For anarchists the implication of this is that how they stand in relation to the bosses. As Marx correctly said - only the class, conscious of itself; can achieve the revolution. The Working Class for, want of a better term, includes the vast majority of the globe but we believe that an anarchist society will be in the benefit of all humanity. Since we think that anarchism is objectively in the interest of all, many people question the emphasis on class struggle to achieve a revolution. Here we will try to explain the Anarchist Communist analysis of class and the need for class consciousness amongst the working class if anarchist ideas are to triumph.

Many confusion is caused by the concept of class. This is not the place to examine the myriad economic, sociological and psychological definitions, all of which have important insights to offer in the analysis of present society. Instead we will concentrate on the Anarchist Communist political definition which holds that the Working Class for, want of a better term, includes the vast majority of the world's population who are oppressed and exploited by a tiny minority of rulers, the Boss Class, who order them about and live off the produce of their labour. These are not precise terms and it is not to label individuals as belonging to one class or the other, nor should it be. Class is a collective entity and can only exist in the context of a social whole. We identify the working class as the prime agent in changing society and can only exist in the context of a social whole. We identify the working class as the prime agent in changing society. The first of these we do by spreading anarchist ideas and by exposing the false values of liberalism, democracy, labourism etc. or what they are, excuses to practice. The second is our class against capitalism in all its forms. The Class Consciousness is not a product of individual commitment but an ideological transformation affecting every aspect of social interaction. It will be reached not when everyone can quote Bakunin and Malatesta ad infinitum but when the working class recognises itself as such and libertarian forms of organisation are seen as both possible and the natural way to run our lives.

To bring this sense of Class Consciousness into being, anarchists must simultaneously work to break down the ideological domination of capitalist ideas and struggle as part of our class against capitalism in practice. The first of these we do by spreading anarchist ideas and by exposing the false values of liberalism, democracy, labourism etc. or what they are, excuses to justify the rule and privilege of a small elite. Anarchism in turn gains from this by learning from the experience of the working class from which all anarchist theory ultimately derives. The concept of anarchists advocating workers councils is a good example of this participation in the class struggle comes naturally to anarchists as we are not only struggling against our own oppression but recognise that as one aspect of a whole oppressive system which generates solidarity with others in the same position. This natural desire to fight back has the added good of showing the rest of our class what anarchism is really about rather than the lies and myths spread by the media. These two strands of anarchist activity are entwined as better ideas make us more effective in action and involvement in struggle leads to better ideas.

New! Added 66% Increase
As from this issue of Organise! we are being forced to charge £1 per issue. This is because of increased costs of printing, postage, stationery etc. We have not done this lightly. For several years we have kept the price as low as possible, producing it at a loss. However, we find that Organise! is still very good value (if you think as capitalist terms) in terms of content. We hope you will stay with us, dear reader, and read the exciting issues of Organise! that we’re lining up. More and more people are realising this. Subscriptions are at the old price for this issue only! As it’s Xmas treat yourself, your friends (or your Auntie!) to a sub.
Aims and Principles

1. The Anarchist Communist Federation is an organisation of revolutionary class struggle and aims for the abolition of all hierarchy, and work for the establishment of a new classless society: anarchist communism.

2. Capitalism is based on the exploitation of the working class by the ruling class. It is always expressed in terms of race, gender, sexuality, health, ability and age, and in these ways sections of the working class oppress another. This divides us, causing a lack of class unity in struggle that benefits the ruling class.

3. Oppressed groups are strengthened by autonomous organisations controlled by everyone. There is no hierarchy within the revolutionary movement. The working class has no bosses and the working class struggles against racism, sexism and all forms of oppression worldwide. This means that previous welfare reforms have never achieved without the abolition of capitalism.

4. We oppose the national liberation movements which claim that there is some conflict between native bosses and the working class in face of foreign domination. We support working class struggle against racism, genocide, ethnocide and political and economic colonialism. We oppose the creation of any new ruling class. We reject all forms of nationalism, as it serves to undermine divisions in the international working class. The working class has no homelands and country and national boundaries must be eliminated. We seek to build an anarchistic international prior to work with other libertarian organisations throughout the world.

5. As well as exploiting and oppressing the majority of people, Capitalism threatens the environment and the threatened destruction of the environment.

6. It is not possible to abolish Capitalism without a revolution, which will result in the destruction of class. The ruling class must be completely overthrown to achieve anarchist communism. Because the ruling class will not relinquish power without the use of force, this revolution will be a time of violence as well as liberation.

7. Unions by their very nature cannot become vehicles for the revolutionary transformation of society. They are accepted by capitalism in order to function and so cannot play a part in creating a new workplace. We only unite as workers, without the intervention of a ruling class or bosses.

8. Even syndicalist unions are constrained by the fundamental nature of the union. Οur aim has to be to control its membership in order to go beyond the limits of the existing trade unions. We will be outside the control of political parties, and within them we will learn many important lessons of self-activity.

9. As anarchists we organise in all areas of life to try to advance the revolutionary process. We believe a strong anarchist organisation is necessary to help us to this end. Further, we believe that all our actions must be guided by the development of new unions, and the world of work which they will create.

October 7th, Imaginatively named 'A-day' by the employment services, has now passed. Jobseeker's Allowance has replaced Income Support and Unemployment Benefit.

10. Unlike previous benefit changes, it is clear that the new JSA is intended to deal with an immediate and direct attack on conditions, pay and security for workers and unemployed as a whole. While it is true that many people (especially those under 25 years of age) will lose money now, unemployment benefit has been a clearly defined benefit. In the changing world of work, this means that previous welfare reforms have never been able to cope with the changes. It is important for us to look at the new JSA and understand its impact.

11. Perhaps the nastiest effect of the JSA is due to the combination of the Job Seekers Agreement and the new Labour Market computer database. This Agreement will effectively be signed by all claimants, with new claimants being affected straight away, and existing claimants to be dealt with at 'advisory' Restart interviews when they next attend. The Agreement amongst other things, exactly what you will do to find work, the lowest wage you will accept, and how far you are prepared to travel to a job, which will apply for up to 13 weeks once an agreement is signed. After this, you can be forced to take any available job or face losing benefits. New Job Seekers Directives can make you take steps to improve your job or face losing benefits. These new agreements can only be made via the office computer system.

12. The government has just announced plans to extend Project Work pilot schemes to 20 cities in the UK. This means that the queue for benefits is now at 300,000 claimants. The Labour Party has similar plans if their Manifesto promises to get 100,000 of claimants into 'work' is anything to go by. For this reason, we should be very wary of the idea of 'Jobs not JSA' being pushed by the TUC and some leftist groups like Militant. Instead the Groundswell network has encouraged the alternative slogan "No Job, No Dole Slavery!"

13. The idea that there is no such a thing as a fair job under capitalism is merely put forward by the left. If all were not bad enough an anti-fraud campaign began at the start of November. 12 cities have been hit by the latest anti-fraud campaign. The aim was to get off the dole register in one way or another. 40% of these are said to have found 'jobs' via the Job Centre. As for the other...
who has not responded to a

Angry doleregister.

case under JSA and perhaps

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across the board. It is to the

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Women of the Waterfront staff

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was established from which a

On Saturday evening a squat

was organized among the Kurdish

For a festival on

Anarchists for a festival on

who have come to settle the

in the middle of the city. 

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After the Iraqi authorities were forced to leave, the government of the South and Kurdistan of Iraq, for that short period, the poor people in their unity against the government, felt their strength and showed to themselves and the world what kind of storm will come when the bottom of this society is on fire and in revolt.

To crush and strangle the uprisings as quickly as possible, Iraqi government thugs, with the help of allied troops in the area, united in an unholy alliance against the revolt to bring back law and order to the south of Iraq, massacred unarmed slaves of people. The same happened to our comrades in the Faro Complex at the hands of the French government and at the hands of Saddam's troops 125 years ago.

Then in Kurdistan, Kurdish Parties (PUK & KDP) in the name of free Kurdistan and supported by landowners, traders, and a large number of shop owners who control the movement in the market, established themselves as new bosses of Kurdistan, crushing with an iron fist any discontent with their power and their properties like any other authority in the world.

Of course, this doesn't surprise us Anarchists. Clearly we see that, where there are classes there will be clashes, we see any government means violence, murder and robbery against poor working people of this rotten world. Usually, surprise, leftists in Kurdistan and in other places (for example communist parties, Socialist Workers Party in Britain) in solidarity with the people of Kurdistan, do not attack these governments.

Instead they call them "democratic" and "anti-imperialist" and glorify their battles against the "savage" government and "imperialist" forces. This attitude is nothing but blind support for all kinds of repressive forces that are now dominating the region.

DO KURDISH PEOPLE WANT A STATE?

OriGInallY, THIS was writtEn by Anarchists from a few months ago: the 1st of September 1996 which was called "Peace in Kurdistan". This event was a task to highlight briefly the situation in Kurdistan and refute the crocodile tears by capitalists and their media over Kurdistan.

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Humberto Pena Taylor

In May 1995, Humberto Pena Taylor was murdered in the campus of the Universidad Nacional (the National University) in Bogota, Colombia.

Humberto was a member of a libertarian collective, which has been engaged in the struggle against the authorities, and particularly against the privatisation of education and the establishment of neoliberalism. He was a staunch advocate of direct action, and put his faith in the ability of ordinary people to liberate themselves. He was a persuasive, forceful speaker and a committed activist who was prepared to stand up to oppression in any way necessary. At the time of his death he was studying law.

In recent years, over 200 students and teachers have been murdered in Colombia for opposing the government and its policies. In many of these cases, state security agents have been implicated in the deaths. Nobody has been charged with the killing of Humberto, and there is varying speculation as to who could have been responsible. What is clear is that these assassinations are operating with impunity.

There are currently many forces of oppression operating in Colombia, from government, to the drug cartels, and including the likes of the USA's Drug Enforcement Administration. In the face of this widespread repression being perpetrated by these people it is to the immense credit of libertarian, people like Humberto, who were struggling for freedom, and fighting repression. The ACF would like to send a message of support to our comrades in Colombia and wish them ultimate victory in their struggle. We would also like to send our sympathies to the friends and family of Humberto Pena Taylor, and to all those who have suffered similar losses in Colombia. We know the struggle will continue!

A.C.E.

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Anarchism - As We See It. A new revised edition of our very popular pamphlet. Describes the basic ideas of anarchism in easy-to-read form. 60p & SAE.

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underclass did not necessarily imply unemployment, although they thought that ethnic minorities did have greater unemployment levels. They felt that the underclass was defined by racial discrimination, and their exclusion from 'traditional working class organisations', like the Labour Party and the unions etc. surely made it worse and that where there was employment it tended to be in low paid, casual jobs.

But it was the right-wing American sociologist Charles Murray who did most to popularise the term underclass. In his Losing Ground published in 1984 he put forward the idea that in the States a growing underclass is a serious threat to society. He blamed this on the increasing number of people dependent on benefits. Welfare reforms introduced in the sixties, he argued, had led to an increasing number of black single parents and to many black youths losing interest in getting work. This underclass was responsible for a rising crime rate and the benefits paid to them were hitting taxpayers. In 1989 Murray reported his ideas to Britain. Writing in the Sunday Times he stated that Britain too had an underclass, although it was not composed mainly of ethnic minorities. He feels that underclass does not refer to a level of poverty but to a type of poverty, in other words those that were uneasy,工作less and outcast, often drug and ill-school ed and ill-behaved. He felt that three 'phenomena' were danger signals for the development of an underclass-illegitimacy, violent crime and drop-out from the labour force. As one critic was to comment the British underclass to him were 'crippled, violent bastards who refuse to work'. Of course, this type of irrational and emotive analyses' goes right back to the Victorian ideas of the 'deserving' and 'undeserving' poor. Murray makes no effort to define the 'underclass' economically, everything is a historical definition. His evidence for the existence of a British underclass is slight and sometimes contradictory. He blames the victims of poverty for their own predicament. This deep social analysis (not) was of course seized upon by those eager to attack the benefits system and on the lookout for scapegoats.

Vague

Another lazy specimen of what passes for thinkers in the ruling class. Rolf Dahrendorf, was to join his voice to this chorus. He thought that an underclass existed in both America and Britain with 'undiagnosisable' characteristics that included a 'lifestyle of laid-back sloppiness, association in changing gangs of gang, congregation around discos or the like, hostility to middle class society, peculiar habits of dress, of hairstyle, of drugs or of using', in his words, of at least alcohol - a style in other words
which has little in common with the values of the work society seemed to have deserted Murray on the causes of this of capitalism, which now required fewer common, apart from the fact that they lack defined. His confusion is apparent in the he says that ‘it is precisely not a class’. ‘citizenship rights’ which are themselves underclass was actually a class. He talked the primary labour market were well paid, whilst jobs in the secondary labour market were badly paid, with little security, and secure with some chance of career mobility. The long-term unemployed, many are from the employed working class and still have close connections with those still in jobs. There was some dissent among sociologists about the whole idea of an underclass. Dean and Gooby-Taylor noted that ‘Underclass is a symbolic term with no single meaning, but a great many applications’. It has become a symbol of ‘socially constituted definitions of failure. In society in general it is used to scapegoat the poor and disadvantaged for the social problems of which they are the The New Rabble

Once the concept of underclass and with it a suitable scapegoat was established, the boss class began to refer to it with greater frequency. It is now an essential ingredient in the moral panic that society regularly manufactures, not in the ‘law and order’ moral panics. Murray himself has come to the fore in leading this ideological assault. Again writing in the Sunday Times in 1994 he gloated about how the term had come into common usage. He decried over the fact that John Redwood, then Secretary of State for Wales had launched an attack on single parents, which BBC’s Breakfast News had carried an ‘unsympathetic portrait of single mothers’.

Murray defends the ‘traditional moral communist’ values and regards the Bible as one of the foundation texts for morality. He says: ‘The British in which the underclass has effectively collapsed does not consist of blacks or inner-city neighbourhoods, but of lower working-class households everywhere.’ He predicts that the ‘upper middle class’ will return to Victorian values (what he calls the new Victorianism)- and that ‘Large sections of what used to be the British working class’ will degenerate into what he calls the New Rabble. To bolster the traditional family under threat, he advocates the abolition of benefits for single women.

Peter Lilley, Secretary of State for Social Security, added this reactionary crap. Soon after

papers were full of vicious attacks on the ‘underclass’ single parents, on what he had come to call the ‘dangerous classes’ in Victorian Britain. Indeed Murray had just written a book called Richard Herrnstein and another extreme right and racist sociologist, called policies that inadvertently social-engineer who has babies, and it is encouraging the wrong women’.

Murray’s ideas were taken up enthusiastically in Britain by their counterparts. One Professor of Psychology at the University of Ulster writing in The Times ranted that ‘with an average IQ of 77, the chronic unemployed are not much above the level of mental retardation and many of them are below this level. The brutal truth is that many of the chronically unemployed are mentally incapable of learning the skills increasingly required in advanced industrial economies’. He then went on to repeat the shit about the average IQ of blacks being ‘15 points below that of whites’, and how IQ of blacks have an IQ of below 70, and are mentally retarded’. Another lecturer in psychology at Edinburgh University, Chris Brand, brought out a book The G Factor which also made this claim and urged low IQ single mothers to ‘breed’ with intelligent men to escape the poverty trap (the book was later withdrawn by the publishers).

The Bell Curve (Fortunately in the UK) has said in public that blacks are genetically inferior to whites. The United States already has no black in Congress. The most efficient way to lower the black IQ is to deny access to welfare benefits; and on the way to the top have better wages and job security. Indeed, it is claimed that blacks have an IQ of 77. Murray had just written a book called The Bell Curve (Fortunately in the UK) which states: “Themost efficient way to raise the IQ of blacks is to deny them welfare benefits and on the way to the top have better wages and job security.”

In the following article, as part of our regular ongoing series on culture we look at the links between Surrealism and Anarchism. It’s noticeable how bourgeois writers writing about Surrealism play down the politics. For example in the massive book on Breton, Revolution and the Unconscious, Andre Breton the author Mark Polizzotti passes over the links between Surrealism and Anarchism. The book is more concerned with the exemplary debonair of Breton in showing solidarity, as one of a few intellectuals to support the libertarian movement in a period of repression, and despite the fact that the Surrealists wrote a weekly column for Le Bureaucrate, a paper with not an inconsiderable readership. “It was in the black mirror of anarchism that surrealism first recognized itself.” wrote unequivocally the “Pope of Surrealism” Andre Breton in 1952. Breton had returned from France in 1947 and in April of that year Andre Julien welcomed his return in the pages of Le Libertaire the weekly paper of the Federation Anarchist. Breton spent the summer of 1947 in London teaching himself to write French by himself before 1947 with the ideas of
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A Brief Flowering of Freedom: The Hungarian Revolution 1956. An exciting series of articles from the Friends themselves. Free copy from Dept 10, 1 Fonthill Road, Edinburgh EH1, Scotland. Subversion. Quarterly magazine of a group of name, with politics close to ours. Free copy from Dept 10, 1 Newton St, Manchester M1 1HW.

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In July 1996, Lorenzo was found not guilty at a disciplinary hearing. By law he should have been released from segregation to his previous housing in D-Cell House at the Indiana State Prison, instead he was transferred to the Indiana State Reformatory as an act of reprisal.

Lorenzo also has a continuing parole hearing at present and would appreciate letters of support being sent to the parole board calling for his release.

Write to: Lorenzo L. Stone-Bey  
10900E  
Indiana Reformatory,  
P.O. Box 5984  
Lawrenceburg, IN 47036, USA

Letters of support: Indiana Parole Board,  
E932 Indiana government center South,  
301 West Washington Street, Indianapolis,  
IN 46204, USA.

To protest his transfer: Mr. Jack  
Dockworth, Superintendent - Indiana  
Reformatory,  
(address as above).

M25 Three

On the 12th December 1988, Peter Hurbarg was murdered and his friend Alan Ely was robbed. Subsequently, the Napiers household in Oxsted and the Simpson/Allen premises in Fetcham were also attacked and robbed. The three crimes were linked by the M25 motorway and became known as the M25 events.

In March 1990, three men, Michael Davis, Raphael Rowe and Randolph Johnson were sentenced to life imprisonment for murder and robbery. They have consistently claimed to be innocent.

At the time of the attacks witnesses claimed that at least 2 of the attackers were white, including some of the victims, and the police issued statements saying they were looking for 2 white and 1 black man. Yet all three men convicted are black!

Davis and Rowe had an alibi for the time that the incidents took place, supported by several people. Johnson had no alibi (this is not particularly surprising when the incidents took place at midnight), but was not picked out of an identity parade.

Three white men who shared their house with Davis and Rowe admitted to stealing a green Ford Capri the night of the first attack and was abandoned by the body of Peter Hurbarg. They were also seen by a witness trying to burn a red Cavalier and a white Renault which were stolen from the Simpson/Allen premises. The air pistol used by the gang was found in their possession, and goods from the robberies were found at the home of one of their girlfriends. These 3 men all turned prosecution witnesses and no charges were ever brought against any of them.

In addition to all of this, witness statements were changed so as to implicate the three defendants. Evidence which supported their innocence in the statements was ignored or changed. Evidence was withheld from the defence. Reward money totalling £25,000 was paid out, though the police only paid a proportion of the reward given. An obvious implications this would have as to their impartiality. And, there was no forensic evidence against any of the three men.

In July 1993 they had an appeal against their convictions rejected, despite the defence demolishing the prosecution case against them. Since then they have appealed to the Home Secretary to have the case referred back to the Court of Appeal due to the inconsistencies of the previous judgement. He has instructed the police to look for 2 white and 1 black man. Yet all three men convicted are black!

Other abuses against him during his arrest included being held indiscriminately for several days, being placed in a highly suggestive and illegal line-up, and his being placed in a highly pressure to get convictions to local activists who had been resisting the prison system. This has no doubt caused him to receive special attention from the authorities, in the form of increased harassment.

As he thinks it unlikely that he will get parole, he felt it absolutely necessary to stand up to this harassment and challenge it before all his other outside contact was cut off, which would obviously be by the remainder of his sentence much harder.

Lorenzo L. Stone-Bey

LORENZO HAS BEEN IN PRISON SINCE 1976, when he was charged for a double murder during an alleged armed robbery. He was the only convicted of the murders despite four people standing trial. A fifth person pleaded guilty by agreement and was used as a state witness against Lorenzo.

Witnesses stated that it was this man who had announced the robbery and another state witness had refused to sell him a bottle of wine.

Cross-examination of the fifth man admitted he pleaded guilty to save his own neck and to avoid a life sentence. He also admitted that the police department and the prosecutor's office falsified his statements to implicate Lorenzo and his co-defendants.

The Attorney General for the State of Indiana admitted in a brief in 1991: "...that Stone's arrest was without probable cause: The arresting officer essentially admitted the same." Despite this, the appeal was denied!

If you are unsure about writing to prisoners, the Anarchist Black Cross provide a useful leaflet to help you along. You can get this and other practical information by writing to any ABC group, or drop a line preferably with an SAE, and we will pass them on to you.

ACF PO Box 5754, Elgin, IV30 2ZD Scotland.
change into a defender of capitalism and Cold War ‘anticommunism’. He had contacts with the libertarian socialists of Socialist Review, where his turn had a great influence on the British group

Albert Meltzer

Albert Meltzer who died on 7th May this year aged 76, had been a class struggle anarchist from the age of 16. He took part in work around the Spanish Revolution and was a member of the editorial board of War Commentary, (which changed its name to Freedom at the end of the war). This anarchist fortnightly maintained a consistent revolutionary anti-war stand, and an outstanding quality and level of writing. During the fifties Meltzer retired from the movement, returning to edit a number of pamphlets produced by his Coptic Press and to work with the group producing Cadouin’s Cosmopolitan Review which addressed itself to culture as well as directly political issues. Together with Stuart Christie he established the ABC has led to a legacy of Albert’s commitment to class struggle many of which attracted audiences of up to public meetings and factory gate meetings generations (indeed, it contributed to this the British anarchist movement, as well as themrists who were organising open-air sea.

attacks

Albert’s commitment to class struggle Anarchism who had presided opposite generations (indeed, it contributed to this writer’s development of class struggle

Robert (Bobby) Lyon

The Glasgow anarchist Bobby Lynn has died aged 74. As a engineering apprentice in the shipyards, he came in contact with the anarchists who were concentrating on open-air public meetings and factory gate meetings, many of which attracted audiences of up to a thousand. The anti-war stance of the anarchists and their support of workers’ struggles at a time when the Communist Party dominated the Glasgow workplaces through the unions and the shop stewards’ committees and actively sabotaged strike action in line with their support for open warfare effort, attracted Bobby to libertarian ideas. Just after the war, his agitation in the workplace attracted the attention of both bosses and Communist union officials. As a result he was blacklisted and took a job in the Merchant Navy and spent some years at sea.

Summer Schools

Returning to Glasgow in the early fifties, he joined the Glasgow Anarchist Group. He was active in reviving the groups in the seventies and initiated many activities as well as writing a number of pamphlets like ‘Katie: What For?’. In the nineteen-sixties, he started the Glasgow Anarchist Summer Schools which continue to this day. He was determined to attend the one this year but was cheated by death by a few days.

His anarchism was heavily influenced by two speakers who had come into the Glasgow movement, Jimmy Raeside and Eddie Shaw, who vigorously turned the individualist ideas of Stimer with those of anarcho-syndicalism. As an Organiser, he was a skilled organizer, able to work with the unions and the shop stewards’ committees and actively sabotaged strike action in line with their support for open warfare effort, attracted Bobby to libertarian ideas. Just after the war, his agitation in the workplace attracted the attention of both bosses and Communist union officials. As a result he was blacklisted and took a job in the Merchant Navy and spent some years at sea.

No 44 Autumn 1996

Organiser 15
Dear Organiser!

The TRAGEDY of Dunblane raises basic connected questions. Handling guns and the role of adults in attending to the needs of the young is central to these questions. In one of these moments, these feelings fell into the hands of an unstable man. Bearing arms and瑟dness, children are basic functions of the state under capitalism, totalitarian socialism and fascism. Thomas Hamilton sought to emulate those whose law-sowing to the system gives them the right to arms and train children.

Both these functions are abuse in themselves and the typical consequence of the need of power structures to produce factory, office and cannon fodder. The fact that institutions that care for the young and old are frequently found to be inadequate should not surprise us. Indifference to humanity is a vital factor in perpetuating the imperial mentality.

Capitalism/imperialism thrives on division as in Ulster and in the massacres of Serbia, Sannassan in the aftermath of Culloden. Hatred breeds atrocities and imperialism means war and the thing that Rwanda has in common with Dunblane, where a lone maniac typified the ability of the so-called human being to kill.

Eds. Reply: This letter raises a number of important points. The worship of power, particularly in its religious period, has been a crucial ingredient in the fall of the Roman Empire. The call of the Market, untrammelled and unbridled, is one of the main causes of our declining and dehumanising British society. The situation is so grim, with no emotion seen as a model.

16 Organiser!

The atonement of society, the collapse of community and the ever-increasing alienation of individuals, coupled with poverty and unemployment lead to increasing barbaric behaviour. Alongside this are the examples of mass murder carried out by those who sympathise with capitalism (Falklands, Gulf War, the war in ex-Yugoslavia, the massacres in Raoul Wallenberg and individual murder and babriolisation carried out by the forces of the State, whether police, military or soldiers.

Another point is that the increasing privatisation and deregulation led to a situation where Hamilton, known for his possession of armament, found he was unable to set himself up as an organiser of boys' clubs. Look at other examples of this social decay in the number of mentally ill thrown out on the streets, in the number of old homes in ruins, in the cases of sexual abuse in children's homes.

The working-class districts and the West, all are paraded as proof that Evil is the explanation for all our social ills. But Evil, the Original Sin of the Christians, are these trotted out one after another as State and Law and Order. Such arguments can be used to counter any idea that we can reach a just and free society.

We say that an irrational world system that permits lobbies and self-interest to produce irrational acts.

Militant or Revolutionary?

Dear Organiser!

Congratulations to the ACF reaching your tenth birthday. How quickly the time flies when you're trying to subvert the system?

I enjoyed issue 42, particularly the Anarchist Communist in Britain supplement which was most interesting. It showed that there is some historical and political continuity between the revolutionaries of the last century and those of the inter-war years right up to the early years of the ACF, however, I was disappointed not to see any mention of the Anarchist Workers Group, if only because libertarians can feel comfort in the fact that we do not emerge from a green cloud, but from a radical anti-authoritarianism. It is a pity that the first and foremost element of anarchist current: Anarchist-primitivism did not come 'clashing' with any more than the ACF claim to be anarchist. Both tendencies are together.

Anarchist-primitivism seeks to create the 'classless society' as typified by a quantum leap beyond the limited concerns of form of control. And from such a perspective, I think you would be hard pressed to deny that the ACF's desire to possess guns is broadly squared within this definition of 'anarchism'.

Bookchin misnames 'social anarchism'. The other hand, there are (among a few dead-weight heaped in to smear the others) representatives of second-wave anarchistism—what Bookchin mistakenly calls 'lifestyle anarchism'. The ACF, with its commitment to class struggle anarchism, places itself in the vanguard of the so-called 'Left'.

This tendency to make the debate even more complex, a bit irrelevant as an ultra-left phenomenon, as the examples of mass murder in the aftermath of the British supplement which was the system?

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Militant or Revolutionary?

Dear Organiser!

I was to take issue with the argument made in your pamphlet, Social Anarchism or Lifestlyle Anarchism and the essay entitled Green Politics first. I take great exception to the assertion that "anarchism" is not just an descriptive label. Personally, I think you would be hard pressed to deny that the ACF's desire to possess guns is broadly squared within this definition of 'anarchism'.

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Chomsky

So we are much in need of a movement that operates against the system as a whole, that shows the connections between single-issues and roots them in the context of social conditions. Yet some of our leading 'Left' intellectuals are hindering rather than helping the development of radical movement. Chomsky has recently called for strengthening the centralised state and has joined some of our local social democratic organisations.

In contrast, America and The New Party. At the beginning of this summer he readily declared that he would vote for Clinton while "holding his nose." Yet he still avows a belief in Anarchism - "as a vision." Probably many Labourites in Britain also believe in socialism - as a "vision", but will their noses and support Tony Blair.

As to the American counter - culture - you can include here much of the ecology movement - as well as the new political coalition - the potentiality of which I was concerned has not been realised. I do not fault myself for trying to expand the horizon of anarchism in the sixties along cultural and intellectual lines, but I regret only that I failed, not that I saw the wrong possibilities for fundamentally changing our society.

Tropically, many self-professed anarchists didn't even try to do much back then and have since abandoned their convictions for private life and academic careers. Surely failure doesn't mean that one shouldn't try. Many, as you know, are back again.

As to the state of civilisation today: granted, it's a mess. I still believe, however, that a revolution is coming. But the question is: what kind of revolution?

I was the commonwealth. Of course, I would not even try to claim a "revolutionary" belief in the sixties, but the mass movements of the sixties certainly do not need a new civilisation, indeed that must be created enough to build a rational society, but I would vigorously oppose any ideology that enjoins us to drop to all fours and bow at the moon.

Municipalism

My views on libertarian municipalism are entirely oriented towards the people's own revolutionary opposition to the state. The idea that "libertarian municipalists" should try to "capture the local State" and operate within a statist framework is totally alien to me. Quite to the contrary, my hope is that a movement can be created that builds on whatever local democracy still remains in a community - and try to enlarge it into a direct face-to-face democracy, with the intention of throwing it against the state on all levels, up to the central government.

In short, I cherish the historical appeal for a "Commune of communities" that surfaced in the French revolutions. This idea developed in Spain in 1936. If this perspective is not understood and I have developed it at book length in My Vaccine Against Cities (also available from Cassell) - none of my views on nationalism or democracy will be understood.

In any event, a truly libertarian municipality will not withdraw, not a minority movement even within neighbourhood, town, and county but a movement that has asserted itself and is ready to finally destroy state power and replace it with something different. When erstwhile "libertarian municipalists" deny this project they must directly confront the issue's demands with socialist, democratic compromise and pacifist approaches, I always vehemently object. Similarly "they can be assured that any "disciple" who favours nationalism in any form is not, in my eyes, a libertarian municipalist.

These remarks cannot convey you the full sense of my views. It is my hope that at least three of my books have recently been published by ACF and that they will be available in your area. Others are published by Black Rose Books and AK Press.

I will ask any reader ofOrganise! to consider these writing's learnings about my work and any views I may have with the words of my critics - be they lifestyle and liberal anarchists, emonists, new anarchists, Marxists, new agers, or deep ecologists. You might care to send me the full work and ask you a prisoner's subscription.

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L40 from Sheffield, L20 from S. London, you can send cheques, POs, BMO(made out to ACF) stamps etc. You can even send us a standing order to ACF, c/o 848 Whitechapel High Street, London E1 7QX

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ORGANISE!

ORGANISE! IS THE national magazine of the Anarchist Communist Federation(ACF). Organise! is a quarterly theoretical journal published in order to develop anarchist communist ideas. It aims to give a clear anarchist viewpoint on contemporary issues, and initiate debates on areas not normally covered by agitational journals. All articles in this magazine are by ACF members unless signed. Some reflect ACF policy and others open up debate in unfocused areas, helping to us to organise.

Please feel welcome to contribute articles to Organise! as long as they don't conflict with our Aims and Principles we will publish them.

(letters, of course need our ACPs and all.). Deadlines for next issue are 1st February for features and reviews, and 8th February for letters and news.

All contributions for the next issue should be sent to: ACF, c/o 848 Whitechapel High Street, London E1 7QX

ORGANISE! Back Issues

Back Issues of Organise! are available from ACF. Address: London address.

Issue 29: Debate on the unions. Italian workers organise.
Issue 42: 10 years of special with of Anarchist Communist Britain.
Issue 43: Origins. The Earl. Road. Actors. You can even send us a fiver and we'll send you one of everything plus whatever else we can find lying around.

Organise! on the Net

Articles from Organise! can be found on the internet. Address: http://burn.ac.uk/acf.

You can also E-mail us at acf@burn.ac.uk

Anarchist Communist Federation

The Anarchist Communist Federation is an international organisation of class struggle Anarchists. For contacts:

Scotland: PO Box 3087, Edinburgh, Scotland, EH10 4DU.
Norway: Marsvigade 12, N-2310 Aker, PO Box 110, 1114 Oslo P.O. 389
Brighton: Brighton JCF, c/o Unemployed Centre, Tilbury Place, East Sussex.
Wales: P.O. Box 10, Pontypool. NP4 8RY
Newcastle: PO Box 77A, Newcastle upon Tyne, NE1 8AI
London and all other areas: ACF, c/o 848 Whitechapel High Street London E1 7QX

If you want contact with a group close to the ACF in New Zealand, write to PO Box 298 Whanganui, New Zealand, Holland, write to Postbus 93515, 1090 EA. Amsterdam. Netherlands.

Want to Join the ACF? Want To Find Out More?

I agree with the ACF's Aims and Principles and I would like to join the organisation.

I would like more information about the Anarchist Communist Federation.

Name:
Address:

Please tick/fill in as appropriate and return to: ACF, c/o 848 Whitechapel High St, London E1 7QX

Anarchist Communist Federation

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