Spanish Anarchists Reorganise

On Sunday March 27th, the anarchists National Confederation of Labour (CNT), the largest trade union in Spain since the arrival of Francisco’s fascist regime, held its first public meeting since the civil war. About 50,000 people packed the bullring in San Sebastián de los Reyes, 15 miles outside Madrid. Most of those present came from Madrid and the surrounding areas, which in the past has never been a stronghold of the CNT.

The meeting began late as loudspeakers announced “the main road is blocked, and we’re expecting the whole of Europe to arrive.” The crowd were emotional and euphoric. A few people chanting “Spain tomorrow will be republican” were drowned out by the chants of “Spain tomorrow will be Libertarian,” followed by “the people united will never be defeated” and “fascists, bourgeois there are only a few left.” There was a moment of silence for the victims of the repression, followed by speakers including regional delegates, a representative of the International Workers Association (IWW), and the national secretary of the CNT, Comrade Casas, who started the meeting with the declaration “the CNT is the only organization which guarantees the autonomy of the workers. All comrades have the same status; there are no leaders in the CNT.”

The vertical trade unions, including the Communist Party-dominated Workers’ Commissions, were the target of much anger, “traitorous and swindling organs of unbridled dictatorship. Genuine representative of exploiting capitalism. Before the meeting broke, a collection for the CNT raised around 200,000 pesetas, and messages of gratitude and solidarity were read out from the IWW in Chicago, the Bulgarian anarchist movement in exile, and comrades in Hong Kong, Black Cross and Centro Ibérico in Britain and many others. The CNT had organized its own stand for the meeting, and the police and Guardia Civil made no appearance.

In the weeks following this meeting, many others of CNT locals took place, including the construction syndicates in Madrid who print their own paper Construction, CNT theatrical workers, and a CNT section in the multi-national I.T.T. Every province in Spain now has a regional CNT federation, with a network of local and district federations. Libertarian and CNT papers are rapidly starting up. In Barcelona, Solidaritat Obrera has a growing circulation of over 10,000, and in Madrid a national CNT paper has produced 2 issues.

The return of the CNT has coincided with the flourishing of a strong counter-culture movement among young people in Spain. Publications with emphasis on sexual freedom, rock music and drugs, but at the same time criticism of anachronistic and stereotyped, the Spanish Communist Party (PCE) and other left groups have been making statements that the CNT is today a movement of homosexuals and hippies. It is also a movement of workers, peasants, feminists, students, conscientious objects; in fact all those who suffer repression at the hands of authority and the state. The old CNT militants, veterans of the civil war and countless other struggles still make up a small percentage of the membership, but the strength of the CNT today lies with the young workers and students, who were not even born when the war ended. Ninety percent of the current membership are young people, with an average age of around 20.

Unlike the PCE (and countless others), the CNT has made no compromises with the Suarez Government, but says instead it will stick to the time-honoured workers’ path towards the social revolution. Near the end of April, the principle trade unions were given permission to apply for legalization (part of the liberal facade), the CNT was the only union which refused to cooperate. The same day the applications for legality were handed in, a ban on all May Day demonstrations was announced by Suarez. The demonstrations which went ahead were ruthlessly attacked by the riot police and cavalry. Hundreds of people, adults and children, demonstrators and bystanders were injured, many seriously.

So much for liberalism.

The elections being held on June 15th will be as predictable as they are corrupt and controlled. Over 150 parties have put up candidates—so far—from socialists to fascists, monarchists and Carlists to anarchists. The CNT will be taking no part in this circus, and can only benefit from the petty party squabbling which will no doubt be in plentiful supply.

The left parties participating in the elections, especially the PCE, are falling over themselves to show how moderate they are, and how they all believe in the cherished ideal of social democracy. The PCE has already done its best to prevent grass-roots action from developing, and has been actively discouraging strikes and militancy by its members. The fascists and right-wing in Spain are still extremely powerful. The dominating last month of Franco’s political machine, the National Movement, was merely cosmetic; attempting to provide a liberal image in which is needed if Spain is to be accepted in the EEC. The opposition of the armed forces, the police, and the public is still solidly Francoist, while the Socialists have remained silent.

The anarchist movement in Spain has once again renewed itself. Pete Webb.


**Chartier '77**

Earlier this year, a group of 242 workers, intellectuals, and students issued Charter '77, a human rights manifesto named after Alexander Dubček's proposal of 1977 at the annual of the prizemakers, Charter '77 would be illegal, as it was the existing opposition groups, or even a part of the official opposition, the party of the opposition, the signatories, having stated that it has no programme, normal membership or organizational structure. It envisaged it as a political group aimed at pressurizing the government into moving closer to the regime of human rights.

They have compiled dossier on discrimination in education against children whose parents are critical of the regime and discrimination in employment. In preparation are dossiers on authors whose works have been banned and discrimination against the religious minority.

The government has responded with a vicious campaign reminiscent of the Stalinist hysterics which surrounded the Sukhoi purge trials. Daily, Charter '77 is attacked in the mass media although it hasn't been published or even quoted. The Trade Union and Communist Party apparatus is being used to attack Chartier supporters and an attempt is being made to gather a large number of signatures of both the individual and organizational condemnation of the Charter. Also, the characters of the signatories have been blackened and the Communist Party paper Stroje Pisma has claimed charterers are Western puppets.

The campaign has not been a roaring success and attempts to persuade workers to condemn the Charter have received little response.

A number of supporters of Charter '77 have been arrested and charged with sedition of the State and with distributing copies of the Charter and Czecho- Slovakian books and journals published in the West. A woman student, Zina Konovalova, was released, under strict, forcibly treated for VD which she does not suffer from.

The most common form of intimidation of Charter '77 supporters has been dismissal from employment. People so dismissed include many who were journalists before 1977. Ivan Medved, Professor Milan Macek, a philosopher; Ivan Dymala, who served 2 years in prison for his membership of the Revolutionary Socialist Party, and Lukas Ovrak, a writer. Others have been fired at work and had their wages withheld. Against the backdrop of Charter signatures having been forced, many people have been sacked for this reason in connection with the case of Ivan Medved. People arrested in connection with Charter have been intimidated with threats of their children being refused higher (not only University but also secondary) education. Signatories have also had their driving licenses withdrawn and their telephones cut off.

Support for Charter '77 has come from other oppositions in Eastern Europe. A letter of solidarity came from 34 Hungarian intellectuals and similar letters were sent by the Romanian writer Paul Ghega, who was supported in his action by the exiled writers Dimitru Tepeseng and Virgil Teles. The Soviet group of Amnesty International headed by Yuri Orlov, the Lithuanian Helsinki Group and the Warsaw Workers Defence Committee. A letter came from Yugoslavia bearing 1,000 names and in Sofia, similar letters were delivered as copies of a French reprimand of the Charter began to circulate.

Chartier '77 and the manner in which the campaign in support of it is being conducted constitute the natural history of the Czech dissidents and their pathetic failure to mobilize the masses. Both Eastern and Western, it is felt, the events are taking place, the movement is preoccupied with the task of defeating economic pressure and capitalism has defeated a fully integrated world system. These leftists, who have drifted toward the wind and a clear-cut split will take place between those who wish to reform the system and those who see the need to overthrow it and replace it with a bona fide socialism.

As the riots in Poland, the protests against the expulsion of Wolf Braunsman from the GDR, the formation of a human rights group in Romania, the round-up of intellectuals in Bulgaria and the continued activity of dissidents in the USSR, all show, there is a growing movement of opposition in Eastern Europe. A movement which eventually must come to bear. It is now the task of the liberal revolutionaries in the West to aid the activities and development of the Anti-Stalinist socialist tendency in this movement.

Terry Liddle

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**Riots in Italy**

Rome: Via Nazionale, just before the fighting.

Italy this year has seen almost continuous confrontation between the forces of the state and the unemployed, youth, feminists, students, "autonomy" groups, "metropolitan Indians," and many anarchists. The Communist Party (PCI) and the Union-Masses organisations have been firmly on the side of the police and the state.

Groups of young people known as "metropolitan Indians" have engaged in wide-ranging subversion, from ranging March 12th as the work of neo-fascists trying to organize a coup.

In Turin, meanwhile, the trial of 52 "red Brigades" members charged with kidnapping and armed robberies, was postponed on May 31st, one week after the assassination of the head of the Lawyers association. The trial, held over from May last year, can't go on until the Autumn as every member of three successive juries went in medical certificates claiming themselves from service, not surprisingly, in view of the violence and threats which have surrounded the case. On the day of the postponement hundreds of police with dogs guarded the court and there was firing when they dispersed a left-wing demonstration outside.

The PCI leadership, eagerly arranging the "historic compromise" (i.e., sellout) with the Christian Democrats, is a disgrace to the Resistance to which it is constantly appeals an authentic mark of the "revolutionary" pretensions. They have asked the workers to make more sacrifices than "audacity provides an opportunity to transform Italy." The people, however, have other ideas. A recent survey among Italian aged 15-25 showed that very few of them were willing to accept the working day as a life sentence, or to have to do jobs like plumbing or farm work, and almost none of them were prepared to accept trainee's pay of about £100 per month.

The Party has also glossed over the guilt of the Christian-Democrat leadership in the Lockheed scandal and allowed the Lagge Reale (the police license to kill) to get through parliament without a murmur. There is now, however, among many PCI members, a very audacious move against their leaders.

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**Model Germany**

On the 7th May, a conference was held in London organized by the Campaign Against Repression in West Germany - "Stolpersteine", with the aim of informing as many people as possible about the repressive situation in Germany. The West German government has been given the image of the "modelwestern democratic state" - the facts show a different picture.

An increasing amount of repressive legislation has been introduced over the last few years, some of which is listed below.

1. The BEREUS/SPAK laws, introducing more severe laws and regulations excluding them from public services, teaching, local government posts etc. Extensive black-lists have been drawn up and many people have been rounded out of their employment.

2. WOMEN: The Women's Movement has received co-ordinating influence by the authorities, especially over the abortion issue. This has been interpreted as "legal" but is left to the moral and value judgments of the doctor. Though the legal position has improved over the years, it is apparent that women's demands to control their own bodies, are being met by not being met. In practice however it turns out that even when women manage to arrange for a legal abortion, it is difficult to find a hospital which does the operation. Especially in the largely Catholic C.S.U. governed Bavaria, the woman is confronted with insurmountable difficulties. Consequently, many women have illegal abortions or go to Holland. These possibilities are open only to women who can afford the extra expense.

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DURRUM ARME

Rose B. Burnett

With the professional charter of the Spanish Revolution, the time for the Spanish Workers' Book was ripe and the seminar gave birth to the book, 30 years ago, in the Palacio de Exposiciones, Madrid, an exhibition of the struggle of the Spanish territories.

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THE... REVOLUTIONARY MACDONALD BIOGRAPHY

First published by the British Communist Party in 1938, its full title is "The Life of Durruti: The Revolutionary Soldier 1894 - 1936."

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"...anarchists" often seem a little unique, covering the entire of Durruti's life - the political, the press, the personal, and the private. We have an article by J. R. Durruti dedicated to individual character, with a study of the Durruti.
it. Working class women are effectively excluded.

Some women’s centres have been
raided by the police, and lists of
symptom paper have been confiscated.

Raided have also taken place on a
women’s publishing cooperative and
women’s collective.

CENSORSHIP: A recent piece of
government legislation was the
14th Amendment, which makes
forbidding women to wear veils
in public. The government has also
banned the wearing of veils in public.

Another young revolutionary Yang
Hua-King was sentenced to 15
years in prison for “seditionary
activities”. This includes
organizing strikes and protests.

In Hong Kong, the Canton
authorities say they have
sentenced Li to Labour Reform
Camp for 10 years. Li is a
well-known trade unionist.

He had been arrested while
trying to organize a strike.

These are just some of the
many cases of repression that
have taken place in China.

EGO the fight goes on

One use of Direct Action that is
commonly threatened by the
government is the use of
boycotts and strikes.

In the city of Shanghai, workers
have been organizing to
prevent the opening of a new
factory. They have vowed to
continue their struggle until
the factory is closed.

TRADITION: The traditional
Chinese belief in ancestor worship
is being challenged by the
ruling party. The government
is promoting a new form of
president worship, which
involves bowing to images of
the president at various
public events.

In Beijing, a group of
civil society activists
have been holding peaceful
protests against the
government’s policies.

These activists are
demanding greater
democracy and
freedom of speech.

London: Elizabeth Garrett Anderson worker on their own picket.

News From Red China

The Chinese State machinery, around the
time of the much publicised purge on the
"Gang of Four" also arrested a group of
young ultra-leftists called the Lin-Chi.

This was the name given to a
big character poster in China with the
heading "The Chinese Communist
Party and the Legal System". The
party was the collective pseudonym of
a group of three ex-Gu-Kuo,

According to the Lin-Chi, there was
a "leader" of the group, whose
together with other
activities, led to the
arrest of the group.

The poster was a description of
what was happening in China recently.

It criticised the Red Capitol which
was said to be exporting
violence and oppression.

The poster also

July 5, 1974

Jake Prescot

Jake Prescot (serving ten years for
Terrorism), has been
given permission to return to China.

He had been imprisoned for
10 years on charges of
"counter-revolutionary
activities". He was charged
with plotting to overthrow the
government and set up a
republican government.

Jake was freed after a
landmark court ruling in
Hong Kong. The court ruled
that the charge of
"counter-revolutionary
activities" was not proved.

Jake has said he plans to
return to China to
continue his work as
a human rights
activist.

Anarchist Feminist Workshops

National Women’s Liberation
Conference: a report on the
anarchist-feminist
workshops.

At the Women’s Liberation
Conference this year, two
workshops took place on
anarchist-feminism.

Over seventy women were
involved. This was within a
context of concern for
developing a revolutionary
feminist perspective and a
fighting growing socialist
feminist movement.

The workshops
highlighted issues of
violence and patriarchy.

Some women in the
workshops discussed
oppression and the need
for collective action.

Others discussed the
potential of anarchism
to challenge capitalism.

We talked about our
attitudes to working class
women’s movement’s need
to establish a strong current
within the women’s movement.

We hope to discuss suggested
Likely due to unprecedented international protest and its effect upon their cherished trade, Noel's six-month ordeal was accompanied by perpetual artificial light — and the beating he received during interrogation is of physical and psychological torture permitted in a "detention" centre.

Noel is taking a Civil Action against his proposal, or any other idea which is thrown up by the people attending.

Perhaps the most positive and heartening aspect of the conference was the commitment of many of the groups around London to set up smaller meetings in their areas, and to discuss the ideas brought up by the conference, to reach a wider audience, and see if there can be any agreed action.

Since April 16th, a number of local meetings have been held, and a London-wide squatting organisation has been formed.

5th May the report-back from areas to a larger London meeting took place. The meeting was the result of the way in which the proposition should be dealt with until another meeting, due to lack of time — see Ishup for details.

Newcomers to squatting as an overtly political activity left early in their preconceived ideas about politics were given by what was felt to be the stupidity of the arguments, and also, the amount of blacking and petty squabbling that occurred peel Bruce.

Open Road
In the spirit of the two previous newsworthy events, Open Road launched a collaborative activism in Vancouver has established itself as one of the best squatting papers currently available. Taking the name Open Road from the long road the people living in the Goldstone, originally chose for their commune in 1970, and with a description of the origin of the Guardian, playing Stone, all six thousand copies of the first summer "issue" have sold out in a few weeks.

Open Road has comprehensive coverage of libertarian politics and culture, reporting not only Canadian, but American, European and third world events. Although at times in its desire to be non-militant, it occasionally tends to be a little too uncritical and also, being regenerationist itself is not explicitly feminist in its content. Even so, this is an exciting new paper which should be read by everyone.

Open Road can be obtained directly from Open Road, Box 6135, Student, Vancouver B.C., Canada V6B 4V5. As there are no subscription rates send $1 a contribution.

Reaching the 1500 or so people received in response to the first issue the second Fall was not so quickly sold out although the print run had been doubled.

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Open Road was set up in 1971 in response to the Saturday night attack on the first housing collective in Canada, the James Watt.

Squatters
Squatters Conference London London Sunday, April 16th
One month after CAGTL march (see p.s.), a Squatters Conference was held to discuss the movement's strategy. They gathered for the first time people from the many people involved in squatters: some of whom work around the Squatters Action Council (SAC) and suburbanites, who organise themselves, but whose most coherent voice is represented by the Advisory Service for Squatters (ASS). ASS means that unity was not achieved, and the meeting was called for a London-wide squatting organisation to stop the Criminal Law (w/e) Law which was not met. Hopefully, this will happen at another meeting for the SAC proposal, a Federation of London Squatters (ASS) undertaking.

National Abortion Campaign
Safe, freely available abortion is a fundamental necessity for women's liberation. As long as we are denied access to abortion, we cannot deal with the fundamental problems of our lives. If we want to be able to control our own sexuality, we must be able to identify and eliminate the root causes of our problems. If we want to be able to control our own liberation, we must be able to control our own bodies. That is why the National Abortion Campaign was set up in 1971 in response to the attack on the first housing collective in Canada, the James Watt.

Abortion Amendment Bill, which would have prevented the abortion of any woman who lived or worked in social services — health, education, nursing etc., the attack on abortion rights is part of the move by the ruling class to continue women's domestic and material role in the patriarchal family.

Since February 1973, the NAC has drawn thousands of women into the campaign and has won widespread support from the women's movement and other groups. It has organised a series of public demonstrations, striking the fabric 1973 Act, and for free abortion on demand. Recently, however, there have been attempts by feminists within the NAC that the campaign has been too defensive; that it has been too uncritical and also, using instead less provocative issues like the derrick of black female-abortion, the lack of facilities, and the lack of information. For many women, it is the issue, and behind their laments lies the real fear that abortion rights will be taken away from them if their fear that abortion makes women 'promiscuous' — but frees them from social control of their sexuality, free from the fear of pregnancy,
National Front March

Several of the “arrested” were thanked back from the police. The Front’s silly, at a school in a quiet residential area in Southampton, was effectively cut off from the counter-demonstration by a narrow and all too cleverly planned police operation which sealed off the roads approaching the building.

Geoff Ingham

CACTL Demo

Black flags, red and black banners, and a line of rioters were in attendance today at a protest against the Criminal Trespass Law. The march, organized by the Campaign Against the Criminal Trespass Law (CACTL) is made up of people who see the introduction of this law as a dangerous threat to Direct Action.

Most of us spend most of our lives on other people’s property: supermarkets, factories, schools, shopping centers, offices, buses, trains, even our homes are often legally not ours — lodges, squatters, squatters etc. Usually we have permission to be there, but that permission can be ended verbally by the owner at any time. Once that happens we become a trespasser. For over 600 years now, trespassing has been a civil matter which has meant that the property owner has had to seek the support of courts before taking any action against the trespasser. This procedure has been usualy taken months, now with the threat of the

Disappears. Crowd shunts. On steps of police station one of marchers makes a speech. Can’t be heard. Ask everyone for quiet. Quiet. Marchers in formation. CACTL marchers and others join in. Crowd — as one notices, jeers loudly. Regular police drums begin to sound. Speed rises up beat of our hearts.

Theatre of the streets. We begin to get intoxicated with pleasure of freedom, peace and change. People feel this new situation. If there’ll ever be a revolution, this is it,” says one.

Suddenly doors police station open out down line of marchers. One of marchers, original protester — beaming, one arm extended, with stretched fist. Crowd yell response. Smiling loudly. We want some, as we march off. Back to original venue, late.

Pete Brauns

Summer Camp

The International Libertarian camp will be held in Bialystok, Poland, from July 15 to August 19. The contact address is: Eric Solvin, Zwislostraat 3, 2992 Wontegen, Petegem, Belgium. Last year’s International Libertarian camp took place in the south of France.
ANARCHISM

Feminism

Of all oppression the most fundamental is that of patriarchy, the domination of men over women. This domination expresses itself everywhere. As women we are sex-role typed from birth into a subordinate social position. We are taught passivity and domesticity — things that will crush our real selves and turn us into wifes and mothers. We are brought up to marry and marry Mr. Right, have his family and live happily ever after. This nuclear family is the economic basis for capitalism. Each isolated family having its individual home, car, house, TV, radio, and so on, all to create the false consummation of superfluous commodities. The nuclear family doubles capitalism’s main means of socialization. We come to internalize the concept of property, not only commodities, but also children. We learn to accept the sexual division of labor where women cook and clean but men go to work. Within this family women are the sexual property of men, and as such are subject to the exercise of absolute power to the level of physical violence and rape. Because society deems women economic independence, women cannot readily escape this situation. When women do work outside of the home, our earnings are generally less than men’s which makes it impossible for most women to support a family on their own. At the same time the family serves as a refuge in which all otherwise outlawed emotions and affections are invested and isolated, its institutionalized roles grind the basic power structure of society: the man is master, the wife as servant and the children as property. Everywhere, the idea is advanced of women as sexual objects draped over cars in motor shows, stripping in films, selling after hours on television... everywhere women are objects of property, show pieces, status symbols, rather than people in our own right. Even on becoming involved in Left groups we are frequently treated as potential sex object rather than potential activists and friends. This is the reason why we are fighting as women. Feminism is women joining together in a shared consciousness of our oppression to struggle against the male-dominated capitalist society that thrives on our exploitation. To be a feminist is to be a revolutionary, because to live freely necessitates revolution. Feminism in fighting against patriarchy means fighting all hierarchy, all leadership, all governments and the very idea of authority itself. It means politics as not only being out there but in our minds and relationships too. There will be no revolution without women’s liberation. There will be no women’s liberation without revolution.

Anarchism

We live out our lives subject to the triple reign of patriarchy, capitalism and state. This sexual, economic and political subjugation, which we experience at every moment, is at its heart a common principle: authority. That is, the illegitimate exercise of power and our obedience to it. Every form of relationship of twentieth century society is characterized by this prevailing pattern of domination and submission. Living is reduced to alienation, activity to consumption, thought to contemplation. Everywhere one thing is demanded of us: bow to the ruling authority. Everywhere we are conditioned to fear free expression and obey. Anarchism is the construction of a free society. In the face of this, Anarchism is the creation of a society where people have taken over the organization and determination of their own lives. Anarchism is the rejection of all hierarchical and dominating forms of relationship and their replacement by cooperative forms and collective organisation. Contrary to common misconception, Anarchism does not reject, but is about organization. Anarchism is simultaneously both a critique of authoritarian forms of organization which fosters manipulation and passivity, and a theory of free organization forms which are organized from below rather than above, from within rather than without. The basis of such organization is the autonomous group formed on the basis of common locality (collective, affinity group) or trade (syndicate). These groups federate with each other to form increasingly complex, truly democratic, decentralized and self-governing communities of equals. The consequence behind patriarchy, the same authority submission relation that sexual-social relations, all authority over others that authorizes and authoritarian organization must be the future.

Both anarchism and feminism are united in that they both strive for liberation. In this, the anarchist intimate community achieves a free form society is an escape from the organized point of view of modern social concepts. To work in a world belief in the idea of the state, one of self perpetuating social structures that deal with people as subjects and not as equals; it is the anarchism and liberation from the state.
Mujeres Libres (free women)

The article below has been translated from the February issue of the national paper of the C.N.T., printed in Madrid.

Much has been said about the alienation to which human beings are subjected in this society, but basically to the fact of having to undergo unpleasant mechanical labour which inhibits their intellectual and emotional development and fulfillment. We have to go back much further into history to find the origin of the other kind of alienation which affects women and men in the same way, and operates more subtly by way of social liberation, unbalancing the whole of society, the sheer distortion between femininity and masculinity.

What is characteristic of the human personality is its mixed composition: man and women both possess feminine and masculine elements to a greater or lesser degree, sex being the one essential difference. Our civilization however has imposed completely defined roles on us all. The man has to emphasize virile attributes and give up every trait considered effeminate; the woman, by contrast, has to suppress her masculine components and fulfill in her personality only what is considered feminine. Thus an important part of our social exploitation we have to add, and stress the importance of, our consciousness of the role each has to play in society to which subjects us.

The movement for women's liberation has arisen precisely on the basis of this reflection, and the solution to the problem occurred in the feminist camp first: obvious the "normal" discrimination existing in all areas of society between the rights of men and those of women, must be said in this connection that the differences of emphasis, aims and methods of the various feminist organisations are in some cases radical. Ultimately, these groups are no more than a reflection of those existing generally in society, and their independent character and perspectives for change are a function of the ideologies around which they have formed. Within the feminist movement, there is a group of MÚJERES LIBRES - (Free Women), which in its ideological, organisational and functional characteristics differs enormously from others.

Anarco-feminism

"Feminism practices what anarchism preaches. One might go so far as to claim that the only existing protest groups that can honestly be called practicing anarchists," Lynne Farrow, Feminism is Anarchism.

The revolutionary feminist perspective is essentially anarchist. Not only because revolutionary socialism is implicit in revolutionary feminism but because feminism is anathema to its theory and practice. In its rejection of authority, hierarchy and leadership, feminism follows anarchist theory. Nevertheless, it is at this point that feminism transgresses anarchism because feminism shows authority, hierarchy and leadership for what they really are: structures of male power.

But it is in organization and action that women have spontaneously come closest to anarchism. "All across the world independent groups of women began functioning without the structure, leaders and ideology of the existing systems of the world. Creating independently and simultaneously, organisations and networks the likes of which have been seen in many decades and locations. No accidental, either," (Cathy Levine, The Tyranny of Tyranny). The emphasis on the small group at the basic organisational unit, coming together in a federal way for campaigns and conferences, the belief that decisions should be collective, the commitment to direct action, the concentration on the way we live our everyday lives, the need for groups to be supportive and develop love and trust are all examples of the degree to which women have of their own accord arrived at an anarchist political position. Feminism has been a political force since its inception unconsciously anarchist. We now need to be consciously aware of the connections between feminism and anarchism!" (Peggy Kornegay, Anarchism and the Feminist Connection). Anarcha-feminism is about becoming consciously aware of these connections, and realising our anarchism within the women's movement. Anarcha-feminism consists in recognising the anarchism in feminism and consciously developing it.

In spite of the fact that anarchists have in the past stressed the central importance of sexual politics, anarchist men remain little better than men elsewhere in their oppression of women. Confronted with Feminism the Marxist left have, for the most part, responded by seeking an account for women's oppression through an extension of Marxist analysis. Reproduction is seen as a form of production, defining women's oppression in terms of a traditional class analysis. In this, Feminism is co-opted to the class struggle. In fact women's oppression cuts across class. In this subordination of feminism, Marxism discloses its theoretical limitations and fundamental incompatibility with feminism. On the other hand feminism and anarchism are theoretical counterparts. Being a theory based on self-management and direct action, anarchism has no motive to subsume feminism and respects and supports the autonomy of the women's movement. But while for revolutionary feminism can be seen as an extension of anarchism, practically anarchists consider feminism to be a deviation from the left as a whole. The contradiction is a double one. Not only have anarchists largely failed to recognise the feminism going on all around them, revolutionary anarchism is weak, but the anarchist movement remains reluctantly sexist and male dominated. Even simple fundamental structural organisational changes, leading back to meetings and allowing women to come forward, confronting sexism in language and ensuring that women with children are free to attend meetings are not observed in any way by the majority of anarchist men. How has this contradiction come about? In my critical respect, it seems to lie in the extent to which anarchists have been able to justify their sexist by misinterpretating their own theory, rather than come to terms with it. While anarchism, being generalised has indisputably always been about the liberation of people, women have not always been included. Nevertheless the attitude that the implications of women's oppression are of no concern to the anarchist movement is people's liberation is prevalent. The second way by which anarchist men have ideologically recognised sexism is often sexist, consists in confusing political assertion with masculine assertiveness. The justification of sexist behaviour in terms of anarchism individually and even the support of anti-feminist articles on the basis of free speech are familiar. Anarchist practice contradicts its own theory by not being actively feminist. Anarchism must recognise feminism as a radical extension of its own political, beyond its critique of capital and state to include patriarchal oppression, and must have all future political practice on this recognition.

We want nothing less than complete freedom - sexual-social revolution. The creative destruction of the despotism of patriarchy, State and capital. As of this minute anarchism has no need to become more revolutionary, as it has always been. That which anarchists conspire in consists in consciously anarcho-feminism. Anarchists must fight for it. That which anarchism is people's liberation is prevalent. The second way by which anarchist men have ideologically recognised sexism is often sexist, consists in confusing political assertion with masculine assertiveness. The justification of sexist behaviour in terms of anarchism individually and even the support of anti-feminist articles on the basis of free speech are familiar. Anarchists practice contradicts its own theory by not being actively feminist. Anarchism must recognise feminism as a radical extension of its own political, beyond its critique of capital and state to include patriarchal oppression, and must have all future political practice on this recognition.
A few months ago the Belgian Agency for Professional Education and Training (APEC), in cooperation with the Brussels National Confederation of Labour (CNT) and the Federation of Belgian Chambers of Commerce (FEDC), conducted a survey among 1,000 workers in Belgium. The survey found that 72% of workers are concerned about the future of their jobs. The survey also revealed that 55% of workers are worried about the impact of automation on their work. The survey was conducted in late January and early February.

APEC: What are the main concerns of workers in Belgium today?
FEDC: The main concerns of workers today are job security, automation, and the future of their profession. Automation is seen as a major threat, with 55% of workers expressing concern about the impact of automation on their work. Many workers are worried about the loss of their jobs and the impact this will have on their families.

FEDC: We also found that 72% of workers are concerned about the future of their jobs. This is particularly worrying as many workers are in industries that are vulnerable to automation, such as manufacturing and logistics.

APEC: How can we address these concerns?
FEDC: There are several ways we can address these concerns. First, we need to invest in the education and training of workers. This will help to ensure that workers have the skills they need to adapt to the changing nature of work. Second, we need to ensure that workers are protected by law. This means that we need to implement strong regulations to protect workers from the negative impacts of automation. Finally, we need to support workers who are affected by automation. This means providing financial support, as well as assistance with job placement and retraining.

APEC: What can workers do to prepare for the future of work?
FEDC: Workers can prepare for the future of work by investing in their own education and training. This means taking advantage of opportunities to learn new skills, as well as staying up to date with the latest developments in their field. Workers should also be proactive in seeking out new opportunities, whether that means looking for a new job or exploring new career paths.

APEC: What role does government play in addressing these concerns?
FEDC: The government has a critical role to play in addressing these concerns. First, they need to invest in the education and training of workers. This means providing funding for programs that help workers develop the skills they need to adapt to the changing nature of work. Second, the government needs to implement strong regulations to protect workers from the negative impacts of automation. This means enforcing laws that protect workers from automation, as well as providing financial support to workers who are affected by automation. Finally, the government needs to support workers who are affected by automation. This means providing financial assistance, as well as assistance with job placement and retraining.
Marie Louise Bernardi was the first anarchist I ever met. The first convinced, dedicated, working for the movement anarchist, I mean. For she it was who opened the door when I rang the bell of the Freedom Press office one day in 1932, when I set out to discover what anarchism was and who the anarchists were.

The anarchist movement turned out to be the place for me, for the shape of the movement and the relation of the anarchist to society, in the sense of the anarchist’s position against social institution. The movement quickly took shape for me as an anarchist and as an individual.

I first met her she was 25, and had already been affected by revolutionaries all over Europe. Her father was Camillo Bernardi, a brilliant anarchist writer and leading theorist of the Italian anarchist movement. He was also an activist, and so subject to continual attacks by Mussolini’s fascists that eventually led to his assassination in Milan in 1930.

On 13 May 1937, Marie Louise Bernardi’s father was killed by Fascists in Milan. She was 25 years old. Marie Louise Bernardi was one of the few women to resist Fascism and to continue fighting for the freedom of her father and her people.

In 1939, as the Second World War began, Marie Louise Bernardi went to London to live with her sister Vero Richards. By then she was 30 years old. She remained in London for the rest of her life, working as a nurse and a journalist, supporting herself and her family.

Marie Louise Bernardi was a true anarchist. Her life was dedicated to the struggle for freedom and justice. She was a pioneer in the field of women’s rights and she was a leader in the anti-fascist movement. She was a fighter and a compañero, a true revolutionary.

Marie Louise Bernardi was a true feminist and a true anarchist. Her life was dedicated to the struggle for freedom and justice. She was a pioneer in the field of women’s rights and she was a leader in the anti-fascist movement. She was a fighter and a companion, a true revolutionary.

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The ZEOLIT paper aims to address the issue of zero tolerance in society, particularly focusing on the need for a new wave of activism and the role of media in promoting positive social change. The text discusses the importance of collective action and the need for a new breed of activists who are well-versed in media strategies. It also highlights the role of such organizations like ZEOLIT in providing a platform for underrepresented groups to voice their concerns and fight for their rights.

The paper is written in a conversational tone, using examples and personal anecdotes to illustrate the points made. The author also emphasizes the need for media literacy and encourages readers to engage with social issues through active participation and critical thinking.

Overall, the paper is a call to action for a new generation of activists who are willing to take on the challenge of creating a more just and equitable society. It is a well-researched and thought-provoking piece that offers valuable insights into the current state of our society and the steps that need to be taken to address the pressing issues of our time.
DUARTITHE PEOPLE ARMED by Abel Paz. (Black Rose Books:2/4/85)

With the publication of this book on Durutti, the Spanish socialist who has now got a formidable array of books on the Spanish Civil War in English, Ted Avenant's The Spanish Labyrinth and derivative and that produced a truly magnificent piece of work about the Spanish Civil War and other social upheavals. It was written by the renowned historian of the Spanish Civil War, John Lanchester. The book is a masterpiece of political analysis and a powerful critique of the Spanish Civil War and its aftermath. It is a book that deserves to be read and reread by anyone interested in the Spanish Civil War or the history of the labor movement.

WHY YOU SHOULD BE A SOCIALIST by Paul Foot.

In 1938, Victor Gollancz published John Street's 'The Spanish Civil War' and this was a monumental work that brought to the attention of the world the horrors of the Spanish Civil War. The book was an immediate success and was widely praised for its frank and unflinching account of the conflict. It was a book that helped to bring the Spanish Civil War to the attention of the world and to highlight the suffering of those who had fought on the side of the Republic.

Paul Foot has always had a sense of justice and a commitment to the cause of the working class. He is a man who has always been prepared to stand up for what he believes in, even when it is unpopular. He is a man of principle and integrity, and his work has been an inspiration to many.

Listing here does not rule out subsequent review.

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Bargain Offer. The anarchist book, publishing group, is trying to raise money to carry on with the many publishing projects they have lined up. They are offering a £500 ($1200) Sustaining Subscription to Científicos Press. (Life Subscription: £250; $500 for which you will receive the following: 1) a copy of every book published by Científicos Press in the last year, 2) a copy of every pamphlet published by Sanim in the same period; 3) a copy of every book published by Sanim, carried on by order through Científicos Press Bookstore. For more information, contact Científicos Press, 65-69 The Water, Sunday, 5th May, KINF/ST, UK.

PORTUGAL: THE IMPOSSIBLE REVOLUTION! by Phil Barker. Published by Freedom Press, 123 Lathorn Road, East Ham, London E6.

THE REVOLUTION IS DEAD - LONG LIVE THE COUNTERREVOLUTION! Published by the 70's group, 180 Lockhart Road, IP, Hong Kong, China from an ultra-left perspective.

INTERROGATIONS. The latest issue (no. 10) of Interrogations is an excellent review of some of the top current research articles on Spain. Prison Society, by Luis Andres Ego (in Spanish), and Socialism, by Edward Tolan (in French), an analysis of the East European Press, The Ulster Conflict, Pt. 1, by David Moss (in English), Bureaucratic Collectivization, by Brian Ruse (in Italian) with an introduction by A. Bonomani (Document). The New Ruling Class & Spain, by Luis Andres Ego (in Spanish), Aspects of U.S. Exploitation of Mexican Labor Part 2 by NACL (in English). All articles are in English, with English summaries. 10% including p&p.

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