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OpenRoad ^{60c}

Issue Eight Fall/Winter 1978



Bobbies say no to anarchy in the UK

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Music as a revolutionary weapon

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Issue Eight Fall/Winter 1978

ANARCHISTS RAILROADED

Conspiracy against the unknown

By Heidi Liszt

"If we get into power our opposition will be swept away like flies" — John Tyndall, leader of the neo-Nazi National Front of Britain

The only explosions in London recently have been from the right against the Anti-Nazi League office, Peace News (an anarcho-pacifist journal) and a number of other leftist bookstores and haunts. The Anti-Terrorist Squad has ignored these bombings. Yet, on virtually no evidence, the ATS has arrested and charged six anarchists with robbery, possession of weapons and ammunition, and "conspiracy to cause explosions with persons of persons unknown." Several leftists and anarchist homes have been raided, and people have had their personal belongings seized, been arrested, and stopped in the street at random and searched.

ANTI-TERRORIST SQUAD

At a time when questions are being asked in Parliament about the role and activities of the Anti-Terrorist Squad, and in light of the forthcoming election, the squad is increasing its activities in an attempt to justify its existence. Led by a Detective Superintendent Bradbury, the ATS has been whippersnappers of allegations involving a "group of idealists who would take positive steps to overthrow society."

Bradbury has depicted the six arrested as the nucleus of a "Baader-Meinhof type of terror gang, planning to attack establishment targets."

The first to be arrested were Iris Mills and Ronan Bennett on May 24th. "Chemicals" (i.e. needles) and "wiring" (do you have wiring in your house?) were said to be found in their flat. Daffyd Ladd was arrested a week later. His fingerprints were said to be found in Iris and Ronan's apartment and at the scene of a mysterious "explosion in East London." Nobody seems to have heard the "explosion" and the State has produced no hard evidence against Daffyd.

They were held only on conspiracy charges at first but now they're also charged

with possession of weapons.

In mid June, the fourth arrest was made. Stuart Carr was picked up and held incommunicado for five days. This followed a statement by Bradbury, when pressed for evidence in court on June 8th, that he was expecting to make further arrests in connection with armed robbery and the theft of fire arms. Stuart now faces four robbery charges.

As a result of the arrests a support group called Persons Unknown has been formed. By the time of Stuart's arrest the group had begun to meet regularly. Before one meeting, two people were followed most of the afternoon, then jumped, pushed against railings, frisked, and bundled into unmarked police cars without any of the usual cautionary procedure that supposedly accompanies arrests. Vince Stevenson, one of the arrested, was kept for six days without access to a lawyer and without being charged.

The State had yet to substantiate its charges and Bradbury was being pressed by the defendants' lawyers to produce some hard evidence. On July 3, the right-wing Daily Mail printed an article claiming there were whispers of a "Baader-Meinhof type of terror gang (with nationwide links)." Conveniently, the next day a North London house was raided and police claimed they found "a suitcase of weapons" and "hundreds of rounds of ammunition."

A sixth person, Trevor Dawson, student and anti-nuke activist, was later arrested in connection with the raid. Bradbury has admitted in court that Dawson's fingerprints were not found on the supposed weapons and ammunition. Dawson was recently released on \$20,000.

Those arrested have all been categorized as high security prisoners. This means that Iris Mills, the only woman among them, was held in virtual solitary confinement in an all-male prison for the past four months because it's claimed there isn't sufficient security for her at Holloway women's prison.

Some members of Persons Unknown have been barred

from visiting Iris and she is stripsearched before and after visits. Also, she is allowed to meet with Ronan only fifteen minutes a week in the presence of guards. This makes it practically impossible for her to discuss her defence with the other defendants. Regular pickets at the prison by Persons Unknown and protests in court by the prisoners themselves have been virtually disregarded.

The remand hearings of the

six have been dramatic confrontations. The court, specifically chosen because it is directly opposite police headquarters, has been surrounded by armed police with snipers watching from nearby roof-tops. Members of the support group have been followed after the court hearings and, on one occasion, one was arrested and charged with obstruction because he deigned to question the right of police to harass supporters outside

the court. (In West Germany during the RAF arrests, the State saw sympathizers as people who "have to be eliminated if the terrorist groups are to be neutralized" — Zero, Dec. '77)

Police have beaten the prisoners in full view of the court. At one court appearance, during the torture over the Soviet dissidents' trials, Ronan shouted "we are your dissidents." He was beaten by the police and all the prisoners were dragged out of court shouting. According to those who visited the prisoners the next weekend they had paid for their outburst with cuts, bruises and head injuries.

On another occasion, Vince Stevenson, after being denied bail, yelled out: "Fuck facing justice isn't it... I was a member of the fucking Liberal Party I'd be out now!" He was punched

by police and dragged out of court.

It's clear that the measures tried out by the British in Ireland are now being used in England itself. Lessons have been learned from West Germany too. In fact German speaking police have been involved in raids and harassment of Germans living in London. It seems evident that those involved in London's demonstrations against last year's Stanheim Prison "suicides" of Red Army Faction members are being singled out for harassment.

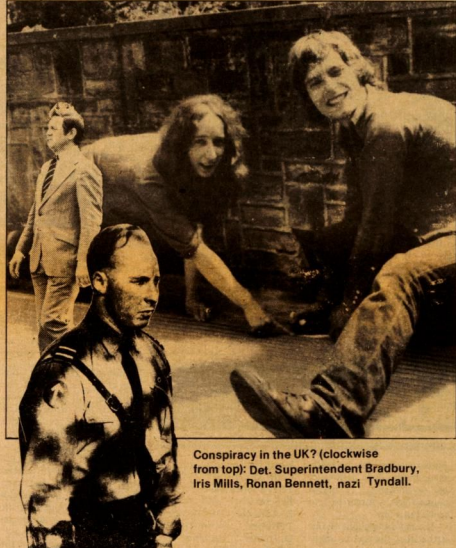
NEW RIOT SQUAD

Recent tactics by police at demonstrations and pickets in London have shown an increased use of the Special Patrol Group (riot squad) and new riot equipment. At a large anti-National Front demonstration in August, the 77 police used riot shields for the first time.

Perhaps one of the more insidious aspects of these terror tactics is the apparent passive acceptance by the public—whipped up by the press—of the reports put out by the police, and by the State definition of "terrorist." The label "terrorist" is being used to bail and isolate people in the 1970's much the way the word "communist" was used in the 1950's. Even the pacifist ecological group, Friends of the Earth, put out leaflets expressing fears that nuclear plants might be open to "terrorist" attack.

This attempt by the State to divert attention from rampant unemployment and rising prices just before an election is well timed. Certainly the State's tactics do not differ significantly from those proposed by the fascist National Front, a group which the police consistently supports as evidenced by their non-reaction to the bombing of the Anti-Nazi League office.

Persons Unknown is doing what it can help boost the morale of the six as they prepare for their upcoming trial, likely to take place around December. Send letters, call, messages of support and donations to the prisoners, c/o Persons Unknown, 182 Upper Street, Islington, London, N.1, England.



Conspiracy in the UK? (clockwise from top): Det. Superintendent Bradbury, Iris Mills, Ronan Bennett, nyd Tyndall.

Screws turn at Walla Walla

The longtime struggle at Walla Walla Penitentiary in Washington State is reaching the breaking point. After an alleged "breakout" attempt, a hunger strike and an explosion all took place in rapid succession recently, authorities instituted a series of repressive measures: a new, hard-line administration was brought in, use of solitary confinement was intensified, and prisoners were locked down in their cells for weeks.

The latest round of high-profile incidents began on June 30, when a dozen guards stormed the cell of four members of the prison's Men Against Sexism group. Authorities claim they found a pistol, a bomb, hand grenades and a "breakout" communique.

The next day, guests attending a MAS "banquet"

at the pen were greeted by guards who searched their cars. Legally purchased handguns and two automatic carbines were allegedly discovered and five guests were arrested (four were released the same day).

LONGTIME TENSIONS

The State claims that, after the banquet, some MAS members on clean-up detail had planned to attack the guard tower and flee to waiting cars on the outside. While authorities have claimed to hold evidence linking two members of the detail to the so-called "break-out," they threw all nine members into segregation (over half of MAS is now in segregation) and have recommended that an additional five years be tacked on to some of their sentences.

Long before this incident tensions had been building at the pen. Demands agreed upon during a 46 day strike in 1977 (the longest in Washington State history), dealing with overcrowding, the use of solitary confinement and guard brutality were being disregarded. In the Intensive Security Unit (ISU) prisoners were allowed few visits, no personal property, and little yard time. Their commissary orders were often ignored, phone calls denied, visits from lawyers restricted, and beatings were commonplace.

In May Robert Redwine was stabbed by a fellow prisoner. Despite his protests that he was in extreme pain, Redwine's wounds were described as "superficial"

and, without X-rays, he was sewn up and locked in a security cell. Messages from Nelson claimed his cries were a play for drugs and she denied anyone access to his cell. Within hours he was dead from internal bleeding.

On July 19 prisoners in ISU went on a hunger strike. Most of separating himself met after three days when it seemed the strike might spread to the general population.

Still, guard attacks continued unabated. On August 6, Leonard Carter, after objecting to the wire screen separating himself from a visitor (the administration agreed to drop the screen after the strike), was handcuffed tight and taken back to his cell.

continued on p. 14

By Jessie, Chris and Steven

Last April hundreds of angry demonstrators chased Harvard President Derek Bok across Harvard Yard out onto Massachusetts Ave., shouting "Bullshit! Bullshit!" and "Harvard out of South Africa!" Bok was rescued by Cambridge police, but the students' anti-apartheid movement that has been calling for universities like Harvard to sell their stock in corporations profiting from apartheid has continued to grow. After Bok's escape 300 protesters blockaded and shut down the Harvard Administration building in a day-long demonstration which ended that night with a candlelight march of over 3,500.

CAMPUS PROTESTS

The Harvard demo were part of a wider campaign in the Northeast that included several sit-ins—for 30 hours by 210 Princeton students, for 90 hours by 100 Wesleyan protesters, for one hour by several hundred at Amherst—as well as a 300-person blockade of the Cornell trustees' executive meeting, a vigil at Williams College of over 600, and many protests at a dozen other schools.

These actions were part of the coordinated protest called by the first conference of the Northeast Coalition for the Liberation of South Africa (NCLSA). Such regional coalitions and conferences are developing across the U.S., signaling the rapid expansion of the 2-year old campus anti-apartheid movement. Regional groups are being formed in the Southwest (centered in Austin, Texas) and in the South (centered around the collective at Duke University). Over thirty Midwestern schools are considering a fall conference to coincide with scheduled meetings in the East, South and Southwest.

The strongest region is California, however, where the student coalition of Campuses United Against

Bringing South Africa to its knees



Students rallying against apartheid.

Apartheid (CUAA) has played a key role in developing a West Coast Southern Africa Coalition (WCSAC). WCSAC includes not only the over 200 campuses of CUAA, but a growing number of churches, religious groups, community organizations and labor unions. In the San Francisco

Bay area, labor has taken a strong interest in U.S. economic ties to South Africa. Led by the International Longshoreman and Warehousemen's Union (ILWU), 65 locals have formed a committee to take action against apartheid.

The movement's primary focus is the dominant role of

multinational corporations in South Africa's economy. IBM sells computers to the police, the military, and the nuclear industry, and the corporations that form the core of South Africa's economic infrastructure; Bank of America, Chase Manhattan, and Citibank

balance each issue of news and review, actions and organizations, "local and international," "personal," and "political."

But the OR cannot exist as another commodity magazine. Its survival depends on the active participation of its readers, as much as on the core collective. Read it, discuss it, pass it around, bring it to bookstores. Send us your comments and criticisms. Keep us in touch with what you're doing, with what you'd like to see written. Send us articles (3 typed pages is a good length). We may not write back immediately, as we're quite over-worked. But if you send whatever you can afford it, then together we can try to keep the OR going.

the working class, the counter-culture and personal politics.

We think this diversity can be a strength of the paper. The OR is not affiliated with any organization, and values its autonomy to report on news as we see it. We strongly believe that a broadly-based anti-authoritarian struggle is emerging across the world. The forms and labels used vary widely, with only a minority of participants calling themselves "anarchists." But all these struggles reflect deeply-held anti-authoritarian attitudes, analyses, and forms of organization.

We believe that people learn by sharing their experiences and that it is important to report on the variety of ways people are trying to make a social revolution. We try to strike a

balance each issue of news and review, actions and organizations, "local and international," "personal," and "political."

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GROWING CAMPAIGNS

Secondary focuses include campaigning against the Kruggerand, raising material aid for liberation groups in Southern Africa, and demonstrating directly against South Africa airlines, information offices, and consulates. Of increasing importance are both the expanding campaign against U.S. banks which loan to South Africa and the growing critique of U.S. foreign policy.

There have been some victories: six schools have sold all or part of their stock, others now support shareholder proxy resolutions that demand "that management terminate operations in South Africa, several banks have promised not to make loans directly to the government.

But the chief response has been to dodge the real issue of U.S. economic support for apartheid, for the sake of corporate employment practices. Scores of U.S. corporations have signed the "Sullivan Principles", a set of affirmative action guidelines proposed by the Rev. Leon Sullivan, a black GM Board member. Yet the South African government does not oppose the Sullivan Principles; companies which signed them have increased their sales of computers, oil, and technology to the white regime and have made the new investments and loans that are so vital to the apartheid economy.

DISPARATE POLITICS

The campus anti-apartheid movement eludes classification: its supporters come from the entire liberal-to-radical political spectrum, and include workers, faculty, students and church groups. Organizing patterns are local, regional and national; activities are coordinated regionally; nationwide communication is maintained through the American Committee on South Africa (ACOA), a longstanding research and lobbying collective based in New York, and also through the West Coast and East Coast South Africa Catalyst Projects, which publish a national newsletter, a campus organizer's guide, and a booklet on U.S. investments in South Africa. But the movement's strength derives mainly from a common organizing theme: the nonauthoritarian, democratic collective.

An example will illustrate this strength. The CUAA chapter at the University of California at Santa Barbara planned a demonstration in late winter against the local "Bank of America." After a spirited rally at campus, demonstrators marched to the nearby branch. The original plan was for a silent march to circle the bank, but when the police broke the line, the angry protesters sallied right into the bank, where they held a second rally. The B of A decided not to bust, hoping to minimize the publicity—but this meant that the same policy would apply to all their branches.

BANK TAKE-OVERS

At the next CUAA meeting this information was passed on to the other schools, who saw the value of tandem demonstrations for the spring. That April four more bank take-overs occurred, and three other schools picketed B of A branches. These actions in turn prompted students at the nine U of California campuses to consider siting tandem demonstrations calling for (and getting) a special Regent meeting on South Africa investments. Only a month before, the Regents had refused to even discuss such a meeting.

CUAA can't order its members to adopt any action policy. Individual members can only argue particular lines of action. While this process disturbs student leaders, it has one advantage: it works. The collective approach precludes control by any "party line", thus allowing politically

On the Road

We've introduced some changes in this issue: 16 pages instead of 20, a lighter weight cover with a slightly different format. Why? As a result of our continuing financial crisis we've had to cut costs, while trying to sacrifice graphic quality and an attractive layout.

Our costs have shot up 33% in the past year, while our income, the bulk of which comes from readers' donations, remains the same.

We still remain committed to the ideal of sending OR free to anyone who asks for it. And we continue to receive a lot of requests from readers who have no money such as prisoners (about a quarter of our mailing list), students and the unemployed. But since it costs \$3 a year to send someone the OR, donations from our readership are vital to the paper's existence. We urge everyone who can contribute a donation of an hour's wages (more if you can) on some sort of regular basis, like annually, or even

better, each time you receive an issue.

If you want OR to continue we desperately need a financial support system out there that we can count on. If this financial base doesn't develop soon this could be the last issue of OR. Please consider our appeal on page 15 this issue.

It's been a long time since we explained who we are and what we see ourselves doing here. The OR is produced by a collective of eight women and men in Vancouver, B.C. None of us are paid to work on the OR. Those of us who work kick in a percentage of our salaries to help keep the paper afloat. We all see ourselves as anarchists or anarchy-feminists and are all politically active outside the paper.

The OR has no formal principles of unity. Within the collective we hold varying points of view on a number of questions. We differ on the role of armed struggle, pacifism, punk, feminism,

We will send Open Road to anyone who requests it.

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

Address all requests, correspondence, and contributions to:

The Open Road
Box 8135, Station G
Vancouver, B.C. V6R 4G5 Canada

ANARCHISTS VS TRANSIT AUTHORITY

"Fare fight - do 't pay!"

By John Cherny

Vancouver's transit authority didn't expect a "fare fight" when it recently hiked bus fares 40%.

But members of Vancouver's burgeoning anarchist community got themselves organized, and came out punching in a display of direct action that involved thousands of bus passengers fighting the increase for at least two weeks.

Weeks before the actual increase, members of about a dozen city-wide anarchist groups formed the anarchist Coalition Against Fare Increases (CAFI) and launched a propaganda campaign promoting the idea of direct action resistance.

Through a series of stickers, leaflets and parodies of the transit authority news bulletin, passengers were encouraged to refuse to pay the 5¢ increase when it came into effect.

DEFERRED PAYMENTS

"Deferred Payment Slips," a tactic borrowed from London's Fare Fight campaign of a few years ago, were introduced to increase the range of protest.

Tens of thousands of the slips were printed up and distributed by CAFI at a mass giveaway with the suggestion that bus riders could "Open a Credit Account with B.C. Hydro" (the transit authority). Instead of paying the increase people were encouraged to pay only what they could afford and to put the slip in a name and address, allowing Hydro to bill them for the balance.

When the slips were first introduced, buses throughout the city were tied up for hours, as protesting passengers argued with uncooperative drivers, transit supervisors, and police called in to try to intimidate people into paying the increase. Only one person was arrested and charged, were eventually dropped.

POPULAR SUPPORT

Union members were instructed by the union to accept the IOU slips and many did, quietly aiding the revolt by destroying them later on their own, but others refused and policed protesting passengers mercilessly for the extra fare.

To further the resistance, CAFI "busing squads" of a half dozen people or more boarded buses randomly without paying to talk to passengers, hand out literature and encourage others to resist the increase.

Support from sympathetic passengers was widespread. According to one CAFI member:

"We received dozens of phone calls each day from people willing to help distribute our literature and the slips, or from others just telling us about their success or failure on the buses that day without the slips."

Old age pensioners and welfare recipients were especially supportive, commending us for our refusal to accept another



Fare rebels Simon Wild, Gerry Useless, and Eagle put bodies on the line.

increase in the cost of living. Secretaries offered to xerox material for us and distribute it in their offices. Students took material to their classes or organized on their own groups of resistors going out from school. Local punk rockers played an important role in direct street action and stormed the BC Hydro building leaving scattered leaflets and beleaguered bureaucrats in their wake."

Most encouraging was the evidence from personal observations, phone calls, and talks with passengers and drivers that literally thousands of ordinary people were taking their own initiative to fight back each time they boarded a bus, making up their own IOU slips, paying the old fare, or paying a lesser fare in pennies.

Many said they agreed with CAFI's statement: "We believe that the cost of the

transit system should be borne by the corporation that depend on public transit to bring their employees to work and their customers to the cash register.

SELF-REDUCTION

We believe that the people who ride and work on the buses should make the decisions about public transport — not the politicians and Hydro bureaucrats."

Yet the extent of popular

support and participation just wasn't enough to sustain the drawn out protest that was needed.

"Too many of us got too tired, too soon," said a CAFI member, "and couldn't carry on the level of organizing required to keep the resistance up front. But there's no way really of ever knowing how many passengers carried on the protest individually as a result of our agitation. For folks in Vancouver, this was their first exposure to the idea and the practice of mass 'self-reduction' as a means of fighting back."

MASS PROTESTS

It may have been the first for Vancouver but direct action resistance to transit fare hikes has made headlines in numerous other cities for some time.

The latest fight was in Guatemala when angry workers staged a general strike, with massive protests in the streets, overturning and burning buses and exchanging gunfire with police after the government had raised fares 100%.

In Montreal, militant citizen's groups organized a widespread campaign of civil

disobedience. Organized groups held open turnstiles along the Metro and allowed hundreds of passengers to board for free. Others boarded buses and covered the fareboxes with their hands, ushering on passengers.

IN EUROPE

In London, tens of thousands of passengers participated in an organized fare fight and, with the cooperation of sympathetic London Transport workers, used deferred payment slips, paying only what they considered to be a reasonable fare.

The struggle in Milano, Italy, was somewhat more heated a year ago when anarchist occupied subway stations, taped shut the ticket receiving machines, held the ticket supervisors hostage in their booths, and waved passengers through the turnstiles.

Ticket machines across the city were systematically sabotaged and offices of the transit authority were firebombed. Damage to the ticket machines was so widespread that thousands of passengers rode for free for months.

Europe's airwaves go underground

Well, if you thought Orson Wells' broadcast of War of the Worlds sounded convincing, try tuning in to a live, on-the-spot report of a pitched battle between Italian student demonstrators and the police, complete with a description of police firepower, what streets they controlled, and where more demonstrators were needed to even out the odds.

This wouldn't be an offbeat, commercialized package-of-real-life drama, designed to supplement some mind-numbing disco on a top 40 radio station, but rather, it's the kind of refreshing, unconventional broadcasting some European radio fans can look forward to these days from a growing number of politicized underground radio stations.

These non-commercial, legal and illegal stations from Bologna to Paris are vying for the continental airwaves in an attempt to provide an alternative source of information and entertainment distinct from the commercial pap most listeners grow accustomed to.

AIRWAIVE SQUATTERS

Italy is in the forefront of the alternative radio station movement, with more than 1,000 local radio stations each, in their own way, challenging the traditional political control of the media by a State monopoly.

They "squat" in disused wavelengths, and, until the law clears them out, offer openly "biased" broadcasting depending on which political or social group operates them.

One of the most famous of

these underground, "free radio" stations is the politically autonomous "Radio Alice," which started in February, 1976, with a \$300 used transmitter and a record player bought on an installment plan.

A volunteer collective runs the station, but organization of its daily broadcasts is open to independent work teams of feminists, students, squatters, gays, and cultural groups.

UNCENSORED NEWS

Up to the minute news and eyewitness reports are uncensored because the collective is committed to the principle of allowing anyone to speak openly. Listeners constantly phone the station and are given the opportunity to discuss, on the air, personal or collective problems dealing with sex, drugs, unemployment, and other matters.

In Milano, Italy, following a two hour analysis of a demonstration on Radio Popolare, conducted through phoned-in accounts and link-ups with other stations, an observer commented:

"An interpretation of what happened emerged from the contributions of the different people involved... it's as if during the day, things happen in the streets, and during the night, things happen through the radio stations."

That's very important: the whole movement is in contact through its radio stations and everybody can link up and speak... The whole shape things take is decided during the night on the airwaves and

executed during the day... The thing has the control that comes from an action being discussed by tens of thousands of people through the radio."

When a woman was recently gang-raped in Rome, there was an immediate mobilization through phone chains and announcements over Radio Citta Futura. Within six hours, 10,000 women had poured into the streets.

Since most of the stations are non-commercial, operating capital comes from a groups' own pockets, listener subscriptions, trade union donations for air time, benefit concerts on the air, and alternative news agency

efforts in which station staff package and sell news items to other groups.

Many rely on inexpensive, used equipment to keep their costs down and rent-free squatted headquarters where available.

In Spain, they stay tight and mobile with cheap compact radio transmitters that allow them to broadcast concise reports of strikes and demos from rooftop locations and sign off before the police can zero in on them.

Police crackdowns on the illegal stations across Europe pose a constant threat, and more than one station can boast of a live recording and

transcript of a police break-in and arrests.

Opposition also comes from powerful radio monopolies wary of potentially bothersome competition. In France, where there are over 80 non-commercial stations, some of the radio monopolies trying to jam those stations occupying unassigned airwaves have wound up backing out whole areas of

continued on p. 12



Radio appeal brings Italian anti-rape protesters out into the streets.

WOMEN RECLAIM THE NIGHT

Because the night belongs to us!

By Patricia Smith

Women are taking to the streets at night — and proclaiming their right to be there. Boisterous torchlit processions have marched through the midnight streets of several cities in England, West Germany, Italy, Canada, and the United States as women "reclaim the night," protesting against the danger and harassment to women encounter on the streets.

Two West German marches occurred spontaneously in the wake of several reported rapes. The processions paused for silent vigils in front of the homes of the victims.

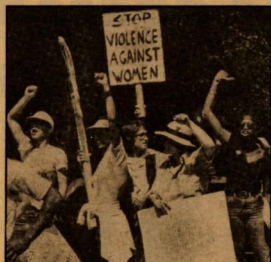
The first of several marches in London involved 100 women. Walking through the porn area of Soho, dressed in outrageous costumes, they stuck up and tore down, destroying sexist billboards

and breaking windows displaying material offensive to women.

Organized by a large, loose group who decided to avoid media contacts, the march was publicized through the grapevine of the women's community. The march was conceived not as an outreach project but as a "celebration for ourselves of our strength."

VANCOUVER MARCH

In Vancouver, on a rainy Friday night in August, over 300 women marched through the downtown streets chanting "Stop abuse of women! Women reclaim the night!" A leaflet drawing attention to the connections between all types of violence against women, in the homes as well as in the streets, was distributed. Faced with the jeers and attempted harassment of some male onlookers, the marchers



Women in Boston (left) and Denver (right) take back the night.

stood their ground, and chanted retaliatory comments. A diverse group of women, including several anarcha-

feminists, organized the Vancouver action. As in London, they relied mainly on word-of-mouth to publicize their activities.

They planned a route that avoided poorly-lit or dead-end streets, but which passed along the streets where pornography was displayed

and men accosted women. No attempt was made to obtain a permit for the march.

On the night of the march, a police car drove with the marchers, ostensibly for their protection. As the marchers decamped the route with stickers and graffiti, the police moved in to protect the walls. In a spontaneous gesture of solidarity, the crowd surrounded one of the graffiti artists. Chanting "if one of us goes, all of us go!" they forced the police to withdraw.

CONFRONTATIONS

Direct confrontation of hostile male bystanders is a common feature of these marches. In England, men attempting to disrupt the procession have been sprayed with red paint. And in Vancouver, a male flasher with a haty retreat when a flaming torch came flying his way.

That the marches themselves produce abuse from some men is an indication of the severity of the problem of violence against women. Rape crisis centres and refuges for battered women already attest to the problem. These groups provide essential services, not the least of which is to publicize the extent to which women are abused. Women are encouraged to come out of hiding and receive support from other women.

"SAFE-HOUSES"

Another tactic is to work to prevent abuse. Santa Cruz Women Against Rape and Men Against Rape (P.O. Box 711, Santa Cruz, Ca. 90561) confront rapists directly. Neighbours Against Rape, an Oregon group tries to encourage communities to provide "safe-houses" for women at night (see *Open Road* #6, Spring, 1978).

Reclaim the Night marches are in the same spirit of direct action. Marching together, finding strength in their numbers, women transcend a traditionally oppressive situation into a celebration of their own making. Reclaiming the streets at night "because the night belongs to us!"

The Clamshell Alliance would endorse no candidates in the electoral arena. "To even tactically endorse a particular candidate can only mislead people into believing that this is the way changes can be made, thereby deflating Direct Action and other types of tactics. Movement among people is far more important than reorganizing the faces of politicians."

*political discussion must be incorporated in all non-violence training, detailing the dangers and sources of a system that builds nukes and profits from them; *CFD defends the right of all Clams to disagree and to organize their disagreements without being labelled as provocateurs, irresponsible elements, angry provocateurs or obstructionists as has happened in the past.

For more information write for the **Clams For Democracy Newsletter**, 82 Marion St., #2, Somerville, MA, 02143.

New wave Clams swing into action

By Earl Averill

A group of anti-nuke activists called "Clams For Democracy" is digging in for a crucial, non-violent battle with the Clamshell Alliance bureaucrats over the future of the east coast no-nuke movement.

After months of mulling over a proposal for a Spring direct action occupation of the Seabrook, New Hampshire site, the group will signal a major break with past no-nuke tactics.

CFD came together as one organized response out of a growing number of rank and file revolts in the no-nuke movement. These arose against a compromising "leadership" in the wake of a series of tame demonstrations and aborted occupations during the past six months. (See *Open Road* #7).

DISSIDENT CLAMS

When Clamshell Alliance heavies in New England called the structure into the Seabrook occupation because of pressure from authorities, dissident Clams sought out each other and began to rebuild their organizations from the base to enable them to carry out militant "autonomous" action that would be free of any centralized command.

Since August 14, when construction resumed at Seabrook after a three week shut-down, there have been six separate protests. At the most recent, October 7, forty-two people were arrested for trespassing.

According to a recently agreed-on statement among its members, CFD has a fundamental commitment to building anti-hierarchical structure into the foundation of its caucus and affirms that the affinity group is the fundamental unit of the CFD network.

The affinity group is a



Clams scale fence again at Oct. 7 protest.

collective of about a dozen friends and comrades which makes decisions on a consensus basis and coordinates action with other similar groups.

CFD is organized around a network of such groups, has no superstructure built over the affinity group base, and makes decisions only at conferences of the entire caucus.

As of press time, CFD is circulating a proposal among all its groups for a conference in Providence, R.I., to evaluate the possibility of a "Direct Action Occupation" of the Seabrook site in the Spring of 1979.

STOP CONSTRUCTION

The proposed occupation would involve people gaining access to the construction zone to actually prevent construction and stop the plant.

The proposal for the occupation flows from a September, 1978 CFD statement on Direct Action and Civil Disobedience:

"Our priority is to stop nuclear power and weapons and to transform society

through education and collective direct action. This can only be done by acting for ourselves without appealing to or recognizing the legitimacy of state or corporate authority.

We also feel that direct action does not depend on

media coverage for its effectiveness, because it accomplishes undeniable and concrete change. Direct Action to us then, denotes distinct from civil disobedience which we feel has been useful, but has inherent limitations in that it legitimizes the structures of authority and control which direct action intends to supplant."

NEW PROCESS

Other questions for debate at the conference include:

- what kind of decision making process will develop solidarity and initiative among the participants instead of isolation and intimidation;
- the possibility of property destruction to effectively stop construction;
- the relation of this direct action to the Clamshell Alliance's actions.

The CFD is also preparing for an upcoming Clam Congress and has agreed to proposals which include the following:

A news this summer that SORWUC (Service, Office and Retail Workers' Union of Canada) had stopped negotiating with the banks in British Columbia was greeted with surprise and dismay. SORWUC, a democratic, independent union formed by working women in Vancouver in 1972, had been organizing in banks since 1976 when the first application for certification was made. A major victory was achieved in June, 1977, when SORWUC's United Bank Workers successfully forced the Labor Relations Board to establish the legal right of

SUCCESS ELUSIVE

Success at the bargaining table, however, has proven more elusive. The only contract the banks were prepared to sign offered nothing more than the banks already provided their employees. The union realized that only strike action could force the

banks to bargain seriously. After much discussion by the membership of a strike or boycott, however, it was concluded that such an action could not be won without the involvement of more bank workers. The Labor Relations Board publicly upheld the banks' right to pay workers in unorganized branches more than workers in branches signed by SORWUC.

LABOUR OBSTACLES

Another obstacle to the bank organizing drive has been the Canadian Labor Congress (the Canadian affi-

liate of the AFL/CIO). After SORWUC helped bank workers win the right to organize, the CLC decided that it should be the one to organize the banks. The CLC executive proposed that the UBW break away from SORWUC and affiliate with them. When this was rejected, the membership of the United Bank Workers, the CLC retaliated by actively campaigning against SORWUC and instructing their affiliates unions to cut off financial support.

The decision to stop continuing on p. 12

IN IRISH PRISONS

Militants "on the blanket"

One morning in early June Gerry Meehan received more than a rude awakening when, at 4:40 am, he was hauled out of bed and taken to a police station in Derry, Northern Ireland. Once there, the Royal Ulster Constabulary (RUC) repeatedly slapped his ears, tightened tourniquets around his wrists until the blood stopped, and bent his fingers until they nearly touched his arm.

Such police terror is common in Northern Ireland these days. The RUC and Britain's security forces regularly use torture as a means of extracting confessions and as a form of intimidation against those who oppose British control of the 'six counties'. In the words of British Brigadier Frank Kitson, a 'military expert' seasoned by years of 'interrogation' in Malaysia, Aden and Kenya, and the architect of 'hooding', anti-riot 'Glaswegian fences', 'white noise' and other techniques of torture used in Northern Ireland: "The law should be used as just another weapon in the government's arsenal."

In Northern Ireland, the State's arsenal also includes the use of concentration camps and the power to deny political status to imprisoned Irish activists. Anyone convicted between 1972 and 1976, on charges related to the political upheaval in Ireland was recognized as a prisoner of war and given special legal rights (the right to wear their own clothes, to receive political reading materials). Since this political status was revoked in 1976, over 300 men (at Long Kesh and Crumlin Road prisons) and 24 women (in Armagh prison have carried out a continuing protest.

The men refuse to put on prison uniforms and wear only a blanket around them. They believe that wearing prison uniforms contributes to the government's propaganda

that political activists are just "common criminals." Many of those supporting the fight for political status recognize that all prisoners are political but think it's important to make a distinction at this time.

"ON THE BLANKET"

The women who are protesting are kept in their cells twenty-three hours a day, though they are allowed to wear their own clothes, they have been most to issue them a uniform, in which case they would go "on the blanket" too.

Even some Loyalists have joined in the protest and are refusing to wear prison uniforms. In May an estimated 6,000 people marched in the streets of Belfast to support the "Blanket men."

The lack of political status

Anarchist under attack

When you're Black, and a prison anarchist, and a prison organizer, the U.S. penal system isn't going to pull any punches in its attempts to get rid of you.

Such is the case for Lorenzo Kombo Ervin, a 39 year old presently serving life for hijacking a plane from Atlanta, Georgia to Cuba in 1969 as an armed protest against both American aggression in Vietnam and the domestic war against Blacks.

Kombo, along with three other blacks, has been placed in the notorious Control Unit Behaviour Modification Program at Marion, Illinois Federal Penitentiary, after the

four had protested glass in the food in the isolation Unit. Several prisoners, including Kombo, were brutally beaten by guards during the protest.

Since then, prison officials have tried repeatedly to goad other prisoners to attack Kombo, even providing them with a zip gun and other weapons.

The Control Unit which is used to punish prison organizers and other "troublemakers" is described by Kombo as a torture chamber and a death camp.

Ten prisoners have died there in the last five years and hundreds of others have come out self-mutilated and



London march in support of Irish prisoners (top); Long Kesh Internment camp (bottom).

makes it difficult for people organizing marches and other support work to maintain contact with prisoners. Despite difficulties an array of prisoner support groups have sprung up in the face of British repression. For instance, in response to the brutality at Long Kesh, the North's most notorious concentration camp, a group called Green Cross has formed to raise funds for the dependents of prisoners and to supply prisoners with reading material, clothing, and tools for making handicrafts.

One of the most active support groups is the Prisoners Aid Committee, based in London. It publishes a bi-monthly news sheet called PAC NEWS and organized public meetings and demonstrations in support of Irish prisoners in Ireland and England. In July, the Prisoners in Ireland Committee, an offshoot of PAC, organized the largest demonstration held in London in defense of the Irish struggle since 1974. Over 3,000 people showed up; members of leftist groups (including the Anarchist

Black Cross, Socialist Feminists, and Irish Republicans), London's Irish Community, and the labour movement.

PAC has a tendency to look upon itself as the proprietor of the prisoner support movement. It dismissed as "hooligan" the action of two members of the Troops Out Movement and the Socialist Workers Party (one of them the daughter of Malta's Prime Minister Mifmoff) when they threw shit on the carpet of the British House of Commons from the public gallery in an attempt to show the honorable upholders of British "Democracy" what an Irish prison cell smells like.

The Irish Trade Union movement has also supported political prisoners and fought against the torture used by the RUC and British military. The Trade Union Campaign Against Repression (TUCAR), which has branches throughout Ireland, publishes a bi-monthly bulletin and has organized several demonstrations. Two of its demonstrations in Belfast were attended by several thousand people.

IRISH ANARCHISTS

While local anarchists oppose the Irish Republican's authoritarianism, many of them actively support prisoners' resistance and endorse some of the Republican's actions against the State. The provisional wing of the Irish Republican Army is composed of people with disparate ideologies, including some anarchists. However, most of the anarchists who've worked with the IRA have now severed their ties to the group and those who remain do so on a tactical basis. They see their

charges of killing a cop (see QR #2 & 3).

Few of the police actions or prison incidents are reported by the British press. As Frank Kitson explained: "The government must promote its own cause and undermine that of the enemy, and this involves a carefully planned and coordinated campaign of what for want of a better word must regrettably be called psychological operations."

BIZARRE DISTORTIONS

This campaign has resulted in bizarre distortions in an attempt to hide the truth about the repression in Ireland. A pamphlet published by a group called the Irish Women at War described this process: "Basing itself on Kitson, the army has developed a sophisticated psychological operations system in the form of Ireland. A complex network of press officers was set up to feed journalists with the army's view of events (Majella O'Hara, a 13 year old who was shot last year by a soldier in Armagh, was according to the army's original statement shot by a 'gunman') and to leak black propaganda stories. In addition, units set up to forge posters, documents and even to explode bombs and commit assassination generally in order to discredit the Provisionals."

In June, Television Three, based in London, working on a documentary about an interrogation centre near Belfast, went on strike when it became independent broadcasting authority decided to show a comedy

Links Without Chains

The War Resisters League, 339 Lafayette St., New York, NY 100012, has just published **What There Is, A Soul In Prison** (\$5.50 a copy or \$13 for 4). Its 1979 Peace Calendar and appointment book. It contains many moving graphics, a powerful history of the prison movement and stories of personal experiences.

The Brotherhood of American Indians, inside the Washington State Pen, is asking for donations to help them win the legal right to practice "the natural spiritual ways of our people." Write the group at #1, P.O. Box 520, Walla Walla, WA 99362. Tax exempt number for cash or money orders is 891-1018893. For general information on many native political prisoners write the Native American Solidarity Committee, P.O. Box 5426, St. Paul, MN, or the Leonard Pelletier Defense Committee, P.O. Box 1, Port Angeles, WA 98362.

Astrid Proff, a member of the West German urban guerrilla Red Army Faction, is fighting extradition to West Germany from England where she was arrested in September. She has very real reasons to fear for her life if returned to West Germany (eight RAF prisoners have died in jail since 1974. Send donations and letters of support to Astrid C/O the Astrid Proff Defense Committee, at her lawyers, Harold Weston and Co., 21/23 Westbourne Grove, London, England NW2 4UA and the Friends of Astrid Proff, 27 Clewerick Close, London, England EC1 ROAT. Often it appears that the West German State uses its powers to attack only members of the RAF and its "supporters." This picture is far from true. For example, six members of the Red-Led June Movement, an anti-authoritarian guerrilla group in West Germany, are presently charged with carrying out a political kidnapping that secured the release of five prisoners. For further information contact AKAS, C/O Postfach 3021, 4 Dueseldorf 1, W. Germany.

instead. It was the first time television workers had protested "to assert their right to tell the truth."

Kison's counter-insurgency techniques have been used in Kenya (where 10,000 suspected Mau Mau were murdered and another 40,000 interned), Muscat, Oman, Cyprus and Malaya. They're in full use in Ireland, beginning to be used in England, and could be

implemented elsewhere if the British decide the time is right.

The following publications and groups provide information on development in Ireland: Just Books, 7 Wintetavern St., Belfast (anti-authoritarian bookstore), PAC News, 182 Upper St., London N1 (Newsletter of the Prisoners Aid Committee), Republican News, 170a Falls Rd., Belfast 12 (paper of the

provisional Sinn Fein, now published underground), Troops Out, Box 10, 2a St. Pauls Rd., London N1 (paper of the United Troops Out Movement), TUCAR, C/O 40, Cabra Park, Dublin 7, Ireland (Bulletin of the Trade Union Campaign Against Repression), and the Workers Research Unit Bulletin, C/O 52 Broadway, Belfast (non-sectarian socialist research group journal).

to seven years.

The government, they believe, was relieved not to have to bring them to trial because such a trial would have exposed the relationship of the state to the Hearst fortune. By exposing Paty's lies, it would have embarrassed her family's efforts to get her released from prison immediately. Also, it would have highlighted "the Hearst family's history of greed, manipulation of public opinion, open advocacy of racism, and championing of imperialist aggression."

"Like anyone," the two conceded, "we experience doubts, pain, sadness and loneliness" in confronting a future of years more of degradation and separation in prison. "But our feelings exist within a prevailing sense of strength, knowing that 'time' can't destroy the sense of freedom that's within us."

In pleading guilty, Bill and Emily took "full responsibility for our participation in the first political kidnapping in this country." They remain proud that their actions exposed the Hearst family to "hundreds of million dollars worth of food to poor California communities, shattering the invisibility of the ruling class. And they retain their confidence in our combined strength to continue fighting for the principles we believe in—the right of all people to control their own lives and to be free no matter what the costs."

GB holds court

Members of the urban guerrilla George Jackson Brigade turned their recent Seattle trial into an indictment of capitalism and some jurors found it guilty as charged. Faced with several counts of bank robbery, explosives, and conspiracy, Teresa Couper and John Sherman, acting as their own lawyers, planned to present a defense that their acts were justified in the face of the current system. Although the judge ruled against this plan, they were still able to take the offense: affirming their revolutionary actions while

explaining that armed struggle is not "terrorism." The surprise came when, although the two had presented themselves as urban guerrillas, some jurors held out for acquittal and other suggested leniency.

They each got twenty year sentences instead of the maximum 120 years. The success of their appeal to the jury shook up the State to the point that it has now dropped any further prosecution of GJB member Rita Brown (held in Alderson, W. Va., federal women's prison) because she's already got more time (25 years) for fewer "crimes" than Couper and Sherman were sentenced to ten years after pleading guilty to the same charges. While Betram was sentenced separately, she released a message expressing "love and respect" for the other GJB members.

The courtroom victory of Couper and Sherman prompted the government to offer Sherman deals on upcoming trials (he's the only GJBer still facing trial). He announced that the only deal he'd accept is freedom. In a trial in September Sherman was given thirty years for his role in the Brigade's aborted bank robbery in Tukwila, W.A., but the time runs concurrent with his other sentence. He faces one more trial (escape from custody) and is, thus far, eligible for parole in 8 1/2 years.

In a statement at the Tukwila trial Sherman said he no longer considered himself a member of the GJB because of the possible confusion about whether, from his isolation in a cell, he's speaking as a Brigade member or as himself, and because he can no longer share in the daily development of the group although he doesn't know if the GJB will continue to exist. Sherman stressed that his withdrawal from the GJB should not be taken as a denunciation of the group. "I'm proud that we rejected the view that the common people in the country are unfit for revolution... I'm proud of our willingness to listen and change, and to learn from our mistakes and our successes."

For more information about the GJB write the Public Support for the George Jackson Brigade committee, P.O. Box 22204, Seattle, WA, 98112 or Left Bank Books, 92 Pike St., Seattle, WA, 98101.

Feminists face life Again

Two feminist prison activists in Vancouver have been dragged into the courts again to face a prosecution intent on putting them behind bars for life.

Betsy Wood, 48, and Gay Hoon, 32, were directly indicted in August in a vindictive and harassing move after the prosecutor bypassed a judge who had dismissed their case and obtained authorization from the Attorney-General to proceed with the same charges they had already beaten.



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Brent Taylor with 'subversive' Wood/Hoon poster.

The charges which arose out of an aborted mass breakout last January at the maximum security B.C. Pen were dismissed after a preliminary hearing in June when the judge ruled the prosecution had not presented enough of a case to commit the two to trial.

Undaunted, the prosecutor resorted to a political instead of a judicial process to press charges viewed as the most serious and most arbitrary to confront politically active

people on the Canadian West coast in at least a generation. They are obviously 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 attention on the B.C. Pen's solitary confinement unit, which penal experts have called one of the most brutal in North America.

The two were present in the visiting area of the Pen last January and taken as hostages when five prisoners, all with long experience in solitary, attempted to smash their way out of the prison. A guard was stabbed during the incident.

One prisoner, Steve Hall (see letter from Millhaven Pen in Roadside Notes), was tried in April and sentenced to life. Of the remaining prisoners, Dave Bennett, Ralph Saumer, and Richard Wright, have been sentenced to 5 years concurrent, for each charge of attempted escape and mischief. Charges of attempted murder and possession of dangerous weapons have been stayed.

The fifth prisoner, Andy Bruce, who has spent nearly eight years in solitary, has yet to appear in court.

Supporters of Wood and Hoon have been targeted for harassment. Two activists were arrested for sticking up Wood/Hoon posters (these are the only posters, out of hundreds around Vancouver, that people have been prosecuted for). One was acquitted but the other, anarchist militant Brent Taylor, was sentenced to a week in Okalla prison for putting up a poster (the Sentencing Act was later reduced to three months probation).

Wood and Hoon go to trial (tentatively Nov. 27 in the Westminister courthouse, but watch for a possible change of venue. For more info, contact the Solitary Confinement Abolition Project, Box 758, Station A, Vancouver, B.C.

Money is urgently needed for the Wood/Hoon Defence Fund, c/o CCIG Credit Union, 205 East Sixth Ave., Vancouver, B.C.

Harris still fighting



Bill and Emily Harris

Former Symbionese Liberation Army members Bill and Emily Harris have been sentenced from 10 years to life in prison for their role in the SLA's kidnapping of Paty Hearst. The Harrises had entered guilty pleas to the charge, while denying Hearst's claim that she had been tortured, raped and

brainwashed.

Their guilty plea, they stated, was a pragmatic choice made to "gain control" of the amount of time they have to serve. In a statement to the court they stressed that it "does not represent bowing down to the State." Their lawyers estimate that they could be on the streets in five

BURU is a "jail-house lawyer" collective, recently formed in the Georgia State Prison to provide legal and financial assistance to the many "penniless and forgotten" prisoners who are "victims of the same monster that captured all of the others." While recognizing the importance of organizing around "political prisoners," the collective plans to address itself to the needs of the often forgotten prisoners locked down for economic crimes rather than those held on explicitly political charges. They ask that financial support be sent to BURU, c/o First Federal Savings and Loan of Atlanta, Box 3251, Atlanta, Georgia 30302. Other correspondence should be sent to Gerla Price, 70725, E-1, Georgia State Prison, Reidsville, GA 30453 or Abdul Shaheed Hameed, 70823, E-1, at the same prison.

Four Black Americans, Jean and Melvin McNair, Joyce Tillerson and George Brown, are facing trial in France as a result of their 1972 hijacking of a jet from Florida to Algeria. The four successfully fought extradition back to the US, but due to a Franco-American treaty, will be tried on the hijacking charges in France. However, one of the group, George Brown, is being extradited to the US to serve the remainder of a robbery sentence in Trenton Penitentiary in New Jersey where he escaped in 1970. Before leaving America the four actively opposed US involvement in Vietnam (one is an army deserter) and fought for Black Liberation. For more information, and to send send letters asking the French government not to extradite Brown, write Comité de Défense des 4 des Fleury, C/O Pasteur Marcel Henriot, 2 Allée Maurice Ravel, 92260 Fontenay aux Roses.

U.S. authorities have a five year plan (1977-82) to spend 1.4 billion dollars increasing America's prison capacity by 24%. In Canada, the government intends on building twenty-four new federal prisons at a cost of \$600,000,000. Opposition is building in both countries. Check with Jericho, National Moratorium on Prison Construction, 3016 Mt. Pleasant Street, N.W. Washington, D.C. 20010 and the Moratorium Committee on Prison Construction, Box 2175, Station D, Ottawa, Ont. K1P 5W4.



A US mime troupe staged a vigil near the Spanish Embassy in Washington recently to protest the jailing of prison mimes who were arrested for "insulting military officers" by portraying them as fascist stooges.

NO NUKES



**Stirring a bad dream with easy lies
we will awake in flames.**

Above quote from "Bangor," a poem by Tom Jay. Photo: Protesters at Trident nuclear base in Bangor, Washington. Part of the worldwide groundswell against nuclear weapons, nuclear power, and State militarism.

POSTER #8

OpenRoad

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

News from Nowhere

Looking for a revolutionary alternative to Superman and Archie Andrews? Well, your answer is issue #1 of *Anarchy Comics* C/O Last Gasp, POB 212, Berkeley, CA 94701, (415) 842-6636 (\$1.25 post-paid, inquire for bulk orders). Edited by Jay Kinney, cartoonists from four anarchist groups came together to create a beautiful comic book that deals solely with anarchism. It features strips on anarchist history (Kronstadt, Spanish Revolution, Makhno) and humorous looks at current politics. *Folkways Records* has just released *Songs of the Anarchist*, an album by Kathy Kay. Cuts include Crazy, Mother Rage, Wheremen Song, City on Fire and Goodnight Children. Available for \$6 from *Folkworks*, C/O 4494 Arch St., San Diego, CA 92116 "If you want the album, but don't have \$6, write and we'll talk about it." Bulk orders from Folkways Records, 43 W. 61st St., New York 10023.

Black Rose, POB 1075, Boston, MA 02103, is presenting another of its anarchist series this Fall. **Noam Chomsky** will be speaking on Nov. 17 (8 pm) and the **Film Rebellion in Patagonia**, about the 1920 anarchist revolt in Argentina, will be shown on Dec. 1 (7 & 9:30 pm). The series is free (although donations are needed) and it's being held in building 9, Rm 150 at the **Massachusetts Institute of Technology**, 105 Mass Avenue, Cambridge... The **Revolutionary 3 Stoges Brigade**, POB 166 W. 17th St., Dayton, OH 45409, has tossed its hat into the battle against ballot-box politics. They've printed a "Vote With A Pie!" poster that features a blank face so people can fill in the mug of their last favorite political. "Instead of casting a ballot cast a pie," say the Stoges. "In the face of things it surely will be much greater impression."... The **Institute for Local Self-Reliance**, 1717 18th St., NW, Washington, DC 20009, "explores the political, social, and the implications of, high-density population areas becoming independent and self-reliant." It publishes **Self-Reliance** (\$6 a year plus postage) a bi-monthly journal devoted to "the movement toward urban decentralization".... The postal box OR recently published for the **Last International** (which has printed a series of creative posters/leaflets and vows that "everything must go") has been closed, due to popular request, here's their new address: POB 1434, Detroit, MI 48231.

Falling Sky, 97 Victoria St., N. Kitchener, Ontario, is a mail-order bookstore with anarchist writings, situationist texts and other reading material not readily available at your corner bookstore... A poster, explaining "Love Without Limit, Play Without Restriction, Live Without Dead Time" is being produced by **Hard Rain**, POB 363, Somerville, MA 02143, to commemorate the 1968 general strike in France... If you'd like to have buttons or bumperstickers printed contact **Jack Donnelly** and **Clyde Colt**, POB 271, New Vernon, NJ 07976. They're "movement printers" who provide a 26% discount to anti-nuke and anarchist groups (their regular rates for buttons are from \$38 for 100 to \$72 for 1,000).

Some new U.S. anti-authoritarian publications... **Self Management Newsletter**, C/O Resurgence, POB 801, Evanston IL 60204, is "an attempt to develop a coherent theory" out of the "traditional Revolutionary Syndicalist wing of the working class and also the theory of the young Chicago anarchist activist, Dean Selock seeking a collapsed lung while visiting relatives. His close comrade, Susan Gilmore rushed him to a nearby hospital. Complications developed during attempts to revive him and Dean died. All of his close friends and anarchist comrades were stunned by Dean's untimely death. Dean Selock was 33 years old. He was born in Texas, the son of a mechanical engineer and a nurse. Dean, his parents, and a sister moved to Chicago, while Dean was very young. He was stricken by polio as a child, a disease which left him physically disabled. Perhaps it was his handicap, combined with an alert mind and an emotional nature, that led Dean to understand and sympathize with the problems of blacks, the poor, and anyone else whom the State and capitalism classified as "undesirable." It was this awareness, which during his high school years prompted

The **Anarchist Communist Association**, C/O Rising Fire, 182 Upper St., London N1, is "an organization of class-conscious anarchists who believe in decision-making as a living and decisive force." It publishes a monthly newspaper called **Bread & Roses... Solidarity For Social Revolution**, POB 23, C/O 163 King St., Aberdeen, Scotland, is a libertarian socialist paper produced by the **Solidarity National Group**. Issue #1 includes articles on Anarchism and Feminism in Italy, and the Tom Robinson Band. They'd like to exchange their journal with like minded publications... Issue four of the **Cenotaphs Press Anarchist Review**, Over the Water, Sandray, Orkney, KW17 2BL (U.K.) (\$6 plus postage), should be sent out by now with articles on Anarchist strategy, Science Fiction, anarchist radio, Marxist and Chinese anarchism, and a statement by Emily Harris.

NEW CHILDRENS' BOOK

Canbe brings anarchy to life



Canbe children create future space.

By Tess Derbyfield

The **Canbe Collective** Builds a Be-hive is a rare children's book—a story of a town combining lively characters with good politics.

The time is in the future in a place that was once New England. Daddell, age 11, and 9 year old Patience are members of the Canbe Collective and they have their hearts set on building a geodesic play-dome—a "be-hive".

The book describes their efforts to make their dream a reality. As the story unfolds, the reader is taken on a fascinating tour of an anarchistic society in full and healthy operation.

Canbe itself is composed of three "Affines" or family groupings where members are not necessarily biologically related. The seventeen members, their ages ranging

from 1½ to 78, live together in a rambling farmhouse with lots of nooks and crannies, and a large communal kitchen.

Along with other rural collectives, Canbe shares the town of Willowvale, using its day-care co-operative, school, health clinic, and trading post. Willowvale, in turn, is connected to Production complex #14—a city-like maze of factories, colleges, and office buildings. With computer connections between complexes, there exists a coordinated network spanning the Earth and the Moon. This network is seen through the eyes of the Canbe-ites.

NON-SEXIST

The use throughout the book of the pronoun "se" (pronounced "see") for both "she" and "he," and "hers" for "his" and "hers"

provides a remarkably effective tool for depicting a non-sexist environment. Names, clothing, temperaments, and jobs are not related to gender. Characters gradually emerge as individuals with their own vivid personalities.

Interpersonal relationships are seen to receive serious attention in Canbe. Complaints about cooking are resolved in a house meeting with people acting as facilitator/interpreter for each other. Considerate confrontations reinforce direct communication among the group—older and younger members alike. With the exception of the oldest group member who is the historian, age differences are purposely and effectively blurred by the author.

The be-hive plan sparks an examination of the subtle concept of the role of play in

a society where people are not required to work. Children and adults puzzle through the meaning of the dome. This leads to many bad moments for Patience and Dandelion until the need for the structure becomes clear to everyone.

CONSENSUS

Consensus decision-making is presented in all its glory through a non-routine meeting that extends far into the night, ending in silent communication beneath the stars.

As the young people forge ahead with their plans, a convincing model of self-directed education as an effective, fluid process is presented. With easy access to both information and adult expertise, they become absorbed in problems involving mathematics, engineering, and science.

The economics of building the dome present yet another crisis and involve Dandelion and Patience in a labour dispute. The details of the solution to this post-scarcity problem will be left for the reader to discover.

This book is a serious yet delightful exploration of anarchist possibilities. Not the least of these is that children should have room to be significant people in the world we are trying to create.

The **Canbe Collective Builds a Be-hive** is written by Bert Gouf, illustrated by Brenda Louise Zeman, coordinated by Sandy Heilman. It's published by Dandelion Press, POB 3229, Westville 5A, New Haven, CT, 06515, and costs \$3.00. We've child-tested it and found it held the reader's interest, regardless of age.

In memory of a comrade

On Sunday, July 16th the young Chicago anarchist activist, Dean Selock seeking a collapsed lung while visiting relatives. His close comrade, Susan Gilmore rushed him to a nearby hospital. Complications developed during attempts to revive him and Dean died. All of his close friends and anarchist comrades were stunned by Dean's untimely death.

Dean Selock was 33 years old. He was born in Texas, the son of a mechanical engineer and a nurse. Dean, his parents, and a sister moved to Chicago, while Dean was very young. He was stricken by polio as a child, a disease which left him physically disabled. Perhaps it was his handicap, combined with an alert mind and an emotional nature, that led Dean to understand and sympathize with the problems of blacks, the poor, and anyone else whom the State and capitalism classified as "undesirable." It was this awareness, which during his high school years prompted

him to support the civil rights movement in the early '60's.

When Dean continued his schooling at the University of Illinois in Champaign, he became involved in the anti-Vietnam war struggle and the student movement. At one time he was a member of the Students for a Democratic Society, and later he was part of the Radical Union, a local anti-war coalition. It is difficult for us to say what it was exactly which made Dean become an anarchist. Perhaps it was his dissatisfaction with the arrogant elitism and the rationalized brutality, which he often denounced among the so-called "movement heavies" and the marxist-leninists. His urging for more consistency between the goals of the left and its daily practice, won him few friends in the student "leadership". At one time he was even physically threatened by an ambitious student leader, who knocked over a table which Dean was using to pass out anti-electoral literature.

The failures Dean encountered in trying to work within the authoritarian limits of the increasingly marxist-dominated student left, made him realize the need for an independent anarchist movement. Along with other local anarchists and wobblers in Champaign-Urbana, Dean revived an underground newspaper, **The Walrus**, as an anarchist community paper. Dean's tireless activity as a writer, street hawker, and "Jimmy Higgins" for **The Walrus** helped make the paper an influence in the university and the surrounding community. **The Walrus** which was published as an openly anarchist standpaper from 1972 to 1974, stands as a pioneering publication during the rebirth of the North American anarchist.

It was during this period that we first met Dean. Working with Dean and the other members of **The Walrus** collective was a unique experience. Several of

us lived together in a large house, which became an informal center for anarchist and revolutionary activities. It was not unusual on any one day to find several rooms taken up by **The Walrus** in various stages of production, while in another room some delegation from another community group was seeking out support for some demonstration, and in still other rooms the more mundane sides of life were taking place. In such an atmosphere the separation of politics and personality was not only undesirable, it was impossible.

In the summer of 1973 Dean moved back to Chicago, where he immediately immersed himself in local anarchist activities, which at that time were centered around **Solidarity Bookstore**. When the small group operating the bookstore began to drift away from anarchism and into situationism and as other

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URBAN ACTION IN ITALY

REVOLUTION

Stephen Schecter, a well-known militant in the Montreal Citizen's Movement, recently completed *The Politics of Urban Liberation: a libertarian socialist analysis of urban struggles*.

Most of the book deals with questions of strategy, and focuses on praxis, both historic and current, using well documented examples especially from the Montreal experience.

Schecter discusses "not only the development of Montreal as a city and recent aspects of its urban politics, but also larger questions about the nature of urban space, the transformation of cities and the significance of urban politics."

His book begins with a look at the political economy of the urban question, goes into the "redefinition of the revolutionary project," and examines lessons of major working class movements of the 20th century, including the Spanish anarchist movement, the Hungarian revolution of 1956, and Portugal in 1974-75.

What makes this book particularly useful to North Americans are the parallels drawn between the lessons of urban struggles outside the continent, and questions activists such as those in Montreal are trying to answer.

As Schecter himself says in the preface, the question is put in terms of "not only how to live in the city, but how to live as to change the city; what kind of changes are we working for, and what kind of politics do we need to bring about."

The following is an abbreviated excerpt from a chapter called "Revolution From Below: Contemporary Urban Struggles." The book is published by Black Rose Books, 394 Rue St. Urbain, Montreal, H2W 1T7, Quebec and is now available for \$5.95.

Urban workers of the crisis emerged out of the crisis of Italian capitalism, itself a product of the increasingly revolutionary militancy of Italian workers at the point of production. More or less for less work, the suppression of wage differentials, the emergence of internal commissions based on shop floor and assembly-line delegates as parallel bodies to the trade unions, sabotage, absenteeism, wildcat strikes and work stoppages characterised the struggles of Italian workers in the factories of monopoly capital throughout the seventies. The lessons are salutary and significant. In the first place, such radical action was common to very different groups of workers, reflecting the fact that shop floor militancy is not the prerogative of any one section of the working class. In 1969 immigrants from the

south of Italy formed a large proportion of Fiat workers. The management, feeling their recent arrival gave them little attachment to the factory, saw in them a major cause of the upsurge of working class militancy and sought therefore to isolate or cashier them. In the years that followed they recruited their workers from the Turin labour force, but in 1972 and 1973 conflict broke out again with renewed vigour and even greater displays of working class autonomy. In March 1973, tired of lagging negotiations and the union strategy which called for limited strikes by different sectors within the plant, the workers took matters into their own hands, organized processions throughout the Fiat factory and in little over a week succeeded in occupying the entire plant at Mirafiori. This was no small feat given the tremendous area over which the plant extended. As one worker pointed out looking back at the occupation, had the idea been suggested in 1968 or 1969, the reaction would have been one of incredulity.

"TOO MANY DOORS"

"We would have been told: 'It's not possible, there are too many doors, there is a sea of doors.' This time the occupiers seemed like child's play."

It succeeded precisely because no one raised it in advance; rather the strategy emerged in the course of the action, reflecting once again how revolutionary moments can be "organized" but once they emerge the workers come up with the appropriate action. In this case it consisted of workers from different sections going to block doors in other areas of the plant, an action itself inconceivable without the initiative taken by workers on the shop floor.

As with the unions and the PCI, the Italian Communist Party denounced the workers' initiative as adventurous and came out in favour of wage differentials. Forced to recognize the delegates' movement, they sought to institutionalize it in the form of factory councils in exchange for the imposition of social order demanded by the capitalists, they proposed a series of structural reforms in line with their state capitalist thinking amounting to a more rational use of productive capacities and investment funds. The negotiated settlements were always much less than what the workers demanded, involving considerable wage increases but not touching on the issues of workers' control. In a sense, however, this was a victory, which only the autonomous organisation of the working



Italian urban scenes: Rioting in Turin (top); tenants march in Milan (bottom). Banner says: "The only fair rent is no rent."

class guaranteed. On the one hand, the profits squeeze in Italian capitalists was maintained; on the other, the unions were forced to resist capital's attempts to link recognition of the delegates' movement to productivity increases. The return to work did not lead to any let-up in the workers' opposition, which amounted to no more and no less than the refusal to work, thus driving even Fiat to have recourse to the Casa integrazione that system, now expanded, whereby the state covers, for an indefinite period, 80-100% of the salaries of workers laid off by private enterprise for almost any reason...

HOUSING

...Although the massive layoffs diminished somewhat the force of the delegates' movement, it merely displaced the struggle from the factory to the city. The crisis of Italian capitalism, coupled with the strains it placed on the state's finances, led the state to try and recoup from the workers via the social wage what capital could not impose at the workplace. From 1974 on increases in transport, electricity and telephone rates were announced, provoking a series of urban struggles characterized by the same kind of autonomous working class militancy that marked conflicts in the factories. The merging of contradictions in the workplace and the community found its strategic parallel in the

linkups made between workers from both social spaces, while the dialectic between organizations at the base and the official organs of the working class was reproduced here as well...

In part the inability of urban struggles to get beyond their specific and local character in the period 1969-71 was a response to their being caught between the hammer of left-wing avant-gardism and the anvil of PCI reformism; but in part it also reflected that the moment was simply not right. This does not mean that urban struggles are inevitably doomed to 'neighbourhoodism', or that the principles of direct action and autonomous organization are impractical. Rather it suggests that the moments of popular upsurge are not predictable, that no political line can guarantee a revolutionary outburst or account totally for its failure, and that hammering away in the intervals of political quiet at the contradictions of capitalism, advancing revolutionary ideas, pushing for autonomous working class mobilisation are not wasted efforts. When urban struggles exploded once again in 1974 they extended to areas beyond housing and made linkups with the unions. Those tenant groups and neighbourhood committees who had already been involved in housing occupations, who had not ceased to reduce their rents, who had some history of

political combat provided the most persistent support in this next wave of self-reduction struggles. In Rome two new features stood out in this round of housing occupations: the direct participation of factory workers and the extension of the movement to include dwellings built by the private sector, giving the struggle a dynamism similar to that exhibited by the workers of Santiago and Lisbon. The combativity of the workers produced tangible results, the occupation movement spread to Naples and Milan, and the state found itself faced with an intensified fiscal crisis. In 1974 delays in rent payment had reached the 20% level and the deficit of the public low-income housing office, 5 billion lire. By the autumn of 1975 the movement had become entrenched:

"with a new form of communist appropriation of the city; groups of young workers had installed themselves in dilapidated factories and transformed them into places for encounters, life and combat."

FACTORIES & CITIES

The self-reduction struggles that emerged around the transport and electricity increases in 1974 also bore all the hallmarks of revolution. From below—spontaneous and direct action organised by the workers independent of their

unions and parties; linkups between the factory and the city; demands and forms of organisation that represented attempts to appropriate and transform the direction of social life; the development of strategies that required the practice of revolutionary principles. In the process the workers showed that the contradictions underlying their emergence were very real indeed. When the increases in transport fares were announced in 1974 in different parts of Italy, the first reaction on the part of workers was spontaneous and unorganised. In the Turin region cars were blocked, leaflets distributed and delegations descended on the municipalities. In the Milan region workers' committees in the factories went out on wildcat strikes opposing the fare increases. The PCI and the national unions opposed such action. The Milan strike was attacked on the grounds that the workers were confounding the role of their organisations with that of the mayor and the government. Under the impulse of popular pressure, however, the Turin steelworkers' union (FLM) undertook to organise the struggle on the basis of self-reduction. Their example, combined with the initiative taken by workers who did not wait for their unions to give

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Black Urban Revolts

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political cults of the period, Dean recognized that his work was getting nowhere and turned his efforts to helping the growth of the Social Revolutionary Anarchist Federation in Chicago. We had also moved to Chicago in 1974 and had continued to work with Dean there. It was here in Chicago where Dean met his comrade and constant companion, Susan Gilmore. Both Dean and Susan were involved in several local organizational efforts and educational activities, including the founding of May Day, a Chicago-based anarchist collective. On a larger scale, Dean and Susan helped start *The Black Star*, the continent-wide review of the SRA. This project was aided enormously by their thought-provoking articles

and Susan's imaginative art work. They also played a part in the formation of the Anarchist-Communist Federation, of which May Day is an affiliated group.

Both of us learned much from our association with Dean. If we did not always agree, Dean's arguments often forced us to clarify and expand our own thoughts. Dean's anarchist views placed an emphasis on emotional and personal needs. Sometimes we thought this emphasis went to extremes and neglected solid organizational work. Dean would say we were "hard as Dean's absence will be felt for many years to come by the anarchist movement, particularly in Chicago. He will be missed even longer by those of us who knew him as a friend."

Mimi Rivera & Jeff Stein
July, 1978

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the order, helped the movement spread...

Similar forces were at work in the self-reduction of electricity rate increases. In Turin, for example, the transport struggle led the unions to take the initiative this time. The union in the state electricity corporation proposed a 40% self-reduction and the Turin FLM, uniting workers from the three union federations, undertook to organize it. Elsewhere the union leadership often proved refractory, as did factory councils dominated by the PCI; but wherever the base was strong the leadership had to fall in line, as even PCI militants joined in the struggle. There were also other pressures. Since 1973 the struggle against ENEL, the state electricity corporation, had been meeting to figure out a recipe to the freeze on hiring and the letting of 12,000 workers which had been part of ENEL policy since 1970. The struggle of some women in Rome in 1972 against electricity increases taught them the importance of linking up with consumers, while the hike which followed the struggle at the workplace made it clear to workers in general that the defense of their living standards could not be limited to the factory.

DIRECT ACTION

Direct action thus appeared as a viable strategy, but it was also politically significant. It permitted the workers to practise, in their actions, the aim of the struggle itself and thereby signified their refusal to accept capital or the state the right to determine how society should run. The immediate and spontaneous assembly of workers in ENEL on the transport issue were eloquent in this respect: "We have had enough of cattle car, troop transports, rifle schedules put in place to control us, wage discrimination, the bipeds of the street, and we want to travel for free, comfortably, quickly; we want our travelling time to be included in our work hours and paid for. We have had enough of our health, the possibility to spend a few hours in the company of our wives, to take care of our children, to see our friends and comrades are matters which do not have a price. The struggle around transport is important precisely in that it concerns us all at that level. For this reason the struggle against the bosses is above all a struggle on our part to take back our time and our health. We do not want to write this question clearly or even to sell it for a little more. Travel time is work time; we want to give the time to be with ourselves..."

..The participation of the unions, however, was very important, especially in the electricity struggle where the

cost of public services put forward by the Carl plan."

This confrontation with the state is reinforced by the practice of civil disobedience inherent in self-reduction struggles, a practice that can

working-class Milan. Women's movements have exploded around the issues of day-care, divorce and abortion. Urban struggles in Italy represent in many ways the most recent and most advanced expression of the reform of the social revolution, but their unfolding has not been free of that dialectic between the reformism of official parties and the revolutionary politics of the base. However advanced they may appear to situations in other countries, they have emerged from a crisis which is common to all of advanced capitalism and have raised demands which workers in other countries, in one way or another, have also raised, thereby producing "a political crisis of consensus in the face of which 'economic' measures remain powerless." It is worth remembering too that the state of the features which urban struggles have assumed in Italy would be unthinkable at an earlier date, such that the questions

we might pose about the Morning experience would best be looked at with this caveat in mind. The 'failures' of the struggles around the east-west autoroute, Milton Park, however are part of the same open-ended process and debate as the Italian self-reduction struggles around the electricity and telephone rates. The lessons are there to learn from, but there is no magic formula. Bearing in mind, however, our understanding of urban contradictions and the revolution of the contemporary experience of reduction from below, we can try and develop strategies that will lead urban struggles further than recent analyses indicate they have gone.



Italian squatters: "The houses be-long to us... the whole city belongs to us."

only weaken the state which the PCI wants to manage. Indeed, the whole of PCI policy, its historic compromise with the Christian Democrats, is predicated on its capacity to transform Italian society through its control of the state—a fitting, if sad, denouement to a revolutionary tradition that over sixty years ago also saw social revolution in terms of the seizure of state power...

POPULAR MOVEMENT

In spite of the reformism of the parties of the left, the popular movement in Italy moves forward. Self-reduction of rents and housing occupations still go on. Consumer groups have passed from food boycotts to the direct seizure of goods in supermarkets in the heart

SORWIC

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negotiating with the banks was a very hard one for the membership to make. The CLC has accused SORWIC in the press of "abandoning the bank workers". Union spokespeople point out the "cancelling a certification only means that we are not negotiating. Certifications did not protect employees from wage freezes or union harassment. Protection comes from the willingness of bank workers and the union to stand up and fight."

The union will continue to negotiate with two banks in Saskatchewan. In B.C. their strategy is to concentrate on building a stronger organization of women and men who work in banks, credit unions, and trust companies. As one SORWIC worker pointed

out: "There are already bank workers throughout the province who have experience in organizing, negotiating, mediation, and fighting unfair labour practices. We have hundreds of members, both in Local 1 of SORWIC and in the UBCW section who are committed to organizing unorganized workers. We know how to build our union."

SORWIC recognizes that it must increase the number of its dedicated and committed members. As that strength grows, SORWIC will be in a position to effectively "take on the banks."

SORWIC regularly publishes information on organizing. It can be contacted at 207 W. Hastings, Vancouver, B.C.

The Open Road welcomes correspondence and contributions (both editorial and financial).

Write to us at:

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

Radio Stars

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FM, including police calls and radio taxis.

Unlike Italy, where the "law of the strongest transmitter" decides who can broadcast where and when, French alternative stations are being banned outright by the State. For more info, follow *Undercurrents*, 27

Clerkenwell Close, London EC 1R 0AZ, England (see issues #23 and 24 on how to build your own cheap transmitter) or Coordination Parisienne des radios libres, c/o S. A. rue Keller, Paris, 11ème, France.

Information on North American non-commercial radio from Vancouver Cooperative Radio, 330 Carrall St., Vancouver, B.C., Canada.

Books Received

Cheer! Uncle Sam, by Ed Nagel; the struggles to build a free school in Santa Fe, New Mexico. Putting children's liberation into practice. SFCS Publications, POB 2241, Santa Fe, N.M. 87501.

Domination Day in Jail, by Chris Falters; a book of left poetry, wit, and fire of rhetoric. Nicely illustrated. Unfinished Monument Press, 2128 Gerrard St. E., Toronto, Ontario.

Workers' Autonomy, four articles analyzing the role of an anarchist minority in autonomous workers' struggles, in theory, and in contention. Branch Dubh Publications, 83 Langside Terrace, Port Glasgow, Scotland.

The Angry Brigade, a collection of communiques and a chronology of this early group practicing armed struggle in Great Britain. Branch Dubh Publications, 83 Langside Terrace, Port Glasgow, Scotland.

A Critique of Marxism, by Sam Dilogoff; a provocative dialogue between Marx, his supporters, and his anarchist critics. Soil of Liberty, P.O.B. 7056 Powderhorn Sta., Mpls., Mn. 55407, 30.35.

Women in the Spanish Revolution, by Liz Willis; a new edition of a classic pamphlet on the achievements and limitations of anarchist women in the 1900s. The Women's Co-op Unity Press, 13 E. 17 St., NYC, NY 10003. Available for donation.

Facsim in Aberdeen, by Liz Kilbheath and Andy Rigby; a local history of the confrontations between Scottish fascists and their opponents in the 1930's. Aberdeen People's Press, 163 King St., Aberdeen, Scotland, 70 p.

Notes from an African POW Journal, writings by black prisoners in the U.S. N.A.P.O., POB 6020, Chicago, Ill. 60680.

Renzo: The Japanese People's Movement and the 1980's, a study on the future development of the Japanese. New Left and Anarchism. NAMA2U, 2-12-2 Asahimachi, Abeno, Osaka, Japan.

Enough, Enough, Anita!, and The Sin of Sodom, by Don Smith; two pamphlets attacking the New Right's homophobic Christianity. Quantum Jump Publications, 5 Caledonian R., London N1, England, 30p.

Utah Phillips: Anarchist minstrel

By Al Grierson

Joe Hill once said, "If a person can put a few cold commensurate facts into a song and dress them up in a cloak of humour to take the dryness out of them, he will succeed in reaching a great number of workers who are too stupid/intelligent or too indifferent to read a pamphlet or an editorial on economic sense."

Few would deny that in our society a talented entertainer with a political commitment and the guts to speak about it usually has access to more people than the most competent radical orator. Such an entertainer is Utah Phillips, self-appointed Golden Voice of the Great Southwest and self-admitted rumbler in his own time.

For those unfamiliar with his name and work, Phillips is one of a breed of animal fairly rare these days—the full time professional entertainer who manages not only to attain commercial success with political honesty but also to combine the two. He is an excellent writer whose songs have been recorded by such better known artists as Joan Baez, Emily Lou Harris, and Flatt and Scruggs. At the same time he has been remarkably successful in making people aware that the union he belongs to, the Industrial Workers of the World, is not only still alive, but alive and active and that anarchism is not a dirty word but a genuine political attitude.

He has been able to do this because his alter-ego, Bruce Phillips, is a committed IWW and anarchist who uses Utah's outrageous stage personality not

only to make a living but to get people to listen to ideas that they might otherwise close their ears to.

He's dressed in this by his grey hair and beard which make him look older than his 43 years and by his consummate ability as a teller of tall tales and terrible puns. He is a master of the art of public performance, carefully selected before each set the material which onstage will seem to erupt spontaneously—a cascade of bad jokes weaving between and often through the middle of his songs. And throughout it all, in his concert performances he hammers out political points. His story about the last time anybody in his family voted, for example, has got to be one of the funniest bits of anarchist propaganda ever.

His antagonism towards the "business" aspect of the entertainment industry is well known, and most importantly carries itself into his offstage life as well. His experience in dealing with it can provide some sound guidelines for other performers seeking to maintain not only their sanity but their integrity while trying to make a living.

For example, he refuses to make money from writing songs—"I don't believe that songs can be owned by anybody. If I am talking to someone in a gas station and later on the story he tells me ends up in a song, how can I say that I wrote the song or that I own it." The copyright notice at the front of his songbook specifically forbids the reproduction of any portion of the book for the sake of profit or capital gain.

Another important aspect of the Phillips approach to being a performer is what he calls paying

anarchist taxes. Put simply, this means paying the people back in kind for what they've paid you in money. For Phillips, this includes setting aside a percentage of his performing dates for unpaid benefit performances—the same percentage, say, that government takes from people in income tax.

On a smaller scale one of Phillips' more successful bits of anarchist consciousness raising is to be found in the comshaw stand which he sets up when and wherever the opportunity and the mood arise. A comshaw is simply a trader and the comshaw stand, which Phillips operates under the pseudonym Nathan Starbuck is a collection of all sorts of things, none of which have any commercial value and none of which he sets up for sale. They do however have other types of value—utilitarian, aesthetic and funk. The stand surprises, shocks, and hopefully alters people's consciousness. On many occasions Phillips is met with expressions and looks of disbelief when a member of the public is informed that a particular article is under no circumstances for sale. Often, that same person will rummage through his or her clothing, wallet, handbag, backpack or anything else looking for something to trade. In some cases people come back several hours or days later to trade for a particular article they really wanted.

If this article has said little about Utah Phillips' music it's because that aspect of his activity has been one to often emphasized in writing about him. The music should be experienced directly but it is important for people to understand some of the



Utah Phillips

reasons why he does what he does. For those interested in finding out more about what he does I'd recommend his two albums "Good Though" (Philo 1994) and "El Captain" (Philo 1016), and

his songbook "Starlight on the Rails and Other Songs" (Wooden Shoes Publishing Cooperative, 1036 Solana Ave., Sonoma, California 95476). Better still, go and see him first chance you get.

David Peel: Political Street singer

By Lefty High

The scene is a Yippie rally outside the 1976 Republican convention in Kansas City. Speakers and musicians are being drowned out by the rantings of a right-wing religious fanatic who, for years, has disrupted leftist events by setting up powerful sound systems alongside them.

David Peel sets up the Yippie stage then bellows into the microphone: "The pope smokes dope... the pope smokes dope." Soon the religious provocateur is being drowned out by hundreds of people bawling up and down, singing along: "He likes to smoke at mass... the pope smokes dope... the pope is getting higher, higher, higher..."

For over ten years, David Peel has sung in the streets and at hundreds of protests and benefits for free (for the Black Panthers, the anti-war movement, John Sinclair, civil rights struggles...) before, as he asks, "Why wait for someone to pay you for something that has to be done?" As well, David Peel and the Lower East Side (the band he often plays with) performs as the "house band for the Yippies," frequently playing smoke-ins and other Yippie rallies.

He sees his music as a revolutionary weapon and has fought to bridge the intense energy of early rebel rock 'n' roll with the political awareness that

developed out of the 1960's counter-culture. In 1970, he joined with Tom Forcade, then with the Underground Press Syndicate, to form a "caravan of pirates" which tagged along behind the Medicine Ball caravan, a cross-country tour of shock music, contrived and filmed by Warner Brothers to take advantage of the box office success of the film Woodstock. Peel mugged in front of the cameras, sang revolutionary songs, criticized Warner's blatant exploitation of the counter-culture and, for his efforts, almost got stabbed to death by a Warner Brothers hack.

Peel was swept up by the social and cultural upheaval of the Sixties and, in 1967, began singing in New York's Washington Square Park in Greenwich Village, then brimming with young people who'd come to live on the streets. Although he now plays regular gigs in New York (check out Mill's Tavern) and has recorded several albums, Peel still considers himself a "political street singer" and "continues to play at Washington Square Park, which he calls his 'Studio A'."

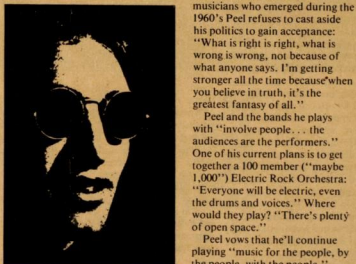
He's been busy in other studios too. Since the release of Have A Marijuana in 1968, he's released a string of albums on the Elektra and Apple labels and, more recently, on his own label, Orange records. His music is a high energy yelling, chanting sound that defies

conventional music labels. Maybe you could call it Folk-Punk music with a twist of Lenny Bruce.

David Peel and the Lower East Side was a precursor of punk rock. Peel's grating, sometimes nearly incomprehensible voice and his raucous anti-authoritarian lyrics wailed through such early cuts as I want to start another riot, Oink, Oink, I want to kill you, F is not a dirty word, the Chicago Conspiracy and the Lower East Side: "We are from the lower east side/we don't give a damn if we live or die... Got to fight the people who will beher us/No school, no work, nothing here to hide/We dig living on the lower east side."

"We were the first punk band," Peel says, while noting his disdain for the lack of radical awareness and legitimate rebellion in the current New York punk scene. "I have a hate/love feeling toward punk," he explains. "A lot of punk is junk but a lot of it is good. The good punk has energy and it can be used to make people wake up."

He plays with the Lower East Side band irregularly these days because "You shouldn't be tied to any one band any more than you should be tied to one person." Now he also performs with the Apple Band and on a recent album ("King of Punk") his group was billed as David Peel and the Lower East Side. He's about to release an album called "The Rise and Fall of the United States," and



David Peel

some of his new songs are World We'll Die, Ballad of Aron D'Kay (a tribute to Pete Townshend), I Hate You, Marijuana Christmas, and the Bob Dylan Conspiracy.

"I'm warning you poets and singers who lie/We will be watching the rest of our lives... Get back to the people who walk on the streets/Or Rock Liberation is going to come after you..."

As a member of the Rock Liberation Front, a loose non-organization consisting of anyone who doesn't like commercialized "rock," he has "declared war" on the Dylans, the Jaggers, and even

the Patti Smiths of rock 'n' roll. Although he likes much of their music, he's disgusted by their lack of political action and their "bullshit personal way of life."

Unlike many of the political musicians who emerged during the 1960's, Peel refuses to cast aside his politics to gain acceptance: "What is right is right, what is wrong is wrong, not because of what anyone says. I'm getting stronger all the time because when you believe in truth, it's the greatest fantasy of all."

Peel and the bands he plays with "involve people... the audiences are the performers." One of his current plans is to get together a 100 member ("maybe 1,000") Electric Rock Orchestra: "Everyone will be electric, even the drums are voices." Where would they play? "There's plenty of open space."

Peel vows that he'll continue playing "music for the people, by the people, with the people." And his commitment and his exuberance seem almost inexhaustible. "As long as there are reactionaries out there," he insists, "we gotta be actionaries. Action is the final word in it." **Discography:** Have A Marijuana, Elektra Records, 1968; The American Revolution, Elektra Records, 1969; The Pope Smokes Dope, Apple Records, 1972; Santa Claus Rooftop Juke, Rock Liberation Front, 1973; An Evening with David Peel, Orange Records, 1976; Bring Back The Beatles, Orange Records, 1977; King of Punk, with David Peel and Death, Orange Records, 1978; The Rise and Fall of the United States, Orange Records, 1978.

Notes

continued from p. 2

I work at Harvard, but that's okay... I'm a man working in day care.

I've marched in the Gay Pride parade for the third year in a row.

I'm so non-sexist that I have seven women friends, and I've even loved my mother. I thought she'd be impressed. Sandy Ruben, Cambridge, MA.

CRAP PIE

Dearest Comrades at Open Road,

I just happened to be present when Gerald Thompson, Secretary of Washington State Department of Social and Health Services, was doubly pried by two anonymous women (siding with slavery and adultery tools of peoples art) on August 31, 1978. Thompson, whose recent appointment was the birthchild of the not-so-honourable Dixie Lee Ray, is on a leave of absence from his middle-management position at Pacific Northwest Bell, to administer Washington's monolithic "social service" agency.

Granted, the most dynamic of our times does not alter the ongoing horror of women, men and children warehoused in state institutions. However, this action and the book "Fucking R.A. (Committee to Release All Prisoners) communicate and provide a moment of comic relief and solidarity between men on both sides of the walls... while we continue to struggle with the real issues. A.C.R.A.P. Sympathizer Seattle, WA.

SRAP UP

Dear comrades of Open Road,

We are surprised and disappointed to see your staff make a destructive and unsupported assertion in your latest issue concerning the SRAF. It is true, as you say, that the ACF has caused some uncertainty about the SRAF (Social Revolutionary Action Federation). It is true, as you say, that the ACF (Anarchist-Communist Federation) has caused some uncertainty about the SRAF. As you say, the role it will continue to play, and how it will develop in the future. It is also true, as you say, that attendance at our recent conference was less than half that at the 1977 conference.

What you did not say (to be fair) was that the site was located within a week's walk of the date from Chicago to Arkansas. This fact probably had more to do with the fall-off in attendance than any one single factor. As soon as the location became less certain, even on the west coast put aside plans to attend. Money was also a problem in our case.

The really destructive assertion which you made was that SRAF includes "anarcho-capitalists." You center your assertion baldly without describing any facts to back it up. Do you print it because we have

no document which says "Anarcho-capitalists may not join?"

If you'll read our Declaration (enclosed) you will see the idea in an affirmative way, rather than filling the document with negativisms. We could write a book about what we are not and never say what we are. But we avoided that trap.

Since the SRAF began emerging in the late '60s, there have been over 60 local groups, affinity groups and other organizations who have felt the need to affiliate with the SRAF. I challenge you to find even one of these which is "anarcho-capitalist."

A couple of them may have been primarily of the Stiermer tendency—but the overwhelming number of them were operated on the principles of anarcho-communism or anarcho-syndicalism. The two organic documents, the SRAF's own Declaration, and the Principles of Association—are both consistent with the principles of anarcho-communism, and totally inconsistent with any concept of capitalism.

The SRAF and the ACF have different roles. That is why the ACF is emerging. It's unfortunate that some in the new ACF need to define their existence in terms of "anti-SRAF"—since it's not necessary to do so.

We hope you can do something to correct the destructive impression which you gave about the anarchist movement, and SRAF in particular. Your articles in the past have always been of an encouraging sort, making the latest (and unsigned) article even more surprising. The Open Road collective who have been familiar with the development of the SRAF for several years in the past.

In this matter, do not practice any sort of censorship. So it is a fact that we have received (and printed) an occasional letter from some "anarcho-capitalist." These letters have honored our perspectives to some extent. They have provoked us to consider some of our responses. No one I know has been convinced to become an "anarcho-capitalist" through these exchanges. On the other hand, we initially wrote to the Bulletin as a "capitalist" has since developed over the years into an anarchist.

You might have said that SRAF has been accused of "harboring" "anarcho-capitalists" and print the source for the accusation. This is a matter we give you a handle upon who to approach for spreading it is a lie. As it is, it appears it is you, yourselves who are spreading the lie. We hope you don't want this erroneous impression to continue to circulate.

We're looking forward to hearing from you. Frequently,
Jim Bumpas
Mountain View, CA.

JONAH RASKIN

Dear Open Road,

I hope that Open Road is feeling well. I was totally gratified to open the letter to you. Jonah Raskin's mug facing me, was passionately in love with him (when he was 14 and I

was 10, you can imagine when) and, by God, I guess some things only change on the inside.

Anyway, to stay in touch, Yours faithfully,
Claire Weintraub
X Crownpoint, New Mexico

LIMIT SQUABBLES

Dear Friends:

I hope this note finds you all well and in good fighting spirits. The paper has produced a pretty good response, especially concerning our understanding pertaining to the term "Anarchist." I especially compliment you on your coverage of advocates of "non-violent" as well as "non-violent" actions. This will hopefully expand the understanding on both sides of the term "righteous" internal squabbles. With Revolutionary Love, Gerry Gagnon, Port Stanley, Ontario

SCIENCE FICTION

Dear Comrades of the Open Road,

The outstanding article "Daily Life in Revolutionary Utopia: Feminism, Anarchism & Science Fiction" by Lessa, Taker and Alyx—well worth being issued as a pamphlet—being the best anti-reaction to the present system's poisonous pseudo-dope that Hollywood is dishing out in order to turn the people's minds away from the hellish reality that is the system it is fostering upon mankind.

The fact that Open Road has been able to publish already seven rich issues in its large and well illustrated form shows the growth and interest in our ideas when presented from a revolutionary anarchist point of view. It shows the growth and principle of freedom of expression as is strikingly exemplified in the articles "GJB criticizes Open Road coverage" and "French anarchists at war."

In the latter, diverse positions taken by anarchists towards the newly arisen revolutionary Autonomist movement in France are brought to light. Some of these positions, in my opinion, are as harmful to the anarchist movement as the dubious positions towards the Italian Red Brigades' revolutionary acts which gave the mouthpiece of the present system the chance to assert that the anarchists, too, condemn the "terrorist Red Brigades."

Here it is even more harmful, as the Red Brigades' actions have evolved against the betrayal of the Communist Party leadership by the youthful members of that party, thereby having a positive effect on anarchists a splendid opportunity to express sympathy with them, and point out that it is the leadership following the actions of marxism and stalinism that led to their betrayal, as it has in every country where followers of this trio have treacherously abandoned themselves as governments. For every government rests upon betrayal.

Fraternally,
Marcus Graham

South Africa

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divergent individuals to cooperate—as individuals, not as sectarian proselytizers. "Vanguard" structures have had minimal impact on the issue. Most groups organize as collectives, working committees, and during actions, as affinity groups. These subdivisions allow large groups to work quickly and creatively, while encouraging a widespread sharing of organizational skills—vital in transient college communities.

But most important, the collective process itself can transform participants. During Stanford's sit-ins, for example, (four in the last two years, with the first one resulting in 294 arrests) many people experienced organization based on the affinity group, coordinated temporary chairperson and affinity group reps, and acting through consensus. Participants thus joined a



Soweto students take to the streets of South Africa.

process which minimizes the impact of individual ego, which fosters mutual aid and strives to incorporate feminist values—in short, they experienced anarchist organization.

That few student activists today know more of anarchism than the name (and a few Marxist or liberal slanders) is perhaps a hopeful sign: collective organization has evolved and spread in the movement because it's the best way to organize. An anarchist organizing committee in charge of rhetoric and dislike of hierarchies all manifest a widespread rejection of (or at

least disillusion with) classic forms of authority.

As in the anti-nuke movement, the feminism, anarchist process, and collective lifestyles shape the movement's structure and its style, its tone. At several schools, the anti-apartheid movement has catalyzed a small renaissance among the left, resulting in new feminist groups, new study collectives, new newspapers, new issues and protests.

For continuing information on anti-apartheid organizing, contact the Black Rose Collective, 3470 Middlefield, Palo Alto, CA. 94306.

Walls

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cell. Carter made the mistake of commenting that the guards were trying to take the cuffs off sometimes." He was beaten, then thrown into a cell where he remained handcuffed for hours.

On August 11, while guards attempted to diffuse a pipe bomb they had discovered the bomb exploded, killing a guard and hospitalizing several others. All prisoners were locked down in tiny 4-man cells for eighteen days. During the three days prior to the lockdown there were four separate reports of brutal beatings by guards.

Gerald Thompson, a bureaucrat at Pacific Northwest Bell, was brought in to head up the State's prison system. He used the bombing incident as a headwound to the human Walla Walla—new electronic surveillance and metal detecting devices, cut-backs on firing programs and self-organizing programs and expanded cell functions. Vinzant's Warden Genakos resigned.

CHANGING OF GUARDS

The new warden is James Spalding, a former lieutenant at Walla Walla and an ex-green beret. Spalding immediately revoked the guards' right to strike during the July 19th strike and eliminated all visits to ISU. He also capitulated to all the demands of the guard's union, long critical of Vinzant. The guards demanded increased security and got the construction of a concrete wall dividing ISU from the general population. Communication between the two groups of prisoners has

been an integral part of past Walla Walla resistance. The 1977 general strike, for instance, was an outgrowth of struggles for improved conditions that started in ISU.

The repression has deepened on many fronts. Over 1,600 prisoners are crowded together in a cell designed for 850. Medical, food, vocation, and counselling "services" are inadequate "assembly line" operations and there is little access to the sort of learning skills required to get parole. Prisoners have 10 square feet to themselves in their cells although state law requires at least 60 square feet of unobstructed space per prisoner. But, as a Walla Walla prisoner recently wrote, "a person has no space/room/air. I don't know what cubes a government financial egg head would say the human being needs to remain whole/healthy and sane but I do know we ain't getting it."

People are involuntarily transferred to prisons thousands of miles from their friends and families with little notice, personal property has been confiscated (musical instruments, tools needed for prisoners livelihoods), there are random shakedowns, communication and movement are tightly restricted. The right to organize idle time have been curtailed. The new wall, and Spalding's affirmation of the guard union's power, is only a license for more of the same.

On the outside, increasing numbers of people are supporting the prisoners and their families through involuntary transfers, end overcrowding, and dismiss brutal administrative functionaries like nurse Nelson.

Protest ranges from letters and petitions to a recent

demonstration held in Olympia by a group called the Washington Coalition Against More Prisons (it demands the immediate release of 1,000 Washington State prisoners, including 500 from Walla Walla) to the piling of Gerald Thompson by another group called the Committee to Release All Prisoners.

PRISONERS RESIST

And inside, many prisoners are prepared to resist. During the lockdown, mattresses and books were burned in cells and TV dinners and body wastes tossed at guards.

A recent letter from a Walla Walla prisoner pointed out that Thompson's attitude toward prisoners is to "beat their heads when they look up... Fuck you Dixey! (Gov. Dixie Lee Ray, who appointed Thompson) I'll bet you're a fascist!"

Walla Walla may explode, yet the public has little knowledge of the daily brutality faced by prisoners there. As the Walla Walla revolutionary group inside the walls, commented in a recent statement: "The bourgeois media... make it sound as if prisoners are bombing their captors out of mere boredom, rather than reporting these incidents as being part of a continuing fight by prisoners to change intolerable conditions of existence... Instead of seeing the continuity of prisoner resistance, they look upon each action as an isolated incident, as something that won't happen again if they but tighten the screws here and there."

For information on the Walla Walla struggle write the Washington Coalition Against More Prisons, 743 Broadway E., Seattle, WA 98102.



YOU THINK WE HAVE LOTS OF MONEY AND PRODUCE OPEN ROAD OUT OF A SPACIOUS, WELL-EQUIPPED OFFICE?

Well, you folks can bury your fantasies. . .
 The Open Road comes out of a small ramshackle office in Vancouver's "skid row." We spend as much time fending off hungry office rats as we do the landlord. We're broke. The last issue cost \$4,000. We need a lot of help from our friends. It's the only way the Open Road can continue. We need regular donations. Become a sustainer (\$50 a year), or send us one hour's pay (as often as you can), support us any way you can.

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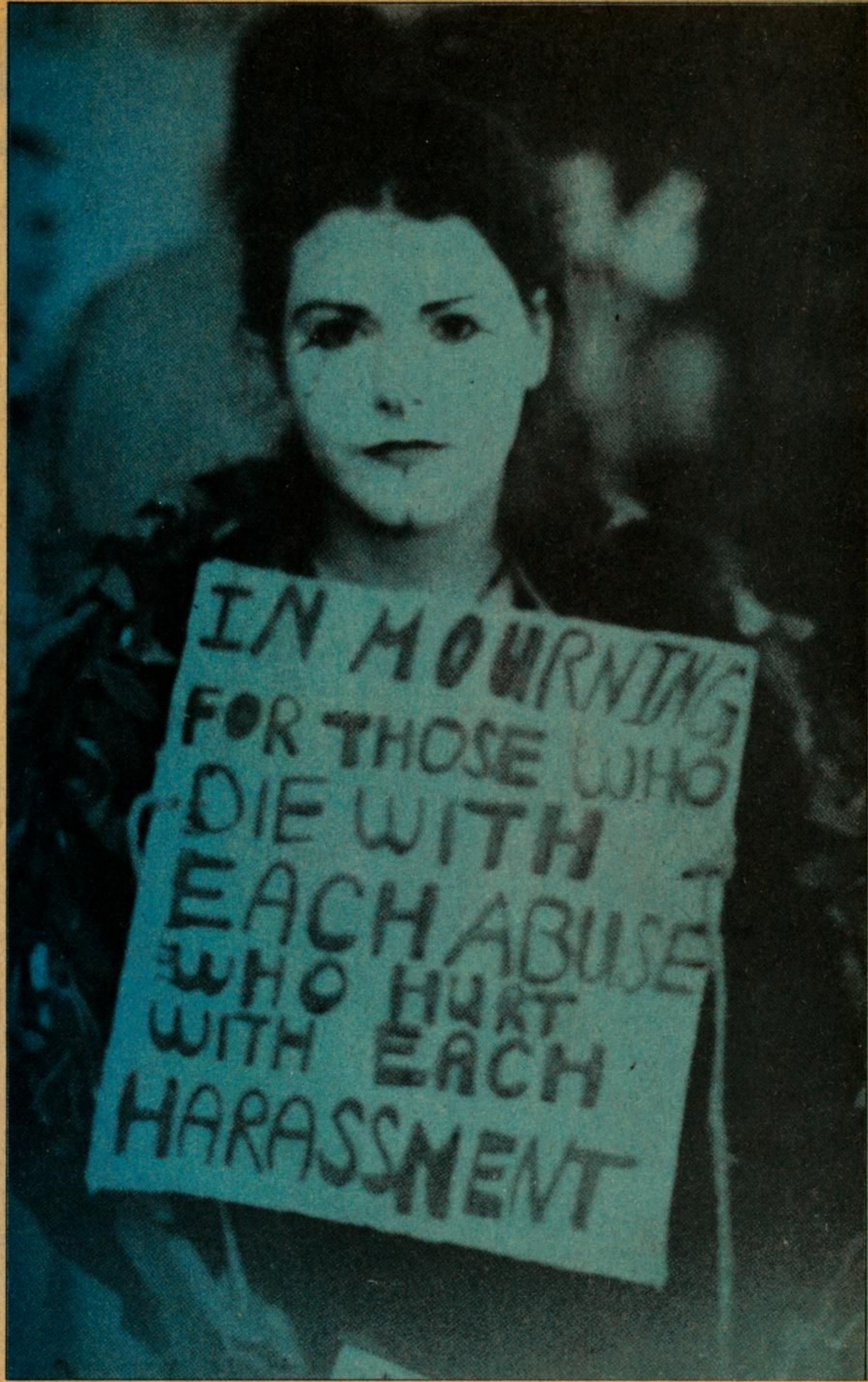
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It's a question of survival. . .

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IN MOURNING
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