

Italy

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movement. In pursuit of this goal, it calls on workers and the poor to sacrifice their own interests "to enrich the nation," and it denounces any attempts to crush any autonomous activity as unjustifiable, corporative, individualistic and even the work of fascist provocateurs.

Not much difference to '68 when the conservatives hammered the "rebels that are subverting the mass of students who want to study seriously." This from a party which, in its revolutionary days, enjoyed more than a

nodding acquaintance with the libertarian impulses of Antonio Gramsci.

The CP, in its role as the "new police," has pushed mightily toward the development of a high-security State in Italy, modelled after the West German "Strong State." A whole new series of repressive measures has been imposed in response to the initiatives of the new movement, as well as to those of the guerrilla groups, such as the Red Brigades and the Armed Proletarian Nuclei, which more-and-more are acting in concert with the mass movement.

Among the new measures

are restrictions of individual liberties, political black-listing, intimidation of public employees and revocation of anti-inflationary wage index guarantees. Old fascist laws have been revived and new fascist ones have been enacted, giving the police the power to arrest anyone suspected of "undemocratic political intentions," and virtually printing up for them a license to kill on the pretext of a "temporary extension of the official duties of the constitutional forces whose function is to guarantee domestic order."

The new movement took something of a breather over the summer while school was

out, and it's now gearing up for the fall-winter cycle of mobilizations. But it remains to be seen whether it can continue to intensify the struggle in the face of a better prepared State apparatus and a more determined Left take-over bid, or whether it will be co-opted as just another "protest" campaign.

Appeal to Workers

The Italian anarchist monthly *A-rivista anarchica* has counselled the autonomia to "widen, consolidate and clarify the revolutionary area" before trying to push the struggle into an insurrectionary phase. This means

drawing in the southern half of the country and also broadening the mass base to include far larger numbers of regularly employed workers in all regions.

The autonomia have some hard political decisions ahead. They need to get organized (maybe federated is a better word), and they need to decide on some political goals; their one attempt at a political program involving self-management of the universities was still-born once the occupations ended.

The new movement's anti-politics, which has been one of its main assets up to now, tends to put a damper on this sort of activity. "There is no

need to have objectives," one autonomia is quoted as saying, "because when you have objectives that means the movement is already on the point of dying. Besides there's the risk of actually achieving them."

"If you start to ask what you want of life as soon as you leave your mother's body, you'd be old after six months."

(Thanks to many Italian comrades who supplied information and insights for this article. For a fascinating review in English of published materials on the new movement, write to Isaac Cronin, Box 14221, San Francisco, Calif. 94114.)

Nukes

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committee had overstepped its mandate. There was to be no open occupation at Seabrook, the coordinating committee informed us."

Clamshell's Rules

The Clamshell organizers then issued an "Occupiers Handbook" which listed a

series of obligatory rules, including that all occupiers must undergo Clamshell non-violent training, and that there was to be no damage of the nuke site and no running, movement after dark or breaking through police lines.

The training included role-playing in how to identify "provocateurs" (i.e., fence-cutters) and turn them over to the police. As well, everyone was warned they would be cut off from Clamshell legal help if they stepped out

of line.

On the West Coast, the campaign against the Trident nuclear submarine base under construction near Seattle has taken a turn away from direct confrontation tactics as a result of the involvement of a small, centralized group of liberals, the Live Without Trident coalition, which insists that the issue be their "constitutional" rights to hand out leaflets and picket in front of the base.

The authorities have been only too happy to contest this right, and then withdraw gracefully, leaving the protesters with a "victory" that doesn't amount to a hill of beans. Meanwhile, the militant pacifist Pacific Life Community, which drew national attention to Trident with its numerous invasions of the base, is increasingly out-of-the-picture.

Critics of the Clamshell and Live Without Trident approach point out that the authorities are starting to figure out how to effectively contain mass peaceful protests and deflect them into

meaningless sideshows. The key to the official response is to avoid mass busts where possible, so as to deny the protesters their publicity.

Lacking an alternative plan for militant action, the Live Without Trident protesters couldn't get themselves arrested for love or money once their initial demand for the right to leaflet and picket was met. A similar tactic was used by the police in Washington, D.C., during a Yippie smoke-in in July, when 500 stoned-out freaks showed up at the copshop and demanded to be arrested, only to be ignored.

As the anarchist critic of Clamshell notes: "The whole thing (Seabrook occupation) was nice and orderly, a media event, an appeal to ruling class sympathies..."

"Direct action means you're not asking anyone for favors, you're taking things into your own hands. Unless the consciousness and methodology predominant in the Clamshell Alliance are defeated, direct action will never be a part of the anti-nuclear movement here."

The Inuit are not really demanding total control over the entire disputed territory, but they do want ownership

in common of at least one-third of it, comprising 33 settlements and environs, plus "royalties" on mineral development projects that would bring them millions of dollars in revenue.

The Inuit of the N.W.T. have also put forward a claim for some sort of native sovereignty in Nunavut (meaning Our Land), and the established leadership talks of shaping the political mechanisms to conform to traditional Inuit collectivist practice. But there is no clear indication yet that they are willing to take this notion as far as have the more politically-sophisticated Dene Indians of the N.W.T., who, while pursuing their own land claim, are actively building an alternative social and political fabric at the grass roots level (see *Open Road*, No. 2, Spring, 1977).

The Canadian government has agreed to start negotiations over the land claim in hopes of heading off any obstructive moves aimed at development projects. But Ottawa so far is firm against granting any special status to natives in the North.

For more information, contact the Committee for Original Peoples Entitlement (COPE), Box 2000, Inuvik, N.W.T. X0E 0T0.



Italy: action in the streets.

Anarchy

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crushing state power and replacing it with a co-operative, free society.

Of course the party, they insist, represents—is—the proletariat, and just what it dictates is never really made clear. Instead of the **dictatorship of the proletariat** the anarchists propose the **mass commune**. Anarchists look to a society in which real decision making involves every one who lives in it—a mass commune, not a few discipline freaks pulling the strings on a so-called "proletarian" dictatorship. While Marxists claim that this dictatorship is necessary in order to crush bourgeois counter-revolutions, anarchists feel that such a centralized State apparatus is a much easier target for opponents of the revolution than is an array of decentralized communes. And these communes would remain armed and prepared to defend the revolution against anyone who militarily moves against it.

We don't need the M-L's authoritarian solutions, but to much of the left the choice

has appeared to be anarchic chaos or M-L organization, however authoritarian. But anarchism as an ideology provides a feasible organizational structures which, if utilized, could be the basis for organizations just as solid as those of the M-L's; only these organizations would be egalitarian.

Anarchism isn't confined to the ideas of a specific theoretician and it allows individual creativity to develop in collective groupings. Not being cultist, it encourages a great deal of innovation, prompting its adherents to respond realistically to contemporary conditions.

The anarchist goal of total freedom isn't being stymied by the theory. It is, however, being obstructed by those of its adherents who feel that organization, political commitment and activity are somehow evil. They aren't; they're necessary and in no way counterposed to anarchism. We must build an organized, co-ordinated international movement aimed at transforming the globe into a mass commune.

Rumour

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that they acknowledge is close to nationalism—the kind that extolls the virtues of the RCMP or the building of the railroad, but one that has attempted to reclaim and preserve the history of workers and farmers.

"We found that it's a cultural wasteland out there," says Finlay. "Not just in Canada, mind you, in North America in general. It's just that our rich uncle to the south insists that we go down the tube with them—92 per cent of records produced in this country are not by

Canadian artists."

Finlay notes bitterly that a recording made by PCCdne during an East German music festival sold more copies in Europe than any of their records in Canada. But, after a brief skirmish with Columbia Records, Finlay is still convinced the best route for Canadian musicians is to go it alone.

For a catalogue, contact Rumour Records, Box 173, Stratford, Ontario. Records cost \$5.00, plus 50¢ handling charge.

Books Received

How It All Began, Bommi Baumann, Pulp Press, PO Box 48806, Station Bentall, Vancouver, British Columbia, \$3.50.

A personal account of the rise of the West German New Left and its urban guerrilla, underground. Its German edition was suppressed on release. Translated from the German by Helene Ellenbogen and Wayne Parker. **The I.W.W.: Its First Seventy Years (1905-1975)**, by Fred W. Thomas and Patrick Murfin, Industrial Workers of the World, 752 W. Webster St., Chicago, Illinois 60614, \$4.95. This is a reprint of an earlier volume giving the history of the IWW up to 1955, with a new chapter describing its history since then in the workplace and university struggles of the sixties and seventies.

The Revolution Is Dead; Long Live the Revolution, ed. by the 70's, 180 Lockhart Road, 1/f., Hong Kong. This book is a collection of essays with a variety of ultra-left perspectives including some from within China itself. The 70's is a libertarian group from Hong Kong which include many former Red Guards.

Japan: Five Stages of Capitalist Development & the Nation's Future and Mushrooming Empire: A Bicentennial Approach, Harvest Publishers, 907 Santa Barbara St., Santa Barbara, California 93101, \$1.50 individual, bulk discounts.

These two pamphlets are the first in a series. They deal with the history and economic situations of Japan and the U.S.

News from Neasden, 22 Fleet Road, London NW3 3QS. This is a useful listing of the addresses of bookstores and left publishers throughout Europe and the anglophone world.

Durruti: The People Armed, Abel Paz, Black Rose Books, 3934 St. Urbain, Montreal,

131, Quebec; and **Free Life Editions**, 41 Union Sq. W., New York, New York 10003, \$4.95.

This is a biography of Buenaventura Durruti, one of the most "influential Spanish militants," whose story epitomizes the history of the Spanish Revolution.

Society and Its Discontents: The Revolt Against Work, by John Zerzan, Mutualist Books, Box 1283, Rochester, New York 14603, \$1.00.

This pamphlet contains articles previously published in the **Fifth Estate** and elsewhere, detailing the revolt against production and union demands to dominate and channel the struggles into economist demands. The first article offers a new perspective on the Luddites.

Nuclear Power, by John J. Berger, Ramparts Press, Palo Alto, California 94303, \$4.50.

A critical look at the energy alternatives with information about the dangers, economics, politics and techniques of nuclear power. **A Fist and The Letter: Revolutionary Poetry of Latin America**, Pulp Press, Box 48806, Station Bentall, Vancouver, British Columbia, \$3.50.

This book presents the work of twenty-one poets, from nine Latin American countries, in a dual-language edition. Translation by Roger Prentice and John Kirk.

The Iron Fist and Velvet Glove, Centre for Research on Criminal Justice, Box 4373, Berkeley, California 94704, \$3.50 plus 25¢ postage. This book draws together for the first time information that documents the development of the U.S. police from night watchmen to modern paramilitary organization. It shows that the transformation of the police is directly linked to the development of capitalism, class conflict and racial oppression.

Inuit

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triggered a near revolt in late summer and early Fall in the land 1,000 miles north of Montreal, where English is seen as the "language of opportunity," with the result that Quebec civil servants were summarily "deported" by the local population, and a Mountie riot squad had to be shipped in to keep the lid on.

In Greenland, the 50,000 (a majority) Inuit and mixed Inuit-Danes have been waging a campaign for island autonomy which is expected to result in a home-rule charter by next year.

The situation of the Siberian Inuit is a mystery. Of all the national groupings, they are the only ones whose population (estimated at less than 5,000) is not increasing rapidly. The Soviets have cut them off from contact with their kin-folk, and it's safe to assume their cultural aspirations are not being respected.

In the Northwest Territories of Canada, where native people are still in a majority, the 17,000 Inuit have staked claims to one-fifth of the Canadian land mass, about 750,000 square miles plus another 800,000 square miles of polar sea and islands.