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The Open Road

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No-Nukes

A disease spread by governments
ARTICLE P.5

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OpenRoad

Issue Seven Summer 1978

60c



Buried alive behind the walls

Prison rebels threatened by new high security units
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Battling left, right & centre

How to lose friends and influence people in the streets
French Ultras/p.6

OPENERS

The magazine devoted to total anarchy

HEALTH NUTS TORCH DONUTS

Tired of fending off Big Mac Attacks? Fight back. They did in Ocean Beach, Calif., recently, and won.

Ocean Beach is a mixed class, hip community outside San Diego with a high degree of involvement in free schools, co-ops, and other alternative institutions. When Winchell's Donuts, a subsidiary of Denny's fast-food restaurants, announced plans to open up in Ocean Beach, they were met by a community organized to keep junk food out.

PAW, People Against Winchell's, set up pickets at the proposed site, circulated petitions, printed bumper stickers and leaflets and held rallies. Despite this strong community opposition to the project, the corporation refused to cancel its plans. Frustration with the corporation's lack of response finally led to the firebombing of two of its retail outlets. Faced with this new evidence of the

community's resolve, however, the donut-pushers were forced to back down. The combination of legal and illegal actions which had united the Ocean Beach community had produced an atmosphere in which no contractor was willing to work on the project, unable to hire anyone to build the restaurant, Winchell's announced the project's cancellation.

Information on People Against Winchell's, and other examples of community organizing in Ocean Beach can be found in the O.B. Community Free School Newsletter, 5113 Cape May, Ocean Beach, CA, 92107.

'STRIKE' STRIKES

Imagine their surprise when Italian art factories unveiled a spectacular exhibit from staid old Toronto at the Bologna art fair and



Ontario art exhibit scandalized Italy

found it to be a newspaper with a garish photo of Aldo Moro's corpse on the message inside from the Red Brigades urging readers to "Carry Out the Strike Against the Imperialist State of the Trans-Nationals."

The exhibit was shut down overnight, but not before a national scandal was provoked over how such a scandalous material—masquerading as an art book—could flee the Italian government for travelling expenses.

It was all in a days' work for Art Communication Edition in Toronto, publisher of the 36-page, eight-times-a-year tabloid

DYLAN DIDDLED

As if the sale of "flesh-colored Christs that glow in the dark" wasn't bad enough, now they're selling Bob Dylan at \$150 a hit.

An Australian group called the Sydney Sewer Rats isn't buying. They distributed 2,000 counterfeited Dylan's felt tickets to Sydney's recent "Dylan concert, explaining "it's time we stopped looking to politicians, bosses, bureaucrats, pop stars, deities, and pop stars, and start looking to ourselves and each other. This is the only way we will ever transform our lives."

The concert itself was held in a livestock area with featured foot-deep mud from recent rains.



Ashen-faced superstar

Dylan offered a \$100 reward for information about those who had given away the rock 'n' roll revolutionists have vowed to continue issuing free tickets to concerts.

Strike. After all, ACE is, as it announces on the paper, head of the part" (i.e., "supported in part" from the Tory government's Ontario Arts Council).

The offending edition of Strike, in addition to the Red Brigades' material, features a critique of the French anti-Marxist "New Philosophy, an expose on torture in Uruguay, and an essay on "The Myth of the Artist as Rebel and Hero." (50 cents per issue, from 15 Duncan Street, Toronto, Ont.)

Latest development: ACE was cut off from \$100,000 in provincial and federal grants June 29 as a result of publicity over the Italian adventure.

Roadside Notes

OUR OPTIMISM

Dear Comrades, My only criticism of last issue was that the uniformly bright-eyed optimism in every article was, well... kind of unrealistic or misleading considering the state of things in the anarchist movement and the society in general. I mean we do have some problems don't we?

I'd like to see some hard-headed articles on some of the problems that must be overcome among anarchists in order for us to be successful. In our hearts we may all better people than your average capitalist, but our daily practice doesn't always show it—particularly when it comes to work and responsibilities. Of course you folks seem to function on pretty high standards, but that's not universally the case. Yours against capitalism and bureaucrat running dogs, Phil Seymour, Goleta, CA

PIE-EYED

Friends, I've been meaning to write you for some time to let you know that I think your last couple of issues were not as good as the earlier ones. I'm all for the spontaneity of

counter culture, but to make a fetish of individual insults to the system seems to me misguided. A few pies, fine! But issue after issue and pun after pun. It's like saying, "Gez Whiz!! Making revolution is great fun. C'mon, man, dig it!" Love & money George MASS.

AUSTRALIA

Dear Comrades, Sydney Anarcho-Syndicalists and friends organized a march on the real Mayday, May 1st. Approximately 40 people marched, skipped, danced along the streets to the Town Hall. It was a very joyful day and almost without incident.

On the 7th, the "official" May Day, we marched once more. We joined near the head of the parade which quite upset the labour bureaucrats. Upon reaching the end of the march and the podium from which the Stalinists and their allies were to speak, we rushed forward to occupy it for awhile, displaying our flags and banners. The Stalinist party hacks rushed over and tried to remove us by force pretending that the Mayday platform was theirs. Some people replied that it was a

people's platform. Irrespective of what we said, we were evicted violently.

Later in the afternoon, during the boring speeches, another demonstration organized by Anarcha-Feminists left the increasingly meaningless plaudits of the "vanguard" behind to march 250 strong to Darlinghurst police station.

We protested loudly against the recent rape and bashing of women, gays and blacks at the station.

The demo then proceeded along the streets to Town Hall where Women Against Rape performed street theatre. Overall, it was a great success.

Since May 8, the Anarchists have been involved in a vigil outside Long Bay jail demanding the closure of Katimaa, the sensory-deprivation high security section.

Comradely yours

Jean-claude Schwartz
Newtown 2042, Australia

CANCELLED

Dear Friends: Please cancel my subscription. Sincerely, John MacLeod Brockton, Mass.

INSPIRATION

Dear Open Road, Spring issue is great. Article on blue collar poets inspired this:

I don't work too hard in the hospital, that's alright I'm not paid too much.

I know someone who works a lot more, and she's paid even less.

My boss who gets paid the most doesn't even work.

I don't care if you print it. It isn't right anyway, but it sure made me feel good. In struggle, Pete Boston, Mass.

RITA WRITES

Howdy Open Road, A brief comment on your article about me ("Free Rita Brown"; OR #5); it seemed real one-sided and oriented toward creating a super-anarchist whatever. Also, you promoted discussion about a section of the George Jackson Brigade Political Statement which was specified to hold for six months. As Gil Scott-Heron says: "There ain't no such thing as a superman," and as you know, objectivity in media is damn hard to find. The people have the right to make their own decisions based on an unbiased as possible presentation of the facts. That is anti-authoritarian.

I do enjoy OR and find the international news to be good. Take care, be strong and write on. Love and struggle, Rita Brown #21813-170 Box A, Alderson, West Va. 24910.

ARMED STRUGGLE

Dear Open Road & Mark Brothers,

Mark Brothers is jousting with a straw-man when he calls all those who disagree with the "armed struggle now" strategy "legal revolutionaries" or social democrats.

Many anarchists and anarcho-syndicalists engaged in actively challenging capitalist mores and legality have nonetheless opposed individual or small group military action. They have taken this stance not because they were pacifists or legalists, but because they recognized that the bases of a revolution is not military force, but social power—the ability of millions of people to halt the normal functioning of the old society and to reorganize it on a new basis.

"Making a revolution", said T.E. Lawrence (certainly no anarchist, but no mean strategist either), "is more like waging peace than war."

We create freedom and the basis of a new order not by looting off one of the hydra-headed personifications of

capital in the name of some abstract "revolution".

We make freedom by doing what we want to do and then defending these actions. Mass strikes, "moneyless" shopping sprees, takeovers of work and living places—these are actions which begin to realize our desires for a new society and show others what we mean in practice. This free activity must be defended and this is where armed actions could be understood and supported by many people.

The old question—"after you overthrow the system, what will you replace it with?"—is, after all, a reasonable one. The strength of the classical anarchist workers' movement is that it was both destructive and constructive; it showed what it meant by a new social order in its own practices—not in the promises of politicians (or guerrilla generals). The old anarcho-syndicalist strategy may be outdated in many respects, but we desperately need some of its integration of the positive/negative energies of revolution.

It is unfortunately true that if the world's bosses, governments, and police were to disappear, but we desperately need some of its integration of the positive/negative energies of revolution. The result would be chaos in the most negative sense of the word. The sprouts of a new, anarchist order do exist, but they are not strong enough to hold up an entire society, not yet.

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1968: TEN YEARS AFTER

"FORBIDDEN TO FORBID"

The explosive confrontations of 1968 marked the end of the social calm that characterized the post-war era. That year, revolts in Europe and North America ignited a new militancy, signalling the resurgence of the non-Leninist left.

Like 1789 France, the events of 1968 displayed the potential for revolutionary change in a social setting previously unchallenged. The May-June revolt in France, in particular, demonstrated the vulnerability of authority in an advanced industrial state. It showed that the contradictions in capitalism had not been eliminated as some disillusioned leftists had come to believe. Rather, they had been heightened by the tensions inherent in a highly technological society.

**"It is forbidden to forbid."
—May-June graffiti**

Under the surface calm of industrial countries there are festering rebellious impulses that can break loose spontaneously. Just months before the revolt, the French left seemed little more advanced than the North American movement. Then, without warning or self-proclaimed leaders, the explosions of a few students organizing against the Vietnam War touched off strikes, riots, and occupations.

During May, barricades were erected throughout Paris, ten million workers (two-thirds of the French labor force) went out in a general strike, and several factories and campuses were seized and run by popular assembly.

May-June was a sweeping economic/cultural revolt. The street became a place to create art, discuss revolution, play, make love. Class lines were shattered as rapidly as windows as workers lined up with students and TV performers and football players and ... Even the football league draped from its office a banner emblazoned, "Football Belongs To The People."

The material forces that emerged after the Second World War resulted in relative affluence, free time and education and spawned a generation that had largely mastered economic survival (the demand during the depression and other earlier struggles). Now they demanded

life, an all-encompassing economic, sexual, psychological, cultural liberation.

And the workers' demands were often as qualitative as those of the students. At one electronics plant, workers who had just concluded a successful strike for higher wages hit the bricks again, explaining: "We are now striking for only one demand: workers' control of our industry—and not only for our plant—but for all the plants in France."

The militancy of the workers had been catalyzed by the actions of students, youth, women and other sectors that had recently been consciously radicalized. Prior to the revolt, the working class base of the revolutionary movement was relatively weak. The French Communist Party and its adjunct union, the CGT, attempted to prevent the fusion of subjective (students, youth, women) and objective (workers, because of their class position) revolutionary forces because it recognized that they come out of a new set of conditions and were at the very least as revolutionary as any traditional workers' movement.

**"Nothing gave me greater pleasure than to be at the head of a demonstration with all that Stalinist fifth in the rear."
—Daniel Cohn-Bendit, 1968**

May '68 was, in a sense, the gala world premiere of both the autonomist movement and Eurocommunism. The autonomy of the French insurrection forced the French CP to show its reformist colors. In its desire to avoid confrontation with the State at all costs, the CP turned on the left, attempting to prevent the general strike, opposing the widespread attack on hierarchy, trying to get workers to accept wage agreements and calling for an election.

The CP left it controlled the left; owned the working class. It was its holy duty to set the timetable for revolution so it was bewildered when others decided to start without it. The CP was correct in one sense though—its authority was being challenged

and its hold on the left shattered.

The May events were the first mass manifestation of the anarchic potential in industrial countries (Portugal was to follow suit in 1975). Throughout the world, they generated interest in anti-authoritarian revolution and a new sense of instantaneous exhilaration that moved many leftists (including some who still labeled themselves Marxist) to a more libertarian stance.

The Stalinists showed that no organization using the model of the bourgeois State could be revolutionary; that no party could legislate freedom. Revolutionary organization had to reflect the forms of the spontaneous organization of people. The revolt ended as an "almost revolution", not because it lacked a party to impose freedom but because it lacked a broad awareness of the need to smash State power. Although anti-authoritarian forms sprung up everywhere (there were even "barricade affinity groups"), people didn't escalate from the general strike to a widespread seizing and operating of factories.

Creative joy and liberty sparked by tactical spontaneity characterizes the initial phase of all revolutions (1789, 1917, ...). Anarchists fight to maintain the initial euphoria as a permanent characteristic of the new society. But, to avoid bourgeois counter-revolution or "people's vanguards" who attempt to commandeer the revolution, spontaneity must be backed by solidly-organized armed defense. For, behind every spontaneous outburst is a lot of hard work. And, although France '68 was a



Scenes from '68: Black flags in France, Parisians liberate liberty and Yippie in Chicago.

spontaneous revolt, it was part of a process taking place in several other countries at the same time.

**"No rules, speeches won't do, leaders are all full of shit. Pull your clothes off (Make love, not war), punch a marshal, jump a wall, do a dance, sing a song, paint the building, blow it up, charge and get inside."
—Abbie Hoffman, 1968**

May '68 was the closest to reality of a series of 1968 events that cumulatively created a myth of impending revolution. A myth is a fantasy that's accepted as reality. The Chicago convention riots in August '68 unlike May-June in Paris, didn't actually threaten State power, but they became a myth because not only many leftists, but the right and the general populace as well, accepted them as a genuine revolutionary threat. Chicago was the most spectacular of a series of left "events" that were occurring so regularly (from Chicago to Columbia to Berkeley to your home town) that a fantasy of imminent revolution was generated.

The very acceptance of this fantasy as reality made it more real. People have myths that they project into their reality. Everyone has fantasies they want to see come alive. The myth of impending revolution was fomented by organically conceived, explosive confrontations that rocked international consciousness and set the pattern of struggle for a time. Little "Chicago's" spontaneously seeped into every corner of America as people sought to emulate the myth; realize their fantasies.

Because only a few thousand people participated, the revolutionary threat of Chicago was a fantasy. Still, the days of street clashes, the battle for the park, the massive military apparatus mobilized against the new culture, the absurdity going on inside the convention hall, and the resulting Chicago Eight trial was

real and was brought home, in bloody living color, for the whole world to watch.

Although Chicago, and other sixties actions, were successes because they appealed to emotions through creative action, they weren't, in the long run, as effective as they could have been because they lacked a systematically-organized base. People turned on by Chicago would ask a Yippie "How do I join the Yippies?" "You wanna be a yippie, just call yourself a yippie and you'll be one," was the usual response. People turned on were left in a vacuum. Without anything solid to plug into, they soon drifted off into other trips.

Actions helped spawn a movement that had little organizational base. Conversely, lots of people today are creating programmatic, organizational packages without bothering to help generate a movement by acting.

The political awareness needed to create a revolution in France '68 or a solid anti-authoritarian movement out of Chicago '68 comes not from issuing directives about freedom. It comes from creative direct action combined with solid day-to-day organizing. Organization serves to develop and is an expression of action.

Like the anarchic March 22 Movement in France, the Yippies of Chicago were an autonomous group unencumbered by respect for authority, order, rationality or bureaucracy. The May-June manifestos weren't published in pamphlets, they were scrawled on the walls of Paris: "Humankind will not be free until the last capitalist has been hanged by the entrails of the last bureaucrat."

Nineteen sixty-eight drew consciousness from non-violence to rage; from single-issue organizing to revolution. It was the first large-scale manifestation of the youth, autonomous, non-workist left that is currently rampaging through Europe

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On the Road

It's been three months. It's summer and we don't have any air conditioning in the OR office. But we're riding high on another issue and developments in the anarcho-movement, both locally and internationally.

Sorry, we haven't answered all your letters but we've been swamped with mail, visitors, and business demands. Yes, inflation and an empty bank account have caught up with the OR collective. One way you can help sustain us is to distribute the OR in your area (try libraries, friendly bookstores ...) We need to boost our circulation. This issue we've printed 13,000—many of which will be distributed outside N. America.

We also need contributions: both financial and editorial. Send us reports of anti-authoritarian activities in your hometown. We'd especially like more infor-

mation from readers outside N. America.

Since last issue members of the collective have been trying to maintain the daily activity required to produce this paper while becoming increasingly active in local anarchist groups. As you can see by the diversity in the paper, OR is produced by an eclectic collective of anarcho-musicians, over 30's, graffiti artists, Wobblies, under 20s, Yippies, prison movement activists, study groups, Groucho Marxists, lay-out artists, an Italian, several Jews, ex-New Yorkers, Angie, punk rock and Brooklyn Dodger fans, a pair of east end kids ...

We will send Open Road to anyone who sends us 20 cents.

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**The Open Road
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'Colonel B' unmasked by anarchists

Britain's two largest-circulation anti-authoritarian magazines have been awarded starring roles in the theatrics leading up to this Fall's "ABC official secrets" trial in London.

The *Leveller* and *Peace News* were hauled into court in May and fined \$1,000 each for printing the name of Col. H.A. "I've Got a Secret" Johnstone, a government intelligence operative expected to be a key witness at the trial.

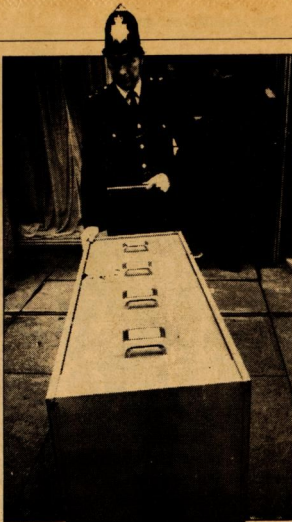
The fact that Johnstone's name was already a matter of public record didn't cut any ice with the judge, nor did the fact that there was no direct court order to suppress the name.

The contempt of court charge against the two journals—with its attendant threat of closure and jail time—was a clear indication

the government is trying to whip up an atmosphere of hysteria and intimidation in preparation for trying Crispin Aubrey, John Berry and Duncan Campbell (hence the ABC) for revealing State secrets.

The ABC trial itself is the government's bid to put the lid on what it considers an alarming and subversive trend—the willingness of individuals in sensitive positions to follow their consciences rather than orders from above.

ABC face maximum penalties of 14 years in prison under the Official Secrets Act for simply talking about Britain's military eavesdropping network, Signals Intelligence (SIGINT), which relays data to the CIA, various Western-based multinational corporations and other friendly interests.



"This filing cabinet is under arrest"

At ABC's preliminary hearing last November, the now infamous Col. Johnstone appeared under the cloak of anonymity as the mysterious "Col. B." to testify that in his opinion information about SIGINT should have been kept under wraps.

The *Leveller* and *Peace News* figured out Col. B's

identity by comparing facts in his testimony with published material on the intelligence service. They published his real name "to diffuse the hysteria around the ABC trial and to show how army 'secrets' can be deduced from public sources."

CIA LINKS

Peace News is a 42-year-old anarcho-pacifist biweekly which has long championed the cause of non-violent revolution, personal liberation and, more recently, the anti-nuclear movement. The *Leveller* is a two-year-old investigative monthly that roams the range of the British role in Ireland to the progressive tendencies of the Punk movement.

ABC's trial is a spinoff from the deportations earlier of two American journalists, Mark Hosenball and Phil Agee—the former CIA agent.

Last year, Hosenball and Agee allegedly talked too much about the now not-so-secret workings of the secret services, and were told that they were "threats to the security of the State" before being ordered out of the country.

Agee had exposed CIA agents working alongside British Intelligence in Jamaica to undermine the Manley government, while Hosenball had collaborated with one of the ABC defendants, Duncan Campbell, on an article entitled "The Eavesdroppers," describing the SIGINT operation.

Until now, SIGINT has been a secret British army organization apparently under the thumb of the American National Security Agency. It illegally monitors the world's airwaves, intercepting diplomatic, business and military communications, not only as a military service, but also for the benefit of American multinationals who are given access to the business data.

Former soldier John Berry, disturbed by the deportations, approached the Agee/Hosenball committee with details on SIGINT's budget. A American domination of the organization, and the extent to which political activity in England was being monitored by the secret services, and arranged to meet with journalists Aubrey and Campbell.

"FOREIGN SPIES"

As a result of phone tapping and letter openings, the meeting was monitored by British Intelligence, and all three were subsequently arrested and charged under sections of the Secrets Act normally reserved for "foreign spies."

The ABC defence committee maintains that the State is using the pretext of "national security" and "official secrecy" as a cloak to conceal its investment in enterprises such as SIGINT, and to save it from embarrassment.

The defence has pointed out in this case the increasing power of the British security establishment "to dictate to the government and to the courts to straightjacket activities of investigative journalists and publications, and to keep information out of public view."

And obviously, the authorities have a lot to hide. If Berry is acquitted, hundreds of other soldiers and civil servants, all now covered under the Official Secrets Act, could be encouraged to come forward and tell of even more "dirty tricks."

If the charges against ABC succeed, it will become a crime in Britain to collect any information, even from open sources, which would enable the curious to deduce so called "secrets."

And with the recent ban on all marches in London, (ostensibly to prevent clashes between fascists and anti-fascists), the threat to close down the radical press, the silencing and deporting of journalists, and the criminalizing of overt investigative reporting, the wraps around Britain's police State are coming loose.

The *Leveller* and *Peace News* need money to pay off their fines and court costs, and to help them continue to expose the absurdity of the charges against ABC and to fight "official secrecy." Send your support to the *Leveller/Peace News* Defence Fund, 155a Drummond Street, London NW1, England.

And to get it all straight from the horse's mouth, why not follow events in *Peace News*, 8 Elm Ave., Nottingham, England, 56, for six months, and The *Leveller*, 155a Drummond St., London NW1, England, \$15 for one year.

Security units hit prisoners

The Canadian federal government won some brownie points two years ago from the liberal reformers when it abolished the death penalty as a humanitarian initiative.

But it's Canada's prisoner population that is having to pay the bills as the full cost of Ottawa's "peace and security" package of Criminal Code amendments comes up for accounting.

Hanging had been all but voided in Canada since 1962 as one federal cabinet after another commuted each death sentence to life imprisonment. But in order to push formal abolition through the hard-liners in Parliament in the Summer of 1976, the government had to offer a trade-off:

A considerable harshening of sentencing standards, with minimum sentences of 15 and 20 years becoming more common, and a life sentence with virtually no hope of parole for a minimum of 25 years to be imposed for pre-meditated murder. As well, there is provision for indefinite detention of vaguely defined "dangerous offenders."

SPECIAL TREATMENT Previously, prisoners serving life might win parole within seven years. People being sentenced now, however, are handed notices by the parole service that they won't even be eligible to apply for parole until the 21st century.

The result is that a large new pool of prisoners is being



Steve Hall returning to Solitary after break-out

created in the Canadian penitentiary system—already the largest per capita in the industrialized West—who have no reasonable expectation of release and who are willing to act out of desperation to improve their conditions.

Already, since August, 1976, a total of 50 men have been sentenced to 25-year minimums in Canada—an average of five for each federal maximum-security institution. If the trend continues, within ten years there will be 900 prisoners who have no hope of early parole.

The government's immediate response has been

to announce its intentions of creating a "new nationwide network of 'special handling units' to isolate "problem prisoners." Many of these repressive super-maximum units are based on existing Solitary Confinement facilities, but the government is also planning on building several specially-designed prisons just to house the lifers.

While construction goes ahead, the long-term

prisoners are to be stashed in Solitary Confinement for at least the first couple of years of their incarceration, until they can be "traded" to mingle with other prisoners.

SEGREGATION

At the same time, the government is coming down hard on that element of the prison movement both inside and outside the walls that has been mobilizing over the increasing use of Solitary

Confinement against prisoners who refuse to bend to arbitrary and inhumane prison regimes.

The key text now involves a series of trials arising out of an aborted mass break-out last January at the British Columbia Penitentiary, the scene of more than a dozen major strikes, hostage-takings and riots in the past eight years.

Five prisoners, all with long experience in Solitary, and two outside prison activists were charged with attempted murder (a guard was stabbed) following the

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STOP PRESS

Prison activists Betsy Wood and Gay Hoon beat all their charges at a preliminary hearing June 23 in New Westminster, B.C., when the judge ruled the prosecution had not presented enough of a case to commit them to trial. However, the prosecutor hinted later that he might attempt to bypass the judge and ask the Attorney-General for a direct indictment of Wood and Hoon—a political rather than a judicial process.

Liters of protest are needed urgently to be sent to Attorney-General Gardiner, c/o Parliament Buildings, Victoria, B.C., condemning such a move as vindictive and harassing, and calling on him to refuse to permit further prosecution.

CIVIL TODAY; DISOBEDIENT TOMORROW?

No-nukers frolic in State's garbage

There's a lot of sadder but wiser anti-nuclear activists this Summer as the no-nukes movement in North America finds itself stymied by a "leadership" that insists on civil today and disobedient tomorrow (maybe).

Rank-and-file revolts from one end of the continent to the other are on the agenda in the wake of the disappointing series of tame demonstrations and aborted occupations that commenced in April and are scheduled to run through the Fall.

In virtually every case, the spontaneous militancy of the small number of people organized in full-participation "affinity groups" was dampened by professional ecology politicians more interested in receiving the scenes accommodations than in directly confronting the State.

BUREAUCRACY

Some examples:
● Seabrook: the June 24 occupation of the most famous project of them all was called off by the Clamshell Alliance office staff at the last minute with no consultation of membership just because the authorities started breathing heavy. Instead, a "legal" rally was held in a government-provided garbage dump,

while the hard-line governor of New Hampshire, Meldrum Thompson, was announcing that the protesters had finally "rehabilitated" themselves.

● Trident: The May 22 occupation went off more-or-less as planned, but the organizers imposed their own definition of non-violence on the occupiers, vetoing chanting "the guards" and appealing to nationalism to prevent destruction of U.S. government property (a fence).

● Barnwell: Leaders of the Palmetto Alliance in South Carolina, attempting to dissociate themselves from "radical" elements, withdrew support for ten out-of-state activists arrested in the April 30 blockade. A total of 245 people who were charged with trespassing managed to skip bail, but the out-of-staters got stuck with 15-day sentences. (More from Prisoners' Support group, 321 Whaley St., Columbia, S.C. 29201).

● Rocky Flats: The Quaker organization of a 5,000-strong Mayday demonstration at the nuclear weapons plant near Denver put the lid on it after a token, one-day, officially-sanctioned occupation of the railway line leading into the plant. But a group of 35



people finally broke away to blockade the line for eight days, until they were arrested.

AUTONOMOUS ACTION

In the wake of these developments, rank-and-file activists are meeting to rebuild their organizations from the base and to plan militant "autonomous" actions for later this Summer and Fall.

They're pinning their hopes on the affinity groups—the collectives of a dozen or so friends and comrades each which comprise the action base of the movement, making decisions on a consensus basis and coordinating their with the myriad of other similar groups at each mobilization.

On the East Coast and West, the reconstruction of the anti-nuke movement is taking a similar course: stabilize and strengthen the affinity group structure so they can take independent, local action the year-round, and not just at highly-centralized, once-a-year mass mobilizations.

In New England, Clams for Democracy have constituted themselves in order to undo some of the damage caused by the Clamshell bureaucracy. As one of the CD's notes:
"The liberal technocrats of Clamshell talk decentralist rhetoric. But they keep all the information in their own hands, so that people remain confused as to what action to take."

"NON-VOLENCE"
The June 24 occupation was cancelled on only a few days' notice by the Clamshell coordinating committee on the grounds that federal and state authorities were geared up for violence and had

threatened heavy reprisals against the organizers and against local townsfolk who cooperated with the protest.

The Clam coordinating committee consists of 20 rotating representatives from the 60 local Clamshell groups in New England and New York state, but is in fact dominated by the ten full-time Clamshell staff members.

"I'm convinced the liberals intended to shut down the occupation right from the beginning because of their fear of so-called violence," said one anarchist who was at Seabrook. "But they had to wait for a pretext, so at the last minute they cited all these rumours (about threatened violence) and reached an agreement with the authorities for an alternative site."

The alternative site was a garbage dump, and 12,000 demonstrators spent the weekend there in ineffectual protest. Several hundred

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—continued on p. 18

Peace schools thrive

It's not just lying on the ground while your friends walk over you in spiked heels; and it's not merely learning how to sing Give Peace A Chance as a judge sentences you to 30 days in jail.

Non-violence training, which had been in a relative decline in North America since the early days of the civil rights movement, is a growth industry once again—fueled by the energy of the anti-nuclear movement.

Not only that, but it has become part of a growing worldwide movement that links Latin American peasant organizers, South African student activists and Asian communists in a strategy for peaceful anti-authoritarian revolution.

It's no coincidence that organizations with strong anarchist-pacifist instincts such as the Movement for a New Society and the Pacific Life Community are getting into non-violence training in a big way; it offers unparalleled opportunity to hone skills that are essential for creating a new society without bosses or leaders.

These skills include being able to work effectively through small "affinity" groups of a dozen or so members, to make decisions quickly on the basis of consensus and to delegate responsibility—but not authority—to each person in turn to represent the group in federation with other groups.

At the training sessions for the May 22 anti-Trident

action (see story this page), for instance, the participants engaged in the familiar role-playing exercises: play a cop so you'll know how he or she feels and is likely to react.

But they also practiced taking decisive action as a group under the discipline of a stop watch. One participant recalls:
"We were told, what if they close off the base; what if somebody gets violent against you; what if somebody breaks their glasses? We had to decide in 60 seconds what to do about it, then in 30 seconds and then in ten seconds."

"It really helped us to make decisions quickly and by consensus. It's sort of like childbirth exercises. You can't really do the completely right thing, but it does help to go over these various scenarios and feel prepared."

The development of non-violence training at a virtually obligatory feature of the wider movement has been a long time coming. For instance, ten years ago—during the height of the peace movement—the main application for such training was in the use of "marshalls" to keep order at mass demonstrations, and by the United Farmworkers organizing drive.

Formalized training in North America can be traced to the 1960s, when non-conformist religions like the Quakers, Amish and Mennonites had to prepare their members for resistance to State policies of war and

slavery. But in the modern era, look to pacifist saint A.J. Muste as a key innovator of non-violence training for labor organizers in the 1920's.

And in the early 1940's, training—mainly role-playing—was used by multiracial groups attempting to integrate public facilities in northern cities and by conscientious objectors con-

Nuclear 'dream' dims

The nuclear power industry used to dream about a North America dotted with a thousand atom generating stations, each one ostensibly free of noise and pollution and even recreating its own fuel as it lights up the country.

But now the anti-nuke movement, combined with economic hard times, is turning the dream into a nightmare. As U.S. energy czar James Schlesinger concedes, the nuclear option is "barely alive"; and one industry insider says the industry is now "like the poor soul at the bottom of the heap in a barroom brawl."

Here's the statistics: there are now 75 commercial nuclear plants operating in

the U.S. and Canada. But the pace of the early 1970's, in which 30 reactors were ordered per year, slowed to only three orders in 1976, two last year and none so far this year. In 1977, plans for 42 reactors were either abandoned or deferred.

The industry's most optimistic calculations are that there will be about 150 nuclear plants in operation in North America in 1985—less than ten per cent of energy needs at the time.

Even in Europe, where oil and coal are a lot scarcer, the trend is down: projections on how many reactors would be installed by 1985 have been cut in half in the past three years, and there's now a virtual moratorium on plant construction in western Europe.

The anti-nuke movement has had a lot to do with it: the strategy of direct action mobilizations combined with legal challenges has resulted in long and costly delays to projects. It now takes an average of about 12 years to get through all the hurdles for building a nuclear plant, compared to eight for a coal-powered plant of equal capacity, and nuclear power has more than doubled in cost since 1970, so that it now costs about ten per cent more than coal to produce.

Ironically, the so-called oil crisis has actually worked to the disadvantage of the nuclear industry. Nuclear plant construction in the early '70's was premised on steady growth in the economy, but the economic downturn that followed the

profiteering on oil prices has left many power companies with large, expensive plants and not enough customers to make them profitable, much less encourage new construction.

The nuclear industry, especially Westinghouse and General Electric, are only operating at ten per cent of construction capacity, so there's going to be some mighty pressure building up for new projects. Join the anti-nuclear chain reaction this summer; there's going to be an occupation of the Trojan (Ore.) nuclear site Aug. 6-9. (Trojan Decommissioning Alliance, 215 E. 9th Ave., Portland, Ore. 97214); a possible shutdown at the Darlington (Ont.) site (Toronto Greenpeace, 803 Gerrard St. E.).

News from Nowhere

A Libertarian Musical Union is being formed "to put socially-conscious musicians in touch with each other, exchange social and musical ideas, tapes and scores, and provide general mutual aid." So if you're a "musician who loves free music and a free society" write Meg Keene, 2715 Chipmunk St., New Orleans, LA 70130. Earthcircle, c/o Logerantz, Torbjorn Klockareg, 4, 113 30 Stockholm, Sweden (tel: 08/845393) is a street theatre collective that's about to embark on an international tour. Their latest work is *History of the World No. 1*, a one and a half hour long circus spectacle... the history of wildcat strikes, of uprisings and, at the same time, a saga of the word YES." They also stage mass theatre actions, creations/performances of 200-300 people about a specific community problem (250 participated in a tenants' right performance in Stockholm). If you'd like to arrange for them to perform in your town contact them immediately. They'll be in Scandinavia (Aug-Oct '78), Italy (Dec '78) and North W. Germany (Nov '78), America (Jan-Feb '79).

Won't you please come to Chicago... Once again the Youth International Party (Yippies), 9 Bleeker St., NYC 10012 (212)333-5028, prepares to descend on the sleepy village of Chicago. It's the 10th anniversary Festival of Life and it'll be happening August 26-28... CRAP (Coalition Rejecting Apathetic Programmes), c/o Educational Activities, Portland State U., Portland, Ore. 97204 (address good until Sept.), is a new organization into which come out of the pantry and into the streets. The pie-plinging party recently organized a Mayday Carnival that brought out 2,000 people and a Smash-the-State punk concert on Canada Day (July 1). Now they're planning a Bastille Day Break-out at the BC penitentiary.

A number of local anarchist news sheets have begun publication. In San Diego, the *Social Revolutionary Anarchist Federation (SRAF)*, PO Box 6035, La Jolla, CA 92037, publishes *Yaddah-Yaddah-Yaddah*, a one sheet poster/journal/broadside of "creative, practical anarchy." It comes out monthly and back issues are free... The *Toronto Anarchist Group*, Sta O, Box 2, Toronto, Ont, puts out the *Toronto Anarchist*, a street sheet covering a range of local and international anarchist activity... *Blackout*, POB 65896, Sta F, Vancouver, B.C. is a "call-board, information exchange and general People's Black Pages" produced by Yippies every two weeks. B.O. (the smell of freedom) has up-to-the-minute coverage of anti-authoritarian activities in B.C. and is "free for nothing"... And in Regina, *Flash Point*, Box 3658, Regina-Sask, S4P 3N8, is a bi-weekly (aiming for weekly) anarchist bulletin suitable for posting or leafletting. It contains current news of anarchist activities and the *Regina Anarchist Group* plans to distribute it across North America. They're asking for articles and distributors (bulk 4¢ per copy, single copy the cost of 1 stamp, 6 month subs \$4).

A western regional conference of the *War Resisters League*, 1360 Howard St., San Francisco, CA 94103 (415)626-6976, will be held August 25-27 at John Woolman School near Nevada City, Calif. Workshops include: no-nuke strategies, peace conversion, feminism, the role of non-violence, and building community... *Ad Hoc*, 806 W 15th, Vancouver, B.C. (604)876-4677, is a radical music collective that's sponsoring a conference "for radicals and feminists trying to use the performing arts in a political way." It's tentatively scheduled for late summer/early fall in Vancouver... The Italian anarchists who regularly hold gatherings in California to raise money for the anarchist movement will have a fundraising picnic at Santa Theresa Park in San Jose on Sept. 17. "All comrades are invited." (More info John Walden, 2414 V St. #8, Sacramento, Calif. 95818.)

More new anti-authoritarian periodicals... *Bayou La Rose*, P.O. Box 13946, New Orleans, LA 70185, is a forty-page magazine laid out so readers can pull out the staples and wind up with seven separate pamphlets. Subjects include the no-nuke movement, anarchist feminism, Spanish anarchism and the Wobblies. Each pamphlet is available to groups at cost (\$15 for 500 plus postage). Subs are \$5 for 5 issues. Issue #2 is due this summer... *Borrowed Time*, Box 100, Rising Fire, 182 Upper St., London N1, England, is "an anti-authoritarian bulletin of news, contacts, and debate." They hope to bring the "various strands of the anti-authoritarian movement together in these British islands." First issue includes reviews, a discussion on tactics, and a contact list (50¢ per copy—airmail add 50¢, sea mail 15¢... subs \$3 for "issues to that value"...). At the same address a group called B.A.N.G. has published the first issue of *Ecology & Anarchism*. Articles on chemical and biological warfare, the French non-nuke movement, nuclear energy, the French elections (20¢ plus 15¢ postage—contributions welcome).



Nostalgia for '68 sweeps Paris

French autonomists at war

By Jean-Pierre Rose

It was a case of an immovable object meeting an irresistible force. Naturally, something had to give, and that's why this year's leftist trade union Mayday march in Paris ended abruptly in a wild doozybook.

While 25,000 marchers proceeded along the sanctioned parade route from the Place de la Republique to the Bastille, several hundred "autonomous elements" were making their way from the Bastille in the other direction.

The unauthorized marchers celebrated Mayday by "opening" scores of shop windows, erecting barricades and battling police along the route. By the time they encountered the big march coming the other way, the stage had been set with such extras as hundreds of tearful looters and clouds of gas.

When the two columns collided, the police plowed into the larger assembly and put the marchers to rout. In the aftermath, the leadership of the revisionist Communist Party and of various Trotskyist sects predictably denounced "agents provocateurs acting for the police to disrupt the peaceful gatherings of the masses."

The disrupters might agree that they are provocateurs, but not for the police; they are part of the growing autonomous movement of young French workers and students who align themselves with no party and no dogma. As Philippe, a 20-year-old Parisian who helped

in the disruption, put it: "Why am I an autonomist? Because I fear more than most people being indoctrinated by the traditional organizations and because I know that bourgeois society isn't going to give us any gifts... it has to be hit up from."

The French anti-authoritarian movement, too, is divided about how to relate to the new autonomous groups. The French Anarchist Federation, along with other anarchist groups, ignored both the autonomous and the "official" Mayday demonstrations. Instead, a separate demonstration was held by these groups, with 3,000 people coming out to "rehabilitate" the revolutionary spirit of Mayday.

"AUTOGESTION"

The fledgling autonomous movement is the most recent current to emerge from the French anti-authoritarian mainstream since the May, 1968 insurrectionary upsurge. In the years following 1968, considerable attention was paid to the idea of "autogestion," (self-management). The demand for workers' control of factories had been put forward by the workers who occupied their workplaces in the spontaneous general strike which saw 10 million out across the country.

While the Communist Party-dominated trade union, the CGT (General Workers' Confederation), had initially ignored these demands, the second largest union federation, the CFDT

(French Democratic Workers' Confederation) had seemed more receptive, so many French anarchists began to make the CFDT the primary focus of their activities.

The high point of the movement for autogestion came in the strike at the LIP watch factory in 1973. When the owners declared bankruptcy, the workers voted to occupy the factory, and to re-start production on their own initiative. Although the workers were eventually evicted by police, they had provided an example of putting workers' control into practice through direct action.

The idea of self-management continued to gain adherents. In addition to the CFDT, the CGT and the Communist Party began to take note of these demands. The government, casting an envious eye on West Germany, where a system of trade-union representation on corporation boards had co-opted union militancy, began to give lip-service to "worker participation." Most recently, the CFDT has begun a purge of its most militant, anarchist-oriented elements.

ITALIAN EXAMPLE

With the increasing respectability of a watered-down version of autogestion, French groups and individuals have looked towards Italy for ideas on how to make an anti-authoritarian revolution. An analysis of trade unions as "transmission belts for the integration of workers into the system" has emerged after the failure of working within the CFDT and the difficulties attempting to build an independent union modelled on the Spanish anarcho-sindicalist CNT.

The French autonomous groups, sometimes criticized as being mere imitations of the Italian movement, first gained public attention in the Fall of 1977. In support of the German urban guerrilla Red Army Faction, autonomists launched a series of attacks on German-owned businesses in France.

A climax to these actions came with an occupation of the leftist daily *Libération*.

The autonomous groups claimed that *Libération* had ignored news from the RAF and their French supporters.

Since then, they have stayed in the public eye with a wave of "self-reductions"—reducing prices in some stores to zero by storming the establishments and giving away the merchandise. One major French group, the Libertarian Communist Organization (OCL) has worked closely with these groups from the start. Regular meetings of the Parisienne Assembly of Autonomous groups are held in the OCL's headquarters.

The OCL newspaper, *Front Libertaire*, has been recently charged with advocating murder and arson for printing an autonomous communiqué.

Other groups, including the French Anarchist Federation, have held that the autonomists represent no one other than themselves, and that their silent tactics will only harm the broader movement. Feminists, including some working within the autonomous groups, are critical of what seems to be an emphasis on male-dominated ideas of armed struggle that ignore interpersonal relations.

Nevertheless, there is a new tendency towards open discussion despite a recognition of these differences. Both the *Front Libertaire* and the magazine *Lanterne Noire* have recently published analyses of the French movement, opening a conversation between organizations about strategy and tactics. In many parts of the country, militants have found themselves able to work together regardless of organizational labels. In these ways, the French anti-authoritarian movement may be able to build a practical union enabling it to enlarge the heritage of 1968.

The French Anarchist Federation, 3 rue Ternaux, 75011 Paris, publishes a weekly newspaper, *Le Monde journal*. *Front Libertaire* can be reached at 33 rue des Vignoles, 75020 Paris, France. *La Lanterne Noire* Meudon-La-Foret, B.P. 14, Meudon-La-Foret included their review of libertarian groups in issue 9.

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

Denying allegiance against the flag

Denouncing State-dominated nationalism is the easy part of working out an anarchist approach to national liberation struggles; the hard part is making sure it doesn't sound like sour grapes when everybody else is hell-bent for national independence and sovereignty.

Take two of the more mass-based separatist movements in the "developed" world—the Basque country and Quebec. Anarchist groups and individuals in both places are finding that the traditional anarchist emphasis on autonomy, decentralization and regionalism isn't necessarily making much of a dent on the overwhelming sentiment for national independence.

In fact, both in the Basque country and Quebec the anarchists are having problems agreeing among themselves just how to reconcile the ideal of an anti-authoritarian society with the reality of an obviously progressive popular sentiment that is nevertheless dominated by Statist elements. The resulting strains have handicapped the effectiveness as a critical force of social flux. For instance:

•In the Basque Country (Euskadi) of northern Spain, the union syndicalist trade union federation CNT has denounced one of its own

founding groups, the Basque-language anarchist magazine *Askatasuna*, as "incompatible" with it. The issue: whether the Basque CNT should affiliate directly with the AIT (the anarcho-syndicalist international now in process of being revived), or whether it should participate as part of the Spanish federation.

•In Quebec the anarchist movement hasn't even been able to agree on a common statement as to how it views the separatist initiative of the ruling political party, the social democratic Parti Quebecois. French and English-speaking anarchists met last year to work out a joint statement, but the session broke down over the definition of the word "culture." As one English-speaking militant admitted later: "The main role for Anglo anarchists now is to get off our asses and learn French."

CLASS FRONTS

The traditional anarchist position has been one of non-collaboration with national movements. As the Sicilian anarchist Alfredo M. Bonano puts it:

"The anarchist programme concerning the national liberation struggle is very clear: this must not go



Basque flag flutters across generation gap.

towards constituting an 'intermediate stage' towards the social revolution through the formation of new national States. Anarchists refuse to participate in national liberation fronts; they participate in class fronts which may or may not be involved in national liberation struggles. The struggle must spread to establish economic, political and social structures in the

Liberty) is aiming for 'formation of a workers' State based on the dictatorship of the proletariat more or less on the lines of the preceding political State.' (Bonano's pamphlet, in English, *Anarchism and the National Liberation Struggle*, is available from Bratich Dubh Publications, c/o Andy and Veronica McGowan, 83 Langside Terrace, Port Glasgow,

Scotland.) The CNT and other Spanish anarchist groups have always pushed for decentralization and regional autonomy. But they have often been at odds with the "official" regionalist movements which, especially in the Basque Country and Catalonia in the northeast, have maintained liberal capitalist facades. The 1936-

multitude of autonomy, too, especially Andalusia, Aragon, Valencia, Galicia and the Balearic Islands.

The problems that the CNT and other anarchist groups will encounter as these trends develop are clear from the experience in the Basque Country. More than a year ago, for instance, the Vizayan section of the Basque CNT declared that "the CNT of Euskadi holds a position equal to that of the other members of the Spanish CNT and is a member in its own right of the AIT." As well, the section asserted that "those comrades who, because of the organic traditions of the CNT (or rather their own interpretations of them) do not accept here and now the establishment of Spain as a multinational State, match the most reactionary, imperialist and repressive forces of the State and create serious obstacles to the unity and development of the CNT, the AIT and the libertarian movement."

The issue came to a head at the regional meeting of the CNT and its January Reports are confusing, but they indicate that the Askatasuna group was either expelled from the CNT or it decided to quit, and the regional plenum itself reaffirmed its relationship with the Spanish CNT.

QUEBEC SCENE

Meanwhile, in Quebec, where the anarchist movement is far smaller, French and English-speaking militants are just learning how to work with each other. The problems that surfaced in the discussions last year over a common statement indicate the difficulties of crossing the language barrier, even in an officially bilingual country (Canada).

As well, there are differences in work and organizational styles. The Anglo are much more organized with study groups as the base. The French, while just as numerous individually, have fewer defined anarchist groups; they tend to work through other organizations, such as trade unions, co-ops and neighbourhood associations.

The main common activities up to now have involved running Montreal's anarchist bookstore, *Librairie Alternative Books* (send for their French-English catalogue 2033 St. Laurent) and participating in the Montreal Citizens Movement, a civil coalition that can't quite decide whether to be a genuine grass roots bid for neighbourhood power or a reform electoral machine. Another joint effort is the French-language *Canada* (C.P., 2, Station G, Montreal).

While the English language organ *Our Generation* identifies the national question as one of the key issues for Quebec and Canadian militants, there is general agreement that the Quebec anarchist movement must be able to play a role in the growing debate leading up to the expected referendum on independence in 1979.

As one English-speaking militant puts it: "Naturally, —————

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Ex-FLO flip-flops again

In 1971, Pierre Vallieres, leading theoretician of the Front de Liberation du Quebec (FLQ) confounded his friends and foes alike with a statement issued from underground: he was breaking with the urban guerrilla FLQ to surface and to work with the more oriented Parti Quebecois (PQ) to bring the independence the FLQ had fought for.



Pierre Vallieres

Now, the PQ has been in power for nearly two years. Its program is dedicated to taking French-speaking Quebec from the Anglo-dominated Canadian confederation into a vaguely-defined "sovereignty-association." And Pierre Vallieres has taken the opportunity to once again dash cold water on some popular assumptions.

This time, in his new book, *Un Quebec Impossible*, he challenges the PQ's idea that Quebec can become truly independent without confronting the extent to which the economy is

controlled by U.S.-based corporations.

Seven years ago, emerging from the underground, Vallieres announced that he felt that the PQ, with growing mass working-class support could bring about a program of revolutionary social change. The possibility of a radical mass party was seen as so threatening that the Mounties secretly began to release fake FLO communiques denouncing Vallieres and his ideas.

Now with the publication of *Un Quebec Impossible*, Vallieres attacks the PQ's plan for an "independent" Quebec, still tied to the American and Canadian capitalist systems. Rene Levesque, the PQ premier of Quebec, has journeyed to New York to convince Wall Street that an independent Quebec would be good for business. And although the PQ was elected with the help of the trade unions, it has failed to carry out promised legislation banning the use of scabs in labour disputes.

While much attention has centred on the PQ's language legislation, none of the PQ's program is designed to demonstrate to foreign capitalists that it makes better sense to deal through the local bourgeoisie than through English-Canadians.

The strength of Vallieres' critique lies in his understanding of the all-encompassing nature of the capitalist system. He notes that with the assistance of the State, capitalism reaches far beyond the workplace and takes over vast aspects of everyday life.

Because of this subtle control over our lives,

more money doesn't result in a more satisfying life. Vallieres thus attacks the traditional unions for their failure to confront the workers' powerlessness on the job and off.

The election of the PQ on November 15, 1976, set off a wave of national euphoria; all Quebec seemed to be one big party. Now, however, disenchantment with broken promises and unfulfilled expectations has begun to set in.

The Confederation of National Trade Unions (CNTU) and the teachers' union (CEO) refused to take part in the government-sponsored "tripartite talks", aiming at labour-business-government peace. These unions have supported social movements such as the Montreal Citizens Movement (MCM) which has tried to organize in a decentralized manner to break big business' stronghold over urban life.

And within the PQ itself, a left-caucus is beginning to —————

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Daily Life in Revolutionary Utopia:

Feminism, Anarchism & Science Fiction

By Lessa, Takver
and Alyx

Whilaway, Amazonia, Canbe, Precipice, Gelben, Anarres, Matapoissett, Ecotopia—nice places to visit . . . you might even want to stay awhile!

SCIENCE FICTION HAS A PARTICULAR appeal for those who are committed to radical social change. The construction of a parallel world embodying the worst of our fears and the finest of our hopes terrifies, stimulates and inspires us. Fantasy worlds are powerful tools. As ideas crystallize in the details of future societies, a psychological acceptance of certain possibilities is created. Attention to the unfolding of the fantasy worlds can be a practical political exercise for the readers as well as for the writers.

What it boils down to is that a vision for the future is an intrinsic part of our political position—how can we act to transform society without a conception of what we want to create? Feminists have noticed that in most science fiction, the condition of women has not been a major focus for creative change. In fact, the "future" for women has been very gloomy: classic sex-role stereotypes abound, all the more appalling because of their persistence in the midst of technical marvels and incredible biological leaps.

It is suggested by Ursula K. Le Guin that the subjection of women in science fiction is "merely a symptom of a whole which is authoritarian, power-worshipping and intensely parochial." (in *Science Fiction Studies* #7, 1975). To demonstrate her analysis, LeGuin creates an anarchist society in *The Dispossessed* where the role of women corresponds to feminist ideals. A similar mutual reinforcement of feminist and anarchist principles is apparent in several other science fiction books.

Male-Female Roles

FEMALES AND MALES ARE virtually indistinguishable in *Matapoissett*—the future-anarchist village in *Whilaway* (The Edge of Time by Marge Piercy). Connie, a chicana woman living in a mental hospital in present-day New York City, is guided to the future by Luciente who appears at first to be male.

Luciente spoke, she moved with that air of brisk unselfconscious authority Connie associated with men. Luciente sat down, taking up more space than women ever did. She squatted, she sprawled, she strolled, never thinking of how her body was displaced.

Not only do men and women in *Matapoissett* share all the possibilities and choices of life, but they are also referred to by a common pronoun, "pee," for person.

Anarres, the anarchistic world in *The Dispossessed*, is also androgynous. Shevek, an anarchist scientist, visits Urras, the parent world, and is constantly amazed and disgusted by the roles adopted by men and women there. He is asked, "Is there really no distinction between

men's and women's work [on Anarres]?" and replies, "Well, no, it seems a very mechanical basis for the division of labour, doesn't it? A person chooses work according to interest, talent, strength—what has the sex to do with that?"

As in *Matapoissett*, people's names give no clue to their sex. On Anarres, every person receives a unique name from the central computer. (Androgynous names always confuse and upset alien visitors who don't know how to act without information about gender.)

In *Ecotopia*, which is an environmentalist's dream come true, author Ernest Callenbach explores male and female differences rather than eliminating them. An American reporter describes the society as women-dominated:

While a majority of Survivalist Party [party in power] members are women, many men are members also . . . The basic co-operation and biology-oriented policies . . . are usually considered to be derived mainly from female attitudes and interests; the chief Opposition party continues to express what are alleged by Survivalists to be out-dated and destructive male attitudes towards individualism and productivity.

Le Guin's fascinating exploration of an ambisexual world in *The Left Hand of Darkness* is ably described by Pamela Sargent (in *Women of Wonder*):

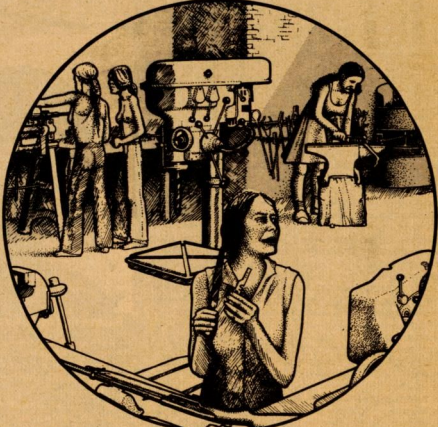
The human narrator . . . is sent as an envoy to the Gethenians, inhabitants of the planet Winter.

In all of *Whilaway* there is no one who can keep you from going where you please, no one who will follow you and try to embarrass you by whispering obscenities in your ear, no one who will attempt to rape you, no one who will warn you of the dangers of the street.

— The Female Man
by Joanna Russ

The Gethenians are neuter, but are subject to a monthly fertile season, called kemmer. Each Gethenian finds a partner; hormonal secretions make one Gethenian male or female. The other then becomes a member of the opposite sex and they mate. No Gethenian knows which sex "he" will become during kemmer.

Genly Ai, the Earthman, considers the implications of this physiological development: rape is not possible, since all sex must be by mutual consent. Since the Gethenians are neuter most of the time, sex plays no role in their daily lives except during kemmer when everything else is subordinated to it.



Genly Ai muses:

Conclusion: Anyone can turn his hand to anything. This sounds very ample, but its psychological effects are incalculable. The fact that every one between seventeen and thirty-five or so is liable to be tied down to child-bearing implies that no one is quite so thoroughly "laid down" here as women elsewhere are likely to be—psychologically or physically; everybody has the same risk to run or choice to make. Therefore, nobody here is quite so free as a free male anywhere else.

Consider: There is no division of humanity into strong and weak halves, protector/protected, dominant/submissive, owner/chattel, active/passive. In fact the whole tendency to dualism that pervades human thinking may be found to be assessed or changed on Winter.

One is respected and judged only as a human being. It is an uplifting experience.

Living Together

Some science fiction presents familiar feminist values in radically changed family structures. There are surprises, too!

In *Woman On The Edge Of Time*, Connie is horrified to see a man breast-feeding an infant. Later she visits the "brooder" where several fetuses are "jogging slowly upside down each in a sac of its own, inside a larger fluid receptacle."

Luciente explains: *It was part of women's long revolution. When we were breaking up the old hierarchies. Finally there was that one thing we had to give up too, the only power we ever had in return for no more power for any one. The original production. 'Gave as long as we were biologically enclosed we'd never be equal. And males would never be humanized to be loving and tender, too. So we all became mothers. Every child has three. To break the nuclear bonding.*

In *The Female Man*, Joanna Russ creates *Whilaway*, a world of women-only where advanced biology has made reproduction possible: *Whilawayans bear their children at birth. . . These children bear as one geneticist parent: the biological mother (the "body mother") while the non-bearing parent (the "other mother") contributes the other ovum.*

. . . A family of thirty persons may have as many as four mother-child pairs in the common nursery at one time. Food, cleanliness and shelter are not the mothers' business.

In *Ecotopia*, people live in groups of between five and twenty members where "women exert a power which in other societies is covert or non-existent: the right to select the fathers of their children . . . men participate extensively in the care and upbringing of the very young, but in cases of conflict, the mothers have the final say."

The Canbe Collective Builds a Be-Hive is a beautiful book for older children produced by Dandelion Press (see review in *Open Road* #8) about an anarchist community in the future. Employing the non-sexist pronoun, "se," throughout, the book describes life in one collective which is composed of three "affines," each including adults and children. As Pru and Able talk one evening about two of the children, Able wonders if they're getting possessive. Pru says:

Some of the collectives have tried to abandon the affine idea and have not liked it. . . I think it's not so much the possession idea, but its small group idea that matters . . . my base is my affine where it comes right down to it.

Sweet Friends

In these days of Anita Bryant and Judged Sister Simonson, even reading about sexually liberated future worlds is heartening.

In *Matapoissett*, "all coupling, all befriending goes on between biological males, biological females, or both." Persons have close friends ("sweet friends"), lovers ("pillow friends") or co-mothers ("coms") of either sex. No one shares a room, "only babies share space."

On Anarres, partnership is a "voluntarily constituted federation like any other. So long as it works, it works, and if it doesn't work it stops being." Both homosexual and bisexual couples move from the public dormitory to a single room, as the only social limit on sexual activity is a mild pressure in favour of privacy. There is always the possibility that a partnership will be broken up if the people are needed for work in different areas. Many people choose not to partner but to be "promiscuous."

Amazon Planet by Mack Reynolds describes a world once dominated by women that has since chosen to become consciously non-sexist. A

—continued on p. 13

THE BLAST

'VIOLENT WOMEN' SLAMMED IN NEW JAILS

A "new breed" of violent woman prisoner is being created in North America—just in time to fill up all those maximum control units that prison officials are working overtime to design and build.

The new control units provide maximum security; minimum freedom of movement; little opportunity for education or recreation; forced administration of drugs and behaviour modification and other "therapies"; and total isolation from the general prison population.

Among the most recent developments:

- The creation of the maximum security unit at the federal penitentiary for women in Alderson, West Va., a year ago this Summer, to house women considered to be disruptive, notorious, escape-prone or involved in "sophisticated criminal activity" or subversive organizations.

- The STEADY program in New York state to transfer "troublesome" women prisoners from the Bedford Hills Prison—the scene of a number of strikes and protests—to Mattawan State Hospital for the Criminally Insane. This program was killed by a lawsuit.

- START, another behaviour modification

transfer program for "difficult-to-manage" federal prisoners, was also killed after a lawsuit.

- APU, a special segregation unit in California for "disruptive" women prisoners, who refuse to work or have "negative" influence on other prisoners.

- The planned contraction in Massachusetts of a special consultation and treatment unit for women prisoners in a wing of the Worcester State Mental Hospital. This one is currently being fought in the court.

FACTS DIFFER

Prison officials say such units are necessary to contain the growing population of women convicted of violent crimes. The criminal "justice" bureaucracy has been pushing this line, and in response judges are tending to impose stiffer sentences on female offenders than used to be the case.

The facts tell a different story, however. The FBI's own statistics, for instance, indicate that in the period 1960-75, female arrest for violent crimes (murder, robbery and aggravated assault) actually declined as a percentage of total arrests for those crimes from 12 per cent down to eight per cent.

The National Prison Project, which has lots more statistics like the above, notes: "Clearly there is not a new breed of violent woman. Yet there is most certainly a new attitude towards women within the criminal justice system.

"The solution is not to turn the clock back and plead for leniency based on men's concepts of femininity, or on the notion that women are misled by 'bad men'. Rather, we must lay out the facts which flatly contradict the assumptions upon which the (Alderson) maximum security unit and similar units have been based, and uncover the

actual purposes for these prisons-within-prisons."

Take Alderson: It's a 35-cell unit, in which the prisoners are confined to their cells, to three adjoining hallways and (occasionally) to a two-metre wide patch of grass between the building and the fence.

The fence itself is topped with concertina wire—large coils of razor sharp metal. The only keys to the fence gate and to the building door are kept by a guard on the outside, who has to be summoned by telephone or radio to let the inside guards in and out.

Prisoners in the Alderson

unit are kept totally isolated from people in other parts of the prison; they have poor medical and legal facilities, and are only offered available "jobs" (for up to 35 prisoners) in prison industries.

"BAD TEMPERS"

No written reasons are given for placement in the unit, although some prisoners have been told informally by staff that they have a "bad temper" or are a "security risk." There's not an appeal procedure either, and it appears that once a prisoner is stashed in the Alderson unit she won't get out until

detention, a warning to all prisoners in the federal system that they can be shipped up to thousands of miles away from their home communities if they fail to conform. In this respect, it serves the same function as the notorious special handling unit for men at the Marion (Ill.) federal penitentiary.

As the National Prison Project says: "Alderson was created as a lockup for the most unwanted 'troublesome,' 'notorious' and politically-active women in the prison system. It is a way to cut them off from other prisoners.

Clearly the Alderson unit is meant as preventative

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20036) in hoping to mobilize a grass roots campaign of protest demonstrations, letters and petitions aimed at forcing the U.S. Bureau of Prisons to change course.

Meanwhile, in Massachusetts, the Coalition Against Institutional Violence is working overtime to prevent the establishment of a ten-cell "special consultation and treatment unit" at Worcester State Hospital.



Assata Shakur

A new round of court battles, hearings and public mobilizations is expected this Fall. The Coalition's basic critique:

"We question the one-sided approach to violence of locking women further away from a society to which they will eventually have to return. We believe this approach represents further repressions, has elements of racism and sexism, and destructive intent from a system that is already plagued with destruction."

More from the Coalition Against Institutional Violence by writing c/o Sunny Robinson, 7 John Andrew St, Jamaica Plain, Mass. 02130.

on the say-so of the program director, without even the minimal safeguards provided by a formal commitment hearing.

The Worcester unit is obviously designed to be a control unit for Framingham state women's prison—just as Alderson and Marion are for the federal systems.

The coalition, which is made up of women's groups, mental health rights' workers and elements of the prison movement, has launched a lawsuit to block construction of the unit on the grounds that the required hearings to determine the need for the program were not held.

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Bobbies Bop 'Bombers'

Three English anarchists have been arrested and scores more have had their homes and offices raided in the

cause explosions with persons known and unknown." All three have been refused bail and remanded to a maximum

"anarchist bomb-making organization," similar to "an Angry Brigade terrorist cell," neglecting to mention that no

Links Without Chains

The infamous "box car cells" at Marion (Ill.) federal penitentiary were declared unconstitutional ("cruel and unusual punishment") in April but the Marion Brothers are



**“I may eventually die
attempting to obtain my
liberty. But you can either
die on your feet or live
on your knees.”**

Above quote from Steve Hall, Solitary Confinement, B.C. Penitentiary, after unsuccessful break-out attempt, Jan. 28, 1978. More information on the campaign against Solitary in Canada from Solitary Confinement Abolition Project, Box 758, Station A, Vancouver, B.C.; and in the U.S. from National Prison Project, 1346 Connecticut Ave. N.W., Washington, D.C. 20036; and the National Committee to Support the Marion Brothers, 4556a Oakland, St. Louis, Mo. 63110.

POSTER #7

OpenRoad

Newsjournal available on request:
Box 6135, Station G
Vancouver, B.C., Canada
V6R 4G5

finding it will be some time before prison authorities decide to make the time table a trouble. Is the decision so vague that there are numerous loopholes the authorities might slip through.

Two soccer cells, six-by-eight-feet, three concrete walls and a solid steel door—have caused the deaths of nine men in the last five years, including three suicides in 1977 alone. They are located in the notorious Court Unit, the super-maximum behaviour modification facility reserved for prison organizers, jailhouse lawyers, political prisoners, Muslims and other "troublemakers" from every corner of the U.S. federal prison system.

Just prior to the ruling, Marion guards launched a reign of terror, and prisoners responded with a three-day hunger strike and other protests. Black anarchist prison organizer **Lorenzo Kombo Ervin** (serving life for hijacking a plane to Cuba as a Vietnam War protest), and three comrades were clung into the Court Unit, where racist white guards attempted to set up Ervin to be murdered (the white prisoners declined the invitation.)

Meanwhile, five of the Marion Brothers have been declared political prisoners of conscience by the Helsinki-based World Peace Council. They are Puerto Rican nationalist **Raphael Cané Miranda**, American Indian Movement militant **Leonard Pelletier**, black author **Eddie Green** and prison organizer **John S. G. Brown**. For more on the struggle at Marion from the National Committee to Support the Marion Brothers, 4556a Oakland, St. Louis, Mo. 63110.

News of **Noel** and **Marie Murray**, the Irish anarchists who narrowly escaped the noose last year, are now serving life on framed-up charges of killing a cop: Marie is in good spirits, but feeling isolated; she's expecting her appeal to cost up for several months, but she signs up; meanwhile, she's contemplating a suit to force the authorities to grant her conjugal visiting rights. Noel is in Carruth military prison; all the other anarchists have been released or moved, and he spends his time reading up on the law and planning legal moves. He would like to receive historical books on people's struggles (Marie can only order books through the library). Both would appreciate receiving letters with lots of news. Write Marie at Carruth Women's Prison, Limerick, Eire; and Noel at Carruth Military Detention Camp, Carragh, Co. Kildare, Eire.

The Italian authorities have revived the old fascist practice of "confino"—banishment of political opponents to isolated mountain villages or remote islands without even a semblance of due process. The exiling of militants—especially of the anti-authoritarian "Workers' Autonomy"—usually follows their "precautionary arrest" (preventive detention) on the say-so of a magistrate who considers to criminal acts are "socially dangerous" or "inclined to criminal acts." One young anarchist, **Robert Mander**, 26, was recently banned to an island where economic conditions are so bleak and the locals so hostile that he has to depend on handouts. Follow Italian events in the **Weekly Peoples' News Service**, 182 Upper St., London N1, England (\$5 for 10 issues).

Have a read of **The Cellmate**, which carries news of and by prisoners (free from Box 5570, Los Angeles, Calif. 90055) and **Don't Mournt, Organize!** with lots of news on the prison movement (free to prisoners, \$1 for three issues to others, from 1133 Broadway, Room 517, New York N.Y.). The **Neighborhood Law Monitor**, a monthly compilation of new laws, court decisions, news items, activities, and other developments affecting prisoners' and juveniles' rights, is due out this summer, edited by former jailhouse lawyer **Jimmy Pitts**. It's a non-profit venture, but research is still Jimmy's forte. Write to Jimmy now for activities, and if you can't afford it) and \$12 from movement groups. Write **PLM at 1346 Conn. Ave. N.W., Washington, D.C. — a national newspaper for prisoners in Canadian jails in the planning stage. Contact Dale Berranger, 9024 101st Ave., Fort St. James, B.C.**

Agit Printers face the music.

Reich Suppresses Presses

They've got the criminals, but no crime, with the arrest in West Germany of four printers in the most recent roundup of "terrorist sympathizers."

Members of the anti-authoritarian West Berlin **Agit Druck** printing collective, Jutta Werth, Gerd Fo, Henning Weyer, and Martin Beckirch face prison terms of up to 5 years under Germany's intensified crackdown on the resistance movement, for printing a newspaper which contained uncensored texts from guerrilla groups.

They have already been in prison for 8 months awaiting trial.

Members of the collective were arrested following a massive raid of radical bookshops, newspaper offices and homes as part of the legal proceedings against 50 people connected with publishing **Info-Bug**—an independent anti-authoritarian paper, now under attack for its coverage of, among other issues, the question of political violence.

In addition to **Info Bug**, Agit does low-cost printing for trade unions, civil liberties groups, tenants' groups, feminist organizations, action groups, the anti-nuke movement and German anarchist organizations.

So far only the four printers have been singled out and face charges, including "support of a criminal association," "simply being in the next series of arrests and trials, has used sweeping search-and-seizure powers during its dramatic roundup of suspects and evidence, and is now observing the reaction of the West German radical left.

In their own words: "We want to make clear that an act of censorship would mean the demoralization of the left. We cannot reject censorship laws by censoring ourselves."

But the State is using such statements against them, simply by claiming that because Agit didn't censor articles considered illegal under a new "muzzle" law they therefore identified with the guerrilla groups.

The law criminalizes those who in any way are involved in the distribution of written material that is interpreted as

hostile to the West German constitution.

The authorities have claimed as well that because three of the printers are active in a prisoners' aid group, they can be identified as "terrorist sympathizers."

The Agit arrests are seen as a test case whereby the State prosecution, intent on "drying up the terrorist sympathizers' bog" before the next series of arrests and trials, has used sweeping search-and-seizure powers during its dramatic roundup of suspects and evidence, and is now observing the reaction of the West German radical left.

It's all part of a renewed hunt which has already had major impact. Book sellers have been convicted for stocking radical literature; anti-authoritarian presses have been silenced for running articles "defaming the State"; and demonstrators carrying placards critical of army practices have received jail sentences.

Others have been

imprisoned for printing and distributing banned books. In its zeal to control political thought, the State has also confiscated history books on anarchism and issued lists to border guards of about 300 "suspect" political publications to help them screen travellers.

For more on the Agit case, write: Solidarity Committee, Project for the Release of the Agit Prisoners, Meltingdamm 99, 1-Berlin-61, West Germany.

Also, read the excellent reports published by The Campaign against the Model West Germany, available from: c/o Evangelische Studentengemeinde (ESG), Querenburger Heide 287, 4630 Bochum 1, West Germany.

Graham Wafered by angel

Billy Graham got his just deserts—banned from Toronto on June 16 because an anarchist, appropriately dubbing herself the **Avengeing** counter-cream him with a banana crumb pie in front of 30,000 born-again Christians in a baseball stadium.

Graham was extolling the virtues of obedience (to parents, husbands, whoever is in authority), and then he ordered his audience to come to the front for a private communion with god. **Avengeing Angel**, who had a front row seat, recalls: "Naturally, I stepped forward, and the rest is history."

AA got her shot off okay, but all she had time for then was a quick denunciation of male supremacy before about ten city cops hustled her off the stage. After some questioning, she was let off without any charges.

latest "conspiracy hunt" undertaken by British political police.

Follow a stepped-up campaign of harassment directed against the English anarchist movement, Ronan Bennett, Iris Mills and Taff Ladd were arrested in May under the Prevention of Terrorism Act (PTA) and charged with "conspiracy to

securify prison."

Mills is a member of the anarcho-syndicalist Industrial Workers of the World and together with Bennett, is active in the anarchist **Black Flag** magazine. Taff works with the anarchist Black Aid prisoner support group.

After the arrests, the British press spun hysterical tales of the discovery of an

Lid Blows On Spanish Prisons

A showdown between the Spanish prison movement and its Francoist jailers is in the works following the murder of a young anarchist militant while under guard in a notorious carabanchel prison.

Agustin Rueda Sierra, 25, a member of the anarcho-syndicalist CNT, was beaten three times by a guard squad on March 13 after an escape tunnel was discovered in the prison. An autopsy attributed his death to "traumatic shock," but didn't specify the cause.

The authorities, moving quickly in an attempt to defuse the situation, immediately sacked the warden and two other senior officials, and suspended ten guards without pay. Charges were initiated against some of them, and various official investigations launched.

But a few days later, the first counter-blow was struck: gunmen of the shadowy Maoist guerrilla group **GRAPO** shot and killed the Spanish Director General of Prisons, Jesus Haddad; the CNT called a general strike in Salients, the hometown, on the occasion of his funeral; and the newly minted **Grupo Autonómico Agustin Rueda** demanded the entrance to Montpellier Prison in France with a powerful bomb.

Rueda's murder was the culmination of more than a year of heavy conflict and Spain's prisons—ever since the Suarez government facilitated an amnesty for political prisoners in 1976—demands to spring "common" criminals sentenced under Francoist laws.

specific explosives had been found.

Evidence against the accused so far consists of ordinary household chemicals and wiring found in their apartment.

With the sweeping provisions of the PTA, the police can arrest and detain anyone they want, without evidence.

The support group, Persons Unknown, has been formed to help free the three anarchists. It is also fighting to abolish the conspiracy laws and the Prevention of Terrorism Act, and to expose the activities of the "anti-terrorist" squad and all special security forces.

For more information, contact Persons Unknown, Box 123, Rising Fire, 182 Upper St., London N1, England.

Altogether, there have been about 40 major incarcerations in Spanish prisons since July 1970. For instance: prisoners at Modelo Prison in Barcelona fought pitched battles with police on three occasions; 15 per cent of the population is being held in lieu of bail or in preventative detention; the cell-blocks were seized and laid waste twice within six months.

As well, there have been numerous non-violent hunger strikes and work stoppages, and prisoners in a number of locations have slashed their veins as part of a coordinated campaign of pressure.

The prisoners' organization, **COPEL**, is anarchist-inspired, but has no formal links to any outside organization. However, it does receive support from the CNT, which maintains the traditional anarchist position that all prisoners—political or common—are hostages of the State.

At the time of Rueda's murder, there were 23 known anarchist militants in Spanish prisons, including 11 CNT members and 12 from autonomous groups. A police crackdown on anarchists in recent days has resulted in 250 arrests in Madrid alone, and another 170 in Barcelona

on such pretexts as associating with the international guerrilla figure "Carlos."

To follow events in Spanish prisons, check **Black Flag**, Box A Over-The-Water, Sanday, Orkney, Scotland.

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Philly Cops MOVE over

They were billed in newspapers all across North America as a black, back-to-the-land "anarchist" group engaged in an armed standoff for ten months with the Philadelphia police.

But their neighbors in the racially-mixed Powelton Village district, **MOVE** was a bizarre sect of violence-prone, authoritarian-minded individuals who directed their hostility as much towards civilians as to the police.

The neighborhood was divided to draw around **MOVE** in opposition to the invasion of hundreds of cops, police sealed off a four-block area around the **MOVE** house and attempted to starve the dozen-or-so members into submission. But most people saw it as

civil liberties issue, not one of neighborhood solidarity.

"MOVE had a history of threatening people in the neighborhood with violence, and they had guns to back it up," said one resident.

"The neighborhood was in a dilemma. We couldn't handle the problem (of MOVE's violence) ourselves, but we didn't want the cops in there either."

The seige began last summer when the cops attempted to raid the house for guns. An armed stand-off resulted, with **MOVE** members holding out with stockpiled food and water, and the police escalating last spring by bringing in sharpshooters, water cannons and a nine-foot-high barricade.

Eventually, on May 3, a

deal was concluded and **MOVE** members surrendered. They were charged with weapons violations, riot, and other offenses, but were quickly released on their own recognizance and are now back in their house in Philadelphia.

The news media persists in calling **MOVE** anarchists. **Washington Post** notes that they refuse to cooperate with any government authority, and do not bathe with soap."

A more informed view is that they are a hierarchically-structured religious-mystical group, with a guru and a book of dogma. They don't believe in eating meat or using technology and apparently they hold that all human culture is degenerate.

—continued from p. 8

visitor from Earth is told:
Here on Amazonia, for possibly the first time, we can contemplate a true love between the sexes. No longer does one economically dominate the other. No longer is one at the mercy of the other, because of unfair laws. Both are equal. And on Whiteaway,

Sexual relations—which have begun at puberty—continue both inside the family and outside it, but mostly outside it. Whiteaways have two explanations for this. "Jealousy", they say for the first explanation, and for the second, "Why not?"

Short People

IN THE ANARCHIST-FEMINIST future(s), children are the aples of their collective's eye, glowing with physical and spiritual health in a non-sexist, sexually-free atmosphere designed to enhance their fullest potential. Their "schools" have little resemblance to any present-day educational institutions. They are full members of their communities, respected by adults for their contributions as well as their needs.

Ecotopian children attend open-air schools, spending less than an hour a day in class. They participate each day in the work of the community, in factories and gardens, where they need to use concepts in geometry and physics, do complex calculations and bring to bear their considerable skills in carpentry.

Nobody has to do it for very long, unless he likes the work... The Community Management or Block Committee... make rotating lists. The disagreeable work postings or dangerous ones like the mercury mines and mills are normally for one half year only.

When only the necessary work is done and shared equally, a more leisurely pace of life becomes possible. Jackrabbit explains:

After we dumped the jobs telling people what to do, counting money and moving it about, making people do what they don't want or hating them for doing what they want we have lots of people to work.

On Amazonia, where work settings (although worker-controlled) remain more rigid and set apart, the visitor from Earth notes with surprise that "the enterprises tend to be just as concerned with conditions of work as they are with profits."

As well as being concerned for each other, the inhabitants of several of these future worlds exhibit a high degree of ecological consciousness. They try to grow food and to manufacture goods without destroying the soil or the sea or the air; they seem to have learned the folly of uncontrolled use of natural resources.

In Ecotopia, people who want to build a wood structure "must first arrange to go out to a forest camp and do forest service—a period of labor during which... they are supposed to contribute enough to the growth of new trees to replace the wood they are about to consume." The example is

including a description of the transition from authoritarian centralist capitalism—

In the original plans for Anarres, decentralization was an essential element.

Odo, the major theoretician:
had no intention of trying to de-urbanize civilization. Though she suggested that the natural limit to the size of a community lay in its dependence on its own immediate region for essential

What of individuals who don't or won't fit into the society? All the authors take a creative crack at this issue. Here's The Dispossessed:

Well, he moves on. The others get tired of him, you know. They make fun of him, or they get rough with him, beat him up; in a small community, they might agree to take his name off the meal list, so he has to cook and eat all by himself; that is humiliating.

Marge Percy's handling of violent acts in Woman on the Edge of Time has some authoritarian elements.

First off, we ask if your wants to take responsibility for the act... then we work on healing. We try to help so that never again will person do a thing person doesn't mean to do... [If it was intentional] then you work out a sentence, maybe exile, remote labor... you, your victim, and your judge work it out [for the family of your victim]... the second time someone uses violence, we give up... we don't want to watch each other or to imprison each other... we aren't willing to live with people who use violence... we execute them.

In Ecotopia there are small prisons rather than large ones. Prisoners participate in the general life of society, holding jobs with ordinary pay and rights. They are confined at other times, with husbands, wives or lovers if they choose. The underlying theory:

In the American system prisons give inmates ground for crime. Humans policies give inmates time and opportunity to develop noncriminal modes of life.

The philosophy of anti-authoritarian individual responsibility is fully developed in The Dispossessed. A conversation between two characters:

"Listen, wasn't it Odo who said that where there's property, there's theft?... and to make a thief, make an owner, to create a crime, create law."

"Nobody owns anything to rob. If you want things, you take them from the depository. As for violence... would you murder me? And if you felt like it, would a law against it stop you? Coercion is the least efficient means of obtaining order."

Keeping Watch

ALL THESE SOCIETIES MUST contend with hostility from other worlds or dangers even closer to home. Some have developed secret powerful weapons which are trained on their enemies; in Woman on the Edge of Time every individual must do a stint at the Irons where war is waged interminally. Where on earth do all these stories leave us? We've checked out our ideas in "concrete" situations, followed our intuitions through to logical conclusions, imagined how we'd changed things if we were writing the future.

Science fiction doesn't give us a complete picture. There are some areas that leave us quite unsettled. Several books describe a need for coercion in work distribution; none of the authors successfully outlines a method for dealing with extreme anti-social behavior. The militarism in most of the books is disturbing.

There isn't enough historical detail in science fiction to connect us to them there. But, when all is read and done, it is our future we're working on. Imagination at the very least reminds us of our goals. Let's give the last word to Odo, talking about Anri, a young woman in her House:

Anri had grown up in Odanman Houses, born to the Revolution, a true daughter of anarchy. And so quiet and free and beautiful a child, enough to make you cry when you thought: this is what we worked for, this is what we want, this is it, here she is, alive, the kind, lovely future.

The women say they have learned to rely on their own strength. They say they are aware of the force of their unity. They say, let those who call for a new language first learn violence.

They say, where will you begin? They say, the prisons are open... They say that they have broken with the tradition of inside and outside, that the factories have each knocked down one of their walls, that offices have been installed in the open air, on the esplanades, in the rice-fields.

— The Guérrillères by Monique Wittig

food and power, she intended that all communities be connected by communication and transportation networks so that goods and ideas could get where they were wanted, and the administration of things could work with speed and ease, and no community should be cut off from change or interchange.

A similar structure prevails in Matopossett, where the informality and extent of people's participation astounds Gombe:

Twenty-five or thirty people sat around an oblong table arguing about cement, zinc, tin, copper, platinum, steel, gravel, limestone, and things she could not identify. Many of them seemed to be women... they ranged from sixteen to extreme old age... they spoke in ordinary voices and did not seem to be specifying.

"We have a five minute limit on speeches... 'This is your government'... 'It's the planning council for our township'... 'Are they elected?'"

"Chosen by lot. You do it for a year: three months with the rat before you and three with the person replacing you and sit down."

The resulting communities are not mainly rural, but not sprawling cities either. In Shockwave Rider by John Brunner, the anarchist city Precipier appears like a jewel in a sea of horror: "It's like a village—with the city implicit in it." In fact, the description of these cities of the future would seduce you into reading further, if the treatment of sex roles had not already captured your imagination.

Despite the complexity of matters to coordinate, attention to process and consensus decision-making are priorities. The Canbe Collective describes a meeting in vivid detail and here is the reporter in Ecotopia:

A meeting has no formal agenda; instead it opens with a voicing of "concerns" by many participants. As these are discussed general issues begin to take shape. But there are no Robert's Rules of Order, no motions, no votes—instead, a gradual ventilation of feelings, some personal antagonisms worked through and a gradual, consensual focusing on what needs to be done.

Not so on Whiteaway. A fiercely-female focused society, its inhabitants are indoctrinated under a static coded system which naturally produces their "characteristic independence, dissatisfaction, suspicion and a tendency toward a rather irritable solipsism." The book's feminism is apparently not consistent with an anti-authoritarian structure.

Of course, it is not rocky in the future. Le Guin's Odo complains: "I'm avaricious, elitist leader-worship, they creep back and cropped out everywhere." And the first settlers on Anarres were aware that "unavoidable centralization was a lasting threat to be countered by lasting vigilance."



In The Canbe Collective, Patience and Dandelion dream up a unique idea for building a play dome which involves the entire collective in serious discussion and decision-making. As the two young people pursue their plan they have full access to the information and distribution network of their world.

Toys are not big items in Whiteaway or Matopossett, where children participate in the life of their community, soaking up its values. And from The Dispossessed:
A child free from the guilt of ownership and the burden of economic competition will grow up with the will to do what needs doing and the capacity for joy in doing it.

Appealing Work

EVEN IN THE FUTURE, PEOPLE have to work, although the distinctions between work and play have been significantly reduced. Much effort is put into making work appealing and integrating it into community life.

When work becomes pleasant and people can choose what they do, who does "the dirty work"? In Matopossett, Jackrabbit tells Connie, "Fasure [this is this automated]. Who wants to stuff pillows?" On Anarres, where they don't have the technology to automate the disagreeable work, it's shared:

especially exciting since Ecotopia has been established through revolution in Washington, Oregon and Northern California. (Saving all those rewooded and Douglas Firs!)

Technology is not synonymous with capitalism and destructive industrialism in many of these stories. Le Guin's character in the New Atlantis knows his Bookchin:

We could completely decentralize industry and agriculture. Technology could serve life instead of serving capital. We could each run our own life forms. The State is a machine. We could unplug the machine, now.

The major use of technology is to liberate people from the work no one wants to do. And computer technology is ingeniously used for information storage and access in almost every book described.

Anarchist Blueprint

The network was not to be run from the top down. There was to be no controlling center, no capital, no establishment for the self-perpetuating machinery of bureaucracy and the dominance drive of individuals seeking to become captains, bosses, chiefs of state.

The Dispossessed

All the systems of Anarres were worked out in detail for the eager student of anarchism.



GJB criticises Open Road coverage

The urban guerrilla George Jackson Brigade, which had carried out a string of bombings and bank expropriations in western Washington and Oregon during the previous 18 months, was dealt a heavy blow March 21 when three of its members were arrested by the FBI in Tacoma, Wash.

The three are Janine Bertram, Theresa Coupez and John Sherman. Their capture followed by three months the arrest of GJB member Rita D. Brown, who is now serving 25 years for her role in the bank jobs.

Immediately following the arrests, a stack of documents and other materials was removed from a GJB "safe house" in Seattle before the FBI could get to it. "A communique issued by 'The Rest of Us' claimed credit for the action, but no further clandestine actions have been reported.

Bertram, 25, who was active in the gay and anti-military movements and in CYOTE (the prostitutes' union) in Tacoma and Seattle, pleaded guilty to bank robbery charges in May and is expected to be sentenced this summer.

Coupez, 25, a long-time prison movement activist, and Sherman, 35, a prison organizer both inside and outside the walls, waged a political defense at their trial, claiming that armed revolt is justified under the current system. Their sentencing is later this Summer, too.

The following is an adaptation of a letter that Bertram, Coupez, and Sherman wrote to Open Road from jail. The article they refer to appeared in ORRS (Winter, 1977-78).

Dear Open Road,

We've followed your coverage of the GJB and the struggles of the men in Walla Walla State Penitentiary here in Washington and have overall been pleased with it. The two-way discussion necessary to make armed workers both responsive and accountable to the revolutionary movement as a whole is in large part dependent on the alternative press.

Despite your obvious political bias, we've felt that your coverage of the Brigade in the past has overall been all-sided and positive. The main problem we've seen is your tendency to overstate and overstate our role and its importance to the overall struggle.

However, we were dismayed and upset to see your article, titled "Free Rita Brown." Overall, we missed the article's opportunistic. As well, numerous untruths are printed as factual statements.

We define opportunism as putting short-term, immediate gains ahead of the long-term interests of revolution. In the case of your article, the effect of your coverage (regardless of whether it was naive misunderstanding or intended dishonesty) was to push your particular political line at the expense of presenting a true picture of the Brigade.



G.J.B. members (clockwise from left): Bertram, Coupez, and Sherman

The article states that the Brigade issued a Political Statement, then dwells almost entirely on the political differences that were attached to the statement—discussing in the articles only the anti-authoritarian aspects of those differences. We, in fact issued a statement of political unity; there was no compromise or dissension in our Political Statement.

Attached at the end of our Political Statement are discussions of the theoretical political differences that do

exist among us. We clearly and specifically ask people in those statements to not discuss or respond to them for at least six months; and to first deal with and respond to our Political Statement and the questions it raises about the role of armed work at this time.

That you would ignore our request and devote your article to a discussion of one political view favourable to your own is your option. However, it was dishonest for you not to point out that we had specifically requested

that people not do that.

If your view is that the furthering of your own political line justifies presenting an inaccurate picture of current political developments, then you should have the honesty to say so, so your readers can interpret your paper accordingly.

Your approach to the article—supposedly a report on the Brigade, including our Political Statement, recent actions and latest set-back—is to focus on and headline one individual. This approach promotes

sensationalism and super-stamentality.

We feel the Brigade should be viewed as a whole, with no mastermind, single leader or superstars. The death or arrest of any of our comrades is first and primarily a set-back for the Brigade, and the work we are a part of.

Likewise, the trial of any one of us who is busted will be a forum for promoting revolutionary armed struggle, the right of the oppressed to rebel and a revolutionary critique of modern society. It will not be an arena for promoting your line, as your article states.

You state that the Brigade has turned away from "vanguardist" politics. The Brigade has never held vanguardist views. In our Political Statement we clearly state that we have, from the beginning, been opposed to military vanguard theories.

You falsely portray the Brigade's Political Statement as describing an "evolving anti-authoritarian consciousness," and you say we have "espoused" a politics. Neither of these statements is true.

In fact, our Political Statement describes principles of unity and political beliefs that the entire Brigade feels adequately represents our politics (both a-a and marxist-leninist). There is no compromise of any of our politics in our Political Statement; rather it is a statement on which all of

us are thoroughly united, and which "espouses" neither a-a nor m-l ideologies.

Your article states that our captured comrade Rita Brown was known as a "confirmed a-a." This statement is entirely false, and we feel does Rita a great disservice.

Rita is a working class dyke who came into the political community very carefully and cautiously, consistently refusing to be labelled or to ally herself with any particular ideology. What she was known for was her proletarian stand and her constant reminders to others in the political community that they had to start dealing with class; that most people are working class and are of necessity most concerned with the day-to-day problems of survival; that the reason so many in the political community had the leisure to build their "alternative" structures and culture, and to concentrate on personal solutions, is because they were not working class, or have found privileged alternatives to the daily grind of most working people's lives.

Revolution will be made by the working class and are of revolutionary" media will not advance the revolution unless it is willing to tell the truth, so that the many questions confronting us can be identified and struggled over by all of us.

Combat Liberalism!
Freedom through Constant Struggle!
Love and Struggle,
Theresa Coupez, Janine Bertram and John Sherman (captured members of the GJB)

Reply from Open Road: We are constantly trying to strike a balance between our "pure" political objectives and the demands of producing the paper. Our goal is to offer the news as it is presented to us but in a bright and appealing style. That way, it will grab the attention of a wider audience.

Open Road has had some success in finding this wider audience. But, as with all efforts that involve questions of judgement, sometimes the balance is upset.

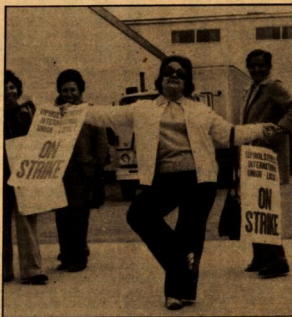
In the article on Rita Brown's arrest, we tried to communicate our concern over her arrest. And we focused on the one individual because we hoped to rally support for her trial.

We emphasized the anti-authoritarian aspect because we felt that our readers wouldn't get this information elsewhere. And we focused on the one individual because we hoped to rally support for her trial.

We appreciate feedback of this sort. We incorporated a number of these criticisms in our GJB article, ORRS, and we hope to continue improving our coverage.

(For a full text of the GJB letter, write OR. For the GJB Political Statement and more recent news, contact the GJB Support Committee, Box 22204, Seattle, Wash. 98122.)

WAGE war against bosses



Women workers organizing in Vancouver learn picketing can be fun.

resource for women who want to organize. We tell them how to go about contacting their co-workers, what laws can help them, how to shop for an international if they want to affiliate. Then, if they do become unionized we'll hold benefits and raise money for strikes, walk picket lines and explain how to negotiate a contract."

WAGE has won much respect in the labour movement for a unique

"how-to" manual it published, appropriately titled *Organize*.

So far the organization has 300 members from coast to coast. WAGE includes women in unions, those not organized in unions and those whose labour is unrecognized in the economy, such as women who work at home and the women on unemployment or welfare.

The autonomy of WAGE chapters is the key to rank-and-file participation within

the organization: "All a group has to do is have seven members and agree with the purposes and goals and it can be a chapter," says Argue.

BROAD GOALS

The goals include equal pay for equal work, encouraging women's participation in unions, fighting racism and discrimination on the basis of sexual orientation, raising special demands of women workers, such as childcare on demand, and a minimum wage starting at \$4.00 an hour.

"Each chapter looks to its own community and makes decisions as to what should be done there," explains Argue.

Union WAGE's activism has involved helping Korean garment workers organize at Snow Lion, a sleeping bag manufacturer in Berkeley, A. Redding, Calif. chapter is now active in attempts to "organize motel maids, while in San Francisco the work has centered around clericals.

"If a strike doesn't succeed, it doesn't mean you've failed," says Argue. "You learn how to be more effective the next time. You have to realize that organizing is hard, very hard and there's all kinds of set-backs."

Contact Union WAGE at P.O. Box 462, Berkeley, CA 94701.

Trying to keep it all in the family

By Tess Derbyfield

When Ann was newly pregnant, she was approached by a distant acquaintance with an offer to help form a "childrearing collective" to take responsibility for her child's well-being. Although she was somewhat taken aback at the time, Ann has since learned that her experience is a sign of an emerging movement in North America and elsewhere.

Called parenting or child-rearing collectives, these are groups of as many as fifteen or as few as three adults who are involved in the total care of a child whose biological parents are also collective members. The collectives have a passionate commitment to their children and to their struggle against the nuclear family as the basic propaganda unit of patriarchal/capitalist society.

The child may have two or three houses to call home (one child, Sara, has four), or may live in one household at a time. Some children are born into parenting collectives while others enter when they are older.

One collective in a mid-western U.S. city was created



Two year-old Jay and his family.

when the biological mother of four-month-old Neil approached a group of politically-active people and challenged them to put their commitment to community responsibility for childcare

into practice. That was five years ago; today nine of the original fifteen members are still involved in Neil's care.

The sexist division of labour that tied Neil's mother to full-time childcare and

housework was shattered by the establishment of the collective. Through study and

endless conversations, a smooth, flexible and loving childcare system was organized. The group meets

weekly to discuss specific problems, maintain schedules, and compare notes on Neil's development.

Men Involved

Collectives aim to change sex-role stereotyping significantly. For instance, Neil's collective is one in which several men are involved. The quality of male relationships with Neil are scrutinized by the group; "macho" styles are criticized and expressive behaviour is encouraged. Some of the men were awkward at first in nurturing and comforting Neil, with one of the men describing the experience as a "real feminist training ground."

Two collectives in the U.S. Pacific Northwest are composed mainly of lesbians. The children, Sara and Ellen, thrive in an atmosphere committed to non-sexist values and roles. Though Sara says she wants to be a childcare worker like Nan, a long-term member of the collective. She will surely not face many of the hassles of growing up female that Nan had to confront.

The independence and individuality of their children are a source of joy to the collective, as opposed to the threat such personality

emergence presents to the traditional family. Ellen is admired for being "strong and tough", and all the children are encouraged to maintain a high profile despite the difficulties this presents.

Childcare collectives can mobilize a great deal of energy to work out hassles meaningfully rather than by imposing adult authority. When Linda, in Leeds, England, won't get dressed in the morning, and won't eat her breakfast either, the collective provides alternatives to the classic battle of wills; another member of the collective can take over, or her routine can be changed on the spot.

Time alone with the children is precious when there are several people involved and this contributes to appreciation of the child's uniqueness. Most collectives employ schedules to distribute responsibility as well as to maintain an explicitly stable situation.

Income Pool

The collectives undercut the financial isolation and burden of the nuclear family. Jay and his four parents, who live in Vancouver, B.C. have an income pool as does a collective in Manchester, England. Each member of Neil's collective contributes an amount each month based on income to cover the expenses of his care.

According to one member of another collective, their group has been weakened by the biological parent retaining most of the financial responsibility for the child.

The role of the biological parent(s) within the collective is the subject of much struggle. Neil's collective agreed from the beginning that his biological parents had no more authority or responsibility than any other member of the group. However, it took a while before this declaration was grounded in trust.

Nan, who was a member of Sara's collective from the start, knows how important it is to be patient, sensitive and open to the feelings around this issue; at stake is the destructive effect on the child of ambivalence and unresolved conflict.

Nan sees parental possessiveness creating fear that the child will be taken from the collective. She talks of setting up a legal contract that would clarify the custody status of the children. At the same time, biological parents worry whether other collective members will "take off".

Such insecurity on both sides seems inevitable in so new a social structure. The stability of some collectives and the establishment of new groups show that people are learning to redefine their relationships with children led in collective association.

More info in **Spare Rib**, nos. 66, 67, 68, 27 Clerkenwell Close, London, EC1, England. **Big Mama Rag**, Jan, '78. 1742 Gaylord St. Denver, Colorado 80206, U.S.A.

AND NOBODY WON

Whose side were they called an election?

Canadian Prime Minister Pierre "it's cool" Trudeau may be talking about a normal federal election. But if you're feeling alienated and disgusted by yet another State sponsored campaign, you can shuck those bourgeois democratic blues and get into what could become Canada's first nationwide anti-electoral campaign.

There's no multi-national corporation mine behind this bandwagon—just the enthusiasm and vision of a handful of representatives from various Canadian anarchist groups who met in Montreal on Mayday and agreed to begin coordinating an anarchist alternative to the State and party electoral propaganda machines.

Armed with a "don't vote, perspective, anarchists from across Canada are planning to counter the traditional campaign promises of the sundry electoral parties with reminders of what the State has done to Canadian working people in four years since the last election. They also are aiming to encourage people to rely on themselves and their own organizations to change things, instead of the politicians, their parties or the State apparatus.

LEGALIZING ILLEGAL

Anyone who's followed the track record of the present government can see the harm done when you give away your power to parties of crooks and liars. The list of crimes is large, but not unexpected.

With the unfolding tangle of revelations about the "dirty tricks" practiced by

Canada's police force, the Royal Canadian Mounted Police (RCMP), there's more than enough evidence to congratulate the Liberal government on finally transforming Canada into a genuine police State.

In the interests of a undefined "national security", and as precautions against the so called threat of "terrorism", the RCMP have:

- Used "dirty tricks" squads to conduct burglaries, break-ins, arson, wiretappings and frame up attempts;

- Carried out surveillance, disruption and sabotage against opponents or potential opponents of government policies;

- Illegally diverted or opened private mail; plus more.

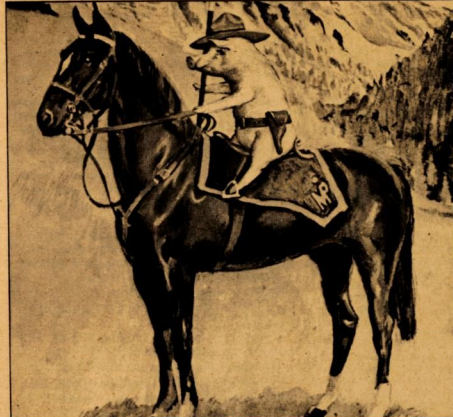
Following disclosures of the RCMP crimes, the State cooked up new bills in the interest of national security, trying to legalize the apparently "illegal" activities of the police, such as the mail tamperings.

As in Britain, State secrecy laws are being used in Canada to hinder investigations of RCMP activity.

None of the revelations are surprising. But what is disturbing is that aside from Quebec, opposition to the State on these issues is nonexistent.

The increasing political policing powers and loss of civil liberties, though, is directly linked to what the State regards as its most serious political crisis since Confederation.

With the election of a separatist government in the province of Quebec, the



R.C.M. Pigs bring home bacon for Trudeau.

Canadian State has responded to this very real threat to its "unity" with more repression, including the equally real threat of armed force to prevent Quebec from separating (see article p. 7).

ECONOMIC CRISIS

Quebec radical separatist groups were a main target of the RCMP, who portrayed them as threats to "national security". Using the phoney issue of "national unity", the State has been trying hard to

divert attention from the real issues of the day.

In response to the worst economic crisis since the 1930's, the Canadian government has taken decisive action since the last election to apply the screws to Canadian working people:

- Wage and price controls, introduced in 1975 to combat inflation, lowered the real wage levels. Inflation is now higher than before the controls were introduced but corporate profits continue to

reach record heights.

● Over 2 million people remain unemployed, yet in the name of "restraint", the State has cut back on unemployment benefits, tightened up its social services, and suggested the provinces reduce their minimum wages.

Riding high on waves of racism, the Liberal government has made good use of immigrants as scapegoats for just about every problem facing the country today. In

—continued on p. 19

'La Cecilia' shows how it's done

It's 1887 in Brazil. A group of about a dozen Italian anarchists has been granted a piece of land by the Emperor. The purpose is an experiment in communal living called La Cecilia.

Three years later the experiment ends. The Emperor has been overthrown and the New Republic has drafted the anarchists into the army.

La Cecilia is a film about this forgotten piece of anarchist history. But it's not just a piece of historical drama. It's a film about contemporary problems—organization, the role of revolutionary consciousness, sexuality and the family.

French director Jean-Louis Comolli uses the writings of Giovanni Rossi, *La Cecilia's* founder, as the basis for his script. But he had to go beyond Rossi's perspective, because Rossi, himself became a problem.

For Rossi, *La Cecilia* was a beautiful experiment, an attempt to scientifically demonstrate the truth of libertarian communism. *La Cecilia* might have been



Collective meeting in the anarchist commune La Cecilia

located in Brazil, but it was to be a utopia apart from the feudal society surrounding it. And while it was to be a rational, self-governing collective with all the participants equally sharing in its governing, Rossi remained the founder, the theoretician, and above all, the experimenter.

The anarchists believe in

equality, but not everyone is equal. Rossi is special. Olimpia, the only woman among ten men, is also special. The men all believe in women's freedom, but this abstract notion is not easy to put into practice.

When a second group, family and friends arrive from Italy to join the commune, contradictions erupt. The anarchists believe in the dissolution of the family, working the land in common, with everyone free

to work as they wish, taking what they need. When a group of actual families arrive, often lacking in anarchist consciousness, these ideals become difficult to maintain. The new people don't understand the anarchists' beliefs—they just want some land and a home of their own. They find it hard to adjust to the hardships of building a community in a virgin land, and to the continual meetings and disputes that are involved in trying to

be self-governing. Feeling threatened by the ideas of the anarchists, they finally leave.

The original group chooses to remain and carry on. But they are unable to remain aloof from the world around them. Rossi finds himself accused of cowardice for leaving the Italian revolutionary struggle. And when the liberal regime of Dom Pedro II is toppled, the new bourgeois republic is unable to tolerate the black flag in its midst. The local governor demands a small fortune in unpaid taxes. The 'real' world has intruded upon the anarchists' utopia.

To meet these demands, some of the group are forced to seek wage-work outside. Finally, a soldier appears. An uprising has occurred, and all the men have been drafted into the Brazilian army. The anarchists had isolated themselves from the revolution that was taking place outside. They played no role in its development, and in the end, are squashed.

While Comolli poses many questions, he does not claim to know the answers. Comolli told *Peace News* March 25, 1977, "the people of *La Cecilia* remain caught

in a contradiction, which to my mind is still a current contradiction: are all forms of organization necessarily authoritarian? They thought no, but didn't manage to find out how . . . And that does pose a problem which is very difficult to resolve."

The film combines its non-political perspective with an interesting story-line that is well presented technically. Much of the actual dialogue was created collectively by the actors, improving during the filming. *La Cecilia* presents one view of the anarchist alternative—openly and honestly, with all its energy and freshness, but without glossing over the shortcomings.

An English-language version of *La Cecilia* is not yet available in North America. Originally filmed in Italian, it has been shown across Europe. *La Cecilia* is distributed by NIEF Diffusion, B.P. 90, 91402 Orsay, France. A Book, *Le Livre-dossier La Cecilia*, which includes the film many questions, does not claim to know the answers. Comolli told *Peace News* March 25, 1977, "the people of *La Cecilia* remain caught

Books Received

Mutines 1917-1920, by David Lamb, *Solidarity*, 123 Latham Rd., London E6, England, \$1.25. Pamphlet dealing with our forgotten history . . . the widespread rebellions that helped bring an end to the First World War.

An Anarchist Programme, Centro di Documentazione Anarchica, via Guido Reni 96/6, Torino, Italy (available in English, Spanish, French and Italian). A program for bringing the social revolution to Italy.

The Tupamaros, by Carlos Wilson, Branden Press, Boston, \$7.50. The history, strategy, and tactics of the Uruguayan urban guerrillas.

Bakunin on Violence, Come Unity Press, 13 E. 17th St., NYC 10003, for donation. Bakunin's letter to Nechayev contrasting Bakunin's deep humanism to Nechayev's "Revolutionary Catechism".

Keep It Simple, by John Seymour, Black Pig Press, Pant Mawr, Llansawel, Llandilo, Carmarthen, Wales, 95p. Travels through Africa, India and America with the focus on how people treat their land.

Workbook on Nuclear Power, Cultural Workers' Collective, Box 302, N. Amherst, MA, 01059. Songs, interviews, theatre scripts, lots of innovative material for anti-nuke organizing.

U.S. Investment in South Africa, South African Catalyst Proj. c/o Chris Gray, 570 Oxford No.E, Palo Alto, CA. 94306. The U.S. role in support of the MFLA in Angola and the economic basis of apartheid.

National Liberation and State Power, by Martin Spence, 91 Beaconsfield St., Arthurs Hill, Newcastle-on-Tyne NE4 5JN England. An anarchist critique of the MPLA in Angola and the Marxist idea of national liberation.

The Origin of Left Culture in the U.S., Cultural Correspondence, 224 Thayer St., Providence, R.I. 02906, \$2.50. A history of attempts to create a leftist cultural alternative, 1880-1940.

Dreamdrome, by Costis Triandafyllou, 61, Patriarchou Iokim Str., Athens-140, Greece. A collection of surrealistic, dream-like cartoons, with brief commentary in English and Greek.

An anarcho-feminist/anarchist monthly from England, Issue #6 includes articles on Democracy in China, London anarchist movement, West

Germany, book reviews on Surrealism. A-bout 70¢ per issue from Zero, c/o Rising Free, 182 Upper St., London N1, England.

ZERO (English edition) 70¢

Vallieres takes on PQ

—continued from p. 7

assert itself. At the last PQ congress, the membership voted a program of support for women's and working-class struggles, and for decentralization of governmental bureaucracies. The party leadership cynically announced its intentions to ignore any resolutions that

challenged its authority to dictate policy. These criticisms by Vallieres and others point up the contradictions of the current nationalisms. An independent Quebec can be a more effective tool for the exploitation of its people than the nation it replaces, as long as the nationalist movement denies the need

for real revolutionary social change.

Vallieres' book, *Un Quebec impossible*, is published by Editions Quebec, Amerique, Montreal. An English language edition is not yet available.

FLQ UPDATE: Some other old FLQ names popped up recently as a Quebec-wide amnesty campaign gained momentum this Spring with the presentation of a 42,000-name petition to Quebec authorities demanding release of five remaining FLQ prisoners.

The five, all of whom are eligible for parole or a partial release program, are Francois Schirm, serving life for murder as a result of a 1964 shootout in Montreal; Pierre-Paul Geoffroy, sentenced to "perpetual imprisonment" in 1969 for 31 bombings; and Francis Simard and brothers Paul and Jacques Rose, serving life for the October,

1970, kidnap-execution of a Quebec Liberal cabinet minister.

Fourteen FLQ prisoners have been released since the amnesty campaign was commenced two years ago. And now Schirm, a former French foreign legion paratrooper, is to be released shortly to a half-way house.

Meanwhile, in France, exiled former FLQ members there after an unhappy stay in Cuba are doing a lot of thinking about their past experiences. Some, like Louise and Jacques Cossette-Trudel, are questioning the wisdom of armed actions and are seeking amnesty to return to Quebec; and others, like Gabriel Hudon, are warning that if the PQ insists on its "vulgar special status" with Canada—instead of outright separation—that "it is very probable this would lead to the birth of a new generation of Feliquists."

SABOTAGE MADE EASY

What did you do today to shorten your hours, reduce your workload, or just mess up the whole damn work?

Whether you dropped a wrench into the generator, or stuffed paper clips down the computer, we'd like to hear about it so we can tell our readers in the next issue.

We'd especially like to hear of direct action on the job pulled off by more than one person.

Remember—there's more than one way to bring on the Social Revolution.

Send your anonymous reports of sabotage on the job in soon to: **The Open Road, Box 6135, Station G, Vancouver, B.C. Canada V6R 4G5.**



International review of anarchist research. Publishes thoughtful articles in English, French Spanish and Italian on subjects ranging from the Citizen's Action Group Movement in Germany, to a Critique of Gramsci, Anti-psychiatry.

\$2 payable to Roberto Ambrosoli, Via A. Vespucci, 41/bis Torino, Italy.

Nationalism

—continued from p. 7

we are for separation from English capital. But the separatist movement is oriented toward political autonomy, not economic, and it's in the hands of technocrats.

"We can criticize the PQ (Parti Quebecois) for this and for the petty fascist way they are trying to protect French culture (by barring the use of English in schools and public places), but I don't know how realistic it is for us to try to buck the tide at the present time. There are just too few of us to make

any difference at that level."

(Continuing coverage in English of Quebec is available in *Our Generation*, 3934 St. Urbain, Montreal; and in French in *Zone Libre*, 1717 Panet, Montreal).

(To stay current on the anti-authoritarian movement in Spain, check with *News from Libertarian Spain*, Box 733, Cooper Station, New York, N.Y. 10003; the Iberian Solidarity Committee, 3934 St. Urbain, Montreal, Que.; and the *Industrial Worker*, 752 W. Webster, Chicago, Ill. 60612.)

WOMEN FIGHT BACK

Hitting where it hurts

In the homes of North America, and in the streets, too, women are fighting back. More and more, they're retaliating physically against the men who would beat and rape them, whether husbands, lovers or strangers.

What's more, they're carrying on the fight into the courtrooms. Acquittals in

murder and assault cases are becoming commonplace as women get more assertive and better organized in defending their rights in the legal arena.

It's not only the high-profile cases with political or racial overtones, like those of Joann Little, Inez Garcia and Yvonne Wanrow. Women from all walks of life are

raising the right of violent self-defense to put an end to months and even years of domestic battering and sexual abuse.

Domestic violence (wife battering and child abuse) is easily the most widespread "crime problem" in western society: one-third of all female murder victims are killed by their husbands, and one half of all women are beaten with some frequency by their husbands; hospital emergency departments report that half or more of women treated for assault were attacked in their own homes—usually by their husbands or lovers; police calls for domestic "disturbances" often outnumber those for murder, rape and all other crimes combined.

As one social worker noted, "In wife-battering, you're talking about a continuum of everything from a hit or some kind of physical blow to repeated and very extreme kinds of physical abuse. There are the horrendous cases of 20 years of daily beatings, which are not as uncommon as one would like to think. Isolated beatings are rare; frequent, repetitive beatings are incredibly more common."

It's no wonder that women are resorting to physical self-defense. Consider the alternatives: the police refuse to interfere in domestic disturbances, either because they think the dispute is trivial, or because a man has the right to abuse his "property" or because it's too hazardous to get in the middle; the "justice" system actively discourages women from laying assault charges; the system of community support for a woman who leaves her husband is so meagre that even transition houses for battered wives must turn away half the women who apply to them.

"There is a real catch-22 situation for these women," says one feminist transition house worker. "The first or second time a battered wife reports her husband to police officials, the priest, relative, you-name-it, to go home and try to patch things up. So the 14th time she's called a masochist for staying there. And then when she shoots the guy, everyone's shocked."

The following list of some current cases is an adaptation of a feature—"Nifty Ways To Leave Your Lover"—in Women's War Daily, a four-page tabloid published this year of International Women's Day 2228, Seattle, Wash. 98122. For a 120-page list of feminist transition houses and women's resource centers, write to Working on Wife Abuse (53), from Betty Warrior, 46 Pleasant St., Cambridge, Mass. 02139.



Self-Defense when up against wall (photo from "The Rational Woman's Guide to Self-Defense")

STILL STRUGGLING

FREE ATLAS

Wanda Carr, 40, of Burney, Cal. Found innocent of shooting her husband, Yalnam, 43. Judge said, "This was a classic case in the sense of a long period of abuse and harassment. It was serious and protracted mental and physical abuse."

Francine Hughes, 30, of Lansing, Mich. Found innocent of killing her ex-husband, James, by reason of insanity. After years of physical abuse and harassment, she poured gasoline under the bed in which he was sleeping and ignited it.

Marlene Roan Eagle, an Oglala Sioux woman. Found innocent of all charges in the stabbing death of her husband. Her defense was protection of her unborn child at the time of his last beating (she was seven months pregnant).

Evelyn Ware, 29, of Orange, Co., Calif. She pleaded self-defense after shooting her ex-husband five times. Accepting her evidence of repeated beatings, the jury found her not guilty of murder.

Miriam Brieg, Billings, Mont. Found innocent of homicide in the self-defense shooting of her husband. Her defense was based on the expert testimony of a clinical psychologist who defined the battered woman for the court.

Elizabeth Mae Fulmer, Paroled from Franklin County prison after serving a minimum sentence for the voluntary manslaughter of her husband Albert, who she shot and killed in their home in August, 1976.

Sharon McNeary of Marquette, Mich. Acquitted of charge of murdering her husband, who had long abused her. Judge said that prosecution had failed to prove she had not acted in self-defense.

Virginia Tierce. Granted a retrial after being found guilty for shooting a man who raped her. Acquitted when her attacker was revealed to have served time for rape with a recent history of abusing women.

Gloria Maldonado, 32, Chicago. The state's attorney found "insufficient evidence" to warrant prosecution. She pleaded justifiable homicide in the shooting death of her husband, Juan, 33. At the time of the killing, which was witnessed by several neighbors, he was attacking both her and their 8-year-old son.

Bernastine Taylor, 30, Rockford, Ill. Found innocent by a jury in the stabbing death of her husband, Connie, 30, after numerous witnesses testified that she had undergone serious physical abuse for 9 years.

Darlene Lis, 21, of Hartford, Conn. Found innocent by a superior court judge in the shotgun killing of her lover. She testified that she killed her "tormented" lover only after he beat her and threatened her in his demand for death.

Inez Garcia. After 19 months in prison and a three-year battle, she was finally acquitted of all charges against her for killing the man who held her down while another man raped her. This was a reversal of her earlier conviction for second-degree murder.

Noreen Winchester, 19, of Belfast, Northern Ireland. After being raped and beaten for eight years by her father, she stabbed and killed him. She was convicted of manslaughter and sentenced to seven years in prison, with the judge saying she must not have minded her father's behaviour if it took her so long to fight back. A worldwide protest campaign resulted in pardon in April.

Helen Selland, 35, of Vancouver, B.C., acquitted of attempted murder of her husband, Mervin, 49. He attacked her in a drunken rage with a chrome table leg and she stabbed him in the groin with a kitchen knife while attempting to frighten him off.

Janice Hornbuckle, Bellingham, Wash. Found innocent of first-degree murder after shooting her husband following a beating and threats at knife-point. She had requested police protection several times previously.

Joann Little. Acquitted in 1975 for killing the North Carolina jailer who tried to rape her. Last year, she escaped from prison after being railroaded back behind bars from a work-release program. (She was serving ten years for breaking-and-entering). She's now in New York City, fighting extradition.

Mary McGuire. Serving five years in the Oregon State Pen for trying to hire someone to kill her husband. After she and her children had suffered years of beating. While she is in prison, he continues to threaten and harass her family.

Roxanne Gay, 27, New Jersey. Charged with murder in the stabbing death of her pro football player husband after four years of documented injuries from repeated beatings. Charges dropped in March when a judge ruled her "legally insane" and ordered her stashed in the Trenton State Psychiatric Hospital.

Jennifer Patri, 32, of Wausau Wisc. Awaiting trial, charged with the shotgun slaying of her husband, Robert, 34, and with arson for setting fire to the house with his body in it. She shot him after he seized a butcher knife during an argument. More info from Patri Defense, Box 2512, Madison, Wisc. 53701.

Debbie Woods, 30. A black woman, currently serving 22 years in a Georgia prison for killing a white insurance salesman who tried to rape her and a friend at gunpoint. Contact: National Committee to Defend Debbie Woods, Box 92884, Morris Brown St., Atlanta GA.

Claudia Thacker, 41, of Port Orchard, Wash. Free without bond, awaiting appeal on a 5-20 year sentence for the second degree murder of her husband, Kenneth. She shot him after more than 20 years of beating and abuse. The jury foreman said: "Does one black eye make a battered wife?" Claudia Thacker Defense Committee, 1210 Sylvan Way, Bremerton, Wash. 98310.

Evelyn Graham, awaiting trial for murdering her husband. Although she had visible bruises on the day of the shooting, no photographs or X-rays were taken by the authorities.

Gloria Timmons, 23, of Seattle, Wash. Paroled with a three-year probation period after serving four years of a 20-year stretch for shooting her husband. He had beat and raped her numerous times, often in front of witnesses. Her supporters are campaigning for an unconditional parole on the basis of self-defense.

Yvonne Wanrow, Spokane Wash. Sentenced in 1973 to

25 years for killing a child molester who was threatening her children. Conviction overturned in 1975 and acquittal upheld on appeal, but the prosecutor is now trying for an appeal of the appeal. More info from Yvonne Wanrow Defense Committee, 1206 Smith Tower, Seattle, Wash. 98104.

Carolyn McKendrick, Philadelphia. Convicted of third-degree murder of her boyfriend, who frequently beat her.

Shirley Martin. Serving three-to-seven years for second-degree manslaughter in the shooting death of her husband. Her plea of self-defense was rejected.

Sharon Crigler, 21, of Tacoma, Wash. Sentenced last November to ten years for killing her ex-boyfriend as he tried to break into her apartment; he had attacked her before, was known to be armed and had already been warned away once that night by the police. She tried to fire a warning shot but killed him by mistake. The judge said there were no mitigating circumstances and that as a black, single mother on welfare she thought "the world owes her a living." The case is under appeal, but the remains locked-down. Contact Sharon Crigler Defense Committee, Box 9203, Tacoma, Wash. 98409.

Anarcho-conspiracy hatched

It's been a busy year thus far for anarchists bent on organization in North America; no fewer than three continent-wide gatherings were held during Spring and early Summer in attempts to firm up the movement at this stage.

While there was some overlap of participants, the three meetings had quite distinct focuses. One aimed to bring together anarcho-feminists, another Canadian anarchists and the third anarchist-communists.

All three concluded by affirming the need to develop more formalized structures and to seek ways of coordinating activities in regional and wider forums.

One immediate result of the flurry of meetings was to cast in doubt the future role of the Social Revolutionary Anarchist Federation (SRAF), up to now the only continent-wide anarchist grouping. In recent years, dissatisfaction with SRAF's open-door policy (anybody who accepts the label of anarchist, even anarcho-capitalists and extreme individualists, is welcome) and its inability to develop a presence in local communities has sparked a move toward creation of a new Anarchist-Communist Federation (see below).

ANARCHA-FEMINISTS

About 100 anarchist and anti-authoritarian women, mainly from the U.S. East Coast, but also from southern Ontario, British Columbia (Revolution Women) and as far away as Italy, gathered for two days in

Ithaca, N.Y. in mid-June at an Anarcha-Feminist Celebration organized by the Tiamat group.

While five explicitly anarcho-feminist groups were represented, most of the participants were more involved in broad anti-authoritarian work, such as anti-rape and anti-nuclear campaigns. Ages ranged from 17 to 50, although the great majority were younger, white women. The conference was well supported by both gay and heterosexual women.

"Almost all of the women were living alternative life styles—farming, co-ops, intentional communities, squatting, back to the land," said one participant.

"There was a definite anti-work environment. One of the main topics of discussion was how to develop survival skills to avoid having to work for wages."

Another key discussion was over the revolutionary use of violence in political struggle: "There was a general feeling that we need a higher level of self-defence and preparation. People should learn how to use weapons and find ways of being more militant. The anti-pacifist sentiment was strong, and many people felt they had been ripped off by the (liberal) anti-nuclear movement."

As for concrete decisions, the meeting decided to revitalize the newsletter *Anarchist-Feminist Notes* and to start pushing for a series of regional meetings to strengthen links in all parts of the continent. (More info from Tiamat, c/o Coleman,

304 Dey St., Ithaca, N.Y. 14850.)

CANADIAN SECTION

Anarchists from a dozen Canadian groups, from Quebec to Vancouver, met in Montreal on Mayday in the first cross-Canada anti-authoritarian gathering to be held since the Wobblie conventions of the 1930's. Those in attendance decided to attempt coordination of a number of national campaigns and projects, including:

- A joint anti-electoral campaign this Summer and Fall in preparation for the expected federal election. Local initiatives will be combined with an overall theme: "Don't Give Your Vote To The Politicians: Don't Vote."
- Establishment of a Prisoners' Literature Service, modelled on the Anarchist Black Cross of London and New York and Black Market Books of Cambridge, Mass. to funnel free anti-authoritarian and anarchist materials to prisoners in Canadian jails. Centre for collection and distribution will be *Librariae Alternative Bookshop*, 2033 Buhl St. Laurent, Montreal, Que.

• A campaign in the Fall for repeal of the War Measures Act, the "State of Siege" powers used by the federal government in 1970 to intimidate Quebec and now held in reserve for future contingencies.

"Obviously people who live in Canada have common problems, but it's such a large country that it's hard to keep up contacts," said one of the Montreal organizers.

"We're hoping to keep up the flow of personal contacts in a tighter way and work towards closer organizational ties." (More info from Black Mayday Committee, Box 2, Stn. G, Montreal, Que.)

NEW GROUP

The Anarchist-Communist Federation declared its existence at a March meeting in the Arbor, Mich. attended by members of ten groups, mainly from the U.S. East Coast and Midwest, plus southern Ontario.

ACF started as a caucus within SRAF, but decided to branch out on its own in order to establish a more active, explicitly collective presence in local communities.

Minimum basis for admission to ACF is to have a collective of at least three members and to subscribe to ACF principles, which include that "the working class should organize to take over and run all the functions of society." ACF will meet every six months, with the next gathering being Aug. 26 and 27 in Hamilton, Ontario (More info from Totally Eclipsed, Box 223, Jordan Station, Ont.)

SRAF DOWN

The establishment of ACF means that SRAF will be losing some of its hardest-working and best-organized members. Only 40 people attend this year's SRAF convention in May in Fayetteville, Ark. (down from 105 last year), so if you want to know where SRAF is heading, write c/o Box 4091, Mountain View, Calif. 94040.

Ten years after

—continued from p. 3

(the autonomous groups, "spontis") and beginning to make its presence felt in North America. The autonomous left has combined with the emergence of more traditional groups like the Spanish CNT anarcho-syndicalists to create the most active anarchist movement in at least 40 years.

The '68 revolutionaries knew that it is impossible to transform society through the "normal channels." They ushered in a spirit of surreality—the truth of imagination.—Be realistic.

demand the impossible," they demanded. And in advanced industrial societies, that which is considered impossible has become possible, because virtually anything is conceivable. Advanced technological capabilities (automation, cybernetics) have erased the distinction between national and internationality. They contain the material basis for a euphoric, co-operative society because they could free people from labour, give us time to control our lives. The maintenance of authoritarian States artificially stifles this

potential giving rise to rebellious attitudes in the smattering of co-operative activity (co-ops, sexual liberation, alternative cultures, autonomous violence) are such responses.

Every person is involved in a hail of repression and authority; be it at work, school, the street, the family.

In 1968 people who had been rebelling in isolation, rebelled together to create collective, anarchic revolts. They expressed the repressed potential of advanced industrial societies. Let us continue that expression every day.

Training

—continued from p. 5

fronting their draft boards. In the 1950's and early '60's, training was used to prepare activists to desegregate southern lunch counters and to take part in Ban-the-Bomb activities.

Just a year ago this summer, non-violence trainers from 32 countries on five continents gathered for the first time in Cuernavaca, Mexico, to bring some coherence into their world-scale activities.

The great majority of trainers from the industrialized world (North America, Europe, Japan) were involved in anti-nuclear activities. But Third World participants represented a wide range of interests, from rebuilding traditional village-based cultures to political education of the urban dispossessed to hard-core

political struggle against racist regimes.

A number of significant differences emerged between the industrialized and Third World delegates, including the fact that many of the non-whites felt that the above-ground techniques developed in North America and Europe were simply inappropriate in countries where repression is so intense that it's virtually impossible even to mobilize publicly, much let alone protest.

As well, they considered the whites pre-occupied with "personal" change at the expense of global economic and political realities. And they were suspicious of proposals for a "world peace guard" which would intervene in "trouble spots" before the liberation struggle has run its course.

Still, there was consensus

on the basic vision for all societies and cultures, and this was embodied in the goal of a decentralist communitarian economy. As one participant said:

"We agreed neither the capitalist nor the State socialist systems have adequately responded to issues of imperialism, militarism, repression, foreign trade, totalitarianism, energy consumption or the environment."

"What we need is a socialist system based on local identity, local culture and local resources."

More information on non-violence training from Movement for a New Society, 4722 Bancroft Ave., Philadelphia, Pa. 19143; Pacific Life Community, 335 8th St., New Westminster, B.C.

No-nukers



—continued from p. 5

activists were all for storming the plant site, but the consensus among militants was to lay low unless they could get better organized.

"Just by getting together at the demo, and holding our own workshops on direct action, decentralized democracy and the State and nuclear power, we came out of it with a tremendous feeling of empowerment," said one Clam for Democracy. "All the isolated people who had been fed to all those months by the Clamshell honchos finally got together and found that collective action was possible."

He said the June 29 decision of the Nuclear Regulatory Commission to delay construction of the plant for at least a year in response to non-Clamshell legal challenges won't stop the rebuilding process.

"We're going to make sure construction never starts up again, but meanwhile we need to knit together a whole range of other key issues in New England, including the planned construction of

two other plants, the development of alternative energy sources and radiation hazards on-the-job."

TRIDENT

About 4,000 people were pulled together for the May 22 action against the Trident nuclear base on Puget Sound, Wash., by an umbrella of pacifist organizations called the May 22 Coalition. Nearly 300 people scaled the wire fence surrounding the base not once, but twice, and got themselves arrested and charged with trespassing.

While some of the organizing groups, such as the anarcho-pacifist Pacific Life Community, espouse militant politics and tactics, the dominant theme of the occupation was set by liberal-controlled groups like Live Without Trident. They were in constant contact with the base commander before and during the action, hence, the authorities were able to coordinate the arrests and confidently anticipate every contingency.

For, despite the well-thought-out and carefully-presented non-hierarchical decision-making process and structure the organizers had outlined to the demonstrators during training sessions, it was obvious that key decisions had already been reached by upper-level

heavies without the participation or approval of the people at the base.

Equally disturbing was how, in the name of "non-violence," the anti-Trident organizers succeeded in preventing any tactical changes within the overall plan that they didn't approve of. Instead of debating the merits of any particular action—such as spontaneous chanting or placing anti-Trident stickers over no trespassing signs—they engaged demonstrators in incessant harangues over what constituted violence and non-violence, even branding chanting as violent act.

As well, they and their arm-banded "peacekeepers" actually took to shouting "We love the guards." And some even sang the Star-Spangled Banner while others went to work straightening out the wire fence that had been in place when people invaded the base.

As the *Northwest Passage* newspaper noted in a particularly illuminating article on the history of the June anti-nuke movement (June 13, 1978 issue, available from 1017 E. Pike, Seattle, Wash. 98122), Clamshell and its fellow-travellers contend that anti-nukers worldwide agree that anything outside the realm of peacefully going to

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Wilson, Lucas & Bruce
We've Everybody Crazy About Us!

The X-Files

Sizzling rock and roll single by the Explo- sions about the hostage taking and breakout attempt at the B.C. Penitentiary. \$1.50 from Georgia Straight Records, 2110 W 4th, Vancouver, B.C. Canada

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Americas National underground paper. Every issue an extra \$6 for a sub. from 9 Bleeker St., NYC, NY 10013.

WORLD WIDE PASSAGE

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jail is violent

NWP comments: "On the contrary, there has never been any consensus on this point in Europe and Japan; demonstrations frequently end in pitched street battles between demonstrators and heavily-equipped riot police Even many pacifists have consistently asserted the primacy of life over property.

This incident, like every major demonstration and occupation in the past three years. At Why! and Brokdorf in West Germany, at Malville in France, in the Basque region of Spain, at sites in Switzerland, Belgium, Italy and Japan, tens of thousands of people have come prepared with bear cutters, shovels, axes, protective headgear and rangaer, and even tractors, to demolish construction work at nuclear power plant sites."

Solitary

—continued from p. 4

incident. One prisoner, Steve Hill, 28, was tried in April and sentenced to life (with a minimum) to be served in the special handling unit at Millhaven Penitentiary in Kingston, Ont.

Three other prisoners, Dave Bennett, 29, Ralph Saumer, 27, and Richard Wright, 35, will be tried in the Fall.

The fifth prisoner, Andy Bruce, 29, who has gained nationwide attention after having pulled off three hostage-takings during seven years in Solitary, is scheduled to be tried separately. Bruce is expected to argue that conditions in Solitary were so bad that he was justified in trying to break out, so it's possible his charges might be stayed by the government in order to avoid the adverse publicity.

The two outside activists, Betsy Wood, 48, and Gay Hoon, 32, will also be tried this Fall. The charges against them, which are the most arbitrary and the most serious to confront politically-active people on Canada's West Coast in at least a generation, are meant as a warning to other activists to lay off the prison system.

Wood and Hoon have been key figures in the campaign to focus public attention on the B.C. Pen's Solitary Confinement Unit, which prison experts have called one of the

The really encouraging aspect of the anti-Trident action was the development of a whole range of affinity groups that learned how to make decisions quickly and by consensus. Too bad that they were blocked by the leadership from functioning as autonomous, mutually-supportive units, and instead became a means of covert control by the organizers.

The action was so contrived, so carefully stage-managed, that it was a slice out of that wholesome America, apple pie—so white and middle class and full of peace and other good vibes—that some demonstrators had to wonder about the point of it all. To make sure there is a point, get in touch with Pacific Life Community, 335 8th St., New Westminster, B.C. or 331 17th Ave. E., Seattle, Wash. 98112.

most brutal in North America.

Conditions in Solitary at the B.C. Pen include:

- Burial in a 6-by-10-foot cement vault with a solid steel door for weeks, months and years on end, for 23 1/2 hours per day with a half-hour of airless, sunless "recreation."
- Sensory deprivation so complete that it drives prisoners mad. Self-mutilation and suicide are triple the general prison population rate.

● No contact for prisoners with their children, family or friends, except through thick, barred glass and a telephone.

● Prisoners can be placed in Solitary for the "good order of the institution," even though they may never have broken any prison rules.

Prison experts have testified that conditions in Solitary are designed not so much for security as to "reduce the individual to that condition where there is no conceivable human resistance, where they represent essentially nothing."

Yet, resistance continues in Solitary units across Canada (and indeed throughout North America). To find out how it's all coming together, check with the Solitary Confinement Abolition Project, Box 758, Station A, Vancouver, B.C.

Notes

—continued from p. 2

Until they are more deeply rooted, any frontal assault to abolish the state, etc., is suicidal and rightly regarded as such by most people. It is our sprouts that need tending and, yes, defending.

And Brothers should read some of the Tupamaros own sermons on their role in accelerating fascism, before holding them up as a model for their argument.

signed,
Jim Stodder
New Orleans, LA

PERSONAL POLITICS

Dear comrades,
It is really refreshing to see you, Zero and the Soil of Liberty discussing matters that touch on the personal and the social.

I feel the most important job of the left is to demonstrate how people can end oppression and create a new liberated way of life. Most armed actions have failed to help people to understand how they can change their lives, and what alternative lifestyle is there. These actions show the oppression and shit we are subjected to, but did they clue us in to liberation? Did they liberate? Did they organize self-management, co-operation, self-reliance, decentralization? No. In its present form, armed action is very limited. We should judge each action by itself, on its own merits. It is the same with each strike, occupation, etc. Let's not generalize armed action as being good or bad. Like other forms of struggle, it can be both.

Another question begs. Would the left in Germany be better off now if they had concentrated on building a large decentralized and strong presence, and then from a position of strength (like the Spanish CNT-FAI in the 30's) initiated armed struggle? From a position of weakness, armed action emerged in the left and now it has been smothered, almost crushed, by a strong reaction.

It was easy, the left wasn't strong enough to resist a counter offensive. That is also why I feel that the left should become much stronger before dealing with the inevitable consequences of armed action.

love and anarchy,
Scott Weinstein
Montreal, Que.

NO MORE GENERALS

Dear Open Road Collective:
We have been digging on your paper for some time now, from the first issue. Most particularly we like the writing of Mark Brothers and feel his recent article on armed struggle to be very helpful and extremely necessary at this time.

We note from your published letters that many of your readers do not understand armed struggle and also write of the masses as though it is some vast, dumb, sleeping beast that needs awakening and direction. No one seems to see themselves as part of the mass. It's always others who are the

masses. We feel we are part of the mass, not distinct . . .

We believe collectives should be no bigger than a rock and roll band. We also believe the basic idea is to reproduce the collective, not expand it. Once you think in terms of recruitment, it seems to you as though you will join the ARMY.

In the future we feel anarchists must form their own organizations so as to not be used by the authoritarian sects. Let's gain by our mistakes and go forward. The future is no more armies, no more general field marshalls, no more brigades. Maybe platoons. Groups for sure. Open Road. Keep up the great work.

CAPITALISM IS ORGANIZED CRIME
In solidarity,
THE ORCA COLLECTIVE
Seattle, WA.

DISAPPOINTED

Dear Open Road,
Your article in the Spring 78 Open Road discussing Armed Struggle was very disappointing analysis of present day libertarian struggle.

Hasn't your review of the work of Pacific Life Community given you any understanding of such alternative non violent and illegal direct action strategies? Let alone the hundreds of environmental rural community and cooperative direct action projects carried on just in these past few short years.

To suggest that SLA action took place during a period of left inactivity only suggests to me how restrictive is your understanding of the libertarian movement of our times.

Ara
Abbotsford, B.C.

REPPRESSED

Dear Open Road Friends:

After reading the comments of Mark Brothers on "Armed Struggle: the Primacy of Action" in your no. 6 issue, I feel impelled to

congratulate him on his brilliant, clear-cut and sober article on the ever-continuing need for armed struggle.

In the course of my own experience, almost every one I have encountered who has been against armed struggle has been filled with deeply-repressed hate, anger, and even murderous revenge. Were they to undergo an intensive course in Reichian therapy, they would be horrified to discover how much 'latent' violence is locked up within themselves.

Michael Tobin,
Friesland, Holland.

NOT '68 ANYMORE

Dear Open Road:
Like your paper but not its support of "domestic violence". Our human environment (e.g. class structure, democracy, myths, media domination, ethnic rivalry, institutional flexibility) is unlike that of Uruguay, Spain, France or even 1968 North America.

This is not a rejection of defensive acts or of culturally-based aggressive actions. But the use of violence and 'communiqueto-the-people' shape libertarian radicals into authoritarian soldiers. Survival demands distortion. Not only are SLA-type acts culturally alienating, they are also strategically paranoid, tactically sloppy, and clearly more dangerous to bystanders than the State.

But we cannot ignore the reality of "When it's time for guerrilla action, it'll be too late to prepare for it."

We should learn, practice, and teach one another all areas of survival: good health, first aid, minor surgery, electronics, auto mechanics, wilderness training, even safe driving and living techniques. If we are to create a new society, we must out-live this irrational one that now surrounds us.

In free solidarity,
DeLush, Seb.
Duluth, Minn.

FOXHOLE TACTICS

Dear Comrades,

To continue the long story about 'armed struggle' . . . It is totally unfair of you to accuse everyone who disagrees with you of pacifism. Suppose you're sitting in your foxhole and some stupid fool wants to jump up and run around making faces at the enemy. Is the person who prevents him from doing so a 'pacifist'? The whole concept about 'armed struggle' is similar. Don't imagine that people are somehow pacifists because they only want to attack when the can. Read any of the texts on guerrilla war and see if they don't lay out the first rule as to never attack the enemy where he is the strongest. Suicide is most definitely not revolutionary.

Of course the guerrillas would pat themselves on the back for being able to provoke a fascist response from the State. This is part and parcel of their strategy.

I challenge you to give me one, just one, post WW2 example of where the urban guerrilla strategy has worked. You can't because there is no such thing. And there will never be such a thing. Rebellions may have a legend, such as the 1968 events in France, did, to inspire others who follow after. They may also push the government into much-needed reforms (as insurrections and failed revolutions may also).

Individual revolt, however, usually leaves a weakened and disillusioned movement in its wake. It is not a viable revolutionary tactic, and it cannot be justified by reference to actions of a totally different nature, as Mark Brothers does in his reference to the effects of the events of May 1968 in France.

In solidarity,
P. Murtigh
Regina, Sask.

Don't vote!

—continued from p. 15

the eyes of the State, immigrants are responsible for unemployment and pose threats to "national security"

Under new racist laws:
● Immigrants are at the mercy of the State, stripped of all basic rights, and forced to live and work in specified areas or be deported without recourse to any hearings;

● Immigrants considered politically undesirable can now be deported for simply supporting in any way, struggles against dictatorships in their homeland or elsewhere.

● Hundreds of immigrants have been intimidated into giving up their overt political activity in Canada.

Regardless of who wins the elections, a ruling class, protected by the State remains in power.

Voters have the choice once again between electing Tweedle de dum, or Tweedle de dee, or, participating in a real option—an anti-electoral campaign aimed at exposing all the parties and the State for their role in propping up a rotting social order.

For more information on the anti-electoral campaign in your area, contact the Open Road.

"I found my job through the Open Road"—Earl Averill, malcontent

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'A witch lives and laughs in every woman. She is the free part of each of us.'

—The WITCH manifesto 1968
Women's International
Terrorist Conspiracy from Hell

