is just isolated individual malevolence. A liberal feminist puts her faith in reforming laws to prevent institutionalised sexism and then says that the cause of any further sexism lies with the individuals concerned. Marxist feminists blame capitalism for all the ills within society and put their faith in the socialist revolution. Radical feminists blame men for creating and perpetuating patriarchy, while anarcha-feminists blame the authority that men have appropriated.

The sexist nature of society, both in economic and cultural terms, is not justifiable but a fact of life that women come up against every day. Women are individuals in our own right, not just mere adjuncts of men. Nor can we accept that our position in society is due to a few isolated men, who we can be protected against by the passing of this or that law. Pass all the laws you want, but when a barrister defending a rapist can say "Rape is an emotive word in so far as women tend to put great stress upon it as being something unpleasant", you begin to realise that this is not sufficient while the fundamental nature and attitudes within society remain unchanged. Equally, sexism will not necessarily disappear with the demise of capitalism - women were exploited before capitalism and will be afterwards unless we change more than just the economic relations in society.

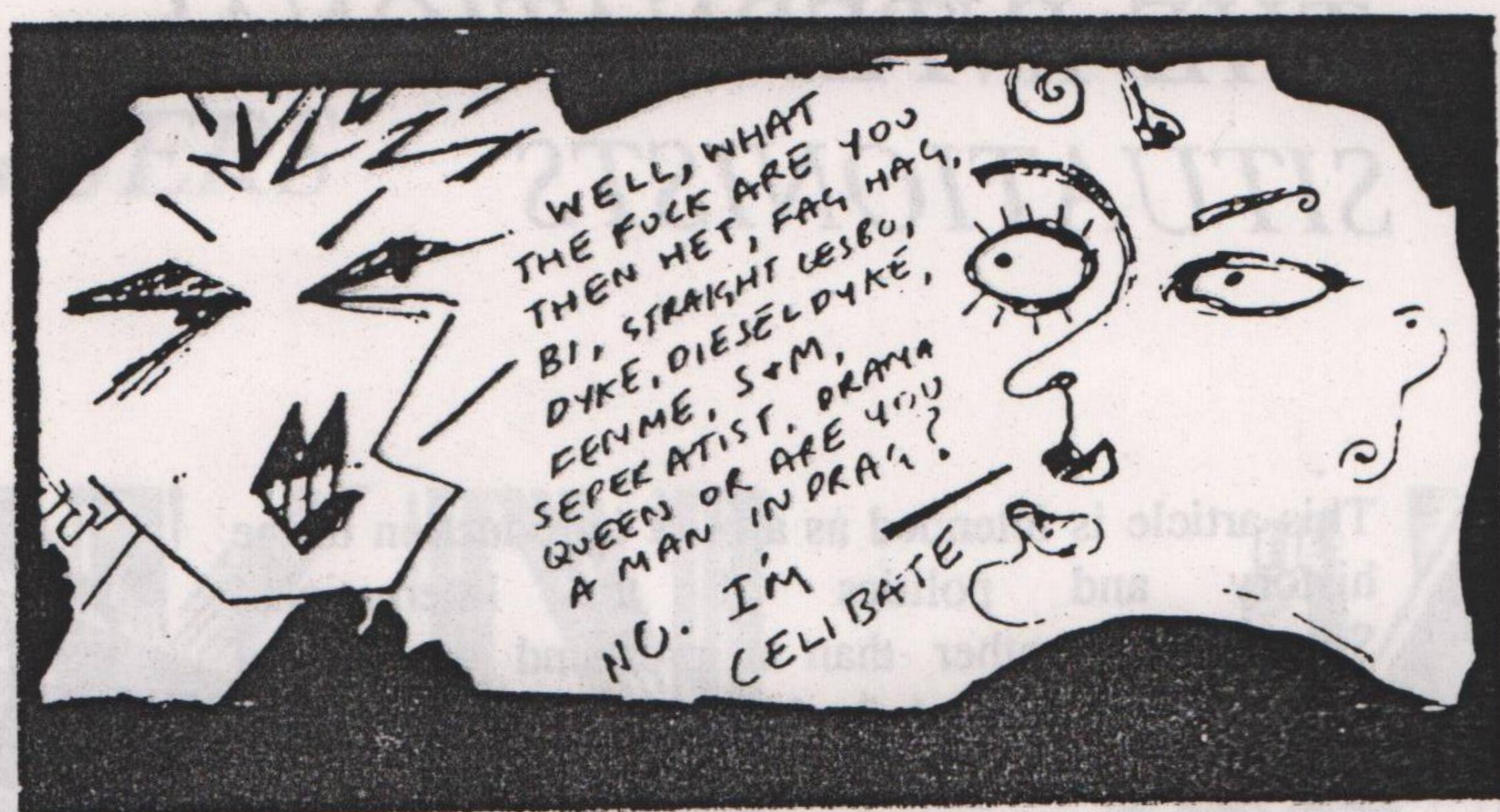




**Patriarchy** - the government of society by men - is a much better explanation of our position. If women are deprived of control over our lives then someone else must be controlling us and that someone must be male. In earlier times this was easily visible with women being the property of their husbands and being kept firmly in the *domestic* sphere, while the men went out to work, and the wealthy to vote, in the *public* sphere. Female resistance to this visible oppression was both on the political front, such as the Suffragettes, and the economic front, through participation in working class struggles. This resulted in the culmination of the Liberal feminist idea, with the passing of laws to ensure political and economic equality such as the *Sexual Discrimination and Equal Pay acts*. However it is still the same system developed by men that rules our lives, and this system is inherently biased against women. The average full-time female worker still only earns two-thirds of the average full-time male worker with half of all working women in this country earning less than one hundred pounds per week. Those laws only gave equality in name, with the reality remaining much the same - any change in the political domain is not enough unless it is coupled with change in underlying social and economic attitudes.

This radical feminist perspective is taken further by anarcha-feminists who take the additional step of using the anarchist critique of power-over to condemn all forms of authority.

In fact many feminists, in creating our own structures, have instinctively rejected hierarchical organisation and put great emphasis on the fundamental worth of individual contribution and experience. We have also more easily recognised, although not always fully taken on board, the problems of racism, class etc as further examples of authoritarianism. Feminist consciousness of the odious nature of power and authority in all spheres of life makes feminism inherently anarchistic, and explicit recognition of this fact allows the two movements of feminism and anarchism to learn from, and contribute to, each other. Anarcha-feminism also provides the basis for the founding of a new type of society which emphasises the equal right of everybody to fulfil their own potential, rather than the equal right to exploit each other.



## WIFEY OR YUPPIE?

Many Anarchists, while supporting all struggles by women against any form of oppression, are sick and tired of "yuppy feminists" who climb existing hierarchies at the *expense* of others. These scum have sold out and are strengthening the system that shits on other women and many men. A female boss can be every bit as bad as a male one (e.g. Mrs T.!). Many women in the richer countries, particularly in the middle and upper classes, have far more power and opportunities than most men in the world, and certainly more than most women. Anarchism is about removing or minimising all power relations, not about giving some selfish careerists a chance to back-stab their way to the top and be "honorary men", while most women and men are trapped in a position of day-to-day subordination. Self-sufficiency and economic independence are crucial for women's liberation, but should not be achieved by treading on others. There are more choices for women than being a passive-dependent wife, a poorly-paid part-timer or an active, exploiting yuppie (for example, see the article on Workers' Co-operatives). Modern liberal feminists appear to want a non-sexist meritocracy. While this might alleviate some of the problems experienced by women today, most men and certainly most women would continue to be oppressed by fe/male yuppies and bosses. Removing discrimination is not sufficient. All power-structures and hierarchies must be smashed.

Guy

Shix





# THE INTERNATIONAL SITUATIONISTS

This article is intended as a brief introduction to the history and politics of the International Situationists, rather than a profound analysis of their views. Formed in 1957 by a tiny group of dissident western radicals and artists, they developed a highly sophisticated and coherent critique of modern, repressive society and the aims and tactics required to 'supercede' it. Their ideas appeared between 1958 and 1969 in the twelve issues of their magazine, the *Internationale Situationniste*, and in several pamphlets and books, most importantly *The Revolution of Everyday Life* by Raoul Vaneigem, and *The Society of the Spectacle* by Guy Debord, who also edited the magazine.

Their writing contains a hard-nosed, merciless criticism of the timidity and limitations of most 'radical' opposition, including anarchism, while condemning the left, the unions and political parties for their involvement with the existing order. The bottom line of Situationist theory is that "*the greatest revolutionary idea is the decision to rebuild the entire world according to the needs of the workers' councils*". Hungary in 1956 was only the latest example of this popular attempt to bypass the state and achieve a self-managed direct democracy; councils emerged in every revolutionary upsurge of the 20th century - in Petrograd in 1905 and 1917, in Germany in 1919, in Turin in 1920, and in the Spanish agricultural and industrial collectives of 1936.

Situationism argued that all other voices of political or cultural resistance were either hopelessly compromised or lacking any real clarity of understanding: "*The workers' councils are the only answer. Every other form of revolutionary struggle has ended up with the very opposite of what it was originally looking for*".

This faith in workers' councils was not unique. Other French radicals held the same belief - the anarchists of *Noire et Rouge* or the ex-Trotskyists of *Socialisme ou Barbarie*, for instance. But the Situationists went further and constructed a brilliant critique of the modern world. Its origins lay in a fusion of extreme radicalism, avant-garde art - several were ex-members of the neo-Dadaist Mouvement Lettriste - and the theories of the poet Lautreamont, who argued that "*Poetry must be made by all*".



The tradition of radical art movements - post Symbolist poetry, Dadaism, the original Surrealists - held that the ultimate aim of art was revolution, and vice versa. Their ambition was for a world in which art becomes life and life becomes art. Artists become revolutionaries through their desire to realise and create what lies within them - their subjectivity. Creative subjectivity is in essence revolutionary because in its attempts to fulfil its aims it must come up against the bounds of this repressive society. In order to succeed in its aims it must break through any restraints.





Radical creative activity, with its goal of the total liberation of all desire, signposted the route Situationism was to take in its search for an exit from the banal tyranny of the modern bourgeois order into the *"world that has never been"*. It located this exit within the map of 20th century art, a landscape of freedom and experiment with everyday life. As the Dadaist poet Tristan Tzara said forty years before, *"The modern artist does not paint but creates directly ... Life and art make One"*. Situationism, however, intended to supercede art: to finally suppress it as a special, separate activity - 'Culture' - and to transform it into everyday life.

The dominance of bourgeois rule over everyday life could be superceded by a radical art. This was Situationism's point of departure, leading to an all-embracing assault on the nature of modern society - its division of labour, its schism between work and thought, its abundance of material wealth and the poverty of its everyday existence - a society where

**"Faced with the alternative of love or a garbage disposal unit, young people of all countries have chosen the garbage disposal unit".**

In a society organised around the choice of what to consume, art is no different from a garbage disposal unit. Consumer capitalism imposes a universal structure, based upon the commodity, which radiates out into every experience - culture, leisure, political organisation. In fact, all of life is dominated by the commodity and everyone participates in social life as a consumer. Modern life becomes mere survival, dominated by the economy of consumption. In the 19th century alienation was located in capitalist production, but in the 20th century it has shifted into everyday life. **People are no longer simply alienated producers but also alienated consumers**, with all human relations modelled on exchange and consumption. We become alienated from our own lives, which become objects to be consumed. The Situationists defined this as the *'Spectacle'*.

**"The first phase of the domination of the economy over social life brought the degradation of 'being' into 'having'. The total occupation of social life by the spectacle leads to 'having' becoming 'appearing'".**

Humanity becomes a vast audience of the Spectacle, a one-way communication experience, a show to which it cannot reply, spectators of their own lives reduced to a state of abject isolated passivity - 'The Spectacular-commodity- society'. This is imposed everywhere on everyday life by totalitarian management, which shapes how we wish to behave. It replaces action with passivity, thought with dumb contemplation, living with materialism and desire with needs. It says "That which appears is good, that which is good appears", while in times of crisis it promises nothing but simply says "It is so".





"The show is over. The audience get up to leave their seats. Time to collect their coats and go home. They turn around ... No more coats and no more home - The spectator feels at home nowhere because the spectacle is everywhere".

This is how the Situationists saw things. The arena of revolutionary struggle was no longer located in capitalist production, but within everyday existence. Life itself had been stolen. Revolution's project, then, is to recreate - to reconstruct - life. The Situationists set out to expose the everyday contradictions found within the banal emptiness of modern life, contradictions experienced by everyone - "Our ideas are in everyone's mind" - not yet as ideas, though, but as desires. For this enormous split between desires and ideas, between what people accept and what they want, is now part of everyone's life. They intended to bridge the gap between desires and ideas: to make the contradictions so clear, and the link so real, that everyone would have to act upon the understanding.

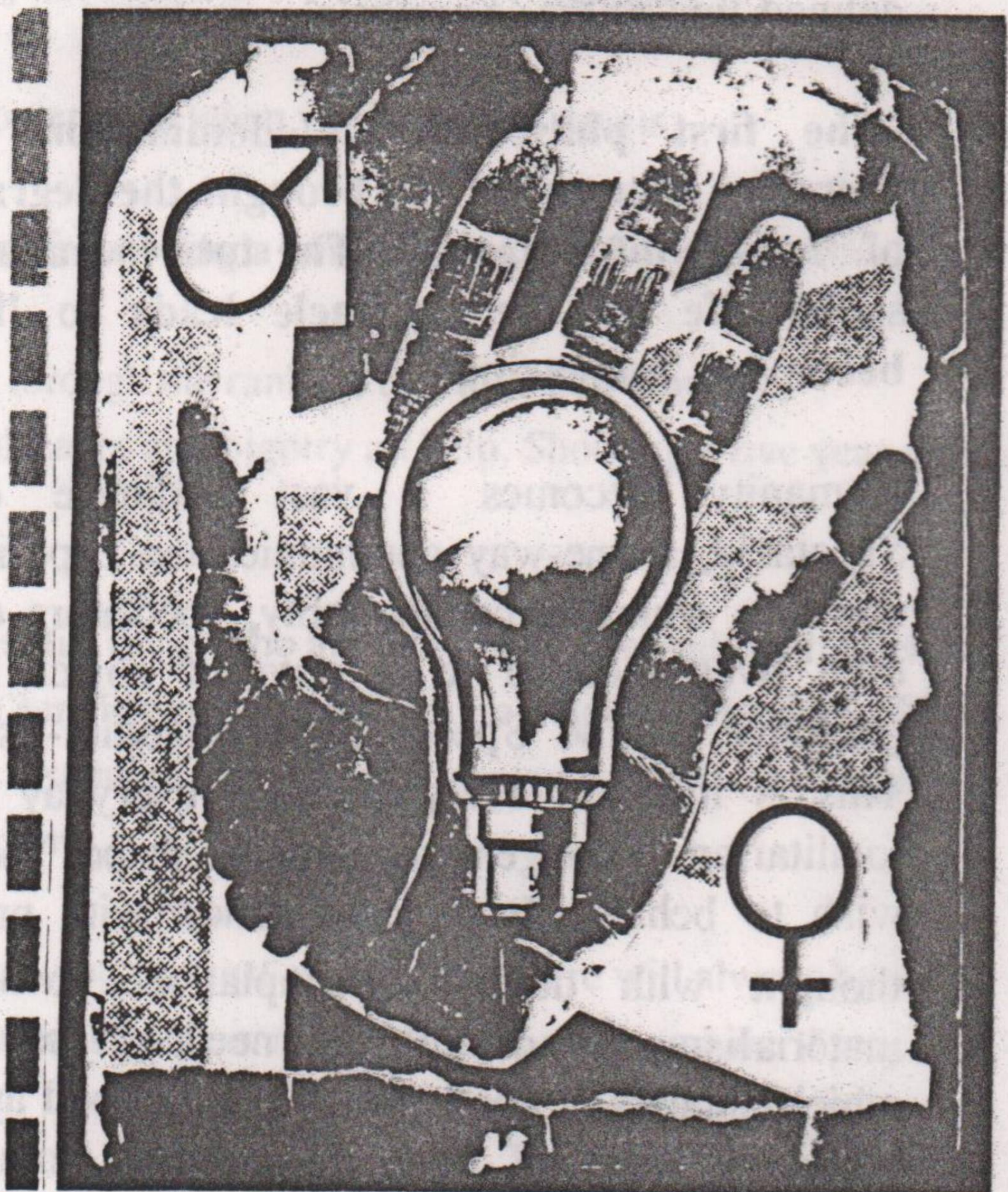
Although the desire to reconstruct everyday existence is almost invisible in the overwhelming shadow of the Spectacle, it is universal. In a thousand ways, in acts of refusal and rebellion, scattered and isolated, men and women attempt to recreate their own lives out of their desires. Just as the Spectacle is "both the result and the project of the existing mode of production", this reconstruction is both the result and the project of revolution. This was the way to supercede - to 'leave' - modern times: "Ours is the best way so far towards getting out of the 20th century"

Situationist theory emphasised the affirmation of pleasure and love. Desire unleashed would make "a clean sweep of all the values and rules of everyday behaviour".

"People who talk about revolution and class struggle without referring explicitly to everyday life, without understanding what is subversive about love and what is positive in the refusal of constraints, such people have a corpse in their mouth".

These were the ideas at the heart of the May 1968 revolt in France and they have since influenced radical groups and currents in dozens of countries around the world, while the full potential of the Situationists' ideas remain unrealised.

***DON'T SPECTATE - PARTICIPATE!***





# SOCIALIST WANKERS

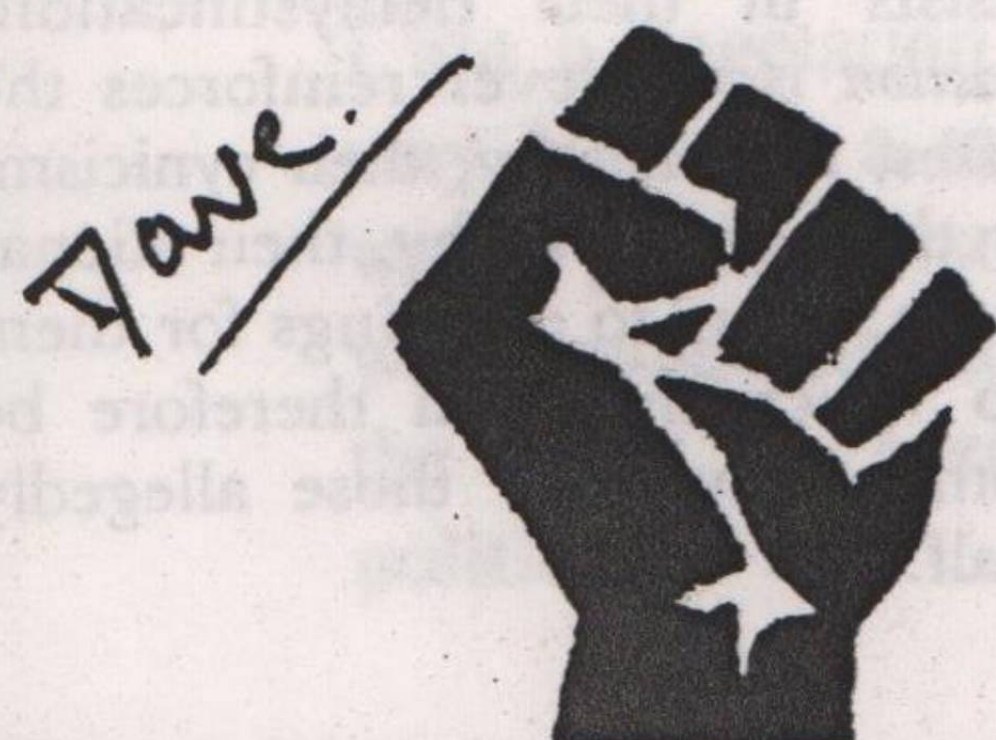
The Socialist Workers' Party is an anachronism: it has no workers. Fresh out of school (possibly public) and on nodding terms with the inside cover of the Ladybird 'ABC of Trotskyism', this bunch of fresh-faced young innocents presume to nominate themselves as the leadership of men and women who may have completed 20, 30 or 40 years of hard manual labour.

The only tactics they have devised are newspaper selling, the collection of funds and a dogged determination to appear more working class than they really are. All day long, they sell papers for the revolution, march for the revolution, shout for the revolution and wear badges for the revolution. For all the good it has ever done, they might as well stick their DM's up their arses for the revolution.

Since the conception of Trotskyism, no Trot has ever benefited the interests of working people by a single centimetre. They have only one successful example to show us - the Russian Revolution - completely dead long ago in its utility to the lives of working people. More died in the making of the film about the storming of the Winter Palace than in the actual event.

Nowadays they couldn't punch their way out of one of their own centrefolds on the 'significance of 1917 and all that'.

If you really want revolution, start your own.



## INTERNATIONAL PROLETARIAN HAMMER THROWING & RHETORIC FLINGING COMPETITION



On: MAY 1ST, 1988. At: (where else?)  
MARX MEADOWS in GOLDEN GATE PARK

### CONTEST RULES

You will have two hours to compose a manifesto using the terms *struggle, heroic, vanguard, revolutionary, red, workers party* (penalty for use of apostrophe), *people's army, liberated zone, revolutionary government, street youth, white skin privilege, womyn, wimmin, wimin, wimmen, wymyn, people of color* (not colored people), *petit bourgeois, trade union consciousness, infantile, objectively counterrevolutionary, objectively reactionary, bosses, stooge puppet, decadent, exploitation, light, smash, hands off, build, stop, unleash, free* (fill in the blank—Bob Avakian is a good choice), *revisionist, fascist, opportunist, deviationist and running dog*. You **must** use all terms!! (Special prize for the most inventive neologism. Last year's winner: *Phallocracy*.)

You will then have two hours to put your manifesto into publishable form. Supply your own tools. Preferred typesetting equipment: old manual typewriter (extra points for: worn ribbons, broken or filled-in characters, handwritten corrections).

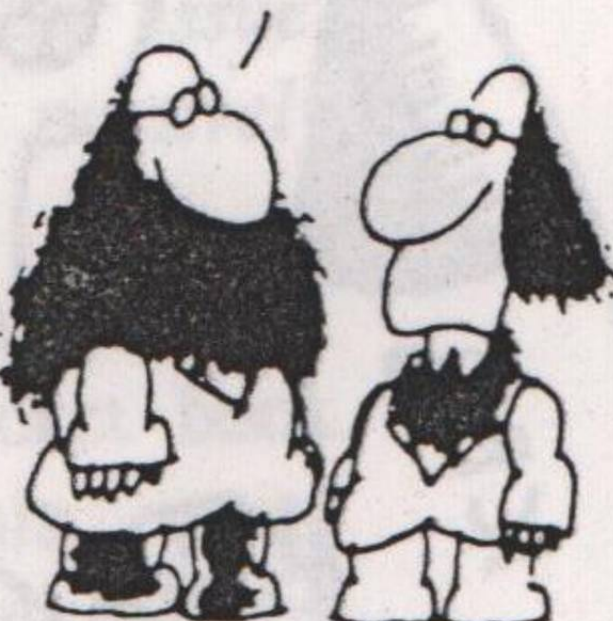
The longest, most unreadable entry wins. The triumphant manifesto will then be copied on a 15-year-old xerox machine, which hasn't been cleaned since 1978, bound with a staple in one corner, and distributed to contest participants. Losers will be compelled to read it. Those who refuse will be unmasked as objectively counterrevolutionary, petit bourgeois anarchists and will face the revolutionary justice of the people's democratic dictatorship.

Graphic from Communism

The Party bureaucracy controls the communications media in the name of the proletariat



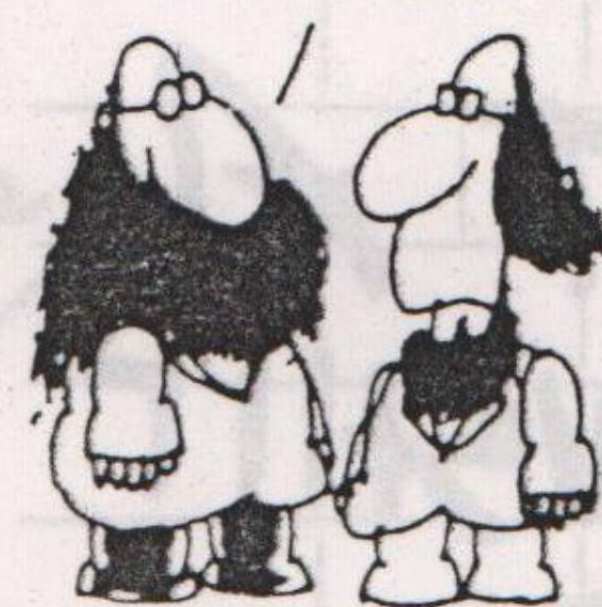
The Party bureaucracy controls the judicial apparatus in the name of the proletariat



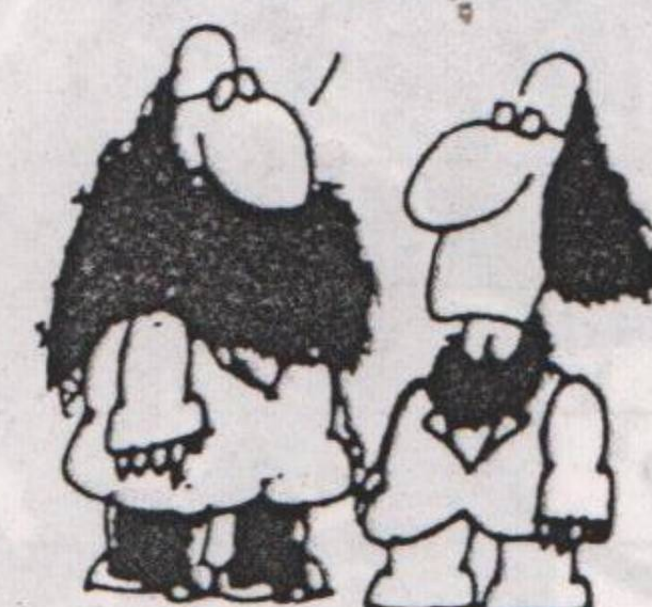
The Party bureaucracy lives very well in the name of the proletariat



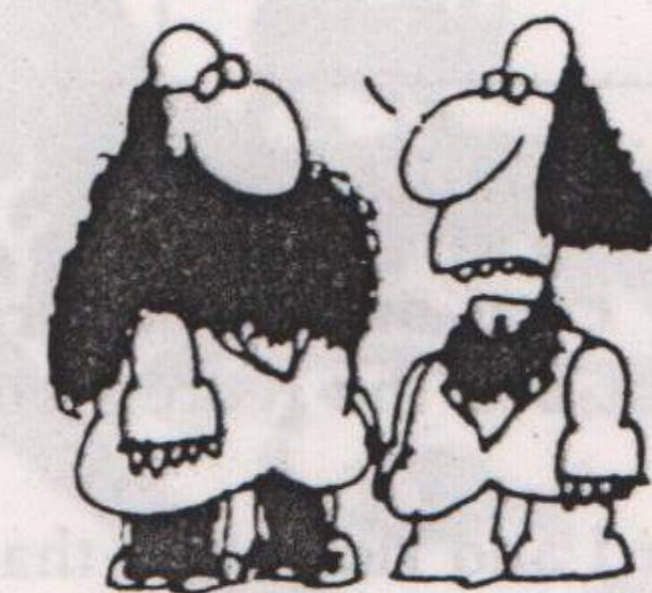
The Party bureaucracy controls the means of production in the name of the proletariat



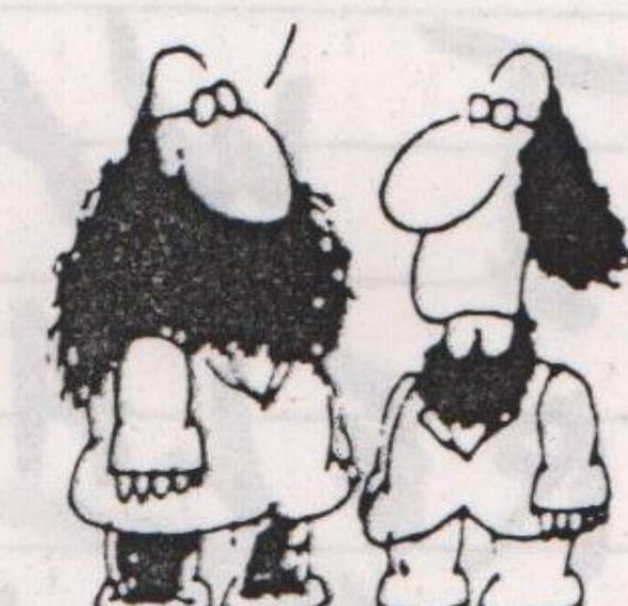
The Party bureaucracy controls the army and the police in the name of the proletariat



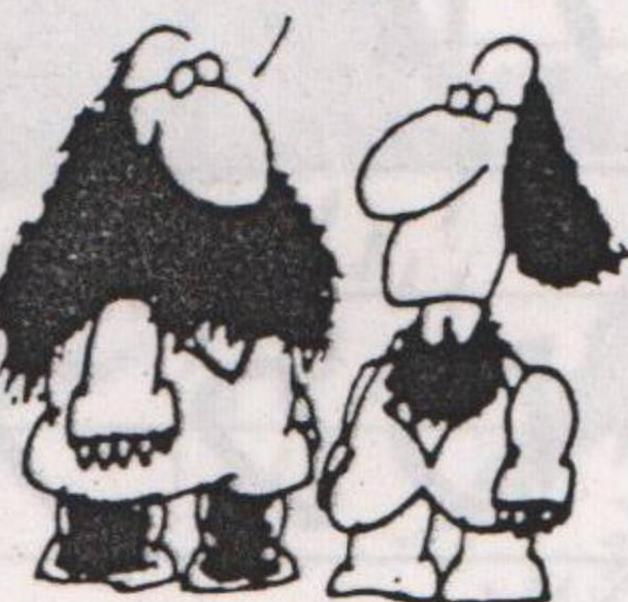
And the proletariat is happy with this?



The Party bureaucracy is correct in the name of the proletariat



The Party bureaucracy utilizes repression in the name of the proletariat



Yes, because the Party bureaucracy never complains in the name of the proletariat





We are often annoyed at the leaflets we receive at demonstrations, some of which have no relation to our point of view which is, naturally, the truth. We also feel that many others must be similarly annoyed. So here is your chance to **SUBJECTIVELY** chose your own **OBJECTIVE REALITY** in line with your own pre-existing knowledge and prejudices.

Delete where not applicable:

Capitalism is [CONTINUING ITS DECADENT DECLINE / INTENSIFYING ITS CONTRADICTIONS / DOING JUST FINE]. International Capital is [PREPARING FOR IMPERIALIST WAR / STEPPING UP EXPLOITATION / PROVIDING NICE JOBS FOR THE UNEMPLOYED]. Consequently class struggle is [ON AN UPSURGE / ON A DOWNSWING / A MYTH].

To understand the world situation what is obviously needed is a [MARXSIST / -LENNINIST / -TROTSKYIST / -MAOIST / -HUMANIST / LEFT COMMUNIST / ANARCHIST / SITUATIONIST / LIBERAL] analysis. This will lead us to understand that the **OBJECTIVE** path of history has determined that what we need is a [REVOLUTION / FEW MINOR REFORMS / NICE CUP OF TEA AND A SIT DOWN]. To achieve a better world it is **OBJECTIVELY** necessary that we join the [SWP / RCP / WRP / MILITANT / CWO / ICC / ISG / LABOUR PARTY / CND / YOUNG LIBERALS / GREENS / ANARCHIST MOVEMENT / SPONTANEOUS AND INEVITABLE PROLETARIAN UPRISING / FREEMASONS / OTHER.....]. The tactics advocated by these **OBJECTIVE** holders of the truth include [VOTE LABOUR / VOTE LIBERAL / VOTE RED FRONT / VOTE LABOUR BUT BUILD A FIGHTING SOCIALIST ALTERNATIVE / BUY POLITICIANS / DON'T VOTE / BAN THE BOMB / BE NICE] and [WORK WITHIN THE TRADE UNIONS / DON'T WORK WITHIN THE TRADE UNIONS / NEVER WORK]. The outcome of all this activity will be [A LABOUR GOVERNMENT / A REVOLUTION / WHO KNOWS / WHO CARES?].

The communist states are [COMMUNIST / STATE CAPITALIST / STATE SOCIALIST / DEGENERATED WORKERS' STATES / THE EVIL EMPIRE]. Communism is [A LABOUR GOVT. / THE EQUAL DISTRIBUTION OF PRODUCE / A CHEERFUL DHSS / LIKE THE USSR / WHAT THE PARTY SAYS / WHEN WE HANG THE NASTY CAPITALISTS]. Happiness is [A LARGE BANK BALANCE / MORE COMMODITIES / A JOLLY GOOD THING / IRRELEVANT TO THE CLASS STRUGGLE / WATCHING 'NEIGHBOURS' / A BOURGEOIS CONCEPT / REAL HUMAN COMMUNITY / A MULTIPLICITY OF ON-GOING GOALS].

We are on this demo against [ALTON / THE BOMB / TROOPS IN IRELAND / GOVT. CUTS / OTHER] because [WE BELIEVE IN IT / WE WISH TO RECRUIT FOR OUR GROUPUSCULE].

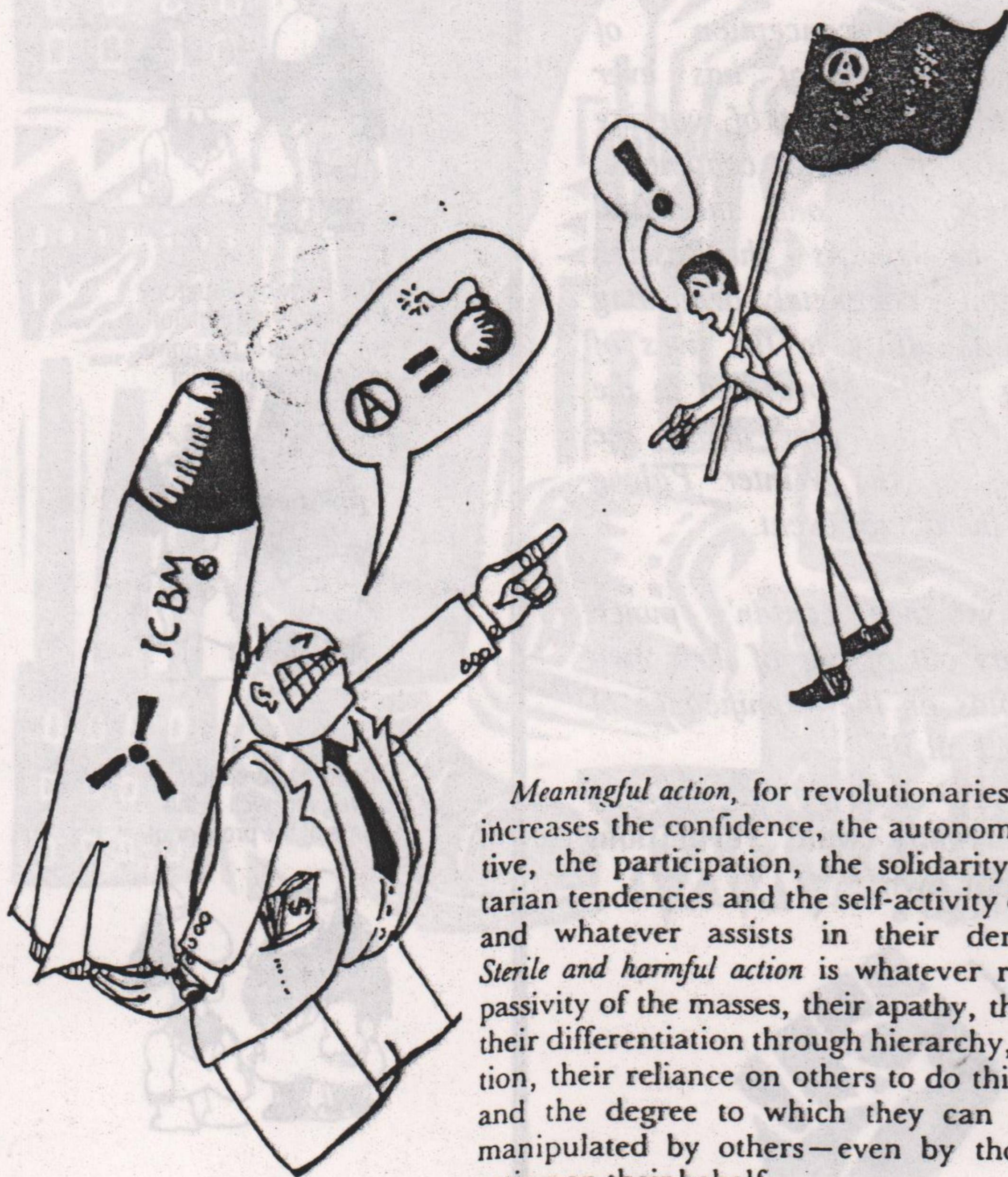
INTERNATIONAL REVOLUTIONARY SOCIALIST COMMUNIST WORKERS GROUP PARTY TENDENCY  
OUTLOOK ORGANISATION ALLIANCE CURRENT.

I WANT A  
RELATIONSHIP  
THAT INVOLVES  
MORE THAN SEX

DO YOU  
DRINK?

Politicians and preachers, even our employers, advise us to seek at the ballot-box the redress our wrongs demand...

Nothing seems more absurd and ridiculous than that the employers would advise us—their victims and slaves—as to the way to free ourselves.



*Meaningful action*, for revolutionaries, is whatever increases the confidence, the autonomy, the initiative, the participation, the solidarity, the equalitarian tendencies and the self-activity of the masses and whatever assists in their demystification. *Sterile and harmful action* is whatever reinforces the passivity of the masses, their apathy, their cynicism, their differentiation through hierarchy, their alienation, their reliance on others to do things for them and the degree to which they can therefore be manipulated by others—even by those allegedly acting on their behalf.

OBJECTIONABLE OBJECTIVITY



FREE

NO.22

# COUNTER INFORMATION

FEB. / MARCH 1989

## PAY NO POLL TAX



The new year ushers in a period when the actual Poll Tax levels will be known, and canvassing by local anti-poll tax unions will start in earnest: those in multi-occupancy households hardest hit, will be joined by those who politically or morally oppose this regressive and authoritarian tax.

Local Authority works in NALGO and DSS staff in the CPSA will be crucial if the imposition of the tax is to be disrupted & resisted. Union leaders and Councils have been trying the scare tactic that their jobs are at risk if they join forces with the anti-poll tax resistance. The Tories have played their usual 'divide and rule' tactic by softening this year's poll tax level to reduce the possibility of such solidarity action. With Regional Elections in 1990 and 'Scottish Homes' intended to break up Council Housing stock it is a certainty that Councils will be forced to greatly increase the tax in 1990 or slash services. Either way they can't win.

They can, however, be stopped in their tracks. Capitulating to the Tories is a recipe for the slashing of services. Local authority workers can help protect services and their own jobs by disrupting collection of the tax. This can be done by industrial action, working to rule and refusing to impose surcharges or initiate wage arrestments. Similarly DSS staff can show united action by refusing to arrest benefits. This in turn would greatly stimulate the involvement of claimants in the anti-poll tax campaign and overturn fatalism and resignation. The greatest challenge remains in the communities, for local campaigns to win the support of their neighbours through open and imaginative agitation. The simultaneous mass non-payment in Scotland combined to resistance to Registration in England from April onwards is the best time to overturn the policies of this Government.

### POLAND Federating!

Gdansk  
30 October: 70 people from 10 towns attended the 1st Anarchist Conference to be held since the war. The anti-terrorist brigade broke up the meeting and some people were arrested but released later. People regrouped and held the meeting elsewhere.

HAMBURG. Dec. 12th: 2 - 2,500 turned up at a demonstration to support the INTIFADA-uprising in Palestine, which began a year ago. A few hundred broke away from the official demo which was forbidden to go through the city centre. Shop windows were broken and some people smashed and plundered a yuppie-bar!

## SICK of Government

**France** - At the beginning of October 20,000 nurses and health workers from all over France marched through Paris to demand higher wage levels. (Wages had fallen 10% behind other workers).

This demo so caught the anger of the health workers that a similar demo the next week attracted 30,000 and by the end of October over 100,000 public sector workers marched with the health workers in support of their demands, 5 million workers from gas, water, electricity, buses, the metro, schools, hospitals, trains - you name it! - took to the streets.

The action was led by unofficial committees (co-ordinators) which sprang up spontaneously at each hospital (only 4% of nurses are unionised).

With the unions negotiating with the government the strike wave drifted into a limbo - with the government offering the same terms (almost) as before the strike.

However, a more positive situation has arisen because of the militancy of the nurses and health workers - public sector workers in postal services and public transport have taken industrial action - and in December French troops were used to scab on bus drivers (for the first time since 1971), and postal workers have blocked entrances to sorting offices. The future looks rosy!!

## OCCUPIED!

Anti poll tax protestors invaded the Lothian Regional Council meeting on 6th December. 25 people occupied the Council Chambers in Parliament Square, Edinburgh for nearly an hour and gave the Labour-controlled Council the message: **Stop implementing the Poll Tax and Stop fining people for not registering.**

The action, organised by the Lothian Federation of the Anti Poll Tax Groups, forced the Council to abandon their meeting till a later date. In Strathclyde a mass lobby of the Council is planned for 25th January. The pressure will be on the Strathclyde Federation to carry out similar direct action.

One of the occupiers writes:

"There were over 100 demonstrators. By pushing and arguing 25 of us got past the police, and burst into the Council Chambers.

We denounced the councillors for co-operating with the Tories' plan to rob the poor to pay the rich. They had to stop their meeting. We took over the Council Chambers and hung banners out the windows. The police physically stopped the other demonstrators joining us. But they stayed outside, chanting support.

Eventually the Council said we could address the meeting. We agreed - as long as the Council called off the police and let the other demonstrators in. The Council refused. Obviously they felt they needed police protection! So the occupation continued.

Later, another Council "offer" - some councillors will discuss with us outside - otherwise the police will forcibly remove us. We marched outside, chanting defiance. No-one was arrested. I think the occupation was a real success, we need more actions like this."

### INDEPENDENCE

Afterwards 2 individuals - Militant supporters - issued statements in the name of the Anti Poll Tax Federation denouncing the occupiers! This despite the Federation having voted overwhelmingly FOR an occupation.

Militant's commitment to the capitalist Labour Party led them to oppose the occupation and attack the occupiers in the media. To win, the anti poll tax movement must develop independence from all power-seeking political groups.

Mass refusal to pay, organised in the communities and workplaces, is the basis for beating the poll tax. And collective direct action - in the streets and against the local and central government machinery that's implementing the tax - can play an important part.

Polite argument will never persuade the Councils to stop collecting the tax. Nor, realistically, will a few occupations. But WIDESPREAD occupations and other direct actions can help create a social climate of defiance and resistance to the poll tax.

INFORMATION PACKS on poll tax resistance available from COMMUNITY RESISTANCE TO THE POLL TAX, p/hole CR, c/o 11 Forth St., Edinburgh.

Clydeside Resistance broadsheet from p/hole 30, 340 W. Princes St., Glasgow (send large S.A.E. or donation).

National Anti-Poll Tax Demonstration, Glasgow March 18th, 11a.m., Glasgow Green (special trains coming from London).



## WE WANT JUSTICE

Tuesday 25th October - 70 police officers raided 10 addresses in N. London in one of their biggest operations in Hackney this year. 6 men and 5 women were charged after being held for over 50 hours. The charges are kidnapping, conspiracy to kidnap and administering a noxious substance. These charges come from the allegations of one man, Mark Berry. This man had a consistent history of violence against his 'girlfriend' and raped her on at least two occasions. Berry went to the police claiming he was kidnapped by former friends angry at his attacks on his girlfriend. The police were only too eager to listen to him as some of his former friends are activists in the local community. Two complaints of rape have been made against this man with no action taken by the police. One man's word is enough to charge 11 people with kidnapping - but a woman's word on rape is not enough.

### STUFF THE LAW - WE WANT JUSTICE

For more information and leaflets with a description of Mark Berry contact:

The Hackney 11 Defence Campaign, c/o Hackney Trade Union Support Unit, 489 Kingsland Road, London E8 4AU.

STOP PRESS: Court case - 9th February, 2pm. The defence campaign are calling for a picket of Old St. Magistrates Court (Old St. London EC1)

## HERE TO STAY

Manchester has a history of fighting against racist immigration laws. Almost all the campaigns in Manchester to save individuals from deportation have been won so far. It is by organising campaigns that pressure can be put on the Home Office to stop a deportation or unite a family. The mobilisation of communities is the best help for people threatened by the immigration laws.

The sanctuary movement as a response to the racist immigration laws of the present government, was initiated by the Viraj Mendis Defence Campaign in December 1986, when Viraj entered the Church of the Ascension in Hulme, Manchester. Two years later, Viraj remains in sanctuary with the ever-present threat of deportation to Sri Lanka, where he will face inevitable death. This example has led others to

# STOP VIOLENCE AGAINST WOMEN

1988 was the year in which a *Ripper* game was produced, a mini-series about *"The Ripper"* was broadcast, and *Ripper walks* in London were organised.

A series of rapes, covered up by Greater Manchester Police, in south Manchester exacerbated women's anger at the level of male violence which continues to terrorise our lives. An emergency meeting was held at Manchester Poly Student's Union to debate women's safety and a motion passed to provide a free women's mini-bus and subsidised rape alarms. The same week, a *"reclaim the night"* march was held in Manchester on 25th October, important not only for its expression of anger, but also for the empowering effect it had on women. Women realise the need for solidarity and self-help. The police, the courts and no amount of legislation will bring an end to male violence. Women are tired of being portrayed as vulnerable victims. We are angry, vigilant and strong.

## Sisters of The Long March

Nov. '88: Women students uproot dense bushes and march to the directorate's office at Newcastle Poly.

At least two women have already been attacked this term on campus and the 60 strong protest is in response to continued inaction by the Poly Authorities over women's safety.

A petition demanded the removal of a number of dense bushes round the campus as well as better lighting. But, rather than wait for the directorate's response the students decided to take direct action over the bushes.

There is now more confidence among the women to take further action if nothing is done by the Authorities.

follow the tactic of sanctuary.

Rajwinder Singh, a Sikh man, mentally handicapped and epileptic, faced deportation to India and took sanctuary in Bradford in February 1987 at a Sikh Gurawara. He won the right to stay after fighting an intensive public campaign, as did Renukaben and the 13 year old Salema Begum.

Sanctuary may not be an answer to the immigration laws as they stand, but for individuals threatened with deportation it is an increasingly important line of defence. The latest laws remove the rights of appeal and the possibility of intervention by M.P.'s. Sanctuary provides the basis of a deportation campaign as a whole, the more community based, the better.

### SANCTUARY VIOLATED

Stop Press:

50 Police invaded the sanctuary of Viraj Mendis at 7.30 a.m. on January 18th and took him into detention. They want to deport him to the *'Killing Fields'* of Sri Lanka before any appeal to the European Court of Human Rights is submitted. In December, the House of Lords rejected his appeal. Other deportations are occurring and black people are determined to campaign to resist such racist measures.

## PICKETS SPREAD

34 women employees at Chelsea Girl chain store in Belfast have been sacked for refusing to work overtime without pay during the run up to Xmas.

Conditions at all Chelsea Girl branches are appalling with low pay, working overtime without extra pay and the threat of instant dismissal if employees join a Union. Despite this Belfast workers secretly joined USDAW about a year ago.

Since the sacking over 4 months ago the strikers have been picketing the store. They call on their supporters to picket Chelsea Girl shops throughout Britain and Ireland. Some groups in Britain have indicated that they are going to picket their local stores and the picketing of the Liverpool shop has already started.

Contact: Chelsea Girl Strikers, c/o USDAW, Leicester House, Royal Avenue, Belfast 1.

### ON YER BIKE!

On Wed. 9th November Norman "head-it" Tebbit was due to speak at the Polytechnic of North London. He was met with a demo of 500 students, many of whom were furious at the proposed students loan scheme. Shouts of "Brighton" and "on yer bike" [among others] were politely expressed! Tebbit never got to speak, but eight students were later suspended and one worker forced to resign.

# INSIDE INFO

### 'A Lurking Doubt'

Since CI 21 published the plight of Tom Curtis, events have moved rapidly. Tom, who was wrongly convicted of the murder of a retired banker in 1984, has constantly protested his innocence, an active protest which landed him in the notorious Parkhurst F-Wing. There, he and his wife defeated a ploy to have him transferred to Broadmoor, whereabove is inscribed 'Abandon all hope .....

Coincidental with the launch of 'A Lurking Doubt', (The Campaign to Free Tom Curtis), he threatened to go on hunger strike unless transferred. He was, immediately - at right, in a taxi - to Long Lartin.

Tom has not only been consistently refused leave to appeal, even in the face of new evidence, but has also been repeatedly denied Legal Aid. Recently his solicitor threatened a Judicial Review of this denial. The prison authorities relented at once. No explanation has been forthcoming for this swift turn-about. Tom attended the hearing, and has been awarded Legal Aid to prosecute three police perjurers.

Tom Curtis NS4982  
HMP Long Lartin  
S. Littleton Worcs.

ATHENS, GREECE: Police fired tear gas and protestors replied with stones and petrol bombs as a 3,000 strong anarchist demonstration clashed with police on 17 November.

### John Perotti

In 1984, prison-workers at the Southern Ohio Correctional Facility asked the Industrial Workers of the World (Wobblies) if they could join. Membership and full support was given, but the fight to unionise the prison has been long and bloody. The prisoners elected delegate, John Perotti, is at present fighting 40 lawsuits, mostly assaults by screws, 15 of them on himself, including being kicked and truncheoned while handcuffed to a wheelchair on the 42nd day of a hunger strike. John is kept in a Super-Max block, allowed two short walks per week, wears only a white jumpsuit and is strip searched, cuffed and leg-ironed when leaving or entering the block. He recently lost a court case and was ordered to pay costs. If these aren't paid all the other charges against the screws will be written off. The Superintendent has recently confiscated John's Wobbly card, and banned the IWW paper, Industrial Worker, from the prison. This was done before and was stopped by a campaign of protest letters.

This is an important struggle and needs support.

Donations: John Perotti 167-712  
Box 45699 SOCF  
Lucasville  
Ohio 45699-0001  
USA





The children of Namibia in defiant mood

## BOYCOTT SCHOOL

South African colonialism has been shaken by probably the most far-reaching mass resistance in Namibian history. Based on a significant alliance between workers and students, the mass mobilisation has taken the form of a four month school boycott (March - July '88) by 50,000 students and a national two day strike by one third of the industrial workforce.

The wave of student protest and solidarity action began with student opposition to the location of military bases near to schools.

In March, students at the Ponghosi Secondary School on the border with Angola, boycotted classes, demanding the immediate withdrawal of the military base. Half an hour after a military attack on the base, mortar fire hit the girls' dormitory killing one girl and another died some days later. The students walked out pledging not to return until the base had gone.

By June the boycott had spread, firstly in the north and then southwards and throughout the entire country.

In Katutura all schools went on strike at the beginning of June. Police, hidden in vans, invaded an early morning gathering of pupils planning their protest activities for the day, firing rubber bullets and using tear-

gas and sjamboks. Several students erected barricades by placing burning tyres and rocks on the roads.

### ROCKS NAMIBIA

Between 70 and 90% of the National Workforce heeded the strike call; workers at meat factories, beverage factories, the postal service, railways and transport services all took action in solidarity with the students.

South Africa's Administrator General, Louis Pienaar, refused to move the bases, claiming they are there to 'protect the children'. The South African military responded to the boycott with brutal attacks on students and wholesale arrests.

On July 19th a return to classes was called for by parents, teachers and the leadership of NANSO - the student organisation.

### SCHOOL BOYCOTT

Ignoring this, pupils at the three schools which provoked the strike - Ponghosi, Ogongo and Ombalantu, have stated that, until the bases are removed, they will continue their boycott.

Students at Rundu Secondary School are demanding the dismissal of four white teachers who beat up pupils who participated in the boycott, before they return to the classroom.

Info: Shocking Pink.

## Struggles continue

13 Sept: At least 6,600 prisoners from all over France refused food answering a call from Parisian prisoners. This action was the latest in a series which started 2 years ago and intensified over the summer. The prisoners demand: the abolition of solitary confinement, punishment cells, prison courts and the separation of political prisoners. They demand conjugal visits and a minimum wage for working prisoners (same as workers

outside).

They are also struggling to improve prison conditions and these differ according to the prison. They include protests against poor medical care, over population and for better reception facilities for their visitors. This movement cannot be stopped by isolating and separating the main activists - the State's response to date. The day of action is a warning of other struggles to come.

## BANKER'S FLEE

Last September, Berlin hosted the annual meeting of the International Monetary Fund and the World Bank. The following is an eyewitness account of the demonstrations which took place.

"The conference lasted 3 days. We arrived at Berlin Airport to see banners inscribed with 'Bankers of the World - Welcome to Berlin'. Outside the airport we saw loads of riot police, some of the 10,000 gathered from all over Germany.

The organisers of the anti IMF campaign had set up a 24 hour legal service, their own medical team, food kitchens, information points and published a daily newspaper. It was very well organised.

For 4 days there was non-stop activity against the IMF with literally thousands of people involved. The first demo we went to was attended by around 80,000. There was street theatre which went down really well - one thing that didn't go down well with the bankers was the attacks on them, their cars and hotels. Bankers were caught up in 'kessles' (riot cops holding back demonstrators in a circle). These were 'broken' many times. We saw police cars turned over, bankers' cars wrecked - some bankers were beaten up.

Demonstrators hired cars, drove them to certain places and set them alight. People used their own vehicles to block roads and slow down traffic. One big store (like Harrods) had its windows boarded up and thousands of pounds of damage was made to banks and stores. Thousands of leaflets were distributed, exposing the IMF's ties with apartheid, 3rd World exploitation, destruction of rain forests and tribal people's environments. It made a nice change to see those directly responsible for a lot of the world's misery and poverty having the tables turned on them".

### FREE THE 3!

On 12th December 350 people demonstrated at Wormwood Scrubs prison to demand the release of all the convicted prisoners of the '85 Tottenham Uprising, and particularly the 3 'Life' prisoners whose final leave to appeal was the next day.

STOP PRESS: Injustice continues - the 3 were refused leave to appeal.

## A WORLD TO WIN

### ALGERIAN INTIFADA

After the Algerian government announced price increases in essential foods. Young Algerians from the poverty stricken Bab el-Oned district of the capital fought a four day battle with the security forces who were trying to stop youths ransacking shops for food. On October 9th the trouble spread to Oran where demonstrators were met with live ammunition.

After this the government flooded the shops with essential goods, but to date [January] trouble is still flaring up because of high prices.

## SCUPPERED

8 million Spanish workers joined in a 1 day general strike on December 14th. The action was against the imposition of a 'cheap labour' youth training scheme, and in opposition to the Socialist Party government policy of keeping wages and public spending down while profits rise. Shaken by the massive protest, the government has now withdrawn the youth training scheme.

## ANGRY

Turkey: For years the local councils and army garrisons had dumped refuse in a street right in the midst of a large working class settlement.

On 3rd August, women and children tired of living in a health hazard, armed with axes and pickaxe handles, blocked a main road for ten hours and demanded a stop to the rubbish dumping.

The army and terrified local authorities agreed to all their demands on the spot. Info: Outwrite

### COP THIS!

1,000 Papuan miners barricaded an airstrip in Tabubil, New Guinea in October when O.K. Tedi Ltd. refused to negotiate over wages and conditions. A pitched battle with tear gas throwing cops and soldiers followed. Strikers kept their spirits up by free shopping in bars and shops.

December: The giant Bougainville copper mine ground to a halt when Papuans sabotaged power supplies.

In Montreal disabled activists disrupted the annual convention of the American Public Transit Association held at the Queen Elizabeth Hall. Demonstrators blocked a main road. Others chained their wheelchairs to the hotel doors.

In Peru 70,000 miners recently negotiated rises after a bitter 56 day stoppage. The imposition of austerity, coupled with a crippling terror war with Sendero [maoist] guerillas, is leading to heightened tensions in implementing the impoverishment of workers and peasants.

FRANKFURT. Oct. 15th: The fascist National Democratic Party planned a big demonstration to mark the start of their campaign for the European election in 1989, but they had to cancel it because of a big coalition of anti-fascists, who announced a huge counterdemonstration and bloody noses!



# NURSES ANGRY AT REGRADING SWINDLE

Angry nurses and midwives have been taking action against the government's regrading exercise. A "work-to grade" protest spread country-wide in November and December.

Defying management and Union bureaucrats, nurses took all-out indefinite strike action (with emergency cover) at Leavesden in Herts and at Prestwich and Springfield Hospitals in Manchester. Catering and ancillary staff struck together with nurses for 15 days in November at West Cumberland Hospital.

The Springfield strikers stated: "The only thing the Tories listen to is strike action. We call on other nurses to join the strike and other workers to come down to the picket line....."

## C-action

"There is a lot of discontent that the unions accepted the deal in the first place" writes a West Yorks health worker. "It has only really benefited nurses in more managerial positions. Nurses feel that this is a last opportunity to get something from the current government, passivity now will lead to the solidification of the regrading with vast swathes of nurses frozen in low paid, low status jobs."

In Yorkshire, about 95% of nursing assistants and auxiliaries have been regraded on the lowest grade. Enrolled nurses usually find themselves on C - the lowest they could expect.

The threat that regrading represents affects everyone who works on a ward. There is a clear managerial strategy to separate off the nurses who take responsibility from those who work underneath them.

## All hands

This strategy aims for the creation of a 'temporary' nursing workforce; that is because the pay is poor for an 'on hands' nurse, few will stick it. As posts develop a high turn-over agency nurse will become more attractive for management. This back-door privatisation is part of the 'professionalisation' of nurses. The government ideal is to have nurses' contracts drawn up on an individual rather than collective basis.

# BIGOTS BLASTED

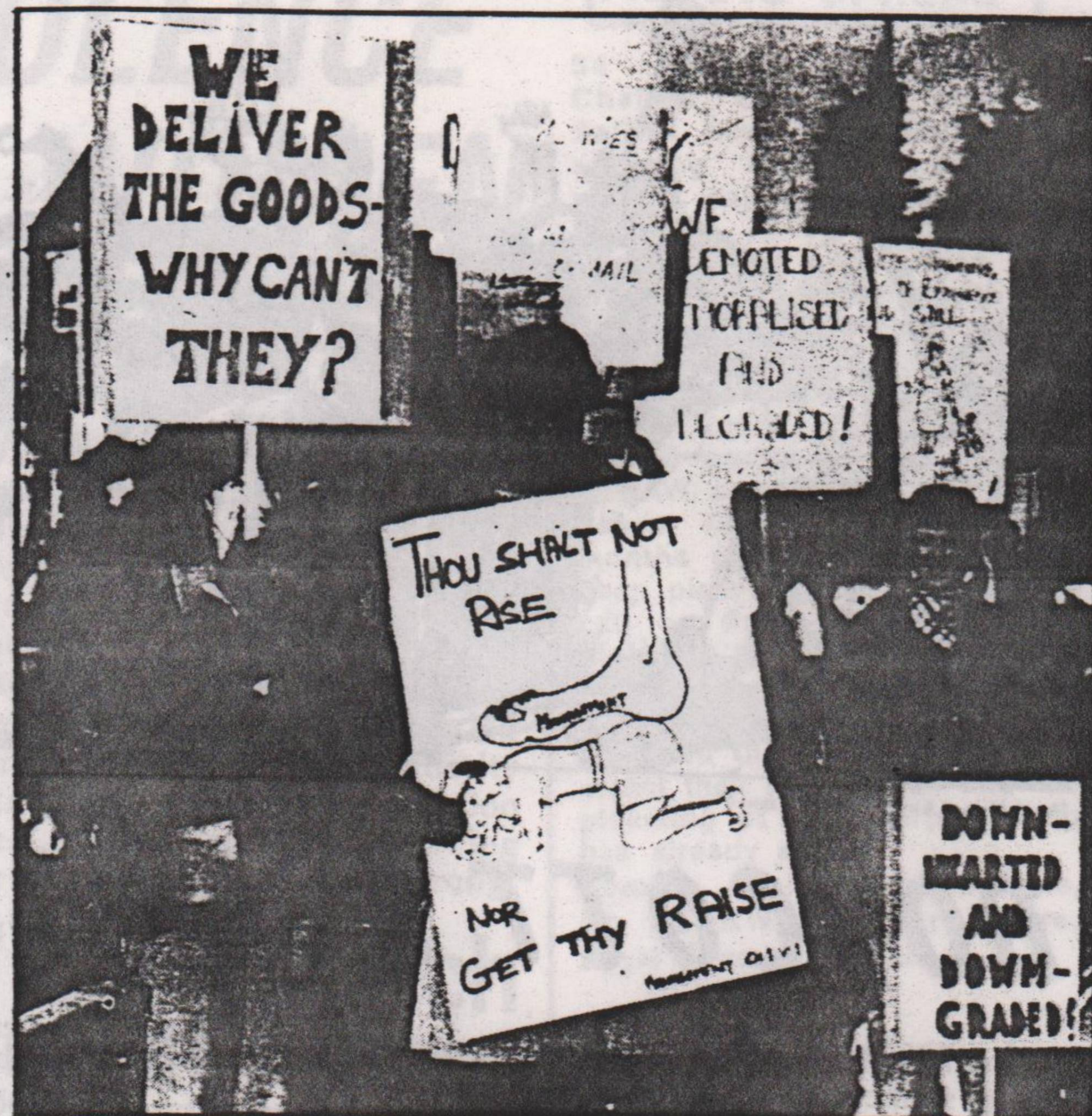
Gay men and lesbians protested for three days this May in Sacramento, California against the Governor's veto of three bills which would have banned job and housing discrimination based on sexual orientation, increased AIDS education and funded more AIDS research. On May 9, 41 activists were arrested for a sit in at the Governor's office. They mocked police who wore gloves as a protection against AIDS by wearing rubber gloves to ward off 'swine flu'. One woman was injured when police stormed the peaceful protest.

## NON-SPENDING SPREE

Gangs of youths went free shopping in Leith's Kirkgate Centre in the week-ends leading up to Xmas. Several groups marched through shops shouting and distracting security guards. During the confusion others helped themselves from shelves and disappeared before the police arrived.

Lesbians and gays in Wolverhampton now have speaking rights on the Council's equal opportunities committee. This token gesture was enough to outrage the Tories who threatened to fight this decision under Section 28. Stink bombs were let off during the Tory speech by activists in the public gallery which the Mayor threatened to clear. One of the gay activists commented on the Council's generosity, 'Whilst they refuse to oppose Section 28 and the threat of legal action from the Tories continues, we cannot recognise the legitimacy of this Council's claim to serve and represent us ..... We refuse to be silenced by worthless paper promises and equal opportunism. We demand action'.

Info: Capital Gay & Pink Paper



In West Yorks there is quite widespread working to grade, collectively organised in some hospitals, but often without the unions knowing, simply individual nurses taking the initiative and refusing to work beyond the job description management has drawn up. I've heard of no actual disciplinary here as a result of working to grade, but management threats and intimidation abound.

## Lou grade

The problem is that individual working to grade tends to get absorbed by other nurses. To be done properly the tactic requires the support of all the nurses in a particular unit.

Where the tactic seems to be working is at Stanley Royds Psychiatric Hospital, Wakefield, where the work to grade has resulted in the hospital being taken out of the hands of management and care implemented on the initiative of the actual nurses. What is happening is that management has been hearing one thing from the nurses in charge of the wards (e.g. that no-one has had a bath due to the regrading dispute) while a different kind

of reality actually takes place on the ward. This has been backed up by strikes (e.g. on Dec. 12th) where management have tried to impose authority through disciplinarys.

## Solidarity

Apart from individual cases there have been no examples of West Yorks management giving way to a collective work to grade, unlike Trent where some collective victories have been scored. Management are clearly hoping that a 'Xmas Truce' (suggested by some idiot in COHSE's Sheffield office) could extend into a New Year's defeat of the workforce."

We say - don't let this happen! To win, struggles must be spread. A Leicester Health Worker says: "The NHS dispute, and all other disputes are not isolated and different; they are all RICH versus POOR. We must not let politicians and trade unions pull wool over our eyes...again. If we act now in solidarity then we will win."

Prestwich NUPE Nurses Strike Committee. Tel: 061 773 9121.

Fed up of being ordered about and exploited? Sick of living in poverty while the profit system benefits a powerful few? Angry about men oppressing women? Disgusted at the many other injustices in today's society?

You're not alone. Lots of people round the globe are not only fed up, they're fighting back. In Counter Information we report this often-censored resistance, in the hope of encouraging more such activity.

We stress the importance of people directly controlling their struggles, outside the control of political parties, trade unions or any leaders. Replacing one set of rulers with another - as has happened in the 'Communist' Party - ruled regimes, and as left-wing parties and national liberation movements want - is no solution. We encourage today's resistance to aim for the complete overthrow of all relationships whereby some people oppress others. The world's resources should be owned and controlled by all, and used to satisfy human needs.

The Counter Information collective invites people to - send us articles and information - take bundles of the news-sheet to distribute - make a much needed donation towards our printing and postage costs - write for info on our Readers Meetings and the CI "Supplement" - contact us if they'd like to join the CI collective. We wish to co-operate with all who share our aims.

**COUNTER INFORMATION:**  
p/h CI,  
11 Forth St.,  
Edinburgh, EH1.

For contact with C.I. distributors in North England contact:  
Black & Red, c/o Raven Press, 75 Piccadilly, Manchester.



# SINGLE ISSUE POLITICS AND THE QUESTION OF ANIMALS

The question of whether anarchists should be concerned with animal rights often seems to be so easily answerable that it is hardly worth discussing. Most of us are vegetarians, some even vegans: we refrain from buying clothes that have been made using cruelty to animals and many anarchists are active in the Hunt Saboteurs. We're all pretty well right-on when it comes to animals, aren't we?

However, beneath the surface of this undeniably sincere commitment, there lurks an unresolved contradiction. Many anarchists, supposedly unwilling to engage in single-issue politics, nevertheless devote large and discrete sections of their time and energy to 'animals' and 'animal rights'. The question of direct action on a single issue has, of course, been recently highlighted by the country-wide attacks on House of Fraser stores stocking furs, including the complete gutting of a Plymouth branch.



The usual arguments put forward to defend activity on the single issue of animals runs broadly as follows: abstinence from the exploitation of animals increases sensitivity to and awareness of wider power relations; furthermore commitment to anti-sexism and anti-racism is insufficient if we continue to value human life above that of animals, thereby indulging in 'speciesism'.

*"In society .... we are not all expected to hold the same views. Indeed we are encouraged to have strong opinions about this or that particular issue. All that is required is that we remain passively receptive to the overall design".*

Taken from the 'Spectacular Times' pocket book 'Bigger Cages, Longer Chains', this quote illustrates the basic trap we can easily fall into by concentrating on single-issues. Animal rights, not intrinsically related to capitalism, can become a dangerous cul-de-sac if we let the totality of capitalism pass by.

I am a vegetarian and recently justified this half-way house to a militant vegan by saying that this was a purely personal decision. The answer to this was predictable and could have been culled from the pages of 'Marxism Today': "The personal is political".

Perhaps I should have replied that my vegetarianism bears no relation to my desire for a stateless, classless society. People have abstained from meat down the centuries for all sorts of diverse reasons. The Cathars, a thirteenth century off-shoot from the Catholic Church, abstained for fear of breaking the god-created 'chain of souls' which linked man and beast. They were, of course, still quite happy to perform the exploitative functions of landowner or priest. Even Hitler was a vegetarian.

Furthermore it is not even certain whether veganism is neutral in its relation to capitalism. The image of a third world peasant being coerced in an exploitative manner to grow nuts and beans for the sake of western, self-satisfied veganism is a powerful one. There is also a practical problem in our present situation that can be caused by a concentration on animal rights; like it or not, we have to acknowledge the risk of more damaging sectarianism if we refuse to work with anybody not totally committed to prioritising the cause of animal rights above other issues of more immediate relevance to themselves. Try telling a worker about to be sacked that he/she should become a vegan, and he/she will call you a middle class trendy, tell you to get down to the factory gates and start picketing!

Single-issue politics generally is a trap for the unwary. If the temptation is too great, let us at least be sure that we engage in direct action of a positive value.

*Dave*





# ANARCHISTS AND WORKERS' CO-OPERATIVES

Most Anarchists spend their time in negative campaigns *reacting* against our oppressive social system with depressing fight-backs, rather than in constructing viable alternatives and *setting their own agenda*. To transform corporate capitalism into a non-hierarchical co-operative Anarchist society, we need to go on the offensive. We favour a **two-pronged attack** consisting of developing the co-operative sector and encouraging a take-over by workers of the rest of the economy through Anarcho-Syndicalism.

Workers' co-ops are businesses collectively owned and democratically controlled by the workforce. In this country there are already over 1000 workers' co-ops engaged in all kinds of activity, involving some 10,000 people. The sector is growing rapidly. Many co-ops participate in a federation called the I.C.O.M. (Industrial Common Ownership Movement). In the rest of Europe there are many more workers' co-ops, many quite large, with nearly a million members in total. There is a growing number of "secondary" co-ops (co-ops of co-ops) providing joint services like marketing, premises and education. Housing co-ops and community co-ops such as shops and laundries are also on the increase.

The best-known examples of workers' co-ops are the Mondragon Federation in the Basque Country, and the Emilia Romagna co-ops in northern Italy.

Mondragon consists of 93 productions co-ops averaging several hundred members each, 44 education co-ops, 7 agricultural co-ops, 14 building co-ops, 3 service co-ops (social security, health and women's), and a co-operative investment and savings bank. There is a consumer co-op network with 75,000 members. The Federation as a whole has 18,000 worker-members and a net worth of billions of pounds. It provides five percent of the jobs in the Basque Country, has extremely high productivity, and at a rate of four new co-ops every year with 400 members on average, the sector is growing extremely rapidly. None of the co-ops has ever failed, compared with a five-year failure rate for new capitalist businesses of over 90 percent.

Emilia Romagna has 325,000 small firms, including 90,000 in manufacturing. Most of the latter are owned by the workers. They tend to be small, flexible and non-hierarchical, with multi-skilled workers. Different co-ops work together in production networks to perform complex manufacturing tasks. Income is 175 percent above the Italian average. Again, the co-ops are spreading fast.





By encouraging a co-operative sector we can dispel the myth that modern capitalism with its technocratic elites is the only workable way of running the economy. Co-ops work better than capitalism and grow faster. Workers' co-ops can also help support our movement financially, and provide jobs for those of us black-listed. Co-op federations could engage in non-money trading, experiment with implementing Anarchist ideas and offer an alternative to those of us who wish to minimise our involvement with capitalism, allowing us to bypass the traditional economy.



**Anarcho-syndicalists attempt to catalyse bottom-up unions aiming for workers' control.** Instead of bureaucratic trade union hierarchies whose interests clash with those of ordinary workers, anarcho-syndicalists organise unions with a decentralised structure using *mandated delegates subject to instant recall*. They favour **direct action and control over strikes by those involved**. In order to avoid restrictive and weakening divisions, Anarcho-syndicalist unions aim to cover a whole industry and not just workers involved in a particular trade.

There are anarcho-syndicalist federations in many countries, for example the Direct Action Movement (D.A.M.) in Britain, and the 50,000-strong C.N.T. in Spain. Anarcho-syndicalist tactics have proved very successful in a number of recent disputes, for instance the French Rail Dispute in 1987. The growth of anarcho-syndicalism will be much easier if there are more functioning examples of worker-controlled enterprises, as well as successful strikes run directly by workers. **"If a picture is worth a thousand words, then a concrete example is worth a thousand pictures"** (C.G. Benello).

Workers' co-ops and Anarchism are not contradictory ideas, they are complimentary, perhaps even *mutually necessary*. Without visibly successful co-ops, most people will think Anarcho-Syndicalist ideas are a joke and will continue to ignore them. Without support from a strong Anarcho-Syndicalist movement, there is always the danger that corporate or State leaders may attempt to strangle a fledgling co-operative sector at birth by price under-cutting, commercial boycotts, taxation or some other unpleasant method. **Anarcho-Syndicalism and workers' co-ops are opposite sides of the same coin - the struggle for workers' control.** Both fuse means and ends in the style approved of by Anarchists.

Unless we start to demonstrate credible alternatives now, our dreams will never be realised because most people find them ridiculous. The best way to infect people with our ideas is by working examples of "Anarchy in Action". We shouldn't worry about labels. What counts is how people think and act, not what they call themselves. If we can increase the number of people who work and live in non-hierarchical environments and attempt to avoid domination and submission in their day-to-day lives, then we'll be moving in the right direction, even if they haven't consciously "converted" to Anarchism. **"The problem with capitalism ... and [other] coercive industrial systems is not that they don't work: they do deliver the goods, but in the process grind up human beings"** (C.G. Benello again). The Left in this country seems largely to have abandoned the idea that a viable alternative to capitalism exists. Together, anarchism and workers' co-ops are that alternative.

Guy (half of Oxford D.A.M., Box A, E.O.A. Books, 34 Cowley Rd, Oxford. Tel: 244958).

#### Workers' Co-ops in Oxford:

Inside Art, Oxford Exhibition Services, First Fruit, Uhuru, New Internationalist, Oxford New Work Trust, Oxford Printmakers Co-op, Worldwide, Oxford Live Music Collective, Lake School of English, OXFOE reclaim.

Co-operative Development Agency, Park End St. (tel: 59481)

Plunkett Foundation, 31 St Giles, OX1 3LF (tel: 53960)

I.C.O.M., Vassalli House, 20 Central Rd, Leeds, LS1 6DE (tel: 0532-461738).





## What is life?

**L**ife is just this thing that people do when they're not totally dead, man. There is, like, this other school of thought which believes life to be a bowl of cherries, but I submit that they can be clearly told apart by the following method: take the object under consideration and discharge a completely humungous shotgun into it from, like, about this far away. If it sort of makes this weird little 'eeeeeee/iik' noise, kicks its legs up and down for a while and then lies still, it was probably life. If, on the other hand, it just leaves this funny stain on the carpet but is otherwise totally unexceptional, then, in my opinion, it was probably a bowl of cherries, man. Better luck next time.

### But what is life about?

Life is about seventy years, unless you do something utterly outrageous like trying to Slamdance while priming plastic explosives – in which case your guess is as good as mine, man.

Hmm... seventy years isn't very long, is it?

Hey man, are you kidding? You are brain-stampingly incorrect in this unsubstantiated assertion, man. Consider, if you will, that, for the last fifty years of this period, you will be an *old person*. Old

people are stupefyingly boring and, like, totally gross and nobody, like, likes them. Why are old people gross and boring?

Not even the finest brains of medical science are able to answer this question, man, but my guess is that it's something glandular. It is ironically ironic, man, that, in an era when mankind is capable of putting a personalized walkman stereo set on the moon, we are still unable to cure or reverse this completely disgusting affliction. To date the only method which I have discovered for making old people less boring is, like, to put some kind of small venomous creature into one of their shoes and then put something utterly skull-crunching on the turntable and pretend that they're dancing to it.

### Will I one day be a totally boring old person?

That is, like, totally up to you as an individual, man. There are alternatives available, such as the Slamdancing-and-plastic explosive method briefly touched on above. Many people are of the opinion that you should live fast and leave a good looking corpse but, in my experience, it's usually better to make sure it's someone else's.

Wow, Waldo, you are like, totally bumming me out.

As long as there are rich and poor, governors and governed, there will be no peace, nor is it to be desired... for such a peace would be founded on the political, economic, and social inequality of millions of human beings who suffer hunger, outrages, prison, and death, while a small minority enjoys pleasures and liberties of all kinds for doing nothing.

On with the struggle!

The 'Peace Movement' is growing, everyone seems to agree. Documentaries and movies with an anti-war message are being churned out by the score. People are marching for peace, wearing buttons for peace, holding rallies and 'die-ins' for peace. Unfortunately, for all the good it will do them, they may as well stick their foot up their arse for peace.

'Treason', Australia.



## The only class system you'll encounter when you join the force.

When you join the police, it's who you know that counts.

To us, your social background means everything.

We're very influenced by the colour of your skin, your class and your attitudes.

If you're black, poor or gay, forget it: you're the people we harass.

To become a good police officer, ideally you have got to be prejudiced, right-wing, white and a man. As well as being a thorough-going bastard.

Have you got a strong fist? Can you beat people up efficiently? And, most importantly, can you learn new ways of fighting?

We'll find this out soon enough when you're on the streets.

We'll help you develop from being a human being to a fully fledged robot.

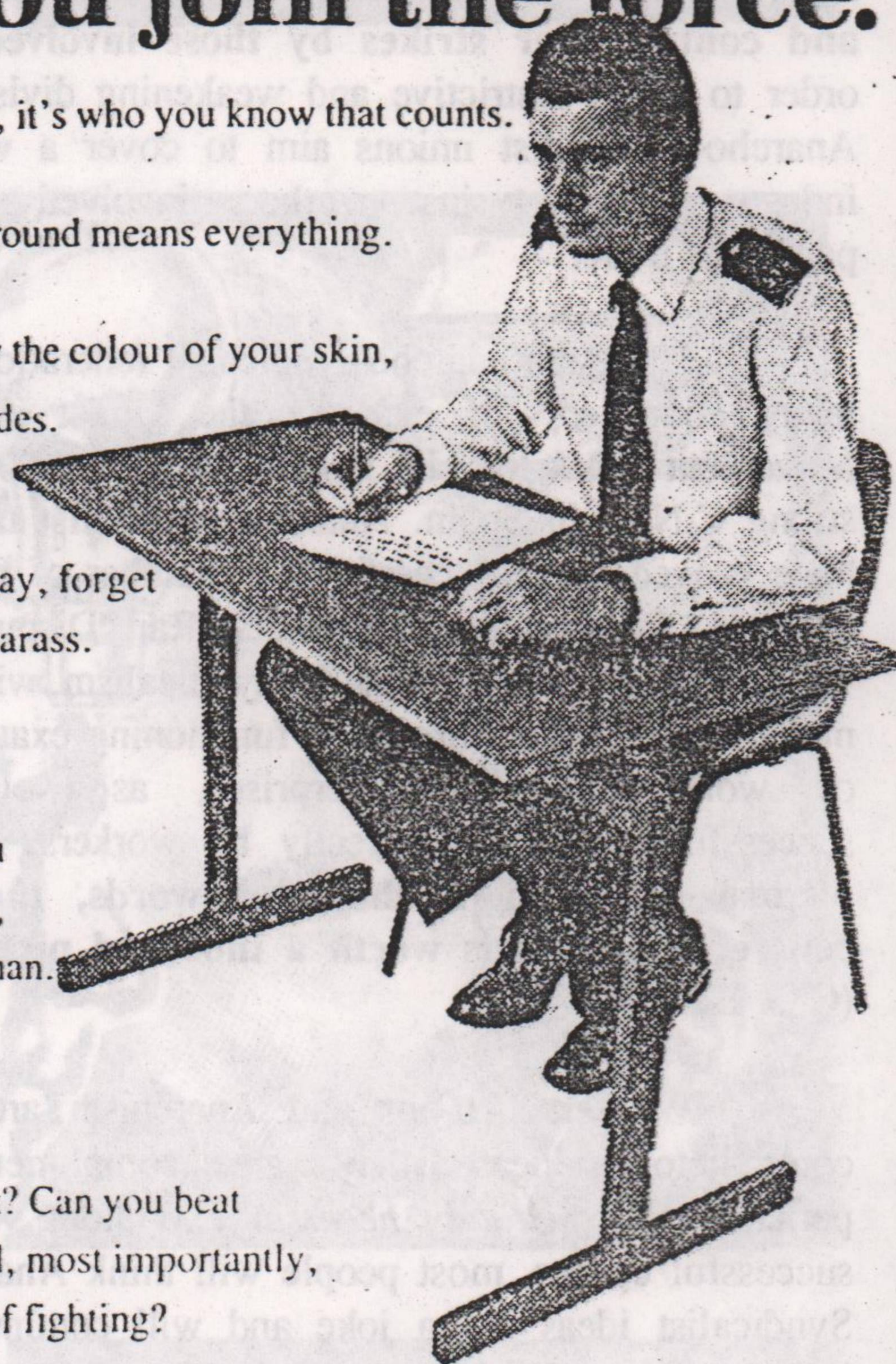
After that, promotion through the ranks is based on performance.

Arrests, masonic handshakes and bigotry all help. Shooting a five year old kid is another advantage.

We're looking for potential thugs who are quite happy defending the rich and powerful. People who don't mind getting bricked for a man like Murdoch. People who think an early grave is a small price to pay for a smart uniform, a company car and a choice of lethal weapons.

As society disintegrates, you can rest assured that there will always be a future for people like you. If you think you can take it drop us a line and we'll prepare your coffin.

TO FIND OUT MORE RING: 01 725 4492 (ANSAPHONE: 725 4575). OR WRITE TO: THE RECRUITING OFFICER, THE METROPOLITAN POLICE, CAREERS INFORMATION CENTRE, DEPT. MD 632, NEW SCOTLAND YARD, LONDON SW1H 0BG.





# THE YEAR OF THE DIGGERS

It's still an exciting experience, even an inspiration, to read accounts of the English Revolution, that unique moment in our history when we were bold enough to execute the king, and do away with the monarchy, bishops and House of Lords. During the 1640s central authority collapsed, and people were less controlled by the church and state than they had ever been before. Censorship faltered, and all sorts of subversive ideas, long driven underground, surfaced in an unregulated press and pulpit. There was a sudden growth in political and religious heresy, the emergence of radical groups such as the Fifth Monarchists, the Ranters and Seekers, the early Quakers, the Levellers and Diggers. Of all these groups the most important politically were the Levellers; the most anarchist were the Diggers.

17th century England was an agrarian society, with two thirds of the land inadequately cultivated and half of this consisted of common fields, wasteland, fen and forest. At the same time a growing population needed to be adequately clothed and fed. There was one obvious solution: enclosure. But enclosure resulted in widespread depopulation with growing numbers of landless poor unable to produce for themselves. It was against this background of poverty and distress that the Diggers urged the adoption of 'anarchy and community', a system of communal cultivation; and as a first step in the creation of a new society they began digging the waste land on St George's Hill in Surrey on April 1st 1649.

A contemporary report said of the Diggers,

*"They began to dig, then to sowing the ground with parsnips, carrots and beans. Their number increases every day. They began with five and are now about fifty but they say they will shortly be above five thousand ... inviting all to come in, and promise them meat and drink and clothes. They intend not to meddle with any man's property, nor to break down any poles or enclosures, but only with what was common and untilled... But that the time would be that all men should willingly come in and give up their lands and estates, and be willing to submit to this community ... and that for money there was not any need of it, nor of any clothes other than to cover their nakedness: and that they will not defend themselves by arms, but will submit unto authority and wait till the promised opportunity be offered".*



Eventually several other communities were set up, but the expected numbers never materialised: then (as now) most people were not at all eager for a new society.



It was clear they were no ordinary squatters: in a series of pamphlets and manifestoes, mostly by Gerrard Winstanley, they set forth their aims, objectives and the problems they encountered. They make poignant reading for those who have suffered the same types of systematic harassment, whether peace campers, festival people or political activists: the tactics and techniques are all too familiar. If the army wouldn't intervene then thugs were simply hired to do the dirty work. Almost as soon as they arrived some of the Diggers were arrested and imprisoned. Then their spades were taken away, and never returned; houses they had built were pulled down; their tools were destroyed; they were beaten up. Frequent arrests for trespass became a feature of their lives. Much of this harassment was petty in the extreme: Winstanley relates that even his cows were driven away, at which point *"some of the lord's tenants rode to the next town shouting the Diggers were conquered!... They took away the cows which were my livelihood, and beat them with their clubs, that the cows heads and sides did swell, which grieved tender hearts to see, and yet these cows were never upon George Hill and yet the poor beasts must suffer because they gave milk to feed me"*. However, the cows were subsequently rescued and brought back (perhaps by the local anarchist group!).



In another incident a local landowner, Parson Platt, *"caused a poor man's house that stood upon the common to be pulled down, in the evening of a cold day, and turned the old man, his wife and his daughter to lie in the open field, because he was a Digger"*.

For 40 weeks the Diggers carried on, offering no resistance, even without their homes, building makeshift huts instead: *"They have built themselves some few little hutches like calf-cribs, and there they lie a-nights, and follow their work a-days still with wonderful joy of heart, taking the spoiling of their goods cheerfully. They have planted diverse acres of wheat and rye, which is coming up and promises a hopeful crop"*. Some of this makes pathetic reading: acting in isolation from political and economic realities, without allies and alliances, the Diggers were reduced to a familiar situation: from an initial stance that was an extremely radical defiant challenge to the authorities, they ended up pleading to be left alone. Even when the corn did come up, it was trampled down. The Diggers lived through the winter but by the spring of 1650, they had all been dispersed.

TAKE  
BACK  
THE  
LAND



In the end, the Diggers had to be suppressed. They were a threat not simply because of their revolutionary theories, but because of their practical example. It must be understood that their direct action was not in any sense symbolic (in contrast, say, to the NVDA of the current peace movement), but was intended to be the first step towards the creation of a new society. Winstanley's solution to the land question was in theory a correct one, though in the end it remained nothing more than a dream. His belief in the efficacy of love and peace seems naive when naked violence underlies all social relations. Perhaps this is the appeal of the Diggers today - another sentimental glance at a lost cause that had no chance of success.

However the clarity of his thought was impressive. He insisted that work was not the cause of misery, but exploitation: that there could be no freedom without the abolition of wage-labour and free access to the land. Above all, Winstanley called upon the people to organise themselves for practical direct action. *"Action is the life of all. If thou dost not act, thou dost nothing"*. He remarked, somewhat ruefully, *"Everyone talks of freedom, but there are few that act for freedom: and the actors for freedom are oppressed by the talkers and verbal professors for freedom"*.

Then, as now, there must have been many who babbled of revolution, yet lifted not a finger. Nevertheless, they are around and among us, the heirs of the Levellers, the Ranters and the Diggers, and they will help dig the grave of this global tyranny of international capital. Winstanley's clarrion-call remains: **ACT FOR FREEDOM!**



#### ....and the elected

Representative Tim Moore sponsored a resolution in the Texas House of Representatives in Austin, Texas calling on the House to commend Albert de Salvo for his unselfish service to "his country, his state and his community".

The resolution stated that "this compassionate gentleman's dedication and devotion to his work has enabled the weak and the lonely throughout the nation to achieve and maintain a new degree of concern for their future. He has been officially recognized by the state of Massachusetts for his noted activities and unconventional techniques involving population control and applied psychology".

The resolution was passed unanimously.

Representative Moore then revealed that he had only tabled the motion to show how the legislature passes bills and resolutions often without reading them or understanding what they say.

Albert de Salvo was the Boston Strangler.

HINCKLEY  
FOR  
PRESIDENT  
HE'S HAD A  
SHOT AT THE MAN  
LET'S GIVE HIM  
A SHOT AT THE JOB



# WHY PAGANISM IS DANGEROUS

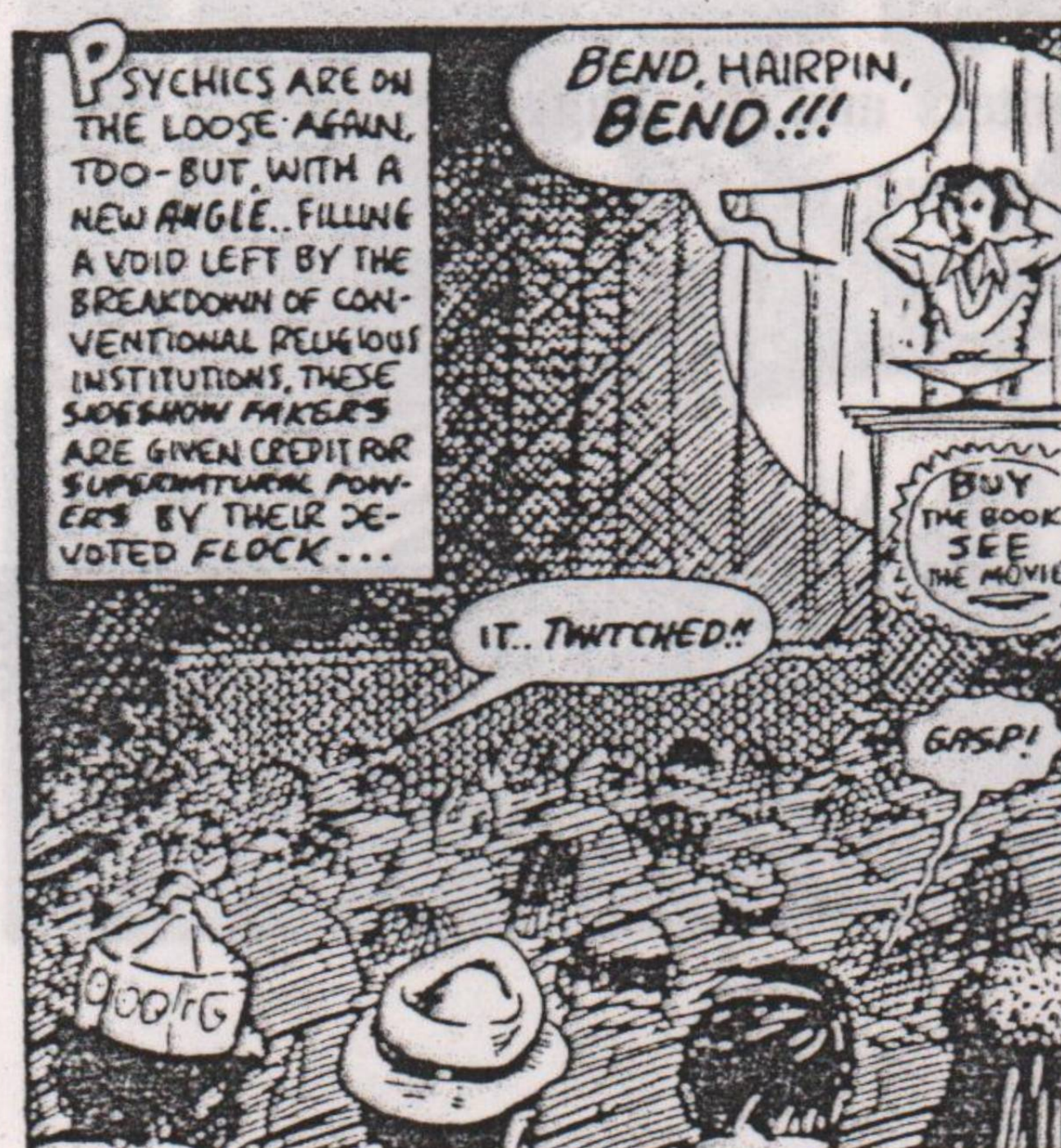
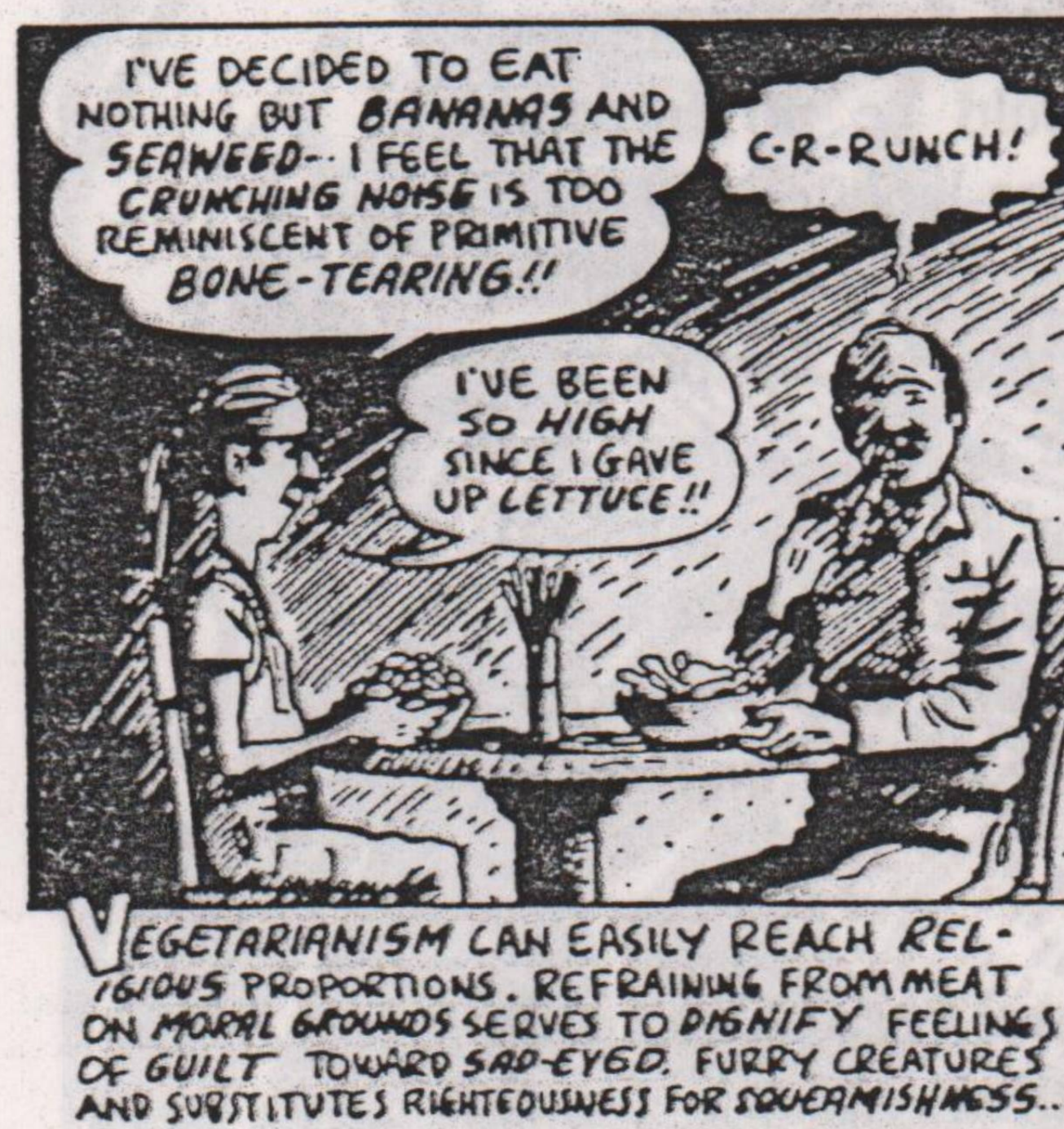
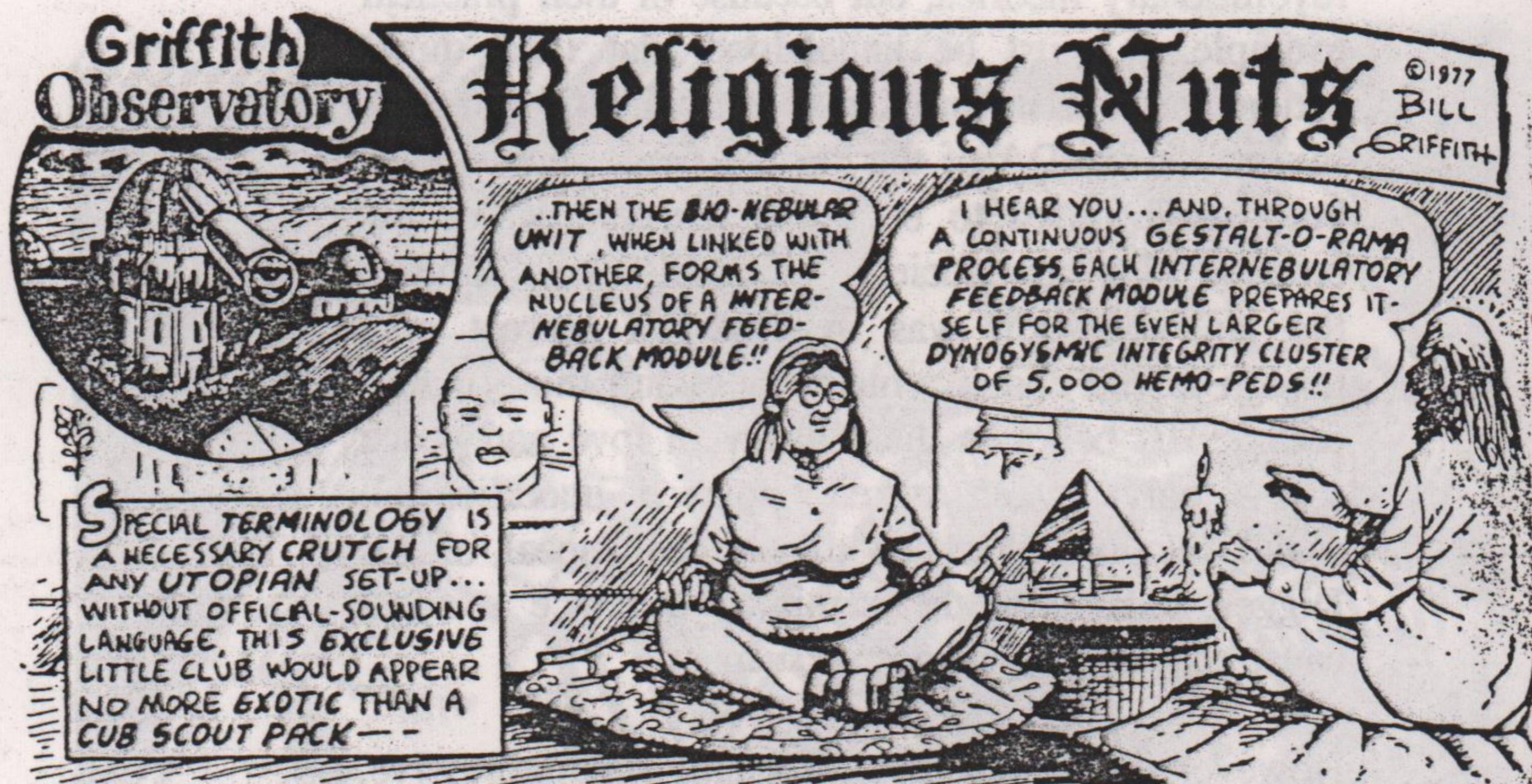
For ten thousand years our increasing knowledge (paid for by the exploitation of the periphery) has persuaded us that the universe works by cause and effect, that if we let go of a cup it will fall downwards, caused by gravity, and that it will break, caused by whatever, and that the breaking will be the cause of another effect, wrath with expletive deleted. We see an effect, we perceive a cause. Even if we don't understand the cause, we still expect there to be a physical cause. So if the whole world works by cause and effect, there is no effect left for which the cause could be god. There is no space left for God, or Allah, or Gaia, or Odin, or whatever other silliness.

There is still much in this world that we don't understand, but to invent a god to explain it is childish.

But paganism is not only silly. It is dangerous. Anarchists think that the problems of society, injustice, poverty, hunger are caused by the state. And the state is caused by religion and maintained by the sword, and religion, not just monotheistic religion, but paganism as well. Egypt was a pagan tyranny.

The best documented account of the rise of the state is in the Bible. The state's power derives from its taxation. The more taxes it has, the more swords it can buy. The Books of Law in the Bible are the equivalent of Lawson's budget. What taxes are paid, when and where. The power to raise taxes derived from Moses' chat with The Lord, who told him that 10% of all the Israelites' produce was holy and was The Lord's. And the silly Isrealites believed him. And they had to hand it over to the Chief Priest, who just happened to be Moses' brother. That's how religion takes from the many to give to the few, how religion creates wealth and poverty. And the pagan religion down the road in Egypt was doing the same thing even more enthusiastically.

The children who are inventing this new paganism are playing with fire. They say the new paganism is different; it is anarchist. It would never become like the old paganism. They are being irresponsibly naive. The new pagans in America are already forming churches. 'Ah', say the pagans in Britain, 'that's America, it couldn't happen here.' It's happening. 'Pagan Link' has been formed. 'It won't last', they say, clutching at straws. Watch it! Any religion is a gift to the corrupt. If people are naive to enough to think there is some god up there, they are also naive enough to be persuaded that someone has spoken to the god and that the god has to be obeyed, through that someone. Hence Moses and taxation and poverty and government and injustice and hunger.



Grow up. There is no god to ordain a morality or system of government. Grow up. You don't need these crutches that turn into chains.

Richard

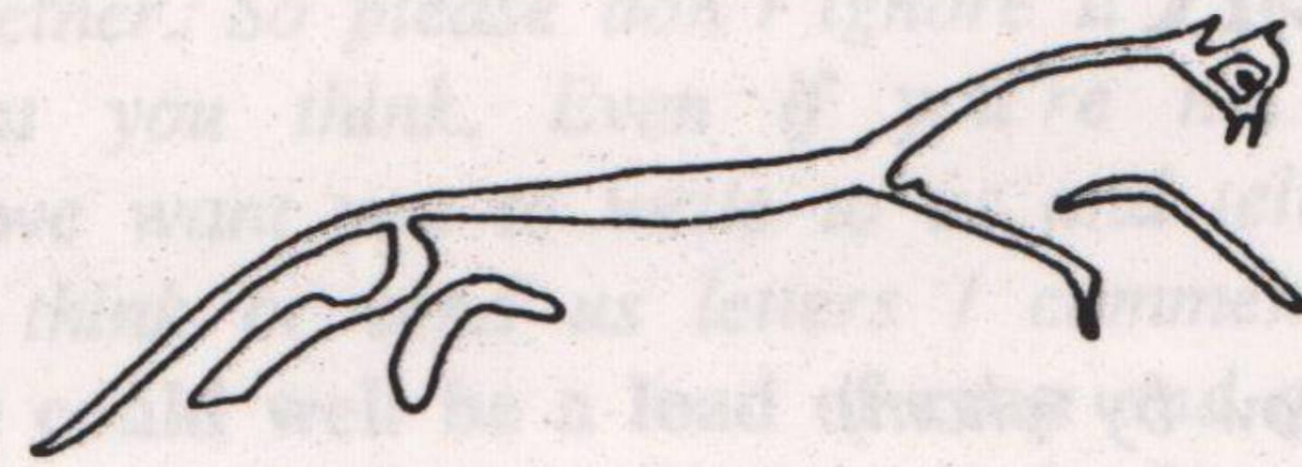


# IMMANENCE NOT ESTRANGEMENT - PAGANISM AS REVOLUTION

"Religion is essentially the emptying of man and nature of all content, the transferring of this content to the phantom of a distant God who then in his turn graciously allows something from his abundance to come to human beings and to nature". (Engels)

By this definition Paganism is not Religion, but Religion in the above sense was oppression, and a necessary condition for the development of capitalism. The adoption of the Cartesian-Newtonian [rational - eds] world view in the seventeenth century changed the image of the world from a living organism to a dead machine. This grew out of a Judaeo-Christian context in which divinity and spirit had long been removed from matter. Myths of estrangement were cultivated and are still dominant today, such as salvation/economic success must be strived for, there is a great man who receives the truth and gives it to a chosen few, there is duality - black and white, male and female, good and evil. In earlier times the action referred to above by Engels worked in the political and economic realms through the means of a state religion, which stayed in power through dogma and the sword, exercising power-over, as occurred in Egypt, and in India with the Brahmin caste. But Paganism in earlier times, and the new Paganism, was and is a challenge to state orthodoxy, and to the above definition.

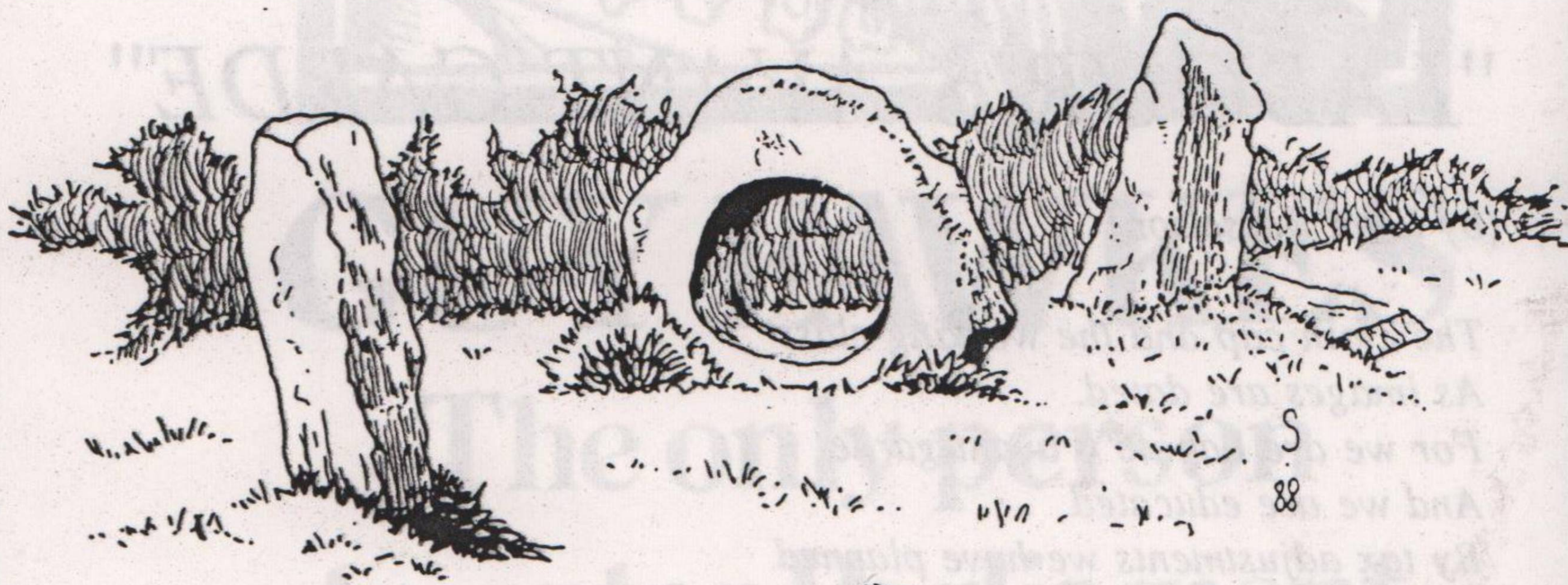
Rather than being empty of all content, people and Nature, from a Pagan viewpoint, are dynamic, interdependent, interacting, and infused with moving energies - the divine is within us, not passed down through some form of hierarchy. This is immanence not estrangement, and because of this, responsibility for our own lives comes from within and is not determined by external laws decreed by kings or priests. During the Middle Ages rural communities carried on Pagan customs in the form of May Day festivities which represented the abandoning of the order imposed by Church and Crown. No change can be achieved without cultural change, and Paganism directly challenges the alienation inherent in modern western culture and the myths of estrangement which prevail. As to comments made about the old Paganism; a religion which was tied up with state power became dogmatic, static and externalised, in other words it ceased to be Pagan. The state established its religious orthodoxy to maintain power-over. *Suttee* [burning widow(s) with dead husband - eds], for example, was given religious dressings to ensure the patriarchal descent of property, but movements which challenged this had non-hierarchical spiritual beliefs which came from within the individual.



**Paganism is permanent revolution within the individual, using power-from- within not power-over, seeking their true will, and this comes from the knowledge that the divine is not an external authority but exists within and about.**

Paganlink as such is now divided into two groups, those who want a paid membership and hierarchical structure and those who want an anarchic structure, similar to the Free Information Network. I think that shows that a large number of Pagans are aware of what they want, the struggle is happening, Pagans who are also Anarchists are not naive because we are working with immanence not estrangement. Paganism is dangerous to the oppressive state and to established and hierarchical religion.

STEVE AVIS



Great Spirit, help me never to judge another until I have walked two weeks in his moccasins.

Sioux Indian



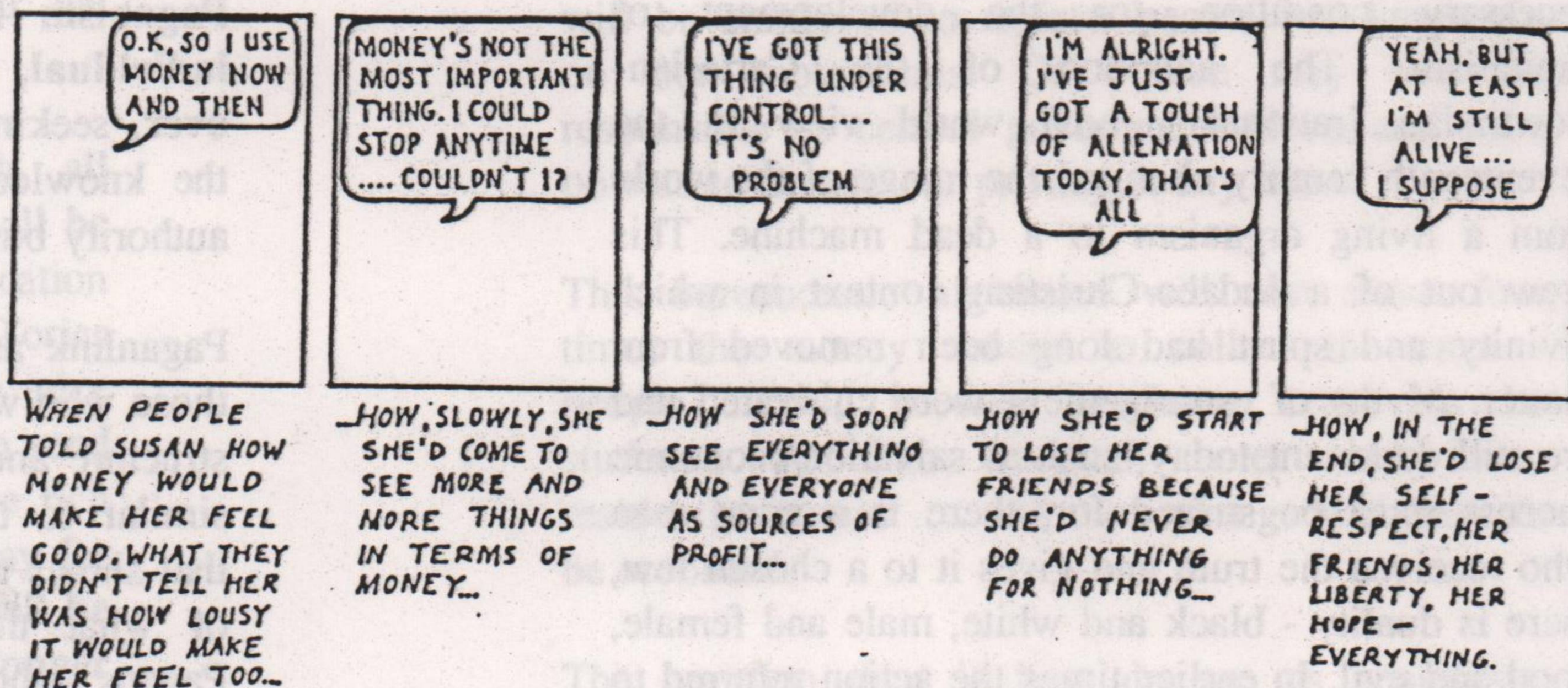
# "THE WORKERS' FLAG IS DEEPEST BLACK"

(We don't know by whom)

The Workers' Flag is deepest black  
We'll shoot the bosses in the back.  
And let the workers take control,  
And let the revolution roll.  
They may not know of Anarchy,  
Or even real Democracy.  
It's just a bourgeois tyranny,  
That we'll consign to history.

Propaganda by dynamite  
Will give the bastards such a fright.  
Action must be direct  
To have the maximum effect.  
So now's the time to smash the State  
And power structures we all hate -  
We need no army or police,  
For Anarchy will bring us peace.

The future world is ours to make,  
So let the ruling classes quake.  
We've had enough of dog-eat-dog,  
A human being is not a cog.  
So build the barricades up high,  
It can't do any harm to try.  
It's time to take our planet back,  
The People's Flag is Deepest Black!



EVERYONE THINKS THEY CAN CONTROL MONEY  
UNTIL IT STARTS TO CONTROL THEM

## Money Screws You Up

# "LABOUR'S AVANT-GARDE"

(by Leon Rosselson)

The cloth cap and the working class  
As images are dated.  
For we are Labour's avant-garde  
And we are educated.  
By tax adjustments we have planned  
To institute the promised land.  
And just to show that we're sincere,  
We'll sing "The Red Flag" once a year.

(Both to be sung the same tune as "The Red Flag".)



STONEHENGE '89 BADGES coming soon,  
featuring Norman the anarchist slug.  
Numbers will be limited so reserve yours  
now via Oxfin, Unit One, Paradise  
St Business Centre, phone 790 673  
TAT (Traveller's Aid Trust) have a fund-  
raising double album out. Acts include-  
Ozric Tentacles, 2000DS, Rythmites, Nik  
Turner, Hawkwind, Screechrock, Israel  
Movements and Culture Shock. About £8 from  
high street outlets.



Next Issue: March '89

See you on Feb. 25

love <sup>girl</sup> Guy  
Neil, Dave, Steve  
AA

# STUDENT LOANS



# FIGHT THEM ON THE STREETS

RH



March 22 1952

22 1952

Dr. H. H.

Where is  
discovery  
bring  
W. do

# THE QUITS

## SWAN



# THEY ARE