Reed 29-3-81.

ANARCHIST NETWORK NEWSLETTER

MARCH 189

Dear Friends,

Very few contributions were received this month about future events. The write ups on the past months happenings were done by the people producing this newsletter. This circular is here, use it. You only need to jot down a few lines letting us know what you are up to, what is happening and what you would like to be happening.

There also needs to be more input into production of the newsletter. If you only give us a few hours of your time once a year the job should get done wihtout too much stress.

It has been suggested that a coop could be formed by people interested, mainly to meet a month befor each news letter and arrange to have someone at each of the various events throughout the month, providing a short report on them for the newsletter. If you've ever been interested in learning about a useful form of journalism as opposed to the crap produced by Murdoch an dCo, heres your big break. Anyway heres whats happening at Union St in the next month-

Union St Dinner-April 1 st, 7pm.

ALL DAY WORKING BLITZ.....UNION ST. LIBRARY AND LAYOUT ROOM...MARCH !31ST AND 1st&2ndAPRIL@@@@@@

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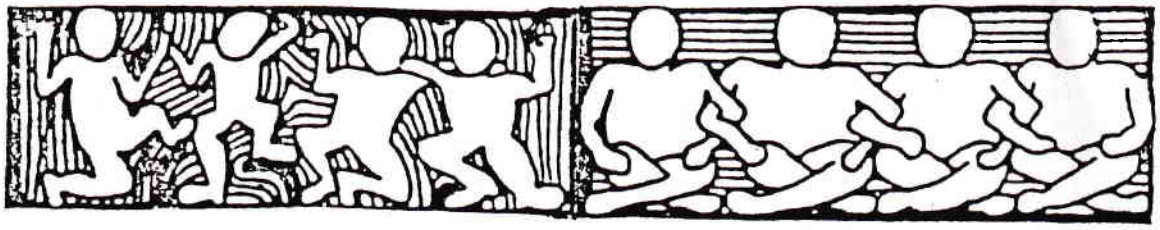

LIBERTARIAN WORKERS FOR A SELF-MANAGED SOCIETY

ACTIVITIES FOR MARCH/APRIL

GROUP MEETINGS

Every Wednesday night(except the last one of the month) 7.30
at the ANARCHIST MEDIA INSTITUTE

RADIO PROGRAMME

The 3CR programme 'ANACHISM THE THIRD ALTERNATIVE' is taped every second Monday Studio 2 21 Smith Street Fitzroy between 9.30 and 10.30 Drop in if you have anything to say, or you would just like to see how this radio stuff is done.

The next few tapings are on
MONDAY 27TH MARCH
MONDAY 10TH APRIL
MONDAY 24TH APRIL

The 3CR programme 'ANACHISM THE THIRD ALTERNATIVE' is broadcast every second Wednesday at 11am

The next few broadcasts are on
WEDNESDAY 29TH MARCH
WEDNESDAY 12TH APRIL
WEDNESDAY 26TH APRIL

PUBLIC DISCUSSION MEETINGS

Y.W.C.A. 489 Elizabeth St City Floor 3, Room 10 7.30

WEDNESDAY 29TH MARCH: TOPIC
WEDNESDAY 26TH APRIL: TOPIC

look for 'em in the Ages Entertainment Guide Friday before.

ANARCHIST AGE

There is more than enough material to put out the first edition, so if you want to see this sucessor of the Libertarian Workers Bulletin subscribe and/or donate NOW!

UNITY
THE VOICE OF THE POSTAL WORKERS
AN ANARCHO-SYNDICALIST PAPER
PO Box 214 Broadway 2007.

SCREAM
PAPER OF ASF MELB. STH
P.O. Box 1066
North Richmond, Vic. 3121.

A general discussion at the last A House dinner tried to find ways around the difficulties outlined in the last Newsletter. The Co-ordinating Collective has been unable to carry out the practical tasks of keeping the house going as there has often not been enough people attending meetings. Some groups have had to economize on use of members time, and withdrawn their delegate to the C.C. Members of groups still heavily involved with the A House, notibly A.S.F. Melbourne North, are becoming frustrated at what seems like a doubling up of their time and effort.

Use of the house was also discussed. Resources that could be of use to groups and individuals were discussed and emphasis on the neeed for layout and library facilities lead to a couple of groups being formed to concemtrate on these areas.

"Blitz"
All day.
Friday 31st
Saturday 1st
Sunday 2nd.
layout room
and library

The approach already tried with the monthly working bees was talked about a lot. New way of getting big jobs done were discussed. One suggestion was that a few days should be set aside to do a 'blitz' on any large job. The next one now that the painting is finished seems to be rebuilding the roof over the back section. This idea meant that planning and tools would only have to be worked out once, we would all get a chance to work as a group, and the crappy jobs would be over and done quickly.

It seems that the initial idea of the A House being organized from a sort of federation of delegated from groups isn't working at the present as the groups have other demands and priorities for their time. The contributions of individual people has therefore become more crucial. New groups to work on specific projects in the house (eg the library) have been formed, the dinners will be prepared by who ever puts themselves in for it, rather than specific groups, and there will be a general discussion on the house how its going, what else can be done, at every third dinner.

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SATURDAY 11TH MARCH saw a gathering of admirers of Steve Cockburn come together to celebrate his contribution to our movement and to console ourselves at his absents.

Both friends and aquaintances spoke of Steve's staying power and steadfast committment to whatever he was involved with. A compillation of his writtings on a variety of ssubjects will soon be published bt the Libertarian Workers.

The dinner was held in a homey environment with a very relaxed atmosphere, interesting conversation, and great food. An occasion Steve would have obiously enjoyed.

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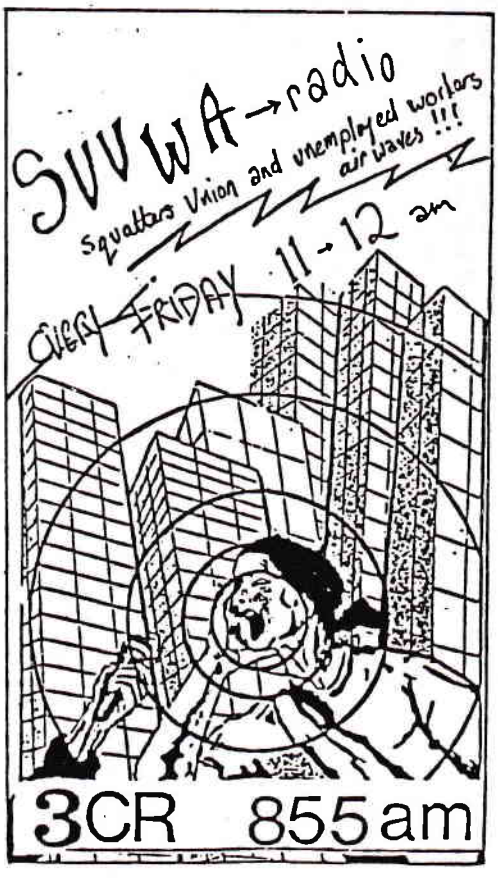


There will be aNOTHER SUUWA MEETING at Capel st. on Sunday the 26th March at 7pm. ALL WELCOME!!!!!@@@@@@@@@@@@@@@@

Dear Comrades

I am writing in response to the thinly disguised attack on the Anarcho-Syndicalist Federation by Richard Feilds, which appeared in the last edition of the Anarchist Network Newsletter. The flimsy premise for this attack is the claim by theo organizers of the up-coming 'Beyond Social Control' conference that it follows the tradition of the Anarchist Centenary Celebrations. Richard disputes this claim on the grounds that the Celebrations were specifically anarchist and BSC conference is not. Quite pedantic given that topics for discussion at the BSC conf. were also discussed at the Celebrations. Indeed, there were some topics discussed at the Celebrations, such as 'Pananarchy' (that is, every ideology may exist in anarchy, including capitalism and nazism) the "specifically anarchist" nature of which is highly questionable.

Richard goes on to criticize the way the conference is being organized and the time allowed to present topics. To my knowledge, the idea of the BSC conf. was raised by SydneyASF at the II Congress of the ASF in Melbourne in June 1988. The BSC conf. was discussed at the 3.12.88 meeting of the Melb. South ASF where it was decided to submit a video. In Feb. '89 a notice appeared in the 'Anarchist Network Newsletter' and 'Rebel Worker' announcing the conf. and asked for "an expression of interest" by the end of Feb. (how long does it take to decide you are interested?) and to have "uor paper ready" by the end of April (again, how long does it take?). For those wishing to get involved an adress and phone number are provided. (What more do you want?)

Richard asks why the term 'Commision' is used and not 'collective'. I would suggest that richard read the section on 'Special Commissions' in the ASF Aims, Principle, and Statutes. (available at Jura Books) for it is within these statutes that the BSC conf. is being organized. For some people, especially those involved in Jura Books in '82 and the MAC '83-'84, the term 'collective' has bad connotations for the very reason that Richard cites against the term 'Commission', that is, an an "unwillingness to be answerable to anyone but themselves".

Special Commissions sponsered by the ASF is nothing new. In 1988 an 'Anti-Bicentenary Commission' was sponsored by the ASF which produced thousands of leaflets and stickers, an excellent pamphlet (later translated into Japanese by comrades in Tokyo), and helped organize an 'International Day of Solidarity Action' with the Koori struggle.

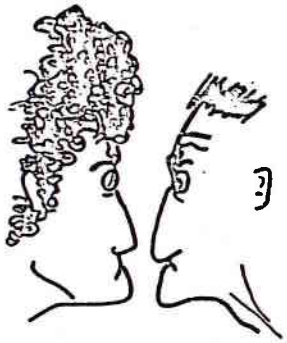
In the seventh paragraph of Rishards letter we find the essenc of his problem. The Anarco-Syndicalist Federation. Richaed questions the involvement of ASF groups in Melbourne. There is none. The conf. is sponsored by the BSC Commision which is made up by the Sydney ASF and Jura Books and other individuals living in Sydney. The ASF groups in Melbourne (at least the PTWA and Melb. South) declined to be involved in the Commission. Richard wonders about the relationship between Jura Books and Sydney ASF. They are two seperate groups. It's true there is overlap between the gpoups but this is not at all unusual. Members of ASF groups have been involved in other anarchist groups, AACC, Squatters Union, Anarchists for Direct Democracy, to name but a few.

Since the advent of the ASF there has insinuation and innuendo against it. (and, quite frankly, I'm bloody sick of it!) Atbthe Celebrations, a pamphlet titled 'Anarchism and Anarcho-Syndicalism in Australia Today'E was circulated. The purpose of the pamphlet was to adress the issues facing the anarchist movement, particularly organization and the individual, pacifism and militancy, workplace and the community, class and power analysis, amongst others. And to create debate and dialogue. Therevhas been zero critical response. Instead we have the likes of Richards letter. I challenge those who have something to contribute to this debate to do so. For too long the anarchists in Australia have remained in a ghetto, and it seems, that there are those who have no desire for this to change. I sincerely hope that Richard Feilds and other self-appointed gurus fuck off out of the universe until such time as they prepared to make a committment to organize, educate, and act to bring about what we want; anachy!

Leigh Kendall

POLITICS VS THERAPY

RED THERAPY
(ed) Red Therapy Collective
London 1978



In our group we saw ourselves as political - in the form our therapy took; in our working assumptions and values; in wanting to connect therapy to our struggles in our everyday lives, and in society in general.

Despite these working assumptions, we often experience a split, since getting into Red Therapy, between our 'political' selves, and our 'therapy' selves. Most of us have become less active in 'mass politics' as defined by the traditional left; or at least differently active; and have felt the rejection of old friends and comrades as a result. Others of us who were never active in quite the same way still seem to experience the same contradictions.

Of course, the way this works is different for everyone in the group, different for women from men, and more important for some people than others. I've tried to express the different arguments in the form of a dialogue. Many people active politically - or in the growth movement wouldn't even enter into the dialogue. It's the politics/therapy split as it works itself out in me. But I think it contains some strands that a lot of us could recognise ourselves in.

Therapy self (Fritzie): God I can't stand this fucking meeting a moment longer, you pompous windbags proclaiming about the world, nothing ever getting done, it's driving me mad. I don't know how you can go on sitting here with all this smoke and airlessness. It's a sunny day - let me out of here. I suppose you're waiting to tell me I'm needed to go leafletting at 5.00 tomorrow morning. Well I'm not going to do it, I've had enough. If this is what it's all about you can stuff it, it's not my revolution, where's the fun, where's the spontaneity, you dry fucking creeps?

Political self(Karl): Don't give me that shit. If you don't do the leafletting, who do you think is going to do it? I can't do it on my own. You really are irresponsible you know. You don't really care do you? All you care about is yourself. There's a struggle going on here and all you want to do is wank around in your therapy group being nice to one another and changing nothing. You call yourself a revolutionary, but as far as I can see you're just becoming another brand of armchair socialist. Cushion socialists, that's what we'll call you. 'Sorry I can't make the revolution this morning, I've got to sew up the cushion that burst last night.' Well fuck off then, we can do without your sort, just lets see who's on which side of the fence when the big day comes, let's see then.

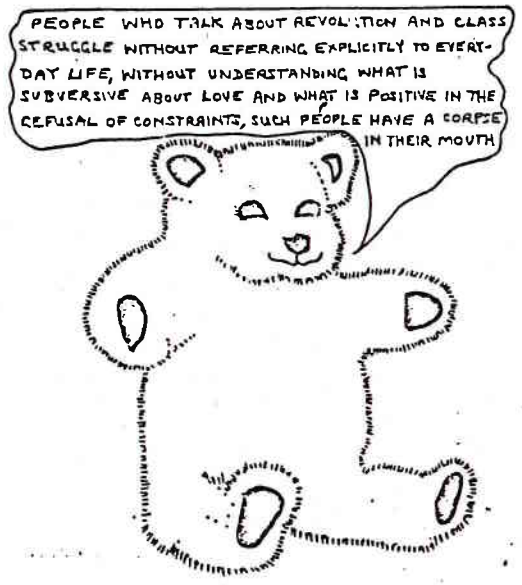
Fritzie: Fuck you and your big day, you superior bloody bastard. You seem to think that the revolution like an ejaculation. One big bang and everything changes. And it's you that fires the gun. You're so fucking self-important. You really think you're the cat's whiskers don't you, really think you know all the answers.

Karl: No i don't think I know all the answers. I know that there's a struggle going on that's all. And I can't not be a part of it. This world is full of shit and it's controlled and manipulated by some very nasty people who wouldn't think twice about disposing of any of us. There's poverty and misery and torture and imprisonment of the soul and imprisonment of peoples' lives, and until thats all sorted out I'm not going to be free myself, I'm telling you that. So that's where I'm putting my energy.

Fritzie: O.K. O.K. you don't have to tell me that the system is fucked, I know that. That doesn't give you the right to act so superior, like you're the only one who suffers in this world, and you're the only one that understands suffering, treating me like I'm selfish and criminal because I'm middle-class and I like going on holidays and lazing around and going to my soft and soppy men's group instead of organising and leafletting and working in a factory every day. In fact I do teaching and bringing up a kid probably fucks me up just as much even if it's less strain on my body. So don't give me all that shit. All you ever see is suffering because you're so fucking longsuffering yourself. Why don't you ever see any of the good things going on, the power that people do have. Don't expect me to be a martyr just cause you are. I'm trying to live my life.

Karl: Well you are lazy. I have been slogging my guts out for the revolution. Why not? It won't come by sitting waiting for it. If people like you and me don't get it together, who will? It's not a game, it's a serious business. And it needs organisation. It won't happen unless we organise you know. The bosses are organised. We have to organise better.

Fritzie: (mutters) So they can know where we are and who we are ..... Fuck your ideas of organisation - committees and heirarchies and specialists and endless meetings. It doesn't catch me alight I'm afraid. I doubt if it catches many other people alight either. O.K. so we go along to meeting after meeting out of frustration, because we do want something to happen. But whenever it does happen it doesn't start in those kind of committee meetings. You just end up frustrated.



The revolution isn't something we sac. ourselves for now, in the hope of some future reward. It starts now, here and no It's about changing structures of ownership work, community, family, and about changin relationships within those structures. It about how I approach my job, what sort of things I do in my spare time, what I eat, who does the washing up, how I feel about my body ....
Your brand of politics is for young people without kids and lots of time. I haven't got that sort of energy any more.

Karl: you mean **you aren't angry any more.** You 've gone soft.

Fritzie: Well maybe I have gone soft. Maybe I have in some ways. It's not such a terrible thinkg. I don't see how you can be a human being without it. It doesn't mean I'm not angry. You don't have to be hard to be angry. I'm angrier than ever I used to be. More and more aware of when I'm being fucked over. Less and less tolerant of staying in situations where I'm being screwed, put down, done over. Sure, I've lost a certain amount of blind confidence. I don't think I'm superman any more. But I've gained a different kind of confidence - in myself, for myself. For being a person, not being a great theorist, or fantastic militant, or dedicated worker. I don't feel I have to rush around proving myself any more, to you or anyone else. I want to live for myself. I'm not a non-entity. I can't only live through 'the masses'.

Karl: You're just talking about yourself. I, I, I ... all the time. It's all so individualistic ' what about the rest of th world. I don't want to reduce everything going on in the world to hang-ups about my dad. I don't want to stop being effective. It's too easy. It's a cop-out. Why wallow in misery if you don't have to? Who does it help?

Fritzie: It helps me, that's a good enough reason isn't it? It doesn't reduce everything to my Dad. It helps me clear some of my old feelings about my Dad out of the way so that I can see the present more clearly and confront it better. I used to spend half the time in active politics in fear of people that I could have confronted if I hadn't been blocked by my own timidity. And the other half trying to cope with situations that were miles out of my grasp - and getting beaten over the head for my pains ....
By getting out of touch with my own reality I have a better grasp of what other peoples struggles are all about.
Take Fords' ~~Dagenham~~ for example. The left in ~~Dagenham~~ can't understand why the workers

there won't occupy the factory. They think the workers are 'lazy' and 'backward' because they don't want to spend their time in that miserable dump miles from their homes. But they are wrong. It's not because blokes at Fords don't understand the issues. And it's certainly not because they aren't angry enough - look at the number of spontaneous riots that the convenors are always trying to cool down. It's because they hate the place so much they won't make the sacrifice of an occupation rather than a strike - not seeing the kids, fixing the roof, having fun, having a rest - unless they are sure it's going to make things better for them. The trad left go around calling for occupations all the time. And they can't understand why no-one follows them, because they are so out of touch with their own needs. Then when workers riot and burn cars and P.O. vans they call it spontaneist and don't take the victories seriously.

Karl: It's not that easy, and you know it. An occupation can be a great experience, that put people in touch with one another in new ways; it's too easy to dismiss the rest of the left as being out of touch. We have to say what we think even if most workers don't yet agree with us. It's <u>your</u> arrogance and elitism to say you know best what other people are thinking. You make a caricature out of my politics and then you put it down. It's too easy. Maybe Ford workers don't want an occupation. But have you asked them whether they wanted therapy? Your groups are just for a privileged minority. What have <u>they</u> got to do with Fords.

Fritzie: We don't know yet in any direct way. Indirectly, I don't think we are so privileged - or that our experience is different from that of a lot of other people. Most people have to take time off work because they feel upset or they can't cope or have minor illnesses or backaches or migraines all the time - or they just can't stick it any more and they want to get out. They have to fight for time off - or they have to get sick notes - or they lose pay. 'Getting sick' is the only healthy response a lot of people are able to make to their situations. The problem is how - instead of getting fobbed off with a load of drugs to <u>suppress</u> the sickness - to turn the sickness into anger and a fight for space and time and decent lives. I'd rather go to a therapy group than have chronic indigestion, if that's the choice.

At the moment this is something we are doing for ourselves. But it's part of a movement that includes a lot of other people... and it can grow.

Karl: I don't know, I'm still not happy. I want my politics to be therapeutic in themselves. It still seems a cop-out to me.

> "I began to see more clearly the emotional basis for my intellectual commitments. However, realising that a deep-rooted desire to hit back at a Tory father who I felt didn't want me, and a religious mother who told me I was basically and inevitably wicked, may well have been my original motivation towards political activity, realising and working through this, did not serve to remove my political committment, but rather served to make it more clear. I became less likely to fall into the role of a wilful child, demanding to win at any cost, and more likely to make my judgements on the basis of the reality of the situation I was dealing with."

Fritzie: Why do you have to be so hard on yourself and anyone else around? It sounds like you are into making things difficult for the sake of it. I don't think you really <u>want</u> to get through to anybody - you just want to feel you are right and they are wrong. <u>I</u> can't seem to get through to you anyway.

Karl: You're telling me I'm wasting my time. And I'm not. I <u>do</u> like the people I work with. I do care about them. I do need them. I do want their respect. I do listen. Most people come at things very simply and directly out of their own lives. And I respect that and understand that. I trust them. Your therapy and complicated lives and soul-searching seems too hard for me. It's too difficult. I want my life to be simple. I just feel put down by all your stuff. I can't live up to it. OK, so maybe there are a lot of 'oughts' in the way I'm active politically. But look at all the oughts in the way you live: you ought to be honest and open; ought to express your feelings; ought to deal with jealousy and possessiveness in your relationships; ought not to put people down; ought to be happy; ought to be non-hierarchical; ought to share skills; ought to share your lives...

It's all so heavy. I can't handle it. It's a nightmare... a collective nightmare. You are so frightened someone actually <u>might</u> do more than someone else - you even pretend not to have leaders in the therapy groups - but it's obvious you do in practice.

Fritzie: Oh god... what a description. I can see it seems really crazy. It's true that all the 'ambition' stuff about therapy stinks a bit. "I'm going to be a better person" "I'm less fucked up" "I'm much realler than other people". I don't need that any more than you do.

But I do need to be in situations where I can let my feelings out, and get support from other people, accept myself, feel accepted, and find some love for other people. Right now I need to see my own place in the world a bit more clearly before I can relate to other people's struggles. Part of me needs to believe that the most effective, most revolutionary, thing that I can do is what I need to do for myself. A revolution that isn't for me as well doesn't make sense any more.

Karl: Yeah, but what happens to other people makes me happy as well. It's not so clearcut is it?

Fritz: No it's not. I still get a lot out of the victories - like the Trico strike women last week for example. I don't think I'm going to give up the revolution and go straight and end up contented and happy in a secure job in an isolated nuclear family in the suburbs. Because I don't think it could make me happy. Our kind of therapy seems to lead further and further away from that. I feel more and more that I need to share my experience, share my love - be open to a wider group of people. I feel I can begin to make a reality out of the idea of communism in my own life. Only begin, mind you, because it's an uphill battle, and the society is against it.

I'm afraid of the future; afraid of fascism; afraid of prison and torture.

And I am hopeful too . . .

Karl: I want to say something to you, yo might understand. I've been alone a long time. Really alone, you know. I do get friendship, companionship, comradeship, of my political work. But I'm lonely at same time too. I've no-one I can really to about the things that matter to me. I'm frightened to open that up. Really frightened of what might happen.

Fritz: I feel lonely in the therapy grou too. There's nobody who doesn't seem to a word of criticism for us. The straight therapy people hate our politics and the politics people hate the therapy. And th real enemies are getting away with it. We need support to believe in ourselves a group too.
I need you to respect me, take me seriou

Karl: I do, I do. Believe me I do.

Fritz: I guess both of us are quite depr the revolution hasn't happened yet.

Karl: Now you sound like me. You and I talking for the first time in a while. T a revolution isn't it.

Fritz: Yeah, that's a . . .

Karl: That's a . . . something.

~~Comrade~~, Sir Richard,

As an ASF/ Melb Nth member I don't understand what you talk about in your letter concerning the Social conference; "When members were not aware of even minimal details of the conference...".

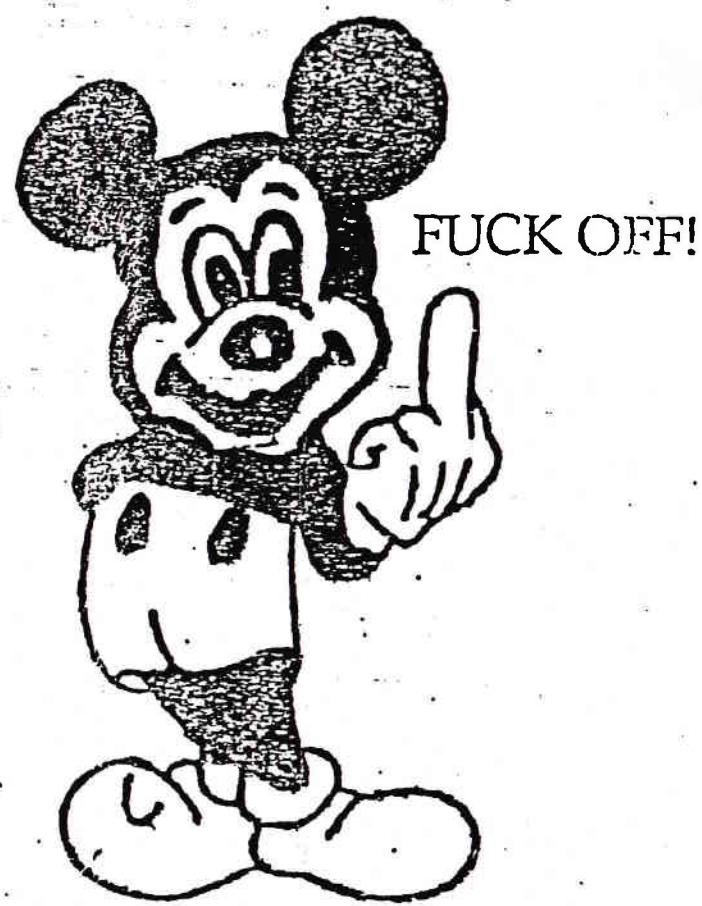
We as the WHOLE of the ASF endorsed the conference at our last national Congress, in 1988, so we had known about it for a long time, we didn't find out about it through this Newsletter as you suggest. At our congress, we delegated the Sydney ASF group, to organise the conference and get it going. Statements have appeared in our federation Internal Bulletin informing us about the progress, which was then discussed at our local group meetings. And, some of us in Melb are preparing papers and talks... THIS IS PRACTICAL ANARCHIST ORGANISATION.

You can feign not knowing the situation in Melb, then why bring it up in your letter? I rather beleive that you are trying, as others have tried, to divide the ASF by playing off the Sydney ASF against the Melb ASF. Why is this I wonder? Are you pissed off that the ASF is the only organised Anarchist federation in Australia? Not to mention that it is the longest lasting Australian Anarchist federation. Are you afraid of not being one of the guru's of the anarchist movement anymore? Or are you simply an agent of the state? Sure, some people might think this is nasty, but I'm starting to get really pissed off with the Richards and the Bobs who have tried since the formation of the ASF to make it split up. Why? Why? Why?

If you want to change yourself to be a perfect human being go right ahead, I prefer to have a go at changing socity, this is what I understand by Anarchism.

In your letter you insinuate, that the term comission is used by the organisers so that they do not have to live up to anarchist standards. Anyone can use any label to mean anything. The communist Party of Australia use the term collectives in its organisation does this mean that they're anarchist??? Before you judge something by its label find out what it's about. A comission within hte ASF statutes is the name that we've agreed to call a group that takes on a special task that's all. And they are not answerable to themselves but to the whole of the Federation, which of course does not mean to you, seeing that you are not a member of the ASF. The conference being organised is an ASF project, so according to you the ASF as got to pull its head in. The ASF since its formation HAS spread the awarness of anarchist principles, organisation and methods of struggle to working people, through various activities that we've been doing. And has shown the usefullness of being organised to our own community. This newsletter, in which your letter appeared, has had major Anarcho-Syndicalist initiation and participation. Instead of trying to divide the Anarchist movement, we are trying to practicaly organise and unite it. Criticism is healthy when it is constructive, your letter was just a blatant attack on the ASF, at least you are now doing it openly, but we do not need any of this bullshit in Melbourne, so Richard please FUCK OFF!

Herré Echard.



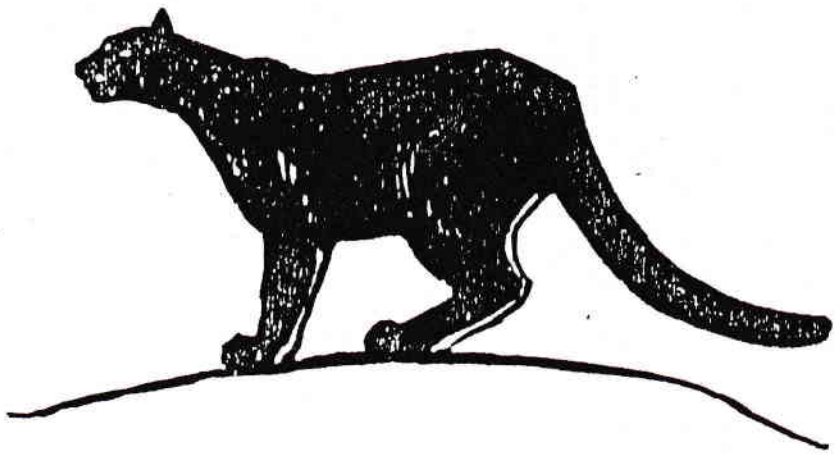
Comrades,
re letter to the last newsletter from Richard Fields.

The Anarcho-Syndicalist Federation is the Australian section of the International Workers Association, which has several affiliates internationally. In Australia there are three local groups(not two) that are affiliated to the ASF. These are the ASF-Sydney, ASF-Melbourne South and ASF-Melbourne North. Membership is unequivocably defined through regional or industrial association. Youcan only belong to one local group at a time. All members of the locals are members of the ASF and have an equal say in its organisation. There is no central administration, the locals are the ASF, and they operate independantly of each other. Due to the nature of the organisation and its common goals, members of the different groups often work together on various projects. Often when a project needs a lot of organisation, and outside participation is projecteed, as in the case of the Social Control Conference, a commission is created to formalise intergroup participation, helping it to become more efficient. You do not have to be a member of the ASF to be a member of a commission, but you are expected to work within the agreements set up by existing commission members, which naturally reflect the organisational structures of the ASF. "Duck Shoving" cannot occur as anyone involved is dealing directly with the commission, and problems are their responsibility How members of the commission wish the ASF to deal with problems is between commission members and the ASF as a whole, not through anyone local group. ASF members in the commission are directly responsible to the ASF. The ASF has its own internal mechanisms for dealing with difficulties relating to the association as a whole. Anyone who is interested in knowing how the ASF works can find out by reading a copy of the Aims, Principles and Statutes of the ASF, obtainable thruogh any local group.

Commissions allow people to gain an insight into how the ASF functions without being to join the association.

As a member of the ASF(Melbourne North), I object to non members incorrect statements over our knowledge as to the content of the Social Control Conference, especially as he isnt even aware that there are two groups in Melbourne and not one. The conference has been discussed in some detail by members in all groups at both regional conferences and the ASF Congress(June 88). I suggest that in future Richard refrains from making comments about the internal affairs of an organisation he obviously knows so little about.

As for joining the ASF the proceedure is amazingly simple. As with most organisations you have to approach it first. Every month the ASF puts out its own paper, Rebel Worker. In it is published the addresses of every local group, if you are interested in joining simply write and ask when they are holding their next meeting. You could even ask a member directly, not a difficult task since they are relatively active within the anarchist movement, and are involved in most anarchist activities. For example ASF members can usually be spotted at eithor Jura in Sydney, or Union ST. in Melbourne. Once you attend an ASF meeting and agree to the Aims, Principles and Statutes of the ASF, you become a member, simple as that.

Lastly I feel Richards letter is largely a result of a long standing fued that has existed between Jura and the Black Rose Bookshops. Richard has been a member of the latter in the past and several members of the ASF are active in the Jura Collective. Most anarchists in Australia do not know about it, do not care about it, or are totally bored by it. This fight is irrelevant to the rest of the anarchist movement except when people begin to spread disinformation about a group, simply becouse he dislikes a few of its members. This is the kind of crap that we have to contend with daily from the organised media of the state. When it is perpetrated from within the movement itself, it can only weaken it. As a member of the ASF I'm not averse to outside criticism, but I get pissed off when I readthe kind of bullshit Richard Fields wrote about us in the last newsletter.

Anarchy and Liberty
Tanya H