

LOVE AND RAGE

a revolutionary anarchist newsmagazine

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MOHAWKS REVOLT

BY BULLDOZER

THE STANDOFF CONTINUES between the Warriors of the Mohawk nation, and the Quebec Provincial Police (QPP) at two Mohawk territories near Montreal. It is unclear at this time how much longer the stand-off will last. Negotiations are continuing between the Mohawks and various levels of government. There is certainly no indication as to whether or not it will be resolved without further violence on the part of the police. Major divisions within Euro-Canadian society, and the continuing belligerence of the police, has made it difficult for the Mohawks in their attempts to negotiate a peaceful settlement.

Early in the morning of July 11, a contingent of 500 heavily armed troops of the QPP, without any warning, opened fire with teargas and automatic rifles on a Mohawk village containing, at the time, mainly women and children. The encampment was protected by a barricade put up to defend land claimed by Kanesatake, one of seven communities making up the Mohawk nation. The attack would have been farcical if the situation itself were not so serious. In spite of all their fancy equipment, battle gear, body armour, face masks and many weapons, one cop was killed and several police vehicles abandoned as they retreated in disarray when their own tear gas drifted down hill onto them.

According to reports the Mohawks heard over captured police radios, the officer was either killed with his own gun when he fell from a tree where he had taken a sniping position, or was hit by one of his fellow cowboys. The Mohawks did shoot to protect themselves, but, from witnesses on the scene, they were under instructions to shoot over the attackers' heads. The abandoned vehicles, 4 cruisers and 2 vans, were smashed by Mohawks using a commandeered front end loader. They were turned into a second barricade, allowing the Warriors to extend their defensive position. The police, now numbering over a thousand would-be-heroes, erected their own barricade about 200 yards down the hill. The nearby town of Oka was placed under a form of martial law. All vehicles were stopped and anyone suspected of being Mohawk, or native, was turned back, even if they lived in town. The police have stopped food and medicine from going into Kanesatake, prevented Mohawks from returning home if they were outside the police roadblocks, and Mohawks were prevented from going to the hospital.

Incredibly, the attack was made in an attempt to serve a court injunction ordering the Mohawks to remove their blockade so that the town of

(Continued on page 8)



PLEASE RECYCLE

Poll Tax Lessons

Dear Love and Rage,

Like the new paper, it's nice to see some class analysis for once. No doubt the legions of middle class lifestylists will be a wee bit pissed off, but such is life!

When I was in North America a major preoccupation was "how do we create/build an anarchist movement?" The supposition was along the lines that society should join us, not at all that people who consider themselves anarchists take part in the struggle of society.

Since arriving back in the UK, I became aware of a huge movement of resistance: the Anti-Poll Tax campaign. For the first time for decades (in the UK) there was a genuine radical mass movement. The influence and ideas of anarchism have been a major factor in achieving such a huge base of support and activity. For once we're not dealing with a few people here and a few groups there.

In Edinburgh there are at least 30 community based Anti-Poll Tax groups. Some have serious political problems. But many are run along anarchist ideas — a democratic decisionmaking process, participation of a wide age range, evenly divided as to numbers between women and men. One significant factor is that the people involved attach a wide variety of labels to themselves: libertarians, socialists, radical Marxists, non-political (it's true!), liberals, etc. . . . But, despite the labels, we agree on a common purpose of organization and action.

Most local groups have a contact list of 70-100 people. Through involvement against the Poll Tax people are exposed to a wide variety

of political ideas, in effect they are politicised. Even more than this though, by participating they become radicalised about the nature of the State, parliamentary democracy, political (so-called revolutionary) parties etc. . . . Exciting times!

Within radical circles it is hoped that we will be able to expand the resistance to the Poll Tax into other

pects (Trafalgar Square, etc...) and missed out the most important point — local grassroots organizing!

Imperialism

Dear Love and Rage,

I was glad to see the discussion article "Against Imperialism" in the

Letters

aspects of capitalism — debt enforcement, employment, policing, patriarchy etc. . . . The bottom line about victory or defeat is how much communities can control their own destinies, and through this how people can work together in solidarity to achieve their personal liberation through the collective struggle.

Basically what I'm getting at is not to be deluded into thinking that to be an anarchist you must call yourself an anarchist, and to be aware of the nature of existing libertarian currents within mainstream society.

If you like (and when I get the time) I'll try and do a proper article on the Poll Tax, let me know what sort of size it should be.

Cheers,
Kevin

for Counter-Information
Edinburgh, Scotland

P.S. Some of the articles I've seen on the Poll Tax in the North American radical press have been kinda inaccurate or focussed too much on the more spectacular as-

last issue. Although I agree with the authors' political conclusion that we need an approach to national liberation struggles based on "intervention and solidarity," I think there are some problems with their theoretical analysis.

The authors' picture of imperialism is still based on Lenin's work (based on J.A. Hobson) at the turn of the century. As the authors sum up, "the peripheral countries provide agricultural and mineral raw materials for the imperialist countries, at the same time serving as sales markets for the manufactured goods produced in the metropolises and as spheres of influence and investment for their surplus capital." This picture leaves out some important developments.

One is that the more developed imperialized countries, like Brazil, India, Taiwan, South Korea, etc., have built up their own manufacturing industries. Brazil produces its own cars, steel, etc.; India builds cars, railroads, ships, agricultural machinery; has an enormous steel industry, and so on. Us-

ing a lot of state support in the form of subsidies, tariffs, and heavy borrowing from developed countries, these and other countries have followed fairly successful strategies of "import substitution" designed to break the dependence on imported manufactured goods. Obviously, the theoretical picture that sees imperialism holding its victims at some absolute level of non-development is wrong.

Yet, these countries are still dominated by imperialism. As imperialized countries have passed through each stage of development, control by the imperialist world economy has shifted to the next-higher level of technology: from export of manufactured goods in Lenin's time, to export of producer goods and industrial technologies (steel mills, hydroelectric projects, etc.) in the 1950s and '60s, to export of advanced technologies, and today, export of development capital as such.

Today, one of the main types of dependency is financial. The more developed imperialized countries owe tens of billions of dollars to the World Bank, the IMF, and Western private and state banks. They can't repudiate the debt without making it impossible to borrow more, so they pay out half or more of their foreign exchange earnings in interest.

So, although these countries may have fairly well-developed industry, they continue to transfer untold billions in surplus value produced within their borders to banks in the imperialist countries—the definition of economic imperialism.

Along with its economic strategies, imperialism's strategy of political control has developed as well.

More LOVE in our Rage

The following article was submitted to the Love and Rage Editorial Council meeting for discussion by Samantha Stevens, a member of the Revolutionary Anarchist Bowling League from Minneapolis. It expressed a criticism of the newspaper that was shared, to one degree or another by almost everyone at the Editorial Council meeting. We are publishing it here as a contribution to the general discussion of strategy and tactics for the anarchist movement as well as the particular discussion of male supremacy inside the movement.

The Love and Rage Political Statement says "We anticipate the constant and radical revision of our ideas as a necessary part of any revolutionary process." In that spirit we welcome other contributions to this discussion.



BY SAMANTHA STEVENS

The Look of Love and Rage romanticises the notion of violence. In the sense that the photos usually depict people fighting on the streets and the tone is a very militant one. What is this about? What is our newspaper reinforcing? Are militant street fighting demonstrations the only way we can take this system on, and if not, then why are they so valued?

I want to make it clear that I'm not against militant street demonstrations as a part of a tactical strategy. I do acknowledge their necessity on a certain level. Never the less, I personally have always had a hard time with the reality of fighting the cops. This is not something I look forward to or enjoy. I am terrified of some riot cop pouncing on my body. It tears me apart to see my friends beaten. It sickens me that some, in particular men, would attend demonstrations for the thrill of this experience.

Anyone who thrives on, or gets their thrills out of fighting in any context with anyone, does not understand the reality of those who are constantly fighting to survive on a daily basis as they walk down the street. And, yes, I do support people fighting back, but I question the motivations of some. I do not have the privilege to go out and seek such "thrills" because the fear of violence perpetuated against me as a woman is always present. I would never seek it out.

I see a lot of men who are not willing to work on their sexism, racism, and homophobia, completely willing to fight the cops in the streets. This scares me. These men need to be accountable. I am deeply concerned about "revolutionary" men who already have the inclination to fight for the sake of fighting, being rewarded by the dominant values of the patriarchal society, while at the same time being rewarded by the re-

volutionary community for their heroic acts of "righteous violence."

Unfortunately, I see Love and Rage as perpetuating this dynamic, when it should serve as a way in which to confront this behavior.



These so-called "revolutionary" men who espouse a very cold and distant way of being as a part of their personality need to acknowledge that this is something that they want, and to confront and change.

A part of me detests these so-called "revolutionary" men. I've been hurt enough in my life by men who believe that they are tough and cool, and I'm not gonna put up with this bullshit anymore.

These men are not on my side if they are not willing to change. For me to be able to trust men that call themselves revolutionaries I need to see, at the very minimum, a kind, gentle and loving side of them expressed. Also, a commitment to hearing what women have to say about

their actions, before I can ever begin to trust the sincerity of any "righteous act of violence" for the sake of the revolution.

As revolutionary anarchists we need to be clear about the dangers of romanticising violence in our efforts to bring this system down. We must do much more than build a fighting movement. We must also be committed to transforming ourselves in this process, which encompasses holding each other accountable for our own shit.

I am afraid that we have placed too much value on the fighting aspect of our movement, in part for the reasons that I have already stated, but also for a number of other related reasons, one of which seems to be that we're using the same strategy and tactics in street demonstrations that were used 20 years ago. The repression crushed us then, and I'm afraid that it will happen again. So I have a problem with fighting with the police on several levels. Which is why I feel we need to seek out new and creative ways of actually empowering people to participate in our movement.

Love and Rage could be used as a vehicle in which to do this, instead of rewarding those who perpetuate part of what needs to be smashed. The look, and way in which the newspaper is framed around romanticising violence is what does this and needs to be changed. Let's see more of the Love in our Rage.

It's no longer enough to picture neo-colonialism as a sham-independent regime backed up by British or French troops. Those regimes still exist, particularly in French Africa. But countries like India or Brazil, or on another level Iran, Syria, and Egypt, have firmly established ruling classes. They may follow anti-US policies (India, Iran) or pro-US policies (Brazil, Egypt), or switch from one to the other. They choose these policies because of geography, internal politics, regional issues, etc. . . . Yet, they are all totally dependent on the imperialist world economy on the level of finance and trade, and can't challenge the basic interests of imperialism at all.

If we don't remember this, we can see an Iran or a Syria as being truly anti-imperialist, rather than fighting for elbow room within the imperialist system. I think the authors come close to this when they refer to the revolutions in Ethiopia, Angola, Mozambique, Zimbabwe and elsewhere in the '70s as "defections from Western imperialism." Similarly, they give too much credit to Cuba when they talk about the "success" of its social programs (even though they note the regime's repressiveness). Most of Castro's achievements in health care, education, etc., date from the 1960s. Since then Cuba has been a relatively stagnant, increasingly repressive place.

The authors also write that as the US declines we may be seeing "the creation of 3 competing blocs: the US and its dependents, the USSR

and its dependents, and the European Economic Community." By now Russian state capitalism is falling apart and the East European countries are joining bloc #2, the EEC. I don't want to score a cheap point here. "Against Imperialism" seems to have been written a year or more ago, and I am as surprised as everyone else at the speed of Russia's collapse.

But, I think there's a thread that ties this part of "Against Imperialism" together with the others that I've mentioned. The authors seem to be relying too much on sources like Lenin or present-day Marxists like Paul Sweezy, whom they summarize at length. These people, in turn, have illusions about the strengths of "nationalized economy," or state capitalism. So, along with a somewhat old-fashioned basic analysis of imperialism, the authors see state capitalist economies as stronger than they are, whether in Ethiopia, Cuba, or Russia.

I agree with the authors' political conclusion that we should side with liberation movements, and countries under the gun of US imperialism. The danger is that the authors' analysis can lead to the idea that these regimes have made progressive accomplishments which we must defend. This kind of attitude led many leftists, even anti-authoritarians, to be shocked when Ortega lost in Nicaragua. We should choose sides on the basis of anti-imperialist solidarity, but still tell the exact truth about these countries and movements.

"Against Imperialism" has started a badly needed discussion of the economics of imperialism. I hope I've clarified a few points and that discussion in the future can correct the weak parts of what I've said as we work out a better understanding of a crucial issue.

Chris Hobson
New York City

Business International Conference

SOUTH AFRICA

STRATEGIC OPTIONS FOR INTERNATIONAL COMPANIES

with OLIVER TAMBO
President of the ANC
and other guest panelists
Mayfair Inter-Continental
London
Wednesday, May 27, 1987

African National Congress (ANC) goals and tactics are directly and indirectly helping to shape the future of South Africa and its relations with international companies.

Oliver Tambo, President of the ANC, has agreed to participate personally in this conference, so that international executives with responsibilities for South Africa can directly hear and assess what the ANC aims to achieve, and how.

The role of the ANC—along with political reforms, future sanctions, corporate critics, and South Africa's economic outlook—will be the focus for reassessing the choices for companies:

- To disinvest, now that over 100 companies have quit;
- To stay, as many others have carefully decided to do.

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Love and Rage is created by a network of supporters who are in general agreement with the Love and Rage Political Statement and contribute time, money, and energy to Love and Rage. Major decisions and overall policy are made when all the supporters gather for a conference. Less major interim decisions (consistent with decisions of the conference) are made by an editorial council of people from many regions that meets several times a year in person and communicates by phone and mail. Day-to-day decisions (consistent with decisions of the conference and the editorial council) are made by a production group resident in New York City, where the paper is published.

In some cities and regions, Love and Rage supporters have organized themselves to cooperate in support of the paper on the local level and they sometimes plug into the rest of the network through their group or collective. Other supporters work alone.

Most Love and Rage supporters are active in efforts to change the world above and beyond publishing Love and Rage. Supporters are involved in a broad range of local groups and non-groups, publications of various sorts, and issue networks and organizations that work nationally and internationally, and they often write about their activities in Love and Rage.

The Love and Rage support network is not a closed circle of friends. If you are in general agreement with the Political Statement and are comfortable pledging your time, energy or money to our joint effort, you can become part of the network and participate fully in the decision making process. Ask the person who sold or gave you the paper, or write to:

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We will be skipping an issue for summer. The deadline for the October issue is Sept. 1 unless other arrangements are made. Articles can be faxed to: (212) 928-7978

ANARCHISTS CONFRONT OPERATION RESCUE

BY JAN KRAKER

ON SATURDAY JUNE 16, MEMBERS of the newly formed Autonomous Anarchist Action group converged on the quiet New York suburb of Dobbs Ferry to aid pro-choice activists in the defence of an abortion clinic. Pro-choice activists were mobilized by WHAM! (Women's Health Action Mobilization) to ward off Operation Rescue fanatics.

Operation Rescue was hoping to have a successful start to their "Operation Goliath" summer, a plan through which repeated protests at the same abortion clinics would, with God's help, lead to the eventual closure of those clinics.

Dobbs Ferry was their choice in New York. But the religious-right did not have their way. A small group of AAA members arrived early chanting "Better Watch Who You Harass, Operation David's Gonna Kick Your Ass!" Two AAA members were arrested in a scuffle in the early morning. But after the demonstration had been underway for about two hours, a group of 20 masked militants, some with helmets, arrived in Dobbs Ferry.

An initial feeling of shock was felt by townspeople and activists alike as many thought the black clad anarchists were either Nazis or Satanists. The police were shocked as well, and they soon turned their intelligence cameras upon the group and confiscated a pair of black flags on heavy wooden poles. But as the group merged with the demonstration and began disseminating their leaflets discussing choice and alternative womyn's health issues, it soon became clear what their position was.

The day ended in success for the pro-choice activists. Several hilarious and spirited chants were begun by AAA members and the drag queens of Church Ladies for Choice. The anti-choice fundamentalists could not raise the volume of their hymns (including such favorites as "Amazing Grace") to drown out the cries of "Racist, Sexist, Anti-Gay, Born Again Bigots Go Away."

The action was not limited to chanting, as small groups of Operation Rescue folks did attempt to converge on the clinic. The anarchists took the initiative to link arms, and soon a menacing wall of resistance was formed. Despite a bit of pushing and the bias of the police chief toward some anti-abortion demonstrators, all appointments at the clinic were made.

In assessing the role of Autonomous Anarchist Action at the clinic defense, some good observations can be made which are relevant to the revolutionary anarchist community as a whole. The group attended WHAM! meetings prior to the action and even invited two WHAM! members to an AAA planning session. When planning to converge on a demo in a militant fashion, it is good to network beforehand. True, no one "owns" demonstrations, and we as anarchists should feel free to act in the way we deem most effective. It is still a good idea to network with the organizers if possible.

Some WHAM! organizers were still shocked at AAA's presence, and some resented our "stealing the media's attention." But, on the other

hand, still others welcomed our militant presence, and, after all, we did achieve the goal of keeping the clinic open.

Why the helmets? During pre-action discussions, it was mentioned that Operation Rescue loonies had, in the past, provoked violence and employed blockade techniques usually used by activists on the Left. Therefore, the group went prepared to drag away Operation Rescue folks if necessary. As it turned out, no such actions took place, so all the helmets essentially did was make the 90 degree heat more unbearable. Nevertheless, it is good to decide upon tactics before an action, which was what AAA had done. Action may not be required, but it's good to be prepared.

Why the masks? Concealing our identities is something people rarely do at North American actions—but it is something we must begin to do, all of us! The police, and even the FBI,

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document activists. But if we all band together as an anonymous/autonomous block at demonstrations, then we can engage in militancy without fear of repression. If a police video sees you throw one bottle at a police officer at a demonstration, you can face years in prison for assault. We should be proud to express our views openly and in public. But, at the same time, the increasing police state reality makes other demands on us as well. Let us act in solidarity. Come out force in demonstrations. We need to show ourselves as an anarchist presence at actions, but there is no reason to let Big Brother see our faces.

As more and more militant groups begin taking action at demonstrations, it will become easier for us to work in solidarity and to have input into the way demonstrations and actions are organized. At present, militants stick out like sore thumbs.

When AAA walked to the Dobbs Ferry police station to check on their two arrested comrades, they were curtly told to come back later. The two arrestees, who had in fact been inside the station at the time, later said that as the AAA activists approached the precinct, police officers locked all the doors and took out their clubs in a nervous frenzy.

An autonomous anarchist movement is emerging in North America. The early months, or years, will be difficult ones. But if we maintain our militancy with an ever-critical anarchist assessment of both our actions and our theories, then we will be successful.

MALCOLM X, BIOTECH AND THE LEFT GREENS

BY MICHAEL MONTELLA AND
BETH WILSON

COLUMBIA UNIVERSITY AND the Public Development Corporation (an agency of the city of New York) are collaborating to develop a multi-million dollar, commercial biotechnology "Audubon Research Park" on the site of the abandoned Audubon Ballroom, the site of Malcolm X's last speech and assassination on February 21, 1965.

Built in 1912 as a vaudeville house and movie theater in the Washington Heights/Harlem area of Manhattan, the ballroom served as a center of Black and Latino culture during the segregated 40's and 50's, and was used on a regular basis by Malcolm X and the Organization for

African-American Unity during 1964 and 1965 to rally the Harlem community to the causes of anti-colonialism and Black liberation. The sprawling bio-technology research "park" will encompass the present site of the Ballroom and a number of surrounding blocks, six acres in all. The City and Columbia University claim that this bio-tech industrial park will bring economic renewal to the blighted neighborhood.

"We have an opportunity to make up for the loss of much of New York City's base of manufacturing by developing this industry of the 21st century," according to Bernard Haackle, Columbia University's plan-

ner for the project. Even further, many heavyweight financial "wizards" such as the advisors at Merrill Lynch Capital Markets believe biotech and genetic engineering will be the upstart industry for New York City (supplanting its dependence on the turbulent financial management "industry"), so much is being wagered on the success of the Audubon project.

The grandiose "Audubon Research Park Project" will be implemented in two phases, at a total cost of \$212 million. The city owns much of the real estate that will comprise the project, and will bankroll the plan in excess of \$35 million to subsidize

the demolition and construction on the site, and to invest in equity.

The research facility as planned unveils the next step in the escalating collaboration between government, business, and science. According to the Environmental Impact Statement, approximately 60% of the facility's space will be leased to commercial firms, attracting companies such as Johnson and Johnson, DuPont, Monsanto, and Mitsubishi, as well as smaller "incubator" firms, all intent on tinkering with life's secrets and making mega-bucks as a result of privatizing life forms.

The "biolevel containment" classification proposed for the project

FAERIES, ANARCHISTS AND OTHERS COMMEMORATE STONEWALL

BY JAN KRAKER

LATE IN THE EVENING ON June 23, members of the newly formed group Autonomous Anarchist Action (AAA) showed up at Sheridan Square in New York's Greenwich Village to support a Stonewall commemoration called by the Radical Faeries. The group arrived clad in black, their faces concealed behind pink bandannas. Quickly surrounded by dozens of police,

members of the group were forced to hand over their black flags to the authorities.

After some initial uncertainty on the part of some of the more festive faerie demonstrators, the anarchists were soon welcomed to the gathering. Members of AAA passed out leaflets discussing gay liberation issues from a militant anarchist perspective and held aloft two banners

reading "Keep your laws off our bodies" and "Queer without fear."

To their dismay, much attention soon became focused on the autonomists. Not only were undercover police present in excessive numbers, but many of the assembled demonstrators/celebrators began looking to the AAA group for leadership. But, as the anarchists were quick to point out, AAA had come to be a part of the

gathering, not to dominate it for their own purposes.

After about a half an hour of conversation and the arrival of even more police, it was clear that something should take place. And by this time, it also became clear that the organizers of the event had failed to show up. "Yoo hoo, ladies!" shouted a few faeries, seizing the initiative to get things underway. A circle of drag



ON MONDAY JUNE 18TH, Nelson Mandela, long-time prisoner of apartheid, will be in Toronto on a mission to raise funds for the African National Congress (ANC). The visit is organized by the Nelson Mandela Reception Committee with the co-operation of the federal, provincial and municipal governments. Mandela's visit has focused tremendous attention on the struggle for a free Azania (an African name for South Africa).

As international and domestic economic and political pressures began to threaten the white settlers' standard of living, the governing National Party (NP), now led by F.W. de

Klerk, reluctantly accepted the inevitable demise of apartheid. This led them to release Mandela and other, primarily ANC political prisoners, while many others remain inside.

As part of the strategy to co-opt the struggle, the NP has made moves to dismantle much of the legal apparatus of apartheid, and partially lift the state of emergency. By doing this, the racist regime has apparently met the ANC's conditions for negoti-

ating a peaceful end to apartheid and a transition to majority rule — or so it seems to people abroad.

Mandela's release from prison February 11, 1990, was arranged by the NP and foreign powers to prepare for negotiations between the racist South African regime and the ANC. Mandela had met with representatives of the racist government for three years. These secret talks were undertaken at Mandela's initiative.

MANDELAMANIA

Chicago's Finest In Torture And Terror Promoted

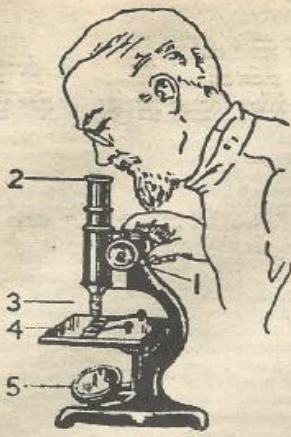
CHICAGO ACTIVISTS ARE demanding that a police officer who tortured arrestees be fired. As the Lieutenant of Chicago's Area II Violent Crimes Detective Unit, Jon Burge repeatedly tortured young Black men in order to obtain confessions and to punish them for their alleged crimes.

No fewer than 14 Black men have testified that from 1972 to 1990,

Burge and his men tortured them by electroshock, putting plastic bags over their heads, playing Russian Roulette, and hanging them from the wall by their handcuffs. In February 1982, Burge and his men tortured Andrew Wilson by electroshocking his genitals, ears, nose and hands; cutting off his air supply with a plastic bag; and burning him on a hot radiator.

The Illinois Supreme Court overturned Wilson's murder conviction and a federal jury found that his Constitutional rights had been violated, yet the police department and its Office of Professional Standards (OPS) refused to discipline Burge. Despite this, and an inquiry by Amnesty International, Burge has instead been promoted to Commander of Detectives at Area III.

Recent reports show that Burge personally supervises beatings at Area III. Prisoners there describe being held in a maggot-infested "cage" while in Burge's custody. The prisoners also claim that Burge instructs his detectives "not to leave bruises" while beating their victims with clubs and flashlights through phonebooks placed on their heads, chests and genitals.



allows room for a broad range of research and production, including (but not limited to) genetic engineering, DNA recombinants, immunology, pharmacology, and toxicology. City planners (pursuing the "progress = jobs" argument) have claimed that "this project will have a positive impact on the neighborhood, on new retail sales and jobs. But when projects like this go up, property values go up." Most of the jobs that will directly benefit members of the community (where there is currently no glut of unemployed biochemists and genetic engineers) include such time-honored careers as parking attendant, maintenance

worker, and low-paid lab technician. Most new employees with the requisite training will be drawn from outside New York City.

The Malcolm X Coalition to Save the Audubon is a strikingly diverse grassroots group, claiming members from a wide array of organizations, including the December 12 Movement, the Municipal Arts Society, and the Sugar Hill Association, as well as a number of Columbia faculty and students, historic preservationists, Left-Greens, and other individuals.

The Coalition has sponsored petition drives, encouraged a barrage of letters to officials at Columbia and

the City, and has held regular rallies in front of the Ballroom. At a rally on March 2, a group of youth organizers were attacked and arrested by police in an attempt by the city to defuse the growing opposition to Columbia's plan. The police have also been used to keep community members from public meetings to decide the fate of the project. The Coalition is attempting to have the building landmarked, both to preserve the site and to tie up the City's land use approval process. (Such a delay might save the Ballroom itself, as it is believed that Columbia is facing strong pressure to complete the project as soon as possible, or lose it entirely.)

Some representatives for the City have suggested a compromise by agreeing to landmark the facade, while still installing the bio-tech facility inside. The people from the community refuse to accept such an option, both because of their fears about the potential environmental hazards posed by genetic research and their understanding of the real social and economic needs of the neighborhood. They demand that a multi-cultural community center and Malcolm X commemorative site be developed.

The members of the Coalition are hungry for more information about bio-technology, as most people in the community at large aren't aware of the serious implications associated

with this technology. If the City of New York can afford to spend upwards of \$36 million to subsidize this commercial research park in an area that has so many glaringly obvious human needs, it must also have the same \$36 million to subsidize more empowering projects, which could be left in popular control to help people meet their own needs. But this involves using city money to facilitate this process of self-reliance, and we know this won't happen any time soon.

The Left-Greens know that the answers to a better city or world won't be found inside the laboratories of the Audubon Research Park or any other bio-tech lab, and we will oppose this technology at every turn. The decisive factor in preventing this project and others like it may be our ability to organize around the politics of bio-tech and the issues of social control and ecological danger inherent in this technology, and to effectively communicate this to the grassroots.

For more information about the Audubon Research Park contact:

The Malcolm X Coalition to Save the Audubon
P.O. Box 760,
New York, NY, 10030
Tel.: (212) 781-0899

or
The New York Left Greens
Tel.: (718) 693-3954



queens formed, and an American flag went up in flames. Two autonomists added a black flag and a few more stars and stripes to the conflagration amid the jocular chanting of "Government not Anarchy!" Police photographers and video crews stalked the AAA group and undercovers began surrounding the flag burners. There was a cry for a march, but amid this mob of some 200 peo-

ple, there was not a single organizer.

With anxious police looking on, a few faeries and the AAA group turned away from the growing police lines and began to walk. Luckily, the other demonstrators followed, and the march had begun. "Bring your banner up front!" (it was the only banner there) exclaimed some of the faeries. Now the police, and many of the marchers, were truly surprised. What had been a unorganized mass of people outside a bar had turned into a spirited march behind a "Queer Without Fear — Autonomous Anarchist Action" banner.

The march wound all through the streets of the village, and spirited chants drew people out of all the neighborhood bars to observe the

spectacle. Their arms linked, the autonomists marched together behind the faeries. Always flanking them, however, were helmeted police and police camera teams. When the march approached the police precinct, close to 300 riot police had barricaded all side streets in the area.

The spontaneous march continued for well over an hour before the group, now numbering close to 300, dispersed. In everyone's opinion, the evening had been a great success. And if success, to the anarchists, is to be partially measured according to the number of police mobilized, then the evening was particularly tremendous, as several hundred police from several precincts, including the Manhattan South Task Force, had

been anxiously on hand. The Stonewall march was a very positive event. Not only did the evening prove to the great dismay of the police forces, that anarchists could operate as positive and unobtrusive organizers, it also offered hope that the 90's will be a more openly militant decade.

As more and more people become frustrated with legal rallies and permits for parades, the appeal of spontaneous street demonstrations increases. "Whose streets? Our streets! Whose streets? Queer streets!" For more information, contact:

Autonomous Anarchist Action
Box 3, Prince St. Station
New York, NY 10012

AND AZANIAN FREEDOM

Meanwhile, in the townships and homelands to which nearly all Africans are segregated, political violence has escalated despite Mandela's pleas for peace. The everyday violence of apartheid is even more intense: many schools remain closed; unemployment is high; there is extreme poverty, leading to crime. And a situation where people live in cardboard shacks and have to struggle to find enough food to eat. A situ-

ation where people's everyday struggle takes precedence over the posturing of politicians or would-be politicians.

When the majority begins to threaten the minority in any real fashion, then the police and military terrorize the Africans in the hope of breaking the struggle. The police and military open fire killing Blacks over and over again.

The struggle for a free Azania will

not come about through the negotiated abolition of apartheid. Ultimately all those who negotiate will have to deal with all the aspirations of the African majority and their desire for land. Even if apartheid should end, the gross inequalities between whites and Blacks will still exist. De Klerk has been very clear about his party's intent to protect white privilege, in a country where the African majority of 80% is confined

to 13% of the poorest land, while the white minority of 14% owns 87% of the land. And these statistics replicate themselves throughout the social system: in health care, education, income and so on. This is the reality of Azania now. And it will be the masses of Azania who will determine the nature of their liberation and their freedom.

from Azania Now

Torture at Area II by Burge and his detectives was so prevalent that a recent *Chicago Reader* article on the subject called Area II the "House of Screams." In addition, the Illinois Appellate Court recently overturned another murder conviction, and thus condemned the repeated use of torture by several of Burge's men.

Even more disturbing is that this systematic torture is not limited to

Burge and his men. Recent federal court cases indicate the use of electric stun guns by Chicago police officers during "routine" interrogations. The OPS has received at least six additional complaints of torture by electroshock in the past five years, all unrelated to Burge. Although no investigations have ever condemned the police for these atrocities, a federal jury recently found that the Chicago

Police Department had a *de facto* policy, practice and custom of torturing persons suspected of shooting at police officers.

Despite over 25 documented cases of torture by police, no charges have been filed and no one has been prosecuted — or even disciplined — for this wanton brutality. To add insult to injury, the City of Chicago has paid \$500,000 to Mayor Daley's former

First Assistant State's Attorney to defend Burge in a civil rights trial in which he was accused of torture.

Information for this article was taken from a leaflet distributed by the Chicago-based Task Force to Confront Police Violence.

Anarchist Black Cross

Prisoner AIDS Support

A PRISONER AIDS SUPPORT NETWORK has formed to fight homophobia and institutionally induced ignorance through peer education programs inside the prisons. The support network is in contact with both inside and outside AIDS activists in Canada and the U.S. These inside activists need strong support. They are working and living within repressive and hostile institutions. Prisoners living with AIDS particularly need current AIDS and treatment information.

Education and support can make a big difference in the knowledge of transmission and in the treatment of prisoners with AIDS. The Prisoner AIDS Support Network is interested in networking with activists who want to work along these lines. If you can help, lend support or know someone who needs AIDS related assistance the network can be contacted at:

Prisoner AIDS Support Network
P.O. Box 1171, Stn. A
Toronto, Ontario

The Prisoners With AIDS - Rights Advocacy Group (PWA-RAG) was founded by prisoners in May 1988. They offer support and educational materials to prisoners with the HIV virus. They are also seeking to lobby for improvements in living conditions for HIV-positive prisoners. PWA-RAG also puts out a newsletter, published by Jim Magner and Larry Snyder, both prisoners at the federal medical center in Springfield, Missouri. For a copy of the newsletter write to:

Jim Magner #38670-019
P.O. Box 4000
Springfield, MO 65808

This information came from *Prison Legal News* (June 1990). This newsletter contains news of special interest to prisoners and carries contact addressed for support and advocacy groups. It is fantastic. These PWA support groups can use all the help we can give. Contact the newsletter at:

Prison Legal News
4557 8th NE #3
Seattle WA 98105

John Perotti Statement

We need rumor control. In the past several weeks N.Y. A.B.C. has recieved several calls asking if John Perotti is dead. We don't know how this rumor got started, but it is WRONG. John is alive and still fighting. John has been having trouble sending and receiving mail for a long time now, but recently sent out a statement through a friend. Unfortunately, because of space problems we are reprinting only part of the statement. The "Linda" John mentions in his letter is Linda Leisure, his partner and companion, who has been putting unbelievable amounts of effort into relaying information for John and acting as a go between between him and the prison administration



GREETINGS FROM OHIO'S DEAD wing. I have made numerous attempts at contacting all of you by mail, but it seems my present captors feel that they can decide what leaves and enters their stail, as a result they are attempting to keep me isolated from the outside. They have so many restrictions on visiting, as a result I have asked my loved ones not to visit so as not to be subjected to the degradation. But, as Linda pointed out to me, this would only further isolate us and be playing into their hands.

Since my departure from Lucasville, the capitalist media has had a series of articles about rumors of an 800 member Aryan Brotherhood who control drugs, gambling and prostitution at the prison. These articles are strictly fiction and all I can see is that someone is trying to detract from the real problems at SOCF. The gestapo and their collaborators have taken to spreading the rumor that I had something to do with this fiction of an 800 member Aryan Brotherhood. I knew nothing about it, am not responsible for this fallacy.

While there are racists at Lucasville, as there are anywhere, I have never heard of an Aryan Brotherhood. This is just another way for the prisonrats to blacken my name and detract from the boating they gave me before my departure. I was told that there was an investigation in to all aspects of the issues raised in our demands during our hunger strike. But from what I hear from brothers still in Lucasville, nothing has really changed. Guards were/are still beating handcuffed prisoners in J block. The J1 Control Unit is still operating, as is unit management.

Some progress was made when S.S. Gestapo Chiefs Dunn, Brown and thier flunky Sgt. Neff were all transferred out of J Block to other posts, which should stop some of the behavior modification tactics and favoritism. Also, former guards Lane and Towney, who beat prisoners Danny Grimm and 2 others were charged with aggravated assault in Scioto County Court of Common Pleas. They were permitted, in a plea bargain, to plead no contest to the reduced charges of disorderly conduct (Lane) and plain assault (Towney). No guards were charged for beating me or my brother, Billy Bowman.

Director Wilson and the Governor have reviewed hundreds of letters and telegrams about the issues. Director Wilson scheduled a meeting between his aide, Carl Collins, and Linda Leisure. All the topics were discussed and she was told that they are "working" on it. We all know how deceptive the prisonrats are, and we do not expect them to make any substantial changes.

We do have an avenue available to us though. Pending in the United States District Court are lawsuits dealing with the demand in our communique covering SOCF. They are: Wolfel et al v. Wilson et al, C-1-88-266 and Perotti et al v. Wilson et al, C-1-89-266.

Honorable S. Arthur Spiegel presides over both of them. In these suits, extensive injunctive relief is demanded to change all aspects of SOCF operations. Judge Spiegel is known for being a fair and liberal judge and is aware of all of the activities at SOCF. While we do not have a lot of faith in their court systems, I can honestly say that Judge Spiegel is one of the fairest and most conscientious federal judges there are.

While my and Sudan Swafford's transfer may seem like a partial victory, the prisonrats are doing all they can to make us as miserable as possible. I am being held in a cellblock which is identical to the Stammheim model in West Germany, down to its all white walls and bedding/clothing, which causes psychological trauma. There are no set rules, they are made up and enforced arbitrarily. I am handcuffed, belly chained and leg ironed whenever removed from the cell, and escorted by a sergeant and two guards.

Visits are non-contact in a small wooden and plexiglass booth, the restraints are kept on, and we talk through a phone which is bugged. Only one visit per month from 1-6 hours, depending on the mood of the Warden.

On April 30, 1990, I was taken to an office for an alleged A.C. review hearing, to determine if I could be released from A.C. This hearing consisted of Mr. Reggie Wilkerson from Central Office coming here, and Captain Jones present, telling me I would never go to population here or at Lucasville and the option they have is holding me in isolation here until they open the new maximum security prison in Mansfield. I was also told that they could put me in isolation upon my arrival there also. It was made clear that the only reason they held an A.C. hearing was because they were required to by law.

I have written Judge Spiegel myself and asked that he grant injunctive relief in Perotti v. Wilson and release me from A.C. pending the outcome of the suit. This appears to be the only way I will be released from isolation.

We thank all of you who have supported us. This struggle continues and we cannot let up until changes are made. Power concedes nothing without demand. We ask that you continue to put pressure on. We also send our solidarity to the GRAPD and PCE (r) comrades in their hunger strike, as they sent us theirs. And lastly I send my love to little Crystal, who represents the future.

In Solidarity
John Perotti X333145
May 3, 1990

Letters asking the Judge to grant Injunctive Relief in Wolfel et al v. Wilson et al, C-1-88-266 and Perotti et al v. Wilson et al, C-1-89-266 can be sent to:

Honorable S. Arthur Spiegel
U.S. District Judge
U.S. District Court
USPO & Courthouse Building
Cincinnati, OH



Fran Trutt Sentenced

FRAN TRUTT WAS CONVICTED OF attempted murder for allegedly planting a pipebomb under the car of Leon Hirsh in November 1988. Hirsh is chairman and Chief Executive of U.S. Surgical Corp., a medical supply company which uses live dogs to demonstrate the use of its surgical staples.

Trutt was set up by a private surveillance company working for Hirsh. Her phone was tapped and employees of the surveillance company befriended Fran, urging her to plant the bomb to "scare" Hirsh.

Mary Lou Sapone, who admitted to setting Fran up, attended the Toronto Anarchist Gathering taking part in animal rights workshops.

Fran received a 32 month prison term. She will be eligible for release March 31, 1991.



Ingrid Freed

ON MAY 10, INGRID STROBL WAS released when a court in Dusseldorf found there was insufficient evidence to prove that she participated in an attack on a Lufthansa (a West German airline) administration office in Cologne.

The Lufthansa office was bombed in 1985 by the Revolutionary Cells (Revolutionäre Zellen-RZ) in protest against the airline's involvement in sex tourism and refugee deportation. According to the state prosecution, Ingrid was a member of the RZ and provided the alarm clock that was part of the bomb. Ingrid was originally arrested in 1987 as a result of a massive police operation that targeted the radical feminist movement, particularly the anti-gene and reproductive technology section.



The police operation was an attempt to find evidence that would link feminist activists with actions that had been carried out by Rote Zora (a clandestine women's group) and the Revolutionary Cells. Both are guerrilla groups that have been active since the early 70's and have carried out numerous attacks on German corporate and governmental targets. Rote Zora, an all women's guerrilla group, has been very active against gene and reproductive technology interests.

The police raids failed to uncover any substantial evidence, but in order to justify the massive operation, Ingrid and Ulla Penselin were arrested. Both were charged and held under the so-called "anti-terrorist" law, paragraph 129a. This law makes membership in a "terrorist organization" a criminal offense.

Originally used against the Red Army Faction, its use has been extended to include other groups such as the RZ. As well, because of its deliberately vague wording, it can and has been used to criminalize support of clandestine groups or actions. This makes the publication and distribution of information that declares support for clandestine activity illegal.

Both Ingrid and Ulla were held in prison under paragraph 129a which means solitary confinement, restricted visits, and censored mail. All of this took place despite the fact that neither had been found guilty of anything. While Ulla was eventually released due to lack of evidence, Ingrid was tried for the charges last year. The prosecution claimed that an alarm clock that she had purchased was used in the Lufthansa bombing. While Ingrid did not deny she had purchased the clock, she claimed that it was given as a gift to a friend. She refused to name the individual because she did not want the repressive measures of 129a used against her friend. Because of her refusal to name the individual who received the alarm clock she was sentenced on June 9, 1989 to 5 years imprisonment.

Ingrid and Ulla have both been active in the women's movement for years and worked in the anti-gene and reproductive technology movement. As a result of this they have had to endure the repression of the state as it seeks to eliminate all forms of resistance. Despite this a campaign was waged to have the court's decision appealed and on May 10 Ingrid was released.

Make no mistake about this decision. While the West German state has failed in this attempt, it will continue to attack the revolutionary movements. What may seem to be a victory (and it is) does not take away from the fact that the real victories will come from a revolutionary struggle, not bourgeois "justice." To Ingrid we send our joy and solidarity upon her freedom.

from Arm The Spirit

North American A.B.C. and Prisoner Support Groups and contacts:

Toronto ABC
P.O. Box 6326, Stn. A
Toronto, Ontario M5W 1P7

Vancouver ABC
Box 2881
Vancouver, British Columbia V6B 3X4

ABC LatinoAmericano
P.O. Box 45-1208
Miami, Florida 33245

Project 1313
P.O. Box 1313
Lawrence, Kansas 66044

Women Prisoner Support Network
P.O. Box 770, Stn. P
Toronto, Ontario M5S 2Z1

NY A.B.C.
P.O. Box 20521
Tompkins Square Station
New York, NY 10009

Bulldozer/Prison News Service
P.O. Box 5052, Stn. A
Toronto, ONT M5W 1X9



MOHAWKS FIGHT FOR AUTO

(Continued from cover)

Oka could cut down a pine forest, planted by the people Kanesatake, to allow for the expansion of a local private golf club from 9 holes to 18 holes. It seems the mayor is a golf enthusiast, not content with the 7 other 18-hole golf courses within 6 miles of the disputed forest. The QPP have claimed that they were only responding to the request of the local government to serve the injunction. Both the federal government and the Minister of Native Affairs in Quebec, Charles Ciaccia, had publicly opposed any such action just the day before.

To support their sisters and brothers under siege at Kanesatake, the Mohawks of nearby Khanawake blocked off one of the main commuter bridges going into Montreal from the south shore of the St. Lawrence. The bridge, which rises from their land, was also closed last year to protest a massive police raid on the community against an alleged cigarette smuggling operation. In a major tactical advance, they have threatened to blow up the bridge if any Mohawk is hurt in a police attack. Since the authorities know that many ironworkers live in Khanawake, such a threat is taken seriously. Bridges make good "hostages." They're expensive and necessary for the smooth functioning of the profit system.

On the weekend of July 14-15, hundreds of local residents demonstrated, protesting the seizure of the bridge. They burned effigies of Mohawks, complete with bow and arrow, screamed loudly about how they were tired of being dominated by "minorities," attacked and chased anyone thought to be a Mohawk. The racist nature of the mob's politics was so clear that even reporters for the mass media noticed it. The local municipal officials have been rabidly anti-native, fuming because a few Indians can stand in the way of a golf course.

While it may be frustrating for people to have an hour and a half added to their commuting time, the speed with which white supremacist politics came out reveals that they are never very far from the surface. This highly charged and polarized situation was not created by the Mohawks. They have always been willing to negotiate, a fact they kept repeating after the police attack. It wasn't the Mohawks who felt that a golf course was worth risking human lives for. All that the people of Khanawake were doing by closing the bridge was using one of the few weapons available to them, against a society that has never hesitated to use whatever weapons they could to get what the Indians had. But nothing infuriates white supremacists as much as people who refuse to lie down while they're being kicked around. They much prefer to be able to quietly go about their lives undisturbed, while the destruction of native people and land, upon which so much of their (our) comfort depends, continues.

Support for the Mohawks from other first nations was immediate. In British Columbia, elsewhere in Quebec and on the east coast, highways have been blocked — a tactic used since the early 70's to show



tary procedures was able to run out the clock. The Indians opposed the Accord since they were not invited to participate in the constitutional discussions and are not recognized in the constitution. In response to the incredible pressure put on Harper by Quebec and the Conservative government "to save the country" as the deadline drew nearer, the AFN said that the settler nations of Canada, the English and the French, had created this mess, that they, the Indians, would not save it; that, indeed, they would kill it if possible. They did.

As Harper held out, and the deadline came and went, he became a popular hero across the country. Ironically, he has become a major common symbol, cutting across many of the divisions within Canadian society; English/French, native/non-native, immigrant/Canadian born, left/right. The failure of the Accord was greeted with great joy. For the right-wing elements, like the English-only movements in Ontario and the west, the Accord was opposed for anti-French reasons. But the Accord was also opposed by women, the two northern territories and other peoples (i.e. non-English, non-French, non-native), about a third of the population. The defeat of the Accord was humiliating defeat for the Conservative government of Brian Mulroney, the most hated government in Canadian history. For the popular movements in Quebec, Harper was hailed as a hero. The rejection of the Accord gives them the opportunity to go for an independent Quebec, if that is indeed what they want. The Indian role in stopping the Accord helped to cement the leading role that the Native struggles are playing in Canada.

It does seem to be more than coincidence that such an armed attack against native people in Quebec would take place less than a month after Quebec warned the native people that they would suffer for the defeat of the Accord. Quebec, for all its attempts to claim recognition as a "distinct society" (i.e. French as opposed to English) refuses to grant any recognition to native peoples at all. 85% of Quebec is under some form of land claim. It is not that the provincial governments in English Canada are any less racist, but the native people in Quebec are a major impediment to the schemes of the current Liberal government. The government, through its provincially owned utility, Hydro Quebec, want to begin the biggest hydro-electric project in history near James Bay in northern Quebec. Negotiations are already being held to sell power to the northeastern United States. The James Bay II project, costing over 20 billion dollars, would divert rivers, build dams, flood valleys, lakes and rivers on an unprecedented scale. James Bay I, completed in the seventies, though eventually agreed to by the James Bay Cree and Inuit, has been a disaster. Communities have been dislocated and disrupted, resulting in cultural breakdown. Natural mercury has leached out of the the now flooded land, contaminating fish and other sources of food. Populations of animals, and the crucial ducks and geese, have been reduced. The Cree want no more development. They are on a crash course with a province where energy sales and power projects are a mainstay of the economy.

Regardless of the outcome of the



solidarity. The Assembly of First Nations (AFN), the national organization of the band councils, gave immediate support, as did the Lubicon Cree and other nations also involved in so far non-violent resistance for their land. For three years various native leaders, including the AFN, have been warning that unless the provincial and federal governments began to take land negotiations more seriously, violence would be the result. No one is really surprised that it has come. Many natives are probably well aware that the mere threat of guerrilla actions from the more than one million native people in Canada (nearly 5% of the population) should give the political leaders something to think about. In total, the combined territories of the native nations consists of millions and millions of acres, with many vulnerable targets in sparsely populated areas. Native militants, well aware of the process of destruction, will not stand by while they are destroyed, territory by territory.

Many non-native Canadians were shocked and outraged by the open aggression against Kanesatake. The reporters present at the time of the attack were personally horrified at the arrogance and incompetence of the police and their complete disregard for human life. The face of a militarized state was visible for all to see on the TV. But this time it wasn't some far off distant place, this time it was "us."

On July 14, 300 very angry people in Toronto turned a demonstration, sponsored by the Truth About Africa Committee, protesting a racist exhibit on British colonialism in Africa at the main museum, to one protesting the situation at Kanesatake. The march blocked and held various intersections as it proceeded to a Quebec government office. A Defense Fund for Mohawk Sovereignty, which is raising money to be put at the disposal of the Mohawk people for food and other supplies, has been well received. Demonstrations also occurred outside the headquarters of the QPP in Montreal and elsewhere.

The Mohawks say that the attack by the Quebec police was in retaliation for the role that the native people played in the rejection of what was called the Meech Lake Accord. This constitutional accord was an attempt to get Quebec, a primarily French-speaking province, to sign the new Canadian constitution that the other nine, predominantly English-speaking provinces had signed in 1982. The Accord set a time limit of June 23, by which time all ten provinces had to agree to the terms of Quebec's signing the constitution. Elijah Harper, a Cree member of the Manitoba legislature, by refusing to give his assent to some parliamen-

siege of Kanesatake, tensions will remain high in Canada between the First Nations and the various settler governments. The Indians just have too much of what other people want. The Mohawks have come in for particular harassment since the re-emergence of the Warrior's Society has given them an armed force that has to be taken into consideration. Hence the massive over-response to the armed self-defense of Kanesatake is intended as a warning to all native peoples that resistance will be met with massive repression, harassment and intimidation. The Canadian military and police are still out in force on the Awkwesasne reserve. Native organizers working to support the Mohawks have been harassed by the police on the Six Nations Reserve near Brantford, Ontario.

As Canadian society undergoes great strains, the police are taking more and more of an independent role in repression. In Toronto, neither the local nor provincial governments

will act against the use of force by the police in spite of the shootings of several people, mainly young Africans.

The provincial politicians, supposedly the political masters of the police, deny any responsibility for ordering the raid, yet totally backed the cops anyway. Nor is it just their racism that sends the cops into a fury. Even as the siege by their provincial counterparts was continuing, the Montreal police raided a private lesbian and gay party, sending one man to the hospital, arresting ten and beating many more.

On July 16, the Montreal riot squad attacked a demonstration protesting the initial raid and sent two people to the hospital in critical condition, arrested 47 of the 200 protestors and viciously beat many of those arrested. It is obvious that the police are not going to stand by while "their" vision of Canada is being challenged. They are ready to beat, intimidate and try to destroy whoever threatens the way things are.

In the wake of the police attack on the people of Kanesatake, the defense of sovereign Mohawk territories needs our assistance. While Quebec Provincial Police laying siege to the community cleverly refuse to allow food to be carried in, it is clear that they fear such assistance will enable the Mohawk people to carry on the defense of their lands.

At such a time one of the things we can do, as people who believe the sovereignty and self-government of First Nations is crucial, is to send material aid right away to help them buy supplies like food, medical supplies, fuel, etc... Even should the blockade be lifted, funds will still be needed to help rebuild and further the struggle for aboriginal title to the Kanesatake lands. With this in mind, solidarity activists in Toronto, as an ad-hoc committee, have put together a defense fund with the goal of sending immediate assistance to the people there. The money is being collected in a special Bread and Roses Credit Union account and relayed to the Mohawk people through activists with the Leonard Peltier Canadian Defense Committee.

Your immediate contribution is essential. Funds can be sent individually or through organizations. Support the First Nations struggle for sovereignty in this emergency situation.

Send money to:

Defense Fund for Mohawk Sovereignty
c/o Bread and Roses Credit Union
348 Danforth Ave., Suite 211
Toronto, Ontario, M4K 1N8
Canada
tel.: (416) 461-7882

For more information call:

(416) 921-0437

On Gogol Boulevard

Lives of Polish Anarchists

MARCH 22, CRACOW: CRACOW branch of the Anarchist Federation organized an anti-militarist demonstration demanding the immediate release of Mirek Mysior (arrested for deserting a Civil Defense unit in Rembertow), abolishing compulsory military service, and dissolving the Nadwislanski Corps ("special force" units destined to keep "law and order," with an independent headquarters not subordinate to the Ministry of National Defense - a typical army within the army). Some 300 anarchists marched to the Army Prosecutor's office which was guarded by soldiers in full combat gear. Demonstrators demanded to see the prosecutor; since he refused to come out they threatened to set the building on fire. Some molotovs were thrown, and then a couple of comrades were let in. They stated that if Mirek Mysior were sentenced the Army Prosecutor's office would be burnt to the ground.

MARCH 29, CRACOW: Another demonstration for Mirek Mysior was held. Although it was officially stated that he was released due to poor health, some 500 comrades continued to demonstrate. During the rally a group of skinheads armed with chains and wooden sticks attacked a comrade who was delivering a speech. They were immediately beaten off and some were caught (found in a rubbish heap, all scared to death). They probably would have been lynched but finally the police saved them. In fact, the police were defending them all the time.

MARCH 31, WARSAW: Anarchists picketed the British Embassy to demonstrate their solidarity with people in the UK fighting the Poll Tax. Representatives of various groups were present: RSA-Warsaw (Movement for an Alternative Society), AGAPPA (autonomous group affiliated with the magazine *Anarchia*), Miedzynastowka Anarchistyczna, PPS-RD (Polish Socialist Party-Democratic Revolution), KRET (a Trotskyist group), and others, including individual members of the Anarchist Federation.

APRIL 6, CRACOW: "No Chance for Fascism" - a joint demonstration by Federation anarchists, WIP (Freedom and Peace) and KPN. Demonstrators protested the nationalist and fascist tendencies which are more and more visible on the Polish political agenda.

APRIL 6, WARSAW: RSA-Warsaw organized the "Stop the Unemployment" demonstration. 200 participated, mostly unemployed. After a number of speeches people marched to the seat of the Cabinet.

APRIL 7-8, RABKA: An Anarchist Seminar was organized by Black Alliance. Representatives of various groups discussed the prospects of developing anarchist activity in Poland.

APRIL 9, CRACOW: The "Solidarity" congress was held that day. Federation anarchists bill-posted the city (posters showed Walesa, Jaruzelski and others saying: "Solidarity - Workers Betrayed.") The atmosphere in the city was nervous and tension grew after "Solidarity" officials declared that their offices would be protected by guards to prevent possible anarchist attacks. About 500 comrades demanded true union law and protested legal unemployment and exploitation. Anarchists called for strikes and an active fight for people's rights. They held a rally and criticized "Solidarity's" structure and programme, and protested the activity of union barons who use their positions in "Solidarity" to establish private firms. After the rally people marched to the seat of the OKP ("Solidarity" Civic Committee), which was immediately occupied. "Solidarity" activists locked themselves into one of the rooms. Telephone lines were cut off and flags and banners were hung from the windows. CS gas was sprayed into the room where "Solidarity" people were hidden. "They were running away like rats," recalled one of the comrades. A good thing for a union which is now nothing more than a bureaucratic stronghold for political dodgers.

APRIL 11, WARSAW: Several hundred people, including many anarchists, took part in an anti-militarist march to the Old Town. Speeches were delivered in front of both the Russian and American Embassies.

MAY 1, JAWORZNO: The Cracow branch of the Anarchist Federation, along with Miedzynastowka Anarchistyczna-Silesian region, organized a demonstration against unemployment. According to the latest decisions of the Ministry of Industry, 24,000 min-

ers were to become unemployed. At least two thirds of the "Jaworzno" and "Komuna Paryska" mine crews were to be sent on "obligatory" holiday. More than 400 comrades marched carrying banners saying: "Stop the Unemployment" and "We Demand Worker's Control." Leaflets were also distributed, a rally took place, and many speeches were made. According to latest reports, no miners have been expelled from work.

MAY 1, WARSAW: At 10 AM Federation anarchists, RSA-Warsaw, PPS-RD, Black Alliance, AGAPPA and other anarchist and leftist groups organized joint demonstrations. A peaceful march through the center of the city ended at the Palace of Culture, where right parties were holding a meeting. No violence occurred.

At 1:00 PM the militant Miedzynastowka Anarchistyczna organized another march. A majority of the comrades who attended the first demonstration appeared again "incognito" and joined Miedzynastowka. Several hundred people gathered in front of the Palace of Culture. Everything seemed to be peaceful, until congress' guard appeared: skinheads, armed with wooden sticks and wearing nazi insignia. Immediately tear gas grenades and petards were thrown at them. Windows in the Palace were smashed and the entrance gates set on fire. No police appeared until a few petards exploded in front of the luxury Marriott Hotel (300 meters from the Palace). Cops seemed to be rather confused and did not dare attack the demonstrators.

MAY 3, WARSAW: Anniversary of the May Third Constitution (1791). Lots of army parades in the city. Anarchists demonstrated with large anti-militarist and anti-nationalist banners. Some fistfights took place, as some people considered our comrades to be "traitors."

MAY 5, WARSAW: On the anniversary of Bobby Sands' death Federation anarchists picketed the British Embassy, demanding freedom for Northern Ireland.

MAY 13, WARSAW: Federation anarchists picketed the Chinese Embassy to protest the brutal massacre last year at Tiananmen Square.

MAY 15, CRACOW: Federation anarchists demonstrated against state terrorism in the USSR: the murder of Anarcho-Syndicalist

Confederation (KAS) member Piotr Siuda on May 4 by the KGB. Piotr was one of the first in the Soviet Union to loudly protest the invasion of Afghanistan; he was also involved in organizing miners' strikes. The Soviet consulate was attacked with stones and molotovs.

MAY 16, WARSAW: Anarchists blocked the main entrance to the Soviet Embassy in a protest against the murder of Piotr Siuda.

MAY 19, WARSAW: RSA-Warsaw, along with AGAPPA, picketed the Canadian Embassy to protest the brutal actions taken against the indigenous Innu people in Canada.

MAY 24, CRACOW: Another demonstration against the murder of Piotr Siuda was organized by Federation anarchists. Some brutal clashes with the police took place. Police attempted to disperse the crowd but anarchists responded with bricks, bottles and molotovs. Some cops were badly injured and 22 comrades were arrested. Two are now facing trial charged with "participation in an illegal gathering" and "active offence."

JUNE 1, GDANSK: Anarchists demonstrated in front of the Soviet Consulate (Piotr Siuda case). Windows were smashed and molotovs thrown inside, causing a fire. That night the Soviet government officially demanded that "serious precautions should be taken by the Polish government to stop attacks on Soviet diplomatic offices."

JUNE 1, WARSAW: RSA-Warsaw demonstrated in front of the Chinese Embassy in a solidarity action with students in Peking.

JUNE 4, WARSAW: Miedzynastowka Anarchistyczna and PPS-RD joined the "legal" demonstration of Amnesty International in front of the Chinese Embassy. Anarchists burnt Chinese flags and clashed with riot cops. Nine comrades were arrested; one was hospitalized, beaten by police.

OGB note: Members of Poland's Anarchist Federation sent the original boards of their two page bulletin to OGB for reproduction. It was edited by Anna Niedzwiedzka and translated by Piotr Tyminski. Regrettably, *Love and Rage* decided against their format. For a copy of the original (including a declaration by the Anarchist Federation) send a SASE to OGB.

For a Poland Without an Army

A NEW ANTI-MILITARIST MOVEMENT, Non serviam, has emerged in Poland. In its founding document they declare, "Disarmament and the abolition of the army are our immediate objectives."

Non serviam recognizes that military service, military education in the schools, the production of war material, and army propaganda in the media are all part of militaristic society. Non serviam acts to create a social order which will prevent all war and sees the refusal to serve as not only an act of individual conscience, but also an action in favor of social change.

Non serviam excludes the use of violence to reach its ends and is convinced that their activities will change the Polish people, although their society has been educated in a spirit of nationalism and militarism for decades. Non serviam demands the release of conscientious objectors from jail and abolition of obligatory military and civil service, viewing conscientious objection as an inalienable human right.

On November 24, 1989, Non serviam organized a demo at the Swiss embassy in Poland in solidarity with a referendum sponsored by Switzerland Without an Army (the call to abolish the Swiss Army received over 30% of the vote).

For further information contact:

Non serviam
Malgorzata Krukowska
50-045 Wroclaw pl.PKWN 149, Poland
Tel. 004871-31476



POLISH ANARCHIST PRESS



ANARCHOLL
Dariusz Misiluna
ul. Guliwera 29 03-610 WARSAWA
magazine of Warsaw anarchists

ATAK
Marcel Mularski
ul. Morska 64/8 75-234 KOSZALIN
magazine of Koszalin anarchists

BEEK
PO Box 67 81-806 SOPOT 6
magazine of vegetarian collective; animal rights and libertarianism

BIULETYN INFORMACYJNY FA
Marek Kurzyniec
ul. Smolenska 16/8 31-112 KRAKOW
internal bulletin of the Polish Anarchist Federation

REBELIANT PORANNY
Stanislaw Gorka
ul. Energetykow 8/9 41-76 RUDA SLASKA
publication of Silesia region anarchists

REWOLTA
Piotr Salwowski
ul. Mieszka 1 48 05-090 RASZYN
k/o W-wy
magazine produced by RSA and Anarchist Federation activists

SPARTAKUS
Janusz Waluszko
ul. Stare Domki 6/9 80-857 GDANSK
libertarian politics and culture

HOMEK
Janusz Waluszko
ul. Stare Domki 6/9 80-857 GDANSK
newsletter of RSA-Gdansk

MAT PARYADKA
PO Box 67 81-806 SOPOT 6
libertarianism and anarchism

ON GOGOL BOULEVARD (OGB) IS THE bulletin of New York City Neither East Nor West, networking East and West alternative oppositions and printing news and documents unavailable in the corporate or "left" media. We are now also attempting to bring Third and Fourth World activists into these efforts. This regular OGB section in *Love and Rage* will serve the same function. We encourage all those involved in "neither East nor West" type activity to regularly contribute to this section. Please address letters, reports, documents, debate, etc., directly to OGB.

This is not a section for anarchists only. We are interested in all things promoting freedom, such as worker's, women's, minority, and gay liberation, environmental and anti-militarist issues, and anything pursuing paths other than the capitalist and state bureaucratic models.

By the way, Gogol Boulevard is a noted hang-out for Moscow's counter-culture - see you there! (Subscriptions to OGB are \$5) Contact On Gogol Boulevard at:

Neither East Nor West
528 Fifth Street
Brooklyn, NY 11215
tel.: (718) 499-7720

CIACHI
Robert Zadra Zabrzewski
ul. Zwirki i Wigury 7B/21 05-823
GRODZISK MAZOWIECKI
music and subculture; anti-authoritarian

FRATERNITE
Piotr Tyminski
Al. Rewolucji Padziernikowej
97/19 01-424 WARSZAWA
history and theory of anarchism

E.C. MEETING

Food for Thought

BY KEDZIE THROOP AND CHRISTOPHER DAY

A TONE OF SELF-CRITICISM

Without self-flagellation coursing happily through the veins of Love and Rage Editorial Council (EC) members who met in New York City June 30 and July 1. They added two EC members, agreed that the paper's early issues struck an overly "macho militant" tone, and improved communication among EC members, who are scattered across the U.S. The council also decided to print a directory of Love and Rage supporters in each issue, to publish a women's health center-spread in October, to include an *On Gogol Boulevard* pullout section in the fall, and to devote the March issue to International Women's Day.

The Editorial Council is the main decision making body for Love and Rage between conferences where all supporters of the project are encouraged to participate. The Editorial Council was elected at the founding conference last November in Chicago. In addition to meeting a few times a year the EC keeps in contact with the Production Group in New York on a regular basis and is consulted and polled on major decisions about the content of the paper.

The EC is also empowered to take on new members to make it more representative. Two new members were added to the EC at this meeting. James from Knoxville replaced Marie who was no longer as active in the project. Chris from New York ABC was added to the EC as well. Of the three EC members living in New York, two had moved there recently so it was felt that someone with a longer-term connection to the city's anarchist scene should sit on the EC.

Poor English-to-Spanish translations have upset Latina/Latino readers, EC member Gustavo Rodriguez informed the council. Several more Latino and Euro-American translators volunteered. Gustavo also reported that Spanish-readers complain that English and Spanish copy differ in the same issue. "They say, 'Why don't you print the same articles in both languages?' They say, 'You have different faces to both audiences.'" On the positive side, "One-eighth of the papers I distribute in Atlanta go to Spanish speakers," said EC member Johnnie, who added that this "makes the rest of the left real pissy."

From nearly all of the 12 cities represented came word that Love and Rage has, in graphics and copy, struck a super-militant posture while skimping on analysis. Explanations of our urge toward militant tactics, and toward revolution, are missing, and readers are "turned off" by the emphasis on "trashing and burning."

In a critique (which appears in full in this issue of Love and Rage) circulated by Revolutionary Anarchist Bowling League (RABL) member Samantha Stevens the general view was stated clearly: "We need to seek out new and creative ways of actually empowering people to participate in our movement. Love and Rage could be used as a vehicle in which to do this, instead of rewarding those for perpetuating part of what needs to be smashed." EC members from

two cities commented on the reluctance or refusal of women's bookstores to carry the paper because of its macho look.

"Lack of analysis, lack of background, lack of context" stated EC member Kate Cerridwen from Minneapolis, tersely summarizing the deficiencies of many articles. Agreement was nearly universal.

Why the weakness in the first place, then? The paper's facilitator, Christopher Day, said the Production Group had followed the "path of least resistance" in soliciting stories

There was some discussion of Canadian involvement in the project. Ron from Ecomedia and ABC in Toronto attended the meeting and expressed some of the concerns that the newspaper was too much of a U.S. project.

Concerns about increasing Canadian involvement led to the decision to hold the EC meeting in Detroit (instead of the generous offers from more tropical Miami and New Orleans). Anarchists from Ottawa, Vancouver and Montreal had all planned to attend the meeting but

using text on the front page.

Generally the meeting was a success. The project has come a long way since the idea of a monthly newspaper was first broached over two years ago. Still, many of us are just getting to know each other and new people join the project at every meeting. This makes the process at our meetings somewhat difficult. With two day-long meetings, sometimes things break down a bit. People run off at the mouth and interrupt each other. All the usual meeting bullshit makes an appearance. But



for the first issues when the Production Group was learning the ropes of putting out a paper on time. "Actions are easy to write about," he said "and we want to encourage people to write." It was agreed that the Production Group should continue to solicit new artists and writers for the newspaper.

In formalizing the consensus to steer the paper on a different course the EC agreed on the following statement: "Political violence is a tactic, not an end in itself. Love and Rage should promote militancy but not reward the patriarchal conditioning that sometimes motivates militancy. Love and Rage should also promote radical reexaminations of how patriarchal patterns of behavior are reproduced in our own movements."

There was some discussion of the development of the Production Group. The New York-based Production Group was patched together from newspaper project supporters who had not worked together before. The development of the Production Group into a real collective is still ongoing.

This was a point of concern for the Editorial Council which agreed on the following statement: "The EC members are concerned that power and work be shared among the production group, that the production group get together and discuss collectively, and that that discussion will be conveyed to the EC."

The EC agreed to meet next over Thanksgiving weekend in Detroit. The Bay Area volunteered to host the next conference which is tentatively scheduled for next spring.

were unable to make it. It was felt that the Detroit location would be the most accessible for Canadians of the locations offered.

In a general discussion of the content of the paper it was strongly felt that there needed to be more material that explained what revolutionary anarchism was. A suggestion that there be a regular "What is Anarchism?" column was rejected in favor of opening the pages of the paper to more discussion and debate about the anarchist vision, our theory, tactics and strategy.

One of the livelier parts of the content discussion focused on the *On Gogol Boulevard* section. Several EC members considered it the best part of the paper. Several others felt just as strongly that its coverage of the Eastern Bloc had not kept up with events and that the *On Gogol Boulevard* insert in the June 1990 issue of the paper was unreadable and a bit self-indulgent.

In order to improve internal communications within the newspaper project and between EC members two steps were taken. A Communication Committee of three EC members (James from Knoxville, Kate from Minneapolis and Nik from Chicago) was formed and delegated the responsibility of publishing an internal discussion bulletin for the project.

It was felt that important information was not getting in the newspaper because there was a lack of space, so it was agreed to experiment with reducing the typesize in several sections of the newspaper. It was also agreed to experiment with

the project remains committed to improving our discussion and decision-making process as a part of collectively developing our politics.

Working together on this project is teaching us a lot about the self-discipline necessary to coordinate a project involving approximately 20 cities and still maintain an anti-authoritarian structure. Having published four issues of the paper on schedule is an impressive accomplishment. Just as important is how chist movement, which, to be honest, is not always as organized as it could be. Just as important is how much we were able to accomplish in a weekend meeting in spite of the difficulties. See you next year in the Bay Area!

Love and Rage Editorial Council

Art Decco, Raleigh NC
 Billy, Brooklyn NY
 Chris, Brooklyn NY
 Christopher Day, New York NY
 Darrell Gordon, Chicago IL
 Gustavo Rodriguez, Miami FL
 James, Knoxville TN
 Jessica, New York NY
 Jimmy, New Orleans LA
 Johnnie, Atlanta GA
 Kate Cerridwen, Minneapolis MN
 Kieran Frazier, Minneapolis MN
 Laurie, Chicago IL
 Mitch, San Francisco CA
 Nik K., Chicago IL
 Nissa, Berkeley CA
 Rachel, Madison WI
 Roni, Detroit MI
 Sunshine Smith, Berkeley CA

BOWLING FOR BEGINNERS: AN ANARCHIST PRIMER

The following was published as a leaflet by the Revolutionary Anarchist Bowling League (RABL) as an introduction to the general ideas of revolutionary anarchism. It was written by the whole collective over a period of 30 hours. The process of drafting a collective document was very important for the development of the group. It has the features generally associated with collective writing. It is offered here as a contribution to the general discussion of revolutionary anarchism.

ANARCHY IS NOT CHAOS. Anarchy is the absence of imposed authority. Anarchy is a society that is built on the principles of respect, cooperation and solidarity. Anarchy is wimmin controlling their own bodies, workers controlling their own workplaces, youth controlling their own education and the celebration of cultural difference.

Anarchy has been struggled for in the past. Anarchists were instrumental in the U.S. May Day general strike in 1886. The strike was to demand a shorter work day and week. In the early part of this century Emma Goldman, a revolutionary anarchist, strongly campaigned for wimmin's reproductive rights and against the oppressive institution of marriage. In 1911, thousands of children from ages 3 on went on strike against schools all over Great Britain. The strike was completely self-organized. They formed strike committees, picketed and demonstrated, attacked school buildings, and fought battles with strike-breakers and cops.

The anarchist Zapatista liberation army in Mexico fought to free the land of overseers by organising village based groups. They redistributed land and fought a guerrilla war holding back the government troops from 1912 to 1919. In the Spanish Revolution in 1936 an anarchist union of 3 million members was the major force in taking over factories and collectivizing farms. They were ultimately defeated by Franco's Nazi-backed army and betrayed by the Communist Party. In more recent years the squatting movement reacts to the lack of adequate housing. The squatters challenge traditional ways of living, implementing the anarchist principles of cooperative living. In Eastern Europe, anarchists are a major oppositional force involved in radical worker, feminist and ecological movements. In some traditional African and Native American cultures there has been a strong current of anarchistic principles.

What the people in these struggles have in common is that they took power into their own hands. These struggles create an opening and further the possibility of a world without imposed authority.

Revolutionary anarchism acknowledges the necessity of revolution. Power is not going to concede without force. It is dangerous to believe that those who hold power in this society are going to hand it over gracefully without a fight. The ruling classes of this society know what they are doing. Their power comes from the oppression of others.



"If only I'd listened to Emma Goldman!"

We support people individually struggling against the lack of choices in their lives. Although an individual fighting back alone has revolutionary value, they will not bring about revolutionary change. Because of the systemic nature of our oppressions, which divide us, we need to be strongly organized to dismantle the highly refined authoritarian power structure. Only the masses, completely involved and in absolute control, can make a real revolution. People know their own pain, and have the ability to identify their own struggles. Therefore, the revolution can not be made on their behalf, organized or directed by a "revolutionary" vanguard.

A vanguard is a revolutionary central committee that believes that they know what is best for the people, and will lead them through the revolutionary process. This is not what anarchism is. Anarchism is about people empowering themselves to take control and to lead their own lives.

Refusing to listen to the voices of authority does not mean that Revolutionary Anarchists advocate chaotic destruction. While we recognize that violence is not random or chaotic, in fact, it is often our well informed response to violent oppression, we must still know how to direct our anger towards revolution.



NOW AVAILABLE FROM THE Animal Liberation Front Support Group is "An Animal Liberation Primer," a work described by its authors as "a tool to empower the average person to make a difference in this world." The pamphlet is an excellent production. It includes a discussion of the history and theory of the ALF. But most important, the pamphlet is a discussion of direct action tactics: how to stake out an action site, tips for breaking into buildings, how to react to police interrogation, et cetera.

The pamphlet, in short, provides an excellent synthesis of the ethical considerations of direct action and

the means of effecting "economic sabotage." All animal rights activists are highly encouraged to get a copy of "An Animal Liberation Primer." Indeed, the topics discussed in the work are relevant to all persons active in the revolutionary anarchist milieu. To combat repression and oppression—of both animals and humans—we often need to go beyond mere protest and carry out direct actions. "An Animal Liberation Primer" costs \$1.50 (\$2.00 for overseas). It can be obtained from:

ALF Support Group
Box 42, 10024-82 Ave.
Edmonton, AB, T6E 1Z3 CANADA

Love and Rage is a monthly anarchist newspaper intended to foster revolutionary anti-authoritarian activism in North America. We will provide coverage of social struggles, world events, anarchist actions and cultures of resistance. We will support the struggles of oppressed people around the world for control over their own lives. Anarchy offers the broadest possible critique of domination, making possible a framework for unity in all struggles for liberation. We seek to understand the systems we live under for ourselves and reject any prepackaged ideology. Anarchism is a living body of theory and practice connected directly to the lived experiences of oppressed people fighting for their own liberation. We anticipate the constant and radical revision of our ideas as a necessary part of any revolutionary process.

Love and Rage is revolutionary.

We support the overthrow of all forms of authoritarian social relations and the creation of a society based on cooperation, solidarity and mutual aid. We recognize that social revolution can only be made by the oppressed majority of humanity in a movement that they control themselves. We support the use of whatever means are necessary to emancipate humanity and bring an end to the war, poverty, hunger and misery generated by the existing system. We support the emergence of a fighting movement as a step toward making the social revolution.

Love and Rage is anti-statist.

We oppose all States whether they call themselves capitalist or communist.



Love and Rage is anti-capitalist.

We support all efforts to overthrow all forms of class rule and state power. We support strikes and other forms of workers struggle for control of the means of production.

Love and Rage is anti-racist.

We fight against white supremacy and work for the creation of societies that respect cultural diversity. We support the self-determination of Mexicans, Chicane, Native Americans and other oppressed groups. We recognize the special oppression of African-Americans since slavery to the present and fight for the liberation and self-determination of Black people in the U.S. We fight the resurgence of anti-Asian and anti-Arab racism. We take front rank in the fight against racist skin-head, Klan, Nazi and cop terror.

Love and Rage is anti-imperialist.

We support the right of self-determination of nationalities oppressed by the various forms of imperialism. We fight to get the U.S. out of Central America, Puerto

Rico and all other lands. We support the destruction of the U.S. Federal State. We support the destruction of the Soviet Empire and the liberation of its peoples. We are for the destruction of Apartheid, the IMF, World Bank, multi-national corporations and other forms of imperialism.

Love and Rage is anti-sexist.

We are for the liberation and self-determination of all women. We are fighters against patriarchy and for the empowerment of women. This means, minimally, unquestionable reproductive freedom for all women regardless of race or economic status and a world free of sexist violence. We recognize that the oppression of women is necessary to the continued functioning of the State. The State will not solve our problems. Our liberation lies in the overthrow of the State.

Love and Rage supports Lesbian, Bisexual, Gay and Transsexual liberation.

We reject the compulsory heterosexuality of the patriarchal family, and support attempts to foster a diver-

sity of consensual human relationships and sexuality.

Love and Rage will support the struggles of youth against their specific oppression.

Love and Rage makes a special effort to provide a platform for youth. We recognize that the revolutionary future lies with the youth.

Love and Rage supports the struggle against the domination of the natural world.

We recognize that the current industrial order, built on the exploitation of the planet and its inhabitants, has given rise to an ecological crisis that threatens the very survival of life on the planet. We support the movements that resist further destruction of the planet. We see the need for the revolutionary transformation of our relations with the planet and the species on it. We want to stop and reverse the poisoning of the air, land and water. We are against the exploitation of animals in factory farming and testing systems. We oppose the attacks by the State on the animal liberation movement.

This statement does not attempt to include all issues of concern to anarchists and anti-authoritarians, nor does Love and Rage pretend to fully understand, or be fully united on, all issues. We do not purport to represent the full spectrum of diversity in the contemporary anarchist movement. We will not shy away from controversy. We will always seek the input of our readers and other activists in our efforts to advance both our own understanding and that of the movements we serve.

Forging a Worker-Green Alliance

BY LAURA SCHERE AND PAUL O'BANION

This summer activists from across North America are converging on the last stands of California's original Redwoods to defend them against the appetite of the timber industry. Redwood Summer is an exciting attempt to turn the tide of ecological destruction by a campaign of mass non-violent direct action that is a strategic departure for Earth First! The Redwood Summer strategy deserves our closest attention.

In the battle to retain privilege, those in power keep their potential opposition divided, feeding existing antagonisms and fostering new ones. In the classic stage in the struggle between wage labor and capital, the bosses tried to pit the workers against the "outside agitators," such as the Industrial Workers of the World (IWW) and the Molly Maguires, who organized, among other places, amongst the mills of the Pacific Northwest and the mines of Pennsylvania.

Today, corporate controlled timber companies are pitting those who cut, mill, and ship trees against environmentalists, whom, they claim, threaten the livelihoods of the workers. The capitalist press claims it is "man against owl," a reference to the endangered spotted owl, which depends upon old growth forest for its survival.

The argument goes that we have to choose between humans and nature. Ironically, it is capitalists who are saying they side with humans.



**False Dichotomy:
Humans Vs. Nature**

Too often those in the ecology movement also see humans and nature as necessarily antagonistic, siding with "nature," while ignoring the needs and concerns of individuals who work in ecologically destructive enterprises. What is missing is an understanding of the broader social context within which ecological destruction takes place. We need to stop not only the destruction of old growth forests and endangered species, but also that of human communities and individual lives.

This requires an understanding of complex social relations, rather than a simplistic condemnation of humans. It requires us to identify the forces which stand in the way of creating an ecological society, forging

alliances with those who also have an interest in a genuinely free society.

The action-oriented ecology group Earth First! has for the past 10 years been crudely characterized by its self-appointed "leader," Dave Foreman, as anti-human. Foreman made blatantly racist remarks about the famine in Ethiopia and has expressed vehement anti-immigration sentiments.

In addition, he has prevented consideration of the social basis of the ecological crisis through tight editorial control of the *EF! Journal* and his own stubborn indifference. Foreman's misanthropic cowboy imagery of the Earth First! movement seems to have run its course, however. "Foreman, in many ways, has been the biggest impediment for grassroots Earth First! groups, especially in building alliances in the timber community and with those working for peace and social justice," reveals Mike Roselle, *EF!* co-founder. "Foreman has actually retired from Earth First! and is no longer a spokesperson for the group. He is a target of a great deal of animosity from grassroots Earth Firsters." Roselle asserts that "The Tucson Earth First! clique (Foreman's headquarters) is becoming increasingly isolated and the grassroots groups are now moving into their own, representing all of Earth First!"

The grassroots groups have voiced disagreement with Foreman's fascist ideas, and have actually issued a demand that the *Earth First! Journal* (published out of Tucson) remove the Earth First! name from its masthead because they see the Tucson group as a parasite on the movement.

Although Earth First! has yet to shed the image created for it by Foreman, or come out with a coherent set of principles countering Foreman's positions, the movement is growing nationwide. Roselle sees "this summer as the perfect opportunity for the grassroots Earth Firsters to dispel all the hype around monkey-wrenching and Foreman's semi-fascist ideas and show the world what we are really all about."

Northern California Earth First!

Northern California Earth First! is showing what they are all about with the Redwood Summer campaign, continuing throughout the summer and probably into the fall. Redwood Summer presents an opportunity to transcend not only the false opposition of humans and nature, but also of timber workers and ecologists. Redwood Summer organizers have just begun to try to bridge these gaps.

Drawing on the IWW tradition of workplace agitation, Judi Bari travelled from Maryland to California in the early 80s, bringing with her six years of union organizing experience. She chartered the IWW local #1, recruiting mill workers from the Georgia Pacific mill out of her organizing partner's childcare center in Ukiah, California.

In organizing Redwood Summer, Judi and her fellow musician and organizer, Darryl Cherney, began making headway in overcoming the

lies of the corporate bosses. The power of the fledgling worker-environmental alliance became painfully obvious when Judi and Darryl were the targets of a car bombing in late May. Darryl escaped almost uninjured, while Judi remains hospitalized with a crushed tailbone, possibly impaired for life. Both are still the leading "suspects" in this assassination attempt.

Until now, *EF!* actions have either been isolated acts of ecotage, daring and defiant attention-getting actions, or small but highly vocal and creative guerrilla theatre and civil disobedience. With Redwood Summer, *EF!* has benefitted from the growing awareness of global deforestation to bring hundred of activists, including many newly active youth, to California to stage large, nonviolent protests against logging practices. *EF!* is taking on the dimensions of a social movement.



EARTH FIRST! Redwood Summer

The campaign opened on June 20 in Samoa, CA with the largest protest of logging practices ever. Seven hundred protesters blockaded a Louisiana Pacific plant and export dock, snagging up traffic for over an hour. Forty-four people were arrested. Despite the lack of opportunity to communicate directly with Louisiana Pacific workers, the message that Redwood Summer and not the timber corporations have the interests of the workers and the timber community at heart was echoed on every placard and by every speaker and musician at a two hour rally held as part of the action. One sign read, "We don't like your boss. I bet you don't either. Let's talk." Redwood Summer lays the blame for the loss of jobs not on the spotted owl, but where it belongs. As Ed Denson explains, "The timber economy of Humboldt and Mendocino counties has been destroyed by export, automation and overcutting."

The protest targeted Louisiana Pacific's export of raw logs from the docks in Samoa to Mexico where they are milled for under a dollar an hour. This Baja mill was shipped piece by piece from a Northern California mill closed in February of 1989. Exporting jobs is only the beginning of Louisiana Pacific's anti-labor practices. "LP's anti-labor record is legendary," notes Darryl Cherney. "In 1984, they fired 2,000 workers at once to bust the union, in 1989 they appealed the \$1,200 fine imposed by the state over the death of Fortunado Reyes in the Ukiah plant. We don't know what value LP puts on a human life, but apparently \$1,200 is too much."

The high-spirited rally, broadcast from an entirely solar-powered stage, featured Jess Grant, an anarchist and IWW organizer. The IWW staged an early morning picket and cosponsored the Samoa action. Grant voiced Redwood Summer's alternative vision for the timber industry. He advocated worker ownership and worker-community control of

the industry as a means to achieve sustainable logging practices. He advocated a smaller, decentralized, labor intensive industry reminiscent of the Northcoast industry before the junk bond financed corporate buy-outs whose debt financing now sets the logging pace. The old growth trees that still stand, less than 5% of the original old growth, are viewed as "assets" to be cut and sold as commodities to pay off debts.

Harry Merlo, chairman and president of Louisiana Pacific (who made \$7.5 million last year) put it bluntly, "We don't log to a 10-inch top. We don't log to an 8-inch top. We don't log to a 6-inch top. We log to infinity. Because it's ours. It's out there. And we want it all. Now."

An affinity group calling itself the eco-thespians dramatized Louisiana Pacific's business practices and stole the show with this quote from Merlo.

The eco-thespians elaborated on the devastating side effects of forest eco-community destruction on the Northcoast, including topsoil loss into the once salmon-abundant streams and severe drought and soil depletion from generation after generation of prematurely harvested timber, not to mention the hazardous herbicides used to skip the brush stage and the formaldehyde-based glues used to press chipped premature trees into particle board.

All these practices are devastating timber country, poisoning the once pristine California Northcoast and threatening all forms of life in this area. You don't need a banner to know that there are no jobs on a dead planet. The men who control Louisiana Pacific don't care any more for the people who depend on the timber industry for their survival than they do for the spotted owl and its home, the ancient old growth forests. The time is ripe for an alliance against a common enemy, the barons of the timber industry.



The Redwood Summer campaign comes at a critical time. In November, California voters will decide on the Forests Forever initiative, which, if passed, would seriously curtail logging through the prohibition of clear-cutting and the protection of old growth.

In anticipation of its possible victory, timber companies have been accelerating their cutting. It is crucial that we take action. Large numbers are needed in California to slow the rate of destruction and help in the effort to forge alliances with timber communities. For further information contact:

Earth First!
106 West Standley
Ukiah, CA 95482
tel.: (707) 468-0478

AMOR Y RABIA

una publicación mensual anarquista revolucionaria \$1

Año 1 Número 5

Agosto 1990

**PROYECTO DE
BIOTECNOLOGIA
CREA
CONTROVERSIA
CULTURAL**

PAGINA 3



S.O.S. DE ARGENTINA

PAGINA 2

**SOLDADOS EN EE.UU. EN
ESTADO DE ALERTA PARA
INVADIR NICARAGUA**

PAGINA 2

S.O.S. de Argentina

DESDE HACE ALGUNOS AÑOS hemos logrado generar un ámbito abierto para actividades alternativas en la ciudad de Rosario, donde compartimos La Casa varios grupos y organismos no gubernamentales:

Grupo Impulso Autogestionario
Taller Ecologista (O.N.G.)
Unión Socialista Libertaria
Biblioteca y Archivo Histórico Social "Alberto Ghirardo"
Cooperativa De Trabajo 1° de Mayo
Centro De Estudios Sociales "Rafael Barrett"
Cooperativa De Vivienda "Rodo"

Asociación Indianista Abya Yala
En los últimos tiempos, la profunda crisis económica en que se encuentra la Argentina, nos coloca en la situación de apelar a la solidaridad concreta de nuestros Compañeros del mundo.

Como podrán apreciar, la diversidad de grupos marca las múltiples actividades que desarrollamos. Es para poder continuar con ellas que resultaría importante recibir apoyo financiero desde el exterior, ya que no podemos contar demasiado con fondos de nuestro país que nos permitan siquiera abonar la renta del inmueble

donde funcionamos.

La suma de muchas pequeñas muestras de solidaridad de Uds. puede hacer que creamos posible la cooperación Notre Sur. Dirigir correspondencia a:

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Amor y Rabia es realizado por una red de espartizantes los cuales están de acuerdo en líneas generales con la Declaración Política de Amor y Rabia y contribuyen con su tiempo, dinero y energía para que *Amor y Rabia* sea una realidad. Las decisiones mayores y la política general se determinan cuando todos los simpatizantes se reúnen mediante una conferencia. Las decisiones intermedias, menos importantes (de acuerdo a las decisiones de la conferencia), las toma el consejo editorial, integrado por personas de diferentes regiones, que se reúnen varias veces al año y se comunican por teléfono y por correo. Las decisiones cotidianas (de acuerdo con las decisiones de la conferencia y del consejo editorial), las hace el grupo de producción editorial que reside en New York, donde se publica el periódico. En algunas ciudades y regiones, los simpatizantes de *Amor y Rabia* se han organizado para cooperar en el apoyo al periódico a nivel local y algunas veces participan en la red a través de su grupo o colectivo. Otros simpatizantes militan solos.

La mayoría de los colaboradores de *Amor y Rabia* están activos en esfuerzos por cambiar al mundo, además de publicar *Amor y Rabia*. Los simpatizantes están involucrados en un amplio rango de grupos locales, en varios tipos de publicaciones, en redes que atienden asuntos específicos y en organizaciones que militan nacional e internacionalmente y muchas veces escriben sobre sus actividades en *Amor y Rabia*.

La red de apoyo de *Amor y Rabia* no es un círculo cerrado de amigos. Así estas conforme a comprometer tu tiempo, energía o dinero en nuestro esfuerzo común, puedes convertirte en parte de la red y participar ampliamente en el proceso de tomar las decisiones. Pídele más información a la persona que te vendió o te obsequió tu copia del periódico, o escribe a:

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Soldados en EE.UU. en Estado de Alerta Para Invadir Nicaragua

ESTA SEMANA MAS DE 80.000 trabajadores y 40.000 estudiantes estaban en huelga en Nicaragua. La huelga ha sido solucionada, pero hay reportes que indican que durante la semana el gobierno de los EEUU estaba preparado para usar tropas estadounidenses para destruir la huelga.

Tropas en la base militar Fort Ord, en California, están en quince minutos de alerta para ir a Nicaragua, según el Pledge of Resistance, quien observa el movimiento de tropas en la base militar.

Fort Ord fué una de las bases de donde se lanzó la invasión a Panamá en diciembre de 1989.

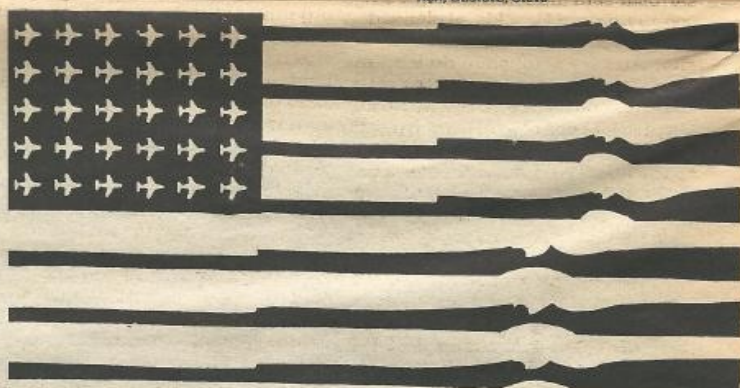
Hubieron 18 vuelos militares de los EEUU a Honduras (que limita con Nicaragua) el pasado fin de semana, según fuentes en Nicaragua.

Una estación de radio en Nicaragua dijo que el Embajador de los EEUU ofreció 2.500 soldados al gobierno nicaraguense para combatir a los trabajadores y estudiantes.

Dado que la huelga en Nicaragua se ha solucionado, esperamos que la amenaza inmediata de una invasión de los EEUU sea cosa del pasado. Pero es importante advertirle al Departamento de Estado que tenemos la intención de protestar todo intento militar de los EEUU de intervenir en otros países. Un artículo en el *Newsweek* (16 de Julio) describe los planes de los EEUU de atacar masivamente a Latinoamérica, usando el pretexto de "la guerra contra las drogas" y modelado como la invasión a Panamá. No podemos permitir que esto suceda otra vez.

Los trabajadores nicaraguenses están en huelga demandando mejores salarios y seguridad en el trabajo, y para protestar la política económica del gobierno.

El gobierno de los EEUU estaba listo para enviar tropas para destruir la huelga en Nicaragua, forzando a los trabajadores a aceptar salarios de hambre. Los trabajadores estadounidenses están perdiendo trabajo aquí en los EEUU porque las compañías aquí pueden explotar la mano de obra en Latinoamérica pasando solo centavos por hora. Esta política perjudica a los trabajadores latinoamericanos y estadounidenses.



Amor y Rabia es un periódico mensual anarquista revolucionario que intenta fomentar el activismo revolucionario antiautoritario en Norteamérica. Proveeremos cobertura sobre luchas sociales, eventos mundiales, acciones anarquistas y brotes de resistencia (contra-cultura). Apoyaremos las luchas de los oprimidos alrededor del mundo por el control de sus propias vidas. El anarquismo ofrece la más profunda crítica a la dominación, haciendo posible un nuevo tipo de unidad de todas las luchas por la liberación. Tratamos de entender los sistemas bajo los cuales vivimos mediante nuestro propio análisis y rechazamos cualquier ideología pre-establecida. El anarquismo es un cuerpo viviente de teoría y práctica, conectado directamente a las experiencias de los oprimidos que luchan por su propia liberación. Anticlimos la revisión constante y radical de nuestras ideas como parte necesaria de cualquier proceso revolucionario.

Amor y Rabia es revolucionario.

Apoyamos el derrocamiento de toda forma de relaciones sociales autoritarias y la creación de una sociedad basada en la cooperación, en la solidaridad y la ayuda mutua. Reconocemos que la revolución social solo puede hacerse realidad la mayoría oprimida de la humanidad mediante un movimiento autogestionario. Apoyamos la utilización de cualquier medio que sea necesario para emancipar a la humanidad y alcanzar así el fin de la guerra, de la pobreza, del hambre y de la muerte generada por el sistema actual. Apoyamos la necesidad del desarrollo de un movimiento de lucha como paso dirigido hacia la realización de la revolución social.

Amor y Rabia es antilestalista.

Noce oponemos a todos los Estados como quiera que estos se autotitulen: Capitalistas o comunistas.



Declaración Política de Amor y Rabia

Amor y Rabia es anticapitalista.

Apoyamos todos los esfuerzos por derrocar toda forma de dominio de clase y poder estatal. Apoyamos las huelgas y otras formas de lucha obrera por el control de los medios de producción.

Amor y Rabia es antirracista.

Luchamos contra la supremacía blanca y militamos por la creación de una sociedad que respete la diversidad cultural. Apoyamos la autodeterminación de los mexicanos, de los chicanos, de los indígenas norteamericanos y otros grupos oprimidos. Reconocemos la especial opresión de los afroamericanos desde los tiempos de la esclavitud hasta el presente y la lucha del pueblo negro en los Estados Unidos por su liberación y autodeterminación. Luchamos contra el resurgimiento del racismo hacia los asiáticos y los árabes. Nos colocamos al frente en la lucha contra los racistas fachas cabezas rapadas (skinheads), el Ku Klux Klan, los Nazis y el terror político.

Amor y Rabia es antilimpialista.

Apoyamos el derecho a la autodeterminación de los

pueblos oprimidos por las diferentes formas de imperialismo. Luchamos por expulsar a Estados Unidos de Centro America, Puerto Rico y de todos los otros territorios. Apoyamos la destrucción del Estado Federal de EU. Apoyamos la destrucción del Imperio Soviético y la liberación de todos sus pueblos. Estamos a favor de la destrucción del Apartheid, del FMI, del Banco Mundial, de las corporaciones multinacionales y de todas las otras formas de imperialismo.

Amor y Rabia es antiesexista.

Estamos a favor de la liberación y de la autodeterminación de la mujer. Esto significa, como mínimo, el inquestionable derecho reproductivo de todas las mujeres sin diferencias de razas o estado económico y por un mundo sin violencia sexista. Reconocemos que la opresión de la mujer es necesaria para continuar con el funcionamiento del Estado. El Estado jamás resolverá nuestros problemas. Nuestra liberación solo será posible mediante el derrocamiento del Estado.

Amor y Rabia apoya la liberación de las lesbianas, de los homosexuales y los bisexuales.

Rechazamos la heterosexualidad obligatoria de la familia patriarcal y apoyamos los esfuerzos por promover una diversidad de relaciones humanas consensuales y sexuales.

Amor y Rabia apoyará las luchas de los jóvenes contra su específicas opresión.

Amor y Rabia se esfuerza especialmente en promover una plataforma para la juventud. Reconocemos que el futuro revolucionario está en manos de la juventud.

Amor y Rabia apoya la lucha contra la dominación de la Naturaleza.

Reconocemos que el sistema industrial actual, construido sobre la explotación del planeta y de sus habitantes, ha causado una crisis ecológica que amenaza la supervivencia en el planeta. Apoyamos los movimientos de resistencia contra la continua destrucción del planeta. Vemos la necesidad de una transformación revolucionaria de nuestras relaciones con el planeta y las especies que lo habitan. Queremos detener la destrucción del medio natural. Queremos detener e invertir el envenenamiento del aire, de la tierra y del agua. Estamos en contra de la explotación de animales en las granjas industriales y en los sistemas de prueba. Nos oponemos a los ataques del Estado contra el Movimiento por la Liberación de los Animales.

Esta declaración no intenta incluir todos los asuntos que concierne a los anarquistas y antiautoritarios, ni *Amor y Rabia* pretende un entendimiento o plenitud o una plena unidad de criterios sobre todos los temas. No pretende representar el espectro completo de la diversidad en el movimiento anarquista actual. No evitaremos el controversio. Le pedimos siempre ideas y sugerencias a nuestros lectores y a otros activistas esforzándose por mejorar nuestro entendimiento y el del movimiento en que militamos.

Proyecto de Biotecnología Crea Controversia Cultural

POR MICHAEL MONTELLA Y
BETH WILSON

COLUMBIA UNIVERSITY Y EL Public Development Corporation (una agencia de la Ciudad de Nueva York) están colaborando en desarrollar el "Audubon Research Park," un proyecto comercial de biotecnología que costará millones de dólares, en el sitio del desertado Audubon Ballroom, donde Malcolm X dio su último discurso y donde le asesinaron en el 21 de febrero de 1965.

Construido en el 1912 como un teatro de vaudeville y un cine en la sección de Washington Heights/Harlem, la sala de bailes sirvió como un centro de la cultura negra y latina durante los años de segregación, los 40 y los 50. También la utilizó regularmente Malcolm X y la Organization for African-American Unity (la Organización para la Unidad Afro-Americana) durante el 1964 y el 1965 para organizar a la comunidad de Harlem sobre las causas de anticolonialismo y liberación negra.

El vasto parque de investigación biotecnológica incluirá el sitio actual del Ballroom y algunos de los cuadros acerca de ello, un poco menos de dos hectáreas. La Ciudad y Columbia University reclaman que esta parque industrial de biotecnología llegará una renovación a la vecindad pobre.

"Tenemos la oportunidad de recompensarnos para la pérdida de mucho de la base industrial por desarrollar esta industria del siglo 21," según Bernard Haecckle, el planeador del proyecto de Columbia University. Aun más, muchos de los "sabios" financieros importantes tales como los consejeros de Merrill Lynch Capital Markets creen que la biotecnología y la ingeniería genética van a ser la industria "nueva" para la Ciudad de Nueva York (substituyéndose para su dependencia sobre la "industria" de los negocios monetarios), tanto está invirtiéndose en el logro del proyecto de Audubon.

El grandísimo "Audubon Research Park Project" se implementará en dos etapas, al costo total de \$212 millones. La ciudad es el dueño de mucho de la tierra donde se construirá el proyecto, y pondrá más de \$36 millones hacia la demolición y la construcción en el sitio, y para invertir en los valores. La facilidad de investigación biotecnológica demuestra el próximo paso en la aumentando colaboración entre el gobierno, los negocios y la ciencia según la Declaración del Impacto Ambiental.

Aproximadamente el 60% del área de la facilidad se arrendará a compañías comerciales, tales como Johnson and Johnson, DuPont, Monsanto y Mitsubishi, y a compañías más pequeñas "incubadoras," todas intentando a manipular los secretos de la vida y ganar megadólares como el resultado del hacer privadas las formas de la vida. La clasificación del "contenimiento de biolevel" propuesta para el proyecto deja espacio para un amplio rango de investigación y producción, incluyendo (pero no limitado a) la ingeniería genética, recombinantes del DNA, inmunología, farmacología y toxicología.

Aunque los planeadores de los cuidados (según el argumento que "el progreso = trabajos") han reclamado que "este proyecto tendrá un impacto positivo en la vecindad - en nuevas reventas y trabajos; cuando productos como estos suben, los valores de las propiedades suben," la mayoría de los trabajos que van a beneficiar directamente a miembros de la comunidad (donde actualmente no hay una superabundancia de bioquímicos o ingenieros desempleados), incluyen tales ocupaciones venerables como asistente de parquear, trabajador del mantenimiento y técnico de laboratorio con salario bajo. La mayoría de los nuevos empleadores con el entrenamiento necesario se llevará de fuera de la ciudad.

La Coalición Malcolm X para Salvar el Audubon es un grupo de las filas con miembros de una amplia lista de organizaciones, incluyendo el Movimiento del 12 de Diciembre, la Sociedad de las Artes Municipales, y la Asociación de Sugar Hill, tan como un número de estudiantes y profesores de Columbia, preservacionistas históricas, Left Greens y otro individuos.

La Coalición ha iniciado la circulación de peticiones, el enviar un montón de cartas a oficiales de Columbia y de la Ciudad, y ha organizado reuniones de masa regulares frente del Ballroom.

En una reunión de masa en el 2 de marzo, la policía atacó a un grupo de organizadores de jóvenes en un intento por la ciudad de apagar la oposición creciente del proyecto de Columbia. También la policía se ha utilizado para prevenir a miembros de la comunidad de asistir a reuniones públicas organizadas para decidir el destino del proyecto.

La Coalición está tratando de asegurar que el edificio tenga la clasificación como un monumento histórico, ambos para preservar el sitio y para hacer despacio el proceso de la ciudad de aprobar el uso de la tierra. (Es posible que tan demora salvará el Ballroom mismo, porque se cree que Columbia enfrenta presión fuerte para completar el proyecto tan pronto que posible o perderlo totalmente).

Algunos representantes de la Ciudad han sugerido un compromiso que consiste de hacer un monumento histórico de la fachada del edificio al instalar la facilidad biotecnológica adentro. La gente de la comunidad rechaza esta opción, ambos a causa de su miedo de los peligros ambientales posibles representado por la investigación genética y a causa de su entendimiento de los reales requisitos sociales y económicos de la vecindad. Ellos demandan que se construyan un centro multicultural de la comunidad y un monumento que conmemora a Malcolm X.

La coalición organizó un foro público en la última parte de junio para discutir las cuestiones sociales, económicas, políticas y culturales que levanta este proyecto. Los miembros de la coalición quieren más información sobre la biotecnología, porque la mayoría de la gente de la comunidad no conoce las implicaciones serias de esta tecnología.

Si la Ciudad de Nueva York puede



gastar más de \$36 millones para subvencionar este parque de investigación comercial en una área que tiene tantos obvios requisitos humanos, también debe tener los mismos \$36 millones para subvencionar proyectos que dan poder a la gente, los cuales se puede dejar bajo el control popular para ayudar que la gente cumpla sus requisitos mismos. Pero esto necesita el uso del dinero de la ciudad para facilitar el proceso de la auto-independencia, y nosotros sabemos que esto no va a pasar en algún momento temprano.

Los Left Greens sabemos que las soluciones para una mejor ciudad o mundo no se encontrarán dentro de los laboratorios del Audubon Research Park o de algún otro laboratorio de la biotecnología, y nos oponemos a esta tecnología en cualquier

momento. El factor determinante en prevenir que pase este proyecto y otros semejantes quizás será nuestra habilidad de organizar sobre la política de bio-tecnología y sobre las cuestiones del control social y del peligro al medio ambiental que implica esta tecnología, y de comunicar nuestra concepción a los niveles populares.

Para más información sobre el Audubon Research Park, favor de contactar:

Los New York Left Greens
tel.: (718) 693-3954

o
La Coalición Malcolm X de Salvar el Audubon
P.O. Box 760
New York, NY, 10030
tel.: (212) 781-0899

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