Direct action in Fleet street

Two days before the first story came out, a group of eight or nine women showed up at the office of the Fleet Street News, a tabloid run by a left-wing newspaper group. They were angry about the way the paper had been covering the story of the women's rights movement, and they wanted to take matters into their own hands. They arranged to meet up at the office and planned to occupy it for a few hours. The next day, they did just that, staying until late into the night.

This incident highlighted the growing tension between the women's movement and the press. The Fleet Street News had been covering the story of the women's rights movement with a mix of sympathy and skepticism. The women's group had been demanding more coverage and more positive representation of their cause.

The occupation of the office was just one example of the direct action being taken by the women's movement. Other forms of direct action included protests, sit-ins, and blockades of buildings and monuments.

For two months, Evening News reporter Joanna Patryna covered the story, always on the lookout for new angles and new sources. She was determined to get the story right, and she was willing to put in the time and effort to do so. Her dedication paid off, and the stories she wrote helped to bring the women's movement into the mainstream of public discourse.

As the movement grew in strength and influence, so did the press coverage. The Fleet Street News was just one of many newspapers that began to take the women's movement seriously. The movement, in turn, learned to use the media to its advantage, and the two forces began to work in tandem to bring about change.
National

Gays set precedent in enlisting non-gay support

Guy News is the only mass-circulation newspaper in the country to dedicate an entire issue to gay rights. The publication of Gay News means a revival of the common law of blasphemy, which was repealed in 1921, and the statutory law of blasphemy was replaced by the blasphemy and libel law in 1923. The law has been defined as libelous if any published writing, article, or statement, whether true or false, is calculated to cause a breach of the peace of the person or to cause a breach of the peace of any person or to outrage any person or to cause such person or any other person to be angry or to feel angry or to be injured in his feelings. The exercise of this right was wide and discretionary, and the courts were subject to the verdict of the jury. Gay News is an important part of the gay community and has been a leader in the movement for gay rights.

Affiliate your organization.

Affiliate your organization with Gay News if you want to support the gay community. Gay News is an affiliate of the National Gay Organization, which has branches in all the major cities in the country.

The affiliation of non-gays has been effective in building up our moral and political strength. It has been effective in bringing about the increase in political attacks on blacks, women, and trade unionists as well as on the poor.

Because of this the gay community has grown stronger. It has become a real force in this country.

How you can help: take the resolution below to your trade union branch, trades council, council, or trade union group, get it passed and let us know.

The National Gay Organisation has in the past deplored the erection of civil liberties advocacy by the use of the antijudicial law to convict Gay News and its editor, Denis Leon. This is the reason why the law is the law of the land. An event that happened in the Corporation of Gay News and its editor and urges its members to support the national government and to elect a new government in this country.

The demonstration will be on Saturday, 11 February 1971, at Trafalgar Square at 11 am. There will be a tremendous amount of anger building up over the issue of gay rights and we expect this to be the largest gay demonstration ever in this country.

Donations are urgently needed by the National Gay Organisation to the camp and other gay groups.

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Conchoter Sexism sabotages Essex conference

The South East and London Anarchist Student movement, the first to be held since WWIII, took place on 1 January 27/28 at Essex University. Organised on sexual politics and communication, around 150 people took part. We hope it will prove to be a watershed in the anarchist movement.

On the Friday night a planning meeting took place to finalise workshops and other conference details. From the hostility with which the already scheduled all women and all men workshops were challenged it became clear that the conference would have to dominate the entire weekend. This was borne out by the two workshops that got underway. Workshops on politics were gutted by a discussion on sexism, while workshops on political issues were not made to discuss the problems of sexism and feminism.

On Sunday mornings the workshops with a coherent supportive discussion in which we tried to clarify the links between our anarchism and feminism. On the whole we were able to reach agreement on the need both for an active movement and to develop feminism within the anarchist movement. These feelings were not shared by some of the men in the conference who saw no need for feminism in the anarchist movement and attached little importance to patriarchal oppression.

At times throughout the conference women were belittled and even threatened. Often by men who claimed to be “insulted” by our allegations. A few men who came to the gay workshop were told they were not interested in politics and that any discussion of sexism would be boring. The gay workshop was to discuss ways in which the movement could organise, and consider the possibility of forming an anarchist gay liberation group. The conference was dominated by this issue at the beginning of the conference and by the discussion at the general conference. All in all the conference was a success.

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ZERO NEWS

Christmas on the dole for Other Cinema

The sudden folding of the Other Cinema on Dec 16 left a few hours before it was due to close on Dec 18. This was the shock news announced by Manager Emma Bannister. The closure was due to financial difficulties and lack of support from the government.

The Other Cinema was one of the few independent cinemas left in the city, offering a diverse range of films, including art-house and foreign titles. The closure has left many locals disappointed and searching for alternative venues to continue watching independent cinema.

London

At the end of the month, following the closure of the Other Cinema, the organisation announced that they would be launching a new initiative to support independent cinema in the city. The initiative will focus on providing financial support to other independent cinemas, as well as funding for film festivals and other events.

Copenhagen

Christiania faces fresh eviction moves

On April Fool's Day 1976, the "Free Town" of Christiania, Denmark's 700-strong, six-year-long social experiment, faced eviction from the government. 30,000 people came to Copenhagen and formed a human chain—hand-in-hand—around Christiania in a mass symbolic gesture.

The "Rainbow Army" was formed to defend Christiania against the eviction. Now, the.sqrters of Copenhagen's Christiania, Denmark's 700-strong, six-year-long social experiment, face the threat of eviction. The supreme court was scheduled to arrive at a decision on December 13, 1975 on whether to evict the squatters. The decision has not been made, but nobody is optimistic that all will go well.

Christiania, Denmark's unique village in the heart of Copenhagen, has been inhabited by squatters in an attempt to create a community based on the principles of democracy, non-violence, and self-sufficiency. The community is located in a disused military base and includes a variety of workshops, community centers, and living spaces.

The community is known for its unique culture and its attempts to challenge mainstream society. However, the government has been pushing for the eviction of the squatters, citing safety and security concerns as reasons for the eviction.

Despite the recent eviction threat, Christiania remains a symbol of resistance and a beacon of alternative living. However, the future of the community is uncertain, and the squatters are fighting to keep their home.

The community is supported by a network of supporters who provide financial assistance and other forms of support. The group is also working on legal challenges to the eviction order.
Spain

‘Communist’ prisoners organise for total amnesty

Kilos have been a persistent feature of prison life in Spain for the last ten years. During this time seven people have been killed and many seriously injured. The most recent wave of rioting originated the prisoners before last week, on July 28, the government declared an amnesty for political prisoners which totally ignored ‘Communist’ prisoners. As news of their exclusion from the amnesty spread prisoners reacted by going onto the roofs to demonstrate their anger. They also began to talk about organisation. As a result of the disturbances thirty-four prisoners were transferred to other prisons, mainly to the central prison at Ocaña, thirty miles south of Madrid, where the organisation began on the roofs acquired strength, and COPEL (Coordinadora de Presos Espanoles en Lucha–Coordination of the Prison Struggle) was formed to unite prisoners across Spain in revolt against their subhuman living conditions. And when these prisoners were moved again the agitation spread with them. In January this year COPEL issued its manifest, The Demand of COPEL, calling for the abolition of Franco’s laws and prisons in favour of a popular democracy. COPEL demands: 1. A major reform of the Penal Code and the Legal Judicial Procedure, to bring justice to the people; death penalty is, in this case, an instrument for the use of the ruling class. 2. The abolition of military tribunals, the Law of Social Danger and the Law of Public Health. The sole purpose of these laws is to allow for the dictatorship and repression. 3. The abolition of Franco’s prison codes. The legalisation of prisoners association to watch over our rights and to bring their infringement to public attention. 4. The right of all prisoners to strike. 5. The removal of all magistrates, public prosecutors, judges, police and prison officers appointed by Franco, regardless of rank. The creation of judges chosen from the people. The creation of popular commissions directly in charge of prisons. 6. A new prison code is being prepared, major improvements should be made in sanitation, hygiene and prison food, and in prisoners’ clothes with the outside. 7. A humane punishment cell should be closed. The exploitation in the workshops should be ended. The prisoners transferred as a result of the events at Carabanchel last February should be immediately returned. 8. COPEL does not regard prison reform as its ultimate objective, although it does see it as a necessary stage. Its ultimate objective is to open prisons. They should cease to be places of punishment. They should be places where someone who has committed a crime would be treated as a human being with physical and emotional needs, and with rights which must be respected in all circumstances.

Leeds

First Northern anarchism-feminist conference

Northern England saw its first Northern anarchists-feminist conference in Leeds’ Swarthmore Centre. Although not widely publicised, 40 people attended from all over the North of England, a good number of whom were not big enough to be caught up by police. Rather than having workshops on specific topics at the conference, it was organised in small groups which stayed together throughout the weekend. This seemed to work very well, working through the agenda together rather than having to choose between different workshops. It felt part of a group, talk flowed very easily from issue to issue, always returning to our own experiences, and we were all sorry to split up at the end.

Discussion centred on two broad issues. The first asked us to confront our experiences of lifestyle—problems of working with/ living with men, other issues around sexuality, monogamy and celibacy, many of us having lived or tried to live in non-exclusive relationships, and though our responses varied widely, could sympathise with one another’s struggles, child-care especially, the problems of mother and children living collectively. We talked about children—the difficulty of getting group support for collective responsibility for them, our own and other’s experiences. The second major area of concern was what we call the issues around rape, violence and the struggles against fascism. We discussed our experiences of rape, our own confusion, and its social (with Clapwacket) constructive and enjoyable. We decided to converse another conference for early this year. (Other regions organise them for yourselves!)

Since the major riot at Carabanchel that occurred last February, serious rioting has spread to prisons throughout Spain from Balearic to El Puerto each supported by growing popular feeling outside. An anarchist prisoners’ group formed within the CNT, questioning the existence of prisons as a means of repression, explained the whole of what they were doing. Said ‘It can only be hypocrisy to suggest that prisoners in them. If one thing is clear it must be that prisons do neither foster, as has often been said, they corrupt those inside them. Prison is society’s ultimate and most brutal defense against those who undermine its norms. Prisons, like other institutions of society, are closely bound up with ‘normality’—in this case the norm of law. ‘Normality’ and ‘legality’ are defined by the powerful, in their own interests. The ‘legality’ of the powerful invites it makes its opposition, ‘crime’. Normality, law and crime are only concepts defined by those in power for their own purpose. If you reject the society they presuppose, they become meaningless. Support for the prisoners struggle is a great deal more than an act of charity, it is an indispensable part of the struggle against power and exploitation.’

Edited and translated by Ricette by Alan Bray

COPEL staged a further demonstration in their campaign for complete amnesty for the prisoners of Barcelona’s Modelo prison which cut their wrists or swallowed dangerous objects. The remaining 830 on hunger strike began a simultaneous hunger strike.

International

Heseltine and Bryant get just desserts

Ever felt like squelching a goosey, starchy politician in the face of one—or more—of the bosses and media stars who manage modern life? Affirmative? Then read on. Plein leading public shingles has been a regular occurrence of late. 2007 saw an 87-year-old Winston Churchill (immediately before he was hanged) pointed at a man by the late Mr. Heseltine, while the latter showed his cards at the National Seafood Market. Out out of the picture, Heseltine, for his part, had been made to unlearn an offensive nationwide.

Friday November 4 saw the first action as Watgurro gatecrasher Frank Sturgis gets a taste as he leaves a New York courthouse. Unlucky piebisen Anor Kay is caught while passing hit escape. (Two days later Kay urges ‘Let a thousand pies fly’ during a San Francisco protest) Kay was not seen immediately pleaded himself). On the Monday Canadian Groucho-Markists of the APOGM dramatically total.

Federal cabinet minister Marc L’alonde with a Bag O’Pies. Vancouver. 1998. Before three days later cabinet minister Ron Basford is next victim of a pie in the face. Basford had recently signed extradication papers on American Indian Monster for murder.Just before sending him back to face two lifetime sentences he was_colour_2.

A national action was claimed by the New Questioning the Right Brigade. The same day yet another cell of the APOGM papers were being sent to Regina, close to the American border. A March was taken off by the President of Robihood Multifoods for the showing of seven strikers’ films in his Matraつき, which a Groucho-Markist walked onto continued next page
Eight arrests as police disperse Stammheim demonstration

Eight people are to appear in court from March 21-23, after being arrested on a demonstration in London on December 10, to protest against the murder of the RAF prisoners in Stammheim and Steinfelder prisons. About 250 people took part in the march, which had been organized by the Black Alders group as part of an international day of action. There was a large number of police present throughout.

After the march, the prisoners had been allowed to hold in a list of demands to the German Embassy, including the immediate release of Ralf Moeller, who survived the Stammheim killings, and of Klaus Droste, one of the leaders of some of the RAF prisoners, now himself facing a life (or death) sentence in Stammheim; the police informed us ‘you’ve had your little march so now you can all go home’. The march was then split into two by the police, with a group of around 40 of us being told to continue marching, while the rest were told to disperse.

Those told to continue decided to head for the nearest tube station. About 100 yards from the station the police again stopped us and told everyone to split up into groups of two or three before we could go any further. A scuffle started as they began to forcibly take down the few flags and banners people were still holding. Then the pigs let fly, arresting or beating up anyone they felt like doing.

The 8 arrested were taken to Gerald Road station, where other people were pushed down into the tube and onto the nearest trains. Of those arrested I have been charged with obstruction and one with assault. Two German comrades had had their passports taken by the police. All have pleaded not guilty and are remanded on bail after two court appearances.

Zeros

Zeros is an anarchist/marxist-feminist newsmagazine, it is free, except for the cost of printing and postage, and I would consider it a form of self-help. It is distributed free to all who request it and can be seen at the Anarchist Studies Society (A.S.S.) in Stammheim, Germany. The next issue is due out in March. The Zeros Collective

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London
Anti-authoritarian Revolutionary Movement: Draft Theses For Principles Of Unity originated as a zed discussion statement circulated through imperialism. In the belly of the beast', the ARM statement has obvious relevance for us here. It is the outcome of the concerns of various, already-developed forms of cooperation between anarchist/libertarian groups. In other words an anti-authoritarian revolutionary movement, although no more than a year in circulation and revolutionary anti-authoritarian position consists in, and how it differentiates from a Marx-Leninist one. After more than a year in circulation and experience. Although most feedback came from people who were in broad agreement, and discussion centred around ways of expanding and clarifying the other hand was strongly supportive. For our part, we hope that further developments of the statement include a more fundamental reconsideration of reliability of the imperialist military, technological and administrative machine.

1. THE TASK OF REVOLUTIONARIES IS TO MAKE THE REVOLUTION. THE TASK OF REVOLUTIONARIES IN THE UNITED STATES IS TO MAKE THE REVOLUTION HERE.

Nobody else can do it for us; and it is for ourselves that we make the revolution—all of us, as comrades and equals together.

2. THERE HAS BEEN NO SUCCESSFUL WORKING CLASS REVOLUTION IN ANY ADVANCED INDUSTRIAL COUNTRY.

The recent thirty, in recent years, have been the unsuccessful attempts of 1908, in France and Czechoslovakia.

3. THE SUCCESSFUL COMMUNIST PARTY-LED REVOLUTIONS OF THE 20TH CENTURY, BEGINNING WITH THE RUSSIAN REVOLUTION OF 1917, BUT ALSO THE CUBAN REVOLUTION, WERE IN UNDER-DEVELOPED AND/OR COLONIAL COUNTRIES.

The strategy and tactics of those revolutions, the structure of the Communist parties, and the development of state power after their problems all reflect this fact. It is no accident that a communist movement modelled after and dominated by the Russian example, has been uniformly unsuccessful in making the revolution in an advanced industrial context. A few advanced industrial countries like France, Italy, Czechoslovakia, East Germany, and—now—Russia, where Communist parties hold strong positions of power, whether in the government or not, in the opposition, they have played not a revolutionary role, but usually a conservative, or at most reformist, role, and often a clearly counterrevolutionary one.

4. COMMUNISM—FROM EACH ACCORDING TO THEIR ABILITY, TO EACH ACCORDING TO THEIR NEED—EXPRESSION OF THE CONDITIONS OF SCARCITY. IT IS ONLY POSSIBLE AFTER THE PROLETARIAT HAS BEEN DEVELOPED TO THE DEGREE WHERE IMPORTANT GENUINE NEEDS CAN IN FACT BE MET.

Scarcity and the need for capital development create and continuously recreate inequality, privilege, exploitation, and corruption. The great historical task of the revolutionary liberation struggle is to transform the world in which the development of the productive forces which in the West was carried out by capitalists and the bourgeoisie revolutionized the era of imperialism, that task can no longer be carried out by the national bourgeoisie or in a free enterprise" framework. The economic and state forms established by the Communist Party—led revolutions do not come after capitalism, but essentially instead of classical capitalism. They initiate a development which, in the case of the Soviet Union, has led not towards socialism but towards relations of production and forms of organization increasingly similar to the bureaucratic, monolithic capitalism of the United States. Developments in China, in spite of important differences and distinctions, are the heroic popular struggles in the industrial revolution.

5. THE REVOLUTIONARY LIBERATION FIGHTERS IN THE THIRD WORLD ARE OUR COMMATES AND ALLIES IN OUR COMMON STRUGGLE AGAINST THE IMPERIALIST—THE U.S. IMPERIALIST RULING CLASS.

Their struggle is our struggle, because they weaken the economic power of the imperialist state from which our exploitative relations of production emanate, which oppresses us in the work. In weakening the imperialist state, they undermine the prerequisites for our own revolution; they destroy the myth of the ruling class's indispensability and give us confidence in our strength. Our resistance, in turn, strengthens our struggle by weakening the effectiveness and efficiency of the imperialist military, technological and administrative machine.

6. BUT THE TASKS AND PROBLEMS OF OUR REVOLUTION ARE VERY DIFFERENT FROM THOSE OF THE SOVIET UNION AND THE SOCIALIST STATES. TACTICS, AND ORGANIZATIONAL FORMS OF THEIR STRUGGLE ARE INAPPROPRIATE FOR US. THEY CAN NOT WORK.

We can and must learn from their experience, as we must learn from the experience of all revolutionary struggles in human history. But the strategy, tactics, and organizational forms of the revolutionary struggle in advanced industrial society must flow primarily from the conditions of that society and from the experiences of our own struggle, not from the study of theory, and practice derived from the revolutionary struggles of underdeveloped societies—even if that practice were successful otherwise.

7. SUPPORT AND SOLIDARITY ARE NOT PRIMARILY A MATTER OF ADMIRATION OR IMITATION. THE GREATTEST SUPPORT UNDER THE PEOPLE OF THE THIRD WORLD IS TO MAKE A REVOLUTION HERE. IN THE BELLY OF THE BEAST. FOR IN FREEING OURSELVES WE GET OUR IMPERIALIST RULING CLASS OFF THEIR BACKS. AND HOW CAN THEY HELP US? FOR IN FREEING THEMSELVES THEY STRIKE US, TO HELP US WITH THE BLOWS THEY STRIKE TO HELP US BY FREEING THEMSELVES?

The task of our revolution is to destroy the economic power of the monopoly capitalist ruling class, to smash its political system of domination within the metropolises—the bourgeois states—and with it to destroy the oppression and domination of human beings over each other. Our task is to replace the capitalist exploitation and oppression by the free and equal relations of production, and to organize society in the interest of the free, by the classless communist society of free and equal human beings.

8. THE SYSTEM OF PHYSICAL AND PSYCHOLOGICAL DOMINATION, WHICH WE CALL HIERARCHY AND AUTHORITY, IS BASED IN THE STATE OF ECONOMIC SLAVERY IN THIS SOCIETY. IT IS HIERARCHY AND AUTHORITARIANISM IN ALL ITS FORMS.

Its main expression in this society are the racism, sexism and ageism which oppress and separate us, and set us against each other, and the elitism which conditions the vast majority of us to be conformist passive followers of experts, bureaucrats and self-promoted 'leaders'.

9. THE PROLETARIAN REVOLUTION IN ADVANCED INDUSTRIAL SOCIETY WILL BE PROFOUNDLY DIFFERENT FROM THE ONE AT WORK IN ITS HISTORY, AND LIBERATING IN ITS AIM AND ITS RESULTS. ONLY A REVOLUTIONARY MOVEMENT THAT REFLECTS AND EXPRESSIONS THE EXPERIENCE OF ITS STRUGGLE, OF ITS TACTICS, AND ITS ORGANIZATIONAL FORMS, CAN MAKE A DECISIVE CONTRIBUTION TO SUCH A REVOLUTION.

The ARM must function through self-disciplined, self-organized, co-operative forms of organization and solidarity which are not based on absolute authority. It is the task of the ARM to work on the grounds that the second set is better equipped to run things for us. In other words, the provinces are, which is the vast majority in advanced industrial society. It will run things collectively by ourselves, as equals, as well as for ourselves. Working-class power is the determination of the vast majority, not the dictatorship of a vanguard party, the name of the working class, the working class over the working class, or the central committee over the party, or the political bureau of the central committee over the party, or the political bureau over the central committees, or the "leader" over the political bureau.
OF THE BEAST

We are Seattle’s Left Bank Bookstore in September ’75. Although generated very much from the experience of living on the inside of American culture—a loosely connected, activist groups around Seattle (including the Left Bank project)—to develop a viable anti-authoritarian revolutionary politics as a vehicle for links to others, and for support for guerilla action. Feedback from imprisoned guerrillas led to solidarity and mutual support and increased self-confidence among the oppressed—that is, the large majority of us. We support struggles and activities that seek to break the barriers that divide the working classes, the state, and the working class. We believe that the struggle is not just a question of power but also one of what it means to be human.

The struggle to develop and maintain responsibility and respect in relations with people is an ongoing and important part of our internal struggle. Without it the movement is doomed to narcistic egoism and lack of tact and of a political perspective in the face of the apparatus of authoritarian society. We believe that non-authoritarian forms of struggle and recognition of one another’s rights are necessary prerequisites for the development of a viable anti-authoritarian revolutionary politics.

We believe that both above-ground and underground forms of struggle are needed. In general, we favor forms that are based on solidarity and mutual respect, and not on control or domination. We have a strong sense of the importance of personal growth and independence from the system, that lead to solidarity and mutual support and increased self-confidence among the oppressed—that is, the large majority of us. We support struggles and activities that seek to break the barriers that divide the working classes, the state, and the working class. We believe that the struggle is not just a question of power but also one of what it means to be human.

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Queers in revolt

Laurieston Gay Men’s Week 1977 has been described as both the last spasms of the ‘counter culture’ G.L.F. and as the beginnings of a new interest in the politics of personal liberation. The gay movement, as a mass movement, no longer exists, many gay people have seen the limitations of purely ‘gay’ liberation and in their search for a ‘wider’ politics have been co-opted by the straight marxist left. For those who see personal liberation as the corner stone to social revolution marxism offers no refuge and there have been few places to go since the collapse of G.L.F. in the early seventies. The Laurieston conference has left a strong impression with many of us who were there, but it’s impossible to say if it ‘worked’. Here, Jamie Lupin, one of the originators of the idea, talks about his political and his feelings about the week.

For eight days, from May 28 to June 5, between 25 and 35 gay men lived together in Laurieston Hall. Men had heard about it through various haphazard channels, and came to find out what it was all about. ‘It turned out to be’, one. ‘We discovered that our lives and politics were a pretty haphazard cross-section of mostly middle-class, mainly English, white gay men. Our politics varied from liberalism to anarchism, with CHE activists, socialists, Marxists and men committed to self-feminism, and those who took hits of each to make up our own minds. Our ages ranged from 20 to 50, our knowledge of each other from zero to love, and everything between and beyond that. For myself, I knew that activist radical gay men had a struggle which is peculiarly ours, not together with women but close to feminism. It seemed important that we come together, and if nothing else, at least express our mutual confusion.

We sat in a circle on the lawn, the first Saturday afternoon, and wandered why, we were all there. I needed to talk over my own feelings of anxiety about being expected to be some kind of leader, about the costs and financial problems of the event, and about my feelings of responsibility. The reaction of the group was comforting—felt like I was going to get looked after, rather than looked to as someone in a special role. Having said and settled that, we were then left with the uncomfortable meats of a group trying to find direction without leadership.

We spent round the circle, each of us in turn saying something about why we’d come, who we were, what we did, and what we were hopeful for. We talked, 30 of us, about ourselves, our hopes, our fears and our needs for some hours. No one’s keeping time. The mists hover over our heads, the sun settles down into the treetops, long shadows, warm evening and a rising moon. Two men go off to cook supper, there are new arrivals and the circle disperses to wander, talk, rest or explore before supper.

Already a lot of questions that have been in my head for a long time have been aired. What is the relationship between personal liberation and political struggle? How do we deal with the conflicts of being gay, being a man, and being committed to feminist struggle? How does this affect our relationships with the women’s movement, and our personal relationships with women? How do we break through the oppressive ways of relating to each as men, in groups and in sexual and non-sexual relationships? I wanted to explore ways of relating to men in groups and in sexual and non-sexual relationships—ways which consciously blocked our impulse to compete and repress feelings. Saturday evening supper time we attempted to form a loose structure for the following day, so we wrote topics to be discussed on the blackboard: being a man; dance; the left; women/lesbians, monogamy, living in the country, migration, health, poster making, music, going to the seaside, lifestyles. Some of these topics were going to be dealt with in workshops, but were more easily coped with in unstructured groups or in small or one-to-one conversations. Some of the negative aspects of leaving such an event without structure (though there wasn’t any choice) are more apparent to me now—nobody made notes, reported back from workshops to the whole group, made any commitment to write down any thoughts or points of discussion. This lack of pressure on the other hand probably allowed for much freer flow of discussion.

Most mornings before breakfast David led dance workshops—except for a couple of mornings when he didn’t want to get out of bed and their Bill did it. With French windows opening on to the lawn and the morning sun pouring through the windows the workshops took on a sort of absurd poignancy, with much staggering, wheezing, grunting and giggling. It was good to share our mutual impatience, and also feel the satisfaction of being able to do some of the exercises well.

On Sunday morning we played trust games. It was interesting to see how the group functioned and how I dealt with my impulse to take on a ‘leader’ role, or alternatively a ‘looking-for-a-leader’ role. The games showed me some of the ways in which we act as an attractive, old, young, working-class etc., and how this affected my feelings towards them when it came to trusting them with my physical safety. I thought it was dangerous to put much emotional trust into the games in themselves, since they were games, and it’s easy to play games when you’re playing games,

continued next page
If you see what I mean. Some men spoke later about being let down as the easy atmosphere created during the trust games drifted into factionalism and feelings of isolation. There's danger in the notion that self-indulgence can create a processable type. Personal liberation for men involves dangers as intense and exhausting as any political confrontation. Games are vital in this respect, and it's important to be conscious of the whole process and not just put too much store by any single aspect of it.

During Gay Men's Week we did manage to use a number of techniques from different sources, including some of our best behaviour: trust games (from Ealeen, Genuell, etc.), co-counselling techniques derived from Reevaluation Counselling organisations; movements, breathing and massage techniques derived from bio-energetics. These techniques can be combined for a strong, self-assertive, sexual, right-thinking male. It's important to be conscious of the whole process and not just put too much store by any single aspect of it.

Trevor pointed out that this effort could be wasted in the pursuit of self-assertion. It's not without any possibility of success, but it's important to be conscious of the whole process and not just put too much store by any single aspect of it.

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Letters marked * have been cut for reasons of space.

Dear Zero*

I have appreciated your statement on anarchism feminin in Zero! and I hope that you maintain a strong feminist approach in your paper. There are a number of feminist women here in Vancouver interested in anarchism and developing ideas about the connection. It is quite exciting, and we all appreciate your efforts and the spirit evident in your paper.

Hoping to see you when I return from England this spring. I support it in struggle. [Signed] Brenda (Feminist Print Emporium) Collective

Vancouver, Canada

Dear Zero*

Here's a reply to Nicholas Walter's review of David Mounsey's The Liberal Conflict in Zero 4. We felt the need to do so to both my and our ill-informed (in those parts we could understand) that we decided to write. Let's see if you can identify your name correctly with his analysis based on what he calls the "basic fact". He sees identity as something natural, based on race, people, nation, and culture. It is a fact in a section identity which is created and managed by the state. It is not a section identity. It is a section identity which is created and managed by the state. It is not an identity identity which is created and managed by the state.

Dear Zero*

We are glad you appreciate our views. It assists in getting more anarchists to examine our ideas, but it also helps to formulate a more critical theoretical debate and analysis. For this matter, the relationship of class, race, sex, nationality, and personal and social relationships to our desire for an anarchist society could be further developed. We are putting together a cassette of three positions on urban guerrilla warfare for the Anarchist Tape Series. (Incidentally, we are looking for distributors in Europe. Tapes are available for free.)

Anarchist Critique, The Development of Anarchism, and A Radical Analysis of the City, an book by Murray Bowden. In addition, we are putting together a cassette of interviews with anarchists and people who are aware of anarchism in the movement. A rational debate on urban guerrilla warfare will also become necessary. We are putting together a cassette of three positions on urban guerrilla warfare for the Anarchist Tape Series. (Incidentally, we are looking for distributors in Europe. Tapes are available for free.)

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