

P.C.

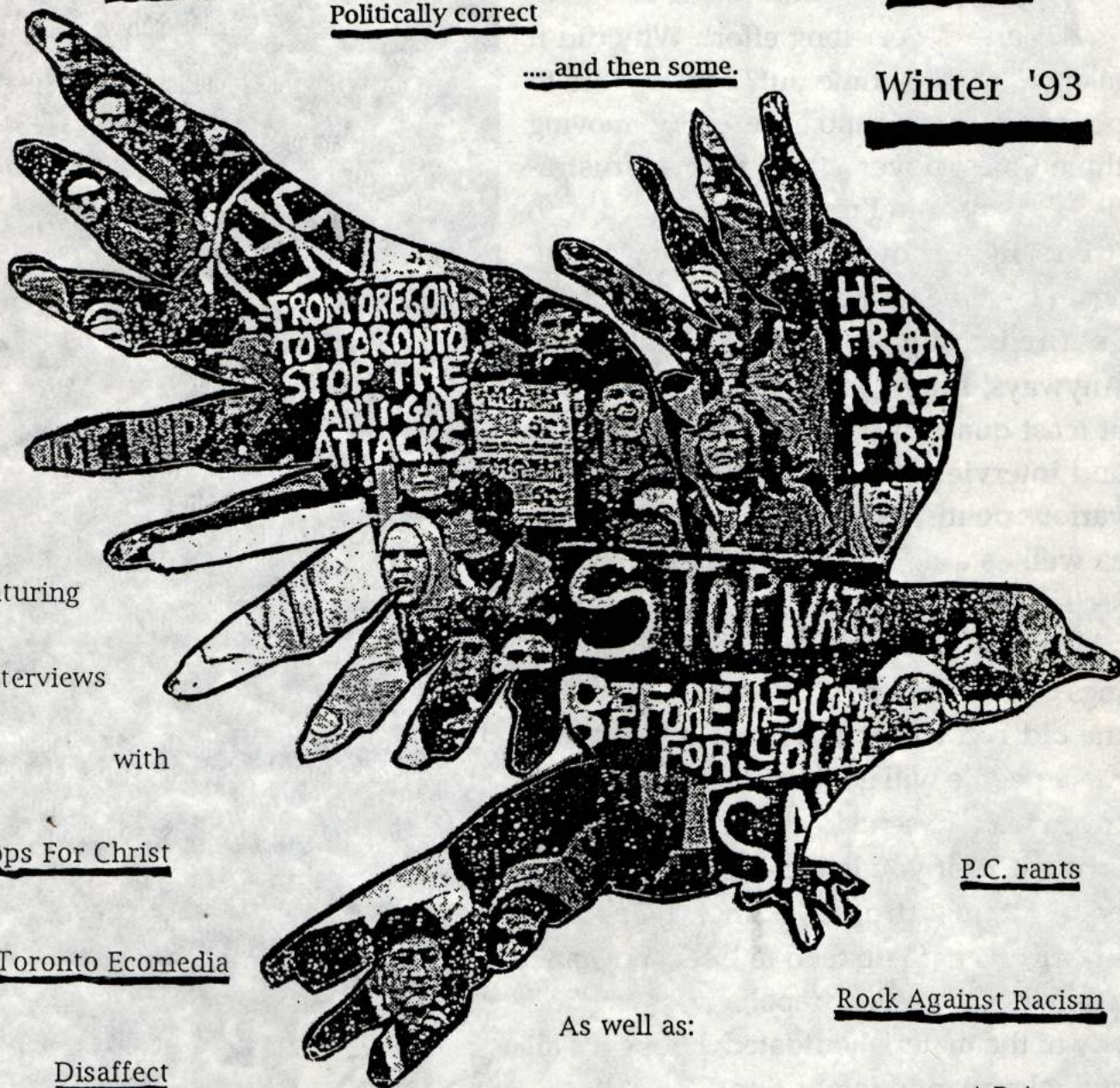
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Issue 1

Politically correct

.... and then some.

Winter '93



Featuring

interviews

with

Kops For Christ

Toronto Ecomedia

Disaffect

and

Ignatz.

P.C. rants

As well as:

Rock Against Racism

A.R.A.

Anarchy 101

reviews, etc

APOLOGIES & INTRODUCTIONS

You hold in your hands the first issue of "P.C.", the end result of a half-assed, year long effort. Why did it take so long to come out? Mostly due to poverty, procrastination, the 'editor' moving three times, poverty and general frustration, I'd say. And I'm still not satisfied with it, but I figure now that I'm finally working again it's time to print what I have before I get fired and have to wait another year. Anyways, I hope to print again regularly, at least quarterly, and have more articles and interviews dealing with anti-racism, various political struggles, punk rock, etc... as well as a more comprehensive review section. We're also creating an info package which will contain reprints articles and writings considered important to us. (kinda like the old A.Y.F. starter kit) And hopefully more people will get involved in the 'zine. If you want to send in articles, clippings or artwork, or if you live in T.O. and want to help out, just drop us a line. (I love mail myself, even if I do tend to lose it now and again) In any case, my apologies if you find any of the material outdated; I hope it's all still relevant and interesting. Cheers!

CRAIG'S LIST O'STUFF

1. BURN 51 - demo and unreleased 7"
2. "Still Black, Still Strong: Survivors Of The War Against Black Revolutionaries" published by Semiotext(e)
3. DISAFFECT - "Home Of The Slave" 7"
4. PARIS - "Sleeping With The Enemy" cass.
5. Arm The Spirit - any issue or bulletin
6. BLOWHARD - demo
7. LOS CRUDOS - "La Rabia Nubla Nuestros Ojos" 7"
8. Turning The Tide - published by P.A.R.T.; any issue
9. V/A - "Fear Of Smell" l.p.
10. "Arnold's Bodybuilding For Young Men" by Mr. Schwarzeneggerer

PAUL'S TOP TEN

1. BLOWHARD - demo
2. BURN 51 - demo and adv. of 7"
3. CAPITALIST CASUALTIES - "Raised Ignorant" 7"
4. Covert Action Quarterly - every issue
5. DROP DEAD - everything
6. Lies Of Our Times - every issue
7. NEVERGREEN - live
8. Palestine comix - every issue
9. SLAVE STATE - split 7"s and live
10. Z Magazine - every issue

THANKS TO: Kevin T., Ignatz, K.F.C., Disaffect, Toronto Ecomedia Crew, the A.T.S. folx, Bilbo, Laura, Pat, Paul, the United Bundy Front Against Authority, Rick, Tony the Ratboy, anyone who had anything to do with "Reality Now", Alvarro and Classic Studios, Tin Tin and anyone else I've forgotten.



P.C.

P.O. Box 664, Stn C
Toronto Ontario
Canada M6J 3S1

Why "P.C."?

The term 'politically correct', once a quip used against dogmatic "Party" leftists, has become a label quickly thrown on *any* generally progressive political or social action, replacing the "Red Menace" scare tactics used in the Cold War era. Now that the Soviet Union is no longer perceived as a threat to most North Americans something else had to be created as a scapegoat. Enter the stereotyped 'politically correct' activists.

Make no doubt about it, there's a backlash against anyone involved in working for change. And the 'P.C.' label with all it entails is a convenient media tool that serves to alienate everyday people from political activity and makes them weary of attempting any change in their own or others' lives.

Try to do anything as an activist and you will be confronted with a set of preconceived notions of what's on your agenda, of what you're "really all about".

("What? You're against pornography? You're just one of those frigid 'P.C.' types that hates sex, that's all.")

And the whole 'P.C.' thing is a pretty convenient excuse for people not to stop the oppression they themselves are committing or benefitting from. It's used to enforce a reactionary, often racist position of unfair privilege and to resist or stall any attempt to change that situation. This mindset can be seen in many of the attacks on affirmative action and civil rights programs.

Some of the preconceptions associated with politically-correctedness have become sort of 'urban legends'; often repeated oh-so-clever witticisms.

("I read somewhere that this 'P.C.' bunch of lawyers in the States are trying to make an airline hire some blind guy as a pilot. Hyuck, hyuck!")

So why the choice of 'P.C.' as a title for this 'zine?

Well first off because I figured I could somehow trademark the name and make a fortune in royalties. Hey, M.R.R. alone could pay my rent for years to come and the Toronto Sun?, shit ...

But seriously comrades, if people want to call us P.C. and get all upset by what we're doing and

trying to accomplish then I'll just take that as a sign that something's going right. My politics are concerned with liberation and I'd never want to force anyone into acting or thinking a certain way; it just doesn't work like that. But if people will not peacefully cease their domination and *willful* participation in an oppressive system, then I will hardly shed any tears when their privilege is forcibly taken away and they're held accountable.

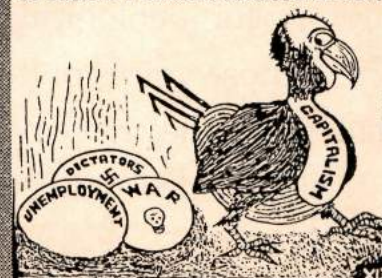
(If you get punched in the face for telling a racist joke, *then* I'll laugh.)

On a political level, I have no illusions that a ruling power will give up it's existence peacefully. No matter how benevolent or peaceful your opposition is, if it's perceived as an effective threat against that ruling power then it will be suppressed quickly and violently. Look at what happened to Martin Luther King, the Black Panthers or Earth First! The true face of our 'democratic' society will be revealed and your movement will have no choice but to use violence in order to succeed. A movement becomes 'violent' due to the repression of that movement and the people involved.

Dhoruba Bin Wahad said "when we talk about methods of resistance, we need to understand a basic principle. And that basic principle is that repression breeds resistance. And the more vicious and physical the repression, the more intense and physical the resistance (will become)." So politically, I will not hesitate to use or support the use of force wherever necessary and appropriate.

Anyways ... I guess I just wanted people to think about why they might be getting so pissed off at 'political correctness' or even just the name 'P.C. Punx' (trust me, it's already happened). So think things over and instead of just dissing it straight out, try to read some of the stuff in here. I don't care if you agree with *anything* in the 'zine or not, that's not the point. Know what I mean? — CRAIG

**A BIRD THAT LAYS SUCH ROTTEN EGGS
IS LONG OVERDUE FOR EXTINCTION**



Blowing Off Steam

with Paul FistInYerFace

Ah, the accusation of **"political correctness"**; the smokescreen of the Right. Those guardians of mainstream white supremacist ideology who, through this dangerously reactionary political expression, have conjured up the ghosts of **McCarthyism**. By stifling progressive political thought and equating it with intellectual tyranny they hope to push forward their own conservative agenda. The Right's domination over ideological space is being threatened and their response is to cloud the important issues of racism and sexism with unimaginative P.C. rhetoric. More than just a backlash against the left however, this name tactic endeavors to ensure right-wing political dominance. By **crippling the voices of dissent**, conservatives are in the position of setting the political agenda, thus manipulating the issue of race. In it's war of words, repeated references to **"truth"** and **"censorship"** are made. They believe that the **"Western values"** of reason and objectivity will aid in the establishment of an abstract truth, and refuse to see that it is, in fact, **the embodiment of White Eurocentrist thought**. And the response to those who may choose to confront their mainstream racist beliefs is to label them as censors and to call their cry for justice and human rights an attempt at censorship. These defenders of **White privilege and White power** who fear deconstructionism as much as they do diversity of thought, are quick to breed fear and confusion at the prospect of a non-White, non-male intellectual **revolution**. In this strategy for ideological control, one question remains. Why should we listen to those voices of the established order who whine about **P.C. extremism** when they have not taken stands against sexist and White supremacist attitudes and policies? The answer is that clearly **we should not**.

DISAFFECT

This interview was done quite a while ago (almost a year!) through the mail, but I still find it very relevant. Questions were answered by Joe (one of the singers). Disaffect are a great, energetic band from Scotland that sing about various political problems and solutions. Check them out if you can!

Q: What is Disaffect's current lineup? How long have you been together and how many gigs have you played?

A: The lineup is Joe and Lynne - vocals, Andy - bass, Brian - guitar, and I.B. on drums. We've been going for about 18 months now. We've played a fair amount of gigs in Scotland, England, Belgium, Holland, and Germany.

Q: What are some of the influences on your lyrics and music? What has the band released so far?

A: A wide range of things influence our lyrics. Such as racism, unemployment, Poll Tax, the environment, and the increase in violent attacks going on in Glasgow. Music wise I hope and think we don't sound like any other band.

So far we've got a 7" E.P., a demo tape and a live tape with Sedition and Active Minds. You can get the single from your local friendly D.I.Y. distro. If not then try Nabate Records. If you would like the demo it's 1.30 (pnds) and 1.80 (pnds) for the live tape (really great sound quality!). Send c/o me (Joe) 7 Straiton St., Carntyne, Glasgow, Scotland, L32 6JA.

Q: The lyrics on your 7" deal with different topics, such as deforestation, anti-fascism, and animal rights. What links can you make between these different issues? How do you avoid making them seem cliched or repetitive?

A: What links? Eh, they're all on the single, no? Well, they are all issues that we take very seriously because they affect each and every one of us. We try and write the lyrics as we see the way things are happening. So you

could say each song lyric is unique because no-one else has written it that way, I think.

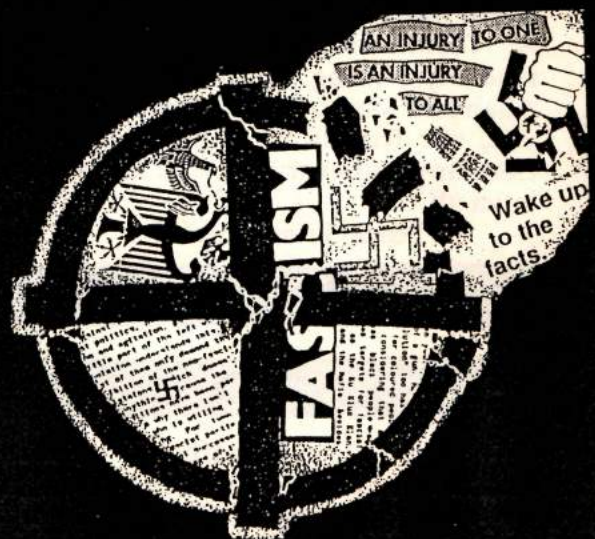
Q: Concerning the rights of other animals, are any of the band members vegetarians or vegans? What is the current situation of the hunt-sab movement?

A: All of us are vegetarians. I think most folk in the Glasgow scene are veggies. The sabbing movement is pretty strong now. There are two groups in Glasgow alone, so it's pretty good here. I think the hunt season's about to start again so hopefully they can stop the slaughter. It also seems to be up in the Commons every year so maybe this year it will be banned.

Q: Your song "Storm Coming" deals with the rise of fascist movements throughout Europe. How would you account for their growing size and political influence? What has the right-wing been up to recently in Scotland?

A: Fascism showed it's ugly head when Communism collapsed and there was no repression of political movements. Suddenly with no state support a lot of factories shut down. So the fascists saw this as a chance to stir things up by saying that immigrants, who are also unemployed, stole their jobs. And things have got worse.

Just recently, Nazis attacked a hostel in Rostok, Germany where refugees from Bosnia were staying. Twisted folk. They have not been up to much here recently. Though about once a year they meet in a pub in town only to get the shit knocked out of them!



Q: What efforts are being made to stop fascist activities in Scotland?

A: Well, there's a large anti-fascist movement in Scotland and we counteract every move the Nazi scum make with the cops protecting the scum. But what else would they do?

Q: How effective do you think the punk scene has been in creating positive change? What experiences have you gained from being together in a band?

A: It has been effective in the fact that a lot more folk are aware of what is happening in the world, from politics to animal rights and also human rights. I know that there are folk outside of punk who are aware of these issues but the majority of the public are just too pathetic. Well, we've learned how to survive ten days in a transit van driving about Europe without killing each other which the rest of the band are used to 'cos they all hang around together. I only see them at gigs and practice and I'm a wee bit anti-social.

Q: What can we expect to hear from Disaffect in the future? Are any of you involved in other projects?

A: We're supposed to be on an L.P. with 3 other bands. A guy from Canada is putting it out. Also a track on an A.L.F. benefit E.P. from Roba Records(?) in Spain. Hopefully a split E.P. with Sedition but I don't know who is putting it out. Plus there are a lot of comp. tapes. I.B. and Lynne are also in Vomit Heads (great band). Andy also does Peace Terrorist Distro.

Q: That's all for now. Is there anything else you'd like to add?

A: Thanks for this interview. Hope you can read my writing. Hi to everyone, especially Aliah and Manu, Hiatus, One By One for their van, our friends in Holland, Belgium, and Germany and everyone else. Hugs and kisses to ya all.

Peace/Friendship!

Disaffect
7 Straiton St.
Carntyne, Glasgow
Scotland
L32 6JA

Hey Punker!

*The T.O Hardcore Hotline
has a new number!!*

596 - 2202

is now the place to call to
get and leave word of any
and all punk-type events
(gigs, parties, record swaps,
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is punk rock today!!

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THE NAZI THREAT—HERE AND NOW.

When Nazi Germany was defeated, almost 50 years ago, many believed that Hitler's racist, anti-semitic and homophobic ideas were smashed forever. But fascist movements continue to sprout up all over the world. Sometimes they have gained power, sometimes they have failed to take root and grow because people have fought back.

In Germany and other European countries today, neo-nazi movements are attracting more and more white youth. Nazi skinheads are beating and killing refugees, attacking their homes, and creating a climate of fear and hatred. The government is responding by passing new laws to further restrict immigration — as if refugees and immigrants should be blamed for the violence they endure!

Canadian nazis and white supremacists cheer when they see what is happening in Europe. They want to create the same chaos and fear here. For the past year, local neo-nazi organizations like the Heritage Front have felt strong enough to go public leafletting in neighbourhoods and highschools, holding rallies and marching in our streets.

By day, local neo-nazis pose as peaceful advocates of "equal rights for whites". By night, they show themselves to be a violent gang of thugs who want to relive the Holocaust.

WHAT THEY SAY:

The Heritage Front is literally a "front group" for Canadian white supremacist organizations, including the Ku Klux Klan and the Church of the Creator, a paramilitary group. They use their telephone HATEline to recruit and spew their vile message. They've called for the elimination of lesbians and gay men, the forced incarceration of people living with AIDS, and the closing of Canadian borders to immigrants and refugees. They've also labelled First Nations people who demand

their rights as lazy and drunk. And that's just their public face!

WHAT THEY DO:

- **ARSON:** In March, a neo-nazi campaign of phone and physical harassment of workers at a residence for young women culminated in an arson attack on the home.
- **ASSAULT:** Neo-nazis regularly harass and assault people of colour, First Nations people, people they think are lesbians or gay men, disabled people and street people. In one well-known case last June, a Tamil man was beaten within an inch of his life in downtown Toronto by a skinhead, pumped-up and drunk after a Heritage Front "concert" and rally.
- **VANDALISM:** Targets for nazi graffiti and other types of vandalism have included the Native Canadian Centre, a Holocaust memorial, and a youth centre.
- **WITH FRIENDS LIKE THESE....** Last April, the Church of the Creator held a demonstration in Toronto in support of The Order, an American neo-nazi terrorist organization responsible for the assassination of a Jewish radio talk show host in Denver, Colorado.
- **....AND LEADERS LIKE THESE:** Wolfgang Droege, Heritage Front head honcho, is a former leader of the Canadian Knights of the Ku Klux Klan. In 1981, Wolfgang and other KKKlan members were convicted of attempting to invade the Caribbean island nation of Dominica. Their plan was to establish a white republic and cocaine-processing and trafficking centre as a base for the "white revolution" in the United States and Canada. **JUST SAY NO TO DROEGE!**

Fascist organizers are testing us, to see how far they can go. If they can get away with firebombing Toronto residences, what's next? Racist thugs will escalate their campaign of terror and intimidation unless we as united communities say **ENOUGH IS ENOUGH. THE LIMIT IS HERE AND NOW.**



ANTI-RACIST ACTION

WHAT IS ANTI-RACIST ACTION?

Anti-Racist Action (ARA) came together to bring people out onto the streets to show the strength of our opposition to fascism as well as our commitment to a multi-racial, multi-cultural, sexually diverse, liberated and fun society.

Since September 1992 we have been working in schools, in our neighbourhoods, and on the streets to help people organize independent anti-racist groups and to build resistance to fascism. ARA also meets as a large body to co-ordinate actions and campaigns. You're invited! Our meetings are wheelchair accessible and childcare is provided.

ARA also works with other anti-racist groups to develop common strategies to fight white supremacy. While we support those who pressure the government and the courts to move against fascist hate-mongering and violence, our focus is on direct action—grassroots responses to white supremacy where you have the opportunity to act on your outrage at nazi organizing in our city.

So far, ARA has been successful at forcing the Heritage Front and the Church of the Creator further underground. No longer can they openly publicize their meetings or march in our streets without fear. But we can't stop now and let them continue to organize and recruit in secret. Fascism is an international movement, supported in many ways by racist police and government policies. It won't be uprooted easily. That's why we have to keep on building.

When they come for our sisters and brothers,
ARA will be there. WILL YOU?



LISTEN TO THE BIGOTS HOWL— ARA IS ON THE PROWL!

- **ARA IS BORN** (September 92): When the Heritage Front plans a march on the courthouse to support their telephone HATEline, a counter-demo came together with 40 hours notice. We greatly outnumber the fascists, who flee in panic.
- **ROMA RALLY** (November): ARA shuts down a secret Heritage Front rally featuring several prominent neo-nazi speakers. Over 100 humiliated racists are forced to slink out of the building under police escort.
- **QUEERS BASH BACK** (December): After the murder of a Montreal gay man by nazi youth, hundreds march through Toronto's queer community to show that we cannot be intimidated by fascists homophobes.
- **STOP KILLER COPS—REMEMBER TONY VEGA** (January 1993): ARA marches with the Black Action Defense Committee and the Latino/a community to protest the brutal murder of Tony Vega by Toronto police.
- **ANTI-RACIST STUDENT CAMPAIGN** (January): ARA joins the response to fascist recruitment and leafletting in Toronto's highschools with a mass rally at Riverdale School and march through the East End.
- **INFAMOUS COURTHOUSE DEMO** (January): Over 500 people show up at 8am to stop another attempted public display of fascist force. Only 30 neo-nazis dare to show up and march into the courtroom under cover of a mounted police attack on anti-racists.
- **OUT WITH FASCIST FROMM** (April): Hundreds of enraged highschool students march with ARA on the Ministry of Education demanding that Nazi teacher Paul Fromm be fired.
- **REMEMBERING JEWISH RESISTANCE** (April): The Jewish Feminist Anti-Fascist League and ARA commemorate the 1943 Warsaw ghetto uprising against Nazi occupation.
- **STOP KILLER COPS—REMEMBER IAN COLEY** (May): ARA and the Black Action Defense Committee take Yonge Street demanding an end to racist police violence.
- **ON THE PROWL, ON THE ROAD** (May): ARA Toronto joins with anti-racist forces in Ottawa to shut down a Heritage Front recruitment rally.
- **ATTACK ON THE HATELINE** (June): More than 300 ARA supporters bring the fight against nazis right to their doorstep, exposing the HATEline operational centre, home of Heritage Front propagandist Gary Schipper.
- **STOP RACIST ATTACKS** (June): ARA joins a 2000-strong community march against racist violence.

WANT TO GET INVOLVED?
CALL OR WRITE:

ANTI-RACIST ACTION
P.O. BOX 664, STN C
TORONTO, ONTARIO
M6J 3S1

© (416) 631-8835



O.K. so I never said I was perfect or anything. Instead of releasing #2 of 'Anarchy 101' I've decided to combine it into this 'zine as a regular feature. Having just lost my job, there's no way I can afford to put out two 'zines at the same time. You know the score. Anyways, thanks to everyone who wrote in, and if you still haven't received yours, just wait. It'll get to you. I promise it will.

Oh, and any lengthy letters I get I may reprint, unless you note otherwise. Further discussion is always valuable.

One important thing about this section. It's purpose is to inform people about some ideas/issues that are usually either unheard of or misinterpreted. It's not 'propaganda' or anything like that. What you do with what you learn is your own business. There's a list at the back of some groups you can write to to find out more.

With that in mind, I hope you find this feature informative and useful. And feel free to write back with any suggestions, articles, or original writing or artwork. CHEERS!

ANARCHY 101



Bert: These are fine thoughts, and I can't say you're wrong, but in the meantime the landlords have the land, and in the long run we should be grateful to them for without them we wouldn't have the means to live.

George: Yes, they have the land because they took it with violence, and they flourished by taking the fruit of others' labour for themselves.

But just as they took it, so they can give it back.

Up until now men have made war against each other. They've tried to snatch the bread from each others' mouths and done everything they could to keep their fellow down in order to use him like they would a beast. But it's time to put an end to this. Nothing can be gained by war and throughout time man has known poverty, slavery, crime, prostitution, and, from time to time, bloodlettings called wars or revolutions. By getting on well, loving and helping each other, we would no longer have so many ills or those who have all and others who have nothing, and everyone would do the best he could.

I know well enough that the rich, who are used to commanding and to living without working, don't want to change the system. We'll listen though to what they have to say. If they decide to understand, either through love or fear, that's there's to be no more hatred and injustice among men and that everyone should take a share of the work, so much the better. On the other hand, if they want to hold us down so they can go on enjoying the results of their and their ancestors' violence and theft,

FRA CONTADINI

This first piece is an excerpt from Errico Malatesta's "Fra Contadini: A Dialogue On Anarchy", written in 1884. Malatesta (1853 - 1932) was an Italian anarchist and militant who was concerned with basing revolutionary politics around concrete and practical ideas. "Fra Contadini" is an attempt to express his anarchist ideals in an easily understood manner by creating a conversation between two Italian peasants, one of whom has become an anarchist. Picture then, if you will, a pleasant countryside tavern ...

then so much the worst for them. They've taken all that they have by force, and by force we shall take it back from them. If the poor would only agree, it's we who are the strongest.

Bert: But if there were no landlords any more how would we live? Who'd give us work?

George: I can't believe it! Look, you see it every day. It's you who till the soil, sow the seeds, reap the harvest, grind and carry the wheat to the barn. It's you who make the wine, the oil, the cheese, and you ask how you could live without the landlords? Ask rather how the landowners would survive if it wasn't for us poor fools, workers of the land and the city, who feed and clothe them and provide for their children so that they can have a good time.

A few minutes ago you wanted to thank your employers because they give you the means to live. Don't you see that it's they who live on your toil, every piece of bread they put in their mouths has been stolen from our children, every present they give their women represents the poverty, hunger, cold, perhaps the prostitution of ours?

What do the landlords produce? Nothing. So everything they consume has been stolen from the workers.

Just imagine that tomorrow all the labourers disappeared from the fields: there would be no one left working on the land and the landowners would go hungry. If the cobblers disappeared, no more shoes would be made; if the builders disappeared, no houses could be built, and so on. For every class of workers which disappeared, a branch of production would disappear and men would have to go without all useful and necessary things.

But what damage would be done if the landlords disappeared? It would be like a plague of locusts disappearing.

Bert: Yes, it's true that we are the ones who produce everything, but how can I grow grain if I have no land, animals, or seeds? I tell you there's no way out, we have to work under the bosses.

George: Oh Bert, do we agree or don't we? We must take what we need from the landlords - the land, the tools, the seeds and everything. So long as the land and the machinery for working it is in the hands of the landowners, the workers will always be held down and know nothing but poverty and slavery. So, remember, the first thing to be done is to take the land back from the landowners, otherwise nothing will ever change.

Bert: You're right, I've already said so. But what do you want, all this is so new to me,

my head's reeling.

But explain to me what you want to do. What would be done with this land that's to be taken from the landlords? It would be a lot for one person wouldn't it?

George: No! When you hear it said that we want a share for ourselves, that we want half and so on, remember, whoever's saying so is either ignorant or in bad faith.

Bert: But then? I don't understand at all.

George: Look, it's quite simple. We want to put everything in common, starting from the principle that everyone should do some work and all should live as well as possible. It's not possible to live in this world without working, so if one person doesn't do anything he has to live at others' expense which is unfair and harmful. Obviously when I say everyone should work I mean all those who are able to, and doing the amount suited to them. The lame, the weak and the aged should be supported by society, because it is the duty of humanity that no one should suffer. We'll grow old too, or could become crippled or weak, just as those dearest to us might.



Now, if you think carefully you'll see that all the wealth, everything that exists for the use of man, can be divided into two parts. One part, which includes the land, machinery, tools, means of transport, natural resources and so on, is indispensable and must be put in common for everyone's use. As far as the way of organising the way of employing all this, i.e. work, is concerned, that is something that would be decided by all. The best solution would be to work in common, because more could be produced with less effort. In fact, work in common would be welcomed by everyone because for each person to work for themselves would mean doing without

machines which reduce work to something light and pleasant, and because when people no longer need to snatch the bread from each others' mouths they stop acting like cats and dogs and will enjoy living together and doing things in common. In any case, even if some people preferred working in isolation, there would be no problem about that. The essential thing is that no one live without working or forcing others to work for them. This would no longer happen because each person having the right to what he needs, would not need to work under somebody else.

The second part of social wealth includes the things that man consumes directly such as food, clothing and housing. Of these, what already exists must undoubtedly be put in common and distributed in such a way as to enable us to go ahead to a new harvest, and wait until new goods are produced by industry. What is produced after the revolution, when there are no longer idle employers living by the toil of the hungry working people, will be distributed as the workers of each area desire. Working together and putting everything in common would be best: in that way production could be regulated so as to assure everyone the maximum enjoyment possible, and that would be that. Otherwise an account could be kept of what each person produced, so that each one could take goods equivalent to the amount of work they did. This would be difficult to calculate. In fact I think it would be impossible. But because of that when the difficulties of proportional distribution are understood the idea of putting everything in common will be more easily accepted.

In any case everyone must be assured of the basic needs such as bread, housing, water and so on, independently of the quality of work each is able to do. No matter what form of organisation is adopted, heredity should no longer exist because it's wrong that some find every comfort at birth and others find hunger and want, that some be born rich and others poor. And even if the idea were accepted that each person owned what he produced and could save, on his death all his savings would return to the community.

Meanwhile, the young should be brought up and taught at everyone's expense, in such a way as to ensure they develop to the height of their capabilities. Without this there would be neither justice nor equality, and the principle of each person having an equal right to the instruments of work would be violated because learning and moral strength are true instruments of work, and it wouldn't be enough to give everyone the land and



(Except where grammar is concerned, I suppose? -ed)

machinery if they weren't able to use them to the best of their ability.

I shall say nothing of woman, because for us woman must be equal to man, and when we say man, we mean human being, without distinction of sex.

Bert: There is something though. To take property from the landlords who've robbed and starved the poor is fair enough. But if someone has managed through hard work and saving to put money aside and buy himself an acre or two or a small shop, by what right could this be taken away from him?

George: That would be very difficult. Today, where the capitalists and government have taken the best of the product, it's impossible to save out of one's own labour. You know yourself, after years of hard work you are still as poor as ever. Moreover I've already said each person has a right to raw materials and tools, so if someone had a small field that he'd earn himself with his own hands, he could very well hold on to it. Over and above that he'd be given perfected tools, manure and anything else he needed to get the best possible use out of the earth. Of course, it would be best for him to put everything in common, but there would be no need to force anyone to do this because self interest would indicate the advantage of a communal system to everyone. Each person would be so much better off working the land in common than doing so alone and, especially with the invention of new machinery, isolated work would become less and less fruitful.

Bert: Ah, machines! They should all be destroyed! They're what are ruining the labourers and taking away work from the

poor people. Here in this area you can see. Each time a new machine arrives our pay is reduced and some of us are put out of work and obliged to go away and die of hunger elsewhere. In the town they're even worse. At least if there weren't any machines the landlords would have a greater need of our labour, and we'd be a bit better off.

George: You're right, Bert, to believe that machines are one of the causes of poverty and lack of work, but this is because they belong to the bosses. If, on the other hand, they belonged to the workers, it would be quite the opposite; they'd become the main source of human wellbeing. In fact machines, basically, only work instead of us and more quickly than we do. Thanks to them man will no longer have to work endless hours to serve his needs or have to make superhuman efforts! If machines were used in all branches of production and belonged to everyone, all the requirements of consumption could be satisfied with a few hours of light, healthy and pleasant work, and each worker would have time to study, cultivate friendships, in a word to live and enjoy life, benefiting from all the conquests of science and civilisation. So remember, the machines shouldn't be destroyed, but taken over. But, be warned, the landowners will defend their machines, or rather have them defended, just as much against those who want to take them over as those who want to destroy them. So the risk being equal, it would be really stupid to destroy them instead of taking them over. Would you destroy grain and houses because in the hands of the landowners they mean so much poverty and slavery, while in our hands they'd be wealth and freedom?

Bert: But everyone would have to be willing to go ahead with this system if it were to work,

wouldn't they?

George: Of course.

Bert: And if there are some who want to live for nothing without doing any work? Work is hard and nobody likes it.

George: You're confusing society as it is today with the one that'll exist after the revolution. You said nobody likes hard work. But would you be able to spend days on end doing nothing?

Bert: Not me, because I'm accustomed to hard work, and when I've nothing to do I don't know what to do with my hands. But there are many who spend the whole day in the pub playing cards or showing off.

George: Today, yes, but after the revolution it won't be like that any longer, and I'll tell you why. Today work is heavy, badly paid and scorned by all. Whoever works today has to wear himself out, go hungry and be treated like a beast. The working man has no hope, and knows he'll end up in hospital or even in prison. He can't care for his family as he'd like to. He gets no enjoyment out of life and suffers continual ill treatment and humiliation. Those who don't work on the other hand, getting others to work for them, enjoy all possible ease and are highly esteemed. It even happens among the workers themselves that those who do the lighter cleaner jobs and earn more money are more highly thought of. What wonder then that people work against their wills and try to avoid it as much as they can? But when work is done in humane, hygienic conditions with the help of machines and the worker knows he's working for his own good and that of his dear ones and the whole community, when it is the indispensable condition for being esteemed in society and idleness is scorned on just as spies and pimps are scorned on today. Who then would give up the joy of knowing himself to be loved in order to live in idleness? Even today, apart from a few rare exceptions, everyone feels an indescribable repugnance for the profession of spy or pimp. Yet in these abject trades more can be earned than in tilling the soil, where little or no work is involved and where more or less direct protection is given by the authorities! But these are vile occupations because they are a sign of profound moral degradation and only produce suffering and evil: and almost everyone prefers poverty to shame. There are obviously exceptions, there are weak and corrupt men who prefer baseness, but it's always a question of choosing between shame and poverty. But who would ever choose a vile tormented life if by working he would be sure of wellbeing and the esteem of one's fellows? If it did happen,



it would be quite contrary to man's normal character and would be considered and treated as a case of madness.

And have no doubt about it. Public resistance to idleness certainly wouldn't be lacking, because work is the basic need of every society. A lazy person would not only harm everyone by living off others' product without contributing to it, but would break the harmony of the new society and be one of a few discontented people who might desire a return to the past. Collectives are like individuals: they love and honour whoever is, or they believe to be, useful. They can make mistakes, but in our case error isn't possible because it's all too clear that whoever doesn't work is eating and drinking at the expense of others.

Try the test of joining with others to do a job of work and divide the product into equal parts. You'd make allowances for the weak and incapable, but for the unwilling you'd make life so hard they'd either leave you or decide to work. This is what would happen in society as a whole if the indifference of a few was able to cause noticeable damage.

And then, when everything was held up because of those who didn't want to work, the remedy would be easily found. They'd be expelled from the community and reduced to having only the right to raw materials and tools, so they'd have to work if they wanted to survive.

Bert: You're beginning to convince me ... but tell me would everyone have to work the land then?

George: Why? We don't only need bread, wine and meat. We need housing, clothes, roads, books, in fact everything the workers of trades produce. And no one can provide everything he needs alone. Apart from working the soil, isn't there a need for the smith to make the tools, the miner to mine the iron, the builder to build the house and barns and so on? So it's not a question of everyone working the land but of everyone working to do something useful.

The variety of occupations would make it possible for each person to choose what best suited his inclinations and so, at least as far as possible, work would become a form of exercise, a much desired recreation.

Bert: So each person would be free to choose the job he wanted?

George: Yes, but taking care that there are not too many people working in one kind of job, and a scarcity in others. Because the work is done in the interest of all it must be done in such a way that all needs are catered for, reconciling as far as possible the general

interest with individual preference. You'd see that each would do for the best when there were no longer bosses making us work for a few crumbs.

Bert: You say everyone would make an effort, but I think that no one would want to do the heavy jobs, they'd all want to become lawyers and doctors. Who'd till the land then? Who'd want to risk their health and lives down the mines? Who'd want to get dirty in sewers and manure?

George: As far as lawyers are concerned, let's leave them aside. They are gangrene like the priests. The social revolution would get rid of them completely. Let's speak of useful work and not that done to harm one's neighbour. Even the street assassin, who often has to put up with great suffering, becomes a worker too if we don't.

Today we prefer one job to another, not because it's more or less suited to our faculties or corresponds more to what we want to do, but because it's easier for us to learn, we can earn more money doing it, and only secondly because the work is lighter than another type. Especially when the choice is imposed from the birth by chance and social prejudice.

For instance, no town dweller would stoop to till the soil, not even the poor among them. Yet there's nothing inherently repulsive about agriculture, and life in the fields is not devoid of pleasure.

On the contrary, if you read the poets you'll find they're full of enthusiasm for rural life. But the truth is that the poets, who publish books have never tilled the soil, and those who really till it kill themselves with fatigue, die of hunger, live worse than beasts and are considered worthless people, so much so that the last city tramp would consider it an offence to be referred to as a peasant. How do you want people to work the land willingly? We ourselves, who were born here, stop as soon as we can, because we are better off and more highly thought of no matter what else we do. But who amongst us would leave the fields if we worked for ourselves and found in working the land wellbeing, freedom and respect?

It would be the same for all trades. The way things are today, the more a job is necessary the worse it is paid, the more tiring and inhuman the conditions, and the more it is treated with disdain. For instance, go into a goldsmith's workshop and you'll find that at least compared to the disgusting hovels we live in, the place is clean, well aired and

continued on pg. 25

ANTI-MASS: SOME POINTS ON ANARCHIST ORGANISATION

"Anti-Mass" is a chapter from "The Investigative Researcher's Handbook", compiled by one-time 'Angry Brigade' member Stuart Christie. The article provides some important information on how to start up a small collective group based on anarchist principles. Groups like this are an important first step in anarchist organisation and enable people to learn how to work in a non-hierarchical environment, no matter what the group's specific goals are.

organisation, you can't have a practical analysis of what is happening. Don't kid yourself. The struggle for the creation and survival of collectives at this moment of history is going to be very difficult.

The dominant issue will be how collectives can become part of history - how they can become a social force. There is no guarantee and we should promise no easy victories. The uniqueness of developing collectives is their definite break with all hierarchic forms of organisation and the reconstructing of a classless society.

The form of a collective is its practice. The collective is opposed to the mass. It contradicts the structure of the mass. The collective is anti-mass.

Primacy Of The Collective

The small group is the coming together of people who feel the need for collectivity. Its function is often to break out of the mass - specifically from the isolation of daily life and the mass movement. The problem is that frequently the group cannot create an independent existence and an identity of its own because it continues to define itself negatively, i.e. in opposition. So long as its point of reference lies outside of it, the group's politics tend to be superimposed on it by events and crises.

The small group can be a stage in the development of the collective, if it develops critique of the frustrations stemming from its external organisation. The formation of a collective begins when people not only have the same politics but agree on the methods of struggle.

Why should the collective be the primary form of organisation? The collective is an alternative to the existing structure of society. Changing social relations is a process rather than a product of revolution. In other words, you make the revolution by changing social relations. You must consciously create the contradictions in history.

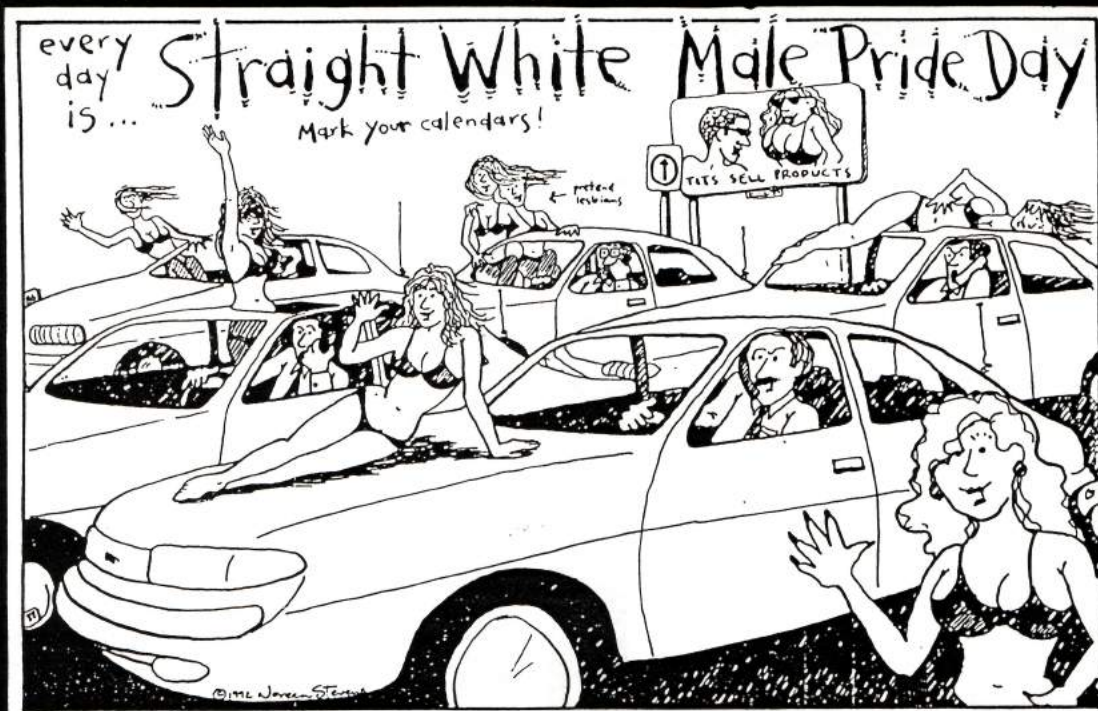
It is imperative that any people who decide to create a collective know exactly who they are and what they are doing. That is why you must consider your collective as primary. Because, if you don't believe in the legitimacy of this form of

Size Of The Collective

Most people cannot discuss intelligently the subject of size. There is an unspoken feeling either that the problem should not exist, or that it is beneath us to talk about it. Let's get it out in the open. Size is a question of politics and social relations, not administration. Do you wonder why the question is shunted aside at large meetings? Because it fundamentally challenges the repressive nature of large organisations. Small groups that function as appendages to larger bodies will never really feel like small groups.

The collective should not be bigger than a band - no orchestras or chamber music, please. The basic idea is to reproduce the collective, not expand it. The strength of a collective lies in its social organisation, not in its numbers. Once you think in terms of recruiting, you might as well join the army. The difference between expansion and reproduction is the difference between adding and multiplying. The first bases its strength on numbers and the second on relationships between people.

Why should there be a limit to size? Because we are neither supermen nor slaves. Beyond a certain point, the group becomes a meeting and before you know it you have to raise your hand to speak. The collective is a recognition of the practical limits of conversation. This simple fact is the basis for a new social experience.



Relations of inequality can be seen more clearly within a collective and dealt with more effectively. A small group with a "leader" is the nucleus of a class society. Small size restricts the area which any single individual can dominate. This is true both internally and in relation to other groups.

Today, the mode of struggle requires a durable and resilient form of organisation which will enable us to cope with both the attrition of daily life and the likelihood of repression. Unless we can begin to solve problems at this level collectively, we are certainly not fit to create a new society. Contrary to what people are led to think, i.e. united we stand, united we fall, it will be harder to destroy a multitude of collectives than the largest organisations with centralised control.

Size is a key to security. But its real importance lies in the fact that the collective reproduces new social relations - the advantage being that the process can begin now.

The limitation on size raises a difficult problem. What do you say to someone who asks, "Can I join your collective?". This question is ultimately at the root of much hostility (often unconscious) toward the collective form of organisation. You can separate size from the collective because it must be small in order to exist. The collective has a right to exclude individuals because it offers them the alternative of starting a new collective, i.e.

sharing the responsibility for organisation. This is the basic answer to the above question.

Of course, people will put down the collective as being exclusive. That is not the point. The size of a collective is essentially a limitation on its authority. By contrast, large organisations, while having open membership, are exclusive in terms of who shapes the politics and actively participates in the structuring of activities. The choice is between joining the mass or creating the class. The revolutionary project is to do it yourself. Remember, Alexandra Kollontai warned in 1920, "The essence of bureaucracy is when some third person decides your fate."

Self-Activity

Bad work habits and sloppy behaviour undermine any attempt to construct collectivity. Casual, sloppy behaviour means that we don't care deeply about what we are doing or who we are doing it with. This may come as a surprise to a lot of people. The fact remains: we talk revolution but act reactionary at elementary levels.

There are two basic things underlying these unfortunate circumstances: (1) people's idea of how something (like revolution) will shape their work habits; (2) their class background gives them a casual view of politics.

A lot of problems which collectives will

have can be traced to the work habits acquired in the (mass) movement. People perpetuate the passive roles they have become accustomed to in large meetings. The emphasis on mass participation means that all you have to do is show up. Rarely do people prepare themselves for a meeting, nor do they feel the need to. Often this situation does not become evident precisely because the few people who do work (those who run the meeting) create the illusion of group achievement. Because people see themselves essentially as objects and not as subjects, political activity is defined as an event outside them and in the future. No one sees themselves making the revolution and, therefore, they don't understand how it will be accomplished.

The short span of attention is one tell-tale sign of instant politics. The emphasis on responding to crises seems to contract the span of attention - in fact there is often no time dimension at all. Many people say they will do things without really thinking out carefully whether they have the time to do them. Having time ultimately means defining what you really want to do. Over-commitment is when you want to do everything but end up doing nothing.

The numerous other symptoms of casual politics - lack of preparation, being late, getting bored at difficult moments, etc... are all signs of a political attitude which is destructive to the collective. The important thing is recognising the existence of these

problems and knowing what causes them. They are not personal problems but historically determined attitudes.

Preparation is another part of the process which creates continuity between meetings and ensures that our own thinking does not become part-time activity. It also combats the tendency to talk off the top of one's head and to pick ideas out of the air. Whenever meetings tend to be abstract and random it means the ideas put forward are not connected by thought (i.e. analysis). There is seldom serious investigation behind what is being said.

What does it mean to prepare for a meeting? It means not coming empty-headed. Mao says "No investigation, no right to speak.". Assuming a group has decided what it wants to do, the first step is for everyone to investigate. This means taking the time to actually look into the matter, sort out the relevant materials and be able to make them accessible to everyone in the collective. The motive underlying all preparation should be the construction of coherent analysis.

Self-activity is the reconstruction of the consciousness (wholeness) of one's individual life activity. The collective is what makes the reconstruction possible because it defines individuality not as a private experience but as a social relation. What is important to see is that work is the creating of conscious activity within the structure of the collective.

One of the best ways to discover and correct anti-work attitudes is through self-criticism. This provides an objective framework which allows people the space to be criticised and to be critical. Self-criticism is the opposite of self-consciousness because its aim is not to isolate you but to free repressed abilities. Self-criticism is a method for dealing with piggish behaviour and developing consciousness.

Food for Thought

"For anarchy to succeed or simply to advance towards its success it must be conceived not only as a lighthouse which illuminates and attracts, but as something possible and attainable, not in centuries to come, but in a relatively short time, and without relying on miracles..."

- Errico Malatesta



REALITY NOW... AND THEN

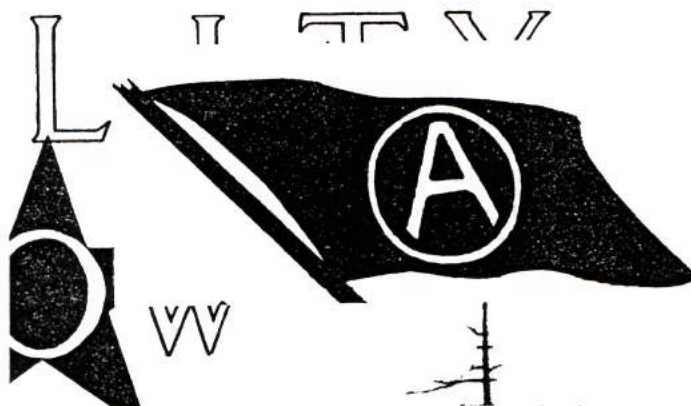
The following two articles ("Meetings" and "Informal Leadership") are all taken from the last, unpublished issue (#9) of "Reality Now". "Reality Now" was one of the best, most diverse anarchist magazines to come out of Toronto, and although they folded in 1989, most of the group's members are still very active in anti-authoritarian politics. These articles are an attempt to put some of their organisational experiences down on paper for the benefit of any practising collectives or individuals just getting involved. The points they make are especially relevant for any group that wishes to evaluate and criticise it's own political process.

Meetings

For a group to operate democratically, without informal hierarchies developing, it seems almost inevitable that it will need to meet to share information and make decisions together. These meetings can be boring, painful and disempowering, or they can be empowering, useful and interesting. The difference is often merely in the way a meeting is run, although any number of other factors can come into play.

First of all, a group should probably only meet as often as is necessary to carry out its purpose effectively, no more and no less. It might take time to figure out how often that is. When a meeting is going to occur, it's a good idea to let everyone understand the basic agenda ahead of time so that we all have time to prepare. It's up to all the participants to prepare for it— by having needed materials together, copies of important papers made, having given thought to the things being discussed, or simply by having done the work you agreed to at the last meeting. Then when we finally get together, we can all go a step further, having all prepared to move on. There's little more frustrating than being stuck in a rut because no-one has put energy into the project. If this is happening, it should be addressed. If there's no energy then either the collective should deal with why, or disband. Otherwise the whole thing can just lead to burnout, disillusionment and cynicism.

When bringing something to a meeting to be discussed, figure out first whether



dealing with it in a meeting is the best way for you to get what you want, what you want the group to do with it (i.e. make a decision, a recommendation, just find out about it etc.). whether you can give the group enough information for it to give you what you want, and about how long it will take. This last one is important in deciding when and how to deal with it and also how long the meeting is going to last. Being sure of all these things avoids sidetracking or uncertainty as to why the item is being discussed at all.

At a meeting, we should all try to pay attention to what's going on and what's being discussed. There are two things to be sensitive to: one is the basic issues and ideas which you're meeting about, which means making an effort to hear and understand what's being said, and the second is the general mood of the meeting. If it starts to go bad, ask yourself why, and then try to fix it either in your own actions or by addressing that with the whole group.

I've found that collectives accomplish more when notes are taken. Not just so that there's a record of who says what, but so that when a responsibility is taken on, there's a record of it that can be referred to at the next meeting. That way whoever took on that job can be held responsible if it's not done. I'm not saying we need to get out the firing squad just 'cause Nadine didn't write that letter, just that when there's some accountability then things tend to get done in a group.

Another thing that's good in a larger group is for the collective to pay attention to participation in meetings. If there's people that aren't participating in meetings then they should be given the opportunity to speak. If there's people who tend to dominate a meeting then they should learn to shut up once in a while and let others speak. A trick we tried in one group was to draw a chart for every meeting (which comprised about 30 people each time), where a circle would be drawn for every person on a page, with their name in it. So you'd have a diagram of the meeting (we were all in a circle, which I think is the only way this would work) and then whenever someone would speak, you'd draw a line to them from the last speaker. By the end of the meeting there's be a whole lot of lines around the dominators and very few around the timid people. These were kept in the minutes book so that we'd see how things progressed. This also helps to see if men or white people or otherwise traditional dominators end up doing that in meetings and whether they change that pattern over a while.

Now there are different types of meetings, which makes a difference on how they're handled. There are discussion meetings, which tend to be more informal, where there's little need for facilitators or notes or anything. When there's just an issue to be discussed it's merely up to the group to look out for each other to make sure everyone has a chance to speak. Or if it's a large meeting, then maybe the person who spoke last can choose the next person to speak and so on.

THE WORLD IS DYING SLOWLY, BUT PEOPLE ARE DYING FASTER AT THE HANDS OF POLITICIANS, ARMIES, CORPORATIONS, POLICE, AND BLIND PATRIOTIC GREED. YET THE GENERAL POPULACE FEEL THE SYSTEM IS WORKING...AT WHAT?

HOW
POLITIC
IF



Then there are work-oriented meetings, which really should be kept distinct from pure discussion meetings. Often there's a tendency to try to mix a social get-together and a discussion and a work-meeting all together, which usually spells disaster unless it's a small, close-knit working group who've been together for a while and have their own rhythms. I find it hard, though, to have to socialise with the weight of a work-meeting in the air, and I find it hard to work when there's a lot of other talk. So if the two are kept distinct then it's easier to get the work-meeting over faster, and then have time to socialise undisturbed.

Work meetings seem to work better when there's a set agenda which everyone has seen, so that all items are sure to be covered. I personally find it easier to have a facilitator at any meeting over 5 people, just because I tend to get interrupted or don't get a chance to speak otherwise. A lot of this just has to do with everyone being very respectful of each other's right to speak, but it does make it easier in the event that everyone isn't so sensitive to have someone keeping track of who's turn it is to speak. There's a lot more that could be said about facilitation. A good facilitator won't be overly involved in the discussion, to pay attention to the way the group process is going and to keep track of the speaking order. They can try to keep the meeting on time, and on track, and can help work towards decisions by looking for compromises and common ground. Ideally these are things that everyone should be doing, but sometimes it helps in larger groups where not everyone knows each other to have someone chosen at the beginning to look out for these things. And that has nothing to do with them being in a position of privilege, only that they are chosen by the group to help along its process.

A group should also have a clear decision-making process which is known to all. It's important that in a non-hierarchical movement the decision making power stays with the members of the group. But a certain amount of autonomy might be granted to people when performing specific functions or to committees. In a meeting of a small group it's usually best to use consensus, in which everyone has to reach an agreement

BLACK
FEATHER



together which they are satisfied with. In larger meetings or with decision which aren't earth-shattering, voting might be the best way of doing things. The only reason I'm putting this in here is that there's always such a knee-jerk reaction to voting, based on years of the electoral parade where we can "choose" a leader to make all sorts of decision for four or so years. But in a larger group, or with a decision which isn't crucial and in which there's no way of satisfying everyone, a vote can be an effective way of reaching a decision. If the vote is on a specific issue, then it has little to do with creating hierarchies. It's unfortunate that it does mean that the majority gets its way, but we have to be practical. If a decision is given enough discussion first then it can often be tailored to fit the needs of everybody. In a worst case scenario, where a decision still doesn't satisfy everyone, then at least it should be noted that merely having a majority vote on an issue still doesn't create an institutionalised power structure, which is the effect of our current parliamentary "democracy". If this argument against what I see as a knee-jerk reaction doesn't convince you, then by all means use consensus, which, when it works well, can be a very satisfying thing and really holds a group together well.

This also brings to mind a question about the size of a group. Meetings with a lot of people need to be run differently than those of just a few, as has been said in some of the instances above.

What you do between meetings is also very important. Always do what you've agreed to do. Don't complain about a decision you agreed to. If you have second thoughts, bring them up at the next meeting. And avoid backbiting and gossip ... if you've got problems in a group, bring them up either with the person the problem's with or the whole group. That's what meetings are for.



LIBERTY WITHOUT SOCIALISM IS PRIVILEGE, INJUSTICE;
SOCIALISM WITHOUT LIBERTY IS SLAVERY AND BRUTALITY

Michael Bakunin



All of this points to a need for people who want to organise without leaders and followers to pay attention to the ways in which we organise, and the processes we go through. Without attention, too many of the old hierarchies creep back in, although often under other names, and this can lead to disillusionment with the collective process and the possibility of a world without bosses. Meetings, as one part of this process, should never be taken for granted. The more effective and simple we make them, the better our organisations will work, and the better an example they can be.

Informal Leadership

Someone once said it's not leaders that are the problem, but followers. Looking at our own political experience this saying, unfortunately, rings true. Time and time again informal leadership/followership develops within organisations and movements which are avowedly anti-authoritarian and anti-hierarchical.

Informal leadership doesn't develop inevitably. It's a product of problems within a group's structure and method, and sometimes a problem of personality and/or social conditioning beyond the group concerned. One is relatively easy to solve; the other is much harder.

What is informal leadership? Some signs of it are centralisation of information and decision-making power (or at least advocacy) with one or a few people. Often it means one or several persons' opinions carry more weight or are frequently sought after before any decisions are made. And often work relies on the participation and/or initiation of the few. Inevitably this is a problem for both sides: one is dependent on an individual, which slows down the possible activities of that group; and the other side is heading straight for burn-out as more and more work becomes dependent on their input.

continued on pg. 26

ignatz ALIVE!

IGNATZ was interviewed at their rehearsal space in early January 1993.

Members of the band are: Laura (drums and vocals), Neil (guitar), Kevin (bass), Andrew (vocals and percussion), and Greg (vocals and percussion). They have been together for about a year and a half and have released a demo tape ("Chomp"). Greg couldn't stick around for the interview 'cuz he was sick and I was almost an hour late.

PC: Well the first question I had is: What's with the name 'Ignatz', for people who don't get the reference.

N: It's from the "Krazy Kat" comics originally but it doesn't really mean anything. It's just a name.

PC: What about the band's sound ... I thought you sounded like the Poison Girls meets a heavier Rank 'n File. (Christ, I should be doing reviews for M.R.R.!) Am I way off base here? How would you describe your music?

L: I'm not too familiar with either of those bands! I don't know how to pinpoint our sound exactly. That's kinda hard to do.

N: We don't even listen to the same music, either. I know that Andrew listens to a lot of traditional Irish stuff and of course now he's into metal. (laughter) We listen to everything from punk to classical Indian.

K: But as far as our own sound, if you want to compare us to Poison Girls that's definitely a nice compliment. They were great. Lyrically and musically we're pretty harsh sounding, but we also try to get in some different rhythms and melodies and play with them a bit. The thing about the music that we do is that it tends to be really collective. Someone will bring in an idea and it will be worked over by the group until it comes out as a collective song, a collective sound. So what we've been developing isn't influenced by any one thing in particular, it's influenced by five people.

PC: And that applies to the lyrics as well?



An evil KEVIN during the first era.



A pensive GREG, the sex symbol.



LAURA LICKS IT UP!



ANDY, the cat that wrote the first hit ballad.



NEIL, the guitar god favorite of many.

A: Well, the people who first write the song will come in, and the lyrics are basically open to comment and addition or subtraction or just leaving it as it is.

N: I think our songwriting, or our sound, is limited to a certain extent by our own limitations as musicians. We can't exactly break into a 5/8 jazz rhythm at the drop of a hat. And I think our songwriting itself is limited by ... well if we could spend more time together it would be more of a creative process. But we're all sort of busy most of the time and to set aside a time where we could sit down together to work on lyrics is really hard to do.

K: So it does kind of start with one person writing the basics. But that's also developing. We're trying to discuss lyrics a lot more, because we want to be moving ourselves forward all the time.

PC: A lot of you are involved in the political/activist scene here in Toronto. In your songs, do you deal with any of your political experiences?

K: For sure. For myself anyways, my politics shape so much of my life and how I live, that when it comes to writing songs of course I'll write from these experiences. Songs have a lot to do with communication. When you want to communicate with people, you think about what issues or ideas you'd want to raise, and a lot of that of course is political. A lot of that would be expressed in a political way.

L: The two songs that I wrote were written more on a personal level, but I guess that they could also be seen in a political way too. You guys write more about incidents like in "Jennifer + Jeff", what happened to those two wimmin in London, while my songs were more about my experiences, rather than about someone else.

K: That's incredibly political too. People's own experiences are political, so called 'politics' effect peoples' lives so much. To talk about that dimension of your life is a political act, a really important thing to get across.

A: I've always had this idea of writing a song that isn't overtly political but that addresses some of the underlying dynamics that cause the need for overtly political groups and actions. Because the way that humans get along with each other, that basic relationship,

influences the world. If I was a good writer I'd come up with a song that could somehow merge these two things and make the words "the personal is political and the political is personal" more accessible.

PC: A lot of your lyrics do seem more personal in that way. Do you think that's a better way of achieving what you want to say, as opposed to CRASS - style, manifesto lyrics?

N: It depends on what you're trying to talk about. If you're writing about an event and you weren't there, it's obviously hard to write from a first-person point of view. I think that most people tend to listen more closely to 'personal' political lyrics than if they think that someone's preaching at them.

K: In someways they can relate it to their own experience. When you hear something that you can identify with, that can be very influential. But there's only so far you can go as a band in trying to influence how people act or think. Sometimes it's overemphasised how much power bands have in that respect, that somehow a political band is going to change the world. I don't think that's the case. People getting organised and acting outside of just the music scene, people taking direct action in their lives, that's what's going to change the world. Music can create an atmosphere, can make politics an acceptable part of a person's life to be expressed, but it can't, on it's own, accomplish very much. No matter how strong or direct your lyrics are, you have to recognise the limits of music.

PC: Some of your songs, quite a few in fact, deal with the issue of sexism. And I was just thinking that one of the aspects of sexism that

often gets ignored, especially in the media, is economic inequality. Your song "Regina" touches on this in a way.

The band at their best, in total live action



XX ≠ XY

If Jennifer was Jeff
she would have got less
than the six years that she got
which is a fuck of a lot
more than you would get
if it had have been rape

disguised as a man — who would believe
throw on some trousers
— the family deceived

HA!

No happily ever after
no not unless you wear the ring
complaining about the moral stench
while whacking off behind the bench
then on & on about sin again
& jokes about drunken indians

Judge Crabtree here
& I just wanted to say
I'd really rather the girl be raped
than have a woman be her lover

— I'M NOT LAUGHING

If Jennifer was Jeff
they would have been set
a consensual affair
no one really cared
till the family came to see
that he was a she

An 18-year-old British lesbian, Jennifer Saunders, had just been sentenced to six years in prison for having consenting sex with her two 17-year-old girlfriends. Since there are no laws against lesbian sex in Britain (Queen Victoria said they didn't exist), Saunders was charged with 'indecent assault', based on a 17th century law. Saunders is a cross-dresser, and so, the prosecution claimed that Saunders had dressed as a boy in order to seduce and deceive her girlfriends, basing the charges on the archaic law which stated 'one may not dress as the opposite sex for the purposes of sexual deceit.' Jennifer Saunders is the first woman in British judicial history to be jailed for consenting lesbian sex.

—Marusia Bociurkiw, FUSE Magazine

Upon being released from prison, Saunders told the press that it was no real punishment because she had more girlfriends inside than ever before.

Epilogue

Jennifer didn't languish in prison
No, it was 'lesbian heaven'
Got out after six months
She wished it was eleven.

N: Well, it's sort of economics ... it's about this womyn whose partner beat her up. He had been thrown in jail a few times and supposedly received psychiatric treatments, but he'd just come back out untreated and beat her up again. So she went and robbed a bank, took the money to the Minister involved and said "Here's the money for his treatment. Do something!"

K: That does sort of point out the problem of how economic inequality limits peoples' choices as to what they can do, especially for wimmin. It shows how you can talk about sexism when dealing with sexual inequality and patriarchy but when you have the issue of class tied into that as well ... it's like you can't deal with these things separately; you have to see how race and class also work into it. You have to challenge all those things at once. Otherwise, if you're just trying to deal with sexual inequality on it's own, then you may end up liberating some middle-class white wimmin but you're not going to liberate all wimmin. The same with trying to deal with class on it's own; it's not just a matter of freeing the working class and overthrowing our bosses, but also dealing with racism and the patriarchy.

A: It's really hard to figure how everything intertwines. It's very hard to come up with a unified concept that everyone can see. But in terms of "Regina" and the economic oppression of wimmin, there are simply no programs in place ... as well as wimmin not being paid enough, the money isn't coming from the government for the kinds of programs that would enable wimmin to become a little freer in that aspect. Where's the equal pay for equal work?

PC: What about your own experiences as a man, dealing with your sexism and trying to break out of it?

K: An uphill battle! You're always trying to deal with it every step of the way, because of course you're relating with wimmin and other men everyday. And realising how fucked up

my own relations have been, it's really hard to try and analyse that, to understand when I'm doing things really weird. So it's a very personal struggle. From there I have to take it out into the broader world as well, not just dealing with my personal sexism but realising how this society is patriarchal. It's not just a matter of freeing your own mind but also

challenging the structures that create the sexism.

N: Yeah, it's a struggle because sexism is reinforced everyday. We can't walk down the street without seeing something sexist. Ads, how we relate to other people, the language itself.

K: As a band, we have four men in it and that's something that will probably be addressed more in our lyrics and our gigs because of course we play, mostly, for a bunch of guys as well. I think that it's powerful for men to confront these issues with other men and that's something we can do as a band. For a start.

PC: Yeah, but it's fucked that for sexism to be discussed it takes a man's voice. I'm thinking of the 'White Ribbon Campaign' and stuff like that.

K: The 'White Ribbon Campaign' in particular usurped a lot of wimmin's struggles, took over almost, at least in the media. And they seem to be taking a lot of money, a lot of funding, and while they say that they'll give this out to wimmin's shelters, the money's still being gathered up by men and they're the ones who ultimately have control over where it's going. That's definitely a problem.

PC: Laura, a lot of wimmin in the music scene, even in the so-called 'alternative' scene, have talked about the sexism they've encountered from male band members, show promoters, etc ... How do you respond to this? Do you see any way out of it?

L: Fortunately I haven't come across too much of this myself. I play with these guys, and I have no problem in general with working with men. But there's still some difficulties. I mean, some guys in bands figure that because you're a womyn, they'll just pat you on the back and

not think of you as a real musician. But I'll just keep doing what I'm doing, practising and getting better and I don't really give a fuck what they think. If someone came up to me and I was really confronted with it, maybe I'd do something about that or say something to them. I don't know if it can all be eliminated though.

THIS HEREBY DECREES THAT

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Authorized by:

Executive Director
KISS Army Headquarters

Sgt. Baker

PC: Here's another issue; Would the band ever sign to a major label? Why or why not?

K: We've debated this amongst ourselves a fair bit. Most major labels aren't just record labels, they're large transnational companies. They're involved in many different corporate investments, in arms sales, supporting apartheid ... So just on a purely financial level, you're starting a deal with a major corporation and that's a really scary thought! But even on just an artistic level, I feel uncomfortable with the way that the industry buys a whole 'scene' and creates a false style. I mean, it's been gone over how punk rock got bought out, but now there's hardly even a peep from the underground that doesn't get bought immediately and sold back at a much higher price.

PC: (playing devil's advocate) Well, one of the arguments presented for signing on to a major is that you'd get your message across to a wider audience, instead of just 'preaching to the converted'.

L: Sure it would be great to have all different kinds of people listening to your music. But there are ways, like zines and the larger independent labels, to expand your audience and get your views heard.

K: Also, I think that the more you try to appeal to a larger group, the more your message is going to get watered down. If we want to say or do something direct, it's going to have to be done to smaller groups, one at a time. That's just reality.

A: The bigger the scene, the more people aren't really listening to your lyrics!

PC: O.K. then, a question about sex.

Various: Alright!!

A: Can we talk about Madonna?

PC: Well ... no. But what about some of your thoughts on pornography?

L: I'm not totally against all pornography and I'm not for censorship. Porn's obviously a big business with a lot of exploitation involved, but if people just want to get together to take pictures of each other nude and having sex, that's fine.

K: When you talk about pornography being a big business, I was reminded of the music industry again. It's a similar thing where the issue is who has control? I'm really supportive of some kind of real representation of sex, where it's realistic and speaks to someone's experiences, rather than this plastic stuff that comes down from big business. When I was growing up, I was totally confused about sex and the first thing I turned to was porn because no one was talking about it and because boys are supposed to go read pornos to learn about sex. That's the general rule, at least where I grew up. When I realised later that I was getting conned, that relationships aren't really like that, then I was like "Fuck! What a drag!" I grew up with this stuff that was completely unrealistic. I wish that there was an alternative I could have turned to, not just different types of porn but open discussion as well.

PC: Have you ever read 'Homocore' or any thing like that?

K: Yeah, that stuff's great. The whole 'Homocore' scene and all the zines that are happening around that, that's grassroots and it's people expressing their own experiences in a way that's very positive. There should be more of that. Thing is though, most of the heterosexuals are just too uptight to put out zines like that.

PC: Well I guess that's about it. Any final comments? Any plugs?

L: Plugs??!

K: (looking at my question sheet) Hey, what's this? You were going to ask us about our favourite bands!

PC: Well, yeah, but I decided to skip it so I could ask the porn question. O.K. then, besides 'ChickenMilk' who are some of your

favourite local bands? (laughter) You see, now that's a plug.

K: Well 'Kops For Christ' are pretty good. But there's too many to really go into it. We played with 'Random Order' once and they blew us off the stage. They were cool. 'Nu Black Nation' are also great.

L: 'Dirty Bird', 'Blundermen', 'Nina Hagen Das' ... there's all kinds.

A: Can we slag bands off as well?

PC: Slag away.

A: 'Grasshopper'.

PC: Why the slag on them?

A: Dullsville. The first time I saw them I was really impressed, there was just this huge amount of noise. But I saw them again and they were just dull. Dull, dull, dull.

K: Now this doesn't represent the whole band's opinion. 'Grasshopper' ... it's a drug thing. You gotta smoke before you see them.

A: Actually, I think I was stoned the first time I saw them. That explains it!

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IGNATZ

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ANARCHY 101

from pg. 13

heated in winter. The working day is not excessively long and the workers are reasonably well paid. The evenings are then spent relaxing, when they have taken off their working clothes they can go where they like without people staring at them and making a fool of them. On the other hand, go down a mine, you will see poor people working underground in pestilent air, consuming their lives in a few years for a derisory wage. And then, if after work the miner dared to frequent the same places as the gentry, he'd be lucky to get away with only being mocked. Why should we be surprised then if someone prefers to be a goldsmith to a miner?

Not to mention those who know no tools but the pen. Think of it! Someone who possibly knows nothing but puns and sugary sonnets earns ten times more than a farm worker and is considered to be above every honest labourer.

Journalists, for example, work in elegant offices, cobblers in filthy basements; engineers, doctors, artists, and teachers, when they have work and know their job well, live the life of the gentry while builders, nurses, artisans, and you could also add general practitioners and primary teachers, are going hungry and even killing themselves through overwork. Be careful, by this I don't mean that only manual labour is useful. On the contrary, study gives man the way to win over nature and civilise himself and gain more freedom and wellbeing, and the doctors, engineers, chemists and schoolmasters are just as useful and necessary to human society as farm workers and other workers. I'm just saying that all useful jobs should be appreciated equally and be carried out in such a way that the workers feel equal satisfaction in doing them, and that intellectual work, which in itself is a great pleasure and gives man great superiority over whoever doesn't work with his mind and remains ignorant, must be accessible to all and not the privilege of a few.

Bert: But if you yourself say that working with the mind is a great pleasure and gives advantage over those who are ignorant, obviously everyone would want to study, and I'd be the first. So who'd do the manual work then?



George: Everyone. Because everyone, at the same time as they cultivate letters and science, should do some manual work; everyone should work with their heads and their hands. Those two kinds of work, far from prejudicing each other, help each other because for a man to be healthy he needs to exercise all his organs, the brain as well as the muscles. Whoever has a developed intelligence and is used to thinking, also gets on better with manual work; and whoever is healthy, as one is when one exercises one's strength in hygienic conditions, also has a more agile and penetrating mind.

Moreover, because the two kinds of work are necessary, and one is more pleasant than the other and is the road to awareness and dignity, it's not right for some to be condemned to exclusively manual work, leaving others the privilege of science, and therefore of command. So I repeat, everyone should do some manual and some intellectual work.

Bert: I can understand that; but there is manual work which is hard and manual work which is easy, some is unpleasant, some pleasant. Now who would be a miner, for instance, or a scavenger?

George: My dear Bert, if only you knew what inventions and research are going on every day, you'd see that even now, if the organisation of work didn't depend upon people who are not working themselves and so don't care about the comfort of the workers, all manual labour could be carried out under decent conditions. So there would always be some workers who would prefer them. And that is today. Just think what it'll be when, everyone having to work, the efforts and studies of all are directed to making work lighter and more pleasant!

And even if some jobs persisted in being harder than others, one would try to compensate the differences through special advantages. And we must take into account that when everyone is working together for the common good, a spirit of brotherhood and compliance is born, just like in a family, where each individual tries to take the heaviest jobs upon himself.

Bert: You're right. But if all this doesn't come about, what'll we do?

George: Well, if in spite of everything some necessary work remained undone and no one

wanted to do it of their own free will, then we'd all do it, a bit each one, working for example one day a month, or a week out of every year, or some other way. And if something is really necessary for everyone, don't worry, a way to get it done will always be found. Don't we become soldiers today for the pleasure of others and don't we go fight against other people whom we don't even know and who've done us no harm, or against our own brothers and friends? It would be better, it seems to me, to do work for our own pleasure and for the good of everyone.

Bert: Do you know, you're beginning to convince me? But there's something that I still can't get the hang of. That business about taking everything from the gentry? I don't know but ... couldn't we avoid that?

George: And how would you like to do it? So long as the landowners have everything in hand it'll be they who command and look after their own interests without caring about us just as they've done since time began. But then, why shouldn't we take everything from the landowners? Maybe you think it would be unfair, an evil deed?

Bert: No. Really, after all that you've told me, it seems to me rather that it would be a blessing, because if we took property from the landlords we'd be taking back our blood that they've been sucking for so long ... And then, if we take it from them, it's not to take for ourselves. It's to be put in common for the good of everyone, isn't it?

George: Of course. In fact, if you really think about it you'll see that the landowners themselves would benefit by it. Certainly, they'd have to give up commanding, being arrogant and lazy. They'd have to work, but the work, when done with the help of machines and taking great care of the workers' wellbeing, would be reduced to a light, pleasant exercise. Don't they go hunting? Don't they run, do gymnastics and so many exercises demonstrating that muscular work is a necessity and a pleasure for all healthy well-fed men? It's therefore a question of doing for production the work that today they do as a pastime. And how many advantages the same gentlemen would feel from the general wellbeing and improved civilisation! Look in our own village for instance: the few landowners there are rich and act like little princes. But at the same time the roads are just as ugly and dirty for them as they are for us. The foul air from our houses and neighbouring swamps affects them too. Our ignorance is such that they are also brutalised. How could they improve the countryside, make roads and light

them, with their private wealth? How can they avoid the adulteration of consumer goods? How can they benefit from all the progress of science and industry? All things that when done through the collaboration of all would be quite simple. And their very vanity, how can it be satisfied when their society is shrinking?

And all this without taking into account the constant danger of gunshots from behind a barricade and the fear of a revolution, the thought of a disaster which would reduce them to poverty and expose their families to hunger, crime or prostitution as ours are? By taking property from those who own it not only are we giving them their due, we're also doing them a great favour!



from pg. 19

What brings us to that situation? (I'm assuming the scenario above is common enough that the reader recognises it). A knee-jerk reaction is to blame it on the person in that position of power for "taking power". There are situations where this is true. For one, people who feel comfortable taking responsibility and initiative sometimes lose sight of the capabilities of people who don't feel as ready to take these on. They step in too fast, often cynically expecting that if they don't do it, it won't get done. As often as this is true, it is still a dangerous position to be in when other people within a group aren't given ample opportunity to take initiative. There are those who also seem to need power and control over groups in order to satisfy their own insecurity and feel needed. These are even more difficult

Direct Action in TechniColour

or powerful socially. And they demand that someone be in a position of initiating activity; for instance I've been to meetings where people sat for half an hour waiting for someone to start the meeting, until one of the "leaders" showed up and got it going. There's nothing mystical or hierarchical about deciding on a structure to work by and using it. If the agreements of how to operate your group are worked out, then anyone can understand them and participate fully.

A leadership role can be broken down by creating sub-groups or committees to deal with the work which is usually dealt with by the leadership. Decisions which need to be made should always be brought to general meetings, where the tasks involved can be delegated to people. If you see someone taking on too much, bring it up and offer the tasks to someone else. Generally that works better

ences and haven't always been able to work together

THE media fears us, the politicians loathe us, the intellectuals despise us and the police investigate us. Something must be going on.

IT'S ABOUT BREAKING DOWN THE SYSTEMS OF POWER!

consider-

Informal

The Death of John Wayne

Insurrection

Insurrection, a necessary phase



HER ILLUSIONS NOW
XX. MY PROBLEM IS
DAY AFTER DAY IN
GRIM REALITY.

c) attack (the refusal of compromise,

About Breaking

However much there may be reasons to blame the one in power, there are as many reasons to blame the others. Followers often don't take initiative in anything, therefore if a struggle is to progress, someone ends up having to assume a leadership role. Followers are content to let others make the decisions. They don't take on responsibilities, or worse, take them on and don't carry them through. Then those responsibilities fall on the same folks who are always picking up the pieces. And they become leaders.

Now, leadership is not a dirty word. A movement requires leaders, and it always produces them. The only problem involved is one of power. As long as leaders don't have power over other people, then they are a positive attribute. When they are given unlimited power then they are a curse. What we need is a society of leaders, without any followers.

When the situation has developed to the point where natural leadership has turned into a problem of how a group works or makes decisions, then it has to be confronted openly. If you are one of those who gets put into such a position, then it is now your responsibility to correct it for the sake of the group. If you are one of those who might resent someone's role of leadership, then it's up to you to bring up this resentment and propose changes to the structures which allowed it to develop.

Often, of course, the problem isn't structures but structurelessness. It's impossible and absurd to create working groups which are "structureless". All groups have structures, either spoken or unspoken ones. A small group might function very well without any formal structure but there is always some structure operating, there is always some method of reaching decisions, or of getting work done, delegating tasks, etc. The unspoken structures are always the most dangerous, because they may not be fully understood by all, which impedes some peoples participation (not knowing how to go about doing things); they also allow for abuse by people who are more outspoken

for all because someone with too much to do often can't finish it all. If you are in a group or a meeting, be sure to take on your fair share of the work. Otherwise you're dead weight and should leave the group or get involved in its work. No one needs a person to make decisions for the group if they don't do the work (that's the problem with bosses!). If you don't take on the work that needs to get done, you have no complaint with those that end up having to do it, and thus get pushed into leadership roles.

Sub-committees and effective delegation of tasks are also important so that new ideas can be thrown about with various members of the group together rather than only at the bar with a leadership clique. Otherwise ideas come to general meetings worked through and pushed for by an increasingly solidified power bloc of close friends who work in an organisation. There's no reason why ideas can't be discussed socially with friends but they should be brought to meetings for discussion too so that everyone has a say in the direction of the group. And as it's often the smaller "meaningless" decisions left to leaders which add up to a large decision-making role in the group, sub-committees offer an opportunity for general participation in these decisions.

At issue as well is the question of access to information. When a leadership role develops often much of the information needed to run a group gets concentrated in one person's hands or is set up so that only one or a few people know how to use it. Having a neutral space (like an office) or at least a clearly accessible path to all information concerning the group will make it possible for people to take on responsibility, the most important step in getting rid of power imbalances.

Clearly delegating particular responsibilities, preferably on a rotating basis, makes the amount of influence one person can have more limited, and if they encroach on other peoples area of responsibility this will be obvious rather than sublime so it can be analysed and dealt with.



When you, as a person put into a leadership position, find yourself constantly asked "what do we do now" then it's a sign that some sort of decision making process is needed. If the question is being asked over a particular issue or problem, call a meeting to make those decisions. Try to get the person asking to take some initiative in suggesting their own answer or calling a meeting themselves. If they really want to know, or really want to see something happen, eventually they'll have to learn to rely on themselves to get things happening. For those who do get that kind of leadership pressure it's important to remain patient and allow people time to develop. While you're waiting, be very clear in meetings exactly what you are taking on and carry out only your fair share of the work. While this is sometimes impossible because some things need to be done and unreliable people haven't done them (requiring you to step in), try to step in only when something really needs to be done — give yourself a minute to decide if it's absolutely essential or if it can wait for the next meeting.

There are no quick fix solutions to this problem. Some very clear problems develop into leadership and can be addressed by a group. Almost always there's both an element of society's conditioning which prevents people from taking an initiative and an element of structural problems. Usually if you can solve the structural problem first, then the other is likely to solve itself. It's much like society in general: if we don't dismantle the institutions that create and foster the social problems we face, then they're unlikely to be solved while those structures remain in place. (i.e. alcoholism and violence don't disappear unless you deal with poverty first). Developing our own methods of analysing and solving problems within our own organisations paves the way for solving problems in society in general.

ROCK AGAINST RACISM

"Rock Against Racism" is a small collective of promoters and interested people that sets up benefit concerts for various local anti-racist, multicultural groups and projects. In it's current form, the R.A.R. collective has been active for just over half a year now, with about a dozen concerts having taken place.

The tradition of Rock Against Racism was originally started in England during the late 1970's in response to an increasing fascist threat, and has since spread throughout Europe and North America. Here in Toronto, although a relatively new group, we have been able to hold regular benefits for Anti-Racist Action as well as raise legal fees for a protestor charged at an anti-fascist demo and help to cover the medical expenses of a Tamil man who was beaten into a coma by a neo-Nazi skinhead. Bands that have supported us so far include: The Skanksters, Chicken Milk, The Blundermen, Burn 51, Dinner Is Ruined and many others.

Rock Against Racism concerts are meant to be open to all communities and people. This means that our shows are *always* all-ages and attempts are made to provide wheelchair-accessible venues whenever possible. (Hopefully, with more input and effort, other questions of accessibility will also be addressed.) Also, as we are committed to supporting independent music and culture, we do not accept any corporate sponsorship of our events.

We want our shows to be as musically and politically diverse as possible. So if you're a promoter, musician, DJ or just someone who wants to help out, we want to hear from you! And if you're part of an organization that might be interested, please contact us and **get involved!**

You can reach us through Anti-Racist Action at the address below or leave a message at (416) 631-8835.



ROCK AGAINST RACISM
P.O. Box 664, Station 'C'
Toronto, Ontario, Canada
M6J 3S1

A CONVERSATION WITH...



KOPS FOR CHRIST are a local hardcore band that have been around for just over a year (or thereabouts). They were interviewed at their jam space at the start of April, 1993.

Sean - bass
Paul - drums
Pat - vocals
Lisa - guitar

P.C: So it seems that K.F.C.'s been through some changes since you first started. What's the band been up to lately?

Paul: Practice. Lots of practice.

Pat: Writing new songs ... incorporating Lisa's musical attitude and background.

Lisa: Waiting for these guys to decide what the hell they're doing!

P.C: Down to the musical bit. If M.R.R. were to review your music, how would they describe it?

Paul: I guess it would depend on who got it.

Aryan Nation 'sympathizers'
among police, inquiry hears

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**'I'm not prepared to go
into detail on that at
the risk of losing my
employment.'**

MONDAY January 23 1993

P.C: Jeff Bale?

Paul: Oh well, fuck then ...

Pat: "Angry, abrasive thrash."

P.C: With "socio-political overtones" ?

Paul: We'll take that.

"I say that the true politically correct are the
Conservatives, if you really think about it."

In a quiet corner of the Ontario Court of Appeals, Heritage Front leader Gary Schipper is praising the police protection of his group to two reporters.
"They did an exemplary job. They did real good."

P.C: O.K. then. As I know that the term will soon be applied to you, what do you think about "political correctness", the whole p.c. thing? The way that that whole idea is being used by people?

Paul: Well I think it's a really good way of discrediting people that are working for social change. It's being used by elements of the new right or even so-called 'apolitical' dickheads, who are afraid of the political nature of hardcore so they slap a label on somebody's thoughts. They think that this will discredit them.

Sean: It kinda shows you how the government can create a word.

Paul: But the term was originally used by the left, sort of a humorous critique. Then it got adopted by the conservatives and now they're really turning it on. You turn on the T.V. on any night and they're saying 'politically correct' on fucking *Wheel Of Fortune* or something. It's even being used against very moderate liberals, even against Clinton! I say that the true 'politically correct' are the Conservatives, if you really think about it.

Lisa: When the media gets a hold of a term like that, they often make broad generalisations with it. Like if you're a feminist, then you must hate men, right? They really tend to distort things.

Paul: If you can label enough people 'p.c.' and make that a really bad thing, then people aren't going to want to be political, to get involved. They're not going to want to try to change their situation.

P.C: One of the concerns that the band raises, and there's a lot of issues here, one of them is police violence. How do you think that this will be stopped? What solutions have you thought of?

COPS DO HERITAGE FRONT'S DIRTY
WORK

Pat: Besides blowing their fucking brains out? It's really hard to pinpoint solutions because the police problem is so all-encompassing that you can't just pick out specific things and tell them to change. And sure, it would be a bang to get rid of the cops, but you have to think about what you're going to do after.

You could set up volunteer 'task forces' to help settle disputes, etc ... but who would be into doing the night shift, stopping people from beating each other up?

Lisa: And it's more than just the cops. It's something deeply instilled in society, it's power and people using power.

Sean: When people have power, they always seem to abuse it and get greedy.

Paul: The cops are just the lackeys, they're just the watchdogs for the rich. Class traitors. Because cops don't generally come from the upper classes; they're usually taken from the working class. They're being used deliberately to oppress the rest of their class.

So the problem isn't like "let's get rid of the cops", it's the system. This whole bullshit system. And it's gotta all come down first. I'm fully in support of armed revolution because the capitalist structure is becoming more and more militaristic, you can see it in how they try and control the indigenous populations, and there will be a time when we have to pick up guns to defend ourselves.

P.C: I don't know if you've heard, but the Red Army Fraction in Germany recently blew up a huge prison complex that was being built there, mainly to house political prisoners and deportees. They caused some millions of dollars of damage and no-one was injured, as far as I know. What do you think of direct action tactics like that being done here in Canada? How can we build up a resistance like that?

Paul: There's the Squamish 5, and you can see it in the animal liberationists, they come down on so-called "terrorist" acts like that with an incredibly heavy hand. For instance, if you spraypaint an animal rights slogan on the wall of a furrier or a Kentucky Fried Chicken (!), they'll label that a "terrorist" act just because it's politically motivated. And if you go so far as to bomb a Litton plant, they're going to throw everything at you because they want to get the message through to the rest of the sheep that when you fall out of step then this is what you're going to get. But if you can break through that fear, and be smart and try to learn from what's happened before ... well that's something you can do.



Metro policeman used

badge to pressure

woman into sex

A Metro Toronto Police officer, whose actions were described as a "totally despicable abuse of police power and authority" for the purpose of sexual gratification, remains on the force after pleading guilty under the Police Act to charges of corrupt practice and deceit.

The comments are contained in a transcript of the disciplinary hearing for then-Sergeant Brian Whitehead, a copy of which was obtained by The Globe and Mail.

In passing sentence demoting him to first-class constable last May 11, Superintendent Duncan Wilson also said:

"In my two years as Tribunal Officer, I have never had a case before me which depicts so vividly the abuse of power and position of a police officer. The fact that it is committed by a sergeant only compounds the offence. Sergeant Whitehead, while off duty but in partial uniform, picked up a prostitute in the Parkdale Strip area and returned to her apartment where he sexually gratified himself. He had identified himself as a police officer and I am satisfied that she allowed him to do what he did out of apprehension of being arrested."

"I mean ... don't you just cheer when you hear of a cop going down? I do. We have a fucking party at our house. We have pie !! "

But obviously I think that European activism has been far more radical than over here and maybe that's because they have a long history of revolutions and just general chaos that we lack here. There's a huge pacifist movement here and people in general are just apathetic. I've travelled in Europe and the people there are ... well it's just night and day.

(Talk then drifted around to the recent I.R.A. bombings in London, what sort of level of actions would be supported, were they effective, and how actions like these were applicable to our own lifestyles.)

Pat: Coming from South America, people over there do direct action all the time, blowing away judges and cops ... in Columbia and Peru they've been doing that for at least 15 years and it's still going on, nothing's changing. It doesn't really accomplish as much as you think it would. If you blow up a judge, they'll get another judge. If you blow up a fucking cop, they'll get another one. Everytime you do something to them, they'll retaliate and crack down harder on the working class, the people most apt to support you.

Paul: But that doesn't mean we shouldn't have things like the L.A. Uprising. Sure, that was used as an excuse to justify a more militaristic approach to the poor ... but it also had to be incredibly empowering. It was empowering to experience it here. It just showed you so much potential. I mean ... don't you just cheer when you hear of a cop going down? I do. We have a fucking party at our house. We have pie!

(laughter)

P.C: O.K. now. I'm going to do a quick question and answer thing, just to get to a couple of issues. First one: Chile.

Pat: Well, seeing as how I don't live with my Dad anymore, it's kinda hard for me to get the whole lowdown on what's going on there. I don't really know what the new government's done since they got elected in the referendum that ousted Pinochet (although they still kept him as head of the military!). I know that there's a hell of a lot of leftist activity happening there and even some anarcho-socialist activity.

I was born there in 1973 when the coup happened and my Dad was a hardcore communist at the time. And, of course, we had to emigrate to Canada in 1978 because he was getting so much heat. We came here and our whole lives were just fucked over because of the transitions, you know, the culture's so different.

And I have a lot of resentment because we were forced to leave and I saw what it did to my parents and my older siblings. And what it boils down to is that it wasn't necessarily Pinochet's government that fucked us over, it was U.S. imperialism. It was North Americans trying to get those cheap products, the cheap fruit from Chile. That's what made us move here.

ONE THAT WORKED (by K.F.C.)

Shoved, rejected, obedience expected
Remnants of colonialism remained
Foreign profit and exploitation
The community made it change
Took what was theirs and then they shared
A popular socialist state

Allende was murdered
The left was crushed
A C.I.A. backed dictatorship dug in it's claws

Exploitation was doubled
The dream was lost
The status quo's kept at any cost

Living in fear in a fascist state
If you can't conform
You relocate

Go to a new land to start again
It's really hard
With broken hands

CAPITALIST FREEDOM IS A FARCE!

Then coming here and dealing with all this discrimination and being treated as second-class citizens. Being seen as welfare bums even though you're working 50 hours a day at some shit-paying job. We didn't want to be here, but it was North American society and it's governments that made us move here, and then they spat in our faces again when we did.

P.C: Next question then: the Sea Sheppard Society.

Sean: I think that what they do is amazing! There's a good form of direct action that works really well, ramming fishing boats.

**DEPRESSED?
FED UP? UNHAPPY?**



**TAKE OUT YOUR
TENSIONS
ON THE REAL ENEMY**

YOU KNOW IT MAKES SENSE...

Paul: Fucking right!

Sean: I think what they're doing is great, but there are some problems that they should be dealing with a lot more. Like in Vancouver, the Aquarium out there is really bad. Some whales have died from stupid accidents, like the tank was too small or they let two whales in at the same time and they fought and killed each other.

But anyways, in general they're really great. They even take volunteers! You can go for 3 or 4 months in the summer and work on the boats with them.

P.C: Well now, so 'hypocrisy' is too abstract, how about 'major labels'?

Lisa: I think that they're evil. I want to avoid them at all costs because once you have to deal with them, I'd expect you'd have to deal with some really fucked-up people. They'd want you for some really strange reasons: financial motivation. And there's a lot of 'hypocrisy' (laughter) in bands that sign, so-called 'independent' bands, and where underground music suddenly becomes hip.

P.C: And now a quick question for Paul; so is it true that you've quit being vegan because you practice near Pizza Gigi now?

Paul: (laughter) No, that's not true!

P.C: You're not eating that cheese stuff?

Paul: Nope.

P.C: Then what's that caught in your beard?

Lisa: (laughter) No, it's Tofurella!

Sean: That's one thing, I've lived next to Pizza Gigi a year and a half now and I've never had a slice with cheese on it!

Paul: You see, their cheese-less pizzas are really good.

Sean: Especially with hot peppers and garlic.

Paul: (long pause) That's it? That's my question? I don't get to rant on anything?

P.C: Well ... O.K., I did have one saved for you. How about 'Star Trek'?

Paul: Du-oh!!

P.C: (more chuckles) Ha! Nails Paul with the 'Star Trek' question!

Paul: Oh! I want 'hypocrisy' and 'major labels'! Well anyways, (rant, rant) I personally like "Star Trek", the old ones. I can't stand the new stuff! Although they did have Spock on tonight ...

(From there on in the interview just devolved into a bunch of pure silliness. What a bunch of juveniles! One serious thing we discussed, though, was the need for support for the indie hardcore scene here in Toronto and how we could improve it by getting a community centre or something like that off the ground. A topic another 'zine editor might want to take up in another interview, perhaps?)



Guffaw!

K.F.C. don't have anything out yet*, but for patches, lyrics, or more info, contact:

Kops For Christ
P.O. Box 664
Stn. C
Toronto, Ontario
M6J 3S1

* look for a flexi coming out soon on **Gusher** records!



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clear. For one, we no longer saw building a community based on an ill-defined "anarchism" as an effective method for change. So we turned to filling a general void of news from below — news about what people at the grassroots were doing. We still focused on news that was simply unavailable elsewhere, having access to its sources we felt responsible to spread it. But we always tried to promote action — pushing the message to do something about your situation whatever it might be.

PC: How successful do you think you've been in achieving these goals?

Eco: We were enormously successful at meeting our original goals. We helped to define and promote the "community" we were trying to build and kept those people up-to-date on relevant political issues and events. Beyond that, we created something radical that reached way beyond most radical papers because people read it in the laundromat, at the restaurant, the health clinic waiting room, or whatever, and it was short, regular, down to earth, and punchy. But for all these successes there were, of course, a million criticisms both from within our collective and without, but we'll talk more about that later.

PC: What is Ecomedia's collective definition of "anarchism"?

Eco: Ecomedia was never a highly ideological or theoretical project—our emphasis was always on the reality we're facing and what we can do about it in the here and now. Some of our members didn't even identify as anarchists, yet they believed in the project and our principles. So as far as anarchism, for us, goes, it was actually a very fluid idea — more of a set of principles for organizing than a rigid outline of society or struggle. Those principles include grassroots power, an account-

able political and economic structure, challenging patriarchy and white supremacy, and creating a new relationship between society and our natural environment. The focus is on direct action — on empowering actions which decentralize power and emphasize our inter-connection with each other.

PC: What are your views/criticisms of the anarchist scene here in Toronto?

Eco: We're probably not in a position to comment on the current anarchist scene here because we aren't playing the same kind of role in it that we used to. As we were saying earlier,

we helped to build an "anarchist community" here through the continental gatherings, through various local organizations and events and through monthly meetings. Many good things came from that and we learned a lot. But we see a dead end in trying to build movements around a single ideology — instead we are active in broader community organizations and coalitions, ones that incorporate various groups with different ideas. This is where most of the real push for change is coming from these days.

PC: What is the relation in Toronto between anarchists and other politically active communities? Has Ecomedia been able to reach and work with these communities?

Eco: It was precisely the question of communities and their relationships which challenged the anarchists in Toronto the most and showed the weakness of the anarchist movement as it was defined. People everywhere are struggling to build solidarity between people who have very different identities whether the defining factor is race, gender, sexual preference, class, age or whatever. Of course all these things overlap so that identity and community are very tricky concepts. One of

the things that we found was how much common political ground we had with people who, because of different backgrounds and experience, were not sympathetic with "anarchism". Basically, anarchism is a culturally specific term that defines politics which are common to people all over the world. To be stuck on the ideology instead of the ideas ends up excluding people who might work well together. We've found primarily that meeting and working together with people of different backgrounds has happened by defining common interests and goals first and approaching our politics on that basis.

Ecomedia was somewhat successful in this area primarily because of its accessibility, not just in terms of where you could pick it up, but because we would try to open up the paper and the radio shows especially to articles and announcements from people who were in the thick of particular struggles regardless of whether we were 100 per cent in agreement with their politics.

Part of working with people is having faith that they will generally find the means most appropriate to their particular situation. While discussion and debate can and should rage on about these things, you have to accept from the start that your ways and means make sense to you based on your experience and may not always fit with someone else's experience. It's also a matter of honesty and commitment. If you address problems honestly and show a regular commitment to issues, then people who are concerned with those issues will respect that, whether or not they agree with everything that comes out of your mouth.

Significantly, Ecomedia did not try to either create one big organization which would somehow encompass all people (which is just preposterous), or insert ourselves into other peoples organizations (which is just obnoxious). That came from an acceptance that at times working together can mean developing a supportive relationship while working in parallel or separate organizations — it doesn't necessarily have to include a direct connection.

Anarchists and other ideological groupings, especially Euro-Canadian ones, are obsessive about working with "other communities", especially around race. It has a lot to do with wanting to reach other people with *their* message — which is still primarily a missionary posi-

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Toronto's Anarchist Bi-Weekly

Ecomedia

BULLETIN

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ANARCHIST HOTLINE

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80,000 queers take to the streets! Meanwhile...

600 Bible Bigots Preach Shame

(TORONTO) The week before 80,000 people came out into the streets to show their support of a civil union and gay community, about 600 fundamentalist Christians took to the streets to 'pray' for the 'queers'.

OKA, ONE YEAR LATER: Mohawks in Court

One year after the early morning police raid on Mohawk encampments that left 1 officer dead and began 'the Oka Crisis', forty nine people are facing trial for the last stand in the Treatment Centre (TC) at Kanehsatà:ke. All are presently out on bail, save for Dennis Nicholas who plead guilty and is now serving a sentence of two years less a day in prison.

The Spirit of Kanehsatà:ke was subject to the development of a peaceful Mohawk lands the not, become in the nearby town of Oka wanted to turn into a golf course. When the Mohawk people resisted through the net up to space.

1/2) barricades, the barricades were attacked by heavily armed Sûreté du Québec officers and a 16 day siege began. Mohawks at Kanehsatà:ke used the Maroon Group's reading and Moréau in solidarity, and other Native and non-Native solidarity actions during

tion. The approach is always that white people want to set up the structures, set the ideology, set the goals and the strategy, and then invite people of colour into their groups. Real solidarity between communities doesn't go like that, obviously.

If you want to work together then you have to start from the ground up and that means accepting that your way isn't necessarily right, and accepting that people have autonomy. Everyone has their own ideas and agendas; working together will happen only when everyone has common interests and can share *all* the power (which occasionally means stepping back from rigid ideological preconceptions).

PC: How important do you think it is to develop community resistance and how do you see it relating to a larger insurrectionary movement?

Eco: Obviously 'community resistance' is what it's all about. However it's a tricky question because many people don't even see themselves as part of one definable community. This is especially true of a place like Toronto where urban planning has effectively broken up most geographic communities. Most definable "community resistance" has come from people as oppressed groups, like the queer community or immigrant communities who have common language and/or culture and maintain that in opposition to the mainstream.

Modern radicals really need to have an understanding of factors like urban planning, technology's role and reaction to it, and definitely social interaction — such as how people work, feel and think as individuals and in groups. These things are even more important to an organizer than, say, a detailed analysis of capitalism, because the modern world's effects on people plays a huge role in our ability to organize and empower each other.

But the reason community is so important is that it's one human need which capitalism and consumer society cannot replace effectively. We need others physically and emotionally. Patriarchy has us seeing ourselves as competitive individuals but we can replace that with a stronger sense of ourselves as part of a community or social group. Once that identity is there, we can see how it is damaged and

threatened by today's society, and we have something to contrast that with. A strong community is necessary as the backbone of any long term resistance — it's simply unsustainable by individuals alone.

If we accept that building resistance entails strengthening communities, then we also have to learn how to adapt our strategies so that our actions and organizations serve this dual purpose. "How community resistance relates to a larger insurrectionary movement" is also a question which depends on particular circumstances. The structures and choices which a grass roots movement takes have to be those appropriate to the conditions facing them, and not predetermined by anything other than some general principles. However, there is something to be said for studying history and avoiding the bad choices made by other movements in the past.

PC: In Britain, grassroots community groups (The Anti-Poll Tax Unions) were able to halt the implementation of a nation-wide poll tax. Are any similar

point of studying another struggle or history is to be able to draw out general principles or lessons from them, which can then be applied to the situations you're called to confront. So the example of the Poll Tax struggle in Britain is definitely inspiring, but it is also one which we can't replicate exactly here. Some people wanted to do that when they were bringing in the GST, but the implementation of that tax didn't leave room for that kind of mass refusal. Anyways, we should identify more clearly what it is we felt was achieved there that we want to achieve here. For instance, the Poll Tax activists emphasized the way communities got organized on a block to block, neighbour to neighbour basis - and how that built real grassroots power. If that's what we want here, we need to start by identifying the communities that we're organizing in, and what issues affecting those communities allow for organizing opportunities, and how power can be obtained and used by those communities. So there is no absolute blueprint, but by being able to draw out organizing principles from successful actions and then seeing how they can be applied to our own situations we can hopefully bring about some further successes.

Some brief examples of organizing principles we formed out of our experiences were a) a focus on action instead of dogma and on practical matters at hand rather than dogmatic debates; b) an informal, accessible and human attitude that includes a sense of humour; c) a willingness to use new or forgotten strategies and to change strategy after self-analyses; d) an effort to remain, at all times, as "hip" as possible!

If we can add one thing to that it's that yes, major successes are possible if people are willing to apply themselves wholeheartedly, listen, learn and be flexible as organizers, have a sense of humour, and above all have the courage and creativity to step out of line and go beyond the standard ways of doing things.

PC: Recently, Ecomedia decided to stop publishing its bi-weekly newsletter. What made you decided to do this?

Eco: The collective that produced Ecomedia quit publishing after Lesbian

Reference: **FREE**
Covers
Issue #107
Oct. 25-Nov. 7 '91

Toronto's Alternative Bi-Weekly
Ecomedia
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EVENTS LISTING
TOP ACTIVISTS

BASIC Poverty Action Group's Position on the Municipal Elections

a BASIC Look at the Elections

Basic Poverty Action Group members are poor people and people who advocate with them, working mostly out of the downtown drop-in centres. BASIC organizes the annual No Place Like Home Festival with music, workshops and food, focussing this year on the municipal elections.

BASIC wants to make the political process more accessible to people who are poor and/or homeless. This is the first city election in which people without permanent addresses can vote, a right won through pressure by BASIC on the provincial and municipal governments. Folks might remember that Candace Wright, an active member was BASIC's candidate in the last mayoralty race. This election no candidates are endorsed. Instead, BASIC worked on the People's Plan '91 Coalition, which challenges candidates to endorse the Plan.

Who gets into the Metro and City Council, the School Board and Mayor's office will profoundly affect subsidize housing, land use, social assistance, social programs and school curriculum. Will we get more cops or some justice?

Join in BASIC don't pay a penny!



Shaking Canada's Future

Handle up all those who are sick of being "consulted" about the future of Canada? It used to be the government wouldn't even consult us and just do what they wanted. Now they consult us incessantly and still do whatever they want. The latest round (like Clark did) is the "Canada Round" is called "Shaking Canada's Future Together". It involves a series of "pre-conferences" on issues like aboriginal self-government, the

actions possible here in Canada? If not, why? What would it take to make such resistance possible?

Eco: When we talk about studying history the first mistake people make is to look at a particular situation or struggle and try to replicate it directly. The first thing to learn about organizing is that no two situations are the same... but that no situation is entirely unique. The

and Gay Pride Day 1992. At first we just wanted a summer break because we were all too burnt to do the work, there were only a few of us around and we had a lot of other things going. One thing about Ecomedia is that most of its members were activists first — and always involved in other projects. Well, after the summer we met to discuss Ecomedia's future and we realized that to make the Bulletin really worthwhile in the current situation, we would have to devote a great deal more energy to it. We felt that our energy was more needed in other work, and so Ecomedia had to take a back seat. And, well, none of us believe in doing things half-assed. So we canned it.

One of the other problems we identified is that people, especially progressive types, really have an information overload these days. To simply follow the liberal concept of 'if you put out the right information people will act on it' is not realistic. People need to be empowered and the written word alone is not enough to do that. For Ecomedia to get past this, we'd have to a) really target and research the kind of stories which would put forward real, empowering and relevant alternatives, and b) present this news, opinions etc, in a form

which is interesting, amusing and eye-catching. It is certainly possible, but we felt that in our current situation the priority is building resistance directly with other people, not simply on paper. It's very important for people to always evaluate their effectiveness and be willing to move on when the time is right.

We also canned one of our radio shows, on CKLN, because we felt that the news department there is so good that we were simply duplicating their efforts. Now, former Ecomedia members work with them periodically. We kept the Uppercut slot on CIUT 89.5FM (Tuesdays at 12:30pm) because there we can have more time for discussion, analysis and ranting, and we still play a unique role on that station. We are currently training a high school student in radio work, to help pass on the skills we developed in Ecomedia.

PC: What other projects are some of you involved in?

Eco: Ecomedia had a lot of people pass through it. Without going into too much detail, we'll just say that of the people that were there in the end, every one of us is active in Anti-Racist Action and all that that work entails. Some

people also work with CKLN, Friends of the Lubicon and the Ontario Coalition Against Poverty, to name some specific projects. Others are involved in prisoner support and in the queer community.

PC: What plans do you have for Ecomedia in the future? Anything else to add?

Eco: No, no plans for Ecomedia in particular, but we'll continue to have fun with the Uppercut show for the near future. As we were saying earlier, though, it's very important that people get beyond rigid ideologies and prescriptions for how things should be carried out, and to do that we have to be able to analyze and adapt to changing conditions. For us, Ecomedia and an "anarchist movement" are not the best tools in the situation we face here in Toronto, nor are they the best application of our own skills and resources. So we have to be able to say goodbye to a project that we invested so much of ourselves in and move on when it becomes necessary. We can only hope that we are able to accomplish at least as much if not more in our current work.

"Star Trek" @ CONTACT LIST

London cops as a suspect in a royal assassination plot —

* excluding those in the review rown in prison.
section

flannable actor admitted in an exclusive in

Anarchy Magazine
PO Box 1446, Columbia, MO
65205-1446, USA

Fifth Estate
4632 2nd Ave., Detroit, MI
48201, USA

ional-terrorist!"

Anarchist Black Cross (NY)
PO Box 20181, Tompkins Sq. Stn.
NY, NY, 10009, USA

Industrial Workers of the World
1095 Market St., #204
San Francisco, CA, 94103, USA

Republican Army

Anarchist Youth Federation
PO Box 8585, Minneapolis, MN
55408, USA

Kick It Over
PO Box 5811, Stn. A
Toronto, Ontario, M5W 1P2

Profane Existence
PO Box 8722, Minneapolis, MN
55408, USA

Animal Liberation Front Support
Group
PO Box 75029, Ritchie PO
Edmonton, Alberta, T6E 6K1

Librarie Alternative
2035 Blvd. St. Laurent
Montreal, Quebec, H2X 2T3

The Rosebud Commons
1951 W. Burnside, Box 1928
Portland, OR, 97209, USA

House, the residence **TERROR ALERT: Clarence Hou**

Bayou La Rose
302 North J St., #3, Tacoma, WA
98403, USA

- was Paterson Anarchist Collective
PO Box 8532, Haledon, NJ
0708-8532, USA

REVIEW SECTION

Your reviewers are: (C) Craig, (P) Paul, and (TT) TinTin. Until we change our minds, only independantly-produced material will be reviewed. Any complaints or submissions? Write to us!

MUSIC

HOCKEY TEETH - "Two Minutes For Roughing" demo cass.

Although not as good as their live shows, which are not to be missed, this demo is still a fine intro to Toronto soon to-be-legends **Hockey Teeth**. Musically they're comprable to **Problem Children** and early **Asexuals**, with a crisp, melodic HC sound and many "whoo-o-s" throughout the choruses. Lyrically, the songs deal with, yeah sure, hockey and stuff, but check out "Hungry And Homeless" if you think they're just another **Hanson Brothers**. 9 songs in total, including a **Bad Religion** cover ("You Are The Government") and a great **Minor Threat** tune ("I Don't Wanna Hear It"). Well done, with good production to boot! The perfect Christmas gift. (C)

(Hockey Teeth - 17 Mitchell St., Toronto, Ontario, M6J 1C1)

Burn 51 - demo and upcoming 7"

A four-piece from Guelph who could best be described as a cross between **Woody Guthrie** and **Jawbreaker**. Folky-emo-HC with very political/socialist lyrics. Catchy, too! I was seriously jumping around, doing air-guitar when I first heard this. The demo is the punker of the two but the 7", which was due out this fall on **ManLiftingBanner's** label but has still yet to appear, was recorded in the same studio a certain famous Canadian once used and includes a rendition of an old **Diggers'** song. So how can you go wrong? Write to the band for a copy of the demo and bug them to put out the 7" themselves. (C)

(Burn 51 - 111 Oxford St, Guelph, Ontario, N1H 2M8)

Chicken Milk - "Live In Spane" cass.

Another great release from locals **Chicken Milk**; not HC but amazing enough to impress a narrow-minde old punk like myself. Musically, they're pretty original (a cop out, I know) but in the distorted guitars punkpop style and sometimes sounding a bit like later **Sonic Youth** even. Their songwriting and especially the lyrics are what really stand out, which is why I was kinda disappointed when they didn't appear with the tape. (my only complaint and a small one) Maybe you could write to them? Oh yeah, this isn't a live tape, by the way. All seven tracks were recorded at the Gas Station studio. If you get the chance to see them here in T.O. or on tour, go! They're even better live. Favourite song = "Outside My Window". (C)

(Derivative Records - P.O. Box 42031, Montreal, Quebec, H2W 2T3)

HELLNATION - "Colonized" lp

I think **Hellnation** are one of the most underated hardcore bands around. I've always liked their stuff, but this lp is amazing! Short, fast and to the point, they tackle such topics as patriarchy, bigotry, authority, conformity, deforestation and poverty. The record does suffer somewhat from underproduction, especially in the drum dept., but the overall sound is intense. A new 7" is due out soon and promises better production. Can't wait. (P)

(Sound Pollution - P.O. Box 17742, Covington, KY, 41017, USA)

WARHEAD - "Cry Of Truth" 7"

I can't say much about this except to tell you to get it. Brutal, uncompromising, fast'n'furious Japanese hardcore with absolutely insane vocals. Lyrics are in Japanese so I don't know what they're saying, but I sure like the way they say it. More please! (P)

(MCR Distribution - ?)

DROP DEAD/RUPTURE - split 8"

Drop Dead has definitely been spending a lot of time on my turntable lately - brutal! brutal! brutal! Superfast short songs dealing with a variety of social issues from religion to animal abuse. I wish I could be so enthusiastic about the **Rupture** side. It's always disheartening when a band you like musically turns out to be complete morons. This was never more true than in the case of **Rupture**. Fucking amazing hardcore thrash played fast and tight coupled with some of the worst lyrics ever written. Let's examine a cut from a gem entitled "Rescue The Future? - Get Fucked!" - "We have more respect for the treecutting lumberjacks than for some retard treefucking treespiking retard buttfuck spacks.". How's that for intelligence, folks? I know it's really cool to be politically incorrect right now but these pseudo-nihilistic lyrics are really old and were done long ago by bands better than this. Someone mentioned that **Rupture** sound like a very stupid metal band that learned to play fast. That probably comes pretty close. Anyway the 8" is worth the price for the **Drop Dead** side alone. Be warned, however; it took me two letters and about five and a half months to get this from: (P)

(Highly Collectible Records - P.O. Box 27532, Providence, RI, 02907, USA)

V/A - "Change Now; Portugese Hardcore Compilation" 7"

Five songs from five very fine Portugese HC bands: **Corrosao Caotica**, **Inkisciao**, **Alcoore**, **Subcaos** and **X-acto**. All the bands have that early to mid-80's hardcore sound: straight-ahead, no frills HC, well played and well produced. An overall anti-authoritarian attitude is reflected both in the liner notes as well as through the lyrics which cover religion, nationalism, vivisection, poverty and injustice. A non-profit D.I.Y. release. (P)

NATIONS ON FIRE - "Burn Again ..." CD or 2 x 7"s

N.O.F.'s blistering new 8-song release confronts racism ("Home For All"), earth raping corporations ("Ecology"), vegetarianism/animal rights ("Four More Reasons"), the European genocidal war against Native Americans ("It's Manifest Destiny") and televangelists ("Too Much Truth"). Good sound, nice packaging/layout, some Seth Tobocman art ... a very good effort to be sure. (P)

(X-mist - Meisenweg 10, Nagold, 7270, Germany)

BLOWHARD - demo cass.

Well, this should be easy to review as I've been listening to this demo practically every day. I can't believe how much these guys have improved in such a short amount of time. The playing is great and the production is heavy, especially for a 4-track basement recording. Obviously UK inspired hardcore a la Doom but as time goes on they'll develop a sound that is exclusively their's. The addition of Eva Hard on vocals might not eliminate the comparisons to UK acts like Disaffect or P.T.I.S. but it is a step in the right direction! (P)

(Blowhard - 26 Oldhill St., Richmond Hill, Ontario, L4C 9T9)

LOS CRUDOS - "La Rabia Nubla Nuestros Ojos" 7"

I'd heard so much about this before I got it that I knew it would kill ... and boy does it ever! Six hard driving, anger fueled blasts of hardcore punk. The lyrics are mainly in the anti-government mold and reflect the realities for many under a capitalist system ... poverty, racism, frustration, despair. The record also proclaims the band members' pride in their culture; lyrics are in Spanish and chastise those who abandon their language and culture in pursuit of the Amerikan dream. (P)

(Los Crudos - 2340 W. 24th St., Chicago, IL, 60608, USA)

ASSUCK - "Blindspot" 7"

Ultrafast political grindcore far and away ahead of the pack. Seven well written, well played, well produced ditties that'll have yer parents running for the door. It doesn't get any better than this! (P)

(Open Records - P.O. Box 482, Paoli, PA, 19301, USA)

SEDITION/DISAFFECT - split 7"

Pretty much what you've come to expect from these two bands - fast and intense on both counts. As an added bonus each band covers a song by the other. Sedition does "Narrow Minded Bigots" and Disaffect covers "Judge And Be Damned". Sedition also cover a faster version of the Partisans' "Police Story". All in all another great release from Flat Earth. (P)

(Flat Earth Records - 52 Call Lane, Leeds, LS1 6DT, England)

LITERATURE

Still Black, Still Strong; Survivors of the War Against Black Revolutionaries (1993; 272 pgs)

An outstanding and educational introduction to several Black political prisoners' struggles and the Black liberation movement in general. Mandatory reading. Basically, this book consists of interviews and writings by and with Dhoruba Bin Wahad, Mumia Abu-Jamal and Assata Shakur as well as a chronology of the Black Panther Party in the 60's and 70's. Well put together and concise. My sole criticism would be that I would have liked to have seen more space devoted to Assata Shakur. Still, I consider this to be one of the most important books I've read lately. Perhaps ever. Produced in conjunction with **The Campaign To Free Black Political Prisoners.** (C)

(Semiotext(e) - 522 Philosophy Hall, Columbia University, New York, NY, 10027, USA)

(The Campaign To Free Black Political Prisoners - P.O. Box 339, Kingsbridge Stn., New York, NY, 10463-0339, USA)

Palestine comics (#4)

Given my concern and efforts to bring the plight of the Palestinians to light it is odd that I didn't hear of this fantastic comic sooner. As the title would imply it is about day to day life in Palestine/Israel from a mostly Palestinian perspective. It is political of course, how could it not be, but it is written and illustrated in a manner that is also very personal. The work is based on the experiences of the author who spent two months travelling in the occupied territories and the issues are a sort of illustrated diary. To those unfamiliar with the history of the region, little bits and pieces are supplied to help illustrate certain stories. Efforts such as these attach a truly human face to those who are so often dehumanised in Western culture. The author's experiences provide the reader with the true nature of Arab people - a people so kind, so generous, so compassionate, that even decades of brutal occupation, torture and apartheid have not been able to break their spirit or keep them from offering a helping hand to a stranger. Issue #4 includes conditions and prisoner experiences at the Ansar III prison camp and Shin Bet interrogation and torture incidents. Through this work Joe Sacco has brought their stories to light in a respectful and sympathetic manner, and exposed glimpses into the lives of the brave people who continue to struggle for justice in the Middle East. (P)

(Fantagraphics Books - 7563 Lake City Way, Seattle, WA, 98115, USA)

Thousand Year War (#1)

Good first effort here. There's a chronological history of Somalia which might serve as a nice background piece to an analysis of current US imperialist endeavors in that country. It would be nice to see something that digs a little deeper next time. There's also a bit on the dangers of eating dairy, a listing of companies that continue to test their products on animals as well as those that don't and a Toronto vegan restaurant guide. Finally there's an article on the controversial new form of birth control known as Norplant. All in all a decent job, I am definitely looking forward to future issues. (P)

(c/o Dave - 6291 Starfield Cres, Mississauga, Ontario, L5N 1X3)

Turning The Tide (Vol. 6, #5+6; Oct-Dec)

A "Journal of Anti-Racist Activism, Research and Education". Let me just say that I find this to be one of the best magazines of it's kind here in North America. Too bad there isn't more competition out there! **Turning The Tide** is published by PART (People Against Racist Terror), a California affiliate of the **Centre For Democratic Renewal**, and this issue contains stuff on the links between the anti-choice movement in the States and organised neo-Nazis, the issue of Hawaiian sovereignty, racism in Holland and more. Also especially useful for it's updates on international anti-racist/fascist activities and groups, including Toronto's **Anti-Racist Action**. (C)

(PART - P.O. Box 1990, Burbank, CA, 91507, USA)

Animadverse (#9; July/Aug)

An inspiring initiative from the Steel City. Our sister 'zine, perhaps? Chock fulla news/views on: the Hamilton and Toronto ARA's, the far-right in South Africa, Anarchist Queer Cross (!) and queer prisoners, etc ... Always a good read. Open and easy to get into; the type of 'zine that first got me into @ stuff. (C)

(Animadverse - P.O. Box 57464, Jackson Stn, Hamilton, Ontario, L8P 4X3)

Wind Chill Factor (#9; July)

Again, another fantastic effort from the **Baclava Autonomist Collective** in Chicago. Great layout style, very accessible and full of pertinent information. Subjects covered this time around include: computer hacking, graffiti and hip-hop culture, Anarchist Black Cross, personal views of liberation, etc ... And of course there's my favourite section "We Never Sleep ..." that's always teaching me some interesting payback tactics. I know I'm saying this about almost every magazine I've reviewed, but you seriously *have* to read this! (C)

(BAC - P.O. Box 81961, Chicago, IL, 60681, USA)



Love And Rage (Vol 4, #5; Nov)

"A Revolutionary Anarchist Newspaper". While not every anarchist in NA would necessarily support **Love And Rage**, I'd bet that every one of them reads it. Definitely one of the most hopeful projects to come along in quite a while, I think. Pretty active for a newspaper, too. Check out their discussion bulletin, the greater L+R Federation, the various Working Groups, etc ... Always packed full of info, highlights from this issue include: an interview with Tanaquil Jones, "Impressions On The Mexican Anarchist Movement" and an article on the US imperialism in Somalia. This is also the first issue I've read in a long time where I've liked *every* piece. (They usually have at least one waste of space, such as when they reprinted that RASH pamphlet. Good grief!) Also note that they have **Amor Y Rabia** (edicion mexicana), a separate Spanish-language edition. So if you want a good introduction to the *real* politics of the anarchist struggle, forget **Anarchy** or **Black Flag**; check out **Love And Rage**. (C)

(Love And Rage - P.O. Box 853, Peter Stuy. Stn., New York, NY, 10009, USA)
(Amor Y Rabia - Apdo Postal 11-351, CP 06101, Mexico, DF, Mexico)

Arm The Spirit (Info Bulletin #3; Sept/Oct)

Several changes have happened to the **ATS** project over the past few months. They've temporarily switched from being a journal to the smaller, bulletin format and, due to financial difficulties, have only been coming out bi-monthly as of late. They've also moved and have a new Toronto address (see below). But the quality still remains the same! Excellent writings including some from a Puerto Rican POW in the States, an update on the Marion lockdown, an interview with a representative of the **PKK** (a Kurdish national liberation group), news on the **RAF**, to name just a few. Pretty much the only paper of it's kind here in Canada and in the States and well worth reading/supporting. (C)

(ATS - P.O. Box 6326, Stn A, Toronto, Ontario, M5W 1P7)



Prison News Service (#42; Sept/Oct)

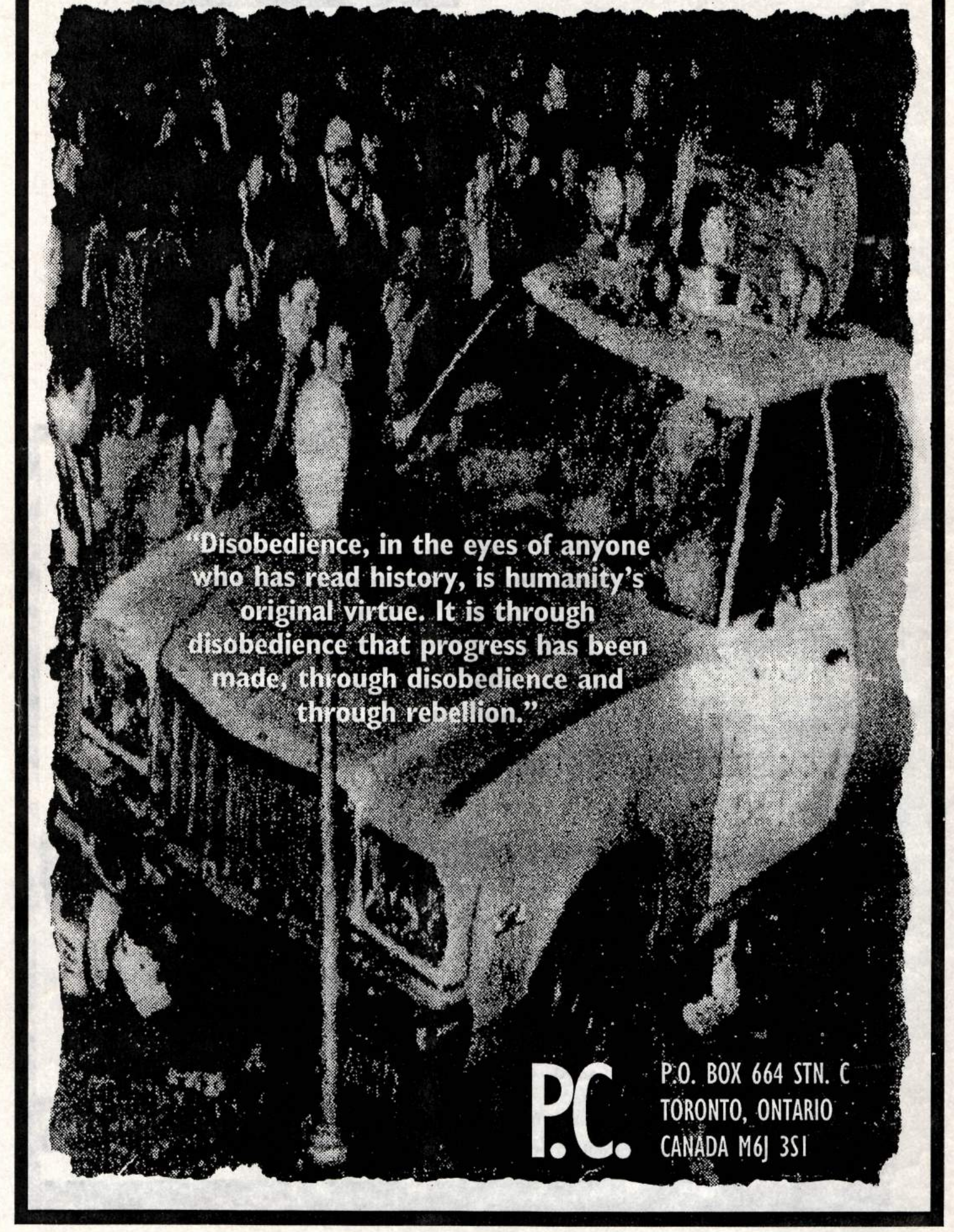
An important publication that everyone should read, whether they're currently a prisoner or not. **PNS** comes out bi-monthly and contains articles on prisoners' struggles and resistance movements in general, updates on prison structures and policies, etc ... many of which are written by prisoners themselves. This latest issue is another outstanding effort, with information on the Southern Ohio Correctional Facility, a 'locked-down' prison in the States, and the after effects of the uprising that happened there last Easter, the recent Prison Justice Day celebrations ... and much more including two excellent articles on the machinations of the notorious Marion penitentiary written by political prisoner and Marion inmate **Raymond Luc Levasseur**. (for more info read Ray's trial statement "Until All Are Free" or write him: **Raymond Luc Levasseur**, #10376-016, Box 1000, Marion, IL, 62959, USA) An educational and enlightening issue, the norm for **PNS**. Get a subscription! (C)

(PSC Publishers - P.O. Box 5052, Stn. A, Toronto, Ontario, M5W 1W4)

CARF Bulletin (#16)

Produced by the **Campaign Against Racism And Fascism**. Contains international perspectives and news on community action against racist and fascist policing, immigration restrictions and far-right activity in Britain. The latest issue received contains a centre-spread on the construction of a European powerbase of the far-right. Essential information. (TT)

(CARF - BM Box 8784, London, WC1N 3XX, UK)



**"Disobedience, in the eyes of anyone
who has read history, is humanity's
original virtue. It is through
disobedience that progress has been
made, through disobedience and
through rebellion."**

P.C.

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