

# NEWS

## ANARCHISTS GUT EPPING COURTHOUSE

The 'Angry Brigade' claimed responsibility in telephone calls to the BBC and Essex police Headquarters in Chelmsford for setting fire to the Magistrates'

Court in Epping Essex. The ground floor of the courthouse was gutted and the magistrates' retiring room severely damaged.

## GERMAN ANRCHISTS SHOOT TWO PIGS

Autonomen in German shot German policemen in a demo against the Frankfurt airport extension into woodland. Andreas Eichler, 33 is now under arrest for murder. He is a member of a group called Revolutionary Do-it Yourselfers. The German Green Party has of course repudiated him.

## AFGANISTAN.

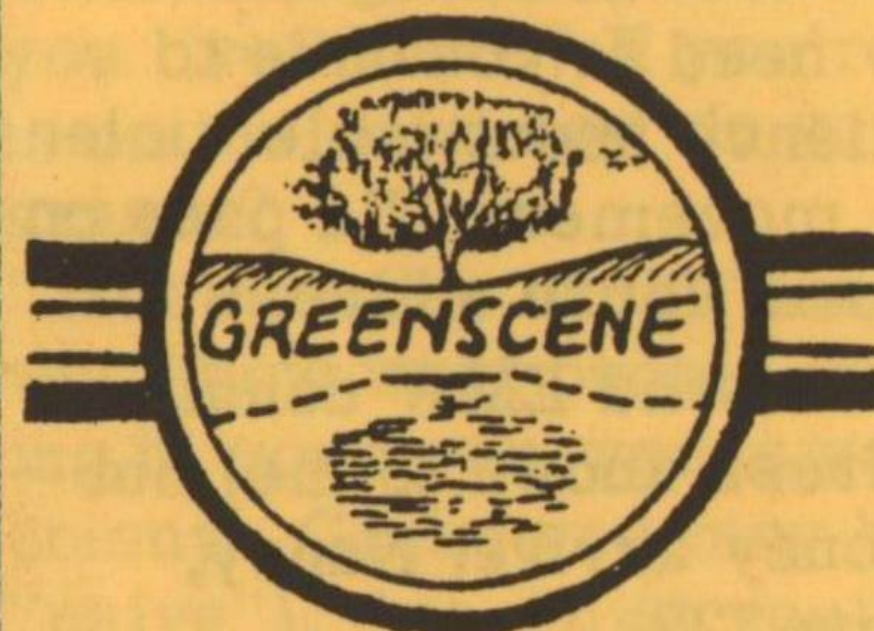
A friend of mine was recently in central Asia, and had a conversation with a Soviet soldier serving in Afghanistan. He told her that there is a high desertion rate. Most of the soldier's are young conscripts from the colder parts of the USSR and they are being tempted to desert by the warm climate and friendly Afghan people, many are apparently finding girlfriends. The other problem that the soviet presence in Afghanistan is creating is a huge heroin problem. Many of the conscripts are being introduced to drugs in Afghanistan and are returning home as addicts. The authorities seem to be in confusion as to the numbers of loyal troops still in Afghanistan, and this is thought to be one of the reasons behind the proposed withdrawal.

Tristan

## Malaya arrests Enviromentalists.

The Malayan government has arrested several leading Enviromentalists campaigners in a crackdown against its opponents. The Enviromentalists have been successfully protesting against radioactive dumping, a dam project in Sarawak which threatens the existence of several tribes, and the logging-out of the rainforests.

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## DOLLAR COLLAPSE.

In two years the value of the dollar has nearly halved. This is because America has borrowed from abroad to pay for both its domestic luxuries and huge government overspending, primarily on arms. This means, in terms of imported goods, American workers buying power has halved.

It means a real collapse in U.S. power. It will not be able to afford keeping troops stationed abroad, in Europe, or supply its Third World puppets with so many guns.

American power reached its peak at the begining of the Vietnam war. Its been downhill ever since and getting faster. this means there will be a power vacuum and much fighting to fill it, Socialist and muslim fundamentalist revolutions all round the place, which is dodgy for Anarks.

## COMING UP

### MARCH.

- 20. Spring Equinox. 9.37 GMT.
- 24. Anarcho-Communist Federation. Discussion on 'Leisure'. Marchmont St. Community Centre. Marchmont St. London. WC1. 8.00pm.
- 27. Harrisburg Day. Actions everywhere including Sizewell. Info: 072 877 327.

### APRIL.

- 1. March from London to Aldermaston. CND.
- 4. CND National Demo at Aldermaston. 12 noon.
- 'Encircle the Base' 2.00pm.
- 7. ACF. Discussion on Education. Marchmont St Community Centre. 8.30pm.
- 21. ACF. Discussion on Health. Marchmont Community Centre. 8.30pm.
- 27. Chernobyl Day. Info FoE. 01 490 155.
- 30. Leeds Green Fair. Info: Alison Tomlin. 10 Manor Drive, Leeds. 6.

### MAY.

- 2. Festival For Freedom. Site to be announced. Info: Bm Box CFZ. London WC13XX.
- 5. ACF disscussion. 'Future Society'. Marchmont Community Centre.
- 22-30. Disarm the Seas. CND/FoE. Info: 01 250 4010.
- 28. National Animal Rights Demo. Oxford. From Oxpens.
- 30. Kingston Green Fair. Canbury Gardens. Info: 01 546 1872.

### JUNE.

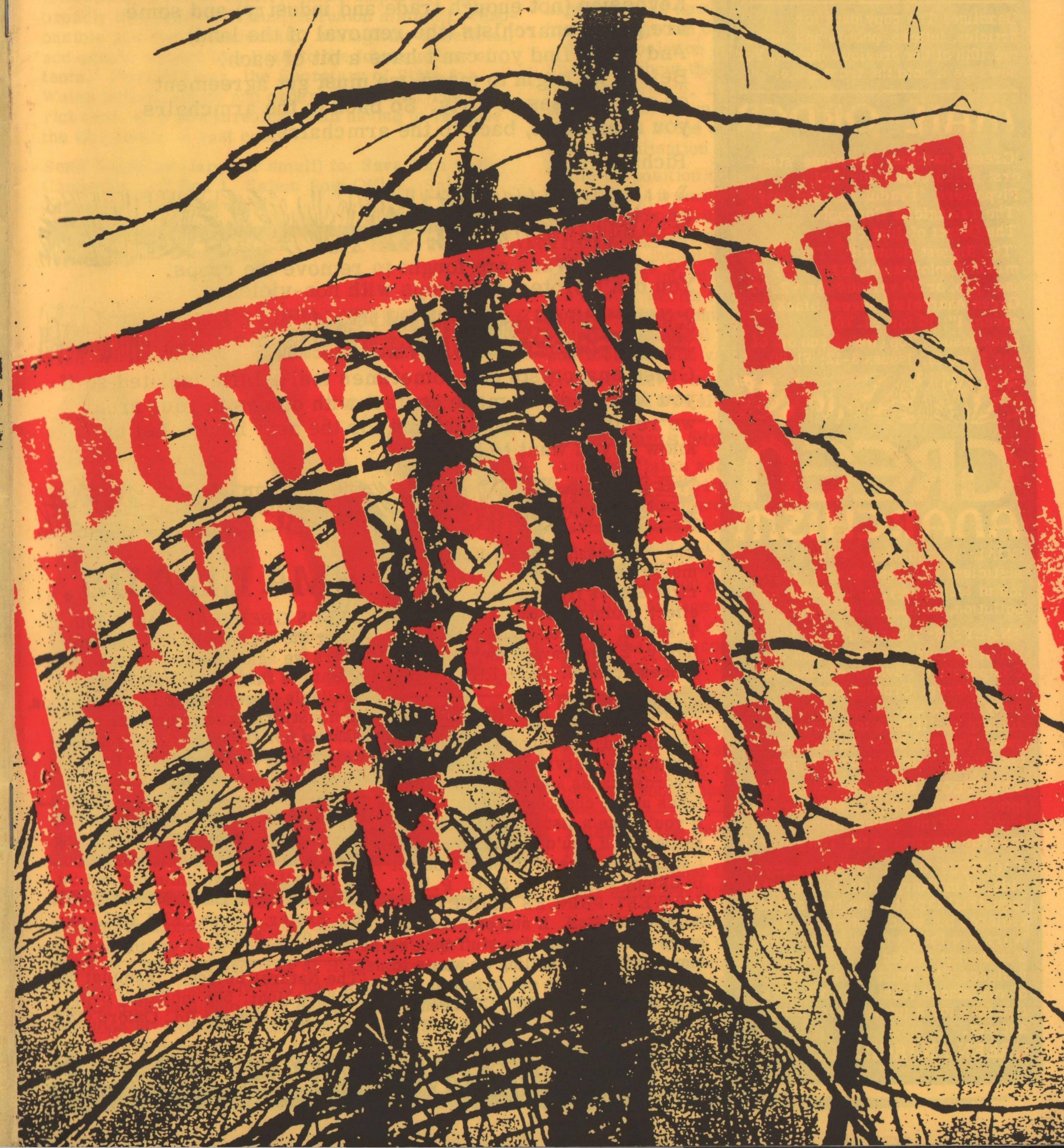
- 1. Stonehenge Walks begin from Doncaster, Oxford, Exeter, Bristol, London.

# GREEN ANARCHIST

No.18. '88. 50p. 9168

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

AGAINST INDUSTRY.SPY BASES.BAKUNIN  
ANTI-PAGANISM. HOMEOPATHY.





# GREEN ANARCHIST

19 Magdalen Road, Oxford. OX4 1RP

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'Green Anarchist' envelope stickers: £1.25 inc+p for 100.  
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Green Anarchist badges, black on green, 1": 10 for £1.70.  
Back issues: 25p (We've run out of nos 1 and 2). Issues 3-12: £1.90.

# GREEN ANARCHISM

GOAL: Autonomous, self-sufficient villages, bringing regression of technology, no industry, no pollution, no hunger, no bomb!

ANALYSIS: The theories of Division of Labour, Specialisation and Comparative Advantage make the poor poorer. Growing crops is dirty and tiring. In an Anarchist society you'll have to grow your own. There'll be no ruling class to take the peasants' crops for you.

STRATEGY: Revolution on the periphery, group no-go areas, the destruction of the system from outside inwards starting in the Third World.

TACTICS: Actions in the countryside, at military sites, land squats, industrial targets. We hate and fear violence but we do not reject it. Wars are fought to take the crops. You cannot defend them with non-violence. We must build a culture of resistance from festivals, gigs, fanzines for a future alternative society.

GREEN ANARCHIST.

## BACK TO THE ARMCHAIRS

No political movement can get off the ground until it can claim to end poverty. It cannot claim to end poverty until it agrees about the causes of poverty. Anarchists do not yet agree about the causes of poverty. Some are marxists (the removal of the surplus value), some are liberal/capitalist/Keynesian (not enough trade and industry) and some are green anarchists (the removal of the land). And you'll find you can't have a bit of each! Before we begin to move, we must get agreement on what causes poverty. So back to the armchairs, you anarchists, back to the armchairs.

Richard Hunt

To repeat: Wars are fought to remove the crops. You can't protect the crops with non-violence.

Green anarchists can sometimes feel a little isolated so if you would like to make contact with others in your area, we're planning a contact list for the next issue. Let us know if you want to be listed.

The Ambassador or Infiltration? magazine, articles, poetry, Roll-right Stones free festival, the lunar effect, build your own stone circle! T-shirts, UFO's. 25p + SAE from Harry, 2 Baggrave View, Barsby, Leicestershire. LE78 RB.

### SKINNY DODGY DISTRIBUTION

Skinny Dodgy is a non profit making distribution service which sells records, tapes and magazines/fanzines at the cheapest possible prices. If you'd like a list of what we're selling or if you'd like us to help sell something, the address to contact is Skinny Dodgy, c/o STU, P.H.6. 340 WEST PRINCES STREET, GLASGOW, G.4. If any other distributors want help selling stuff they're having difficulty selling or wants to swap stuff, please get in touch. CO-OPERATION, NOT COMPETITION.

## SMALL ADS.

LEEDS GREENFAIR. April 30th. After the success of the last two years we again invite people to participate in this year's fair - stall available (free), space for workshops, demonstrations, or whatever you want to do. Greens of every shade welcome. Please contact Alison Tomlin, 10 Manor Drive, Leeds 6.

BADGES. Can publicise your group or campaign. Ideal for fund raising. Have yours made by a workers Co-Op or sell our own amusing and intelligent range. BASCOP, 16 Haldon Rd, Exeter, Devon. EX4 4DZ. or phone 0392-35991.

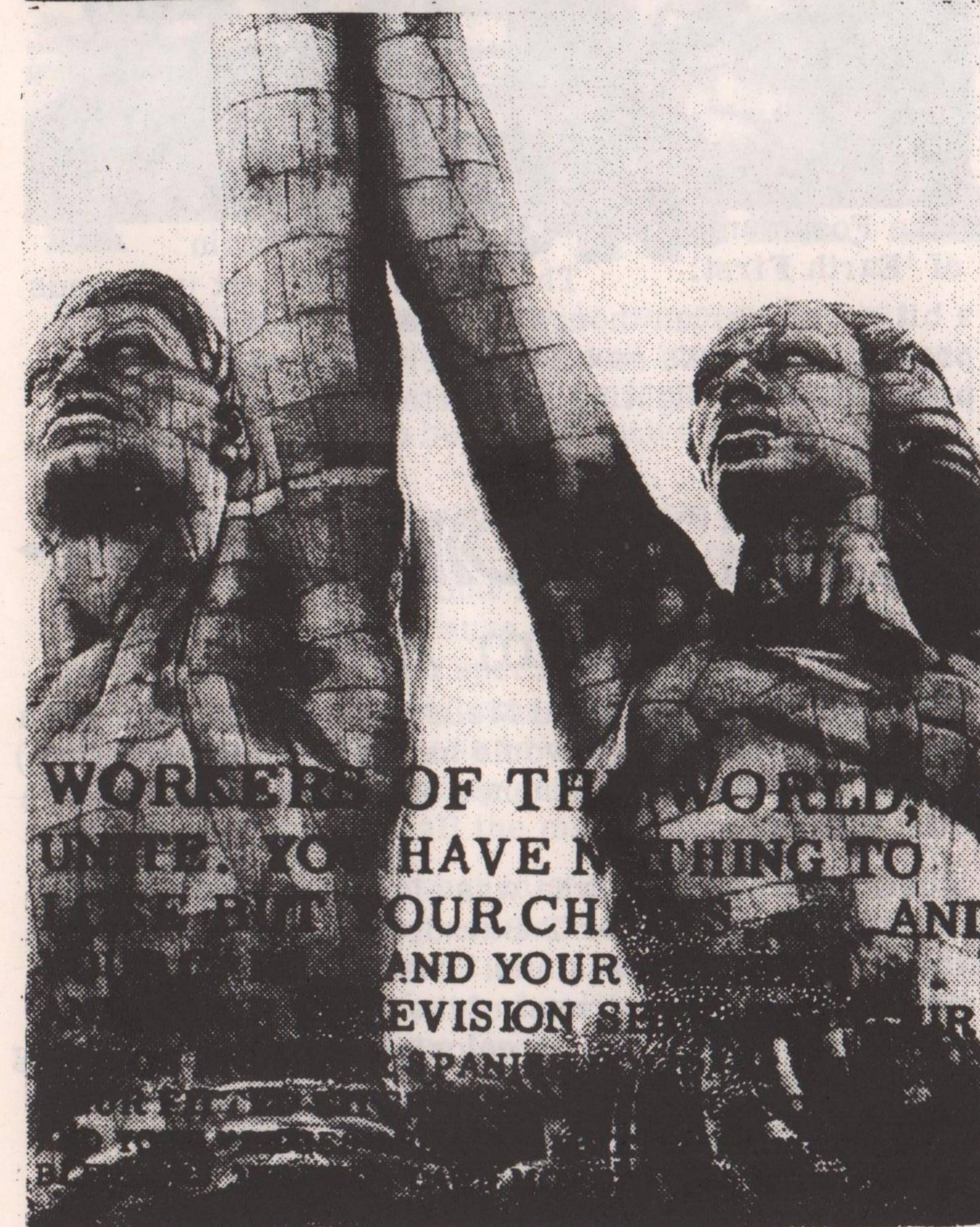
'The Natural Society'. Pamphlet by Richard Hunt. 50p including p+p. G.A. 19 Magdalen Rd. Oxford OX4 1RP.

# NEWS TIPI VILLAGE THREATENED

Tipi Village has been ordered to leave by August 1988 or be fined £2000 per day.

It all started in 1984 when the Dinefur District Council ordered the tipi's to be removed because the land was agricultural, not residential. This was followed by a public inquiry whose inspector was broadly sympathetic 'visual intrusion minimal, responsible and stable leadership, ecologically beneficial, acceptable subject to a limit to the total number of tents.' Peter Walker, the Secretary of State for Wales took no notice and ordered eviction. The district council is now threatening with having to rehouse the tipi people at vast cost.

Send donations (large or small) to; Save Tipi Valley Campaign. PO Box 1, Salem Post Office, Salem, Llandeilo, Dyfed, Wales.



The International body which determines safe levels of radioactivity is probably underestimating the dangers. The radioactivity at Hiroshima and Nagasaki was probably only half what they thought caused a certain amount of deaths. And cancers develop in Hiroshima and Nagasaki are five times higher than predicted. So 'safe' levels are probably ten times too high.

## ASSOCIATION OF SOCIALIST GREENS.

An Association of Socialist Greens has been formed within the Green Party, to follow the German example of a more radical green party.

The conference at Chesterfield of left wingers had been intended to debate left wing issues all within the context of green concerns like the Environment, Feminism and non violence. But that conference had been taken over by the left/revolutionary(?) groups like the SWP, and the proposed debate hadn't happen. This new Association of Socialist Greens has partly grown out of this failure.

The association is planning a conference next Spring at about the same time as the next Chesterfield conference. It will be interesting to see how it deals with the main Red/Green division. The reds want action at the centre; the greens see the solution in decentralisation of power.

While its position on decentralization of power is anomalous, it omits the usual green commitment to non-violence, but its most important statement is on trade. 'We would promote local and regional self-sufficiency including our own, by limiting our participation in international trade in ways that will reduce the flow of wealth from the poor world to the rich.' They're saying that trade can create poverty. That's the same heretical economics that Green Anarchist is pushing. Good on ya!

Contact: Steve Rooney. 19. Bridgeway, Shawbury, Shropshire. SY4 4PG. 0939 251153

### Debenhams Store Arrests

Andrew Clarke and Geoffrey Sheppard are currently on remand in Brixton Prison, charged with conspiring to manufacture incendiary devices and with possessing materials with which to make incendiary devices with intent to cause criminal damage. They're also charged with causing £8,731,296 damage to the Luton store, £350,000 damage to the Harrow store and £205,000 damage to the store in Romford. They're due to appear in court in either July or Sept 1988. for further info contact; Support Animal Rights Prisoners, BCM 5911, London WC1N 3XX.

Single Step Bookshop in Lancaster has had to close because all the Anarchist literature kept getting nicked. Stealing from our own simply means losing our own bookshops.

Following the progress of the Peace bus after a grant from CND, activists in Plymouth are taking their protests against the Nuclear Weapon presence at Bull Point Naval Base a step further.

Last year a house on MOD land was squatted for a few hours which could have gone on longer until MOD police surrounded the house cutting off water, electricity, food and visitors. Normally this would be illegal however it is thought the local bye-laws may protect the police.

Further actions are being considered. Contact 0752 783513.



# THE WORLD

## US. GREENS AT WAR.

### They're a-fightin' eachother in them thar hills

'Earth First!', the most militant US. environmental group is being called macho, red-necked mountain men by Murray Bookchin, the world's leading anarchist intellectual, backed up by 'Fifth Estate', the leading anti-industrial, anarchist mag, who in return are accused of being 'pwogressive lefties' by 'Earth First!'. 'Fifth Estate' has sent a 30 page critique to all 'Earth First!'s published contacts, having failed to get a letter in 'Earth First!', or get hold of their subscription list.

'EarthFirst!' is promoting a concept called Deep Ecology, (as opposed to Bookchin's Social Ecology), which says that the earth, the mountains and the animals are more important than man. It calls for a sort of cosmic awareness, a self-effacement to solve Earth's problems. It's all a bit suspicious. Mountain men are not the self-effacing types. They say that the problem is that there are too many people on this earth. One feels that what they really think is that there are too many of other people. They think the Third World problem is too many people, not our use of their land to grow crops for us. Nevertheless 'Earth First!'s solution, a gun and a thousand rounds, is the only one that will work.

'Fifth Estate's analysis of Deep Ecology's position on the Third World is detailed and well-argued. But in the end leaves us a bit up in the air with no indication of their own solutions.

Bookchin's analysis contains a great deal of guilt by association but he's good on 'Earth First!'s rejection of anthropocentricity - earth before people - and is rightly suspicious of their concept of a cosmic 'self', an all-embracing, depersonalising self-effacement.

## THE FIJIAN COUPS. A report from Australia.

Much disinformation has been spread about the two coups in Fiji. The aim of these lies is to convince the world that the coups have been staged to protect the interests of the ethnic Melanesian Fijians. In reality they were staged to protect the domination of the Fijia High Chiefs from the east of the main island, along with their cronies.

The key to this is to realise that the existing Fijian Constitution already gave full protection to the Fijian people. Fijians own 98% of the land, and that is entrenched in the Constitution, while the Council of Chiefs has a power of veto over constitutional change. Thus the traditional tribal ways of Fijians could not be eroded without their consent. What was at stake where the commercial interests of the High Chiefs in the capital city. Their ability to promote commercial and bureaucratic friends to the Chieftenship, and their corrupt administration of the Native Lands Trust to finance their urban business ventures.

In April 1987 the General Election was won by a coalition of the National Federation Party and the Labour Party. The NFP is basically an ethnic Indian party, while the Labour Party represented rural and urban workers of both races, and ethnic Melanesian from the west of the main island. They were not seeking

But a long exposition of his own Social Ecology leaves us not much wiser. (He calls himself a Hegelian. Hegel is a totally dotty philosopher who talks about embodied, finite spirits. Marx thought he had set Hegel on his feet. Is Bookchin marxist?)

His solution, cities of 100,000 based on the ancient Greek model is not possible since they were dependent on slavery and the exploitation of a Mediterranean Empire.

The world cannot be changed by just half the population, the left half. The battle will be fought between the left with the right of the grassroots against the right with the right of the elite. So the issue of who is left and who is right is much less important than who is more centralist and who is more decentralist. And that's not yet at all clear.



Dave Foreman  
of 'Earth First!'

Murray Bookchin  
The 'Earth First' set up sounds a bit authoritarian though not as monolithic as it pretends. It looks as though there's going to be some pretty bloody infighting at 'Earth First'.

Richard Hunt

to disturb the traditional Melanesian relationship with the land (any attempt would have broken the coalition) but to redress the dominance of big business in Fijian life.

The Prime Minister who was elected in May and deposed in the coup is Dr T Bavadra, a minor chief from the west of the main island. There is much tension between the east and west of the island, dating from first contact with British colonialism. The east, being more Polynesian influenced, was more hierarchical and more susceptible to the Christian Missionaries with the then message that God was an Englishman. Consequently, the British supplied guns to an eastern chief, who promptly conquered the rest of the island. The subsequent imposition of colonial rule (through the Council of Chiefs) entrenched the interests of the east over the west and eroded the responsibility of chiefs towards their tribe.

During late 1987, followers of Dr Bavadra staged a publicity campaign through Fijian villages informing ethnic Melanesians about the 1970 Constitution. The guarantees of Melanesian rights were news to many villagers. This substantially eroded public support for the coups and several villages deposed their chiefs as a result.

Meanwhile, the military dictatorship of Sitiveni (Steve) Rabauka has to impose its rule with brutal force. It and the Melanesian chauvinist Taukei Movement have been whipping up racism and practising the most degrading discrimination in an attempt to drive a permanent wedge between Melanesians and Indians in Fiji, with the purpose of making any challenge to the ruling clique tantamount to treason.

It has, however, run into problems because the economy is collapsing from the impact of Indian nervousness and non-co-operation, and rampaging Taukei thugs in the service of Rabauka. Therefore an attempt is being made at constructing a civilian government.

Finally a look should be taken at the international dimensions of the coups. The coalition government was elected on a platform of non-alignment and a promise of a nuclear free Fiji: a substantial change from the previous Alliance Party policy.

Immediately after the first coup, an unnamed US official



THIS ARTICLE comes about in response to what seems to be a growth of religious ideas amongst anarchists today, particularly in the form of paganism. I believe this trend to be conservative and one that should be opposed.

The crux of the pagan argument seems to be this, as expressed in a pagan pamphlet I read recently. After asserting (correctly) that it is not sufficient to care for nature merely because it is common sense just to ensure that the human species will survive, it states that: "A spiritual involvement is necessary also, to bring depth and richness to our experience of life and deepen our understanding of its mysteries, to bring us closer in touch with all the magic of creation."

It seems to me that what this does is to take a profoundly revolutionary demand - for the transformation of human society's relation to nature, and undermine it by turning it into a form of religious escape from the real world in which we live.

Modern society has been obsessed with the analysis, control and destruction of nature. The commodity society which we inhabit and which invades every aspect of our lives teaches us to treat ourselves, other people and nature as things, mere objects. This process has turned everyday life into a mundane succession of consuming activities. Paganism seems to be a desperate attempt to re-animate nature, to go back into the past and find some way of re-enchanting it; and thus life in general. So it speaks of 'magic', 'spirits', the 'Goddess', 'sacred places of worship' and so on. The pagans wish to make life mysterious in order to make it once more full of wonders. Surely it is a basic feature of anarchism that in order to create an unalienated society we have no need of such mysti-

was quoted as saying in the Australian press 'unofficially, we're kinda delighted.' Recently as the Rabauka dictatorship has found its options narrowing, it has been offered aid by the French, who are reviled throughout the South Pacific for their colonial policies.

I am unsure what reception they received (though they have not been publicly sent packing), but the mere fact that the French are seeking to cultivate Rabauka should throw doubt on his bona fides as a protector of native rights.

The Fiji example shows the danger of identifying the 'goodies' by the colour of the hats they wear. Under the slogan of 'native rights', the dictatorship has attempted to entrench the interest of an elite which was set up by British colonialism. There is more to native people's struggles than meets the eye.

Greg Platt

fication. Indeed religion in any form is in the end an alienation of the desire for a different kind of society, one based on the satisfaction of human needs and desires.

To the original pagans, of whom apparently we know almost nothing, the attribution of spirit and animation to tree and spring, in all their deluded bafflement before the unexplained, was historically appropriate to the world as they experienced it. Inserted into the modern world all that such tendencies represent is a retreat from resistance into the present order of things.

We no longer look at the world with the bemusement which our ancestors did. The tragedy of the last 500 or so years is that the growth of rationality which has lessened that mystery has at the same time become a rationality of domination - domination of people through nature. The answer to this tragedy will not be in a retreat to the mythical paradise of a previous age, but in the unmasking of a system which pretends to provide freedom and happiness while in fact only a greater and greater unfreedom.

Modern capitalism lives on a paradox - on the one hand it has created the technological conditions for human beings to live as never before - free from want, from the drudgery of labour; on the other it is busy reinforcing the structures of domination and unfreedom. The germ of resistance to this state of affairs lies not in 'spirituality' but in the ability to imagine something different from the present order, and in the subjective desire for real life, life without gods or masters, in which desire can become reality.

Simon Jones



# DOWN WITH INDUSTRY, POISONING THE WORLD



## AGRI- BUSINESS

Throughout time the poor of the world have been plagued with economists. From the time of David Ricardo and Malthus with their 'theories' on how economic prosperity can only result from wages being kept as low as possible, to the present brand of repressive monetarism, economists have given capitalists 'excuses' to exploit the weak. A recent trend has been agro-economists preaching the merits of the misleadingly-called 'green revolution', in which plants are genetically engineered to give higher yields and supposedly higher prosperity.

These attempts at manipulating plant genetics should be deplored by all anarchists who care for the environment. Some will find it immoral to genetically tamper with nature, but even those who don't, will find this practice deplorable in that increased yields are only short-term, leading to long-term environmental degradation. Moreover, the profits received go to the rich exploiter and not the starving poor in third world countries.

It is true that genetically altered plants do give higher yields in the short-term; the International Corn Improvement Centre bred a plant called IR-3283-3 which did triple yields, and in west Pakistan a dwarf short stemmed wheat did double yields. However, these yields are only short-term because of the damage inflicted onto the environment by the artificial fertilisers

pesticides, and irrigation essential for these weak and poorly resistant crops to be grown.

The excess fertilizers will damage the soil and therefore damage the eco-system of the area, and will lead to a long-term decline in crop yields. The pesticides that are necessary to destroy 'pests' (needed because these genetically altered plants are so susceptible to disease) damages the environment. Moreover, the effect some of these poisons have on the peasants of the area (for instance, the effect of Dioxin) makes their continued use an appalling situation.

Intense irrigation is required for these crops. Not only does this lead to salination of the soil but it can also lead to the spreading of disease. For instance the Bilharzia 'man-made sickness' which is spread by the water snail has affected many areas of Egypt and West Africa. Irrigation projects greatly magnified the area that the water snail could affect.

These new farming techniques, therefore, only provide increased yields in the short term. The capitalists who benefit from these increased short-term yields care little about the long-term environmental degradation. Moreover, the cost of the 'green revolution' in terms of fertiliser, irrigation and genetic engineering, can only be met by those rich farmers who have financial backing. The poor will become poorer. The increased yields will certainly not help those who are poor and starving, and with its damaging environmental effects, the 'green revolution' can only be deplored.

What then are the alternatives to high-tech farming? The only good methods, in fact, for this tropical climate are the subsistence farming methods which have supplied food for the peasants in the area for many millenia. Shifting cultivation, for instance, is found in equatorial forests in the Amazon Basin. A tribe will cut down the undergrowth using hand axes and burn it, the ashes provide the nourishment for the soil. A digging stick is used to make holes for seeds. Crops are food crops (for the nourishment of the peasants) rather than cash crops for exporting to rich Western countries. When the soil becomes exhausted, the tribe will move on, allowing the used land to revert back to its original rain forest state.

This system of farming is an excellent one in which the tribes of the area interact perfectly with nature. It certainly does not have the same problems as commercial systems: burning the refuse from branches and shrubs gives nutrients to the soil making it more friable and seedlings more more easily established; intercropping provides protection to the soil reducing leaching by the sun and different crops will take out different nutrients from the soil; minimal tools are necessary; and these old systems are geared for the needs of the rural community and not for export by multi-nations to rich countries overseas.

Just as the farming methods used by the 'green revolution' with their appalling economic and social consequences must be deplored, these subsistence systems (which are often labeled inefficient by money-grabbing economists) can only invite praise. It is the subsistence systems, therefore, which produce food for the poor to eat, rather than for the rich to get richer, which should be supported.

Richard Decker

# DOWN WITH INDUSTRY, POISONING THE WORLD



## POLLUTION

We must stop them destroying our planet. Few will disagree that is exactly what they are doing as the symptoms are many and becoming obvious.

The cause and prevention of this is also obvious and yet it is despairing to see the rape of the Earth continue.

The attempt to overcome instead of living as part of nature is a direct result of our current way of life in a 'civilised society'.

Civilisation has been built by technology, the tool of Industry and Agriculture (Agribusiness).

The effects on the quality and mere existence of all life is threatenend and the manner of this destruction should be understood.

One way that life is destroyed (in all forms) is the

introduction of substances in a form not normally present which corrupt or pollute normal life process. Agribusiness humans pollute in various ways, a broad understanding of which is helped by treating everything as a lot of chemicals interacting. Chemicals can be conveniently split into inert, non-organic, organic and radioactive depending on the way they work.

Some pollutants merely stop a life process from occurring by preventing an essential ingredient from reaching the other ingredients. Dust particles in the atmosphere or dark substance in rivers and oceans prevent light reaching plants which then can not produce oxygen. In animal lungs oxygen can be prevented from reaching the blood.

Other pollutants react directly with normal life ingredients in preference to the essential life producing ingredients.

In animals carbon sulphur and nitrogen oxides from the part burning of hydrocarbons (such as derivatives from coal and oil) react with the oxygen in the blood.

Other pollutants change the make-up of cell structures such as from radioactivity and some organic chemicals and cause genetic changes which are reproduced by the living organism, cancer being a form of this.

Many pollutants work indirectly, well known ones include chemicals which destroy the ozone screen in the atmosphere hence letting through cancer causing radiation.

Acid rain impedes plant growth and leaches out other dangerous chemicals from the soil into water supplies.

Excess chemicals sprayed onto agricultural land run into waterways, not only directly killing animals but encouraging plant growth which then chokes rivers.

Many chemicals find their way into animals (including humans) food and water supplies and become concentrated by internal digestion organs.

The extent of pollution by agribusiness is extremely worrying.

Instead of shutting down the polluter they tell us more time is needed to study the problem, by which time, as some leading scientists predict, life on Earth will be irretrievably doomed, some saying that step has already passed.

Many symptoms we see now where caused by pollution released decades ago, even if all agribusiness closed down today the planet will continue to die for many generations.

Whereas pollution tends to work on a micro-scale, the agribusiness also destroys our world in a large and visible way.

The very building of Industry requires land to be effectively killed not only on the very site but by the accompanying work-force living areas (towns, cities) and the surrounding agriculture required to support a centralized populas.

Compared to the remarkable variety, and delicate balance which exists on land untouched for thousands of years, a ploughed-up field growing cabages offers nothing new.

It's not just the tractor, plough or chainsaw which does the damage. Every new road, railway line electricity pylon does nothing to help. These are simply the means of exploiting the planet for the



short-term profit of the few.

Some agribusiness in response to the demands of centralized mass consumerism, directly devastates nature.

The total felling (clear cutting) of rainforests ( and temperate old-growth forests prior and during the industrial revolution) caused not only a removal of natural habitat but large scale erosion of fertile top soil and large-scale climatic changes.

The over-enthusiastic hunting of wildlife, both animal and plant, causes great imbalance in the food web. Extinction of a species is irreversable. By the end of this century as many as 100 species per day could reach extinction.

The land cleared for livestock grazing has effectively devastated the existing complex food web of predators and gatherers.

Biological diversity is an essential requirement for life to continue on this planet.

Humanity relies as heavily on the microbes in the deepest ocean as one does on the earthworm that turns the soil, as on the Oak tree in the forest.

In removing each tiny link in the complex chain humanity and all life receives another nail in its coffin.

They say that nature must be overcome for the requirements of progress, meaning technological progress. Even if there were no other social implications the price of putting a man on the moon and a flickering TV picture should be made clear.

As it happens only a very few benefit from technology and even then their benefit is doubtful.

We're not just talking about the odd river which smells strange on a small plant we'll never see again.

Compromise in the defense of the Earth means we and all life has a high chance of disappearing.

They have the ability to decide. Industry and agriculture may continue along with the work ethic. People may turn their backs on the real problem and delude themselves that appropriate technology will be the saviour or even that it'll all sort itself out. This is all bullshit.

The planet and humanity would be better off without Industry, Agriculture and the technology that supports them.

Remove them and the rest falls into place.

CHRIS

**DOWN WITH  
INDUSTRY  
POISONING  
THE WORLD**

## ECONOMICS

Modern Industrial Society justifies itself by the science of Economy. We have grown to accept Economics as an important part of modern life without realising what role it actually plays. It is assumed that it is a process of balancing the books, whereas modern economic policy is primarily involved in the pursuit of wealth. If an investor doesn't make enough profit it is called uneconomic. The purpose of Industrial economy is to exploit the greatest profit it can out of its product. This mentality has led the world into a state of ecological and social crisis.

The industrial world is kept going by an increasing exploitation of the earth's natural resources. Industrial economics has become more and more dependant on these resources. Ignoring the fact that coal, oil, and other resources will soon be exhausted, the economists have based their whole policy of 'creating wealth' on the idea that these resources are unlimited. In order to maintain an industrial society they will be forced to push for more nuclear power to replace the energy now generated by coal and oil. As far as the earth's resources are concerned, Industrial Economic policy is on a suicide course. But it is committed to a belief that production creates wealth, and that by creating wealth the problems facing the future of industrial society can be solved.

The process of creating wealth involves not only the exploitation of the earth's resources, but also the exploitation of labour. To increase wealth the cost of production must be kept to a minimum. Therefore the economists of industry insist on the division of labour so that goods can be mass-produced. The craft of creating an artifact is broken up into separate stages and, with the help of machines the work is simplified. The skill and autonomy of the craftsman is removed and replaced by unskilled labour. Breaking production down to boring, repetitive functions speeds up the production of goods, and cuts the cost of skilled labour. The workers taking part in this mind destroying and meaningless activity trade their lives and their freedom for a wage packet.

The success of modern economic policy is measured by the level of consumption. It is assumed that the more people consume, the happier and better off they are. Having convinced people that consumption is where it at, the economic strategy can go into overdrive producing more goods, burning up more natural resources, creating more wealth for the pockets of the rich.

Far from bringing the world into a mutual state of affluence and peace, modern industrial economic policy has increased international tension through its exploitation of human and natural resources. Unless there is a rapid change in this policy away from the dependance on an industrial base, the crisis is likely to reach breaking point. Whether the collapse will be economic and social or environmental, the outcome will be far from a Utopia.

TRISTAN

**Just as it's  
impossible to have  
nuclear power without  
poisonous nuclear  
waste, so it's  
impossible to have  
industry without  
poisonous industrial  
waste!**

## TECHNOCRACY

The tyranny of Technocracy.

The exploitation of human beings is intrinsic to industrialism as the exploitation of Nature. An industrialised society is the product of division of labour. As it is too large and complex for each individual to master all the skills needed to keep it in smooth running order, certain people specialise in certain skills. The powerful specialise in the skills that will perpetuate their power, the powerless the other skills they are told to. In an industrialised society the powerful are those that have the skill to control technology - the technocracy.

Critics of green anarchism will no doubt argue that the power of such individuals can be restrained either by improving the access of others to skills needed to run key elements of industrialised society, by educating the technocracy to run the society benevolently, or by threat of violence if they fail to do so. All three of these suggested methods are unlikely to succeed.

If there were better technological training offered (an idea I understand Kenneth Baker is currently rather keen on...) it would merely reinforce the meritocratic system that allegedly already exists in this society. No educational system will be so efficient as to train everyone to master every skill needed to keep a technological society running - it takes a lifetime to master only one profession! Even if it were possible, the laws of the division of labour hold that someone is still going to have to do boring shop floor work and that will mean they will have an even lower status than they do today. Such inequality can hardly be described as an anarchist ideal.

If the technocrats could be persuaded to work benevolently is to miss the point that that is what they claim to be doing now. Their power to exploit is not being challenged, just the way that they present their exploitation to the rest of society. To illustrate my point with an

anecdote, the latest electricity Board advert goes to great lengths in discussing how electricity makes daily life in our society possible, and features a premature baby in an incubator. I understand electricity board workers have got their own version of the ad's commentary - "Pay your bills or we switch off the baby." The technocrats present themselves as benevolent servants of society (we don't see Sellafield in the ad...) but they have the power to pull the plugs if they don't agree with everyone else in it. Such power resting in the hands of so few is surely a formula for tyranny, not a future anarchist society.

If the technocrats were to do this to sustain their power, some anarchists feel that the power of the mob could bring them into line. However, killing those responsible or even threatening them with violence would be useless. After they are dead who can replace them? Without the specialised skills needed to keep the society running, it would collapse.

Granting that the idea of a society based on the benevolent use of technology is flawed as an anarchist ideal, is the alternative goal of a regression in technology possible?

The Land is our Future.

The power of the technocracy stems from our reliance on the fruits of technology. If we reject the need for technology which we cannot directly control, the power of the technology will be broken. All across the board suggestions as to how we might achieve this goal have been advanced - everything from the civilian defence strategies by the peace movement to the move towards organic farming, natural childbirth and alternative medicine. Far from being an 'armchair ideal' the regression of technology is in fact of life happening now in many peoples' lives.

We have to ask ourselves why people are prepared to reject what technocracy has to offer, even though it is supposed to be an improvement on the centuries-old practices that people are now turning to again. More than just a broader awareness of green ideas, this practical regression in technology stems from a desire amongst people to get a sense of achievement from doing things and thus gaining control over their own lives.

Believing that an anarchist society is one in which everyone should have power to control their own life, it is inevitable that the life they lead will be simpler as each person can only master a limited number of skills. Inevitably such a society would have to be based on self-sufficient agriculture, as industry implies a network of supporting experts to maintain it.

Such a society, of course, would be tempered by a spirit of community. Our reliance on technology has forced people to live together in numbers too large for them to get to know each other (I'm sure most readers see more strangers in the street than people they know), and divide us through the division of labour (class divisions being an example of this, but one of many). In a green anarchist society there would be no reason why people should not live together in numbers small enough for everyone to get to know everyone else.

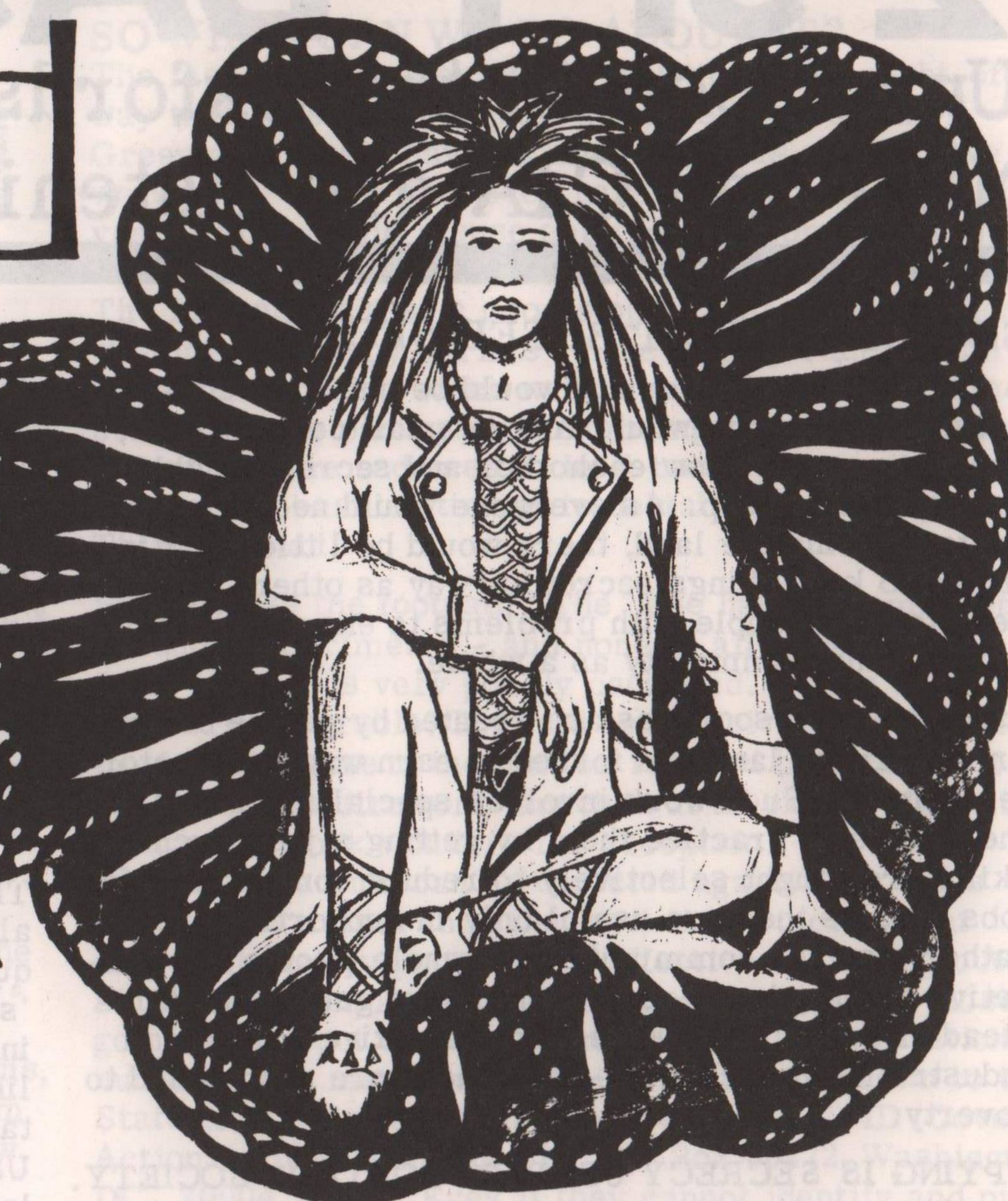
Perhaps the choice between an alienating hierarchy of technocrats and probable ecological collapse or sustainable and sustaining rural communities seems a stark one. It is for us all to participate in the process of transition between the two:

P. N. Rogers.





# rainbow seed of resistance



## COURT

"You have been found guilty on both counts", the judge spoke slowly and eloquently with perfect diction and grammar, in a confident manner that defied contradiction. The anarchist raised a clenched fist, in symbolic defiance, an act very much out of keeping with her character, for usually her opposition was more demonstrative and direct in nature. The pixie, its head bowed in resigned defeat, just stared blankly at his boots of brown velvet and oak leaf green.

The missile caught the judge firmly on his left cheek and disintegrated on impact. The judge recoiled defensively, his hands thrown up in a feeble attempt to ward off any further missiles, but they didn't come, the first egg had more than sufficed, it had been aimed well. "You to have been judged," the anarchist spoke quietly, unheard by the rest of the court.

The judge's humiliation was echoed by other court officials and the public gallery was in uproar as the egg tooting assassin was forcibly led away by two policemen, who themselves were jeered and jostled unambiguously.

"This outrage will not go unpunished", the judge croaked, his wig knocked askew and his gown now speckled with egg shell and its sticky contents. A vitriolic hail of abuse rained down on the bench from the public gallery. The usual implacable calm and stoical decorum of the judicial system had been momentarily shaken, and another pencil line crack had appeared in the porcelain like veneer of law and justice. It was edifying to know.

Drawing breath and regaining a modicum of his authoritative composure, the judge spoke, "ten years

no remission, and get those animals out of here", he pointed towards the public gallery. Police and court officials tentatively obeyed.

## CELL

The pixie and the anarchist had been temporarily incarcerated in a bleak uncaring police cell, awaiting transportation to a prison deep in the Welsh countryside. There they would then begin their decade of abhorrent imprisonment, effectively made non-people by the penal system. It wasn't unreasonable to conclude that both their futures looked undeniably grey, without hope, but....

## RAINBOW SEED

The pixie reached into its waistcoat of autumn shade, its long boney fingers searching out the contents of an inside pouch. Removing its hand, now clenched tightly into a fist it held it out to the anarchist. "Look, see", the pixie said excitedly, and one by one it unballied its delicate fingers, and there in the palm of its cupped hand sat two fat succulent rainbow seeds, translucent colours seemed to dance forth and disperse into the now charged atmosphere of the cell. There was a smile in the anarchist's eyes. "One for you and one for me", the pixie intoned, its head tilted to one side and a quizzical expression on its face. "How about it" the pixie implored. "No you keep your seeds pixie", the anarchist responded, "for I have other plans which require a lucidity of mind. Besides I have no taste for your forbidden fruits pixie".

The pixie shrugged off the anarchist's rebuff and duly swallowed one seed and returned the other one to its concealed pouch of beech flower gold. The seeds were seductive and tempting in their mystique, and to some, esoteric keys to another universe, another plane of etherial existence, truth and wisdom to any willing traveller on the path of enlightenment. The pixie was willing.

## RESISTANCE

The anarchist turned her back on the pixie, and removed her heavy overcoat and lay it on the cold tiled floor of the cell. Carefully she unstitched the coats silken lining and lifted it away from the rest of the garment, exposing the wiring and circuitry of a small but powerful explosive device. Plenty sufficient to do the job of which she required of it.

Behind her the pixie chuckled, for the rainbow seed had sent forth tendrils of passion which danced and weaved within its mind, sending shimmering impulses of energy to the cerebral cortex in wave upon wave. The pixie began chanting an incantation of garbled meaning, and a green incandescence emanated from the pixie creating eerie shadows within the cell.

The anarchist worked swiftly, reconstructing the device and affixing it to the far wall of the cell, beyond which was the liberty the anarchist sought.

## SHADOWS

In the rapidly fading light of day figures had gathered at the edges of a forest, opposite the police citadel. They were darkly clad, enabling them to merge into the encroaching shadows of the coming night. They neither spoke nor moved but just watched the brightly lit citadel, in expectation, unified in thought. Time was not of importance, for they would wait for however long it was to take....

## ESCAPE

The anarchist croached the heavy coat thrown over her and the pixie, and a detonator clasped firmly in her hand. The rainbow seed coursed through the pixie's body and the anarchist felt its power. A rush of tranquility washed over her bringing with it a sensation of strange happiness, she was mesmerised

simply by the pixie's closeness. Her hand hovered over the detonators switch, she felt unsure, transfixed as beautiful images issued from her fertile mind, she was under a spell, almost powerless, unable to act, to move, her will was ebbing on a tide of rainbow seed, and then her fingers twitched and with this unconscious spasm the bomb detonated.

Brick and mortar showered outwards and clouds of dust billowed into the cell, and settled as surely as sand after a storm. The anarchist moved to the jagged hole blasted into the wall of the cell and laughed with all the spirit of her new found freedom. She turned to the pixie and beckoned to it, and spoke, "come we leave now, our comrades wait". The pixie just smiled, its dilated eyes registering no response. It had made an escape, into a wonderful world of shimmering animation and vivid topaz. The pixie had found its liberty in the subconscious, far beyond the material.

Rage welled up in the anarchist, "yes you escape pixie, escape well and enjoy the feeling, but soon the euphoric effects of rainbow seed will lift and then....." The anarchist stopped in mid-sentence and held her hand out before her in gesture, "and then you shall return to this, and it will be only to real".

The anarchist turned, and climbed through the hole and disappeared into the fading light of the winter's day. Phantoms too the knowing eye, melted into the forest.....

Louie



# 2 SPY BASES

Unnoticed in the Oxfordshire countryside the NSA and CIA are listening.

## SOCIETIES THAT BREED SECRECY

A green anarchist society would be one without secrets. As everyone would live in small communities, everyone would know each other and secrets would be impossible to keep. As everyone would need to co-operate working the land, there would be little point in trying to keep things secret anyway as others would need to help people with problems to ensure the well-being of the community as a whole.

Industrialised societies are created by people being driven off the land and forced to earn wages in factories instead. Such work involves specialised skills and the chance to practice them by getting a job. Such skills are taught selectively to reduce competitors for jobs and, as they are useful only in supporting oneself rather than the community as a whole, people are secretive about job offers to stop others getting work instead of them. The skilled and secretive prosper in industrialised societies - the others are condemned to poverty.

**SPYING IS SECRECY USED TO CONTROL SOCIETY.** Spying agencies are created by the rulers of industrialised societies to discover the secrets of those threatening to them and to keep secrets that might threaten them if they fell into other hands. Spying is a highly specialised and technologically demanding business.

Ex-CIA Station Chief to Angola, John Stockwell, has recently said that the 'Company' is currently trying to undermine a quarter of the countries of the world. The majority of these countries are in the Third World. Popular movements in these countries seeking land reform and control over their own economies and trade are seen as a threat to American foreign policy. The CIA uses tactics ranging from smears ('black propaganda') to outright terrorism and the formation of death squads and secret armies to attack those trying to regain control over their land.

Compared to the NSA (National Security Agency), the CIA are small fry. This gang of buggers and electronic eavesdroppers rule an empire of 108 radio listening posts around the world from Fort Meade near Washington. 80% of strategic intelligence - the information the US uses to decide on their foreign policy - comes from these NSA operations. The Agency has unlimited secret funds and, with 98,000 personnel, it outnumbers all the other US spy agencies put together. Despite this 'not one in a thousand Americans have heard of it'. It is time this curtain of secrecy was lifted a little.

## THE SPIES AMONGST US

Of the 108 NSA bases extant around the globe, around seven are stationed in Britain. Of particular concern to green anarchists are Croughton and its transmitter annex, Barford St. John in North Oxfordshire not far from the market town of Banbury. These bases are strewn with clusters of radio masts - the antenna field - used for eavesdropping on communications in Africa

and the Middle East. Such communications are then passed back to NSA's headquarters at Fort Meade for decoding using the AUTODIN secure cable network. In the vaults under Fort Meade is Cray-3, the world's most sophisticated computer, which covers literally acres of ground and which makes short work of any decoding necessary.

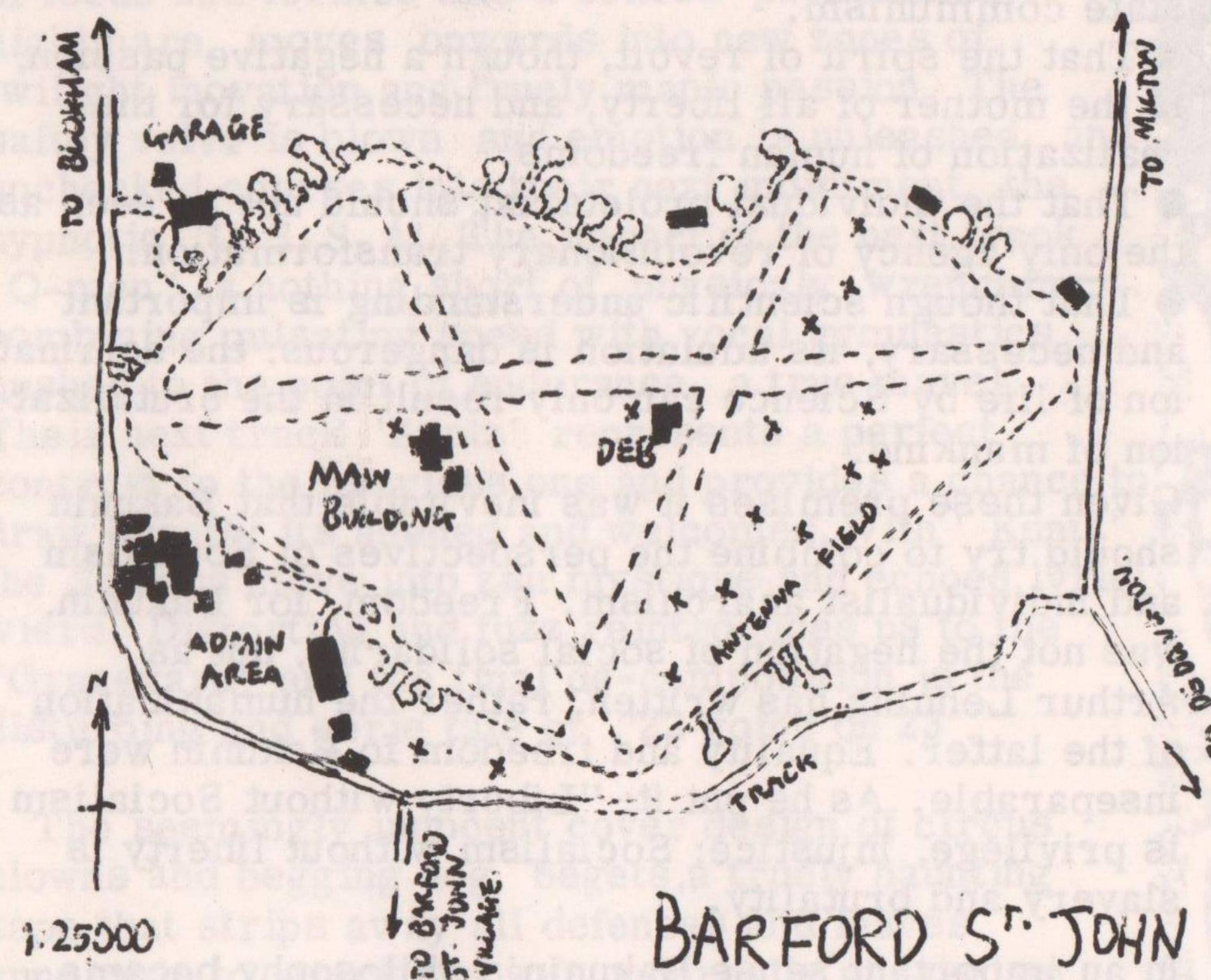
At Croughton high tech spying is not confined to the NSA. Main Building, shielded by guard posts, high wire fences and bricked-in windows, is home to 40 CIA men receiving messages from agents in the Middle East and Africa through the PYRAMIDAR satellite and the receiving dish on the building's roof.

The information Croughton/Barford St. John gathers is almost certainly passed on to the CIA's British headquarters on the 3rd floor of the US Embassy and the 'safe house' round the corner, next door to the 'Washington Post' offices in Upper Brooke St. London. It is likely that such information was crucial in selecting targets in Tripoli and Benghazi during last year's US bombing of Libya, and it is certainly used in other less blatant American operations in the Third World.

## IS CROUGHTON/BARFORD ST. JOHN JUST A SPY BASE?

These two bases are also home to the 2140th Intelligence Systems Squadron, the outfit responsible for keeping the President in touch with his generals through the Mystic Star communications system in the event of nuclear war, and the generals in contact with their conventional and nuclear forces in Europe through Autodin and the Defence Satellite Communication System (DSCS). If it came to nuclear war, Croughton is also equipped with a system called Scope Signal III which means it can take over all surrounding communication sites. The facilities to do all this are in the Satellite Building in the middle of Croughton field and

surrounded by a double line of high, barbed-wire fences. This building is easily identified by the two radomes ('golf balls') on top which are used to receive the satellite messages.



The Satellite Building's radomes also serve the USAF's Automated Weather Information Network - the military's interest in weather being that it can interfere with nuclear missile and bomber missions and cloud cover can prevent some spy satellites' operations, particularly those that can only take photographs from space when there is daylight on Earth's surface below.

Also there are a couple of microwave towers on both sites - identifiable by the silvery dishes on them - which are part of the Digital European Backbone (DEB) that bases use to communicate with each other. All equipment at Croughton/Barford St. John - but particularly those microwave towers - emit so much radiation that they are marked on aircraft navigation maps as

'electronic hazards'. Microwave radiation like this has been proved to cause blindness, infertility and depression in those living or working near them.

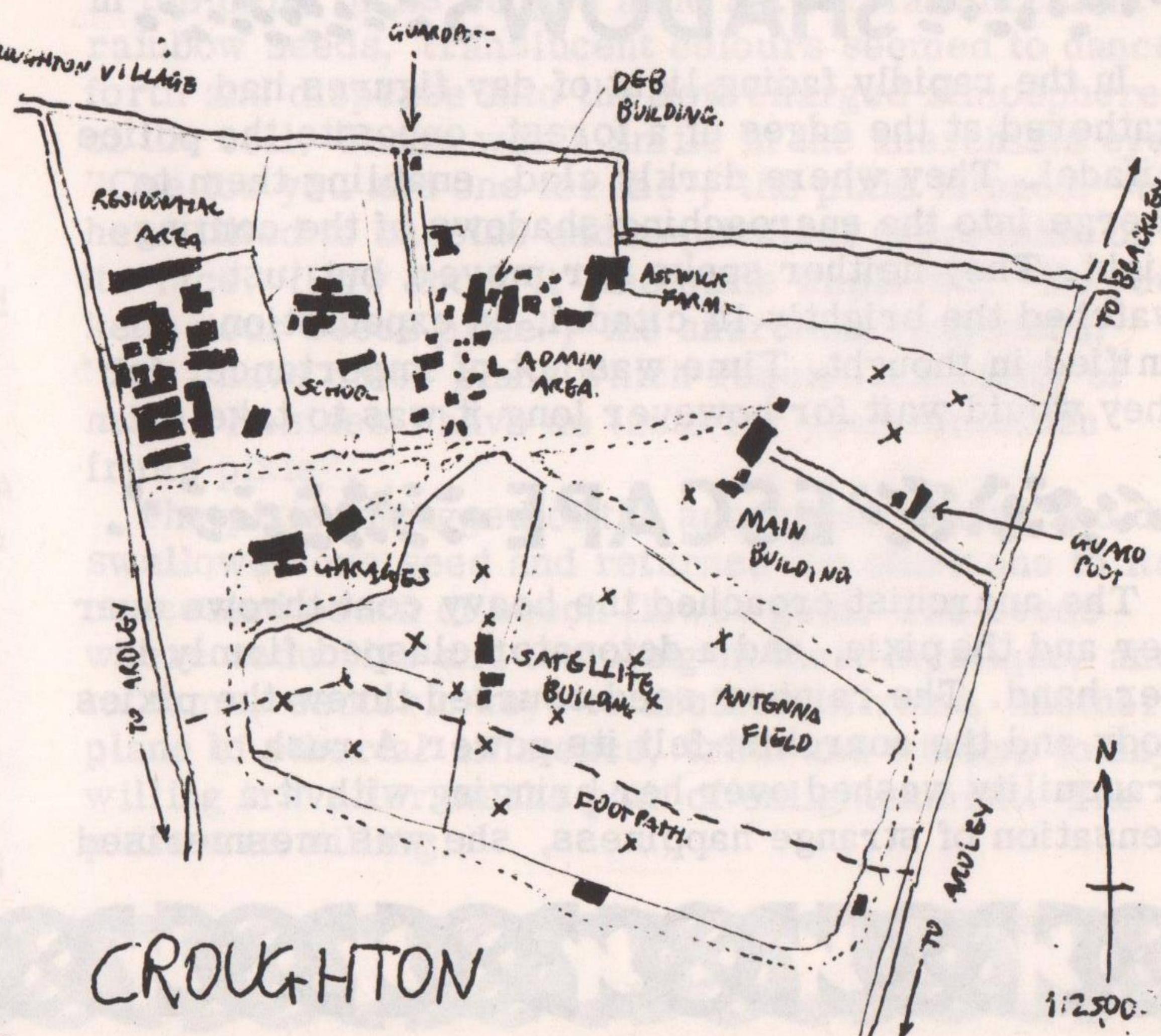
## SO WHAT CAN WE DO ABOUT IT?

The map of Croughton shows that there is a right-of-way that runs straight past the Satellite Building. Green anarchists have as much right as anyone else to walk on it, and it may even have a duty to do so to prevent it falling into disuse and the land coming totally under military control.

The footpath is also a good stopping off point for those wishing to occupy aerials or the nearby radomes on the Satellite Building which will have to be turned off to prevent those occupying them being irradiated. Painting slogans on the radomes in lead-based paint will also disrupt the base's attempt to destabilise and spy on the Third World.

But why use the footpath? The base has a minimal fence around its perimeter - and none at all at Barford St. John - and it is very poorly patrolled. Those antennae are very vulnerable! It would be massively embarrassing for the State if the matter reached the courts. If not....! Or a firework launched at an exposed satellite dish could work wonders for reception.

Less risky action can be directed against the spies themselves rather than the facilities - tactics that might ultimately prove more effective. Standing outside Croughton/Barford St. John photographing those going in and out and recording their car registration numbers can mean these people being withdrawn to the States if this information is passed on to CAID (Covert Action Information Bulletin, PO Box 50272, Washington, DC. 20004, USA). Even if they cannot identify and publicise those photographed, they will remain on file until they can be. One of CAID's staff, Philip Agee, is an ex-CIA operative in South America and his book 'Dirty Tricks - The CIA in Western Europe' is well worth reading as it gives details of how to identify CIA in UK. P.N. Rogers.



## AN ANARCHIST CLASSIC BY:

# BAKUNIN

EVERYTHING ABOUT BAKUNIN, the composer Richard Wagner wrote, is 'colossal'. His biographer E. H. Carr described him as 'one of the completest embodiments in history of the spirit of liberty'. His life was one long odyssey of revolutionary endeavour; he verily breathed the spirit of revolt. Primarily an activist, he was not, like Marx, one to spend his time in libraries studying and writing. He thus wrote no systematic work on anarchism. But he left behind many fragmentary and unfinished writings. Because of their prophetic and substantive quality many of these have since been edited and published as tracts or books. 'God and State' was one such piece. It was an extract from a larger work on the German Empire partly published in 1871. It was later edited and translated by his friends. The piece is a classic statement of Bakunin's anarchist philosophy.

Michael Alexandrovitch Bakunin was born in 1814 in the Russian province of Tver. A member of a Russian aristocratic family, he spent his early years on the family estate and thus gained insight into peasant life

and thought. This is reflected in his writings. At fifteen he entered the Artillery School in St. Petersburg. Two years later he resigned from the army and went to Moscow to study philosophy. In 1844 he went to Paris. There he met Proudhon, Marx and Engels. Bakunin was soon involved in revolutionary activities, particularly in support of the Slav and Polish insurrectionary movements. In 1848-49 he took an active part in the uprisings in Paris and Dresden. Captured after the defeat of the Revolution he was imprisoned by the Saxon and Austrian authorities. He was then handed over to the Tsarist police. He was kept in prison for a further six years in terrible conditions. He contracted scurvy and lost his teeth. But in spite of the solitude and harsh conditions he kept his indomitable spirit intact. After efforts by his family he was eventually sent in 1857 to permanent exile in Siberia.

Life there was more congenial. He married a young Polish woman, and in 1861 managed to escape and reach Europe via the United States. He arrived at the home of his friend Alexander Herzen in London still



full of enthusiasm for the revolutionary cause. But during the intervening twelve years his ideas had matured. He abandoned his pan-Slavist stance and adopted anarchism as his philosophy. In the last years of his life he continued to be a political activist: in 1868 he joined the First International only to be expelled four years later after his clash with Marx; in the 1870s he took part in the revolutionary uprisings in Lyon and Bologna. Bakunin died in 1876 in Berne, exhausted from his life-long struggle for liberty, estranged from many of his friends, the greatest of the romantic revolutionaries.

What is significant about Bakunin is not simply his life as a nineteenth century revolutionary figure. This is fascinating in itself and is still of interest to academic scholars even if, like A.J.P. Taylor, they do their utmost to belittle his activities and achievements. But his personal life is not what is most significant about Bakunin. What is more significant is that Bakunin was one of the first writers to offer a consistent outline of the anarchist intellectual tradition. Leaving aside fascism and extreme nationalism, there are today three basic social philosophies. One is Bourgeois Liberalism which was the guiding ideology of emerging industrial capitalism. It is utilitarian and democratic in outlook. Another is the Marxist Socialist tradition. What is important about Bakunin is that his writings - in spite of their unsystematic character - offer a lucid outline of the maintenance of a third tradition, that of libertarian socialism or anarchism.

In "God and the State" and Bakunin's other writings we thus find the following basic ideas:

- That human beings are not by nature either "good" or "bad" but both.
- That "society" is a natural form of human organisation, and that human are by nature social.
- That all forms of authority, whether personal, economic, religious, political or collective are to be resisted. Only authority based on human reason is acceptable.
- That the liberty espoused by the Bourgeoisie is fraudulent as it conceives of freedom only outside society, or in the context of capitalism.

- That the only medium through which personality and human freedom can grow and be sustained is human society itself.
- That the kind of authoritarian socialism advocated by Marx will inevitably lead to despotism, to a form of state communism.
- That the spirit of revolt, though a negative passion, is the mother of all liberty, and necessary for the realization of human freedoms.
- That the individual proletariat should not be seen as the only agency of revolutionary transformation.
- That though scientific understanding is important and necessary, its adulation is dangerous: the domination of life by Science can only result in the brutalization of mankind.

Given these premises it was inevitable that Bakunin should try to combine the perspectives of Socialism and individualist anarchism. Freedom, for Bakunin, was not the negation of social solidarity, but as Arthur Lehning has written, rather the humanization of the latter. Equality and freedom for Bakunin were inseparable. As he put it: "Liberty without Socialism is privilege, injustice; Socialism without liberty is slavery and brutality."

In an important sense Bakunin's philosophy became the theoretical basis of anarcho-syndicalism and the later anarchist experiments in Russia and Spain. This philosophy has a contemporary relevance that Bakunin himself would hardly have envisaged.

### Brian Morris

Readings: G.P. Maximoff. 'The Political Philosophy of Bakunin', New York, Free Press. 1953.  
Arthur Lehning. 'Michael Bakunin: Selected Writings' London, Cape, 1973.  
Sam Dolgoff. 'Bakunin on Anarchy'. London, Allen & Unwin. 1973.  
E.H. Carr. 'Michael Bakunin', New York, Knopf. 1937.  
Anthony Masters. 'Bakunin: The Father of Anarchism', London, Sidgwick and Jackson. 1974.  
Aileen Kelly, 'Mikhail Bakunin: A Study in the Psychology and Politics of Utopianism', Oxford, Clarendon Press. 1982.

unsurpassed. Locus Abortion Technician is a musical anathema to the abhorrent inhumanity that is Reagenomics. If there is a secular version of heaven, then this is it, a true rock n roll nemesis.

Side one opens sickly sweet but with an undercurrent of menace, in the words "its better to regret something you have done, than to regret something you havent done", and then launches screaming into an orgiastic riff-ramma of pure bliss that is 'Sweatloaf'. Satanic death metal is caricatured and swiftly buried without ritual, a black sabbath has never seemed so absurd. White-noise weaves you towards the opening tortured chords of 'Graveyard', a slow paced cacophony of sound. Birds singing introduces 'Pittsburgh to Lebanon', but this is no nightingale, more a banshee. 'Weber' follows swiftly in its wake, and then 'Hay', a disconcerting reverberation of reversed loop tape that leaves you numbed and reeling. 'Human Cannonball' brings side one to an end in the perfect crescendo, and the pace picks up into a truly glorious adrenalin pumping scorcher, finishing with the lyric 'tonight youre probably feeling like a

human cannonball', fired from the breach of a sub-culture fit to challenge and subvert.

Side two and the Surfers vision, now shifted out of focus and formed into a crazed psychedelic nightmare, moves onwards into new zones of twilight innovation and truly manic passion. The safety valve is blown and emotion is unleashed, and unchecked courses into their next indictment, the hypnotic 'U. S. S. A'. The impact of the next track 'O-men' is nothing short of physically wrenching, combining pulsating speed with vocal gymnastics pushed to the point of endurance, a true marvel. Their next track 'Kuntz' represents a perfect contrast to the previous one and provides a chance to draw breath; its needed and welcomed. With 'Kuntz' the Surfers move into zen mystique and echoed lyric; wierd. Distortion and fuzz reintroduces us to the 'Graveyard' and the final de-composition is the disturbing and eerie tale of '22 going on 23'.

The seemingly innocent cover design of circus clowns and begging dog, begets a truly haunting tape that strips away all defences and leaves vulnerable to attack the soft underbelly of fascism which hides behind the flaking facade of liberal democracy. Exposed and open it is ripe for attack. 'U. S. S. A. U. S. S. R'.

# MUSIC

## SUICIDAL TENDENCIES — JOIN THE ARMY.

This is another U. S. spawned musical offering, aborted from the American cultural wastelands. Grown from the same seed as the Surfers, and nurtured in a similar intensely fertile soil. This band sets out to flesh and assail the audio senses with their uniquely searing brand of rock.

To digress for a second, bear with me; I recently saw a very good French film entitled 'Subway', about a group of social outcasts living in the subterranean tunnels and walkways of the Paris metro. Sought by the gendarmes, they play an intricate game of cat and mouse, hunter and hunted, and a story of continual subterfuge unravels itself.

The stylish imagery and characters created in the film 'Subway' evokes instant comparison with the imagery evoked in the lyrics and music of Suicidal Tendencies (S.T.). The same feelings of anger, rage, urgency, and the vision of hope.

The legend emblazoned on the mind by S.T. is 'the second invasion has begun, and this time we're really gonna have fun', you bet, the outcast has come of age and who said romance is dead.

This is a glorious album of thrashorama at its best. It exists, and it proffers no apology for the fact. Its uncompromising in its directness, Eris with a flaming guitar and 1000 watts of r-amp-age, and beautifully executed. I couldn't recommend better.

LOUIE

## THE INVISIBLE BAND

Formed in 1981 the band has progressed through various line-up changes, but the basic motivating nucleus of: Rory on guitar, keyboards and bass tapes and Julia on vocals has remained. Influences are wide and varied, ranging from, Janis Joplin and Gong to the Pink Fairies, Black Sabbath (at 45rpm), and a whole lotta chillums, (necessary for artistic inspiration of course).

This tape, 'Lovely Sunny Day' is a collection of some of their best work.

Julie has a really good high voice. The sound, guitar, synthesiser and bass, is psychedelic, swirling. The lyrics, of the "go inside your mind, what will you find" sort. It takes time to get into, and worth the effort.

All tapes £3.00 +50p P+P. Or send blank tape + £1.00 for P+P. From Ethereal Music, 8b Dents Rd, London SW11-6JA.

TAPES for sale, profits go to the Hunt Sabs. £1.00 per tape. Bands included are, Crass, Flux, Chumbawumba etc.

P+P 20p for one tape then 10p for each extra, from Lee Bullingham c/o, 14, Cambridge Avenue Rowanfield, Cheltenham, Glos... GL51 8DQ make postal orders + cheques payable to; Lee Bullingham. (all tapes are live recordings plus a few demos)

The APOSTLES; Statement record, split EP. £1.50 INC P+P. from Active Sounds. BOX 107, Gloucester. GL4 0RZ. This record comes recommended, excellent stuff, buy it....

## TOTAL

Total is an audio literary periodical? (confused? then read on).

Each issue of Total will take the format of a full length album, accompanying a 32 page magazine and carrying a central theme. Within this theme will be a framework of subjects urging the reader/listener to further research/investigate the ideas and viewpoints therein.

Total 1, focuses on global manipulation. Sounds like an interesting and fresh idea, non.

You can contact Total at; Cathexis Recordings P.O. Box 284 Glasgow G12 9AW U.K.

# MUSIC

## BUTTHOLE SURFERS

### 'LOCUST ABORTION TECHNICIAN'

Prepare yourselves for a surreal unrelenting journey, catapulted through the totalitarian cultural landscapes of the all pervasive, omnipotent, middle everything American horror show. The cathode ray induced atrophy of mind and soul, the body discarded as a worthless husk, and the corporate control of the flow of milk and honey. Never have they tasted so insidiously foul, so unpalatable, never have asphalt environs seemed so bleakly alienating, the brave new world of the U.S.A. is a faceless automated coward in disguise. But who has ever been genuinely beguiled by this paradise for fools, certainly not the Surfers, and they have done a superb job in destroying the myth, iconoclasts



## ALTERNATIVE MEDECINE HOMEOPATHY.

HOMEOPATHY is a system of medicine based on the idea that "like will cure like". That is, a substance that can cause certain symptoms in a healthy person can also cure similar symptoms in a sick person. The idea has been around at least since the ancient Greeks, and has surfaced in folk medicine at different times throughout history. However it was not until the end of the 18th century that the idea was developed into a system of medicine, by a German doctor and chemist, Samuel Hahnemann. Through trial and error he started to dilute the remedies to an unprecedented degree, and to 'potentize' them by shaking them in a certain way while diluting them.

Enough dry theory. If you cut yourself, if you are healthy, your body will heal itself, and the cut will heal. When you had measles as a child you almost certainly got better without treatment. If someone in your home catches a cold, you don't necessarily catch it as well, and if you do you will get better without treatment (apart from rest and plenty of fluids). Your body is your best doctor. Given a chance it will heal itself. However, your body can't always heal itself, particularly in chronic illnesses. It doesn't have the energy or 'vital force' as it is known in homeopathy.

Homeopathic medicines correctly administered will stimulate your body's own defensive mechanism, your own vital force, your own life energy. The body will then heal itself.

If this sounds unlikely, then the best way to convince you is by getting you to try it for yourself. I was convinced of the usefulness of homeopathy when I had my hand shut in a car door - the door was completely shut on my fingers which were trapped. I took 3 or 4 doses of Arnica during the following half an hour and the shock completely disappeared as did the bruising, and I was left with almost no sign of the accident. I recommend everyone to get a bottle of arnica and use it for shock, bruising and bleeding from any accident. Take

up to three doses in the first half an hour. Repeat the following day if the bruising persists. A tube of calendula (marigold) cream is also available for all cuts and grazes etc. It promotes healing and keeps the wound clean - a homeopathic antiseptic. Nelson's sell a burn cream, which is a mixture of remedies and is very effective. You can also take cantharis or Urtica Urens tablets for burns as well, to speed healing and ease pain. Hypericum (St John's wort) is a very useful remedy for injuries to parts rich in nerves, like crushed fingers etc. It should also be taken - 3 doses in 24 hours - as a precaution against tetanus if you cut yourself in the garden, or get any dirty wound.

For any thing more complicated than simple first aid, you will need to learn a bit more about homeopathy. I recommend 'Homeopathic Medicine at Home', Panos and Heimlich. It is important to have some knowledge for accurate prescribing because homeopathy sees every person as a different individual, and each time they are ill they need an individual remedy for that particular condition. 5 people may have colds, but they might all need a different remedy. It's worth learning to treat yourself, friends and families though - you have to rely less on the dubious products from the multi-national drug companies. Homeopathic remedies are also not tested on animals and they are absolutely non-toxic.

Learning to understand our bodies and learning to look after ourselves is a valuable way of gaining control and therefore power over our own lives. It is also a challenge to the professional monopolies of the doctors, the unethical profits of the drug companies and the heavy-handed bureaucracy of the DHSS.

**Chris Savory.**

For further information contact Chris Savory, 183 Divinity Rd, Oxford. OX4 1LP.

## BOOK REVIEWS Trace Elements

An article appeared in the 'Sunday Telegraph' in Nov proclaiming that the police were '... alarmed over a new sabotage manual.'

The so called sabotage manual was a book called 'Without a Trace - A Forensics for you and me'. As the title suggests, this A4 style 82 page booklet gives insight on the various scientific methods of analysing evidence: and where possible, solutions on how to avoid leaving behind those tell-tale shreds of information.

Subject matter is quite extensive, ranging from fingerprints, through to demos, raids etc. More importantly however it also sheds some light on those organisations which operate outside of the police sphere (private security agencies, M15, etc) who have access to more sensitive material and perhaps pose more of a threat to activist movements.

The beauty in the book is that it is written in an informative and concise style, so even if you don't want to 'knockout' a few police video cameras, you'll at least be able to spot an unmarked police car by its registration plate.

The book is worth the money for the section on ALF methods and the police radio codes alone. Unfortunately the radio codes section won't be of use for anyone outside the London Metropolitan Police area. Nevertheless, the book is a good read and very authoritative, so much so that Special Branch are making investigations.

On these days where many people are convicted on spurious evidence, a book such as this is useful.

As the author says 'if we use our heads, we can run rings around them - this book is intended to even the balance between us and the police'. Its elementary!

**AIDAN**

**ECODEFENCE 2nd Edition: A Field Guide To Monkey Wrenching.**  
Ned Ludd Books; P.O.Box 5871, Tucson, AZ, 85703, USA.

'The wilderness needs no defence, only more defenders'

If you're going to be just such a defender then this is the technical how-to-do-it for you. For all those who have finally tired of waiting for their trusty national environmental group (more likely a limited company) to take up their cause and sick of government lies and deception; why not sort the problem out yourself?

Precise, detailed and well illustrated it includes over 300 pages of all you ever wanted to know (but were afraid to ask) about how to put big earth raping machines, powerlines and roads out of action and not get caught doing so.

Subjects include tree spiking, fence cutting, animal defence, jamming locks, computer sabotage, media

## NEW MAGS

**Vision Seeker and Sharer**

Reborn from the 'Old Diggers of Albion Newsletter', it's very good green, radical stuff, with thought provoking articles on organic farming, neo-indian culture, Tipi Village etc. Two small reservations: it's a bit spiritual, and it doesn't mention GA in its alternative directory.

50p. from Rainbow Publications, PO Box HK9, Leeds, W. Yorks. LS11 8JF

'Moor News'. An A4 sheet of news from Dartmoor. Poems, squatting news and a good list of contacts (inc GA). From: Stoodley, Holne, Ashburton, Devon TQ13 7RY

Spectacular Times. Latest issue no 14 now out. Is the 'situationist' critique that we are all conned by

I once had a perfect dream  
which I hope one day comes true  
That I got my hands on Thatcher  
and this is what I'd do  
I'd put her in a council house  
and stick her on the dole  
in a greasy little suburb  
or an industrial shithole  
where violence is rampant  
and survival is an art  
where poverty is so widespread  
and hunger plays its part

of a never ending struggle to make ends meet  
in a smelly fucking ghetto  
on these god forsaken streets  
I'd put her there and leave her  
to how she could cope  
before resorting to various crimes, suicide and dope  
or maybe I would just  
mash and mangle all she's got  
then mutilate her body  
and hang her up to rot...

**Jok Youngson**  
Oxford Prison 1987

relations and basic security. The dry humour is appreciated and the possible macho image is toned down occasionally.

Some sections are particular to the States whilst Hunt Saboteurs and Animal Liberators will find relevant sections lacking. The emphasis is on the protection of wilderness, a concept somewhat redundant in Europe. But if your favourite piece of wildlife, woodland or river is under threat from developers then 'eco-tage' is a sure way to stop them. Some actions suggested are very innovative.

The availability of this book will hopefully spur on the Earth First! movement which has progressed well for some time in the States. A tabloid journal is produced at the same above address and makes interesting reading, a more relevant indigenous one will be published over here soon.

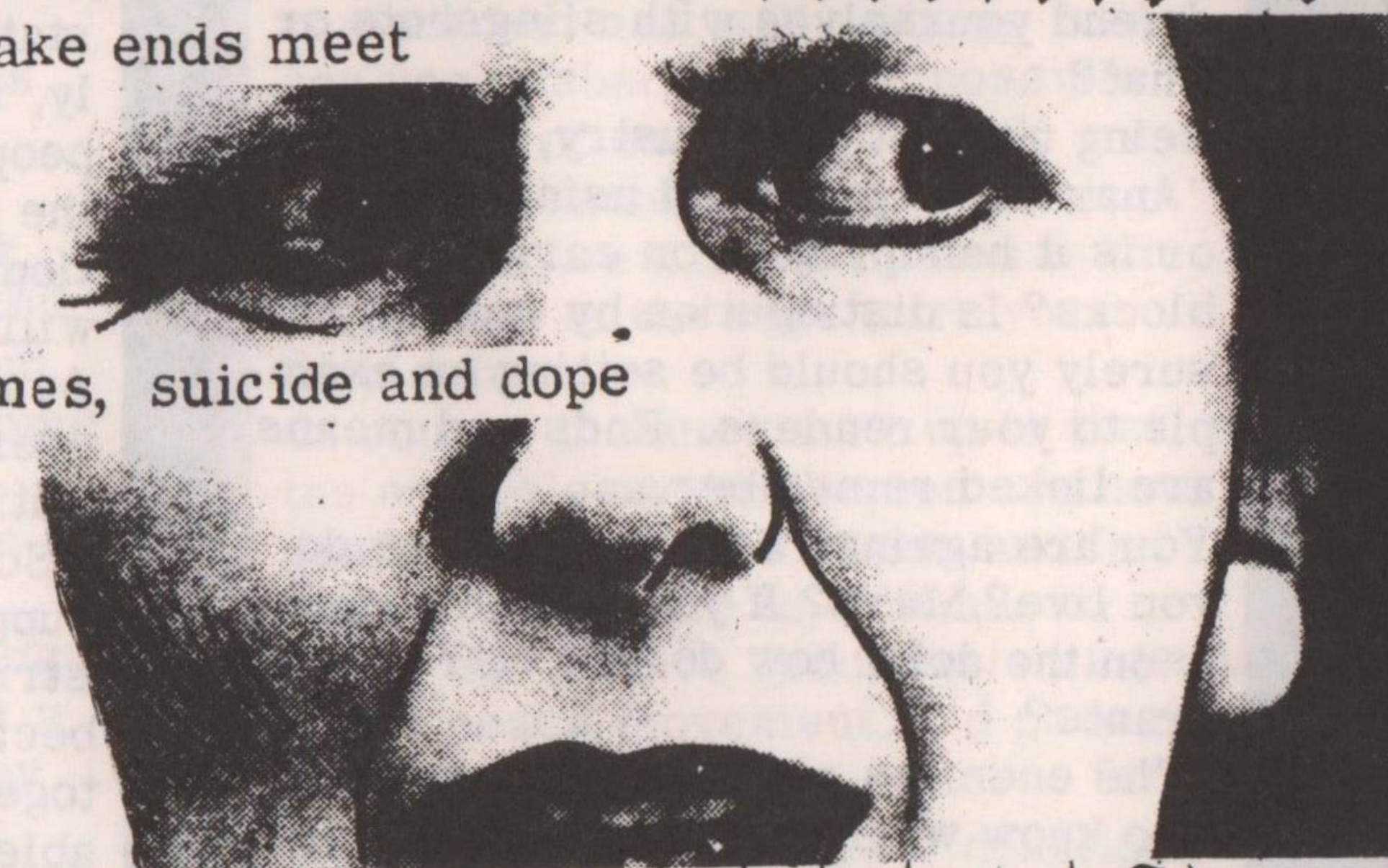
Any difficulties or more details? Contact GA at 19, Magdalen Rd, Oxford as few bookshops stock it at present.

the propaganda of the state + industry, that revolutionary ideas are turned into commodities to be sold as magazines etc which seduce us from the real revolution. But this issue seems generally negative and tired. It asks for new thinking in the anarchist movement but produces none itself. 90p from Box 99 Freedom Press. 84b Whitechapel High St. London. E1 7QX. (Sub is £1, but it doesn't say how many you get).

**"ATTACK" 24 A3 pages**

Down with the Marxist, the left, the rich, the sexists, the pigs, the army in N. Ireland, and hetero-sexists. Well produced but a bit predictable until in an article on industry it says, 'for the sake of our lives and Earth, we have got to challenge this industrial monster this so called 'civilization'. That's real fighting talk.

Pay what you like from Box BM 6577, London, WC1N 3XX.





# LETTERS

## Workers' Support?

Yes....er....

### Pile of Shit.

Dear Green "Anarchist", I've just read the editorial of your last issue (No. 17). What a pile of shit. First you say that "thanks to Russia" the Spanish Revolution got off the ground. Is this rewriting of history or what? Anarchist workers seized the Barcelona arsenal (among other sources). That's where they got the guns. Russia did send guns, yes, but they were used to shoot the anarchists.

Second, you slag off workers and say we need the support of soldiers instead. Power comes out of the barrel of a gun. OK, so who do you think makes these guns? Where do you think soldiers come from - the ruling class?

In Britain, do you honestly believe military action, separated from the mass of the people can achieve any thing but a military dictatorship? Do you think the army will revolt, all by itself, without a mass movement of ordinary people - when soldiers face the choice of shooting their brothers and sisters or mutinying? Perhaps a few "festivals and gigs" outside the barracks will cause them to throw all their guns over the wall?

Or are we to wait until the New Peoples' Army in the Philippines send a task force to liberate us?

Anyway, according to your own aims and principles you believe in NO industry - and presumably no products of industry, such as guns. When we all live in this rural utopia you imagine - where fields are tilled by hand and wooden ploughs - are you going to defend yourselves with slingshots or what?

Being against all industry, is Green "Anarchist" produced using machines or is it handprinted on carved wooden blocks? Is distribution by foot? If not, surely you should be setting an example to your readers. Ends and means are linked remember....

You are against workers. Where do you live? Mars? If you're not working or on the dole, how do you eat? Student grants?

"The enemies of the people are those who know what people need". According to your own words you are an enemy. Green you may be (as in "naive"), Anarchist you're not. What about "Green Hippies"?

Yours, Paul  
Box LDAG. c/o 82. Lark Lane,  
Liverpool 17.

There is a lot of debate in the anarchist movement about whether anarchists should support workers struggles such as the miners dispute. I would like to add my own views to this debate.

Anarchists must not fall into the trap of viewing our struggle is simply that of the oppressed working class fighting against the ruling elite. This view is too simplistic for several reasons. Firstly, we must remember that this division between the oppressors and the oppressed is much deeper and clear cut than just the division between the bosses and the workers. There are other forms of oppression such as racism and sexism, and the 'great British working class' is just as guilty of these types of oppression as anyone else. Rupert Murdoch may produce 'The Sun', but who buys it?

Also, if we look at the situation globally, we find that the British working-class is quite well off, when compared to the millions of peasants who are forced to grow crops on THEIR land to feed US. It is the bosses and the politicians who have brought this situation about, but it is us who buy these products and indirectly allow it to continue. This is why dropping out of the consumer rat-race, in any way we can, is so important.

Having pointed out the shortcomings of putting our faith in the workers, this is not to say I agree with the view that the workers should be totally ignored, and that we should only focus our attention on the unemployed and the down and outs in our society. I believe these people probably have more anarchist potential in them, because they feel the states oppression more directly, but we must remember these people only make up a tenth of the population, and a transformation to the world we want to see will involve the whole of society. Anarchy must offer something to everyone; we must not become elitist.

So should we as anarchists, support workers disputes and strikes? I believe we should because only through working together with people will we be able to get across our ideas. We may even be able to get workers to form their own co-operatives, and work with each other, rather than working for someone else and getting shitty wages. However we should not become over involved in workers' issues

because the problems facing the unemployed and homeless, the difficulties in the third world and countries such as South Africa, and many other struggles for freedom across this world are equally if not more, important.

We are all human and we all have some good and some bad in us. It is our job to talk to people, get our ideas across, and hopefully bring out more of the good in them. People whether they are workers or not, can change. It is up to us to bring about that change.

COLIN

### Answer answered.

Dear Editor, BarryMaycock's long letter needs a response even though I agree with much of what he said, and in spite of the fact that he floats ethics in a vacuum, seems to have been conned into thinking humans are predators, and misunderstood both the purpose and substance of my piece.

Barry! I defend the right of people in South Africa to engage in armed struggle, though I don't myself believe in violence. I defend peoples' right to smoke, take drugs and drink themselves under the table, though I don't myself indulge in such things and think it bad for the health. And I defend the rights of peasants and others to eat meat, even though I refrain myself from taking hamburgers, roast pork and grilled guinea pig.

One can find moral arguments to defend anything - just wars or pacifism, eating meat (Fry) or giving up eating entirely (Mahavira). Perhaps Barry should take his own advice, get down from his high moral perch and stop preaching to me and others what we should do and should not do.

My piece was specifically aimed to counter Alex's fallacious arguments about world poverty: it was not meant to be an attack on vegans and should not be construed as such. Even less was it meant to be a cunning apology for animal abuse. Some of us have been concerned with animal rights long before the vegan society and the hunt saboteurs came into existence, and if Barry could shift his halo a little, he will observe that many of the early pioneers of animal rights and protection were in fact non-vegetarians. I did not mention animal rights and abuse precisely because that was not the substance of the analysis that Alex presented. Yet my own feeling is still that the Andean peasants with the mixed husbandry and barnyard economy offer us a viable alternative to both agribusiness and the vegan vision.

If Barry is so disillusioned with 'Green Anarchist' perhaps he should

try introducing anarchist ideas to the 'New Humanity' or to other vegans, or perhaps bring to their attention the most widespread form of animal abuse - the atrocities and violence inflicted on humans - which I also neglected to mention in my piece. My reference to vegetarian Hitler was not meant to be a smear but a pointer - to the intrinsic historical link between mysticism - understood (for Barry's benefit) as the radical devaluation of the empirical world in terms of some higher realm of being - and both vegetarianism and reactionary politics. Thus it is no surprise to me that those who pontificate most on the rights of the unborn child are often those who consistently support arsenals and decarceration of people.

All good wishes, Brian Morris.  
18. Hillyfield, Lewes, Sussex.

### 'Primitive' poverty?

Dear GA,

..... I have one question about the critique of Adam Smith's "wealth of Nations". The critique states that "Adam Smith based his theories on an incorrect fact. He writes: "Such nations (hunters and fishers) are so miserably poor that from mere want they are frequently reduced or at least think themselves reduced to the necessity sometimes of directly destroying and sometimes abandoning their infants, their old people, and those afflicted with lingering diseases to perish with hunger, or to be devoured by wild beasts."

"We know that this isn't true or that it isn't done from poverty." Whoever wrote this critique ("We know...") makes the claim without backing it up with anything. I know of one specific case which proves Adam Smith's claim. The Netsilik Eskimos in the arctic region (upper North America) practised population control to ensure the survival of the race in such a harsh environment. Infanticide, senilicide, invalicide (disables) and even suicide were accepted forms of preserving the group with limited food supply. I don't know how Smith used this quote to build his division of labour theory, but the quote has some truth to it. Besides, the critique specifies no support for an argument against. Maybe the stated generalisation can (rationalisation?) can be supported. I'm curious....

Well, see what you can do. I appreciate your contact.  
Anarchy and love, Jon.  
'Pressure'. PO Box 7385. Fullerton, CA 92634 USA.

Richard Hunt writes: The 'incorrect fact' which I was trying to identify

was not that they practiced infanticide etc but that primitive societies were poor. The support I specified for this argument was a quote from Marshall Sahlins, Professor of Anthropology at the University of Michigan in his book 'Tribalism' that the hunter-gatherers were the "original affluent society". Could I also quote Pearson: "Despite the poverty of their existence the Yahgan make no attempt to store food from day to day since all they need is readily available at all times of the year. They spend only a fraction of the day in hunting or gathering food and the rest of the time is free for conversation or recreation." Or Cipriani: For the Andaman Islanders "food is abundant, both the land and sea offer an inexhaustible supply." While I am sure Jon is right about the eskimos practising infanticide, I have heard no reports of malnourishment. I have heard that before they started eating Western food, they suffered fewer heart diseases than we do.

The point I was trying to make was that Adam Smith wrongly assumed that 'primitive' societies were poor, even poorer than the starving factory workers of 18th century Britain. He therefore wrongly assumed that economic growth makes everyone richer.

### Really Sad

Dear G. A.

I think its really sad that Nancy Robinson feels as she does but I think she may not have an accurate picture of our present situation at Molsworth.

The most important thing for me to point out is that at present there are only two people living at Molsworth, an elderly Quaker woman and myself - with my mother splitting her time equally between here and the family home. The Molsworth rapes have been an issue that has constantly been discussed here. We felt the strong negative reaction from many peace activists about our being here and spent a lot of time and energy trying to work out practical ideas for making this a safe place for women to be.

We were involved in the setting up of Molsworth, Cruisewatch and took our ideas and discussed them with those who were willing to come out at night.

Although there are only women here at the moment we do not automatically rule out men coming to stay here. We have worked out a system of men staying only if they write to us in advance of coming to stay, letting us know what involvement they have had in the peace movement in the past and then finally there is a trial period where we will ask men to leave if we feel that we cannot live or work

with them. We don't know whether this is the answer or not but we have found that no-one, including men want to live here so there isn't really too much of a problem.

Of course Molswoeth Cruisewatch and local peace groups keep an eye on the camp and are willing to help out if we have any problems. We also find the police are very good at keeping a look out and don't allow strange men onto Peace Lane at night without challenging them. As I said earlier since I arrived a year ago we haven't had any problems with violence being shown to women in any form. I hope this is of help to you

Yours in Peace  
Veronica Dignam

Dear GA.

I read Nancy Robinson's dismal letter, 'Angry and depressed', GA 17, and can only say that it was what one might expect from a tenant of Yellow Gate and member of the Wages for Housework cult.

Nancy has obviously never been anywhere near Molsworth for the last two years and is not in a position to judge whether the camp is a safer environment for women now or not. Perhaps she should try and find out before condemning it.

Whilst I share Nancy's commitment to challenging sexism and sexual violence and am disgusted that the Molsworth rape survivors had to occupy the offices of 'Sanity' to get CND to even make token efforts to fulfil its promise at the 1986 National Conference to combat male violence in the peace movement, it's a shame that her organisation does not. I am disgusted that Wilmette Brown should use the suffering of the rape survivors to build her political status in the women's and peace movements - the consequences of which at Greenham Nancy is no doubt aware of - and then chuck them out of Kings Cross Womens' Centre when they ceased to be politically 'useful'.

If Nancy really wanted to show solidarity with the women she should do something about the Molsworth rapists who are still walking free and unpunished (with the possible exception of one - and he only got his house daubed). The only thing that stops me naming names is the insistence of the rape survivors themselves.

Of course if Nancy isn't up to that, the ex-Molsworth Women are now desperately short of funds and the support they need to continue to break the silence about male violence in the peace movement. I'd pass on the Hungerford House address for GA readers to send EMW donations (the last address known to me) but would the money arrive, Nancy, would it arrive???

P.N. Rogers. 37Pemberton Drive,  
Bradford, W. Yorks. BD7 1RA