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political cuts of the period, Dean recognized that this group was getting nowhere and turned his efforts to helping the growth of the Social Revolutionary Anarchist Federation in 1974. We had also moved to Chicago in 1974 and had continued to work with Dean there. It was here in Chicago where Dean met his comrade and constant companion, Susan Gilmore. Both Dean and Susan were involved in several local organizational efforts and educational activities, including the founding of May Day, a Chicago-based anarchist collective. On a larger scale, Dean and Susan helped start The Black Star, the craft-wide review of the SRAIF. This project was aided enormously by their thought-provoking articles

and Susan's imaginative art work. They also played a part in the formation of the Anarchist-Communist Federation, of which May Day is an affiliated group.

Both of us learned much from our association with Dean. If we did not always agree, Dean's arguments often forced us to clarify and expand our own thoughts. Dean's anarchist views placed an emphasis on emotional and personal needs. Sometimes we thought this emphasis went to extremes and neglected solid organizational work. Dean would say we were "hard as Dean's absence will be felt for many years to come by the anarchist movement, particularly in Chicago. He will be missed even longer by those of us who knew him as a friend.

Mimi Rivera & Jeff Stein
July, 1978

Radio Day

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FM, including police calls and radio taxis.

Unlike Italy, where the "law of the strongest transmitter" decides who can broadcast where and when, alternative stations face the dangers of being banned outright by the state.

For more info, follow **Undercurrents**, 27

Clerkenwell Close, London EC 1R 0A7, England (see issues #23 and 24 on how to build your own cheap transmitter) or Coordination Parisienne des radios libres, c/o SEP, 1 rue Keller, Paris, 11e, France.

Information on North American non-commercial radio is from Vancouver Cooperative Radio, 337 Carrall St., Vancouver, B.C., Canada.

Urban Revolts

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the order, helped the movement spread.

Similar forces were at work in the self-reduction of electricity rate increases. In Turin the example of the transport struggles led the unions to take the initiative this time. The union in the state electricity corporation produced a 50% self-reduction and the Turin FLM, uniting workers from the three union federations, undertook to organize it. Elsewhere the union leadership often proved refractory, as did factory councils dominated by the PCI, but wherever the base was strong the leadership had to fall in line, as even PCI militants joined in the struggle. There were also strikes to the freeze on hiring and the letting go of 12,000 workers which had been part of ENEL policy since 1970.

The struggle of some women in Rome in 1972 against electricity increases taught them the importance of linking up with consumers, while the hike which followed intense struggles at the workplace made it clear to workers in general that the defense of their living standards could not be limited to the factory.

DIRECT ACTION

Direct action thus appeared as a viable strategy, but it was also politically significant. It permitted the workers to practise, in their actions, the aims of the struggle itself and thereby signified their refusal to accord capital or the state the right to determine how they should have had enough of cattle cars, troop transports, rigid schedules put in their control us, wage discrimination, the bigwigs of private transport. We want to travel for free, comfortably, quickly; we want our travelling time to be included in our wages and paid for by the bosses. Our lives, our health, the possibility to spend a few hours in the company of our wives, to take care of our children, to meet with friends and comrades are matters which do not have a price. The struggle around transport is important precisely in that it concerns us all at that level.

For this reason the struggle against the bosses is above all a struggle on our part to take back our work and our health. We do not want to settle this question cheaply or even to sell it for a little more. Travel time is work time; we want to have the time to be with ourselves.

The participation of the unions, however, was very important, especially in the electricity struggle where the

cost of public services put forward by the Carli plan."

This confrontation with the state is reinforced by the practice of civil disobedience inherent in self-reduction struggles, a practice that can

working-class Milan.

Women's movements have exploded on the issues of day-care, divorce and abortion. Urban struggles in Italy represent in many ways the most recent and most advanced expression of the libertarian tradition of social revolution, but their unfolding has not been free of that dialectic between the reforming of official parties and the revolutionary politics of the base. However advanced they may appear to situations in other countries, they have entered a crisis which is common to all of advanced capitalism and have raised demands which

workers in other countries, in one way or another, have also raised, thereby producing "a political crisis of consensus in the face of which 'economic' measures remain powerless." It is precisely on the grounds that many of the features which urban struggles have assumed in Italy would have been unthinkable at an earlier date, such as the questions of rent and the status of the Montreal experience would best be looked at with this caveat in mind. The "failures" of the struggles around the east-west divide, Milton Park, St. Norbert are part of the same open-ended process and debate as the Italian self-reduction struggles around the electricity and telephone rates. The lessons are there to learn from, but there is no magic formula. Bearing in mind, however, our understanding of urban self-reduction and its lessons, a consideration of historical and contemporary experience of revolution from below, we can try and develop strategies which may be more radical further than recent analyses indicate they have gone.

POPULAR MOVEMENT

In spite of the reformism of the parties of the left, the popular movement in Italy moves forward. Self-reduction of rents and housing occupations still go on. Consumer groups have passed from food boycotts to the direct seizure of goods in supermarkets in the heart

SORWU C

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negotiating with the banks was a very hard one for the membership to make. The CLC has accused SORWUC in the press of "abandoning the bank workers". Union spokespeople point out that "cancelling a certification only means that we are not negotiating. Certifications do not protect employees from wage freezes or anti-union harassment. Protection comes from the willingness of bank workers and the union to stand up and fight."

The union will continue to negotiate with two banks in Saskatchewan. In B.C. their strategy is to concentrate on building a stronger organization of women and men who work in banks, credit unions, and trust companies. As one SORWUC worker pointed

out: "There are already bank workers throughout the province who have experience in organizing, negotiating, mediation, and fighting unfair labour practices. We have hundreds of members, both in Local 1 of SORWUC and in the IUBW section who are committed to organizing unorganized workers. We know how to build our union."

SORWUC recognizes that its strength lies in the number of its dedicated and committed members. As that strength grows, SORWUC will be in a position to effectively "take on the banks."

SORWUC regularly publishes information on its organizing. It can be contacted at 207 W. Hastings, Vancouver, B.C.

The Open Road welcomes correspondence and contributions (both editorial and financial). Write to us at:
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Books Received

Chez! Uncle Sam, by Ed Naegele; the struggles to build a free school in Santa Fe, New Mexico. Putting children's liberation into practice. SFCPS Publications, POB 2241, Santa Fe, N.M. 87501

Domination Day in Jall, by Chai Faurs; a book of left poetry, witty and free of rhetoric. Nicely illustrated. Unfinished Monument Press, 2128 Gerrard St. E., Toronto, Ontario

Workers' Anatomy, four articles analyzing the role of an anarchist minority in autonomous workers' struggle theory. Concrete situations. Bratch Dubh Publications, 83 Langside Terrace, Port Glasgow, Scotland

The Angry Brigade, a collection of communiqués and a chronology of this early group practicing armed struggle in Great Britain. Bratch Dubh Publications, 83 Langside Terrace, Port Glasgow, Scotland

A Critique of Marxism, by Sam Dolgoff; a provocative dialogue between Marx, his supporters, and his anarchist critics. Society of Liberty, P.O.B. 7056 Powderhorn St. S. Mpls., Minn. 55407, 50.35.

Women in the Spanish Revolution, by Liz Willis; a new edition of a classic pamphlet on the achievements and limitations of anarchist women in the revolution and civil war. Come Unity Press, 13 E. 17 St., NYC, NY 10003. Available for donation.

Fascism in Aberdeen, by Liz Kibblewhite and Andy Rigby; a local history of the confrontation between Scottish fascists and their opponents in the 1930's. Aberdeen People's Press, 167 King St., Aberdeen, Scotland, 70p.

Notes from an African POW Journal, writings by black prisoners in the U.S. N.A.P.O., POB 6020, Chicago, Ill. 60680.

The Japanese Negroes and the Sin Sodom, by 1980's, articles on the future development of the Japanese New Left and anarchism. NAMA2U, 2-12-2 Ashvachin, Abeno, Osaka, Japan.

Enough, Enough, Anitai, and The Sin Sodom, by Don Smith; two pamphlets attacking the New Right's homophobic Christianity. Quantum Jump Publications, 5 Caledonian B., London N1, England, 30p.