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 politicize 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

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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! (Include one mail - Treason PO Box 37 East Brunswick)

NAME: ____________________________

ADDRESS: ____________________________

ZIP: ____________________________

MONEYs ENCLOSED (Preferably HEAPS!!) $____

PAGE SO.
THERE ARE LIGHTS SWEEPING
OVER THE CITY
(Sung to music by Ruth and Merrida)

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 airhose 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.A. 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. Although they were 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 waves of anxiety perceivable by the atonement 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" 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 members.

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 to 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 X 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 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...
transsexuals and drag queens who had been drinking at the Stonewall Inn in FIGHT 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 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.
WOMEN

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 women's 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 pretense 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, individual may react in one of two ways: They may feel threatened and respond with aggression and anger, or they may make concessions to the opposite views while secretly retaining their own.

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

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 which men against sexism joined in. It was in the small city square from Monday - Thursday, and stuff about Armagh, Women's refugees, pornography, war, women's housing, and the Cockburn peace quilt were displayed. Lots of talking went on about the exactly same issues of conventional warfare and collective threats of rape, social deprivation as a response to open lesbianism, accepted violence towards wives (seen as property). The poverty in which women are forced to live, the creation of women as conquerors in 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.

DAY

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?

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 little 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 in arms. 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
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 succeed in being adequately pro-feminist or in resolving the contradictions of being an oppressor with radical politics. Some anarchist men ignore sexual politics totally, the State is 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 ("I’m a feminist dogmas the new moralism").

Most anarchist men don’t reject feminism outright though. Instead they make vague self-satisfying assurances about the compatibility of anarchism and feminism, based on the work of anarch-feminists 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 feminists. These are passive, ahistorical assertions of doctine that are of the sort 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 feminism analysis has for their political theory, in their identity, their personality and lifestyle.

So against sexist men either ignore, reject or comfortably appropriate feminism. All of these responses are inadequate. To subscribe to anarchism, while participating in and securing benefits from a fundamental system of oppression— which all men do— regardless of intent—e.g., they work in the State in safety—is total hypocrisy. Anarchists reject the State’s violent and oppressive system, yet to work in it is to accept the State’s logic of domination. Anarchists need to confront what they are doing and to work through the issues of gender politics in a comprehensive way.

Talking is a good way to get started. This is the title of an article I am writing, which includes discussions of class, sexuality, the State, fiction and poetry, cultural theory, and deep heart-to-hearts about how we should act in the face of these questions. Perhaps this article will be a starting point for some of these discussions.

I think it is important to discuss the way that anarchists have responded to feminism. We need to come up with an answer to the question of how anarchists can be both radical and feminist.

A Men

From a fundamental system of oppression— which all men do— regardless of intent—e.g., they work in the State in safety—is total hypocrisy. Anarchists reject the State’s violent and oppressive system, yet to work in it is to accept the State’s logic of domination. Anarchists need to confront what they are doing and to work through the issues of gender politics in a comprehensive way.

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I think it is important to discuss the way that anarchists have responded to feminism. We need to come up with an answer to the question of how anarchists can be both radical and feminist.
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 I 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:

Do you think you're bisexual? Remember girls, there's nothing wrong with being Bisexual. Be with what you feel is right. Be honest with your feelings.

Let things take their own time to develop. Question yourself and let the answers come to you. Read books about/gay/bi/hetertosexual. Go to gay/heterosexual bars, dates, 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 heterosexuals 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!
ABOUT EATING

This is a record of how extremely political powerlessness can affect intimate behavior and how political-  
ization 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 ate 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 was 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 on an eating binge. I was being instructed as to how to behave like 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 society's 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 ugly duckling to me but it was a beautiful one. The "turning" was no natural process, it was other people giving me instructions, orders, and the beautiful white, composed woman seemed like she had a different life. I didn't want a bar of it. All my female friends started talking about boys all the time. My 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 felt no love in this world. I met or saw or seemed as if she made her own life. I screamed but I was scared to let anyone come out and I stayed up all night in some other world there weren't any people. Violent hatred. 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 anorexia 

women aren't overweight to begin with. Many do feel alienated or uncomfortable with their bodies. Women feel that their bodies are 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 form of contraception that doesn't damage a woman's body. Our husbands own us. Our blood is a secret. Men grab us. Men won't hear us. Men fuck us around then other men prostitute us. Men make us forget. Men threaten us everywhere. We're continually told to support men in all ways else. The lint 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 acts or talks or behaves in a certain way. Men. Let us fucking be.
AIDS, and death continue...

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. And then incorporate it or spit it out.

Social conditioning is the same as food poisoning. You spit it out, it hurts, you rest, you spit 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" by Sheila MacLeod. Virago, 1981, pg. 8. Though the figure has escalated monstrously and is now generally said to be "epidemic"

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We Will Survive

Anarch for those still unknown

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

CHANGE NOW! WHAT?

Any change that keeps the existing system intact is NOT change but only a reshuffle of faces. As we know by contracts, the same old shit. In places like the western world where we all work, nothing really changes. We have little to lose and a kind of face to maintain they may permit a few bonds to be slightly loosened. We are still allowed to work in the same degrading pittance as we are.

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Nailz

The Consequences of Domestic Violence

A Speech to the Women of the ANZAC March by Gillian Aledo.

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 nation that has never been on the receiving end of organised/localised violence. The glorification of the Society of Anzac Day wears the cloak of mourning.

Anzac Day is an expression of the idea that superior physical strength and power equals superiority. Superiority in this and other cultures has become equated with righteousness, with truth, goodness, god and anything else you can name. Conflict arises over keeps 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 in the use of superior physical strength or threats to get one's own way. This use of force is justified by the underlying ideology that might is right and this ideology is perpetuated 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, raping, incest, or pornography. These things happen to women in society at the same time as well as when the nation states or in which they are seen to be the property and not the war itself.

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

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

What this means in the everyday lives of all is the knowledge that all men know that they CAN use violence at any time to solve 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 controlling 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 the exception that comes another thing will always be violence, then violence is the norm. It's natural, inevitable, unstoppable and all other violence is about dividing and ruling, about defining and containing all life.

You have to divide women from men, divide children from women, men from man, humanity from the rest. You can control. One of the ways this has been done is by defining men 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 not only violence every day (lashings, rape, incest) but also war.

Greed and desire for domination and property are hidden under the fear of being different. This fear is then translated into dehumanizing language and behavior.

Men control because they are already afraid of anything that is not the same. They are terrified of the unknown, the dark, the strange, the peculiar, the different.

Conformity, normality was born when men wanted anything that was different to him must be dangerous and was therefore to be controlled. This fear of difference permeates all society and in the basis for all prejudice. Whether that prejudice is called sexism, racism, anti-Semitism, whatever.

In all violence, the enemy is always dehumanized, the least traitorous thing a soldier can do (except perhaps when the war is over) is to identify with the humanity of the enemy, how can he hate and kill?

It is an essential ingredient of the solution of conflict or difference of opinion that the enemy be seen as disgusting and less than worthwhile. The enemy must be seen as evil so that he has no other manner of existence deserving of violence and death.

This attitude is due to a defining of one person as a child or as a child. When the child is seen as not quite human and proven her humanity when she fights back. This alienation of human nature from children and all other life is essential for the exercise of domination and power control.

In the family it is the perception of femaleness as different and other, as being only a sexual thing, that makes it all right for some men to rape and assault women and children.

This sexual thing is, in men, a certain part of women's connection with nature and men are fearful of the natural that, some say, again, it has to be controlled, conquered and dominated.

Children and women who are uncontrolled are perceived as dangerous, as a threat. Ancient forms of animal life. All institutions are about control. Anarchic, day, war, government, marriage, parenthood, prison, school, the list is endless.

One of the differences between war and all forms of violence in the differences that affect us is highly visible and visible to the people is largely invisible. However, visible to those who victimize violence, like the enemy in war, are often referred to as responsible for the violence perpetuated against the enemy and by this is by not existing at all.

War is fundamentally a war 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 house at any night with footsteps behind her.

Neither can assume that the noise is friendly. If women were socialized to fight back to defend themselves using whatever means are available to them, and to the people.

Emotional and physical violence go hand in hand with violence always escalate in intensity and very often in frequency, as war or police assault leads to brutalization, to acceptance of violence at all levels. To insensitivity to the pain of others, to in many cases the pass on, to innocent, for not only father to son, but rather on children, on one another, and so on. A truly vicious cycle.

Women living in situations of domestic violence, as the citizenship of countries under attack they never know when they will be attacked nor can they predict the outcome, it is little they can do to prevent being attacked. When the often their attacker is also someone who also, like the Americans in war they have nowhere to go, like the Jews in the World War 2 nobody wants them and amazing feats of conscience are performed by friends and family to avoid taking or insulting. Attention becomes focused on the attacker and the victim is becoming invisible and therefore wrong and harmful as well as unnecessary.

(Anna Goldman/Reddenazar speaks) The arguments against usually go something like: "It's a nice idea but would not be practical. Life is a war" or "It's impractical because you can't trust human nature" and even, "Anarchy is not just that chaos and violence?"

Surely your own life is not all you think of? Human life on this planet may be of limited duration if we don't start to build a future that is sane and responsible as well as beautiful.

Also I think it's about time we stopped limiting "Human Nature" by what we see when we look at the degraded humanity. What can any study of humanity tell us now, except how long people will live in fear, hatred, injustice and to what lengths some will go to stay in power. Chaos and violence?

Look around you read the daily paper, ask yourself 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 do 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.
Consumerism

I want to share with you some thoughts on consumption. E.F. Schumacher 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 values of goods and services. This agreement is almost always unthinking and uncaring. I guess the growth of this unthinking uncaring parallels the growth of western civilisation and within itself, 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.

I don't know, but I get it for 35 less than the usual price ...

Wow!!

That's great! Where can I get one?

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 pull more than 70,000 cubic metres of sawlogs each year in Tasmania. Clearing for woodchip in Tasmania is 6500 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, whose 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 isn't it 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, with and with the earth, that is exploitative and disastrous. In most cases it's not just a matter of choosing between brands, it's 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 ode to my son, read timetables: they're to the point. And roll the sea-charts out.

Hans Magnus Enzensberger
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* Libertarian Economics Bulletin, P.O. Box 109, Nth. Fitzroy, 3068.
* Libertarian Workers for a Self Managed Society. P.O. Box 20, Parkville, 3052.
* Galleon Cafe, 137A Acland Street, St. Kilda. 3182.

W.A.
* Freedom Collective, P.O. Box 203, Fremantle. W.A.

ACT.
* Black Lemmings, (Canberra Crimes Collective), G.P.O. Box 1814, A.C.T. 2601.

TAS.
* Tasmanian Anarchists. 34 Kennedy Street, Launceston. 7250.
* Tu Kuna Te Manu Kia Rere (Blackmail Newspaper). P.O. Box 13-165 Christchurch, Aotearoa, N.Z.

ANARCHIST-FEMINIST CONTACTS
* Equal Through Autonomy, (Anarchist Magazine)
  C/- 542A Glenfield Rd.,
  AK. Aotearoa.
* Adelaide Womens Liberation. 234A Rundle Street, Adelaide. S.A.

* Perth Anarchist-Feminists. Contact through "Squirrel nutkins" Works Collective, 403 Hay Street, Subiaco, Perth.

N.S.W.
* Jura Books, 417 King St., Newtown, Sydney, 2042.
* Redfern Black Rose Anarchist Bookshop, 36 Botany Road, 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 Books.
* Monty Miller Press, P.O. Box 92, Broadway, Sydney, 2007
* Rebel Worker - Sydney group, 1st Floor, 417 King Street, Newtown, N.S.W. 2042.
* Red and Black, P.O. Box A425, Sydney South. N.S.W. 2000.
* Tweed Heads/Kingscliff, People for peace and anarchy, C/- 24 Quiggan Street, Kingscliffe, N.S.W. 2487.

QLD
* Red and Black Bookshop. P.O. Box 332, North Quay, Brisbane. QLD.
* Libertarian Socialist Organisation P.O. Box 223 Broadway, QLD.
* Catholic Worker. P.O. Box 187, West End, Brisbane.
* Rural Anarchists, M. Palmer & E Scott, Cumaroogunga, M.S. 508, Warwick, 4370.

TAPELOOPS (anarchist band)/also
THE HOGSVILLE CLARION,
C/- P.O. Box 134, St. Lucila, Qld. 4027