AND THE CRADLE WILL (DO THE JAILHOUSE) ROCK

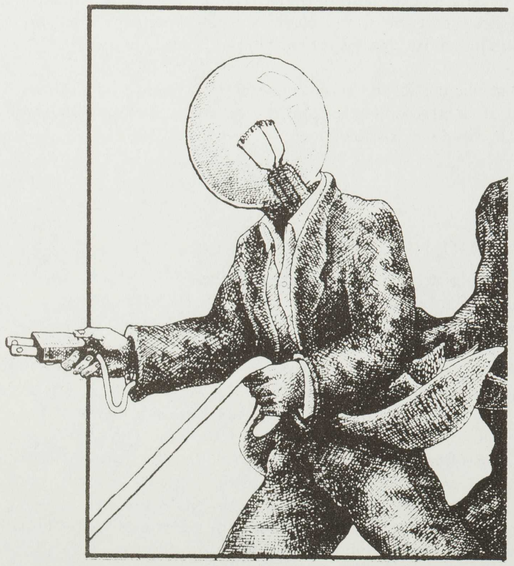
The Anarchist Association of the Americas has announced its first annual **Aw Shut Up!** Award. This newly created award will be given each year to an individual, group, and/or institution who (or which) has devoted a gluttonous amount of time to pestering the innocent, minding someone else's business, or indulging in irrelevant harassment or moralizing.

The 1981 **Aw Shut Up!** Award goes to all local persons, office holders and publications who have participated in the outcries over the recent sane attempt to de-criminalize sex between mutually consenting adolescents. In an attempt by City Council to rewrite the rape and sex laws, it was proposed that governing bodies catch up with the reality of the last 5,000 years and permit adolescents between the ages 12 and 15 to have sex with each other if consent is at play. The old law states that it is illegal for any women under 16 to have sex; the law on males under 16 is nonexistent. Beyond this, the laws state that little Suzie's boyfriend can be put away for life if he is convicted by some self-chosen finger pointer, while the rapist of Jane might get 20 years. . . .

But "Oh, no no no no no!" said the outraged "moral backbone of the community." The terrified lawmakers back-pedaled like crazy and the proposed clause will be dropped from the rewritten law. For Suzie and Jim, for Herbie and Jane, the moral standards of this moral city state that love, mutual aid and joyous frolic must not take place.

To all those persons who have added their two bits to the unnecessary and grotesque side of this display of adult nonsense the Anarachist Association names you the most boring winners of the Western World, and for the remainder of 1981 says **AW SHUT UP!**

— Mingo and Humbert



ANARCHY IN THE UK

Anarchism is alive and well in the British Isles, as is demonstrated by the symbol Ⓐ painted, drawn, scraped and carved on surfaces in every place I visited. There is a refreshing diversity to the British Anarchist movement. These renegades may be found as Punks pogoing in night clubs to putting on long running plays at Leciester Square; speakers in Hyde Park to publishers of all sorts of literature including books and periodicals; and as participants in the Brixton Riots to squatters throughout England.

As there are so many different types of Anarchists in the UK, it is hard to draw many generalizations. However, there seem to be two basic tendencies. The Punk Culture sort. And those oriented toward work struggles and working people. In a way this difference is like a generation gap. Yet these groups are not at odds and do communicate and work with each other.

The Punk Anarchists, unlike the Punks of the late 70s, have a real grasp on the fundamentals of Anarchy. They are primarily between the ages of 15 and 21. As such they provide the British movement with a fresh outlook for Anarchy. But more importantly the Punk Anarchists are bringing Culture and *Anti*-politics back into the movement.

Probably because the Punks do view Anarchy as culture and not politics the pages of "Toxic Grafitti," "Kill Your Pet Puppy" and CRASS publications spring forth with ultra-cultural rebellion. Often in so many colors it's sometimes hard to read the pages. Themes from these mags are predominantly think-for-yourself, fuck work, fight back and total direct action through music and lifestyle, and to hell with politicos and politics ("who cares a fuck about Marx, Hitler, Stalin, the whole fucking lot of them?").

But what is most interesting about these Punk rags is the clear easy reading manner in which the ideas are presented. The articles are brief and to the point. Often words are replaced by wild collages and poetry is common place.

It is quite clear that the Punk Anarchist publications are aimed at their particular audience. Yet any free spirit finds them interesting, attractive and inspiring. Unfortunately the raw innocent energy of these Anarchists doesn't usually form any formal organization outside of publication. Or maybe that is what keeps them together.

One exception to this organizational void is the band Crass filling their at-cost albums with lines like:

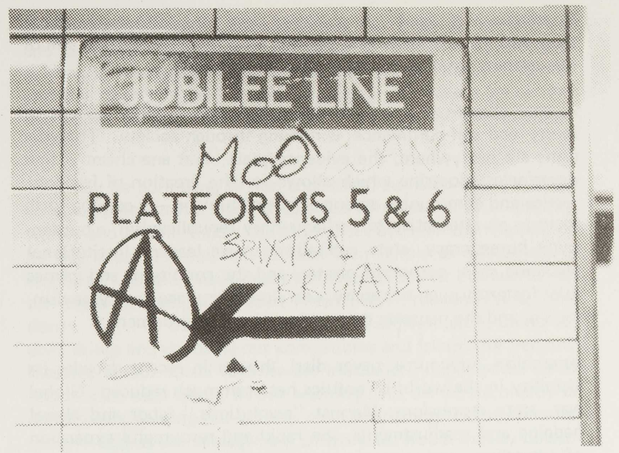
"you talk about your revolution, well,
that's fine,
but what are you going to be doing come the time?
are you going to be the big man
with the tommy-gun?
will you talk of freedom when
the blood begins to run?
well, freedom has no value if
violence is the price
don't want your revolution,
i want anarchy and peace."

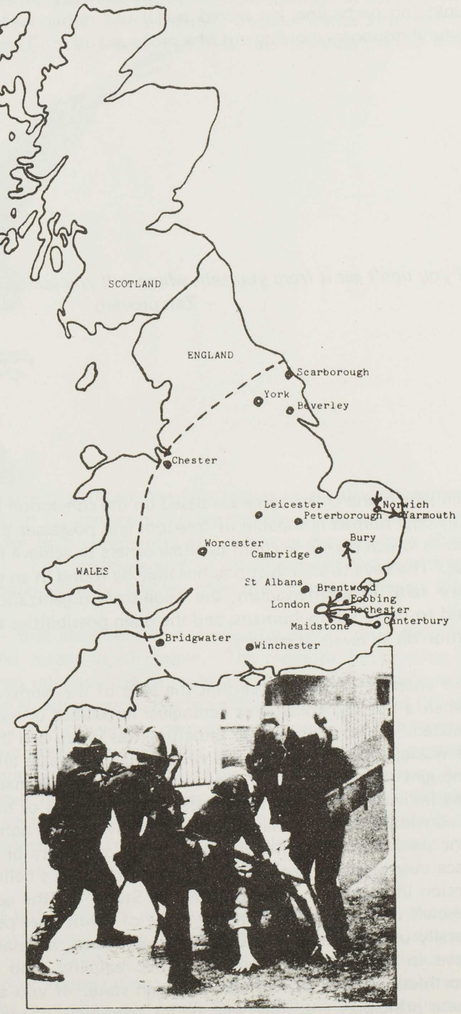
from *Bloody Revolutions*

Any income Crass incurs goes directly to a fund for the creation of an 'Anarchist Centre' in London. The centre will finally provide Anarchist Punks with a place of their own, while acting as an exchange centre for liteature and ideas, making both more easily available.

Next to the wild Punks, you would expect the "class struggle" Anarchists to be serious working people staunchly dedicated to some sort of syndicalism and somewhat dull. To my surprise I found them to be as easy going and fun loving as the wildest North American communitarian. And although their focus is upon the work place, these Anarchists are very involved in squatting, combating fascism, direct actions and having a good time.

Most of the more formal publications — including *Direct Action, Freedom, Xtra,* and *South London Stress* — center their stories on the current situation in Britain and Europe; the riots, the Torness nuke, Northern Ireland, etc., and how these events affect Britain. Along with the straight up news these papers pack in all the special interest pieces possible. Updates on employment, spoofs on Charles and Di, the autonomists, direct action tactics and the like are common. But probably the most common theme in the Anarchist press is one to expose the "right to work" campaign of the authoritarian left. The Anarchists feel that once this "right" is won everyone will be forced to exercise it. Bringing workers "dignity" through the senseless 9 to 5. Perpetuating the wage slave system and centralized control.





Throughout the Isle there are a few printing projects which are continuously quality efforts, of which "Freedom" and "Cienfuegos Press" are just two examples. In their cases, as with others, the groups' members have made a solid commitment to their projects. And in putting aside personal differences in making this commitment they seem to have found the one main ingredient for success: dedication and never giving in.

Aside from the successes of various groups, Anarchists as individuals are making the ideals known in various self-help movements. They've helped change the stress in the squatters movement from simply finding a roof to self-help; helped focus the Brixton riots on holding their ground (self-rule) and stressed that looting was secondary; and swung Punk's plain rebellion to Anarchist anti-authoritarian culture.

Yet as wide spread as Anarchism is in Britain, it is not a force. Rather, Anarchy in the UK is an increasingly active influence, active in every area of the popular movement. And this activity is setting the stage for the next large scale rebellion, when Anarchy will be much more than a force.

Looking back on all the Anarch-types I met one thing really sticks out, they're all saying the same thing. The only difference is how they are saying it, or the area which they've decided to manifest it. But when all boiled down Anarchy is the same freedom to all people. I think the British realize this. Maybe that's why they lack sectarianism.

— SCOTT M. RODELL

"As man seeks justice in equality, so society seeks order in anarchy. Anarchy — the absence of a soverign — such is the form of government to which we are every day approximating."

— Pierre-Joseph Proudhon