

# COMING UP

**JUNE**  
 14. Stonehenge Free Festival!  
 21-22. London Geen Fair.  
 21. Punx Picnic. Princes St. Gardens, Edinburgh. Noon.  
 65 Lewisham Park. SE13.  
 29. June Rainbow Festival. The Hurn, Beverley. Humberside.  
 29. Brixton Youth Festival. Angel Park, London.

**JULY**  
 1. Anarchist Fiesta. Jepson Gdns. Leamington Spa. Afterwards, gig, creche, women's space. Info: Box 7. Other Branch Bookshop. 12 Gloucester St. Leamington Spa.  
 5. Leeds Peace Festival. Rounday Park.  
 12. Beach Party. Joss Bay (not Botany Bay). Info: Zoe. Thanet583467.  
 19. Anarchist Picnic. Brockwell Park, Brixton, London. 1pm.  
 19-20. July Rainbow Fair. Earlham Park, Norwich. Info: c/o Greenhouse, 48 Bethel St. Norwich.  
 23. Royal Wedding!  
 26. Fun under Crisis Karnival. Queens Park, Bolton. Info: 0204-64321.  
 25-27. Elephant Fayre. St Germans, Cornwall. Info. 050330816. £15.

**AUGUST**  
 1-3 Cambridge Folk Festival. Cherry Hinton Hall.  
 2. Hard Days Knight. Rivington, between Chorley and Bolton, in the chinese garden.  
 3. Ashton Court Fair. Bristol.  
 5. Lammas.  
 8-10. Torpedo Town Festival. Brambles Farm. Waterlooville, Hants. Info: Portsmouth737819.  
 8-9. Fairport Reunion. Nr. Banbury.  
 11. ? Cantlin Stone Free Festival. Clun Forest. Bishops Castle.  
 15-24. Avebury Women's Festival. Info: 6 Carey Hse. Brooke Rd. Clapton, London. E5.  
 22-25. Towersay Village Festival. Nr. Thame, Oxon.  
 20-21. Autumn Equinox. Stonehenge.  
 23-25. Moat Farm, Rougham.  
 30. Happy Valley High Day. Coulsdon Common, Croydon

**OCTOBER**  
 4. 2nd annual Bedfordshire magic mushroom picnic at the Sandpit, Aspley Heath, part of Woburn Woods. Nr. Woburn Sands. Beds.



## OXFORD FREE FESTIVAL.

On Saturday May 3rd a small number of convoy vehicals had arrived at the festival site just outside Port Meadow and the stage was being erected. The police were forced to let the convoy onto the site to avoid them bringing Oxford's traffic to a halt. People continued to arrive over all 3 days of the festival and the size of the festival grew to about 1,000 people. Although there was only a small number of stalls selling food, clothes, jewelery and other homemade goods, that were typical of the old Stonehenge, there was still a good festival atmosphere and music in the evenings, with Hawkwind, Ozric Tentacles, The Magic Mushroom Band, Cardiacs, and Zodiac Mindword.

Helen.

**ALUMINIUM PANS**  
 If you don't want to go mad, don't cook acid food like apples, rhubarb and spinach in aluminium saucepans. Senile dementia is now being linked to intake of aluminium from vegetables grown in aluminium-rich soils, digestion tablets containing aluminium, or cooking acid fruit and vegetables in aluminium saucepans.

Miceal Davies in Park Lane Hospital, Liverpool, a prison/mental (?) hospital, has been told that he cannot receive anarchist literature as it might have a bad effect on other patients. He's writing to the Commission to complain.

## LIVERPOOL

Liverpool Anarchists report a worrying level of activity by various fascist groups in the city, who have been plastering leaflets, stickers and graffiti all over the place. Attempts have been made to sell fascist papers in the Church Street precinct and at central station on saturday afternoons. They must be stopped.

If you can offer support, contact Solace, D.A.M/I.W.A, 82 Lark Lane, Aigburth, Liverpool. 17.

The government has finally admitted that sulphur pollution from Britain's power stations is damaging Norwegian lakes. One reason for the admission is that acid damage to trees and lakes in Wales and Galway is being caused by Ireland. We can't complain to Ireland unless we admit guilt to Norway

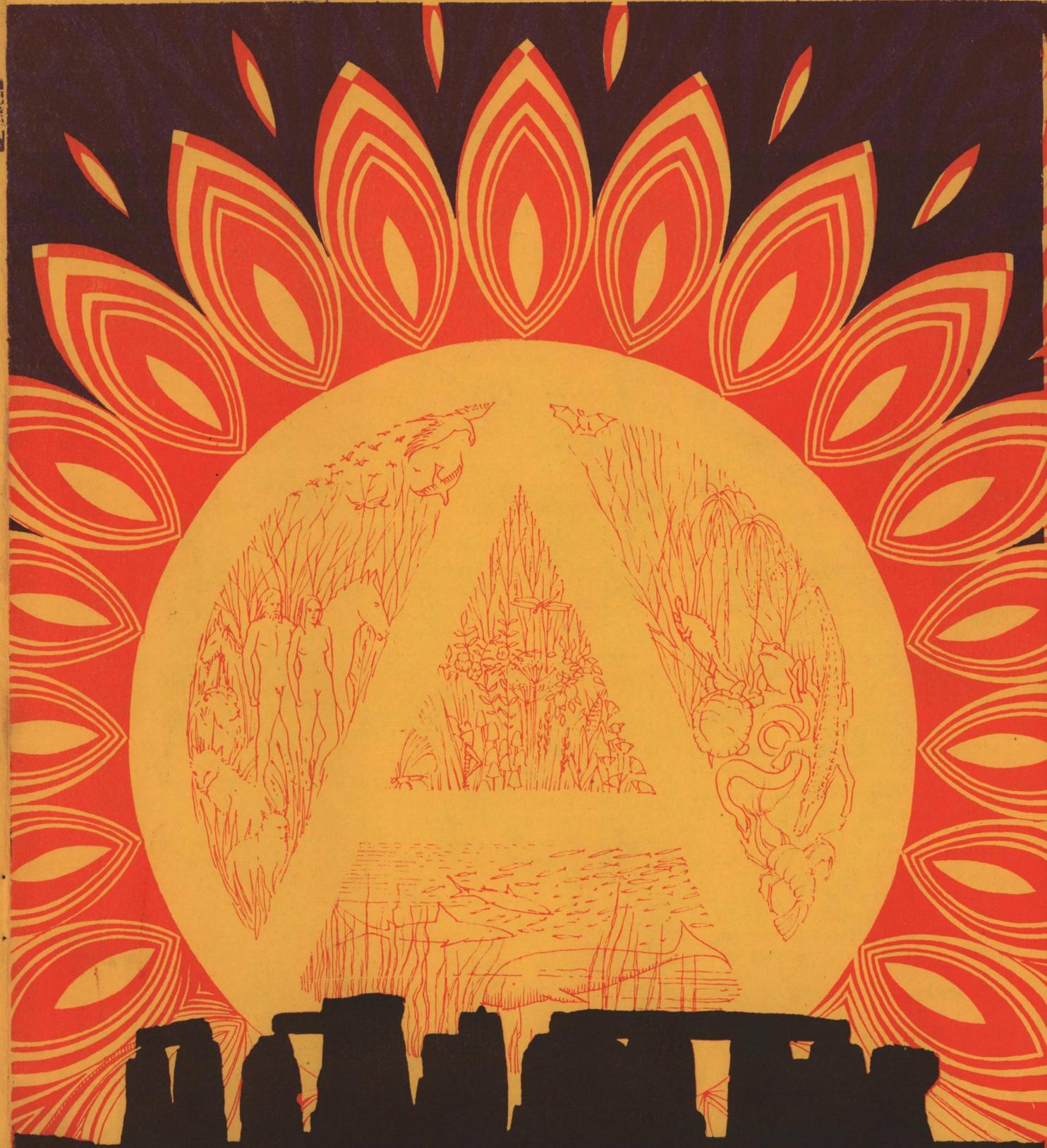


\* **PUNX Picnic** SAT 21st JUNE 1985  
 NEXT ONE IN PRINCES STREET, GARDENS, EDINBURGH, 12 NOON TILL LATE!

# GRACCHUS

The enemies of the people are those who know what people need

WHICH CLASS STRUGGLE? NON-VIOLENCE. NATIONALISM. MIDLANDS A GET-TOGETHER. THE PUBLIC ORDER BILL.



# GREEN ANARCHIST

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THE MYTH... main text from  
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as a leaflet £1.20 per 100. incpp

## OUR EXPANDING ATOMIC STUPIDITY.

This was the title of an issue of Rude Health  
published by the Kingston Clinic Edinburgh some  
40 years ago. It is expanding even more stupidly.  
There are several monsters that have to be res-  
trained if there is to be a world to revolutionise,  
these monsters have to be dealt with by uniting  
with all people who care. It may take quite drastic  
action to deal with these matters, and we have to  
convince sufficient numbers of people to act.

The first monster is the nuclear one with its civil  
and military faces linked like siamese twins. Even  
in the absence of the Chernobyl disaster the  
deposits of nuclear waste are gradually increasing  
the radioactive content of the world and will  
undoubtedly find its way into the food chain, the  
article inside deals with this matter at length.

The second monster is the agricultural one with  
its Bhopal like disasters, more obvious than the  
insidious results of the nuclear monster that creeps  
around unseen. The pollution that results from the  
chemical farming industry, to water supplies, to  
rivers and poisonous residues in our food, and  
contrary to what the big farming lobby tells us is  
a very expensive way of producing food. The cost  
of it still has to be dealt with by the community.

There is the cost to the third world in terms of  
monocropping for cashcrops and the restriction of  
land for indigenous food supplies. The cash  
received by the surrogate rulers to buy hardware  
from the west, and sometimes from the east. Part  
of this destruction is that of the tropical forests to  
meet voracious developed world demand for  
timber.

These are two of the heads of the hydra that comes  
from the body of the market economy and its multi-  
national consortiums that derive vast profit from  
industrial farming and its food chain and from the  
vast sum spent by the nuclear industry that is  
poised like a dagger over the population of the  
world and their children's children.

Alan Albon

# NEWS STONES OF CONTENTION

On June 14th the Polytantric-inspired march  
from London to Stonehenge arrived in Salis-  
bury. People came from all directions until a  
convoy of 57 vehicles joined the marchers.  
After an attempt to leave the town in the direc-  
tion of Stonehenge, there was a ruour of a site  
near Wilton and the procession blocked half of  
the ring road on its way out of the town. Despite  
many hold-ups, the hot sun and over-heating  
vehicles, the procession was very peaceful and  
highspirited. The biggest traffic problems the  
local chief superintendent has experienced did-  
n't seem to upset the local people who kept  
waving and smiling.  
The police thought that 'neutralising the convoy'  
would solve their problem. Not only was their  
ban on entry to Wiltshire broken, but the police  
conceded even further by providing a site.  
The Stonehenge festival has become an import-  
ant focus for the freedom which is being taken  
from us. June 14th was a demonstration about  
freedom, a spontaneous expression of what the  
participants want. Keep up the direct action. If  
we don't go for it we won't get it!

Tristan.

Large numbers of people, groups of hippies, bikers, an-  
archists, pagans et al are at present gravitating toward  
Stonehenge in preparation for the Midsummer Solstice.  
The briefly dissolved Convoy, the buses and homes of its  
travellers having been impounded by the police in the  
name of unroadworthiness were last seen walking to Glas-  
tonbury though will no doubt be closer to the stone circle  
by the 21st of this month.

After last year's monumental trashing of the bus people  
executed with an animal grace by the police in full view of  
TV news cameras, one would hope that such paramilitary  
use of force on innocents will not resurface.

After the dawn raid this month on th convoy whilst encamp-  
ed at Stonet Cross in the New forest in which their buses  
got nicked, some of the travellers accepted DHSS travel  
warrants, while others slept overnight in a farmers field  
in Horton. So somewhere in South West England a busless  
convoy prepares for the Solstice at Stonehenge.

four groups of Pagans walk toward  
the stones from places around  
England, another group is walking  
from London; and if its not raining  
i'll probably get off my R's and be  
there too.

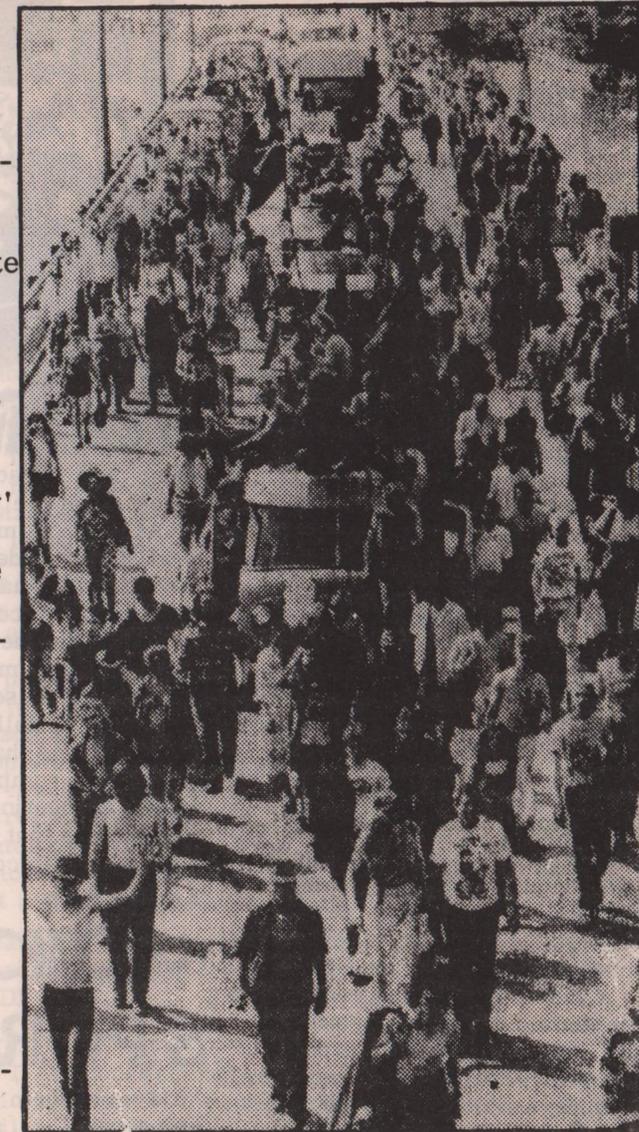
Michael

### PAGANS JOIN THE CONVOY.

Pagans and other convoy followers  
will want to join the convoy at  
Stonehenge. Pagans have opted  
out of a christian hierarchical

society and can identify with the  
convoy as doing the same thing.  
The growing convoy will, as the  
years go by, take over the areas  
which the police will find increas-  
ingly difficult to control. As stated  
in the last G.A., the periphery will  
give way to Anarchism first, and  
gradually the boundary will get  
closer to London. The growth of  
the convoy is the beginning of the  
end for those in power.

Dave.



### GREEN SECRETS

'Ecobores', a secret inner cabinet  
has been uncovered in the Green  
(Ecology) Party. It was unknown  
even by party chairpeople. Includ-  
ing Jonathan Porritt, Jonathan  
Tyler and Paul Ekins, it repres-  
ents the political/pragmatic/res-  
pectable wing of Eco. Paul Ekins  
has just sent out a secret paper to  
20 more of the same ilk, advocat-  
ing setting up a group called 'Main-  
green' to take over the party nat-  
ional council. If that fails, it sug-  
gests setting up a new party. It  
looks as though all this secretive-  
ness is going to tear the party  
apart. If the 'Ecobores' are expel-  
led, they lose their stars like  
Jonathan Porritt. If they are not,  
they can no longer trust each  
other at all.

# DUTCH CONF.

There was a very good attendance at this International Conference, though the number from Britain was disappointing. There was a sprinkling of German, Belgian, French, Spanish and Italian comrades. There has been a meeting every year since 1933 (except for the war). The site was founded, it seems, by anarchist war resisters who were imprisoned for resisting conscription. They knew of the No More War movement that existed in Britain before world war 2 and from whom they received postcards while in prison, my parents belonged to this organisation and there were many anarchists in it. Anti-militarism is still a very live issue in the European Anarchist movement as conscription is a factor in every young male European's life.

In this respect we all went to Assen to demonstrate outside a small jail where a resister was being held. The town hall attached to the prison was graffitied as was the prison, the television camera focussed on the gate was pointed skywards by someone who climbed a drainpipe. A few bottles and stones were thrown at the building, smoke bombs and fireworks let off, there was much noise, so the inmates knew something was going on outside. The visitation was expected at a much larger prison where the police were waiting, leaving the smaller jail without 'protection'.

Quite a lot of the meeting had English translations and most people in Holland speak English, so many usefull contacts were made. Green Anarchist arranged an exchange with Le Monde Liberaire. There was an old Dutch comrade who attended an International Conference at the old Malatesta Club in London in 1958. The following subjects were discussed; Anarchism and feminism, antimilitarism, ecology, and syndicalism. There was also a symposium on strategy and organisation.

The ecology movement in Holland is well organised and pretty aware, and anarchists tend to work through it although the De Raaf anarchist group have issued an ecology special.

The next meeting in Holland, I



hope, will attract a larger contingent from the UK, as I am sure these contacts make for more realistic attitudes. There is, among older anarchists, a prejudice against alcohol and tobacco, arising from the days when it was felt that booze mitigated against change and caused many social problems in Holland. What was noticeable was that there was some reasonable compromise reached in this connection and the absence of the mess that is left in England after such an occasion.

Alan Albon



## SPORT AID.

"It's up to them now. We've worked and worked... and we can no longer do any more." (Bob Geldorf at Sport Aid.)

So the show is over; the images fade from the screen and we can all sit back in our cotton t-shirts with a nice cup of coffee content in the knowledge we've done our bit - no matter that half of Ethiopia's farmland grows that coffee\*, and that Sudan is the world's largest producer of cotton. No amount of appeals to governments and the UN. are going to help. The real reasons for starvation lie with us, the way we live, because we have no land to grow our own crops. The whole aid situation is farcical - like Lady Bountiful giving out soup to hungry peasants and the only reason she's got the soup to give out is because she took it from the peasants in the first place. The Third World feeds us, not the other way around and when we do

throw them crumbs, it often does more harm than good - being invested in uncertain technology that doesn't work to produce even more cash crops to be sent abroad, the real cause of the problem. They don't need our money and technology, they need the land which our multinationals stole from them to grow cash crops for us. And if things aren't rectified pretty soon, there won't be any land left because cash-cropping and the way it's forcing peasants on to marginal land (where they starve when there's a drought) is causing devastating ecological damage.

It's time to wise up - it's us that's starving them. Stop salving your conscience and start taking action. So next time your conscience starts to ache, don't put a copper in a box (unless it's a wooden one) put a brick through a window.

Paul.

### \* ETHIOPIA

We knew coffee was discovered in Ethiopia. What we didn't know was that it is growing on half Ethiopia's farmland. "Only 11% of the total land area of Ethiopia, according to the UN Food and Agriculture Organisation, is arable and suitable for crop production. Since the larger part is given over to growing coffee for export, the country's 44 million population is expected to live off approximately 5% of the land." ('The Guardian').



In the 40 years since World War II there have been 100 major wars in which 30 million men, women and children have died. What nuclear peace?

## SOUTH AFRICA

The white government has lost control of the black townships who have thrown out the black councillors, hostages to the white government. The initiative, lost by the government, is being taken at right-wing grassroots level to suppress black revolution. Local police are arming and encouraging black vigilante groups, composed of older blacks, the 'fathers', who are in danger of losing their power and status to the young black revolutionaries, 'the comrades'. The fact that the government is now having to rely on this illegal activity to suppress the blacks indicates how much their power is weakening.



## GERMANY

Since Chernobyl the West German peace movement has attracted new and unlikely recruits. Wackersdorf, in Bavaria, once the stronghold of the right-wing Hans Joseph Strauss, has seen large demonstrations by local people against the siting of a nuclear power station in their locality. Despite attempts by 'The Greens' to keep demonstrations peaceful, elements known as 'chaotics' have provoked violent clashes with the police. But the chaotics are infiltrated by undercover police sent in to smear the image of the German green/peace movement. At a former demonstration an instigator of violence was found to be a federal intelligence agent from West Berlin.



## INDONESIA.

The Pacific and Indian Oceans are interlocking theatres in a global strategy. Indonesia is key country because it controls the three vital Straits, of Malacca, Makassar and Wetar, between the two oceans. The two latter are the only deep water channells for submarines. The USA. has two large fleets in these oceans.

Indonesia, though officially 'non-aligned', is kept firmly in the Western camp by American and Australian diplomatic support and aid, and by President Suharto's fear of 'leftists';

500,000 leftists were massacred in 1965. The USA. supported Indonesia's annexation of West New Guinea (now called Irian Java) in 1963 and its invasion and occupation of East Timor in 1975. 200,000 Timorese, a third of the population, have died in the last 10 years.

from 'The Southern Resister'



## NAVAJOS TO BE EVICTED

On July 7th 11000 Navajo Indians are to be displaced from their reservation on Big Mountain in Arizona because coal, uranium and platinum have been discovered there in large quantities. The Senate has passed a law PL93 531 to evict the Indians (Yet another instance of government law which has taken the land from the peasants to be asset-stripped) Big Mountain people are traditionally half nomadic and matriarchal. The women own the flocks of sheep and are responsible for the transition of property to the next generation. Therefore the women have been in the front line in the struggle against invasion by the white man. A 'European Big Mountain Day' on 19th April is being co-ordinated by Danish Friends of Big Mountain. c/o Christianshavns, Beboerhus, Dronningensgade 34, 1420 Copenhagen K. Denmark.



## OIL PRICES CRASH.

It is quite likely that the U. S. has contrived the fall in oil prices but now realises its mistake, if

the oil price falls Russia loses most of its foreign income so America has been putting pressure on Saudi, Britain, and Norway to increase uptake and so reduce prices. In four months oil prices have fallen from £30 a barrel to £10, because of over production. Western governments rejoiced because it cut inflation and by cutting oil prices to Japan and Germany would give them spending power to increase jobs, ie. economic growth. But America didn't notice how vulnerable its banks were. In Texas banks have lent heavily to Mexico and won't get their money back if oil prices are low. They have also invested in local oil wells which at present low prices are losing money, and so is Alaskan oil. The banks were already in deep trouble having lent to farmers to buy land which has now dropped in value again because of world overproduction. With this drop in oil prices they are going to be bankrupt. 1929? That was also preceded by low world commodity prices.

## US. PLOWSHARES.

The 'Plowshares' movement is a loosely organized group of pacifists, mostly Christians, who engage in acts of civil disobedience against the nuclear arms race. 'Plowshares' actions, rooted in the philosophy of non-violence, are characterized by the use of hammers on weapons components, in an attempt, both symbolic and real, to begin the process of disarmament.

There have been 65 people arrested in 18 plowshares actions since 1980, and 22 of these people are now in US. prisons, serving sentences ranging from one to 18 years. I'm one of those prisoners: I'm now serving an 8 year sentence for entering the grounds of a Minuteman missile silo in February 1985, and striking the silo's concrete lid with a 3-lb. hammer.

On March 28, 1986, five people entered the grounds of two missile silos in Missouri and began, symbolically, the disarmament process, with hammers. This was the third silo disarmament action in less than two years. The trial of the latest group will begin in Kansas City on June 2.

Martin Holladay.  
(He'd welcome correspondence to 03313-045/F.C.I./Pembroke Stn./Danbury, / CT 06801/ USA.

# THE VIOLENT SOCIETY

ANARCHISM, if it means anything at all, is trying to remove coercive authority from human relationships. To think that violence can be removed from a divided society is an illusion. Just as it is an illusion to think that a society will rise from the ashes of increasing levels of violence. Anarchism cannot be enforced, by its very nature. It will come as a result of increased respect for each other and our common heritage, the earth.

We have the spectacle of two armed terrorist organisations in combat. They both have their peoples' support. Their people are both the participants and the victims. They all misuse the resources of the earth and space to carry out acts of legal and illegal terrorism. But in order to awaken consciousness it is necessary to try to remove the physical barriers that protect the insane use of resources for destruction.

There have been attempts to remove the state terrorists by organised violence; historically it has resulted in a less libertarian society, not the opposite. The sad fact is that the use of violence against fellow humans has generally resulted in a more divided society. It may be necessary to use violence against other humans in self-defence but this has nothing to do with anarchism, where we have to create a self-responsible pro-life, anti-violent consciousness, necessary in a

society of free co-operative individuals and fostering violent attitudes is not going to do this. This is not to say that we do not resist by every means possible to not only dismantle the physical barriers that protect the misuse of common property, but also the barriers that exist in the mind that enable the present state of affairs to go on. This happened in a very restricted way in the Philippines where they rose, as Shelley said, "in unvanquishable numbers, you are many, they are few."

For the violence is not directed against the few that control the existing state of affairs, but the many against the many. One of the more encouraging features of the present situation is that those in positions of power have induced the scientists, technicians and workers to create such an efficient means of destruction that they themselves may be engulfed in this orgy of self-destruction.

On another level the techniques of resource exploitation have reached such a stage that it is even alarming the exploiters. We have to invade our common property in order to protect it, and we have to persuade people in sufficient numbers that it is necessary for survival to do so.

Alan Albon.

# ANARCHISM AND NATIONALISM

TO MANY ANARCHISTS, I suspect, 'nationalism' is something to be shirked at all costs. I can appreciate that, understanding that nation-state nationalism is cleverly utilised to draw the masses behind the ruling class. It is my opinion, though, that there are generally two rather different types of nationalism on the British mainland and that it is important not to lump them both together as essentially the same thing.

The last two decades in Scotland have witnessed the growth of a fairly significant Scottish nationalist movement. As well as Scotland there have been various degrees of nationalist agitation in Wales, Cornwall and the Isle of Man. Scotland and England became one state in 1707 but due to a number of factors many Scots still retain a strong sense of separate nationhood, not discouraged by some attitudes emanating from south of the border. During centuries of Scottish 'Independence', the conquest of Scotland was always a prime objective of English foreign pol-

icy - a point of great importance.

In the early 14th century, for instance, Edward I of England, Hammer of the Scots, occupied Scotland but was resisted by men like William Wallace, the great Scottish patriot. In 1305 at London's Smithfield Wallace was Hanged, Drawn and Emasculated, his entrails burnt before his dying eyes. The Romans also failed to conquer Scotland, "being forced ultimately to build two walls across-country to keep out the most pugnacious little men on their most extreme northern frontier".

What relevance, then, has all this to anarchism or the present day? The famous Red Clydesider, John Maclean, wrote that "Scottish separation is part of the process of British imperial disintegration". F. A. Ridley, in 1967, wrote that "the whell of British imperialism has now come full circle. The English world-empire, . . . now ends where it began. For such is

the fundamental underlying significance of the revival of Welsh and Scottish nationalism."

Scotland is now integral to NATO offensive nuclear strategy and is being increasingly militarised. If the Break-up of Britain is bad news for the Yankee war-dogs and their poodles, our own domestic ruling class masters, then perhaps such a prospect is good news for us, the Common People.

As well as murmurings of discontent on the 'Celtic' periphery of mainland Britain, there are emerging squeaks of protest on the remote islands. There are separatist stirrings on the Orkney and Shetlands, off the north tip of Scotland. Not Green Anarchism perhaps - the politics of the future if we are to survive - but certainly I think it is a welcome step in the right

direction. There is a massive abundance of sparsely populated land in the Scottish Highlands and Islands, being almost in the total preserve of aristocrats, the military and fat, wealthy landlords. In the Scottish north there is plenty of beautiful scenery, though much is rough, rocky and mountainous terrain - perhaps future no-go areas for the octopus-feelers of the centralist state?

In September 1983 Scottish Republican political prisoner Matt Lygate was freed after 12 years incarceration in Scottish prisons for politically motivated bank robbery. On his release he commented, "When you oppose the state, it is worse than murder" - a truth that radicals of all hues should bear in mind.

Alasdair Russell.

# AFTER CHERNOBYL!

THE RECENT NUCLEAR DISASTER at Chernobyl is a warning that present nuclear programmes constitute a serious threat. Government policies of secrecy have inevitably led to a worldwide crisis of confidence.

Whilst saying that the public lack expertise in this area politicians give extremely naive comments which only serve to increase distrust. This led me, as a well qualified scientist, to prepare this brief survey of this vital problem.

SOME BASIC FACTS: Nuclear fallout is international and does not respect national boundaries. The principles and problems of nuclear energy are identical in all countries although some recent commentators have implied that British neutrons are nicer than Russian!

Chain reactions rapidly increase in rate and readily go out of control; in nuclear fission there is an enormous potential release of energy. The useful release of part of this energy involves an exceedingly delicate balancing act. All the materials used are subjected to severe stress and corrosion. There is no reliable method of estimating the safety of such a process. The 'calculations' often quoted by the industry imply a much higher performance than I have ever observed and have now been shown by experiment to be of no value.

The fission products are an enormous biological hazard. There has been an astonishing official reluctance to investigate these hazards. Official estimates of casualties are certainly too low and neglect entirely most of the harmful effects of radiation exposure.

My own research has shown that Phosphoryl-ester bonds are particularly sensitive to ionising radiation. These bonds are vital for the integrity of genetic information and for most, if not all, life processes including the nervous and immune systems. The potential long-term effects give cause for great concern.

WHY NUCLEAR POWER? We should enquire whether such hazardous processes are needed for energy supply when there are several alternative energy sources which can be developed without these major problems and there is much scope for greater conservation.

When studying or using hazardous chemicals it is good practice to use small quantities and isolate them from other hazards and from the populace. The effect of 'containment' is often to produce a bigger bang. Incred-

ibly, at the behest of a highly centralised and bureaucratic electricity supply industries, extremely large nuclear plants have been placed close to populated areas, posing a threat to people and governments.

As the dangers were known, the only possible conclusion is that the desire for nuclear plants for plutonium for bombs was greater than common sense.

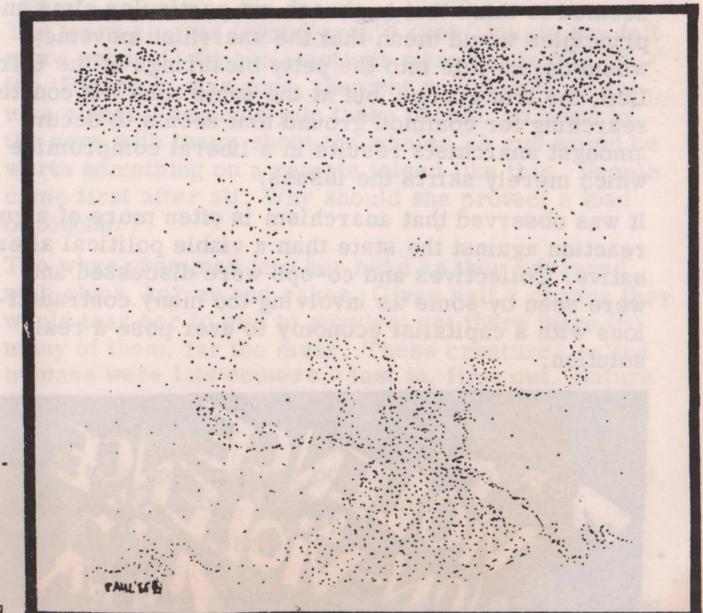
FUTURE POLICIES. All proposed developments such as at Sizewell and Dounreay should be cancelled now.

Existing nuclear power stations (including the expensive failure at Dungeness) should be operated at lower temperatures and closed as soon as possible.

All information about nuclear energy should be readily available to the public.

Existing nuclear waste should not be deposited into the sea, rivers or water-bearing structures. A major investigation into the health aspects for all living species should be started and would necessarily take several years. This would then enable the best procedures for disposing of existing nuclear waste to be developed.

Norman.



W. I. Lenin: "Communism = Soviets' power + electrification.!"

# THE MIDLANDS ANARCHIST GET TOGETHER

MARCH 15th & 16th 1986

ON THE 15th and 16th of March this year an anarchist conference was held in Nottingham, mainly with the idea of getting together anarchist groups in the Midlands. The idea of a Midlands network was raised at the conference, not with the idea of thrashing out any particular aims and objectives, but simply to form links as the anarchist movement is so small and diffuse at the moment. There has been a general feeling in the anarchist movement that there is a need for more organisation, which was reflected in the response, about 200 people turned up over the two days. Apart from the network meeting there were workshops organised and space left for 'spontaneous' workshops which took the total number of workshops to about 16 over the whole weekend.



A 'What is Anarchism?' workshop was held in which no one actually sat down and gave a hard and fast definition but one did emerge during the course of the discussion. It was generally agreed that anarchism involved decentralisation (local autonomy), no state or government, the creation and the accountability of representatives or delegates in possibly rotational positions.

There was disagreement about specifics; some people seemed to think that to thrash out particular aims and principles would mean that the anarchist movement would degenerate into the petty bickerings of the Ultra Left, the trot groups, but at the same time the constant searching for common ground that seems to occur amongst anarchists results in a liberal compromise which merely skirts the issues.

It was observed that anarchism is often more of a gut reaction against the state than a viable political alternative. Collectives and co-ops were discussed and were seen by some as involving too many contradictions with a capitalist economy to ever pose a real solution.



The never-ending debate reared its ugly head and a workshop was held on the subject of 'Violence vs. Non-violence'. Most people believed that for a revolution to be successful violence would have to be used in the course of a struggle. It was thought that it would be difficult to persuade those who hold power to give it up without some form of violent confrontation, no matter how many people were on your side. A distinction was drawn between the violence of the state, used to enforce its power and the violence used by people in the course of a struggle. On a more basic level, the violence that is part of our everyday lives was raised and the discussion centred around individual violence and what could be defined as 'violent'. Women and blacks have to deal with the violence directed against them and self-defence cannot be seen as violent. It was pointed out that violence is not always the answer since much individual violence is not physical but psychological.



In the 'Industrial Struggles' workshop it was stressed that anarchists must be directly involved with workers struggles. Many anarchists are unemployed yet do little work amongst the unemployed and no resistance has been organised against the Fowler bill. Anarchists must make the links between the employed and the unemployed and be involved because ultimately people cannot be convinced by rational argument and will only achieve any consciousness and the fall of the system through the course of struggle. There was a discussion between the DAM speaker and a member of 'Wild cat' about the subject of trade union involvement. Should anarchists involve themselves with the day-to-day union bureaucracy? Most thought that within a workplace union involvement was inevitable as the unions have the skills and experience that workers need; yet the role of the unions is often reactionary and serves to defeat workers struggles. However workers can break free of union bureaucracy and take effective action; the 'Hit Squads' in the miners' strike and the Rank and File movement were mentioned. Whether the method is to work with unions or encourage action outside of them, it was agreed that anarchists must discuss and be involved in workers struggles. Though many strikes may not seem to be particularly 'revolutionary' in nature, the point is that through the course of struggle, workers become aware and demands progress beyond the initial call for the preservation of jobs or differentials.



A workshop was held on 'Stonehenge', looking at what happened last year and how to get the necessary support this year. There was a review of the police tactics and a reminder of the arrests, beatings and police violence. This year a spring equinox meeting is planned to attract and inform locals about what is happening and why. Tactics were discussed, how to succeed this year against a highly organised police force prepared with plastic bullets and all.

The most important thing is to get people down there, an advertising campaign is needed and any ideas for posters/stickers etc. would be useful. People should come prepared and the date to be there is June 1st. It would be great if people could be persuaded to go to Stonehenge instead of Glastonbury and bring any equipment such as CBS etc. that might be useful. For more details contact London or locally - Box ASS, 59, Cookridge St, Leeds, LS2 3AW.



Some rather unusual ideas of Anarchism were raised during the 'Ecology' workshop. A speaker from 'Green Anarchist' had the view that the revolution would start from the edges of the urban areas, from the jungles of the Third world where government has little control. Technology must be controlled, taken out of the hands of Government and capital. It was also discussed that food supply would be interrupted by a revolution and how to supply ourselves with enough food. There seemed to emerge a view of revolution that involved no-go areas; anarchists would have to learn to supply themselves with food and learn about water supply and sewerage; it was suggested that the hills and the countryside would be the areas of struggle with the government controlling the towns and cities. Interesting.

A 'Group Dynamics' workshop was held to discuss the methods of organisation used by anarchists and the implications of this method in terms of effectiveness. Anarchist groups very rarely have any 'official' structure and are non-hierarchical, yet there is usually a group or an individual who does most of the talking. The problem was not seen so much as these individuals dominating as encouraging the involvement of others in the group to prevent their domination.

Some possible solutions were seen in the rotation of positions and the allocation of jobs to less involved members of the group. Information and skills should be shared amongst the group. The level of organisation

amongst the Nottingham Anarchist group seemed to cause some discomfort but it was pointed out that Nottingham had found facilitation and minutes necessary. Many other groups were smaller and had arisen out of single issue campaigns such as the CND movement or the animal rights issue which made for a high level of cohesion. The diverse interests of the group in Nottingham had called for a facilitator; the position was rotational and new people could be involved in this way if they wished.

The role of the facilitator was also discussed and the 'elitist' and unfriendly attitude of some anarchist groups where anarchism has become more of a social scene than political activity.

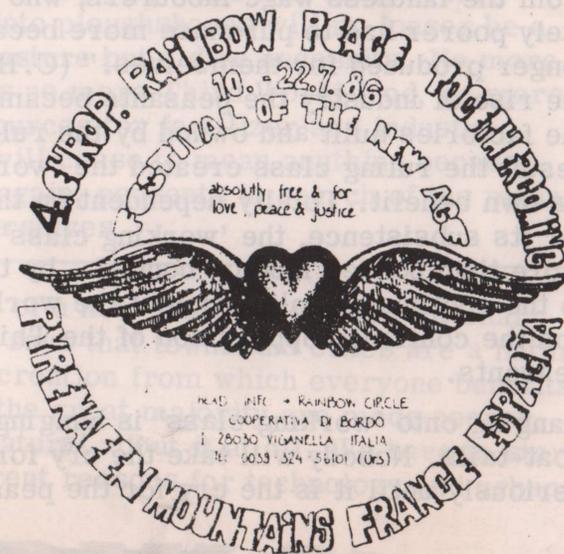


There were many other workshops over the weekend, including; women, a men's workshop, class and an art workshop with the suggestion of a weekend of workshops on art centred around the practical aspects. The Midlands Network is now in operation and produces a newsletter (for more info - Box A. Mushroom, Heathcote St, Nottingham.) Perhaps what emerged out of the weekend was the need for more discussion about ideas. The anarchist movement is small and fragmented and tends to have an individualistic approach. Perhaps we should be attempting to generalise from our personal experience and daring to disagree.

Meg.

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# WHICH CLASS STRUGGLE?

The publication of 'Class War's' Aims and Principles has clarified the different economic analysis between 'Green Anarchist' and the other anarchist mags and papers.

3. The primary division in the capitalist system is a class division, between the working class and the ruling class and its allies. We accept that the exact dividing lines are difficult to define and are subject to change.

**CLASS WAR**

The ruling class expropriates the food from the peasants, and the 'workers' make baubles for the ruling class in exchange for that food. So the 'workers' depend for their subsistence on a strong ruling class.

**GREEN ANARCHIST**

IF WE LOOK at the urban society in Britain, it is possible to say that the primary division of class is between the working class and its ruling class. But to base the struggle for liberation on such a narrow world-view is asking for trouble. If the 'working class' struggle did succeed, the oppression would continue as long as urban/industrial culture continued. To feed a city you have to exploit those who grow the food, and exploit the land on which the food is grown. By holding on to the industrial 'working class' ethic you will continue to be guilty of the same crimes of exploitation and oppression committed by the bosses.

So what is this 'working class' that we're so proud of? With the clearances and enclosure acts the ruling class forced the peasants off the land. Having no land, the peasants could no longer grow their own food. In the early seventeenth century "much of the expanding internal demand for food and manufactured goods came from the landless wage labourers, who though absolutely poorer had to purchase more because they no longer produced for themselves." (C. Hill 1980). With the rise of industry the peasants became enslaved in the factories built and owned by the ruling class. As a result the ruling class created the 'working class' for its own benefit. Totally dependent on the ruling class for its subsistence, the 'working class' is nothing more than bonded labour, bonded - by trick or treat - to the continued exploitation of the world's resources, and the continued oppression of the Third World peasants.

Hanging onto 'working class' is hanging onto the bosses coat-tails. Nobody will take the cry for liberation seriously until it is the cry for the peasants, and the

**THE MYTH** is that workers/artisans make tools etc. for the peasants in exchange for food (socialist and capitalist economic theory). The reality is that the ruling class expropriates the food from the peasants, and the 'workers' make baubles for the ruling class in exchange for that food. So the workers depend for their subsistence on a strong ruling class.

There are two opposing classes indeed. They are the rulers with the 'workers' against the peasants. The 'workers' have always colluded with the rulers in the exploitation of the peasants. And they always will, or starve. To support the 'workers' in an urban society is to support the exploitation of the Third World.

GREEN ANARCHIST.

women, and the children of the world, and a cry for the land.

If the peasants in the Third World revolted, we, in our over-developed western culture, would simply starve. The 'working class' are paid to make the weapons for the bosses. The bosses point those weapons at the Third World, and we steal their food and their resources. As much as 110 million acres of Third World land grows crops exported to rich countries like ours. "Under Somoza, the area of Nicaraguan land growing export crops was 22 times that growing food for Nicaraguans, while 60% of the children suffered from malnutrition." (Collins. 1982).

When you talk of removing the 'ruling class' do you also mean to remove their weapons of Third World exploitation? Will you choose to starve, or continue to exploit them? Somewhere along the line you will have to consider where your food will come from. Turning swords into ploughshares will no longer be a mere romantic gesture but a dire necessity. No more oppression means no more Third World food, no more Third World resources for fertilizer and industry. 'Working class' will cease to mean anything because we will be, once again, peasants in search of the means to produce for ourselves.

This is the germ of a new economics. Conventional economic theory says that towns and cities are a natural result of wealth creation from which everyone benefits. If the peasants, the great majority are made poorer, there's nothing natural about it at all. We have to start looking for different reasons for technology and urbanisation.



# GREEN SENTINEL



KAREN COULDN'T WORK OUT whether the kaleidoscope sky with its scorched reds and lilacs were mere phenomenon or fall-out. Blacks and greys ran through the colours like ink on water. The sun shone from behind the murky mess of heaven and spread the bizarre abstract collage across the dismal bleak earth until the ground's dusky shades turned crimson and purple.

The gloomy light tinted violet for a moment the dried blood on Karen's rifle butt, flickering across the stock to flirt with the hazy reflection of the sky along the dull sheen of the grief-blue barrel. The weapon lay where she dropped it after striking the old lady. It had been do or die - the crazy woman had charged her waving some kind of cleaver all set to kill Karen. The action and its delivery had been easy, sheer self-defence. One blow from the butt had knocked the hag to the ground. She lay still for a few moments. Then on shaky legs rose up, blood streaming from somewhere in her grey straw-like hair. For a moment she stared at the green sentinel, then uttered something in a foreign tongue before turning, arms at her side, cleaver loosely gripped, and walked away across the rocky terrain of the shoreline cliffs into the tall dense flora that rolled in the wind, a moving umber shadow in the distance that swallowed up the figure. Never once had the woman raised a hand to cover the wound.

Thinking back, Karen didn't even remember if the old lady had cried out in pain. There had been the sound of the wind, the thud of the blow and that sky everywhere, hanging. Yes hanging. Karen thought that a

good word; a strangled sky was better, like the Earth being slowly asphyxiated. Now she sat on cold rocks, her eyes and mind locked to that sky, seeing it ever-increasingly as a surrealistic and symbolic mould, the image like a gangrenous wound.

The guns of the 'Picaroon' brought her round from the morbid gaze to turn and look out to sea, just that sky. The boom of her ship's low calibre deck gun and the chatter of the 'Picaroon's' heavy machine guns brought back the reasons why she stood guard on this frozen crag somewhere in the northern world. Below, in the natural harbour, lay her charge, the whale and its calf. She didn't even know what kind of whales they were but they had fought for them across the sea, through gales, fighting off everything from small fishing trawlers to armed whalers and naval frigates, even a helicopter had once tried to harpoon the giant mammals and now the whales had taken shelter in a deep water cove of this forsaken island. Its people could be Icelandic, Scottish, maybe Irish; she could be in the Faroes or Greenland. They were more than likely Scandinavians, maybe even Russians. Who knew where one was in a world at war, especially if you belonged to the Green Sentinels. Everyone on this hungry planet would kill you to get meat. Down in that cove could be the very last two whales in all the oceans, but starving humanity wouldn't care. They were food.

Karen remembered things in an easier, more peaceful time, when her parents had taken her on a march to picket the International Whaling Commission. When had that been, 1980? '81? She was a little girl flying a whale-shaped balloon and wearing a 'SAVE THE WHALE' t-shirt. That was a very long time ago, a day out in a festival atmosphere. But as she grew older, she realised the reasons behind those marches more clearly. In time she had joined the Green Sentinels, a cherished adult dream come true. Gone were the days of rattling collection tins, selling raffle tickets and taking part in sponsored walks - now she was part of the teeth. Then the world was beginning to see that conservationists were not all students and people normally dismissed as cranks and weirdos. Millions began to realise that if one part of nature collapsed, then in the end the whole would fall. But there was

still plenty to do. She sailed on the unarmed 'Picaroon' against seal and whale hunters.

They came so near to winning, so near. Then came war, but the grand holocaust never materialised. Armies met, cities burned. Yes, there was nuclear war but this played only a small part in the four year struggle that was to come. Whole nations had been eradicated, once fertile lands laid waste, the seas polluted, yet million survived, hungry, starving hungry. The cause of the war was gone, forgotten. Now nation fought nation for food. The Green Sentinels survived and struggled to save some of the sea species from the madness of a ravenous mankind. If they hunted creatures to extinction then man could not survive.

Now Karen was all that stood between the whales and the occupants of this island. Would she kill to save an animal? Could she kill? On board the 'Picaroon' with its guns blazing at other ships, the action was no more than noise and gunflashes. NO-one on board had ever been hit; they'd never sunk another ship, never seen a body fall into the sea. It had always been 'scare off the smaller craft and deter others', but now here on this headland she faced other human beings, famished creatures of her own species. Could she deny them the feast of two whales? Could she see the hunger in children's eyes and not be moved?

Out there in that subfusc mire of sea and sky other men and women fought and were perhaps unknowingly killing. Could Karen murder men for the sake of a couple of sea mammals, creatures that didn't even look like people?

The last six months had worn her down. Once she had been a pure Vegetarian; now she ate fish. There was no choice - fish or starve. The luxury of fresh fruit and vegetables was a thing of the past. Green Sentinels had no country, were unwelcome everywhere but for a few neutral ports, rebels withholding sources of food from fellow beings. This struggling life had drained her mental resources. They had landed in many countries and seen the carnage of man against man, man against animals, forest, all nature. Perhaps man was becoming extinct, the Earth ridding itself at long last of us, as it had with the dinosaurs, cleansing itself of the human parasite so to heal the wounds of mankind's disastrous rule.

Out at sea the fighting sounded fiercer. The 'Picaroon' had come across some formidable opponent, judging by the harsh exchange of gunfire, perhaps a frigate or heavily armed patrol craft. Man now pitted his once mighty war machines against the animals. Karen had in her past witnessed with horror jet

fighters bomb and machine gun a school of whales. A loud explosion out at sea made her start to her feet and stare out into the murk. There was a silence, a silence that went on for a very long time, time when she became transfixed. The call of a whale brought her back to life, a lonely figure in a shabby, torn parka coat, the remnants of a Green Sentinel shoulder patch fluttering in the wind, hanging on to the coat by mere stitches, her long hair blown into a wild tangle, the gun gripped in tense hands and pointing down into the dark cove at the whales. She shouted to them to shut up whining otherwise everyone would know they were there. But they already knew the whales were there. First the children had come with long pointed poles; a few shots in the air had scared them off. Then there had been that mad old woman. Now Karen, holding a gun she didn't remember picking up, believed herself marooned and alone. The explosion was undoubtedly the 'Picaroon' blowing up. Whatever caused it now waited out there for the whales to leave, or had Karen's ship rammed the enemy, sacrificing the whole crew for a couple of overgrown fish. Tears were welling up in her eyes; her whole body trembled with fear, grief and despair.

A noise, carried on the wind, made her spin round to face inland and there, on the line where the sky met the land, stood a group of people, some holding flaming torches. Ther must have been about eight of them. Karen counted them as eight when they stretched out in half a circle and started to walk towards her. These, she guessed, were the younger, stronger adults of whatever community the Green Sentinels had stumbled upon.

The tears cleared from Karen's eyes. Inside she felt more relaxed, yet her emotions were hardening. If the 'Picaroon' was gone, then she would have to survive alone. She could join these people, go down to the cove with them, shoot the whales. A gun would be worth something on a remote island like this. People came first after all. Why should she protect a load of blubber?

The whys crammed into her head as they advanced with clubs, knives and rakes. Given half a chance they would tear her to bits to survive; yet there were too many of them, far too many. These creatures called humans were late comers - last in, first out. Nature didn't need them. They had done nothing for planet Earth, nothing.

Karen took up a kneeling position and raised the rifle, releasing the safety catch and aimed.....

Stephen Loveless.



THE FUTURE IS THE RESULT of our present circumstances and how we deal with them. To ignore the present crises that face the world is simply tempting Armageddon, however beautiful the Utopian dream might be. So when we come to consider 'Utopia' there are certain inevitable circumstances that we will have to take into account.

Living in the late 20th century, a time of ecological and social crisis, the hopes and dreams of the industrial age have failed to provide us with Utopia. Blinded by the illusions of economic growth, production and expansion, bombarded by images of increasing military tension, third world starvation, and continuous political rhetoric, it is difficult to feel any hope for the future. However valid it is to sit and dream of the ideal society, we must not forget the urgently pressing problems facing us today. Our affluent Industrial Culture is leading us rapidly to doom. We must apply the brakes now and change the course of Western Culture.

Our present culture is based on the slippery slope of

'economic growth'; such a culture demands an ever-increasing consumption of world resources and because most of these resources are unreplenishable, this path will one day meet a very big brick wall. It has been estimated that even if there is no further increase in the rate of consumption, oil resources are unlikely to last beyond 2050 (E. F. Trainer '85), only 64 years away. And as oil and gas dwindle, the coal-use rate will rise dramatically, bringing the predicted date of coal exhaustion to 2038 (Bohns '75). Electricity makes up only 3% of world energy consumption, so it becomes obvious that both the nuclear power and the alternative power supplies (sun, wind etc.) will fail to maintain an industrial culture. Based on the predicted dates of exhaustion of oil and coal, we can safely say that the industrial culture has a lifetime of 60-70 years.

If the present process of economic growth and industry continues, the prices of coal, oil and other natural resources will rise rapidly as they become scarce. Such a price rise will increase competition for resources driving a wedge between the rich and the poor.



As the divide becomes wider, the increased tension - both nationally and internationally - is almost certain to lead to bloodshed. If nothing is done to check this divide, the likely military confrontation could deny us all a future.

If we are to apply the brakes and prepare for a future which contains some hope, we must begin now. Within the next 60-70 years - the lifetime of one generation - we must totally reorganise our lifestyles, cultural values and levels of consumption. If we fail to change, the best we can look forward to giving our children is a poverty and disease-ridden dark age.

So what are the changes we must expect? The most important change, based on the fact that industrial culture will collapse, is to break the illusions that we live under. There will be no more employment in industry. No more wages to spend on luxury items. No more production of frivolous luxury goods. We will become far more reliant, if not totally dependent on

home-produced food - food grown without imported fertilizer (because there won't be any). As far as energy goes, if alternative methods of production are considered (and taken seriously) there should be "quite sufficient to provide all people with perfectly adequate material living standards." (E. F. Trainer)

If we want a future, what we now call the 'Alternatives' must be accepted as 'The Only Way'. Only by encouraging a process of de-industrialisation and an increased emphasis on natural energy production can we hope to defuse the inevitable world crisis that faces industrial culture.

The Industrial Age has "the past in its pocket and the future in its grip". If we accept economic growth, we also accept Armageddon. If we dream of Utopia, we must smash the illusions of industrial culture and free ourselves from its grip now. Now, for tomorrow may be too late.

Tristan.



# THE WAY I SEE IT

THE OVER-CROWDED, STIFLING, DENSELY-populated urban areas, ie. the concept known as the 'big city', is a concept which in the end we will need to abandon. These 'cities' breed the desperation and frustration which leads to the vast majority of the violence, burglary and other such actions which are labelled as 'criminal activity'. I sincerely believe that people can only be adversely affected by living in conditions like those that exist in our inner-city areas. When people are born into conditions of extreme lack and desperation, when they are forced to live in boxes one stacked on top of another and have no space to develop themselves, when they are brought up in circumstances where life is nothing more than a constant struggle for survival, an existence which is endured as opposed to a life which is meaningful, fulfilling and unique, and when people see no way out for themselves to escape from those circumstances, how can we pretend to be surprised when people no longer see life as being all that valuable and worthy of respect? Inside of those circumstances survival is the only reality which people are often times able to see; and in a world where the value of life has been reduced to a mere existence, the aforementioned acts of violence and aggression against others become simply a

means to that survival in the eyes of that individual.

What this leads me to believe is that "the violent nature of humans", which is the primary argument against the establishment of an anarchistic society, is the result of the current condition of the world, and not the result of some "inherent evil" within the nature of humans. For a further example, just look at the crime rate of any major city. The committing of 'violent crimes' are common, everyday occurrences. Now compare that with the crime rate of a typical small town. Here, such occurrences are extremely rare; not just in overall numbers, but on a percentage to population basis as well.

For these reasons I believe that if the human race is going to continue to exist, then there must be a return to smaller, self-sufficient, autonomous towns and communities at some stage. (If we stay on the course which is being taken at the moment, eventual ecological collapse and ultimately mass-destruction of life on this planet is inevitable.) In such communities it would indeed be possible to have a society where people lived and worked together on a completely voluntary, co-operational basis. People could exchange



their goods with each other on a basis of need, ie. if Jane grows wheat and John grows corn, Jane would exchange a few bushels of wheat for some corn from John. Most of life's needs could be grown, made etc. by people working in their own groups, or together with others when the need arose, say of such items as plumbing, electricity, roads and so on. For those items which would be made in a factory sort of environment, the factories could be run co-operatively by all of the workers of that particular plant, where decisions would be made on a consensus basis. (During those instances when a consensus decision isn't reached, a vote could then be agreed to. And if it was necessary, voluntarily agreed-to coalitions would be formed to protect the community from attacks from without, because after total freedom had finally been achieved, people wouldn't be willing to let it be taken away.

How we get from the society we live in now to a better society would primarily be a process of educating people via various means about these ideas, people living their lives in accordance with their ideas as much as it's possible under the existing circumstances, people resisting and opposing the current system/

death machine in their actions and, in the process of all this, getting their ideas supported by others. When and if the time comes that the government was no longer popularly supported, and the government still insisted on forcing their will upon others, then a final insurrection to end the government's use of force over others could be necessary, but there is no way for us at this point of time to be able to know whether or not such would be the case. Indeed it would be a decision for those faced with that situation to make.

We strive to create a world society which has as its cornerstones love and co-operation, a society which provides for the needs of all, not for the greeds of a few. A world where all co-ercive institutions are a thing of the past, a world where all will be free to think, act, speak and love as they choose as long as they don't infringe upon somebody else's right to do the same in the process. What we are asking for is total freedom, nothing more and nothing less.

Steve.

(First published in 'Existential Rage')



# AN ANARCHIST CLASSIC BY: RECLUS

**A vegetarian, a pioneer ecologist, a supporter of women's rights.**

THE RECORDING OF HISTORY has a way of playing strange tricks. Everyone knows that Marx and Engels wrote 'The Communist Manifesto' in 1848, and what a great impact it had on the history of the world. What people don't realise is that its publication passed virtually unnoticed among their contemporaries. Hardly anyone read the tracts of Karl Marx when they came out, though his diatribes against anarchists still get published. In contrast anarchist newspapers and tracts flourished in the 19th century. Proudhon's paper, 'The People', had a circulation of around seventy thousand, more than most national newspapers. And some anarchists were well-known national figures, though their work has long been forgotten. One such figure was Elisée Reclus.

In his day he had an international reputation as a geographer and scholar. He was also, along with Kropotkin, one of the chief architects of anarchist communism, the theory of anarchism which emerged in the late 1870s among members of the Jura Federation in Switzerland.

Elisee Reclus was born in 1830 in a small village in SW. France. He was the son of a pastor and began his career, like his elder brother and life-long friend Elie (who became a famous anthropologist), as a student of theology. But he soon came to reject Christianity - though not the Christian ethic - and in 1851 registered as a student at the University of Berlin. Here he came under the influence of Carl Ritter, who encouraged his interests in geography. In the next few years Reclus travelled widely, working as a tutor on a plantation near New Orleans, as well as in Columbia. He returned to France in 1857, and the following year married Clarissa Brian, whose mother was Senegalese. Joining the Paris section of the International Working Men's Association, Reclus came to meet both Marx and Bakunin in the late 1860s, leaving a favourable impression upon both. After the death of his first wife, Reclus married an English schoolteacher, Fanny l'Herminez, but she died in childbirth four years later, a personal tragedy from which Reclus never fully recovered. Caught up in the Paris Commune of 1871 and in the defence of the French Republic, Reclus was imprisoned for almost a year, and sentenced for deportation to New Caledonia. But having recently published a major work in geography, 'La Terre', (The Earth) (\*868-9), friends and scholars petitioned the government, and the penalty was commuted to exile. In 1872 he therefore moved to Switzerland to continue his scholarly work and his anarchist activities. For the next 30 years Reclus combined scholarship with revolutionary propaganda and activity. He died in Brussels in 1905, aged 75, widely revered as a saintly scholar and anarchist.

Reclus' social and political views were mainly incorporated into his encyclopaedic work on human geography:

'The New Universal Geography', nineteen volumes of which were published between 1876 and 1894. But in addition, throughout his life Reclus wrote many articles and tracts in which he presented his anarchist ideas. Some of these were published in English, including 'Evolution and Revolution' (1880), 'An Anarchist on Anarchy' (1884) and the 'Progress of Mankind' (1896). What emerges from these writings is a conception of anarchism that is similar in many respects to that of Bakunin and Kropotkin.

The experiences of the Paris Commune appears to have had a profound impact on Reclus. For it convinced him that socialism could not be brought about through bureaucratic structures or by revolution from above. He felt that people, not governments, would bring about radical change, and this involved raising their consciousness.

The 'anarchist way to socialism', as Marie Fleming entitles her biography of Reclus, was thus not to be sought through party-political activity, but through education, propaganda and direct action. Evolution and revolution were not alternatives or antagonistic ideas; they were inter-related. Social change was achieved through a process that in essence involved both. Revolution in itself was not some apocalyptic social transformation: it had to be worked for. Moreover, as the state, as an instrument of oppression, and capitalism were intrinsically connected, revolutionary struggle involved a struggle against both the state and property. Reclus thus saw anarchy as a kind of organic unity in which solidarity and economic equality and individual liberty necessarily co-existed. Reclus felt that such a struggle involved the solidarity of peasants and factory workers, and being fundamentally a socialist, he was critical of Proudhon's mutualism, feeling that the individual peasant production necessarily bolstered private property. He was equally critical of the communitarian socialists who formed 'closed corporations' or 'backwoods utopias' separate from the urban struggles.

Although Reclus was, by all accounts, a gentle and tolerant man with a generous and sensitive personality, he nonetheless gave his support to individual theft of property and to propaganda by the deed. To side again-



st those who felt the need to resort to theft or violence was, he argued, tantamount to justifying an oppressive system. On this issue he and Kropotkin fundamentally disagreed. A vegetarian, a pioneer ecologist, and a supporter of women's rights,

Elisee Reclus advocated a style of anarchism that was synthetic and optimistic. His communist anarchism, as Maries Fleming wrote, avoided both the hazards of the parliamentary arena and the tragedy of despotism. His writings still serve, as another biographer has put it, as a beacon and a guide to us all.

Brian Morris.

Readings: Several of Reclus' early essays are being

published in a pamphlet form by Practical Parasite Publications, London. There are two useful biographies of Reclus: 'Elisee Reclus; Historian of Nature'. Gary s. Dunbar. Hamden, Conn, Archon, 1978. 'The Anarchist Way to Socialism'. Marie Fleming. London, Groom Helm. 1979. See also 'Elisee Reclus, An Anarchist in Geography'. Gary S. Dunbar, in D. R. Stoddart, Ed. 'Geography, Ideology and Social Concern', Oxford, Blackwell. pp154-164.

## PUBLIC ORDER BILL

THE NEW PUBLIC ORDER BILL is likely to become law this summer. It will give police the power to:

- Restrict pickets and vigils by numbers, time and space.
- Charge a group of twelve people with riot, if one person even threatens violence. Maximum penalty will be LIFE IMPRISONMENT.
- Charge a group of three people with violent disorder, under the same conditions, making them liable to a five year prison sentence and a £2000 fine.
- Arrest you for breaking any of the new laws in the privacy of your home.

These new laws are supposed to retain our 'right to protest' whilst 'protecting the local community from the inconvenience and distress of violent or disruptive demos' - but from the way the police have been treating the Wapping residents, we can see what a pack of lies that is.

The new laws are clearly aimed at putting a stop to strong workers resistance (such as the Miners' Strike), effective demonstrations such as Stop the City (mentioned in the White Paper on the Bill), local communities fighting back against riot attacks, animal rights activities and peace blockades.

There will be no freedom to assemble, march or picket except on terms controlled and dictated by the police. THAT IS NO FREEDOM AT ALL. When combined with the current paramilitary tactics of the police to break up demonstrations, the new powers will mean an end to freedom of protest.

The Campaign Against Police Repression, along with the Campaign for Homosexual Equality, the Federation of Claimants Unions, Anti-Fascist Action, London Greenpeace, and the City of London Anti-Apartheid Group is co-organising a spontaneous demonstration 'THE SATURDAY AFTER' the bill is passed through

Parliament. Starting at 12 noon, the clock Tower Place, Market Rd, N7 (by Caledonian Rd Tube), the march will pass Holloway Prison, Caledonian Rd Poice Station, Pentonville Prison and nazi safehouses down Caledonian Rd. This will automatically be illegal because under the new laws at least 7 days notice for marches must be given. We have to oppose the Bill there and then if we do not want all our demonstrations smashed. We have to break the law before the law breaks us.

For further details on meetings, leaflets etc, write to Box CAPR, 83 Blackstock Rd, London, N4, or ring 01-881-2938.

To prevent individuals being singled out for prosecution (organisers of illegal demos can have a 3 month prison sentence and a £1000 fine), we want as many people as possible to confess to being organisers of the march. The 'confession' slips will be kept at a secret address and only used if at least a thousand names are collected. This will make it harder for the police to successfully harass individuals, and show that a good demonstration does not need any official.

Please fill in the form below and return it to the above address and MARCH AGAINST THE PUBLIC ORDER BILL.... 'THE SATURDAY AFTER'.

I, the undersigned, am proud to declare that I am an organiser of the march against th Public Order Bill taking place the Saturday after the Bill becomes law, gathering at 12 noon at Clock Tower Place, London N7.

Name .....

Address.....

.....

Dear Christian readers of GA, "ye shall know them by their fruits". (Matthew 7. v. 16). There is no doubt about the Christian basis of the modern 'civilisation' which is responsible for the massive attack on the eco-sphere. The dominant theme of the Judeo-christian world view is not pro-creation but anthropocentric, regarding the natural environment as a thing apart from humanity to exploit. God told the first humans to subdue the earth, to have domination over all living things in it, the fish, the birds, the beasts. (Genesis 1. v. 28) The Christian emphasis on person-

al salvation has produced further reinforcement of this anthropocentricity. We must be saved even at the expense of other living things. Jesus himself sent a herd of pigs to their deaths over a cliff and put a curse on a fig tree for not having fruit, even though it was not the right season for bearing fruit. (Mark. 11. v. 13) Not only has the bible given such anti-ecological teachings, but the practice of about 2000 years of Christianity has carried them out. Catholics from Spain and Portugal plundered America from Mexico to Tierra del Fuego in search of gold

and precious minerals, killing and enslaving on the way. Calvinist protestantism is intimately linked to the rise of capitalism. Colonialism and Cristianity went hand in hand to Africa. Need I go on. The bad fruits indicate a bad tree. Love, Peace and Liberty. PS. I thought the "Biggest Bastard" poster was crap too. Frank Richardson. USI/AIT. Contrada SantaLucia, 63020 Curetta di Servigliano, Ascoli-Piceno, Italy.

# LETTERS PAGE

## The Printers.

Dear GA,  
Last month's editorial 'We do not support the printers' made one important point - "Green Anarchist strategy is revolution on the periphery" - and then buried it under a lot of dross.  
Those anarchists that think that Class Struggle is the only way to change society are just rehashing the sort of Marxist politics that went out with the Steam Age. Bringing everything down to class is something even post-60s Marxists reject as too crudely materialistic. Class isn't very useful in explaining the oppression of women, gays, Blacks etc, or threats to the ruling class like nuclear war, global starvation and ecological collapse. There are important issues 'on the periphery' only for anarcho-Marxists that think all life revolves around the factory and the pub. On the issue of the printers - they are not fighting for workers control (the Grays Inn Rd deal is handled so reluctantly because most printers want wages, not control over their own lives) but to go back turning out racist/sexist crap for King Dingo, and carry on being wage-slaves! Most Class Warriors support the printers only "because struggle will radicalise them" - the struggle works by changing their attitudes before changing their material circumstances!  
However, only by changing attitudes can a tolerant and responsible anarchist society be built. Even the rich can be subverted by 'peripheral' (non-class) issues who have only their moral blindness and emptiness to lose. This is not the Ramboesque "revolution in the hills" GA suggests, where such responsible individuals as bikers and survivalists (NB: the British Movement edits 'The Survivalist') hole up behind blown-up bridges. This invites massive state retaliation: by definition, subversion doesn't.  
P.N. Rogers

Dear GA,  
I must say, several articles in your last issues surpassed even the most liberal garbage that gets churned out under the heading 'Green Anarchism'.  
Your editorial for example argues that we should not support the printworkers at Wapping because of the racist, sexist crap they print. In capitalist society we are all taught to value work not for its

intrinsic qualities, but for its extrinsic rewards (ie. a wage), and ultimately we are all guilty, through the impersonal bureaucratic forces of capitalism, for the whole host of 'baddies' that exist in the world today: I know many life-style anarchists who don't think twice about smoking or eating beans etc., despite the fact that such commodities are, more often than not, produced at the expense of the indigenous Third World; that is, because they are cash crops usually grown using very cheap, very exploited labour and take up land that would normally be used to feed people who are presently starving. But do we condemn these 'lifestylers' for their immoral consumption? Like fuck we do. It is imperative that we support the printworkers, not to defend the left-glorified institution of work, but in order that they, the printers, through their collective strength, become radicalised (I bet all those condescending turdbains who turned up your noses at the miners strike are eating your hats now that you've seen how a mere wage struggle challenged racist, sexist and reactionary attitudes). Just remember that these people, unlike the rest of us, haven't had the benefit of sociology degrees, Crass LPs etc., and to be fair, it is only they who have the strength to prevent wankers like Rupert Turdoch churning out crap like the Scum, Screws of the World.....  
Another article in GA talked about how we should not attack people but instead vent our frustrations upon property/institutions. From this line of reasoning it would appear that say, Cruise missiles just fell out of the sky, armies materialised seemingly from nowhere, as did the class system, the state etc. ?? Wise up, mugs! These things exist for a reason - to further and protect the interests of the ruling scumbag parasite leeches of the world. Let's destroy them instead! Of course our main battle is to be fought with the pen, not the sword, but to expect the rich to voluntarily give up their positions is as naive as expecting non-violence to work against Adolf Hitler (or should that be 'Thatcher') and his cronies.  
As for the piece which argued that anarchism should become respectable... all I can say is 'bollocks!' Anarchists have been politely debating for years and it has got us absolutely nowhere, except to preach to the converted. At least big publicity stunts like the Bash the Rich campaign have aroused wider public interest in us ( and has also helped to increase the circulation of more respectable @

papers) and at the present time that can't be a bad thing. Respectable propaganda and outrageous publicity stunts work together, not against each other. I for one am certainly glad of the much-needed kick up the arse people like Class War have given contemporary anarchism. And to be realistic, we can't really expect anything other than 'anarchy=chaos' from the bourgeois media.

.... at some length the writer then criticised us for our info on Clas War and for promoting 'correct' lifestyles ....

Anyway, let these criticisms not detract from the fact that GA still makes a valuable contribution to the dissemination of anarchist ideas. What we need to do is to kick out the liberals and those who think that being an anarchist means getting smashed out of your tiny mind once a year, and to develop ecology within the context of militant revolutionary anarchism. Manchester.

Dear GA,  
Here we go again! In a valiant last ditch stand against relevance; GA warns against consorting with the likes of printers, tainted as they are with money. Sod the workers, it seems, the revolution will come from the travellers, the ALF, the greens and the young unemployed. This is pure fantasy. The world is undeniably a richer place for these groups, but to imagine that they alone can transform society is absurd. It is no good dismissing workers simply because they work. The printers' strike, however limited in its aims, represents an attempt by a group of workers to take a degree of control over the central feature of their lives, their workplace. Surely it makes sense to support them, while at the same time talking about wider issues. Being beaten up on a picket line and lied about in court and media is a very radicalising experience. It is a tragic waste to leave this opportunity to the "Eat the rich" brigade.

In a similar vein the article, "Revolution in the Hills" urges us to change society by leaving it and taking for the remote areas of the world, citing as examples the Roman Empire and various Third World countries today. There, we are supposed to wait for capitalism to run out of taxes and resources and collapse into itself. This sort of idea sounds a lot better in smoke-filled rooms in the early hours than it does in the cold light of day. It may work in Kurdistan, where the rulers of Iran and Iraq have got their hands full fighting

each other, but in Britain it's a non-starter. The state will not wither away; it will bomb the rebellious hillpeople into submission, as long as workers are willing to make the bombs. The Romans didn't have jet fighters and helicopter gunships, did they? (Not to mention Cruise missiles) Land squats are an important weapon, but they are not sufficient in themselves.

GA is a good paper by and large, but at times you seem to delight in your own obscurity. Please try to remember that the 'alternative' scene is only a small part of a much wider movement.  
Yours, J. Eccles. 16 Eagle St. Leamington Spa. Warks.

Dear GA,  
We've just read your April-May collective statement on the fight over News International. What a heap of elitist shit! What do you mean "it's not the printers who are throwing bricks at the police but the militant left"? Where did you get that lie from... 'The Sun' ??? The militant left are too busy flogging their rags to fight the State (like you?). It's the printers and young kids and miners and anarchists who have been involved in most of the battles. We're not supporting the militant left - we're supporting the fight against the bosses and their State. We're part of that fight; it's not someone else's struggle. And you at GA reckon you'll only support someone if they'll support you back - just like Militant and Socialist Worker; 'I'll buy your paper if you'll buy mine.' SHIT! Well, we'll leave you new age puritans to look for support from head-banging bikers (so they're not macho and racist?) and neo-fascist survivalist meatheads. Us, we'll go out and try to fight alongside ordinary people against the shit that's coming down. And when the revolution happens, we'll drop a line to your middle class hideout in the hills to let you know...  
So long suckers! Anarchy and Anger, Dave Estate and Libby Rate, Leicester.  
PS. At least one of us used to like GA....

## Think before demos.

Dear GA,  
On behalf of everyone involved with R.E.S.I.S.T. of Norwich I would like to thank you for the mention in GA. However I feel that a false impression may have been put across by the quotation the inclusion carried.

In line with the general call for a SBU action on April 30th, we came to realise that we could contribute and agreed that we should do something in Norwich's financial area. One person produced a leaflet asking for 'direct action' involving paint bombs etc and one or two people acted on it.  
On the day about 50 people gathered and generally milled around because they weren't sure exactly what to do.

One group of maybe five people let off a smoke bomb in a bank and started running out of the area smashing windows as they went. This caused confusion and many other people ran with them, just to get away. Thus the impression created of a mad bunch of "Ravacholites" was generated, through panic.

So now, many people are facing trial under assumptions that they are violent types which is just not true. Our action failed simply because there was no discussion of what we wanted to protest against and how we were to do it. From the lesson we have learnt, I would like to encourage people to think out very carefully how they are going to carry out SBU type demos. If violence is going to occur, the people engaging in it should ensure that everyone taking part is aware that it is to be violent. Under the stupid laws it is possible to convict people of the highest pacifist order if they attend a demo which turns 'angry'. This is the situation facing many of us, and I urge anyone, be they "put the boot in" or non-violent types to get in touch and offer some support, financial, moral or other.

If I could also comment on a general point, I would like to ask people who write to GA (and indeed, all "revolutionary" publications) if they could not tone down the bigot in them. Is it not better to offer an idea rather than promote one to the detriment of others. I tend to think that anarchism is about input and discussion rather than the 'tit-for-tat' this way not that' type bickering. Can't we leave the 'I know best' egotism to socialists?  
Thanking you, Trev, on behalf of R.E.S.I.S.T. c/o Greenhouse, 48 Bethel St. Norwich. NR2 1NR.

## Shut the crap.

Gear GA,  
This is in reply to the two dumb letters (GA 11) slagging off the ALF and their decision over the Richmond Park deer. First off, to Justin Dillon, I would say he is contradicting himself - he says he agrees with the slogan "Meat is

murder", but then says that if people want to eat meat, then that's OK. That's like saying murdering people is wrong but if people want to go around cutting each other up then they should be allowed!  
Also, he wants to get his facts right about the relationship between vegetarianism and human famine; he's got his ideas the wrong way round and if he reads any up-to-date info he might discover that new evidence suggests that the human digestive system is and was designed to be vegetarian - which accounts for so much bowel and stomach cancers amongst meat-eating cultures.  
To Alison Taylor I'd say - Get your head together, girl. You cannot support one without the other, likewise you cannot be against one form of animal abuse without being against it all. If you get squeamish about the subject of animal experimenters but think eating animals is OK, then I'd say you are a hypocrite. Do your views on culling old and weak animals apply to humans too? Your patronising of the ALF at the end of your letter doesn't excuse your views.

Nature keeps itself in check - if left alone by man - and the chances of carnivorous animals catching herbivorous prey in the wild are 1 in 20, yet I still don't see an astounding increase in herbivorous animal populations. No one eats humans but they are the only species on earth which is expanding way out of line, using up all the planet's resources and depriving other species' right to live in the process. So, as a final comment, I would say to those people who are thinking of writing in to condemn the ALF... "Shut the crap up, because neither the ALF or those who support them are listening to your kind of argument anymore!"  
Yours in Anarchy, Julie. 8c Saint Domingo Grove, Anfield, Liverpool.

Dear Green Anarchists,  
I wrote 'alcohol and heroin are dangerous and ought to be illegal' well 'ought' is an ify word, not anarchist nor nihilist but liberalish yet alcoholism kills but pure heroin addiction doesn't so in an ideal world if there was a god she'd ban sin and no sane grown up would choose alcohol except for cider with honey but 1986 in judasname suss here and now kids become junkies destroying their lives and innocents whence BAN HEROIN. I don't want a revolution if I've got to sing: I am not an anarchist: Stonehenge is the revolution: the world anarchist festival: its all mushrooms and 2+2=5. your cousin dice george Karelia Bus NFA Rotherhithe P.S. Criminalise Tobacco OK?