

TREASON

had an
out attack
lately?



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[no. 13?]

CONTENTS

ROXBY DOWNS 2

ANZAC ACTION 4

WINNIE THE POOH - CAPITALISM EXPOSED 5

HYPOCRACY AND CRIMINAL ASSAULT 6

ALLIES ARE ENEMIES 7

NEWS AND LETTERS 8

PRACTICAL ANARCHY 10

REVOLUTION AND THE ART OF HOUSE CLEANING 11

DEAD KENNEDY'S SPEAK 12

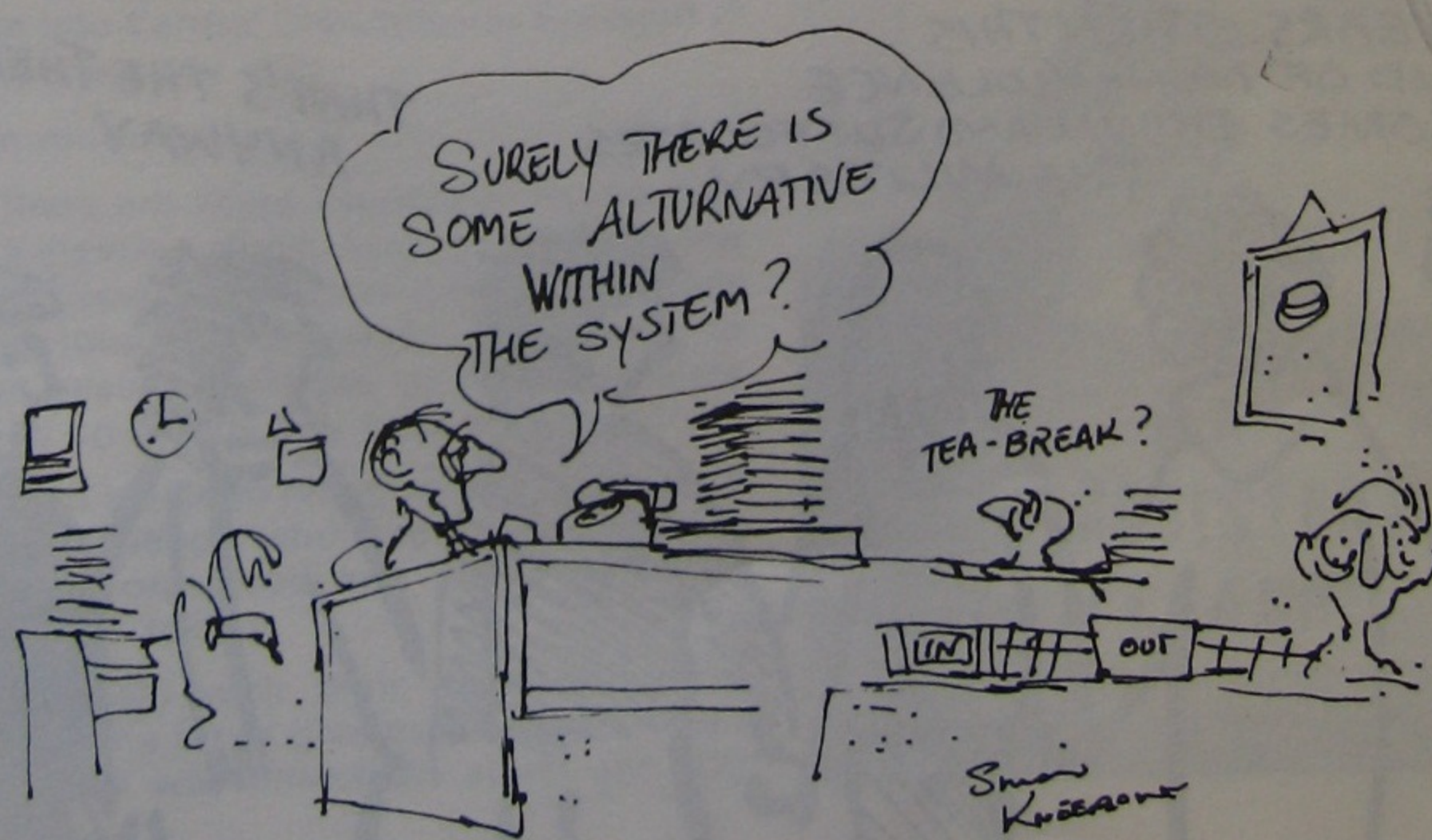
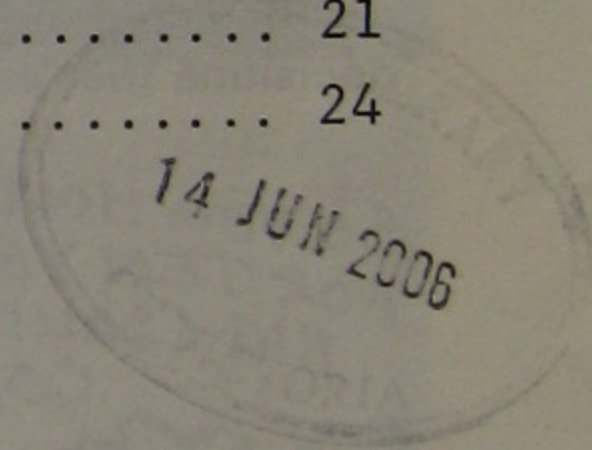
ANARCHIST STRANDS 16

LAW AND ORDER 17

ART AND ANARCHY 19

THE DECORE OF SCHIZOPHRENIA 21

ANARCHIST CONTACTS 24



ROXBY DOWNS — DECISION MAKING

Treason is proud to present the following article by noted anarchist and protestor, Bartolomeo the Uncertain. Bart, a veteran of the Franklin and Roxby protests, was asked to explain how decisions were made at Roxby and how these experiences relate to the anarchist movement. He was also kind enough to give us his thoughts on those whose anarchism lies in armchairs rather than action. Take er away Bart

The decision-making at the blockade was of the same vintage as that at Honeymoon, the Franklin etc. That is, decisions were made to begin with via three meetings:

(1) General meeting of the camp occuring at least daily. This is supposed to be an information-sharing and idea-tossing meeting.

(2) Affinity group meetings. I'll assume that all you anarchists out there in Treason-land know from the good old Spanish Revolution and the years before it what an AG is. In this case its particular function is to consider the information gleaned at the general meeting and make decisions for themselves on that basis.

(3) Spokespersons meetings. Delegates were sent from each AG in order to correlate and coordinate (and occasionally to abuse) the decisions that each group had made.

Finally, the spokespeople were supposed to report at the next general meeting to check that people liked what they'd come up with.

This is, of course, the process that is currently "in" in all the best non-violence circles.

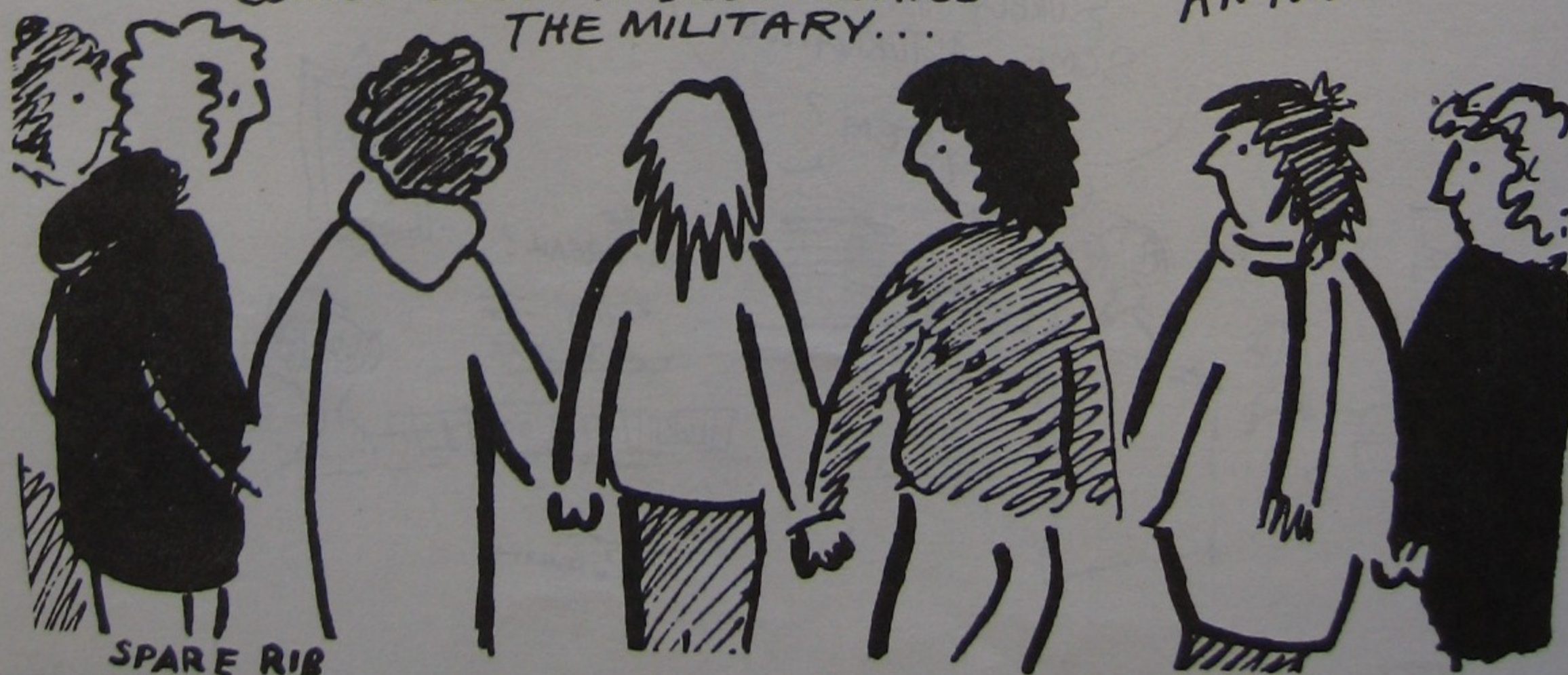
So far so natty.

Fortunately not even the non-violence ideologues could make it all stick. Lets face it, it's a cumbersome system which works fine when you've got a stable group and regular meetings without too many interruptions (such as mass arrests, or aggravated assault). It's hard to make *quick* decisions — as a group of half a dozen of us found when, having cleared a path for the convoy of cars to come through, they didn't, because the meeting hadn't decided to move. So we blocked a couple of trucks and a few four wheel drives just to keep our hands in our convoy came through eventually, but one was left with the feeling that perhaps it would have been nice if we could have made action-decisions just a little more quickly.

This need for speedy decisions was resolved in a couple of ways. It's fortunate that the basis of all these organisational ideas is flexible enough for the actual structures to change at need — indeed here they go along with basic anarchist demand for *flexible* structure, for organisation controlled by the members rather than (as has been a constant worry to me) by some ideas from a book about the "proper" way to do it.

SO YOU HOLD HANDS
FOR TEN YEARS... THEN THIS
BIG CLOUD OF NON-VIOLENCE
COMES DOWN AND SUFFOCATES
THE MILITARY...

THAT'S THE THEORY
ANYWAY



One of the ways in which the people at the Roxby blockade adapted the decision-making process to their own needs, was by simply regarding conclusions drawn at spokespersons meeting as decisions, rather than consulting the group as to whether the "decision" was acceptable.

The second way, the way I feel is an important innovation, was to just call a spokespersons meeting at short notice to spread info, then a quick discussion in affinity groups, then back to the spokespersons meeting. Bugger the general meetings! have one a day to spread info/news. Fine. But forget trying to make decisions there. When speed is needed a quick spokespersons meeting is a *lot* quicker. The trick is to make sure that every group hears about it!

Myself I think that if blockades are to grow and become more effective we must put more trust in spokespersons meetings. Now before someone starts blubbering about my inherent elitist/centralist/oligarchic/hierarchial (Trotskyist/crypto-neo-Pabloite-Maoist) tendencise coming out at last, let me say that from experience decision-making needs to be made less tedious while retaining an acceptable level of democracy, and if we continue to put so much emphasis on general meetings then BIG blockades are gonna be in a big pile of trouble. And just to reassure all you anarcho-idealogues, the federal structure with levels of spokespersons meetings *is* very basic to anarchist methods of organisation (those of you - ahem - comrades who're opposed to all organisation be damned), and we need to develop ways of integrating spokespersons/delegates meetings into our own everyday groups, and certainly into the theory and practice of protests. But please note. That doesn't mean that they should turn into Central Committees. Rotation of tasks is the best way out.

Just two more things.

Firstly, there are some aspects of Roxby that didn't get a mention above. One of these was the *non-elected Coordinating Committee*. This *might* be a dangerous phenomenon, if it starts to become an executive. Those on future protests should keep an eye on any such animals.

Secondly, it's time to recognise a basic fact. A fact that a lot of people who read Treason without taking part in organised and public anarchist politics need to realise.

These protests with their decision-making processes have a lot to give to anarchism. Even now there's no way anarchists could get 600

people to Mary Kathleen or even Caboolture (if they ever build that uranium enrichment plant there) - these non-violent protests *are* anarchist in a lot of ways, and its up to *us* to get involved, to keep it that way. If we don't, some other group such as the CPA will move in and take it over, and we'll have no one to blame but ourselves.

So do a bit of bloody reading. Learn a bit about your own anarchism and what it means. Put it into practice in Brisbane (or wherever you are) — the Mall for example, largely an anarchist victory, is begging for speakers and people to show a bit of interest. Get your fingers out, and get anarchy back into the rest of the world (Anarchy In One Room doesn't work).

Bartolomeo



ANZAC ACTION

When a large and diverse group of women get together to protest against Anzac Day, violence and rape, you have an enormous amount of power energy, and excitement. You also have a lot of confusion, fear, ignorance, many supporters, and dangerously few 'demo veterans' (pardon military connections). In short, a majority of relatively inexperienced women making a reasonable protest in a reasonable way... And then you have THE POLICE and THE R.S.L (guaranteed to spoil a good day's work). To be frank, you've got *problems*. And that is exactly what we had on Anzac Day in Melbourne in 1983. Unlike Sydney's march, where the police announced that women would be arrested if they crossed a particular line - we were simply refused the right to march. When we decided to do so anyway it was with bravery, uncertainty and then shock and amazement at the numbers and violent opposition of the police.

As we grouped together at eleven am wearing black in solidarity and mourning, and carrying banners, the media sniffed for 'potential violence', and an R.S.L representative called for a conference with our *leaders*! 'Conference' meant realising our bad taste and embarrassing presence and going home (where we belong!). We were *told* to compromise - to march up to the shrine - no further - without our banners and to lay our wreath when everyone had gone home. Thank you boys! Because there was no a clear decision making process (i.e. not enough pre-demo discussions on tactics, conflict etc), and because some women did not wish to march without our most public vehicle of communication, the banners were not dropped immediately.

This hesitation (read provocation if you are a cop and can read) caused the police to begin ripping the banners out of women's hands, and pushing and shoving. They even pulled the heads off someone's puppets and jumped on them - 'it coulda been me'!! Then we linked arms, took a deep collective breath - heh heh - and started marching towards a line of police who looked and proved themselves to be the well dressed, lawfully sanctioned delinquents we all know they are! AS a first timer in the front line I was badly prepared for the punching, hair pulling, kicking, shoving and verbal abuse that



we endured. The media of course loved it, the cops loved it, and the, R.S.L and supporters revelled in it. All of the women hated it, some chose to leave because of the lack of organization, hasty decisions, and the threat of arrest. Others zigzagged around the police lines to regroup at one side of the shrine. Two or three women managed to lay the wreath - congratulations to them - but simply to be a woman in black that day was reason enough for congratulations.

The extent of the violence and threat our presence created proves how important it is to have a large group of well informed, experienced women who have made collective decisions on handling commercial (biased) media, police brutality, on the spot decisions, group responsibility throughout legal representation and information, before during and after the day, and childcare. Some of these we achieved successfully and many felt jubilant after being firstly at the dawn 'service' then a whole day of hard protest and a long wait outside of Russell street police station, where two of the seven arrested women were kept.

After much debate and reflection I feel that the action of demonstrations, especially for women, must be re-examined. If we have no leaders, how come the same few women are always on a megaphone making decisions? And if we all decide together how is it possible when half the crowd can't hear what's being said up front? Why do we walk into police lines (because they are there) instead of around them in organized groups?

Also the concept of non-violent action in the women's movement must be looked at more critically - Is it not an extension of the role of women as peacemakers, correctors of men's evil ways with suffering passive resistance? If you wish to reply please don't quote Gandhi - he was not a Feminist.

by Chris.

Winnie The Pooh — Capitalism Exposed

Was Winnie the Pooh a captain of industry? Did he exploit the working class in the form of piglet? Or, does AA Milne inadvertently portray in his bourgeois pacifist style, proletarian symbolism that exposes the rotting strata of society?

The answers to all these questions is yes according to American-born marxist literature critic, Mr Martin Tempralis! His revealing essay *A Bourgeois Writer's Proletarian Fables* has just been incorporated amongst the work of lesser writers on the true meaning of Pooh stories (FC Crews, *The Pooh Perplex — A Student Casebook*, Arthur Barker Ltd 1976, price \$7.95 hardcover).

The riddle to these paradoxical questions is the dialectic of Milne's thought. In fact there two interlocking yet separate conspiracy theses within the Pooh manuscripts. Some Hungarian Humanist Marxists, including Mezaros, have gone so far as to suggest Pooh stories represent in their structure and conception a Grundrisse for children. This is rubbish!

However, Comrade Tempralis notes that within Milne's writings we may see the essential class relationships as determined by the capitalist mode of production. For instance, Rabbit, an entrepreneur par excellence, is bent on imposing his will on everyone else. The reaction to his schemes for capital accumulation is buried sullenness on the part of Owl, Pooh, Piglet and Eeyore who he attempts to co-opt. One can sense the everpresent potential for revolt amongst the larder slaves.

Yet lacking a political vanguard and without even an inferior trade union consciousness their ability to fight Rabbit is essentially unorganised. Pooh, for example, hides from Rabbit. Such tactics are, of course, futile and when Pooh goes visiting . . . *Rabbit, having deceitfully offered Pooh admittance to sample his overstocked larder, artfully traps his victim in the doorway and exploits him as an unsalaried towel rack for an entire week* pp 22-23.



Pooh, himself, falls foul of capitalist ideology. He secures the labour of piglet to dig for Heffalumps whilst he hoards their capital of honey and acorns. Live Heffalumps obviously represent the exploited colonial peoples of Pooh's imperialist venture.

Milne's description of the activities — or rather the absence of useful activities — of Owl indicates the role of the leisure class in a way reminiscent of Thorstein Veblen.

What, Tempralis reveals, distinguishes *Winnie the Pooh* from being a justification of inhuman bestiality in the guise of a *free market*, is Milne's idealistic

bourgeois pacifist leanings. The capitalists portrayed are incompetent. Pooh himself, being too loyal to his leisure class environment to carry out the minimal duties of the capitalist. Hence, he consumes most of the honey en route. Here lies the real message of Milne's account of wage slavery, speculation and *lawful* gangsterism.

Readers may cheerfully ignore the other essays in Crew's book. Their only value is in highlighting the twisted pre-occupations of bourgeois writers with Pooh's sexual mores (the absence of genitalia); the Oedipal role of Kanga in

Pooh's psyche; the place of Pooh in Western culture and several transparent attempts to substitute Pooh for Ayn Rand as the leading capitalist ideologue.

Comrade Tempralis is even now writing a book to expose all this. Included will be a new paper on the writings of Enid Blyton. Amongst other things, Tempralis is examining the treatment of golliwogs in relation with Lenin's work on imperialism and the salutary significance of Big Ears as a victim of the *cult of the beautiful* advertising.

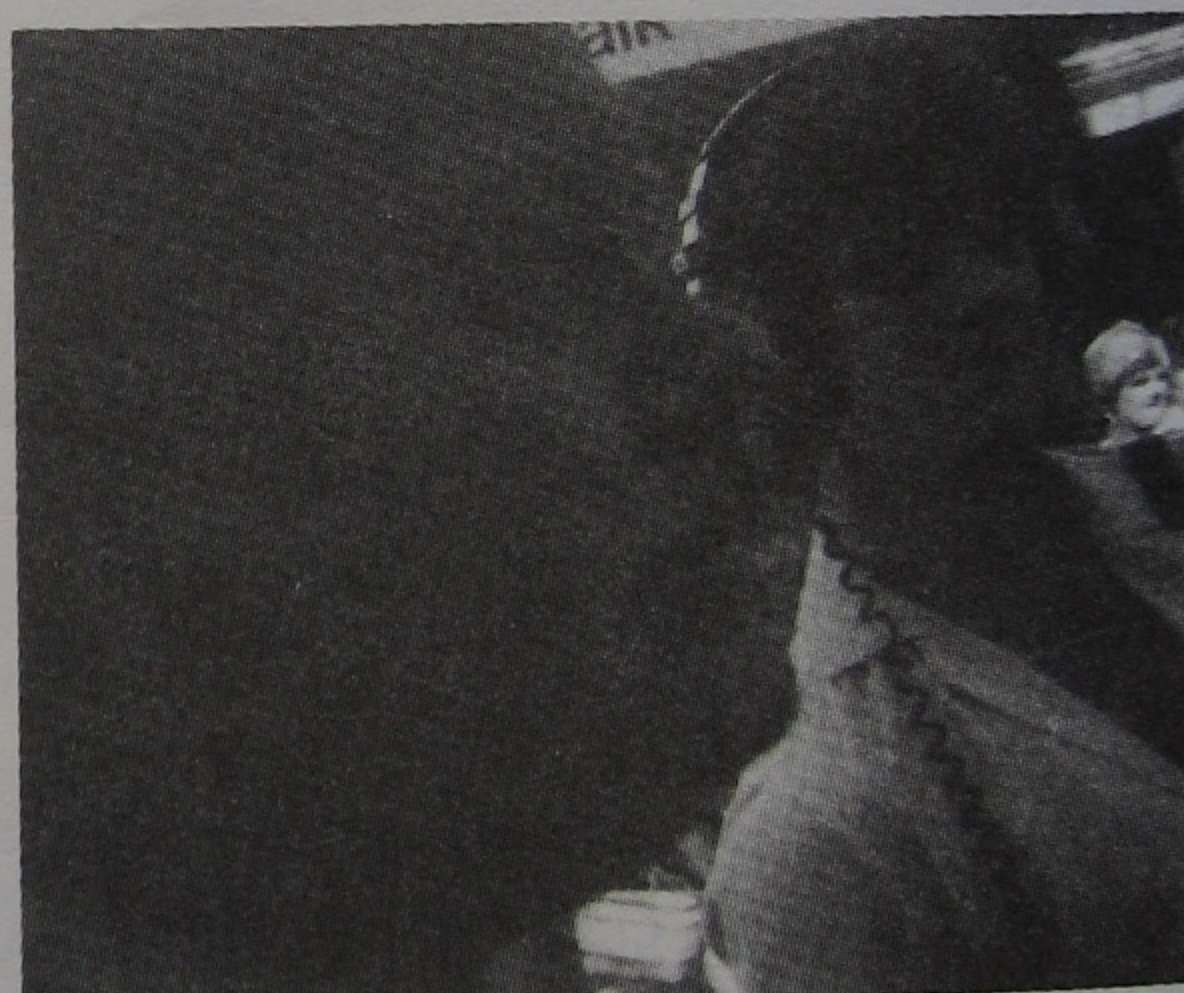
Mervyn Sludge

HYPOCRISY & CRIMINAL ASSAULT

As part of the continuing campaign to establish freedom of speech in the state of QLD, the People for Free Expression recently participated in the farcial spectacle of the mall to mall race. (and what a pathetic non-event it was too, the idiot who thought up THIS advertising scheme obviously has the imagination of a dog turd) Faithfully promoted by the Courier Rag, the anarchists entered in it not so much in the hope of recieving any worthwhile media coverage as for the opportunity to spread the concept of public speaking in other centres aside from Brisbane.

Upon their return to the Brisbane mall, home of the free speech movement (har har) our intrepid voyagers were met by a PFE reception and a speakathon, running from noon till four-thirty, when a picket was staged outside BP House in support of the Roxby Downs demonstrations.

All did not run smoothly, however, thanks to the pig-like efforts of Graham Campbell-Ryder, mall manager and sworn enemy of free speech. Unable to call in the police (who had been instructed not to make any arrests until after the October 22nd election) Graham had to substitute repressive tolerance for outright oppression. Speakers were not physically harrassed by the forces of law and privilege it is true, BUT piped music played through PA speakers strategically placed throughout the mall, was turned up to a deafening volume. Without exaggeration, it was impossible to conduct an ordinary conversation without shouting.



This trick had been used before, but never to such a degree. For four hours shoppers were subjected to this sonic barrage, the only break being when PFE members managed to unplug some of the speakers.

Prior to this an attempt had been made to have the music turned down by making a polite request. Unfortunately the PFE member who attempted to do this was abused, criminally assaulted and dragged by their hair by sweating, irate mall manager, Graham Campbell-Ryder. (Lucky for Graham he picked on a pacifist)

A complaint about the volume was also made by an 'ordinary citizen', who was told that the music could'nt be turned down because they were "trying to drive out some people who were trying to speak in

the mall."

This sort of activity on the part of the mall authorities and their unquestioning employees illustrates well the style of hypocrisy one comes to expect in this society. Unable to directly stop people from speaking in the mall through the use of force (the police) they attempt to appear to tolerate the speaking. In the meantime they resort to tactics which interfere with free speech, but which are not seen by the public (or reported by the media) as being repressive. In doing so they have been obliged to adopt a public stance which claims that the mall speakers are "not worth worrying about". At the same time, in true double think fashion, they are able to claim, when it suits them, that speakers in the mall are a "nuisance" and "disturbing the ordinary citizens who wish to use the mall." The hypocrisy of this second statement is unbelievable after the events of Spetember 2nd, when the noise from the PA speakers caused far more irritaion and annoyance to 'ordinary shoppers' than any free speech platform.

At this rate it would not be suprising to find the mall authorities hiring thugs to break up free speech platforms, seeing as how the police have been held back from doing the dirty work. We can only hope that this does not occur.

Allies Are Enemies

Give thanks to our allies for targets, already lined up, in North West Cape, Pine Gap, Narrungar and the Gippsland omega. They don't care for you and me, causing others to threaten us. We are held, by perverted Christians, over the barrel of perverted Communism. Cowboy Sam, with raygun, Vodka Bear, with sickle claws; suckling each other behind the media curtain, frightened us with there practical and rhetorical missiles of the spectres of East and West, sense unable to slice there pathetic prde. White marriage is a farce; the bride and groom are too proud to recant.

A man appeared ot our door today; said — War is Peace, I am your Brother.

Alan





ANARCHIST INFILTRATES PINE GAP

It has been reported that on October 4th an unidentified individual (or individuals) had broken into Pine Gap military base and painted a message on the base of the radar dome.

The Australian defence rep. at Pine Gap, Ivo Parker, said that the message, "NO TO THIS MADNESS" and the anarchist symbol, an A enclosed by a circle, had been painted. Treason echoes these sentiments and salutes the anarch who successfully breached Pine Gap security in order to make their message known. It also makes us wonder, how the hell they gonna stop them Russians if a bleedin anarchist can get thru their security?

WATCH THIS SPACE

Brisbane anarchists have converted a West End cigarette ad into a community noticeboard. The billboard, situated on the side of a building in the heart of the West End shopping centre, originally featured a revolting Drum advertisement until eprsistant 'vandalisim' caused the advertisers to give up on the idea. The blank space was then converted into a useful function, merely by writing the words "Community Notice Board" and putting

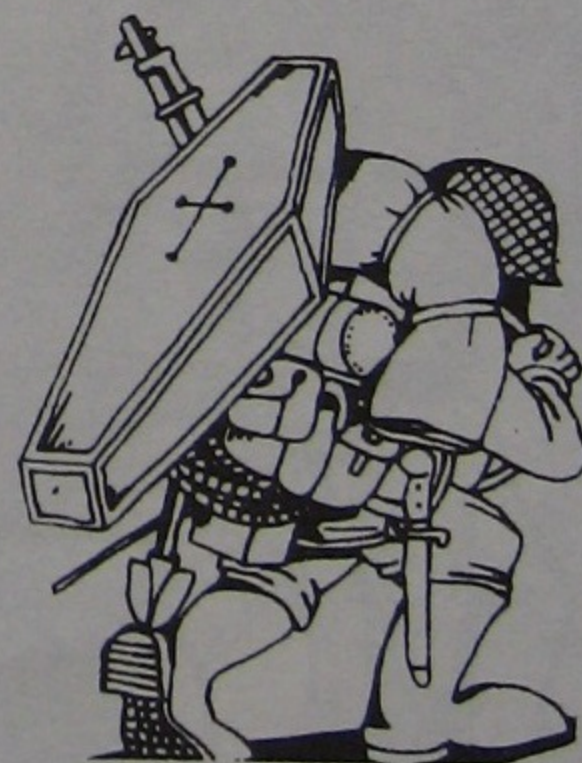
a few posters up concerning local events to get things rolling. Another Anarchist Community Project.

A SHORT STORY.....

Johnny joined the army, mum and dad said it was right.
It'll make a man of you and teach you how to fight.
So Johnny joined the army, he did'nt understand one day he'd have to kill a man
They taught him how to use a gun and stand up straight and tall,
Now he flinches everytime he hears the machine guns deadly call,
But Johnny was a good soldier, he did what he was told,
And Johnny lost his life when only 21 years old
The army sent a letter to his mum and dad it read
Your son died very bravely yesterday you should be proud.
Johnny died a 'heroes' death but that wont bring him back
Just another statistic soon to be forgotten by the men who make the weapons and encourages the wars
Who preys upon the naive, and exploits them by the score.

Mark from SA

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The Editor(s)

Treason

Dear ?? ,

In the interests of clarity, I'd like to claim a little space to correct some misconceptions about nonviolence which may have arisen from the article "Groundswell- learning to organise" by Dr. Ratttt in the no. 12 issue

Firstly a small point about nonviolence training, participants are given a classification of the roles which are considered to make a group effective and then one half of the group observes the other half in making a decision. The observers recognise examples of these roles. Then the observers become deciders and the deciders become observers. There is no formal acting out of roles - this wouldn't work and would be boring if it did.

There is no special relationship between nonviolence and parliamentary democracy. The power of nonviolence comes through the organized strength of the previously weak and ineffectual. The aim is to change beliefs and relationships, not political parties, although the latter may be a result and expression of the former. Although some people at the Franklin blockade (including some nonviolence practitioners) may have been pinning all their hopes on a labor victory, others (including me) felt that the conservationists themselves had to prove their political credibility to stop dam building, before there were any meaningful changes.

Nonviolence has been used successfully against brutal and authoritarian regimes of both Right and Left, demonstrating the potential of the technique. This potential is still undeveloped, especially compared to guerilla and military methods, on which vast resources have been lavished. I question the moral derisability and practical effectiveness of defeating a ruthless tyrant by using more violence than the tyrant can command. Could this really result in a sane, just and egalitarian society?

If any of your readers would like to question me further on nonviolence, I'd be happy to answer to the best of my ability because I'd like to see increased effectiveness in (anarchist) campaigns for social justice and I think nonviolence can make a useful contribution to that.

Yours in struggle,
Jan McNicol

DR. RATT REPLIES . .

Apologies for any misconceptions concerning the question of formal acting out of roles, but it was the impression I received from reading the literature and interview. As to the claim that Non-violence techniques have been used successfully against brutal and authoritarian regimes, its simply not true. Non violence techniques may have played a role (a very important role) in the Resistance struggles against the nazis, but never defeated or removed the oppression. Rather, they were just one tactic, just one weapon amidst many that was used. Non VT's have **NEVER** been solely responsible for defeating a brutal authoritarian regime.

Finally, I never claimed that the only way of defeating a ruthless tyrant was by "using more violence than the tyrant can command". However, I CAN see situations arising where a certain amount of (regrettable, unavoidable etc.) violence will be the best tactic to use in order to prevent consequences of a far worse nature. To use an analogy, bushfires raging out of control are often combatted by the use of small controlled fires in their path to create a barrier which they cannot cross.



POPULAR MISCONCEPTION
OF TYPICAL ANARCHIST



ACTUAL ANARCHISTS
IN REAL LIFE.

PRACTICAL ANARCHY

Hi readers! Now its summer once again and the house of most of us low rent folk are infested with various forms of insect life. Practical Anarky tells you how to repel these beasties without resorting to hideously poisonous chemical sprays.

Cockroaches can be kept out of the kitchen by wiping the tables, cupboards and beches with Solyptol or any other product which contains the magic ingrediant, Eucalyptus Oil. the herb Pennyroyal repels ants and if you hang a big bunch of basil leaves up in your kitchen it will repel flies. Mint is useful for driving fles away. You can either rub some of the leaves on your limbs or make a solution to spray around the house through a plant sprayer.

Flies can also be driven away by spraying a mixture of lavender oil and water. Moths can be kept out of your cupboards by using black pepper instead of mothballs.

Headlice are taken care of by rubbing Sassafras oil into the scalp. Comb the oil through and leave overnight. Wash out the next day and apply again.

Finally, bugs in your garden can be controlled by spraying your plants with a mixture of chilli, garlic and onion in a water solution.

Parking meters are a damned nuisance. Do yourself and the community a favour by putting as many out of action as you can. There are two suggested methods. First you could get a can of black paint and a brush and go along painting the little glass windows so noone can see whether they're expired or not. The other idea is alittle more dangerous. Simply get a screw driver and hammer and break the glass indow in the parking meter. The bend the arm back so that the meter never expires. Risky.

%%%%%%%%%%%%%%%%%%%%%%%%%%%%%%%

Advice for graffitti-ists. There are many great spots for graffitti that are just too populated for you to take the time to spray yer message. The answer to this problem is to make a stencil. Just get a sheet of thick cardboard (thick or it gets soggy) and cut out the letters. Or if you want to be neat you can get plastic stencil sheets from any newsagent. Grab your spray can, cardboard stencil and tape to attach the cardboard to the surface of your choice and find a wall. Zip. Now find another wall. Have fun.

Why not make your own yoghurt to save money and avoid some of the poisons they put in the commercial brands. Its easy, just take three bottles of milk, boil in a saucepan, then allow to cool. When the milk is at a temperature where you can hold your finger in it for ten seconds without experiancing pain, add two tablespoons of commercial yogurt for each bottle of milk and one for good luck. Cover the blanket with a blanket and store in a warm dark place for twelve to fourteen hours. Voila! your yogurt is ready.

Incidently, milk is watered down considerably so if you want a firm yogurt add a tablespoon of cried milk for each bottle used. Oh and save some of this batch to use as a base culture for your next batch. cccccccccccccccccccc

Hate buying that poisonous orange liquid when you go to the pictures but need something to drink? Hate paying inflated prices for alchohol when you go to see a band? Army disposal stores sell water bottles at a reasonable price. The money you save by carrying your own liquid refreshment will pay for the bottle in no time. Think you'll look ridiculous? Not half as ridiculous as sucking some dubious chemical mix thru a plastic straw from a plastic container. &&&&&&&&&&&&&&&&&&&&&&&&&&&&&&&&



REVOLUTION AND THE ART OF HOUSE CLEANING

by Alan

In his definitive detergent works, "The Dishwasher Manifesto", and "Das Kitchen", the Paruguan Oriental, Disch Mopp, predicted the occurrence of acts of consciousness by the tennents who would rise up against the mire it was their social lot to wallow in and create hygiene on earth, in accordance with his directives. If the tennents did not follow his plan, Mopp claimed that he would pour rotten sponges into their ears while they slept. Mopp was sure the tennents would reject the prevailing automatic dogma and fully embrace his own manual dogma.

Mopp never touched a detergent bottle in his life, and so, as far as he was concerned, he was in the most perfect position to formulate the exact history and future path of Scientific Kitchenism.

Mopp lived off a private income from shares in a detergent company and had a servant to cook for him and keep his house clean. He displayed few offers of assistance to this servant, who one night, as Mopp lay sleeping, poured rotten sponges into his ear, thus preventing Mopp from seeing where his predictions and analysis went wrong.

Mopp idealized the tennents, who did not consciously act to improve their lot. They were in fact, no more capable of acting consciously for their own benefit than of being on the moon by next Friday.

This however, didn't stop those tennents who were Mopp's adherents, badgering anyone at any drunken moment about Mopp's great plan. They were quite oblivious to the contradictions between their ample preaching and barely existing practising. They were too busy discussing how the automatic dishwashers could be removed from other peoples' houses, that they failed to notice the white goods delivery man with a cardboard box on this trolley, come up the garden path and enter their kitchen by the back door.

One militant non-activist said that things were done without him doing anything. His meals were cooked, dishes washed, garbage taken out and rooms tidied up, so he saw no reason why he should do anything as he was sure that it would always be done.

Mystical interpretations, explaining how things spontaneously and secretly happened abounded. Some said it was the resurrection of Mopp. Others said it was the work of Mopp's collaborator, Fried Pann.

The automatic dishwasher was erected in the kitchen and dedicated as a shrine to all unanswered and unanswerable questions.

The non-activist said he believed in the revolution, but that he hoped it wouldn't occur during the week or on the weekend, as he would be occupied sleeping or worrying about his insurmountable personal problems; like, should he go to bed, should he get up once he'd gone to bed, and whether someone would cook a meal for him tonight, as noone had last night and his stomach was starting to rumble. He would starve if noone cooked for him as cooking didn't always spontaneously happen and he couldn't be bothered making any effort himself. The non-activist stated that he would love to help with the revolution but was unavailable, but he would indeed lend a hand once the revolution was complete and week days and weekends had been abolished. They then wouldn't be such an all engrossing problem for him; but for the time being, could he have something to eat as the shop had run out of bread, he'd ruined his kitchen utensils while frying his breakfast cereal and someone had chopped the tops off his complete set of dish mops.

So the tennents continued wallowing, pretending that they had advanced towards hygiene improvements by having the mire stirred once a week by a servant who was paid a half way decent amount. Not having much to do around the house, the tennents spent their time saving for the payments on the automatic dishwasher that now had pride of place in every kitchen. Apart from this, they concentrated on their personal problems and totally bored anyone fool enough to agree that their problems were more important than anyone elses'. They also played bingo while the toast burnt.

Mopp's adherents planned to enter their work into the Arts Festival. They dubbed their new movement, Botulism. Then they borrowed the Emporer's new clothes to parade in when they accepted their prizes and received the faithful.



DEAD KENNED

During their recent tour of Australia the Dead Kennedys had the privilege of partaking in an old QLD custom known as getting arrested by the police for being black. At least, that's what happened to drummer Darren, who must have been mistaken by the short sighted officers as being a "boong" (qld police officers term for native Australian aboriginals) Guitarist East Bay Ray was arrested for intervening and as a result a second DK show was staged. (Ironically, staged in the AVCO room, a hall built on donations from AVCO, an american corporation that manufactures components for nuclear missiles) A couple of us went along to talk to the DK's and to check out what substance there might be behind a band known for their strong political stance in a number of areas. Our thanks to East Bay Ray and Jello Biafra for talking to us after an energetic show.....

X: Didja have a good time tonight?

Jello Biafra: Yeah, yeah..it was a bit more *intimate* than at Festival Hall.

Y: That's a horrible place, like a big slaughter-house.

Jell B: It was kind necessary to play there cos a lot of people wanted to see us and it would'nt be fair to jam them all into this room.

X: There's a lot of middle sized places around Brisbane where you could play tho

JB: Yes and no..like I'm not superhuman enough to do five or six middle sized places in a week. Its kind of a tightrope we walk, cos Festival Hall was kind of distant, so the communication was more on a ha orator level.

Z: Would you say your media oriented or audience oriented?

JB: I think both..part of the way you reach people is thru vain attempts at communication thru straight and non-straight media. Sometimes we can manipulate straight media and sometimes they manipulate us. Like the Sun calling up Darren and Ray and saying, "we have the police side of your arrest, now we want to hear your side." Then they get our side and call the cops.

X: Do you think you can work on the scale your working on and still effectively communicate with people?

JB: We do the best we can..corny as that may sound

Z: But by getting people coming to a concert and getting them to cheer at the right moments, like when you pour shit on Joh Bjelke, that doesn't get people organised to fight him.

East Bay Ray: Well that's for the people who live here to do. we don't live here.

JB: That's for you people to do, but it's something to let people know that there is some solidarity. Admittedly it's a bit like a corny rock n roll cheerleading thing, BUT some people in a case like this, they may not know about you people, or they may have just wandered in out of curiosity and they feel the same things but may not realise that other people do too.

EBR: The one thing you can't afford is to be elitest. You can't be elitest because if your going to have a democracy you've got to deal with the people who are there.

X: Do you play the sort of music you play because you like it or because you think people will listen to it?

EBR: Both

JB: We LIKE this kind of music

Z: I saw a lot of self abuse out there tonight, both on the stage and in the audience, do you think that's very constructive?

JB: yes and no, theres so much adrenalin going in a crowd like that.. I think it's a better way of letting off steam than going out and beating someone up.

X: You don't think theres more constructive ways of letting off your anger?

JB: What do you think's going to hurt more, if you pound a brick wall at home or come here and pound the floor?

X: But you don't think it might be draining peoples anger off in a harmless fashion instead of letting it motivate them to do something more effective.

JB: No cos if it builds up you've got to vent it.

EBR: no, that's what makes human beings different from rocks is that they can generate emotional energy.

JB: A lot of people are afraid of that kind of anger and are afraid of expressing it when they should enjoy venting it.

EBR: You see we think evolution/revolution can be

Y'S SPEAK

fun.

X: Yeah, there's no point in doing it if your not going to enjoy it

J B: That's where communication comes in, like, theres a magazine with a lot of good muckraking in it thats put out by the Revolutionary Communist Party of America, called the Revolutionary Worker, and theres a lot of good things in that newspaper BUT it uses so much loaded language about the "the elitest bourgoise abusing the proletariat" that the actual proletariat is going to be totally turned off by it and not even read the good stuff because they'll think "Argh They're a bunch fo commies." So it just becomes preaching to the converted rather than trying to reach out and communicate.

We get accused of preaching and parroting a lot, especially in our own country, but we think the thing to stress is that this kind of change and progress can be FUN. It's not like it has to be some *grim struggle* and everybody has to feel the *same pain* all the time all together. Of course there's pain and everything but theres also got to be a way to get out of it.
EBR: Have you ever heard of Martin Luther King? When he started his campaign he called for a bus boycott in Birmingham cos the bus service illegally had a white section and a black section on the buses. He expected about 60% of the people to take part in the boycott, and on the day only six people rode on the buses, because of the way he talked to the people of Birmingham. I mean, your talking about gradmothers, about people who work in a bank or grocery store, the guy had a lot of skill, and to me thats what counts, when you can reach supposedly *normal* people, who ARE the proletariat...

JB: You get the people who don't want to be involved involved and feeling good about it.

EBR: and thats the sort of thing you should be aiming at...

& & & &

Z: Did you know about this being the AVCO room?

JB: Yeah, thats whats known as using their resources, like using a xerox machine to print up propaganda against the Xerox corporation

EBR: Its like ju jitsu, using your opponents weight to defeat him. Like anyone who puts out a record is



dealing with an oil company. Even CRASS deal with an oil company cos they buy vinyl to make their records, but they're using it against that sort of system.

Z: what do you think of Crass?

JB: We don't agree with them 100% but we have a lot of respect for what they're doing.

EBR: We don't agree with them, but we're on the same side.

& & & &

EBR: What Australia needs is a Bill of Rights.

Fats: But do you really think that a bill of rights ordained by a bloody govt is an answer?

EBR: I did'nt say it had to be originated by a bloody govt.

JB: The American bill of rights was drawn up by people rebelling against the British govt.

EBR: You people never had a revolution against the parlimentary system

JB: A bill of rights is something to have as a measuring stick, a standard to try and uphold..and right now in America its about up to here (indicates floor level)

Fats: but you people still get fucked around over there anyhow.

JB: we don't get fucked around as bad as some of you people do, in some ways, but not all ways. But in some ways, like race relations, they're worse in QLD than they are in Alabama..from what I can tell.

Fats: but a bill of rights is not the answer

EBR: No, but it's a step, it's something which says that the citizens have more rights than the police, and people are'nt willing to say that in this country

X: oh but the police are here to protect us

JB: they are your *friends*

All: snigger



EBR: the police should work for the citizens

X: no, they work for the governments and the companies

JB: people thoguht my running for mayor was a joke, but part of my platform was that the police should be held up for election everyfour years, voted on by the people who they patrol.

EBR: In this country and in America the cops are concentrated in big headquarters where they only talk to each other..

X: Divide and rule

EBR: but in Tokyo they put two cops in a little corner office, in each neighbourhood, so the two cops have to deal with the people of the neighbourhood and don't have all their cop friends around. Theres no headquarters where they're

insulated, and thats a practical solution to the problem

X: actually I can't think of anything worse than a neighbourhood cop, but anyway, the fact remains that the cops are just a tool of the govt.

EBR: but they don't have to be, the practica solution is not to do that

X: How

EBR: you convince people by showing them statistics in the papers and the facts.

X: the papers are the tools of the governments and companies

JB: Thats why you need more than just a few people to read your magazine. This is the old conflict, like, in a way we're prostituting ourselves to these people, but it's a legitimate point to want to reach those folks who don't know any better than to buy their newspapers or records at Woolworths, cos your going to have to go to them cos they're not going to come to you.

X: I guess you have to do both. Like, we prefer not to be reported in straight newspapers but to start our own

X: Whereas your tactic is to play the medias own game and try to beat them at it

JB: its difficult to do

X: cos its so easy to get trapped yourself

Fats: I believe you recently did a benefit concert for the Vancouver Five. Why did you get involved with that?

JB: Two of the five are personel friends of mine, one of them is a real good friend of mine, and while we don't necessarily support maiming some innocent people we DO support the premise that people are innocent until proven guilty. These five people are accused of blowing up Litton industries MX80 missile components plant, causing seven million dollars worth of damage (heh heh) but unfortunately injuring some workers. They're also accused of blowing up a Hydro electric station in British Columbia, they're also accused of being the wimmens Fire Brigade, who firebombed some video dispensers that were owned by the underworld and that sold a lot of S&M stuff and there are a lot of conspiracy charges too that are real hazy. Hundreds of thousands of dollars have been put into the govt campaign to convict them, tricks like coming out with a cart of automatic rifles and saying to the press come on take your pictures, these are the fives guns, they later had to admit they WERE'NT, but the damage was done.

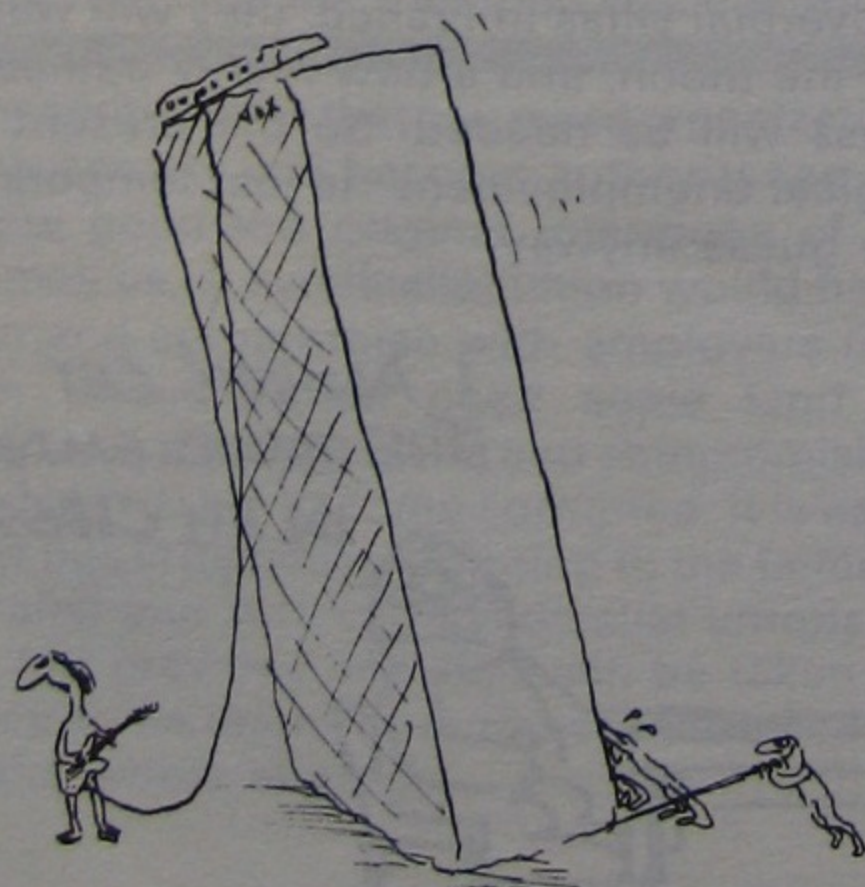
anyhow the five are going to have to go thru five seperate political trials over a three year period, and even if they're innocent of everything, they're still going to be put away for three or four years. Gerry Hannah, also known as Gerry Useless of the Vnacouver Subhumans (you can here them on let them eat Jellybeans) and his girl friend are part of the five. They had to have a court fight to allow her to have a phot of Gerry in her cell. Murderes and child molesters go waltzing past on bail but no bail for the five

Gerry can't have a tape recorder, he can't have a guitar, visitors have to talk to him over a phone and are sepreated by glass. His spirits seemed pretty good tho, but I don't know. They were both picking their legal help more on principles than on their skills in a courtroom, which has me worried, cos its a real kangaroo court situation and you can go principle, principle, principle all you want but you gotta know how to deal with the kangaroos.
 Z: When you ran for mayor, did you have fun?
 JB: It was a lot of hard work actually, I had less privacy than now by far, but I'm glad I did it. It got the proper degree of humiliation across to the main candidates. The winner a real dragon lady Bjelke Peterson type power broker, her campaign manager said, "If people like Jello Biafra can get 65 hundred votes theres something really wrong in this city.

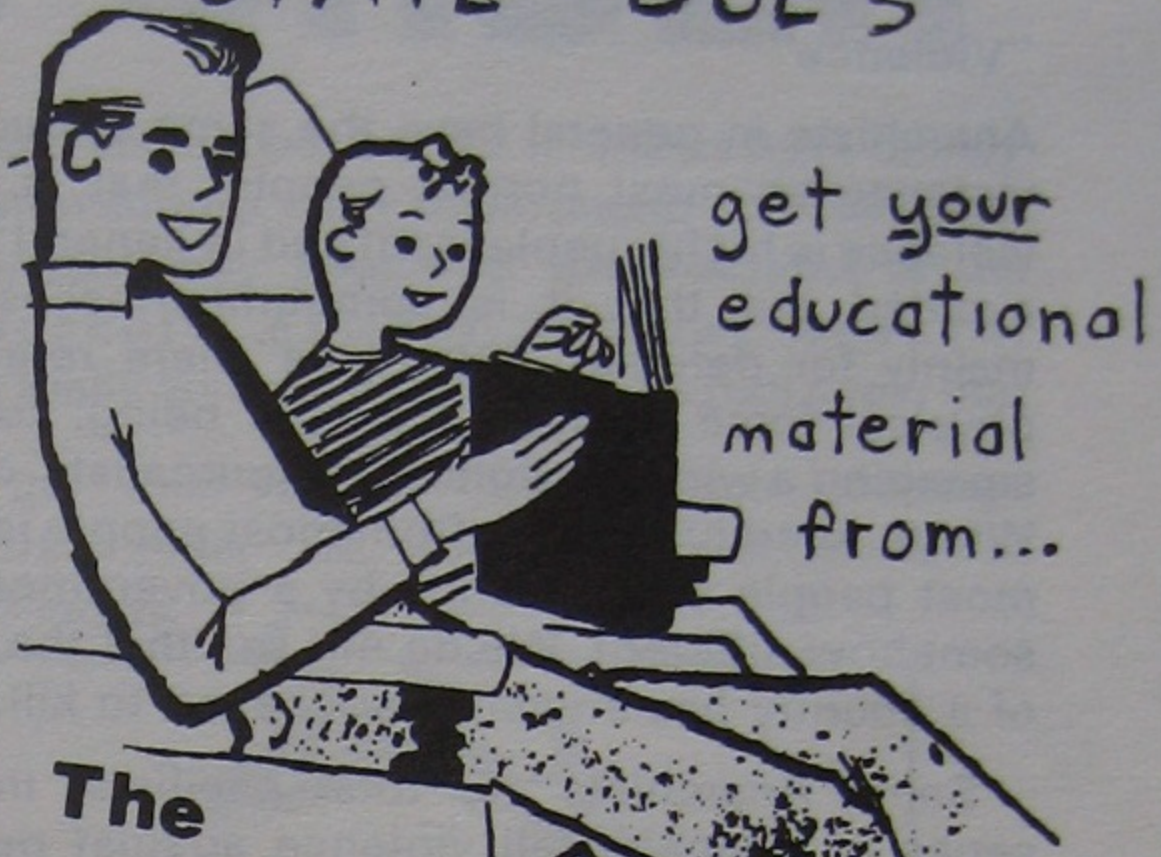
The other candidate, a real right winger said, "We're tired of people with funny names humiliating those who have spent tens of thousands of dollars on their campaigns." Which means we're getting thru! Great!

X: Final words

JB: Form your own band, start your own scene.



GET THEM BEFORE THE STATE DOES

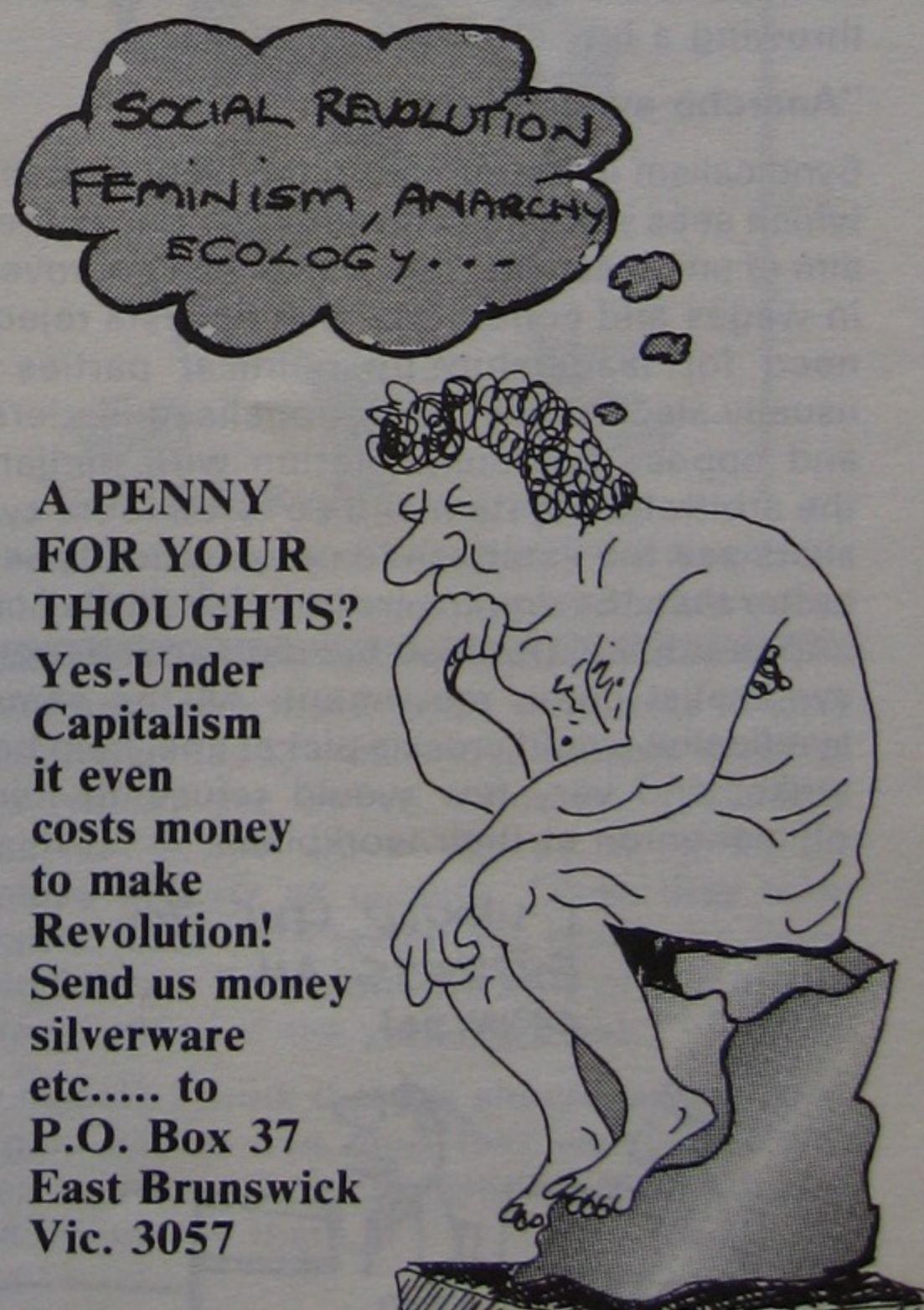


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ANARCHIST STRANDS

"Violence"

Anarchists in general have the same attitude to violence as most normal people: that is, that violence is highly unpleasant and in general to be avoided but that it is sometimes necessary, mainly for defence. ("Violence" here refers to physical force against a human being, to call smashing a window violence is journalists' cant). Where Anarchists differ from most people is that most people see violence by a government as somehow different. We do not see that the ruler of a country has any special licence to kill.

Some Anarchists are total pacifists, in the sense of opposing all violence against people under any circumstances. However, Anarcho-pacifists have no more respect for the law than do any Anarchists. Other Anarchists usually object to Anarcho-pacifism on the obvious practical grounds, and also criticize many Anarcho-pacifists for being unconcerned with forms of authority NOT directly based on violence.

Any patriot is by definition a supporter of the mass murder of national war, and it is disgusting to hear such people cry against the "violence" of demonstrators pushing aside a few police or throwing a few stones.

"Anarcho-syndicalism"

Syndicalism is the current in the labour movement which sees workers self-management as the final aim of union activity, rather than just improvement in wages and conditions. Syndicalists reject the need for leadership by political parties (and usually also for any institutionalised leadership), and oppose any collaboration with parliament, the arbitration system and so forth. Most syndicalists see the established union officials as little better than the employers (but that "little" can be important) and propose building an independent syndicalist union movement. All the same, no syndicalist would cross a picket line, help break a strike, and very few would refuse to join the official union at their workplace.

All this is syndicalism as distinct from Anarchism. But the two appear to be compatible; and Anarchists whose main interest is the labour movement, and who see the organized working class as the main potential force for social revolution, often call themselves Anarcho-syndicalists. The historically most successful Anarchist movement, in Spain before World War Two, was mainly Anarcho-syndicalism.

Other Anarchists criticize Anarcho-syndicalists for being fixated on the "traditional" workers as opposed to other workers is concerned.

It is true that some Anarcho-syndicalists talk as if being employed by a boss is somehow a morally superior condition to being for example a student, or a dolebludger, or self-employed, and it is also true that the old work-ethic is alive and well in the minds of some Anarcho-syndicalists. Anarcho-syndicalists are often criticized for being personally authoritarian or for being too willing to compromise with authoritarian methods of organization. However valid these criticisms may be they apply to the follies of particular Anarcho-syndicalists and not to Anarcho-syndicalism in general. Many Anarcho-syndicalists have a Marxist-Leninist background and bring authoritarian habits of thought into Anarchism (just as many Anarcho-pacifists have a peace movement or christian background and bring their own preconceptions into Anarchism).

As for criticisms of Anarcho-syndicalism as a theory, there are essentially two. One is that automation is abolishing the need for work, and therefore also the working class. So Anarcho-syndicalism, however relevant it may once have been, is now simply outdated. I doubt this, myself. The rich will not be satisfied with their proverbial villas in France, they will want castles on the moon, and a new highly trained working class will be needed. So the present "technological unemployment" is just temporary. That's my guess anyway.

I WOULD LIKE TO
EXPRESS AN
OPINION.



I ALWAYS GET
THE TROUBLEMAKERS
IN MY CLASSES.



LAW AND ORDER

Welcome to part three of law and order, a regular feature of TREASON which focuses on three main areas of police activity, these being;

1. Police corruption
2. Police violence
3. Police force as a political weapon

By compiling documented cases of these activities we aim partly to expose the myth that the police are there for our protection and benefit, and partly to monitor the disturbing trends towards greater police power. (After all, *they* keep files on us)

The police do not prevent crime any more than laws or prison do. In fact, in many areas they actually promote 'crime' or turn a well paid blind eye to it. The real purpose of the police is to maintain privilege and hierarchy. As long as privilege and hierarchy continue to exist so will the police, and so will police corruption, violence and political repression. Any attempt to reform the police without changing the social conditions which lead to this situation is inevitably doomed to be ineffective, trivial or a total failure. No government in the world is going to dismantle one of their main bases of power.

Witness the promise of labor leader Wright in QLD, that he would enlist a further 600 police had he won the state election. By increasing the police force by around 10% Mr Wright would have been doing no more than you might expect; Making the police force the political weapon of the ALP as opposed to it's being the political weapon of the National party. True the Victorian special branch

The other criticism is that any mass organization built in our society will become authoritarian no matter how good the original intentions of its founders may be. A syndicalist union would have to bargain and compromise with employers like any other union, would need some kind of leadership to do the bargaining and compromising and would inevitably become corrupted. It is easy to support this criticism by pointing to the failures of syndicalist and Anarcho-syndicalist unions in the past, but previous mistakes can be taken as experience to be learnt from rather than used to discredit the whole strategy.

has been disbanded, but it's members have merely been moved into other departments, one of which will undoubtedly take over the functions of the supposedly extinct special branch.

Is it really so hard to believe in corrupt cops, that they get free sexual 'favours' from massage parlours? After all, they get free meals at MacDonalds.



"News photographs of a gay activist march in Toronto, Canada, showed four plainclothes police

Anarchists who make these criticisms usually support the spread of small independent Anarchist groups which are active wherever they find themselves. A few go so far as to reject all workplace activity as useless. Often they take inspiration from such leaderless revolts as Paris '68 and Brixton '81 which owe little or nothing to traditional ideas of the working class.

For myself, I think that we should try as many strategies as we can, and that we can afford neither to reject Anarcho-syndicalist methods nor be limited by them.

Jezza

leading the parade carrying a banner that read, ENOUGH IS ENOUGH, STOP POLICE VIOLENCE." Later news photos showed the same officers arresting demonstrators after fights had "broken out" in the crowd.

"Police kill sheets, like Brisbanes illegal gambling casinos, do not exist according to the police minister Mr Glasson...The police union president, Sen. Sgt Col Chant, said last night it was ludicrous for Mr Glasson to deny the existence of kill sheets. He said several CIB detectives had been called in to explain their "lack of performance" on their kill sheets recently. (15/9/83)

Sydney- Police were given free sexual favours for allowing a massage parlour to operate as a brothel, a former prostitute told the NSW parlimentry select committee on prostitution yesterday..She said police gave warnings when they were going to raid the parlour and would collect from the manageress." (13/9/83)

"Melbourne- Seven Victorian policemen yesterday faced a total of 19 charges before the police disciplinary board for visiting a massage parlour while off duty...The premises, which constituted a massage parlour, were treated by these members as their own private club. (13/9/83)

"Scales of justice is bound to have an effect in NSW where for years the Police Dept has been so intent on a squeaky clean image, to the extent of ordering cuts from proposed scenes in TV police series. Otherwise the TV stations would be in danger of losing police co-operation." (10/9/83)

"Sydney- Senior police, including an assistant commissioner had been paid millions of dollars by Sydney businessman Abe Saffron, the city coroners court was told yesterday..Mr Anderson said he had been present on two occasions when assistant commissioner Jim Pyne had been given two parcels of 5000 dollars each (1/10/83)

" QLD legal associations have criticised a police union call for expanded rights to search and detain suspects without arrest. "it sounds like something you would find in a South American dictatorship or Soviet Blok country," The QLD bar Association president, Mr Bill Pincus said yesterday." (1/9/83)

"Johannesburg- South African security police systematically inflict electric shocks, beatings and other torture on detainees, according to a report published yesterday. The report, based on statement made by more than 70 former detainees, has been submitted to the Law and Order minister, Mr Louis le Grange." (4/10/83)

"The QLD special branch had sought a copy of a petition signed by people protesting at ordinances relating to the Queen Street mall, Mr Wright said yesterday.. The police minister Mr Glasson said last night he knew nothing (I know on-thinkk, I know no-thinkk) of the matter but was having it checked..Acting police commissioner Syd Atkinson said he was not able to confirm or deny the story..It seems there is no clear distinction as to where legitimate surveillance by the special branch stops and unwarranted intrusion into the lives of QLD'ers begins." (August 83)

"Melbourne- The Victorian govt yesterday disbanded the victorian police force special branch...The police and emergency services minister Mr Matthews, said, "There is no place in the modern state police for an institution as antiquated as the special branch." (5/7/83)

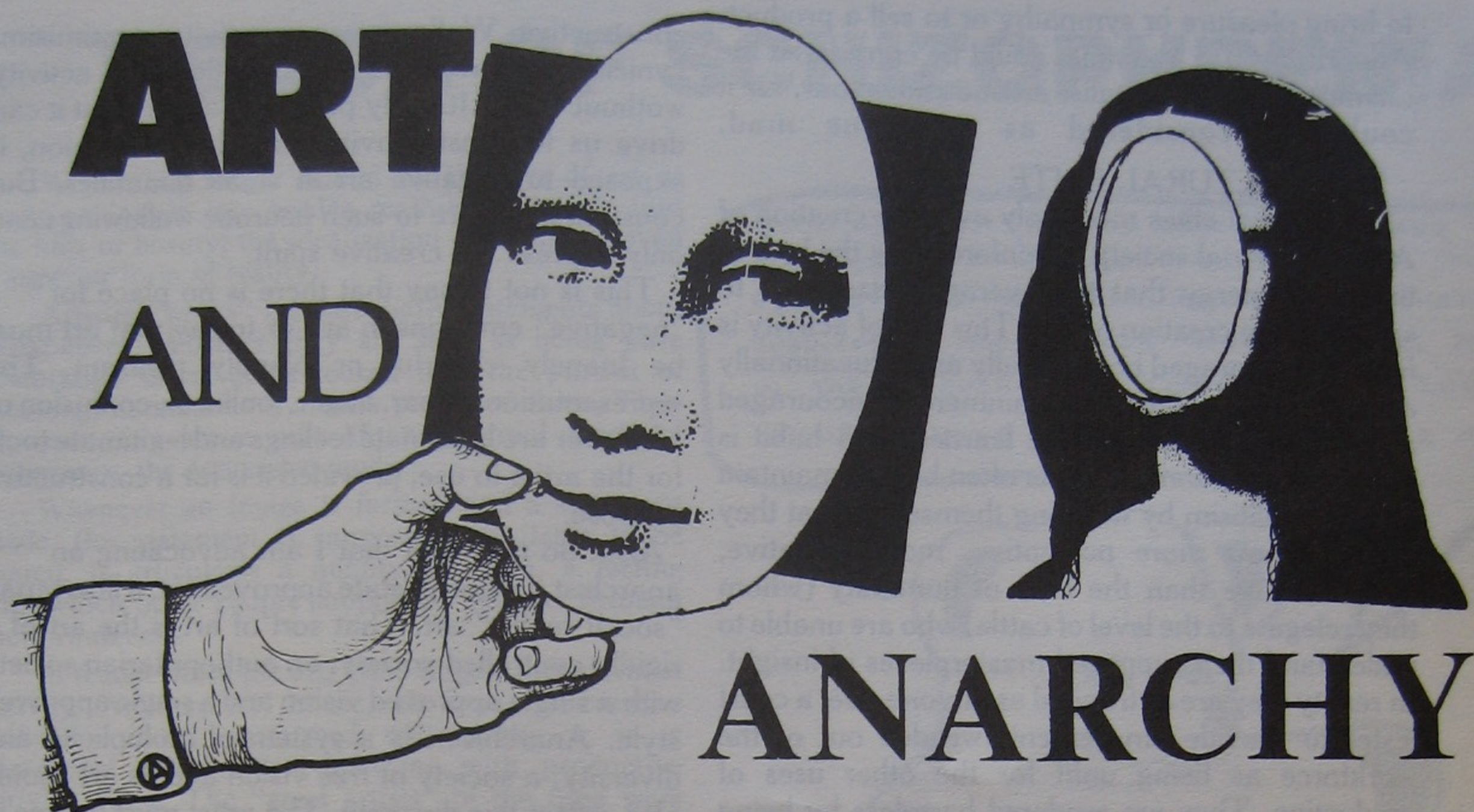
A policeman will be charged with assault and robbery with violence when he appears in the cairns magistrates court tomorrow." (17/3/83)

"New York- both members of Hannibals part time police force have been fired for making too many arrests, says the new village mayor, who campaigned on a promise to axe the officers. "They had kind of a reputation for being a little petty," said Mayor Paul Scott. (16/7/83)

"Police allegedly 'hassled' and 'bullied' Franklin River supporters in the Wynnum area, where the distrcit inspector was an announced national party candidate, state parliment was told last night. Mr Gibbs, the opposition justice spokesman called for an investigation into the activities of Inspector Merv Hoppner and said he should be demoted or removed from the Wynnum police.. the police intervned on election day after National Party booth workers complained about the greenies handing out litrature. Police hassled, bullied and annoyed the conservationists, ordered them off and used physical force to remove them, Mr Gibbs said...Mr Gibbs further claimed that Hoppner, as National party candidate, used a police car for campaigninmg and driving to political functions." (18/3/83)

"The police complaints tribunal is expected to act soon against people who have lodged what are considered to be false and malicious complaints against the police." (15/3/83)

"Melbourne- A senior NSW policeman is believed to have deliberately destroyed information linking drug boss Robert Trimbole and a serving Sydney detective." (6/7/83)



ART

AND

ANARCHY

In writing this article I do not claim to be an art expert, or to be setting down the anarchist position on art. It is merely an attempt to work out some ideas for myself, and to stimulate others to do some thinking about the relationship between anarchism and art, a subject which needs far more discussion than it has received.

It would be best to start off with my definition of art. To me, art is defined and contained within the following equation,

ART equals CREATIVITY plus DISCIPLINE plus PURPOSE.

Those human activities which have these characteristics can be considered as art. Note that while this definition does not make the distinction between "good" art and "bad" art, it does provide a critique by which art may be assessed. Also, using this definition, many activities not generally thought of as being art can be legitimately classified as such.

For example, those activities generally designated as being "crafts" (this title indicating that they are somehow less than or inferior to "real" art) such as weaving, pottery, macrame etc are art, but an art form whose main purpose or focus is different from those activities which are thought of as being ART, real art, pure art or whatever.

Similarly, the carpenter, the farmer, the printer, the bricklayer, can all legitimately be described as being artists, in that they are creatively engaged in activities which require the discipline of learned skills and have a constructive purpose. The purpose of their art is utilitarian in a very physical sense, but is nonetheless art. In this society, however, the value

of such creativity tends to be denied, and in its place *productivity* has become a god to be worshipped.

Thus workers in such trades are no longer considered to be craftsmen. Their trade becomes merely a job, and they become wage slaves. Art becomes something which is thought of as being remote from their lives, beyond their skills or understanding, the possession of the rich, the museums and the cultural elite. Their learned bettors will explain it for them and tell them what is to be appreciated, the professional artist will create it for them. Reproductions of real art can be bought in a poster shop.

Art under these conditions tends to become the product of a cultural elite, and is valued not for what it is, but rather as being the product of a celebrity, and is measured in terms of celebrity status. A squiggle by Picasso in his most cynical moment becomes almost priceless, the same squiggle laboured by your neighbour's child is without value.

Why? Work it out for yourself for a change.

But what then is this ART as we know it, capital letters art, oh pure art that skulks in museums and the like. Like all other forms of art it embodies creativity, discipline and purpose, but here the purpose is of a more abstract nature. Basically it is concerned with COMMUNICATION. The communication of feelings, ideas and emotions through whatever media the artist chooses to use, be it oil painting, collage, sculpture, drama or music. The messages that are sent through artistic media are almost as varied as the modes of media, messages that want to inspire, to impress, to trick, to horrify,

to bring pleasure or sympathy or to sell a product. Advertising, for example, could be considered the ultimate form of capitalist artistic endeavour. Or it could be considered as art gone mad.

THE CULTURAL ELITE

The cultural elites monopoly over the creation of Art in industrial society is reinforced by the lack of time and energy that the average citizen has to spend on the creation of Art. This sort of activity is further discouraged both socially and educationally and passive spectator entertainment is encouraged in its place. Passivity once learned as a habit is difficult to overcome. Artists often help to maintain their own elitism by deluding themselves that they are somehow more perceptive, more sensitive, more creative than the bulk of humanity (whom they relegate to the level of cattle) who are unable to understand their supposed masterpieces of insight. In reality they are as trapped as anyone else, a court jester to provide amusement, weeded out of the workforce as being unfit for the other uses of production. They are rendered harmless by being forced into the niche called artist. The lack of "appreciation" most receive is actually often due to an inability to successfully communicate what they have to say, or just as frequently, a lack of anything to say. Indeed, I have noticed that the soul purpose of many artists is to become a celebrity. In doing so they are performing their function as well as any trained seal. Would you like a nice fish?

As for those artists who are genuine in their vision and attempt to communicate, they should know better than to expect a successful interchange and understanding of concepts expressed through artistic media in a society where communication skills are limited to understanding orders and sales pitches.

ART AND ANARCHISM

The relationship between anarchists and art should be a strong one. An anarchist's ideals stand for life, creativity and communication. The active anarchist cannot be other than an artist in their attempts to spread ideas and stimulate discussion. In an anarchist society, those people whose main energies are devoted to the creation of Art will not be a cultural elite providing the minimal ration of "culture" for a sterile society, but rather will be the creative core of a creative society. Their value will not be weighed in terms of their commercial success, but in the skill, effectiveness and meaning of their constructions.

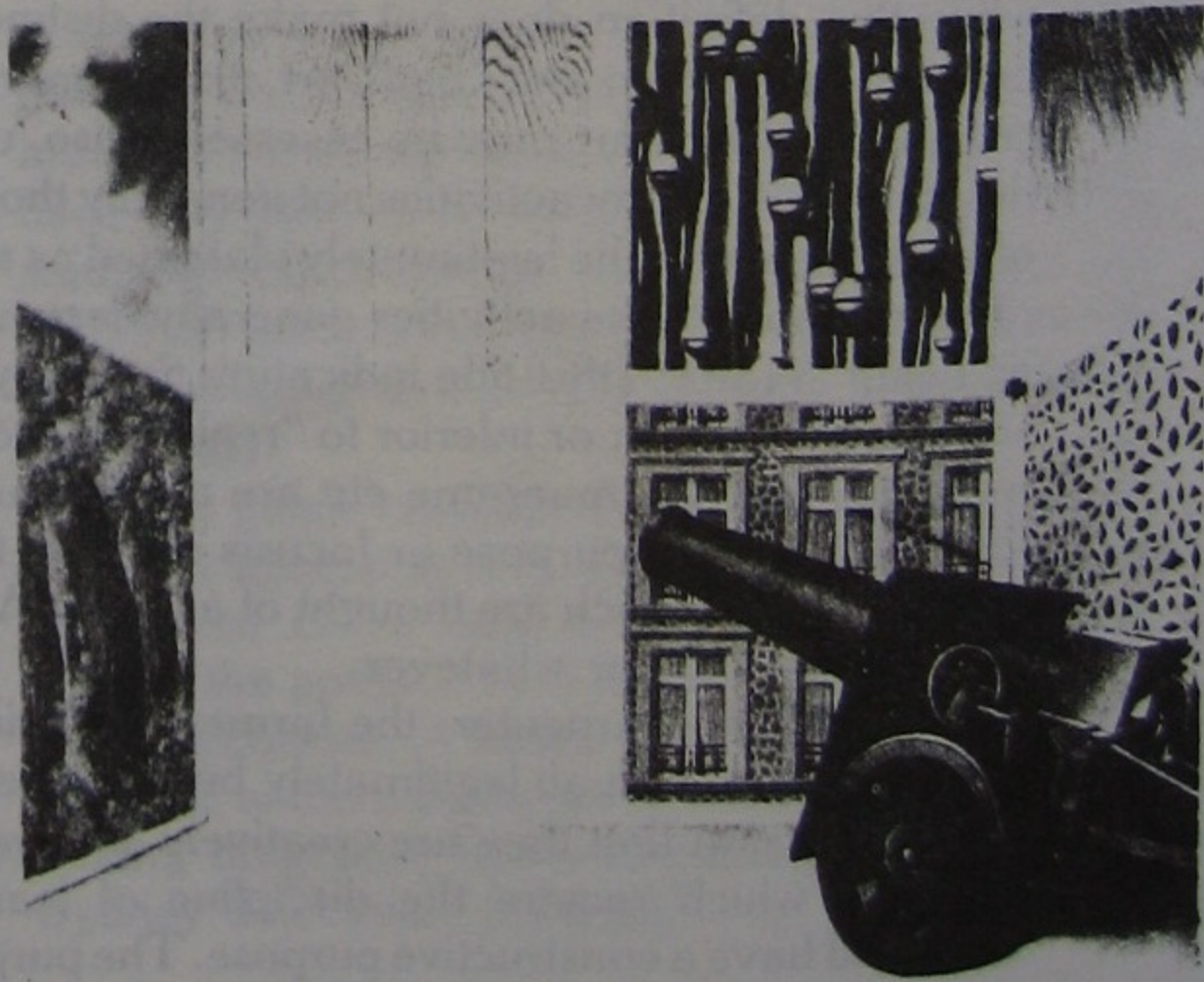
As an anarchist I define "good" art and "bad" art to a large degree by considering the purpose of the activity in question. To me "good" art must be

constructive. Wallowing in negativity, pessimism, cynicism, neurotic or stupid outlooks is activity without value. Its only possible value is that it can drive us to constructivity thru sheer revulsion, if exposed to negative art in small quantities. But constant exposure to such neurotic wallowings can only depress the creative spirit.

This is not to say that there is no place for "negative" emotions in art, or to say that art must be inane cheerful or blandly pleasant. The representation of fear, anger, loneliness, confusion or whatever are legitimate feelings and legitimate tools for the artist to use, provided it is for a constructive purpose.

Also, do not think that I am advocating an anarchist version of state approved art, a libertarian "social realist" art. That sort of art is the art of a rigidly controlled society, an authoritarian society with a single approved vision and a single approved style. Anarchism is a system of multiplicity and diversity, a society of free vision and its art should also reflect this diversity. The artist must be free to follow their own vision, but the audience must also be free to assess the art on their own terms, to value its relevance. Thus for an anarchist, it is not enough that a piece of art conveys nothing more than the artists attempt to impress one with their cleverness, it must be art that is motivated by a purpose that can be seen and appreciated.

A corrupt and cynical society produces an art which is corrupt and cynical, which then tends to reinforce the conditions which produced it. In our attempts to create a new society we must create a new art which will reflect and reinforce the ideals for which we are struggling, and to help us replace the redundant values of our present society.



DECOR OF SCHIZOPHRENIA

We are no longer bound by theories of art as being an insight into hidden realities; as insight into the idea of beauty; the idealization of nature or even a superior form of reality.

Artistic "works" are essentially statements about experiences. Whether they are seen as being pure celebration or as being locked into the pursuit of meaning; humans have always produced them. They represent; they are a part of an essential mode of experience, the expressive mode.

Whenever an image is formed and a statement made, this statement is supposedly available to be shared. It articulates a quality, an idea, a feeling with which other people supposedly interact through their awareness.

In feudal times the arts were largely a communal activity. Architecture, music, all forms of creative endeavour were performed collectively or in a communal environment, meshing with productive activity, work. The "great artists" of the time were largely unknown except to the aristocracy and the emerging bourgeois elites. The bourgeois had yet to develop the means of mass culture.

As they emerged through revolution and commerce as the dominant class, the bourgeois developed an art characterized by its fragmentation and fetishism of styles. Culture became an institution as rarefied and separate from daily reality as the balladeers and cathedral builders were once part of it.

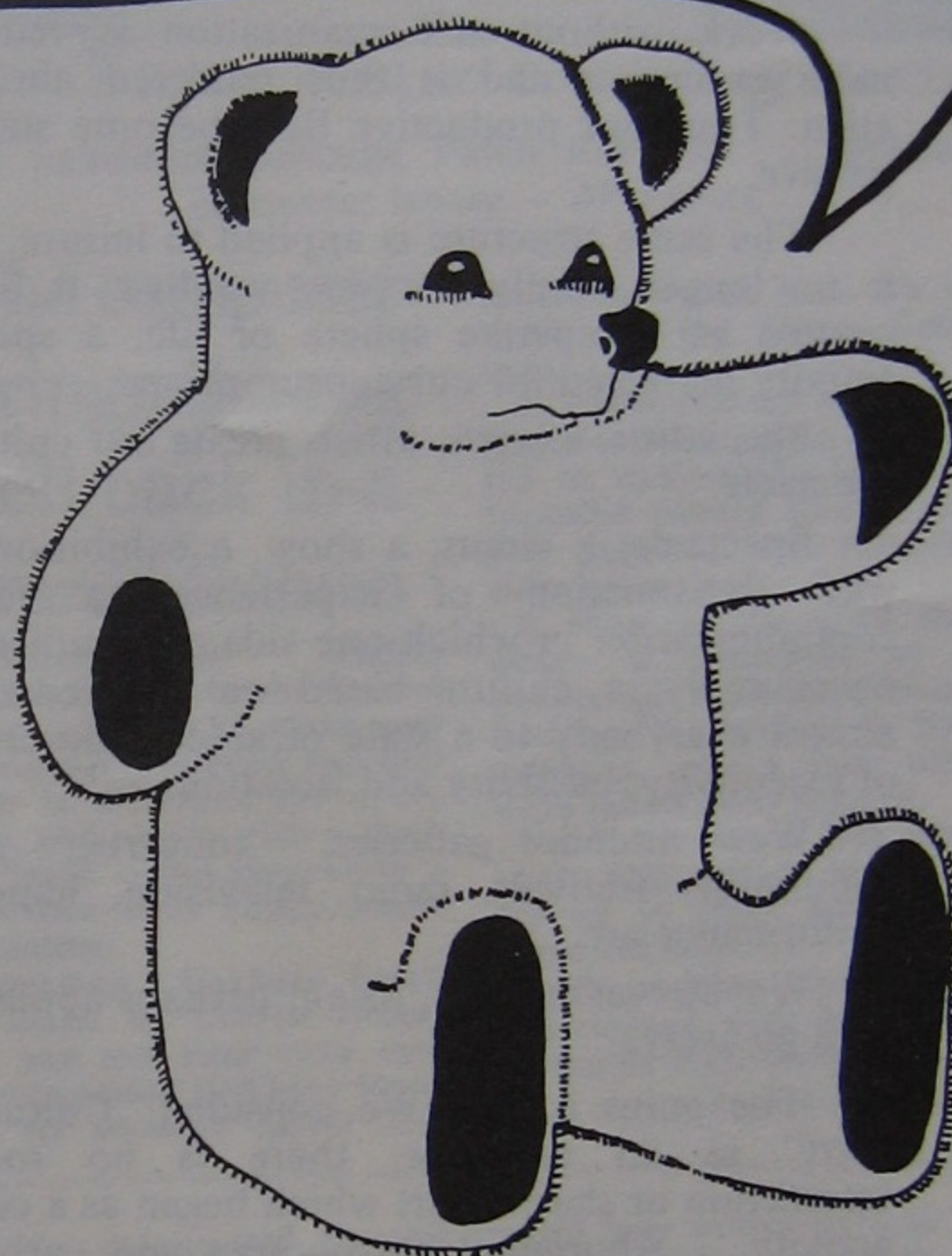
Separated from real life artists began to represent a fragmented reality. The Impressionists made a fetish of light and visual sensation and developed these to the detriment of other elements of experience. Disputing with the Impressionists, Cezanne and the Post - Impressionists banned light in favor of geometric volumes modelled in colour. The Futurists, just as myopically developed problems of motion, making a fetish of that. The Expressionists emphasized the subjective factor and the element of exaggeration. The late Surrealists got into fantasy, the cult of mysticism and the subconscious.

Innumerable schools have arisen, each of them making pretentious claims, waging wars of "principle". All have been characterized by their irrelevance to the reality of daily existence.

Bourgeois art rapidly declined at the beginning of the twentieth century with the coming of the commodity economy and the rise of "popular culture". One would have thought it would have ended with its logical conclusion, Dadaism. The presenting of society with its own idiocy as art!

But no, bourgeois art was to be deep frozen in colleges of Fine Art in case some future generation miraculously found a cure for the disease that rendered it devoid of life.

PEOPLE WHO TALK ABOUT REVOLUTION AND CLASS STRUGGLE WITHOUT REFERING EXPLICITLY TO EVERYDAY LIFE, WITHOUT UNDERSTANDING WHAT IS SUBVERSIVE ABOUT LOVE AND WHAT IS POSITIVE IN THE REFUSAL OF CONSTRAINTS, SUCH PEOPLE HAVE A CORPSE IN THEIR MOUTH.



Hurlements en faveur de Sade (1952). This was a feature length film which, far from being pornographic, lacked any images at all; the audience being plunged into complete darkness from beginning to end apart from a few short bursts of random monologue when the screen went white. The last twenty-four minutes were uninterrupted silence and obscurity. In France there was considerable violence when the film was first 'shown', in London, however, when the first house came out at the ICA they didn't even tell the queue for the next performance that there wasn't anything to see. Intellectuals really are hopeless lot.

A new form of mental illness has swept the planet: banalisation. Everyone is hypnotised by work and by comfort: by the garbage disposal unit, by the lift, by the bathroom, by the washing machine. This state of affairs, born of a rebellion against the harshness of nature, has far overshot its goal- the liberation of man from material cares- and become a life destroying obsession. Young people everywhere have been allowed to choose between love and a garbage disposal unit. Everywhere they have chosen the garbage disposal unit. A totally different spiritual attitude has become essential- and it can only be brought into being by making our unconscious desires conscious, and by creating entirely new ones.

Gilles Ivian "formula for a new city"

With bougeois art on the slab, what was to become of Culture. Would the development of art during thousands of years reach its existential basis: the direct transformation of social reality?

Capitalism had other plans, it had things to sell, and Culture was the near perfect commodity, and it could be used to help sell all others. Art was to enter the Hollywood-heaven of the commodity-spectacle.

What does he mean?
For modern capitalism, controlling production and wealth means monopolizing the understanding and organisation of productive activity, work. To acheive this, work is specialized, fragmented, rendered incomprehensible as an integrated activity. (Except to the managing elite.)

Work without self-organization is reduced to mere execution and is thus rendered absurd and alien. Thus our productive lives become sterile and passive.

The same structure is applied to leisure. Culture is no longer simply the way we live. It has been created as a seperate sphere of life, a specialized activity marketed for our consumption.

Specialists, experts, artists create our culture as a spectacle.

Spectacle; a circus, a show, a exhibition, a one way transmission of experience, a form of communication in which one side, the audience, can never reply; a culture based on the reduction of almost everybody to a state of abject non-creativity, of receptivity, passivity and isolation.

We attend galleries, concerts, theatres, community festivals, radio, television, happenings, performance art.....

We sit, watch, look, listen; perhaps applaud, and then go away.

The point is this: We consume "Culture" and "Art" as an audience; there is no room for interaction or sharing; art which began as a collective activity..... Aboriginal corroborees and early Greek drama.... is served up to us by all modern societies as an alibi for the sterility and the alienation of the rest of our lives.

THE SPECTACLE: not so much a collection of images, but a social relationship between people. Mystification, isolation, passivity.

A COMMODITY: something produced primarily for exchange, to be sold; not for its use value. The ideal commodity is expensive and saleable, with no content.

FETISH: object irrationally worshipped for its supposed magical powers; coverted.

A SPECTACULAR COMMODITY FETISH: heroin addiction, religion, commercial music, tourism, parliamentary democracy, television, pornography, fashion, marriage and life in the suburbs, and of course Art.

Coca-Cola offers the curious a somewhat unusual 'tour round the world': they can 'feel touch and taste the most distant spots of the earth', listen to the most exquisite songs and music and undergo a host of other emotions. All these perfumes and tastes will be 'produced' and controlled automatically by computers....

Report on New York Expo. Le Monde, 22 April 1964

In Italy, Pinot-Gallizio invented 'industrial painting' - painting produced mechanically, by the roll. A leaflet by Michele Berstein read: Among the advantages ... no more problems with format, the canvas being cut under the eyes of the satisfied customer; no more uncreative periods, the inspiration behind industrial painting, thanks to a well contrived balance of chance and machinery, never drying up; no more metaphysical themes, machines aren't up to them; no more dubious reproductions of the Masters; no more vernissages. And naturally, very soon, no more painters, not even in Italy...(IS 2, 1958). Industrial painting was exhibited and sold, pokerfaced, in Turin, Milan and Venice that year.

THINK PINK! WHY NOT? ITS SUMMER, ITS YOUNG, ITS FRESH AND SUDDENLY ITS CHIC TO BE RADICAL AGAIN!

Headline Vogue magazine 1983.

The law has long attempted to seperate "art" from "pornography" by applying the 'test; "That which tends to corrupt and morally deprave the viewer". There is no such distinction. While striptease and pornography are the most obvious form of spectacular degradation of eroticism and sexuality; modern art represents the alienation of the aesthetic experience and creative expression in every day life.

We hear a lot about the revolt of avante garde art, of "new wave" music, of anti-art. But it is a spastic revolt within the strait-jacket of the spectacle. Every "new wave" musician aspires to enter the spectacular heaven as a rock'n roll star, and is thus immediatly co-opted by the circus. "Getting out a single" creates a commodity which helps the musicians become commodities themselves.

With few exceptions the avante garde and performance artists are merely adding to the mystification of artistic expression. Once again we are presented with the artist as exemplar, the priest of our creative dreams.

Modern society has no differculty in digesting individual works of art as the latest chic revolutionary consumer good. Artistic revolt is recuperated by the form it takes, the specialized activity of representation.

Revolutionary culture is not "showing" life to people, but living.

Lets be honest for a minute. I, like most people, feel pretty fucked up. Most attempts to participate in culture in the search for fulfilling experience end with an empty feeling of watching myself comtemplate, I become restless.

The need for an intergrated reinvention of reality so that living becomes what art represents, seems painfully obvious. Ultimately all that is involved is the simplest thing in the world: wanting to make our dreams come true! Its enemies are equally simple: sterile subjective fantasy on the one hand and, on the other; the objective world of art.

To realize this, our lives must be filled by a new kind of creativity - a creativity that begins where art left off. Imagination must be applied directly to the transformation of reality itself, not its symbols in the form of philosophy, literature, painting, etc. Just as importantly this transformation should not be in the hands of a few specialists, it should be made by everyone.

It is everyday life that we must make passionate and aesthetic and rational and dramatic, not its reflection in a separated "world of art".

Art, in becoming the way we live, need no longer be an account of past sensations. It can become the direct communal organisation of more highly evolved sensations.

It is a question of producing ourselves, not the things that represent and enslave us.

Charlie S

SOME of our worst fears have been confirmed by the latest issue of the media and advertising magazine, B & T. It proclaims that the advertising agency of the year is Forbes Macfie Hansen, which, you will remember, is the agency currently used by Comalco Alfoil, Range Rover, Kahlua and the ALP.

One of the principals of the firm, Malcolm Macfie, explained to B & T that there was really no problem working for the ALP. "We ask them (those critical of agencies working for political parties) to see it in terms of participating in the system. That's how the system operates and it works in this country. There's really no difference between that and any other product. We've found that people are excited about doing it because it's a short-term retail campaign and, instead of meeting the boss of Woolies, you meet the boss of the country."

He went on to explain that "an election is very similar, in some respects, to a new product launch..." and that this sort of work shouldn't hurt the agency's other business. "We fail to see how it could adversely affect any of our clients that, as a company, we are on first name terms with the Prime Minister and the premiers of four of the six States. Better than any other agency in Australia, we do know how the power system operates, how the political process works."

National Times Dec. 1983

The equal right of all to the goods and joys of this world, the destruction of all authority, the negation of all moral restraint - there, if one goes to the heart of the matter, is the profound reason for the insurrection of March 18th and the charter of the fearsome association that provided it with an army.

Parliamentary inquest on the insurrection of March 18th 1968



Spectacular Commodity Fetish

AN individual Cabbage Patch Kid doll ... sparking consumer frenzy. — AP picture

The computer brings the rag doll back in a crazed fashion

WASHINGTON: Fights have broken out in the United States as people go crazy over a computer-designed rag doll which is different for every buyer, and comes with a birth certificate — not forgetting a real throw-away nappy, shoes and clothes.

If you buy a Cabbage Patch Kid made by Coleco Industries you get your very own doll measuring just over 40cm, with its distinct facial fea-

tures, eyes and hair. No two dolls are the same, Coleco says.

As stores ran out of the dolls last weekend, police were called in nationwide to control frenzied buyers who exchanged punches and terrorised sales personnel.

A man of 75 went down under a stampede of 150 people in Florida. A woman had her leg broken in Pennsylvania, where four others were taken away injured.

No fewer than 5000 people queued in a store in Virginia for up to eight hours for a mere 120 dolls.

A flourishing black market has started, with dolls selling at double their normal price.

Agence France-Presse

One has only to read what the accused have written for it to be obvious that these five students, scarcely more than adolescents, lacking all experience of real life, their minds confused by ill-digested philosophical, social, political and economic theories, and perplexed by the drab monotony of their everyday life, make the empty, arrogant and pathetic claim to pass definitive judgements, sinking to outright abuse, on their fellow-students their teachers, God, religion, the clergy, the governments and political systems of the whole world. Rejecting all morality and restraint, these cynics do not hesitate to commend theft, the destruction of scholarship, the abolition of work, total subversion and world-wide proletarian revolution with 'unlicensed pleasure' as its only goal. In view of their basically anarchist character, these theories and propaganda are eminently noxious.

Judges summing up. Strasbourg 1967.

Nearby, several teenagers danced and laughed in the street as two of them held aloft sticks with yellow wigs on them. 'We've scaped the white man!' they shouted. Governor Huges, touring the shattered city, said bitterly, 'It's like laughing at a funeral.'

It was a wild and violent funeral of sorts as the Governor, and Mayor, and other officials sought yesterday to restore law and order.

Governor Huges said after his morning inspection tour that he had found the 'holiday atmosphere' among looters most repelling.

The New York Times, Saturday, 15 July 1967

ANARCHIST CONTACTS

QLD

*Red and Black Bookshop, P.O. Box 332, Nth Quay Brisbane Qld.

*Libertarian Socialist Organization, P.O. Box 223 Broadway Qld.

*(not specifically Anarchist) People for Direct Democracy, P.O. Box 233, Broadway Qld.

*War Resisters League, P.O. Box 223, Broadway Qld

*2 or 3 gathered in his name, P.O. Box 187 West End, Brisbane, Christian Anarchists.

N.S.W.

*Jura Books, 417 King st. Newtown, Sydney, 2042.

*Redfern Black Rose Anarchist Bookshop, 36 Botany rd, Redfern, N.S.W. 2015.

*Panic Merchants. P.O. Box K153 Haymarket Sydney N.S.W.

*Black Ram Books. P.O. Box 271 Kings Cross. N.S.W. 2101

*The Fanya Baron Library. Contact through Jura Bookshop.

*Monty Miller Press, P.O. Box 92, Broadway, Sydney, 2007

*IWW—Sydney group. 1st floor, 417 King st. Newtown, N.S.W. 2042

*Red and Black. P.O. Box A425 Sydney South. N.S.W. 2000.

VIC.

*Melbourne Anarchist Centre. 215 Victoria Pde. Collingwood Melbourne 3066.

*Libertarian Socialists, c/o Latrobe University S.R.C. Bundoora 3083.

*Treason P.O. Box 37 East Brunswick 3057.

*Libertarian Workers for a Self Managed Society. P.O. Box 20 Parkville 3052.

*Monash Anarchist Society c/o Monash University Clayton 3168

*Bernadette c/o Latrobe S.R.C. Bundoora 3083. S.A.

*M. Bakunin P.O. Box 184 Stepney 5069. W.A.

*Freedom Collective P.O. Box 203 Freemantle 6160

TAS.

Tasmanian Anarchists 34 Kennedy st Launceston 7250

N.Z.

*Tu Kuna Te Manu Kia Rere (Blackmail Newspaper) P.O.Box 13-165 Christchurch I. Aotearoa New Zealand.

ANARCHIST-FEMINIST CONTACTS

*Everything Newspaper c/o Jura Bookshop.

*Melbourne c/o Melbourne Anarchist Centre.

*Brisbane c/o Red and Black Bookshop.

Sydney Everything Magazine, C/o Jura Books.

*Adelaide Womins Liberation, 234a Rundle st, Adelaide S.A.

*Cumarooguna MS508 Warick, 4370.


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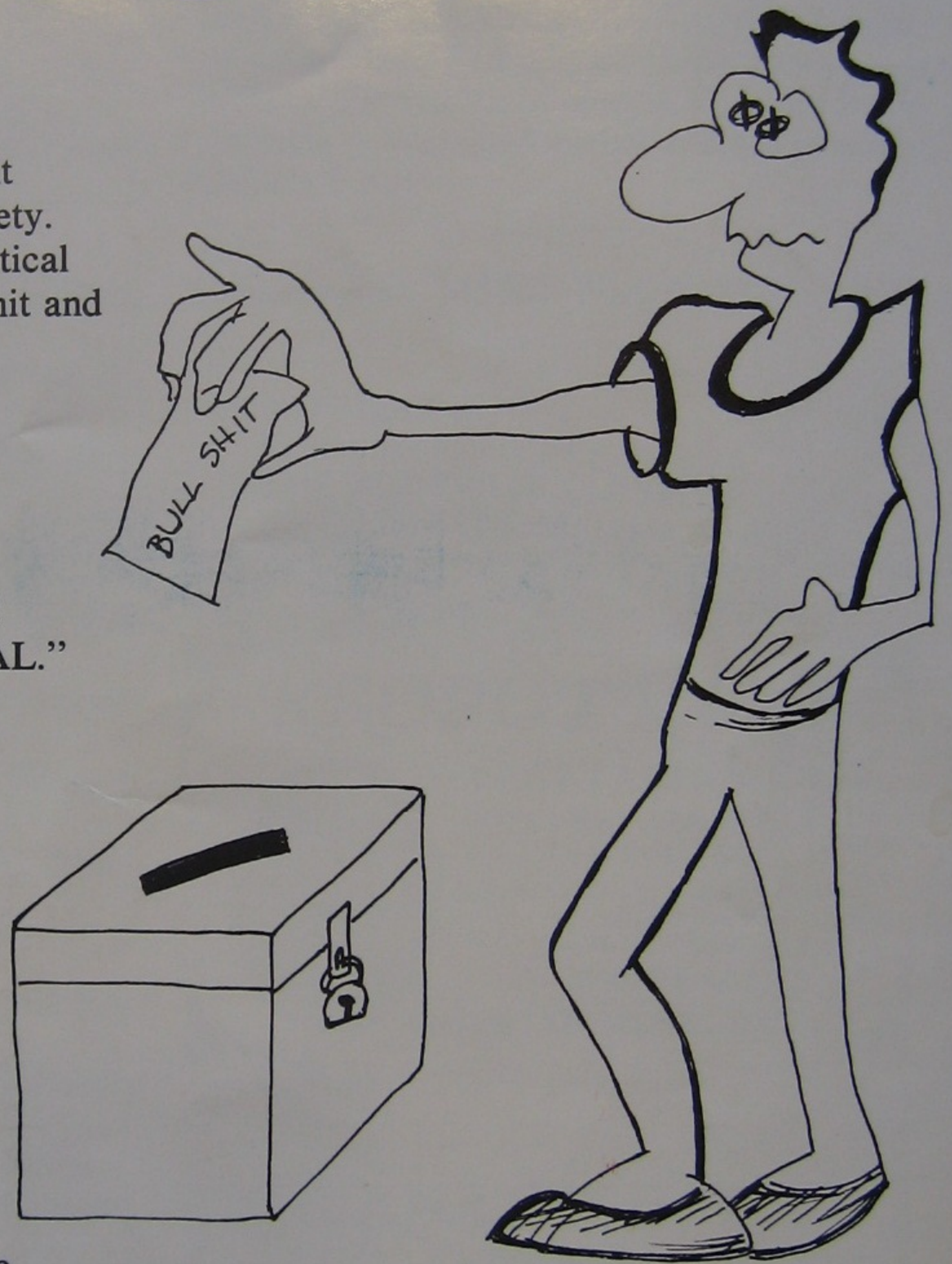
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VOTING DON'T BOTHER

Your opinions are irrelevant when it comes to decision making in this society. There are no real choices, all the political parties spout the same old tired bullshit and are only interested in one thing, POWER, and all the benefits they imagine it will bring them. As for making changes through voting, don't make me laugh. As we Anarchists always say, "IF VOTING COULD CHANGE THE SYSTEM, IT WOULD BE ILLEGAL."

So if your not enrolled because of your distrust and indifference towards politicians, take heart. There are half a million other Australians who feel the same way. But while that's a good start, it's not enough to merely not participate in their system, you also have to work to create a new society, and that means getting together with other people to organise and create a better life.



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