The Government and the bosses are trying to blame the working class for the present unemployment. Harold Wilson, the Prime Minister, endeavoured to make us swallow this propaganda when he said in the government leaflet "One man's pay rise is not only another man's price rise, it might also cost him his own job or his own or his neighbour's job".

This isn't true! The reason unemployment is so high isn't because workers are demanding a rise in wages to offset the continually rising prices, but rather because the employers are trying to maintain their profit levels in a time of slump.

The Labour Government is using the whole propaganda machine to try to convince us that we, the workers, are the ones at the root of the trouble. The Government is not neutral, nor on the side of the workers. The Government is definitely on the side of the industrialists and the moneyed classes.

The economic system in this country is geared to profit-making. Production is not organised for the satisfaction of people's needs.

To get fat profits they always want the maximum amount of work from the minimum number of workers. Workers may in some cases earn £100 a week, but they will be producing profits. Fords for example, make over £1,000 per year, on each employee! This profit is produced by us, by the working class.

When there is a depression, the bosses find it difficult to keep up their rate of profit, due to the rising cost of raw materials 'overproduction' and competition from abroad. Therefore, they attempt to maintain them by cutting down on their overheads. This can only be the wages of the workers, because this is the only one that they have any sort of control over.

Once again, it is the workers who are told to sacrifice themselves for the good of the country! Or to put it another way, we must take a cut in our standard of living, so that the rich can continue to make a profit.

Why should we come to the rescue of an insane system which throws people on the scarp heap like worn-out shoes? An economic system which lets thousands of folk die of cold during the winter. A set up where thousands of building workers are on the dole, while thousands of others are without a decent house. Do you really think that this kind of society deserves our support?

THE RIGHT TO WORK?

In times of high unemployment, the slogan the right to work is raised by sections of the left. What do these socialists mean by this demand? While we fully support all struggles to resist sackings and redundancy, we must make our position clear. We as Anarchosyndicalists have to make our stand, we don't want 'the right to work' if is shorthand for a life of drudgery and useless toil. Who wants to be part of a campaign to pressurise the Government into creating jobs that are soulless and boring, and harmful to the worker, society, and the environment? We don't need more armaments factories, obsolescent rubber or trendy trash. Much so called work is harmful or useless and would not exist in a truly free society. However, there are many things which require to be done, but to expect the Government to finance these kinds of jobs is utopian. They use unemployment to discipline the workers, and to staff the armed forces and the police.

Unemployment is used as a wedge to divide us as a class. Those are still in work are actively encouraged to see the unemployed as threat to their jobs, and as layabouts who don't want work.

Nationalisation is put forward Continued on page 6.
SYNDICALISTS

2

One of the main weaknesses of Anarchosyndicalism, its Marxist critics often assert, lies in the emphasis it places on Trade Unionism. As Gramsci puts it - "Trade Unionism is...nothing but a reflection of capitalist society, not a potential means of transcending (it)". (note 1) Left to themselves, workers are capable of developing only a 'trade union consciousness' which finds its true expression in 'economism', that is a purely instrumental attitude oriented only to the pursuit of financial improvements within the existing structure of society. Hence the need for a revolutionary theory (marxism) and the revolutionary party (C.P.I.S.W.R.P., etc.). Only these can enable the working class to transcend its bourgeois ideology.

Also, the fact that Trade Unions are able to achieve their economic objectives within the framework of capitalist society means they display a 'natural' or 'inevitable' tendency to become integrated within the existing system. Trotsky, (2) who put forward one of the strongest versions of the incorporation thesis, saw this process of incorporation as the common feature of the development, or "degeneration", of modern Trade Unions under the conditions of advanced capitalism. This process, he wrote, was equally characteristic, "...of the neutral, the Social Democratic, the Communist and 'anarchist' Trade unions". It arose not from the various ideologies embraced by these organisations, "but from social conditions common for all unions".

Now it is quite obvious that such a thesis has strong implications for Anarcho-syndicalism, both in its theory and its practice. But what I wish to contend is that, although strong elements of economism and incorporationism are clearly discernible within our own Trade Union Movement, an examination of the British situation past and present, will show that their existence in no way invalidate our positio. I propose to do this by attempting to distinguish between the two levels of Trade union organisation, official and shopfloor, and what amounts to two completely different definitions of, and orientations to, Trade union action.

FROM WIGAN PIER TO WHITEHALL

Historically, we can begin to date the process of integration from the start of the First World War. The necessities of a Wartime economy with its consequences of full employment, high wages, the need for a flexible, and mobile labour force, forced the Government to bring the unions into the decision making process. The result of this was the Treasury agreement of 1915, and the signing away by the Trade Unions of restrictive practices.

In return for these sacrifices the Government gave the Trade union officials, "...a unique and unprecedented place as the diplomatic representatives of the wage earning class". And the Labour Party conference of 1916 was told that the unions, "...have come forward and occupied a place in the affairs of the country which will do much to consolidate and strengthen them in the future," Although the officials congratulated themselves on the agreement, their members whose working conditions remained as bad as ever, constantly and emphatically rejected it.

By 1921 however, and the end of full employment, the Trade unions were once again virtually excluded from the process of government. When the Labour Party was in office in 1924 for instance, the General Secretary of the TUC complained that he had had less five minutes conversation with Ramsey Macdonald, the then Prime Minister. And throughout the 1920's and 1930's the unions were to remain out in the cold. In 1931-32 the unions were represented on exactly one Government committee, in 1939 the number had crept to only twelve.

But by 1940, with the advent of war once more, the unions were again brought into the State machinery. This time the scale of consultation was greater than ever before and covered every level of Government from the Cabinet down. The opportunity was warmly welcomed by the T.U.C., particularly its General Secretary, Sir Walter Citrine. It had always been Citrine's ambition to make the T.U.C., an "indispensable estate of the realm", one which governments would have to consult as a matter of course. By the late 1940's, from a seat on the National Coal Board, Citrine was able to see his desire become a reality. Under the post-war government consultation with the unions increased, until by 1948 the trade unions were represented on no less than 60 Government committees. But this was not just a reflection of the ties between the Labour Party and the unions. The 1951 Tory Government extended Trade Union representation to as many as 80 committees.

Existing alongside this process was another equally important development. Although the T.U.C. had welcomed the collaboration with the Government in 1940, they rejected its labour regulation and reserved the right to negotiate wages independently.

After the war however this attitude of detachment could not persist given the close connections between unions and Government. And by the late 1940's the T.U.C., under the new leadership of men like Deakin and Williamson, recognised the need to endorse government policies of wage restraint and stabilisation. The process of incorporation was proceeding apace.

In the decades since there have been a number of setbacks of course due to conflicts with various Governments. But, I would argue, the net result has been a strengthening of the process. In 1962 for example Macmillan's government established the National Economic Development Council (the 'Big Nddy') as the press lovingly continued on page 9.

Our comrades of the Portuguese Anarcho-Syndicalist movement and their fortnightly paper A Batalha need our support so that they are able to present a revolutionary alternative to the Portuguese workers. Please send money books and support to: A Batalha Rua Angelina Vidal,17-2 Esq Lisbon Portugal
Solidarity's latest pamphlet by Liz Willis - Women in the Spanish Revolution, not only gives us into the struggle of women but also supplies a very readable account of the events in general under the republic and during the fighting.

Women seemed to come into their own when the republic was threatened by the military insurrection of 1936. Although they played a full active part in all aspects of the struggle, forming the backbone of the resistance it was noted that repressive lifestyles were hard to change. The revolution came suddenly, events seem to overtake ideas; for instance Spanish Miliita women armed and wearing trousered uniforms were still being chaproned. (It doesn't say by whom.) I image of soldiers marching through the streets followed by armes of black-clad little old grannies.

The Anarchist movement is mentioned as the one group which had the most awareness of the need for changed relationships between people. The abolition of legal marriage for example was one of their practices. But even in the collectives where the Libertarians had the greatest control, women's economic positions were often still inferior to men. Most of the agricultural collective agreed to a "family wage" based on individual needs. Some critics, H. E. Kaninski, is quoted for instance, said that the "family wage" put women who were already the most oppressed beings under the control of men. He criticized the anarchist commune of Ancora of having "taken its nature from the actual state of things". This may be a valid criticism but we must remember that looking back and judging a static point in history often gives a wrong impression. Everything was changing in these communities. The women's awareness of themselves was just being born or at least organised. Given time equality would have come. No person possessing libertarian ideas could want otherwise. No woman in particular would allow it.

Liz Willis points out that although the Spanish Revolution had its limitations, it did open up new possibilities for women. One group with a libertarian perspective was Mujeres Libres (Free Women). A federation of labour was formed. They worked to emancipate women from traditional values. They were organising to involve women in all aspects of practical work needed for the struggle. Looking at the groups politics, Liz Willis seems to think that the slogans of Mujeres Libres described the political situation simply as a struggle between two classes and two ideologies, labour against privilege, liberty against dictatorship. She adds that it was to prove more complex than that. I think it is a dangerous practice to judge the philosophy of any group solely by the slogans it uses. Slogans by definition are simplistic a shorthand not always to be taken merely on face value but as rallying points behind which is often a complex web of ideas.

As the struggle continued Liz Willis tells us that women's contributions "did not diminish but became more supportive in character." Some reforms came, legalised abortuons under controlled conditions for instance, but as a wartime situation set in, the emphasis went away from social revolution to first and foremost an anti-fascist struggle, not always better than fascism. We must remember that when the fascists did seize power there was such phenomena as fascist women. The left wing women still struggled on opposing fascism whether its face was male or female.

However unsatisfactory women's position was during the republic of course they had no chance under the fascists. Liz Willis quotes the recent case of a woman jailed for two years for possessing feminist literature. Her husband who was political was jailed also because he was held responsible for his wife's actions. Read the pamphlet it is available from Freedom Bookshop and Solidarity.

Now that Franco is no more... can we hope...
I wonder?
For the anarchist, freedom is not an abstract philosophical concept, but the vital concrete possibility for every human being to bring to full development all the powers, capacities, and talents with which nature has endowed him, (her) and turn them to social account.

R. Rocker, Anarchosyndicalism.

STATE AND SOCIETY

We Anarchists are always being told that it is impossible to abolish the State, as every society needs a certain order and organisation, and the form of organisation of human society is always necessarily the State. This argument starts from the premise that the concepts "social order" and "state" are used synonymously.

What reasons could the bourgeois and "socialist" theoreticians give for interchanging two utterly different concepts at all? Let's first examine where the real differences between state and society lie. The "State" implies a politically centralised form of social organisation, based on power and oppression. At the head of the state is the government, which tries to legitimise itself in various ways, as (Service to God", "democratic election" "the national interest", "dictatorship of the proletariat") All decisions, important to a society, are made by the government (i.e. parliament or ruling party) in the form of laws, decrees etc., without any direct influence from the people affected by these decisions. These laws, decrees are forcibly executed with the help of the centralised state apparatus (civil service, police, army, prisons, special branch).

The state needs a passive population, completely excluded from decision making. They can't determine their own lives; it's done for them by the state. The state organisation of society is hierarchical, and based on force.

"Society" is the totality of all relationships, both formal and informal between people. The formal relationships include the family, commune, Church, Trade-union, Capitalist enterprise, and workers' collectives etc.

The concept "society" is much more wide ranging than the state, even if the modern state tries to extend itself into all institutions in society. The state has only been responsible for children's education since the introduction of compulsory education. Social services, health insurance schemes, unemployment benefits etc. don't have to be necessarily administered by the state.

Last century, services like these were run by unions, or by other proletarian mutual aid organisations in many countries. Thus we see that socially necessary services can be run by certain social institutions, and not just by the state. The state society is only one form of social organisation, but not the only possible or necessary form.

A free state-less, society also needs a certain order, but such an order has nothing to do with the state.

The order would rest not on force, but on the free co-operation of the members of society. All decisions would be made and carried out by those concerned. The workers would take over the means of production through economic organisations, which would be controlled and democratically organised by the rank and file. The consumers, organised in co-operatives, would determine what should be produced and how it should be distributed. In this way the administration of the society is carried out through the peoples own organisations, and not through an uncontrolled civil service. Even local administration must be carried out by representatives of smaller units, which will be answerable to these units.

A free society would be democratically organised from the base upwards; characterised by a free federation and direct control from the base. There is no room for a government with political power in a free society.

Let's return to the first question. Why is it maintained that human society can only organise itself as a state? The answer is obvious. The necessity of a certain social order is indisputable. If the oppressed masses can be convinced that the authoritarian organisation of society of the political state is not the only form of social order, i.e. that state and society are basically synonymous, then any resistance against the state will perish in its early stages. The theory of the state reveals itself as an ideology of the ruling classes to justify their rule. Slavery has to appear as the only possible system to the slaves.

If we are successful in destroying this ideology, it will be possible to abolish the dominance of man over man.

Translated from "Befreiung" German Syndicalist paper. Johann.
SYNDICALIST EDUCATION MEETINGS
The Manchester SWF Group has been holding a series of meetings, so far, the topics have included "Luddites and alternative technology" "Current trends in Sociology and their implications for Libertarians". Future meetings will include topics "Is Syndicalism the only option for us?" and "Manchester Free School and Libertarian Education" If you are interested in these meetings write to the Manchester group for details M/or SWF, C/O Grassroots, 109 Oxford rd, M/CR 1.

Criminal Trespass Law

There is a very real danger that in the near future, tactics such as the occupation of one's workplace, or even in certain circumstances picketing will become illegal. With up to two years imprisonment for anyone who uses these tactics. Under the same law, squatting—where the only way many people can get somewhere to live—is to become more insecure than it is at the moment. As well as losing the roof over their heads, many squatters will face imprisonment as well. That's one way of solving the housing problem, I suppose.

What changes in the law are being considered? Basically the Law Commission's report to the Government proposes that two new offences be created—These are:

1. Without lawful authority entering property by force adversely to any person in physical occupation of it, or entitled to occupy it.
2. Being unlawfully on property and refusing to leave as soon as reasonably practicable after being ordered to leave by a person entitled to occupation.


These are to have a maximum sentence of two years and six months respectively.

Is it that the Government is considering changing the law? Well, squatting as a tactic used by the homeless, has increased tremendously in the past few years. It also attacks one of the main props of Capitalist Society—private property.

Therefore its not surprising is it that the Government, which like any other government exists to protect the interests of a privileged few, intends to put a stop to squatting. Of course, the Government is not interested in the fate of the growing number of homeless people (33,225 families in 1973) despite the fact that the number of empty houses is increasing (approximately 675,000 in England and Wales alone). But as I say the government exists protect the privileged few so I won't go into a diatribe on the need for a reform of the law except to say that the only way to obtain equality and social justice (i.e. socialism) is to destroy all forms of government as well as Capitalism.

What the government is interested in though is protecting the 'right' of property developers and others to make a huge profit by buying up houses and leaving them empty for years or to build useless office blocks and prestige shopping centres while many people are homeless or in inadequate housing. As I have said before it's not only squatting which is coming under attack. In the past few years many workers have successfully used the occupation of their workplaces against their bosses i.e. Upper Clyde Shipbuild- ers, Fisher-Bendix, N.V.T.-Meridian and Briants. With the present slump this tactic is likely to be used all the more so it's not surprising that the government wants to put a stop to it, especially as some day that workers might decide, if they've got any sense, not to hand their workplaces back to their bosses.

If the government does make these proposals, law, that doesn't have to be the end of the story. The law could be defeated in the same way that the Bentonville 5 were released from prison - by determined working action. D.T.

"Syndicalism transfers to the masses of non-Party workers, who are divided according to industry, the management of branches of Industry, thus destroying the need for the Party." LENIN 1921

NEWSNEWSNEWSNEWSNEWSNEWSNEWS

According to the French Anarchist paper "Le Monde Libertaire" there has been a strong movement of Anarchist ideas in Greece for more than three years. Since the dictatorship of the colonels, under which the Anarchist commenced to get organised, libertarian activity has not slackened. After the re-establishment of Karamanlis, the formation of new groups continues, groups which fight in the workplace, fields and factories, also in the poorer quarters of the towns (such as Kaisariani for example). In the unions, Anarchosyndicalist practices are in evidence and some success has been registered at the Athens Polytechnic.

Our Greek comrades have made progress in difficult circumstances. We salute their efforts.

Martin Sostre has been released on parole. He had been sentenced to a 30/41 year prison sentence in drug frame-up in 1988. Martin Sostre, was framed because he was an active revolutionary.

Martin Sostre's release by the US Government was a direct result of the International Solidarity campaign throughout the world. Let us redouble our efforts on behalf of all of our comrades in prison.

PAMPHLETS

The following literature is available from the S.W.F. : Workers Control 15p Social General Strike 5p British General Strike 10p Syndicalists in the Russian Revolution 10p The Hungarian Workers Revolution 10p

Please send 8p for postage and packing with every 20p worth.

From I. Smith, Flat 2, Bray House, Chunal, Glossop, Derbyshire.
Continued from page 2.

refere to it. This is a tripartite body of unions, employers, and government whose role it is to examine economic priorities and create a plan for future economic growth and development. The unions were then to be involved in planning and, although its fortunes have fluctuated with the policies of successive governments, it is a significant example of the part the unions play in government.

And if we consider the conflict between the Unions and the Labour Government over Barbara Castle’s document ‘In place of strife’ we see that, although rift developed over this, the T.U.C. ended up giving a “Solemn and binding undertaking” that the unions themselves would deal with industrial disputes. Who needs legal sanctions with trade unions as compliant as this? In any case, the breach between Labour and the unions was healed by the Heath government of 1970-74. The policies of this government provoked such opposition that it actually seemed as though there might be a complete split between the unions and the State. However, as one union leader (4) has said of this period- “The trade unions never closed the door on discussions with the 1970-74 Conservative Government, in spite of what we considered to be the imposition of some of the most retrograde legislation against trade unionism ever imposed”. To do so “would have been an abdication of a fundamental trade union responsibility”. And our trade union leadership is nothing if not ‘responsible’.

Perhaps the clearest expression of the present-day role of the trade unions can be found in the current period of wage restrictions, the so called ‘Social Contract’. Here we have the unions not merely acquiescing in a policy of wage restraint but as the architects of it! The Labour Government at least, has learned its lessons. As for the trade union leadership the G.M.I. official(5) I quoted earlier, claims that “Harold Macmillan recognised the illogicality of discussing the future of our economy in isolation from the basic conditions within which organised labour and so have successive administrations. The role of the union is no longer limited to a discourse on wages and conditions—it extents to all aspects of the economic-industrial society” (My emphasis).

We’re all part of the establishment now, or so it seems.

MARXIST EXPLANATIONS

In part II of this article I shall attempt to analyse this process from an anarchist-syndicalist view of the trade unions. For the moment however I should like, briefly, to return to the Marxist approach and an aspect of it I omitted before. Having seen from the preceding historical sketch, that the process of incorporation is quite visible in our society one asks the question, why does this process exist? For the majority of Marxists this question can be answered either from the theoretical position outlined at the beginning of this article, or by a much cruder and more opportunistic approach. The first position we usually find in theoretical journals, whilst the second appears almost exclusively in propaganda directed at the masses.

This second approach talks of ‘betrayals’ by union leaders, of certain officials as being ‘class traitors’ and generally finished by calling for an ‘alternative’ or ‘left’ leadership. The cynicism of those who parrot such slogans becomes evident when one compares the two positions. Either trade unions and their officials are inevitably incorporated into the state or they are not. If the process is inevitable, that is determined by social and economic forces, then it is nonsense to assert that trade union officials are ‘class traitors’ since this implies they have a choice as to whether they collaborate or not. Furthermore, it becomes pointless to call for the election of ‘alternative’ or ‘left’ leaders since they will also succumb automatically to the state’s embrace. And, finally, if it is not inevitable, why claim that it is? I leave it to the reader to make his or her own conclusions. PART II NEXT ISSUE.

NOTES

(1) Gramsci, quoted in Richard Hyman—Marxism and the Sociology of Trade Unionism.

(2) Trotsky on Trade Unions in the Epoch of Imperialist Decay”, in Marxism and the Trade Unions

(3) S. & B. Webb- “History of Trade Unionism”

Continued from page 3.

institution on this planet is the Soviet secret police, the K.G.B.

All that the Report from the Baris Reserve does is to point out that the K.G.B. repeatedly break the law, and the lawyers help them:-

"In a conversation with the assistant prosecutor of the Dubravno camp administration I drew his attention to the fact that people seriously ill with stomach ulcers are kept on a starvation diet contrary to the law. He calmly replied: 'That is what the punishment is for - to hit the stomach.' This is called "education through starvation."

Moroż told his wife that on 1/6/74 he would begin a hunger strike, since when there appears to have been no news. Officially he was charged in 1970 with anti-Soviet agitation and propaganda for writing and disseminating the essays contained in this book. His trial was a violation of the Constitution of the USSR and the code of Criminal Procedure. He was sentenced to nine years of deprivation of freedom, the first six to be spent in prison. He was also sentenced to an additional five years of deportation to a fixed area (exile). This is a total of 14 years, which are followed in Soviet law by eight years of having the status of "former convict" which implies that, if the authorities so desire, Moroż can be prohibited from living in major cities; if the police so desire, administrative supervision can be applied to him for six months at a time until his status expires.

Such "administrative supervision" (in Moroż's case eight years) may include a prohibition on leaving his district of residence without informing the militia, on visiting public places, e.g., restaurants, on leaving his home after a certain hour, and the of the militia to visit his home at time of day or night. Moroż has therefore been sentenced to deprivation of his civil rights for 22 years.

J.P.

CAN TENANTS TAKE OVER?

A new experimental plan where tenants will run their own estates is nearing reality in Manchester, where three purpose-built estates are planned. Under this co-operative scheme tenants would appoint the management committee to run the estate, maintain and repair. These co-operatives would own the estates and be non-profit making.

These estates contain about 100 dwellings for which the Corporation would have nomination rights. The scheme would be financed by the local authority initially. Readers of "Direct Action" will remember the review of the book "Tenants Take Over" by Colin Ward in issue No 8, that we made a parallel between the demand for workers' control, and of tenants' control over their homes. This demand in itself is not very radical, it could be conceded under capitalism without threatening the system! However, anything which extends our control over our own lives, and the environment, is a good thing. If you get used to the idea of running your own estate, why not take over and run industry? The confidence and experience we gain in one area, can be applied in other areas of working class self-activity.

At the moment we don't have full details of this new scheme, neither do we know how the scheme will work out in practice. But we do know what 'participation' means when used in the context of industry, and we must be wary of any 'workers' control' that is initiated from the top. However reforms can be useful to us, and can be used as stepping stones to real control. We shall see how far the Corporation retains control, already they have the power to choose tenants for the estates. We must stand four-square for full tenants control of the estates, and the living environment.

Our Aims and Principles

THE SYNDICALIST WORKERS' FEDERATION; seeks to establish a free society which will render impossible the growth of a privileged class and the exploitation of one person by another. The S.W.F. therefore advocates common ownership and workers' control of the land, industry and all means of production and distribution on the basis of voluntary co-operation. In such a society the wage system, finance and money shall be abolished and goods produced and distributed not for profit, but according to human needs.

THE STATE; The State in all its forms, embodying authority and privilege, is the enemy of the workers and can not exist in a free, classless society. The S.W.F. does not therefore hope to use the state to achieve a free society, it does not seek to obtain seats in the Cabinet or in Parliament. It aims at the abolition of the state. It actively opposes all war and militarism.

CLASS STRUGGLE: The interests of the working class and those of the ruling class are directly opposed. The S.W.F. is based on the inevitable day to day struggle of the workers against those who own and control the means of production and distribution, and will continue that struggle until common ownership and workers' control are achieved.

DIRECT ACTION: Victory in the fight against class domination can be achieved only by the direct action and solidarity of the workers themselves. The S.W.F. rejects all Parliamentary and similar activity as deflecting the workers from the class struggle into paths of class collaboration.

ORGANISATION: To achieve a classless society the workers must organise. They must replace the hundreds of craft and general trade unions by syndicalist industrial unions. As an immediate step to that end the S.W.F. aids the formation of workers' committees in all factories, mines, offices, ship yards, mills, and other places of work and their development into syndicates, federated nationally. Such syndicates will be under direct rank and file control, with all delegates subject to immediate recall.

INTERNATIONALISM: The S.W.F. as a section of the International Workers' Association, stands firm for international working class solidarity.

DON'T FORGET THE PRESS FUND.

SEND MONEY SMALL AMOUNTS WELCOME.
The Anarchist Struggle monthly paper of the Anarchist Workers Federation. Available from the A.W.A. 13, Colman Street, Hull (1op & postage).

Canadian adolescent wishes to correspond with British syndicalist. Write Martin Deck, 3069 Alexander, Windsor, Ont., Canada.

Direct Action


Black Flag Organ of the Anarchist Black Cross. 1p plus postage for a sample copy from 10 Melfham Road, Lockwood, Huddersfield.

Industrial

A conference is being arranged in Manchester for the Libertarian Industrial Network. It will most probably be held on the weekend of the 10 & 11 April. If you think that you will be attending send for details (enclosing a stamped addressed envelope.)

Manchester S.W.F., 109 Oxford Road, Manchester M1

Details will be sent in good time for the conference. Any documents for circulation should also be sent to the above address.

Network

Libertarian Industrial Network.

The Direct Action Collective has recently received the latest bulletin of the Libertarian Industrial Network. The Network seeks to provide a point of contact where libertarians whose active in industry will be able to exchange info on their experiences and the struggles that they are involved in.

At the last meeting of the N.C. of the Syndicalist Workers' Federation it was recommended that members of the SWF should affiliate themselves to the Network. Also, we would strongly urge all Syndicalists and libertarians who are active in their own unions to support the Network.

Write to: M. Everett, 11, Gibson Gardens, Saffron Walden, Essex.

Friends and Neighbours

The Anarchist Society - an ecological and practical economic perspective. A conference to be held on 12th, 13th, and 14th March at the Students Union, Keele University, Staffs. Details etc. from the Anarchist Society at the above address.

The Move

National Secretariat
Box 101,
c/o 84b, Whitechapel High Street, London E.1.

Manchester SWF,
c/o Grassroots
109 Oxford Rd, Manchester 1
Tel. (evenings)
Westhoughton 812911

The Manchester SWF Group holds regular weekly meetings. If you are interested write to the Manchester Group.

We have members and contacts in other areas, besides the addresses given above.

The Industrial Syndicalist

with an Introduction by Geoff Brown. Documents in Social History: No 3. Published by Spokesman Books Price £1.75

He wrote in his letter to the secretary "After the most careful reflection I am driven to the belief that the real reason why the Trade Unionist movement of this country is in such a deplorable state of inefficiency is to be found in the fictitious importance which the workers have been encouraged to attach to Parliamentary action. . . .I am driven to the belief that economic liberty will never be realised by such means. So I declare in favour of Direct Industrial Organisation, not as a means but the means whereby the workers can ultimately overthrow the capitalist system and become the actual controllers of their industrial and social destiny."

I don’t think that the sentiment could be expressed better, even if Tom Mann did join the C.P. later.

I hope that the book will be widely read, as it throws a well needed shaft of light on an important period of British Labour History. The ideas of Syndicalism as valid today as they were then. But it is essential that they are expressed in a manner relevant to today's struggles.

RM