

They know you're out there! They want to hear from you. They are: other squatters and other squatters' groups. Contact: National Squatters Network, c/o Manchester Housing Action, Raven Press, 75 Piccadilly, Manchester. (send s.a.e.)

BRUM GETS GOING

A new group of anarchists are getting their act together in Birmingham. Get involved and give them support, ideas, inspiration, money, and all the usual... Send a s.a.e. to: Anarchist Group, Warley College of Technology, S.U., Crockettes Lane, Smethwick, Warley, B66 3BU.

FIN.

Not the end of a swedish film, but the beginning of a great idea. F.I.N. stands for: 'Free Information Network'. They produce a regular newsletter full of contacts and events. They can put you in touch with others trying to change the world so send them a s.a.e., Box FIN, c/o 99 Torriano Ave, London, NW5 2RX.

HUNT SABOTEURS ASSOCIATION (HSA)

The HSA badly need your help and support, this year the hunt supporters have been more violent than ever and a lot of sabs have been injured, and a lot more have been brought up to court and fined, for pitiful offences such as trespass, and breach of the peace, while the hunt supporters get away with crimes such as GBH and malicious wounding. If you're willing to sabotage hunts or can help in fundraising, getting people interested etc., they would be glad to hear from you. HSA, PO Box 87, Exeter, EX4 3TX



We are writing to you to tell you of the rescue of twenty broiler chickens from sheds belonging to Mr Richard Winch at Uppgate, nine miles north of Norwich. This is the 4th raid on this vile establishment.

The group is very short of funds & we would like to appeal to GA readers to help us, as so much money gets used up in raids of this kind, especially petrol and tools etc. Blank postal orders only please, every penny goes towards fighting animal abuse. Many thanks.

Love and liberation.

NORFOLK A.L.F. 48 Bethel st, Norwich, The Greenhouse, Norfolk,

GreenOptions

A new, countrywide newsletter covering green politics and the wider movement. GREEN OPTIONS will be:

- * reporting on the greening of politics, the parties and society at large.
- * bringing together writers, thinkers and others to explore new ways forward for the movement as a whole, especially through fresh, co-operative structures centred on strength in diversity, local networking and community politics.
- * informative: addresses, events etc., building issue by issue into a comprehensive network-reference file.
- * independent and based in Glastonbury.

For a year's subscription (8 issues) please send £5.50 (or 70p for a sample copy) to Green Options (u), 12 Polden View, Glastonbury, Somerset.

COMING UP

FEBRUARY

18th Polytantric. Stonehenge '87 meeting.
28th Nuclear Free & Independent Pacific (NFIP) are calling on women to demo London. contact: Bristol NFIP, 8 Colston Street, Bristol. Tel. 550205/427031.

MARCH

6th Pre-election mass demo against Nuclear Weapons. Parliament Square, London. contact: Essex CND, 30 Tabours Drive, Chelmsford. CM2 7ET Tel: 0245 71909.

19th Polytantric Stonehenge '87 meeting.
26th-29th National Conference of Green Party. Newcastle University.

APRIL

4th Snowball at Corsham. contact Maylin Henid or Brian Jones on 0225 318 563.

11th March from Upper Heyford USAF base to Oxford on the first anniversary of Libyan bombing.

15th Direct Action at Upper Heyford USAF base.

25th CND National demo - London Tel 01- 250 4010.

28th Polytantric Stonehenge '87 meeting.

JUNE

21st Summer Solstice.

Every Friday 1-2 pm, picket outside the Home Office to protest against deportation of Uiraj Month. Mendis.

Every 1st & 3rd Sunday of each month: Torpedo Town Defence Group meetings at Rivers Street Hall, 10-12 am. Details: 0705-737819.

9.16 Videos
2. Dressing up
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2000
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187

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GRABARCHIST

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

STONEHENGE '87. PUBLIC ORDER ACT.
MEAT = FAMINE. GARMENTS.

Stonehenge '87!

50p



GREEN ANARCHIST

19. Magdalen Road,
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Deadline. The copy date for articles, letters, photos and ads is the 10th of the previous month. For news we'll hold the front page!

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ADS

&

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39 Hanover Square,
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GREEN ANARCHIST MAIL ORDER.

'GREEN ANARCHIST' envelope stickers: £1.50 for 100.

FLYPOSTERS: Various previous 'centre page' posters £1.50 for 10. £3 for 25 or a mixed selection of 50 for £5.

BACK ISSUES: 40p each or any 10 for £3.50.

GREEN ANARCHIST BADGES: Black on Green, 1 inch diameter, 30p each or 10 for £2.

All prices include p & p. Cheque or PO or stamps to 'Green Anarchist'. Address: top of page 2.

IS THIS GREEN ANARCHISM?



Each person is writing their view of Green Anarchism. Please write and tell us yours.

Anarchism is a social organization without government, but our society is built on different principles. Capitalism and Christianity have combined to create a bureaucratic, hierarchical system where-by people think that those in authority can come up with the appropriate answers. Science is normally regarded as having an automatic answer. The truth is that our 'civilization' has been built on the exploitation of a) workers for manufacturing products and b) Third World peasants for cheap food and raw materials. The Education system exists to create job fodder, and we are duped into thinking that life is about creating wealth. But primary wealth is food, and at the moment, food production in Britain needs artificial fertilizers, pesticides, and back-up people. Animals are treated like meat machines. In other words, modern agriculture needs to exploit. Our 'civilization' has exploited nature to the limit. Simply reorganizing the means of production will not be enough. Anarchism needs to be Green. The communities of the future will need to be based on local food production. The specialization which does occur will be dependent upon the type of community which exists. Trade will, of necessity, be of a limited form. Our basic needs will be provided by members of the community co-operating with each other, as this will be seen as a benefit to all. It will be important to see ourselves as part of nature, not against it.

Dave Brooks.



ABOUT THE MAG.

GREEN ANARCHIST is produced by a non profit making, loss making friendly bunch of people who wish to change the world. The magazine relies on hundreds of different people all over the place, who in one way or another help to make it happen. Sometimes someone helps in the paste up, other times they draw a cartoon, or write an article, or perhaps help sell a few copies. Often they do a combination of some or all of these different tasks which all go to producing the finished magazine.

If you can help in any way, we want to hear from you. It doesn't matter where you live, or whether you've written anything before, the magazine needs you!

Write your news from your area, tell us what you think. Pester local newsagents and 'alternative' shops to sell the mag, draw cartoons, write letters. Get active, get involved, the Revolution is happening NOW!

O! YOU'RE LATE!

APOLOGIES for the lateness of this issue. A cash crisis and a bit of reorganisation are to blame, but hopefully both problems are receding. Any donations, benefit gigs, jumble sales, adverts, mag. sellers, ALWAYS welcome!

WHAT NO GREEN ANARCHIST?

Make sure of a nice 'fresh' copy of each issue by subscribing, or better still get someone to give you a subscription as a present!

FREE TO ALL PRISONERS.

The next 10 issues.....£6.00.
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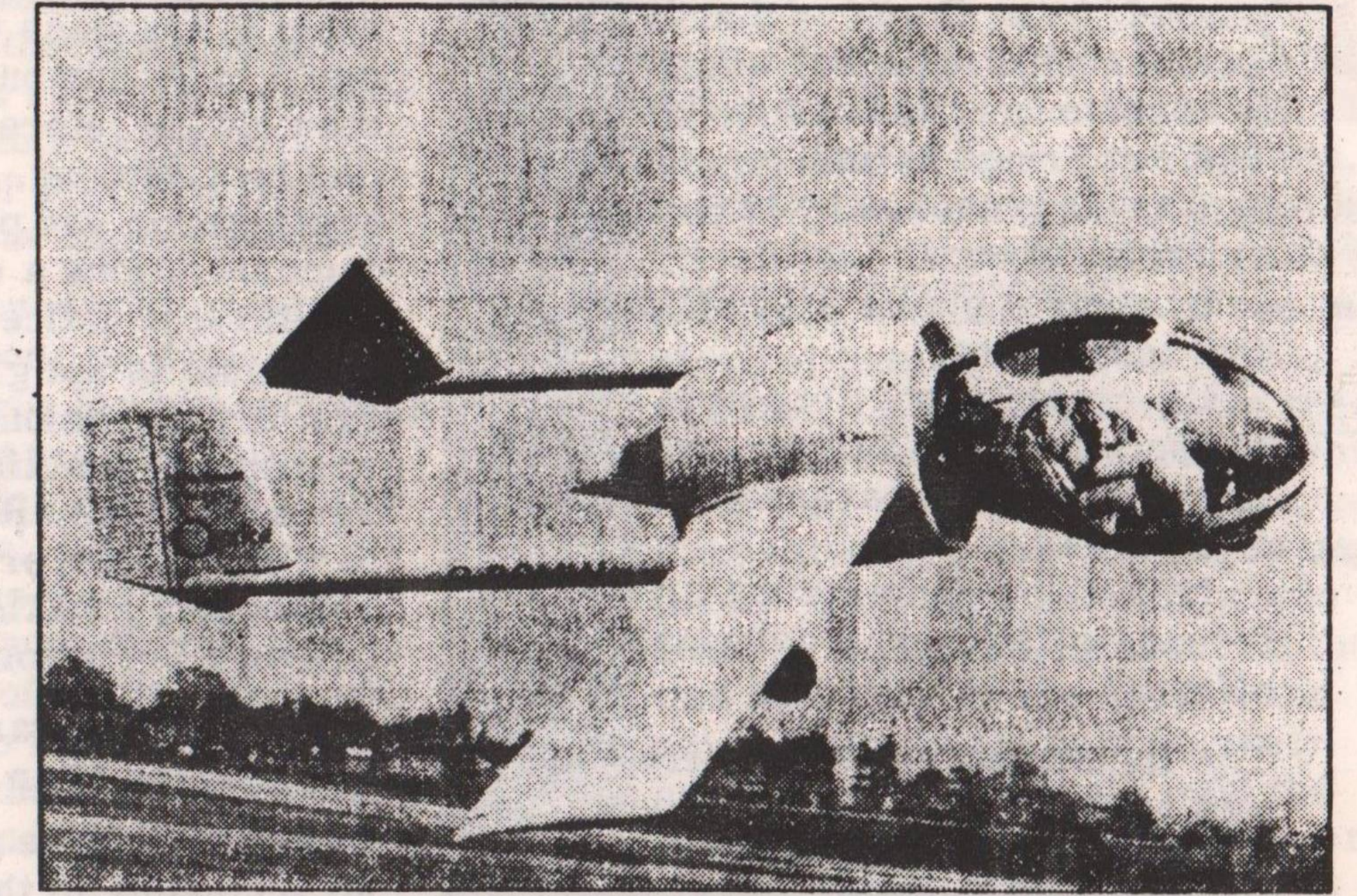
Send cheque or P.O. ('Green Anarchist')
or stamps to 'Green Anarchist', 19 Magdalen Road, Oxford.

NEWS POLICE SPOTTER PLANES DESTROYED

The 'Angry Brigade' has claimed responsibility for the fire at the Wiltshire factory where 9 'Optica' spotter planes were destroyed. Police suspect arson as there were two apparent centres to the fire.

The planes are a new design which can fly very low and very slowly and are much cheaper than helicopters. The company is getting orders from many foreign security services.

The factory is a natural target for anarchist sabotage. But why should an anarchist group give itself the name 'Angry Brigade', a group long gone?



10 YEARS FOR A.L.F. MAN



Ronnie Lee, a leading member of the ALF got 10 years at Sheffield Crown Court for conspiracy to commit arson. Vivienne Smith got 4 years. The 2 who made incendiary bombs, placed at leading department stores, got 4 years. 1 ALF member broke bail.

CRUISE CONVOY COLLIDES WITH OPPOSITION

Icy conditions caused a M.O.D transporter, suspected of carrying nuclear devices, to overturn near Salisbury on Jan. 10. Members of the public were told "They would be shot if they approached the vehicle".

In response, a new peace camp was set up outside the Royal naval armaments depot, Bull-Point, Plymouth only to be forcibly removed by Police without a court order. The camp will return very soon in order to monitor nuclear movements and perhaps grow crops. Contact: Shirley. Plym. 783513.

AT ABOUT 3am on November 4th a convoy of cruise missile launchers, control vehicles, command cars, support vehicles and large police escort was stopped at a place where it is often halted on the Wilts /Hants border. It is only stopped when it can be done safely with no danger to US personnel, police, or cruisewatchers, but this time the pneumatic breaklines were disconnected, locking the brakes on for over an hour. Women took banners into the road, chained themselves to a launcher and climbed onto the control vehicle. Such simple, effective, non-violent actions evolve readily in this un-structured, non-hierarchical network of responsible, persistent activists.

PLOUGHSHARES

Plymouth ploughshares group are planning a tour of Devon/Cornwall from April 10-19th. This is to collect tools from towns, ending with occupation of M.O.D. land at R.A. -F. Mawgan in order to plant crops. Contact Sue or Mallen Plym. 269734.

Police CAUSE CANCER

West German toxicologists have discovered that the CS tear gas, used by South African and West German police, will "more likely than not" cause skin cancer. The Munich Toxicology Centre, who studied West German anti-nuclear demonstrators who had been sprayed with the gas, say it can cause swollen joints, red skin patches and blisters in addition to first and second degree burns.

Ecomedia - Toronto

TOXICS IN DRINKING WATER

Drinking water in East Anglia is being polluted by a highly toxic insecticide, called LINDANE. Concentrations 350 times higher than those allowed by the EEC (and they allow just about anything) have been found along with four other pesticides well over the limits also.

Government officials say "no cause for concern". (They probably all drink designer water).

SELLAFIELD AUTOPSIES

Autopsies of former workers at Sellafield nuclear plant in Cumbria (NW England) have revealed concentrations of plutonium hundreds of times higher than average. The New Scientist magazine reported that one case showed the level to be thousands of times above normal. The random study was performed on 12 bodies in the Cumbrian area, and also showed levels of plutonium 50 to 250 percent higher than normal, even in people who did not work at the plant.

Ecomedia - Toronto

PUBLIC ORDER DEMO

Over a thousand people demonstrated against the new Public Order Bill that partly came into force at the beginning of the year. The new law actually meant that demonstration was illegal. The next march will be held on a Saturday in April. Bring music, theatre, cameras, and all your friends.

The streets are ours and that's a fact, SMASH THE PUBLIC ORDER ACT!!! Phibes.

NEWS PUBLIC ORDER ACT

THE PUBLIC ORDER ACT was passed by the House of Lords on October 29th. The Act will probably become law on January 1st 1987. The Act brings in new legislation to

- i) make trespass by travellers a criminal offence.
- ii) control public processions and assemblies.
- iii) create new offences of riot, violent disorder, affray, provocation of violence, harassment, alarm or distress.
- iv) make contamination or interference with goods a criminal offence.

The legislation relating to trespass was sneaked in at the last minute. It directly affects all travellers, making it effectively impossible to travel in groups comprising 12 or more vehicles. This section gives a police officer the power of arrest if he 'reasonably believes that 2 or more persons have entered the land with the common purpose of residing there, that reasonable steps have been taken by or on behalf of the occupier to ask them to leave and

a) that any of those persons has caused damage to property on the land or used threatening, abusive or insulting words or behaviour towards the occupier, a member of his family or an employee or agent of his or

b) that those persons have between them brought 12 or more vehicles onto the land

and if they fail to leave as soon as is reasonably practicable'. (Land does not include scheduled monuments within the meaning of the Ancient Monuments and Archaeological Areas Act 1979 and land forming part of a highway. However this is probably because this land is covered by even more stringent laws.)

As far as I can see this technically means that groups with less than 12 vehicles are not committing a criminal offence if they do not cause damage to property on the land and do not use threatening or abusive behaviour. But of course this is of no practical use if any one is violent towards you. It is also a defence for the accused to show that either a) the original entry on the land was not as a trespasser or b) there was a reasonable excuse for failing to leave the land as soon as reasonably practicable.

The only way to set up free festivals this year, without the owner's permission, is for more people to turn up than the police can arrest. This means that if any such festivals are organised it is important that everyone who can go is present when the site is taken.

N.B. This legislation does not apply to trespass where there is no intent to reside on the land so it does not therefore apply to things like hunt sabbing. The Act makes organisation and participation in demonstrations a criminal offence if sufficient notice of the date, time and route is not given. The exception is processions where it is not reasonably practicable to give any advance notice. Reasonable notice is 6 clear days or 'if that is not reasonably practicable, as soon as delivery is reasonably practicable'.

It is also necessary to give the name and address of an organizer. This means that if the march does not go according to the previous plan the organizer can face a three month sentence, even if it is not the fault of the named person. Technically it is a defence to prove that the failure arose from circumstances beyond his control - but this is small comfort if you consider how rarely the truth is recognised as such in court.

The police have the power to limit the length of demo's and the maximum number of persons, change the route of a procession and to prohibit it from entering any public place, if it is thought that the march will result in 'serious public disorder, serious damage to property or serious disruption to the life of the community'. This is an obvious catch-all allowing them, if they so desire, to make totally ineffectual any march that might change the way people think. On top of this they have the power to apply to the council to ban ALL marches in a given area for up to 3 months if it is deemed necessary in order to prevent serious public disorder.

The Act also creates 4 new offences connected with public order so that anyone involved in a march or demo also runs the risk of being charged with anything from harassment to riot. Someone is guilty of provocation of violence with a maximum prison sentence of 6 months if they display or distribute any writing or sign which is threatening, abusive or insulting with intent to cause that person to believe that unlawful violence will be used against him or her. You can be fined for using threatening or insulting words or behaviour, or displaying banners etc. likely to cause harassment, alarm or distress. In most cases telling the TRUTH will sufficient to do this - but will it count as such in the eyes of the law? The more serious offences of riot (max. sentence 10

years) and violent disorder (5 years) could be applied by a hostile police force who just want an excuse to arrest people since violent disorder is 'where three or more persons present together use or threaten unlawful violence and the conduct of them taken together is such that would cause a person of reasonable firmness to fear for his personal safety'. A person of reasonable firmness is just a legal concept and no such person need actually exist. The only difference between this and riot is that for riot 12 or more people must be present and acting with a common purpose. Clearly then, it is extremely important not to get visibly angry no matter how frustrated you feel. The new law relating to contamination of goods makes it an offence for a person to intend or threaten to cause public alarm or economic loss to any person by reason of the goods being shunned by the public by either contaminating or interfering with goods or the goods themselves. The maximum penalty is 10 years which is pretty sick considering people get less than this for murder, which just gives one more piece of evidence in support of the view that property is more important than people

MICHELLE



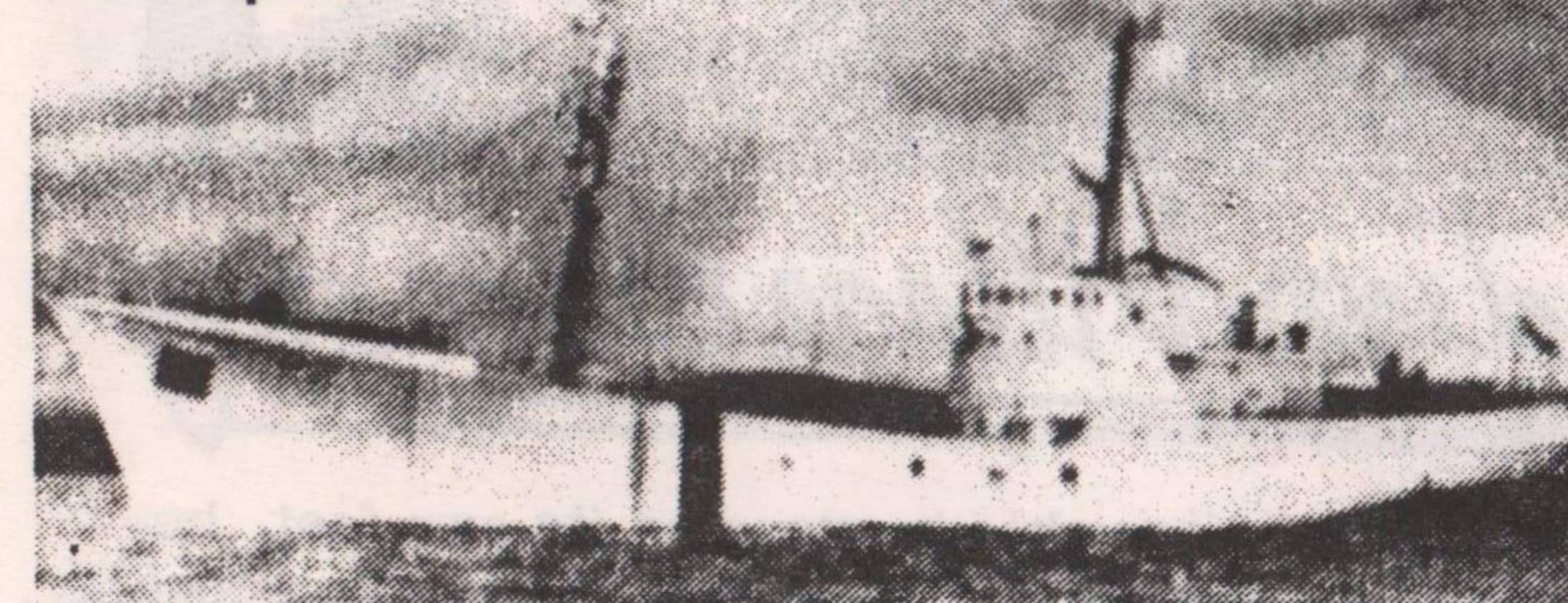
SMALL ADS

NATIONAL SQUATTERS MAG. Legal and practical info., reports and contacts for squatters everywhere. Stuff from your area needed. ASAP contact NSM, c/o RAVEN PRESS, 75 Piccadilly, Manchester 1. Also available - Dirty Fingers in Dirty Pies - a shoppers guide to multinationals, for donations.

Need a home in Manchester? Why not Squat? Manchester Squatting Support group provides legal and practical advice on how to squat. Every Wednesday 1 - 6 pm at: 'Shades', Copperas Street, off Tib Street, Manchester City Centre. Also available, 4 colour screen print squatting poster for donation.

THE WORLD SEA SHEPHERD SINKS 2 WHALERS

Sea Shepherd



On November 9th 1986 members of the Sea Shepherd Conservation Society were responsible for the sinking of two ships in Reyjavick harbour in Iceland. This was done without harm to any life and was professionally planned to do so. Divers unbolted the seacocks in the hull, enabling the one caretaker to escape as the ships gently sank into 15 metres of water.

The two ships represent half of Iceland's current whaling fleet. Despite an international whaling ban, these ships continue to hunt and kill Blue Humpback whales for scientific research, which, they claim, excludes them from this law. This "scientific research" profited over \$30 million in sales of whale meat to Japan. It is thought at least six other countries continue to whale. Anybody continuing to whale is open to such direct action since there is no excuse to drive any creature, especially peaceful, intelligent marine mammals to extinction. Whaling ships are now unable to obtain insurance because of this risk.

1977 - Started as splinter group from Greenpeace. Involved in stopping seal slaughter on East Canadian ice packs.

REAGAN IN HIS DOTAGE

At last, in recent weeks, the Reagan administration's clean, white image has been substantially and internationally spattered. "Contragate", as the ever-original mainstream media have dubbed the disclosure of the corruption inside the CIA and White House seems to actually threaten the presidency's stranglehold over the United States and beyond; Democrats are understandably gleeful. But does it matter? Is the scandal likely to bring about any real change in the world picture?

It is, at any rate, fascinating. To watch the unfolding reality of the

non-persona that is Reagan, the powerful Vice-President Deluxe that is Nancy, the administration's fumbling attempt to hold back the burgeoning media event, to watch these things is amusing and cheap. There may even be real change in Central American relations, if the apparently inevitable decrease of American support to Rightists in the region materialises.

Still, a significant movement in the position of the United States towards the world as a result of the incriminating evidence seems unlikely. The Democratic Party in the last 2 years has taken anew

1981 - Invaded Soviet Siberia to document illegal Russian whaling. Brought end to Japanese Iki Island dolphin slaughter.
1983 - Seal-hunt ended, but ship captured and illegally held in Halifax, Nova Scotia for 22 months.

Sea Shepherd was also involved in prevention of Orkney seal cull and purchasing of two Scottish islands forever to be a seal sanctuary. Also, actions taken to prevent aerial wolf hunting in Canada. All this was accomplished with little funding and only 4000 members. In the last few years the ship Sea Shepherd has patrolled the Danish Faroe Islands, north of Shetland, to prevent the pointless slaughter of 3000 Pilot whales there each summer, which the islanders claim to be a tradition. In 1987 the Sea Shepherd will protect the whales again, despite the teargas and bullets from the Faroese gunboats. But £15 000 is needed to repair the engine due to damage sustained in outrunning a Faroese gunboat last year.

Send money if you can to: Sea Shepherd Conservation Society, PO Box 114, Plymouth, PL1 1DR.

RUSSIA RELEASES DISSIDENTS

The Russian Elite, in order to hold onto power has got to buy off its population with more consumer goods which cost money. So it needs to cut down on arms expenditure. To stay in power it needs arms agreements. Its best chance is to persuade European people that Russia isn't an ogre or a threat. European politicians would then be forced to put pressure on Reagan who needs Europe as a battlefield. So Russia has started a public relations exercise to improve its image in Europe. It has released Sakarov and Scharanski; its ambassadors are becoming PR men; it has released information about Chernobyl; it's trying to get out of Afghanistan which is really terrible PR; it's stopped jamming the BBC. But without a religious sanction a state can only be held together by force. So Russia's softening will only be enough to persuade Europeans, not enough to release its grip on Russia, particularly Eastern Russia.

to plagiarising the puritanical, defensive posture of the Reagan administration, in hopes (recently actualised) of gaining back the Senate. Their eyes are now dead set on the presidency, but the globally-conscious eye wants to look far beyond, beyond the Democrats and beyond the White House. Only if it raises a new consciousness of the facade of controlled images which has replaced government in the modern age will Contragate bring tangible change soon; and this will largely depend on the honesty and foresight of journalists worldwide. Hmmm...



The Destruction of the Indian Village Economy

During the struggle for independence in India, Gandhi stressed the importance of the village, and the village economy. It was his belief that India should concentrate its economic growth from the village. But Gandhi was assassinated before independence, and the philosophy of 'village economics' was swept aside as the old colonialists handed the country over to its new indigenous rulers.

The new government of India, picking up the reigns of power, steered the country towards rapid industrial growth and military strength. It is possible to admire the new India, catapulted into the twentieth century from such an impoverished past. But what has happened to the village in this process of rapid urbanisation and industrialisation?

The traditional economics of village India insured almost total self-sufficient independence. The village produced almost all its needs. Food was grown in the fields. Spinning and weaving provided cloth for clothing. The potter produced utensils for cooking and carrying water. Life was undoubtedly hard compared with Western standards of consumerism, but the economy functioned, and most importantly the system insured that any wealth generated remained within the community.

This system of economics, which had suffered from centuries of exploitation by colonial and indigenous landlords, was ready to set India on its feet at independence. Gandhi had tried hard to reveal the significance of the village, but the rush for international status and technological development trampled the idea underfoot. Now the cities have grown, and still grow at an incredible pace, destroying the economics of the village once and for all.

India still has a very large rural population, but the independence of the village economy is virtually dead. Plastic buckets and aluminium cooking pots have deprived the potter of work. Synthetic textiles have eroded the spinning and weaving business. The little wealth once kept within the village now flows steadily into the pockets of city businesses. Villagers are forced to sell their crops to city dwellers in order to purchase cooking pots and clothing. The once proud

village community, able to stand on its own feet, becomes poorer and totally dependent on the city economy.

Having undermined its independence, the city then drew its labour. The increasing need for money within the changing village economy forces the labourers to seek work in the factories. Finally the land is starved of its farmers and the sun and rain erode any future of cultivation for ever.

The Indian village today has gained radio, television, even video, but it has lost its freedom. The self-sufficient peasant economy has become a working class wage economy. It has become enslaved to the factory owners and bosses. The villagers were once enslaved to their gods and goddesses in a rich culture of myth and legend. Now they are enslaved to the centralised economy of the city and their new gods appear on TV screens to proclaim the wonders of materialism and city life.

The rapid decline of the village economy in India, and its effects on the people and the land, stands as a clear example of the effects of a centralised economy. The same process of centralisation has taken place in the West, but the time scale has been much slower.

The village economy may be destined to die, but we must not forget its importance to our future. As we approach the decline of industrial society our present economic structure will slowly collapse. Factories will continue to close as the urban areas are starved of raw materials, and city life will (eventually) become impossible. If the pattern of 'village economics' is allowed to grow by the reduction of centralised control, the transition from an urban/industrial economy to a post-industrial economy could take place without huge loss of life (either through starvation or warfare).

Gandhi pointed his finger at the village, seeing it as the only hope for India. It could be said that he was pointing at something of world significance. The village as the point of balance between the human world and the natural world. Perhaps we must learn the secret of the village to survive.

Tristan.



Garments

THE RELEVANT BACKGROUND AND PRODUCTION OF CLOTHING IN THE ANARCHIST AGE

Food, clothes and shelter. A statement held sacrosanct to anarchists and others alike. Rightly so, it is a well-coined and pertinent phrase which sums up the simplicity, yet complexity of life. Complex, because sadly and badly enough it is not so simply achieved and obtained by every human being.

AUTONOMY

Once an autonomous life-style is led by every anarchist individual in collectives, self-governing villages and co-operatives, the burden of manual, technical and intellectual jobs will become the duty and responsibility of everyone. In this sense, no longer will these tasks be a burden as they will be equally distributed amongst the inhabitants. Nevertheless, it takes time, patience and understanding for some of us, if not all of us, to adapt to unfamiliar roles.

FREEDOM

Freedom is a key factor for every anarchist. None of us want restrictions. Therefore, freedom of movement is very important. You cannot chop wood for building and heating purposes if wearing a tightly fitting corset, can you? Retaining your own individuality can be partially achieved by clothes which you make and wear. It is another form of self-expression.

EQUALITY AND STEREOTYPING

In an anarchist society all people are equal whether they are of a different sex or ethnic background. Therefore, men and women are not required to be stereotyped. Shirts, dresses, trousers, jumpers and skirts can be freely worn by either sex. This is likely to reduce the risk of sexual and sexist inhibitions produced by uniform conformity.

PRODUCTION AND ENVIRONMENT

Production of clothing is a collective achievement, executed by the whole community. All aspects studied and undertaken by individuals working together. Raw materials will be nurtured, grown, invented and provided. Hopefully, if anarchists are more conscious of the world they live in, climatic conditions won't be too harsh for growing cotton, due to less pollution in the atmosphere and soil. Animals are more likely to be kept for domestic purposes, not necessarily for eating. But sheep will certainly be useful for providing wool for clothing.

A STITCH IN TIME

As the revolution unfolds, all anarchists will still need clothing. Harsh realities are easier to bear when wrapped up in a warm jumper. Who fancies braving the elements in impractical clothes at a festival? Not I, cried the black sheep! Back to nature trips are all very well, but not in the middle of an acid rainstorm or nuclear hurricane! Hopefully some of you will take heed, and realise the relevance of my article. I am not trying to put off the revolution to finish my stitching!

Kate Ramone.



STONEHENGE

GLASTONBURY YO-YO

Rumours re Glastonbury abound - that it's off (winter '86), that it's on (winter '87). If it's on, then it's the biggest cop-out ever. It has been alleged by the festival people for two years that the real issue at Stonehenge is the fact that this area is used as a cruise run. This was proved by the MO D joining the injunction party in 1986. It has been publicised world wide by Cruisewatch actually hi-jacking two Cruise Convoys at Stonehenge in late autumn 1986. If Mr Eavis and CND wish to split two million quid fifty-fifty that is understandable, but why do it at the expense of a Cruise blockade which would otherwise take place on Salisbury Plain. The CND, if they go for Glastonbury, will be openly supporting Mrs Thatcher in attempting to pull people away from Salisbury Plain Nato Base this summer and they will be supporting, by default, the free passage of Cruise through the A303. Boycott the Glastonbury sell-out!

WINTER SOLSTICE

The Winter Solstice fell on the 22 December this year. Dozens of people gathered at the stones in the evening on 21st and were allowed entry by the Authorities, because that was the day the Solstice usually fell, and they had not checked their almanacs for 1986 (the Authorities, that is).

The determined Pagans who had turned up for the all-night vigil were singing, chanting and drumming merrily until the Hog-brained police force decided at 6 pm that the Pagans should go home. So home they went - not without protest. The news soon spread

that evening that we were to be denied our sunrise ritual. I had intended travelling down to the Stones just before dawn, as I have done the previous two Winters. After discussing the nature of the police harassment with the Pagans ejected from our temple, those of us intending to travel in the morning decided to go for it. We were hoping that the new shift of police which took over around midnight would be more sympathetic to our wishes after a quiet and cold night.

When we arrived, the public car park was closed and an angry pig told us to piss off. We parked on a farm track 100 yards up the road and walked straight across the fields and into the stone circle. By this time the sky was purple, orange and blue in the east. Hardly a cloud could be seen. About 80 people were gathered, when the sun peeped over the hill at around a quarter past eight. We all held hands and encircling the stones danced in the direction of the Goddess.

We shall return in the summer and dance for the Sun God.

Rob.

STONEHENGE UNION mail-order

"Egyptian Eye" - a 2 hr video of Stonehenge 83/84 Free Festivals. £20 per copy including p & p. Profits to Polytantric. Available from Stonehenge Union (see below) Video shows Hawkwind, Doctor and the Medics, Natural Roots. An exclusive Polytantric release shows Festival in all its glory.

From the Moonstone Pottery; Stonehenge Mugs £4.25 Inc. p & p and replicas of the Stone Circle (small) £5.25 Inc p & p. Profits to SU, address below.

Stonehenge stickers '87, £4.00 per thousand Inc. p & p.

All available from: Stonehenge Union, c/o 99 Torriano Avenue, London, NW5 2RX.

MEETING IN LONDON TO PLAN CAMPAIGN

After attending a Stonehenge meeting, here is the report of news, views and events. The present situation is as follows:-

Fundraising is a main concern. Various walks are being organised, public awareness is a prominent issue. Leaflets, stickers, and posters for donations is one policy. All this will be possible with the advent of monthly meetings and small groups of individuals working together for Stonehenge 87.

First on the agenda was discussion on decentralising the actual committee, therefore working groups are being established all over the country. Do you have one in your area? If not try to put one together. Picketing was second on the agenda, English Heritage and National Trust must be continuously aware of their misdemeanors concerning Stonehenge.

KATE

Charges Dropped

Already festival sites and negotiations are being looked into. Walks from London, Norwich, Cambridge, Oxford, and Bristol are planned for 87. Lets hope for obstruction 85, have Legal group has been set up by Dice George, anyone with qualifications to help, or news of cases 85, 86, contact him. Charges against 119 people arrested for obstruction 85, have been dropped.

MIDS CAMP A REPLY

I finally decided to sit down and write a reply to Moll's article on the summer camp and also I thought that I would include the article which we wrote and put in the Midlands Anarchist Federation Newsletter as a guide for any other groups thinking of doing something similar. So here it is

Summer Camp - Sheffield '86

After the experience of setting up a summer camp, the Blackberry group thought we should make some sort of report in the hope that what we learned will be of some use to future camp organisers.

We felt that we got several things right and made several mistakes but also felt that some of the problems could have been alleviated by the people who came as well as by us.

It was fairly obvious to anyone who came that the hot food didn't go as planned. The mistake we made was to cook the food two days earlier and store it in plastic containers until needed. Fermentation set in without us noticing and produced a very strange dinner! The creche was another problem. We provided a large tent and toys but failed to organise a rota of carers. This should have been done at the beginning of the camp with carers coming out of the visiting population since the size of our group (10) meant we were fully occupied cooking, wood collecting etc.

Because we didn't want to rip people off we made the cost of the weekend £2. We now think that we should have made it £3 since a quid of it went on the camp-site. We played some good field games which got everybody feeling good about each other, although some women said they felt patronised in the rounders - pity the women's workshop didn't happen as planned to talk it out. The bonfire was a great success since it kept in for people getting up on the Sunday. We got that organised well with a few of us going up to the site to dig a pit and collect wood several days before.

Anyway, most of us got something positive out of the camp if only 'how not to do it'. Thanks to Nottingham for the loan of the cooking pots, Leamington for the performance of King Lear and everyone for supporting the camp.

(And if you find a smart arse sitting round your camp fire, throw them on and give us all a break.)

Points to Remember.

- 1 Find a site with water and bogs and make a good deal with the owner.
- 2 Sort out large cooking pots, wood, fire pit etc, (possibly a separate camp fire for sitting round)
- 3 Be there at least a day before everyone else to set things up.
- 4 Decide what jobs there are to be done over the weekend and get people to sign up for them.
- 5 Organise a few workshops with someone to lead them and let the rest happen if people want them.
- 6 Have women's and men's meetings to sort out problems/feelings etc, with a big meeting to air it

all before it becomes a big problem. Hopefully this would prevent any bad feelings being taken away.

7 Try to relax and enjoy it!

P and I went on our bikes looking for suitable sites. Eventually we found a quite expensive one, but it had to do. We had meetings every week and lots of other work leading up to the camp. I volunteered to collect people's money, a job no one likes to do but someone has to. I collected money during the gig the night before the camp started as a lot of people hadn't sent it in advance as we had asked (which meant we had to put up a few hundred ourselves).

Anyway, it was nearly all over, the last night sitting round the camp fire when most people had gone to bed, we were just chatting and having a laugh. I did say that the revolution will happen the day after tomorrow at 3.45 pm after everyone had got out of bed or something like but in no way thought that anyone would take it seriously. The conversation carried on, people were saying "What about . . . ?" and my answer always with laughter was, "Oh, kill them" or "Oh, shoot them". I was never serious although I do think that when the revolution comes there will be bloodshed.

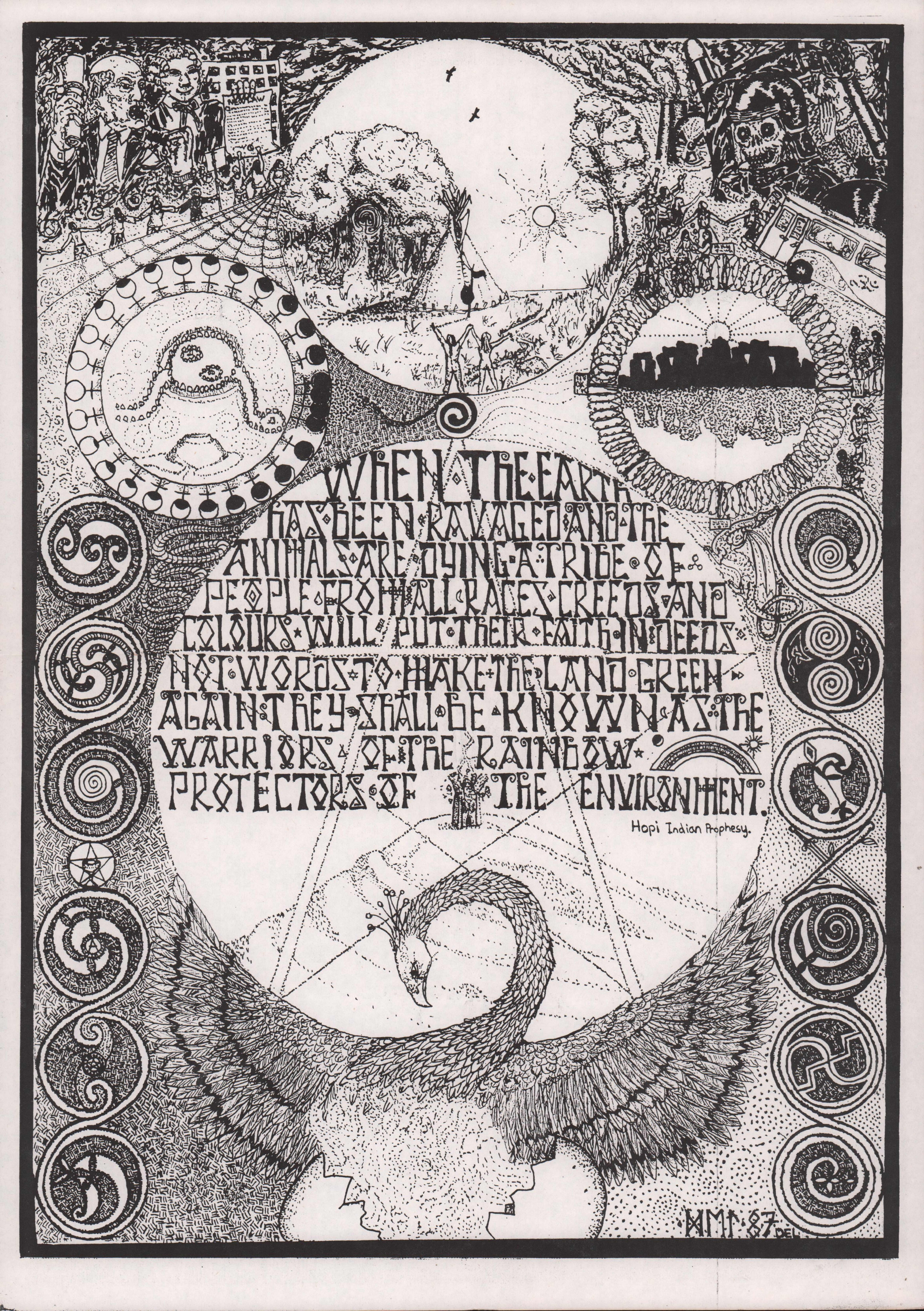
Moll's rallying cry of join the revolution, join the stone age is not for me and I suspect thousand/millions of other people.

Moll says that to him anarchy means . . . be your own policeman . . . appreciation of the earth and a reversal of what has gone on in the past. No metal, or anything to be mined for things like hospitals etc. Just because technology has been used by capitalists for bad (and some non-capitalists - commies so called) doesn't mean that a world of free people can't use it for the good of each other.

After a revolution had happened and things had calmed down I would still want to be able to watch what other people had to say through film, listen to what other people had to say through music, radio etc. But also I would like to make films, music etc. I would like to be able to communicate with comrades half way round the world without having to fly there or whatever - I wouldn't want to have to go by Neanderthal Donkey as you would like to. Having, say, a communal video recorder is not consumerism - it could even be considered as a useful aid to propogating anarchist ideas especially when I21 Bookshop are reputed to have a good anarchist video library.

Liberal shit in the past was always easy for the rich. Take Edward Carpenter in the 1880's and '90's with his back to the land liberalism. It was easy for him with his inheritance to buy a cottage and land. Working class people had no chance. He faded away and became a nice liberal socialist. You are lucky though, you've got a chance to read Class War, Direct Action, Liberation, Black Flag, Virus etc, and maybe you'll then think some serious thoughts.

Jesus.



WHEN THE EARTH
HAS BEEN RAVAGED AND THE
ANIMALS ARE DYING A TRIBE OF
PEOPLE FROM ALL RACES, CREEDS AND
COLOURS WILL PUT THEIR FAITH IN DEEDS
NOT WORDS TO MAKE THE LAND GREEN
AGAIN THEY SHALL BE KNOWN AS THE
WARRIORS OF THE RAINBOW
PROTECTORS OF THE ENVIRONMENT.

Hopi Indian Prophecy.

JAPAN DIRTY?

Karl Marx argued that the working class were to make the revolution. Perhaps he was right, I don't know. New Scientist have a new hypotheses, that soils and more particularly the effects of soil erosion cause revolution, they point to examples of El Salvador, Eritria, Iran, and Nicaragua.

Why are soils so important? For a start soil is something living and dynamic. Every hectare of earth contains on average 6,400 kg of living organisms, constantly recycling water, oxygen trace elements and dead matter. All life relies on the soil, at least indirectly, most plants have to grow in soil; supplying us with food and oxygen. The livelihoods of most of the world's population depends directly on the soil, and we in the privileged West are only a step or two from the soil.

So why do soils fail? Why is there erosion and resulting famine? Why is there hunger and violent revolution caused by hunger? The usual explanation is twofold, nature isn't good enough on her own and the peasants are stupid. The USA in the late 60's saw the development of genetically improved crops, the introduction of fertilizers and pesticides and the use of experts to teach the Third World peasants and pep up the soil as a way of preventing the revolutions described by New Scientist. The real explanation is that soil can't stand capitalism, farming demands co-operation between the farmer and the soil, it demands some understanding of the living dynamic quality. Capitalism treats soil as pay dirt, something from which the maximum profit is taken in the shortest time. Soils have been exhausted and wrecked by this pursuit of profit. 'The process of integrating root culture farmers into the international food system by using better land for cash crops, and by increasing local dependency on imported fertilizers and capital equipment, has not helped them to eat better. One of the contributing factors to the Ethiopian famine of 1973 was the takeover by a foreign-owned sugar mill of thousands of acres of rich pastureland of the Awash Valley. The nomadic Afars had been using that land since the sixteenth century. The few that tried to continue grazing in the area reported that the mill had poisoned the local water supply and that their animals died.' 1)

Within the polynesian islands up until a century or so ago a system of horticulture was the norm. Instead of ploughing the land and growing uniform fields full of the same crops, islanders concentrated on garden plots with a large number of plants. Work was minimised, weeds were exploited usefully, thick ground cover prevented otherwise bare soil from being eroded by wind or rain, the islanders had a

good diet. Westerners took one look and labeled it primitive. It was too untidy, the islanders were too lazy for Victorian tastes, above all their horticulture did not supply easily harvestable, uniform crops that could be exported for cash. So they 'taught' them how to farm 'properly'.

In the tropical rain forests of the world, a somewhat similar type of agriculture; Slash and burn was almost universally practiced. Slash and burn involves burning off patches of land in the forest, growing a diversity of crops, minimising work, and like the Polynesian system, imitating natural conditions to gain maximum benefit. Large trees were left untouched and those supplying fruit were especially valued. After 3 to 7 years forest vegetation started to reinvade, so the farmers would move on to a new plot, and the forest would soon regenerate. Leaving some of the original vegetation hastened this process, and the diversity of crops grown maintained ground cover preventing soils losing fertility or baking hard in the sun. Again an inefficient system, at least in terms of £, s, p. Where slash and burn still exists it has usually been so accelerated that plots have to be re-farmed before regeneration takes place. Ecological diversity has made way for groves of oranges in Belize. In Costa Rica in the late 70's, for cattle to make big Mac's. The result: "Soils quickly become exhausted of nutrients; and pastures feature poorer and poorer grass unless they receive ever-growing amounts of fertilizer. A few ranches in Brazilian Amazonia have already been abandoned and at least 200 look likely to become unprofitable after only 5 years. Due to a spreading problem of toxic weeds, some ranches have lost one-fifth of their cattle. Yet so compelling are the political considerations underpinning Brazil's urge to open up its sector of Amazonia, that exceptional financial incentives are offered to attract cattle-ranching investors." 2)

Perhaps the worst example of how colonialism has replaced successful forms of agriculture with disastrous consequences comes from Mexico. Mexican 'Chinampas'; floating gardens that were in fact islands artificially constructed out of the highly fertile mud of lake Texaloco, comprised probably the most productive agricultural system known to humankind. Yet the 'Chinampas', which fed 300,000 - 500,000 in the Aztec Mexico City, were ignored by the invading Spanish, and much of the lake was drained. The recent earthquake was in part so disastrous because parts of the new Mexico City were built on the unstable former lake bed. Pollution is caused by 'natural' dust storms which originate in the area around the dried-up Lake Texcoco in the north east of the city and which blow human waste from these

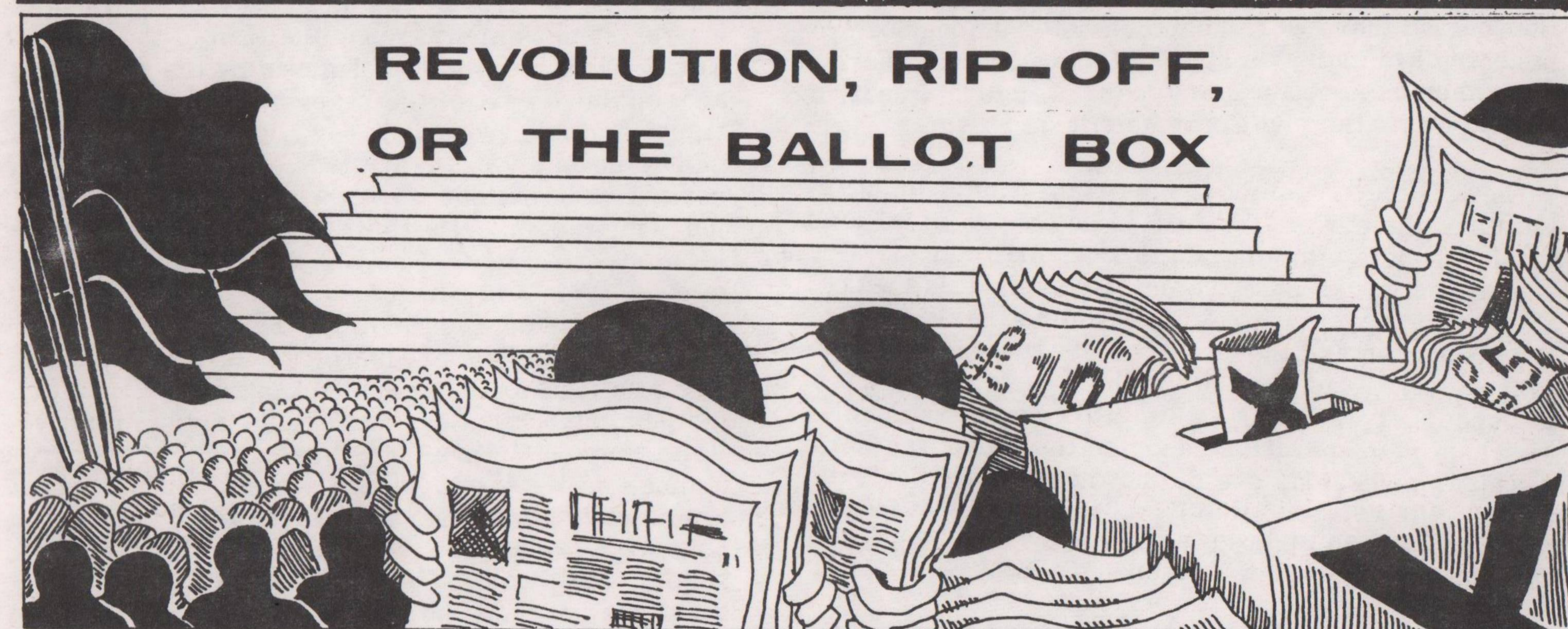
sewage outlets all over the Federal District'.

So what is to be done? How can the balance be restored and millions of people on the breadline fed? There is a line in the film Apocalypse Now, where a group of American soldiers have just shot a group of innocent vietnamese, that sums up the response so far: "We cut them in half with machine guns and then give them band aid". We kick them in the teeth and then offer charity.

An Oxfam field worker once told me a story. She spent something like 5 years helping a village in Guatamala terrace a hillside, digging steps into it to provide land for fields. Farming slopes isn't generally a good thing, it tends to produce the most severe soil erosion. Often with the soil literally being swept away in storms. Terracing takes a lot of effort as well. It wasn't that there was a shortage of land,

there was plenty, it was just owned by the local elite and not used for food. When the terracing had been completed, an army officer appeared with deeds proving that the land was his. The villagers are now either dead or fighting with the guerillas. The best thing we can do for the Third World is to get off it's back, claimed Susan George. We should go one step better. Seize land in Britain, so we can feed ourselves. Destroy the arms trade, where weapons to keep the poor hungry are bought at Alder-shot. Rubbish the multinationals. Ecology equals environmental conservation equals Social justice equals revolution. Get active. Derek.

- 1) 'The Lean Years'. Richard Barnt. 1981. P. 177.
- 2) Norman Myers. Don't know where from!



BEEN HASSLED TO BUY left wing newspapers on a Saturday, Socialist Worker, TNS, Next Step, etc. "Workers to power", but have you seen their hands? Heard their accents? Strange thing, none have grafting hands and most have London (of course) accents whichever city they are being sold in - if you ask them about this, they quote Lenin. Now far from me having the time or patience to discuss Lenin, it strikes me and surely the other 99% that wander past them that they are just not credible, not getting the message across and not offering any real change. However, why stop there? The hierarchy that they peddle the papers for, what of their credible alternatives? Well, we have the people who own the papers, wealthy left wing Labour MPs, marxist lecturers in higher learning positions, all having something in common, money, and it seems, as with capitalism, the best way to protect their (should be people's) interests is to keep money circulating in one happy circle - these people **subscribe and donate to each other**, ending in an endless stream of words, journals and newspapers. Well, I thought it was about workers' power, seems not really. Surely the answer would lie with collectives or co-operatives which would offer REAL alternatives, something people could see, not read about in the theory stage again. If the hours spent trying to sell their separatist papers were put into establishing alternative systems, there might be more subscribers.

Now it concerns me because I don't like caring capitalism and I don't like socialism with its state control and feeble social reform. I would like to see society gain

dignity, compassion and humanity. These may seem abstract but things everyone possesses. The point being that no-one is given a chance to express that in their own way, and for those who feel that is OK, opt out on taking any real decisions for themselves.

Which leaves the anarchist answer, not the concept but the way it's used. Well, well, once again the banners are not of freedom and equality but Class War or Crowbar. Once again the stream of literature affirming or reaffirming the same points, this time in an unacceptable way to 99% of the populace. I know it's hard to take but most people don't think a policeman being murdered is funny, neither do they see solutions in killing fellow citizens. If you build up the hate they will say the police ought to react against it. It's an impossible way of building support.

There are lots of people who are angry by what is happening and the way their lives are being run. They want massive change, but cannot accept the way these ideas are put over, and the closet mentality behind it. We are supposed to be building an alternative, not an alternative ghetto to hide in. Change is now. Start talking to people as your equals instead of the patronising rhetoric they are now humiliated with. The anger is there to tap. If not, we leave no choice but for people to continue with their only route of change, the Ballot Box.

Bob.

Voltaireine de Cleyre making of an anarchist



The period between the Paris Commune of 1871 and the first World War has been described as the 'classical age of anarchism'. It was then that anarchist scholars like Reclus and Kropotkin set forth the main tenets of anarchist theory. It was then that anarchism emerged as a distinctive political movement, distinct that is from Marxism and parliamentary socialism. During that period there were heated debates among the proponents of the various styles of anarchism. There were then essentially four types: Tolstoyan, Individualist, Mutualist and Communist anarchism.

However, one of the most important American anarchists of the period, Voltairine de Cleyre is difficult to pigeon-hole into any single anarchist category. She was essentially a pacifist and had sympathies with Tolstoyan anarchism. But she did not hesitate to defend Berkman and those anarchists who resorted to terrorism. When acts of violence were the only means of opposing tyranny or exploitation or when a lonely assassin in desperation resorted to violent retaliation against oppression, she did not hesitate to side with them. She refused, like Kropotkin, to sit in judgement. If anyone was to blame for terrorism, she argued, it was the state and the governing classes.

Similarly, she was distinctly individualistic in her outlook, and something of a recluse - a 'rebel poet' Emma Goldman described her. She was a trenchant critic of collectivism fearing it would beget more administration and regulation, and ultimately lead to a re-assertion of some form of authority. Yet she was an advocate of 'class war', and deeply suspicious of the bourgeois tendencies of most of her anarchist friends. Throughout her life she defended working class interests and spoke out against American imperialism. Proudhon's mutualism and Tucker's individualism, resting as they did on private property, would inevitably lead, she felt, to the development of private police - which was not at all compatible with her idea of freedom.

The significance of Voltairine de Cleyre is, therefore, that she tried to adopt a middle ground between individualism and communism, without letting go of the virtues of both. A poet, a feminist, a freethinker, a socialist revolutionary, she tried to express a non-sectarian form of anarchism. I am just an anarchist, she said, without economic labels. Only liberty and social experimentation, she wrote in one of her essays 'The Making of an Anarchist' could determine what the future society would be like.

Not surprisingly Voltairine de Cleyre pleaded for toleration and co-operation between the various anarchist factions, and contributed to all the leading anarchist periodicals, whether individualist or socialist. Her vision of anarchism as her biographer Paul Avrich records, was of an idealised rural past, inhabited by

artisans and hoesteaders who lived in harmony with nature, and were united by ties of voluntary cooperation. She thus always identified with the American Indians and with rural peasants against the encroachments of industrialism and American imperialism.

Voltairine de Cleyre was an important figure in the anarchist movement around the turn of the century. Yet she has largely been ignored by the historians of anarchism. Part of the reason for this is that her tragic and somewhat unhappy life was sadly cut short by her untimely death at the age of 45. Equally important was that she was of a shy and retiring nature, led a simple, ascetic life, and rarely sought publicity, let alone notoriety. She was born in the American mid-west, in the village of Leslie, Michigan in 1866. Her father came from Lille in France. He was a freethinker and an admirer of Voltaire. Thus she was named after the Enlightenment philosopher. Her mother came from a New England puritan family. Voltairine de Cleyre therefore united, in the circumstances of her birth, the immigrant and American libertarian traditions. Her early life was spent in poverty. In 1880 she was sent to a Catholic convent school. She was there - 'incarcerated' as she put it - for three years. She left with a good grounding in music, literature, languages and writing; but as a 'nervous wreck' and with an abiding hatred of authority and all forms of religious dogma. The convent only served to make her a freethinker, and to stir the 'ancestral spirit of rebellion' within her.

On leaving the convent she obtained work as a private tutor, teaching music and English. This was to be her main source of income for the rest of her life. She worked mostly for poor Jewish immigrants in Philadelphia, where she lived for over 20 years. She was also dogged with chronic ill-health, and often in great pain. Born in poverty, she also lived in poverty. And she was to die in poverty in Chicago in 1912, after several weeks of agonising pain. A tragic and tortured life, is how her friends described her sojourn on earth. But it was a life dedicated to the anarchist cause, and not without its joys and highlights.

In relation to her development as an anarchist, there were two important events in her life. One was the Haymarket affair of 1886-7. This infamous trial completely shattered her belief in American justice, and turned her towards socialism. The other was her relationship with Dyer Lum, whom she met in 1888. A much older man, Lum was an anarchist friend of Albert Parsons (one of the men hanged in connection with the Haymarket bombing). For a time lovers, their friendship and intellectual collaboration was important for de Cleyre, and she was deeply moved by his suicide in 1893.

For different reasons most of her other relationships with men ended tragically, or were unsatisfactory. This was mainly because de Cleyre, true to her anarchist principles, insisted that all relationships should be free and equal.

A 'brief comet in the anarchist firmament' is how Voltairine de Cleyre has been described. It is a comet that still gives light and inspiration to contemporary anarchists and feminists.

READINGS

Her main writings are included in 'Selected Works of Voltairine de Cleyre' edited by Alexander Berkman. New York, Mother Earth, 1914. It has recently been expensively reprinted by Revisionist Press, New York, 1982.



meat means famine

Famines don't just happen, they are created. At this moment in time, every desert in the world has animals such as goats and cattle, consuming the limited vegetation, creating an ever expanding wasteland, all because the locals want meat and dairy produce.

Instead of only feeding the hungry we should be promoting re-forestation which would create a climate suitable for growing high protein foods, such as the soya bean.

Here in the West, animals again play their part in causing Third World starvation. We presently steal millions of pounds worth of protein from the developing nations. Each year Europe imports thousands of tons of oilseed protein from India to feed to battery farm animals. And during 1984 the UK imported £1.4 million worth of animal feed from Ethiopia. So while Ethiopians were starving to death, their best land was being used to grow cash crops. Meanwhile, next door Kenya is growing coffee. Undoubtedly there is economic madness at work here, but flesh eating is one of the main culprits. Food for humans could have been grown on this land.

Meat eating is a very wasteful process. Animals, such as cows, consume about ten times more protein (vegetable) than they eventually turn into meat. Which is a bit like loaning someone ten pounds and only getting one pound back! They use up this energy by keeping warm, breathing, moving and turning it into non-foods such as bone, eyes, skin etc. Britain already uses 90% of its agricultural land for the production of animal feed, and still we need more. Our passion for meat has already destroyed vast areas of European woodland, which are now fields. In Brazil, large regions of rainforest are being turned into cattle ranches, for the sake of reducing the price of American hamburgers by a few cents. On a vegan planet we would be able to replant areas such as the near extinct Caledonian forest, as we would need less land for food production.

So remember, the next time that you eat meat, the animal might have been "British", but the protein was probably stolen from a developing nation. With the strong possibility that their natural resources were being destroyed at the same time.

Alex Neilson

Scottish Animal Rights Network

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LETTERS

SYSTEMATIC DEATH.

Dear GA

I am dismayed at the lack of realism shown in many GA articles towards the urban problem. Small, autonomous, self-sufficient villages may be a noble long term goal, but most people alive today will spend their lives in large cities. The promise of a rural utopia somewhere in an unspecified future is of little comfort to those trapped in the inner cities of today.

The need to survive within the current capitalist system, even whilst fiercely protesting its injustices, forces people to remain in cities. Living in cities, the mass of the population is denied free access to the countryside by the state's support of individual property rights. The only safe ways access can be gained for urbanites without wealth is either via legitimised channels, common land, state parks etc, or via mass trespass and safety in numbers. Neither of these solutions provides unhindered everyday access.

Faced with this situation, disillusionment and disinterest is likely to occur among urban inhabitants towards vague proposals for rural utopias which are seen to be widely divorced from the reality of their current situation. The proposals will appear irrelevant and those who propagate them will find them-

selves easily categorised and stigmatised as cranks deserving state abuse and harassment.

This would be sad as there is much within cities which GA should support. Trapped in the cities and faced with long term unemployment many people have started establishing an alternative culture based on what resources are readily available now.

In Birmingham's vacant sites, the wastelands left over from property demolitions and unused gardens, have been taken over by Birmingham Settlement and turned over to vegetable growing for the local community. This has been particularly beneficial to the unemployed immigrant population, who, without land find their farming skills unrecognised by the British labour market.

In London locals are fighting to save Mudchute Farm, probably the largest city farm in Europe, from the London dockland Development Corporation.

Many disaffected groups live in cities, punks, feminists, lesbians, gays and the plain unemployed and disillusioned. Not all share a loathing of the state particular to anarchists but there is common ground in creating an alternative culture. Without an active anarchist input these and other progressive developments will be shaped by others, anarchist ideas will be further marginalised. There is more to urban ecology than the comical BBC series 'The Good Life', and much that deserves support.

Yours faithfully - Jerry

EMBERS OR ACTION.

Dear GA

Your letters page in GA no 14 contained the usual round of naive, anti working class, 'purer than thou' drivel. ("Let them rot, nasty miners and printers with grubby hands. The revolution will happen slowly but surely, as all us nice enlightened people teach them not to eat meat, tell Irish jokes or go to football matches.") But there's nothing new about that attitude.

What I'm really writing about, as a member of the Midlands Anarchist Network, is Mal's account of the Summer Camp we held earlier this year. Reading the article you get the impression that the Network is for mild mannered, New Age Hippies who abhor what they see as the vicious cynicism of the Class Struggle.

"Stonehenge" indeed!! What were people sitting round the fire "seeing as opposed to "talking" hypothetically about? Sitting round a fire wont change the world, it simply gives us the strength to work with and trust each other enough to help make an effective Libertarian revolution.

Some people never have the privilege of taking time out to sit peacefully round a campfire in the countryside. Fire side chats with others who choose to be on the dole are all very well, for those of us that can afford the luxury. But we need ACTION!!

The Midlands Anarchist Network is not full of the sort of people I was talking about at the start. It was set up so we can share information, resources, ideas and strength, effectively and efficiently, to speed up the change to an Anarchist society. Sitting round a fire weaving bracelets and discussing homespun philosophies is NOT a revolutionary act.

Yours, Claire Taylor.

'The society which reorganizes production on the basis of free and equal association of the producers will put the whole state machinery where it will then belong - into the museum of antiquities, next to the spinning wheel and the bronze axe.' (ENGELS).

'The development of sisterhood is a unique threat, for it is directed against the basic social and psychic model of hierarchy and domination'. (MARY DALY).

FIRSTWORLD ALIBI DECADENCE

Dear GA

I found Paul's short article on Sport Aid on page 4 of June/July issue of GA placed the blame on the wrong people for the poverty in the Third World:

"The real reason for starvation lies with us, the way we live, because we have no land to grow our crops." and "It's us that's starving them."

I think this is totally lacking in sympathy for the 40 000 pensioners in Britain who die of hypothermia every year, the 4 million unemployed who often have families, the young on YTS schemes paying about £30 a week, people under 26 in board and lodgings who must move every few weeks if unemployed, and are only able to live in lodgings if the cost is under about £6 a night. How can these people be accused of taking from the Third World?

Unemployment benefit or supplementary benefit gives you about £30 a week plus rent, and this £30 would break down as roughly £5 - £10 electricity, the rest on food etc. If you have a job you have to earn enough to pay for bus fares and taxes on top of this. Many workers are no better off than they would have been on the dole - £100 buys you a basic living standard - £30 on rent for just a room, £5 - £10 electricity, £5 - £10 travel, the rest on food etc.

There are millions of retired people in Britain, who make up about 13 - 14 %, then 12 - 13 % unemployed, and then one parent families from the 1 in 5 illegitimate births and 1 in 3 marriages breaking up, and these are usually on the same sort of state benefit. Then in addition are the people in work on low wages and people who can't work due to illness or disability. None of these people are really in a position to rob the Third World.

If "Britain's population" accepted "less" to help the Third World, these needy people would be expected to suffer even more hunger and

hypothermia, while "less" income would make very little difference to the top 1 or 5 percent of the population - the Duke of Westminster would never notice a few pounds a week less from his £16 million fortune, but to a disabled person on social security that few pounds a week less would cause unspeakable hardship. Yet this is the sort of unfair system of sacrifice that would probably be implemented.

Is Paul unemployed with children, on a state pension, or disabled? If not, he can speak for himself when he says "we" starve the Third World, but not for everyone in the "rich" countries. Many people in this country have a very affluent lifestyle, and I suspect that this is the background of these people who say "we" get too much income, and they judge the whole country by this affluent group and not by the poor and out of work.

It's not a question of resources being short anyway, so that "we" have to take less to feed the Third World, then his fortune is now "incalculable". Arab oil tycoons don't look as if they are sharing the poverty of the masses. The Marcos family who used to rule the Phillipines had a huge fortune, and Imelda Marcos had thousands of items of expensive underwear and shoes and nighties.

Then there are the arms dealers who sell Third World countries or popular movements arms, so that resources are not developed for growing food. The Worker's Revolutionary Party actually advocate raising money to buy arms for African workers, when what they need is food and medicines! (4 tons of explosives for every person on earth.)

The real division in the world is not between "rich" and "poor" countries, but between very rich powerful leaders on the one hand and a mass of workers in varying degrees of poverty or affluence on the other.

The multi-nationals play a part in exploiting the Third World at very low wages, and even when the American influence and the multi-nationals are kicked out there is still injustice - Cuba and Libya, for example, which spend a lot on the military which intervenes in other countries, instead of as constructive help for their own people. Workers in these countries are also non-unionised which means that the Russian state can move in and exploit their cheap labour.

There is overproduction in many areas - such as the EEC food mountains. The world could produce enough food to feed 9 times its present population.

If we stopped buying Third World products, would the Third World be fed and have their needs satisfied? There seems to be no account taken of the role of Third World elites in this exploitation. An example is

Patino, a Bolivian tin heir, who inherited £3 billion in 1947 and since the real culprit seems to be the system where production is for profit and not for human needs, so that merely giving up using Third World products wont change that. Also, I say again that I am appalled at the lack of sympathy for 40 000 annual deaths from hypothermia, and single parents like the one in "Breadline Britain", 1983, who said

she often has only a cup of tea instead of food in order to let her children eat. Is Paul saying these people are robbing the Third World when they obviously can't feed/heat themselves? If not, is he ignoring them? Denying that such people exist in "affluent" Britain? If there was sacrifice by the hungry and cold, it would not only acutely hurt them, it would not help the Third World either, so even more people would be miserable! It's not "us" (British workers and jobless) who are starving them, but arms dealers, multinationals, and Third World elites!

Yours etc - Miss Lynn Stabler (unemployed - income £60 per week, £30 of that for rent.)

'I want freedom, the right to self-expression, everybody's right to beautiful, radiant things'. (EMMA GOLDMAN).

AN AGEING TRIFFID.

Dear People

Many thanks for the GA over the months; it did, to say the least, provoke some new thoughts into my tired old brain.

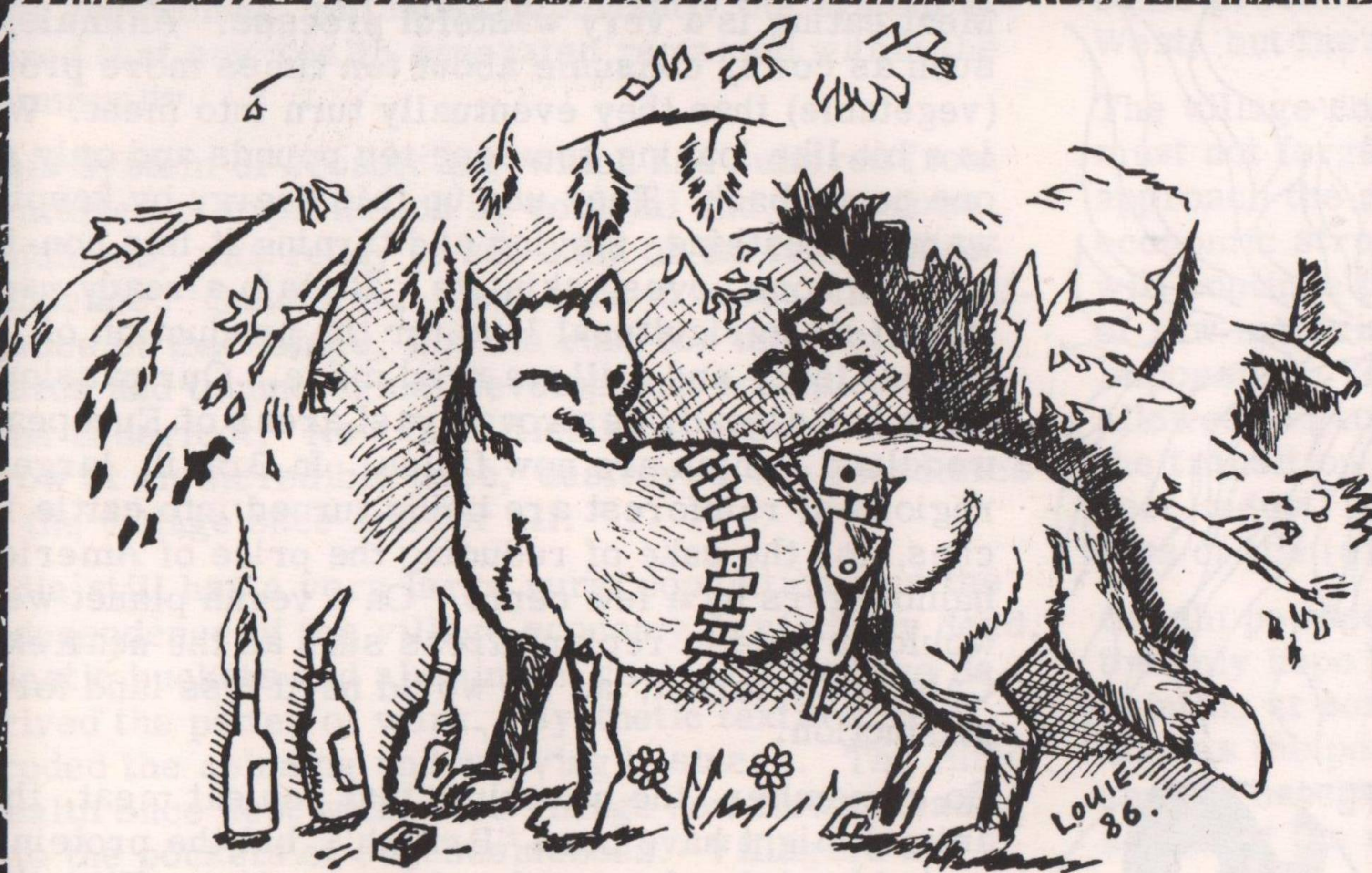
Pleased to read in the latest GA a sensible dialogue with Black Flag (pity they seem to be caught in a thirties time warp).

In parting may I just say this - Anarchism to me means organic growth; plants don't grow by hating them but by loving them. Perhaps it's a matter of age - when I was twenty everything was so clear - revolution would solve all - but now at fifty-four it seems to me that we need some really new thinking about what we are doing. Anyway it's up to you young people now.

Love and all the best to you,

John Ball

'If you ask "what now?", is it not simply your own conscience from which you seek a reply?' (CRASS).



NEXT TIME THOSE 'TALLY HO' FUCKERS
TRY TO RIP ME TO SHREDS
THEYRE GONNA BE IN FOR ONE HELL
OF A SHOCK

BOOKS

"Stonehenge '86, a contemporary history" - Unique Publications. PO Box 23, Glastonbury £1.50.

This is a documentary of events (complete with photos) surrounding the 1986 campaign for the Stonehenge Free Festival. An excellent account exposing the dealings of landowners, politicians and police in their attempt to disrupt and destroy the culture of those who see Stonehenge Festival as an important spiritual/political event in the year.

The booklet is well worth reading, if you were involved in the action or not. It's the sort of documentation which will give credibility to our struggle for an alternative culture.

The Abolition of Work, and other essays, by Bob Black

Bob Black, American activist and writer, has set out, it seems, to offend absolutely everyone. It is not an unimpressive ideal, I think, in this age when myriad loudly clamorous ideologies cloud the human debate like a panicked barnyard. Besides the usual targets, capitalists, preachers, lawmakers and the like, and effectively, Bob takes on everyone else who speaks, peaceniks, Marxists, feminists, even anarchists. His basic premise, as the opening essay describes, is the abolition of work. Communism, like capitalism, is an ideology based on an unnecessary assumption, the assumption of labor. Marxism and "most brands of anarchism" favor full employment, Bob says; "I favor full unemployment." The essay is strong and very funny. He "leisure is non-work for the sake of work." Nor is he playing a semantic or definitional game. He calls for an active, playful, 'ludic' life, free from the degradation and drudgery of the workplace,

STONEHENGE.

A little booklet has been produced by the National Council for Civil Liberties called simply Stonehenge. The NCCL claim that it "sets out the facts behind the moral panic over 'hippies' and the convoy in 1985 and 1986 and suggests a solution for next year. It examines the powers which government and local authorities had to prevent the conflict, and criticises their decision to leave the police to deal with the problems which inevitably arose because of their failure to provide order in the use of police public which courts failed to fulfil their role as impartial arbiters during the conflict."

Whilst the booklet does all that the NCCL claim, it unfortunately does it all in a rather dry and dull way and at £1.95 it's not exactly cheap.

Despite these minor drawbacks the booklet is worth reading and your local library might be persuaded to stock it if you ask nicely.

The details are: "Stonehenge", NCCL, 21 Tabard Street, London, SE 1 4 LA.

The Abolition of Work, and other essays, by Bob Black

Quotes from Black:

from "Words of Power"
THE BORN AGAIN?
DISEASE? Twice too often.
THE FAMILY? Very dangerous. A leading cause of doctors. No nukes!

"Babble about the wages of sin only serves to cover up the sin of wages. We want rights, not rites--sex, not sects."

"Can you tell a cutthroat from a tracheotomist?"
"Are billboards 'commuter programming'?"
"Why do vegetarians bite their nails?"

available from:
Loompanics Unlimited
PO Box 1197
Fort Townsend, WA 98368
USA

from "factory fascism and office oligarchy." His criticisms hit their mark far more often than not, and the effort to reveal presuppositions common to both left and right is clearly vital, since the better part of the world seems to see the entire political/economic spectrum as ranging from capitalist to communism. His alternative proposal, however, remains unclear to me. He expressly does not propose technologicalization in place of human labor, for which I'm glad. He calls for the playful life, undeniably full of hungry beings, and the resources for an exclusively hunting and gathering and merry-making world seems uncertain. Still, the book is wonderful fun, full of pun-making and satirical plays on words. I like Bob's urbane style, and I appreciate his Nietzschean approach to anarchy. Certainly there is much to say for play, much more than the work-ethical Protestant elite would have us believe. But that "no one should ever work", as the author says, I feel unconvinced.

Alan

NEW MAGS

'GREENLEAF', from Robin's Greenwood Gang, 20p. Eight pages, environmental, pagan, green issues, with clearly anarchist bent. Interesting piece on the Toltec Indians. The mag's accounts are (openly and admirably) printed on page 3. The lay-out is casual, to be sure, almost difficult to read; infants like Greenleaf. Certainly worth reading; much is gained from: George Firsoff, 80 Kingsdown Parade, Bristol 6.

HERBS

KAVA KAVA.

For those of you, like me, who have had enough of thoroughly boring stone-outs on third rate hash, I have a suggestion. There is a neat little herb from the Polynesian islands known as Kava Kava which is quite legal and available from (among other sources) Occultique, 73 Kettering Road, Northampton at 50p per ounce. Take, say, ½ oz and let it simmer in 2 mugfuls of milk (preferably coconut milk) for 15 minutes, let it cool as quickly as possible (after removing the Kava Kava, of course). The effect is somewhat trippy and ideal for parties, since it goes well with alcohol. Taken as prescribed above it is quite safe, although if taken too often it might drain you, being chemically similar to Coke.

Have fun, Richard C.

WARTS.

If any of you are troubled with warts, here is a miraculous treatment. It is even effective for old and hardened planters warts on the underside of feet (Veruca).
1 Take 2 handfuls of 'Tree Ivy'. Not the kind that creeps along the ground, known as 'Ground Ivy'.
2 Bruise the leaves with a mortar and pestle.
3 Pour ½ pint boiling water over bruised leaves and let stand for 10 minutes.
4 Strain infusion into a clearly marked container.
5 Dab cotton wool into the liquid and apply to warts with sticky plasters.

Repeat 5 once or twice a day - depending upon how lazy you are. Four or five applications are usually enough to put your warts in mortal danger. The warts will then consume themselves within a matter of days without leaving the slightest blemish on the skin.
Rob.

FILMS

TRUE STORIES.

35 minutes of advertising preceded the screening of David Byrne's new film 'True Stories' when I saw it in London - a montage of ultra-mod, high tech imagery, homage to the 80's. The advertising industry has now nearly perfected its skill of marketing neurosis, a pleasure-seeking public. The increasingly murky distinction between commercials and rock videos, for instance, is a theme of the movie. 'Talking Heads' video 'Love for Sale' (the name says it all) is beautifully and confusingly interspliced with seductive bon-bons and luscious nudies from well-known American ads. When 'True Stories', the album, film, and book were released in November, I wondered whether Byrne had not simply sold his ideas to every medium that would pay. 'True Stories' is eccentric, at times nonsensical, hovering somewhere between shyer frivolity, and deep intellectualism. Most of the characters and 'true' stories were taken directly from the pages of the Weekly World News, a paper of the sensational freak-show variety. Hence the film's name. Byrne chose the Texas plains for his setting, wide open spaces conducive to libertarian co-existence of crazies. The director overstates Southern tolerance, I think (racial strife, for instance, totally absent from the film, is a reality in Texas), but it's also true that there are ideals of independence to be found there which are attractive to an anarchist world view. A deep suspicion towards Big Leadership in all its masks pervades 'True Stories'. Byrne says "the government is selling the country down the river. The real wealth of the country is in the people. In this film and book I'm teaching myself to appreciate them". This, perhaps, is a challenge for the anarchist movement.

RECIPE

CHICK PEA & PEPPER PIE.

Ingredients

- 1 lb potatoes mashed
- 6 oz onions
- 6 oz carrots
- 6 oz mushrooms
- 8 oz chick peas (soaked & cooked)
- 8 oz green peppers
- 18 oz canned tomatoes
- 4 oz grated cheese
- 1 teaspoon ground ginger
- 1 teaspoon paprika
- ½ teaspoon cayenne pepper
- 2 tablespoons tomato puree

Method

Fry onions, peppers, mushrooms and carrots together until onions brown. Add canned tomatoes, tomato puree, chick peas, spices and herbs and simmer for 20 mins at low heat. Place chick pea filling in casserole dish and spread mashed potato on top. Sprinkle grated cheese on surface and liberally sprinkle with paprika as garnish. Bake in hot oven until cheese bubbles.

COUNTER CULTURE

