

Russians; Jews fighting Arabs; the Foreign Legion fighting everybody - all with the approval of their governments, and with God on their side. So it must be all right. And exciting. And, in a working class ghetto, about as relevant as Star Wars.

So when strange men in uniform come pushing you around on your own little patch of Planet Earth, and when they try to kidnap your mates, they are clearly aliens from another culture and they just have to be fought off.

This is not as fanciful as it seems. The great divide between those who have technology and those who have not is right now creating differences in X power which can really be said to be a cultural difference. For one thing it is enabling those with the technology to dispel their dependence on those who have not. Muscles don't matter any more. The human memory is sadly inefficient compared with the computer. Who bothers to add up a string of figures on the fingers any more? The labourer who can heave two hundredweight is an anachronism when fork-lift trucks stack half-a-ton feet high in moments and when miniturisation reduces bulk anyway.

In Marx's day a policeman had to blow a whistle for his mate two blocks away to come running when in trouble. Today a bleeper brings a riot squad in seconds, a helicopter in minutes. A PC's radio call brings

him all the information the central computer has on you (and you'd be surprised!) much quicker than the supermarket check-out calculator works out your change from a fiver.

For most of us the check-out, the calculator, the TV and the transistor radio, possibly the Hifi and the 'electronic' camera, are the nearest we get to high technology. Consumer products in greater numbers are churned out by the consumers themselves in ever-diminishing numbers as more and more processes are 'rationalised' and more and more goods are spewed out by fewer people for more profit.

Oh yes, Marx's analysis of motive still stands - but he had no idea of how the means of production could develop until the proletariat itself was surplus, and the state - his beloved organ of progress - not merely the 'executive of the ruling class' but the ruling class itself.

Unlike 'Marxist' Russia we haven't quite reached that stage here yet, in spite of policemen boasting 'We rule the streets of London', but with an authoritarian government (is there any other kind?) the bounds between 'rulers' and 'executive' are getting blurred, while Parliament - the 'voice of the people' in a democracy - becomes the faintest of rubber stamps.

So-called Left politicians may huff and puff about how regrettable social disturbance may be, but right and left are agreed that the state must prevail. A Liberal in Liverpool wants the army put on standby!

And in all this we see where government interest lies. Immediately our free market Tories (free market shits indeed!) find the state essential. While they don't want it interfering in the profit-making business of capitalism, they most certainly want it there to protect property.

So Margaret Thatcher (and, comrades, it's getting more and more difficult to type that name without throwing up) forgets her pledge to cut down on the spending of public money and does a U-turn without anybody drawing attention to it. All the money that is needed to give the police all they want - new style helmets (a bit foreign looking, those!) fireproof clothing, brickproof shields, CS gas, water cannon, rubber bullets - they can all be provided out of public funds. Where else does the money come from?

For education, for meaningful work or leisure, for housing, for human dignity, for health, for the welfare state - NOTHING. But for

the welfare of the state, for beating the people into line, for suppressing our dissidents, for REPRESSION - everything!

She is an alien from another culture. She is from the great divide between the rulers and the ruled. Perhaps the recent riots in Britain's cities are no more than frustration between football seasons. Perhaps they are no more than seizing the chance to get something for nothing. But if they are really a sign that our young people can recognise an alien culture when they see one - perhaps it is the beginning of the revolution after all!

FALSE ECONOMY

PA TRICK Jenkin, the Social Services Secretary, has claimed that the government's new clamp down on 'scroungers' has saved £40 millions, £22.5 millions of which is said to be on unemployment benefit, £4.9 millions by checking on mothers living alone but 'believed to be supported' This commendable tightening up has produced the usual bleating from people who claim to have been unfairly harassed, just because they were in the right. Of course, the saving to the Nation is to some extent offset by the salaries of the extra 1,050 investigators hired for the job. Mr Jenkin did not give any estimates for the amount of legitimate benefit that is unclaimed or for the amount lost by tax evasion, believed to be about £500 millions per year.

ERRATUM

IN the review by Geoffrey Ostergaard of Vernon Richards' recent book *Protest Without Illusions*, (FREEDOM Vol 42 No 13) the transcriber inadvertently omitted a line. In the paragraph dealing with the genesis of anarcho-pacifism (p.15), the fifth sentence should read: 'In producing the new hybrid, tough-minded anarchists contributed their critique of the state, while tender-minded pacifists contributed their critique of violence.' Readers may be interested to know that the subject is discussed more fully in GO's chapter 'Resisting the Nation-State: the Pacifist and Anarchist Traditions', in L. Tivey (ed.), *The Nation-State*, Martin Robertson, 1931.



"Are you aware, Officer, that the youth in the dock comes from a broken home?"
"Yes sir. I broke it."

REPORTS

Tyne and Wear

CLOWN Prince Charles visited Newcastle-on-Tyne on July 1st.

We staged two anti-royalist demonstrations. Six of us were arrested for conduct likely to cause a breach of the peace.

Prior to the first demo we had distributed anti-royalist leaflets. Several characters nearby were acting in a bizarre manner indicative of lunacy - heads down, furtively talking to the lapels of their trendy sports jackets. One of these muttering paranoids approached and cautioned us. Surprise, surprise, he was a special branch officer.

As Charlie passed in his car we shouted sundry uncomplimentary slogans and displayed placards bearing the greetings: Balls to Saint Pauls, Rot All Royals, Stuff The Wedding, Workers Power Not Shirkers Power.

We were not arrested. No aggro from the police. Only from a choleric union jack waving middle-aged lady.

The second demo was staged just as Chuck left the local polytechnic.

Again we raised our placards. A tornado of plain clothed cops descended upon us with the charm and finesse of a ferret let loose upon rabbits. Uttering the war-cry 'fucking bastards' they seized us, tore the placards from our

hands and destroyed them. One zealot in his enthusiasm for legalised vandalism got his hand embedded with splinters much to the delight of a comrade who had been receiving a rough time from this neo-fascist.

Manhandled into a quiet side street we were spread-eagled face up against a wall and frisked. Our anti-royalist leaflets, copies of Direct Action and other anarchist leaflets and pamphlets were confiscated and not returned.

In the waggon en route to the Station permission to smoke was politely requested. This was refused with the added injunction, 'Smoking is bad for your health.' 'So are you buggers', replied a

comrade.

At the Station we were not charged with any offence. Nevertheless we were separated and locked up for two hours.

We then appeared individually before two detective-sergeants who said that they had not made up their minds whether or not to charge us.

We were then released.

As we were being escorted from the Station we were slyly and without our permission photographed.

Certain aspects of our arrest and detention have been referred to the N.C.C.L. and we are grateful to their solicitor, David Grey, for his intervention on our behalf whilst we were in custody.

D.H.

Oxford Conference

The Anti-war Movement

THE workshop on the anti-war movement was a small one but it was by far the most constructive I attended at the Oxford Conference. We began by exchanging experiences of CND and community based disarmament groups, and the general feeling was that the libertarian point of view had not been put forward with sufficient force. What we should do about this was a more contentious point however: comrades from Sheffield and Oxford were sceptical about the possibilities of working within CND on account of the experience of CND in the sixties and the 'lowest common denominator' politics it pursues, while other comrades felt less pessimistic. There did seem to be general agreement, however, on the need to put forward a libertarian analysis of the arms race and the case for direct action, and a number of concrete proposals were put forward. Firstly, Sheffield Anarchists volunteered to co-ordinate the collection of any anarchist leaflets on

nuclear disarmament with a view to producing a single composite leaflet which could then be produced in large numbers (100,000 or so) and distributed nationally. This involves sending any relevant material to the Sheffield comrades, c/o 4 Havelock Square, Sheffield, and then meeting in a couple of months to draft the leaflet. The Sheffield group suggested the weekend of September 2nd-4th when they are organising anti-militarist activities at the Sheffield Show as a convenient opportunity, so please get in touch if you're interested: accommodation is no problem. Secondly, the example of a number of groups (including Birmingham) who have produced 'good bunker guides' to their areas was agreed to be one which should be followed as widely as possible. Thirdly, various forms of libertarian intervention in CND public meetings were discussed, and generally agreed to be of high priority.

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Contain, Isolate, Disperse

IN the event of a disturbance or riot the police have three objectives in mind. They can be summed up as Contain, Isolate and Disperse.

Firstly; When faced with a riot situation they will seek to Contain it. They will try to prevent it spreading out of the immediate area and growing larger or more intense.

Secondly; They will try to Isolate the rioters. The area will be sealed off to prevent reinforcements from coming in.

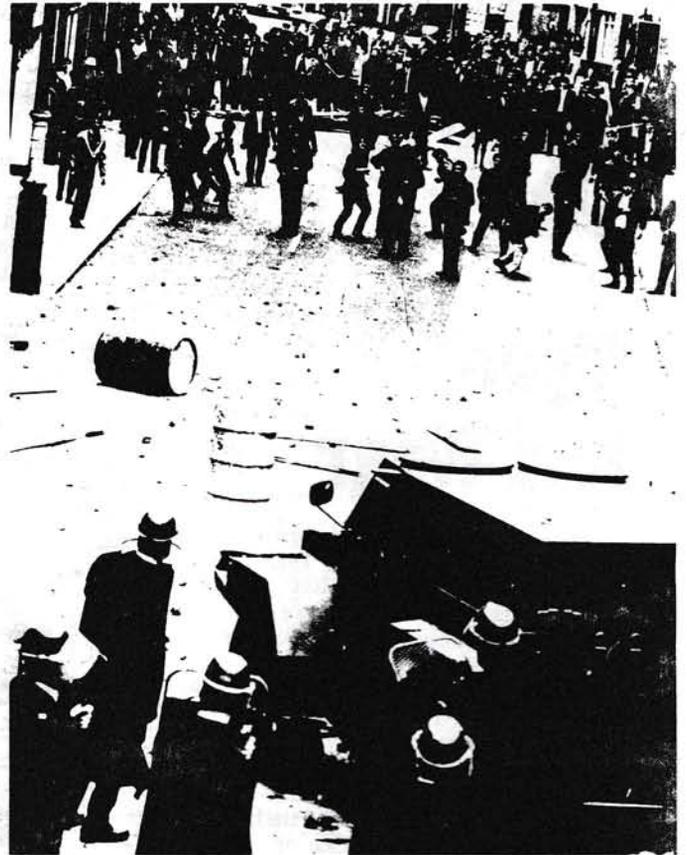
Thirdly; They will try to Disperse the rioters.

The first two tasks can be accomplished quite quickly and easily simply by throwing a cordon round the affected area. It is in the third task that problems begin. Usually the first tactic is the 'Show of Force'. A large number of police will confront the rioters in an attempt to intimidate and frighten. The hope is that the rioters will give up and go home. If this does not work there are then two options open. First there is the 'passive' approach. The police assume a defensive attitude and wait for the riot to run out of steam and eventually die down. Then the police move into the area in large numbers in a symbolic display of control (not so different from the victory parades by conquering armies). The second option is the 'aggressive' approach. This entails a concerted effort to clear the streets completely. The most common tactic is the mass charge with batons drawn. But where the rioters are fighting back effectively the forces of the state will resort to other means, to gas, rubber and plastic bullets and even lead bullets.

The list of weapons that follows shows those in common use and some that are merely waiting to be used when that case can be 'justified'.

WATER CANNON

The current version in use with the British Army is a highly specialised vehicle. The experience gained in N. Ireland shows in the design. It is made of Pyrene (a fire resistant material) and has smooth sides to deter attempts to climb upon it. Ten feet high, seven feet wide and over twenty-one foot long it can carry five and a half tons of water and discharge it in five min-



utes. However, due to its size and lack of mobility it is only at its best in set piece confrontations. It needs a back-up water supply to reload. In cities fire hydrants will be used. Whilst painful at close range, cover can be sought behind any object that will break up the jet (eg lampposts, post boxes, etc.). Also, it is not very good at firing round corners. The water can be mixed with a dye difficult to remove from the skin or clothing to aid identification after the riot. It can also contain CR, an irritant.

RUBBER AND PLASTIC BULLETS

Leaving the gun at 160mph, plastic and rubber bullets are highly dangerous and can be lethal. With an effective range of up to 100 yards, the rubber and plastic bullets were developed to bridge the '50 yard gap'. This is the gap between stone or petrol bomb throwers and the police, too far for baton range but close enough for stone throwing. To protect yourself from these you will need padded protective clothing, some form of head gear such as a crash helmet, and a shield. This could be a dustbin lid or even a liberated police shield.

CS GAS

The most commonly used riot control gas. Its effects are best explained by the following: 'In addition to causing pain in the eyes,

tears and spasms of the eyelids, it also produces a sharp pain in the nose, throat and chest, which becomes worse and causes choking sensations as exposure continues... when CS is experienced in high concentrations, the violent coughing which is set up may induce vomiting. Stinging occurs on the shaved areas and on any exposed abrasions and there may also be irritation around the neck... The result of this combination of effects is... that a concentration of between one and ten parts in a million is enough to drive all but the most determined persons out of ~~it~~ within a few seconds.'

From Porton Downs application for a patent. Granted in 1964. No. 967660.

Effects wear off when victims leave the contaminated area after about 15 minutes except for some skin irritation.

It is usually dispersed by cartridge fired into the crowd. The cartridge gives off gas for between 10 and 40 seconds.

The precautions that can be taken require some preparation. First a mask (surgical or industrial) with a gauze pad soaked in vinegar. Worn with airtight goggles the effects of the gas can be reduced by up to 50 per cent. The skin should be covered up as much as possible. Smearing the face with a mixture of beaten eggs and bicarbonate of soda has been recommended.

Whilst the patent application suggests a prolonged exposure worsens the effects, experience seems to show that the body adjusts to the conditions after a while. However, the long term effects of exposure to CS gas indicate the possibility of cancer and lung damage.

If affected, move to clean air. Do not rub eyes. Stand facing the wind with your eyes open. Tears will help wash away the irritants. After several hours you can wash the irritant off your skin with cold water. Do not attempt to wash immediately as this will only cause more irritation. Allow fresh air to reach the contaminated areas. If the contamination is severe the skin can be washed with a mixture of 2 parts water to 1 part alcohol (whisky is ideal) to which 10 per cent conventional ammonia solution (ie 23 degree strength) has been added. An alternative is to wash the skin, avoiding the eyes, with ethylene glycol - anti-freeze, but check contents list of can first - also avoid smoking or naked flames when using this method. After washing, apply a steroid or anti-histamine ointment (available from chemists without prescription). The eyes can be washed with water. Pour from the inside towards the outside to avoid infecting the tear ducts.

CR GAS

Developed from CS gas, CR is highly irritant. Its effects are more painful than CS and it can also cause loss of muscle control. It has been described as 'making people feel as if they are on fire'. It lasts for up to 20 minutes. Its main advantage over CS is that it is water soluble and can be mixed and fired from water cannon. It can also be discharged from aerosol cans. The US army has one with an effective range of 15 feet which lasts for 20 seconds. This means it can be directed at specific targets, unlike CS, which is a blanket weapon even affecting the police.

SOUND

In 1973 the British government purchased 13 'sound curdlers' from the US. The speakers can be mounted on vehicles or helicopters. With a maximum output of 350 watts (the average hi-fi is around 10w) at 30 feet the noise level is around 120 decibels. The effects of that need no explaining.

For further information see The Technology of Political Control (Pluto Press, £3.25, 60p. p + p, available from Freedom Bookshop).



FOLLOWING the Brixton riots a bust leaflet was produced by people in the area. It gave advice and listed your rights if arrested (see enclosure for UK subscribers). The ensuing article is a report, received by FREEDOM this week, of what actually happens ...

I was one of the many arrested last weekend in Brixton. The arrest was carried out by a unit of the Special Patrol Group (SPG), and the method was quite simple.

I was knocked to the ground, whereupon several members of this highly trained elite proceeded to kick and beat me with truncheons and batons and other items. After a while I heard a senior sounding voice say "That's enough. Throw him in the van". Like the proverbial sack of potatoes I was thrown into the van, followed by three officers and a pile of riot shields.

Lying with my back to the floor, one officer standing on my ankles and another pulling my hair and pushing his knee in my face, the third officer started to beat my knees with a fire extinguisher. I could only lie there and groan. The beating continued throughout the 15-minute journey to the police station. It was broken only when he stopped to cheer the news of the latest police victory from the radio.

One such piece of news was that instead of just 'sticking' (i.e. beating over the head with batons) and leaving people, they were to 'stick' and arrest. This brought groans of "That will spoil all our fun if we have to stop and lift them".

Upon arrival at the police station I was dragged, scarcely able to walk,

Rights... What Rights?

through the yard and into the building. Large numbers of police cheered and laughed when they saw the state of the prisoners, and managed to get in a few kicks of their own as we passed by. In the station I was roughly searched, with one hand pushed up between my shoulder blades, and abused verbally. Regardless of any 'rights' I thought I had, I was photographed and finger printed, with the clear knowledge that if I refused or objected things would be made very uncomfortable for me.

A quick inspection by the police surgeon brought the verdict that my bruises would soon disappear, and I was given two aspirin as pain killers.

My request to use the telephone was refused, as was my request that someone be notified of my whereabouts.

I was placed in a cell and left there for several hours. Requests for drinking water and medical aid for my painful injuries were again refused. I was then dragged unceremoniously from my cell to a police van and taken to another station. There I was placed in a cell with five other persons, where I was to remain for the next 32 hours. We had no blankets or mattresses, only wooden slabs to sleep on. The toilet in the cell was in full view of everyone, and requests for toilet paper, washing facilities and access to legal or medical aid were refused during the whole 32 hours.

Food of an extremely low standard was pushed through the hatch and the dirty dishes and cutlery left piled in a stinking heap in the corner.

After continual agitation and requests on the second night, we were given one ragged blanket each. Those of us with injuries, mainly to the legs and head, found sleep or rest very difficult and quite painful.

At the end of the 32 hours we were taken to court and there finally gained access, via the duty solicitor, to legal advice and contact with the outside world.

The Brixton riot does inform you of your rights but, unfortunately, when arrested by the likes of the SPG, rights are the last thing you have.

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Good for Anarchists?

Dear FREEDOM,

Most of the letters and articles defending the I.R.A. that have appeared in FREEDOM carry the assumptions that (a) the actions of the I.R.A. come into the category of 'anti-imperialist struggles' and (b) anything that is bad for the State must be good for anarchists. I think Pat's reply destroys the second assumption, but I'd like to give a few examples of how the I.R.A. conduct their 'anti-imperialist' struggles.

A few years ago a sixteen year old girl called Rosie Kyle was shot dead on the street by the I.R.A. The reason for this was that her father (who was later shot as well) was down in the telephone directory as an 'inspector'. The I.R.A. assumed he was a police inspector, actually he was a tax inspector, but even if they hadn't been mistaken it seems little justification for shooting him and none at all for shooting his daughter. Have schoolgirls suddenly become an essential part of the imperialist war machine? Incidentally, if I am accused of listening to the 'bourgeois liars who continually seek to degrade their opponents in Ireland' I may as well add that I got the story, not from the press (who only gave it a passing mention), but from one of Rosie's friends at school.

Another example of the random nature of 'anti-imperialist struggles' is the Birmingham pub-bombing. I find it very hard to believe that the people who happened to stop off for a drink in the Bullring Shopping Centre were active agents of State repression in Ireland. Republicans may criticise me for using these emotional examples as it is all too easy to follow the media line of the I.R.A. as being murderous psychopaths. The question is why is it so easy? Even if you lay aside the biased media coverage, the actions of the I.R.A. speak for themselves.

There are two main anarchist positions on violence. The first, which I disagree with, is that violence can never be justified as it is itself a form of authority. The second is that violence is, under some circumstances, a legitimate response to anything (and I don't count the defence of Emile Henry as a successful argument). The I.R.A. don't even have the

excuse of the end justifying the means (which anarchists wouldn't accept anyway, otherwise we'd all be Marxists) since their end is simply the setting up of another authoritarian State. Doubtless it must be of great comfort to the friends and relatives of those killed by both sides in the troubles that at some distant point in the future they will have the right to be oppressed from Dublin instead of London.

WINSTON SMITH

P.S. This letter does not affect the issue of political status and the Smash the H Block campaign where the question is not what the Republican prisoners may or may not have done in the past but what is being done to them at the moment. You don't have to be a Republican to support the demands of the hunger strikers and as one Trot speaker pointed out at a Union meeting: 'The Smash the H Block campaign is supported by all kinds of groups - even the Belfast Anarchist Collective!'

Northern Ireland Veterans

Dear FREEDOM,

This morning (8th July 1981) Joe McDonnell died. I've never met him and I didn't know him. But after three weeks travelling around the United States with his sister, Maura, trying to stir people into stopping the mad murderer -Thatcher- from killing prisoners in the Maze, I felt I knew him very well.

But we didn't do enough - the sister of a hunger striker and an ex-infantry officer who served fifteen months in the Northern Ireland war. We gave press conferences, we spoke on television and radio, and we addressed a crowd of 15,000 people. But still Joe McDonnell died. And as I write Thatcher seems intent not only on butchering all the other republican prisoners in the Maze but also on ensuring her crude and obscene little colonial war in Ireland goes on for ever.

How many more young Welshmen, Scotsmen, Englishmen as well as Irish men, women and children are going to be maimed in body and mind or killed so the English political establishment saves its face by spilling everybody else's blood? How much more grief must be suffered before British troops get the hell out of Ireland?

I went to the United States under the auspices of Northern Ireland Veterans Against the War, a small group of ex-soldiers who have realised that the presence of the British Army in Ireland is causing the war, and the firm promise of the withdrawal of those troops is the first prerequisite for ending it. But everyone wanted to know; -how many ex-soldiers are in your organisation? And the answer was, very sadly, very few.

Thousands of ex and serving soldiers are bitterly opposed to the use of the Army in Ireland, and we need thousands of members in Northern Ireland Vets. When we are that strong neither Thatcher nor Foot can ignore us any more than Nixon could ignore the Vietnam veterans who forced him to end the war. We can be decisive.

So this letter is an appeal. If you have served in the British Armed Forces in N. Ireland - or if you still are - and the blinding truth has dawned on you that it's simply not a place where the British Army should be, then join our movement. Not only the lives of the Joe McDonells are at stake - it is every Paddy, Jack, Taff and Scouser who joins the Army and every woman and child who all too often are the victims of the bombs and the plastic bullets.

We need members and - if you can spare it - money. Please write, in confidence, to N. Ireland Veterans Against the War, Box 2, Neges, 31 Alexandra Road, Swansea, Wales.

Yours sincerely,

Meurig Parri.

Fighting for peace?

Dear Comrades,

Jaybird is wrong to assert that Peace News and anarcho-pacifism are part of a nauseous petty bourgeois identity crisis. It should in fact be remembered that while many other comrades have held back that it has been these very Pacifists that have been combating the state's militarist exercise in Ulster and trying to get the Troops out. The trial of the British Withdrawal from Northern Ireland Campaign's 14 (some years ago) was based upon the radical action of these same people that Jaybird condemns. Was that trial a petty bourgeois identity crisis too?

If the issue of the I.R.A. hunger strike has to be taken up by anarchists then the listed demands for

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'Prison rights' should be taken up as rights for all prisoners in all prisons. We still have political prisoners on the British marshland. The A. L. F. prisoners (over the years) have been jailed for political acts.

While some comrades might see pacifism as reformist (at best), and violence as the only way, those of us who are both anarchist and pacifist see things in a very different way indeed. Instead of seeing violence as a legitimate political act, we view it as being by its very nature contrary to all anarchist values. To use the old saying 'Fighting for Peace (or freedom) is like Fucking for Virginity', or to put it another way, if you take a person's rights away by incapacitating them, how can you have achieved the freedom that you were trying to create?

What Jaybird and many comrades fail to see, is that pacifism and nonviolence is not just a philosophical view of the world, but a way of life, in which the anarchist society is created by the best means possible.

At the recent anarchist gathering at Oxford, it was noticeable how many comrades see violence/non-violence in very dogmatic terms, and will not even try and view it in tactical terms. For some of us nonviolence is tactically, practically and in all ways better than violence. And that is why we would view those who advocate violence as being (at best) reformists at heart.

Yours in love,
MARTYN LOWE

Doug Wakefield

Dear Eds,

Simon Martin's letter about Doug Wakefield set me thinking. I last heard from Doug in May 1980. My reply received no response and I assumed that he had lost interest in the correspondence. (I am not the world's best letter writer). Now I am wondering if he ever got my last letter, or if he was left with the idea that I had abandoned the dialogue.

Simon says that Doug reads FREEDOM. That raised my eyebrows to somewhere round the back of my neck. Assuming that the prison authorities regard FREEDOM as less corrosive of the captive mind than my missives, may I take this opportunity of assuring Doug

that I don't mind conducting a one-way correspondence through your columns? In which case, may I broaden the appeal? Last heard from, Doug was expressing a strong interest in music, musicology, a musical biography - Beethoven - in particular. The trouble was that the prison library was longer on books featuring cowboys than it was on books about Beethoven.

So, if anyone has any spare books on Ludwig v. or related topics perhaps they would pop them in the post, either to Doug, or the librarian at: H.M. Prison, Albany, Newport, Isle of Wight PO30 5RS. He also has a new number: 7025 instead of the 677325 he had at Long Lartin.

Yours till the Bomb comes.
BOB GREEN.

P.S. Could Simon Martin please contact FREEDOM as there are some letters here for him.

I Q and Race

Dear FREEDOM,

Jensen's 'finding' that Negroes are dimmer than whites is discredited simply by the sloppiness of his own work. The ability to do intelligence tests is no adequate definition of intelligence. Such tests are merely arbitrary selections of items put together to suit the assumptions of the tester.

In setting out scientifically to measure an ability or quality held to be critical to western man, to make a 'not unreasonable' assumption that genetic factors 'may' play a part or 'could' be involved, hardly inspires confidence in the results. All scientists make assumptions, but they carefully vary the experiments to test the truth of those assumptions. Such rigorous testing is lacking in Jensen.

Statistical analysis deals with quantitative relationships of some items in an equation in terms of other items. It does not evaluate the truth or falsity of the assumptions embodied in those terms. So to assert that genetic factors are demonstrated by statistical analysis, when the assumption that genetic factors operate has already been built into the equation, is dubious.

Jensen states as a 'fact' that 'intelligence variation has a large genetic component'. How has this 'fact' been established? If it means simply that a fish's brain cannot manifest human intelligence what

has been gained? If it does not mean that then what does it mean? Because some Negroes perform better than average whites are their white genes at work? And because some whites perform worse than average Negroes are their black genes operating?

Does Jensen infer that those highly intelligent black children whom I have taught must have white genes predominating in their brains, or that those very dull members of the English aristocracy with whom I worked in the army must be the offspring of some 'black sheep'?

We do know that higher density in the associative areas of the brain, i.e. greater numbers of connections between nerve cells, correlates with higher intelligence. We do know that a more stimulating environment for young rats makes them more intelligent than their genetically similar litter mates and produces an increase of as much as 17% in the depth of the cortex. We also know that protein deficiency in childhood impairs brain growth and that congenital blindness or deafness makes it difficult if not impossible to reach 'normal' levels of intelligence without special measures.

So research purporting to show 'innate' differences in intelligence between different races will only start to convince when it has established first

(a) that the diets of the different races are equally nutritious
(b) that the levels of sensory and intellectual stimulation have been similar

(c) that the races have equal motivation to engage in competitions such as intelligence tests
(d) that the methods of assessing tests have the same status in the cultures of the races compared
(e) that tests devised, applied, assessed and validated by each race be used on the other races competing.

On the other hand we might decide, with Occam, that entities should not be invented if they are unnecessary. The concept of intelligence was invented to satisfy the need for a quick-fire method of predicting the future bright boys so that they could be directed to the grammar school and the university to prevent those institutions wasting their time educating ordinary people. Intelligence tests arose in reply to a political demand for more reliable selection. Burt's notorious discovery of 'academic intelligence' and 'practical intelligence' made it

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OXFORD

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Students

THE Confederation of Anarchist Students' meeting on Sunday afternoon was something of a flop, if only because only three of the groups involved in the creation of the Confederation at NELP in March were represented at Oxford. Those who were there talked briefly about the problems involved in maintaining student anarchist groups and exchanged experiences, but the general feeling of the workshop was one which questioned the need for a specifically student anarchist organisation in the current climate of apathy. A comrade from Norwich suggested that students might be better off involving themselves with the general educational issues of the day, and argued that anarchist students should get involved with the magazine *Lib Ed* and start a multi-disciplinary discussion bulletin. Because of the lack of numbers, however, the workshop developed into a broad discussion of the nature of libertarian society and the relationship between theory and practice, which was enjoyable, but, unsurprisingly, yielded few conclusions.

International contacts

AN American comrade brought with him a long and fairly comprehensive international contact list: copies are being made by Norwich Anar-

chists (c/o Freewheel Books, St. Benedicts, Norwich) so if anyone wants one, write to them. With any luck there's nothing on it that Speical Branch don't already know... for anyone wanting to be included on future 'Blacklists', send addresses to 719 Ashbury SF 94117, California.

Sexuality

THE sexuality workshop on Sunday afternoon seemed to this participant at least to be a little less than constructive: a comrade from the 'Anarchy' collective introduced the discussion with some timely remarks on the lack of discussion of sexuality in the movement of late, and other comrades made pertinent remarks on the lack of thought given by the movement to those comrades with children, but the workshop as a whole was characterised by mutual misunderstanding and lack of purpose. Some people wanted to discuss the issues on a detailed, personal level, while others wanted to approach things more generally, and there seemed to be a quite dramatic divergence of opinion as to whether a libertarian sexuality should be based on tolerance or whether it should have some specific content, which was not followed up rigorously. This was partly because people were tired and prone to losing their tempers, but it seems to me to be far more the lack of previous thought on the subject: maybe the lesson of this workshop was that we all need to look at sexuality more seriously.

P. A.

machines' find no reason to develop linguistic skills about their work and its sheer boredom makes them uninterested in enthusing their children with its social importance. When their wages give them little beyond rent, food, clothing, and for themselves a few pints, they, not unnaturally, display something less than enthusiasm for academic discussion round the breakfast table. The barrister, however, finds his work fascinating, infects his children with his delight and ensures that they will get the private education to put them into similar careers.

A Yorkshire miner summed up for me his conclusions about the purpose of education for himself and his mates: 'They have to keep us bloody stupid, else we wouldn't go down pit!'

MICHAEL DUANE

London SW2.

IQ?

Continued from page 7
possible miraculously to fit children in the right proportions into the existing grammar and modern schools. Just as, equally miraculously, the proportion of children found by IQ tests 'suitable for grammar school education' fitted exactly into the vacant places in those schools every year.

What has not been examined in depth, except by the group associated with Luria and Vygotsky, is how intelligence or, in its original meaning, 'understanding' is fostered by good education and especially by good language teaching. Language is the way in which most people formulate problems and solutions. For the few, maths, chemistry, music, art... are additional systems of symbols for communicating in ways inaccessible to language.

Men who work as 'appendages to

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THE conference has left the organisers somewhat in debt, as the following expenses list shows:

Expenses	Incomings
Food, Creche,	on the
Hall Hire	door
£150	£0
Posters, Stamps,	food
Publicity	selling
£50	£60
Total £200	Total £140

So they are about £60 down and any contributions would be very gratefully received. Cheques payable to Andy Dobson to be sent to St. John's College, Oxford.

RULE ROYALS OUT AT RAINBOW'S



Why boycott alone? The final week in July avoid that wedding with... Ron Bailey, Tony Bunyan, Michael Duane, Maureen Duffy, Lawrence Hills, Ivan Illich, Peter Laurie, John Michell, Dora Russell, Kirkpatrick Sale, Philip Sansom, Tony Smythe, Laurie Taylor, Robert Temple, Heathcote Williams & thousands more at the GREAT RAINBOW DEBATE. A university of the open air. A rural Speakers Corner.



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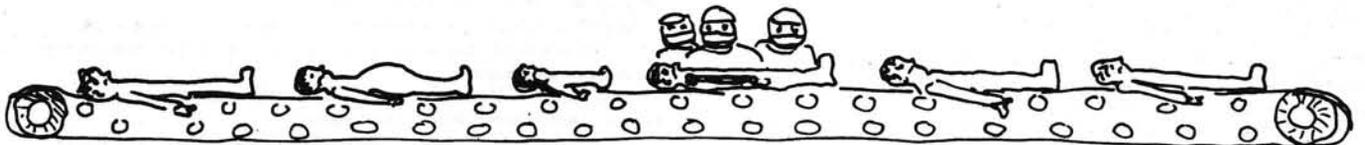
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TECHNOLOGY Its Results and Uses



INTRODUCTION

THIS is an article about the INHERENT effects of various tools and technologies on us. More and more people are disturbed, frightened, angry and confused about the effects of modern industrial capitalism and its oppressive and destructive technology. We seem to have become the tools of machines. But there is also confusion as to how far this is due to the technology itself and how far this is due to the present system which controls it. These two ways of looking at the problem are related, but this piece concentrates on the first - on some of the basic authoritarian structural and social effects and functions of the technologies around us which would be the same whoever or whatever was in control of or using them. Its not a question of pro v. anti technology, but desirable v. undesirable technology. This is intended to help clear up some of the confusion and also help those who are developing their ideas on and resistance to some of the excesses of industrial technology (nuclear power, work place mechanisation, juggernauts, etc), to see that these may be the inevitable results of basic industrial and technological systems which control our everyday lives and environment. Without understanding and opposing them at the roots, it is futile to fight only the symptoms.

The first section, 'What's important in our lives', is an attempt to describe aspects of our lives that are important to us as people. Whatever protects and develops our ability to express ourselves should be encouraged. Whatever oppresses and violates us should be abolished, or if unavoidable, limited.

The second section, 'The technology in our lives', is an attempt to cover the wide spectrum of everyday technologies and their effects, concentrating on how and why they violate and manipulate us and how some could help liberate us. In the third section, 'Limits and necessity', the aim is to summarise, and to draw up broad guidelines and limits for desirable and necessary tools and technologies.

A few of the words used should be explained to avoid confusion. 'Tool' is used to mean something created by people to aid their ability to create, produce and interact with their environment and each other according to their needs and desires, i.e. saw, kettle, bicycle, generator, pencil. 'Technology' is used as an all-embracing word for tools, machines, processes and structures which can help to either mold or diversify relationships, oppress or liberate us, i.e. computer, industrial, workshop, transport, convivial technology. 'Convivial' means sociable and life-promoting. 'Industrial' is used to mean institutional work and processes taking precedence over individual autonomy and rhythms.

It's inevitable that many of these ideas and situations relate to Western environments, although the intention is to be relevant throughout the world.

WHAT'S IMPORTANT IN OUR LIVES ?

In analysing which technologies can oppress or liberate us we need to understand and appreciate what our real needs and desires are and what our lives should and can be like. Then we can look at how our lives are and will be affected by tools and technological systems, in order to see more clearly the benefits and drawbacks, and take action to develop the first, and limit (or abolish) the second.

Community. To live and grow, we need to work and create together. To share and be equal. We need to be able to care for each other, to develop solidarity, involvement and responsibility. To extend communication between people and learning and culture.

Individuality. Each of us needs to be able to develop our autonomy and freedom to express ourselves. To be able to be involved, to create. To feel equal. To learn. To enjoy. To be respected. To go where and be with who we want.

Meaning. The quality of our lives is vital - our relationships, our environment, day to day experience. Fun, love, happiness, comfort, diversity.

Security. To relax and be secure we must be able to limit the burden of necessity and vulnerability to disaster of any kind, in the present and for the future too.

Ecology. We need an alliance or harmony with nature - animals, natural processes and environment, etc. - in order to participate in, appreciate, respect and enjoy it. To use without destroying and to protect without dominating.

Anarchy. We need to develop a continuing state of freedom, and of voluntary association and expression. An environment of diversity and possibilities for each and for all - where we extend free time and space and reduce routine and fixed planning.

In all these aspects of living there are balances between freedom, equality, responsibility and necessity.

THE TECHNOLOGY IN OUR LIVES

Before investigating specific technologies around us, it will help to look at technology itself.

1) Ideally.

The most desirable technologies are those which people can easily understand, create and use individually and together in their own way; which help us produce and share the necessities and comforts of life and live as we wish; which have no 'side' effects - are not dangerous, polluting, hierarchical, compulsory, elitist or alienating.

Of course, in reality nothing is perfect and we have to employ the tools and processes which have most benefits and least drawbacks.

2) Overall.

Results:- What we want to do and how we do it - ends and means - are each important. It is vital to understand that

the 'ends', or maybe a better word is 'results', of any process are not just the final product etc., but also the consequences (physical and structural) of the way we organise ourselves, and the technologies we employ.

Process:- The structural effects are different for different levels of technology. Hand tools can be used by anyone - when, where, how they like. Power tools often have the benefits of hand tools but also need energy systems which themselves have results. Industrial technology can only exist as part of an industrial structure involving specialisation, transportation, stability, routine, and often pollution and alienation.

Range:- The physical and social effects of many tools range through inefficient, useful, tolerable or destructive, depending on the design, availability, size, etc. In fact we can broadly decide which technologies and tools we want or reject by weighing up if they are **DESIRABLE**, (creative, efficient), **UNDESIRABLE**, (destructive, oppressive), or **TOLERABLE** (necessary but with undesirable effects).

3) Specific.

Some drawbacks of technologies:-

- *Inefficient - (regardless of how simple or sophisticated).
 - *Unhealthy or dangerous - (to work with, or ecologically).
 - *Monopoly - (Restricts choice, becomes compulsory).
 - *Industrialised - (Imposes a social order, routine, reduces ability for convivial participation).
 - *Oversophisticated - (Encourages power for specialists, division between 'thinkers' and 'doers', need for compulsory education of people).
 - *Centralised - (Maintains administration and hierarchy, dis-possession, dependence and apathy).
 - *Obsolescence - (Waste, insecurity, undermines tradition and continuity).
 - *Growth - (Also undermines traditions, creates frustration due to false expectations).
 - *Imprisoning - (Compulsory or prohibited for any section of the community).
 - *Labour - (Any machines/tools/devices etc. will themselves have to be factory, workshop or home made).
- Some benefits of technologies:-
- *Efficient - (We can create a surplus).
 - *Comfort - (Reduce labour, improve health).
 - *Sophistication - (New materials and processes).
 - *Mobility - (Of goods and people).
 - *Security - (We can protect ourselves from the natural environment, disasters, etc.).

SPECIFIC TECHNOLOGIES

It's difficult to look at the various technologies around us one by one, as they are meshed together in a complex industrial and convivial web, and dependant on each other for their production, maintenance, function and other effects. However, we can point out the characteristics of the technologies in various areas of life. I wish to emphasise that my aim is to look at their inherent processes and effects, which would be the same in whatever type of system they operated, and then consider the most appropriate technology assuming a free and responsible society with all land resources shared and no money for domination of any kind.

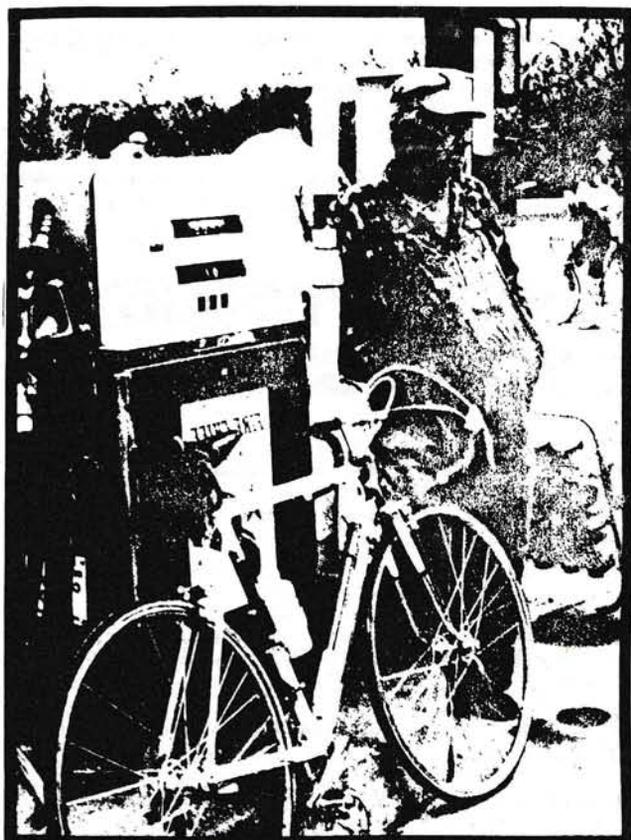
Loosely grouped, analysed are **FOOD, HEALTH, CONSTRUCTION, and 'THINGS'** Then **TRANSPORT, CLOCKS, ENERGY** Then **INFORMATION, COMMUNICATION and ENTERTAINMENT.** And lastly, **WORKPLACES and PRODUCTION, and CITY/COUNTRY.**

But to start off with -

REPRESSION



A free society has no need or desire for repression and hence all technology associated with the military, police, prisons and physical social control, as well as finance, bureaucracy and brainwashing, is not worth a fart.



FOOD

Needs and desires. Food must be number one priority. Everyone must have adequate and where possible abundant and interesting food. Our aim must be for each region to be self-reliant (with surplus for populated non-reliant areas), with agriculture concentrating on the need to produce the maximum amount of human food while protecting the soil.

Problems. The causes of hunger are: land not shared and mis-used, unequal distribution, useless labour, inappropriate technology and techniques, inappropriate food grown, urban/rural imbalance, subservience to climate, lack of knowledge. **Transportation,** involves labour, energy, waste dependency, storage, etc. and should be kept to the minimum - necessity or crisis.

Chemicals, do not serve to improve, and in fact destroy, the soil in the long term and are dangerous to those working and living on the land (including animals, etc.)

Processing, and especially packaging, of food is mostly unnecessary and undesirable, involving waste and labour.

However, storage, pickling etc. is necessary.

Industrialisation (agribusiness), is based on the above and alienates and forces people from the land. It is arguable whether it is an efficient method for providing food anyway, but in any case there are other more desirable methods.

Diet. We have to concentrate on efficiently meeting our nutritional needs and as far as possible our gastronomic desires. In brief these consist primarily of cereals, (not for animals), vegetables, beans and secondarily herbs, dairy produce, alcohol where possible, fruit and arguably meat. Of course it depends on local conditions.

Some large fields, if flat, may be necessary to produce cereals - probably using tractors and combine harvesters. Otherwise we should concentrate on a balance of market gardening and plots around us, crop rotation, use of micro-climates (by ponds, under trees, sides of hills etc.) and green houses, and orchards. Technology here is generally a question of hand tools and an awareness of organic processes and techniques, i.e. animals for fertilizer or fowl for eggs, should only live off waste or unusable land (sheep for wool) rarely from valuable cereals. Beans encourage nitrogen in soil, etc.

All useable land should be available if necessary. For all these reasons, we need mixed farming, integrated into our lives and habitat. The town/country polarisation will be broken down as we populate the land and grow food in the towns.

HEALTH

Needs and Desires. We all need to be healthy in mind and body, to have protection from disease and injury, and relief from ailments.

Problems. The causes of ill-health are: poor diet, lack of warmth, an unsafe, unhealthy and stressful living and working environment, the existence of diseases, the medical profession (and pharmaceutical companies) and accidents, etc. This is combined with lack of knowledge and available resources. A vast proportion of ill-health in the world is caused by medical treatment, drugs, institutionalisation and monopoly (i.e. compulsory ignorance), as well as marketed pharmaceuticals. What the medical profession does is mostly a combination of repair (of society inflicted problems), repression of symptoms, and infliction of new problems, as well as some of the necessary relief and cure.

Remedies. The priorities are for all to have adequate and nutritious food, warmth and a safe and healthy environment. The technology relevant to all of these is dealt with elsewhere. Prevention is better than cure.

There will always be a need for research into and action against diseases (preferably strengthening rather than supplementing our natural resistance), which will involve the appropriate technology (microscopes, vaccines, etc.) Also necessary is the relief and cure of injuries (a fraction of the present epidemic inflicted by cars, work, war, etc.) involving surgical technology (X-rays, blood analysis, refrigeration and some drugs). There must also be effective back-up for



childbirth. And we need to continue to develop and provide effective, safe, suitable conception control. We must concentrate on general prevention, relief and cure. We should all understand our bodies, using thermometers, speculums, syringes, urine and blood analysis, toothbrushes, stethoscope, etc. regularly and all be able to give first aid (and aid in childbirth if necessary). We should also understand and use the various techniques - herbs, acupuncture, massage, diet, etc.

There will be a need for clinics (some mobile) with more sophisticated equipment, which together with the occasional hospital, could provide life-support and surgery. But we must abolish the power of the medical profession and institutionalised repair and repression.

CONSTRUCTION

Needs and Desires. There needs to be plenty (and preferably an abundance) of good housing for all to cater for all needs. There also need to be enough facilities (workshops, tool and book libraries, clinics, halls, distribution buildings, etc.), plus the necessary (few) factories, docks, bridges, reservoirs, energy projects, railways and canals etc.

What needs to be done. Having seized control of the world as it is, we'll have to abandon, demolish, use, convert or rehabilitate all present buildings, and construct appropriate ones. We'll also have to recycle available materials and share the appropriate tools and processes.

In a free society we aim to minimise (and if possible abolish) routine and alienating labour, pollution, waste, obsolescence, oversophistication and unnecessary energy use.

Mining. Clay and stone etc. for houses, iron and bauxite etc. for engineering, must be kept to a minimum, avoiding where possible dangerous or arduous work. Forestation should be developed to a maximum (for fuel too). Both depend on locality.

Processing of materials, should be as basic and non-polluting as possible. Glass is desirable.

Transportation, is at a minimum where materials as local as possible are used.

Design, of buildings must avoid unnecessary sophistication. Everyone should be able to understand and have access to basic building tools and materials (in libraries and workshops) to encourage self-development and responsibility, and collective, convivial work. We should build things to last, to use recycled materials, to be well maintained, to be practical (and fancy if possible), for a wide range of communal and individual desires. And to blend in with the needs and possibilities of the surroundings. Necessary large projects may require more detailed and sophisticated planning and technology, which applies to design, building and maintenance. This promotes specialisation, dependency and centralisation, large energy usage, and routine labour and so must be kept to a minimum.

Energy. All buildings should be (where appropriate) insulated to the maximum, light, ventilated, with built-in energy generation, (solar, wind, methane, etc.), and as effective as possible plumbing and sanitation, bearing in mind the importance of comfort.

THINGS

(usually referred to as 'possessions', 'commodities')

Needs and Desires. There needs to be available enough clothing, furniture, utensils, instruments, tools, objects, ornaments, books, etc. for everyone, for survival, comfort and pleasure. We have to examine what things we really need, the quality and quantity and how we make and repair them.

Production. We can make to last and share, and reject artificial needs. Mass production creates the previously noted effects of industrialisation - high energy usage, uniformity, routine labour, dependence, pollution and waste, etc. and must be limited, if not abolished. But is it possible or desirable for workshops and craft to satisfy our needs?

Materials. Cloth, paper, wood, metal and if absolutely necessary plastics, (synthetic materials require industrialisation and create pollution). So there will need to be a limited number of saw mills, mining and processing places, with recycling of ALL materials and things. Eventually recycling tools and techniques replace those of mining.

Making. Craft by people, using their creativity, energy and patience, supplemented by workshop production (pottery, engineering, weaving, shoemaking, carpentry, printing, etc.) and decentralised energy sources, should be able to make all the clothing, utensils and furniture, etc., we need. Each item could be a work of art, as well as a necessity and hence we overcome alienation. However, a limited factory production may be desirable of some sophisticated items or those involving too much physical work. The main priority is to develop tools, technologies and skills and decentralised energy forms and resources that can be abundantly available, learned and used by all in our everyday lives. And at the same time reject alienating, unnecessary or undesirable effects and products of mass production because the drawbacks far outweigh the benefits. (Would you suck a sweaty sock just because you fancied a drink?)

TRANSPORT

Needs and Desires. Each person should be able to travel to any place, move in any direction, in their own time, be confident of their autonomy and mobility, whilst relating with people and the environment. Also, some transport of goods (freight) is necessary to enable and ensure adequate and liberatary distribution.

Results. There are two main types of human transport - industrial and convivial. Industrial transport is based on an obsession with vehicle speeds and mass uniform transit (both unnecessary in a free society). It has damaging social, productive, psychological and ecological results. It consumes vast amounts of non-renewable energy and resources and needs routine, industrial labour in production and maintenance. It creates either elitism of use due to rationing, or becomes compulsory because it monopolizes travelling (like the car).



Domesticated man.

It turns human mobility into alienating, isolated, and stressful transport. There is intolerable pollution of many kinds, and dangerous accidents both to users and non-users. The violence of road transport above a certain speed and size results in intolerable disruption of both the environment and social harmony with the most serious consequence being the necessity for constant control and imprisonment of children. In the end, industrial transport dominates and suppresses rather than aids our mobility.

Walking, using human power, is the most egalitarian, expressive, efficient, safe independent and meaningful way to move. To complement our bodies, the bicycle has most of the advantages of walking, and enables us to travel further and faster with little extra effort. It has almost none of the disadvantages of industrial transport (except its manufacture requires rubber and ball-bearings). We can provide enough bikes for everyone in the world and a whole range of carts, rickshaws etc. Small motors can be made for people unwilling or unable to ride without assistance. (Horses, if there's enough food, could help us). People will need to make and maintain paths, of course, but far less arduous or damaging than roads. Where possible, canal networks aid in mobility and freight, as well as living generally (as in the disposal of unwanted bodies!) However, some road and rail transport is necessary, as well as ships (if not the over-sophisticated and polluting planes), mainly for the distribution of goods to regions needing them, and also of course for people to get across water.

The geography of any area will obviously affect the possibilities and needs of people.

CLOCKS

Time is to be experienced by the senses, our bodies, and in relation with nature and the environment. We each and all need to develop our rhythms of living. We certainly cannot be free while dominated by the mechanics and beats of industrial clocks, which suppress creativity, spontaneity and tradition in favour of repetition, compulsion and routine. Rather than 'save', 'have', 'spend', 'afford', and 'waste' time, we should aim to 'live' it.

The rhythms of nature (weather, seasons, tides, day and night) and of our bodies (age, menstruation, tiredness, emotions) and of human interaction (i.e. communal meals) should be the basis of our time. However, as some industrial processes, production and coordination is necessary in order that we are not subservient to nature, clocks are necessary for limited purposes, (i.e. precision timing).

ENERGY

Needs and Desires. For a whole range of purposes it is necessary to make widely available appropriate, adequate and consistent forms of energy to aid our own bodies.

Available Energy. Large amounts of centralised energy (from nuclear, gas, coal, oil, etc.) through an electricity grid system, in theory provide for all needs, but have immense drawbacks. Nuclear power generation can be ruled out as intolerably polluting (radioactivity). The others cause a great deal of pollution, danger and waste, need very high levels of specialised control, routine labour, mining, transportation, centralisation and all the other drawbacks of industrial production. As energy cannot be artificially created, they also depend on ever decreasing non-renewable sources.

The question is, do we need such massive energy use anyway? Bearing in mind what I've already written, industrial energy use will be only a fraction of the present, as will domestic (especially with insulation and alternative generation), and so there will be no 'peaks' to provide for.

Therefore, appropriate energy forms and sources are those which are easily available, renewable, decentralised, providing regular, suitable, small amounts and storage, in the right place. We will need to employ and develop everywhere the small-scale and autonomous energy technologies - solar, wind, methane, wood, water, as well as our own body strength, depending on local conditions. Priorities for development are solar, wind and water generators, batteries and pumps, forestry, methane from shit, etc., insulation techniques and recycling of surpluses to prevent waste, (in some cases, i.e. heat surplus from a necessary furnace or a large water-fall, this could lead to a local grid if desirable). This should be a priority area of research for new sources, techniques, and adaptations. Then, as a back-up, we can use for certain purposes if necessary (especially if easily available), coal, oil and gas - i.e. for very high temperatures, transport.

Power stations and grids are generally unnecessary and undesirable.

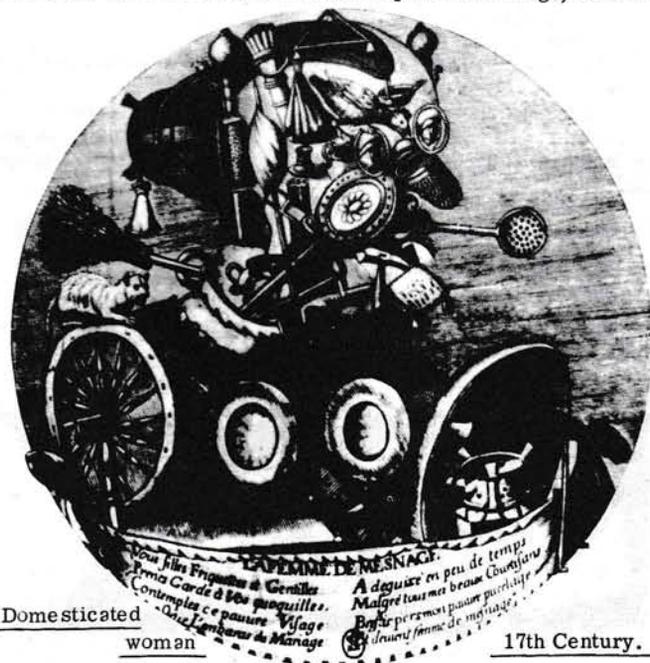
INFORMATION...

Needs and Desires

Each and every person and communities generally, should be able to develop their knowledge of all aspects of living and the world, as well as being able to acquire any information they want.

Developing Knowledge

The structures and most techniques and technologies of schooling and the media cannot develop our knowledge, aware-



Domesticated

woman

17th Century.

ness or skills. The results are institutionalisation, dependency, consuming rather than discovering, learning and sharing, and hence social divisions, isolation and irresponsibility. Learning is not separate from living. We have to organise and develop appropriate forms and techniques of skill, information and idea sharing which involve everyone. Open access to decentralised tool as well as book libraries, the ability for children to get involved as they wish in workshops, craft and work generally, and a myriad of discussion and study groups, apprenticeships, everywhere for all purposes. Every project or situation serves to educate all those involved. Learning is a life-long experience, not just the consuming of a quantity of information.

We should consciously reject the mystifying and academic techniques, structures, jargon and specialisation for its own sake.

Acquiring Information.

Some technologies can relay and transmit fantastic amounts of information, sometimes instantaneously, i.e. computers and telex. However, we should not be dazzled by this. The drawbacks are many - the manufacture, maintenance and organisation of such sophisticated machinery, the energy usage, specialisation, dependence and alienation of those consuming such information. T.V. is probably the most widespread and oppressive example. Also in a free, relaxed and decentralised, convivial society with unlimited time and interpersonal communication, the need for vast quantities of highly sophisticated, high speed information is very marginal.

However, necessary inter-regional coordination of resources (especially in emergencies) requires some limited telecommunications technology (i.e. telex or radio link-ups). Also computer technology can assist in design and running of necessary projects (i.e. radar on ships, stresses on bridges, storage of information).

The priority is to develop convivial means of information sharing, with everyone having access to libraries, presses (i.e. local news/views, paper and publishing) and free distribution networks (mail).

AND COMMUNICATION

Most of the above applies to communication processes. Sophisticated technologies, whatever the access, ensure control of communication in the hands of specialists, and an emphasis on quantity and efficiency over direct human relationship. Human communication between people is the basis of our lives and our society. It is not about techniques, efficiency, quantity, etc - it is about confidence, autonomy, honesty, emotions, involvement, solidarity, freedom and well-being. We must not allow such things to be cheapened, manipulated or suppressed.

Direct communication can be complemented by free access to and involvement in mail, and communal telephone networks. As with all such processes, we must be careful not to build up an industrialised and centralised order, aiming to strike a balance between the benefits and drawbacks.

ENTERTAINMENT

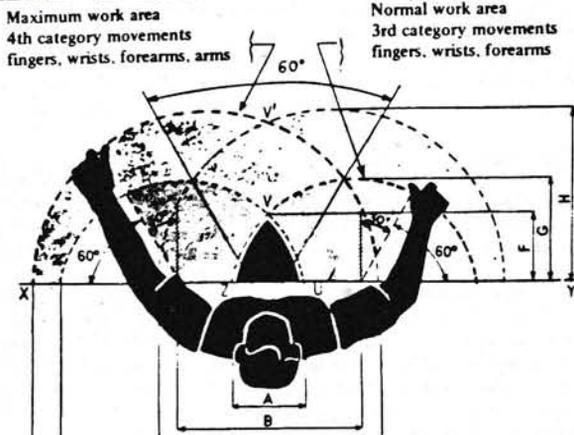
'Enter' means 'between'. Entertainment is communication and play between a mong people. Involvement, self-expression, confidence, spontaneity, unpredictability, humour, creativity, and sharing of feelings and ideas. Passive consumption of mass-produced images and signals from T.V., radio, record and film technology, is not real entertainment, but a form of suppression, drugging, separation, isolation and idiocy. They also include all the usual drawbacks of industrial production.

We entertain ourselves and each other with our bodies, voices, eyes, and hands - songs, plays, games, humour, making things, larking about, conversation, writing, drawing, observation appreciation of each other. Entertainment is not separate, but something we do all the time. We can use things around us to make sounds and make all sorts of instruments like acoustic guitars, print pictures and books.

Some people may choose to make films (or records) etc., but I believe people would very much prefer producing and

performing plays (or singing songs), a tradition for thousands of years, virtually eradicated and replaced in decades by new technology.

WORKPLACES AND PRODUCTION



Get up, go to work, come home,
go to bed, get up, go to work,
come home, go to bed, get up,
go to work come home go to bed....

Needs and Desires.

We need to be able to produce all the necessities of life, enough, at least, for everyone, and as many comforts and pleasures as we can. The way we produce and create all our needs and wants is as important as what we decide to produce. Production should be a creative process absorbing the arts, efforts, and skills of all, individually and collectively, integrated into our everyday lives. There should be as varied methods of organisation, design and use of time and space as possible for the fullest development of human potential for both efficiency and experience.

You can't make something from nothing, and people do all the making. There are a wide range of energy and material resources available for us to use in the most effective and desirable way we can. We have to examine the practical, social and ecological effects of the available techniques and technologies, to weigh up if and how best they could serve us.

As far as workplaces and production is concerned, the way the work is organised (loosely speaking: industrial, workshop and hand) can't in general be separated from the technologies and technological processes used. Although I've mostly covered this in other sections, it's useful to do so again in more depth.

Drawbacks of Industrial Technology in Production.

On those involved:-

* Routine: The rhythms and needs of the technology dominate. People's time is not their own.

* Alienation: What must be done and how is decided by the technology.

People become 'operators' and servants of the process and generally de-skilled. Individual and collective decision-making obstructed.

* Hierarchy: Because of both sophistication ('thinkers' and doers') and complex mass organisation (administration), there

will tend to be divisions, institutionalisation, authority and even classes.

* Unhealthy and dangerous processes.

On society generally:-

* Pollution and ecological destruction (and imbalance).

* High consumption of resources and energy.

* Waste (and inefficiency).

* Complex transportation and distribution networks required.

General centralisation, dependency and stability.

* Compulsion: everyone, to be involved, must be educated, and also allocate some of their time for work (rotas or otherwise).

* Division: between 'work' and 'play', workplace and 'home', and possibly 'town' and 'country'.

* Creation of areas prohibited to children (and people with disabilities etc.) and hence need for control and security.

Basically the creation of an imposed industrial order in which everyone must be involved and affected in various ways. The administration of this type of society must consist of some techno-bureaucratic structure (such as 'workers council'?). However, industrial technology has some benefits, being able to produce speed, quantity, quality and sophistication unattainable by other means. Due to necessity we need a limited amount of large construction projects, certain items and materials, telecommunications, transport, some factories - we have to limit the drawbacks and develop the benefits.

Workshop and Hand Production.

Drawbacks similar to industrial production (i.e. waste, pollution, routine, etc) can exist but are not INHERENT, in workshop and craft labour based on convivial (safe, liberatory, human scale, social) technology, tools and skills. The benefits are that the technology is an extension of the strength, art, intelligence, creativity, determination and imagination of each and every person and group of people. Work becomes an integral part of our lives and the possibilities of the environment and available resources. It aids the variety of our lives - the variety of communication, learning and relationships. It aids free association and our confidence and autonomy. We develop a 'task' not 'time' basis for production. Work becomes creativity.

The drawbacks are that convivial technology is limited to a certain level of complexity in design and organisation, and hence limits the range of what is possible to produce. Also that it relies on people's consistent involvement, skills, and efforts - responsibilities which will tend to shape our lives. However, the benefits far outweigh this, and we can employ industrial technology where appropriate.

Having rejected as unnecessary and/or undesirable massive energy production, nearly all synthetics, chemicals, macro and microtechnology, how do we satisfy our needs and wants as far as possible with convivial tools? The practical basis of convivial production is:

* The development of individual and collective knowledge and skills.

* A widespread network of workshops - clothing, pottery, print, electric, smelting, mechanic, carpentry, repair, as well as decentralised agricultural production, greenhouses, storage, etc.

* A widespread network of tool and information sources, libraries, experience, and resource pools (material and seed banks, etc).

* The generalised use of easily-available energy sources.

* Recycling of all resources and reduction of waste.

The necessary industrial production will act as a back-up for this convivial base.



CITY/COUNTRY

Needs and Desires.

People should be able to live and associate with who and where they wish, creating the sort of community they want for both mutual aid and human experience. It is practical and desirable to relate to available resources, nature, geography and weather conditions.

The 'City'.

(Thousands or millions of people living in a closely confined area.)

A mainly 'city' environment has few benefits and many drawbacks. The main benefit (for those who want it) is the social variety due to the large numbers and closeness of people. There is also the ready access to information and communication.

But to sustain a city, the energy, food, resources and other necessities have to be created somewhere. In fact, the city is parasitical on the labour of those elsewhere, requiring constant service. The high energy consumption (a grid is probably necessary), transportation of necessities, and complex sewage and other projects imposes (at least in part) an industrial order, with all its drawbacks including an ecological imbalance, and administration probably needed.

The lack of space can foster hostility between people and a lack of variety of environment. These lead to alienation from each other, the land and nature, and from convivial responsibilities. If people try to solve these problems by concentrating on industrial production, or by travelling to do agricultural production outside the city, they only create new problems of social dislocation and polarisation etc.

The 'country'.

A mainly rural environment (few people spread out over a wide area) also has its good and bad points. The drawbacks include social isolation from other people, staleness leading to hostility and fear of change. Also poor access to information and some resources not to be found nearby. Need to specialise on self-sufficiency. Difficulty of varied workshop production. Need for transportation. Dependency (and maybe insecurity) on the local climate and geography.

On the other hand, people have space to be themselves, to join with others, to meet their needs, to relate to and appreciate nature which generally provides abundant energy and resources. It is an integrated and healthy living and working environment.

The city/country polarisation (physical, social, economic, ecological) can and should be avoided. Even as they are now towns can be decentralised, concrete replaced with food growing, paths, and canals, and workshops created. Buildings and factories demolished. But that is just a start. There are an enormous range of possibilities for healthy, stimulating, practical and fluid living, depending on the climate, resources, geography and the needs and desires of individuals, groups and communities. i.e. Self-sufficient farms and houses, clusters of houses and workshops, (and clusters of clusters . . . and clusters of clusters of clusters etc). Settlements (maybe temporary) around necessary projects, villages (probably the most popular and practical social form), ruralised towns, collective farms and buildings of many sizes, even people living nomadically or in hunting and gathering groups! (Hunting?) Also seasonal migration to and from sea or farming areas. And of course people will be welcome to live and contribute, for as long as they wish, anywhere in the world.

Each area and region should be as self-sufficient as possible, appropriate to the local ecology, in food, energy resources, workshops and libraries, etc. Maybe each village or region could take responsibility for creating specific surpluses for elsewhere, i.e. mining, wool, oil, wood, cereals. We need to use and develop the technology which can make possible populated yet convivial communities as well as efficient more rural living, with sharing, communication, variety, flexibility and overlap everywhere.

P.S. (or N.B.)

Or an afterthought. An indication of industrial presence and oppression, is how our everyday language (and therefore our ideas) has been taken over by jargon and words reducing us to passive objects.

We 'have' work, rather than 'do' it. We 'have', 'spend' and 'waste' time, not experience it. We 'get' transport rather than move and travel. We 'get' information and education rather than learn. We don't entertain but are 'entertained'. We 'consume' not transform or employ energy. We 'get' 'possessions' and 'commodities' not create and share. Our identities become job categories (What are you? - Housewife, postman, unemployed, etc.) and so on we have to reclaim and recreate our language.

LIMITS AND NECESSITY

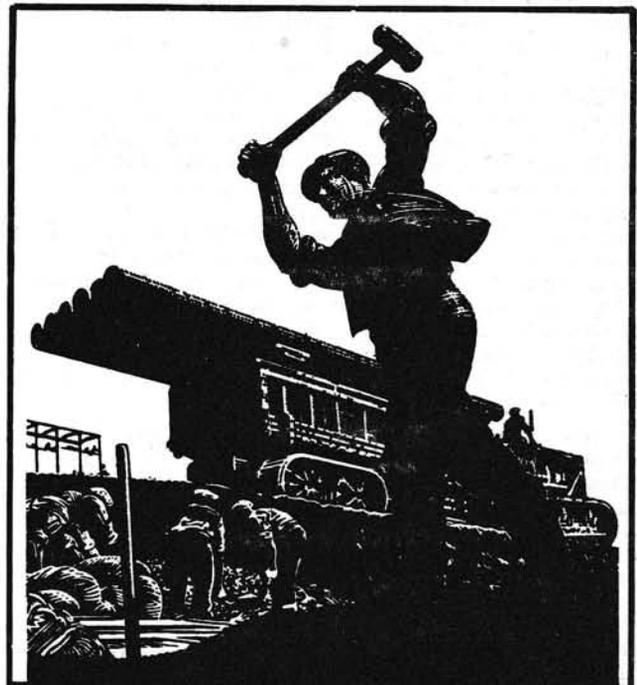
This has been an attempt to lay the groundwork for a clear and wide discussion about technology, its results and uses, concentrating on the main issues, not red-herrings. The State, the complex structure which controls, distorts and destroys society and oppresses us, is as much a relationship (economic, social, technological, political, etc) as it is an imposed and remote military force. This article has concentrated on the inherent authoritarian and libertarian relationships which various technologies produce.

I have tried to uncover the important things that we aim for in our lives. Then, by looking realistically at the present world and its resources, the results and possibilities of our available knowledge and technologies have been considered to weigh up if and how they can aid us to create the best possible society for everyone.

The fabric of a free society is not uniform, superficial or a mathematical formula, but a complex hotch-potch of balances between freedom and responsibilities, diversity, respect and equality, desires and necessity, benefits and drawbacks, people and nature.

Technology can and does influence all aspects of society, and hence it is vital we understand and employ it wisely. As was said earlier, it is useful to see technology in three main ways - as desirable (efficient, creative) undesirable (destructive, oppressive) and tolerable (necessary but undesirable). We have to consider and balance the practical, social and ecological results of technology in material-gathering and mining, manufacture, distribution, application, products, weighing up the consequences, aiming to use what genuinely serves rather than dominates us.

The results and uses of the specific areas of employed technology (FOOD, TRANSPORT, ENERGY etc) have been



analysed, in order to show that they are all linked, and have far-reaching effects. Technology is fundamental to human progress. If we wish to choose to create a free society, we have to choose appropriate technology. Industrial technology dominates any society it is part of, and hence people desiring a free society must consciously limit (and where possible abolish) industrialisation.

We should limit to the minimum: production beyond workshop level, technology requiring passive or routine operation, which is dangerous to use or creates pollution, and technology using high amounts of energy or resources, or resulting in waste.

In the same way, convivial technology complements and aids people in a free society and we should consciously develop and expand it.

We should develop to the maximum: craft and workshops, technology which aids individual and collective creativity and equality, is safe and ecological, and which efficiently uses available resources.

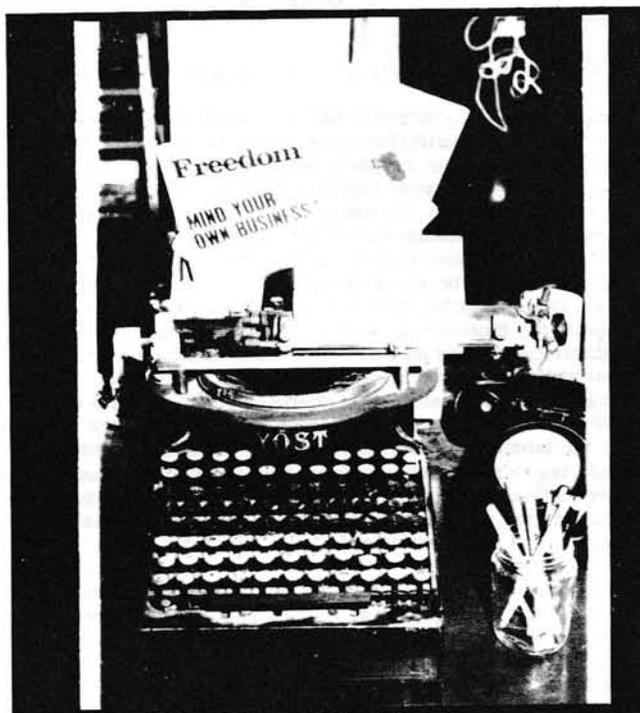
SOME FINAL POINTS

- * Decisions: The choices, limitations, balances in people's lives can only be freely made by recognising, respecting and encouraging differences of opinion. Decisions about exactly how to live, what to make and who with, which technologies to employ etc., should be, for individuals and communities, voluntary and by consensus.
- * Materialism: Although everyone needs the basic physical necessities of life, if they are merely consumers rather than creators, they will be as oppressed as well-fed prisoners.
- * Benefits: In order to overcome the drawbacks of industrialism it is obvious that we may forego some benefits (not necessities) - i.e. high speed, certain materials. This must be recognised.
- * Work: There's a fundamental difference between industrial labour and convivial work. Industrial labour is inherently alienating whilst convivial work is potentially creative and/or fulfilling. Creative, because people (even today in their available time) enjoy expressing themselves - in crafts, design, cooking, decorating, gardening and food growing, mechanics etc., even when unnecessary. They aren't experienced as 'work', but as tasks or challenges. Fulfilling because people get satisfaction from doing what has to be done - washing up, posting a letter, cleaning, first aid etc. - or even do it without thinking (breathing, walking, etc.)
- * 'Oppression': When a child grabs a sharp knife, it must be taken away from that child. Hence 'authority' if you like. Authority is necessary but must be kept to the minimum. Anarchists do not seek perfection, but the best of the available and creatable possibilities. Hence our choice, for example, of a limited, necessary industrialism.
- * Nostalgia: (is a thing of the past). There's been no idyllic or glorious rural past. Slavery to nature is no better than slavery to machines. Not only slavery, but destruction too, (i.e. disease, famine) equivalent to the present destruction (i.e. pollution). We need to progress to a post-industrial society based on appropriate technology and research.
- * Machines: (and other sophisticated technology) are interesting exciting and challenging things. People enjoy researching, constructing and using radios, motor-bikes, etc. If the materials are available, why not? Even though they may or may not be of some practical use. Such ingenuity, skill and effort could also produce countless practical devices for use in houses and workshops (i.e. energy generators, pumps, mechanisms, tools).

It will be useful to see these ideas discussed, opposed or developed further. Not just nit-picking, but clearly argued responses to some of the basic ideas. Otherwise it will be assumed they are basically agreed to! Clarifying our ideas (about technology - or sexuality etc.) is a necessary aspect of our resistance to the System which controls us. It is this resistance which the article aims to encourage (not just debate for its own sake). Resistance requires an awareness of domination and oppression in all their forms, and of the alternative possibilities. This will help people identify the roots of the System's power, and discover their confidence

through solidarity, and through confrontation with property, capital, patriarchy, industrialism and the State (and its forces). Such confrontation, with the new forms and relationships created, carries the potential for social revolution, and the creation of an anarchist society throughout the world.

DAVE MORRIS



It's fantastic what you can do with modern technology!

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brixton bust leaflet

In the aftermath of the Brixton Festival, people have been subjected to raids, arrests, interrogations, harassment and intimidation. We hope this leaflet will help those who need it to stay out of prison and to avoid unnecessary charges, hassles, fines, etcetera. It is written with Brixton particularly in mind, but we hope it is useful to people everywhere in Britain who may come in contact with the forces of repression.

RAIDS

Your home may be raided by police. If they want to arrest someone, they must have an arrest warrant. If they want to search your home, they must have a search warrant.

Raids will nearly always happen when you least expect them.

What you should do: -

- Try to stay calm
- Demand to see the search warrant. Note what it says.
- Refuse to answer all questions except for your name, address and date of birth. Tell them you have nothing to say - you do not wish to answer questions.
- You are *not* legally obliged to answer or to make a statement.
- However harmless questions may sound, it is wisest *not* to answer. Don't be led into answering apparently harmless questions leading to potentially incriminating ones.
- Almost anything you say can incriminate you or your friends. While they are searching, don't leave them alone.
- Try to follow them around while they are searching so you can see what they are doing.
- Watch for them planting or stealing stuff.
- Don't let them remove anything without a receipt.
- If anyone is arrested, demand to know on what charge, and find out where they are being taken.

What they may do: -

They might smash the door down with pick-axes at 6.30a.m. They may physically, verbally and psychologically threaten and intimidate you. If you are a woman, you can expect sexist abuse. If you are black, you can expect low racist abuse. If you are under 17 years of age, you have a right, in theory, to be questioned only in front of one of your parents. In practice they are more likely to threaten you with "What if your parents knew?"

They will break the law

- They may steal anything they can get away with, especially address books, letters, political literature, etcetera.
- They may damage your possessions and trash your house.
- They may try to take people away without arresting them.
- They may tell you that you are in a lot of trouble.
- They may tell you that if you refuse to answer questions you will be arrested.
- They may threaten to beat you up and arrest your friends.
- They may try to get you to talk about yourself and your friends.

None of this is fiction - it is happening every day in Britain. Do not be fooled or intimidated by such tactics.

ARRESTS

You may be arrested at almost anytime in your home or in the street.

- If you are arrested you should be told clearly that you are under arrest. Demand to know on what charges.
- Refuse to go to the police station for questioning unless you are arrested. If you go to the police station to help with a friend's case, always try to take a lawyer with you.
- If you are arrested, try to let someone know that you are being arrested and told where you are being taken, even if it is just passers-by in the street.

Do not tell them anything about anything or anyone.

- Do not get drawn into seemingly innocent conversations.

Legally, you only have to tell them your name, address and date of birth.

KEEP YOUR MOUTH SHUT

You have a right to contact a solicitor. Demand to be allowed to make a telephone call.

- Demand to be charged. If you are not charged, demand to be released. If you are charged, demand to be released on bail. Never say you live in a squat. A squat counts as "no fixed abode", and you can be refused bail on those grounds alone.

What they will do: -

They will basically do everything possible to make it difficult for you.

- They may refuse to tell you what they're doing.
- They may intimidate you physically, verbally and psychologically.
- They may leave you in a cell alone for hours on end before questioning you.
- They may tell you that you are going to have to confess because they have all the evidence (which they haven't).
- They may tell you that they know everything (they don't).
- They may tell you that someone else has grassed you up (they haven't).
- They may try to get you talking about "nice" thing such as your family, your house, and then the heavy guy may threaten you once you feel secure and comfortable.
- They may say nice re-assuring things such as "We don't like violence but..."
- They may beat you up.
- They may show you photographs of yourself, or other committing crimes, or even just from their files. Never admit that it is you in a photograph, even if it is. Photographs by themselves are not sufficient evidence to get a conviction without a confession and/or a statement from the photographer. Never admit you know anyone pointed out in photographs or whose name is mentioned. Casual statements can get friends and comrades harassed, intimidated and arrested.

KEEP YOUR MOUTH SHUT.

This cannot be said too often or too loud.

People are easily led into making incriminating statements.

DO NOT MAKE A STATEMENT

Under no circumstances are you obliged to make a statement. Even after you have your lawyer present, you are still not obliged to make a statement. Sook very careful legal advice, but do not be fooled into thinking that it is safe to make statements just because your solicitor is there. It is still best to say NOTHING. Get a solicitor by all means - they can help to get you out of nick - but out of ignorance, stupidity or maliciousness they can get you into a lot of trouble. So even with a solicitor - SAY NOTHING.

DO NOT SIGN ANYTHING except the forms which are receipts for your property which they take off you in the cells, and the bail forms. If, despite all this advice, you do sign a statement always sign as close to the bottom of the writing as possible, to stop them adding further incriminating details above your signature (it has happened!)

DO NOT BE FOOLED into thinking that there is anything you can say that is not incriminating.

The most innocuous-sounding statement has incriminated people before. It's not only you that's at risk. It's your friends and comrades. Anything you say can be used to add to their computer intelligence, if nothing else.

Prevention of Terrorism Act (PTA)

This obnoxious piece of legal thuggery gives the police far more powers than they otherwise have.

If you are arrested under the PTA then they can legally hold you for 7 days without charging you, including 48 hours without access to a solicitor. You can be held for longer at the discretion of the Home Secretary. They can use "reasonable force" to take your photograph and fingerprints. You are legally obliged to tell them any information you have which may lead to the arrest of a terrorist. You have no legal obligations beyond that, but it must be stressed that the PTA is a whole different ball-game when it comes to getting arrested.

Political activists are particularly vulnerable to this, especially in such cases as the Brixton Festival where "International terrorist conspiracies" are constantly being mentioned by the police.

However, despite the differences, the same principle applies, and that is: KEEP YOUR MOUTH SHUT.

Fingerprints

In theory, under normal circumstances, you have a right to refuse to be fingerprinted and photographed. In practise this means that if you do refuse, then when you are brought up to court, the magistrate will remand you in custody for 24 hours so that they can take your photograph and fingerprints against your will. If you still refuse, you can be committed by a court to prison where you can be printed and photographed by force if necessary.

So, unless you are in on a really petty charge where the courts are unlikely to grant an order, it is generally not worth refusing to give prints and photographs.

FOR FUTURE REFERENCE

MEMORISE one of the following 'phone numbers:
Release (01) 603 8654 - 24-hour legal advice.

Your solicitor or a trusted friend.
When (if) you are allowed to make a 'phone call, tell the people you are 'phoning: -

- Who you are.
- Where you are.
- What (if anything) you have been charged with.
- Who else you want informed of your arrest.

Do this briefly and concisely. If you start rambling on the police might cut you off and people on the outside will be less able to help you.

Please feel free to use all or part of this leaflet in any publication and to help people stay out of police hands. And finally... one more time... KEEP YOUR MOUTH SHUT!!!