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# OpenRoad

60c

ISSUE 2 SPRING 1977

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# Roadsides

## FROM EUROPE

Dear Betty Noir & The Open Road Collective,

First of all congratulations for having produced a really excellent magazine — one of the best we have seen in a long time and our very best wishes for the future. Perhaps we could come to some arrangement with you selling **Black Flag** over there and us selling **Open Road** here in Britain?

By the way, I'd appreciate it if you could send me another two copies of **Open Road** — one for Flavio Costantini who will be delighted at the write-up and the Sabate poster, and the other for Antonio Tellez, the author of **Sabate**.

That's all for the moment, but receive our warmest fraternal greetings and our best wishes for the next issue and many many more.

Fraternally,  
Stuart Christie  
for Cienfuegos Press/**Black Flag**  
P.S. Albert Melzer will probably be writing to you as well.  
"Over The Water"  
Sandy, Orkney, Scotland

Dear Comrades,  
What a fantastic production you've made of the **Open Road**... The only trouble is that you've probably discouraged everyone from ever producing an anarchist paper again after finding how high a standard has been set... I really do congratulate you and hope you keep it up — though I don't see how!

The article by Martin Sostre was first rate, and absolutely right on target. I had not realised in view of so many attacks on him, how very much of an anarchist he is and how clear a thinker.  
"Still crazy after all these years" — but the first forty years in the anarchist movement are the most difficult, from now on it's plain sailing...  
Regards,  
Albert Melzer  
Tottenham, London, Eng.

Comrades,  
I think **Open Road** is the most comprehensive libertarian paper I have seen, and also very responsible in its challenges to authority in that you offer alternatives as well as criticism. This is exactly the kind of practical Anarchy we try to put over in **Anarchist Worker**, trying to introduce the working class to an alternative, Anarchist Society.

Sahid, No War But Class War,  
Lyn Hurst  
for Anarchist Workers Association  
Leicester, England

Dear Comrades,  
Greetings! What this unique first issue proves is the extent of progress which we must have so effectively inspired searching minds to realize what the present

chaotic and meaningless life is, and what it really could become instead.

From some of the articles in the **Black Flag**, as the ones on the SLA and on Chile, you can easily surmise how deeply your splendid beginning has most happily affected me, and will, likewise, affect everyone who labors in the furtherance of our ideas.

I close with love of comradeship everyone who must have labored so hard in order to produce the most out-of-the-ordinary first issue that I have ever read. It appeared in the annals of the anarchist movement — in the English language.

Fraternally,  
Marcus Graham

Dear Comrades,  
We have received the first issue of your new paper and are naturally very interested in receiving regularly your paper: in the same time, we are going to send to your address regular review A **Rivista Anarchica**.

We are interested in collaborating with you, in exchanging news and articles. We greet you best success and we send you our fraternal anarchist greetings.

For the editorial group,  
Paolo Finzi  
A **Rivista Anarchica**  
Milano, Italy

Dear Comrades,  
I have been able to get a copy of the first issue of **Open Road** by a comrade of L'Antistato and I find it very stimulating and interesting. I have also translated into Italian the interview with Martin Sostre for the revue **Anarchismo**. I receive more than forty anarchist and libertarian papers from the four continents, but I think the **Open Road** is one of the few trying to develop the revolutionary action more or only to talk about... talking.

Fraternally,  
Franco Lombardi  
Forli, Italy

Dear Comrades,  
Thank you for **Open Road** #1. Welcome on the open road and happy trails wished by the R.P.P. We continued the anarchistic principles, practices, in and out of this system, and in to act; the principle we practice, since we started publishing **Provo** Mag #1 in 1965. We did grow and still operate anarchistically. Our operation is therefore only manifest and functioning outside the system.

Yours in the Lowlands,  
Rikof Stoop  
for Red Free Press  
Amsterdam, Holland

Friends,  
Many thanks for **Open Road**. A comrade who had had time to read it all said it is the best anarchist/libertarian mag we have ever received here. With this I am posting you a packet by the sea. Keep up with the good work.

With Revolutionary Anarchist Love,  
Michael T.  
for HAPOTOC  
Amsterdam, Holland

Friends,  
We were very happy to receive the first issue of **Open Road**, and are pleased to hear that a second issue is coming up. Regnbuetrykk is a small publishing company based in northern Norway, above the Arctic Circle. We publish a "journal of cultural changes," **Vannbae Ieren**, which has featured articles by Murray Bookchin, Ivan Illich, E.F. Schumacher and others, including some well-known poets.

Jan B. Vinheim  
for **Vannbae Ieren**  
Karsøy, Norway

Dear Comrades,  
We received your paper and are very pleased by it. Really, we always wanted to make a paper like yours.

In struggle and love,  
A. Bergmann  
for **Trikont**  
Munich, Germany

## AROUND THE WORLD

Dear Friends,  
We want to receive **OR**, which is just very interesting. Just for information, in Solidarity for Love and Struggle,

CIRA - Nippon SIC  
Libero International  
Ashiya, Japan

Friends of the Open Road Collective,

**Open Road** is a marvelous paper and would equal anything I have seen nationally and internationally. No doubt as you are in touch with **Black Flag** and **Freedom** you will be aware of the plight of 3 anarchists in Ireland (the Murrays) — note enclosed pamphlet — distributed here. I do hope in a forthcoming issue you will write a support article on these comrades.

Revolutionary love,  
Bill Graham  
Lancesson, Australia

Hullo,  
Try to understand my English... I've learned it at school — and you know — that isn't enough and so I wanted to know you and to tell you we are on the same way and in the same fight you are. **Galad** and **Viento**, our magazines, are members of the UAPS/Europe. We all want here in my country to exchange copies and thoughts (ideas) to know what you're doing there and to tell you what we're doing here... I hope you'll understand me and you'll be able to read "between words" and to know what I mean, forgetting the polite forms and finding on this bloody paper the love and the essence I'm trying to put here. Write to me soon. We need you.

Peace and Love,  
Gloria  
for **Galad Magazine**  
Buenos Aires, Argentina

Comrades,  
Somewhat thrilled to receive a copy of **Open Road**. Congratulations. Keep up the good work. The libertarian movement needs a paper like yours. We are a libertarian communist group in Hong Kong. **Minus 8** should be a monthly publication which has been published basically as a means through which our groups can widen contacts with English-speaking groups overseas. In **Minus 8** we try to report on Hong Kong, China and other parts of Asia. If there's anything that we can do to help. And please keep in touch.

Yours In Struggle,  
Mok Chi Yu  
for **Minus 8**  
Hong Kong

## SLA

Open Roaders,  
Enjoyed your 1st issue immensely. A few '78, but an very glad there is an anarchist publication coming out which is non-sectarian and which has large a possible basis of appeal.

Am glad to hear the SLA'ers are studying anarchism, but their "self-criticism" doesn't seem to go very deep. Have they looked at the sorry record of fine-tuned anarchist attentats and their unambiguous failure to "spark" anything other than repression and panic? I'm not sure there aren't some situations where individually-targeted terrorism might be effective, particularly when there is already a militant mass movement which has identified these targets as criminal... but even then I'm skeptical — look at the reaction to Berkman's attack on Frick. I'd have to hear of a successful terrorist "spark" and I don't know of any.

I agree that the SLA people in jail should be aided against the State, but I feel strongly that this should not be equated with political support.

Love and Struggle,  
Jim Stodder,  
New Orleans, La.

## NEWSPEEM

**Santiago [Reuters] —**  
The Chilean Soccer Association today suspended goalkeeper Roberto Vargas for four months for taking off his shorts and making obscene gestures after a goal was scored against him during a weekend match.  
**Toronto Star, September 1, 1976.**

Hey, sport!  
Is that the retort the interviewer makes  
He takes off his shorts?

Shame on you  
You [Barro jump  
him during a weekend match  
Would be shit on the ump!

Tuli Kuperberg, New York City

Dear Comrades,  
Thanks for issue number one of **Open Road**, it's really great! Glad to see Martin Sostre is keeping up the struggle in the interview with him was particularly good. The statements from the SLA are very encouraging. In a lot of ways they can be compared to the Post action, operating in West Germany who began calling themselves "Marxist-Leninist" (though vaguely attacked by every legal "Marxist-Leninist" group) but were

clearly opposed to the classical Leninist concepts of "workers State" and "vanguard party."

Just as the SLA are doing now, the German groups shed many of their original (confused) ideas as they tested them against practise, and began to clarify their libertarianism. A lot of their initial coolness towards calling themselves "anarchist" came from seeing too many people who used the label but did nothing. Having "rediscovered" the activist wing of the international anarchist movement their attitude is certainly changing. And like the SLA) there are comrades now in German prisons who were "Marxist-Leninist" when they were arrested but now see themselves as anarchist.

Good luck with your fine work from all of us here in the London **Black Cross**.

Salud!  
Phil Ruff,  
London, England

Open Road,  
Yes! I did like **Open Road**; but that's not the issue alone. No, I do not like the SLA; less so when they felt that from a prison cell they can repent and then proselytize.

Love,  
Bob Katz  
Toronto, Ont.

Friends,  
The coverage that you gave the SLA was heart-warming in that what we usually receive is a blanket denunciation without the slightest bit of dialectical analysis, or less often but just as worthless, we receive blind support also devoid of realistic analysis. I feel that it is important for people to understand that the changes the four of us have gone thru are a direct result of our experiences. It's important that people learn from our mistakes rather than overlook them and also that they realize that the most positive aspect of the SLA was each of our individual decisions to become active participants in

SLA communique. It wasn't all momentum that we were able to fully analyze the effect of the action and as a result to uncover the incorrect perspectives that motivated our original support.

I imagine you understand this from what little **New Times** managed to print of initial momentum that we had. I am specifically pointing this out is because I feel it is important for people to see that to accept and acknowledge momentum even at this intense level, serves to strengthen rather than weaken an individual. A lot of lip service is given to this concept but it's rarely shown in practice as most often people choose to react defensively. This also helps to subvert the popular illusion of the infallible revolution-ary.

Around here most anti-authoritarians are content to passively sit back on their high moral asses which means that when a person makes the decision to get into serious politics all that comes into view is authoritarian politics and the implication is that they are the only revolutionary politics. With the right approach I see most of the "cadre" and fringe authoritarians gladly becoming what comes most natural to them — anarchists.

Enough for now — keep on with your fine work.  
Love and Rage,  
Joe Remiro  
Brescia, Calif.

Dear Sisters and Brothers,  
Just a note to tell you how much pleasure, stimulation and good clean fun I got out of the first issue of **Open Road**. You did a fantastic job! "all are doing good things" in linking us all together thru better communication. Keep on!  
Love and unity,  
Emily Harris  
Oakland, Calif.

## LOCKED DOWN

Greetings Comrades,  
A clenched fist salute to the **Open Road**. Damn it's good and accurate. Needless to say I really dig it.  
At present I'm a captive. I'd like ya to know the centerfold looks great 'hangin' on my wall. The pigs just love it. Hal! They'll get over it.  
With resistance,  
George Riley,  
Fort Worth, Tex.

Dear People,  
It was real fine to get your paper. I'm not an anarchist now, but O.R. does have revolutionary politics that transcend M.L./anarchist splits. Your coverage of international affairs is excellent. MR. FREITLIN, aim and the centerfold gave me looks at things other left media don't cover. The GJB article was good too. All in all, a real pleasure to get.  
Vencermos,  
David Miller  
Madison, Wis.

Dear Comrades,  
I read your first issue of the **Open Road** with great interest and joy. As far as I'm concerned it's one of the most  
continued on p. 31

## MICHAEL BAKUNIN 1814 - 1876

# Cultivating 'the habit of freedom'

## The Open Road

The year 1976 marked the centenary of the death of Michael Bakunin. Throughout the world anarchists and scholars held conferences to commemorate his great contributions to the revolutionary movement of his day and to appraise his impact on history and the activism of today.

The largest conference was held in Venice, Italy, where 500 people attended and ten formal papers were presented on Bakunin, exploring every aspect of his life and thought. In North America the largest gathering was in New York where Paul Avrich, Murray Bookchin, and Sam Dolgoff and others gave tribute to the Russian anarchist whose influence in his day surpassed that of his contemporary and rival Karl Marx.

These retrospectives of Bakunin's life and times have provided fresh insights into problems that confront revolutionaries to this day.

In the policies of Bakunin and Marx in the congresses and documents of the First International two identifiable tendencies in the theory and tactics of socialism emerged: the authoritarian and libertarian schools. The debate conducted by Marx and Bakunin on fundamental principles still continues in the theory and practice of revolutionaries today.

The issues, which in their day appeared to be merely abstract speculations about what might happen in the distant future, are today crucial; they are being decisively posed not only in the capitalist nations, but also in the totalitarian communist regimes which relate themselves to Marx.

From our perspective one hundred years after the death of Bakunin we can see that his warnings against Marx's "dictatorship of the proletariat" have proved essentially correct in every case. In 1873, Bakunin stated with stunning accuracy, that "the leaders of the Communist Party, namely Mr. Marx and his followers, will proceed to liberate humanity in their own way. They will concentrate the reins of government in a strong hand. . . They will (centralize) all commercial, industrial, agricultural, and even scientific production, and then divide the masses into two armies — industrial and agricultural — under the direct command of state engineers, who will constitute a new privileged scientific and political class."

By now it is all too evident that the nationalization of property and the means of production does not fundamentally alter the basic inequality between those wielding power and those subject to it. Lenin's notion that "freedom is a bourgeois middle-class virtue" is giving way to the conviction that freedom is a greater necessity than even the most efficient concentration of political and economic power, and no one any longer believes that the State will "with away."

The dogma that science, philosophy, ethics, and democratic institutions are mere reflections (an "ideological superstructure" in Marxist terms) of the economic mode of production is equally losing ground to the conviction that these phenomena have an independent role in shaping human history.

Like Marx, Bakunin emphasized the importance of the economic factor in social transformation. But he accepted Marx's materialist "laws of history" only insofar as they harmonized with humankind's deep aspirations, that is, for freedom. It is true that some of Marx's own earlier writings concerning freedom, alienation, and the State — resurrected by long after his death — could well have been produced by an anarchist; and many "Marxist" historians have tried to use these writings to show that Marx was really a libertarian.

Unfortunately the mature Marx himself elaborated his own system, the element of freedom dwindled in importance as against the inexorable laws of historical evolution. In contrast, Bakunin emphasized the psychological (subjective) factors in revolution, insisting that revolution was impossible for people who had "lost the habit of freedom," and thereby added another dimension to revolutionary theory. As against Marx's economic determinism, he left more room for humankind's will, the aspiration to freedom and equality, and the "instinct of revolt," which constitutes the "revolutionary consciousness" of oppressed peoples.

According to Bakunin "poverty and degradation are not sufficient to generate the Social Revolution. They may call forth sporadic local rebellions, but not great and widespread mass uprisings. . . It is indispensable that the people be inspired by a universal ideal. . . that they have a general idea of their rights, and a deep passionate. . .



Michael Bakunin

belief in the validity of these rights." This revolutionary consciousness coupled with the reality of economic conditions is necessary to place the Social Revolution on the agenda.

Today we can see that Bakunin's perception of the class struggle and the actual development of Social Revolution was far more accurate than Marx's restricted vision. The three greatest revolutions of the twentieth century — in Russia, Spain, and China — have all occurred in relatively backward underdeveloped countries and have largely been "peasant wars" linked with spontaneous outbursts of the urban poor, as Bakunin predicted.

The peasantry and unskilled workers, those primitive groups for whom Marx expressed withering contempt, have become the mass base of Twentieth Century social upheavals — upheavals which, though often labeled "Marxist," are far more accurately described as "Bakunist." Bakunin's visions, moreover, have anticipated the social ferment within the "Third World" as a whole, the modern counterpart on a global scale of Bakunin's backward peripheral Europe.

Even the trajectory of the Russian revolution followed Bakunin's outline. Here, in essence, was the spontaneous "revolt of the masses" that Bakunin had foreseen some

fifty years before. In 1917 Russia experienced a virtual breakdown of political authority, and councils of workers and peasants sprang up which might have formed the basis of libertarian communes. Lenin, like Bakunin before him, encouraged the raw and untutored elements of Russian society to sweep away what remained of the old regime. Perhaps his greatest achievement was to return to the anarcho-populist roots of the Russian revolutionary tradition and to adapt his Marxist theories to suit the conditions of a relatively backward country in which a proletarian revolution made little sense. It is not surprising that during the early stages of the revolution Lenin was accused of being a "Bakunist" by his orthodox Marxist opponents.

Unfortunately, the Soviet Union, the fruition of so many of Bakunin's theories and dreams, was also the culmination of Marx's "dictatorship of the proletariat." It quickly became proof of Bakunin's warnings that "There can be nothing living or human outside of liberty, and a socialism that does not accept freedom as the only creative principle. . . will inevitably. . . lead to slavery and brutality."

There are revolutionary alternatives to authoritarian socialism as it is practiced throughout the world. It is in the development of these alternatives that the magnitude and relevance of Bakunin's contribution to social theory is becoming increasingly evident in contemporary society. Without denigrating the historic contributions of Marx, which Bakunin hailed and promoted, it is true, anti-authoritarian socialists of all types are today re-learning the lessons of the anarchist Bakunin with a desire to avoid the tragic mistakes of the past.

Much of the material in this article has been adapted from the preface and introduction of *Bakunin on Anarchy*, an excellent presentation of Bakunin's most important writings edited by Sam Dolgoff. Other sources for Bakunin's writings are: *Michael Bakunin: Selected Writings* edited by Arthur Lehning; *The Political Philosophy of Bakunin: Scientific Anarchism* edited by G.P. Maximoff; and for a biography *Michael Bakunin* by E.H. Carr or *The Russian Anarchists* by Paul Avrich.

## On the Road

The *Open Road* is produced by a small group of politically active people based in Vancouver, British Columbia, Canada, who have come together to propagate news and information about anti-authoritarian, communist developments throughout the world.

This second issue of the *Open Road* has been a long time coming, mainly because of the overwhelming response to Issue No. 1 last Summer. We have been hard-pressed just to keep up with our correspondence and to cement relationships with friends and comrades on all continents.

In all, we have received about 1,200 letters. Our cor-

respondents have been extremely supportive, and we regret we haven't been able to personally answer them all yet. We have selected a representative sample, edited for brevity, for publication on Page 3.

Most of the letters have offered useful and insightful comments on the first issue, and we have tried to incorporate it use, where appropriate, into the current issue. Naturally, with such a wide readership, we have received quite a good deal of conflicting advice on what to cover and how to cover it.

As the published letters indicate, the more contentious topics included armed struggle in North America,

the counter-culture, the established trade union movement, and Third World liberation movements. All too often, the main sources of information on these phenomena are the hostile mass media and/or the sectarian leftist organs. We feel it's imperative for anti-authoritarianists to have reliable information in order to make their own judgments. Our guiding principle in this coverage (as stated in this space in Issue No. 1) is to "report on anti-authoritarian trends and developments wherever they may occur, and to push no organization other than those which are created and sustained by ordinary people in the heat of struggle."

Another source of satisfaction for us has been the financial support from our readership—a total of \$1,900, mainly in small donations of under \$10 each. Along with some street and store sales, this will just about cover our printing, mailing and mis-

cellaneous costs for the current issue. (Issue No. 1 was financed through gifts and loans from working friends). We don't charge for subscriptions, so if *The Open Road* is to continue publishing, we will need continuing financial support from our readership. Please consider this an appeal for donations.

We are printing 12,000 copies of Issue No. 2, twice as many as last time. Our first issue was completely sold out, and we had to turn down many requests for additional copies. But because of a recent fad-up in our distribution system, we have had about 600 copies of No. 1 returned. We haven't managed to keep track of all requests, so if you still want a back copy, don't hesitate to write to us.

Another item of business: we sent out postcards to everybody on our mailing list last Fall suggesting they let us know if they received the

paper, what they think of it and whether they want to continue getting it. We're using the same mailing list for the current issue, but after this we'll have to contact ourselves to see if people who have given us some feedback. So if you haven't written already, and you want to keep getting *The Open Road*, please drop us a line.

Our thanks are extended to typesetter Laura Lippert, layout coordinator Gloria Mundi and Pulp Press Ltd. Many other individuals and groups have offered to help in various phases of production or in distribution in

their localities, but so far, with few exceptions, we have been unable to work out a system for dispersing the volunteer workload so that near-total responsibility doesn't always fall on the same small group of people.

As we said in the first issue: "We welcome, encourage and solicit correspondence from readers. We are looking for publishable reports from anywhere in the world, and also story ideas, tips, advice, criticism, what-have-you. The range of subjects and their treatments are indicated by, but not limited to, those found in this issue."

We will send the *Open Road* to anyone who requests it.

We have no subscription rates and depend on readers' donations.

Address all requests, correspondence, and contributions to:

The Open Road  
Box 6135, Station G  
Vancouver, B.C., Canada

# Gate neighbourhood self-activates

By Douglas McLean

Stopping freeways and starting free health clinics is the easy part of community organizing work; the hard part is making sure the community doesn't get swallowed up in the organizing.

In Cascade, a 140-acre block residential-industrial neighborhood in inner Seattle, Wash., the mostly poor, mostly old, mostly white residents have spent as much time and energy combating their own "need" for a structural leadership as they have in fighting City Hall.

"We've found the process to be frightening, frustrating, time-consuming and energy-draining. But it has given them the collective strength to resist the bribes and threats by the State that weaken most action-oriented community groups and convert them into harmless vents for popular discontent. After a great deal of agonizing, the residents of Cascade turned down an offer by the U.S. Public Health Service to provide a sorely-needed doctor for their health clinic.

The catch in the offer was that the government would then have access to medical and other records at the clinic to carry out various research programs. Cascade people, at two general meetings, decided they would rather continue with their catch-as-catch-can professional medical help (augmented by a regular nurse) than compromise the integrity and independence of their organization.

The end of the story might have been different if the Cascade organization had a conventional leadership structure conditioned to being "pragmatic" and "flexible." But the Cascade people managed to purge these elements long ago.

## Anti-Freeway

It was easy, though. The original Cascade group was formed in 1969 by a local church to rally community support against a freeway project which was to slice right through the centre of the neighborhood.

The church people, most of whom lived outside the neighborhood, were skilled at issue-oriented organizing, and they succeeded in stopping the freeway through a city-wide referendum. But they established a community group that, in the words of one resident, consists "mainly of a leader, who would do things for the neighborhood and others who would help him."

The church did not seem to trust people in the community. Their attitude was paternalistic, missionary. They wanted to help the lonely people downtown—not to address the total quality of life in the inner cities.

By any standards, Cascade was a deprived neighborhood. Half the population are over 45 years old and on fixed incomes; nearly 20 per cent are unemployed; only two per cent own their own



Cascade resident gets treatment at free health clinic.

homes. There are no supermarkets, restaurants or schools nearby.

Cascade was a City Hall target for conversion into an industrial district, and the process was well underway when the Cascade organization got going. To this day, a typical block contains factories, small homes and great empty lots standing side-by-side. The neighborhood is unattractive; by day, it's virtually a truck route; by night, when the factory workers leave, the streets are deserted.

Yet, the people in Cascade think the neighborhood is worth fighting for. After they stopped the freeway, they asked, "Now that we've saved the neighborhood, what do we do with it?"

Just in terms of concrete services and facilities, the response has been impres-

sive: a community centre, two four-unit apartment buildings (all three bought with \$60,000 in borrowed and donated money), health clinic, food co-op, older residents' drop-in, tenants' associations, daily recreational program for kids, parent co-op daycare, free movies, free legal aid, etc.

As well, the residents have begun to stabilize their physical surroundings. They have gone to court to protect buildings threatened with destruction, they have stood in front of the bulldozers and they have harassed the municipal bureaucracy into considering a more humane zoning approach.

Naturally, there have been "outside" activists who have taken up residence in Cascade to help in the organizing. But the difference has been that they brought with them a consciously libertarian approach to grass roots activism.

Says one activist: "The big energy at meetings is to encourage self-expression. There is a conscious effort to get people to participate and take responsibility. People don't get freaked out and think, 'oh, oh, what have I taken on?'"

People who had never been involved in a worker-

controlled situation before are brought into the food co-op or one of the other institutions and virtually put on the spot to make their own decisions.

"You can try to convince people that they don't need bosses, through talk, but don't expect to win them over at first," says a resident.

"In some cases, you have to go ahead and do it up to the worker-controlled situation, even though some people are afraid it won't work. You don't win them over at first. You have to show them that it works, but that it's up to them to make it work."

**Self Responsible**  
"The way things are running now, not one of our institutions would break down if any person left. With one exception—if the nurse left, we would have problems."

Running the institutions requires a high level of personal interaction, not only in sharing skills but in criticism and self-criticism among people who may never before have consciously examined their own work habits or ways of interrelating or who don't even know the definitions of terms such as sexism and elitism.

"We're aware that when we provide for our own needs

some people will just sit there making capitalism run smoother," says one resident.

"If it's just left at providing services, then this would be true. After all, how do you politicize someone on twice-yearly visits to the health clinic? It can't be done.

"The difference is that in running the show yourself you can raise political issues on an on-going basis. When people get involved in actually running the clinic, they have to deal with questions like accepting government money with strings attached to it."

Still, they must be doing something right, to judge by the cries of pain from the former church leadership that was forced out when the community center governing body was restructured along more democratic lines.

"As one resident recalls it: "The director (of the centre) wrote to the church board to warn them of what was happening. He told them that their work was threatened among people who wanted to fully destroy the basis of society. Now, how's that for back-baiting?"

(For more information on Cascade, write the Community Association at 224 Minor Ave. North, Seattle, Wash. 98109.)

## Braincutters stymied by pastry politics

By Fred Billingslee

Dr. Jose Delgado, the Father of Electrophysiology, didn't know what hit him when the first of two "brain pies" were shoved into his face at a recent Brain Symposium in Vancouver.

The symposium moderator had just called for audience participation when an action squad, calling itself the Anarchist Party of Canada (Groucho-Markist), in a parody of a local Stalinist sect, launched the pie containing barbecue sauce, whipped cream, honey, chocolate syrup, and cow brains.

"Why me?" asked Delgado, clearly mystified. By disrupting the deliberations of the 200 scientists and their camp followers, the anarcho-guerrillas managed to focus public and media attention on a major new public relations initiative by the brain research fraternity.

Delgado, a former Harvard University researcher who now heads the department of physiological sciences at the Universidad Autonoma in Madrid, is one of the front-men in the attempt to rehabilitate the image of brain research and to secure more government funding for it.

George Adams, one of nine anarcho-guerrillas, referred to Delgado as the "first of the new breed of brain lobbyists." According to Adams, the first great lobotomy craze occurred in the 1960's when more than fifty thousand brains were "carved out." Eventually public outrage forced practitioners of

this technique to go underground.

Now, Delgado, who has been working quietly behind the scenes for 20 years, is experimenting with electronic receivers and stimulators implanted in the brain which make regular lobotomies seem crude by comparison. Delgado's technique involves the insertion of very fine electrode shafts into the brain. The ends of these wires are soldered to a small socket anchored in the skull, where the doctor can electrically stimulate different areas of the brain causing the subject to react involuntarily.

Delgado boasts he can induce anger, fear, affection, pleasure and other emotions in experimental animals and human subjects by telemetry stimulation of specific regions of the brain. Electronic stimulation of the brain (ESB) has an effect similar to slapping a child's hand every time he or she touches a forbidden object.

"We are now talking to the brain without the participation of the senses," Delgado told a New York Times reporter. "This is pure and direct communication—I call it nosensory communication."

In experiments described in his book *Physical Control of the Mind: Toward a Psychosocialized Society*, Delgado dwells for many pages on how he could "turn on" a woman, making her "more flirtatious, to the point of expressing a desire to marry the therapist."

On another occasion he

describes stimulating an 11-year-old boy: "Following another excitation, he (the boy) remarked with evident pleasure, 'You're doing it now.' And then he said, 'I'd like to be a girl' to please the male therapist."

Delgado believes that brain stimulation should be treated much like other familiar biological interventions—insulinations, tranquilizers, fluoride treatment of water and food additives.

Many of the researchers

have targeted prisoners as the prime guinea pigs for this stage of their work, and proposals have already been entertained by law enforcement funding agencies in the U.S. One multi-million dollar project undertaken by the Neuro-Research Foundation is to search for the "biological causes of crime and develop and test the usefulness of electro-physiological techniques for the detection of such disorders."

Two of Delgado's col-

leagues in the field have proposed a parole system to compensate a prisoner. The prisoner is equipped with an unremovable electronic device implanted in the brain. It transmits basic information to a central computer which intervenes electronically to influence and control selected behaviour.

"What I propose is the adoption of a program of mental planning," says Delgado. "The strategy of conquering the human mind could be a central theme for international cooperation."

"Perhaps the only way to answer is to rudely disabuse people of the notion that there is any dignity involved in being a sick person or mentally disturbed person or a criminal person."

"People will just have to get over their 1984 fear that Big Brother is watching."

The brain symposium's organizer claims the pie throwers didn't understand the purpose of the meeting. But they understood it only too well. That's why they went in action with the cry: "A pie a day keeps the brain doctor away."



Brain surgeon Jose Delgado gets some feedback.

## FROM PETITIONS TO BOMBS

## Nuclear cleanup triggers mass opposition

Without much help or even notice from the organized Left, a popular movement of resistance involving thousands of "ordinary" people is gathering momentum across Europe and North America in opposition to the wholesale development of nuclear power plants.

In just two years, this resistance movement — carried forward by hundreds of local, largely uncoordinated groups — has escalated from legal and electoral opposition to large-scale, non-violent civil disobedience and, more recently, to militant street actions and even to bombings.

The movement has a diverse base, including farmers who stand to lose their livelihoods, eco-freaks and many previously non-political individuals who have become alarmed by the dangers posed by nuclear proliferation. Their goals are similarly diverse: some are working for more "safeguards" on the development of nuclear plants, while others seek the complete abolition of nuclear power and the use only of safer, decentralized, more eco-conscious alternatives, such as wind and solar energy.

Events are moving at their most rapid pace in Europe, where, because domestic supplies of oil and coal are relatively scarce, the push is on for nuclear power. (In France, for instance, government officials and industrialists are hoping to meet 55 per cent of nuclear power needs with nuclear power within eight years.)

## Rhine Break Through

Although serious anti-nuclear organizing has been going on in Europe since the early '70s, the first real break-through occurred in late 1974 in the French town of Movelshheim on the Rhine River, where a nuclear chemical factory was to be built. A coalition of local farmers, ecology freaks, and anarchist types mobilized a combination of legal challenges and demonstrations, and succeeded in preventing the construction of the facility.

An important aspect of the Movelshheim victory was that it brought together not only a politically disparate group of French people, but also those from the other side of the Rhine as well. This international solidarity was to be expanded a few months later in the German town of Wyl. When the site of a proposed nuclear power facility. In February, 1975, a coalition of some 30 associations put out a joint call for an occupation of the site. There was positive response from all over France and Germany and the rest of Europe.

To evict the occupiers forcibly, but that plan had to be abandoned when the tactical squads brought to the scene were forced back off the land by the determined resisters.

Following the initial conflicts, as the news spread of the police attacks, the number of resisters swelled to 30,000.

An atmosphere reminis-

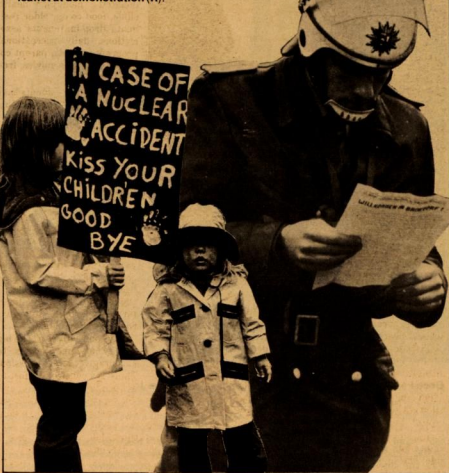
cent of Paris in May-June, 1968 flourished, where a combination of ecology, non-violent activism, regionalism and anti-technocratic rebellion pervaded the political process. An open, anti-authoritarian process evolved, with continuing discussions, meetings, films, singing, and local organizing.

## Impressive Logistics

The lack of a hierarchical authority in the occupation did not at all prevent the development of an impressive logistical system. For example, a perimeter guard with a network of walkie-talkies was organized to give immediate warnings in the event of a police attack. Thirty different towns in the area were mobilized to share the responsibility for occupying the site; on any given night, two towns would be present. But with the communication system established, a call from the walkie-talkies could immediately bring ringing bells throughout the countryside, bringing hundreds of cars full of people to the site within minutes of an alert. After a month of occupation, the government caved in and killed the Wyl project.

The example of Wyl has served as a catalyst for anti-nuclear organizing, particularly along the Rhine and Rhone Rivers. Coalitions have formed in 14 towns where reactor sites have been proposed or approved and many of these are using direct action tactics to stall and even shut projects. Although non-violence has been the predominant tactic used in nuclear resistance work in Europe (despite terrorist baiting in the German

Anti-nuclear projects span the globe: Participants in first Clamshell Alliance rally against proposed power plant in Seabrook, N.H. (L.); German cop reading leaflet at demonstration (R).



pin to the effect that the Wyl occupiers were no different than the Baader-Meinhof gang, it is clear that new tactics are rapidly coming into play.

Probably the most dramatic example of these tactical escalations took place in Brookfield in October and November. When final approval

for the plant construction was given, a demonstration was called immediately for October 28th. At 1:00 A.M. on October 26th, some 800 police and workers closed off the site with barbed wire and concrete, in an attempt to fortify the site against the anticipated occupation. Nevertheless, the Satur-

day demonstration drew 800 people, equipped with heavy cutting tools and goggles. Several hundred managed to get past police barricades initially, with several thousands eventually coming on the 100 acre site. This was to be a non-violent action, which it was from the standpoint of the occupiers. But that night

hundreds of German police marched against the occupiers, burning tents and macing those sitting in. The occupiers were evicted.

Two weeks later, a second attempt was made to occupy the site. This time, between 30,000 and 50,000 people came, many of them prepared with riot protection gear. The police, too, were prepared; in addition to more fortifications, barbed wire, masts, etc., there were about 3,000 police, armed with tear gas dispensers and water cannons mounted on tanks and in helicopters. The outcome was obvious: a four hour battle for the site erupted, described by some commentators as the most militant street action in West Germany since the end of the Vietnam war. Eventually the anti-nuclear forces were again evicted from the site, but not without doing major damage to the fortifications and equipment inside.

## Cross-Country March

More recently at Brookfield about 10,000 people defied a court order Feb. 19th and marched 18 miles cross-country to the site after police had blocked off the routes. They were forced back by the 3,000 police armed with automatic weapons and mobile water cannons, who were ringing the area, with some scuffling reported and about 50 arrests on weapons charges.

The anti-nuclear forces in Brookfield are planning further attempts to occupy the site. Meanwhile, sabotage is increasing rapidly; a Hamburg factory which produces chemical mace was burned

Continued on p. 29

## SORWUC organizes bank jobs

By Jack Cavanaugh

Everybody gripes about their general working conditions, but usually there's one or two specific grievances in each work-place that anger people enough for them to consider taking action. At least, that's what the Service and Retail Workers Union of Canada (SORWUC) is finding as it tackles the job of helping British Columbia's female bank workers get organized. A SORWUC member who played a role in organizing the first bank branch in downtown Vancouver last summer recalls that in her branch there was "lots of dissension and people walking out" over having to work too much overtime because of a staff shortage.

"SORWUC had a leaflet on overtime — you know, how bad it is that it cuts into leisure time, and unorganized workers always get short-changed on overtime pay, and the only solution is to join a union," she says.

"I called the union office and suggested they leaflet outside the bank, which they did. Well, things happened exactly the way I'd hoped — one of the women I work with took one of the leaflets and

pinned it up on the staffroom mirror."

Up to this time, the SORWUC member, who was still in her six-month probation period hadn't talked union in the bank. But now she talked to one of her co-workers about the fact that she was a member of SORWUC.

A week later, and another crisis. Four of the five tellers wanted to quit on the spot over the overtime issue. Things cooled down slightly, and instead, they decided to have a meeting about working conditions. Seven of the 20 staff members attended.

"We decided it was crazy to walk off the job because they would just hire new people," says the SORWUC member.

"Writing letters of grievance was no good either. They just ignore them, and besides, they take note of your name and hold it against you. Some said we should join a union, but most felt it was impossible. The banks were too powerful, they would never allow it."

The meeting broke up with nothing definite decided, but the SORWUC member continued to write directly to the four or five workers who

had seemed the most interested in unionization.

"We got madder and madder at the bank, and then decided, well, a union may be impossible, but the hell with it, we should join anyway. At least that way, we'll shake them up a bit, and they might listen to us."

"We talked and talked and finally we decided to have another meeting. This time there were nine, and we signed cards to apply for certification."

## Canadian Union

Applying for certification is hardly the end of the story, because SORWUC, a small, independent and democratically-run Canadian union, has a long and uncertain fight ahead to get the Canada Labour Relations Board to recognize it as a legal bargaining agent for the workers.

SORWUC is hopeful that the CLRB will be forced to accept branch-by-branch certification, or at least to group a relatively small number of branches together into a bargaining unit. In B.C., there are about 800 branches belonging to the five major national chartered banks.

Once they get certified, the bank workers will have

quite a lot to bargain over. For one thing, there's the blatant discrimination against women: the vast majority of bank employees are women, yet few ever make management; men with only a few years' experience are routinely promoted over women who have been there for 20 years.

Pay for women bank workers is way below that in comparable jobs in other industries, considering the skills required. Average salary is \$7,500 per year.

SORWUC, with 17 branches already organized in many more on the way, has been more successful in the banks than any of the larger, more bureaucratic unions. Partly it's the principle of letting each branch decide its own key issue, but also it's because SORWUC has been oriented toward women's issues since it started three years ago, and it has wide experience in organizing small offices where women are in the majority.

Control of SORWUC, and of its finances and bargaining practices, is lodged securely with the membership of each bargaining unit. The "national" executive (SORWUC operates only in B.C. but has national jurisdiction) has no

financial or policy-making power over the locals, and all elected officials are rotated frequently and are easily recallable.

The banks have had a low-key response thus far. They've moved some people around and given promotions to non-unionists, but they've shied away from heavy-handed intimidation.

## Unfair Labour Practices

"Now that the organizing drive is under way, the banks would be hit with an unfair labour practices ruling if they tried to discipline anybody," says a SORWUC member. "That means, as long as you do your work, you can be open about your interest in the union."

"Our advice for other unorganized workers is to contact the appropriate union office first. Be careful; if you must talk union to anyone at work, make sure she's a really good friend, then to get your own way, approach other employees."

For more information, contact Service, Office and Retail Workers' Union of Canada (SORWUC), United Bank Workers Local No. 2, Room 1114, 207 West Hastings, Vancouver, B.C., Canada.

# Dene build sovereignty in Canada's north

By Betty Nair

An embryonic communal society and "nation" is taking shape across a vast tract of North American territory despite the best efforts of the authorities to colonize it and subdue it.

Already, in dozens of communities, a dual-power situation exists, with the governmental organs of the old established order being shadowed by local institutions based on grass roots consensus and popular will.

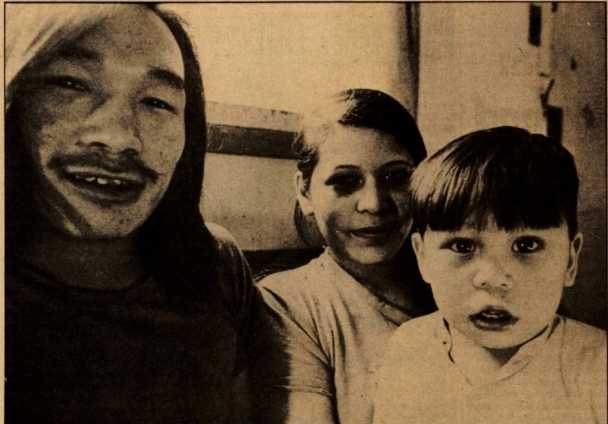
At the same time, a political apparatus is being built — it aims to be both unified and decentralized — to promote the trend in the communities while moving the struggle into the national and international arenas.

This new society, the Dene Nation of Canada's Northwest Territories, represents probably the last best hope of North America's native people to achieve a significant measure of sovereignty and popular self-determination in their traditional homelands.

The Dene's main voice, the Indian Brotherhood of the Northwest Territories, is in process of restructuring itself. It no longer aims exclusively to unify the Dene behind a single political leader. Instead, it pushes "community development" — building a decentralized network in which local traditional band councils and general assemblies are taking on the job of interpreting and carrying out the people's will.

This reorientation is no academic or idealistic exercise. It's a practical attempt to strengthen the Dene society at its base, to build effective sovereignty without bothering to wait for Ottawa to give the okay.

The highest-profile political initiative of the Dene is



Dene Family: Steve Cockney, Bertha Chicksi, and Steve Jr.

their "land claim" over a 450,000 square-mile tract — twice the size of France — extending up the Mackenzie River Valley from the British Columbia — Alberta — Saskatchewan border nearly to the Arctic Ocean.

The Dene (pronounced Denmay, an Athapaskan word meaning The People) have occupied that land of extremes in isolated communal groups and roaming extended families since before history was written, and they insist they never signed away their aboriginal right to it in a treaty and they never lost it in a war. They

want compensation for their land being alienated by the rush of oil and gas development, but they're not interested simply in being bought out, or even in receiving a tract which they would "own."

For the Dene, the land claim is the basis of a political claim for the right to exist as a distinct "nation" and culture — the right to establish a unique form of native sovereignty and autonomy within the wider framework of the white-dominated Canadian federal State. Without a communal land

base, the Dene would not be a people; and without a land claim they would lack the clout to force Ottawa to recognize their distinctness. Today, there are 10,000 Dene — still the majority in their own land. Most still regularly hunt and fish for part of their food, and very few have entered the wage economy, but decades of colonial rule has undermined their self-sufficiency. Welfare is now the main source of income throughout the Mackenzie Valley.

The discovery of large quantities of oil and natural gas in the Mackenzie Delta in

the late 1960's, and the prospect of a highly disruptive pipeline through their ecologically country, prompted the Dene to establish the Indian Brotherhood and make a formal land claim. (The neighbouring Inuit, or Eskimos, have a separate claim.)

The land claim went to the Supreme Court of Canada in 1974, and while it lost on a technicality by a narrow split vote, the moral basis of the claim was firmly established. Further impetus for a settlement to the claim was given last year when, after a marathon series of hearings throughout the North, a federal commission of inquiry into the pipeline project (the Berger Commission) tentatively concluded that the Dene claim should be resolved before any large project goes ahead. (The commission's final report, to deal with whether the project should be approved at all is expected this Spring.)

Even Ottawa has finally admitted there is something to negotiate. The government is reportedly talking of an outright cash settlement in the \$4 billion range. But the Dene have already profited by the experiences of the native people of James Bay, to the east of them, and of Alaska, to the west. In both cases, the natives were forced — literally by bulldozers at their front door — to virtually surrender their land base for cash grants amounting to a few dollars per acre.

## DENE DECLARATION

In July 1975, Dene from all over the Mackenzie Valley met at Fort Simpson, 900 miles north of Vancouver, to put their claim in a political context. The resulting Dene Declaration said in part:

"The Dene find themselves as part of a country That country is Canada. But

the Government of Canada is not the government of the Dene. The Government of the N.W.T. is not the government of the Dene. These governments were not the choice of the Dene, they were imposed upon the Dene.

"What we the Dene are struggling for is the recognition of the Dene Nation by the governments and peoples of the world."

The Dene Declaration is not — despite the attempts of the white authorities to willfully misrepresent it as such — a call for an independent native State, of the United Nations variety. The Dene are not so naive as to believe Ottawa would give away ten per cent of Canadian territory, or that the U.S. would allow it to happen.

But as one of the Brotherhood's staff members puts it: "The Declaration does point toward a separate jurisdiction within Canada, with political powers roughly equivalent to those of a province, with control over the use of natural resources, and local governmental units devised by the Dene themselves in keeping with their traditions.

"There is nothing set in concrete about this, no blueprints. The Dene need the right to experiment, to design an initial constitution, and to redesign it."

"One thing is for sure, the 'local governmental units' would not follow the dominant mining model with elected councils answerable only at infrequent election-times. Ottawa has already tried to impose this model in the form of settlement councils in 150 communities across the territories to make decisions on water, sewage, housing and similar matters.

The Dene have already rejected the settlement councils; they hardly ever vote in council elections, leaving that particular chore to the residentially and more assimilated English-speaking Indians.

## BAND COUNCIL

The most recent institution in each Indian community is the band council, which, legally speaking, is only an advisory body, but which is usually the focus of public opinion. At present, there are about 25 band councils, but the Brotherhood is now working toward establishing more and strengthening those that exist.

"Already, it's getting difficult for the settlement councils to make decisions without the band council," says the Brotherhood staff member. "The band council is elected, too, but it operates on more traditional Dene lines: There is a great reluctance to make decisions in the absence of consensus. Meetings are held with the entire community, people offer differing opinions and a consensus is developed. If that sense, you don't have to go for majority rule."

"The Dene community is fairly homogeneous — there is no color class as such — so the process for consensual

## Tooth and nail battle for liberation

By Fred Moblie

Animal Liberation is standing up on its two hind legs in Great Britain. A new clandestine group, the Animal Liberation Force, has launched a guerrilla offensive against those "sportsmen" and business types who traffic in the pain of defenseless animals.

ALF cadre recently rescued three pregnant beagles from a pharmaceutical research center in Thetford, damaged a badder digger's car in Cheshire and vehicles used to transport animals to vivisection centres in Rabley Heath, and vandalized heaps of angling equipment at a Woolworths in Leamington Spa.

Two members of an allied group, the Band of Mercy, were recently released from jail after serving one year of three-year sentences on 14 counts, including setting fire to vivisection laboratories, under construction, damaging a transport vehicle and torching seal-hunting

boats. One of the two staged a sit-down strike in jail when the authorities tried to force him to wear woollen and leather garments made from animals. After a week sitting naked in his freezing cell, he won his point.

The ALF and Band of Mercy actions may be more illegal, but they are not necessarily more militant, than a whole range of other direct-action tactics employed by the broadening movement against cruel bloodsports and profit-crazy "research." Despite their image as sentimental animal-lovers, the anti-vivisectionists, who oppose experimentation on animals, and the anti-hunters are proving themselves tough-minded militants; their creativity, courage and resourcefulness has demonstrated that you don't need \$80,000 to hire a mine-sweeper (a la Greenpeace campaign against whaling in the Pacific) to raise consciousness about the need for humankind to coexist peacefully with other species on earth.

They have their work cut out for them in Great Britain, where fox and badger hunting are ruling class privileges (Princess Anne is a devotee) and there are 600 experimentation centres where animals are forced to smoke tobacco, have cosmetics injected into them, given skin irritants and are force-fed (86 per cent of experiments are conducted without anaesthetics.)

A number of experiments have been shut down permanently as the result of demonstrations, occupations and other forms of public pressure, and hunt clubs, which have had to cease advertising because of harassment, are facing increasing restrictions in future from farmers, property owners and the government.

## Hunt Clubs Stymied

The Hunt Saboteurs Association, which has about 2,000 members throughout Great Britain, has co-ordinated many successful disruptions of fox hunts.

HSA members routinely rescue foxes, blow hunting horns to confuse the dogs, smear trees and grass with fox scents and chemical mixtures to create false trails, and feed the dogs stinking cheese to foul their sense of smell. On one occasion the Liverpool branch of HSA hired a helicopter to hover over a field where a rabbit hunt was in progress, thus scaring all the rabbits away before they could be killed.

Though mostly legal, such tactics have naturally brought down the wrath of the hunters on the "sabs," with the result that quite a few animal-lovers have been physically assaulted on the field of honour. The police, who usually attend hunts these days, have tried to stay "neutral," but some of the more outrageous incidents have resulted in arrests and even occasionally fines for the hunters.

More information from the Hunt Saboteurs Association can be obtained from P.O. Box 19, Tonbridge, Kent, England.

# Walla Walla brothers slam recreational road

The Walla Walla Brothers had figured they'd seen just about everything in anti-human treatment during their years of militant struggle at the Walla Walla State Prison in eastern Washington. But that was before the establishment of the "mental health unit" (MHU) there two years ago to make Walla Walla a laboratory for behavior modification experiments.

Examples: Prisoners in MHU are forced to wear baby diapers, crawl on the floor and drink liquids from a baby bottle for weeks on end. They are handcuffed and chained to their beds for long periods of time and must defecate and urinate on themselves. "Co-operative" prisoners are bribed and threatened into forming goon squads to terrorize and beat their fellow prisoners.

The idea of MHU is to destroy any speck of human dignity in the prisoners, so they will be susceptible to the carrot-and-stick techniques used in making their personalities according to official specifications. MHU works on the principle that all problems, including inactivity, are the result of personal choices, and that these problems are more faked than real. Social realities such as poverty, unemployment and racism are ignored.

The stakes in MHU are very high. The large number of suicides there, many of them under very suspicious

circumstances, show the authorities mean business in their determination to put the lid on the Walla Walla Brothers — the organized prisoners' movement within the walls — and to terrorize the general prison population.

The MHU is designed for prisoners who are considered adjustment problems, and this includes those who are politically active. The first stage is confinement in the hole, for up to 23 hours a day, with no recreational or educational opportunities. Release from the hole depends on the prisoner signing a contract which signifies complete submission to the authorities; the prisoner "voluntarily" agrees to cut his hair, change his thoughts, restrict his associations. Contract violation, defined arbitrarily by the authorities, is punishable by indefinite confinement in the hole.

It's a truly Orwellian world in which the prisoner is never sure of the bounds of correct behavior or what will land him in the MHU. Affection between prisoners is suspect, as is ordering and receiving the "arrog" kind of literature and writing to newspaper or legislators about prison conditions. One man was punished because of his association with a radical in the county jail.

A class system is created in MHU in which those prisoners who cooperate are rewarded by being placed on



Prisoners at the infamous British Columbia Penitentiary shattered a long myth—as well as a great deal of masonry and steelwork—last Fall when they took over an entire 200-unit cell-block for five days. While the insurrection lasted, the prisoners directed their affairs in a model democratic manner—sharing out their food and work equitably, carrying out delicate negotiations with prison authorities, keeping the army troops on the perimeter at bay and

defeating the B.C. Pen prisoners spelled out their guiding sentiment on bedsheets strung across the cell-block's windows: **SOLIDARITY.**

committees that decide on work assignments, and make progress reports on and mete out punishment to their fellow prisoners. The case of Donald Snook illustrates how this operates: on his second day in prison, Snook was assigned to MHU for observation. As soon as he got

there, he was assaulted by the resident attendants (the "good" prisoners) while the guards watched. He was handcuffed to a radiator during group sessions at which he was ridiculed by other prisoners; he was boxed with cold water, tied between two mattresses

The insurrection, which included a hostage-taking, ended peacefully with a negotiated settlement over grievances involving living and working conditions in the Pen. In the past two years, there have been eight hostage-

takings and a six-day non-violent strike at the Pen to draw attention to conditions there, and the Federal Court of

Canada has ruled the Pen's solitary confinement unit to be so barbaric as to constitute cruel and unusual punishment. But so far, there have been few significant improvements made.

The prisoners' movement at the B.C. Pen is being monitored by the Bruce-Lucas-Wilson Defense Committee, Box 758, Station A, Vancouver, B.C.

with rope, chained to a bed for 16 days, isolated in a strip cell, injected with massive doses of tranquilizer and maced. Legal calls were denied and his outgoing mail never left the unit.

The angel of the MHU is William Hunter. He was fired last June after public

outrage over his brutality, but taken on later as a "consuliant." He says, "the administration should call all the convicts out into the big yard and all the toughs should be executed, one a week, until nobody wants to be tough."

The MHU was established as a desperate attempt by the authorities to put the lid on the Walla Walla Brothers. In 1971, after a long and bitterly fought work strike, the Brothers won the right to defect to self-government and other progressive demands.

The struggle intensified after the authorities reneged on the agreement. Two years ago, the prisoners seized the hospital and other facilities and took hostages, but the insurrection was crushed by force, the prisoners' governing committee liquidated and most of the militants placed in isolation or transferred. Since then, the Walla Walla Brothers have petitioned, filed suit, gone on hunger strikes and appealed to the public to keep the pressure on.

Their immediate demand at present is that the authorities be made to conform to judicial and legislative rulings on prison routines. An outside support network, building a letter-writing and petition campaign to state legislators and planning a demonstration in the state capital of Olympia, is being coordinated through Billy Bourgeois, c/o Morning Dew, P.O. Box 22228, Seattle, Washington 98122.

## Fighting at the point of consumption

Italy's "self-reduction" movement is a novel and effective way for ordinary people victimized by inflation to fight back at the point of consumption.

In Pinerolo, a recent article in *Radical America*, Italians have been organizing in factories, neighborhoods, and housing projects for the specific purpose of refusing to pay price increases in essential services like transportation, electricity, and rent.

In Pinerolo, a small city outside the northern industrial center of Turin, Italian workers head for the bus on a Monday morning only to find that fares have been raised 30 per cent. Like workers anywhere, they complain as they buy their tickets and ride to their jobs in Turin, worried about what the raise will do to already tight budgets.

But unlike workers in most other places, the Pinerolo workers decide to organize

resistance. The next Monday some of them have set up a table outside the bus terminal under the signs saying, "Refuse the Fare Increase." They've printed their own tickets, which they sell at the old price, and demand the bus company accept them. The company refuses. The workers do not go to work.

After several days, workers in nearby areas organize similar actions until the regional government is forced to suspend the increases and issue lower price guidelines.

This is just one example of the "self-reduction" movement in action. In Italy, as elsewhere, workers' fights for higher wages have often been negated by higher prices in the market place and in essential services. The "self-reduction" movement is a way to organize against this robbery outside the workplace. Moreover, there are large segments of the population who do not have a

"workplace" but are oppressed by the inflated prices. Just the same, a prime example are housewives, and it is these women who are often the backbone of the "self-reduction" movement, sometimes engaging in political activity for the first time.

Some of the oldest self-reduction fights involve tenants organizing to refuse rent increases. In Magliana, a working-class district of Rome, two thousand families cut their rent payments in half for over two years on their own initiative.

### Electricity Rates

But the most significant, and potentially far-reaching, self-reduction struggle has occurred over electricity rates. In an effort to resist rapid increases, Italian workers developed new forms of local organization, created links between neighborhood and factory committees, and presented con-

siderable problems for the bureaucratic unions and Communist Party.

In Italy, electricity is provided by ENEL, a state-run corporation mired in perpetual scandal. When ENEL raised household consumption rates several years ago, workers in Turin and Milan became aroused. Their local factory councils agreed to endorse a protest, an important step since it meant the local factory council and union apparatus would be available to help organize the effort.

"In most cases," Bruno Ramirez writes in *Radical America*, "the mobilization involved setting up 'self-reduction committees' whose task was to collect workers' electricity bills and issue substitute bills, often bearing the stamp of the unions. Workers would then enter the new amount, usually cut by 50 per cent and pay the bill."

The movement spread throughout the country.

Tens of thousands of bills were "self-reduced" in every city. ENEL workers aided the fight when many refused to obey orders to disconnect service. Further solidarity was created by the alliance of neighborhood committees, who were mobilizing their areas and resisting bill collectors.

The local initiative and spontaneous nature of the movement soon brought a familiar response. According to Ramirez, "the CP leadership did not take long to condemn this practice, calling it 'divisive' and a 'provocation.'" Under CP direction, the trade unions gradually entered into negotiations with the government. Their official maneuvers steadily superseded the activity of the factory councils and neighborhood committees.

In spite of this turn around, the "self-reduction" movement promises to turn up again.

## News from Nowhere

The comrades at **Cienfuegos Press**, "Over the Water", Sanday, Orkney Islands, KW17 2BL, Scotland, are trying to drum up operating capital for their excellent book and pamphlet service. For a low \$12 sustaining subscription you can get all their new titles for 1977, the review of anarchist literature, and a ten per cent reduction on all their present stock. This is a good deal, write for details and see.

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**Anarchist Youth** is being organized for anarchists under age 21. They seek to abolish ageism, public schools, and the State by boycotting all three. All interested anarchists write: Wayne Shaw, c/o Aurora, P.O. Box 1163, Madison, Wisconsin 53701.

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For those who would rather hear their anarchism than read it, **Our Generation**, 3934 St. Urban, Montreal, Quebec, Canada, is making a series of cassette tapes available, including talks by **Augustin Souchy**, **Murray Bookchin**, and **Karl Hess**. They want to trade for other folks' tapes, too.

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**Free Spirit Press**, Main P.O. Box 24112, Oakland, California 94623, is looking for print projects that "will help end capitalism and bring about a self-managed society".

**The Great Atlantic Riot Conspiracy**, 2743 Maryland Ave., Baltimore, Maryland 21213, is soliciting manuscripts for an annotated catalogue of contemporary anarchism. They also have an annotated catalogue of 120 tapes on subjects like Mayday, psychospirit, etc. . . . **Come!Unity Press**, 13 & 17th St., New York, N.Y. 10003, is a libertarian print collective which teaches others how to use print technology for free. The group itself asks only for donations to cover overhead and supplies, and will publish almost anything you're willing to work on yourself. Their latest pamphlet is **Rakunin and Violence**.

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T-Shirts with a portrait of Lenin on a soup tin and the slogan "57 Varieties - All unfit for human consumption," are available from the **Aurora** collective, Box 1163, Madison, Wisconsin. Most sizes are available; cost \$3.00.

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The **International Anarchist Federation (IFA)** conference planned for November 1978 has been postponed to April 9-11, 1979 in Paris. For further details contact: CNT, 33 rue des Vignes, 75020 Paris, or Grigoroff, 20 bis, rue Tourlaque, 75010 Paris, France.

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Comrades in Connecticut and surrounding states can tune their FM radios into **News of the Above** on WYUH-FM, 91.3, Mondays 6-9 or WHUS-FM, 91.7, Tuesdays 8:30-9:30 for programming suited to anarchists. **Eric Gordon**, 39 Vine Hill Rd., West Hartford, Connecticut 06110, who produces the show, would like to receive news information from anarchists. . . . For **The End of Prehistory**, a 3-hour tape about contemporary capitalism and its suppression from a Situationist point of view, write P.O. Box 1213, Berkeley, California 94701.

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**Anarcho-Feminist Notes** has merged with **Emma** (Feminism Anarchism). Copies of the new publication are available from **Karen Johnson**, 1821 8th St., Des Moines, Iowa 50314. **Synthesis and Philadelphia Solidarity** are in the process of joining forces. Subscriptions to the combined publication are \$2.80 for a year from P.O. Box 1858, San Pedro, California 90739.

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The **Redwing Workers Organization**, c/o P.O. Box 1902, Des Moines, Iowa 50306, has circulated the first part of a series on the need for organization in the left libertarian movement. They want to engage as many people as possible in the debate.

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There has been a flood of new publications dealing with all aspects of the anti-authoritarian movement. . . . The long awaited **Issue 4 of Boots**, Box 344, Cooper Station, New York, N.Y., the colourful 50-page publication of **Ecology Action East** is out. It is free for the asking, as is **No Limits**, P.O. Box 2605, Madison, Wisconsin 53701, an entertaining new anarchist publication arising out of a split with **Free Press** in that city. . . . For the **Asian Pacific region**, write **The Storm** (A Journal for Free Spirits), 227 Columbus Ave., Apt. 2E, New York, N.Y. 10023. . . . **Libero International**, C.P.O. Box 1065, Kobe, Japan, 650-91, is an excellent quarterly in English about the anarchist movement past and present in the Asian Pacific region. Donations would help this effort. . . . A new issue of **Leftward**, P.O. Box 429, Station E, Toronto, Ontario, Canada, is available with articles on the **United Farmers** boycott, Sugar and Wealth, and the Canadian Post Office strike.

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**News from Nowhere** takes its name from the famous anarchist novel by **William Morris**. It is a column of anarchist and anti-authoritarian ephemera, notices, contacts, and brief reports culled from various sources. Suggestions and information for the column can be sent to: **The Open Road**, (News From Nowhere) Box 6135, Station G, Vancouver, B.C.



Mountie riot squad guards road into plant after breaking-up wildcat strike.

## Workers' barricades fall in courts

Workers at a Canadian aluminum smelter who successfully defied the open threats of the company, the courts and the bureaucracy during an 18-day "illegal" wildcat strike last summer are finding they can't let their guard down even after the picket line action has subsided.

The Canadian Association of Smelter and Allied Workers (CASAW), a charter member of the fledgling Independent Canadian union movement, has been hit with

first such defiance in the history of the two-year-old board, which was designed by the previous social democratic government of B.C. to ensure "labor peace" by managing industrial relations along Swedish lines.

As the strike progressed, the barricades were strengthened by the presence of hundreds of friends and relatives from Kitimat, nine miles away. Messages of support poured in from around the province and the rest of Canada.

The workers repeatedly refused to accept recommendations of the union leader-

smelter in the world, in an isolated company town 400 miles north of Vancouver, represented one of the most militant Canadian labor struggles in recent times. For 18 days, the workers surrounded the plant and barricaded the road in, forcing the company to airlift supplies to its besieged management staff in order to prevent a costly shutdown of the machinery.

The workers repeatedly refused to accept recommendations of the union leader-

labour solidarity between workers of two "nations."

New LRB orders had to be handed down, and the Quebec workers were finally forced to abandon their picket.

Following their departure, Kitimat workers re-erected their barricade across the road, and again had it dismantled by the police. But the work-stoppage continued.

Workers spoke of their defiance of the three back-to-work orders as the end product of "an explosion of bitterness after 20 years of mistreatment by the company." Working conditions in the plant had been described as "inhumanous."

According to a union strike bulletin: "CASAW union members manning the picket lines are determined to get justice and fair treatment from their employer. . . and are well aware that their strike is illegal. If a multinational corporation can use legal means to force workers into submission, something has to give."

Having failed in his bid to get the contract reopened, the workers, after a tie vote decided to return to work.

The collective militancy of the workers subsequently paid off when they beat contempt of court charges brought against 12 activists for defiance of the LRB rulings. As well, 32 workers got off on charges of obstruction.

The main penalty the workers have had to pay up till now is that 29 of them have been suspended for periods ranging from one to eight weeks.

Local president Burton, one of those suspended, emphasized that throughout the strike the leadership was carrying out the wishes of the membership.

"I try to be as honest as I can to the membership and then leave the decisions up to them," he said. "I don't abdicate my responsibilities, but I do think the union should not be run by a professional bureaucrat or controlled only by the active element within the union."

Follow CASAW developments in the Barricade, publication of the B.C. Law Union, 605 207 West Hastings, Vancouver, B.C. CASAW can be contacted at 334 City Centre, Kitimat, B.C.



Alcan union members

a \$1.3 million dollar damage suit by the multi-national Aluminum Company of Canada Ltd. (Alcan).

What the company failed to accomplish on the picket line—namely, break or seriously weaken the union—is hoping to do through the courts.

The 1,800 members of the Kitimat, B.C., local of CASAW are taking the new threat very seriously. As local president Peter Burton put it:

"They are simply continuing the same kind of action that led to the original strike in the first place. There is an ongoing, continuous deterioration in the treatment of workers here in Kitimat, and that has not fundamentally changed since the strike. This damage suit only makes things worse."

The wildcat strike at the second largest aluminum

ship to lay off the illegal acts. Instead, they took the conduct of the strike into their own hands. They also had to defy the B.C. Labour Relations Board, which three times ordered them back to work with the threat of contempt of court.

The wildcat began with a walk-out by union welders and electricians over the dangerous working conditions and other grievances, but it quickly spread to the entire work-force as the demand was raised to re-open the entire collective agreement.

The strike was a direct challenge to the federal government's "anti-inflation" policy of restricting workers' wage increases to eight per cent while virtually ignoring target price increases.

Each time the LRB ordered them back to work, the workers voted to continue the strike. It was the

But in a pre-dawn raid by a fully-equipped riot squad of 200 Mounties they have a long history of anti-union interventions, the siege was finally lifted on the tenth day. There was no violence, but a total of 32 workers were arrested in one of the most massive displays of police intervention in a strike ever seen in Canada.

After dismantling the workers' barricades, the police left a detachment behind to "stand down to assist the company in securing its property."

However, only four hours later the arrests, a new picket line was set up by eight workers from Alcan's strike-bound Arvida smelter in Quebec.

Members of the Federation Syndicale Sector Aluminum of Quebec, the eight workers had been flown in an unprecedented gesture of



## THE LINES THEY ARE A-CHANGIN'

## Weather Underground exposes

By Mark Brothers

The Weather Underground Organization has exploded, and the shock waves are being felt not only in its clandestine infrastructure, but in the aboveground left as well.

Documents obtained by the *Open Road* indicate a serious and possibly final split within the WUO over whether to continue its recent policy of attempting to commandeer the U.S. aboveground left through a WUO-controlled economist-oriented mass organization.

The documents indicate that some or most of the guerrilla organizations' membership now repudiates recent WUO practice on the grounds it was opportunistic and a gross representation of the advanced elements of the popular struggle, including women, Third World Groups, prisoners, and national liberation movements at home and abroad. As well, plans for the entire membership to surface and play leading roles in the envisioned mass organization have apparently been shelved.

Bernardine Dohrn, former first secretary of the WUO, declares in the documents that "the split in the WUO is real. To all Third World comrades and organizations we have known and related to... all our relationships with the old organization are formally dissolved."

Dohrn, who earlier had related the WUO's recent approach to mass activity, now identifies with the "Revolutionary Committee of the WUO," which indicts the Central Council and sponsors "deadly, grave crimes committed against the women's movement, against revolutionary anti-imperialist politics and organization in the oppressor nation."

According to Dohrn, "the aim of the WUO was nothing less than to establish itself, with its white and male supremacist politics, as the leadership of the whole U.S. revolutionary movement." The WUO felt that "inversion" (surfacing) would spur a nationwide defense campaign that would help generate the new organization.

The policy has been well underway during the past two years, with the WUO engaging in formal activities and instead establishing a nationwide network of aboveground Prairie Fire Organizing Committees (PFOC) to carry forward the mass work of the split since it has left the PFOCs in a shambles, seriously impairing their ability to function.

Whether this means the WUO or some remnant will reassume its traditional militant clandestine posture is still questionable at this point, although the Revolutionary Committee seems to intend "to maintain and develop the history of the WUO in armed struggle."

## Economist Demands

The Revolutionary Committee documents say the WUO watered down its politics in order to "expand

the main base" of its support among the working class. The WUO strategy was to subordinate the women's, anti-imperialist left and national liberation struggles to the economic demands of the working class at higher wages. The effect was "to cover the left flank (of labour bureaucrats) Meany and Woodcock." The RC criticizes this strategy on the grounds that revolutionaries should "support the most advanced, not waiting for the most backward."

One of the documents, *Self Criticism of the WUO* (issued Oct. 1), condemns the WUO's recent position that the women's movement is essentially a bourgeois phenomenon: "In every respect, the WUO's line has reinforced the domination of women by men... The WUO had no comprehension of the revolutionary content of the independent women's movement, and a consistent line that women could only be revolutionaries if they worked in the whole movement. At one point, this meant the anti-imperialist movement, for the last two years it was the 'class struggle'."

An RC document, dated Nov. 20, says that Dohrn was set up as an "archtypical exceptional woman in opposition to the other women to enforce and be a cover for male supremacy."

Dohrn now denounces her former role as that of "a token woman... I opposed the male chauvinism of the women and glorified the purely economic struggle... In a transcribed tape message, she says she no longer "speaks for the rest of the central committee" — Bill Ayers, Jeff Jones, Celia Sojourn, Joe Reed. Nor do I speak for the old organization."

She says the WUO ignored women fugitives and instead squandered time, money and cadre on "opponentist and bourgeois fugitives." "The most glaring example of this," she says, is the WUO's support of Abbie Hoffman. Instead of organizing support for prisoners, the WUO "used its cadre from prison work in order to do opportunist work-place organizing. We dismantled defense committees and destroyed the mass support of the Black struggle." The RC slashes at the WUO for doing "nothing to support the Black Liberation Army (BLA) which has been under severe attack by the State."

The documents also condemn the WUO's role in the Hard Times Conference, held in Chicago in early 1970, which brought together about 3,000 individuals from groups such as the Puerto Rican Socialist Party, Black Panther Party (East and West Coast versions), Vietnam Veterans Against the War and the American Indian Movement. "The WUO was the main force" was the prime mover behind the conference, but its drive for a new mass organization, led by the WUO, was stymied by its proposed "program for hard times" was rejected by the delegates.

Another WUO initiative, the making of the feature

film *Underground*, is assailed as "a crime against national liberation movements, women and the anti-imperialist left... it was a conscious attempt to organize support for the individuals in the film—not to strengthen the revolution... the portrayal of ourselves as gentle, reasonable, well-educated and WHITE was a move to dissociate ourselves from the alleged 'extremism' of prison struggles, the BLA, PALN, SLA... from armed struggle itself."

Says Dohrn, "Along with the attempt to control the Hard Times Conference, we had counted on the movie and the establishment of a legal apparatus to implement this strategy of inversion."



Weatherpeople in Chicago streets during 1969 Days of Rage.

The document claims that in October, 1973, the WUO was "completely disorganized" because of white and male supremacy within the organization and because of the politics of *New Morning*, a 1970 commune which criticized the military "error" — the WUO's "tendency to consider only bombings or picking up the gun as revolutionary" — and proclaiming the revolutionary potential of freck culture.

## Guerrillas Without Warfare

Three years and numerous bombings later, according to the documents, Bill Ayers was to lead a move to rebuild the crumbling organization. After another year of intense debate, the WUO published *Prairie Fire*, a 156-page political statement that reaffirmed the WUO's traditional stands on Black self-determination, anti-imperialism and the women's struggle, and condemned the earlier "uncritical support to youth culture."

Aboveall, *Prairie Fire* was a call for aboveground organizing: "We need organization... We all feel the need to work as part of a whole, larger than ourselves, to see our individual contributions add up to something meaningful."

In keeping with their new emphasis on aboveground organizing, the WUO began publishing *Oswatomic*, a quarterly magazine, in the spring of 1975. In the first issue they asserted that "the left is not dug into the people's discontent." Left analysis is seen mainly in papers circulated among leftists, left solutions are heard mainly in meetings of the left. "In instead of digging

"into the people's discontent," they dug themselves. *Oswatomic* became an increasingly in-group publication devoted to internal theoretical squabbles. Extralegal activities were virtually ignored. "Working class consciousness" became synonymous with revolutionary consciousness; the independent struggles of Blacks, women, prisoners and Third World people were subsumed in a melange of "class struggle"; freck culture was buried as an embarrassing opportunistic phase; and Leninism was enthusiastically embraced.

By late 1975 Weather politics had reached the point where many revolutionaries that the

which give them an edge of vested interest and tie them to a certain extent to the imperialists..."

## Days of Rage

Their 1969 national action, the Days of Rage in Chicago, brought together a "Red Army" of 800 helmeted, pipe-swinging Weatherpeople for four days of violent clashes with police.

In early 1970, a step ahead of a whole raft of federal indictments arising out of the Days of Rage, the "Weather Machine" reorganized into a network of tight affinity groups and went underground. For the next four years, they conducted a systematic campaign of armed actions, with their bomb-

reaching right into the Pentagon and the Capitol. They also carried out numerous retaliatory blasts (after George Jackson's murder, the Attica massacre, the coup in Chile, the SLA shootout...).

The WUO has made a significant contribution to the North American revolutionary process. Whether the movement was at high energy or in deponent lull, the WUO has responded to outrages by the State with clear, tactically powerful actions. They have been a powerful force in raising consciousness around sexism, racism, imperialism and military tactics. The publication of *Oswatomic* and the filming of *Underground* were clandestine victories in themselves. Seven years of busy underground activity with hardly any arrests is an unequalled track record for contemporary North American guerrillas in terms of secure organization.

## Prairie Fire, and the filming of

*Underground* were clandestine victories in themselves. Seven years of busy underground activity with hardly any arrests is an unequalled track record for contemporary North American guerrillas in terms of secure organization.

## Authoritarian Ideology

Despite these exemplary successes the WUO has been unable to catalyze a great deal of aboveground activity. They have followed the pattern of movement groups who, adhering rigidly to authoritarian Marxist-Leninist organizational forms, isolate themselves from people and attempt to form elitist working relationships. Just as they made a "military error" when they looked up those unwilling to pick up the gun as their enemy, they recently erred by dismissing non-Leninist revolutionaries as "incorrect line" leftists.

According to the RC, the WUO "attacked the BLA for being 'militarist' relative to give any form of aid or support on the alleged basis that they weren't Marxist-Leninist, or organized along the lines of Democratic centralism, as defined by us. The same was true for Native American fighters." Much of the women's movement was frustrated as well as "anti-communist" as, according to Dohrn, the WUO "elevated differences on Communist organization and Marxism-Leninism above oppressor national solidarity with national liberation struggles."

Although Weather has always considered itself Marxist-Leninist, the split between the "official" authoritarian ideology and its periodically expressed anti-authoritarian impulses has been the source of constant tension. In *New Morning* for instance, Dohrn wrote that "one of the most important things that has changed since people began working in collectives is the fact of what leadership is." People—and especially groups of sisters—don't want to follow academic ideologues or authoritarianism.

While the recent documents express many anti-authoritarian criticisms, Dohrn and the RC seem unwilling to seriously look at concepts of non-hierarchical organization that recognize the need for long-term coordinated, strategically defined organization; the need for armed struggle; the need for a mass organization to pull together friends and comrades, whether three or thirty." Yet they never even consider that anti-authoritarian organization may be anything other than the usual. Alongside their attacks on an elitist leadership, the RC manages to come up with statements like "anarchism has been manifested first within the organization through spontaneous concepts of strategy for revolution; and in concepts of organization and leadership that were not collective and not founded on political struggles."

Dohrn states clearly that the other central committee Movement will soon be surfacing is not necessarily dead, but the split is sure to diminish the lustre and the impact of any Weatherpeople who "come out."

While the split may put an end to the dream of taking control of the aboveground left, it may also have impaired the WUO's ability to wage clandestine warfare. Because for the immediate future, it appears the movement is faced with the prospect of two, three, many Weather Undergrounds...

(A complete text of the WUO documents, entitled "The Split of the Weather Underground Organization Struggling Against White and Male Supremacy in Our Movement," will soon be available for \$1.00 from John Brown Book Club, P.O. Box 92283, Seattle, Washington 98123.)

## revolutionary force Children are a bloody nuisance

Children are the enemies of alienation. They don't fit into schedules. Doctors and nurses draw up timetables for looking after babies and then parents feel inadequate because the babies don't conform. Childcare is a drag on women not only because it's done in isolation but because it always has to be done against the clock, to fit in with shop hours, men's or their own job hours, school hours, clinic hours, bank hours, post office hours, welfare hours, and its impossible.

No matter how many days are left, the setup and how much maternity leave they introduce, children's needs will always be in conflict with bureaucrats' and bosses' needs; children will always be an obstacle to achieving those things which are so highly valued, and often economically necessary, in this society.

So it's no wonder that the anarchist movement, which in so many other respects mirrors alienated class society, should be dominated by childless people and their values. Where you do find parents, they're likely to be middle-class, because middle-class people find it easier to set some freedom from their children (and because they predominate among the left), and on the other side, where you find working-class anarchists they are usually childless young people.

Whatever we think in principle, the left joins up with capitalism in regarding childrenless. Its policies are recreational, based on the male employee's schedule, since it was men who started the left, and we follow the same patterns today despite women's liberation — you go to meetings after hours and on weekends and you do things that cost quite a lot of money, like printing leaflets, because your money is yours to dispose of. So naturally even though there is a lot of women in left politics today, they're mostly socio-economic men — they have jobs and no kids; and now that men are assuming a fairer share of child-care, fathers play a secondary role to the childless men.

Women are constantly being mostly concerned with jobs or with comparatively remote things like frame-ups or foreign wars, seldom with the needs of families except as they relate to the wage-earner. Women who can't get to meetings or who can't do their share of the leaflet producing, etc., or contribute money to the cause are made to feel like passengers.

Instead of the left seeing its childlessness as a weakness, it sees parents as insufficiently revolutionary or it just ignores them altogether. One woman writes (in support of abortion): "I don't think a single woman with kids is in a good position to be fighting the State." She offers revolutionary women the same choice as does capitalism: marriage, cohabitation or childlessness (dismissing communal childcare as something we haven't got yet) — only now it's imposed in the form of the revolution. On the rest of the left, doesn't know what fighting is. A single woman with kids is fighting the State with her very existence. The State hates her like her poison. It stigmatizes her children, deprives her at the welfare office, labels her a social problem, and blames her for her own "marriage breakdown" society can't afford for women to have their own territory).

### Staying Childless

The State can afford to liberate childless women as they'll always be the minority. You don't fight women's oppression by staying childless, you just lessen it. Of course a woman who doesn't want kids shouldn't have them just for political reasons, but neither should she tell those who do want them that it's unrevolutionary to have them.

The real reason why housewives (including single parents on welfare or men who stay home while their wives have jobs) are dismissed by the left is that they are outside the power structure. No one in authority is likely to approve us for the job, we require no licence to do it (though plenty would like to introduce it), and the State's power to steal children is a negative kind of licence, we can organise our own work without a supervisor.

I think we should organize more private communal child care instead of pressuring for more State or industrial day care, which



are not the same as "community child care," although some leftists talk as though they were. Institutionalized day care that frees parents to join the alienated work force really isn't freedom for women, men or our children. It's freedom for robots.

What we should do is try to bring work patterns into harmony with child care. That means more self-employment, job-sharing, part-time and casual work, growing your own and doing it yourself to cut down on wages needed, going to the land — squatting if it's necessary; everything, in fact, which is liberatory.

### Power Politics

The hard left considers all these things irrelevant, and self-employment down right reactionary. In this, as in the matter of children, it shares the values of capitalism which weights everything—respectable status, benefits, opportunities—in favour of the long-term, full-time employee and makes them feel almost like criminals (which they literally are in Communist countries). The hard left is composed of power-oriented people who identify with union leaders and commissars even when they theoretically disapprove of them; after their sort of revolution they would just be union leaders under a different name and they don't like intractable human material.

Whatever their politics, most low-grade workers hate work and you're much more likely to encourage this natural source of revolutionary energy by offering the hope of some life and freedom now than by fantasizing about mass occupations, general strikes and revolutions 20 years in the future.

It's also important for people to form communes; indeed I don't see how an anarchist revolution can occur at all while we are stuck in our little holes struggling to survive as families, overworked, depressed, always in terror of homelessness, pennilessness, harassment, while reserving "political activity" for our weekly night out.

Communes and the like are justly derided when they consist of rich, insured people who have no trouble buying houses and land, and imagine that their example will inspire the State to dissolve itself and the ruling class to give up their excess property without a fight. It's much harder for poor people to form communes—the State's housing policy shows that it's aware of the revolutionary potential of communes and the repressive power of marriage. But we must start, and are starting to do it, by squatting and treating council estates as communes. This makes it easier to survive on less wages and without child care which is alienated, inconvenient and inadequate (no evening and weekend care).

When we show our politics revolved around our daily lives (instead of restricted to after-job hours. (Every couple knows that when a meeting or demonstration is on, it's the person who stays home with the kids who's working, making a sacrifice, and the person who participates in the so-called struggle who's having a good time.) We should reject the bureaucratic politics taken up most typically by those who don't mess up their lives with anything so untidy and uncontrollable as children.

(This is a condensed version of an article written by Mne de Staal in the British magazine *Anarchy*. "Children are a Bloody Nuisance," *Revolutionary Force*. *Anarchy's* address is 29 Grosvenor Avenue, London, N.5, England.)

"It used to be described as the most extensively-developed alternative economic system in the U.S." But in more recent days, the North Country co-operative movement, centred in Minneapolis-St. Paul, Minnesota, has been lucky to make ends meet.

It wasn't that North Country couldn't make a go of it in the world of business and finance, or that the co-op members got drained of their energy. Trouble came in the form of the misnamed Co-op Organization (CO), a self-styled Marxist-Leninist-Stalinist outfit that has attempted to force its hierarchical organizational forms and its authoritarian political style onto an unwilling co-op movement for the past two years.

What started as a debate over the co-op movement's basic orientation and its internal policies eventually became a complicated series of mass meetings, position papers, occupations, arson, sabotage, threats and violence.

In the process, the CO's escalating provocations and sectarian tactics virtually tore apart a loose, decentralized federation of more than 30 co-ops, warehouses, bakeries, cafes and other enterprises doing two million dollars worth of cooperative business annually.

The CO initiative was launched in early 1975 during a time when many co-op members were questioning why the co-op movement had failed to widen its base from its "hippie" origins to bring in working people. CO members, many of whom had been actively involved in North Country, were obviously frustrated by the unwillingness of the working class to accept their leadership, and, ironically, they carefully laid plans to reach workers through the much-despised counter-culture institutions by taking over North Country.

The strategy of the CO was two-fold. First, to infiltrate the key institutions, including "the means of production" (The People's Warehouse). Second, to push forward debate into a meta-physical "two-line struggle," with the opposing line being labelled fascist and reactionary in order to force people to clearly take sides in "the class struggle."

This authoritarian form of conflict resolution actually

involved debates around practical issues, such as simple mark-up vs. dual pricing, bulk processing of foods, etc. — disputes with valid arguments supporting either side. In a position paper prepared by co-op activists, anarchists and feminists, it was pointed out that the two-line struggle tactic represents an "attempt to force reality to fit abstract theory. Of course, this is the opposite of a dialectical approach, which is opened and rooted in the concrete."

### Community Control

The CO branded its most prominent opponents as "bourgeois," and said they had "instituted a deceitful line — maintain unity to — community control — to maintain its class ideology and control of the system." This unprincipled attack completely ignored the fact that, while all the co-ops met together to form some common policy, each co-op was independent and run by a collective of its own members.

As one of those victimized by the CO's attacks explained later, North Country was built on openness, trust and comradeship. No wonder, he said, it was "susceptible to any disciplined, unprincipled group."

In early May, 1976, the CO attempted a putsch. CO members circulated a plan calling for restructuring of the co-ops, installing democratic centralism and themselves as the new revolutionary leadership. The CO claimed the People's Warehouse would go broke unless the hippies abandoned their anti-profit mentality. In a new twist, he said, it was "susceptible to any disciplined, unprincipled group."

When its demands were shelved, the CO took the road of violent insurrection. Armed with pipes and other makeshift weapons, CO members descended in full strength on the warehouse and gave the non-CO workers a half hour to leave. One woman who put up some verbal resistance was clubbed before she and her co-workers were evicted.

The CO had already withdrawn \$6,000 from the North Country bank account before the occupation. Co-op members gathered at the warehouse, confused as to what to

do. The police were called and sent away. A "third force" arrived supporting the CO's critics but condemning its tactics.

### Effective Action

In the end, the only effective action was taken by the co-op members themselves. They reorganized nearly all the co-ops in the network and established a new distributing warehouse, which was eventually formalized as the Distributing Alliance of the North Country (DANC), an acronym taken from the Emma Goldman quote, "If I can't dance, I don't want to be part of your revolution."

Without the co-op's business, the occupation collapsed in a week, but CO people were allowed to remain in control of the warehouse operation, which was now in a weak financial situation. As one co-op member said, "They (CO) thought that they had taken over the focal point of the co-ops, but now they found that the focal point was expendable, and we were capable of regenerating what we need."

CO then started to work against DANCs, first by calling for the new warehouse to turn over its assets, and then by embarking on a campaign of hoologianism, including firebombing "off-top" destroying a truck and other acts of sabotage, and beating up co-op members.

The last gasp was an attempt to sabotage DANCs by getting the San Francisco Common Operating Warehouse (SFCOW), the primary broker for the region and an avowed Marxist-Leninist organization to put pressure on the co-ops. Again, solidarity among co-ops prevailed, and SFCOW was dropped as the midwest broker — cutting its total business by one-third.

Purges have weakened the CO, and the People's Warehouse is in process of being sold to pay off the CO-incurred debts. North Country is hoping for a period of relative stability in order to recover from its bout of authoritarian socialism and to rebuild itself as the model of the new, non-hierarchical society.

Keep in touch with North Country through Soil of Liberty, P.O. Box 3840, Loring Station, Minneapolis, Minn. 55403.

**The Open Road welcomes correspondence and contributions (editorial and financial). Write to:**

**The Open Road  
Box 6135 Station G  
Bancouver, B.C. Canada**

Sangster International Airport, gateway to Jamaica, is a mere hundred dollars return from the parish (equivalent of Miami Beach, U.S.A. The echoes of the empty terminal, which once processed hundreds of thousands of tourists annually, are a stark reminder that this small Caribbean island has been victimized by an international slander campaign since it elected a democratic socialist government in 1972.

Outside, visitors are almost immediately struck with Jamaica's typical Third World schizophrenia. Montego Bay grabs the incredibly wealthy, ultra-contemporary in architecture, leisure amenities and jet-set lifestyle with the poverty, almost elemental, tribal and, until recently, rural reality of indigenous Jamaicans.

A stroll down Gloucester Avenue's tacky tourist strip, past the spanking new Canadian Imperial Bank of Commerce, through the Market centre, and on to the abject poverty of Railway Lane is a graphic testimonial to the economic and social facts of multinational penetration of Jamaica. Prosperity and power for the few, illidness and exploitation for the vast majority of the island's two million people.

It is in Railway Lane, Trenchtown, Concrete Jungle and the other urban ghettos and shanty towns of neo-colonialism, jammed with uprooted peasants and farmworkers, that reggae music and the present sound of Jamaican rebellion got its start and found its base. It was in this environment that the militant mystical-anarchist credo of the Rastafarians took hold in the mid-1950s. By 1970, when the repressive regime of the Jamaican Labour Party (JLP) was in full swing, the noted Marxist historian Dr. Walter Rodney would identify the numerical strength of Rastafaris as the "most profound dilemma faced by the regime." The present Prime Minister, Michael Manley of People's National Party (PNP), admits to thinking "that the only Jamaican who truly knows who he is has been the Rastaman. They're very beautiful and remarkable people."

Today, reggae music and the Rastafarian ambience which surrounds it are at the forefront of a "cultural revolution" which is transforming Jamaican society. Throughout the island, ill-probably, the best reggae records are the primary form of political communication. From Montego Bay to Negril, Kingston, and the

Blue Mountains, the people talk about the music, the words and their political meaning. Record stores, like the one run by the Burning Spear group in Ocho Rios, proclaim revolution and are the centers of much social activity. On an island where forty per cent of the population is illiterate, reggae music has become the popular propaganda of a profoundly anti-authoritarian resistance culture.

Bob Marley and the other well-known Rasta-reggae artists are only the most visible manifestations of a cultural phenomenon which is playing a consciously progressive role in Jamaica and, incidentally, producing the most explicitly revolutionary music available on a mass scale in English. In response to rock'n'roll journalists who would dismiss the politics of reggae, Marley says, "Me hafta laugh sometime when dem scribes see me like Mick Jagger or some superstar 'ing like dat. Dem say, 'Listen close to the music, 'cause de message not de same... Noooo, mon, de reggae not de Twist, mon!" (Quotes in Jamaica's English patois are transcribed phonetically.)

#### The Rastafari

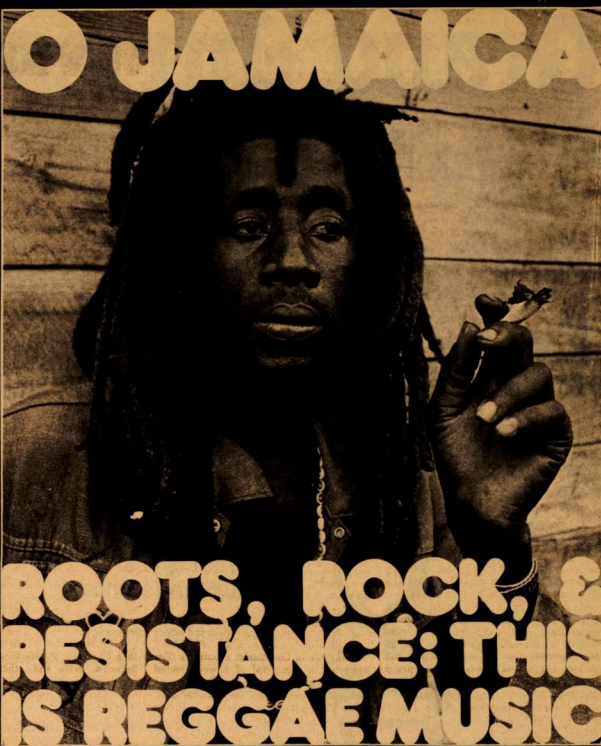
"Just because I'm a Rastaman  
Everybody want to say I'm wrong."  
—Just Because, Evolution

They put the rebel punch in reggae music. They are relentlessly optimistic, forever "battering down gates" in Babylon, refusing to serve a lifetime in a society which disgusts them in every way.

The Rastafari believe they don't belong in Jamaican society and they attempt to divorce themselves from the civil institutions which were established by the oppressors. The Rastafarian appearance (the long matted dreadlocks), their arcane language and the smoking of illegal ganja (marijuana) as a sacrament are means of resisting assimilation and preventing infiltration by the oppressor's social values.

For the most part, the Rastafaris don't vote; they don't marry to formalize their relationships; they reject individual ownership of property, choosing mutual aid methods of economic and social organization. They believe that work is good, but wage labour is merely a perpetuation of slavery. As a general rule they passionately prefer socialism to capitalism.

The primary organizational form is the "congre-



# ROOTS, ROCK & RESISTANCE: THE REGGAE MUSIC

BY FRANK LLOPARI

gation," consisting of a loose circle of friends who smoke ganja and carry on a wide range of discussions of a spiritual, political, and personal nature. On occasion these congregations have grown into vast communal and non-hierarchical networks sharing a single geographical location and carrying on collective activities. The Rastas have been at the forefront of land occupations, seizing unused land for popular use.

The cult began in the Thirties after Ras Tafari, Haile Selassie, assumed the throne of Ethiopia, fulfilling the prophecy of Marcus Garvey (a native Jamaican) that a Black king crowned in Africa would be a sign that

the day of liberation was near. Contrary to common belief, the Rastafari do not worship Selassie in any formal sense. They believe that each human being is equally divine and look to themselves for solutions to problems.

The traditional Rastas maintain that the late dictator is the symbol of God as a living man, but even this fundamental concept varies from Rasta to Rasta and the trend amongst people influenced by the Rastafari is moving beyond belief in Selassie entirely. For the non-believer it is easy to secularize almost any reggae song: Babylon represents oppression or the State (usually capitalism); Ethiopia, Africa, or Zion refer to liberation or the land of freedom; Jah is revolution, the

force of change, and also the symbol of hope and freedom.

"I remember on the slave ships how they brutalized our very souls  
Today they say that we are free  
only to be chained in poverty."  
—Slave Driver, The Wallers

The importance of reggae music in the Jamaican political process was demonstrated during last December's bitterly contested election campaign. Over eighty-five thousand people turned out for the "Smile Jamaica" reggae festival organized by Prime Minister Michael Manley's progressive People's National Party (PNP).

The huge audience, nearly ten per cent of Jamaica's popular voters, was charged with electricity, anticipating the songs hammered out into the gummy Kingston air weeks of right wing violence. "Now you've seen the light," came the words of Bob Marley and the Wallers, "Get up, stand up, stand up for your rights! Get up, stand up (People struggling on! Don't give up the fight!)"

"Some people think God will come from the skies, take away everything and make everybody feel high! But if you know what life is worth you would look for work on earth. . . . The singer, Bob Marley, is a

figure as significant as Michael Manley in the Jamaican social equation. Even Time magazine has recognized Marley as a political force to rival the government."

Jamaica's right-wing also knows this. Only two days before the concert, which Marley, a Rasta, agreed to play "for the love of the people," he narrowly escaped assassination in an attack on his home by political thugs. He was wounded in the arm and his wife and a number of friends were seriously injured in heavy machine gun fire.

Since 1972, when he adopted the Rasta slogan, "Beter Must Come," Manley has retained the confidence of the Jamaican people by identifying himself with his progressive policies with the cultural revolution. According to the conservative Jamaican daily Gleaner, "This is the basis for the massive lead the PNP enjoys among younger voters below thirty which our data indicate as a major factor accounting for the PNP strength in many areas."

Manley is no revolutionary, but he has to contend with a Chile-style campaign of "destabilization" promoted by the multi-nationals, primarily American, Canadian and British interests. There is an international squeeze on the

continued on p. 30

## DISCOGRAPHY

The following reggae records are generally available in North America. "R" stands for a sample of the most politically-conscious lyrics. One word of advice when buying reggae albums: Don't take a chance on the jacket artwork.

**Bob Marley & The Wallers**, the most popular and published group, has released a number of excellent albums. Listen to *Blackman's Vibration*, then *Natty Dread* or the earlier *Burnin'* or *Catch a Fire*. African Herbman is also good for a glimpse of the original sound.

**Burning Spear**, is the African name for Jomo Kenyatta. Their best album to date is *Marcus Garvey* not to be confused with *Garvey's Ghost*, a date album worth listening to.

**Bunny Wailer**, one of the original Wallers, "Battering Down Sinner's Right" is a classic on the subject of the Blackheart Man. *Palmer Trot*, another original Waller, has the title out of his album *Legend* II banned by Manley's government.

**Climons**, a Spanish word for runaway slaves. The original Jamaican cinematic tough *garrison* was for a hundred years and liberated themselves from British imperialism 38 years before the United States. *On the Rock* is perhaps the most overtly political album available. *Very Good*.

**The Mighty Diamonds**, provide excellent listening on *I Need A Root* and *Max Romeo & The Upstarters*, a group based in England, on their album *War In A Babylon*.

**Big Youth**, is among the best of the disc-jockey philosophers. Check out his *Hill The Road* jazz album for the straight goods. *Third World*, has one album out which blends jazz, reggae and folk.

**Jimmy Cliff**, the hero of "The Harder They Come" is considered Jamaica's music in Jamaica, but many of his albums are highly rated. Try *Struggling Man*, *Follow My Mind*, *Unlimited* or the classic instrumental album, *The Harder They Come*.

**Island Records**, the quality reggae label, puts out two sampler albums. This is *Reggae Music*, Vol. 1 & 2, which provide a good overview of the music. Some of the proceeds go to JAMAA, the Jamaican literacy project.

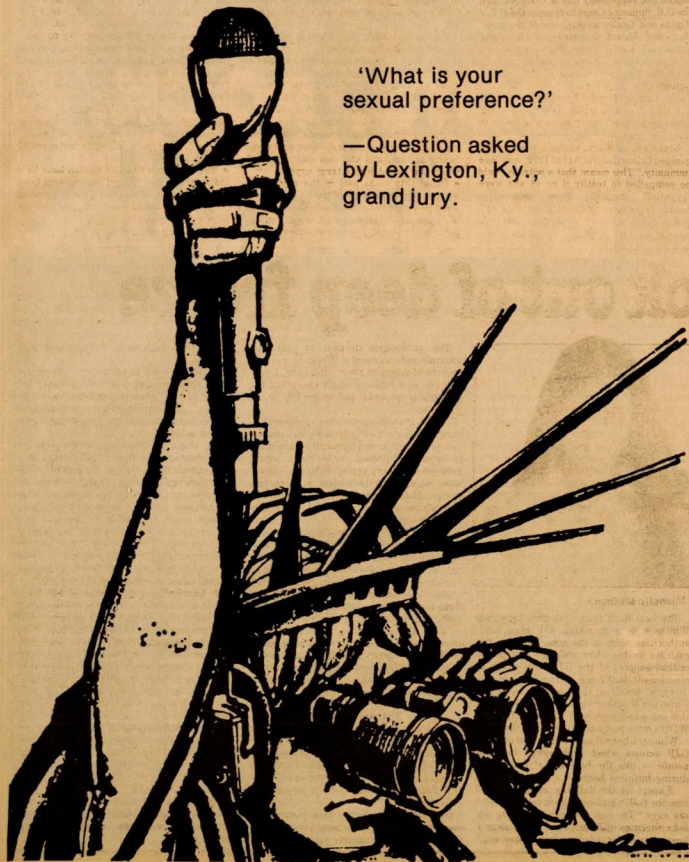
Remember to say most of the best political reggae is put out on 45 rpm records which never make it to North America, because someone has decided they have no commercial potential.

# Grand Juries: The New American Inquisition

BY HARRY GOMBE

'What is your  
sexual preference?'

—Question asked  
by Lexington, Ky.,  
grand jury.



You can't hardly get out of a jam in America anymore by "taking the Fifth." That once-hallowed refuge of civil libertarians and other believers in the essential beneficence of the State has been rendered a virtual dead letter by an intensified grand jury offensive across the country.

Scores of individuals have gone to jail for refusing to cooperate with politically-motivated grand juries, and thousands of others have had their personal lives and political priorities disrupted in combatting the aura of criminality that the authorities have attempted to bestow on all dissenters.

In the process, these resisters have shown that the scope of political activity in a society depends not on the "rights" guaranteed by the government nor on the good will or good intentions of high officials and media managers, but on how well groups and individuals can mobilize to protect their own interests.

The resistance to the grand juries has had only marginal luck in legal and bureaucratic challenges of the grand juries' patently unconstitutional abuses. The main successes up to now have been due to the personal courage of individual "martyrs" and to the organizing skills and energies of local anti-grand jury coalitions and defense committees across the U.S.

Nixon's relatively minor tampering with the U.S. Constitution during the Watergate farce provoked anguished and outraged protests from his "enemies" among the ruling elite of government and the media. But a much graver breach of popular rights — in fact, the outright subversion of such key elements of liberal democracy as the Bill of Rights' Fifth Amendment guarantee against self-incrimination — is being carried out with hardly a murmur of discontent from the established opinion-makers.

Maybe it's because the targets (for now, at least) of this new Inquisition are merely the dispossessed and the dissident, including native people, militant unionists, Chicano, Puerto Ricans, gays, feminists, anti-war activists, single mothers and urban guerrillas.

Under the pretext of a war on organized crime and "terrorism" the grand jury is being transformed into a powerful investigatory body completely subservient to the FBI and other police agencies aiming to destroy the broad progressive and Left communities. Prosecutors routinely use grand juries to extort information behind closed doors to which police investigators have

For Michelle Whitnack, last December 20th started out like every other long and boring day in the Seattle City Jail.

But it got worse, and then better, in a hurry.

Whitnack, a 21-year-old prison activist and anarchist, had been held in the jail since July for refusing to testify or even give her fingerprints to a grand jury probing Seattle's Left community. As things stood, she faced another 12 months inside.

On the morning of the 20th, without warning, six federal marshalls dragged her out of her cell, choked her into unconsciousness, and forcibly took her prints and mugshot. Then, without further ceremony, they gave her her walking papers.

The prosecutor's office issued a press release saying that the prints were obtained "without injury to the prisoner," and then went on to state that the evidence would be compared to prints taken from an unexploded bomb found a year earlier in the Seattle courthouse.

"Why did they let me out just before Christmas? I don't know," says Whitnack. "I'd like to say it was because of the big public campaign around my case, and their embarrassment at having me in jail, and they were looking for a face-saving way out, but that would be speculation.

"All I know is they picked a day when both my lawyers were out of town and the magistrate and the head marshal, both of whom would have stopped the forcible fingerprinting, were on vacation."

Whitnack points out as well that the reference to the unexploded bomb doesn't make much sense since it would have been more logical to keep her in jail until the comparison of prints had been completed.

The press release by the prosecutor's office was, in fact, part of a continuing official campaign to discredit the Seattle Left among the general population by creating an aura of criminality around political activists.

little access and no legal right.

As things stand now, a grand jury witness is in as much or more jeopardy as the ostensible "target" against whom the prosecutor is supposed to be seeking an indictment. The witness is given little or no warning to appear; he or she has no right to know the crimes being investigated and no right to have a lawyer present in the grand jury room. The regular rules of evidence and other due process safeguards don't apply; there is no public presence at the proceedings.

But the grand jury's main bludgeon is its power of civil contempt. Witnesses can be compelled, on pain of being sent to prison to answer literally any question about their political ideas and activities, their conversations and activities, and those of their friends, neighbors and relatives. Jail terms can last up to 18 months — the term of the grand jury.

In a chilling new wrinkle, the grand jury has been put to work on what can only be described as anthropological research. It's the sort of research that the CIA has been funding for years in Latin America and elsewhere in an effort to anticipate, divert and control the forces of social change. Only now, the "subjects" are home-grown communities living in self-sufficient ways outside the sanctioned mainstream.

This happened clearly in Lexington, Kentucky, where the FBI thought it had tracked down political bank robbers Susan Saxe and Katherine Power. Agents started asking heavy handed questions in the small Lesbian community there and were baffled to find they were getting nowhere.

One of the people questioned in Lexington said the FBI was thoroughly spooked to learn there were whole groups of people in America whose internal dynamics were a mystery to it, whose members spontaneously nurtured and supported each other and built solidarity outside the pale of the Welfare State. "For them it was a bureau crats' nightmare," she says. "They just assumed there was a national network of Lesbians moving people around, and they had to find out how it worked. They got the grand jury to ask questions of persons and irrelevant questions: who people had lived with in the past few years, who they met when they went to meetings, what they majored in in college.

## Attack of the Grand Jury

The grand jury is ostensibly probing the activities of the George Jackson Brigade, a clandestine group that pulled off six political bombings, a bungled bank robbery and a successful jailbreak during 1975 and 1976. (The courthouse bomb has been claimed by the New World Liberation Front, based in the San Francisco Bay Area.)

"That wasn't the first time the prosecutor had attempted to direct a witness," she says. "I refused to give in to his threats. Months earlier, he had announced that he had discovered a housewife who claimed to have seen a woman vaguely fitting Whitlank's description lodged in a tree near a suburban power station that was bombed the next day.

Whitlank recalls: "When I first heard about this housewife's statement, I ran up to Ed Mead (a GJB member who was in and out of prison), and I said to him, 'Ed, I wouldn't ask you this if I didn't need to know, but I was there anybody who looked like me in the Laurelhurst bombing?'"

"No, no, no, there were no women involved." Now, nine years later, friends have gone to look at the tree and they have told me there was no reason to climb the tree to see the power station, and that only one of the power substations was near my apartment. I'm neither slender nor athletic — and it lacks branches for its first ten feet."

To this date, Whitlank has yet to be charged for either the Laurelhurst or the courthouse bomb. But the guilt-by-association tactic has had some success in splitting the Seattle Coalition against Grand Jury abuse by driving a wedge between those who give critical support to armed struggle and those who oppose it out of principle or out of fear of a repressive backlash.

"It was tremendously destructive of the political community in Lexington. People became burned out and paranoid. It caused tremendous rifts. You never knew what was happening."

Similar research has been conducted in Seattle (see accompanying article), where, as one lawyer put it, most of the subpoenaees "obviously don't know shit from shinala" about any illegal political activities.

Civics textbooks say the grand jury system was established way back when, in order to protect the individual against capricious prosecution by the government. In truth, the grand jury — mostly male, white, middle-aged and middle-class — has almost always been a rubber stamp in criminal prosecutions and political persecutions, and in times of acute domestic stress or of abrupt or profound changes in official policy, most federal administrations — even "liberal" or "progressive" ones — have allowed or encouraged grand juries to stifle the voices of opposition.

Abraham Lincoln used grand juries to silence critics of the Union cause; Woodrow Wilson to illegally imprison and deport hundreds of radicals to Russia following the Bolshevik Revolution; Franklin Roosevelt to put down Nazi sympathizers; and Harry Truman to provide a cover for the anti-liberal crusade waged by Joe McCarthy and the young and hungry Richard Nixon in their congressional committee.

Nixon was following in this American tradition when he got the cooperation of a supine and supposedly liberal Congress and the U.S. Supreme Court to rewrite the Bill of Rights and fatally weaken one of the more cherished liberal freedoms — the right against self-incrimination. High government officials had been looking for new methods to stem the Vietnam-era tide of popular dissent after the great conspiracy trials (Dr. Speck, Chicago Eight, Wounded Knee, etc.), and 1984-type legislation, such as no-trial laws and preventive detention, had failed to turn the trick.

Nixon's braintrust, embodied in the Organized Crime Control Act of 1970, was "granted" immunity from prosecution based, directly or indirectly, on that evidence. This dubious protection was obviously open to subversion by unscrupulous

prosecutors. The first wave of witchhunts was coordinated by the Internal Security Division (ISD) of the "Justice" Department. ISD prosecutors jetted around the country, appearing in more than 100 cities, subpoenaing more than 2,000 people sympathetic to or active in radical causes or people who were simply friends or acquaintances of activists, forcing many of them to journey, often on little or no notice and with no explanation, hundreds or thousands of miles from their homes to answer a series of wide-ranging questions relating to their friends, political associations and activities.

Sample question in Tucson, where the grand jury was investigating the theft of a quantity of explosives (the man who refused to answer it got seven months in jail):

"I want you to tell the grand jury what period of time during the years 1969 and 1970 you resided at 2220 Ocean Front Walk, Venice (California); who resided there at the time you lived there, identifying all persons you have seen in or about the premises of that address; and tell the grand jury all of the conversations that were held by you or others in your presence during the time that you were at that address."

### Stalled by Watergate

The government's offensive got stalled temporarily as a result of Watergate and various court challenges, but these impediments have now been largely swept away, setting the stage for a new initiative. Nixon, Mitchell and the gang are gone now, and the FBI has taken over from the ISD as the main investigatory agency, but most of the politically-motivated prosecutors are still on the job.

Among the more active grand juries in recent months have been:

- New York — a campaign is being waged to smear the Puerto Rican independence movement by linking the Puerto Rican Socialist Party (PSP), with the Armed Forces of Puerto Rican Liberation (FALN), a clandestine group which has carried out a series of bombings, PSP militant Lucrecia Torres was jailed for four months last summer for refusing to testify when she was released when the grand jury's term expired.
- Rapid City — as part of the continuing government repression of the native movement following Wounded Knee, three people were jailed for refusing to talk about a shooting in which two FBI agents who invaded the

Pine Ridge Reservation were killed. An elderly couple was jailed for three months. They agreed to talk only because they had to go to care for their young children. Joanna Ledieux, a tribal worker and mediator in the shootout, spent eight months in jail, and was only released because of public outrage; she was unable to nurse her newborn infant. In a related case, a Wounded Knee lawyer successfully resisted a subpoena in Des Moines which called on her to give evidence against her client.

• Washington, D.C. — a grand jury is helping the Washington Post attempt to bust the militant Pressmen's Union. Eighty-eight unionists have been subpoenaed to find out how Post presses got wrecked during a 1975 strike. The grand jury has been indicted for rioting, destruction of machinery and other offenses.

• Scranton-Harrisburg, Pennsylvania — three separate grand juries are attempting to probe the underground "network" that harbored Patty Hearst and other Symbionese Liberation Army members in their travels. Two local activists, Jay Weiner and Phil Shinick, went to jail in December after trying up the panel for months on procedural challenges and to take an "outreach" appeal to the jurors to act in direct opposition to the prosecutor.

• Seattle — a fishing expedition against the Communist Party resulted in the jailing of Michelle Whitlank for six months. Ten other people — most of them women, including four single mothers — have been threatened with jail for refusing to talk.

• Denver — FBI police-vigilante offensive against the Chicano movement is being aided by a grand jury, which is purportedly investigating a 1974 bomb explosion that killed six Chicano men (Los Seis) in a car. Several FBI and Fifteen unionists spent seven months in jail for refusing to talk.

• New Haven — two formerly non-political women, Terri Turgeon and Ellen Grasse, went to jail for seven months as part of a jury inquiry of the Women's and Lesbian communities in Connecticut. This investigation is linked to a similar witchhunt in Lexington, Kentucky, ostensibly aimed at ferretting out Susan Saxe and Katherine Power. In Lexington, Jill Raymond spent 17 months in jail.

• Tucson — four Chicana women have been indicted for aiding "illegal" immigrants from Mexico as part of a grand jury attempt to scapegoat undocumented workers for the high rate of unemployment.

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## Attack of the Grand Jury

The authorities decided to make an example and a warning of Whitlank after six months of failure in their witchhunt. Every witness, with only one minor exception, has steadfastly refused to talk to the FBI or the grand jury.

In all, 11 individuals have been subpoenaed, many of whom have only marginal connection to the Left or underground scene. Four of those subpoenaed have been single mothers with very young children — an obvious attempt to intimidate a vulnerable group. Police search-and-seize raids on people's homes have followed the same random pattern.

Despite its internal conflicts, the Grand Jury Coalition has mounted an effective campaign, including fairly favorable coverage in the news media and energetic intervention by the National Lawyers' Guild.

"Our basic line is 'Co-operating with the State is like eating potato chips — once you start, you can't stop,'" says Whitlank.

"They," she says, "authorities have it in their mind that there's one big conspiracy going on. I think it's more comforting for them to think it's coming from some sort of central command than that folks are acting independently."

### Safeway Bombing

Whitlank was subpoenaed because of her friendship with Ralph "Po" Ford, a Left Bank member who was jailed in 1975 when a bomb was attempted to be placed in a closed Safeway shop up prematurely. (The GJB Safeway bombing came in response to Po's death.)

She had lived in Seattle about two years, and before that lived in Sacramento, where she was involved in outside support work for

prisoners' struggles in Folsom and San Quentin.

After she went to jail herself, the grand jury offensive seemed to stall, probably because of the adverse publicity over the jailing. Since July, there have been no new subpoenas, although the grand jury continues to sit.

But that's not all: as soon as she went inside, Whitlank got busy helping organize a propaganda barrage about the lack of health care facilities in the jail. As a result, she was transferred to the Folsom jail in punishment. In Seattle women prisoners staged a hunger strike to demand her return. She finally made it back, but mainly because of the string-pulling of her lawyer.

Now that she's out, Whitlank has to try to keep up the pieces of her totally disrupted personal life. She had been sharing a house with Laurie Raymond (sister of Jill Raymond), who spent 17 months in jail resisting the Lexington, Kentucky, grand jury, and Laurie's two young children. But now Raymond is in jail and could remain there until summer on two convictions: destroying federal property at the Trident nuclear submarine base, and "assaulting" six marshals at Whitlank's contempt hearing. Raymond's two children are temporarily staying with friends.

"My immediate priorities are to settle my home life and to transform my defense committee into a political group. I'm working on Systems (P.O. Box 12497, Seattle, Washington 98111), into a defense committee for Laurie," says Whitlank.

"Was six months in jail worth it? You bet it was. The thing is they don't register your energy runs out, my stubbornness switches in."

### Michelle Whitlank

The Left Bank Book Collective (of which Whitlank is a member), the main anti-authoritarian voice in the area, has quit the coalition rather than stifle its outspoken critical support of the GJB. The move to muzzle Left Bank came not from the nervous liberals, but from the Leninists, many of whom are Weather Underground Organization camp-followers who were peddling the WUO's mass party-building line at the time.

Whitlank herself has been critical of those GJB actions which endangered innocent people like the bombing of a Safeway during business hours.

"Except for the Safeway action, I would rate the GJB's actions as good to real good," she says. "The real good was breaking out John Sherman (GJB member) who was in a hospital prison ward after a bank shoot-out."

# Quebec separatist win - whose victory?

North America's own home-grown secessionist movement has shifted into second gear in French-speaking Quebec with the election victory last December of the Parti Quebecois under the leadership of former Liberal Party technocrat Rene Levesque. It's not the Social Revolution by a long shot, however, since the PQ is the kind of social democratic party that won't really disturb the basic social equation, even while it brings in a fair number of welfare measures.

The PQ, or at least its ruling Levesque faction, seems to visualize Quebec independence in the form of a customs and monetary union with English-speaking Canada—a sort of common market for the free movement of goods, labor and capital. The PQ hopes to separate peacefully after a "national" (Quebec-wide) plebiscite, promised for within the next two years. (Recent polls seem to indicate that most French-speaking Quebecois, while they voted for the PQ, are happy to remain in Canada.) The plebiscite is based on the assurance that the federal government won't use force to keep Canada from unravelling.

In speeches since the election, including an important address to the international financiers of the Economic Club of New York, Levesque has advertised Quebec as a safe and stable investment for foreign investment. Still, with a militant trade union movement and well-organized left and progressive

elements in most key popular organizations, the potential for some significant social transformation can't be dismissed now that the independence option has an authoritative forum from which to propagandize.

The political climate in Quebec has been moving leftward since the late 1940's, especially since the historic 1949 strike of asbestos miners. That strike which was violently suppressed, created the first breach between the old reactionary regime and the Quebec people, and it baptized a whole generation of intellectuals and workers into political struggle.

**Quiet Revolution**  
The early Sixties in Quebec were marked by the "Quiet Revolution" — the development of the educational and social infrastructures demanded by a modern capitalist economy. The movers and beneficiaries of these changes were a new stratum of highly educated, French-speaking professionals and managers employed directly or indirectly by the burgeoning Quebec state.

The original political vehicle for this elite was the Liberal Party, but the Liberal Party were eventually cast aside because of their corruption, inefficiency and involvement in federal politics. During the late Sixties, the PQ came into being to represent these new interests, along with trade union elements, student groups and Movement remnants.



Rene Levesque (right) confers with banker David Rockefeller (left) and New York Gov. Hugh Carey at black-tie dinner with American money interests.

The birth and development of the PQ coincided with one of the most intense periods of social agitation in Canadian and Quebec history. The urban guerrilla Front de Liberation du Quebec (FLQ) capped several years of bombings and other actions with two political kidnappings in October, 1970. The federal government responded by imposing the War Measures Act (virtually a State of Siege) and sending in the Army to detain hundreds of Quebec activists in a vain attempt to stem the growing tide of separatist opinion.

In April, 1972, more than 200,000 public service workers in a Common Front of three main labour organi-

zations staged a general strike, but were forced back to work by reformist leadership. When three militant union leaders were jailed as a result of the strike, the workers disrupted the province for ten days with demonstrations, occupations and walkouts.

More recently, another Common Front general strike occurred in the construction industry, and there have been major strikes in the asbestos, metallurgical, hydro-electrical and textile industries. Two-thirds of all organized workers have confronted the State directly or indirectly in the past few years. Even teachers have defied court orders to return to work; workers of the

government-operated hydroelectric company continued their defiance right through the election campaign.

Much of the impetus for this militancy has come from a mass-based syndicalist trade union federation existing in North America, the CNTU, which represents about 150,000 workers in the public service and industrial sectors, is somewhat to the left of the social democrats, and has a strong tradition of workers' control of union affairs.

**Macho Challenge**  
Since the election, opinion-moulders in English Canada

have attempted to characterize the PQ victory as mainly a vote for "clean" government and against the corrupt Liberal machine. Prime Minister Pierre Trudeau (himself Quebecois but a federalist) has said he intends to stake his political career on the outcome of the plebiscite and he has issued a macho challenge to Levesque to do likewise.

The federal Liberal party's main selling point to the electorate outside Quebec has been its ability to keep Canada together. But there has been a lot of indifference and outright opposition to attempts to increase the use of French in the federal civil service and media. Last Summer, English-speaking air traffic controllers, joined by English-speaking pilots, successfully struck against the use of French in communications in Quebec airspace. The capitulation of the federal government to their demands and the massive media disinformation racist support which the controllers got all across English Canada, can only have the effect of increasing nationalistic separatist sentiment.

It's true that the PQ downplayed the independence issue during the election (the original PQ position was that independence would follow necessarily once it got elected). But it may have its hands full keeping the more avid separatists in line from the more moderate elements of the PQ are sorely under-represented in Levesque's cabinet, which is made up mostly of middle-class professionals and technocrats.

However, the election was a result of strong working class support for the PQ. Levesque, whose attitude toward labour up to this time can be described as negative tending toward hostility, is going to have to be prepared to offer some concessions in terms of social services and more favourable labour legislation. But this comes at a time when Quebec is plagued by one of the highest rates of unemployment and inflation in the country. The Quebec economy is already facing problems due to a lack of a large industrial base and the need to pay for the Olympics and the James Bay hydro-electric project.

The strategy of the PQ will be to attempt to isolate the militant left in the labour movement by appealing directly to the rank-and-file. There will be the familiar calls for "self-sacrifice" for the nationalist cause in an attempt to defuse labour militancy and wage demands. This may backfire, though, because it was the rank-and-file, and not the union bureaucrats, who took the lead during the major strikes and in defiance of the back-to-work orders.

(Thanks to *Our Generation*, Vol. 11, No. 4, an English language libertarian socialist magazine, available from 3834 rue St. Urbain, Montreal, Que., for much of the information in this article; for another view, check *Canadian Dimension*, Vol. 11, No. 7, available at Box 1413, Winnipeg, Man.)

# Canadian labour runs on the spot

North America's first nationwide general strike last October 14 may have drawn over one million Canadian workers off the job, but it also exposed significant weaknesses within the Canadian trade union movement.

As well, it failed to convince the federal government to release its stranglehold on wage increases of Canadian workers.

Organized by the Canadian Labour Congress — a national labour body affiliated to the AFL-CIO and consisting of 2.2 million unionists — the "Day of Protest" was promoted by the CLC organizers as an opportunity for Canadian workers to show the government they were prepared to fight the year-old wage controls imposed on them as part of the Trudeau government's anti-inflation measures.

Claiming that labor costs are the main cause of inflation, the Liberal government has limited the annual wage increases of over 1,000,000 workers to an official guideline of 8 per cent since October, 1975.

Hundreds of thousands more workers have had their negotiated wage increases rolled back. Those opposing the rulings of the government's Anti-Inflation Board

(AIB), which administers the anti-inflation program, have been penalized by further wage cuts.

During this time, prices and profits have gone unchecked and continue to climb, while the government, in a further attack on the living standards of Canadian workers began a program of "retrenchment," cutting back on needed social service expenditures.

The bulk of trade unionists joining the protest rallies on October 14 had mainly economist goals — they were out

simply to protest the wage controls. Their show of strength was clearly visible.

The work stoppage in Ontario, Canada's most populous province, was the largest with 440,000 trade unionists participating. Over 240,000 downed tools in Quebec. British Columbia, a long-time bastion of labour militancy, had 190,000 off, and the largest demonstrations proper to population.

In B.C. the forest industry was almost completely shut down; two-thirds of the con-

struction projects in and around Vancouver were at a standstill; and waterfront activity was non-existent.

**No Reprisals**  
Demonstrations of up to 10,000 workers took place in major Canadian cities. Reprisals in the form of firings or suspensions were virtually non-existent, since most bosses took the position that it was healthy for the workers to blow off some steam.

The strongest support for the protest came from mem-



Day of protest brings 10,000 workers into Vancouver streets.

continued on p. 29

For 19 exhilarating months during 1974-1975, the Portuguese working class was the stalking horse of revolution in all the advanced industrial societies. In the power vacuum that prevailed following the anti-fascist military coup of April 25, 1974, Portuguese workers were able to create a variety of popular self-defence and self-management organisations aimed at furthering the cause of socialism. They had a rich history of anarcho-syndicalist activity dating back to the turn of the century to draw on, so their natural inclination was toward libertarian solutions in the work place, in rural areas, in the neighbourhoods, and even in the military.

Phil Mailer, an Irish libertarian who has lived in Portugal for 15 years, has written a truly comprehensive account of these struggles in his new book, **Portugal—The Difficult Revolution**. In 450 pages of text, illustrations, indexes and documents, he describes the successes and failures of these popular institutions, and the deep relevance they have for popular struggles in the rest of Europe and in North America. If there is one theme that informs the book, it is that restoration of State power and the installation of the social democratic order that exists today in Portugal was in large part the responsibility of the vanguard, elitist and sectarian "Revolutionary Left," which time and again inter-erred with and manipulated the true revolutionary initiatives of the people.

**Portugal—The Difficult Revolution** is being published simultaneously by Black Rose Books in Montreal (price, \$4.50), Free Life Editions in New York and Solidarity in London, England. The following excerpts were adapted from a pre-publication manuscript made available by Black Rose, 3934 Rue St. Urbain, Montreal, Que., Canada.

The 25th was a cold morning for April. At 7:45 a.m. the following radio announcement stunned hundreds of thousands of Portuguese into a realisation that a new phase in their history had begun:

"The Portuguese Armed Forces appeal to all the inhabitants of Lisbon to stay at home and to remain as calm as possible.

"We sincerely hope that the seriousness of the hour will not be saddened by personal injuries. We therefore appeal to the good sense of all military commanders to avoid any confrontation with the Armed Forces. Apart from being unnecessary, such action would only create or aggravate serious divisions between Portuguese people, which must be avoided at all costs."

At 8:15 a.m., my neighbour wakes me up, crazy look in her eyes as she stands there, in men's pyjamas. She tells me not to go to school today; all schools are closed, the Army has taken over, shooting, everyone to stay at home. She speaks in broken Portuguese to help me understand, firing her fingers into the air.

I close the door thinking she's mad, turn on the radio and return to bed. Nothing: the usual ads. I can't believe it. I can't sleep though I need to. I try other stations. Marching music on the National Radio. Could she be right?

At 9:10 a.m., already late, I arrive at school. No buses outside. I meet R, a teacher who is bursting with the news. D, the school fascist, is also there. We ask if it's from the right or from the left, or even from which forces on the right: the generals or Spínola? The question remains unanswered all morning. No one knows.

April 26th, Day Two. The headlines are startling. Spínola, the leader of the new Junta, has promised the 'democratisation of politics', new elections as soon as possible, an end to all fascist institutions, negotiations over the war in Africa, Caeetano and Tomas have been exiled to Madeira, some PIDEs (political police) have been captured, one with his trousers down.

We go off to lunch and pore over the newspapers. The radio is telling. Masses of people are involved. This is clearly more than just a coup d'état. Already the old structures seem to be falling apart. We aren't reading the same newspapers as yesterday though the names, lay-out and style are much the same. Nervously, faces on the streets are beginning to smile. Whiffs of freedom are rising over Lisbon and people are passing them on to one another in their laughter. It is fantastic, shattering, growing.

Troops everywhere are giving the victory sign. We hear about Caxias, the notorious political prisoner: 170 prisoners have been released and about a hundred PIDEs put in

# PORTUGAL: The Difficult Revolution



their place. I'd had friends who'd been sent to mouth, underground, were surfacing and making statements: the Communist Party (PCP), the Socialist Party (PS), CDE, LUAR. We pinch ourselves to see if it is really true. There was other news, but it didn't interest us. Someone mentioned that Mitterand stood a chance in the French elections. So what?

For forty-eight years there had been no demonstrations of joy in Portugal. Two generations had passed without being able

to walk the streets freely: now fathers and sons were there together. An old man in rags, an old man for whom Salazarism hadn't done anything, carried the Republican flag. He was embraced so much I thought he'd have a heart attack. I asked him if it was like this in the days of the Republic and he said it had never been so good. I too wanted to embrace him, he was so like a baby.

I shall never forget the First of May. The noise, the noise, the noise is still ringing in my ears. The horns tooting in joy, the shouting, the slogans, the singing and dancing. The doors of revolution seem open again, after forty-eight years of repression. In that single day everything was placed in perspective. Nothing was god-given, all was mad-made. People could see their misery and their problems in a historical setting. How can words describe 600,000 people

demonstrating in a city of a million? Or the effect of carnations everywhere, in the barrels of rifles, on every tank and every car, in the hands of troops and demonstrators alike? It is the climax of a week of hectic, fast-moving events. Working people have left an indelible mark on the situation. The call for socialism and masses of ordinary people have been involved in making it. What started as a military coup is assuming new dimensions. The Junta is still in power, but it is the people who have called the tune, in particular the working class.

A week has passed, although it already feels like many months. Every hour has been lived to the full. It is already difficult to remember what the papers looked like before, or what people had then said. Hadn't there always been a revolution?

The immediate response of the workers to the need for autonomous organisation was the General Assembly or "plenário". All those employed in a given enterprise would get together to discuss their situation. The plenário would usually elect a Workers' Committee or ad-hoc Commission, which would be entrusted with the task of drawing up a list of demands. In the organisational vacuum that had followed April 25th, the Committees had been thrown up as the natural organisation to defend the workers' interests. They pressed for economic demands and even, at times, for a restructuring of industrial life. Many called for an end to exploitation: profits should no longer be left in the hands of private individuals. Although the Committees were not revolutionary organisations (very few of them called for the abolition of wage labour or for an end to the capitalist mode of production), they showed an extreme distrust of the unions (created by the Fascists) and, in many cases, of the new institutions created by the MFA (Junta). This is not to say that the MFA was unpopular. Workers just wanted things to move faster. By the end of October 1974, some 2,000 such Committees existed.

The Committees were usually elected for one year and were liable to recall. Their aims and concerns were wide, and this at times brought them into head-on conflict with the State. The Lisnave Committee for instance was to call the demonstration of September 12, 1974 against the "anti-strike" law, despite the fact that their proposed march had been banned by the government and attacked both by the unions and by the PCP cell within the shipyard. Similarly it had been the plenário of TAP workers which had called the strike in July which had led to the "militarisation" of the airports. The Committees often existed in parallel both with unions and with the official management.

Various political parties were operating within the plenários. These preoccupations often appeared sectarian to many attending the assemblies. Firstly there were union members, seeking to find a base by getting themselves elected onto the Committees. Then there were the various left groups, joining the Committees for purposes of propaganda and recruitment.

In the plenários there would often be differences of opinion concerning the demands to be formulated. Sometimes these would reflect differences in the composition of the work force in a given firm. At other times differing policies would be dictated by obviously differing managerial attitudes — or by varying relationships between the management and the MFA.

Propan, an industrial bakery employing some 150 workers, was in many ways typical of the smaller companies. After April 25th a committee had been set up and the MFA invited to visit. Later some office workers and two members of the Committee were sacked (the management claiming that they couldn't pay the minimum wage). The MFA arrived, in the form of two young captains, who accused the management of "inefficiency, penury and lack of lucidity." A report was sent to the government. The government replied that it had no powers to interfere with private property. The MFA insisted. Finally 3 workers and 3 managers set up an Administrative Committee. Things went well for two weeks, the bosses accepting the will of the workers. But then the bosses began to question the "legality" of MFA intervention in the management. One of the workers on the Administrative Committee was fired and the other two could do nothing. Sackings began in the offices. The management took advantage of the August closure for holidays to dismiss a large number of

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# Spanish anarchism: 'growing like mushrooms after rainfall'

**T**he anarcho-syndicalist trade union movement in Spain, once the largest and most advanced in the world, is out in the open again after 40 years of Francoist repression.

The National Confederation of Labour (CNT) is taking full advantage of the present confusing and still-dangerous situation in Spain to formally re-establish itself as a nationwide organization and to begin militant activities under its own banners. The spontaneous appearance of anarchist groups and unions in all parts of the country, in the large cities, villages, rural areas, modern industry, small industry, construction, among farmers, students, banks and the professions was described by a Spanish journalist in the legal daily press as resembling the sudden growth of mushrooms out of the soil after a rainfall.

In post-Franco Spain, where Fascist unions are still the only ones permitted, the CNT is illegal. Its unions are not recognized, its press is banned, its strikers are attacked by police, its demonstrators are arrested, its activities are virtually blacked-out in the legal press. The "liberal" Juan Carlos monarchy, which desperately needs to legitimize itself in world opinion, is finding itself powerless to contain the burgeoning movement without resorting to unacceptable police-state methods.

In recent months the CNT has staged numerous strikes under its own name in Catalonia, Asturias, the Basque Country, Aragon, Andalusia and even in the Madrid region. Despite government disapproval, bosses and workers have joined the CNT. Semi-clandestine CNT unions or suffer their characteristically militant direct-action methods.

In Barcelona, the traditional Catalan heartland of Spanish anarchism, the entire working class is still anarchist, with the CNT especially vigorous in the telephone, transit and textile workers' unions. Bank and office workers, who formerly belonged to the socialist UGT union, have joined the CNT. Department store workers, who are mostly women, have formed a union for the first time; it's the CNT.

The entire city of Barcelona is papered with the distinctive red and black CNT posters. As one old CNT militant recently remarked after his first trip back to Spain in many years, "Barcelona is still our city." He said he attended CNT meetings of 300-200



CNT resurgent: "Neither bosses nor owners — Communism and Liberty."

400 people in Barcelona at which most of the militants were 30 years of age or younger.

Another area of great CNT influence is the Madrid construction syndicates. Their organ, *Construcción* recently carried a cover photo of CNT Civil War military leader Juan Miro, who died in France. It was the CNT that was the most militant and effective in last year's construction workers' strike, and also in the transportation strike.

The CNT is the main tendency among the textile workers and metal workers of Saragosa (long an anarchist stronghold) and the Metal, Construction and Textile Workers of Valencia. In Andalusia, a largely agricultural province, anarchism is still the main political tendency among the population, while in areas where the socialist UGT has always dominated, such as Madrid, Asturias and the Basque Country, the CNT is making a strong showing, often in cooperation with the UGT (also semi-clandestine).

An important measure of the CNT's resurgence is the many regional and national

meetings and congresses that have been held in recent months to build a new apparatus of federation and coordination. Most of these meetings have hundreds of authorized delegates in attendance.

## Regional Federations

Every province in Spain now has a regional federation, with a network of local and district federations. In Catalonia, there are 27 local and district federations, and in Valencia there are 18. The Madrid local federation has 15 affiliated unions.

Last Fall, the CNT held a mass meeting in a municipal stadium at Mataro, an industrial suburb of Barcelona. An audience of 7,000 (most of them under 30 years of age) overflowed the seats to fill the corridors, the steps and every inch of floor space. Thousands had to be turned away because there was no more standing room. The mass meeting spontaneously sang the Spanish anarchist song "Hijos Del Pueblo" ("Sons of the People") and "A Las Barricadas" ("To

the Barricades"). All the way from Barcelona, the walls were plastered with the distinctive red and black CNT posters and slogans.

On November 2, several thousand people participated in a demonstration called by the CNT in Madrid in front of the Irish embassy in support of Irish anarchists Noel and Marie Murray (see story in *Open Road*, this issue). The demonstration was broken up by police and 13 people arrested. A week later, the entire Barcelona subway system was covered with red and black banners.

Two national congresses were held in Madrid, in July and October, to re-establish the CNT on a national basis. The first meeting drew delegates from regional federations in Catalonia, Valencia, Basque South, Asturias, Andalusia, Santander and elsewhere. It was decided to launch an official national organ, CNT, and a confederated defense organization to defend CNT militants from attacks (armed fascist forces had already attacked CNT headquarters in Madrid).

Immediate labor demands agreed upon included higher wages, the 40-hour week, retirement at age 60, social security paid solely by the boss, workers' compensation at 100 per cent of wages, one month paid vacation per year for all, an end to industrial security forces and free trade unions. As well, it was agreed that skilled and unskilled workers would be organized together, to prevent elitism. (The "syndicato unico" is a long-standing CNT principle).

An encouraging note at the national congress was the participation of the two French-based CNT groups-in-exile. They put aside their differences to announce they would cooperate with the new national organization and would work together through the medium of whatever apparatus was established.

The second national congress was held to implement these decisions. Declaring itself "allegiant to... authoritarian centralism," the new CNT centre was organized from the bottom upward, as under past repressions. In late October, after reporting they had read into every town in Spain, came the CNT Regional Federations (formed by the regional sections of CNT's industrial unions) created an administration for "Confederation," or association of federations, with a national committee of federation representatives.

Unlike the Spanish Communist Party and some other Left groups, the new CNT has rejected any collaboration with the Juan Carlos regime. It said it would stick to "the time-honored working class path toward the social revolution," and it would continue to work for the "total" of reaction now crouching in the anterooms of power.

The CNT was invited (through an intermediary) by the Minister of Labor Relations, Enrique Mata Gorostiza, to join the "new" labor front. It refused, giving the following reasons, which were published in the legal press:

- All non-government labor organizations continue to be illegal. Only the Communist Party wishes to maintain the Fascist unions because it controls the workers' commissions in these unions, and it hopes by this means to prevent the rise of the free, independent workers' unions of the CNT and UGT.
- The CNT refuses to accept the "social pact" with the bosses to keep down wages in the face of inflation. The Communist Party has accepted it.

While the CNT will not obstruct the introduction of liberal democracy, it will support such an evolution in its own way.

- All other labour organizations are the instruments of a political party. The CNT will continue to be an independent working class movement dedicated to fight for the interests and demands of the workers.

Illegal libertarian and CNT papers are now appearing in all parts of the country. In Barcelona, *Solidaridad Obrera* has a circulation of 10,000. In Madrid, there is a local paper called *Castilla Libre*, as well as the national CNT organ. The CNT has its own clandestine broadcasting service, Radio Liberation; it's theme song is "Hijos del Pueblo" ("Sons of the People").

In repeated meetings and conferences the CNT has rejected alliances and pacts with any of the political parties. Indications are that a new political organization among the line of the Federación Anarquista (anarchists (FAI) is in the process of being established to spread anarchist ideas. There are

# CNT presses roll again

By Abe Bluestein

**I**t was deeply moved to see the first edition of the new CNT, the national organ of Spanish anarcho-syndicalism, almost 40 years after I last saw the CNT in action during the Siege of Madrid by Franco's

Today's CNT is an eight-page publication, photo-offset, 8 1/2 x 14 inch paper. It is full of information, hope, courage, dedicated to liberty at home and abroad. It is laying the foundation for an ongoing struggle for freedom and justice at home, in Spain, and abroad. The fascists consider it rare and attention to issues of oppression and injustice in other countries.

The old paper was printed on full-size newsprint, not tabloid. It was a legal newspaper, sold openly on the streets. At that time, November, 1937, Madrid was observing the first anniversary of the siege. The fascists were outside the city, and the Communist Party was imposing its control inside. The walls of all the buildings, every billboard in the city, every lamp post was covered with signs and slogans celebrating the 20th anniversary of the Russian Revolution. Large, monster-sized portraits of revolu-

tionary leaders were on display everywhere, watching the Madrelinos in their siege. The portraits were of Stalin and Lenin. Not a single Spanish figure was on display.

And the CNT on sale in the streets of Madrid was a sheet of paper, completely white on both sides, except for the Masthead, containing the date and the name: CNT. The CNT, and the Communist *Mundo Obrero* were both offered for sale aggressively side-by-side on the streets of the city, the one empty, the other fully printed. Censorship was in the hands of the Communist party. The scene I shall never forget that took place every day for the ten days I was in Madrid in November 1937 was that the empty CNT was bought out every day while the *Mundo Obrero* was rarely bought.

The new first issue of the CNT printed in December 1976 very directly speaks to me and all who lived through the Spanish civil war, with a cartoon bearing the slogan, "courage grandparents, we are coming," signed CNT.

## Great Handcups

Because the CNT cannot operate legally they are working under great handicaps. Their opportunities to organize, print and distribute publications are limited only by a

lack of funds. They have appealed to libertarians all over the world to help them at this time. When they will be able to work in the open with free union memberships and regular dues they will be in a position to help others. At this time they ask our help.

The International Libertarian Labor Fund, Box 753 Cooper Station, New York 10003, was established to give such help. The ILLF has already sent \$1,000 directly to the CNT in Madrid, but more is needed. Donations should be marked "CNT organ" in a corner of the check or money order, to distinguish from ILLF's created and administered by the CNT.

The ILLF was created and is campaigned in New York by a board of representatives sponsored by and accountable to a range of national and local organizations including the Ad Hoc CNT Committee, Catholic Peace Fellowship, General Defense Committee, Industrial Workers of the World, Libertarian Book Club, Local Internacional de Nueva York, and the War Resisters League. The ILLF board is legally chartered as Local 8 of the General Defense Committee.

Copies of CNT are in short supply in North America. It's impossible to contact the CNT directly in Madrid, but approaches might be made through *Espor* (editor, Antoine Truc, 4, r. Belfort, 3100 Toulouse, France).



reports of anarchist groups being formed all over the country, even in places where there are no CNT unions. These groups, such as the newly founded *Comités de Liberación* of Libertarian Youth, are especially strong among younger people and students, who were not even born when the Civil War ended. Some of the groups have engaged in an armed struggle, generally having inspirations from the anarchist group, *Voluntarios de Libertarian Youth*, are especially strong among younger people and students, who were not even born when the Civil War ended. Some of the groups have engaged in an armed struggle, generally having inspirations from the anarchist group, *Voluntarios de Libertarian Youth*, are especially strong among younger people and students, who were not even born when the Civil War ended. Some of the groups have engaged in an armed struggle, generally having inspirations from the anarchist group, *Voluntarios de Libertarian Youth*, are especially strong among younger people and students, who were not even born when the Civil War ended.

U still the end of the Civil War, the main strength of the Spanish anarchist movement was among the workers and peasants. But the old generation of CNT fighters — numbering about two million — is mostly dead, aged or in exile. The CNT today is a small group of about 100,000 members, fighting the guerrilla underground (names such as Sabate and Faceras), with its ceaseless activities from 1939 to the present.

Today, credit for resurgence of the CNT belongs to the student and young worker movement of students and young workers, most of whom were not even born when the Civil War ended. Ninety per cent of the current membership is young people, with an average age of 30.

As Espoir, the organ of the CNT in exile, noted in predicting a strong CNT revival: "Neither the politicians of the centre or the left, nor the Communists stimulate or orientate the class struggle in Spain, which arises spontaneously from the working class. Those who animate and stimulate the demands and the direct action of the workers, are to a great extent, our comrades of the CNT underground."

This view has been recently confirmed by non-anarchists. The late André Malraux, a Gaullist minister who was an air pilot on the Republican side during the Civil War, said, "I would like to think that the movement is the only real, non-Communist working class movement and mass organization in Spain is the anarchist one." Pedro Schwartz, Professor of economic doctrine at the University of Madrid, the tradition of anarcho-syndicalism in Spain is very much alive because the organization and tactics of the spontaneous underground workers' organizations (decentralization, direct action and self-reliance) do not correspond to anarcho-syndicalist tradition.

Juan Carlos is pushing through with elections, planned for this Spring, to legitimize his rule. The Left parties can be expected to make a shaky coalition with the Augustin Soucy, an anarchist for more than 60 years, toured North America last Fall to raise funds for the CNT. He said (reported in *Industrial Worker*) the election results would probably force the government to legalize several non-Fascist unions rather than just a Communist-dominated central (like the CP's Intersyndical in Portugal).

"As the great majority of workers are against the idea of belonging to a national labor confederation, I think that what will happen is that the CNT, the UGT, the Basques and the Catholics will end up with full liberty to organize as they want. There will probably be four, maybe five labor unions since the Communists and their workers' commissions will want to have a national confederation also. This will probably be the picture of labor in Spain within the next year (1977)."

CNT stands for the front of struggle for the immediate demands of the day, together with the goal of libertarian communism. It addresses people with their economic problems and at the same time offers them a vision of a society free and whole human beings. It emphasizes that decisions do not originate at the top but at the local shop and at the local community. In a world wracked by dictators, nationalism raised to a fever pitch, by the Communist oppression and the anarchists of Spain are following the road to freedom, international brotherhood, justice and peace.

(Thanks for much of the material in this article to the *Blas del Cinto's* English language broadcaster in Barcelona during the Civil War, and Sam Dolgoff, author of *The Anarchist Collectives: Workers Self-Management in Spain, 1936-39*.)

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workers. A plenario, on August 28, decided that a strike was the only solution. One worker recalls: "Our demands were the sacking of the management for incompetence, and the right to work. The government approached us with proposals for a referendum on decisions to the press, to avoid shocks." The boss has recently begun writing letters on the walls, and also writing letters to the government. He has also written to the parents of the younger employees, saying what had company they were keeping."

Among the problems discussed in Committees were whether or not workers should take part in the management of companies which still remained in private hands, or a nutshell whether or not they should help employers increase their profits. This was generally and increasingly rejected. Attitudes were more varied in relation to firms which the workers had taken over and where the employers had fled. At stake were issues central to the whole discussion about self-management, about its recuperation under capitalism, and about its central role in the institutional framework of a socialist society.

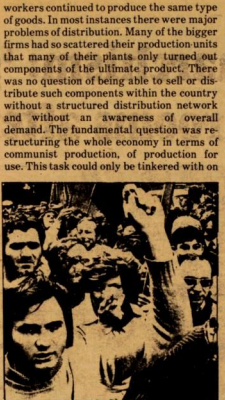
The real problems within the class were considerable. They reflected differences of "status", of age, of sex, and between employed and unemployed workers. Calls to narrow the range of wage scales proved considerable opposition from the better paid workers. Generally, as in TAP, this was got round by raising the lower scale and freezing the top one. In the case of specialized categories (like pilots, who threatened to sell their labour power to another company) these questions were not easily dealt with. There was moreover a deep feeling of enmity for the workers who were often more articulate, to dominate and sometimes even to manipulate the plenarios to such an extent that other workers walked out.

Yet the workers were seeking to do (and in many cases achieved) was to tackle certain aspects of the relations of production: the relations they experienced in their daily lives. This had the effect of lessening the weight of the wage scales, of creating a feeling of livelihood, allowing them to situate themselves more consciously within the total process of production. As long as capitalism remained, all this was little more than the self-management of their own exploitation. It did not abolish the exchange of labour power for wages. But the insights achieved could be of lasting value to the building of socialism.

The older workers (and in the last analysis the revolutionary workers) tended to be more conservative. They had the most to lose. They often warned against "adventures." Who would pay the wages if the firm was taken over? It might be the same. People realized that those who earn less but this raises a lot of problems. One proposal was to pay out according to the type of work. Another was to pay according to need. Yet another was to pay out the same. People realized that everyone couldn't be paid equally. If this happened it would cause disunity among the workers. We still haven't reached agreement over this. The proposal to cut some wages and increase others (there there is a real need) is the most radical.

The questions of common ownership and of judicial and effective power over the means of production were rarely raised explicitly (though they were always in the background). Many groups called for nationalisation as a means of achieving such control. Only a few could see beyond this reinforcement of State power, could envisage a genuinely communist society. Probable of immediate realization, and was suggested to the forefront. The workers in a campaign needed raw materials, machinery, money. In the absence of any other source of help they were forced to call on the government.

In many funds under self-management the workers continued to produce the same type of goods. In most instances there were major problems of distribution. Many of the bigger firms had so scattered their production units that many of their plants only turned out components of the ultimate product. There was no question of being able to sell or distribute such components within the country without a structured distribution network and "without an awareness of overall demand. The fundamental question was restructuring the whole economy in terms of communist production, of production for use. This task could only be tinkered with on



## "The doors of revolution seem open again, after forty-eight years of repression."

a local basis. One of the main shortcomings of the Workers' Committees was the lack of any organization controlled from below. The unions and parties fought for domination of the plenarios. In many cases, the Committees didn't represent the majority of the workers, despite the fact that they had been democratically elected by them. The workers in many cases put the onus of struggle on the Committees and remained passive themselves, expecting the Committees to get on with it, alone. Power was a hot potato.

If the Workers' Committees were to provide a real alternative to capitalism they would sooner or later have to face up to their political and institutional problems. The most important was how to organise themselves into a larger federation. This was talked about on many occasions, but it was usually the political parties who were behind such moves, not the workers themselves.

In January 1975 it was decided, on the initiative of worker committees of Elasec-Int (electrical firm), to set up a Federation of Workers' Committees under the name of Inter-Empresas. This linked 24 firms, among them the largest in Portugal, "to aid and support workers' struggles." Inter-Empresas formed a bloc on a par with Intersindical (PCP-dominated union federation) and in many ways soon became more popular.

A large demonstration on Feb. 7 organized by Inter-Empresas in the face of increasing unemployment and a possible NATO threat was the culmination of meetings between various Workers' Committees. Inter-Empresas soon weakened, and for good reasons. It was the obvious place to be or to get into for any vanguard party worthy of the name. Every Leninist group in sight (and some invisible ones) made for Inter-Empresas.

At first certain delegates from Intersindical (two had been elected to their respective Workers' Committees) tried to form a block within Inter-Empresas. Through them the PCP sought to push its "battle for production" within the portals of Inter-Empresas itself. The result was that many Committees stopped sending delegates to general meetings. This facilitated the manipulation of the Inter-Empresas (selected by Party delegates or sympathizers (PCP, PRP-BR, MES, MRPP, FPC), and contributed to further disintegration.

Within a year, Inter-Empresas had fragmented into various "inters" controlled by different political parties. These fought even over the salvage of the fragments.

Another attempted regroupment which appeared at this time was the Federation of

Covilha. Covilha was a town in the centre, in which were concentrated many textile factories, and which had a rich history of workers' struggles. Here some 93 different Committees met over the weekend of September 27-28, 1975. Fifty of them were mandated by their plenarios.

Topics discussed at the Congress included: Workers' Control (forms of control exercised by Workers' Committees over production and consumption, of management, etc., working hours, arming the working class, purges, unemployment, workers-peasant alliances, nationalizations, etc.)

This Covilha Congress was, however, superfluous. The MRPP had 100,000 members and thousands of their highly characteristic red and yellow "non-party" posters had appeared all over the country, publicizing it in factories and public places. The MRPP had infiltrated the original Inter-Empresas through such Workers' Committees as Elasec-Int were now attempting to infiltrate all the other Workers' Committees related to this Inter.

The weakness of the State apparatus and the discredit in which the political parties found themselves left the task and burden of self-organization firmly in the hand (and on the shoulders) of the workers. Both the State and the political parties were aware of this reality and attempted to manipulate it by creating supra-party structures. The PCP were most notorious in this respect, the MRPP coming a close second. The PS (Socialist Party) too, realising its falling support within the working class, were present in Covilha.

The Workers' Councils (of the PRP-BR) offered a different field for party manoeuvres, more cleverly disguised but just as manipulative. In 1975, they were distributed on August 2 we read: "The Councils are the proposed organisation of the workers at their place of work, in their neighbourhoods, in the barracks. The Councils seek to form structures to take power, both political and economic, in order to establish socialism. The CRTSM (Revolutionary Council Workers, Soldiers and Sailors) can't become the tool of any particular party because of the nature of the class struggle. It is important that they can't play an important role in the socialist revolution. Theirs is the task of ideologically organizing the militants and of presenting proposals to the class. It will be up to the class, the class alone, to decide what they want."

The Councils appeared at the very moment when, after the fracas at Inter-Empresas, the workers began to feel the need to create a new form of organization. But they were not born directly of working class struggles. As *Combat* put it (July 17, 1975): "It is in the moment of impasse in the autonomous workers' struggle when people first begin to think of a new organization at a time when the workers haven't yet created autonomous organisations relating various struggles to one another — that this wide open space for opportunist adventure appears."

Councils managed to implant themselves in a few companies: Lisnave, Setenave, Elasec, Cambourane, etc. There is no denying that their demonstrations had an effect on Odeia, and on the "left" of the MFA. In general, because this the CRT's could support COPCON and the "progressive" wing of the MFA without any serious thought being given to the whole question of State capitalism.

As reality the Councils hardly existed, except in the minds of PRP planners and intellectuals who had made a fetish of the "council" form, i.e., who had a traditionist perspective. While workers participated in demonstrations organized by the Workers' Councils, these bodies had little real life: the factories existed as yet another political form. Of the 1300 workers met, only two or three dozen actively participated. The Councils were formed by the Workers' Councils temporarily, as one of the demonstrations organized by the PRP searching for new means of self-expression. But workers soon reverted back to their original form of organization, the Workers' Committees. Throughout, the Councils remained more an idea than a real movement.

These experiences provide rich lessons in the manipulation, and in the methods of resisting them. But these lessons were not assimilated fast enough. The majority of the workers who wanted to fight capitalism never took the lead themselves. It was during this period of struggle that

continued from p. 21

easily have taken the initiative — but they didn't. Some, admittedly, were moving in this direction. Party banners were prohibited on demonstrations (there were workers who forced groups like the Trotskyist PCP to take down their banners and shout "where there's no party, there's no fight").

People moved from a situation which ridiculed the claims of particular vanguard parties to a situation where they were openly saying that there were too many vanguards. What was to be done was to go step further — and see that vanguards were superfluous. If the parties could not bring about radical change — and if radical change was what one wanted — one would have to consider alternative means of achieving it. If the dream was to become reality, self-mobilization on an enormous scale had to be undertaken and certain new institutions created. Throughout the whole of the Portuguese revolution, this was to remain the biggest problem of all. And it was to remain unsolved.

There can be no lasting revolutionary upheaval without a change in how people live. If one compares everyday modern life in 1975 with that of 1973, or even 1974, there was clearly a difference. The external symptoms of upheaval were obvious enough. Politicians toured the villages in the South, holding 3 to 5 large meetings per day, in which they would "turn nice marxist phrases round in their mouths." The radio stations blared out songs of so-called revolt. But the gestures and cultural habits were also in upheaval and it was that the most important change were to be registered. It was in the depth of this feeling that the real revolution was taking place. It is much easier to change regimes than to change lives.

The workers' struggle remained the only person to lose out in the boss. It is the who panics, flees, has a heart attack or emigrates to Brazil. The workers are dazed, left to start anew. Their stories sometimes show in a few lines what pages of statistical data cannot possibly show.

The agricultural cooperative of Caserbas was set up in February 1975 and comprised almost 4000 hectares. It was in many ways a model of cooperation. The idea of the cooperative, one to be held up as an example. The old bosses had left the land fallow and used the best part as hunting grounds for Portuguese latifundistas and the German and American friends. New soil had been turned and the land was growing a variety of new crops. The workers were full-blooded communists; the land and everything on it was for everyone, they said. It was in 1975 that a large sign at the entrance proclaiming "The dictatorship of the proletariat."

Alvaro Cunhal (PCP leader) was to visit the cooperative and a troop of aides went to sound the reception. The speech was to be "ideologically correct," the PCP explained, but would have to come down. "The elections had to be won."

"But it's in your writings," one of the aides argued. "We will hit it." "There's some mistake," the PCP delegate explained. "The Seventh Congress of our Party voted against the dictatorship of the proletariat."

"But it's there," the workers insisted. They went out a few days later to get the Works of Marx and Engels to prove it. The PCP militants from Lisbon were completely at a loss.

This story shows a deep sense of class justice and a communist idealism. But the case was darker sides, too. In a cooperative which had two tractors there were often squabbles over who should work them. At Avélas de Cima, a cooperative about 40 km from Lisbon, workers were to lead to fighting between workers. Other problems concerning the division of labour also at times caused bitter disputes. Housework was a case in point. In the canteen of the company a 19th century restaurant belonging to a Portuguese Count, which included a library, meeting rooms, a school, and a medical centre) a sign on the kitchen door testified to this struggle. "He who leaves his dishes in the sink is a scoundrel. He who uses wash leaves behind his socialism." In a meeting there criticised the lack of initiative of the men in this direction and a "strike" by the women forced the men to be divided into two teams. In fact, the women continued to do the housework and washing up, despite their complaints.

The division of work varied from cooperative to cooperative. In the better or-

ganized ones a rota was set up. But often work was not done when it should have been, and in most cases it was left at that. There were cases where workers were disciplined by the other workers.

Another serious problem was drunkenness. Portugal, after France, consumes most alcohol per inhabitant. In fact it is quite possible that with all the home-made brews (boldly wines and agardentes), Portugal actually consumes more. Most of this wine is drunk in the countryside. In cooperatives near Evora, in Alentejo, many men consumed up to 5 litres and more per day. At the cooperative of Torre Beica, in the region of Alentejo (north of Lisbon) the women held a meeting to discuss the drinking habits of their men. It was decided that they were drinking too much and that a limit had to be set. A compromise was finally worked out: the limit would be 4 litres per day per worker!

At the Neflix textiles factory near Porto, the workers had entered into self-management in late 1974. Relations within the factory improved greatly and one of the most popular "improvements" was the construction of a bar within a factory. The only problem was that the workers began using it. Production slumped. When a member of



**"Despite the freedom to demonstrate, everyday relations had changed less."**

The Workers' Committee was discovered smoking merrily in a drunken stupor under one of the machines, the workers called a meeting and resolved to close down the bar. They later rescinded this decision and decided to keep it open during certain hours. This case was not unique.

Despite all the freedom to demonstrate and go to meetings, etc., everyday relations had changed less. Men continued to go to the taverns and women, while they could now attend meetings, usually remained at home. More change took place within the agricultural cooperatives than in the cities.

Clearly the mode of living is not altered overnight. The organization of creches and parks which we had seen in the cities of the country was positive. It was not related to the necessities of State planning. While it liberated women from child-minding, the level of unemployment was some 12% and the CTs began to behave as required immediately. Creches were on the whole organized by the women in the area, often aided by progressive teachers and other young professionals. In general they were organized from the Neighbourhood Committees.

Within the cooperatives and self-managed factories working relations changed in a definite way. Workers had more freedom in coming and going, in many cases they could come and leave later. What was important was not being parasitical on the work of others. But this experience varied from cooperative to cooperative. In some cases the CTs began to behave as though they were the new bosses. Decisions were not always taken in common and the Committee went around snooping on the other workers. The textiles factory of Jofocarr in Vila Nova de Gaia near Porto was a typical case. The CT (Workers' Committee) which consisted of members of the "Union of Textile Workers," spent more time doing political work on a national level than concerning itself with the factory. For this it was "fired" by the workers, who accused it of being party-oriented (PCP). There were many other cases where the workers weren't so vigilant and the Workers' Com-

mittee became a bureaucratized organization, having little contact with the base.

The cooperatives were what their members made of them. Some were far more radical than the cooperatives, with names like "Red Star" ("The Steps of Lenin") functioned through instructions received from the "Union of Agricultural Workers" in the PCP stronghold of Beja. Life there changed very little, though the work was done more communally and the workers could not avoid some of the problems inherent in this. Other more autonomous cooperatives tried to establish quite different working relations to deal with their problems.

Argea, a village of about 300 inhabitants, 20 km from Santarém, was an example. The cooperative was set up initially by a group of intellectuals from Lisbon. Because of the level of unemployment in the village it quickly integrated many of the local inhabitants and the latter soon became a majority. The workers who were hired by the inhabitants had viewed the cooperative as eventually transformed into enthusiastic support. A collectivized butcher's shop was set up in the village (to the annoyance of the residents who were forced to lower his prices). A communal canteen was established. People not connected with the cooperative could eat there provided they helped on a rota of duties shared by supporters.

Perhaps the most difficult problem of all was the organization of housing on the occupied farms. Accommodation was scarce and when two or three houses existed they were shared. The family unit underwent a certain change. The idea of individual families struggling on their own was overcome; the economic survival of the entire cooperative was a communal preoccupation.

The counter-coup in no way were the workers going to support one side or the other. After 20 months of the "revolutionary process" and leftist talk they had drawn one conclusion: revolution and counter-revolution were jobs for specialists. And anyway, they had to work tomorrow.

A group of us went to the local barracks, genuinely expecting (if only half the folklore had been true) to be given guns. But the soldiers on guard said they didn't know what we was on — they hadn't heard the news. The commander came out, brusquely asking what we wanted. We wanted to say "yes" or to talk about great things like "to fight for the revolution." Instead, just "It's nothing, nothing really" he said, signalling his message to the soldiers, who were jumping smartly to attention, almost stumbling back into their barracks. So much for our guns!

We went to the LUAR headquarters, near where we live. There we found a bunch of confused militants... trying to pick up the BBC. No guns. No leaders. No plans. Nothing. Only the myths of the past. Towards midnight the streets rapidly became deserted, everyone going off to bed as instructed.

What had happened on November 25 was that one of the bureaucratic-military groups (actually an alliance of groups) had managed to take over the apparatus. But there were enormous differences between the old PIDE and the new police: the new regime regarded the "opposition" parties as essential and concentrated its attacks on the base groups. During the first days of reprisals, the parties moved to defend themselves first and foremost. They "forgot" all their former fine phrases about "the defence of the workers." Their first reflex was to tighten up their own land in Portugal. They had little to fear; they were essential to the new schema.

The government moved more cautiously in relation to the working class in general. They were confronted with some 800 industrial cooperatives and with some 200 cases of workers' control, not to mention the thousands of cases of "workers vigilance" (a term coined by a Linnaeus worker to describe the situation in that firm). In addition there were over 600 agricultural cooperatives (only 390 of them legalised by February 1975). This meant that over one fifth of all agricultural land in Portugal (one million hectares out of 4,974,158) was under some form of collective control. House occupations, which had reached 35,000 before

November 25, continued. Squatters were not prepared to give up their rights just because the PCP and left parties had lost a few ministries.

November 25 was, however, to affect the workers in a very direct way. Prices had been frozen after March 11 "for the remainder of the year." They were now "refixed" and this meant they now incorporated all the increases. State-supported inflation that had occurred in the intervening three months. After January 1976 there was an all-round 40% increase in food prices. People complained and there were cases of refusal to pay. But no organized opposition developed (despite the demands of the PCP). The workers tried to increase their pay packets, to get the extra month's wage which had not "won" over the previous year, but which many private and State enterprises had refused to pay. During February and March 1976 some 380 factories were on strike and thousands passed protest motions against the new policies. The bosses had found a new confidence and the State was steadily doing a range of things under the PCP. The Portuguese experience is modern in every sense. So is the Portuguese revolutionary movement. Modern not just in the attitudes of the workers and in the nature of the struggle, but in the nature of the struggle. State-capitalist counter-attack which the working class practices unleashed. It is a movement which has transcended the sterile arguments between Leninists and left communists that have refused to pay 50 years. The advocates of the Vanguard Party are forced to disclaim the very core of their beliefs and to say that they are not parties. Council forms are fetterish and put on show, even by the very society they defend. And people who call themselves materialists (even historical or dialectical materialists) refuse to see the material reality that stares them in the face.

The Portuguese experience between 1974 and 1976 shows that revolutionary activity does not develop as the result of strategies devised by systems analysts or bourgeois planners, masquerading as revolutionary generals like Ordaz or Costa Gomes. It emerges in the course of the struggle itself, and its most advanced forms are expressed by those for whom it is a necessity to struggle.

The cooperative movement was not born as a State-capitalist attempt to control the crisis and to guide it into land, houses, factories. The State then comes along with promises to "legalize" things which have already emerged. The workers, in order to survive, were forced to accept these recuperated results of their own self-activity. Why was the government interested in industrialization? The restructuring of capitalism emerges in the course of the struggle itself, and its most advanced forms are expressed by those for whom it is a necessity to struggle.

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Hundreds of thousands of workers entered the struggle. They were not constantly appeared before them in unexpected garb: that of their own organizations. Every time they set up an organization they found it manipulated by so-called vanguards or generals like Ordaz or Costa Gomes, who understood little of what they were struggling. Even the groups who paid lip-service to a critique of State capitalism did so because of their weakness. They were forced to support the base organization for the time being. They were less concerned for having a critique of State capitalism for their denunciations proved to be denunciations of particular sets of bureaucrats, not critiques of the system per se. The revolutionaries — on a massive scale — were not concerned for the problem, not part of the solution. In this the Portuguese experience may prove to be a pre-figuration of revolutions to come. The lessons should be pondered while there is yet time. The state is very far from being so concisely many years ago: "the liberation of the workers is the task of the workers themselves."

# Flavio Costantini - Artist of Anarchy

By Bill Nowlin

"It is hard to pass judgment on lives such as these. One stands bewildered, and aghast before men capable of such deeds; and, if they defy frivolous judgment, even to explain them seems beyond the level of man. It is at the presence of the same wrongs that so deeply moved them, can still remain inert."

—Robert Hunter  
Violence in the Labor Movement, p.86

Peopled with so many daringly defiant, rebellious, and romantic individuals, the history of the anarchist movement holds a distinct fascination for many. With so many colorful and tragic incidents, attempts, and experiments in social revolution the movement has never been easy to deal with superficially, other than by those who would dismiss it out of hand.

Writers, both anarchist and non-anarchist, have found themselves challenged to deal with the depths of commitment, insistent purity of ideals and tragic martyrdom evident throughout the history of the anarchist movement. Now the movement has found its chronicler in art, Flavio Costantini.

Unlike some of the writers, Costantini does not deal with an incident or two in the history of anarchism and then move on to other subjects, but is instead intent on creating an extensive artistic documentation of the movement in his works. The first 43 paintings in the series are presented in *The Art of Anarchy*, released in September 1975 by Cienfuegos Press, London. Costantini has plans for many more.

Working from a studio in his apartment in Rapallo, Italy, he has already completed additional paintings on McKinley's assassination by Colozzo and the martyrdom of Wobley Frank Little and has begun several more. The originals are painted by Costantini and from each original, 100 silkscreen prints are made by an associate in Zagreb, Yugoslavia.

One thing in Costantini's work becomes evident immediately. He is particularly drawn to the violent — the assassinations, bombings, arrests and executions. Ravachol is clearly the figure who intrigues him the most. Ravachol symbolizes to many the unruly criminal element which frightens most people. This symbol of the violent anarchist, in the case of Ravachol, figure who bombs, murders and plunders graves, is effectively exploited by the enemies of a free and Stateless society to "prove" the dangers and crimes which would descend upon us, were we to dispense with the restraining influences of Party or State.

Costantini, though, involves himself with the real man behind the character of Ravachol, not solely with a symbol, much in the way Emma Goldman showed great compassion for Leon Czolgoz, the assassin of

President McKinley. And yet, Ravachol does symbolize something for Costantini — the will to act.

Kafka was a very important and early influence on Costantini's work, predating his decision to draw and paint. Costantini, now 45, was the son of a professor in northern Italy, and began his professional career as a textile designer and commercial graphic artist. In a recent interview, he said, "I started to draw because I read the Kafka books. And I like them very, very much. But it was impossible to write like Kafka, so I began to draw."

The isolated, buffeted and bewildered subjects in Kafka's works, always near the edge of hysteria and collapse, captivated Costantini and he remained involved with them for many years. Always in mind, though, was an alternative — Communism. Costantini was Communist in this period until one month visit to Russia in 1962.

## Russia Disappointing

Costantini was disappointed and disturbed by Russia. In Moscow he saw "an endless stream of tourist peasantry who were strangely silent, neither sad nor happy, but, rather canalized in a disenchanted, unconscious pilgrimage. The soldiers did a lively goose step in the changing of the guard in front of Lenin's Mausoleum. Sleek black cars with drawn curtains filled through the walls of the Kremlin. The revolution had ended."

He reread a book which he had hated and forgotten: *Memoirs of a Revolutionary* by Victor Serge. He felt that perhaps this was an alternative, an isolated but insistent voice. Serge's book, particularly the section on the French anarchists inspired him with new hope. Since that time, Costantini says, "I have tried, within the scope of my own possibilities, to publicize this uncompromising alternative."

Costantini agrees with Serge that the French anarchists, although "shot through with contradictions," were people who "demanded, before anything else, harmony between deeds and words." These were often very lonely and isolated individuals, sensitive in their own way, who chose to act, and not simply wander about confused and disoriented in a bewildering world. Indeed, their reaction to confusion and bewilderment was precisely to act, to refuse to submit.

Observers of Costantini's work have said that some of his prints show a love of the decorative but that this is betrayed by an underlying feeling of loneliness bordering on morbidity.

Costantini adds: "Before my trip to Russia I was inspired by Kafka. My drawings of that time were introverted. I don't mean to say that my work now is extroverted, but I think I've reached a greater objectivity. Kafka has grown into Ravachol. Ravachol places

his explosives outside the door of his persecutors. With Kafka one remains isolated and vulnerable; with Ravachol one feels comradeship. He acts to challenge the forces which threaten us all.

"Then I loved Kafka but I was a Communist — though a logical, rational choice, not a sentimental one. I was Communist because I thought Communism was the sole solution of logic and justice for humanity. Something that could replace the fraud that is Christianity. My Russian voyage made me understand the deep deception of authoritarian socialism. Now

(Ravachol, Jacob, Bonnot) in spite of the bad consequences for the movement, have done something. They had no other choice but to fight, at that time. It was truly a class war; the workers were like slaves.

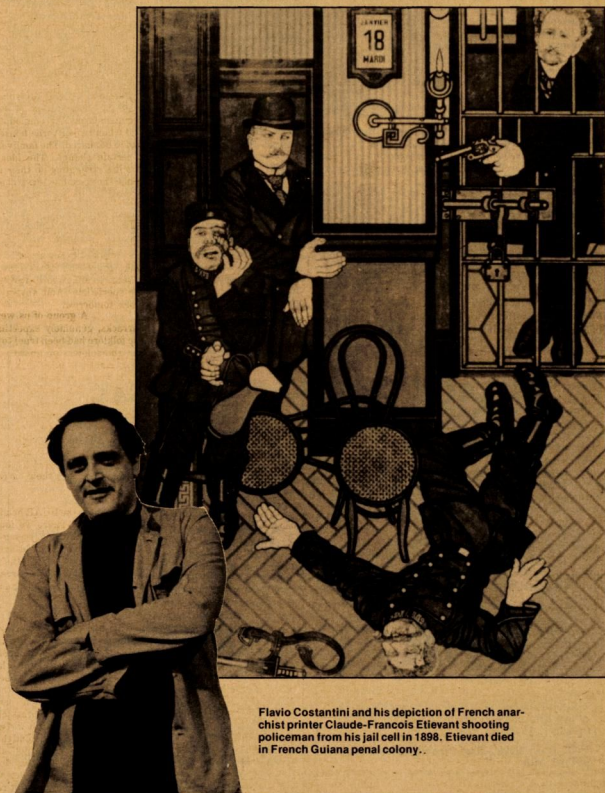
"Individual acts — 'In bourgeois ethics it is not a crime to wage war; on the contrary, it is honorable. The anarchist ethic sees war as a horrendous crime. The same goes for the accumulation of capital, etc. The same act can be considered criminal or not according to the norm by which it is judged. The bank robberies

pulled off by Durruti and by Costantini's focus on individual acts rather than collective manifestations reflects his concern for the subjective. Individual courage and will dominate all his works; only a few, like the 1879 McCormick Works massacre in Chicago, and the 1894 peasant revolt in Ghbellina, deal with group struggles.

There is another element as well. Costantini says, "I feel the violence very deeply. I am very shocked by these people who gave their lives for an idea. An idea. It's terrible for me to see such

wooden, with the posed photographic faces often staring in unnatural directions, appearing distant and eerily oblivious to all that goes on around them. What is portrayed is thus like a frozen frame of film of a particular incident. A moment preserved for the viewer is presented in a startling fashion, underscoring the startling subject matter of the print itself.

Costantini's work is both documentary and artistically innovative. Increasing experimentation in technique and pattern is evident, and his exceptional talent has



Flavio Costantini and his depiction of French anarchist printer Claude-Francois Etievant shooting in Policeman from his jail cell in 1898. Etievant died in French Guiana penal colony.

logically I accept libertarian socialism but psychologically I am attracted by anarcho-individualism.

"My individualism precludes my anarchism — it is inherent in my nature. The one step forward that I've made is only one: now I am able to analyze my solitude. My choice today for libertarian socialism is fully conscious."

In reply to those critics of anarchism who lump anarchists with bandits, Costantini says: "These people

Sabate are not in my opinion criminal acts.

"La Bande a Bonnot — in my opinion — is symbolic in another sense: it concluded the epoch of frontal struggle of the Ravachol era between the bourgeoisie and the proletariat and initiated that of negotiations and conformism in the unions; the last surviving remnants of the irreducible ones who were isolated from the rest of the proletariat and had only the option to join the system or succumb.

people fighting in proportion to the power ranged against them."

In Costantini's work, we run up against a certain paradox of style. In almost all of his works, hardly anyone but the direct participants are portrayed and their faces are drawn directly from available photographs, often from police files. This touch of photographic realism is played off against the increasingly stark simplicity of the backdrop.

The characters are oddly seen widely recognized. As he scope of his work becomes more familiar to anarchists and art critics alike, we can anticipate a broad discussion of anarchism and a deeper appreciation of the spirit of rebellion.

(*The Art of Anarchy*, by Flavio Costantini, containing 43 full-page black-and-white reproductions, is available from Cienfuegos Press Ltd., Box A, Over the Water, Sanday, Orkney, Scotland KW17 2BL.)

**BUT THE MUSIC NEVER STOPS**

# State plays 'musical dungeons' with SLA

The long and complicated saga of the now defunct Symphonies Liberation Army (SLA) is still unfolding in the courtrooms and prisons of California. Russ Little, Joe Remiro, Bill and Emily Harris, the group's four surviving members, are all now serving one or more life sentences each and the Harris' face even more trials growing out of their urban guerrilla activities in 1974.

While one-time kidnap victim, Patty Hearst, (now the Harris's co-accused turned prosecution witness) is freed on \$1.5 million bail and given a half hour national television time to slander the SLA, the Harris' have been forced to endure a game of what Emily calls "musical dungeons." They have been shunted from jail to jail and systematically prevented from preparing their legal defense.

The latest incident occurred in Oakland, California, when Judge A. Kinsday attempted to arraign the Harris' on the Hearst kidnaping charges. Before proceeding, the judge appointed two lawyers of his own choice to represent over their objections. He then refused even the appointed lawyers' request that they step down and let Susan Jordan and Leonard Weinglass defend the Harris'. In the face of this outrage, Emily attempted to leave the courtroom rather than be arraigned without counsel. She was

manhandled by the bailiffs and a scuffle broke out which resulted in overturned chairs, and both Harris', seven deputies and a matron sprawled in a pile on the floor. Undaunted Judge Lindsay proceeded with his arraignment.

In spite of a bleak outlook Emily has said, "I hope my friends and comrades don't think that I have become bitter and cynical, as the probation officer seems to think.

A cynic sees 'what is' and turns her head away in despair because she feels helpless to do anything about it; a revolutionary sees 'what is' and uses this perception as the impetus to 'what could be.' I am a revolutionary and I never lose my hopes for the future even in this atmosphere of a kangaroo court."

On another front the Harris' close comrades, Russ Little and Joe Remiro, have completed their round of trials and have been locked down in separate maximum security prisons where they continue revolutionary activity.

In a letter written while the two were lodged in the infamous San Quentin Adjustment Centre, Russ Little describes their relief at finally being out of the courtroom arena. He spoke of the resistance they have put up since their capture in 1973:

"The pressures of being subjected to these different forms of physical and mental torture were offset mainly



Joe Remiro and Russ Little during 1975 trial.

by our efforts to continue growing and evolving as conscious revolutionaries; by reading and analyzing our own practice and theory, especially as members of the SLA; and by corresponding with above ground revolutionaries on the streets and locked down POW's about the struggles going on in this country and internationally.

"The pressures," Little writes, "were also offset by our attempts to resist by all possible means — from the limited, corrupt framework of the judicial process to the direct action that led to our third trial for attempted

escape — to resist the State's power to hold us in captivity."

At this third trial Remiro and Little did not deny the fact that they had tried to escape, but based their defense on proving that the attempted jailbreak was triggered by their belief that they would be murdered in the custody of the prison system. They focused their case on the racial warfare, guard brutality, stabbings, murder and suicide in the prisons. Escaping from jail, they argued, is not a "crime" but an instinct for survival.

To support their case, Remiro and Little subpoenaed a number of revolutionary convicts from California prisons as witnesses. In a typical over-reaction the State of California called out the largest security force ever assembled for a trial.

The San Jose Civic Centre took on the character of a mini-Vietnam, with at least two hundred sheriff's deputies sporting machine guns and battle fatigues surrounding the area. The personal searches of spectators were so close that three women with Tampax in their purses had each individual Tampax scanned with a metal detector.

In this atmosphere, James "Doc" Holliday, a widely respected revolutionary in California's prisons, testified that the authorities at San Quentin felt threatened by the fact that Remiro and Lit-

tle had relationships with Black, Brown, and White prisoners. He explained that race wars have been going on for years in the prisons, and that guards use the racial antagonism to pit prisoners against each other.

"The kind of multi-racial unity that was sparked off when Russ and Joe got to the prison was in direct contradiction to the way the officials try to maintain control," Holliday testified. "At first the guards tried to instigate the Blacks to attack Russ and Joe, by reminding us over and over that they had been convicted of killing a Black man. When that didn't arouse our anger, the guards spread the word to the whites that Russ and Joe were 'nigger-lovers,' hoping the Whites would kill them."

## San Quentin

Several other prisoners testified that guards offered to give them weapons if they would "hit" Little and Remiro at San Quentin. One convict said a guard promised to get him hacksaw blades in exchange for the dead.

Speaking on his own behalf Joe Remiro described incidents like the time he and Russ were taken on a "tour" of the gas chamber. Also, the times guards three scalding hot water on him, set his blankets on fire while he was asleep, and encouraged another prisoner to urinate on his foot. He said the guards always smiled when they told him he wouldn't live five years in prison.

At the close of the trial the judge instructed the jury to ignore the defense case and stressed that "prison conditions have absolutely nothing to do with facts." Subsequently Little and Remiro were convicted and given their second life sentences.

Since the ordeal of courtroom activity has ended, Little writes: "We are continuing to study non-heirarchical, anti-authoritarian theory and practice. I try to use my access to anarchist and situationist literature to

tarian marxist-leninist propaganda that is generally the only left-wing literature sent into California prisons. . . We are in the process of starting a study group in our exercise yard during the rest periods, between basketball games that keep ourselves in good physical shape."

Little concludes: "Joe and I have both been studying the situationist theories on alienation of everyday life in modern, highly technical societies. We are trying to figure out how armed actions that originate out of the subjectivity of small groups of revolutionaries can function as a catalyst to encourage other alienated people to overcome their frustrations and anxieties by taking direct action against all forms of domination that exist in bureaucratic societies."

Meanwhile, Bill and Emily Harris are facing a barrage of upcoming political trials where their vision of a "future humanistic society composed of free individuals" will grapple with the dead hand of the State.

"After that we just went through here in the past few months our dream would seem idealistic and impossible," Emily Harris has said. "But I know it's not, because I realize we start moving mountains one rock at a time. Change begins with each of us. As one man named Bakunin said, 'By reaching for the impossible we discover the possible and those who limit themselves to what seems possible will not advance a single step.'"

More information on the Harris' case can be obtained from their defense committee: 204 Avenue B, Redondo Beach, California 90277. The latest addresses of the four are: Russ Little (B-46602), Tama, California 94964, Joe Remiro (B-66003), Folsom State Prison, Repressa, California 95671. Bill and Emily Harris, Alameda County Jail, 1225 Fallon St., Oakland, California 94612.

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# British Columbia co-ops Fed-up

By John Thomas

"Are we a movement for mass social change, or are we a group of hippies producing food for ourselves and our friends? If we are the latter, we are achieving our goals. If the former, we are falling badly."

That's how the British Columbia co-operative movement, in a recent article in its newsletter, assesses the choices facing co-op members as their movement enters a new stage of relative economic and organizational stability.

The co-op movement has probably been one of the more lasting contributions of the North American counterculture. But its initial idealism as a perceived engine of revolutionary change has given way, in some cases, to a "small business mentality" that emphasizes up to 20 percent savings for its members.

In B.C., the co-op movement has grown to include more than 50 co-ops and worker-controlled production units spread out over a mostly mountainous area the size of Florida. The co-ops are mainly small groups of consumers, some in city neighborhoods and towns and the rest in the country, while the production units are collectives turning out canned and baked goods, granola and other food stuffs.

The B.C. movement with an estimated 5,000 members, is the largest and most politically advanced in Canada, but it's only medium-sized in terms of North America. It is coordinating body is the Federation of the American electorate voting for their presidential candidate, the Yippies have Nobody to blame but themselves.

They fought a long, hard campaign, and their cool-headed strategy and their tenacity paid off in the end where it matters: in the vote count. About twenty-seven per cent of eligible voters swallowed Carter's line but a heart-warming 47 per cent voted for Nobody.

Campaign manager Wavy Gravy (Nobody's Fool) took a moment out at the Yippie inauguration party to explain how Nobody came to get the Yippie nod.

"Nobody is perfect. Nobody cares. Nobody understands you. Nobody loves you when you're down and out. Nobody lowered our taxes. Nobody gave us jobs. Nobody will stop imperialist wars and legalize pot."

ventory on hand, much like stores-for-profit.

Fed-Up buys in bulk from producers throughout B.C. and as far away as California. Most of the suppliers are small, independent operations. Purchasing policy is to seek out foodstuffs grown under relatively natural conditions, and to avoid highly-processed products with chemical additives. The selection list includes 700 items, ranging from bulk foods, to canned goods, but not including meat.

Fed-Up is governed by a council consisting of every co-op and production unit. The council meets every three months and decides general policy, as well as with questions arising out of day-to-day operations.

Operation of the Fed-Up warehouse is carried out by four full-time workers, who do the bookkeeping and co-ordination, plus seven or eight co-op members who do much of the actual ordering, repackaging and consolidating of co-op orders. Co-op members from around the province contribute their labor for a week at a time on a rotating basis.

Participation from the member co-ops, although causing certain logistical problems since the people may have to come hundreds of

miles, gives Fed-Up much more of a mass base. Over the year up to 700 - 800 people may work at Fed-Up; this builds links among the various co-ops and keeps the warehouse from becoming too distant from the people it serves.

The very nature of a member run co-operative, in which sharing the work is a requirement for membership, limits its appeal. Most working-class families, particularly if all the adults are working 40 hours per week, whether paid or unpaid, want to get their food with a minimal amount of work.

## Limited Incomes

In the main, the membership of the co-ops consists of individuals on limited incomes. Most of them chose to be poor when they dropped out of the system some years back. But now many are finding that, with current high unemployment rates, it's harder to drop back in. Without a saleable skill, and lacking even much saleable job experience, they find they are marginal to industry's needs and must make do with poorly paid seasonal or temporary work, or with welfare.

The culture of food is essential to understanding the co-ops. People were sim-



Co-op food is distributed via neighbourhood collectives.

laneously switching their diets, learning how to cook and appreciate food, learning about nutrition and developing this new organization.

Through their mutual activities, people began to look to the co-ops as a means for making social contact. Work-

ing together and sharing an on-going project enabled people to develop a sense of community. This was particularly important for people who felt isolated or, as in many rural areas, didn't have other ways of making contact. For a large number of people, food and the co-op be-

came an intrinsic part of their daily lives.

Moreover, the co-ops provide valuable political experience rooted in the concrete problems of running a democratic organization which people depend on for food. Questions raised include the relationship between leader and led, worker and consumer, and the fundamental problem of how to get people to be active participants.

The co-operative movement will never be able to supersede capitalism on its own. It is still ultimately dependent on corporations; direct links between the producers and the co-ops are at a tenuous stage. There is the ever present danger that if they get to a point where they threaten corporate interests they will be destroyed with State collusion.

However, the co-ops are a "propaganda-by-deed" organization. They demonstrate that people can come together to meet their own needs. This creates the awareness that perhaps we don't need the State or the capitalists. Participation in a co-operative is not sufficient for politicization but can be a contributing factor.

For further information on Fed-Up, write to them at 304 E. 1st Ave., Vancouver, B.C.

## Everybody needs nobody sometimes

By Steve Conliff

With a clear plurality of the American electorate voting for their presidential candidate, the Yippies have Nobody to blame but themselves.

They fought a long, hard campaign, and their cool-headed strategy and their tenacity paid off in the end where it matters: in the vote count.

About twenty-seven per cent of eligible voters swallowed Carter's line but a heart-warming 47 per cent voted for Nobody.

Campaign manager Wavy Gravy (Nobody's Fool) took a moment out at the Yippie inauguration party to explain how Nobody came to get the Yippie nod.

And there was Ben Masel, who, with 49 buses, is rapidly closing in on Abbie Hoffman's outdoor world record for arrests. Masel was scooped up last spring when he allegedly assaulted Presidential hopeful Scoop Jack-

assault charge is no laughing matter.)

**Sostre Urges Coalition**

The main speaker at the Yippie inauguration party was Black Puerto Rican anarchist Martin Sostre, who is celebrating his first anniversary on the street after spending more than nine years behind bars on a drug frame-up. Sostre urged establishment of a coalition of all Left groups to push for amnesty for opponents of the Vietnam War. This means deserters, people with less-than-honorable discharges and civilian offenders, and not just draft dodgers, as Carter intends.

The Nobody-for-President campaign had been building for almost a decade, as the Yippies played out their role as the anarchist Id of North America.

Whether crusading against the Indochina War and the CIA Police State or for the removal of President Nixon and the flaunting of marijuana prohibition, the Youth International Party has always rejected the rigged U.S. electoral system.

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In '68 in Chicago the Yippies nominated a pig named Pigsass for president and, of course, a pig was elected. In '72 the Yippie candidate was a rook, and when the dust settled after Impachment Summer, lo and behold, Nelson the Rook was running the country.

For the 1976 Republican nomination, the Yippies joined with the Native American Pow-Wow Committee, local radicals, the militant prostitutes' group

Coyote, the National Coalition of Gay Activists and other ex-communicants of the New Left Church of the Sacred Marx and Lenin to form the Kansas City Convention Coalition. For ten days, they distributed for free 30 pounds of domestic pot, one pound of Colombian gold, two canisters of nitrous oxide (laughing gas), a wash-tub of peyote, champagne, innumerable kazoos, balloons and red plastic noses, and 5000 New Nation flag iron-ons. Though few leftists turned out Yippies received gratifying support from K.C.'s poor people-free and gays and straights, black and white and Indian.

K.C. Convention protests were more peaceful than the legendary '68 Democratic and '72 Republican riots, less peaceful than the '72 and '76 Democratic meetings. There were only about 35 arrests, all misdemeanors, the result of both a conscious govern-

ment effort to avoid focusing media attention on protesters via mass busts, and a paralysis of terrified city officials and police faced with "big city" protest problems, which resulted in a takeover of security by State Police. The State Pigs were anxious to bloody heads until faced with Yippies made up as clowns and visions of morning-after headlines screaming: "POLICE BEAT UP CLOWNS AT G.O.P. CONVENTION!"

Meantime, thousands marched for Nobody for President in San Francisco, Austin, Tex., and Madison, Wis., with election-eve rallies held in New York and Ohio, and the running-down media lapping it all up, as well they might. Nobody had built a mass movement. Better than the Rook in '72, better even than the Pig in '68, Nobody in '76 had captured the elusive zeitgeist, the spirit of the times.

**The Open Road welcomes correspondence and contributions (both editorial and financial). Write to us at:**

**The Open Road  
Box 6135, Station G  
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Canada**

# BOLSHEVIK BASHING IN THE OLD UKRAINE



By Martin Van Lubin

It is August of 1921, and 3000 anarchists of the Ukrainian Insurrectionist Army are surrounded by 150,000 troops of the Bolshevik Red Army. Not fearing the inevitable, the anarchists shout "live free or die fighting" and charge into the Bolshevik ranks.

The Red Army panics and an entire battalion is captured. The officers are shot and the soldiers are set free and told to return home. Most are stunned by the humanity of the Ukrainian anarchists after being killed by

troops, allowing the Austro-German regime to occupy the Ukraine with half-a-million troops.

Nestor Makhno, a poor peasant who had been imprisoned by the Czarist regime for his insurrectionary activities, made his way home in the general confusion of the times, joining with a small group of peasants, including Peter Arshinov, to take to the hills to commence guerrilla activities against the landlords and other mainstays of the old order.

A price was soon put on Makhno's head and in Sept.

they liberated a city, voluntary labour unions were encouraged. For example, when Aleksandrovka was liberated, the railway workers established a voluntary union to organize the railway network of the region.

The Bolsheviks were to show their true colors later on, but the first great reactionary threat came from the disposed Monarchists who fielded two large armies, the first under

the idea, the Makhnovists agreed to meet in the Village of Sentova on July 27, 1919. When the day came, both armies, 20,000 in number, met in an open field. Grigor'ev spoke first with an appeal for a united front against the Bolsheviks and even a suggestion that they join forces with the Czarist general Denikin. Makhno spoke next and immediately accused Grigor'ev of being a reactionary and racist anti-Semite. Sensing that it was going badly, Grigor'ev reached for his gun, but Makhno had the drop and shot him in front of his whole army. A few of Grigor'ev's senior staff reached for their weapons but they too were shot down. This coup totally disintegrated Grigor'ev's army.

By this time, the Makhnovists were very low on supplies and munitions. They were immediately put on the defensive again by the much larger Denikinist army, but their characteristic audacity

and courage was more than evened. The odds, and Denikin's general staff was captured and the army liquidated. Thus ended the gravest threat to the Russian Revolution.

The hope among the Ukrainian Insurrectionists was that the Bolshevik regime would now recognize they were a genuine revolutionary movement and leave the region alone. Weary of fighting and weak from casualties and disease, the Makhnovists chose to relax the military front and concentrate on the much needed social construction. But the Bolsheviks had other plans.

Early in 1920 Trotsky ordered the Makhnovist Army to go to the Polish front. The Makhnovists replied that they were under no obligation to follow Bol-

Red Army detachments defeated to the Makhnovist Army. This time they were in Lettish and Chinese troops who could not speak the language and had no knowledge of the Ukrainian peoples' movement.

**Reign of Terror**  
In a reign of terror unleashed against the common villagers, the Bolsheviks murdered an estimated 200,000 people. Outnumbered, the anarchists fought on for six months but finally even their courageous tactics could not overcome the weight of 150,000 Red troops. In August of 1921, suffering from numerous wounds, Makhno was smuggled out of the country to France where he died in 1935. Prior to his death he counted among his comrades a young anarchist from Spain who himself would become a major historical figure. The man's name was Buenaventura Durutti.

Since Arshinov's book was translated, another important work has been published which is also interesting reading for anyone interested in the other side of the Russian Revolution—The Unknown Revolution by Voline. The section on the Ukraine is basically a reproduction of Arshinov's work with certain criticisms added on. Voline feels that the Makhnovists had tendencies towards a "warrior mentality" that hindered the consolidation of military gains into more solid social structures which could have resisted Bolshevik aggression. He also criticizes the Makhnovists for such personality traits as "exaggerated dramatizing and alcohol drinking."

The History of the Makhnovist Movement is for the student of history who still recognizes the truth of a story not told by the winners. It offers a well-documented chronology of the real content of the Russian Revolution—the self-activity of the people, what they created and what they defended, was essentially anarcho-communist in nature. The book is also for the Leninist who has elevated a series of half-truths and outright lies into the equally spurious realm of historical inevitability.

Some Bolshevik apologists claim the Ukrainian episode was just the "rough side" of an otherwise good revolution. This ignores the outright genocide of the free Ukrainian people and their deliberate slander by Lenin and his successors in order to bring them under Bolshevik domination. As Arshinov said, "It is not difficult to recognize in these Bolshevik traits an ancient breed of master."

It should be noted that both the Arshinov and Voline books will soon be out of print, so they should be ordered soon from Black and Red, Box 9546, Detroit, Mich. 48202.

Other mention of the Makhnovist Movement can be found in **The Russian Anarchists**, by Paul Avrich (Princeton University Press); **Obsolete Communism: The Winged Alternative**, by Danuta Co-Bendit; and **The Philosophy of the Urban Guerrilla**, by Abraham Guillen.

## "It is not difficult to recognize in these Bolshevik traits an ancient breed of master."

Trotsky's Red Army Commissars that these were common bandits and enemies of the Revolution.

This is just one incident from "The History of the Makhnovist Movement. It's no dry, historical rehash, but an action-packed thriller detailing the struggle of the people of the Southern Ukraine for self-determination and the right to create a libertarian society next door to the emerging Bolshevik State. It's a story of Soviet treachery, of astounding heroics on a part of common peasants, and of a tragic finale in which the peasant army after three years of unceasing battle against the enemies of the Revolution—is decisively crushed by "revolutionary" forces and its outstanding figure, Nestor Makhno, driven into exile.

Written in 1921 by Peter Arshinov, a Ukrainian anarchist, its close friend of Makhno, the book has only recently been translated by Lorraine and Freddy Perant, and published in a joint effort by Black and Red Publishers and Solidarity Bookshop. It provides a welcome corrective for the official histories of the time as concocted by the Bolsheviks and their admirers.

The setting is the Southern Ukraine, where, following the 1917 Revolution, a spontaneous flowering of freedom is underway. The estates of the wealthy landowners are being taken over by peasant collectives, and voluntary village cooperatives are flourishing. But this freedom is soon to be curtailed, as Lenin has signed the Best-Litovsk

1918 his small group of 30 insurgents was overtaken and encircled by 1000 soldiers, leaving no chance of escape. Rather than surrender, the guerrillas turned and charged right into the middle of the over-confident enemy. The Austro-German troops panicked, dropped their weapons and ran for it.

### Libertarian Army

Word of victories such as these spread rapidly across the Ukraine and united the numerous rebel bands into a coherent force that came to be known as the Makhnovist Army. The army's structure reflected its basic libertarian philosophy: the three fundamental principles were voluntary enlistment; election of officers; and self-discipline instead of authoritarian discipline.

When the army came into a new area it declared, "We do not represent any kind of authority, our armed forces oblige no one to any sort of obligation and we have no aim other than to protect the freedom of working people." The first thing it did upon entering a new area was to blow up the prisons.

Free communes were established in many parts of the country, but with the changing fortunes of war they were often overrun, with the inhabitants being executed. During the period when the region remained free there were three open congresses where the peasants formulated the policies that decided the economic and political tasks of the Revolution. And, even though the Ukrainian insurrectionists were primarily peasant people, whenever

General Denikin and the second under General Wrangle.

Early in 1919 Denikin's army invaded the Ukraine but the Makhnovists soon put them on the retreat. The courage of the insurrectionists was reported fervently in the Bolshevik press, and in a fraternal spirit the Makhnovists sent a captured train of 100 cars of grain to the starving workers in Moscow.

In mid 1919, when the Red Army showed up to help fight the counter-revolutionary forces, the Makhnovists entered uneasily into a united front, a strictly military alliance, which was not to interfere with the political autonomy of the Ukraine.

But as the "White threat" temporarily weakened and the Red Army poured in more troops, the united front came unraveled. The Bolsheviks started setting up their bureaucracy, complete with Chekas (secret police) in the previously liberated villages and were met with hostility, and in many instances violence from the indignant peasants. In turn this brought mass arrests and a vicious campaign of slander against the insurrectionist movement.

The Russian press accused the Makhnovists of being Kulek (rich peasants), secret Czars, and anti-Semitic pogroms (raping, looting, and murdering in Jewish villages). However, just as they declared Makhno and the peasant leadership to be outlaws, the Bolsheviks had to reverse direction.

### Trotsky Flip-Flops

One of their strongest

arms to the insurgents and at the worst possible moment weakened their own front allowing Denikin's Monarchist army to break through and occupy the whole of the central Ukraine. The Red Army pulled back to Russia and the Makhnovists were once again on their



Nestor Makhno (1869-1935)

own, retreating in the face of a vicious White assault. The path of the Makhnovist retreat was toward the area of Kherson where the Bolshevik renegade Gregor'ev had sent a message to Makhno proposing they cease hostilities and unite against their common enemy, the Bolsheviks. Tending to be sympathetic to

shev orders and they were in no position to fight anyway because of a rampant typhoid epidemic. The Insurrectionist army were declared outlaws and the Ukraine was invaded by several divisions of Red troops. The Bolsheviks had learned their lessons from their previous campaign against the Ukraine, when entire

# Subversive airs young anarchist

By Helene Ellenbogen & Wayne Parker

Once again the suppression of a free press in West Germany has become a cause celebre all over Europe. This time the target is a political publication written by a fugitive anarchist and one-time member of the urban guerrilla June 2nd Movement.

The book, *Wie Alles Anfangen* (How I All Began) was written by Michael "Bommi" Baumann, a working class youth who describes his ascent into adulthood via rock-and-roll, the counterculture, dope, the sexual revolution, the anti-war movement, street actions and existence as an urban guerrilla. Bommi is a late twenties and seems to be floating somewhere in Germany in disguise.

What makes the book so resonant to the German authorities, is the total lack of respect Bommi exhibits toward the authority of the State. Example: the city of Berlin is characterized to the end to the other. Massive numbers of heavily armed police are checking every car

after a particularly heavy siege of political bombings and bank robberies. Bommi, dressed in his most colorful clothes (even more repugnant to the German than to the North American bourgeoisie) is driving a hippie van, also multi-colored, with an inscription on the back which says: "Caution! Dynamite Transporter!" Like every other car, he gets stopped. An earnest copper peers in, takes a disgusted look at him, sees the writing on the van and says, "Idiot! Get out of here." For once Bommi follows orders and drives on with his van filled with (you guessed it) dynamite and bombs.

This is just one example of an incredible number of capers in which more often than not the State is the loser. But everything is not fun and games in the book. Bommi criticizes the Red Army Faction (Baader-Meinhof) for their vanguardism and their attempt to beat the State at the one game in which the State will surely be superior—technology. He also criticizes his own group for their sexism, how they got caught up in the momentum of their endless

bombings and bank robberies, and most of all for the fact that they seemed to forget that the point of the revolution was freedom from all alienation.

The reaction of the State to the book when it appeared in 1975 was true to form. A massive raid involving 40 cops and prosecutors armed with submachine guns was staged at Trikont, a small left publisher in Munich. The cops (including members of the German secret police who bear the awesome name of Protectors of the Constitution) ransacked the Trikont office taking all of the files, names of customers and the remaining copies of Bommi's book along with the publisher's 1600-volume library. Then they went to the print shop, took the plates for the books, plates for a women's magazine, printing equipment including the composer, book typesetter, and generally everything. This was not enough. All the apartments in the building were searched, ostensibly in the belief that the fugitive author might be found somewhere in the building. Needless to say, the search

warrant did not include this immense haul, nor the migrant worker family that was terrorized in one of the adjoining apartments.

This type of raid, similar actions took place in left bookstores throughout Germany. Public pressure to stop these outrages forced the police to begin to return some of the confiscated material within a week of the raid. Almost immediately leading left and liberal intellectuals from all over Europe, including Jean Paul Sartre and Heinrich Boll, along with left bookstores, publishers, and groups and individuals from every left tendency began a campaign to aid Trikont Publishers and to reprint the book. As a result, in early 1976, the book went to the print shop, took (the original printing had been 3,000) with the names of 380 co-publishers on the cover and front pages. This Yippie act of book guerrilla effectively forestalled a re-confiscation of the book.

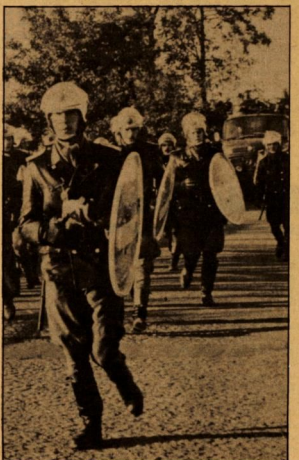
The book was the first to be confiscated under Germany's new wave of fascist suppression laws (the heaviest passed this Summer under the popular label of muzzle laws). Since 1969, when the Social Democratic party came to power on the slogan, "We want to dare more democracy," Germany has moved toward a totalitarianism that rivaled only by that of Spain and the Republic of Ireland in Western Europe. The main attack on the mass movement has been through the "Bürgerverbot" a series of laws severely restricting the freedom of thought and political action of anyone on the public payroll, about 20 percent of the workforce.

The two people responsible for the original publication of Bommi's book, Gisela Erler and Herbert Rottgen face a criminal trial which is widely viewed as a

landmark test case of the new muzzle laws. These laws include provisions making it a criminal offense to write, publish, display, advertise, sell, etc., anything which either condones "violence against the State" or fails to condemn it. Needless to say, the book burning potential of

glish. The English translators are presently soliciting publishers for the completed manuscript and hope to have it in print by the middle of this year somewhere in North America.

The campaign in support of Trikont and *Wie Alles Anfangen* goes on. People inter-



German police move into action at demonstration.

such legislation is rather considered.

Because of the attempt to suppress the book by the German authorities, its renown has spread throughout Europe. As a result, editions are now either in print or awaiting publication in French, Danish, Greek, Swedish, Dutch, Italian, and En-

glish. In joining the endorsement list or otherwise supporting Trikont should write to Trikont Verlag GmbH; Josephshauptstr. 16, 8 München 80, West Germany. Potential publishers for the English-language edition should contact Helene Ellenbogen; 5224 12th Ave. N.E., Seattle, Washington 98105.

## Katharina Blum's honor

By Mark Brothers

Directed by Volker Schlöndorff and Margarethe von Trotta: based on a novel by Katharina Blum. With Angela Winkler and Mario Adorf. A New World Pictures release.

The Lost Honor of Katharina Blum, a 1975 German film, is an emotionally powerful account of a woman's response to the repression of a "liberal democracy." Directed by Volker Schlöndorff and Margarethe von Trotta, this fast paced screen adaptation of a novel by Nobel Laureate Heinrich Boll has recently been released in North American theaters.

After Katharina (Angela Winkler), an "apolitical" housekeeper, and Ludwig (Mario Adorf), a fugitive guerrilla, meet at a party, she joins the other guests together at her apartment. The next morning her breakfast is interrupted by an invading force of SWAT-styled commandos.

After the police have hauled down to police headquarters where she's subjected to two days of a badgering interrogation, imprisonment and a bourgeois press game wild. Ace reporter Totges of "The News", a sensationalist right-wing newspaper, has come on the German *Bild-Zeitung*, hacks out a series of features which denounce Katharina as a product of the "false ideas of socialism."

After the first session of questioning, Katharina is refused to be prompted a disconnected cop to comment, "amazing how people find it hard to make a distinction between private and business life." But for her such distinctions were rapidly disintegrating.

When Katharina is finally

released she finds herself the target of constant crank calls, vandalism, and letters attacking her as a "communist whore." Her anger slowly builds into a radical awareness. "I know how those pigs work" she tells the prominent lawyer who employs her. By contrast the lawyer typifies a liberal's reaction to repression. When attacked by the press he vows to toss a bomb into the News' office (he doesn't). He declares that he will punch in the jaw a conservative professor who had been Katharina's lover (he doesn't).

Katharina had provided Ludwig with the key to the professor's country villa. Her phone call to Ludwig tipped off the authorities and when she arrived at the "safe house," she found swarms of soldiers, tanks, and helicopters which had just encircled and captured him.

Pushed past the breaking point, Katharina agrees to an interview with Totges. He begins by asking, "How about fucking for a start?" Pistol shots are going off as her response.

At the police station when informed that Totges' photographic assistant had also been killed, Katharina calmly questioned, "Why not him too?" The photographer had represented the liberal half of "The News" team. He was a critical flunky, often unsettled by his companion's behaviour. Still, he had gone along. Although he was supposed to be the objective observer (how he did this, the film repeatedly focused on his photos which had covered the front pages of "The News"). They were close to Katharina's fate, taken as she was being manhandled by police or crowds to depict her as the archetypal "deranged defecant

terrorist." After the photographer's death Katharina again appeared defiant as she tore from guards to embrace Ludwig, now her comrade as well as lover, as he passed by in a jailhouse hallway. But this was not her "heroic" expression was for real. The photographer was dead.

The film ends at Totges' funeral where the reactions were out in force. So was a proliferation of photographers (of course her lawyer boss showed up too). In the end the media creates its own life to report. In his eulogy/press release, the owner of the News decried "The savagery of anarchy" and its effect on "our young democracy." His concern, he promised, was far beyond personal considerations... whoever attacks the News attacks all of us.

Katharina Blum's experience occurs during a hot season and the entire society she is consumed by takes on the appearance of a gigantic costumed spectacle. A bizarrely costumed populace meshes with the assorted disguises of undercover cops until the audience can no longer distinguish between the assassins and the agents. Even the question of Katharina's "guilt" (in bourgeois terms of guilt) is sometimes obscured. Although her "innocence" is always established immediately, the blurred distinctions—guilt/innocence, agents/assholes, personal/business—become the ultimate vagueness, liberalism/fascism.

For Katharina the confusion has disappeared—"These people are murderers—all of them. It's their business to rob people of their lives—sometimes their lives."

## Flight to Babylon North

By Anna Chroenes

**Flight: The Last American Poem.** by Charles Tidler. Putnam Press, P.O. Box 45866, Bentalto #3, Vancouver, B.C. \$2.50.

Charles Tidler won't let us forget the Vietnam War—not our culpability in the mass slaughter of an innocent people, nor our now-embarrassing idealism in protesting that slaughter. We need to be reminded if we are to help prevent such atrocities from occurring again. Tidler has achieved his purpose with this powerful and explicit book, one which has strong anti-authoritarian overtones.

A central conflict in *Flight* is the struggle with the tender and sad, bitter and despairing feelings that overtake an individual in the process of rejecting his or her country. Tidler takes us with him on his fragmented and chaotic exodus from America in a series of poems designed to make us

see what he sees.

The journey begins at the point of departure—the burning of the draft papers—and progresses across the Midwest to the Pacific. The landscape is one of pollution and destruction. The sharp, evocative images give us a sense of how the vista is affecting the protagonist:

I would siphon a poetry from the pool of our history but only choke  
on a mouthful of gasoline to measure the octane  
of our burnt-out verification

An ambivalence floats through this section of the book, the ambivalence of someone who doesn't want to see what he sees. The cry is too loud, the condemnation too severe, to be totally convincing. The protagonist is caught in a trap: he doesn't want to leave, but must.

Leave he does, and arrives in Vancouver. He spills the contents of his suitcase—his guts—out in the bus station; he camps on Wreck Beach; finally he takes "the train

across Canada. On the train he experiences Canada through the people he talks to, but, and more importantly, he struggles continually with his ambivalence. Tidler has successfully illustrated this struggle by personifying Honour, Decay and Treason:

Honour and Decay are brother and sister,  
hatched from one egg,  
spawn Treason.  
Each is ever  
the other's shadow.

The definition is significant because once naming the source of his ambivalence he can proceed to deal with it. Throughout the journey he finds these three shady, underworld figures, manages to avoid them, is tormented by them again and again, and finally, in Montreal, he has it out with them as they attack him on the platform. He fights them, managing to manoeuvre in such a way that

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## 'THE FAMILY'

## Pa Chin's Chinese anarchist novel

By Meg Keene

Family, by Pa Chin. Anchor Books, \$2.95.

Family is Pa Chin's semi-autobiographical novel about growing up in China in the 1920's and breaking out of the family and society. The book contains a fine explication of basic anarchist beliefs and their application. It also contains valuable information about China in that turbulent period.

Pa Chin was one of the most popular modern authors in China. He depicted real situations, and showed people a possible way to behave with integrity. His

heroes and heroines were all anarchists—a fact he was forced later, by the Chinese Communist government, to disown.

Born in a wealthy family, Pa Chin (a pen-name constructed from Bakunin and Kropotkin) abandoned his family ties for the anarchist movement in the 1920's. He wrote many essays on the libertarian movement and translated anarchist works into Chinese, including the entire works of Kropotkin.

The anarchist movement in China developed from the early 1900's and reached its peak in the Twenties and

early Thirties, but was greatly weakened by the Japanese invasion of 1935. The following year was a year of revival buoyed by great hopes for the Spanish Revolution in Shanghai. Pa Chin and other anarchists reorganized and held demonstrations in support of their comrades in Spain. The weekly bulletin, the CNT-FAI was reprinted regularly in Chinese from 1936-38. Pa Chin and friends also helped establish the first Vietnamese Anarchist group during this period.

The Chinese Communist Party approved of the parts in Pa Chin's work that condemned the old family and society, but they didn't like the references to anarchism. He tried to cooperate with the Party, partly because he believed things were better than before the revolution. His works were published by the Communists, but with the intention of his anarchism deleted, making them historically inaccurate. He was alternately praised, criticized, accepted, and condemned according to the whims of various Party lines.

"Finally, after months of threats," writes Olga Lang in her introduction to Family, "on June 20, 1968, Pa Chin was dragged to the Peoples' Stadium of Shanghai. Those present and those who watched the scene on television saw him kneeling on the broken glass and heard shouts accusing him of being a traitor and enemy of Mao. They also heard him break the silence at the end and shout at the top of his voice, 'You have your thoughts and I have mine. This is the fact and you can't change it even if you kill me.'"

For his defiance Pa Chin, now an old and frail man, was "sent to labour for re-education."

## Three Rich Brothers

In his work Family, Pa Chin tells the story of three brothers growing up in a large rich patriarchal family in the 1920's. Each of the brothers has a different attitude toward struggle and how to live his life.

The oldest brother, Chueh-min was mentioned and emotionally broken through a life policy of the "silent bow." This means—obey and go along with others on the outside while maintaining your own philosophy to yourself. His father had died and Chueh-min swore to keep the family in order. He con-

tinually sacrificed himself to his family's wishes, including a marriage to a stranger instead of to the woman he loved.

The two younger brothers, managed to escape the family. All three brothers read articles about the "new thought" but only Chueh-min and Chueh-hui practiced their ideals. Chueh-min's struggle was mainly to marry the woman he loved, also a rebel and a new thinker. In Family, romantic love is depicted as a vital alternative to the old-style family and arranged marriage. Pa Chin seems to hint, though, that Chueh-min might stop at this accomplishment whereas Chueh-hui went further.

Chueh-hui was the fighter both in the family and outside, publishing a radical magazine with some friends. Chueh-hui had both a broad social outlook and acute personal consciousness of his oppression. This is one of my favorite things about this book: its demonstration of the relationship between personal and political struggle. Chueh-hui's consciousness of his own misery and

in Origins of the Chinese Anarchist Movement that the later success of the Chinese Communists may be due in part to the work of the anarchists in overcoming family domination and religious superstition "all of which the Marxist considered beneath his notice, but without the disappearance of which Marxism could never have come into power."

I consider Family to be feminist as well as anarchist because of the emphasis on family and personal change, women's liberation, and Pa Chin's treatment of the female characters. Although the women in the book don't play as important roles as the three brothers, they have their own struggles and characters and aren't just objects necessary for male action.

At one point I was amazed that Cousin Chin's (one of the two main female characters) greatest concern was whether or not her hair. It seemed as though the girls' struggles were shown as being sillier than the boys'. Later, reading some Chinese history, I discovered that hair cutting was a major event.

Family demonstrates that life and social change are dependent on more than exterior oppression and blind historical determinism. While the choices we're given in an oppressive society are limited, we can still (as each of the three brothers did choose to fight and struggle or to submit and be destroyed). To some extent, we create our fate and that of others when we make this choice.

"How Now, China? A new 80-page pamphlet, *Class Struggles in China*, presents a critical historical summary of social trends from a revolutionary perspective. A minimum donation of 50 cents per copy is needed to cover printing and mailing costs. Write: Charlatan Stew, 264 Bowery, New York, N.Y. 10012.

Eye-witness accounts of current events in China are carried in *Minus Eight*, an anarchist journal published by Chinese anarchists based in Hong Kong. Copies can be obtained by writing to 180 Lockhart Rd., First Floor, Wanchai, Hong Kong.

For an overall history of Chinese anarchism, check

## Books Received

**Letters of Insurgents.** Sophia Nachalo and Yarostan Vosek, Black and Red, Box 9546, Detroit, Mich. #2022. A novel, taking the form of letters exchanged between two comrades/lovers who have been separated for 20 years after participating in a workers' uprising in Eastern Europe. Yarostan spent 12 years in jail, Sophia fled to the U.S. The novel deals with a variety of political issues in a very personal form.

**Now.** Norman Solomon, Out of the Ashes Press, P.O. Box 6284, Portland, Oregon 97242. A short-storm of consciousness novel dealing with various topics of an existential, political nature.

**The Failure of the Sexual Revolution.** George Frankl, Kahn and Averill, London. Frankl does a psychoanalysis of sexual, the sexual revolution and its failure. His basic thesis is that a sexual revolution can't happen without a class revolution, particularly where, sex is distorted and exploited by the market economy.

**Anarchism and the National Liberation Movement.** Alfredo Bonanno, Bratache Dubh Collective, 83 Langside Terrace, Port Glasgow, Scotland. This pamphlet examines the question of national liberation from an anarchist perspective. Bonanno sees national liberation struggles as expressing the yearning for self-organization and freedom of the national minorities while warning against the machinations of the national bourgeoisie of both left and right.

**The International Revolutionary Solidarity Movement** edited by Albert Meltzer, Cienfuegos Press, Box A, "Over the Water," Sanday, Orkney Islands, Scotland. Details the history of the IM (May group) and its militant struggles against Franco, the American State and various European governments.

**The Anarchists in London.** Albert Meltzer, Cienfuegos

Press. This is a companion volume to the above, discussing the role of the anarchists in the development of British radicalism.

**The Russian Tragedy.** Alexander Berkman, Cienfuegos Press. This contains three essays written by Berkman on his experiences and perceptions of Russia during his travels from 1919 to 1921. Berkman was originally sympathetic to the Bolsheviks and had a unique opportunity to examine the Bolshevik methods of consolidating their revolution.

**Alternative America.** Richard Gardner, Box 154, Harvard Square, Cambridge, Mass. \$238.00. A very comprehensive directory listing 5,000 alternative co-operative, community, and political groupings covering a wide variety of political activities. Listed by geographical location, subject and name.

**The Quebec Establishment.** Pierre Fournier, Black Rose Books, 3934 St. Urbain St., Montreal P.Q. A power structure analysis of Quebec studying the connections between the corporations and the business elites and their relationship to the Quebec state, in the light of the recent election.

**Bakunin on Violence.** Community Press, 13 E. 17th St., New York, N.Y. 10013. Donation. This letter from Bakunin to S. Nechev reveals the humanist conception of Bakunin and counters Bakunin's alleged authorship of Catechism of the Revolutonist.

**Homecoming.** Anil and Tom Union Square Press, Box 40139, San Francisco, CA 94110. A book of original drawings and stories about Native American oppression and resistance.

**Two Essays by Murray Bookchin:** "Spontaneity and Organization" and "Hierarchy and Domination." This is the first offering by Mutualist Books (formerly Buffalo Black Rose), available for \$1 (cheaper rates for bulk orders). Box 1258, Rochester, N.Y. 14603.



"Now they say we're supposed to support Chile and Iran and Pakistan and . . ."

that of those around him made him a revolutionary. His rebellion in the family and out of it are equally necessary and each makes the other possible. It is noted

often involving whipping, public denouncement as a prostitute, or sale into prostitution as a punishment from the woman's family and officials.

**The Origins of the Anarchist Movement in China,** a well-documented, 18-page booklet available from Solidarity Bookshop, 713 Armitage Ave., Chicago, Ill. 60614.

## Flight

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they do each other in, whereupon "I leap up and grab the bottle and smack like a chicken/ ring it like a bell."

The next section in Flight, "Four Poems," takes place in Boston, where he has gone to meet a woman friend. Once again he is in America, but the sense of ambivalence has vanished. The images illus-

trate the same destruction, but the language lacks the over-all obliquity of the first section. If the protagonist has gained not only strength by his struggle on the train, but also insight. He is tested once again by his love for the woman as he watches that love torn asunder by his decision to leave.

The last poem in the book, "Flight," reaffirms the choice, the individual stance against one's country, one's government, the act that must be performed to become free of the rule of authority. The protagonist is strong in his decision, now

and the language of the poetry reflects that strength.

## America

I'm flying the coop, the whole rat's nest of your promised land already promised to the few promising the gun and the lie the sack of shit the sack of lime

I'm turning myself inside out with bitter laughter, quiet tears,

Tidler has written an important and powerful poem, one that deserves a wide audience in both Canada and America. He has managed to communicate, through his skill with language and the ease and directness of his metaphors, not only the intense, personal struggle many people experienced because of the Vietnam War, but also the ambivalence of a significant period in our history. And while some would rather not be reminded of that period, we are confronted with it in Flight, an achievement in itself and one that deserves recognition.



# Dene

continued from p. 6

decision-making is not contentious. That means that consensus can be a powerful weapon to resist the efforts of the government and the oil companies to split people and create a new bureaucracy."

In building the new Nation from the grass roots up, these band councils would form the basis of local "government." They would have to be federated into a larger assembly to carry on the familiar legislative work of provinces within the context of Canadian confederation.

Canadian provinces enjoy more powers than do American states, especially in the field of resource control and management. A demarcation of provincial government would have a large say over how the vast public lands of the North are developed.

This means ensuring that a larger measure of the profits go back into the communities and not down to southern Canada or the U.S. And it means ensuring that large projects are planned in harmony with Dene needs, to prevent, for instance, disruption of traditional migratory routes and feeding habitats.

"The Dene tradition of the land is strongly communal, but that doesn't mean the Dene will be anti-development," says the Brotherhood staff member. "The Dene have the same problems as other Third World peoples. They are going to need outside, foreign investment to overcome the terrible deprivation that has been imposed on them."

Or, as one Dene put it in testimony before the pipeline commission: "We are saying that when developments do take place, and many already have, Indian people are entitled as owners of the land to receive revenues, or royalties. These

royalties would then be put to work to create community enterprises. That way we would create a long-term economic base under Indian control, and native people would be free of dependence on the government and the developers to create jobs."

A considerable body of legal opinion is developing that a Dene province is a constitutional possibility, even if there are ticklish legal problems to be worked out—such as the status and citizenship of non-natives.

Ottawa is clearly playing for time. It's pushing white emigration to the North in hopes of making the Dene a minority, and it's giving northern Mountie units special training in the handling of "extremism" in case Wounded Knee-style militancy began to take hold. (Threats of sabotage of the pipeline were made several times during the hearings).

The main problem for the Dene now is whether they can capitalize on their undoubted moral and historical claim to the Mackenzie



Dene nation claims 10 per cent of Canada.

Valley before the North is lost forever as a unique human habitat. For more information on

the Dene struggle, contact the Indian Brotherhood of the Northwest Territories, Box 2338, Yellowknife.

N.W.T. or the Canadian Association in Support of the Native Peoples, 251 Laurier Ave. West, Ottawa, Ont.

# October 14

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bringing about joint social and economic planning by a council of business, government and labour, where, according to CLC statements, organizing labour would act as an equal partner with business and government in decision-making on a national basis.

In essence, the manifesto was a protest against "unfair" wage controls, suggesting that the CLC bureaucrats would agree to a program of such controls if they were involved in making major economic decisions. Rigid, centralized state control of all important areas of economic and social planning was being called for by the CLC. The CLC "tripartism" was actually approval for a new kind of economic system—"social corporatism"—which would allow capitalism to operate more efficiently, with the fullest co-operation between the representatives of labour and capital.

By forming this "partnership" with government and capital, the CLC brass intended to use October 14 to strengthen their position of control within the CLC, and to convince the government that they had the strong support of their members.

In response to the Canadian government to October 14 was hypocritical. Labour Minister John Munro spelled this out before the strike at first by suggesting that the protest would create economic instability by undermining the sanctity of collective agreements, and that the powers the CLC sought would undermine legislative authority.

A few days before the strike, Munro jumped the fence to side with the CLC executive and said he didn't want to see the Day of Protest flop because, if it was successful, "it would have a centralizing influence on the labour movement and would help in discussions with the government."

The actual protest against wage controls was not the protest with the CLC leadership. In fact, neither before nor after October 14 did the CLC ever provide any material support for unions fighting the AIB.

Since the protest, wage control guidelines have become more stringent, reduced to 6.6 per cent, with no active opposition from the CLC.

Many Canadian leftists had mixed feelings towards October 14, and participated with misgivings, realizing the sellout by the CLC leadership to the interests of the economist demands of the strike, but conscious, too, of grievances of Canadian workers.

In an interview with the Open Road, Jim McFarlan, past president of the B.C. Teachers' Federation, and an

active trade union militant agreed that the CLC leadership wanted to use October 14 to give them bargaining power to bring about tripartism.



"Accept no substitutes." Even the vanguard showed up on Oct. 14.

proposed twin-reactor generating station.

Opponents of the Seabrook plant had delayed the project for six years through legal and licensing challenges. But after the government juggernaut ignored a non-binding referendum in Seabrook last year that went against the project (768-to-532), it became clear that less polite measures were called for.

Regrouping as the Clamshell Alliance, the opposition staged a mass demonstration last August during which 18 people were arrested after they entered the site and attempted to plant trees and set up camp on the bulldozed

site. Three weeks later, during a rally of 1,000 people, another 179 entered the site and were arrested. A later rally was attended by 2,000 people, and further actions are planned around Mayday.

The government has had to backtrack somewhat on the project, and a few of the minor contractors have now pulled out, but the Clamshell Alliance still has its work cut out for it. The alliance is a New England wide coalition of about 30 groups, with a strong, Quaker-influenced inclination toward non-violence.

The member groups in the alliance have a great deal of autonomy, but all major

decisions must be okayed by the 15-member coordinating committee. The committee was criticized at a recent regional congress for its top-down leadership tendency, so it's possible there may be some changes to make the apparatus more directly democratic.

On the West Coast, the battle against a proposed reactor at Sedro Woolley, Washington, in Skagit County, near Seattle, promises to intensify in short order. Skagitians Concerned About Nuclear Power (SCANP) are at the court suit-petition-demonstration level, but are considering more direct action tactics.

The Sedro Woolley site has international implications, as well, because it's located near an earthquake fault, and prevailing winds would carry air-borne debris over the Canadian border into the Vancouver, B.C. metropolitan area, less than 100 miles away.

A favoured tactic in many parts of the U.S. has been to place anti-nuclear initiatives on state ballots. The referendums generally call for stricter safety measures for power plants, safe storage of wastes and full liability by the nuclear industry for personal and property damage from nuclear accidents.

An initiative in California was defeated 2-0 in '76. Summer, and other lost in more states in the Fall. "The nuclear industry has eked out a few dollars from the defensive, however, and had to spend millions of dollars to combat the initiatives. Activists feel the effort has been worthwhile because of its educational effect, and are now pushing referendums in several other states.

More information is available from the Clamshell Alliance, Box 162, Seabrook, N.H. 03874. Skagitians Concerned About Nuclear Power (SCANP), Box 137, Burlington, Washington 98233.

The Open Road welcomes correspondence and contributions (editorial and financial). Write to:

The Open Road  
Box 6135 Station G  
Vancouver, B.C. Canada

# Grand Jury

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The strategy of resistance to grand juries is summed up in the slogan, "Community — not Community." The strategy that depends on the personal courage, discipline and commitment of individuals called to testify, but also on the willfulness of diverse elements in the Left community to unite behind a political movement that will put intolerable pressure — mainly in the form of public opinion — on the authorities.

After a period of initial confusion over how to respond to grand jury attacks, a nationwide consensus has now developed (with only one significant exception — more of that later) that absolute non-collaboration is the starting point. In the past six years, nearly 200 people have refused to talk in the face of government coercion, compared to maybe 25 in the previous 20 years. As one anti-grand jury coalition puts it:

"What happens if you testify? (1) You have been a person who does not resist. (2) You may have made real what they were only guessing. (3) You have increased your chances of being called again. (4) Without knowing it, you may have made connections that you don't know. (5) You have increased the momentum for more grand juries. (6) However innocently, you may be responsible for someone, perhaps yourself, going to prison."

This tactic applies to dealings with the FBI well. The watchword is **Don't Talk**. There is no federal law requiring anyone to answer questions of the FBI, but it is against the law to lie to the FBI or other police agencies. "Don't try to outsmart them. They are professionals at their work. The suggested line is, 'I have nothing to say. Goodbye,' and keep repeating that till they go away."

The jailings have provided the main focus for organizing activities. But, except for a few cases, the resistance has not been all that successful in actually springing people from jail. The courts have run roughshod over just about every legal objection, and they take a unique set of circumstances for the government to take in to public presence. Example: Joanna Ledeux of Pine Ridge got out after eight months because the government was placed in an embarrassing position of denying her access to her newborn baby.

However, the intense public campaigns around these cases has almost assuredly prevented the heavier charges that the authorities, who are beginning to find this tactic counterproductive. Most of those who went to jail were threatened with new subpoenas on their release, but the government rarely followed through on the threat. In some cities, after someone had been jailed, the subpoenas for subsequent witnesses were quietly dropped, especially if the witnesses made a public show of resistance. In Los Angeles last June, widespread public protest in the entertainment industry led to the dropping of subpoenas against three filmmakers working on **Underground**, a major documentary about the Weather Underground Organization.

All forms of media have been used to bring the message home. There have been mass demonstrations, public meetings, cultural events featuring everything from specially-created organs to puppet shows, public stunts inside and outside the court, torrents of letters and telegrams to public officials, letter-writing campaigns to local newspapers, establishment of "Peoples grand juries" to investigate crimes by those in public office.

The mass media has been used effectively in a number of cities to educate the public on the broader issues of repression. This has been especially so when there has been a "mass" (usually female) involvement. Two examples: when Jill Raymond came out of jail, three of the four leading papers in the State editorialized that the grand jury investigation should lay off, and when Michelle Wooten went in the local redneck rag in Seattle ran an extremely sympathetic inter-

view and profile letting her mention the word "anarchist" and talk about her prison movement work and even running a pig-nasty photo for her underground jailhouse visitors' peephole.

Another type of educational campaign has been directed at the grand jurors themselves. Nearly all uncooperative witnesses (and some who do testify) are grand jurors pointing out the various sins of the government and advising them they don't have to be in the thrall of the prosecutor. In a few cases, this has resulted in juries taking a somewhat more independent fact.

However, a "courier" for the underground New World Liberation Front was charged with threatening a federal grand jury last October in San Francisco for handing the juries a document warning them their "safety will be in great peril" if they persisted in their investigation of the NWLF. She beat the charge after several jurors testified in court that they did not feel frightened or intimidated by the warning.

The NWLF is the only major group that has a policy of talking to the grand juries. NWLF above-ground couriers say they have no direct connection with or knowledge of the underground, so even if they go to talk. The law also warns others who communicate with them to bear in mind that "nothing is secure" at their above-ground headquarters. The rationale for this strategy is that the grand jury is a "safe" and free rather than tied down in legal battles or locked-down in jail.

This strategy is nothing if not controversial. The Bay Area Research Collective (BARC), a San Francisco above-ground guerrilla support group with strong anti-authoritarian tendencies, calls it arrogant, individualistic and dangerous. BARC says, "Can anyone know so well what information is useful or will be used — even in one case only? ... [Does] this move at one end cut the strength of non-collaboration while also under-cutting support for the NWLF? Do people simply don't either their enemy, the State, to be privy to either the fact or content of correspondence and/or conversations with [even above-ground] members of the NWLF?"

Attempts to reform the grand jury system through legislation are few and far between. More comprehensive reform bills are sponsored by liberal Rep. John Conyers of Michigan and 24 others. They would abolish use immunity, strengthen the independence of the jurors and give witnesses more procedural protections. This bill is now stalled in Congress, and has been for the past couple of years.

However, Congress is also considering another bill which represents a good threat to the rights of the liberal press, and the right to mobilize for social change. Formerly called Senate Bill S-1, this legislation would, among other things, reinstate the death penalty, expand federal criminal jurisdiction to include the new category of classified "national defense information" more sweeping than anything now on the books, and beef up prison sentences and the obscenity and insanity laws.

Canada has its own version of the grand jury. It may not have been used as much as the Nixon grand jury (up to now), but it has potential for even greater abuse.

As the result of a decision last year by the Supreme Court, the Canadian grand jury has the power to establish "special crime inquiries" to probe organized criminal activities. These commissions, which are composed of government appointees, can subpoena witnesses, authorize wiretaps and wire searches and seize books and records. There is no limit to the length of time the commission can sit nor to the types of questions it can ask, and there is no necessary accountability to the public. Protections against self-incrimination are already considerably weaker in Canada than in the U.S., since a witness in a Canadian court can be compelled to testify without immunity from prosecution.

The Supreme Court decision involved an investigation by Quebec into Mafia-style criminal operations in the Montreal area. Other provinces, especially British Columbia, are considered likely to move against the heroin trade and the export of stolen property. But, as the Nixon experience proves, they could hardly stop there when they have such a powerful weapon for combating "subversives," organized or otherwise.

(For more information contact the Grand Jury Project, 1515, 853 Broadway, New York, N.Y. 10003.)

## JAMAICA

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**Bob Marley, after being shot** by the CIA operatives in the Jamaica (nine operatives exposed in the Jamaican press in the past year), and there have been dozens of PNP reggae and sympathizers killed in right-wing pogroms.

Since the second decisive electoral victory of the PNP on December 15, the campaign is sure to intensify. There is already an international squeeze on the economy. The stakes are high because of the strategic haunts reserves necessary in production of aluminum that Jamaica possesses.

Manley knows where his strength is: "I listen carefully to the new reggae songs. We have to keep a moral focus on the terrible suffering and poverty we have here. I listen carefully to the new reggae songs because they remind me that the slums are still there and that they are among the worst in the world. The middle class tells me we are moving towards Socialism too fast. The reggae and Rastas tell me we are moving too slow."

As for Bob Marley, he is like most Jamaicans—sceptical of politicians and their grandiose claims: "When you talk about the people in power, ya hafta be a politician. Me don't deal wit no politics. Me deal wit de truth."

### The Music

"Often times I sit right down and I remember those chains"

How my people was enslaved  
time and time and time again

**Africa, Might Diamonds**

Reggae music has roots drilled deep into the heart of Jamaica. It embodies the historical experience of the Jamaican people—it reflects and in reflecting, reveals the contemporary situation of the nation.

Reggae is the natural music of the people. Like all oppressed peoples—culturally and economically troubled—Jamaicans have turned to themselves for an alternative to what has been forced down their throats. They have combined the traditional static of American rhythm'n'blues with the distinctive rhythms of the Caribbean, the age-old pulsing of their African homeland and the experience of everyday life to produce "Rebel Music." Until 1962, the year of

Jamaican independence from Britain, popular music in the island mainly followed American and English trends, with very little indigenous music reaching the media.

An important exception was the Burra dance, an African based rhythm that represented an open celebration of criminality and was used to welcome the charged prisoners back into the community. It was an occasion for the outpouring of grievances against the authorities.

In the Forties the Rastafari began clashing regularly with the police, because of the Rastas' radical lifestyle, and almost brought to a halt between the Rastas and common criminals. The drift towards a consciously anti-establishment and anarchist position was assisted by the police, who labelled the Rastas as dangerous criminals who were merely using mysticism as a front for their subversive activities. Many Rastas openly embraced their outlaw status.

In time the criminal ambience which surrounded the music was incorporated and eclipsed by the Nyabingi dance which replaced the Burra, essentially an act of resistance, with an open commitment to revolution. Many Nyabingi were an Ethiopian version of the Mau Mau warriors who carried out a guerrilla war against the British in Kenya (1952-54).

Nyabingi were the catalyst the Nyabingi had staged small scale localized uprisings which terrorized the rulers but amounted to nothing. The Rastafari, who came to the urban jungles in the first flush of neo-colonialism following 1962, steadily gained influence and in-mid-60s they were creating in the production of popular music as an outlet for their message. The embittered youth of the West Indian diaspora was alienated and oppressed by a society which claimed to serve them, were ready to look to the Rastas for explanations, to whom to turn for help and emulate their posture of withdrawal.

In retrospect, the rise of the Rastafari signalled a trend away from the undirected violence, bravado and competitive individualism of the early Sixties (stunningly portrayed in the reggae film "Honey, We Come") and to a more articulate and informed anger. The once "rude-boys" acquired the Rastas' terms of reference and became the modern militant artist. As the music evolved and passed into the hands of the Natty Dreads there was an accompanying expansion of class and racial consciousness throughout the communities. The official Black Power left, centred on the University of the West Indies, came to the Rastas in the late Sixties, translating their mystical anarchism directly into Marxist dialectics in the pages of their newspaper **Abeng**.

"So who's gonna stay home When the freedom fighters  
are here  
—Talkin' Blues, the Walters

Today, a wave of anti-capitalist, anti-imperialist, Black and anti-racist sentiment has bolstered Manley's left-wing policies

and exposed the source of Jamaica's problems to ordinary people. Songs with titles like: "Foreign Reg", "Revolution Conference", "Kissinger", "Angola", "We Should Be in Angola", "Arab Oil Weapon", and "Hear Talk of Inflation" are being produced by the hundreds and serve to communicate resistance consciousness. There are the high-sounding phrases of Manley's government create confusion.

The impact of reggae/Rasta philosophy has been aided by the economics of record production and distribution on the island. For all their faults, the rip-off recording studios permit almost anyone with talent to make a record using studio equipment. They also allow the production of dub (soundtracks) which the performers can take with them on the important backyard party circuit.

In a society where the public cannot generally afford to pay for concerts (there is very little live music in Jamaica) and the musicians cannot afford instrumental performance to accompany their records live at parties. The disc-jockey philosophers and poets like Big Youth, U-Roy, I-Roy and others have taken the message out by scatting (talking) over dub-sides. In this way the people have direct and intimate contact with the uplifting subversive ideas.

Another important factor is the ability of ordinary people to distribute and promote their records. In the absence of the decentralized independent record shops which have grown up in the absence of strong monopolies, songs produced by their own means rather than on manipulated radio play. Thus, tunes banned by the government or otherwise banned can become runaway hits, appropriately termed "heavy shots", regardless of official sanctions. Examples of this are the "dub-sides" being used for the legalization of ganja, and "Discrimination," warning employers not to hassle Rastas, both of which were banned by the government.

Without a doubt reggae and the resistance culture it represents has performed a liberating function in contemporary Jamaica. It has created a secularized version of the Rastafarian credo is definitely on the upswing. Whether the Natty Dreads can continue to lead the movement is another story. It remains to be seen if reggae music and its rebel content can withstand the pressures of commercialism and become commodity society. Or if it will be denatured and co-opted, absorbed without a whimper, like the protest music of the American "Sanctus Sound" of the Hippies Sixties.

Bob Marley says emphatically, "It never be mon, because Rasta man him not like a hippie... He hold a on long time 'n' hippie no hold a on him fall."

At the present time the Department of Culture, for example, their message, and the strength of their vision will prevail in the world. If not, Bob Marley says ominously, "I will be here to fight for ya freedom than to be a prisoner all da days of your life."



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Dene Indian Annie Robert. The young woman in the photo is herself.

**Our people have a saying that the real owners of the land are not yet born.**



## American Anarchists Gather

The defendants, originally known as the Stokely Carmichael group, were former university students who had been viciously beaten and humiliated in the riotous Situations in Strasbourg, France, and by the May 1968 events in Paris. They were arrested and held in the cell of the Army Brigade bombings.

In regard to Stokely harassment in Paris, the defendant in court said, "When we attacked we don't leave the rest to hang our heads in shame and there was no pig justice. We are not in the very dog fight."

We have been together since we were arrested. When we're nicked, we have learned not to be intimidated. This is confrontation in modern society. We're going to be militant.

Do not be side-tracked by any kind of crap (read to my business," he said. The 1977 SRAFP conference has been set for July or August in New York City and will be coordinated by Milwaukee organizer, Mike Winkler, SRAFP, Box 3262, Milwaukee, Wis. 53202.

Meanwhile, the anarchist syndicalist group, the Workers of the World (IWW) were holding their 35th General Convention and they declared it one of their most successful in recent years. The 73 delegates from 21 localities had serious debates over a proposal to forbid the IWW from signing contracts with no-strike or management clauses. The proposal received no support to place on the convention ballot that goes out to the general membership. The IWW has a long history of producer cooperatives in the union provided they are non-exploitative, and do not undercut wages for other workers.

Mendelson was actually released last November, but he was not permitted to return to his home in Philadelphia by fear of adverse public reaction. One conservative newspaper, the *Philadelphia Inquirer*, immediately denounced a parole as an "encouragement to terrorism."

## FRETILIN Gains In Timor

Recent reports from East Timor indicate that the Portuguese colony invaded in late 1975 by neighboring Indonesia, indicate that the FRETILIN liberation forces are now in control of 90 percent of the countryside. The Indonesian troops, who have outnumbered an estimated 60,000 Timorese (10 per cent of the population), are engaged in a bitter and bloody warfare against the urban guerrillas. FRETILIN has organized health programs for rural populations in their urban strongholds.



Sioux militiamen Leonard Pelletier waits in helicopter at Oklahe Prison near Vancouver, B.C., for ride to guard to nearby airport after losing a ten-month battle against extra-legal Canadian forces.

Pelletier, 34, a veteran of the Pine Ridge Reservation in South Dakota. His two co-accused were acquitted of the charges last summer after a jury decided it could have been self-defence.

The FBI will not attempt to extradite a case against Pelletier. The trial, expected to be held in late Spring in Fargo, N.D., is shaping up as one of the major Indian courtroom ordeals of 1977.

Pelletier is being held through the Native American Sentencing Committees, P.O. Box 2456, St. Paul, Minn.

The continuing workers' occupation of the Imprimerie Nationale (IMRO) in Paris stands out for its energy into direct contacts with other groups of workers.

The Anarchists in London is coordinating an international campaign of support for the IMRO workers. For more information or to send pamphlets and leaflets, write to: Workers of the World, 186 Kingsland High Street, London E. 8, England.

Most of the IMRO workers are politically-conscious leftists who are determined to cooperate with a grand jury.

In Santa Barbara, WITCH defaced Ford billboards and other plants.

Women's International Conspiracy (WITCH) covers have been successful in regrouping in some U.S. cities. They have worked their colorful guerrilla theatre at a Halloween performance in New York.

Michelle Whitnack, who was in jail for refusing to cooperate with a grand jury.

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Case (SCC) was originally set up in 1939 and received again in 1972 as an organ of the militant anti-communist movement, specifically the National Fish, Wildlife and Game Conservation Party.

Under the SCC tribunals, the right to a jury is denied and the normal rules of evidence are suspended.

Since 1972, over 1,000 Belgians and socialists have been sentenced on the unchallenged evidence of police witnesses in the SCC. The tribunals have been used to forewarn conclusion, since conditions of repression in the French Republic rival those of Franco's Spain.



Noel Murray, Supreme Anarchist, is a member of the Committee in a victory over the Murray Defense Committee is redoubling its efforts to obtain a jury trial for Noel and for all the street trouble makers.

Marie's retrial before the SCC judges as presumably, is a legal travesty on an international basis.

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## RED CROSS WHITEWASH

Despite UN condemnation of the Chilean jails, the Red Cross has refused to limit its activities on behalf of political prisoners in Chile before May of 77. The organization's president, Alexander Hay, explained this was due to the "rather liberal attitude" of the military junta towards its political prisoners, which was to compel the being that has still not accounted for about 1,000 persons missing since former President Salvador Allende's ouster and death in 1973.

Meanwhile, a very different picture of the Chile situation is being given by the Human Rights Commission for the Defense of Human Rights in Chile (#606 - 307 West Hastings Street, Vancouver, B.C.). There are about 120 new arrests every month in Santiago alone. Of these, only 9% are made by official orders. Of those arrested, 80% are not recognized, thus "disappearing" prisoners. Because of their non-recognized status, the junta can torture and kill them without accounting to such as the Red Cross.

## PACIFIC LIFE SCORECARD

It's getting so you need a scorecard to keep track of all the Pacific Life Community members and friends who are in jail in Seattle or facing charges as a result of PLIC's campaign of civil disobedience against the Trident nuclear submarine project under construction on the Puget Sound. In the time of up to 90 days for these various trespassing and willful damage convictions. These included Jim Douglas of New Westminster, B.C., on a 31 day hunger strike. He had just finished a 30-day fast in Washington, D.C., and made a statement that he would not return to the U.S. until the government straining without permit at the White House. PLIC, which is allied to Catholic Workers and War Resisters, can be contacted at 831 Seventeenth Ave. SE, Seattle, Wash. 98112.

## FORMER GANG WARRIOR PREVAILS

Salvador Agnon, the last victim of the New York City youth wars of the 1950's, has finally been freed from prison after receiving Christmas clemency. Agnon, a 33-year-old Puerto Rican, was condemned to the electric chair in 1959 for the killing of two other young people during a street tumbler riot. At the time of his conviction, he was an illiterate delinquent, found to forge his food from garbage because he couldn't find a job. He has since taught himself a read and write, earned a college degree and has taught a prison course by the release a year ago of Black Puerto Rican anarchist Martin Sostre because it represented a victory of strength for all the oppressed of the world.

After spending more than half his life in prison, Agnon intends to work for Puerto Rico independence and for socialism.

## INDIAN INCOMUNICADO

Constantino Lima, a 43 year-old Ayмара Indian from Bolivia, was arrested last June in his home and hasn't been heard from since. His "crime": attending the International Conference of Communist Party representatives of the "Fourth World," held in Fort Alberni, B.C., Canada, Lima, a lawyer and 1975 in Fort Alberni, B.C., Canada, Lima, a lawyer and glass-cutter, has been active on behalf of the Ayмара and other Indian peoples of the highlands and the lowlands of the Bolivian state (which has been arrested twice before by the Bolivian military and has also been arrested). His friends fear greatly for his life. They ask for letters demanding his release be sent to Col. Juan Pereda Ashburn, Ministro del Interior, Ministerio del Interior, La Paz, Bolivia, and to Bolivian embassies in all countries.

## Season of the WITCH

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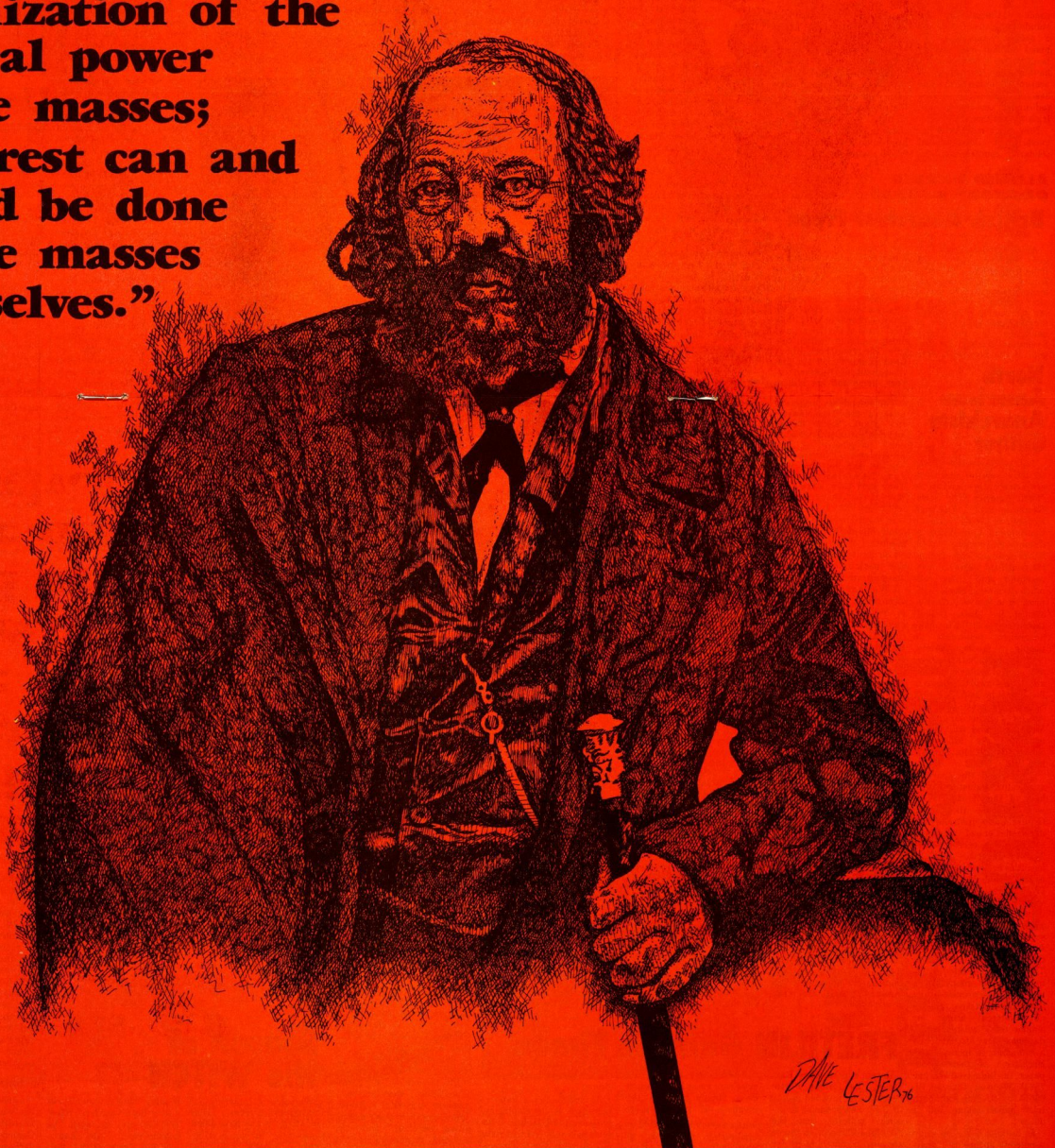
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# Bakunin Centenary 1876~1976

**“All that individuals can do is elaborate, clarify, and propagate ideas corresponding to the popular instinct and contribute their incessant efforts to the revolutionary organization of the natural power of the masses; ...the rest can and should be done by the masses themselves.”**



Michael Bakunin (1814-1876) revolutionary activist and theoretician, helped give form and direction to the modern anarchist movement.

POSTER #2

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