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Wisconsin Library Services (WiLS)

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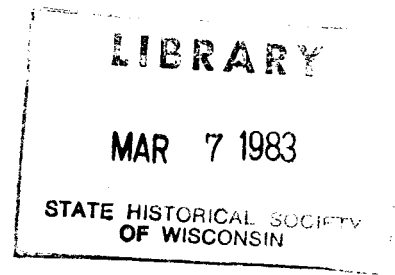
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ALASKA: ANARCHY and SOLIDARITY

We know of a dozen anarchists scattered across Alaska. We are all involved in many different projects, but we seldom cross eachother's path...Alaska has got a lot of elbow room. So, three of us here in Juneau decided to start up a correspondence group. Here we are. Where are you? Drop us a line:

A A F
Box 748,
Douglas,
Alaska.



Our Purpose

We come not with the blaring of trumpet,
To herald the birth of a king;
We come not with traditional story,
The life of a savior to sing.

We come not with jests for the silly,
We come, not to worship the strong,
But to question the powers that govern,
To point out a world old wrong.

To kiss from the starved lips of childhood
The lies that are sapping its breath,
And brighten the brief cheerless valley
That leads to the darkness of death;

With reason and sympathy blended,
And a hope that all mankind can see,
Untrammelled by Creed, Law or Custom --
The Attainable Goal of the Free.

-- Mary Hansen

Alaska is fat on the blood of oil, devouring human flesh to maintain its life-style. A bloated belly and groovy media have pole-axed Alaskan conscience. The apathy of affluence. We have the highest standard of living in the world and we owe that standard of living to a government and corporations starving children in Salvador and gunning down refugees in South Africa. That's the price we pay for imported coffee and diamond rings -- a shoddy conscience.

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Pierre van Passen:

"You will be sitting on top of a pile of ruins even if you are victorious."

Buenaventura Durruti:

"We have always lived in slums and holes in the wall. We will know how to accommodate ourselves for a time. For, you must not forget that we can also build these palaces and cities, here in Spain and in America and everywhere. We, the workers. We can build others to take their place. And better ones. We are not in the least afraid of ruins. We are going to inherit the earth. There is not the slightest doubt about that. The bourgeoisie might blast and ruin its own world before it leaves the stage of history. We carry a new world here, in our hearts, and that world is growing in this minute."

Anarchy is not chaos. Anarchism is a verb. It is always becoming. Always will.

"Life has its material and spiritual aspects, but however much we try we can never find absolute truth."



He (Baruch Rifkin -- a Yiddish writer) was taken aback. He had clearly not expected that from me. "If that is so," he said, "then anarchism is no final goal for the future."

"Of course not." I answered, "There is never an end to the future. So it can have no final goal. I am an anarchist not because I believe anarchism is the final goal, but because I believe there is no such thing as a final goal. Freedom will lead us to continually wider and expanding understanding and to new social forms of life. To think that we have reached the end of our progress is to enchain ourselves in dogmas, and that always leads to tyranny."

--Rudolph Rocker

There are as many paths to anarchism as there are people who believe in justice. Anarchists cast aside the meticulous "programs" and "platforms" so beloved by bureaucrats. Situations and people govern our lives, the weather and the tides, not books of rule. And so, because we support the ethics of situation and spon-

the earth. There is not the slightest doubt about that. The bourgeoisie might blast and ruin its own world before it leaves the stage of history. We carry a new world here, in our hearts, and that world is growing in this minute.

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A practical scheme, says Oscar Wilde, is either one already in existence, or a scheme that could be carried out under the existing conditions. But it is exactly the existing conditions that one objects to, and any scheme that could accept these conditions is wrong and foolish. The true

criterion of the practical, therefore, is not whether the latter can keep intact the wrong or foolish; rather is it whether the scheme has vitality enough to leave the stagnant waters of the old, and build, as well as sustain, new life. In the light of this conception, Anarchism is indeed practical. More than any other idea, it is helping to do away with the wrong and foolish; more than any other idea, it is building and sustaining new life.

--Emma Goldman

Our freedom depends upon our adaptability and our responsibility to eachother.

Freedom is something that you assume. Then you wait for someone to try and take it away from you. The degree to which you resist is the degree to which you are free.

--Cat Campbell

Anarchists believe in democratic, decentralized co-operation. This co-operation can be expressed in worker owned and managed industry, as well as in community association and independent enterprises -- working together in mutual and free aid of eachother.

Democracy means self-management, not parliamentary rule.

--Libertarian
Workers for a
Self-Managed
Society.

As Sam said, "This nonsense of, "Are you a Left or Right Anarchist?" is so much deer droppings. In a free society we need all types of anarchism!"



In the original Greek, "anarchism" means "an:without" + "arch:government" -- without government. And that is what all anarchists have in common -- a belief in a free and equal society without bosses or leaders, without profits and taxes, without capital-

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Within the house of anarchism there are many mansions: Anarcho--femminism, syndicalism, communism, punk, individualism...I have even heard of anarcho-mysticism.

--Practical
Anarchy

How is this all brought to be?--Well, how does wheat become bread or beer? You make it happen yourself.

Ruth said, "That's the great thing about being an anarchist -- we can have our revolution now. It starts with our own self in our own life. Here and Now. And you can always tell an anarchist without talking politics -- anarchists will share whatever they have at any time. That sharing and concern is the basis of the Revolution."

Marx merely paraphrased the anarchist writer, Proudhon, when he said "from each according to their means to each according to their needs." You do what you can. Starting now. That is what is called Direct Action. Direct Action is the key to the lock of revolution, but it takes Solidarity to turn that key.

A friend in Anchorage worked for the State of Alaska. He enjoyed life. He visited a neighborhood bar frequently. A gay bar. Word got around. Nothing was ever said to his face. Just the smirking cudgel of whispers in the corridor. Eventually the Boss was "given the word". My friend was fired. Then he lost his apartment after several phone calls were made to the landlord. Illegal? Sure it was! He didn't fight either action -- just felt lucky that that no one beat him up in an alley.

A few fellow-workers talked about organizing everyone in the office and apartment house to frequent the gay bar, with the patrons' and owner's support, in order to flush the issue into the open. Only two showed up. Only two protested to the Boss and the Landlord. Nothing happened. It was a good idea of Direct Action, but it lacked Solidarity.

My friend left Alaska. His fellow-workers stuck to their coffee cups and Home Box Office instead of to their guns.

This macho grabage is everywhere in the North-Northwest. It takes Solidarity to beat it back. And Direct Action. The Poles are proving that.

What the workers had to contend with in the first period of this strike was the police persecution that arrested hundreds of strikers, fined hundreds, sentenced men to three years in state's prisons for talking; persecutions that meant beating and clubbing and continual opposition every minute they were on the picket line, speakers arrested, Quinlin arrested, Scott convicted and sentenced to

DROP!!
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I saw men go out in Paterson without shoes, in the middle of winter and with bags on their feet. I went into a family to have a picture taken of a mother with eight children who didn't have a crust of bread, didn't have a bowl of milk for the baby in the house, --but the father was out on the picket line. Others were just as bad off. Thousands of them that we never heard of at all. This was the

difficulty that the workers had to contend with in Paterson: hunger gnawing at their vitals; hunger tearing them down; and still they had the courage to fight it out for six months.

--Elizabeth Gurley Flynn

There is a notion current in Alaska that anarchists are all violently rugged individualists -- opposed to working together collectively towards a common goal. This is not true. Although some anarchists are "Individualists", many other anarchists do work together in self-organized, large-scale industry and neighborhood associations. These associations, in their turn, co-operate together in federations. "Federation" is an anarchist way of organization. Perhaps the largest self-organization that anarchists have achieved is in Spain. Their organization was set back by the state capitalists and the state socialists during the Spanish Civil War (1936), but since Franco's long awaited death, their organization is on the move again.



Ever reviled, accursed, ne'er understood,
Thou art the grisly terror of our age.
"Wreck of all order," cry the multitude,
"Art thou, and war and murder's endless rage."
O, let them cry. To them that ne'er have striven
The truth that lies behind a word to find,
To them the word's right meaning was not given.
They shall continue blind among the blind.
But thou, O word, so clear, so strong, so pure,
Thou sayest all which I for goal have taken.
I give thee to the future! Thine secure
When each at least unto himself shall waken.
Comes it in sunshine? In the tempest's thrill?
I cannot tell -- but it the earth shall see!
I am an Anarchist! Wherefore I will
Not rule, and also ruled I will not be.

--John Mackay

Dogma is destructive. We only share herein what we and others are doing and thinking: ideas for free discussion. Goldman, Kropotkin, Parsons and Bakunin are not demi-gods from a past century -- just folks with ideas, like us, to be shared.

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THE REVOLUTION STARTS NOW

For ourselves...well, let's see...

Last month we helped sponsor a music tour thru Southeast Alaska and the Yukon Territory for Utah Phillips, the anarchist/Wobbly folk-singer and raconteur. Damn good show. The Juneau/Douglas Industrial Workers of the World co-sponsored the soiree with us.

Last Fall, we joined a coalition called Juneau Third World Perspective (J3WP). Our first event was a weekend of films, food,

literature and a dance centering on current events in Nicaragua and El Salvador. J3WP raised more than just people's consciousness; we managed to raise \$1200 for CISPES and SHARE for relief work in Central America.

In Salvador, death still patrols.
The blood of dead peasants
has not dried, time does not dry it,
rain does not erase it from the roads.
Fifteen hundred were machine-gunned.
Martinez was the assassin's name.
Since then a bloody flavor soaks
the land, the bread and wine in Salvador.

--Pablo Neruda

In March and April, J3WP will present programs about Bolivia-Argentina-Chile and South Africa.

We plan to participate in the celebrations of International Women's Day and May Day.

Sometime in April or May, we plan to sponsor a film festival -- A Weekend of Anarchy -- focusing on anarchism, syndicalism, libertarianism, the IWW and Solidarity. Below is a review of one of the films we will present -- Rebellion in Patagonia.

Last year, I tried to pull a copy of Capital out of the Alaska State Library. It wasn't listed. I looked under Marx. Nothing by him. I checked Kropotkin. There was a Kropotkin!--but not Peter...Alexandra Kropotkin's The Best of Russian Cooking. Hardly a single book of radical literature is in our State library, not even the "classics". So, we're going to prepare them a little list of books to get and magazines to subscribe to. What are your suggestions? What's your library got in it for radical literature?

We are compiling a History of Radical Alaska. If you know oldtimers, newsclippings, fotos, and events that should go into it, let us know. I found the records of the Juneau Local of the Socialist Party, 1909-1911 in the Alaska Historical Library. They voted to expell Big Bill Haywood for his anarchist stance. Are any "forgotten" material like those records lying around your town?

If you would like to participate in any of these events, share films and swap information; get in touch with Box 748, Douglas.



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What do you think about forming a network of mutual aid? Share this newsletter with others (make copies and pass'em around, if you like). Send us a name, address phone number, etc. Mention whether you want yourself published as a contact or if we should lock it up in our CIA/JPD/KGB-proof jelly jar. That way we can meet eachother when travelling thru eachother's communities. Write us about

what you're doing and what you'd like to be doing; maybe we can help eachother in mutual aid. Write anonymously, if you like. Send us clippings of articles and news that you would like to share. We plan on xeroxing 50 copies of this newsletter. At 10¢ per page that = \$5/page. If you can spare it for whatever you send in, it would be appreciated. We only suggest the name Alaska Anarchist Federation (A @ F) so that our acronym wouldn't confuse us with the A F A (Alaska Fisherman's Association)...mutually embarassing, eh...the FBI fireaxing Roger Painters' editorial office! What other names can you cook up?

The 'true' story of the A in a circle

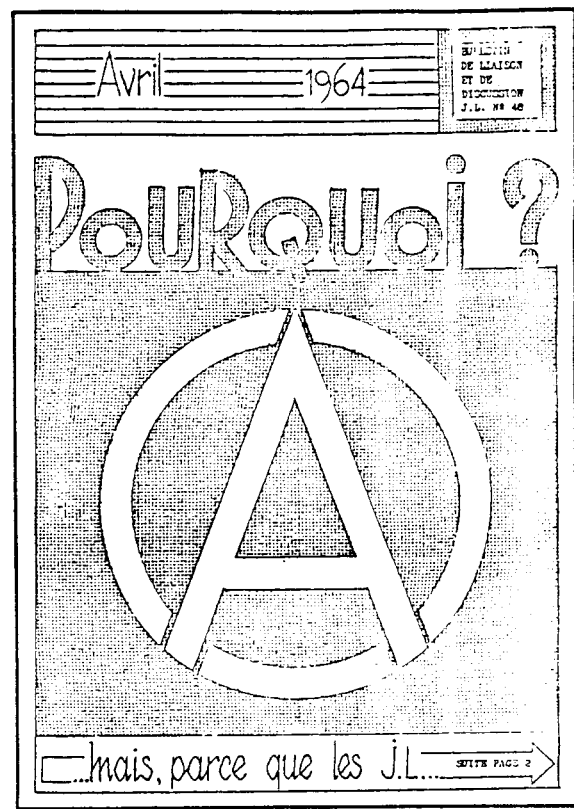
THE A in a circle is by now so well known, common and recognised that it has become considered a traditional anarchist symbol, giving the impression that it has always existed. The truth however, is that it is but a newcomer to libertarian iconography: if the origins of the Black Flag can be taken back to 1832 (though it was used by pirates earlier), the A in a circle was born in 1964.

It was in April 1964, in fact, that in the internal bulletin of the Jeunesses Libertaines (ie. the young French anarchists, then just a handful of people, as in Italy, as everywhere) that the proposal for a graphic symbol appeared, for 'the whole of the anarchist movement, beyond the different tendencies and different groups and federations.' Why this proposal? There are two principal reasons: primarily to make graffiti and wall posters easier and more effective, and also to secure a wider presence for the anarchist movement in the eyes of the public and a common denominator to all anarchist expressions and public manifestations. More precisely, it was intended, as far as we were concerned, to find a practical medium that allowed on the one hand the reduction to a minimum of the time needed to sign our slogans on walls and on the other hand choosing a symbol sufficiently general which could be adopted by all anarchists. The symbol proposed by us, we feel, fulfils these criteria. By constantly associating it with written anarchist propaganda it will eventually, by automatic mental association, end up evoking in people the idea of anarchism on its own.'

The proposed graphic symbol was precisely a capital A in a circle. Why? Presumably by derivation from the already diff-use anti-militarist symbol, in which the CND 'fork' symbol was substituted with the initial letter of the word Anarchy, in all european languages.

The proposal of the JJ.LL. did not, at that time, bear fruit. But two years later, in 1966, the young anarchists of the 'Sacco and Vanzetti' group in Milan (Gioventù Libertaria) took the symbol up again and began to use it. Up until 1968 the A in a circle remained in use, if memory serves us right, only in Milan. Then, starting from that famous May, it suddenly 'exploded', along with the explosion of the movement, on walls and posters and flags; it became re-exported to Paris and from there, due to a spontaneous appropriation by young anarchists, it travelled all over the world. It was a runaway success that caused someone to say that, if the inventor had patented the A in a circle they would be a millionaire today.

The reason for its rapid and widespread diffusion? More or less the reasons put forward by the JJ.LL. Namely, on the one hand, the great simplicity and immediacy that made the A in a



circle one of the most powerful graphic symbols, together with the cross, the hammer and sickle, the swastika... On the other hand a 'new' movement, young, expanding rapidly, that looked for a unifying symbol. So, in the absence of any anarchist symbol at the international level, and faced with inadequate national and local symbols, the A in a circle 'imposed' itself, without any group or federation even dreaming of decreeing its application.

This is the 'true' story of the A in a circle, created from conscious desire and spontaneity. A typically libertarian mixture...

Original article by AMADEO, taken from rivista A May 1981

The January moon is full tonite, flying high over the Gastineau Channel...this is a good time for a beginning of Alaskan Anarchism...perhaps we should call our newsletter, Full Moon. For a logo...hmmmm...The outline of East-North-West Alaska

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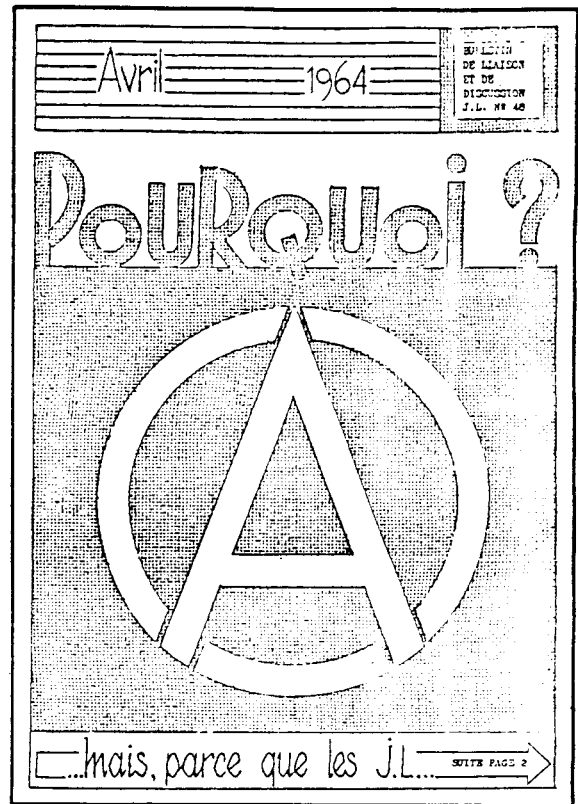
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There is only one thing in the world more wicked than the desire to command; and that is the will to obey.

In the Warsaw ghetto in 1942
they came each day to take away
first the young
then the old
the weak and sick
then the poor
they came for the factory workers
and said they would spare munitions workers
then they took the munition workers
they carted off the communists
but said that the Jewish police were safe
then they shot the police
if you are still alive, what will you do.
I am still alive, what will I do.

In Seattle in 1980
will they come for me
if I light candles on Shabbos
if I hold a woman's hand in the wrong
neighborhood
if I sign my name to the articles I write
if I write poems sharp as knives
if I carry a gun, without a permit
if I carry a gun, with a permit
if I steal from stores that steal from me
if I talk about blowing up Safeway

I am still alive, what will I do.
You are still alive, what will you do.
Will they come for you
if you make your living selling drugs
Will they beat us or lock us up
if we are lesbians
if we climb fences at nuclear power plants
if we are black
if we have traffic violations
if we look suspicious
if we fight back on the street
and what if we don't.

Will they come to kill us
if we say loudly that we are strong and
fighting
how loudly.
will they come for us if we whisper
will we hear ourselves
if we whisper

we are still alive, what can we do.

This woman is battered but still alive,
what can she do.
if she calls the cops
will they laugh at her
will they protect her
will they lock him up
will they lock her up.
if she gets a gun
will she be able to use it
will she be able to

if you are still alive, what will you do.
I am still alive, what will I do.

In Seattle in 1980
will they come for me
if I light candles on Shabbos
if I hold a woman's hand in the wrong
neighborhood
if I sign my name to the articles I write
if I write poems sharp as knives
if I carry a gun, without a permit
if I carry a gun, with a permit
if I steal from stores that steal from me
if I talk about blowing up Safeway

I am still alive, what will I do.
You are still alive, what will you do.
Will they come for you
if you make your living selling drugs
Will they beat us or lock us up
if we are lesbians
if we climb fences at nuclear power plants
if we are black
if we have traffic violations
if we look suspicious
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will they lock her up.
if she gets a gun
will she use it, will he die
and finally leave her alone.
we are still alive, what will we do
when she is locked up
for manslaughter.

and will they come to lock us up
if we talk to women in prison
if we send newspapers to women in prison
if we are lovers with women in prison

if we are women in prison
will they keep us there forever.
if we hold hands with other women
if we talk about what we see
if we say what we need
will we get what we need.
or will they kill us.
and will they kill us if we do not hold hands
if we are silent
if we do not accuse, or complain, or fight
back
will they kill us if we pretend
we are already dead.
will we be already dead.
if we are still alive, what will we do.

--Mona Bachmann

Coming to anarchism was a natural process for me as a woman and a feminist. Working collectively has always made the most sense to me. In high school I was part of an underground newspaper. We knew that we wanted to work together with no hierarchy. We didn't have a word for it then. Two years later I read some articles by Emma Goldman and found that the word "anarchism" described many of my beliefs and ideas. By this time I was heavily involved in the feminist movement and understanding many of the similarities between radical feminism and anarchism. Women have always been oppressed by institutions such as religion, family and the state. Anarchism wants to abolish these institutions and replace them with small, autonomous groups working together in mutual aid. Women's full participation in these groups will mean restructuring society in a way that will allow people to live their lives to the fullest potential in a non-oppressive environment.

For example, the music industry is an institution that produces mostly male artists and fosters violence against women on many album covers. I was part of a woman's production collective in Denver. We brought women musicians, artists, dramatists and dancers to the people of Denver and also took these events to the women incarcerated in the state prison at Colorado Springs.

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That's why many of us are working in collectives, affinity groups, free associations, etc. -- to create a world in which we can really be free.

--Susan Haymes

FEMINISM:

It has become normal for people in these debates to begin by criticising the title of the debate -- and I won't be the first to break this tradition.

What I take exception to in the title is the word 'disarmed' because I don't believe feminism was ever armed in the first place. It always was, is now, and will remain, 'unarmed'. The demands of the women's movement have never had revolutionary implications; they have never posed threats to either the state or capitalist society and therefore it is a mistake to think of it as a once revolutionary force now diluted by reformism.

It is precisely because of the women's movement rationale itself that it could never be revolutionary. Its professed aim has been to put women on an equal footing with men, to explain oppression in terms of sex instead of class. This analysis was wrong on both counts. By presupposing that men, as a sex, call all the shots and are more privileged in all respects, feminists risk losing sight of the fact that men in this society are themselves subject to discrimination and oppression based on class. The desire to be equal to men seems ridiculous to me, for who could want to be equal to slaves?

Of course many feminists recognise this and try to get round it by claiming that women's demands, if implemented, would revolutionise society. They say that once a deep and thorough-going realignment of the sexes takes place, once the psychological barriers which divide men from women are removed, society in its present form would be radically altered. Patriarchy, so the argument runs, is the source of oppression, preceding the development of classes and capitalism; and the consequence of its demise would be a free and equal society.

The second mistake is to treat 'freedom' as quantitative. Human freedom is not divisible; degrees of oppression are not real criteria with which to analyse society. It is immaterial whether patriarchy preceded class development. Oppression is based on class and I believe that the men and women of one class must unite and fight the men and women of the ruling class. To say, as Astrid Proll did, that she knew she would get justice because the judge hearing her case was a woman, is dangerous. It is dangerous because it promotes a myth -- the myth of sisterhood. As if all women, despite their class, have something fundamentally in common, because they share the same kind of sex organs.

The myth of sisterhood works against revolutionaries in two ways. It separates men from women. You all know of 'women only' meetings. Surely our concern is to bring people together not to erect still more barriers. The 'woman is superior' syndrome is not something I am exaggerating for tonight -- it is plainly visible in *Spare Rib* among the contributors who state that they hate their male children -- at six months old! It's horrendous.

The worst aspect of the 'myth of sisterhood' is that it



only, because they feel dominated among men. I can understand that to a point but no problem was ever solved by ignoring it. If some men are domineering towards women they should be confronted by the fact -- it's no use going away and hoping that in your absence the man or men in question will come to their senses. Anyway some women feel dominated by other women -- what do they do then? Form a sub-group of submissive women only?

Some women use the 'degrees' of oppression argument as an explanation for their work in the women's movement. The point of the argument being that you should work with the most oppressed. For example Kate Millet says that in the United States white women are more oppressed than black males. I'm not sure how points are allocated but I suppose that a black working class unmarried mother who's a lesbian must get the highest score.

Demands for free abortion, better day care facilities and so on are important only in so far as they make life today that much easier -- in much the same way as demands for

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The worst aspect of the 'myth of sisterhood' is that it leads directly to women's issues alone and undermines the solidarity so important to a revolutionary movement and neglects a class analysis. Thus women's demands have been channeled into projects like the First Womens National Bank of New York, which allows men to have accounts but not to become shareholders. The logic behind this seems to be that self-managed oppression and exploitation is better. It also indicates the identification of women's rights with women careerists and professionals. There is no demand for revolution — just a demand that within the framework of this economic and social system women get a fair deal. Big deal!

Of course it is true that within the women's movement there are those women who call themselves revolutionaries, whose rationale appears to be that they recognise that women will never achieve anything other than a superficial equality unless society undergoes a revolutionary change. They say however that they prefer to work with women



only, because they feel dominated among men. I can understand that to a point but no problem was ever solved by ignoring it. If some men are domineering towards women they should be confronted by the fact — it's no use going away and hoping that in your absence the man or men in question will come to their senses. Anyway some women feel dominated by other women — what do they do then? Form a sub-group of submissive women only?

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Demands for free abortion, better day care facilities and so on are important only in so far as they make life today that much easier — in much the same way as demands for prison reform in the way of more association, longer visits and the like, makes prison life a little easier. But these reforms should be left to the liberals; they don't come to grips with the basic problem in society. For women who feel themselves to be revolutionaries it is important that they see past these reforms and concern themselves with more fundamental issues. When someone says 'I'm an anarchist-feminist' to me that's like saying 'I'm a vegetarian who doesn't eat meat'. To me anarchism stands for the individual liberation of each human being.

For the reasons I've given I don't believe that feminism was ever 'armed' in the sense that it ever provided a revolutionary challenge to the state. But is it also 'introverted' and 'indulgent'? Briefly then:

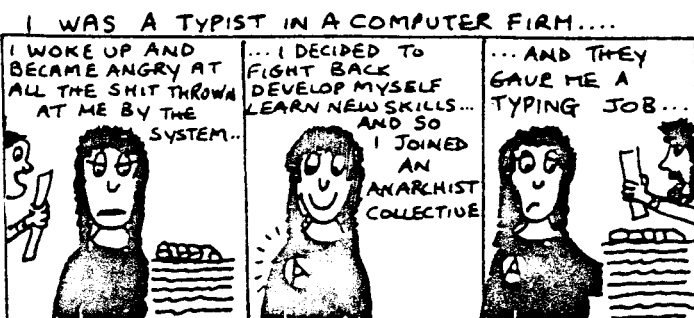
A glance at some of the feminist fiction around is, I think, fair indication of the concerns of the women's movement. Ack, say, Marge Piercy's books, *Woman on the Edge of Time* and *Vida*. It seems odd that feminists who are allegedly concerned with destroying the current sexual stereotypes are setting up new ones, and have books full of 'beautiful' people. Piercy's heroines are all very physically attractive — to men. Moreover the men themselves conform to the same old model: handsome, strong and athletic. Indeed in *Vida* it is the slightly feminine man who betrays the heroine.

Also, for some ridiculous reason, cats play an important role — they supposedly represent the female image. Is that supposed to be soft and fluffy? While dogs are despised, the reason for which I haven't quite grasped, but apparently dogs are more masculine.

I think that this type of fiction which reflects feminist issues shows them to be introverted and indulgent in the same way as conferences on orgasm are. By all means talk about these things with your friends, male and female — or with strangers if you will. But don't try to give them a political expression or use them as examples of political oppression of women by men.

Finally I want to acknowledge some benefit from the feminist movement — simply that it has done something to change the nature of relationships between men and women; with developments in technology that give us effective contraception, for example, relationships were bound to evolve. But anarchists have to go further — it is not possible to have 'free' relationships in an unfree society. We can work towards it, true, but we can never attain it until we have a free society in which to develop properly. I maintain that human beings and human relationships cannot be free until the oppression of the state and capital is destroyed and a classless society is created. Nothing less will do.

IRIS MILLS



THE REPLY...

In my part of London, feminists have a centre where women meet to talk, learn and plan protests. It's widely used, even by traditionally isolated immigrant women.

The centre is open to any woman who wants to drop in — with or without her kids. Its events are well-publicised and attended. It makes its rooms available to any women who want to make use of them.

The women don't confine their activities to the centre either. They've reclaimed the night, drawing attention to the fact that the last year has seen 15 rapes on a single road in the area. They've supported local women who've been

Before I go on to look at whether feminism can be described as disarmed, etc, I'll have to define what I mean by feminism.

Anarchists have always used the slogan 'Smash what oppresses you'. This isn't just meant to encourage people to fight back, it's also intended to get people to identify the sources of their own personal exploitation. I would define feminism as being the set of ideas that identifies and fights the exploitation of women.

The trouble is I know that not everyone here believes that women are exploited and some of the people who do think women are exploited don't think that feminism is necessary to sort it out. I think it's important for me to answer these points first.

Are women exploited? Class struggle theories tell me I'm oppressed as a worker. The economic system uses my labour and pays me back a fraction of its real value. It fixes markets, determines demand and supply. It can only do so because it has dispossessed me of the means of production. This, I am told, is the source of all my oppression.

Anarchist class struggle theories throw in a critique of the state. They show the real nature of governments, armies, the police. They show that I am bullied and dictated to for the benefit of others and prove that when authority is based on anything other than respect, it is really tyranny.

In these theories my oppression is said to come equally from the institutions of capitalism and the state.

Now I apologise for being self-indulgent, but I always test theories against my own personal experience. As far as work goes, I know I'm exploited financially and I also know that the job I do is of absolutely no value to anyone except that it makes a profit for two shareholders.

At the same time, friends of mine are put in prison; the army kills people like me in Northern Ireland, the police wander the streets of London picking up whoever they want. And I have no way of changing any of this. OK, so I recognise the truth of class struggle theories.

But how do they explain why my pregnant workmate goes home every night to start a second day's work cooking, cleaning, shopping and washing clothes for her boyfriend? How does it explain why women I know are stuck at home with kids, isolated and financially dependent? Why can't class analysis explain rape? Or why women have been deliberately alienated from their own sexuality? Or why in the Middle East women's genitals are deliberately and painfully mutilated?

Anarchist class theory answers the question 'Who profits?' always by referring to capitalists or political leaders. But how do they benefit from female circumcision? What value is there in crippling women physically, emotionally and intellectually? The daily humiliations of being a woman just can't simply be explained in terms of a profit and loss account for capitalism.

There is a difference in the way women are treated by society. There are whole areas of struggle that class theory neither identifies nor fights. What is there in class theory to show that the oppression of women would be ended with the destruction of capitalism? How do the class theorists expect to change deep-rooted attitudes, without ever thinking about what they are and who they affect?

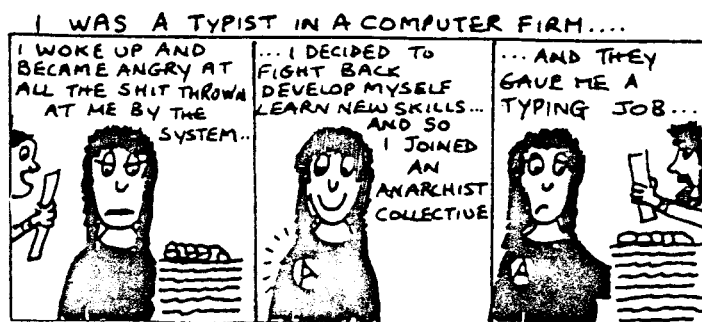
Whenever I've asked about this I've been told that it is 'more important' to win the revolution first. My answer to that is — I want to know what the revolution's for before I'll be part of it. I suspect — no, I know — that class struggle theories don't really mean that much to the person left holding the baby. Her perception of oppression may be very different from a male worker's — and it's equally as valid.

So, do we need feminism? Yes, we do. Firstly, without it we lack any kind of analysis of the particular problems faced by women. We need this analysis if we are going to transform society. If we are serious about being anti-authoritarians we have to get to the root of patriarchal authority. Feminist ideas have included important insights

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The women don't confine their activities to the centre either. They've reclaimed the night, drawing attention to the fact that the last year has seen 15 rapes on a single road in the area. They've supported local women who've been unfairly sacked. I could go on, but let's just say they've generally been alert to local issues as they affect women and they've responded to them.

What about local anarchists then? While the women are out protesting, both of us are here in Wapping participating in debates on feminism. It seems to me that if any group of people can be accused of being disarmed, self-indulgent and introverted, it's us. Anarchists.

I only bring this up for one reason. To point out that it's ridiculous to analyse a set of ideas only to end up rejecting its proponents. But it seems to me this is exactly what this motion is trying to do. 'Disarmed', 'indulgent', 'introverted' — they're not adjectives you'd normally apply to ideas. They're words you'd normally apply to people.

Well, if you like, I could give a critique of *Guardian* Women's Page readers, of separatists, or of party-building feminists as well as the next anarchist. But I am not interested in the failings of feminists, I am interested in the potential of feminism.

This, I am told, is the source of all my oppression. Anarchist class struggle theories throw in a critique of the state. They show the real nature of governments, armies, the police. They show that I am bullied and dictated to for the benefit of others and prove that when authority is based on anything other than respect, it is really tyranny.

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So, do we need feminism? Yes, we do. Firstly, without it we lack any kind of analysis of the particular problems faced by women. We need this analysis if we are going to transform society. If we are serious about being anti-authoritarians we have to get to the root of patriarchal authority. Feminist ideas have included important insights which we can't afford to ignore.

Secondly, as anarchists we believe that only the oppressed can fight their own oppressors. That's why our slogan is 'smash what oppresses you' — not 'vote for us and we'll get rid of what oppresses you'. I think the reason why some anarchists deny the existence of the women's struggle is because it creates uncomfortable problems. If we're going to be consistent we have to accept that women have to fight for themselves and that at least part of that struggle will be directed against men in general, not just against leaders.

I think my third reason for believing we need feminism is probably the most important. The 'reclaim the night' marches; the action of women against films making profits out of violence to women; the protests about the curfews imposed in the north during the search for the Yorkshire Ripper; the campaigns to release women in prison for murdering husbands who battered them — all of these have been angry, assertive protests, bringing women together in a way anarchism has failed to do. And this brings me back to answering the motion, because it's being suggested that feminism, not anarchism, is introverted and disarmed.

I find this quite ironic. If I had thought about it for a long time I couldn't have come up with two better adjectives to describe the condition of women in this society.

What is more likely to make someone introverted than the way women are conditioned to be dependent, home-based people, sacrificing themselves to a man and a family? Women aren't expected to think; they're supposed to be irrational when they do, they are ridiculed when they show anger or try to fight back. A lifetime of expecting no-one to take your problems seriously is disarming. And if you are isolated at home you're unlikely to find out that other women share your frustration and desire to fight back.

For many women, feminism represents their first contact with revolutionary ideas and more important their first contact with people who will help them overcome their tendency to be introverted and disarmed. Not all of those who call themselves feminists achieve this. But a lot do. And if all feminism was about the strengthening of individual women, I would argue that it is neither introverted nor disarmed.

But this is not all that feminism is about, because essentially it is a collective struggle confronting the system with demands which cannot be met. Yes, some of the demands made by women can and are being met. But the imperative of feminism is revolutionary because, as Emma Goldman put it, 'true emancipation begins neither at the polls nor in courts.'

When women demand liberation they are not asking for the chance to be exploited in the same ways and to the same degree as men. They are talking about revolution. This is hardly 'disarmed'. It may be that not all feminists understand the logic of feminism, but as I've said already, I don't

accept that you can judge ideas just by-looking at the people who claim to support them. The point is that to achieve the liberation of women there has to be revolution and any set of ideas which leads to this conclusion is the opposite of being disarmed.

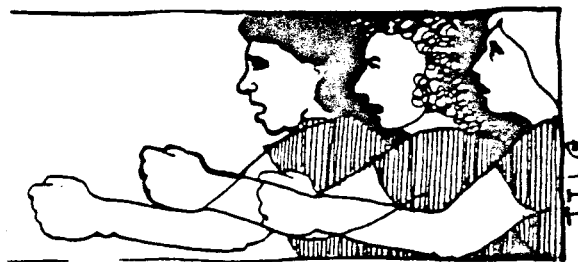
Feminism isn't introverted either. It is true that it is centered on only one aspect of the struggle. But then so are class struggle theories. The point is that only women can win this aspect — because men are part of the problem — and neither class nor sex struggles can succeed in isolation from each other. Class struggle anarchists are always pointing to the Spanish example, but I've never heard them refer to the fact that the Spanish women felt the need for their own groups even at the height of the revolution. Or to the fact that the women had to work hard to be accepted as being an important part of the fight. The existence of feminism will force these issues into the open now and in the future. I don't think that's being introverted.

I've left the question of self-indulgence till last deliberately, because it seems to me to be a particularly odd criticism of feminism. Feminism does make demands that are personal and emotional, as well as demands of theory and action and I suppose this is why it is being called 'self-indulgent'. But presumably the alternative being proposed is to ignore the personal aspects of revolution in favour of a rather unhealthy obsession with self sacrifice. Personally, I don't hold with puritanism in sex, politics, or sexual politics. Is it self-indulgent to want freedom? I think that's revolutionary!

CAROL SAUNDERS

The right to vote, or equal civil rights, may be good demands, but true emancipation begins neither at the polls, nor in courts. It begins in woman's soul. History tells us that every oppressed class gained true liberation from its masters through its own efforts. It is necessary that woman learn that lesson, that she realise that her freedom will reach as far as her power to achieve her freedom reaches.

EMMA GOLDMAN 1911



Jose works for the Alaska Marine Highway in Southeast Alaska. He is a syndicalist and a member of the Industrial Workers of the World (IWW -- Wobblies). The ferry system is seasonal work. When Jose is not working in Southeast, he travels between Alaska and Latin America, working on projects of direct action and international solidarity. A few of his ideas include:

Alaska Marine Highway Newsletter

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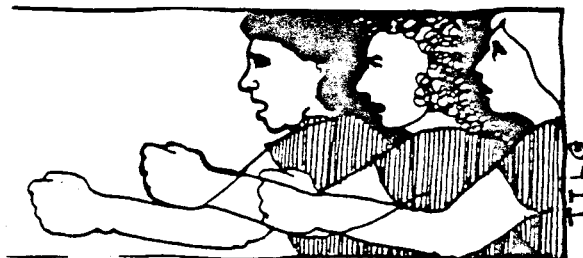
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Alaska Marine Highway Newsletter

Jose reads journals that few of us have access to. He plans to reprint articles of concern to workers on the water -- marine safety, maritime labor relations and legislation. He gathers interviews conducted with officials and bureaucrats about alternatives for the Alaska Marine Highway, including the concept of the workers taking over the system as a worker owned and operated industry. He even got his hands on the memos of a confidential conference between lawyers, legislators and labor bosses discussing the fate of the ferry system: our public servants shooting the rapids in our canoe. Watch for the first edition.

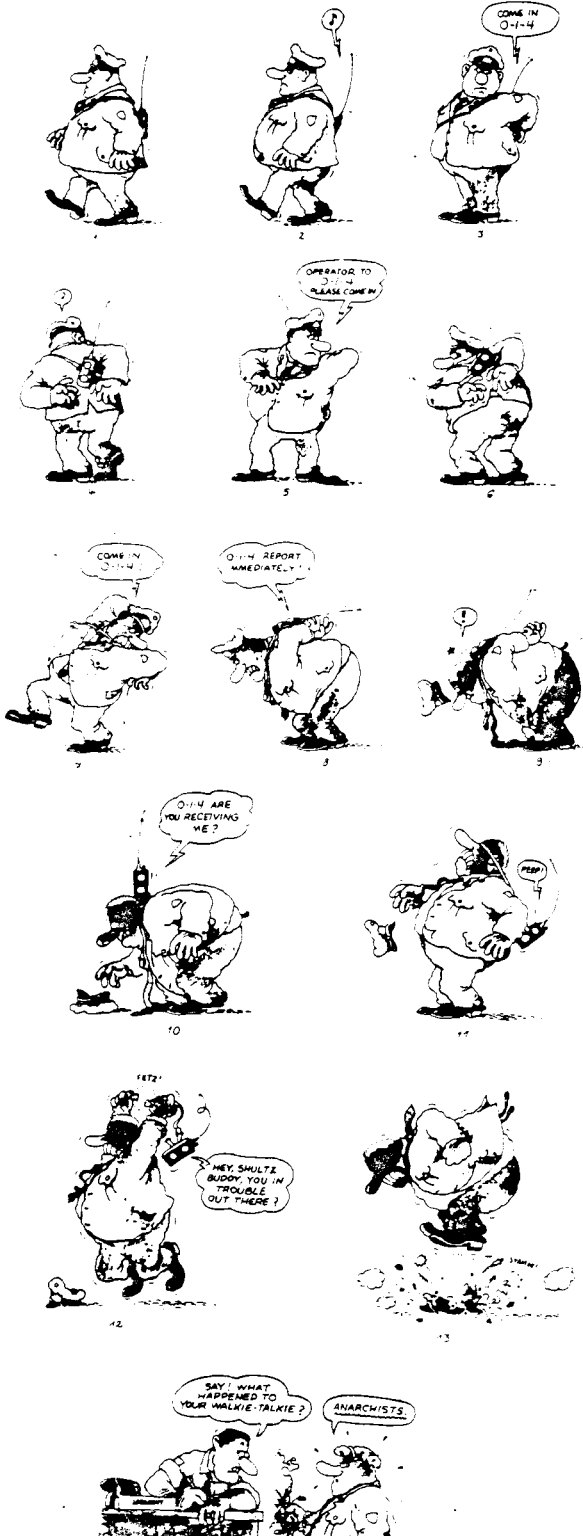


Libertarian Film Society

Many excellent films have been hidden from us by a state and capitalist controlled media. It is difficult to obtain many of these libertarian film classics. Jose is setting up a system that will be unique in North America. He will contract with anarchist film producers for distribution rights. He will arrange for the subtitling of those foreign language films that have not yet been translated. These films will then be promoted by Jose's Libertarian Film Society. Below is a review of one of these films -- Rebellion In Patagonia.

WALKIE-TALKIE

Gerd Seyfried



The American Association for Occupational Health and Safety

Since Jose is a laborer who has worked in many nations, both union and non-union, he is very aware of the problems and possibilities of occupational health and safety. He is in contact with labor unions, industries and governments for the sharing of programs and information thru-out North, South and Central America relating to working hazards and help. Jose hopes this will lead to the networking of projects and the the publication of a journal for international health and safety.

Dominican School for the Handicapped

All society in this century discriminates against handicapped people; especially in poor countries where income is marginal and life is a struggle for everyone, let alone a handicapped minority. Setting up a school for deaf/mute children to learn to translate written works into several foreign languages is one of Jose's ideals for the Dominican Republic. Such a school would not require elaborate training facilities or equipment. It would provide a rewarding trade for the handicapped as well as fulfilling a vital need for international understanding. This project could easily work with programs like the American Association for Occupational Health and Safety and the sub-titling of foreign films, for example.

Mutual Aid Employment Agency

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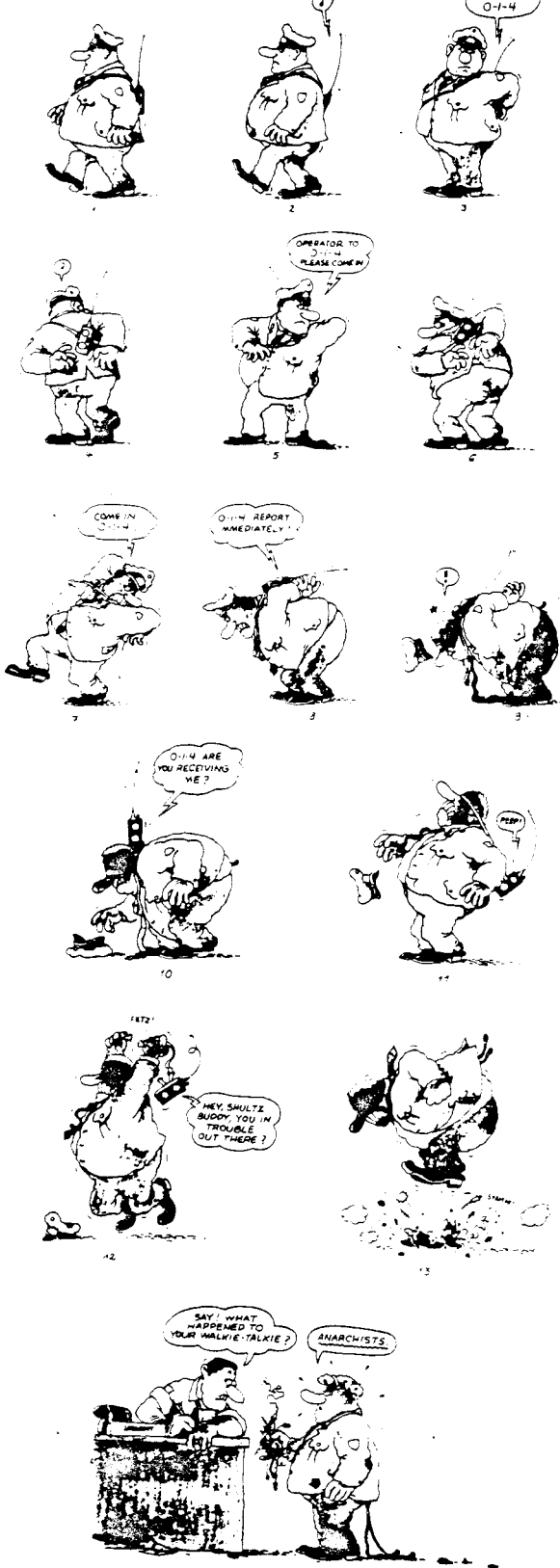
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Mutual Aid Employment Agency

Many good work opportunities exist here in Alaska. However, it is very difficult to get direct answers about these opportunities from bureaucrats and chambers of commerce -- unless you're an industrialist. Fellow-workers are the best source of information, but to the foreign worker, contacting them is well nigh impossible. Jose suggests we start the Mutual Aid Employment Agency and advertise it in all anarchist-labor-libertarian journals around the world. We will send requested information and help whoever arrives to find work, living space and camaraderie. In this way we will help build a free society of libertarian workers in Alaska, as well as international solidarity.



from Anarchy Comix No 2

'Patagonia' vividly recreates insurrection

By F. Maggon

Rebellion in Patagonia is an exceptional full-length feature film about anarchism as a revolutionary movement. Set in the early Twenties amongst the anarcho-syndicalist-influenced rural proletariat of southern Argentina, **Rebellion in Patagonia** clearly portrays the ideas and methods of the anarchists while carefully unfolding a dramatic story of contemporary political significance.

Argentine director Hector Olivera completed this film in the early Seventies during the triumphant re-emergence of the Caudillo, Juan Peron, onto the political scene. **Rebellion in Patagonia** focusses on the character of another military man from an earlier period of Argentina's history: Colonel Varela, the

Killer of Patagonia. Olivera exposes the socio-political forces which turn Varela, who appears, at one point, to be the peoples' friend and saviour, into their mortal enemy. The implications for Peron's Argentina were obvious.

Anarchist Attentat

Rebellion in Patagonia opens with the assassination of Varela by the anarchist worker Kurt Wilckens on January 27, 1923. It is a classic attentat. The story then flashes back to the struggle of workers in Patagonia for a minimum wage and decent working conditions. This struggle which took place in 1920-21 was organized by anarcho-syndicalist groups who were the main force in the Argentine labour movement of the day. A general strike called



Action during Rebellion in Patagonia.

by the anarchists paralyzed the entire region, resulting in armed forces being dispatched by the central government in Buenos Aires.

At first the Colonel

(Varela) in charge acquiesces to the workers just demands (and overwhelming superiority) and the strike is called off in victory. But soon the bourgeoisie goes to work

precipitating incidents and cultivating the military with the carrots of patriotism and obedience to duty. To defend their gains the workers launch a second general strike

which quickly escalates into a full-scale uprising. This time the Colonel, in the pocket of the national bourgeoisie, ruthlessly suppresses the popular movement and massacres two thousand workers in the process.

Using a spartan, almost expository style, director Olivera systematically outlines these events in a masterpiece of cinematic reporting. He presents anarchism with all its beauty and blemishes. Each aspect of the anarchists' organizational methods: the meetings, solidarity, songs, direct action during strikes, propaganda plays, the printing press, the tireless and selfless emissaries, collective decision making, the attentat, are all explored in the human dimensions.

Ordinary People

In all of this, authenticity is Olivera's watchword; from the portraits of Proudhon, Bakunin and Kropotkin which decorate the anarchists' meeting hall to the crude pyrotechnical device which stuns Varela or the banners which festoon a Mayday memorial for the Haymarket anarchists.

The interplay between the various factions of the anarchist movement (philosophers, guerillas, syndicalists, etc.) is complex, yet the viewer feels directly the humanity and even the nobility of all these working people who are prepared to sacrifice their lives for the Idea. The Old Timer talks too much, the anarcho-syndicalists often have too much trust in their enemies, and the undisciplined actions of the anarcho-guerrilla "Red Council" often makes them indistinguishable from agent provocateurs and bandits. The anarchists, although often acting heroically, are not heroes but ordinary people, with the faults of ordinary people, yet they represent the hopes and striving of all humanity for a world of social justice and freedom.

In contrast to this, the poverty of the bourgeoisie, even in their moment of victory, is complete and utter.

Rebellion in Patagonia ends with the camera frozen on the horror in Varela's eyes, not from the approaching assassin, but as he attends a dinner put on in his honour by his bourgeois masters. Colonel Varela, the Argentine partriot, the Killer of Patagonia, who abandoned every vestige of dignity and sacrificed all compassion and humanity to the icon of obedience, is devastated as the assembled bourgeois sing "For He's a Jolly Good Fellow" to him in English.

Every anti-authoritarian group that can get an audience together is encouraged to sponsor a showing of **Rebellion in Patagonia**. It is being distributed by the Argentine Information and Service Centre: P.O. Box 4388, Berkeley, Ca. 94704, or on the East Coast 339 Lafayette, N.Y., N.Y. 10012. It is relatively expensive (\$250 for public showings, \$150 for classrooms, and \$75 for small groups) but well worth it.

REDS: Anarchist Conspiracy or Stalinist Barbituate?

Lou at the Library saw me editing articles for a presentation about El Salvador last November. In reference to the murder of Archbishop Romero and the four Catholic Sisters by the junta, he shared the stale story of Joe Stalin and the Pope that ends: "Fuck the Pope!--How many divisions does he have!" I mentioned that I wasn't partial to Marxist Lenninism, myself, let alone Joe Stalin...but that I am a communist. "Tell that one to the Soviets," he observed, as if expecting newly appointed Commissar Overstreet to order a purge of video-game players in Mendenhall Valley that very week.

Why must every communist be associated with sly, foreign devils?! Hell, I don't get a cent from Moscow or even pizza to go from Peking (But I do enjoy my red flannel longhandles in the Winter...especially this year). Us anarchists who are also communists, abhor the repression our brothers and sisters in the USSR and Poland just as much

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An ex-fishing partner of mine raged one nite in Pelican about Japanese longliners in the Gulf of Alaska. Our conversation got around to the Japanese workers, their unions and struggles. "Shit, they're all just company and government dupes." He snarled. Here's the latest press release from the Libertarian Press Service -- a rebuttal to that



fishy bilge of yellow peril--yellow journalism--and--yellow unions:

JAPAN

The Japanese anarcho-syndicalist movement is growing in spite of the widespread repressions of the Japanese Security Police. When a branch of the Sanitation Workers Union in the province of Saitama (near Tokyo) in collaboration with our comrades went on strike, the Security Police violently tried to break the strike by arresting many of our comrades. The police even raided the home of one of our comrades, confiscating membership records and wrecking furniture and installations. Even our sympathizers are receiving death threats from the fascist right-wingers. But the struggle goes on.

In addition to bulletins and leaflets the new monthly organ of the Japanese anarcho-syndicalist organization, "Rentai" ("Solidarity"), is being published. The first issue (March 1981) carries a voluminous report of the December 1980 Plenum of the International Anarcho-Syndicalist labor organization, the AIT. Also, a translation of the Manifesto Addressed to All the Workers. "Rentai" also publishes manifestos calling for a reconstruction of the Japanese labor movement. One of the manifestos exposes the domination of the labor movement by the "yellow" class-collaborationist unions, who are preventing the direct participation of the workers by their phony misleaders.

While we are at present a minority, there is a resurgence of the labor movement all over Japan. The workers are struggling for their rights against formidable opposition. Our Japanese comrades also stress the necessity of organizing the solidarity of the workers of Asia and Oceania against exploitation by Japanese capitalism by launching an international general strike against the multi-national corporations.

The Japanese fellow workers are trying to establish close contact with worker organizations in Latin-American countries now being invaded by Japanese multi-national corporations. For example: In Mexico there is a great strike against the Nissan, a Japanese auto company. Our comrades are calling for solidarity of Japanese workers in these struggles.

Bulletin of Anarcho-Syndicalist
International Workers Organization
AIT, March-April 1981

For Anarchist Press Releases, contact: Libertarian Press
Service, Box 162,
Cooper Station,
NYC, NY. 10003.

Our liberation merely begins wherever we call home. Our solidarity stretches beyond any ill-begotten concept of border and nation.

I am an anarchist-communist and an IWW. Members of the Alaska Libertarian Party have jerked convulsively when hearing this. "Aren't "communist" and "anarchist" contradictions?!" they ask. No. Up until the turn of this cen-

one of our comrades, confiscating membership records and wrecking furniture and installations. Even our sympathizers are receiving death threats from the fascist right-wingers. But the struggle goes on.

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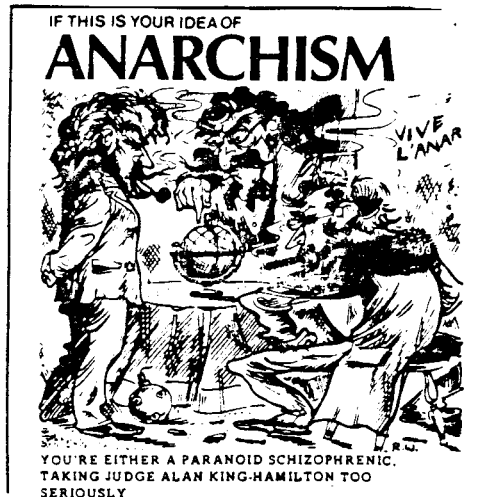
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I am an anarchist-communist and an IWW. Members of the Alaska Libertarian Party have jerked convulsively when hearing this. "Aren't "communist" and "anarchist" contradictions?!" they ask. No. Up until the turn of this century, mainly anarchists called themselves "communists" and each other "comrade". Authoritarian, state socialists co-opted our anarchist names only later in this century. Nowadays, when many folks think of "communist", they think of Bolshevik and Soviet Bureaucracy. Neither the Bolsheviks nor Bureaucracy have a copyright on communism. Nor do the Bolsheviks have a copyright on Bureaucracy -- especially here in Alaska where around 75% of the work force are state and federal. When people think of "anarchist" they hit upon:



The images are a product of state and capitalist media. Neither are true. As an anarchist-communist I believe in democratic, decentralized, non-authoritarian communalism. The state is, of course, an oppressive system of domination and control -- a minority manipulates a railroaded majority under the smokescreen of "democracy" in both the USA and the USSR.

If voting could change the system,
It would be illegal.

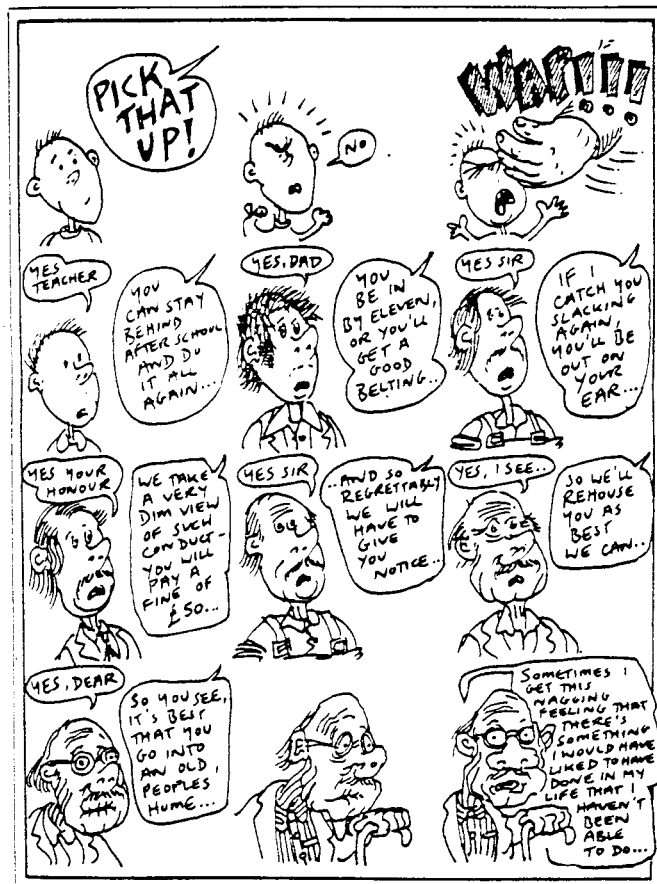
To oppose the state without opposing capitalism is like tying the hands of a just weaned infant. The baby is happily nourished until mother's milk runs dry. Then it is fed bulk food at the will of a parent. Not all parents are benevolent. The child grows up dependent. We all do. It is not enough to pass a law governing regular feeding times. Our duty is to untie the child's hands, then help it and allow it to feed itself.



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Capitalism prevents us from nourishing ourselves. It forces us to rely on the paternalistic whims of multinational capital -- whims dictated by profit and greed. State nationalization, as in the USSR, is not the answer either; it merely shoves oppression into one basket of capital and the state. State Socialism (USSR), Representative Capitalism (USA), and State Capitalism (Third Reich) are just different configurations of capital and bureaucracy. They all oppress. They all exploit. Both capital and the state must be smashed for us to be free to produce for ourselves for need and not for greed.

Any system that allows a majority to oppress a minority is not only evil, it is senseless and unnecessary. All our minorities joined together are a majority. Our freedom only lies in our shared diversity and solidarity.

--Barry Roderick



PREAMBLE OF THE INDUSTRIAL WORKERS OF THE WORLD

The Working Class and the employing class have nothing in common. There can be no peace so long as hunger and want are found among millions of working people, and the few who make up the employing class have all the good things of life.

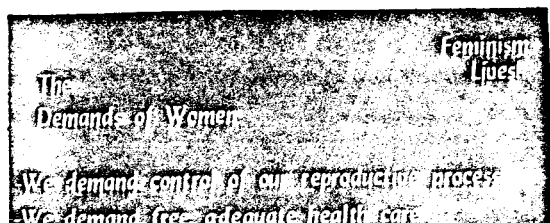
Between these two classes a struggle must go on until the workers of the world organize as a class, take possession of the earth and the machinery of production, and abolish the wage system.

We find that the centering of the management of industries in fewer and fewer hands makes the trade unions unable to cope with the ever growing power of the employing class. The trade unions foster a state of affairs which allows one set of workers to be pitted against another set of workers in the same industry, thereby helping defeat one another in wage wars. Moreover, the trade unions aid the employing class to mislead the workers into the belief that the working class have interests in common with their employers.

These conditions can be changed and the interests of the working class upheld only by an organization formed in such a way that all its members in any one industry, or in all industries if necessary, cease work whenever there is a strike or a lockout in any department thereof, thus making an injury to one an injury to all.

Instead of the conservative motto "A fair day's wage for a fair day's work", we must inscribe on our banner the revolutionary watchword "Abolition of the wage system".

It is the historic mission of the working class to do away with capitalism. The army of production must be organized, not only for the everyday fight with capitalists, but also to carry on production once capitalism shall have been overthrown. By organizing industrially we are forming the structure of the new society within the shell of the old.



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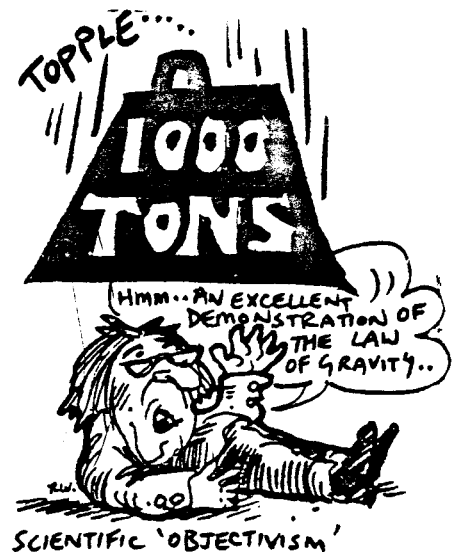
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The Demands of Women

Feminism Lives!

- We demand control of our reproductive process.
- We demand free adequate health care.
- We demand free 24 hour day care.
- We demand the right to the use of self defense.
- We demand equality in the job market.
- We demand the right to guaranteed jobs or income.
- We demand free and relevant education.
- We demand an end to sexism in the cultural media.
- We demand an end to the oppression of lesbians.
- We demand an end to privilege based on race and class.
- We demand the end of defining people in terms of their relationships to other.
- We demand the right of self determination for all people.
- We demand the right to use any means necessary to eliminate male supremacy.



Here is a list of anarchist groups around the world that we took from the back page of Freedom Journal. Most of these groups have publications that you can subscribe to.

FREEDOM [Ⓐ] CONTACTS

INTERNATIONAL

AUSTRALIA

AUSTRALIAN CAPITAL TERRITORY
Research and Resources Centre for Libertarian Politics and Alternative Life-Styles, 7/355 Northmore Ave, Lyneham, ACT 2602.

NEW SOUTH WALES
Sydney Anarcho-Syndicalists, Jura Books Collective, 417 King St, Newtown, NSW 2042.

QUEENSLAND
Libertarian Socialist Organisation, PO Box 268, Mount Gravatt, Central 4122.
Self-Management Organisation, PO Box 332, North Quay.

VICTORIA
La Trobe Libertarian Socialists, c/o SRG, La Trobe University, Bundoora, Vic 3083.
Monash Anarchist Society, c/o Monash University, Clayton, 3168 Melbourne.
Libertarian Workers for a Self Managed Society, PO Box 20, Parkville 3052.
Tresson, Box 37, Brunswick East, Victoria, 3057.
Chummy Fleming Bookshop, 26 Regent Arcade, 210 Toorak Rd, South Yarra (Libertarian Workers shop).

WESTERN AUSTRALIA
Freedom Collective, PO Box 14, Mount Hawthorn 6016.
Libertarian Resource Centre, PO Box 203, Fremantle 6160.

TASMANIA
c/o 34 Kennedy St, Launceston 7250.

NEW ZEALAND

PO Box 2042, Auckland.
PO Box 22, 607 Christchurch.
Daybreak Bookshop, PO Box 5424, Dunedin.

CANADA

Open Road, Box 6135, Station G, Vancouver BC.
Wintergreen/AR, PO Box 1294, Kitchener, Ontario, N2G 4G8.
Black Cat Press, PO Box 11261, Edmonton, Alberta.

USA

ARIZONA
'Micious Hooligans (anti-nuclear) 1110 W 2nd St, Tempe, AZ 85281

CALIFORNIA
Autonomia, PO Box 1751, San Francisco, CA 94101.
Libertarian Anarchist Coffeehouse, meets last Sunday each month at Cafe Commons, 3161 Mission St, San Francisco.

MISSOURI
Columbia Anarchist League, PO Box 380, Columbia, Missouri 65201.

NEW YORK

MINNESOTA
Soil of Liberty, Box 7056 Powderhorn Station, Minneapolis, Minn 55407.

OREGON
Portland Anarchist Centre, 313 East Burnside, Portland, Oregon 97205, USA.

WESTERN EUROPE

FEDERAL REPUBLIC OF GERMANY
Schwarzer Gockler (Black Cock-ere), c/o A Muller, Postfach 4528, 7500 Karlsruhe.
Graswurzel (Grass roots) c/o W Hertle, Grozerschippsee 28, 21 Hamburg 90.
Schwarzer Faden (Black Thread) Obere Wiebermarktstr 3, 741 Reutlinge Libertad Verlag, 68r Schmuck, Postfach 153, 1000 Berlin 44.

AUSTRIA
Liberte, Postfach 86, 1033 Wien.
Monte Verita, Neustiftgasse 33, 1070 Wien.

FRANCE
Federation anarchiste française, 3 Ternaux, 75011, Paris (Groups throughout France).
Union Anarchiste, 9 rue de l'Ange, 63000 Clermont Ferrand.

ITALY
Autogestione, Casella Postale 17127, 1-20100 Milano.
Gruppo Hem Day, Giovanni Trapani, CP6130, Roma-Prati.

BELGIUM
Revolutionair Anarchisties Kollektief (RAK), Oudborg 47, 9000 Gent.

HOLLAND
De Vrije, Postbus 6103, Groningen.
Anarchistiese Boekhandel Slagerzicht (Anarchist Bookshop), Folk-ingestraat 10, Groningen.

DENMARK
Aarhus: Regnbuen Anarkist Bogcafe, Mejlgaade 48, 8000 Aarhus.
Rainbow Anarchists of the Free City of Christiana, c/o Allan Anarchos, Tinghuset, Fristaden Christiana, 1407 Copenhagen.
Anarkistisk Bogcafe, Rosenborgsgade 12, 1130 Kobenhavn K.
Tel (01) - 12 26 82.

NORWAY
ANORG, Hoxtvedtv, 31B, 1431 As. (Publish 'Folkebladet' 4 times a year.)

SWEDEN
Syndikalist Forum, Tensternas Gata 51, 1163-Stockholm.
Syndikalistiskt Forum (anarcho-synd bookshop), Husagatans 5, 41302 Gothenburg (tel 031 132504).

FINLAND
Anarkistiryhma, c/o Terttu Pesonen, Neljas Linja 14 D 83, 00530 Helsinki 53.

AUTONOMY CENTRE

URGENT!

SPECIAL MEETING to discuss FUTURE!
Friday 6 Nov 7.30pm
Autonomy Centre
01 Warehouse
Metropolitan Wharf
Wapping Wall
London E1
Tel 481 - 3537

CHRISTOPHER DAVIS APPRECIATION SOCIETY

Thursday November 12th — Disco 8pm — Members 75p
Non-members £1.00

At The New Inn, Moseley Road, Birmingham.

DESIRES

I would be interested to enter into correspondence with any readers who have experience of a hierarchy where the management function has prevented the organisation from achieving its goals; whereas if the boss/foreman/supervisor/head of section had just kept out of the way the people actually doing the job would have functioned much better, as I think it is the best practical argument for anarchism.
Alex Moir, 2 Ladds Way, Swanley, Kent: BR8 8HW.

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11.30 - 1.30 Lunch
1.30 - ? What's been happening this year in Scotland — reports from groups.
What might happen next year — Scottish co-ordination.
5.00 Dinner
7.00 Open film — 'Blow for Blow' — Fictional reconstruction of occupation by women of a French textile factory.

Not forgetting the compulsory Saturday night social! BYOB and have a good time.

SUNDAY

11.00 - 12.00 Practical workshops.
1. Co-ops
2. Working with the unemployed.
3. Community newspapers.
12.00 Lunch and reports on workshops.
1.00 - 2.00 Discussion/tactical workshops.
1. Fascism and racism — what's the connection? monitoring fascist and racist activity in our areas — how do we work to counter this?
2. Sexual politics.
3. Anti-nuclear -pro alternative? -what tactics should we use?
2.30 Reports on workshops.
3.00 SLF — its function, has it got one? co-ordination, newsletter.

At night there will be a play 'Gotcha' by Barry Keefe for and by Edinburgh Anarchists and any one else who wants to stay

Accommodation is available (bring a sleeping bag). Try and let us know if you'll be coming, and if you need creche facilities, accommodation etc. Anything discussed, and food provided. Also there will be a bookstall and creche.

Also it would be appreciated if you could contribute some money to our costs, the venue itself is £15 and the film £25. Any small sum will be gratefully accepted.

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INTERNATIONAL

AUSTRALIA

AUSTRALIAN CAPITAL TERRITORY
Research and Resources Centre for Libertarian Politics and Alternative Life-Styles, 7/355 Northmore Ave, Lyneham, ACT 2602.

NEW SOUTH WALES
Sydney Anarcho-Syndicalists, Jura Books Collective, 417 King St, Newtown, NSW 2042.

QUEENSLAND
Libertarian Socialist Organisation, PO Box 268, Mount Gravatt, Central 4122.
Self-Management Organisation, PO Box 332, North Quay.

VICTORIA
La Trobe Libertarian Socialists, c/o SRG, La Trobe University, Bundoora, Vic 3083.
Monash Anarchist Society, c/o Monash University, Clayton, 3168 Melbourne.
Libertarian Workers for a Self Managed Society, PO Box 20, Parkville 3052.
Treason, Box 37, Brunswick East, Victoria, 3057.
Chummy Fleming Bookshop, 26 Regent Arcade, 210 Toorak Rd, South Yarra (Libertarian Workers shop).

WESTERN AUSTRALIA
Freedom Collective, PO Box 14, Mount Hawthorn 6016.
Libertarian Resource Centre, PO Box 203, Fremantle 6160.

TASMANIA
c/o 34 Kennedy St, Launceston 7250.

NEW ZEALAND

PO Box 2042, Auckland.
PO Box 22, 607 Christchurch.
Daybreak Bookshop, PO Box 5424, Dunedin.

CANADA

Oven Road, Box 6135, Station C, Vancouver BC.
Wintergreen/AR, PO Box 1294, Kitchener, Ontario, N2G 4G8.
Black Cat Press, PO Box 11261, Edmonton, Alberta.

USA

ARIZONA
"Mucious Hooligans (anti-nuclear) 1110 W 2nd St, Tempe, AZ 85281

CALIFORNIA
Autonomia, PO Box 1751, San Francisco, CA 94101.
Libertarian Anarchist Coffeehouse, meets last Sunday each month at Cafe Commons, 3161 Mission St, San Francisco.

MISSOURI
Columbia Anarchist League, PO Box 380, Columbia, Missouri 65201.

NEW YORK
Libertarian Book Club, Box 842, GPO New York, NY 10012
SRAF/Freespace Alternative U, 339 Lafayette St, New York City, NY 10012.

TEXAS
Houston SRAF, South Post Oak Station, PO Box 35253, Houston TX 77035.

MINNESOTA
Soil of Liberty, Box 7056 Powderhorn Station, Minneapolis, Minn 55407.

OREGON
Portland Anarchist Centre, 313 East Burnside, Portland, Oregon 97205, USA.

WESTERN EUROPE

FEDERAL REPUBLIC OF GERMANY
Schwarzer Gockler (Black Cock-ere), c/o A Muller, Postfach 4528, 7500 Karlsruhe.
Graswurzel (Grass roots) c/o W Hertle, Grozerschippsee 28, 21 Hamburg 90.
Schwarzer Faden (Black Thread) Obere Wiebermarktstr 3, 741 Reutlinge Libertad Verlag, 60r Schmuck, Postfach 153, 1000 Berlin 44.

AUSTRIA
Liberte, Postfach 86, 1033 Wien.
Monte Verita, Neustiftgasse 33, 1070 Wien.

FRANCE
Federation anarchiste francaise, 3 Ternaux, 75011, Paris (Groups throughout France).
Union Anarchiste, 9 rue de l'Ange, 63000 Clermont Ferrand.

ITALY
Autogestione, Casella Postale 17127, I-20100 Milano.
Grupp Hem Day, Giovanni Trapani, CP6130, Roma-Prati.

BELGIUM
Revolutionair Anarchisties Kollektief (RAK), Oudborg 47, 9000 Gent.

HOLLAND
De Vrije, Postbus 6103, Groningen.
Anarchistiese Boekhandel Slager-zicht (Anarchist Bookshop), Folk-ingestraat 10, Groningen

DENMARK
Aarhus: Regnbuen Anarkist Bog- cafe, Mejlgaade 48, 8000 Aarhus.
Rainbow Anarchists of the Free City of Christiana, c/o Allan Anarchos, Tinghuset, Fristaden Christiana, 1407 Copenhagen.
Anarkistisk Bogcafe, Rosenborg- gade 12, 1130 Kobenhavn K.
Tel (01) - 12 26 82.

NORWAY
ANORG, Hoxtvedty, 31B, 1431 As. (Publish 'Folkebladt' 4 times a year).

SWEDEN
Syndikalist Forum, Tenstiernas Gata 51, 11631-Stockholm.
Syndikalistiskt Forum (anarcho- synd bookshop), Husagatans 5, 41302 Gothenburg (tel 031 132504).

FINLAND
Anarkistiryhma, c/o Terttu Pesonen, Neljas Linja 14 D 83, 00530 Helsinki 53.

KEVIN DOYLE from Cork, please contact E McNabb, JUST BOOKS, 7 Winetavern Street, Belfast. Tel 25426.

to discuss
FUTURE!
Friday 6 Nov 7.30pm
Autonomy Centre
01 Warehouse
Metropolitan Wharf
Wapping Wall
London E1
Tel 481 - 3537

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CHRISTOPHER DAVIS
APPRECIATION SOCIETY

Thursday November 12th - Disco
8pm - Members 75p
Non-members £1.00

At The New Inn, Moseley Road, Birmingham.

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Cienfuegos Press, Over the Water, Sandy, Orkney, KW17 2BL, United Kingdom and Freedom Press (above) have catalogues of anarchist literature they publish. We get quite a few other journals, ourselves. Let's compose a blacklist of anarchist journals and groups for our use. What can you suggest?