

WE'RE NOT ALL STRAIGHT IN THE
GARDEN STATE



TREASON

editorial

For Issue 16, Treason has moved back to Melbourne rather than being produced by the Brisbane Collective.

As a result of the changes in location and direction, we have chosen not to print a letter by Hilary May replying to the 'stream of abuse' presented as an article on the Greens Party in the last issue, or Hilary's or any further definitive versions of how the Collective Effort Bookshop closed.

We've introduced sexual and personal politics in this Treason, being essential for a thorough exploration of our lives/politics. The absence of concern for these issues was horribly obvious in past Treasons. As well as usual documentation of actions done recently, we talk about bisexuality, women and eating, Men Against Sexism, and Anzac Day ...

to provoke active discussion, thought, questions, and responses around these topics.


We need to politicise all aspects of our lives not just those that are easily and obviously identified as political.

Whilst the Collective supports the expressing of individual views in this Treason, understandably on some issues we are not 'of one mind'.

Treason welcomes feedback on the changes - please send letters and comments to PO BOX 37, East Brunswick. We also need your money to stay afloat - send what you can to the same address.

MELBOURNE TREASON COLLECTIVE

Thanks to Northcote Cyss for Layout facilities & Tom for Printing xx



YES! Please Rush me MY COPY of your FAB MAG!
I certify that it is **ESSENTIAL** to MY
Development as a fully **Aware** human being!
I am past the age of ignorance. I solemnly Promise
Not to disclose this to those **actively** engaged in the **Oppression**
of peoples everywhere! **Cut this out - MAIL -** Treason P.O. Box
37
EAST BRUNSWICK
NAME: _____
Address _____
MONEY'S enclosed (preferably **HEAPS!!**) \$

PAGE TWO.

THERE ARE LIGHTS SWEEPING
OVER THE CITY

(Sung to music by Ruth and
Nerrida)

There are lights sweeping over
the city
Far above our frustration and
dust;
Those twinkles that use to be
nature's own stars
Are the satellites looking at us.

They intercept radar and pulses
In defence of the C.I.A.
They insist that we'll need
early warning
When the missiles are coming our
way.

We'll have twenty minutes
Collecting data
For disaster.

Chorus

My brain can't believe how they
got there
Those billions of dollars of
toys;
Do they fire them in circles like
marbles
To keep up with the rest of the
boys?

My car's going to run out of rego
I'll be caught with a bucket of
rust -
With the energy jerked off in
space probes
They could timetable buses I'd
trust.

Like the pilgrims who plundered
the New World
They're rearing to colonize
space -
I think when he's landed on Venus
She'll rip the air hose from his
face.
Wreck his hard core
His depravity
Without gravity.

Chorus

by Alison Lyssa.
taken from "Edge City on
Two Different Plans", a
collection of lesbian and
gay writing from Australia.
1983

It takes twenty-four hours for a
gumtree
To replenish the air from a fart
From a B-52 thrusting upwards -
And weeks for the bonfires they
start.

They are pulping our forests to
paper
To print out their fantasy trips
Selling Tridents to generals when
people
Would like jobs, not an
apocalypse.

Shall we volunteer?
Save the economy!
Drop a bomb on me!

Chorus

I enjoy a nice cuppa in the
morning
Any moment the kettle will boil
I'm afraid if I watch any longer
The world will have run out of
oil.

They've constructed a vicious
new kettle
They'll tell you its fuel for
the poor,
But it isn't a cuppa they're
making
It's a Concord, a yacht and a war.

We'll have to stop them -
Their uranium's
In their cranium.

Chorus

My brain can't believe how they
got there
Those billions of dollars of toys
Do they fire them in circles like
marbles
To keep up with the rest of the
boys?



STOP THE CITY - 21ST MAY 1985

Australia had one of its first Stop the City actions in Melbourne on 21st May, 1985. Brisbane is the only city that has had Stop the City campaigns which were part of the Free Speech rallies organised by the Brisbane anarchists a couple of years ago.

The event in Melbourne was organised by "Young People Against Global Violence" a split off from the Youth Group of the P.N.D. The action was officially named "A day of protest against the war machine." by its organisers but the said they got the idea from the British anarchist Stop the City campaign. In 1983 the first such action was called "...to expose the links in the chain between financial institutions and their role in the international arms trade, repression and poverty; ecological destruction and human and animal exploitation." (Treason No. 15 page 11.)

The main idea behind Stop the City is to encourage people to take their own direct action to disrupt and "expose the role of financial institutions in their popular and profitable business of militarism and oppression." (Treason No. 15). This aim was achieved with success all over Britain and especially in London last March.

The anarchist principles of affinity group action and the tactic of consensus decision making were the basis for the actions which took place in Melbourne on May 21st. Admittedly it was small, comprising only 30 to 40 participants but we made a racket and did some effective occupations of business houses. First we occupied the Stock Exchange building disrupting business in the brokers hall, then Western Mining's

offices across the road. Rather than be arrested we entered and stayed until the police arrived, then left to go to the next place. This is a good tactic because they can't arrest you without first asking you to leave and so you are free to go your own merry way. Our anti-uranium mining sentiments were vocalised loud and clear at the first two stops. After being lectured by a Police Commissioner about how we had a right to protest but in an organised way with a permit, we continued our disruptive demonstration.



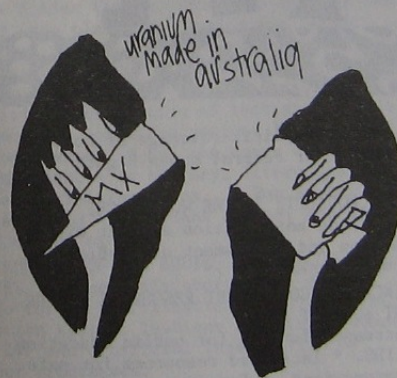
Singing and chanting we ran through a few arcades with black flags flying, this causes a feeling of exhilaration instead of the usual deadness perceived by the staleness of the city environment. Then it was on and up to "

"The President's Club" an elite fitness centre and bistro for businessmen. Chanting "Sack the Boss, Not Workers"

QUATRE

we milled around the foyer until the arrival of the police and left without waiting to answer any questions from them. After lunch at Gopal's a Hare Krishna's restaurant we occupied the Queensland Tourist Bureau to protest against the government's anti-union legislation and its denial of the right to march and free speech. Some VDU machines got switched off when someone tripped over the wires. (snigger)

After this I'm not sure who did what because we broke up into our affinity groups of 4 or 5 and were to meet at the floral clock in the Queen Victoria Gardens. About half of us had mistaken floral clock for four o'clock and so we missed each other completely. Nevermind the remaining numbers did one last occupation at the U.S. Consulate in St. Kilda Road. On the eighth floor we came up against a wall of bullet proof glass cutting us off from the office of the U.S. Consul. He refused to see all of us but agreed to meet a delegation of 3 of our number.



At this point we were very tired and so decided to call it a day. From here on these types of actions will hopefully become successors to passive demonstrations which don't threaten big business.

In the U.S. Anti-authoritarian groups are calling for participation in similar events as this. The day on April 29th this year was called "No Business as Usual" and is designed "in making this day hell on earth for the tyrants that make life hell for the rest of us every day." (Circle A magazine from Atlanta)

Anarchists in Amsterdam chose April 30th this year to act against the multi-nationals. "Don't hesitate, organise and demonstrate or hit and run!" "Factories don't burn down by themselves they need help from you!" (from a leaflet sent by an Amsterdam comrade).

MAZ

TRASH TRASH

Trash Trash
Trash all the nations,
We're the anarchist generation,
we fuck up U.S. bases,
we destroy fascist nations,
bolt cutters and
evolution,
we're gonna have a
revolution,
we're gonna have an insurrection,
we're gonna find a new direction,
Trash trash

etcetera.....

V

All around the world lesbians, gay men, and supporters celebrate International lesbian/gay pride week at the end of June. This tradition has developed over the last decade and a half as a time to celebrate and commemorate the Stonewall riots. The Stonewall Inn was a fairly ordinary gay bar in Greenwich village, New York. It's clientele were gays of color, transexuals, drag queens and working class gays.

In the three weeks leading up to the raid on the Stonewall Inn the cops had successfully raided five other gay bars in the village area.

The police claimed that the reason for the raid on the bar was that they had been selling liquor without a licence. The club was closed the employees arrested and the patrons ushered out. But instead of dissolving quietly into the night, grateful at escaping the scene unscathed, the men, women,

transexuals and drag queens who had been drinking at the Stonewall inn FOUGHT BACK. The Stonewall riots are now often acknowledged as the birth of the modern gay liberation movement.

It's important for gays and lesbians to celebrate Stonewall in the 1980s to assert that we can only go forward; we must not go back to the pre-1968 days. In the last decade and a half lesbians and gay men have made many gains because of the courage of the countless women and men who have been involved in the struggle for change. These hard won gains must be defended and extended.

Extracted from an article on Stonewall by Allison Thorne.

Watch out for Stonewall activities and celebrations at the end of June in your city.



NATIONAL STONEWALL '85 DEMANDS

1. REPEAL OF ALL ANTI HOMOSEXUAL LAWS AND REGULATIONS. * Repeal the anti-homosexual laws in Tas. Qld. and W.A. *End discrimination against homosexuals in age of consent laws. *Abolish all anti gay regulations in the military, prisons, railways, local council by laws, etc.

2. FOR COVERAGE OF LESBIANS, GAY MEN, TRANSEXUALS AND GAY RIGHTS SUPPORTERS UNDER ANTI DISCRIMINATION LEGISLATION. * For comprehensive anti discrimination laws to be introduced in Tas. N.T. W.A. and QLD. * For the inclusion of homosexuality as a prohibited discrimination under the Victorian Equal Opportunity

Act. * For explicit coverage of homosexuals under Federal Human Rights Legislation.

3. FOR EQUALITY IN THE WORKPLACE. * For trade union action against discrimination and harassment of lesbian and gay male workers.

4. INCREASE GOVERNMENT RESOURCES IN THE FIGHT AGAINST AIDS. * Increased funding for public education on AIDS. * Increased resources for safe sex promotions. * For adequate funding of housing and hospice projects for people with AIDS. * Defend and extend Medi Care. Reverse the cutbacks in the public hospital system. * No closures of gay venues. * No discrimination against



people with AIDS or people with anti-body positive tests for HTLV3. * Free distribution of Hep B vaccine to at risk groups. * Full participation of gay organisations in AIDS decision making bodies. Federal intervention to ensure co-operation of the Queensland Government.

5. NO DISCRIMINATION IN IMMIGRATION. * Recognise lesbian and gay male relationships under defacto provisions for permanent residence in Australia. * Grant refugee status for lesbians and gay men fleeing persecution. * For an amnesty for illegal migrants in Australia. * No deportations of people convicted of "homosexual offenses" in Australia.

6. END DISCRIMINATION IN ALL AREAS OF EDUCATION. * No dismissals or harassment of lesbian and gay male teachers. * Reinstatement Alison Thorne, Victorian teacher removed from classroom duties for public support of gay rights. * No harassment of homosexual students. * For gay studies courses at tertiary institutions. * For positive presentation of lesbian and male homosexual lifestyle options in sex education courses. * End the cover up of homosexual issues in history, literature and other curriculum areas. * For positive role models of lesbians and gay men within the school system.

7. CONTROL OF OUR BODIES CONTROL OF OUR LIVES. * Free, safe abortion on demand. * No forced sterilization. * No discrimination against lesbians and single women in IVF and artificial insemination by donor programmes.

8. END POLICE HARASSMENT OF LESBIANS, HOMOSEXUAL MEN, TRANSEXUALS AND PROSTITUTES. * No police entrapment campaigns. * End police interference in gay liberation movement organising. * End all police

violence and abuse of their power.

9. END HOMOPHOBIC PSYCHIATRIC ABUSE. * No aversion therapy, psychosurgery, chemical castration or other attempted "curing" of lesbians and gay men. * Australian support for removal of homosexuality as a disease from the U.N. international classification schedule.

10. NO CENSORSHIP OF LESBIAN AND GAY MALE EXPRESSION. * Half censorship in art, literature, publications, radio, film and video and theatre.

11. END DISCRIMINATION AGAINST LESBIAN AND GAY MALE PARENTS. * Being gay must not be used against parents applying for child custody in the family law courts. * No state intervention against non traditional child rearing arrangements.

12. GUARANTEED ACCESS TO THE MASS MEDIA BY LESBIANS AND GAY MEN. * Action by the Broadcasting tribunal and Press Council to facilitate responses by the lesbian and gay male movement to anti homosexual propaganda in newspapers, radio and on TV.

13. NO TO RACISM AGAINST BLACK, ETHNIC AND THIRD WORLD LESBIANS AND GAY MEN. * For adequate funding of youth reguges for lesbians and gay men. * Fund gay youth activities as part of International Youth Year. * Independent dole status for the under eighteens.

14. FOR INTERNATIONAL LESBIAN AND GAY MALE SOLIDARITY. * Solidarity with our sisters and brothers in other countries who are fighting exploitation, imperialism and anti-homosexual persecution. * For Australian government intervention against persecution of homosexuals world wide.

SEVEN

WOMEN

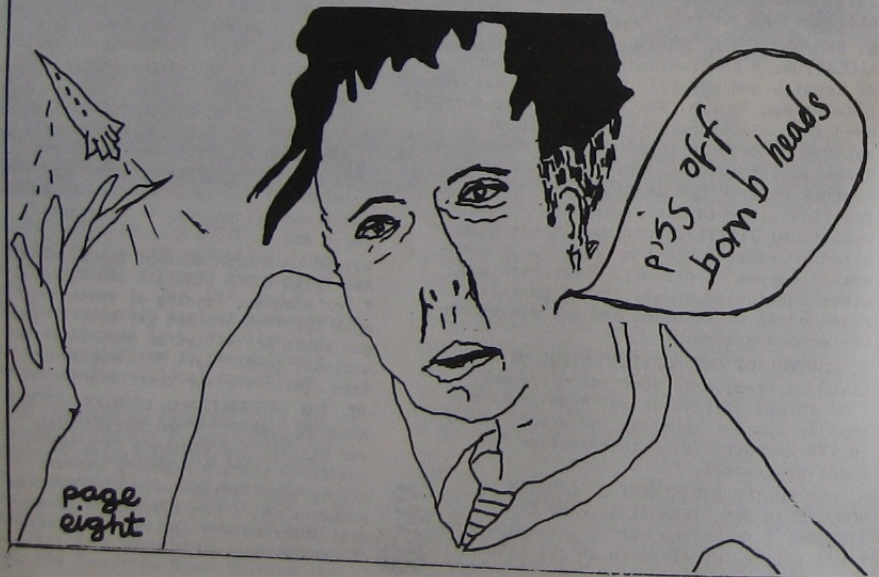
and

A few Thursdays ago I received an incomprehensible amount of abuse from a large number of total strangers. This was as a result of choosing to take part in the womens march against ANZAC day.

As a means to bring to public attention the unrecognised rape in war, the fact that these killing and being killed were tools of Power interests rather than heroes valiantly engaged in the defense of their homeland and that mourning or the pretence of mourning is NOT ENOUGH. I thought that marching, singing, chanting, and waving banners displaying our message was quite a good idea.

Communication, they say, is how it's received. Much as I would like to believe otherwise, I don't think I did a damn thing that day except receive a lot of negative energy. When confronted with an opposing viewpoint to their own, an individual may react in one of two ways: They may feel threatened and respond with aggression and anger, or make concessions to the opposite views while secretly retaining their own.

I believe that very rarely does an individual change their ideas and behaviour by having someone else tell them they're wrong.



ANZAC

DAY

It may not be the way it set out (at least not for me) but the spirit of the womens march was certainly perceived as confrontational and very threatening.

Those who speak from a position of real strength do not need to threaten, they need to teach.

To teach, one must communicate, and to communicate, one must try to understand other views. Some views,

I admit, take a lot of effort to understand, but if you don't make the effort you have No right to ask others to try and understand you.

I won't be going on anymore Anti Anzac day marches (unless someone else changes my view again) but I won't be giving up the fight.

Jo.

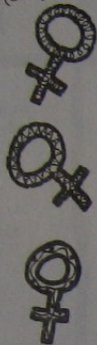
WHAT HAPPENED ON ANZAC DAY?

Anzac day in Melbourne this year had different actions organized by different collections of women, men against sexism and the r.s.l. There was an exhibition/information stall that a collective of women, mainly Women for Survival (W.F.S.) organized and which men against sexism joined in. It was in the small city square from Monday-thursday, and stuff about Armagh, Womens refuges, pornography, war, womens housing, men against sexism, rape, and the Cockburn peace quilt were displayed. Lots of talking went on about the exactly the sameness of conventional warfare and the warfare of constant threats of rape, social deprivation as a response to open lesbianism, accepted violence towards wives (seen as property), the poverty in which manless women are forced to live, the creation of women as conquerable within the pattern of seduction by men and would you like a cup of tea? There was a lot of recognition that women are continually in a state of war and support, mainly from women. There were some arguments.

The intention of this was to have an open forum before Anzac day to get the issues circulated, questioned, and discussed. There was also the nite march, organized mainly by W.F.S. which was to be a non violent symbolic protest by women who could feel safe to bring their kids and present their objections to Anzac day, war, nuclear war, and war against women. This was a positive feeling march with lots of singing and talks. Safety measures were taken by a few women who cycled around the march making sure no violence against women ensued. The main response was that people looked on google eyed but I think it was at women arm in arm. The march drew a larger number of women than previous years because of the work done to ensure that no women were hurt. The other main action was a march organized mainly by socialist feminists who wanted to expose the violence which is just under the surface scratched, that is ever present and which has its macro

WHAT HAPPENED ON ANZAC DAY? (continued)

reality in war and the glorification of war. This march occurred at the same time as the r.s.l. one and was intended to disrupt it. A plan was made to picket the r.s.l. calling the diggers "SCABS" making the connection between womens oppression and the oppression of the working class. That the diggers had broken solidarity with women as a sex class. I cant see that there has been anything but a theoretical, abstract solidarity there in the first place but the point was to make the connection.



PAGE TEN.

The march was much less violent than previous years and recieved humorous (trivializing?) rather than blatantly hostile media. There was also small group actions such as graffitti, theft and re-positioning of wreaths, and the sticking up of "abolish anzac day, real men reject violence" stickers on the shrine and around.

Generally it was far more pluralist and so reached a wider number of people as well as satisfying a wider number of protesters involved.



an article for...

A-MEN

I don't think anarchist men have responded in a good way to the challenges of feminism. Their responses are diverse, but none to my mind succeeds in being adequately pro-feminist or in resolving the contradictions of being an oppressor with radical politics. Some anarchist men ignore sexual politics totally, sometimes justifying this by the level of their other commitments ("don't bother me, I'm busy with xyz"). Others adopt a defensive, sneering trivialising attitude to feminism and feminists. Often this is disguised in the rhetoric of class politics or anti-puritanism ("Isn't feminist dogma the new moralism").

Most anarchist men don't reject feminism outright though. Instead they make vague self-satisfying assumptions about the compatibility of anarchism and feminism, based on the work of anarcho-feminist women but with no attempt to make such work specific to themselves as men. Anarchism 'embraces' feminism; anarchism and feminism are compatible, almost synonymous; 'all anarchists are by nature also feminists'- these are the sorts of idiotic comments you get from anarchist men whose minds are 'open' to feminism. They make their experience of feminism affirming and positive. Feminism is granted the status of an acceptable single issue. In reality, they make supportive noises while strenuously avoiding the implications feminist analysis has for their political theory, their identity, their personality and lifestyle.

So anarchist men either ignore, reject or comfortably appropriate feminism. All of these responses are inadequate. To subscribe to anarchist politics while participating in and securing benefits

from a fundamental system of oppression- which all men do, regardless of intent; e.g. they walk the streets in safety- is total hypocrisy. The anarchist's militant destruction of power and privilege, so ready and ruthless when the target is external (the rich, the bosses, the State) must be extended to those areas where the self is oppressor. Anarchist men have to work through the issues of gender politics in a comprehensive way.

Talking is a good way to get started. This includes discussions of all sorts and sizes, letters, fiction and poetry, casual chats and deep heart-to-hearts. Perhaps I might spark off controversy and discussion by suggesting ways in which anarchist men could confront their sexism and develop a real pro-feminism.

-Criticism of language. Read some of the feminist analyses of the way language maintains and reinforces power, and change your own.

-Criticism of behaviour. Look at the ways meetings are dominated by men, masculinity is entrenched in everyday "acceptable behaviour" and men use women as emotional props, and change them.

-Seeking out issues. Street safety is not an issue for men unless they question their authority.

-Meeting with men. Anarchist men's rejection of the Men Against Sexism movement is little more than avoiding unpleasant challenges. Anarchist men have a lot to learn from the movement.

-Men Against Sexism needs a radical perspective. In the process of anarchists developing a feminist consciousness and M.A.S. becoming radicalised, an "anarchist-pro-feminism" could be developed.

11

I am Aware of myself. what is my Identity?



I Know

your hands are your most alluring feature! What you can do about unwanted odour. Long slim legs. Luscious lips. Hourglass figure. Healthy skin. Skin should be kept glowing. Beautiful blemish free. maintains a beautiful finish to your hair. Eyecakes. blooming complexion. banish ugly nails. spirit and power. off weight control. you are so hip. sensuous. stilettoes always in fashion.



What an intelligent girl needs is an intelligent Tampon. Harder nails. Softer hands. Comforting. The most feminine bid. An 18th Century blend of Love, adventure and Int. fresher, cleaner, brighter. protect your sensitive skin. Luxurious long Lashes.

Now all you NEED is a **MAN** to protect you.

A man is strong, he works to support his woman, he is Decisive, authoritative. Active. what he owns reflects his status. He may possess but... He does not Love.

Woman, make him feel needed. Appreciate his strength - ignore his weakness!

This is called a Relationship

Listen, I've had enough of this, Let's do something Different.

Protect me from what?

had enough of what? don't be silly.

BANG!

ok then, I'm off to find freedom. Just call when you're ready to join me.

she must be CRAZY!

Yeah

BISEXUALITY

*Means you are attracted to both men and women. (Not necessarily at the same time.) How much you're attracted to each is different for everyone. (I am attracted to both fairly equally.) Again, who you feel love for and have relationships, sexual or otherwise is different for everyone.

*Is a sexuality without definition, it has no rules, no guidelines.

*For me, is honest, not suppressing sexual attraction on a basis of a person's sex.

Everyone has the capability of being bisexual, so it is a matter of whether you feel more comfortable being bi or gay, or heterosexual.

7 GOOD REASONS WHY I DONT WANT TO DENY MY BISEXUALITY (and therefore not claim my "true" lesbian or heterosexual self).

1. It challenges other peoples assumptions about sexuality/relationships, e.g. that you should have one partner and have sex with that person only. Also, men and women (gay and hetero) are threatened by it.

2. It gives me a slightly different perspective, an outside view on relationships.

3. It snaps me out of strict stereotypes, e.g. that as a hetero woman, you should direct yourself toward men only, e.g. homosexuality sometimes replicates rules and roles that exist

in hetero relationships and sexuality; or sometimes has "alternative" stereotypes.

4. It makes me question power games in relationships and question issues of attraction and desire.

5. It lets me discover what has been suppressed by my conditioning (from society or from "correct line" politics).

6. I can't politicize my desire/sexuality, although I can myself be aware of sexual oppression through feminism.

7. Because it's my sexuality and I enjoy it!

"To me, my politics and sexuality are interconnected. You can't change society without changing yourself and vice versa."

I can't let a political "line" over-rule my own feelings; my politics coincide with my desires—I want freedom from oppression - including freedom to express my sexuality fully. That means also to keep questioning what in my relationships I find to be oppressive, and acting upon that too.

I am not $\frac{1}{2}$ way to being a "real" lesbian, nor am I merely straying from the hetero path - I am a bisexual woman. I am not with women because I don't like men, I am with women because I like those particular women; or feel attracted to them. The same with men.

14.



I am a feminist, I have a vision of a new society, where we would all be free to act on our own feelings, including feelings of love, or attraction. I also believe that all people, including women, are different, but can unite for common causes. Regardless of sexual preferences, women can unite for the common cause of liberation. I can't agree with having to justify my sexuality's existence for a "correct line" of politics. Isn't gay lib fighting partly for freedom of sexual expression, or is that only for "pure" lesos and poofs?

I am not kinky - although I have enjoyed threesomes I don't particularly go looking for them. But who cares if I did anyway? I don't always feel like sleeping with men or like sleeping with women. My sexuality is fluidly changing. I know some of it, but am still discovering. I try to be satisfied with myself and my situation at the time, despite what other people say. "I just want to make love with affection", with freedom, with whom, when and how I choose; and to create my own relationships how I choose.

IT'S YOUR CHOICE:
So you think you're bisexual? Remember girls, there's nothing wrong with being Bisexual. Do what you feel is right. Be honest with your feelings. Let things take their own time to develop. Question yourself and the answers are all inside you. Read books about/by gay/bi/hetero women. Go to gay/hetero bars, dances, discos - have a good time! Talk to other bisexual men and women; support them and encourage them to support you. If you go to a doctor/healer about sexually related problems, be aware that they are probably not going to be aware of bisexual women's existence.

Why it might be scary being bi...
- because some heteros and some gays will disapprove (you're a deviant or a traitor) of, or even deny the existence of your sexuality.
- you might not "end up" with one person to grow old with.
- other people can't cope.

TOO BAD! It's your sexuality - enjoy it!

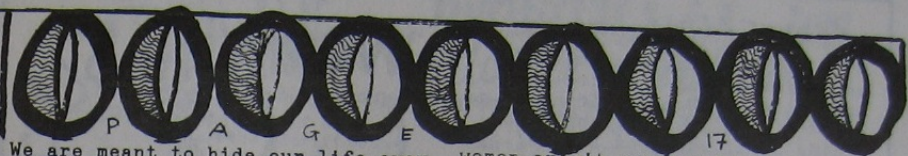
K. S. (with help from Nicole)

ABOUT EATING

This is a record of how extremely political powerlessness can affect intimate behavior and how politicalization of the personal allows a real power which can then be directed positively. I wrote this more than a year ago which was the first time I had put all these experiences together.

The first time I stopped eating was when I was five years old. This was when I was sexually molested. My memory of the assault is fragmented but I trust that the two incidents were definitely linked. I began to hate the outside world. I didn't want it in me. Again when I was 12, 13, I stopped eating anything that any one else made for me or gave me. I ate toast and cereal for a long time until I ended up in hospital with malnutrition. I was forcibly fed, they didn't care about why I was malnourished. This is common treatment for anorexic women in hospitals. When I reached adolescence I was hugely disillusioned. All of a sudden, it seemed, I was meant to turn into a "young lady". Instead of getting interest

ing books for xmas, I started getting things like heated rollers, eye shadow and perfume. I'd throw them down in disgust. I was told that if I didn't want the men my mother worked with to look at my breasts instead of my face I should wear a bra. I'd go an cry on my bed. I was being instructed as to how to be a lady. I felt like I'd been sold out. I didn't trust anything anyone told me, gave me, fed me. This is the age when we can't get away with being ourselves any more. We have to change our face, our voice, the way we run, react, some of us get our clitoris cut off. Maturing. We have to drown our reality in societys female reality. It's the age when most anorexic women become anorexic for the first time. Going on strike?



We are meant to hide our life away. Like the ugly duckling turning into a swan. It was no ugly duckling to me it was a beautiful one. The "turning" was no natural process, it was other people giving me instructions, orders, and the beautiful, white, composed swan seemed like she had a shithouse life. I didn't want a bar of it. All my female friends started talking about boys all the time my best best friend who thought boys were stupid too left for Queensland, my mother, sister and I left my father and were much poorer. My sexual feelings for my female friends scared them, hurt them. I didn't know what was happening. What was there for me to do? I couldn't explain. I didn't know the words. No one would give me any credibility any way. I was a female child. I fell painfully in love with any woman I met or saw who seemed as if she'd made her own life. I screamed but I was scared to let any sound come out. I stayed up all night in some other world were there weren't any people. Violent betrayal. I didn't believe anyone, or the world. I stopped talking. I cried a lot. I didn't eat. I tried to kill myself a few times, not very wholeheartedly. I wanted someone to see by my actions, by my not eating, by my face, my tired eyes, my scars. I wanted some woman who wasn't a lady to tell me how she got there. But I didn't know what I wanted to know. Who to ask or what. Anorexia is often seen as dieting gone overboard but most anorexic women aren't overweight to begin with. Many do feel alienated or uncomfortable with their bodies. Women see their bodies as inadequate because men tell us what we should be. That we can't be anything outside of that image. But no woman can succeed in becoming a lady. We are doomed always to fail. And it's difficult to find other ways of being a woman. I had no alternative to what I was rejecting. We are taught that we have to have a man. They tell us that to love a woman is revolting. They make abortion socially and emotionally traumatic. There's no approved of contraception that doesn't damage a womans body. Our husbands own us. Our blood is a secret. Men grab us. Men wont hear us. Men fuck us around then other men proscribe drugs to us to make us forget. Men threaten us everywhere. We're continually told to support men in all ways or else. In these ways and a multitude of others we don't control our bodies. In small ways I hung on to controlling my body in the only ways I could. I was definite about what I put in my mouth and what I wore. The one in every two hundred teenage girls who are starving themselves rather than becoming all the horror a lady involves, who are turning their anger inwards as they are taught so well to do, Who have no support and see no way out; think of them the next time you demand that a woman looks or bes or talks, reacts or behaves in a certain way. Men. Let us fucking be.

ABOUT EATING CONTINUED...

It's not a disease you catch, anorexia. I learnt to try to look at everything in front of me, people, ideas, situations, food, decide if it was good for me/women and then incorporate it or spit it out. Social conditioning is the same as food poisoning. You spew it out, it hurts, you rest, you spew it out, it hurts, you rest. Food is not just food. What men force feed women is poison. We must make our own way. We must feed ourselves/each other - make ourselves strong.

*Statistic from "The art of Starvation" Sheila MacLeod. Virago. 1981. pg. 7
Though the figure has escalated enormously and is now generally said to be "epidemic"



ANARCHY for those still unconvinced

I think with annihilation threat ening us every minute, those in power insane or insensitive and most people without even power over their own lives, we all realize the need for change.

CHANGE HOW? TO WHAT?

Any change that keeps the existing system intact is NOT CHANGE but only a reshuffle of faces. As we know by now its still the same old shit. In places like the western world where the ruling powers have little to lose and a kindly face to maintain they may permit a few bonds to be slightly loosened: women say, being allowed to work in the same degrading jobs for the same degrading pittance as men. Or when

* Acknowledges the work of Big Women in increasing their influence on society
* Confrontation on page 21
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DESTROY OR DEFACE ALL NATIONAL ACTION PROPAGANDA

NO NATIONAL ACTION ARE NAZIS!

CAPITALISM CAUSES UNEMPLOYMENT NOT IMMIGRATION!

NO NAZIS!

ΣΕΛΙΔΑ ΔΕΚΑ ΟΚΤΩ

THE CONNECTION BETWEEN DOMESTIC and Global Violence
A SPEECH made to the Women at the ANTI ANZAC MARCH by Gillian Alecko.

Anzac Day for most of us here is a time of the glorification of war and violence as a resolution to conflict. It is a peculiarly white Australian ritual especially so in a white nation that has never been on the receiving end of organised/militarised violence. The glorification of Anzac Day wears the cloak of mourning.

Anzac Day is an expression of the idea that might is right, that superior physical strength/power equals superiority. Superiority in this and other cultures has become equated with rightness, with truth, goodness, god and anything else you care to name. Conflict arises over heaps of things but at its base is greed for property and for domination of one kind or another.

There are many links between domestic violence and war but of course the most obvious one is the use of superior physical strength or armaments to get one's own way. This use of force is justified by the underlying ideology that might is right and this ideology is perpetrated and endorsed by those who are physically strong, namely men. Women all over the world share the experience of being on the receiving end of violence in the form of beatings, bashing, rape, incest or pornography. These things happen to women in so-called peace time as well as when the nation states of which they are seen to be the property are at war.

The attitude that women are conquered property of the enemy, as evidenced by the raping of women in invaded enemy territory being standard operating procedure, is no different to women being viewed as property available to men because they have been fighting at the front or women and children as property being bashed in the home and in the street.

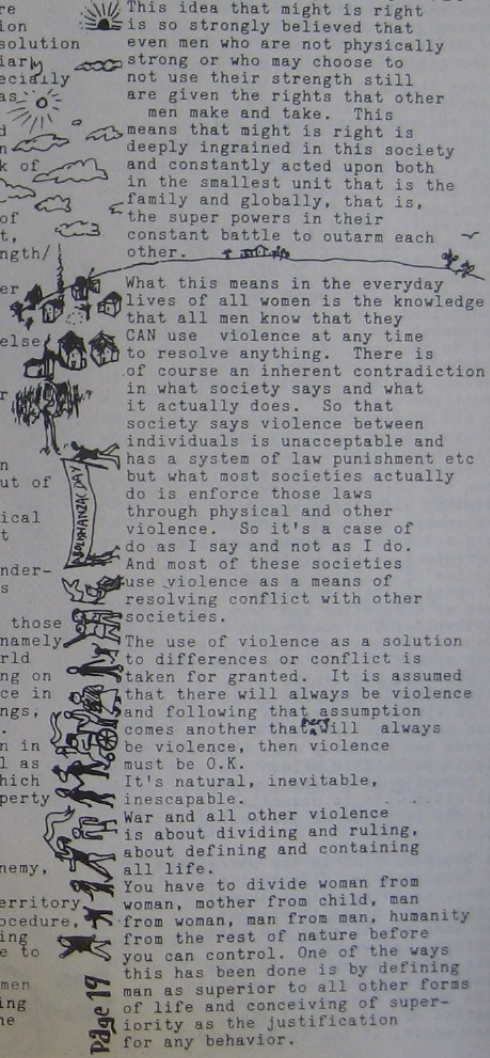
This idea that might is right is so strongly believed that even men who are not physically strong or who may choose to not use their strength still are given the rights that other men make and take. This means that might is right is deeply ingrained in this society and constantly acted upon both in the smallest unit that is the family and globally, that is, the super powers in their constant battle to outarm each other.

What this means in the everyday lives of all women is the knowledge that all men know that they CAN use violence at any time to resolve anything. There is of course an inherent contradiction in what society says and what it actually does. So that society says violence between individuals is unacceptable and has a system of law punishment etc but what most societies actually do is enforce those laws through physical and other violence. So it's a case of do as I say and not as I do. And most of these societies use violence as a means of resolving conflict with other societies.

The use of violence as a solution to differences or conflict is taken for granted. It is assumed that there will always be violence and following that assumption comes another that will always be violence, then violence must be O.K. It's natural, inevitable, inescapable.

War and all other violence is about dividing and ruling, about defining and containing all life.

You have to divide woman from woman, mother from child, man from woman, man from man, humanity from the rest of nature before you can control. One of the ways this has been done is by defining man as superior to all other forms of life and conceiving of superiority as the justification for any behavior.



Violence is about fear of difference and this fear is used to motivate and justify violence every day (bashings, rape, incest) and in war.

Greedy and desire for domination and property are hidden under fear of difference.

Concepts of nationhood and sovereignty encourage fear of difference and this fear is then manipulated into dehumanizing language and behaviour.

Men control because they are already afraid of anything that is not the same as them. They are terrified of the unknown, the dark, the strange, the peculiar, the different. Conformity, normality was born when some man decided that anything that was different to him must be dangerous and was therefore to be feared and controlled. This fear of difference permeates almost all societies and is the basis for all prejudice whether that prejudice is called sexism, racism, classism, anti-semitism, whatever.

In all violence the enemy is always dehumanized, the most traitorous thing a soldier can do (except on xmas day and when the war is over) is to identify with the humanity of the enemy, how could he then hate and kill? It is an essential ingredient of all violent resolution of conflict or difference of opinion that the enemy be seen as disgusting and less than worthwhile. The enemy must be seen as in some way by their very manner of existence deserving of violence and death:

This attitude prevails in adult/child violence where the child is seen as not quite human and proves her humanity only when she fights back. This alienation of humanity from humanity and all other life is essential for the exercise of domination/power control.

In the family it is the perception of femaleness as different and other, as being only a sexual thing, that makes it alright for some men to rape and assault children and women. This sexual thing is, in mens minds part of womens connection with nature and men are so fearful of the natural that, once again, it has to be control-

led, conquered and dominated. Children and women who are uncontrollable are perceived as dangerous like so called lesser forms of animal life. All institutions are about control. Anzac day, war, government, marriage, parenthood, prison, school and so on.

One of the differences between war and all forms of violence in the family is that war is highly visible and violence in the family is largely invisible. However, the victims of family violence, like the enemy in war, are held to be responsible for the violence perpetuated against them. The only way victims can avoid this responsibility is by not existing at all.

Guerilla warfare is constantly waged on women. We are so used to this that most women take precautions without being conscious of what they are doing. Being a soldier in a country at war and hearing noise behind you must be like being a lone woman in a lonely street or house day or night with footsteps behind her.

Neither can assume that the noise is friendly.

If women were socialised to fight back to defend themselves using whatever was necessary to equalise the differences in strength there would be many violent deaths in the home. Emotional and physical violence go hand in hand. Both sorts of violence always escalate in intensity and very often in frequency. Being constantly assaulted leads to brutalisation, to acceptance of violence as normal, to weakness of all kinds, to insensitivity to the pain of others, to in many cases the passing on of violent behaviour, not only father to son, but mother on child, child on other children and so on. A truly vicious cycle. Women living in situations of domestic violence live in a state of siege. Like the citizens of countries under attack they never know how or when they will be attacked nor can they predict the outcome. There is little they can do to prevent being attacked since so often their attacker is also their protector. Like civilians in war they have nowhere to go, like the Jews in World War 2 nobody wants them and amazing feats of conscience are performed by

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friends and family to avoid taking responsibility. Attention becomes focused on the attacker and the victim becomes responsible and invisible at the same time. People don't want to know about the atrocities of war and domestic violence because if they did they would have to do something about it or alienate themselves totally. Many of us here would like to see the vicious cycle of violence and war broken. We hope that by enabling all of us to participate in a non-violent expression of our opposition to violence we've contributed to the breaking of that cycle.

the gay community becomes active and loud, the ruling powers may grant what they term "permissive legislation be passed intending to quieten them. The rulers true face is shown however when theyre asked to give up their Nuclear toys. Whatever they may grant us to convince us we are free, they are still the oppressors and will do anything to maintain their power over us.

When we acknowledge the links between vital and challenging groups such as womens collectives gay collectives etc. why ignore our common aims and remain separated? Imagine what we could achieve in unity! To change the world we must change everyone in the world, and fight as one for a free world.

For me the only philosophy of freedom that incorporates the individual as well as the collective is Anarchy!

ANARCHISM: the philosophy of a new social order

based on liberty unrestricted by man-made laws: the theory that all forms of government rest on violence and are therefore wrong and harmful as well as unnecessary.

(Emma Goldman: Redemmer speaks) The arguments against usually go something like: "its a nice ideal but would not be realised in my life" or "it's impractical because you can't trust human nature" and even, "Anarchy? isn't that chaos and violence?" Surely your own life is not all you think of? Human life on this planet may be of incredibly short duration if we don't start to build a future that is sane and responsible as well as beautiful Now!

Also I think it's about time we stopped limiting "Human Nature" by what we see when we look at a diseased humanity. What can any study of humanity tell us now, except how long people will live in fear, how long we will bear Injustice and to what lengths some will go to stay in power. Chaos and violence? Look around you read the news, walk by the commission flats if you need any proof that we live in a violent and chaotic world.

Anarchy simply means every individual taking back the control of their own lives.

So if you don't feel that you are a free autonomous being, able to interact as you please with complete control over your life, and you would like to fight for your freedom, and help those you love fight for their freedom, you owe it to yourself to think seriously about Anarchy!

Jo.

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Consumerism.

I want to share with you some thoughts on consumption. E.F. Shumacher in Small is Beautiful describes a buyer as "essentially a bargain hunter, s/he is not concerned with the origin of the goods or the conditions under which they have been produced. Their sole concern is to obtain the best value for his money."

The buyer is the second party to an agreement over the value of goods and services. That agreement is almost always unthinking and uncaring. I guess the growth of this unthinking/uncaring parallels the growth of western civilisation and within it suburbia, so that producer and consumer become more and more widely separated, to the point of being opposite sides of the globe. We are a far cry from the transactions of last century, when these were for instance, village-based or within riding distance

in european cultures, or in australia, across a chain of walking people. Even if many goods didn't involve face to face contact between producer and consumer (most probably did), they usually involved seeing someone who saw someone who saw someone who saw the source. Without this contact, it is possible for us to have no conception of who and what went into making this thing we buy, wear, eat, throw away.

I am suggesting that each thing we buy represents a relationship between us and another person or people, and the earth.

If we can think this way, it becomes necessary to take on responsibility, and to make choices which sometimes seem like no choice. It is difficult to find batteries that aren't made by people working for Union Carbide. At a Union Carbide battery plant in Jakarta, Indonesia, more than half the workers had kidney damage from exposure to mercury. Australian Newsprint Mills pumps more than 70,000 cubic

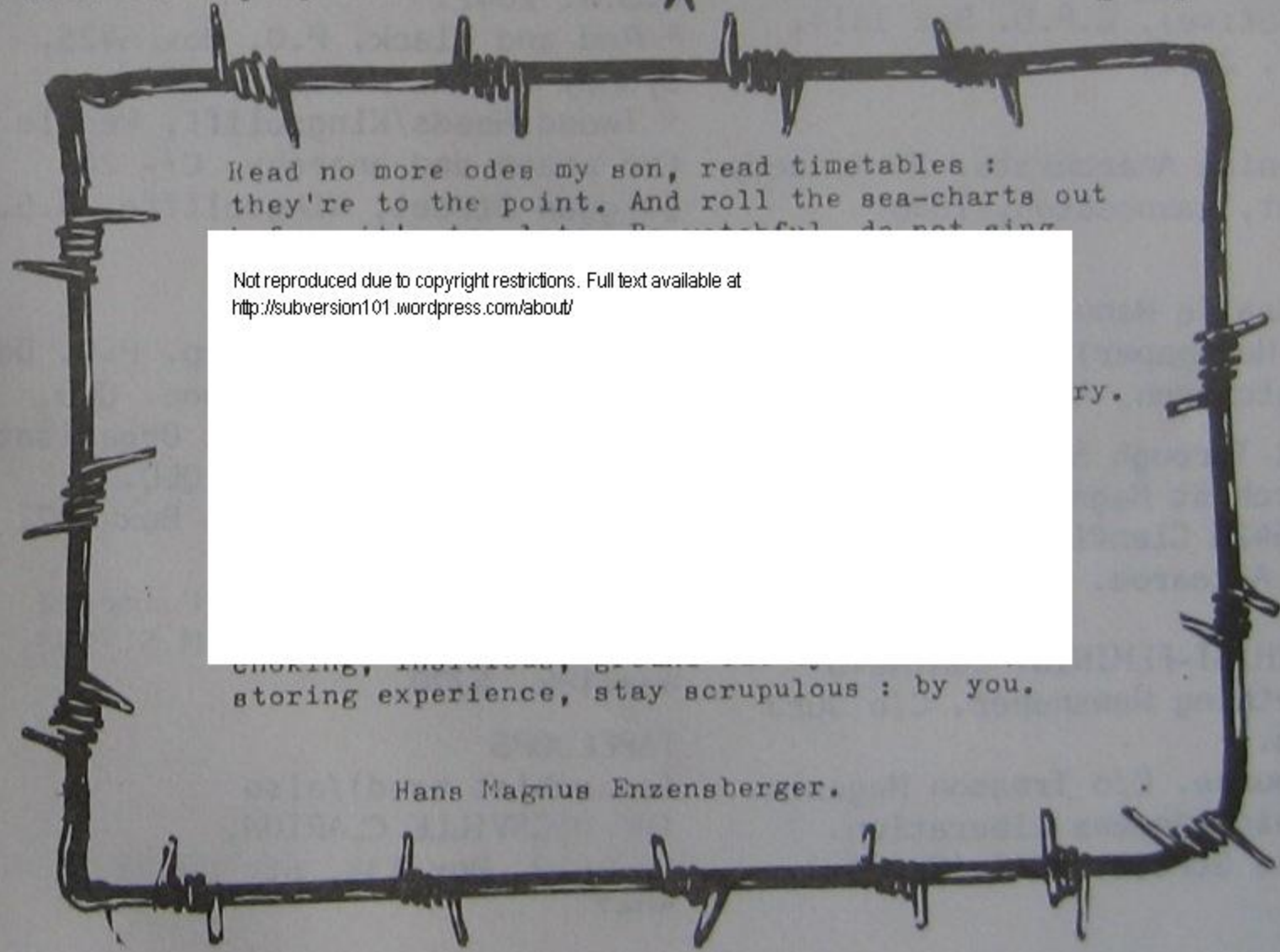


metres of sawlogs each year in Tasmania. Clearing for wood-chip in Tasmania is 8500 hectares annually (most goes to Japan), and since white settlement, half of Tasmania's forest cover has been lost. Coffee, tea and cocoa are imported from a host of developing countries, where land distribution means people can't produce their own food but are forced into working for huge companies. In Brazil, the largest coffee producer, 94% of land under coffee is owned by 6% of landowners, and the coffee farmer receives as income about 2% of the price of instant coffee in Australia. This is all depressing, but it's not something we can shrug off as other peoples problems. Each time we buy U.C. batteries, or newspapers, or coffee, or so many other things, we are entering into a relationship with other people, and with the

earth, that is exploitative and disasterous. In most cases it's not just a matter of choosing between brands, its a matter of changing lifestyle so that we don't "need" or want so much. It's hard to change habits and expectations of living standards we have been raised with. It's impossible to jump from the way we are to a just world in one go. But each time we buy, we can consider:

- 1) where does it come from,
 - 2) is it a relationship that's fair,
 - 3) do I need it ???
- This has to be balanced by our own contribution in how we spend our time, and what we produce and share.

By taking this responsibility, we can take the politics of "neither master nor slave" to a practical level, and treat the earth as our friend.



Read no more odes my son, read timetables : they're to the point. And roll the sea-charts out

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storing experience, stay scrupulous : by you.

Hans Magnus Enzensberger.

CONTACTS

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* Libertarian Workers for a Self Managed Society. P.O. Box 20, Parkville, 3052.
* Monash Anarchist Society. C/o Monash University, Clayton. 3168.
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W.A.
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ACT.
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TAS.
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N.S.W.
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* Panic Merchants, P.O. Box K153, Haymarket, Sydney, N.S.W.
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* Tweed Heads/Kingscliff, People for peace and anarchy, C/- 24 Quiggan Street, Kingscliff, N.S.W. 2487.
- QLD
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* Libertarian Socialist Organisation P.O. Box 223 Broadway, QLD.
* Catholic Worker. P.O. Box 187, West End, Brisbane.
* Rural Anarchists, M. Palmer & E. Scott, Cumaroounga, M.S. 508, Warwick, 4370.
- TAPELOOPS
(anarchist band)/also
THE HOGSVILLE CLARION,
C/- P.O. Box 134, St. Lucia. Qld.
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