

The Occupied Times

- OF LONDON -

#01

26OCT2011



Marcus Boyle

HERE TO STAY

Stacey Knott



Anti-cuts activists in the heart of London remained defiant this week as Occupy London Stock Exchange nears

its first fortnight in action - infrastructure and all.

An estimated 5000 people have passed through the sprawling camp on the steps of St Paul's Cathedral, with a resident population around 300.

The camp is part of a global movement against corporate greed and unregulated banking systems, subverting hierarchies and creating a space where people are encouraged to join - with a second, growing occupation established at Finsbury Square on Saturday.

It has been nearly two weeks since the initial chaotic scenes on October 15 when police kettled protesters, arresting eight on suspicion of police assault and public order offences. Since then the camp has turned into a solid, peaceful working community - complete with kitchen, university, prayer room, waste management and power generation - and speakers at the camp's daily general assemblies have frequently voiced plans to stay "until Christmas."

German student Nikita Haag told the Occupied Times he planned to stay as long as the camp remained. "I'm going to stay here as long as it exists, the thing is going to exist until we reach some change," he said.

All work done at the camp is voluntary, with occupiers lending their support when needed. Meanwhile food, clothing, equipment and monetary donations have flooded in; mostly gifted to the occupiers from people passing by.

One camper, Sean, told the Occupied Times he had put his experience as a civil servant to use in the information tent, a first point of call for many visitors - along with stints in the kitchen, tech tent and setting up Finsbury Square. Since his arrival on the 15th he had seen the camp become more and more organised, he said: "We spent the first week getting the structure together - the working groups - and getting people used to our direct democracy."

The camp is founded on direct >>

EDITORIAL



It's now over a week since more than 3000 people first occupied St. Paul's, and many of us are still here. The transformation of the site has been incredible. We have a kitchen serving food around the clock in accordance with health and safety regulations, an info tent, recycling centre, library, university, prayer tent, tea room, tech centre, legal office, and now: a newspaper. It hasn't been easy, and there have been hiccups, but the speed and efficiency with which the camp has come together is a small triumph for democratic non-profit co-operation outside the rigid framework of traditional, hierarchical power structures. As well as a space in which to develop ideas, the site itself serves as an example of how things could be different. There have been some key moments along the way; St. Paul's initial backing was crucial, and were it not for some 'direct action' when the general assembly granted police permission to erect a barrier along the shop side of the camp, it might not feel as homely. This was not, though, a failing of the GA. Although the initial decision was eventually overturned, the second consensus meeting - held while a group blocked the police barrier

- resulted in us constructing our own non-imposing divide on our own terms. Psychologically, it was important to demonstrate that this is our space, and that we will not be dictated to. Since then, we have established a second camp at Finsbury Square in response to pressure from the church for us to move on. Finsbury Square is not a replacement for St. Paul's; it's an extension, and this movement will continue to expand until effective change arrives. This publication - produced in an often unpowered, unlit tent towards the back of the camp - does not speak for the movement. Instead, we aim to host a variety of opinions and philosophies, advance the debate, report on significant events and challenge the narratives of mainstream media. Everyone within this movement agrees on at least one thing: the system as it is cannot go on. We must seek alternatives, and we must do so together as a people with new emphasis placed on equality. Privilege of all kinds must be challenged, and we hope you will help this newspaper to be part of that effort by reading, contributing, and adding your own voice to its pages.

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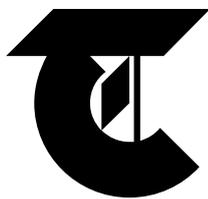
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>> democracy, where demonstrators gauge support for various motions and ideas at daily assemblies. Residents and visitors alike are welcome to vote and contribute. "Every time we have a problem we find a collective solution," said Tina Louise, a grandmother who had joined the movement. But the movement has not been without tension: on Friday a spokesperson for St Paul's Cathedral said the church was closing its doors while the occupation ran its course - despite initially supporting the protests. The church had offered no reason for the closure when the Times

went to press, and occupation organisers told the Times they had repeatedly tried to contact the church with no success. Nor had the City of London's health and safety team told them of any contact with the church. "We once again urge the CATHEDRAL to bring to our attention, immediately, the particular details of the health and safety issues to address them," organisers said in a statement Saturday. "Our concern is if there are health and safety issues (which we in any event refute) by the Church failing to tell of them, they are exacerbating any perceived dangers."*last names withheld

OCCUPY LONDON TAKES OVER FINSBURY SQUARE

Martin Eiermann



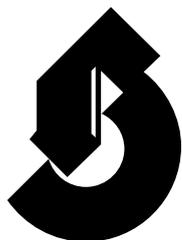
The St. Paul's occupation has a baby sister. Since Saturday afternoon, around 70 tents have been set up in Finsbury Square, near

the Moorgate tube station. Within 24 hours of the new occupation, the camp had wireless internet, an operational kitchen, a medical tent and basic tech infrastructure. The new occupation was mostly organised by the OccupyLSX direct action group. One of the motivations for branching out to a second site was the space constraints at St. Paul's Cathedral. "We had been speaking with church officials to discuss how to prevent overcrowding at St. Paul's", said Adam*, one of the direct action activists. He also said the new occupation reflected the need to expand the movement. "It is hard to enact effective change with small numbers. We need Tahrir-size numbers; half a million

marching in London. It should be no secret that this will not be the last space." Around 800 people marched in the "Corporate Greed Tour" that passed by Finsbury Square. Activist Fabian Flues, who marched in the demonstration and had since been camping at Finsbury Square, said that as soon as people started rushing towards the square, other groups started throwing pop-up tents over the fence. Within minutes, much of the space in the square was occupied. Several locations were scouted before the group settled onto Finsbury Square as the second camp. Some activists from the direct action group joined the demonstration, while others organized pop-up tents or waited around the site in random vehicles. At the time of print, police had kept a low presence at Finsbury Square, and the Islington Council gave approval for compost toilets and, during their initial visit to the camp, stated that they did not want to "push the protest into a corner."

SUNDAY CHURCH SERVICE

Rory MacKinnon



itter cold and a closed cathedral failed to stop the faithful, as Christian campers gathered for an outdoor service Sunday afternoon. Around 200

worshippers from the occupation, rallied in St Paul's square as the Cathedral's prebendary Reverend Adrian Benjamin led the congregation in a full Church of England service. The service even raised a collection of £108

for the cathedral, which closed its doors on Friday citing health and safety concerns see 'Here To Stay', pg.1. The church's surprise announcement spurred the right-wing Daily Mail to accuse campers of "doing what the Nazis couldn't", referring to the cathedral's open-door policy during the London Blitz. Layman Chris Roper told the Occupied Times he was thrilled the Reverend could attend. The service just showed how faith could support the movement, he added.



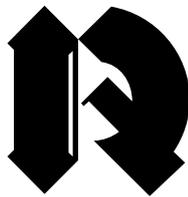


enus Cumarar has been getting her hands dirty in Occupy London's waste. The poet and avid environmentalist

has taken charge of the camp's waste management since its inception on October 15. Ms Cumarar told the Occupied Times the work began with up to 80 bags of waste and recycling to dispose of per day - so at a General Assembly she called for supporters to take the bags home with them. "By the end of the assembly, people were putting four bin liners on their bikes. "It felt like Christmas," she said. Since then she has negotiated with police and City of London to provide recycling facilities including five big bins for campers to sort their trash themselves. "I felt like a mother of five when the wheelie bins showed up." Ms Cumarar's work has even won praise from the City's own contractors, with top-tier managers coming down to the camp to praise her dedication. The camp has reportedly raised London's recycling targets - and Ms Cumarar says she has even received job offers as a result. But there's still work to be done, she says: while the camp has a solid system for sorting waste, too much being produced - with the majority going to landfills. Ms Cumarar is now calling on campers to reduce their consumption. "Have your own cup, bowl and plate and go easy on the alcohol," she says.

THIS IS A REVOLUTION NOT A CALL FOR APPRAISALS

Martin Eiermann



awaal El Saadawi is one of Egypt's most prominent activists and feminists. She has been working for equality and

an end to gender discrimination since the 1950s, and has been jailed and exiled for her writings and protests. She has been a presence in Cairo's Tahrir Square since January 2011. The Occupied Times interviewed her while she was in London.

THE OCCUPIED TIMES You have been in Tahrir Square since the beginning of the Egyptian revolution. What brings you to London now?

EL SAADAWI This is a global revolution. We all inhabit the same world - one world, not three separate worlds. To me, this feels like I am in Tahrir Square. Someone made a City of Westminster street sign that reads "Tahrir Square". When I saw that, I had to smile. I am dreaming of one world. One world that revolts against exploitation, capitalism, racism, patriarchy, colonialism. Being here is like living a dream.

OT How are the protests here linked to the protests in Madrid, in Athens, in New York?

ELS We have the same goal. We are speaking out against inequality, against the divide between the poor and the rich or between Christians and Muslims. We must stand against inequality, and that is what unites us.

OT The camp here at St. Paul's has been growing every day. So you think that the momentum can be sustained?

ELS You have to sustain it. Why would you not?

OT Are concrete demands one way to establish long-term momentum?

ELS You have to generate the momentum yourself. Don't rely on demands and the actions of others. To whom do you want to send demands? To the government?

OT Because institutions are likely to resist change?

ELS It has to be a combination.

You have to change the institutions, and you have to pursue change outside of institutions. This is a revolution, not just the call for appraisals. This is a revolution for equality in all its forms: economic, social, sexual. Is this a youth movement, or has it outgrown that stage?

ELS Do I look like youth? I am 80 years old. This is everyone's revolution. The youth, men, women, everyone. This is our revolution. The idea of the 99 percent is just like in Tahrir Square. We are the majority that is suffering from the system.

OT What do you mean when you talk about "the system"?

ELS I am talking about global contexts and local contexts. They are connected. We should use the word "glocal" to describe our world.

OT You have always linked politics to creativity. Why?

ELS When you are truly political, you are creative. When the law is unjust, you have to break the law. That is what we are doing now. We are breaking the global law and the local law. That is creativity.

WHY I HATE SAMBA

Adam Ramsey



have a confession. I don't like samba. OK, that's not quite true. I often enjoy it. It's cheering. But I have a political objection. But that's probably not where I should start.

Perhaps more to the point, I don't like dressing up on protests. If I am going on a demo then I am putting my body in a place in order to say that I, Adam Ramsay, believe this. I am not anonymous. I am not a clown. I am me. Because that's the most I can be.

And, whilst sometimes for a photo op, it can be easier to get coverage if we are dressed up, I prefer not

mean Morris Dancing – unless you genuinely do it. I mean whatever it is that you and I listen to and do in the rest of our lives – whether that's Rap or Rachmaninov.

Instead, if we sing when we march, we sing Bella Ciao – a song about Italian struggles. Which is a lovely song, and so we should sing it. But I've never heard British demonstrators sing the song of the Suffragettes – based on a poem written by an early anarchist to protest against the rise of industrial capitalism – 'Jerusalem'. And so it has been co-opted by conservatives as a nationalist song. I have rarely heard Scottish demonstrators sing Robert Burns' early socialist anthem 'a man's a man'. Nor have I heard UK hip-hop, or Welsh male choirs, or dubstep.

Of course, mimicking can be extraordinarily powerful. As one prominent activist put it recently, the occupation of public spaces is a meme that's going feral – harking back to an Irish tradition of protesting against one who has wronged you by sitting outside their house.

But when we copy the best bits of what others around the world are doing, let's copy not by pretending to be them, but by being ourselves. The first demonstration I ever went on saw me playing in my school pipe band as a snare drummer when we led a march through Perth against the closure of the local Accident and Emergency unit. No one could 'Other' us. No one could define us as 'abstract protesters'. We were clearly real – we were the local school band. So perhaps when we protest now, we should be who we are – refusing to be pigeonholed into that abstract box labelled 'protester'. So instead, come as us. Because that's honest. Because that's the best we can be.



Marcus Boyl

to. Because I think people are more likely to identify with us if we are authentically ourselves. It's that authenticity which often seems to be missing from British demonstrations. And this is why I don't like samba. Do any of us listen to Samba music other than at protests? Why isn't the music we listen to from our culture? Now, when I say 'our culture', I don't



PAST TENTS

A BRIEF HISTORY OF PROTEST CAMPING

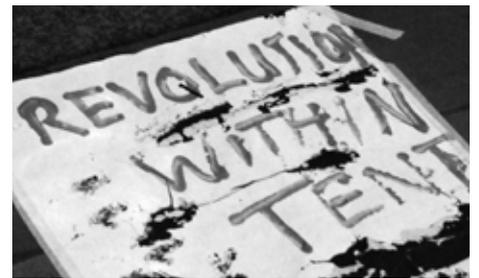
Tim Gee

The year 2011 has seen a blossoming of protest camping. First there was the tent city in Egypt's Tahrir Square, then the Indignados in Spain, then the youth protests in Israel, then Occupy Wall Street in the United States. Now in an estimated 950 towns and cities across the world, people have taken to the outdoors and set up tents as part of a global revolt against neo-liberalism. On the face of it, camping does not seem like the most likely tactic to bring about the transformation of power relations in society. But it has frequently played a role in movements for change. More than a century ago in the midst of another financial crisis, thousands of Persians camped outside the local British Embassy to demand democracy and limits on the power of the Shah. Protesters

had previously sought sanctuary in a mosque, but were threatened with violence by the state. They gave speeches, studied constitutional law, and learnt from one another in their own open-air school. Persia's first elections took place before the year was out.

The 1980s saw Britain's peace movement establish permanent camps outside military bases. By far the most famous was the women's camp on Greenham Common in Berkshire which hounded the government and military for more than ten years, until - and after - the missiles were taken away.

Again in February 1992, a group of Travellers set up camp in the path of a motorway through Twyford Down. Environmental activists soon joined them, remaining there another 10 months. When an alliance of NGOs and activists began organising a second site at Oxleas Wood near Greenwich, the government got scared and announced that their



planned road project there would not be going ahead. Campaigners kept building the movement, organising protest camps against other roads in Newbury, Newcastle and Glasgow and borrowing tactics from anti-logging activists in North America and Australia. The heightened publicity and expense made the project untenable, and in 1996 the government axed plans for 77 new roads. The protesters' efforts had paid off. Perhaps the most well-known is the Climate Camp, begun in 2005 at a purpose-built, non-hierarchical eco-village in Scotland, where young activists politicised by the Iraq War rubbed shoulders with direct-action veterans from around the world at daily consensus-based meetings. The Climate Camp concept is a training camp, autonomous space and sustainable community rolled into one. But most importantly, the focus is action – either there or thereafter. The first camp launched in summer 2006 near a coal-fired power station owned by French multinational E.ON, followed by camps at Heathrow, Kingsnorth, the City of London, Blackheath, the wind turbine factory Vestas, Trafalgar Square and the Royal Bank of Scotland's Edinburgh headquarters. These and other campaigns saw plans for a third runway at Heathrow and a new power station at Kingsnorth eventually shelved, while policing was somewhat reformed following a

public outcry over police violence at the City of London camp in 2009. But the movement wasn't only present in England and Scotland. Climate Camps - or their equivalents - were established in Wales, Ireland, the US, Canada, Denmark, Sweden, Switzerland, France, Germany, Belgium, India, New Zealand, Australia, Ghana and the Ukraine. Nor are protest camps the exclusive preserve of the green movement. The No Borders camp at Calais challenges immigration controls both ideologically and practically, while the camp at Dale Farm in Essex this year has catapulted the issue of racist traveller evictions onto the front pages and helped to resist the bailiffs for longer than would have otherwise been the case. In the United States in 2005, a protest camp near George W Bush's Texas ranch was a factor in the turning of public opinion in the country both against the war and against Bush. Then of course there is Egypt, whose 50,000-strong camp in Tahrir Square camp helped inspire the current 'Occupy' movement. In an interview for New Internationalist earlier this year, activist Gigi Ibrahim called it "a mini-example of what direct democracy looks like": "People took charge of everything – trash, food, security. It was a self-sustaining entity. And in the middle of this, under every tent, on every corner, people were having debates about

their demands, the future, how things should go economically and politically. It was fascinating. It was a mirror of what Egypt would look like if it was democratic." So it can be seen that protest camping can play a role in social change. Camps can be spaces to debate and learn from one another on a large scale, outside of the structures of authority and hegemony that shape ordinary life. But while the awakening of critical consciousness is central to effective struggle, it is not enough. Only by using camps as a base for direct action is taken will they be successful in their aims. Ibrahim put it thus after the downfall of Mubarak: "if the struggle wasn't there, if the people didn't take to the streets, if the factories didn't shut down, if workers didn't go on strike, none of this would have happened." As the 99% takes on the 'global Mubarak' of undemocratic global institutions and financialised capitalism, it is crucial that we heed those words. *Tim Gee's book, available from the camp's 'Starbooks' library*

MONEY TALKS

The Occupied Times gets the low down on the meltdown with former wall street broker, financial analyst and broadcaster, MAX KEISER of maxkeiser.com

OCCUPIED TIMES So Max, what on earth is going on?

MAX KEISER Well, the global problem of predatory banks has engendered a global response. But unlike the anti-globalization movement of the past decade, this one is rightly targeting banks.

OT The crisis isn't a problem for everyone though, is it?

MK Here's what's happening – the basic plumbing of the global banking system is broken and it's gushing cash. One or two houses are being flooded with cash pouring straight from the central bank, cash that can be immediately converted into hard assets. If you live anywhere else you're getting the runoff and barely surviving.

OT What kicked off the current crisis?

MK The 30 year bull market in financials came to an end (for the bottom 99%). Until recently, falling interest rates fuelled a speculative housing bubble that allowed people to 'extract' cash by borrowing against their ever appreciating house. This ended in 2007. Four years later, the consequences finally hit home and we've seen riots followed by 'occupylondon.' The top 1% have hedged themselves, and even profited from the crash.

OT What makes you, personally, most angry about the global financial situation?

MK The financial 'Jim Crow' laws. If you're at the top of the tree you can borrow money at close to zero, and in some cases below zero percent. For everyone else, interest costs are considerably higher, reaching annualized rates of over 300% for 'payday' loans. Keep in mind that those who borrow at zero percent (Wall Street banks and top clients) have a horrible track record paying back their loans. Which is why we need successive rounds of bailouts, to bailout the deadbeats on Wall Street and the City of London. Meanwhile, we know from micro-lending shops like Kiva that lend to the poorest of the poor, the rate of paying back loans is over 97%. It's just like in the US during the Jim Crow days. It's discrimination: using interest rates to perpetuate poverty. It's financial apartheid.

OT You've been angry for a while now

MK We started the 'Global Insurrection Against Banker Occupation' five years ago, and I really think the occupy movements will begin to embrace the ideas we've been suggesting on how to take down banksters, using what I call 'reverse capitalism'. This basically means recognizing that the protesters have a big enough global economic footprint to change the dynamic of how the global economy works, by simply applying some intelligence, tactics and economies of scale.

OT More European bailouts are being negotiated – will they work?

MK They're not bailouts in the sense of one credit worthy institution lending money to another. The IMF, World Bank and others are also bankrupt. When they say 'bailout' what they mean is that they are changing the laws so that they can keep less cash on their books to lend against, and take a huge fee. The people doing the bailing out know that they are on a suicide mission, but they want to grab as much cash as they can before the system implodes.

OT Max Keiser is given 24hrs to fix the global financial system, what's the first thing he does?

MK Raise the 'margin rate' charged to speculators to borrow and speculate with until the global derivatives outstanding is reduced by 90%. This is actually the only thing you have to do to fix the system. The speculators would have to reduce their speculative positions and the threat of collapse and bailouts goes away. The Bank of England and the Federal Reserve both have the power to do this, they don't because they are at the service of the speculators.

OT Who should we be looking to for support?

MK Look to yourselves, your strength is in your numbers. Organize campaigns tied to decapitalizing banks and corporations by leveraging dissent and leveraging vulnerabilities in the system that #occupy can exploit for its gain.

OT Should the occupation brand itself 'anti-capitalist'?

MK It's not anti-capitalist, it's reverse-capitalist. Reversing the past 30 years of bank fraud is job number one. From there, other reforms can take place. The problem is not capitalism, the problem is financial rape by bankers. Capitalism, the Adam Smith kind, grew out of the Enlightenment which gave birth to the ideals shared by all #occupy participants. Keep in mind that in 1776, we have the birth of America, but also the publication of *Wealth of Nations*.

OT Where should Occupy LSX go from here?

MK The question is how to monetize dissent and change how the economy works with lethal non-violent economic tactics directed toward offending banks and corporations. Narrow the list of vulnerabilities down to one or two, and match that up with the strength of a global movement, and victory is assured. Here's an example: Gandhi figured out the vulnerability of the British in India was the monopoly on the salt trade. He simply convinced them all to make their own salt. Victory followed. Think of a global consumer product like Coca-Cola. It's a 160 billion dollar company with Warren Buffett as its largest shareholder. Simply by boycotting Coke you begin to topple this huge company and all its banker affiliates - and you attract the attention of hedge funds, who will sell-short Coke's shares to oblivion. Coke is the most vulnerable company in the world to a global boycott and the goal should simply be to take the stock price to zero as a show of strength.

OT What about job losses at Coke if it went bust?

MK Rest assured, if Coke went out of business, several new companies would take its place and for every job lost at Coke, at least two would take its place; the market would be much more competitive and everybody wins, except the monopolists at Coke and their banker supporters.

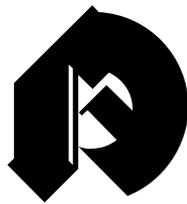
OT Finally, your favourite sandwich?

MK Egg.



REAL DEMOCRACY REAL DECISIONS

Ben
Reynolds



democracy is a word that politicians love to use. It is probably the most treasured principle within the western political world. But is voting for an offered candidate every few years the pinnacle of mass political input? The problem we come up against is that the democracy we are are taught to revere is in fact only very mildly democratic. If we strip democracy back to its origins, we can observe from fifth-century Athens that democracy - while not perfect - certainly differed from crossing a box every few years. Members of the public would gather daily in town to discuss

politics and make decisions as a collective group for the good of the community. Our ability now to participate in the process between elections is extremely limited, with governments able to push through extremely unpopular measures due to the fact that they persuaded, twisted and lied their way into power. How different would our situation be if ordinary people were able to decide on the matter, rather than a political elite accountable to no-one in between elections? At the OccupyLSX site, we operate a completely open system of direct democracy; a forum for debate over any issue or decision any person wishes to propose. Our general assemblies start at 1pm and 7pm every day. All are welcome.



OCCUPATIONAL THERAPY

Mathew Myatt



It's a strange feeling, sitting in the heart of London at four in the morning listening to well-mannered educated people rationally discussing the problems of the world and the ways things could be changed. No one expects things would change overnight - but they do expect to engage ordinary people from all walks of life in a bid to change the world. A radical idea, some would think - but engaging people in this way has resulted in some of the most

fundamental changes in our social history. Votes for women, pay equality and pulling cruise missiles out of Greenham Common, to name a few. These were long, protracted campaigns that started with a small group of people. I won't impress on you my own feelings about Occupy London - but what I will tell you is that when I left the camp in the early hours of Monday morning, I took with me a single, simple thought: our children are not an insurance policy to levy future debts on - not for banks, nor governments, nor anyone else.

ARE YOU AN ANTI-CAPITALIST?

The Great Debate

The Great Debate: The big green anti-capitalist banner at our occupation at St Paul's has kicked off a frenetic in-camp debate. Are we happy to be portrayed as anti-capitalist or not? We asked two writers to put their views across.

YES!

by FLAMINIA GIAMBALVO

Albert Einstein famously defined insanity as doing the same thing over and over again and expecting different results.

As a society, we must be insane if we insist on fixing problems created by the current system, rather than looking for a new one. Capitalism is a crisis prone system. The reason is that crisis is not an exogenous factor, it is brought about by the internal contradictions of capital accumulation (what LSE economists had described as 'systemic risk'). Beyond its financial shortcomings, another major problematic of the capitalist model is its inbuilt inequality making it socially inefficient. Karl Marx noted 150 years ago that capitalism provides the potential to expand production to meet the basic needs of the world's population.

But he noted that although capitalism could expand production up to a point, eventually the way the system puts profits above other considerations would become a barrier to further development. An example of this is the forced competition, between firms, which causes a race for profits, inevitably leading to exploitation of labour and crisis.

Through some reforms, and banking regulation we might be able to get a better deal for ourselves, but what about the rest? The inextricable links between capitalist expansion and the colonial mission, make seeking solutions within the current system a betrayal of our initial mission of achieving global justice.

I think the time has come to look beyond capitalism towards a new social order that would allow us to live within a system that is responsible, moral and humane. Now, some might not feel uncomfortable being labelled as

anti-capitalists. I share these concerns. Labels are used to disguise complexities, pigeon hole movements and create divisions. However, I also believe that the time to take a stance has come. So, think; dig deep. Is the best you can wish for yourself and your loved ones, a modified version of this? Or do you dare to dream of something completely different? Something that has never been done before, something real, that belongs to the people.

Some will argue that we want too much, that we are idealists. Maybe, but fighting for anything less than everything would be absolutely useless.

NO!

by HANNAH ROINO

When my father came to the UK from Palestine 45 years ago he set up a pharmacy business, just himself and my mother. He had a vision, and they worked grinding hours to make it a reality. Dutifully he paid his taxes, and today, is proud of what he has achieved. So every time I see the words 'anti-capitalist protesters' at the start of every press report, I heave a sigh. And my heart sank every inch that bold green 'Capitalism Is Crisis' banner rose when it was hoisted up. It's a label that doesn't resonate with the majority of the 99% either - however much they may be 'anti-bailout'.

In fact, the 99%, beyond the occupation, is packed full of those working in (and in some cases owning) small and medium sized businesses. It contains many who aspire to go into business for themselves. And why not? The 'anti-capitalist' label is misguided. Firstly, in reality, we don't even practice capitalism! For a select group of dominant banks we socialise loss, while privatising profit, and big corporations have all sorts of

advantages and perks - this isn't a level playing field, it's more like state-backed corporatism. All around me, I see small and medium sized businesses crushed by psychopathic and out-of-control corporations - hiding profits in off-shore tax havens, lobbying corrupt politicians frantically for further deregulation, and outsourcing labour in overseas factories subsidised by the taxpayer.

If the current system evaporated tomorrow what would we replace it with? A Soviet style global collectivism with a nice big fat central bank run by international bankers anyone? Er, no thanks. You never know, a pragmatic ethical capitalism might just work. Regulate the hell out of corporations, regulate banks, end the crippling practice of fractional reserve banking and stop banking fraud. Crack down on tax havens, break-up monopolies, throw in a dash of protectionism. Then step back and allow businesses to compete and thrive. What's wrong with choosing the tastiest cake in the shop and having a massive range of cakes to choose from?

May the best product win!

A debate is scheduled at *Tent City University* after general assembly on the evening of Wednesday, October 26th for us to carry on this debate in person... See you there!

- OCCUPY LONDON -

HEAR

TO

STAY

****USE IT AS A PLACARD!***