

Notes

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I work at Harvard, but that's okay... I'm a man working in day care.

I've marched in the Gay Pride Parade for the third year in a row. I'm so non-sexist that I have seventeen women friends, and I even love my girlfriends. I thought she'd be impressed.

Sandy Rubin
Cambridge, MA.

CRAP PIE

Dearest Comrades at Open Road,

I just happened to be present when Gerald Thompson, Secretary of Washington State Department of Social and Health Services, was doubly pined by two anonymous women (wielding blueberry and cherry tools of peoples' rage) on August 31, 1978. Thompson, whose recent appointment was the brainchild of the not-so-honourable Dixie Lee Ray, is on a leave of absence from his middle-management position at Pacific Northwest Bell... to administer Washington's monolithic "social service" agency.

Gratuitous, the most dynamic of pie-ing does not alter the ongoing horror of women, men and children warehoused in state institutions. However, this action and the accompanying C.R.A.P. (Committee to Release All Prisoners) communique *does* provide a moment of concrete solidarity between many of us on both sides of the walls... while we continue to struggle with the real issues.

C.R.A.P. Sympathizer
Seattle, WA.

SRAF UP

Dear comrades of the Open Road, We are surprised and disappointed to see your staff make a destructive and unsupported assertion in your latest issue concerning the SRAF. It is true, as you say, that the ACF has caused some uncertainty about the SRAF (Social Revolutionary Anarchist Federation). It is true, as you say, that the ACF (Anarchist-Communist Federation) has caused some uncertainty about the SRAF and what role it will continue to play, and how it will develop in the future. It is also true, as you say, that attendance at our recent conference was less than half that at the 1977 conference.

What you did not say (to be fair) was that the SRAF was re-located within 4 weeks of the date from Chicago to Arkansas. This fact probably had more to do with the fall-off in attendance than with any other single factor. As soon as the site location became less certain, even we at the west coast put aside plans to attend. Money was also a problem in our case.

The really destructive assertion which you made was that SRAF included "anarcho-capitalist." You make this assertion baldly, without describing any way to back it up. Do you print it because we have

no document which says "Anarcho-capitalists may not join?"

If you'll read our Declaration (enclosed) you will see we handle the idea in an affirmative way, rather than filling the document with negativisms. We could write about how much we are not and never say what we are. But we avoided that trap.

Since the SRAF began emerging in the late '60s, there have been over 60 local groups, affinity groups and other organizations who have felt the need to affiliate with the SRAF. I challenge you to find even one of these which is "anarcho-capitalist." A couple of them have been primarily of the Stirmerite tendency—but the overwhelming number of them have operated on the principles of anarcho-communism or anarcho-syndicalism. The organic documents of the SRAF—the Declaration, and the Principles of Association—are both consistent with the principles of anarcho-communism, and totally consistent with any conception of capitalism.

The SRAF and the ACF have different roles. That is why the ACF is emerging. It's unofficially become the new ACF need to define their existence in terms of "anti-SRAF" since it's not necessary to do so.

We hope you can do something to correct the destructive impression which you gave about the anarchist movement and SRAF in particular. Your articles in the past have always been of an encouraging sort, making the latest (and unsigned) articles even more surprising. There have been people in the Open Road collective who have been familiar with the development of the SRAF for a long time.

In the bulletin, we do not practice any sort of censorship. So it is a fact that we have received (and printed) an occasional letter from an "anarcho-capitalist." These letters have honed our perspectives to some extent. They have provoked us to consider some of our responses. No one I know has been convinced to become an "anarcho-capitalist" through these exchanges. On the other hand, someone who initially wrote to the Bulletin as a "capitalist" has since developed over the years into an anarchist.

You might have said that SRAF has been accused of "harboring" "anarcho-capitalists" and print the sources for these accusations. This at least would have given us a handle upon who to approach for spreading such a lie. As it is, it appears it is you, yourselves, who are spreading such a tale. We hope you don't want this erroneous impression to continue to be spread.

We're looking forward to hearing from you.

Frequently,
Jim Bumpas
Mountain View, CA.

JONAH RASKIN

Dear Open Road, I hope that Open Road is feeling well. I was totally glib about the opening of the centerfold and see Jonah Raskin's mug facing me. I was passionately in love with him (when he was 14 and I

was 10), you can imagine when and, by God, I guess some things only change on the inside.

Anyway, to stay in touch, Yours faithfully,
Claire Weintraub
X Crownpoint, New Mexico

LIMIT SQUABBLES

Dear Friends,

I hope this note finds you all well and in good fighting spirits. The paper has produced a pretty good response, especially considering the lack of understanding pertaining to the term "Anarchist." I especially compliment you on your coverage of advocates of "violent" as well as "non-violent" actions. This will hopefully expand the thinking on both sides and help limit "righteous" internal squabbles. With Revolutionary Love, Gerry Gagnon,
Port Stanley, Ontario

SCIENCE FICTION

Dear Comrades of the Open Road,

The outstanding article "Daily Life in Revolutionary Utopia: Feminism, Anarchism & Science Fiction" by Lessa Takver and Alyx—well worth being issued as a pamphlet—being the best anti-reaction to the present system's poisonous space-dope that Hollywood is dishing out in order to turn the people's minds away from the real world. I think the present system is foisting upon mankind.

The fact that Open Road has been able to publish already seven rich issues in its large and well illustrated form shows the growth and interest in our ideas when presented from a revolutionary anarchist point of view. I am building upon a basic principle of freedom of expression as is strikingly exemplified in the articles which criticize Open Road coverage" and "French autonomists at war."

In the latter, diverse positions taken by anarchists towards the newly arisen revolutionary Anarchist movement in France are brought to light. Some of these positions, in my opinion, are as harmful to the anarchist movement as the dubious positions towards the Italian Red Brigades' revolutionary acts which gave the Red Brigades the system a chance to assert that the anarchists, too, condemn the "terrorist Red Brigades." Here it is even more harmful, as the Red Brigades' movement is a revolt against the betrayal of the Communist Party leadership by the youthful members of the party, thereby having given the anarchists a splendid opportunity to express sympathy with them, and point out that it is the party which has betrayed the agreements won during the July 19th strike and eliminated all visits to ISU. He also capitalized to all the demands of the mass of the union, long critical of Vincent. The guards demanded increased security and got the construction of concrete wall dividing ISU from the general population. Communication between the two groups of prisoners has

been an integral part of past Walla Walla resistance. The 1977 general strike, for instance, was an outgrowth of the struggles for improved conditions that started in ISU. The repression has deepened on many fronts. Over 1,600 prisoners are crowded together in a prison designed for 850. Medical, food, vocation, and counting "services" are inadequate "assembly line type" operations and there is little access to the sort of learning skills required to get parole. Prisoners have 10 square feet to themselves in their cells although state law requires at least 60 square feet of unobstructed space per prisoner. But, as a Walla Walla prisoner, recently wrote, "a person has no space/room/air. I don't know what cubes a government financier would have had you say the human being needs to remain whole/healthy and sane but I do know we ain't getting it."

People are involuntarily transferred to prisons thousands of miles from their friends and families with little notice, personal property has been confiscated (musical instruments, tools needed for prisoners livelihoods), there are random shakedowns, communication and movement are severely restricted, and rights to organize idle time have been curtailed. The new wall, and Spalding's affirmation of the guard's power, is only a license for more of the same.

On the outside, increasing numbers of people are supporting the prisoners and their demands to stop involuntary transfers, end overcrowding, and dismiss brutal administrative functionaries like nurse Nelson.

Protest ranges from letters and petitions to a recent

South Africa

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divergent individuals to cooperate—as individuals, not as sectarian proselytizers. "Vanguard" structures have had minimal impact on the issue. Most groups organize political collectives, working committees, and, during actions, as affinity groups. These subdivisions allow large groups to work quickly and creatively, while encouraging widespread sharing of organizational skills—vital in transient collective communities.

But more important, the collective process itself can transform participants. During Stanford's sit-ins, for example, four in the last two years, with the first one resulting in 294 arrests) many people experienced organization based on the affinity group, coordinated by temporary chairpeople and affinity group reps, and acting through consensus. Participants thus joined a

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cell. Carter made the mistake of commenting that the guards would "have to take the cuffs off sometimes." He was beaten, then thrown into a cell where he remained handcuffed for hours.

On August 11, while guards attempted to diffuse a pipe bomb they had confiscated, the bomb exploded, killing a guard and hospitalizing several others.

All prisoners were locked down in tiny 4-man cells for eighteen days. During the three days prior to the lockdown there were four separate reports of brutal beatings by guards.

Gerald Thompson, a bureaucrat at Pacific Northwest Bell, was brought in to head up the State's prison system. He used the incident as an excuse to tighten security at Walla Walla—new electronic surveillance and metal detecting devices, cut-backs on self-work programs and the firing of Adult Corrections boss Douglas Vanzant, known as a relatively "soft-line" administrator who encouraged self-employment programs and expanded club functions. Vanzant's Warden Genakos resigned.

CHANGING OF GUARDS

The new warden is James Spalding, a former lieutenant at Walla Walla and an ex-greengrass. Spalding immediately revoked the agreements won during the July 19th strike and eliminated all visits to ISU. He also capitalized to all the demands of the mass of the union, long critical of Vincent. The guards demanded increased security and got the construction of concrete wall dividing ISU from the general population. Communication between the two groups of prisoners has



Soweto students take to the streets of South Africa.

process which minimizes the impact of individual egotism, which fosters mutual aid and strives to incorporate feminist values—in short, they experienced anarchist organization.

That few student activists today know more of anarchism than the name (and a few Marxist or liberal slanders) is perhaps a hopeful sign: collective organization has evolved and spread in the movement because it's the best way to organize.

Anarchist organizing principles—impatience with rhetoric, and dislike of hierarchies all manifest a widespread rejection of (or at

least disillusion with classic forms of authority.

As in the anti-nuke movement, feminism, anarchist process, and collective lifestyles shape the movement's structure and its style, its tone. At several schools, the anti-apartheid movement has catalyzed a small renaissance among the left, resulting in new feminist groups, new study collectives, new newspapers, new issues and protests.

For continuing information on anti-apartheid organizing, contact the Black Rose Collective, 3470 Middlefield, Palo Alto, CA. 94306.

Walla Walla

demonstration held in Olympia by a group called the Washington Coalition Against More Prisons (it demands the immediate release of 1,000 Washington State prisoners, including 500 from Walla Walla) to the pining of Gerald Thompson (it demands that the Committee to Release All Prisoners.

PRISONERS RESIST

And inside, many prisoners are prepared to resist. During the lockdown, mattresses and books were burned in cells and TV dinners and body wastes tossed out of guards.

A recent letter from a Walla Walla prisoner pointed out that Thompson's attitude toward prisoners is to "beat their heads when they look up... Fuck you Dixey! You Dixie Lee Ray, who demands Thompson'll bet we have another 4000."

Walla Walla may explode, yet the public has little knowledge of the daily brutality faced by prisoners. As the Walla Walla Brothers, a revolutionary group inside the walls, commented in a recent statement: "The bourgeois media... make it sound as if prisoners are bombing their captors out of mere boredom, rather than reporting the extent of their resistance to a continuing fight by prisoners to change intolerable conditions of existence... Instead of seeing the continuity of prisoner resistance they look upon each action as an isolated incident, as something that won't happen again if they just tighten the screws here and there."

For information on the Walla Walla struggle write the Washington Coalition Against More Prisons, 743 Broadway E., Seattle, WA 98102.