



WELL, MY BEAUTIFUL CHILD, YOU'VE FOUND SOMETHING THAT FEELS GOOD.

SEE YOU LATER.



④ MAGAZINE, 37A GROSVENOR AVENUE, LONDON N5

ANARCHY 31 CONTENTS

	PAGE
IT HAPPENED IN VENICE Once bitten, twice shy...	1
LABOUR ORGANISATION & RESISTANCE (IN BRITAIN TODAY) Industrial Climate/The System Makes Preparations/ The Unions/Resistance & Agitation/The Left/ Revolutionary Currents.	3
ANARCHIST ALTERNATIVES TO LAYING THE TABLE Sex-Once bitten, bite back?	8
LETTERS	10
CARL HARP & JOHN BOSCH Notes on Anarchism	11
A CURE FOR EYESIGHT Sex: Once bitten, try biting yourself	20
SECRET PHOTO LOVE Once again somebody's copyright gets breached	22
THE ART OF POURING A BUCKET OF COLD WATER Sex. Once bitten AAAAAARGH...	24
ANARCHIST DLTS WKLY Free listing. Anarchist groups, publications, activities	27

ANARCHY

Subscriptions

U.K. & Eire £1.60 4-issues

Overseas £2.00 4 issues

Bundles

30p. per copy to Bookshops, Groups &
individuals for more than one copy,
U.K. and abroad.

Prisoners

Free subscription, U.K. and abroad.

DISTRIBUTED BY ④ DISTRIBUTION, 182 UPPER ST, LONDON N1

PRINTED AT LITTLE ④ LTD, 61 METROPOLITAN WHARF, WAPPING WALL, LONDON E1

THIRTY
ONE

IT HAPPENED IN VENICE

Since a good part of this issue of Anarchy is devoted to sex we ought to talk about what sometimes rears its ugly head in association with sex. Namely, that state of stupefaction and generalised brain-rot known as 'love'. You've probably come to recognise the symptoms. A friend will start to wander around with glazed eyes, replying to questions in monosyllables or perhaps babbling incoherently. They can be seen fumbling through bad books of verse in dark corners, and will leave meetings and parties conspicuously early if they bother to come at all. When you attempt to speak to them, they look over your shoulder as if waiting for some mysterious being to appear in a cloud of gold, trailing that peculiar sweetish odour associated with health food stores in Hampstead.

'Whattsa matter with him/her?' you might ask a mutual acquaintance. Your friend replies 'The idiot's in love.' Love! As if that's justifiable cause for a perfectly intelligent, decent person to start acting like a creep and a total prat - for no reason other than that they're having fairly good fucks with one or more other individual(s) - it just doesn't follow.



It should be made clear in the beginning that I'm not attacking romantic love from the position of some sort of 'revolutionary' puritanism, of insisting we all be good and proper, comrades, with no time for fun, frivolity, or feeling between us. And obviously, there's nothing politically incorrect with getting it on with someone we like and generally having a good time with them. But 'love' is something more than just having a good time with someone. It is an overwhelming mystification, practically an ideology surrounding certain sexual relationships. It is expressive both of the social and economic relations against which we are struggling, and our own emotional needs created by and reacting to those relations.

The latter accounts for the persistence and resilience of the romantic myth. People don't fall in love because they're stupid, though once afflicted they might act pretty stupid. Falling in love often appears to be the only way out, a bit of excitement in the misery and boredom that makes up much of our daily struggle to survive. In romantic sexual relationships, we often seek to capture what has been denied to us in the rest of our lives: affection, pleasure, adventure, freedom and security. Love is the desire conceived on dead time. We give the 'object' of our affections time which is no longer ours - the time stolen from us when we are forced to take orders and perform monotonous tasks for wages, or made to stand in lines simply to pay for stuff which is usually shit anyway.

Meanwhile, neighbourhoods have disintegrated under the impact of speculation and bureaucratic planning. The competitive and hierarchical settings of most workplaces tend to inhibit the formation of real friendships (the friends I make at work always seem to get sacked!). So until you've joined a proper anarchist affinity group, or find evening pottery classes a suitable outlet, you're pretty lost. Under such conditions, a multitude of social as well as sexual needs are projected into a love relationship. Expectations are created which no one person can live up to. Enormous pressure and dependencies come to distort the relationship on both sides.

And even if you have formed that affinity group, or developed a satisfying network of friendships despite the odds against it, you still can't escape the problem of 'love' completely. Whatever your political affiliation may be, you are surrounded by its images and mythology. We may try to live differently, but the social conditions we are trying to smash assert themselves in our emotions. Even when you think you understand the situation, you find yourself forced onto the same old market place where people compete for sexual affection; where one's gain is another person's loss.

The desperation and competitiveness with which people seek that ultimate romance is easily exploited by ad agencies, cigarette and cosmetic manufacturers, record companies - just about everyone wanting to turn a profit. As a song by the Gang of Four described it : *'Down on the disco floor/ they make their profit/ from the things you buy/ to help you cob off.* Love, romance, and alienated sex can be sold to poor and working people easier than a trip to the Bahamas or a flashy new car. The Great Escape can be achieved in the privacy of your own bedroom, or wherever you prefer to make it.

At this point, I'll make the admission that I've fallen prey to the disease on one or two occasions. It was a waste of time. In retrospect, I took the plunge during a period when I was very dissatisfied with my immediate circumstances and in a situation when I wasn't yet able to find personal/political outlets to offset the grind of a shitty clerical job. Of course, the emotional complications which ensued simply made matters worse and got in the way of finding these outlets.

Even when it begins with a state of contrived euphoria, 'falling in love' involves a loss of pride and a loss of control. It is bad enough to have no control over your life in a social sense, but when your intimate feelings betray you in every respect it's damned intolerable. I found myself doing things and putting myself in situations I would not have chosen if I had my wits about me. If a 'love' relationship works for a while you end up becoming obsessed and wrapped up in it to the exclusion of other friendships and activities. If it falls apart or doesn't happen at all, you get to be totally dejected and depressed and don't get anything done either. In both cases, you lose. You lose part of yourself, your initiative and autonomy whether your'e in a warm befuddled haze or mope about in a heartbroken, often drunken stupor.

Romantic love is a particularly debilitating experience for women. Unfortunately, women are both the most ardent consumers of romanticism and the primary victims. We have been taught and conditioned to look upon relationships with men as central; the focus of our identities and energies. Even as feminists, anarchists and revolutionaries, we can't totally escape this conditioning and the needs that have developed quite logically in response to our circumstances. While this syndrome applies primarily to heterosexual women, simply transferring these needs and obsessions to another woman, instead of a man, is no solution in itself.

Men meanwhile present themselves as the practical ones who want to keep on moving or concentrate on their 'work' whatever that may be. Women are seen as the silly, love-besotted creatures who want too much and will attempt to tie our heroes down. This picture is ironic, for the myths of romantic rapture have been elaborated by male artists and intellectuals. From the medieval bards and courtly love, to the 19th century Romantics, to the hippies and their 'beautiful relationships, man', this has been usually been the case. Traditional Passion is indeed an easy luxury to indulge in for male artists surrounded by mistresses, paramours and/or groupies.

As I write this I know that Anarchy will be flooded by letters from heartbroken men who've just been left by their womanfriends, women poets of a romantic bent who think they've been overlooked or misrepresented, and male poets of a romantic bent who don't have any groupies. While these exceptions no doubt exist, I do think I've described the general situation. The fact remains that 'love' and other romantic illusions are central to the hegemony of the male-dominated capitalist state in which we live. In other words, the search for male approval as lovers as well as the act of falling in love itself - is the process by which we voluntarily place ourselves in oppressive dependence on men and deny our own autonomy.

While most of popular music perpetuates the same glossy myths and inane, sexist cliches about love and romance, there are some songs which tell the truth. I'll end with another quote from the Gang of Four :

*I feel like a beetle on its back
and theres no way for me to get up
Love will get you like a case of anthrax
and that's one thing I don't wanna catch*

Anthrax, by the way, is a disease common among cattle which results in a slow, lingering, painful and disgusting death.

LABOUR ORGANISATION & RESISTANCE

(In Britain Today)

The general atmosphere in workplaces, and amongst most working people, seems to be a mixture of fatalism and acceptance of 'our lot', with a deep rooted cynicism and disillusionment with all politics. There is also great unease and fear of the vastness, complexity and increasing insanity of the world around us. The urge to escape – through sports, TV, cards, working for next years holiday – dominates, and nowhere is there any vision of possible change. People are afraid of challenging the system, mainly because of its proven power to crush, exploit and intimidate us; but also due to more than a century of ingrained discipline, roles, routine, repression and undermining of all libertarian and working class culture. The undoubted strength of the working people is not realised, due to lack of confidence which comes from being unable to develop independent forms of political, social and industrial organisation. People are divided in their work and in all manner of competing subcultures and categories. Sexism and racism are everywhere.

INDUSTRIAL CLIMATE

But strong class feelings remain in spite of all this; a growing anger at worsening quality and standards of living, and a nihilistic rejection of loyalty to the job, especially among young people. When pressed, most people will agree that the fundamental change to a free, classless, ecological society based on mutual aid and respect – an anarchist society – is desirable, but insist that it isn't possible. They identify with the system through roles, property or family structure, and most hope (though desparingly these days) for reforms and benevolence.

THE SYSTEM MAKES PREPARATIONS

A careful look at what has been happening in the last few years reveals a strong pattern. There is the trend towards a corporate state, pushed by the Labour Party and by most state industries and institutions. This is an attempt to smother class conflict by institutionalising it through a growing representative bureaucracy, arbitration, CBI/TUC joint strategies, participation schemes and so on. The welfare state is seen as vital to the stability of the workforce.

In competition with Labour are the Tories and some industrialists, who desire the free movement of capital in order that profitable industry can expand and the rest be disposed of – including many social services and hitherto 'vital' industries. In the short term, this may lead to an increase in profits, but in the long term it will make for a destabilised economy, class confrontation and depression. It is this possibility which leads the state to increase military/industrial spending and prepare to wage a world war for scarce resources and markets.

The forces and institutions entrusted with maintaining the necessary levels of repression and order are definitely on the move. We are witnessing the increasing militarisation of police in Britain and Europe, with an increasing use of arms, technology and military style organisation; the introduction of a whole battery of laws designed to wipe out many liberal reforms of the 1960s; and worsening prison conditions. But most significant is the ideological, strategic and financial build-up to war.

It seems that all this is an effort to strengthen social control beyond the normal levels, by way of pre-empting any economic or social breakdown. Much of this extra policing is directed at restless minorities (in Ireland, requiring an army of occupation to suppress) or against squats, demonstrations, and so on. It is aimed at keeping discontent marginal and contained. But we have also seen increased police activity against pickets (Grunwicks, bakers, steel and journalists strikes) and of course the army, brought in to break key strikes under the Labour government. During the 1979 lorry drivers' strike, the state was worried enough to set up 'Emergency Councils', then just for propaganda but actually foreshadowing military control.

THE UNIONS

What is the role of the trade unions? They have always been mechanisms which involve workers in negotiating concessions from employers, and a massive bureaucracy of representation and control has been built up and integrated into the system, from the low-level officials to the executive. This machinery is 100% behind the Labour Party and social democracy, and consistently manipulates and represses the entire organised workforce to this end. So, for the last 5 years of the last Labour government, they attempted to enforce a social contract wage-freeze, and ignored the increased use of scabbing, police, army and anti-labour laws to undermine the organised workers.

However, in order to maintain the allegiance of workers who still participate to a large extent in branch meetings, ballots and various levels of representation, unions have occasionally been forced to organise confrontations with employers in order to improve or defend conditions and wages. This is usually symbolic, like one-day strikes, but sometimes the level of organisation and anger at the grass roots threatens to take up the struggle independently. In these cases, the union attempts to suppress shopfloor organisation *while at the same time* calling for a wider confrontation (like an all-out strike). Hospital unions recently sanctioned work-in occupations, partly because they were taking place anyway, but also because of the need to defend the welfare state *in the knowledge that however militant the resistance to Tory industrial strategy it has always been possible to take it over and manipulate it into a struggle for social democracy - i.e. the Labour Party.* In this way the vicious circle is maintained. And the millions of people in workplaces around the country have been unable to break out because of a lack of confidence and experience of alternative forms of industrial organisation - revolutionary unions, workers councils as in Poland, unofficial assemblies, rank and file networks, etc. Any such alternatives have been suppressed or gradually incorporated into the union structure.

RESISTANCE AND ORGANISATION

At present it's all quiet on the industrial front for many reasons: increased fear of redundancy, the defeat of the steel workers, a union/Labour Party monopolisation of 'anti-Tory' unrest and activity, as well as an attack on the basic principles of solidarity, organisation and bargaining 'rights' by the press, courts and employers like BL.

However, recent industrial history has thrown up many interesting forms of organisation, and these currents are present in industrial 'relation'. In 1978/79, after 4 years of the Labour Party- TUC Social Contract, a series of angry and determined strikes broke out. The unions, as architects of the Social Contract, had great difficulty controlling them, and attempted to impose productivity deals (e.g. the miners) or 'special case' status (e.g. the firemen). For this reason, independent forms of *organisation and resistance* flourished, and these have continued into the 1980s.

BREAKAWAYS

In an attempt to negotiate directly with employers, thousands of skilled carworkers in Leylands and around the country broke away from their unions and formed their own craft organisation. Although setting up a hierarchy of representation, and arguing for the maintenance of differentials, they faced a massive attack from the unions, the press and the company. Their success in surviving and taking united action showed that mass breakaways from unions are possible for certain sections of workers.

OCCUPATIONS

This tactic is beginning to get onto the agenda, especially as a way of fighting closures and redundancies, which are being experienced on a large scale. Hospital workers have been the first to take this up prominently. The advantages are that those involved can control their struggle directly, involve supporters by inviting them in, and physically defend their position. It is more difficult to extend solidarity to other workplaces. But in many cases, the traditional stay-home strike is rejected as either second best or totally useless.

In Dagenham (Fords), carworkers seized the canteen and turned hoses on the police for many hours. It is this spirit which could create a genuine confrontation between labour and the state.

ON THE JOB ACTIONS

In April 1979, most of the 180 or so GPO sorting offices in London, including the one in which I worked, took their own unofficial action, co-ordinated London-wide against a rumoured union(UPW)/GPO 'efficiency' agreement, as part of a shitty wage deal. Within a week, 60% of the country's mail was at a halt. Guerilla stoppages, combined with work-to-rules, non-cooperation and anything anybody fancied, rotating shift-to-shift ensured total chaos yet *no-one* lost more than 4 hours' pay. This was to be by far the most effective action ever taken by postal workers, the 7 week national strike in 1971 having been a union-controlled disaster. 3,000 demonstrated at 48 hours notice outside the union HQ, against their manoeuvres. I would say that it was like a great weight off our backs : the potential was endless. But gradually, the union gained control through balloting, low-level officials, just before the action spread to the rest of the country.

This form of organised, local resistance based on shift decision making, immeasurably boosts the combativity of postal workers, and it has also been used effectively in car factories and by public employees, civil servants and Fleet St. workers, although uneasily controlled by the unions.

INDEPENDENT AGITATION

The first major defeat for Labour's social contract was the 7-week strike at Fords. There had grown up across the country a network of small groups and individuals in every Ford factory, called the Ford Workers (UK) Combine. It was independent of all unions, although not opposed to them, and political parties. It had constantly agitated for action to be taken, and attacked union bureaucracy. On the day and at the place that the employers/unions met to set the seal on a pathetic 5% wage 'rise', 200 Combine supporters angrily picketed and heckled outside. This scene was on the TV news and *within hours almost every Ford factory had been shut down due to an instantaneous walk-out by disgusted workers.*

The strike became solid and indefinite, and a terrified TGWU had to leap into action to try to regain control. Meanwhile the Combine continued to print thousands of leaflets, hold meetings, produced 'FRAUD' T-shirts, their own record, and organised pickets and marches. They also countered the press-inspired wives-against-the-strike movement. The strike was a total victory.

The Combine then tried to do a regular, popular paper for Fords. A potentially autonomous organisation, without leaders or a constitution, its members included left-wingers, anarchists and non-aligned militants, with outside friends and relatives also. There exist similar - if less effective, for the moment - networks in other industries and workplaces, and they represent a current with the potential to crystallise and extend independent ideas and activity.

SUPPORT ACTIVITY

In any dispute, people not industrially connected can nevertheless play a vital role in extending and supporting the struggle. Getting involved in occupations, mass pickets, parallel campaigns, blackings, collecting money, sabotage etc. With the growth of the women's movement, support campaigns have been organised around equal pay strikes, the Elizabeth Garret Anderson Hospital work-in, and homeworkers. Also, some Asian workers' struggles are being taken up by the Asian community. The Grunwick strike was turned into a virtual battle between supporters of the strike and the state (police), and it was a total defeat for the strikers due to the inability of those involved to defend themselves physically (because they accepted the control of the law-abiding left and the unions). However, support groups, often unaligned, organised transport to picket lines and blackings (incidentally, we sent Grunwicks mail to New Zealand). Mass pickets involving supporters are happening more and more often. The key is for support activity to generate more industrial solidarity or to extend action onto the streets.

NEW AREAS

A brief mention must be made of developments of class conflict in new areas of the wage-system. We have seen civil servants, hospital workers, computer staff, social workers and teachers, as well as many others, adopting tactics of struggle. Their comparative newness to industrial action could bring new ideas about how to fight, although the unions are recruiting and consolidating in these areas. At the same time, unorganised workers are joining unions and going for recognition, discovering the two-faced attitude of unions which welcome them and then sabotage their struggles. It is also clear that there was absolutely no solidarity between thousands of Ford workers in the TGWU in London and the 80 Garners restaurant workers trying to join. 'Union'? However, attempts to organise have been determined and imaginative, and it is possible that frustration could lead to the setting up of new independent unions (e.g. in catering), or works committees and linked delegate networks. In this event, the unions would steam in with an apologetic and militant face to take over.

Surprisingly, long-established and traditionally militant sections of the workforce - miners, dockers (until very recently), rail and engineering workers, have been kept well under control.

MASS PICKETING

Forms of organisation (which are developing out of) necessary forms of action include the recent upsurge in mass picketing - Grunwicks, lorry-drivers, steelworkers and journalists strikes. The mobile steel pickets are a clear example of workers seizing the initiative and running their strike independently of the union (ISTC). Discussion and organisation takes place on the picket lines, in the buses, hotels etc. and in many cases pickets can be put up by sympathetic workers in the towns where they are picketing. Strong pickets can become lines of class confrontation, where the division of workers in industrial hierarchies and demarcation lines is overcome. But the unions and police have just managed to keep control of picketing, and new laws are planned.

WORKERS COUNCILS

The 1979 lorry drivers' strike was one of the most important events for years, with some sections of the British economy brought to a standstill, and others brought under the control of the regional strike committees, many of them virtually independent of the union hierarchy, to run essential goods and services (they decided which). Whole towns could only function with the supervision of the drivers, for instance Middlesbrough and Warrington, where no goods moved in or out without the authorisation of pickets on all routes. The drivers also sent pickets to manage distribution centres. The TGWU was never in effective control of its members although it tried. The Labour government virtually begged the strikers to return, not to work, but to normal strike tactics - which would have had little effect. They didn't issue orders to send in the army or

police because they were frightened of the possible escalation of the dispute into a general shut-down of industry. This would have meant a civil emergency to which working people could have responded by extending and developing the existing lorry-drivers committees, with delegations from other major industries in the area, turning them into *workers councils* to take over the management of towns and regions. This is the sort of organisation used by workers in potential revolutionary situations in the past - Hungary 1956, Poland 1980, Turin in 1920, and even Britain in 1926 although manipulated by unions - and which the 'labour movement' has continually tried to suppress.

Suffice it to say, the lorry drivers got their demands *in full*.

So, waged workers are increasingly using new forms of organisation to resist their exploitation, and their manipulation and *representation* by unions.

Out-the-gate strikes, for a day or indefinitely, have been the traditional form of struggle, but they are now either extremely poor weapons against a well-organised ruling class, or they are turned by unions into a merely passive and symbolic show-of-strength (or weakness). In the second case, they rarely frighten employers, and anyway serve to strengthen the union machinery controlling people on the shop floor.

However most people are still ignorant of most of the alternatives to a conventional strike. Many still think in terms of electing 'radical officials', or 'changing the constitution to make it more democratic'. Such strategies were attempted on a mass scale in the syndicalist wave of resistance before the first world war, and proved ineffective. The shop steward movement grew out of this, but it was assimilated into social democracy, unionism and negotiating procedure.

It is exactly the lack of knowledge about alternative forms of industrial struggle which undermines self-confidence and independence on the shop floor, and creates division, fear and demoralisation among workers when faced with the present attack on wages and conditions.

THE LEFT

Most of the struggles described above were strictly about money or jobs. Those involved are rarely interested in general social change, but wish only to protect their standard of living.

In any case, revolutions have up to now been transformed, taken over and crushed by statist organisations, parties and institutions. Intent on the seizure of power - for which they continually prepare - they concentrate on building up a great power-base in the lower levels of government and union bureaucracies, and they have the resources and ability to spread their ideas and tactics among the people.

The left, including the Labour Party, are a parasitic fifth column among the working class, controlled by a rising bureaucratic middle class which represents a logical future for the system - technobureaucratic state capitalism. This class, in communist countries, wields power, and in social democracies is a vital component of power and stability.

The Labour Party commands the allegiance of the unions. The Marxist Parties (57 varieties, all unfit for human consumption) seek to gain influence within the unions by taking control of the branches and shop-stewards committees. To this end they create front organisations which work hard both on the shop floor and within the union hierarchy and machinery, to push their lines and 'transitional strategies': the Socialist Workers Party 'Rank and File' movement, the Communist Party's 'Liason Committee for the defence of Trade Unions', plus many Labour Party and TUC sub-committee campaigns, which are in turn penetrated by the Militant group's organisation. Their influence in workplaces and among shop-floor militants comes from the work they do to consistently promote their social-democratic strategies ('transitional' or not) as the only alternative opposition to employers and 'the right' within the unions. They are all without exception manipulative, hierarchical, simplistic and propagandist tendencies. They are nevertheless capable, through their organisations, of adapting, should unions be superseded by workers councils or other such forms; and they will be there to try to take them over. The classic case is the Bolsheviks destruction of the workers councils in the Russian Revolution.

Anarchist and councillist ideas are almost nonexistent among workers except in the revealed desires and solidarity of a struggle or confrontation taken up directly. On the other hand, libertarians and other honest militants tend to be drawn into various left-wing fronts and parties, and so they are neutralised. Most working people drawn into such groups are involved in wage struggles, and have only begun to reject certain parts of their conditioning: they are not committed revolutionaries. This is why Marxist groups support social democracy as 'transitional' to some socialist future or other, and recruit on this basis. Their adherents therefore never mature to revolutionary ideas.

To co-operate or work within the left is disastrous; people are constantly manipulated and used. However, due to a lack of vision and apparant alternatives, some people feel they have no choice. Increasingly the social democratic strategy is to recruit among the intelligentsia and industrial sectors like social workers, teachers, and welfare state bureaucrats. Meanwhile the vast majority of working class people are not interested, even abandoning their traditional passive support of the Labour Party at elections. Their current crude propaganda

against one individual woman politician, Thatcher, only shows the idiocy and the manipulative, emotionalist and simplistic nature of Leftism.

Of course there are many members of the Left who believe they are contributing to a movement for a better society. If they are genuine, they will evaluate their beliefs and everyday activities, respond to their true desires and the needs of the current world situation; leave the left, and take a consciously revolutionary, libertarian direction.

REVOLUTIONARY CURRENTS

It is clear that new forms of organisation in the control of the shop and office floor are being discovered and used, along with traditional ones. Assemblies, councils, support groups, mass and secondary pickets, industrial networks - involved in occupations, strikes, work-to-rules, etc.

But for any progress to be made against a system responsible for the crisis ridden, war obsessed, poverty stricken and increasingly totalitarian world, various developments in industry (specifically) must take place :

- i) The new forms of organisation and resistance must become widespread.
- ii) Divisions between trades, industries and between workplaces and communities must be broken down.
- iii) A movement, initially of minorities, of conscious individuals and groups in workplaces (and elsewhere) must develop as a current in everyday life and work struggles, not to lead or manipulate, but to crystallise, educate and participate.
- iv) A conscious desire for transforming an order based on wage-labour, authority and class-rule, into a free, ecological, anarchist society must grow in the hearts and minds of people.

As far as the specific struggle between wage-labour and capital is concerned, should the process I've described continue, I can foresee and advocate the development of at least four areas of autonomous organisation :

- a) *Local and open workers' groups* of conscious libertarian militants (like the group I'm involved in, the London Workers Group), aiming to spread the ideas and experiences of struggle, as well as provide a forum for discussion and support. Each one should be a non-dogmatic, independent and loose collective.
- b) *Autonomous workplace groups*, already existing in an informal and confused form in many places, specifically against trade unions and wage labour, and which can act as above (for instance, a group in the Govan shipyards which produces regular, councilloristic bulletins).
- c) *Networks* of autonomous workers groups and individuals in each industry, which can act as above (as the Ford Workers UK Combine could have developed, and may yet).
- d) The creation *in struggle* of decision making meetings, assemblies and *councils* (as were seen in Poland) within workplaces, localities and industries (involving the whole community). Any attempt to maintain these as *permanent* organisations would result in them being co-opted by unions, becoming bureaucratic and repressive like unions, or returning to minority forums.

The work environment is important but is only one of a number of social spaces where people gather together, have strength, and may resist their exploitation and oppression. Struggles in the streets and elsewhere are as vital. Breaking down the barriers which divide us is urgent; people everywhere are trapped behind prison walls, workplaces, schools, homes, shops, streets, cars, roles, even to the extent of being atomised and frightened individuals. This transformation is a process not a single cataclysmic event. It starts with *you* and it starts *now*. The alternative is too horrible to contemplate.

David Morris.

PRISONER'S BOOKSCHEME

In the article 'Prisons : Some practice schemes in the area of the Prison Struggle' in *Anarchy* 30 specific reference was made to the Prisoner's Bookscheme - since publication we have been made aware from various sources (including prisoners) that all is not as it seems.

While we endorse the IDEA of the bookscheme wholeheartedly, we are very worried by the apparent workings of the present one. We do know that prisoners have been sent booklists and have replied to these but received neither books nor acknowledgement. We do know that some prisoners and/or their friends have thought money needed to be sent for books, and have also received no acknowledgement. We do know that a certain amount of ill-feeling and confusion surrounds the topic of the bookscheme.

All this may be due to lack of organization, which though not commendable is almost understandable; or it could be interpreted in a far more damaging light.

Either way, cons and their friends outside have been exposed to hassle, disappointment and rip-off, - which in itself is despicable, and also does harm in other areas of prison struggle and to the integrity of the movement as a whole.

Anarchy Collective.

TOWARDS AN ANARCHIST ALTERNATIVE TO LAYING THE TABLE

What I would really like to have is several good friends with whom I can fuck when I, and they, feel like it; but with no shit like 'Where will you be tomorrow?', 'You have beautiful eyes', 'Stay with me forever', 'I love you', 'Do you love me?', etc. None of the rubbish, no promises and no demands. Now I, and this is true of several women and men that I know, think this is the only way that sex can be free from all the constraints that bind us, tie us, make us guilt ridden and generally keep us down. What's more it ought to be so easy to attain; what are we asking after all but that people don't get caught up in treadmills of oppressive relationships?

I know the traps of jealousy, I have at times believed that someone couldn't possibly *love* me and screw someone else : even as I write this now I smile at the absurdity of that statement, but have too good a memory to discount the grinding agony that jealousy puts people through.

Then there's the 'How will it be in the morning blues. It's the movies, romance stories and general conditioning that makes people yearn for promises of 'never-ending love' or demonstrations of 'eternal passion'. A bit of rational thought makes a monkey out of anyone who pines for someone all the time, who can't make it with anyone else because 'you/they 're the one' and 'my/your own true love'. I mean c'mon, there's thousands of people out there, who are we trying to kid? No one is the same, that's what makes it such fun right? And one person is just that, to put them on some idyllic pedestal is not just making more of them than they can be; but if you are on the top of a pedestal there's no place to go but down!

What do people mean by *love* anyway?

Is it *love* coming home every night? Or is that just having no place else to go?

Is it *love* thinking only one person could ever turn you on this way? Or is that lack of imagination?

Having dismissed love, (and it wasn't hard!) what about the other problems, because just starting to work it out in your own head isn't enough! Fear eats the soul, and doesn't do a lot for sexuality either - I still find it hard to suggest screwing, to men, especially those I haven't screwed before. There's various reasons; like no one relishes being rejected, it can sometimes louse up a friendship if one of you wants to screw and the other doesn't; and some men seem to find it intimidating having women suggest screwing rather than the woman merely waiting around for and then accepting the offer; and of course there's general lack of bottle.

I've had some rejections and I've also kicked myself for lack of bottle - I've known people who have been outraged at the idea of me thinking fucking would be a good thing to do - and some amazing insults as to the kind of woman/mother/wife I am for making such rude suggestions. At the time, all these things have hurt, saddened, and enraged me and also made me take a few steps backwards and wonder why I ever started the journey in the first place. But just like when I was a kid and thought the world ended when he said goodbye - only to find that life did pick up again once I had stopped crying (!); when I pull my shattered pride, bottle and ideology together I can make it through the night either on my own or with someone else.

This isn't to say that once the hurdles of getting near someone are crossed, all is hunky-dory - I have a long way to go to being the sexually assured person I will be. But that's something to look forward to, and work towards rather than accepting a freaked-out, inadequate standstill. I look forward to the years ahead with a joy that I didn't think was possible: getting older being something that women are taught to fear. So that the barriers I have to cross, the bottle it takes to cross them and even the bad times when I don't get myself together, or when I feel I am not doing what I want because of my own inadequacy and lack of self-confidence : even all that is manageable, because it will get better! Good huh? What else does me in then? Well there's the awful past! I got screwed when I was sixteen and as innocent as they come, (or rather don't come and don't even know that women get to have orgasms). This is very common in young women (or certainly was), though hopefully a situation that is improving as people may be talk more and honesty creeps in with a flash of lightning and a drum roll! Along with being screwed, I was forced to suck a guy off. Such things leave scars in my head and make progress along the path to a free sexuality hard: bad memories sometimes stop me doing what I want to do; make a man's body look like a weapon; or just slow me down some - but I'm working on it! (And that's important even if I did laugh when I wrote it!) *

As to women I have known-as they say in the bible-some women, and would like to know more. Women's bodies don't frighten me in the same way that men's can; partly because of their very nature and knowledge of my own. I find getting to know women sexually now, very difficult, as opposed to some years ago, because sexuality seems to have polarised into gays and straights and never the twain shall meet - let alone touch each other. I don't want

to go in search of the 'gay scene', or any other scene for that matter, but I miss the freeness I used to have with women friends a while ago.

I would not define myself as heterosexual or bisexual but sexual, and whoever turns me on is down to me and them. Getting to know myself sexually is good too, without feeling guilty about it, and the very pleasant oneness of self-sufficiency and private experiment. For me this is just another part of a whole sexuality and not a substitute.

We need to be freer, more honest and a lot friendlier to each other! It ought to be easier to suggest fucking and to say yes or no without either answer being bad vibes man! It ought to be easier to get what you want and give what you want when fucking. Who you screw with should not be something that other people can use against you - the 'What him/her?' bit.

I don't hold with the 'celibacy is where it's at' school of thought at all. That is one line I call a cop-out and will criticise. I understand people rejecting sex with one gender or another for historical reasons etc. but think that 'getting into' celibacy is like 'getting into' starvation diets - we should not deny our sexuality.

I think fucking has to be taken out of its special wrappings where it's both hailed as the be all and end all of living and also hidden away as either frivolous or too dangerous, and put back where it belongs along with talking, eating, drinking, dancing and other every day occurrences. I'll end with a famous and slightly changed quote, wondering why it was so hard to begin this, and wishing I hadn't left out so many things I wanted to say!

'People who talk about revolution and class struggle without referring explicitly to every day life, without understanding what is subversive about sex and what is positive in the refusal of constraints, such people have corpses in their mouths.'

Charlotte Bagging



* I want to make it clear that it was the force and not the act of sucking that was wrong. I make no distinction in terms of fun and acceptable behaviour between fucking & sucking. The reason this incident had such a long-standing bad influence on me is because it was my first experience of sucking and therefore I did not have the strength of knowing it could be good to help me distinguish between the terror of force and the joy of sucking.

*If we're weak we'll moan and cry
Try to hold a man until he dies
Give him the blues, take his manhood
away,*

*Oh! I've heard it all before,
I've got the weak woman blues!*

*If we're strong and icy cool,
He'll be afraid to touch us & be made
a fool,*

*Give him the blues, takes his manhood
away,*

*Oh! I've heard it all before,
I've got the strong woman blues!*

Whatever we do, we end up paying,
'cos sisters it's a game we ain't meant
to be playing!

Gives me the blues, takes my woman-
hood away.

I've got the strong woman, weak
woman, any woman sexual blues.

Tried it with a friend; it's good &
strong - What's this?

*You're priest said it was wrong!
You've got a woman at home and
problems too. And fucking is just too
much for you!*

I've got the fucked over, trucked over
womanhooding screwing blues!

I've tried being cool but that's a bind
I can't get it off on a stone cold grind.
Gives me the blues, this off-hand
fucking has got me beat -

Oh! send me some men with no
problems but who've got some heat!

I've had 'em quick & had 'em strong,
Had them really sweet, fucked them
all night long!

Had 'em wet and had 'em dry,
Had them mean old fuckers who made
me cry.

Had them young and had them old,
Had them really shy, screwed them
verso bold.

However you have them, whatever
you say :

Women get screwed & it's us who pay.
Men who pay for sex we treat with
scorn,

But woman's been paying since the
day she was born.

I've heard of men dying thro' too
much leisure

Ain't never heard a woman who got
dead thro' pleasure! Got the blues,
the licking and the sucking, biting and
the fucking, womanhooding screwing
blues.

Dear Anarchy,

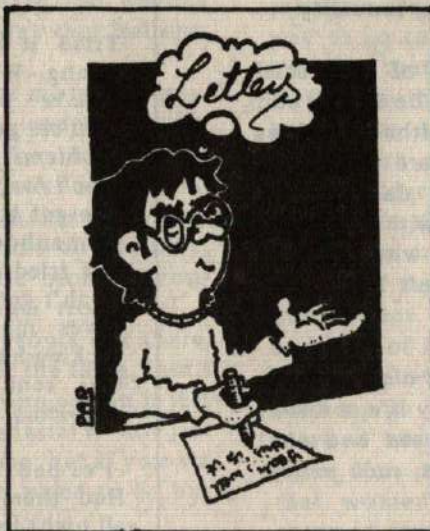
Issue 30 was very good. I particularly like the article 'Street Riot, Black Riot, Class Riot etc.' Sion was dead right in pointing out the importance of spontaneous revolts like Bristol. His article carried the sheer exhilaration of actions like that.

Where he was wrong was on 'set-piece' confrontation with the police such as Lewisham. As he suggested, we have no chance at all against overwhelming numbers of police, with reinforcements and all manner of riot-gear in reserve, who know exactly who and where we are and what we are going to try to do. So what do we do? Use our numbers to link arms and hold onto a strategic point as Sion suggests? Does he really imagine that if the pigs could not shift us with their relatively bloodless wedge and dispersal tactic then they would not resort to more brutal methods such as baton attacks, gas and charges with police vehicles. Surely not comrade. And what would the self-appointed 'stewards' from the SWP who try to run these events be doing while all this was going on? Use your imagination.

No, in street confrontations our strength lies in spontaneity and surprise, and we should never get ourselves into situations where we stand waiting to be attacked by the police. Where, for instance, we decide to attack a fascist march comrades should organise themselves into groups of, say, a dozen. Such groups would be small enough to make collective decisions on tactics, and be highly mobile for avoiding cordons and disappearing after hit and run attacks. And they would be large enough to inflict damage or to defend themselves if cornered. Organised in this way, even if we decided to use 'provocative' weapons such as petrol bombs, we would stand less of a chance of being arrested or beaten by the pigs than if we passively stood linking arms in the high street. I'm not demanding super-bravery from our comrades. Far from it,

these tactics are as much for our defence as for use as an aggressive weapon. Neither is it elitism or obscure theory. In all the successful riots mentioned in the article, as well as acting as a mass, people were in fact operating at a more basic level with their neighbours and friends in their own area. All of our practice as the current 'active minority' should be what can easily be adopted for their own use by all groups of oppressed people; without any need for stewards, formal organisations or leaders (including ourselves).

Yours for autonomy,
Geraint



Dear Charlotte,

You asked for some feedback from your article 'We want better odds', in Anarchy.

I am a widow with 4 children - whatever picture that conjures up in your mind, erase it. My kids are aged 17, 12, 8 & 6. I am 34, still youngish, still fighting, and am more capable of looking after the 5 of us than your average single male is of looking after himself. I enjoy my kids, really I do, ok, they're hard work, but mainly 'cos I never get a break, I'm constantly in demand. Yes, I too chose to have kids, I'm always being reminded of the fact that I 'have rather a lot' or/and 'you had

them don't expect us to help'. But I too expect certain places/people to be more sympathetic towards kids. I'm at Coleg Harlech studying towards a diploma that will get me into a university. Why? Various reasons I won't go into at present, I'm already deciding not to bother. Anyway - this place is supposedly a left-wing/socialist college for mature students. It is all talk, no-one does anything. There is no creche as such, a few (4) of us got one together out of 160 students, but it is in a sad state of affairs as volunteers cannot be relied on after getting pissed the previous night! Most students are men, and administration's excuse for not having nursery facilities is that women with children don't apply.

Could you possibly help me get in touch with as many women with kids as possible to apply - no need for them to attend for interviews if they don't really want to come - just to swamp administration with applications and to let them know there is a need for a nursery.

Women are effectively debarred from this college - men are 130 to 30 women and quite frankly the men don't give a shit about women (oh yes, they miss having a screw for lack of possible females). Women ought to have the same chance of application and acceptance at this place and cannot whilst there aren't facilities.

Your article was good, but will it get through to those who haven't experienced having/rearing children? I do hope so. We could certainly do with better odds.

Will you be kind enough to reply?
With Affection,

Jean Hope

I'll be writing to Anarchist-Feminist Newsletter - do you have anything to do with that? Also thought of contacting Spare Rib, Womens Voice, womens groups.

Do you have any further suggestions as it's pretty difficult communicating from such an isolated place in Wales, it's too far to travel from.

Revolutionary Love is the humanity that swells up in your heart when you see another hurt, another done wrong, a falling star, a bird in flight, children playing, a friend, a sunset, a sunrise.

Revolutionary Rage is what you feel when you see another hurt, another done wrong, when you realize you may one day never see a falling star, a bird in flight, children playing, a friend, a sunset, a sunrise again for no good reason.

Revolutionary Rage comes out of Revolutionary Love, and it isn't about hate.

Revolutionary Action comes out of Revolutionary Love and it is the will to put change into practice.

- Carl Harp -

There are no "concrete conditions" that dictate change. Change, by its very nature, is a fluid condition and must be observed as such. Any concerted effort by a small group to guide the human race along a single path is doomed to failure from the start. An exercise of this nature can only modify existing conditions and result in either a greater or more violent change.

- John Bosch & Carl Harp -

ANARCHY:

Anarchism is frightening because Anarchism is Freedom.

Anarchism is your soul's desire, your heart's delight, your dreams so sweet.

Anarchism is your fantasy, your humanity.

Anarchism is the love you need, the justice you long for, the equality you must have.

Anarchism is peace.

Anarchism says you are and I am. It says so long as we exist no matter

Why we exist the world belongs to us, and no one has the right to deny us any need, or disrespect us in any fashion for any reason even for our own good. Those who will not respect us we have the right to defend ourselves from by any means necessary.

Anarchism is the truth, not a truth, we cannot deny - it longs only to be practised by us in word and deed to break all chains. Look within yourself, if I lie call me what you will...

The ruling class definition of Anarchy is chaos, confusion, disorder, lawlessness, and all associated with those words. The Socialist definition of Anarchy is Truth, Justice, Equality, Peace, Freedom, Love, Reason, Order, Unity, Harmony, Knowledge, Life, and all associated with those words like social, sexual, spiritual, personal, collective, political, and economical liberation.

When Socialist Anarchy is a reality at most there may be a government that governs things and not people with leaders who are freely chosen by people, and who are both responsible and accountable to the people. There will be no rulers and ruled, no oppressors and oppressed, no rich and poor. Humanity will be united as one and in harmony with nature. The only good State then will be a state of mind that practises in word and deed its revolutionary thought.

Classes And Class Struggle:

It is often said that Anarchists do not recognize classes and class struggle when in fact classes and their struggles are a reality accepted long ago by Anarchists. We don't need to beat each other over the head about it as some people do all their lives, and solution is not a perpetuation of the problems like some people's solution is. The true statement is Anarchists do not believe in classes, and class struggle to us is but a means to an end. Out of class struggle will come liberation. We try to be human beings first and foremost. We try with a lot of mistakes to practise the future today to be examples

to others. If you're so into classes that you can't get out of them then why talk about revolution?

Anarchists are not interested in another ruling class or any ruling class - we seek an end to all classes. We want liberation for all by all if at all possible recognizing the working class as the most revolutionary class around. From the working class and its supports will come the classless society. It is not the working class alone that is struggling for liberation, but it is the working class that is the majority of those struggling for liberation. We take our lead from the working class we do not lead it. Down with classes and up with human beings no matter their occupation is our battle cry! Class struggle makes sense of economic conflicts in society, but the real enemy is classes themselves.

Alternative Technology:

Technological innovation is a social process, and industrialization is an ideology. Industrialization is dressed up as an absolute and objective set of values that refuses to recognize the validity of any criticism. Engels didn't know this, or ignored it, when he attacked the anti-authoritarian attitudes of the Anarchists.

Technology is not politically neutral and therefore it does not play a passive role with respect to issues of power and control. The ideology of industrialization is used by both the Right and the Left in the political spectrum. What the ideology disguises is the degree of political exploitation and manipulation that has accompanied the industrialization process and hence the development of contemporary technology. Industrialization has done a great deal of good, but it is important to see its true colors, and it is not reactionary to question it in this light.

A study of the ideology of industrialization will show Engel's attack on the Anarchists to be unfounded. It will show the glorification of industrialization by the Marxist-Leninists to be dangerous.

ous to humanity. Robin Horton says where most people are in their heads about Industrialization, and thus technology, for the most part: "An absence of any awareness of alternatives makes for an absolute acceptance of the established theoretical tenets, and removes any possibility of questioning them."

Industrialization is not a necessity for humanity, and the technology that goes with it is dangerous if we believe it is. If seen in a proper perspective and used accordingly it can be of value by people to improve their lives and living standards. Alternatives exist that would for the most part be better, and that would save us a lot of woe, this is what we must understand, find, and use. This is what the Anarchists are trying to say.

- CARL HARP

Totalitarianism

Some of us are Anarchists because we are political. Some of us are Anarchists because we are not political. Some of us are religious, some not. But if there was a god or force that we would all acknowledge at once, it would be Chaos, the ancient divinity governing the eternal law of change. Not the earth destroying soul searing holocaust that some portray Chaos to be, but the unending play of universal growth throughout the cosmos. A seed does not become a tree until it sheds its shell. Likewise, a human being cannot hope to realize his/her full potential unless he/she is allowed to grow as these universal laws dictate. If one of us forces another into a mold they are not meant to fill, the loss belongs to all of us...

- John Bosch & Carl Harp

Notes On Anarchism:

Anarchism does not reject organization, centralization, authority, discipline, or leadership so long as they are Socialist in form and not ruling class in form. In other words, our organizations must

prefigure the Society we are struggling towards or we will never achieve that Society. Our means must be in harmony with our ends - this is the whole business of theory and practise. Once we start practising what we preach internally and externally we can call ourselves revolutionaries, but until then we remain slaves in the final analysis to all that we reject. Look not at the errors of anarchists and call that Anarchism, but look to the root idea and basic principles of Anarchism. Once you grasp them all will be clear and you will reject everything else that claims to be revolutionary.

Anarchism has always been - it is our anarchistic thought which only lately have we tried to put into writing as a guide to practise. Since the beginning of time we have practised it and/or tried to practise it in our everyday lives. The anarchy that it speaks of we have struggled for, desired, wished, and needed in our lives since we first encountered oppression, repression, suppression, inequality, and exploitation - since we discovered what might be called evil and that which is associated with wrong. Anarchism is not Left or Right it is Dead Center. It is not a philosophy, an ideology, a theory, but a statement, a truth, about the truth. One might well say, and be right, that it is our conscious longing to be a way of life. Those who deny or don't believe that they are anarchists don't know themselves very well for the truth is from the moment of conception we are all anarchists, throughout life our thought is anarchistic, and towards anarchy march history, but from birth to death we are conditioned to believe in everything and owe but ourselves. We are conditioned to be slaves and accept the lies even when we don't believe them. Anarchism is about getting back to our true selves as we go for-

ward to what our true selves really want and need. It is about true consciousness and social, sexual, political, economical, intellectual, spiritual, personal, and collective liberation. The enemies of Anarchism know more about it and what it means to them than most anarchists do that is why they hate and fear it so much. They hate and fear it more than anything else in the world because it leaves no room whatsoever for them and their games in the world.

Being an anarchist is the hardest thing in the world to be because of the demands that Anarchism makes upon you, and the suppression, the repression, the oppression, that its enemies bring to bear upon you. To be an anarchist is to be literally you against the world.

Anarchism is absolute good,

all good over all evil.

The more one strives towards absolute good internally and externally the better one and things become internally and externally.

Anarchism is Freedom.

Freedom from all that is wrong, from all want and all need.

Freedom from all oppression, repression, suppression, exploitation, inequality, injustice, ignorance, and all lies big and small.

Anarchism is all that is good,

grand,

noble,

and beautiful in and

of the world,

in and of all of humanity.

Anarchism is more than mere words can describe so you just got to feel it to know what it is.

Once you feel it and know it ain't nothing in all existence you will wish for, struggle for, die for, but it and more of it until there just ain't no more of it to be had.

Those who deny that they are Anarchists are merely individuals who are ignorant of their true selves and nature for every human being from the moment of their conception is an Anarchist in reality, but from birth to death we are conditioned to believe in everything and one but ourselves (and each other). I enclose the latter in brackets because in reality there ain't no WE in existence there is only You and I, and we come together now and then by chance and/or out of need. We stay together and/or tolerate each other's presents so long as it serves our interests and/or pleases us..

An Anarchist is an Individual, and all Individuals are Egoists. When more than one Anarchist comes together you have a Union of Egoists. Where they work together, share, etc., they are being communistic, practising Communism. Where they remain alone and do things alone they are being Individualists, practising Individualism. Self-interest is the prime mover, motivator, interest of all Anarchists, and they will use whatever means are necessary to satisfy their Self-interest. In other words whatever works ^{they} do, use, to attain, obtain, and maintain their liberty, freedom, needs, wants, desires. Anarchism, an Anarchists own conscious, says what is the right and wrong way to do something, to attain, obtain, and maintain something. All Anarchists strive to do good for it is

most beneficial to self-interest so they atleast try to harmonize their means with their ends. Anarchism is not a philosophy, a theory, it is something personal we all have in common, that we are all striving for. The philosophy, the theory comes from individual and/or collective efforts to put into words what Anarchism is, and to find the means to an end, to fully satisfy self-interest. Individualism, Egoism, Mutualism, Syndicalism, Communism, Socialism, etc., in the anarchistic/libertarian sense of the meaning are but means, tactics, used by individuals and/or Collectives to attain, obtain, and maintain an end, and alone will not free anyone completely for they are good only now and then for certain times, places, and things. Not one of us can be free until we're all free together, and so many through trial and error individually and collectively are practising and trying to perfect what they think is best for themselves and hopefully they think for all. I am an Anarchist who believes that Libertarian/Anarchist Communism is the International alternative to both Capitalism and Contemporary/Authoritarian Communism. I also believe that the next step towards Anarchism by humanity is and will be Libertarian Communism so I call myself an Anarchist Communist. It is a fact that humanities thought is and has always been anarchistic, and ever towards Anarchism by and through Anarchy (evolution and revolution) marches history. A government that governs things and not people is coming, it is already in the minds of many people now, and many of these people are working towards it in one form or another in many parts of the world. Economical and Political liberty is humanities want, need, desire, demand, and Economical and Political liberty is a step towards Anarchism...

-Carl Harp-

Dear Friends,

On May 12, 1979 while confined in the Washington State Penitentiary I was denied *all* due process and administratively segregated *pending* criminal disposition in a hostage taking incident on May 9 '79 in the penitentiary. On June 13, '80 *all* criminal charges were dismissed by the court at the request of the administration on the grounds, in part, that the matter could be handled on an institutional level administratively. I have had no due process concerning the matter since and by law should be in the general population of the Washington State Penitentiary or any prison I'm confined in. I have been found guilty of nothing institutionally and/or criminally around the hostage taking incident, but am classified here as a threat to security because of it. The incident is moot by law on *any* institutional level due to the above stated reasons and violation of time limitations in both Washington and California State. I cannot in *anyway* be punished and/or restricted for what does not legally exist and for what I have never been found legally guilty of. My *very* transfer to this prison (San Quentin) is illegal; for one of the reasons used to justify it was this threat to security. The other

reason given was that after over a year now they claim that I still need protection from Washington State Correctional Officers/staff. It is also claimed that I requested this transfer and that is a damned lie. On May 9 '79, I publicly and officially requested federal protection and custody from W.S.C. Officers and Staff because I feared for my well being and life after exposing all the inhumanity and injustice in the W.S.Pen. and their part in it. Against my will I was transferred to this the *most* racist, gang-run, violent, unfit for human habitation death trap in Amerikka. again or killed outright for it and exposing the beating & rape job. Too high, but little or no help so maybe they will succeed, we'll see. More than a few people know this who should be doing something about it legally or otherwise, yet are doing nothing. I don't know how to handle this except try with what help I've got to do something about it myself. I Where the longer I'm here the chances of my survival (literal or otherwise) decrease. First they beat me half to death and rape me with a riot baton on July 8 '79 for May 9 '79 and other legal/political work I have done in prison; then they send me here to be hurt

fear I and what help I have got is not enough. It's so obvious what's going on and why, but it seems like nobody cares. When I'm killed or seriously hurt they will make me their hero, their martyr, and I don't want to be either - I just want to win, to live, for myself and others like me, for my friends and loved ones. The lack of support is license to murder in this case, and I request that all of you do what ever you can to the best of your ability to make waves to save me. Protest letters and petitions are needed to everyone in creation you can think of, demonstrations if possible, space in publications, funds etc. Struggle for/demand my outright release from prison or at least to stop what is happening and what may happen. Thankyou for your support in the past and the present. Ilove you all.

Love & Rage
Carl Harp

Defence Funds: Ms.Susan Harp,
15827 9th Ave. S.W. . Seattle,
WN. 98166. U.S.A.

HAPOTOC International
P.O.BOX 10638
Amsterdam, Holland.



A CURE FOR EYESIGHT

The discussion of sexual politics has not taken up masturbation as often as it has been taken up in intellectual masturbation. This last phrase in fact shows how masturbation remains an area of sexuality which is still portrayed in a repressive way even by radicals. Pleasure obtained through the manipulation of intellectual concepts is quite valid, just as those pleasures which can be obtained through the manipulation of the genitals and other parts of the body.

Although there are movements which revolve around the affirmation of women's sexuality and homosexuality, masturbators are still subject to derision, through such words as wanker, jerk, etc. This in itself is quite curious considering masturbation is almost universally practised by males and to an increasing extent by women.

This indicates that wanking, the obtaining of gratuitous sexual pleasure without reference to another person is still very much cloaked in feelings of guilt. Whilst affairs constitute an important part of what we talk about, masturbation rarely gets discussed as freely or frequently.

The depiction of masturbation as a substitute for other forms of sex is rather like the way some men have depicted lesbians as frustrated heterosexuals. In fact masturbation is a very basic part of sexuality that cannot simply be left to 'relieve sexual desire' when a suitable partner is unavailable. Such a mechanical view hides the fact that people wank fundament-

ally because they like it. The lack of suitable partners might highlight this pleasure, but the availability of such partners does not mean it disappears.

Masturbation is marked by the absence of tension which is always present when two or more people are involved in sex. This tension exists because the desires of the other person, their sexuality, is always an intrusion on the individual's sexuality. There is always an interplay of power, which in heterosexual sex has traditionally been resolved through the passification of women in favour of men. The removal of this interplay of power is quite illusory as it comes from the meeting of self and other. Sexual liberty stems from the breakdown of stereotyped and frozen sexual power relations, so that initiative flows from person to person, so that there is both giving and taking of pleasure. Romantic notions of cosmic union and mutually fulfilling simultaneous orgasm mask a defence for existing stereotypes.

But masturbation has quite a different dynamic, being entirely self-centred, with no other person to intrude. On the one hand, the exploration of erogenous zones, (genitals, anus, mouth etc.) with one's own hands gives perhaps the highest possibility of precision in terms of physical stimulation. Instantaneous monitoring cannot be rivalled by even the most sensitive partner. Apart from the pleasure which is derived from this, it can be the source of experience to increase sensitivity towards other people's sexuality through a greater understanding of one's own body.





The other main aspect of masturbation is fantasy. Fantasy is not really appropriate to sex with other people, as it tries to hide the other person's sexuality behind fictitious images. Although fantasies still mask reality during masturbation, they constitute an extension of self-centred sexuality from physical sensation to emotive/sexual images. The pornographic industry realises large profits from supplying ready made visual and verbal images to be absorbed into people's (mostly men's) sexuality. Aside from these profits, these images modify and respond to sexual repression generally present in society. The frequent use of hidden subliminal messages in the image (men posing as women, images of mothers, or disguised penises drawn on women) mean that primarily men can subconsciously stimulate oedipal or homosexual desires. Such stimulation far from freeing such desires from sexual repression, reinforces them as unrealised, unrecognised and unconscious desires. It is not pornography which is itself repressive, but its use alongside other media, by capitalism to inhibit our sexuality.

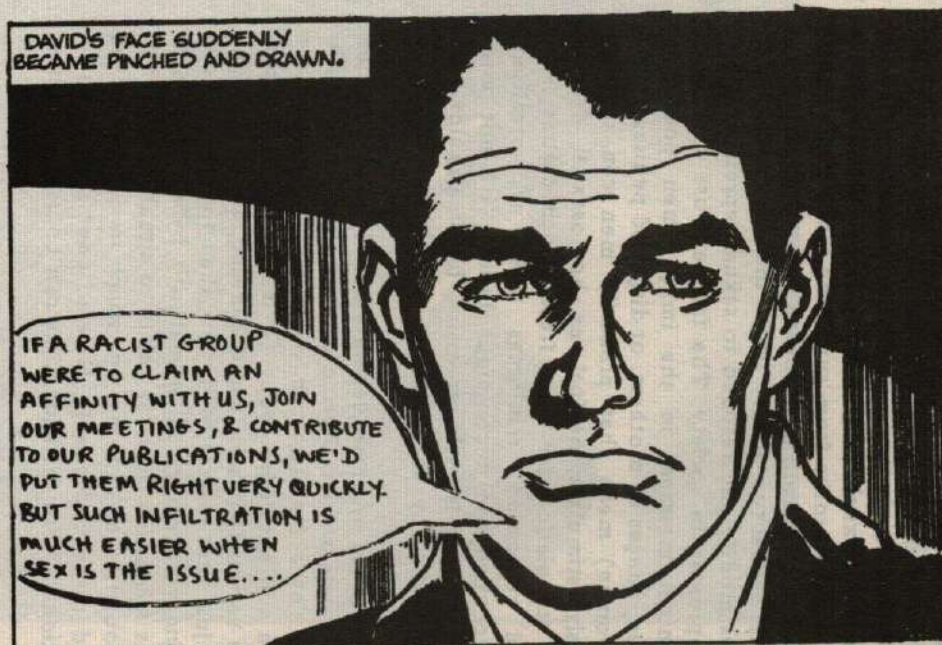
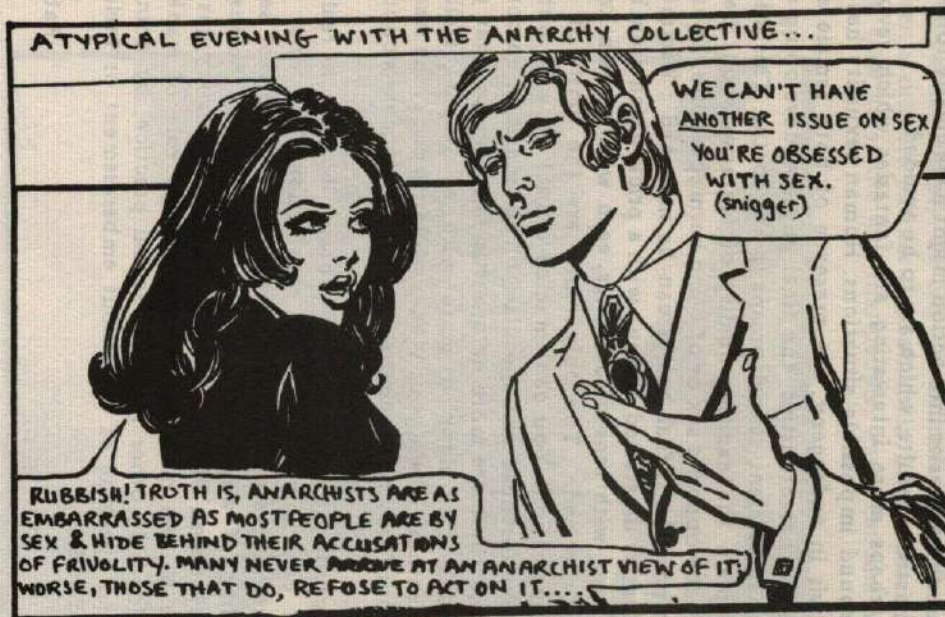
But fantasies which we generate ourselves can be much more favourable to freeing our sexuality from inhibition. These fantasies can relate to sexual situations which will not come about. (It is far better to experience sexual fantasies, while wanking, about someone who just isn't interested in you, than to go round displaying your emotional immaturity by slagging them off as frigida.) Also they can relate to situations which are found to be exciting, but which in other ways are found to be undesirable. Here of course they can be reactionary. For instance, they can be used to bolster

heterosexual repressiveness, keeping homosexual desire within the confines of the imagination, never requiring it to be consciously or socially affirmed. But they need not be reactionary, in that in some circumstances to put the fantasies into action might have clearly foreseen disastrous results, which are to be avoided.

Perhaps more interesting are fantasies which revolve around impossible situations. Human sexuality has its basis in androgeny, the presence of both female and male characteristics, the final physical developing out of ambivalent sexual organs in the foetus. This might explain the exciting quality of fantasies about being of the opposite sex or of being hermaphrodite. Equally impossible sexual beings can be imagined: Wimmin's Comics illustrated a man with a prick which grew like a tree with tens of branches, each with its own knob at the end. The only limits are the limits of the imagination. You can imagine a prick growing out of your forehead and speculate on the magic of unicorns. And there are more naturalistic fantasies, ie. that you are a fine dappled mare with a rampant stallion breathing down your mane, while its prick, the size of your forearm, is engulfed in your ample mare's cunt.

For all the possibilities of fantasy, it still lacks reality, it can only simulate its satisfaction. This does not make masturbation inferior to other forms of sexuality. If we are to aim at breaking down the sexual repression and inhibitions which this society instills in us, we must affirm the positive role of wanking alongside other forms of sexual practice, by doing it and speaking of it without embarrassment or feelings of guilt.

Fabian



HIS OPPORTUNITY TO CAUSE TROUBLE CAME SOONER THAN HE EXPECTED...

OUR MOVEMENT, ALONG WITH 'THE LEFT', HAS BEEN INVADED BY A CONSCIOUS & DELIBERATE SEXISM, WHOSE MOST OBVIOUS BY-PRODUCT IS A RABID PRUDERY & PRIGGISHNESS...

ALL YOU EVER THINK ABOUT IS FUCKING... (snigger)

NO ONE IS ACCUSED OF 'OBSESSION' WITH RACE, HOUSING OR INDUSTRY - THOSE ARE ALL RESPECTABLE AREAS FOR THE CONCENTRATION NECESSARY TO EFFECTIVE INDIVIDUAL ACTION...

BUT NOT ALL ANARCHISTS ACCEPT THE REVOLUTIONARY CLAIMS OF THE INFILTRATORS, MANY DISMISS THE NEW PURITANS AS 'OBSESSED'...

WHAT WAS MARY'S POSITION ON THIS?

PRONE.

WASN'T IT ALWAYS THE ANTI-SEX/ ANTI-LIFE LOBBY THAT WAS TRULY OBSESSED? HOWEVER THAT ACCUSATION SERVES ONLY TO MAKE A JOKE OF THE PROBLEM & SAVE US THE BOTHER OF CONFRONTING IT...

IF THE ULTIMATE AIM OF THE SOCIAL REVOLUTION ISN'T A LOT OF MUCH HAPPIER HUMANS, THEN THIS IS WHERE I GET OFF...

YOU'VE HEARD SOME OF THE THEORY, THE REST IS UP TO YOU!

**PLEASE
DO SOMETHING**

THE ART OF POURING A BUCKET OF COLD WATER



*'The spectacle, understood in its totality, is simultaneously the result and the project of the existing mode of production. It is not a supplement to the real world, it's added decoration. It is the heart of the unrealism of the real society. * The spectacle is the present model of socially dominant life. It is the omnipresent affirmation of the choice already made in production and its corollary consumption.'*

1

Marx understood practical criticism as 'sensuous human activity'. But instead, social revolutionaries talk about sexism and not subjective activity. Sexuality has attained a state of commodity fetishism - sex is something that everyone should have. We must oppose the prevalent concern for the *image* of sexual fulfillment. The attitude, 'is your sexuality expressing itself?' has resulted in individuals who don't love for quality but fuck for quantity. It is an effective seduction. By limiting the discourse to sex and sexism the society of the spectacular has effectively dictated the reaction. Through the increased polarisation over sex-ism it has distracted from the necessity to *supersede* sex

11

The sexual liberationists' creed of defining your own sexuality means that there is a stereotyping of roles - homo, hetero, or bi. The fact that it is sexual is not enough; prospective partners must know where to find the right button. Sexual categories help build up, 'character' - character being the most effective weapon in the armoury of the spectacle. If you are asexual, non-sexual, celibate or sexual but without a partner, you are inferior. ('Wanker' is a term of universal abuse.) Categorisation negates any realisation of sensuality in favour of proclaiming your sexuality - which is nothing more than proudly displaying your latest purchase, a ready-made sexual label. Sex revolutionaries demand sexuality as a right, without asking, who is it demanded from? Who grants it? Answer: the commodity society.

111

Sexuality is conditioned by images and commodities. It is opposed to sensuality and eroticism, which can only be discovered by individuals free from the armour of character. Our lives today are totally unerotic. We prefer worldly-wisdom to imagination; we like to be told, rather than reflect upon our inno-sense. We prefer to live in a world of appearances instead of seeing, feeling, sense-ing. Nobody has passion for anyone or anything these days. The prevalent attitudes of indifference or fanaticism are non-sense. Sense-uality would be unrecognised even if it kissed you in the face. The less erotic and sensual our daily lives are, the more our misery is compensated for by sexual forms within the spectacle.

1V

Sexual liberation has now joined sexual repression as an instrument of economic enslavement. Sex can be advocated, since it has been realised that it will not subvert, and can even enhance, people's dependence on commodities. Sexuality sells - beautiful women, muscular men, and even - by ridicule - the antisexual anti-hero. By using the sexual in this way, capitalism places the struggle against sex-ism in the realm of commodities. Since sexual liberation is not based on overthrowing commodity relations, the struggle is self-defeating.

UP-DOWN TEMPTATION
The world's first vibrator that will rise to the occasion! It has a soft touch, a powerful grip, and a second vibrator on the top section. It's the perfect combination of the two! It's the perfect combination of the two! It's the perfect combination of the two!

Celebrate your sexuality

Many women feel out of touch with their sexuality, cannot reach orgasm, but are nervous of seeking help.

In our warm, supportive groups with clear information learn through sharing to achieve more personal satisfaction and sexual fulfilment.

Phone for details of pre-organic & other groups.
01-452 9261

Dateline

(offer only applies to single people aged 18 or over)

- ☐ Travel
- ☐ Political Activities
- ☐ Classical Music/Literature
- ☐ The Pop scene
- ☐ Sport
- ☐ Do-It-Yourself
- ☐ Camping/hiking/climbing
- ☐ Voluntary Work

CLIMAX SEX AIDS

A REAL BEDMATE! HEIDI

LOOK AT THESE FEATURES!

- Real hair!
- Beautifully formed 36-24-36!
- Soft latex breasts!
- All female parts built-in!
- Fleshlike Body!
- Erotic open-tipped bra and pants!
- Heidi is certainly the most exciting and

V

The sexually liberated's professed liberation from 'pleasure anxiety' has become a worship of alienated sexuality drawing upon commodity forms. (In this society, where there is no escape from alienation, anxiety will always return.) The prevalent ideology is one of *passification* to reduce anxiety. Liberated women can obtain orgasms. The use of a vibrator will increase your sex drive. Reading the right man-uels will improve your performance. These are not simply alienated forms of the sex act like inflatable dolls or the dildo : they are used to quantify sex as a number of orgasms, where you can have more by purchasing the appropriate commodity. Its logical conclusion is the search for the best partner, the ultimate commodity for inducing the highest sexual response.

VI

What is called 'intercourse' (for there is no genuine *inter* course) has become an act for alienated, role-playing individuals. The object, pseudo-pleasure, is ensured; it is a defense against pleasure anxiety in its new, 'liberated' form - anxiety over orgasm-fulfilment. It is this pleasure anxiety and character-armour which prevents individuals realising their sensuality, because among other things it makes free relationships - the essential freedom of sensuality - impossible. But this inability to engage in sensual practice also causes the neurosis; true love and genuine unity are absent. Most people nowadays know sex as neither the simple act of mating nor the transcending act of love. They see it as ritualised civilised behaviour - a bourgeois relation; and as such it is a relation of exchange.

'In this respectable, detached world, the desire to fuck is obscured by a patterned routine called 'having intercourse' (like 'having tea') whose socially validated form is marriage. During intercourse, the highest goal of the game is to so completely intergrate sexuality into civilised behaviour that, should Aunt Sally step into the wrong room at the right time, she would easily think that one was simply making one's bed instead of one's partner. And no-one would really notice much difference, since during intercourse one doesn't give a fuck.

Kosok, The Phenomenology of Fucking.

Not just sex .but all bourgeois patriarchal behaviour, all so-called civilised acts, are acts of fucking, acts of exploiting and objectifying relations. We need to recognise that we are totally fucked up and escape is no answer, for it simply means exchanging one form of fucking or being fucked for another. The need to fuck serves to reinforce society, for it is a temporary escape from it - relief from being fucked. It helps us survive, but without realising that escape from alienation is just more alienation.

VII

People escape into couples. 'The couple' pervades conservative, revolutionary, feminist and gay lifestyles. It is pitiful to see couples, who claim not to be such, pretend to be independent because they never share money or possessions, or because the 'relationship' lasted only a week. The cult of the couple is inherent in capitalism. Where social relations are turned into commodity relations. In a society where individuals have all but lost contact with each other, except where sexual contact is concerned, sex has become a relation between things; the self and the other. In the sexual couple-ing (temporary or permanet - one night or 50 years) each individual, come the end of the day, sees the other as a *sexual* partner, as reified, as a thing. Sex is the culmination of relations, be it Saturday night after a week spent watching TV together, or through a disco and a pick up line. The sexual relation becomes separte from, and above (spiritual or otherwise), all other forms of relation. Sex becomes the *raison d'être* for the couple to be together. For the 'revolutionary couple' more than any other, sex is a trade off: both must have equality, one partner must not be *seen* to be better off (as ever, the image dominates). If one sleeps with someone else, the other is entitled to do likewise. Orgasm is the fetishistic climax of the sex act. As there must be equality, both partners should have one. The revolutionary claiming to be sexually aware cannot escape the domination of commodities.

The couple is regarded as the 'natural' bonding of two people into a mystical, romantic new entity which need never be questioned. The dynamic of the couple is the transference of ownership into the relationship - it is essentially proprietarian. Sexuality is the legitimating principle: sexual exclusiveness is the symbol of ownership. The relation is one of having and consuming, for you either lose or gain from it. Other relationships are peripheral to it, so that they are not judged in their own terms. Relations (social-inter-course, not societal fucking) should be inter-relational and inter-personal, not social and not individual. But they easily degenerate into one or the other, one versus the other.

The first phase of the domination of the economy over social life had brought into the definition of all human realisation an obvious degradation of being into having. The present phase of total occupation of social life by the accumulated result of the economy leads to a generalised sliding of having into appearing

The frustrating character of this society is that it offers the image and never the reality, it always leaves you wanting more. It does not satisfy, it does not aim to satisfy. It only offers the dream of satisfaction. There are still those around who proclaim society will be undermined by the sexual misery it produces. The 60's solution to the problem of sexual constraint was the laissez-faire 'do what you want to do - man!' The 70's solution to the 60's 'answer' (women 'free' to be what they have always been - sex objects - but also pressure to be freely available) is 'develop the homosexual within you' - but remain playing a sex role. So, sexuality and society are changing. Are either being overthrown? We should realise that revolution and liberation can no longer be affirmed in the sensual embrace.

THE UNDERTAKER FOR LITTLE DEATHS.

ESSO BESSO - OOH THAT KISS...



'O'LEVEL LOVE

STUDY THE PICTURES BELOW AND ANSWER ONE QUESTION

BUT DOLORES, HOW DO YOU EXPECT ME TO KNOW WHETHER I FEEL REAL LOVE FOR YOU?

LET'S HAVE A MEANINGLESS RELATIONSHIP THEN.

MUST BE GEMINIS

DON'T GIVE ME THE COLD SHOULDER, KID! I HAPPEN TO BE NICK NASH!

THE NEXT DAY...

BELT UP, YOU PATRIARCHAL PRAT!

HOW SEXIST!

Walk-on part, £2.50 per day.

- Q.1. Using long words, analyse both couples from a (a) Reichian (b) Laingian standpoint.
 Q.2. Examine the function of throwaway remarks in oral love-making.

THE ANARCHIST DLINS WKLY

FIGHT BACK WHERE YOU SEE THIS SIGN (A)

ANARCHISTS LOCAL

- ABERDEEN LIBERTARIANS c/o 163 King St. Tel. 0224 29669
- ABERYSTWYTH David Fletcher, 59 Cambrian St. or c/o Mike Sheehan, 2 South Rd.
- BARRY Terry Philips, 16 Robert St, Barry, South Glam.
- BELFAST Anarchist Collective, c/o Just Books, 7 Winetavern St, Belfast 1.
- BIRMINGHAM Anarchists/Anarcha Feminists meet Sundays. Contact Alison at the Peace Centre, 18 Moore St, Ringway, Birmingham 4. Tel. 021-643-0996.
- BRIGHTON Libertarian Socialist Group, c/o Falmer House, University of Sussex, Falmer, Brighton.
- BRISTOL STUDENTS: Libertarian Society, c/o Students Union, Queens Rd., Bristol 8.
- BRISTOL 110 Grenville Rd, Bristol 3.
- CAMBRIDGE Anarchists, Box A, 41 Fitzroy St., Cambridge. Also c/o Raf Salkie, Queens College, Cambridge.
- CANTERBURY Alternative Research Group, c/o Wally Barnes, Eliot College, University of Kent, Canterbury or c/o Students Union.
- CARDIFF Anarchists write c/o One-O-Eight Bookshop, 108 Salisbury Road, Cardiff.
- COVENTRY John England, c/o Students Union, Univ. of Warwick, Coventry.
- CUMBRIA 12 Barn Terrace, Drovers Lane, Penrith, Cumbria.
- DERBY Anarchists c/o Andrew Huckerby, 49 Westleigh Ave., Derby DE3 3BY. Telephone 368678.
- DUBLIN A.B.C. Collective, 7 Marlborough St., Dublin 1 EIRE
- DUBLIN Love v. Power, Whelan's Dance Studio, 51 South King St., Dublin 2.
- DORKING Libertarians c/o Howard Fuller, 6 Oak Ridge, Goodwyns, Dorking, Surrey.
- EAST ANGLIA Libertarians c/o Martyn Everett, 11 Gibson Gardens, Saffron Waldon, Essex. Also local D.A.M.
- EXETER Anarchist Collective, c/o Devonshire House, Stocker Rd., Exeter, Devon.
- GLASGOW Anarchist Group contact John Cooper, 34 Raithburn Avenue, Castlemilk, Glasgow G45.
- GREENWICH & BEXLEY Anarchists/Syndicalists contact John Ryan, 47 Binsley Walk, London SE2 9TU.
- HASTINGS Anarchists 18a Markwick Terrace, St. Leonards-on-Sea, East Sussex. Tel (0424) 420620.
- HIGH BENTHAM Ask at the Dragonfly on Saturdays.
- HUDDERSFIELD Anarchist Group, Polytechnic Students Union, Huddersfield. Tel. (0484) 38156. Also Holme Valley Anti-nukes group, c/o 8 Larch Ave., Thongsbridge, Nr. H.
- HULL Libertarian Collective, 16 Park Grove, Hull, North Humberside.
- LEAMINGTON & WARWICK c/o 42 Bath St., Leamington, Warwickshire.
- KEELE Anarchists c/o Students Union, The University Students Union, Keele, Staffs.
- KEIGHLEY Anarchists c/o Simon Saxton, 1 Selbourne Grove, Keighley, West Yorkshire, BD21 2SL.
- KENT Anarchists c/o Peter Ford, 22 Royal Rd., Ramsgate, Kent. Also c/o Jim Endesby, 70 Bradbourne Rd., 7-Oaks.
- KINGSTON Anarchists 13 Denmark Rd., Kingston Tel. 01-549-2564.
- LEEDS Anarchist Group & D.A.M. Local: 2A Seaforth Place, Harehills, Leeds 9.
- LAMPETER Anarchists c/o A. James, SDUC, Lampeter, Dyfed SA48 7ED Wales.
- LEICESTER Anarchists c/o Lyn Hurst, 41 Briarfield Drive, Leicester Tel. 0533-21250 (Days) or 0533-414060 (Eves.) or: Blackthorn Bookshop, 76 Highcross St, Tel 0533-21896. See also 'Libertarian Education' under Papers & Magazines.
- LIVERPOOL Anarchists c/o Hywel Ellis, c/o Students Union, Liverpool University.
- LONDON: Anarchy Magazine, 37A Grosvenor Ave., N.5.
- Anarchist Feminists, Box 33, 182 Upper St. N1.
- Anarcho-United-Mystics meet Thursdays 8p.m. at the Halfway House pub, opp. Camden Town Tube.
- Freedom Collective & Bookshop, Angel Alley, 84b. White-chapel High St., E.1. Aldgate East Tube. Tel. 01-247-9249
- London Workers Group, Box W., 182 Upper St., N1. Meet Tuesdays 8.15 p.m. at Metropolitan Pub (upstairs), 75 Farringdon Rd. EC1 (Farringdon Tube).
- Black Bomber Anarchists, Hackney/Lambeth/Barnet, Box 29, 182 Upper St. N1. Bi-monthly mag. out in December?
- South London Anarchists, Box 33, 182 Upper St., N1.
- West London Anarchists, Box WLA, Freedom (see above.)
- West London D.A.M. c/o 421 Harrow Rd, W9
- Love v. Power, Box 779 Peace News, 5 Caledonian Rd., N1
- Xtra! Structureless Tyranny, Box 7, 182 Upper St. N1.
- Authority Collective, Box 666, 182 Upper St. N1.
- Ecology & Anarchism, c/o 182 Upper St. N1
- Centro Iberico (Spanish Anarchist Centre), 421 Harrow Rd, W.9.
- Rising Free Bookshop - 182 Upper St. N1! Moving soon.
- MIDDLESEX Polytechnic Anarchists, Students Union, Trent Park Site, Cockfosters Rd., Barnet, Herts.
- MALVERN & WORCESTER area contact Jack Spence, Birchwood Hall, Stotridge, Malvern, Wores.
- MANCHESTER c/o Grass Roots, 109 Oxford Rd, M1.
- MANCHESTER ANARCHIST ORGANISATION c/o Jack or Jill, 21 Holmfirth St., Longsight, M13.
- MANCHESTER D.A.M. Box 20, 164-166 Corn Exchange Buildings, Hanging Ditch, M14.
- MID-SUSSEX & SOUTH COAST Anarchists, c/o Resources Centre, North Rd, Brighton, E. Sussex.
- NORWICH Anarchists, c/o Freewheel Community Books, 56 St. Benedicts St, Norwich, Norfolk.
- NOTTINGHAM Anarchists c/o Mushroom, 10 Heathcote St, Nottingham, Tel. 582506. Also 15 Scotholme Ave, Hyson Green, Nottingham. See also 'Peace News'.

ANARCHIST DLTNs WKLY Continued

OLDHAM contact Nigel Broadbent, 14 Westminster Rd, Failsworth, Manchester.
OXFORD Anarchists, 34 Cowley Rd., Oxford.
PAISLEY Anarchists, contact at Students Union, Hunter St., Paisley, Renfrewshire.
PORT GLASGOW: Bratach Dubh Collective, 83 Langside Terrace, Port Glasgow, Scotland.
PORTSMOUTH Anarchists c/o Garry Richardson, 25 Beresford Close, Waterlooville, Hants or Duncan Lamb, 'Nirvana', Chichester Yacht Basin, Bisham, W. Sussex. And: Caroline Cahn, 25 Albany Road, Southsea.
PLYMOUTH Anarchists, 115 St. Pancras Ave, Pennycross, Plymouth.
READING Anarchists c/o Clubs Office, Students Union, Whiteknights, Reading, Berks.
RHONDDA & MIDGLAMORGAN, Henning Andersen, 'Smuth Arms', Treherbert, Midglamorgan, Wales.
RICHMOND Anarchists: phone 01-948-2915.
SHEFFIELD Anarchists c/o 4 Havelock Square, Sheffield.
Libertarian Society: Po Box 168, Sheffield S11 8SE
SUSSEX Anarchists c/o Students Union, Falmer House, University of Sussex, Brighton.
SWANSEA Don Williams, 24 Derlwyn, Durrant, Swansea.
SUNDERLAND Anarchists / D.A.M. c/o 183 Durham Rd. Sunderland SR3 4BX.
SUTTON-IN-ASHFIELD: D.A.M., 28 Lucknows Drive, Sutton-in-Ashfield, Nottinghamshire.
SWINDON area contact Mike, Groundwell Farm, Upper Stratton, Wiltshire.
TAYSIDE Anarchists, 31188 Strathmartine Rd., Dundee.
TORBAY Anarchist Federation, 24 Beverley Rise, Brixham, Devon.

ANARCHISTS NATIONAL

DIRECT ACTION MOVEMENT (D.A.M.) c/o Box 20, 164-166 Corn Exchange Bldgs., Hanging Ditch, Manchester M14 3BN. Local addresses above.
LIBERTARIAN COMMUNIST GROUP 1 Grove Gardens, Leeds LS6 4EG.
SOLIDARITY c/o 123 Latham Rd., London E6. Groups and members all over UK. Publish 'Solidarity for Social Revolution'.
ANARCHIST BLACK CROSS: International, Prisoners' Support. Contact in UK at 123 Upper Tollington Park, London N4.
MIDLANDS Federation: Secretariat c/o Coventry Group
SCOTLAND: Contact local groups via J. Cowan., 3R 17 Cheviot Crescent, Fintry, Dundee DD4 9QJ.

ANARCHISTS NATIONAL - Continued

THAMES VALLEY Anarchist Federation: Contact Oxford gr.
NORTH-EAST Anarchist Federation: Contact Hull group.

ANARCHISTS PAPERS & MAGAZINES

ANARCHISM LANCASTRUM variable Price & Format. 24 Conway Ave, Clitheroe, Lancs.
ANARCHIST WORKER Alan Macsimon, 49A Leister Rd, Dublin 6. Paper of the Irish 'Anarchist Workers Alliance'. Price: 15 pence.
BLACK FLAG: Paper of the Anarchist Black Cross. International News. Also: Cienfuegos Press, Anarchist publishers. Cienfuegos Press Anarchist Review. Address Over-the-Water, Sanday, Orkney. KW17 2BL.
BREAKOUT 'The Paper for Insiders'. For everyone on the wrong side of the law. 25 pence from 56 Dares Rd., Forest Gate, London E7.
FREEDOM Anarchist fortnightly. News, information, Debate, Reviews. 100 years old & still going. 25p from 84b Whitechapel High St., London E1.
ANARCHIST-FEMINIST NEWSLETTER c/o 192 Upper St., London N1.
LIB ED formerly Libertarian Education: for the Liberation of Learning. 30p from Blackthorn Bookshop, 74 Highcross Street, Leicester.
OPEN ROAD International Anarchist/Anarcha-feminist paper. Quarterly. Box 135, Station G, Vancouver, British Columbia, Canada.
FREE-WINGED EAGLE local anarchist paper: same address as Black Flag.
OUTTA CONTROL Belfast anarchist paper. 5 pence from Just Books, 7 Wintavern St., Belfast 1.
POISON PEN: Duplicated local magazine from Hastings group (Solstice Bookshop). Free when it comes out.
LONDON WORKERS BULLETIN produced by London Workers Group. The theory & practice of Autonomous Workers Groups. -- Free from Box W, 182 Upper St., London N1.
XTRA! Paper for the Armchair Terrorist. 30p from Rising Free, 182 Upper St., London N1.

The ANARCHIST DLTNs WKLY is a free listing. Readers are asked to write and tell us if any groups or publications have been omitted, wrongly addressed, misleadingly described, or just non-existent. We will also advertise, free, any anarchist publication, event or activity.

ANARCHY COLLECTIVE publishes anarchist opinions. Our aim is to give space to the widest possible range of views without pushing any one kind of revolutionary anarchism. A magazine like this can be used both to spread anarchism and develop anarchist ideas: it does not in any way compete with other anarchist papers.

Issue 31 comes out about four months after Issue 30, and is produced by a very small number of people working on the magazine one evening a week. Only one of us has been working on it for more than two issues. Anarchy comes out irregularly, about three or four times a year.

The magazine is paid for partly by subscriptions and other sales, and partly out of donations and the unpaid work of the printers. It is distributed in the U.K. by @ Distribution, a collective made up from members of a number of magazine and newspaper groups. It is not a service, like Publications Distribution Co-op which used to take the magazine, and it is not an 'alternative business.' Overseas distribution is done directly by the collective.

ANARCHY

Anarchists anywhere are invited to send articles, poems, cartoons, graphics and news. We will also try to put people in touch with other anarchists in their area or country. Anyone wishing to contact, join or attend meetings of the collective can write to our address printed on the inside front cover.

STOP PRESS...

UB40 will be playing a benefit concert for the AUTONOMY CLUB (London) sometime in March. Watch the music press for details.

THIRTY
ONE

SATISFACTION

FREE

