

EVERYTHING

Anarchist-Feminist Magazine. March '79. 40¢

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SAVE MCKINNON!

THE SAVE MCKINNON COMAIGN.

McKinnon unit is situated in the Rozelle Hospital. It is the only twenty four hour drug and alcohol withdrawal centre in NSW. The Wran government has ordered it closed in the latest series of health cuts. Unlike other hospital wards, which come and go unlamented and unnoticed, the decision to close McKinnon has created a wave of anger that has translated itself into a peoples campaign to fight for the right to have somewhere to go for treatment of drug and alcohol dependence.

McKinnon is unique in Australia in its staffing. All nurses working there are trained in alcoholism and drug addiction by people who have themselves recovered from the condition who are indeed the real experts in that area. It is also unique in that the staff have no heirarchy. It is run as a collective with decisions on policy, management and functioning being reached by consensus, either at staff meetings, or on the spot by those on duty. Sedatives are used minimally and staff use their own ability to hang in with the suffering of the person in withdrawal to help them through it, rather than dish out pills. Because it is based on self help and collectivity, McKinnon is regarded with antagonism and fear by psychiatry and religious agencies. Both those institutions have traditionally exploited and oppressed a person whose one problem is that they do not know how to stop drinking or using drugs.

Alcoholism rates as Australia's third killer, behind heart disease and cancer. If the figures for deaths from drug dependence, alcoholic heart disease, and suicides attributable to alcoholism could be located, the addictions would probably rate as Australia's first killer. The statistics which exist are a horror show. One in ten drinkers is alcoholic. 41% of psychiatric admissions are diagnosed alcoholic. 43% of general hospitals are occupied by alcoholics with secondary physical illnesses due to their alcoholism. An alcohol or drug dependent person has an 89% greater chance of attempting suicide than a non addict or non-alcoholic. The prisons are clogged with alcoholics and drug addicts. Yet McKinnon is to go. It services one thousand people yearly, and most patients are the unemployed, blacks, homosexuals and women. These people will again be faced with the despairing choice of an agency who will exploit their suffering in order to induce a religious conversion, or the revolving door of psychiatry, with its judgemental attitudes and destructive treatment methods.

After seeing the embryonic alcohol and drug services set up by the Whitlam government whittled away by the present one, people have decided to make a stand. The stand is over McKinnon. It is all that is left in an area where death and dying is commonplace, and the decision to live is one of today's real miracles. Those who decided to live because they went to McKinnon are now fighting the Wran government. They and their friends demand appropriate treatment, for a serious and often relapsing illness. They don't want the soup kitchen and bible bashing days back; neither do they want to end up in the hands of a psychiatrist who knows nothing about their illness and cares even less.

This campaign has only just began. It is netting together such groups as feminists, anarchists, blacks and others who are being politicised by recognizing their oppression as alcoholic and drug dependant people. They regard McKinnon as belonging to the people, and alcoholism and drug dependence as a peoples issue.

If you want to help - write and blast
Neville Wran - c/- Parliament House,
Macquarie Street,
Sydney.....2000

OR

Jim Rankin - Head of Alcohol and Drug
Services,
9 - 13 Young Street,
Sydney.....2000



Dear Anarcho-Feminists,

Who are you?
What is this business of writing to small 'I' lawyers soliciting articles about the law for an anarchist publication!

I am planning to dob you in to Central Anarchist H.Q. for deviating from the correct line.

In the mean time I advise that every anarcho-feminist say 10 "Emma Goldman's" before bed for the next week.

Yours-in-diluted-struggle.



EVERYTHING has been produced by women from the Sydney Anarchist-Feminist group. This group has been meeting for about one year, it has provided an opportunity to discuss ideas and do things related to feminism and anarchism. The group has been strong and committed at times but at the moment is "diluted in struggle" If you're interested contact Jura Books and leave a message. We don't know whether we will ever put out another edition of EVERYTHING but would like to hear your comments care of Jura Books, 417 King St. Newtown.

NO GOD! NO MASTER! ANARCHY! EVERYTHING!

prison ews



NEWS FROM BRITAIN.

In a class society, every prisoner is a political prisoner.

Prisons are a relatively 'new' phenomenon in Britain and it was not until 1877 that a truly national penal system emerged. The earliest reference to prisons as such was an act passed in 1575 providing for the building of 'houses of correction'. Of course, there were also the notorious work-houses for the poor who could not or would not work.

In those days the cause of poverty was considered to be "low" morals rather than scarcity or unemployment and the prison system was based on a combination of abstinence and exposure to hard work and religion. This idea of 'morality' and work is still used as the basis of today's prison regime.

Prison is supposedly a deterrent and a means of reform. However, the massive reconviction rates and other evidence shows that prison does not effect a reform of prisoners nor a cut in the crime rate. It is most doubtful that the threat of imprisonment deters anyone, the decision to commit a crime is not a 'rational' one after all. Neither does the threat deter a person from further crime; this has been in evidence from the very beginning — in 1785 a Parliamentary Committee wrote: "after expiration of sentences convicts return to the community not reformed in their principles but confirmed in every vicious habit."

GREEK POLITICAL PRISONERS.

Giannis Serifis: In September '77 after the execution of Baader, Ennslin and Raspe in Germany, four Greeks tried to blow up the offices of the German company AEG in Athens. Policemen tried to arrest them and in the gunfight that followed 2 policemen were wounded and Kasimis, one of the militants, was killed in cold blood. In October '77 Serifis, former worker of AEG and activist since the time of the junta, was arrested and accused of murdering his comrade (so he wouldn't talk.....police claimed), and wounding the two policemen. Serifis has been the target of the Chief of Police in the area, a notorious torturer, since the time of the military junta when he was arrested and tortured before. Now he has been in prison for one year waiting for his trial, that is ever postponed because oflack of evidence. If this evidence is found (ie. made), he may be sentenced to prison for life.

Philippos and Sophia Kyritsi: They were arrested in May '78. In a commonuse room on the groundfloor of the block of flats they were living in, police found some bottles, oil and rags. They accused them of illegal possession of explosives (the above objects) and for forming a dissident group (in Greece according to a new law, two per-

Much lip-service is paid to the emphasis on "rehabilitation" rather than the revenge/punishment idea of prison. But the real nature of prisons is as a means of social control. The rich and the poor, rulers and ruled, all indulge in criminal activities. It is only in the enforcement of the laws that the poor are subjected to the ruling class. Prison reinforces the idea that it is individuals, not institutions, that are to blame for social problems. Criminals are seen as failures in an open, competitive system in which all can succeed.

The double standards for rich and poor can be seen in the variations in sentencing, for example, the Great Train robbers received sentences of up to 30 years for stealing 3 million pounds as compared to two 'city gents' who stole 13 million over a period of 12 years and received 4 and 5 years respectively.

There are 42,000 prisoners in this country (about 1,000 are women). It costs 100 pounds per week to keep each one, though less than 4 pounds of this is for food, the rest is eaten up by the massive bureaucratic machine. Prisons today are over-crowded, outdated "universities of crime". They are used to provide cheap labour (the average rate of pay is one pound per week) for work and conditions that would not be tolerated outside. Prison is merely a means by which society can shut somebody away and forget about them.

sons are enough to be called a dissident group). But the real reason was that Philippos and Sophia were active anarchists. They were judged this September. Philippos, 22 was sentenced to 9 years, this means he'll leave jail when he's 31. Sophia, 21, was sentenced to 5 years. The prosecutor, who asked for even bigger sentences, was appointed by the junta and he retained his post after Karamanlis came into power. Some days ago he requested the release of 6 neofascists (out of 10) who belonged to the Greek section of Ordine Nuovo and had put bombs in two cinemas, wounding more than 50 people. When Kyritsi heard his own sentence he had enough courage to shout "anarchy never dies."

These are the three prisoners who are in the greatest danger. There are about 75 other political prisoners in Greece, where the same policemen and judges prosecute the same militants as in the time of the colonels. Last year more than 6 people were murdered by police among them Dr. Tsironis, very well known for his dynamic activities against the junta. Today the army and the police are totally controlled by the fascists, free-speech is banned by the government, official and unofficial braves terrorize the people. The differences from the times of the junta are in quantity, not in quality.

For more information and to sign a petition of protest call in to Jura Books, 419 King St., Newtown.

PERSONS UNKNOWN.

Since MAY 1978, six people in England — Iris Mills, Ronan Bennett, Daffydd Lad, Vince Stevenson, Stewart Carr, and Trevor Dawson — have been arrested and held in custody. The charge laid against them is "conspiracy to cause explosions" under the "Prevention of Terrorism" Act. Iris Mills was being held in Brixton (a men's prison) in virtual solitary confinement — because there is no maximum security prison for women in Britain. And the saga continues.....

BULLETIN No. 6
January 11, 1979.

Committals: 'SELF-CONFESSED ANARCHISTS'

On Thursday, December 21, at Lambeth Court, committals were heard and the defendants opted for Section One style committals rather than a full run through of the prosecution case. Thus, the court heard only a speech by Mr. Barry McGill for the Director of Public Prosecutions who outlined the 30 charges which include alleged possession of various stolen firearms, alleged possession of explosive substances (weedkiller), etc. McGill opened his speech by stating that the defendants were "self-confessed anarchists", part of "a London based gang whose aim was to bring about a radical change in British society". It was alleged that between January 1977 and May 1978 they had conspired to commit a number of robberies both of firearms and of cash for accomodation and false identities. Apart from Stewart Carr, charged with six armed robberies, and who, it was claimed, had made a confession, the prosecution were "unable to say" if any of the others had taken part in any specific robberies. Lists were read of witnesses to be called and of the exhibits, and as required, the prosecution identity witnesses had to confirm their statements. The prosecution case rests totally on alleged evidence of association rather than tangible proof of malpractice. Much of the documentary evidence related to evidence of association and political beliefs. The prosecution are attempting to lay the groundwork for a catch all conspiracy case resting on the defendants life styles, who they knew, their beliefs, etc. The six were formally committed for trial and the defense foreseen the trial taking place in about 9 months time.

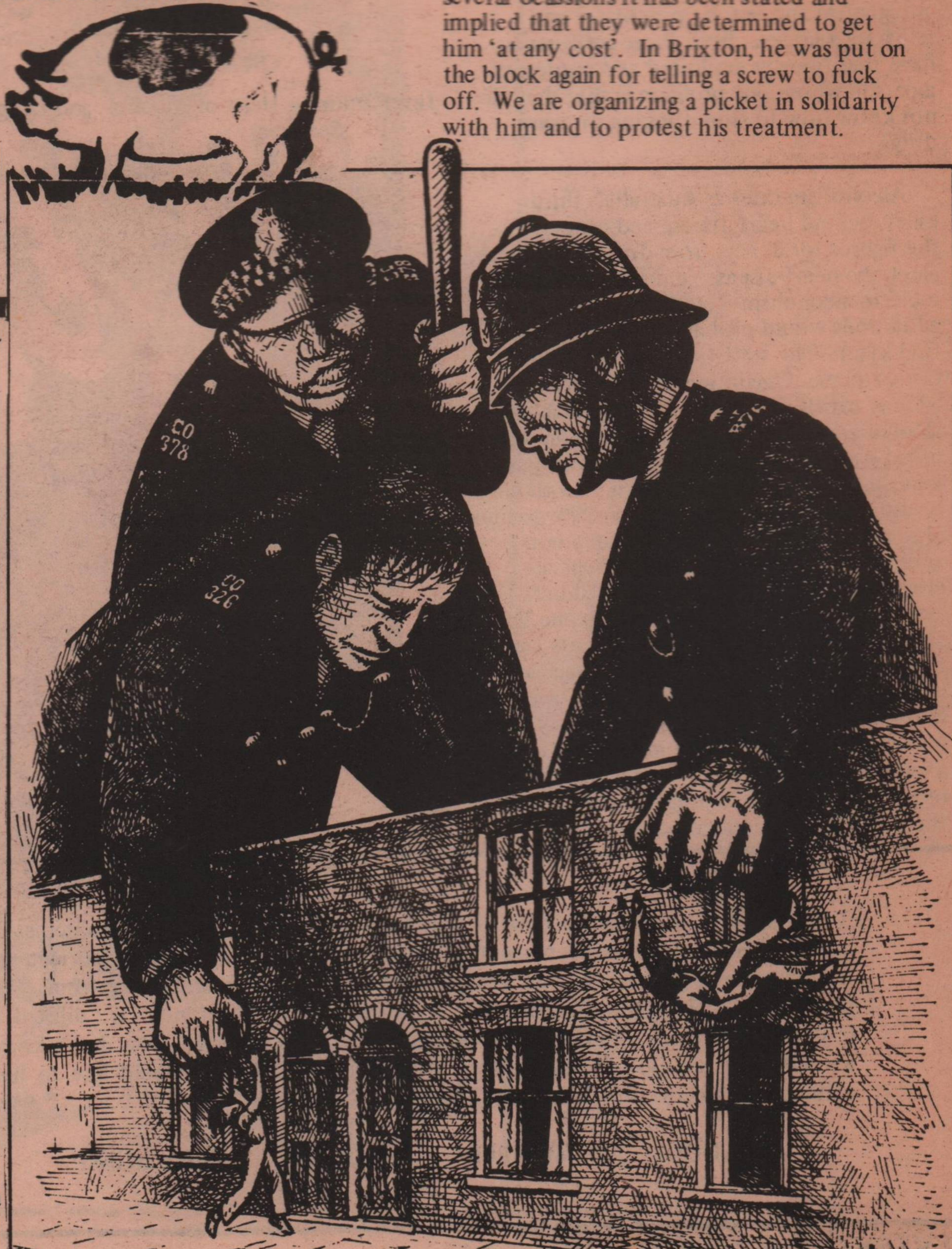
Bail: (4 have bail, 1 doesn't; 3 are out, 2 still in Brixton!)

At committals, bail was renewed for Trevor Dawson, Iris Mills and Vince Stevenson who had been granted bail two weeks earlier after an application to judge in chambers. Like Iris, Vince has to report daily and must observe a 10 pm. curfew. Trevor fortunately was able to get his curfew lifted.

An application for bail was then made on behalf of Taff Ladd. Opposing this, the prosecution alleged that his lack of ties with this country and his connections in West Germany made it likely that he would abscond. They also stated that two of the people that they were looking for were alleged to be in France and they believed that this would be another reason for him to abscond. Making this assertion look ridiculous, the defense pointed out that Taff had been raised in West Germany and since he had been deported from the countryland hence banned from returning, this was irrelevant. A medical report was handed in to the court recommending that he be released on the grounds of chronic enteritis. Bail was granted consisting of 17,500 pounds sureties and on the condition that he reside in Bristol with his brother and report daily. Unfortunately, although bail was granted, Taff is still in Brixton because the police have not approved his sureties. They refused one because the woman apparently put up a sum surety for someone who had absconded. Hopefully this will be sorted out soon. Taff is still having difficulties getting clearance for people who want to visit him - in fact, two people who are offering to put up sureties have either been refused or are still waiting.

Activities of the Support Group.

On December 14, Ronan Bennett was again refused bail. Previously, it had been on the grounds of a lack of a job to go to but this time, despite substantive sureties, a job, etc. the magistrate refused it without any deliberation stating that 'from what I hear of this case', Bennett was the sort of person who would abscond. Ronan, whose Mother up a surety, shouted "that's my Mother in the dock, would I run out on her!" before being dragged out of the court. An application to judge in chambers was refused. It seems apparent that Ronan's failure to get bail (he has no past record) has a great deal to do with the ATS's attitude towards him. On several occasions it has been stated and implied that they were determined to get him 'at any cost'. In Brixton, he was put on the block again for telling a screw to fuck off. We are organizing a picket in solidarity with him and to protest his treatment.



EVERYTHING MARCH 1979

women and crime

Excerpts from an essay for womens studies.

My study includes Australia, U.S.A. and the U.K., the emphasis being on the possible direction Australia can be expected to take (from a comparison with U.S.A. and U.K. figures.) "Reports from other countries confirm the American experience that as the social and economic disparity between the sexes diminishes there is a reciprocal increase in female crime. Western Europe and New Zealand for example also report a rise in female criminality. The disparities between the male and female crime rate are now even narrowing in developing countries such as India where traditionally the social distance between the sexes has been greater." 1

It is increasingly common for women to take on roles in many areas of life which are of a positive nature; with the positive nature of this move it seems rational to expect there to be some negative features to balance these. As women are more likely today to enter positions which were previously more dominated by men so it is more likely for women to incur the effects which this participation has, and which previously would have predominantly or exclusively effected men. Examples of these effects are cancer, road accidents, ulcers and nervous complaints and crime involvement. The frequency (numbers) of crimes correlated with types of crimes committed is the area which males dominate; with the rate of increase females take the lead. "Although males continue to commit the greater absolute number of offenses it is women who are committing those same crimes at a yearly rate of increase now running as high as six and seven times faster than males." 2

When an oppressed group regains some of it's scope this leads to a greater chance of positive involvement in social and political areas but also negative involvement which may take various forms, the one we are concerned with is crime. Womens' self concept is changing so that there is more of a belief in their abilities to do more things and to do

them better. Why there needs to be a crime rate equal to the degree of freedom is another question. When talking about crime generally there is a tendency to obscure illuminating differences within the type of crimes committed by males and females. This is important because type of crime and numbers of each sex involved in these crimes influences the degree to which a particular crime is becoming less male-dominated, if this is the case. These factors also affect the judgement of people as to the degree of deviance present in a given criminal.

In David Biles paper he proposes a three-fold scheme of explanation for the differences in the numbers of males and females. First, he sees criminal legislation as biased against the males, so that more males than females are bound by laws and hence their behaviour is more often by definition, 'criminal'. (His paper is titled 'Women Offenders' so he can't look at the rape laws and ignores abortion and prostitution.) Second Biles notices differential treatment of suspected offenders in favour of women. "This hypothesis is supported by the fact that, notwithstanding the female twelve percent of all serious criminality, Australian prisons rarely include much more than two percent of females." 3 There needs to be a qualifying point added to the reality of these statistics. The main assumption which lets society treat women differently in regard to crime is sexist; women are not perceived as being capable of being criminal just as we are not seen as being potentially capable of a lot of things because it is not acknowledged that if women can't do certain things it is seldom anything to do with themselves as people, but is a cultural conditioning phenomena and therefore can be changed. Third he says women behave less criminally than men and relates this to sex role stereotyping. I agree with Biles reasons but disagree with his priorities. I think reason 3 is reason 1, and these should be changed around! The female crime rate is increasing rapidly

even though factor 1 (legislation) and perhaps factor 2 (differential treatment) remain stable, whilst factor 3 (conditioning) is also changing rapidly. It is conditioning that is rapidly changing and will eventually lead to a change in differential treatment and laws.

I think it is a misunderstanding of the womens liberation movement that leads women into crime, but I think the question of the rate of increase being greatest for women may need to be part of the larger process which is going on and has little to do with causing crime. What is happening is a usurping of male power positions rather than women becoming liberated although this could be necessary also in the sense that a degree of emancipation is necessary to usurp male positions. It is the frustration built into this society which one comes in contact with if involved in womens liberation which indirectly causes a percentage of women to seek alternative channels. As yet little can be said of a definite correlation between the two. It is mainly the media and other channels where misinterpretation is frequent which encourage us to this superficial connection. With headlines like: "Women Want Equal Crime.", "Women Want Equality in Crime." what can you expect? As an anonymous woman in Biles paper writes: "Here I see an important difference between the emancipation of women through the achievement of equality and the true concept of liberation. Equality means to have everything men have, to be in the position men are in, to take on the roles, lifestyles, images and attitudes of men. Stepping into what is now the man's position in society is assuming that that position is the ideal and perfect way to be; free of all oppression, stereotypes, expectation and conditioning. I think not. The supposed emancipation of women by taking on the violence, crime, emotional suppression and competition which have been enforced on men by the inevitable result of their male role. Most women do not want this form of equality." 4

NUNS ARRESTED! VATICAN SHOCKED!

Sydney, Australia - August 1978... Six nuns were arrested today in yet another shock action by police. The arrested are part of a mass action by authorities here to stifle political (and any other type) thought and/or action. The nuns, of the "Order of the Immaculate Deception", were taking part in a gay rights march at Taylor Square, in opposition to a "Right to Life" Festival of Light rally in Hyde Park. Among those also arrested were a priest and an off-duty nurse.

NO COMMENT

At the Vatican today, a non-committal Cardinal, when questioned by reporters, replied "No comment" But it is believed that the conclave to appoint the new Pope will be delayed while the Cardinals discuss these startling developments.

PREGNANT

Among the nuns who escaped arrest were two who appeared to be pregnant And Sister Tia Maria also escaped arrest, despite brutal attempts by police to separate her from two unidentified children who prevented her arrest. The nuns were



carrying a large banner which read- "Did the Pope die of a backyard abortion or gout"... and a placard "Lesbians are everywhere". 100 or more other people were arrested.

.....from our roving reporter

FOOTNOTES:-

- 1) and 2) Alder, Freda Sisters In Crime page 17 and page 15
- 3) Biles, David Women Offenders Page 3.
- 4) Anonymous woman in Biles Female Offenders Page 7. I wonder if we all had the same idea of liberation as this woman would the female crime rate be rising?

LITERATURE.

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The only good POPE's
a DEAD POPE.

international year of the child?



Lisa - 8 years old.

I think demonstrations are good to go to because I think it's fun to sing and chant and be with other people. People go to demonstrations because they're trying to have free health care, not to throw a bomb, to give other people money and to give them some work and for gay people. I think the police are yukky because they put people in jail for nothing. The police push people and arrest them and put them into paddy wagons. I think kids should have demonstrations by themselves, because I want kids to think the police are not fair. Kids should be allowed to be naked, to be allowed to swear and have some money.



It is "International Year of the Child" this year. What does it mean? For the conservatives, and the Festival of Lighters, and many others it represents an opportunity to push the idea of the "nuclear family", ie. mum staying home with the kids while dad goes to work. Apparently the moral fibre of the people is disintegrating, due to mothers going out to work. Another line they will be presenting is the anti-abortion campaign.

We as Feminists, need to show that there is a clear connection between the liberation of women and the liberation and needs of children. Clearly if women are unhappy people then children will be unhappy people, (since due to sex-role stereotyping the responsibility of child-care is usually left to women). We'd briefly like to show some of the connections:

Contraception and Abortion.

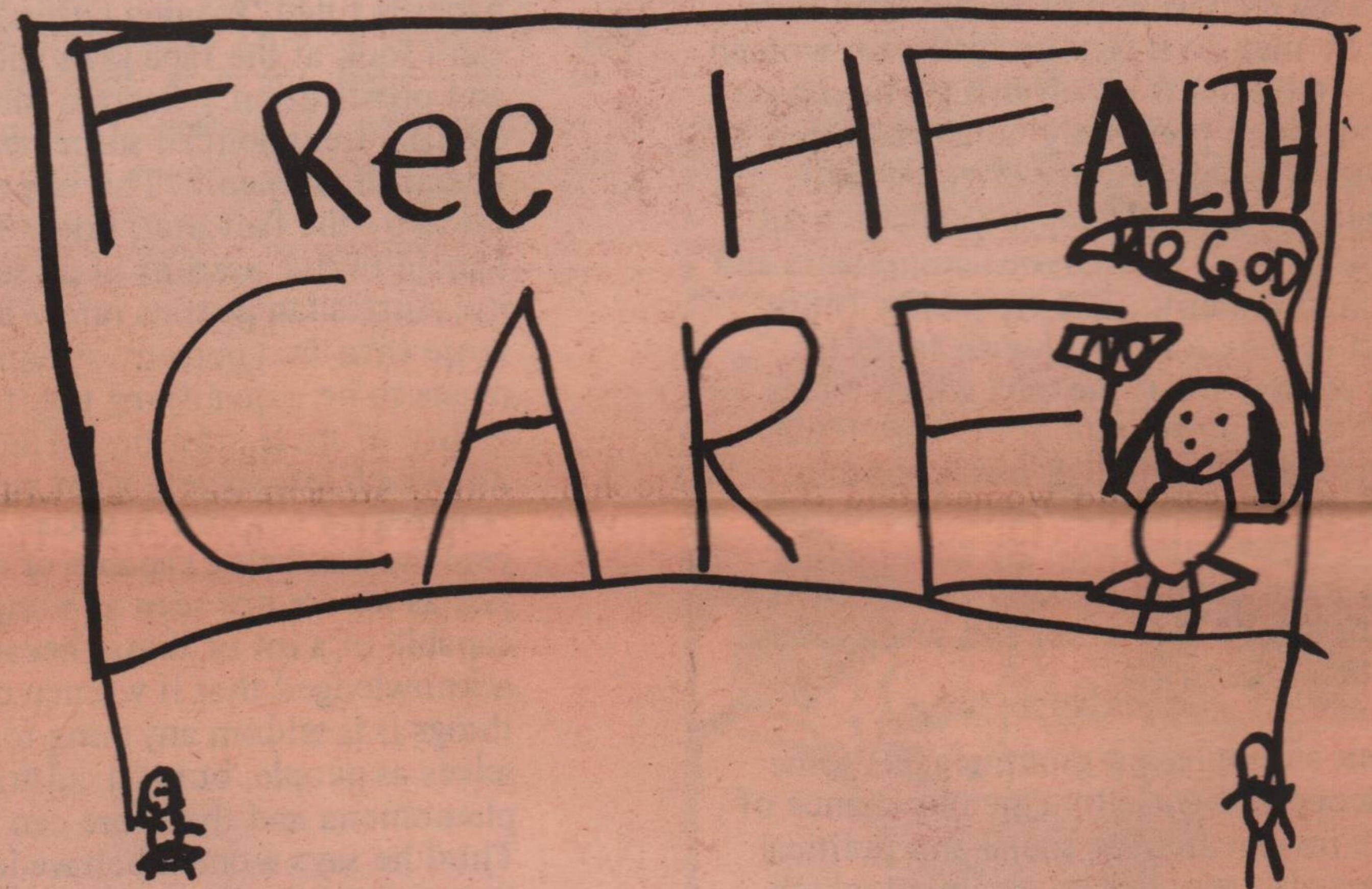
If there is not free safe contraception and abortion then there are going to be unloved and unwanted children. Contraception is still not good enough. Every form of contraception used by women has its dangers. The pill, which was considered the safest and most reliable, is now being

found to have many faults. Therefore free, safe abortion must be available to back very unreliable contraceptive methods. It's amazing, for instance, how much money is spent on nuclear arms and research when there is still not adequate research into a basic human need.

24 Hour Child-Care.

According to the religious and conservatives, letting someone else look after ones child is one of the worst things you can do to the child. However, if mothers care is best how does one explain childbashing? It is the quality of childcare which matters not the specific person who is looking after the child. 24 hour child care should be organised on a co-operative community basis. It should be a situation which is warm, supportive and caring. NOT STATE OPERATED CHILD CARE. (Although this is better than nothing).

International Year of the Child is just a token effort to considering childrens' needs. Is it going to be the same as International Womens Year? A token, an amount of money granted for a year or two, then forgotten. And no change or new perspective in social attitudes to the subject.



health centres

LIVERPOOL WOMENS HEALTH CENTRE



We have 8 full time people, 3 part time, and 2 doctors, a chiropractor, a solicitor, 2 yoga teachers and a cleaner, who are all sessional workers.

We're still running our general Medical Service, open:
Mondays and Fridays
9.30 - 5.30

Tuesdays and Thursdays
9.30 - 7.30

We shut the door from 12.30 - 2.00 each day. This allows women who are already in the centre to be seen before. We regard the lunch break as very important, as we eat together, and the discussions we have then help us to keep informed about what is going on, without the structure of a meeting. On Wednesdays we do various things in the mornings, such as going to talk to groups, writing and printing off pamphlets etc. Wednesday afternoons are set aside for staff meetings where we sort through the week's correspondence and make decisions about things that are happening at the centre.

Our main medical days are Tuesdays and Thursdays, when we make appointments for people to see doctors - generally these people have to be seen by one of the rest of us first, and then are referred to a doctor because we don't have the knowledge to handle her problem. About 120 - 130 women, on the average, use the medical service per week.

We're rostered to work 2 or 3 half days of medical a week, we're also rostered to do reception, and shit work. The rest of the time is to be used on special projects.

Other things we have going are yoga groups, weight control groups and an agoraphobic grp. The latter has created a lot of interest from doctors and other outside groups.

We write leaflets - one on Pre-Menstrual Tension has received some publicity recently, and we have had several hundred letters from women requesting it, and some follow up letters telling us of success. In the last year we have talked to mothers clubs, High Schools, Tech. Welfare students, Women's Refuge groups, Nursery students, and assorted

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others. We've been involved with a Child Care CO-OP in Liverpool, Bringelly Drug Programme, Women and Prisons, Community Nurses, the Health Cuts demonstrations and our regular Clinics at Bowral, plus we have run several Health Education courses for local High School girls at the centre.

Our 1978/79 Budget was cut by 24% (\$50,000) but our workload has increased, and is expected to increase further, especially due to the health fund cuts. That is, because we provide a free health service and many doctors are refusing to bulk bill patients, more patients are coming to the centre, rather than seeing their local G.P.

Unemployment is particularly high amongst women and young people in the Liverpool area. The pressures resulting from this cause and worsen many health problems. Our counselling load has increased dramatically over recent months.

Severe cuts to the Health Commission's Community Health Program and other voluntary agencies means there will be fewer agencies/services that we can refer women to, and we'll be forced to turn some women away, or give them far less time than they need.

Specifically, because of our cuts we can't give disadvantaged women the medication they need as freely as before.

We haven't been able to replace staff who have resigned, and are operating on staff levels below our approved number. We can't afford our annual salary increase, (in real terms this is a wage cut). Full time staff have had their hours cut, and thus, their wages reduced. To keep the service at its previous level, we work additional hours which are compensated for by time off in lieu when we can be spared. We're all feeling the pressure.

Equipment that we bought when the centre opened needs expensive

maintainance, or replacement—this is impossible. We've been forced to sell the Centre's van which was used to go out into the community.

We have a regular clientele of over 6,000 local women which represents approximately 20% of the adult female population of Liverpool. This figure does not include women reached by our talks, and leaflets, or those using out-of-the-centre clinics. It doesn't include the thousands of telephone counsellings done, and written enquiries.

The need for our centre to continue at least at its past level of activity is pretty obvious, so we're fighting for more funds and working for full Womens Movement support in that fight.



LEICHARDT WOMEN'S COMMUNITY HEALTH CENTRE
164 Flood Street, Leichardt, N.S.W., 2040. Ph: 560-3011

LEICHARDT WOMEN'S HEALTH CENTRE offers similar services to Liverpool Health Centre. They give alternative and traditional treatment. There are doctors, herbalists and osteopaths that provide services. They put out many pamphlets on health advice for such things as: vaginal infections, period pain, menopause, pregnancy testing, herbal remedies and contraception. These are put out in various languages. As with Liverpool Centre Leichardt has suffered with funding cuts. Unfortunately, the

workers there have chosen to close for one week in 4 because of this, which means that the local women who use the service have to suffer.

This is relevant to the whole issue of the Women's Movement receiving funds from the government. Although it is useful for setting up such activities as health centres, Rape Crisis and refuges it is as well that we keep in mind that it may force us to compromise our ideals — and how much do we want to do that?

AN EXCERPT FROM A HEALTH PAMPHLET about period pain.

Most pain can be relieved by simple treatments which you don't need a doctor's prescription for — only in more severe cases do women find it necessary to see a doctor and to try some drugs for relief.

Not all of these treatments work for all women, but a great many women have found relief in these ways.

Exercise... this is probably the most useful for women with any degree of period pain. This can range from general exercise like running walking, cycling, swimming and so on, to specific exercises for period pain.

Yoga is also very useful. Yoga and exercise tone up the muscles in the pelvic area and improve pelvic circulation.

Heat... a warm bath often helps, or a hot water bottle.

Camomile Tea, Red Clover Tea, Raspberry Tea... very soothing and helps settle cramped muscles. Two or three cups a day just before and during your period.

Calcium tablets... these are muscle relaxants and help relieve cramps. Calcium is best taken with magnesium in the form of Dolomite tablets. Take one tablet every day and four or five just

before and in the first days of your period. These can be taken with Vitamin D to help increase your absorption of Calcium.

Marijuana... acts as a relaxant.

Alcohol... either straight or mixed with hot water, sugar and lemon juice. This helps some women — can enlarge the blood vessels in the pelvic area and can give increased pain tolerance.

Massage... helps relieve pelvic congestion Rub the lower backs and buttocks with deep pressure on the points over the sacrum.

Orgasm... also relieves pelvic congestion — masturbation, intercourse, or any other way that takes your fancy.

Aspirin or Paracetamol (Panadol or Codeine... can be taken every three-four hours for the first few days of bleeding.

There are special preparations for menstrual cramps which you can get from a chemist shop without a prescription, these are usually made up of pain killers (analgesics) and diuretics. Some brand names are Midol, Myzone and Cyclopane.

Specialists in natural medicine suggest that menstrual flow and period pain can be reduced by a carefully controlled diet. More information on this and referrals can be obtained from the Leichardt Womens Health Centre.

Grow Your Own
Grassroots Defiance
Against the Capitalist Diet

VICTORY
A HEALTHY REVOLUTIONARY IS A STRONG REVOLUTIONARY



GROW VITAMINS AT YOUR KITCHEN DOOR

rape. crisis

If a woman calls who just been raped or attacked, we will pick her up immediately, if necessary, and bring her to the RAPE CRISIS CENTRE, where she can find a sympathetic ear, post-rape counselling, and a medical examination (by women doctors). Should she decide to report it to the police, we will go with her through the legal procedures.

If you have been raped in the past and would like to talk about it, ring the centre on 699 9010.



the no-future nuclear blues...

BRITAIN

Britain is, after the US, the second nuclear power in the capitalist world. As with the US, its early nuclear development was due to its important military role, dating from long before the 'energy crisis'. Britain was also where the greatest opposition to the military use of nuclear power developed: the Campaign for Nuclear Disarmament.

What has happened since? In 1973 the price of oil quadrupled. Of course no energy crisis 'happened' then - energy resources did not suddenly drop, they have been steadily and increasingly used up before and since. In fact, given reliance on a 'free' market and the profit motive, a price rise was necessary to make the development of more costly energy possible (since in capitalist eyes only those things are possible which are profitable).

The 'energy gap' is a mirage: it is calculated by assuming that the economy is going to grow (perhaps a little faster than recently in the case of the UK), by assuming that this growth will be of the same type as before - replacing human labour by energy-hungry machines and producing goods which no-one really needs - and assuming - this time correctly, because every country is doing the same thing - that already developed resources will be insufficient within a few decades. In reality the size of the energy gap measures nothing except the greed and determination of profit seekers and technocrats, backed up of course by the apathy of those who accept the deal they propose: your own car in return for a lifetime of pointless work and no public transport - in fact no alternative to your own car.

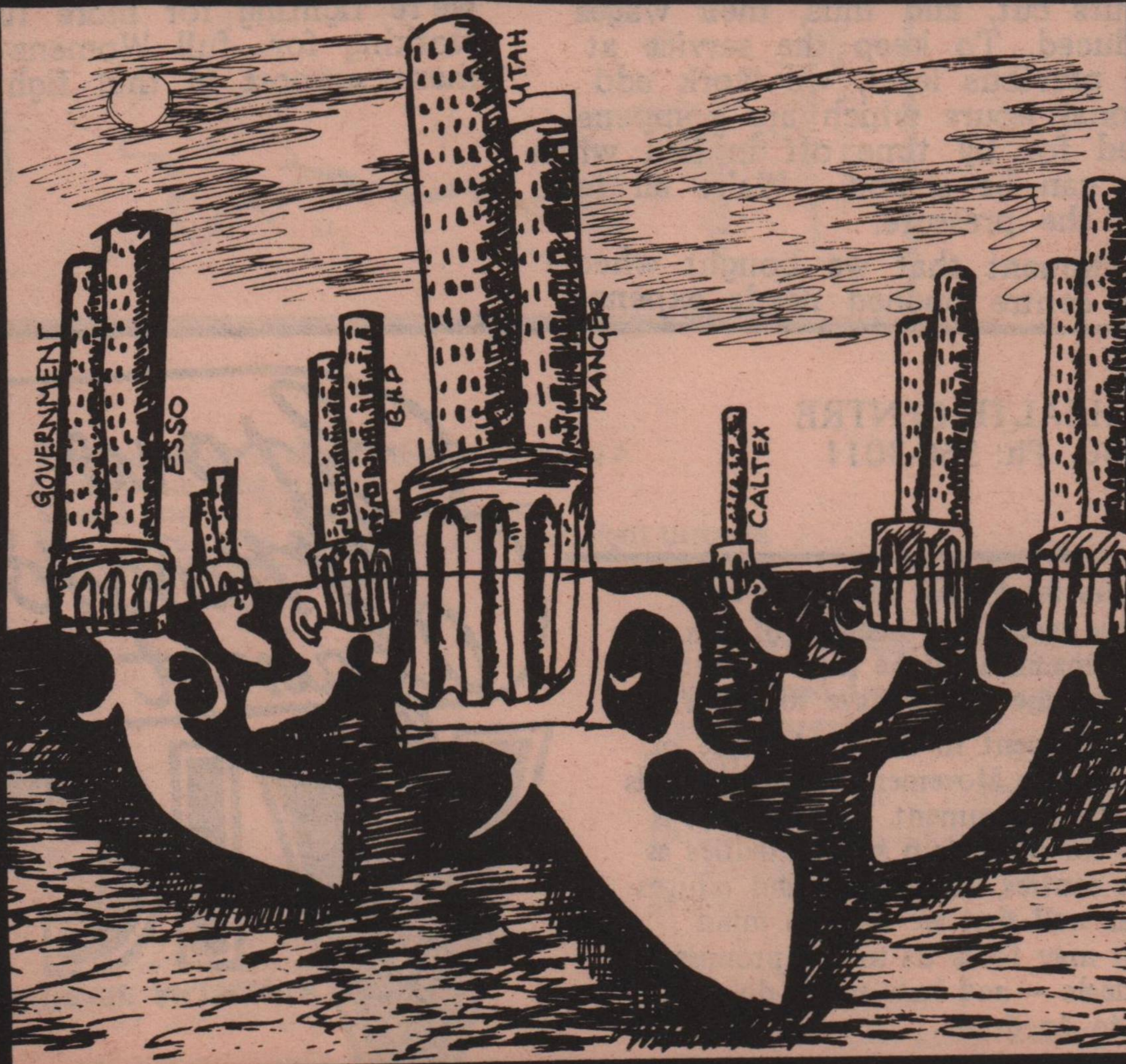
But even though there is no energy gap - in fact more energy is produced at the moment than we could possibly use if we produced efficiently what we really need and otherwise sat back and enjoyed ourselves - there are reasons for developing new sources of energy. For a start even if we use up coal and oil much more slowly than we have done so far we will still run out sooner or later - they are 'non-renewable' resources. But more importantly the need for large investments and the very unequal distribution of coal and oil among populations practically ensure conflict, the development of hierarchies and the concentration of wealth and power.

As it is, the authorities have decided that with a fast declining (and increasingly expensive) supply of coal, oil and natural gas, and with unending old-style growth as their target, new sources of energy have to be developed. On purely technical grounds (safety, pollution, the need for enormous investment,.....) nuclear power is the worst possible option, while solar, wave and wind energy are safe and unpolluting. The argument that E.G. solar energy can only be developed in the long term can be dismissed, especially if it is safe development that we are concerned with, and if we compare solar with nuclear energy; in any case nuclear physicists at the beginning of World War II though the atom bomb could only be developed in a matter of decades - the war effort soon proved them wrong.

Nuclear power does however have strong political advantages for the technocrats. Because it requires large investments, extremely specialised expertise and centralised production, it depends on and in turn supports the concentration of power, knowledge and wealth, and so strengthens their own position. State nuclear terrorism, like other forms of terrorism, can be used to promote mass insecurity and make more repressive social control measures acceptable; in Britain for instance an armed police force under the orders of the Atomic Energy Authority was created in 1976 without a murmur of protest, although it has far wider powers than the ordinary police. And even without further 'security' measures, the size and role of this police force is bound to increase with the building of more nuclear stations and the storing of increasing amounts of radioactive waste.

AUSTRALIA

uranium creates a police state



How can Fraser possibly expect aborigines to be happy with merely a monetary settlement? It is clear that Fraser's and the mining companies' aims are identical: The exploitation of Australia's resources at any cost; maximum profit with minimum opposition.

The rationale behind Petersen's moves against political street marches was not, as claimed, to prevent violence on the streets, but rather to limit the activities of the anti-uranium lobby.



at Brockdorf, West Germany, in 1976, 30,000 demonstrators gathered at a nuclear power station site to object to its construction. Riot police using batons, tear gas, water cannons, chemical mace and even helicopters, were used to disperse them.

People must also begin to speculate about what other legislation might be brought in. This can easily be done by examining legislation in countries using nuclear power, such as the United Kingdom, which has the Special Constables Act (1976). This Act established an armed constabulary of 400 men who have the "right of hot pursuit" and the right to shoot any suspected terrorist/arsonist on sight.

The nuclear road does not stop at the 'relatively' safe conventional nuclear power plants which have operated in the UK since 1956, since these only produce slightly more energy than their building and maintenance requires. Hence the development of reprocessing plants (Windscale) and fast breeder reactors (Dounreay). A particularly threatening aspect of fast breeders is that for an 'efficient' policy, making full use of economies of scale, at least 50 to 100 are required; so their introduction implies the use of nuclear power not just to fill a gap but as the dominant source of energy, thus excluding safer sources.

Everywhere that these developments are taking place opposition has also developed, pacifist, non-aggressive or violent, legal or illegal, and based on a number of different political outlooks. This has led - especially outside Britain - to a broadening of perspectives: the ecologists have become more political and the organised left has become more ecology conscious. Each of these tendencies, while they may contribute to a growing libertarian movement, carry the danger of recuperation. Thus the politicisation

of ecologists may take the form of involvement in elections and/or more hierarchical organisation; and the interest of the left may simply be to play a vanguard role. The manifesto of 'Ecologie 78', the ecological party which was formed to 'fight' the March elections in France, while an example of this, is at the same time a succinct statement of the ecological libertarianism which the anti-nuclear movement has generated.

In the UK however the anti-nuclear movement is both much smaller and more dispersed, and largely made up of conservationists and pacifists who put their faith in public enquiries, parliamentary lobbies, and the occasional orderly demonstration. This attitude is encouraged by the British state's sophisticated approach to neutralising opposition - the boredom and apparent reasonableness of a public enquiry is more effective than any amount of tear gas. And in turn, the British government can afford to compromise a little more on the nuclear issue than the French or German governments - thanks to North Sea Oil and about 300 years' worth of coal reserves. It is also

helped by geography, which allows the siting of nuclear plants on remote parts of the coast; on the continent nuclear power plants are being built in densely populated areas and are therefore a more visible, immediate threat (eg. the expropriation of farmers).

The organised Left, on the other hand, sees nuclear power at the most as a minor issue, some aspects of which (unsafe working conditions, its irrelevance for creating jobs.....) they may be able to capitalise on. The attempt to combine aspects of each approach in a radical pacifism (of which the paper Peace News is the main example in Britain) leads to a moralising attitude, a fantasy world in which riot police are reasonable people who should be chatted up at demonstrations, and all kinds of mystical bullshit.

We see the politicisation of the anti-nuclear movement in a different way. The nuclear programme is essential to the capitalist economy and its authoritarian political system, and opposition to one tends to lead to opposition to the other. This process is likely to take place, not because of the intervention of the 'left' with its opportunist tactics and ritual repetition of outdated theories, but through the experience of the anti-nuclear movement itself.

It seems to us that the anti-nuclear movement needs to be as international as the nuclear movement itself, and the exchange of experiences across countries is important.

U.S.A.

Since April 1978, the Rocky Flats Nuclear Weapons Plant near Denver Colorado, USA, has been the scene of a continuously non-violent blockade of the railroad supply line leading into the plant.

Opened secretly in 1952, it is the only factory to fabricate and refurbish plutonium components for the U.S. Nuclear Arsenal. The siting of the plant has been termed a tragic error by local health officials. Since then, over 200 accidental fires, and the open-air storage of leaking barrels, containing highly radioactive machining oil, has spread toxic plutonium contamination across the Denver area, downwind from the plant.

Increased cancer, leukemia and birth defects have been observed in the area nearest the plant as a result. Protesters from across the United States have been camped on the railroad which ships necessary construction and production materials to the plant, and toxic high level radioactive wastes out of the plant to be buried in Idaho, Nevada.

The ongoing direct intervention with the preparations for nuclear war has been temporarily interrupted more than thirty times, as Jefferson County Sheriff's Deputies have arrested over 180 people, some several times, on charges of trespass and obstruction of a passageway. Arrests are made only when the government found it necessary to bring a train into the plant.

In an effort to silence the voice of protest, Jefferson County Judge, Kim Goldberger has demanded, as a condition of the protesters bail bonds, that they not return to the tracks nor block the passage of trains to and from the plant. Many have refused to agree to this condition, even when offered personal recognizance bonds (no cash).

As a result of these actions, and also of sentences received by those pleading guilty or no contest, over thirty people have spent a total of more than 70 weeks in four Denver area jails. Prisons are the most insidious, and Nuclear Weapons are the most blatant and obscene of the State's violent designs to eliminate the liberty and life of the individual.

As prisons remove our individual responsibility for the ills of society by shielding us from its victims, so nuclear weapons enable a few perverse power-mongers to usurp the moral responsibility of millions, and push the button to trigger nuclear war.

Broad-based, grass-roots resistance to impending nuclear annihilation must embrace not the code of violence, but rather strength and power found in non-violent direct action which impedes the continued production of nuclear weapons.

Violent action against the State and the Nuclear Weapons Industry would only confirm the values which legitimate such production, production which is certainly illegitimate in human terms.

In November 1978, the first 10 protesters on trial faced a judge who, while admitting the dangers of the plant to the local environment, refused to allow the jury to hear expert testimony describing these dangers as a justification for the protesters acts.

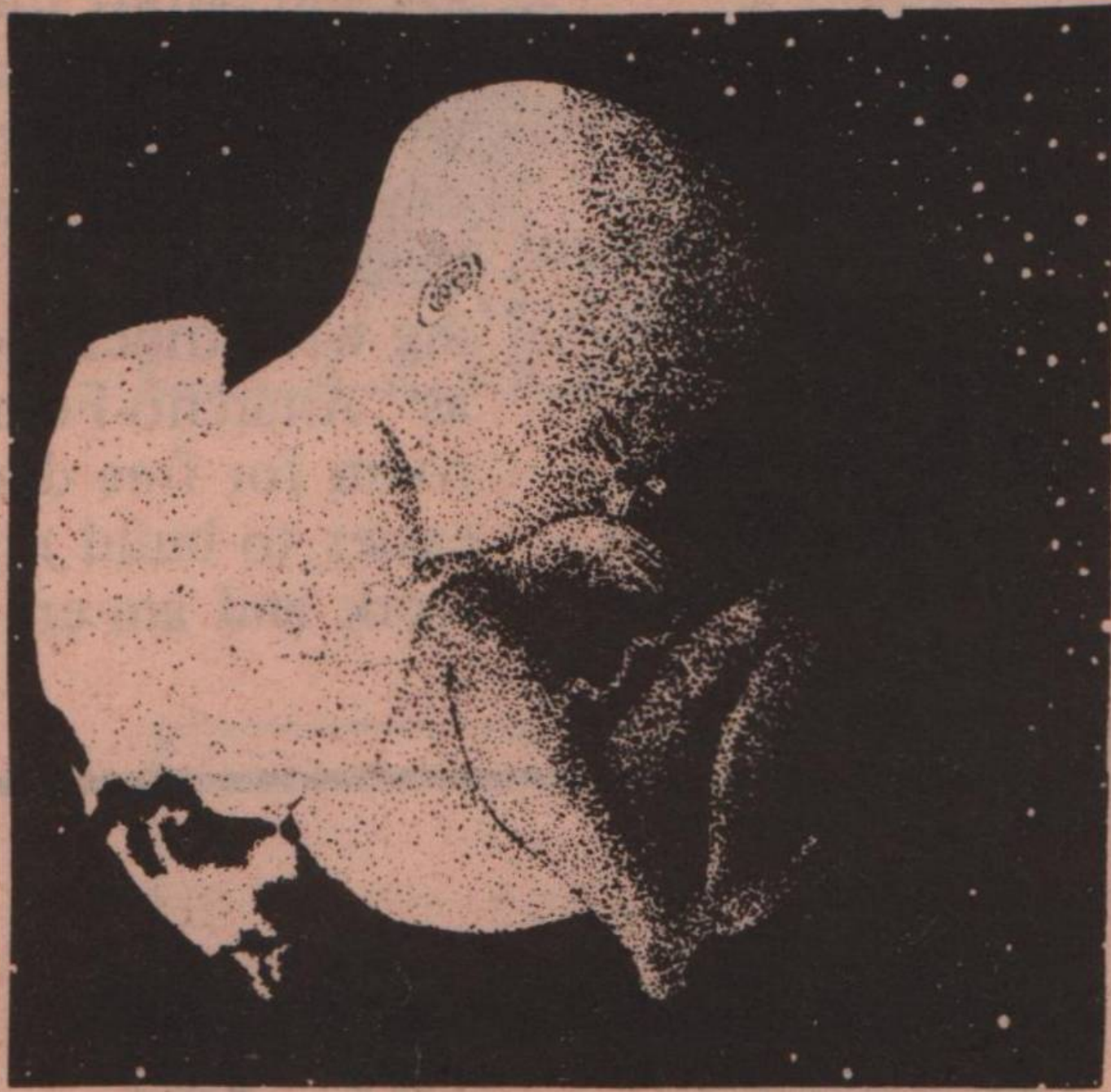
The careless act of the judge refusing to interpret the laws according to the deadly demands of the atomic age shows the court to be in full complicity with the moral and destructive activities of the government, they are intended to protect us from.

Admittedly frustrated by this denial of common-law justification defense, the jury found the ten innocent of obstruction but guilty of trespass. All six jurors expressed great sympathy and support for the moti-

ations and desires of the defendants, and regretted that it had been necessary to break the law in order to draw public attention to the local hazard of the plant and global threat of its product.

**NUCLEAR RADIATION IS
HAZARDOUS TO YOUR HEALTH!**

meanwhile.... options in maternity care



With the growth of the Woman's Movement came the demand for more and more consumer involvement in obstetrics, in decision-making and in other aspects of gynaecology and paediatrics. The issue is also one of values, personal and societal. More questions are being asked of a society where childbirth is a technical experience rather than a human experience.

is more technology the answer for every one?

what about patients their desires, needs, feelings?

we have been considering the medical outcome of pregnancy. What about the psychological outcome? can we minimise psychological risks without maximising medical risks?

who is to decide what is the optimal balance between medical and psychological risks for the individual child - the obstetrician, the paediatrician, the government, peer review boards, the parents?

The Soviet Union has illustrated to us an experiment authorised by Stalin as to what happens when the state attempts to raise all children - the children failed to thrive, many died, their mothers developed varying degrees of depression, and some committed suicide. The experiment was abandoned. Parents must decide, aided by science, and

consider the balance most comfortable for them between medical risks, psychological risks, the risk of conceiving at all, and decide on their own personal values what decision is best. The goal of medical care should, then, be to support them in that decision. A plural society requires a plurality of options.

Experiments and surveys have been carried out on the various psychological and medical aspects of childbirth. The results of such research are as follows:

1. Women who had been instructed in prepared childbirth techniques had significantly shorter labours as did women who received hypnotic suggestions concerning the ease of labor.
2. Mothers who were prepared for the possibility of effectively participating in the birth process tended to experience significantly shorter labours, to require less medication and less obstetrical intervention and to remember the experience of birth more favourably than did those mothers who were unprepared.
3. Fear adversely affects uterine motility and blood flow. The subjective experience of most women has been that the incremental addition of friends and family members progressively decreases fear.
4. The Maternity Center Association's Childbearing Center in New York City has designed an out-of-hospital center at which family and friends can be present for the delivery. The setting is home-like with labor-

5. Drugs, rather than skilful emotional support, are employed in hospitals to relieve the mothers apprehension and discomfort. The increased use of analgesia and anesthesia, then increases obstetrical intervention. Epidural and spinal anesthesia increase the incidence of midforceps delivery and its attendant hazards. Increasing amounts of anesthesia during labor and delivery are associated with decreasing levels of infant responsiveness to human contact and a decreased ability of the infant to habituate to sound at up to six months of life.
6. The major factor in producing the respiratory distress syndrome in babies is misjudgement by the physician of the actual gestational age, which leads ultimately

to untimely and unwarranted termination of pregnancy by elective induction or elective Caesarian section. There is an increase in the incidence of neonatal jaundice coincident with more liberal use of oxytocin.

7. In the case of complications there is a trend towards aggressive obstetrical intervention, seen in the rising incidence of Casarean section. In a study comparing Dutch infants born predominantly by Caesarian section, the vaginally delivered infants have had better outcomes.
8. Episiotomy (cutting the mother to prevent tearing) is virtually routine in obstetrical practice. The usual indications given include the belief that episiotomy decreases the incidence of pelvic relaxation improves sexual responsiveness, and eliminates neurological impairment of the infant. There is no scientific evidence for any of these beliefs.
9. The usual position for hospital delivery is the supine position, or occasionally, the semi-reclining position. Many women have expressed a desire to deliver in other positions. The upright position for delivery is advantageous because it reduces the length of labour and the need for forceps because of a synergizing effect of aligning the direction of gravity and the direction of the expulsive forces. The four varieties of the upright position are:
 - (1) sitting
 - (2) squatting
 - (3) hands and knees or kneeling, and
 - (4) standing
10. Shaving the perineum and pubis slightly increases the incidence of infection

The reason for this practice presumably relates to greater ease for the physician to repair the episiotomy. The routine of an enema, unless requested by the mother, is presumably for the aesthetics of the hospital staff.

11. In virtually all countries except the United States, a woman in labour is routinely encouraged to walk about during labour. Such activity during labour is considered to facilitate labour by distracting the mother's attention from the discomfort or pain of her contractions and to encourage a more rapid engagement of the fetal head. The effect on the fetus of depriving the mother of food and drink for many hours while she is in labour has not been sufficiently investigated.

The usual reasons for this are:

- (1) a belief that gastric motility is inhibited by labour, and
- (2) concern regarding aspiration if general anaesthesia is used

In other countries, nasogastric suction is used to empty the gastric contents if general anaesthesia is used. Delayed gastric emptying during labour is not related to labour itself, but to an effect of narcotic analgesics.

12. Many women wish to have home births. The results of 1146 consecutive home births was reported in which low complication rates were also obtained and in which comparisons were favourable with 200 similar women attended by the same group of practitioners within the hospital. There are no major differences in outcome when deliveries are supervised by family physicians versus experienced lay midwives.

Several of the midwives have indicated that when they have difficulty delivering the shoulders in the semi-reclining position, they have had the mother turn to hands-and-knees position with resolution of the difficulty. The hospital practitioners did not permit spontaneous delivery in the occiput posterior position, always using forceps rotations.

Early clamping of the umbilical cord (routine in the hospital group, and never done in the home group) was found to lengthen the third stage of labour and increase the likelihood of maternal haemorrhage, retained placenta or the retention of placental fragments.

The incidence of birth injury is higher in the hospital group. Birth injury consisted of severe cephalhematoma, (sufficient to cause anaemia and to require phototherapy and/or exchange transfusion for hyperbilirubinemia) fractured skull, fractured clavicle, facial nerve paralysis, brachial nerve injury, eye damage, and the like. All cases were forceps deliveries.

Health Funds cover doctor's fees for home births. They do not cover fees for a home birth if attended by a fully qualified state-registered midwife. In Sydney there active midwives attending home confinements (as in other states). If you have a problem and need to contact O.A.M. call 747 3164 - ask for Edith.

Pie attack
ANTI-pornography
campaigner Mary
Whitehouse has branded
Sydney people who
threw cream pies at her
during her visit as
lesbians and leftists. She
said this when she
arrived back in London
yesterday.



There are many connections between anarchist and feminist theory. Both say that revolution must be internal as well as external. This revolution is not a single act but a process. It can be summed up in the popular feminist slogan "the personal is the political". However, feminism and anarchism do not just demand personal change, they require total transformation of all of society's structures. For most, anarchist and feminist philosophy is seen as an attitude where individual choice is important but where people must be accountable to the larger group. People agreed that the more feminists come to understand power relationships in our society the more attractive anarchism becomes.

Anarchism is mainly described to the public in terms of "disorganisation" and "chaos", or "assassin of kings and rulers". It is true that some anarchists have behaved in this way but there are many who have not and of these we hear nothing - unless we happen across some "real" anarchist literature. Furthermore there are

numerous assassins and bomb throwers who would not call themselves anarchists (eg. Brutus killed Caesar because he feared Caesar would betray the republic, not in order to create an anarchist situation). It is in the interests of those in power to promote these negative ideas about anarchism for if they were to acknowledge the positive aspects they would be admitting their own exploitative position. That is, because the most basic theme in all anarchist thought is to condemn the concept of hierarchy and authority (namely, one person's assumed right to tell another what to do), anarchism is a threat to any person in a position of power.

Some women who call themselves "anarchist - feminist" see the words "anarchism" and "feminism" as interchangeable. I suppose this depends on definition. Feminism does also attack power relationships between people, specifically men and women, and has (in practice) tended to favour small groups (eg. consciousness raising) which are non-hierarchical and co-operative. However, there is a great variety of feminist writing, some of which does not necessarily attack the power relationships in our society beyond the patriarchal system. While it is true that sexism existed before capitalism it is not enough to assume that if women were in power instead of men the world would be a better place (Margaret Guilfoil for example).

It is important that feminism has concentrated its attack on the most insidious power structure in our society - the nuclear family. Anarchists have not neglected this issue but have not been as thorough in analyzing personal relationships in theory or in practice. Perhaps this can be attributed to the fact that, like most workers movements, the anarchists have been predominantly men who feel more oppressed in the work place. Feminists, being conscious of the oppression of women, see that the man who is oppressed in his work place will come home and take out his frustrations on the wife and kids. Hence the channelling of energy in to refuges where women and children literally escape the constant violence of a violently treated worker - their "father" or husband.

Feminists and anarchists both see marriage as one of the most destructive ways for men and women to relate to each other. As soon as a relationship becomes a legal contract it takes on the status of a property contract. Man owns woman (especially if she has no income) and kids. Anarchists have taken criticism of legal "marriage" one step further to a criticism of the whole legal and penal system (for more details read "The Uselessness of Laws" by Kropotkin in "The Anarchist Reader" - Ed. G. Woodcock). Through practical experience many feminists are reaching a similar stance with regard to the law (eg. most women working at

Rape Crisis Centres know that any woman who takes a rape case to the law will end up worse off than if she doesn't).

While anarchism and feminism do have mutual points of attack and common ideas they are not the same in meaning for me. I do not believe one can exist without the other in an ideal society. Even when the social revolution was happening successfully in Spain before the civil war, women were finding that anarchists as a whole were not very conscious of the position of women and it was a group of anarchist feminists (who worked with the C.N.T. and other anarchists) who began to do something about it. (For further information read the pamphlet by Liz Willis "Women in the Spanish Revolution" and "Spanish Anarchism and Women's Liberation by Temma E. Kaplan).

I read about feminism (the Good old "Female Eunuch") and non-authoritarian ideas (mostly re education - "Summerhill" etc.) at about the same time. I tried to put both into practice in my own life and went through the usual traumas but never saw a general framework which happily incorporated the two until I began meeting with other women who saw themselves as "Anarcho-Feminists". With plenty of room for free discussion I have found it easier to build my own political framework and am enjoying still building it.....



Having been at the mercy of C.P.A. hacks and ideologies since my arrival in Sydney at the beginning of 1977 it took a lot of time thinking, observing, spotting contradictions before I recently became involved as an anarcho-feminist.

As the only person I knew in Sydney was a member of the C.P. himself I became involved with feminism (theoretical for the men) in a CPA orientated household. I became further embroiled at University in the politics, therein. I spent a lot of my time suffocating in the SRC attending meetings, listening to sectarianism by the hour, working out who was who and trying to find some sort of consistency in the various lines put forward (mostly by articulate men) from meeting to meeting. I actually joined the C. Group until I was eventually expelled for becoming involved in another united left front at University, called Movement of Active Socialists. While I remained a member I noticed that it was always the men who controlled every discussion. Apart from being bored listening to jargoned abbreviations (that's if you were smart or a member of the C.P. you'd understand) the main thing I noticed was the rampant sexism within the group.

PAGE 8

The golden party boys' proclaimed the gospel on what views to take on campus politics, and we (the women) attended meetings because as they would bluntly put it 'We need the numbers for a AUS motion against the Trots'. And we were rounded up like cattle to vote on side (they didn't even once think that we would fuck it up and vote against C.P. line, but if we did they could always expel us). We soon started a womans caucus within the group but this didn't last long as it was not popularly approved of by the men. Discussions of Sexism were put off week after week in favour of immediate AUS campaigns. The Woman Question was a non-question. The men who theorized about sexism outside the group expected us to agree or even listen when at the same time they treated women in the domestic situation as disciples to wash feet and dishes because as one man put it 'I haven't time, I've got priorities greater than housework'. And when the woman in the house did a take-off of the C.Groups' 'Red Letter' changing the hammer and sickle to a dish-mop crossing a rolling pin and its name to 'unread Letter' the men were not amused. They treated it like inneverent blasphemy on our part and the washing up remained undone.

When finally a vote was taken on whether a group (mainly women) should be expelled from the Commi group (these people proposed radical change to the existing structure of the group which would have made membership less of an elitist hassle). first of all they allowed a woman to vote who had never been to meetings before which was not their policy (she was alright because she was a member of the C.P. who coincidentally had just come along to that particular meeting); and secondly a member of the C.P. who had been involved in the previous few weeks discussion was heard, by me, to say 'I don't understand, I'm confused so I am going to vote for expulsion'. As the meeting halted while we left someone screamed at me 'and you call yourself a communist!' I dropped out of Uni politics disgusted at the lack of reality that was offered in 'revolutionary' phrases from bourgeois student lips. I was sick of being told that art was bourgeois and individualistic and that all my creativity was social conditioning. Of mixing with people whose aesthetics were as well tuned as thuddingbricks. They gave art a back seat, like they gave sexism. Theorising but dismissing both. As I felt that writing was the most important and satisfying time consumer I knew I rejected their ideas on art as I did ideas on sexism. I at the same time rejected the 'pure line'. I could see their lines clearly but I could also see that they had absolutely nothing to hang on them. I left Sydney after my feminist 'sisters' and cohorts spray painted across the road from my house. They offered to me (a poor misguided heterosexual at the time) the straight and narrow road to homosexuality. As a heterosexual I oppressed women and pooftas and such slogans. Not one of the people who did the spray painting had ever come up to me and talked.

I was emotionally devastated by such behaviour. I refused to be pushed or moulded into the left homosexual ghetto just as I refused to become a stereotyped woman in capitalist society. I did explore my sexuality myself, slowly in my own time, which was what I needed to do; I felt that authoritarian pure liners only served to hinder development by their inflexibility, impatience and intolerance with people on the individual and personal level. I could not understand this type of feminism.

I had friends whom I contacted when I came back to Sydney who had, before I left, shared similar political views as I had about political parties. But I discovered that their ideas had changed as well as their temperaments when they joined parties. I expressed my disillusionment tactfully, and copped heavy raves of self-justification from them. Then they stopped talking with me. Kept reminding me of those old sectarian fibres, and some one shouting 'fucking anarchists'. I realized they all hated anarchism more than they hated even the Spartacists, and started reading and figured that the reason was this, they could all laugh at the Sparts because they were just a small idealistic group religiously devoted to selling newspapers. But they didn't laugh at anarchists they just felt threatened. The kind of politicians who would work with anarchists and feminists for the 'revolution' and would quiten them up one way or another when their new state was set up. I have recently been brave enough to call myself an anarcho-feminist and as the poet without politics is an assassin, I have decided to work with the anarcho-feminists in future struggles.

A STITCH IN TIME SAVES NINE

STORY BY
A LOT OF WOMEN
EVERY KISS... EVERY THING
FROM REAL LIFE
INKS BY EARTH
WORDS



WHY SHOULD WE
WOMEN ALWAYS BE
RESPONSIBLE FOR
CONTRACEPTION??



SHE'S RIGHT!!!
I'M SICK OF MESSY
CREAMS AND GELS, PAINFUL
INTER-UTERINE DEVICES AND
DANGEROUS CHEMICAL PILLS!!

BESIDES! WE'RE THE ONES
WHO HAVE TO DEAL
WITH UNWANTED
PRECNANCIES!!

WELL WHAT ABOUT SOME
VOLUNTARY CO-OPERATION ??



WAKE UP
TO YOURSELF !!
CONTRACEPTION
IS A POLITICAL
ISSUE !!!

**FREE SAFE VASECTOMY
ON DEMAND**

LOVE & Schmalty

If there's one thing that characterizes relationships amongst people in the left, it's confusion, or more precisely, confused paranoia. As the multitude of do's and don'ts descend upon the innocent but sincere Marxist/Feminist/Anarchist, commie or whatever, considering the possibility of getting-off with someone like-minded you can almost hear the sigh of relief when it's discovered that she/he has herpes, is sick, or is too out of it to do anything but sleep.

We're all familiar with the sort of bullshit surrounding 'relationships' (for want of a better word) but much as we'd like to get rid of it, paranoia is inhibiting. It's almost as if we have to *learn* how to be honest with each other. Part of the problem comes from the feeling of not knowing what to do. We seem to assume that there's a correct and incorrect way of going about relationships and that if we follow certain rules, everything will be alright. Since the rules we invent aren't the same as those used in normal heterosexual, stereotypical relationships - how can they be when we're dealing with a totally new ball-game - but they're still rules nonetheless and they force us into the situation where we feel insecure and isolated for no real reason. Much of our insecurities about relationships and relating to people on a day-to-day basis has to do with feelings of guilt - we worry if we're only getting-off with one person

(could we become dependent on them?) we feel guilty about heterosexual relationships, we put limits on the amount of time we spend with someone we happen to like, we freak out at being infatuated, jealous, paranoid, orugh.....'in love'. In short, our irrational desire to meet some sort of unwritten standard and our fear of being 'ideologically unsound' in the world of relationships has caused many of us to restrict our lifestyles to the point where we actually deny ourselves the warmth and support only other people can provide. We ought to realize that as soon as some deadshit starts mouthing the words 'ideologically sound' (or anything having the same meaning) a standard is automatically established - rules are immediately formulated, aimed ultimately at keeping us in (the 'correct') line. Theoretically we know that nobody is fit to decide just what the 'correct' line is or just what sort of behaviour meets the requirements of ideological soundity, so why the fuck do we try to squash our relationships into various sorts of supposedly 'correct' moulds.

Intimidation isn't the only problem. Lots of our relationships are fucked. They end in trauma and grief and we say "never again" and set up a few more barricades, determined to fight off "capitalist bourgeois emotion" by denying it and ourselves. (WRONG. There's no need to deny anything in ourselves - if we have an ideal for the way relationships can work then there's no reason we can't live that ideal. Relationships is one area where we can "take our desires for reality"). Maybe it's got something to do with our approach. Maybe we place too much emphasis on "getting-off" - having dinner with someone is much the same thing yet it doesn't seem to be half as traumatic. Why should we take the whole thing so seriously anyway? One brilliant way to avoid feeling paranoid/guilty/hurt confused etc. is simply not to think about it, or, if that's impossible, then try and see its funny side. This isn't meant to say that hurt etc. is not inevitable (given the way we are, the we've been conditioned), it is, it just needn't drag on, that's all.

spanish anarchism and women's liberation

One of the chief ideological disputes between the Spanish anarchists and communists during the Civil War was the anarchists' insistence that social revolution should not be postponed until the war was won; without the social revolution (by which they meant the defeat of authoritarianism and the transformation of all social and economic relations and institutions to permit maximum individual freedom, self-expression, and spontaneity), the war would be just another changing of the guard, so familiar in Spanish history.

Historically, Spanish anarchists had been concerned with changes in education and marriage relationships as means of social change. They opposed the authoritarian, patriarchal family, arguing that it was based on private property, on the father's ownership of his wife and children. They hoped to end the oppression of Spanish working-class women by ending formal marriage and substituting free alliances of individuals, and to eliminate prostitution by providing training programmes, medical facilities, and housing for the former prostitutes. In towns where the anarchists gained control, even for short periods, in the late nineteenth and early twentieth centuries, they immediately attempted to abolish legal marriage, among other things.

Again, in the first year of the Civil War, from July 1936 to the late spring of 1937, anarchists were able to put some of their theoretical ideas into practice. Visitors to anarchist collectives remarked on the efficiency of the communes. What most struck observers was the initial absence of oppressive bureaucracy in cities such as Barcelona, and the sense of community throughout the loyalist sector. There are many accounts of the jubilation which followed the assumption of control by men and women of the factories or of land where they had formerly been employed. But an social revolution, according to Spanish anarchist theory, also transforms personal and social relationships and engenders 'a certain level of culture, consciousness of power, and capacity for self-government', in all members of the community, including women. Yet, although we might expect it to have been otherwise, the condition and treatment of women in the anarchist areas continued much as it had before the Civil War.

This paper is concerned with anarchist attempts to aid working-class women in the period between the end of the first world war and the close of the Civil War, years in which the Spanish anarchists assimilated syndicalist ideas, built more effective organisations, and won far-reaching if short-lived victories; it will attempt to show that, in spite of their awareness of the exploitation of women in capitalist society, they did not develop a programme to prevent similar exploitation in revolutionary society. There is no reason to believe that the condition of Spanish women would have been fundamentally changed if the anarchists had won the war. Unwilling to deal with concepts of class or representative institutions, they refused to make special provisions for particular interest groups. This inhibition was crucial reason why the social reforms achieved by anarchists after 1918 and during the social revolution of 1936-7 did not attempt to transform the lives of Spanish working-class women.

Anarchist women took little or no part in the women's rights movement of the early twenties, which was primarily concerned with the admission of women into the professions. Except for the Socialist, Margarita Nelkin, who stood aside from the feminist movement as such, no one on the left spoke about the need for special legislation for working women.

The anarchist National Confederation of Labour, the CNT, founded in 1911, had no minimal political programme, but placed its hopes on a general strike that would topple the government and begin a social revolution. Anarchist women at first had no provisional demands, such as those raised later in the

war: child-care centres in the factories and the rural communities to care for the children of working mothers; liberalization of the paternity laws and laws governing prostitution, which would make fathers assume some responsibility for their children; and regulation of the needle trades, in which the work was done mainly by women at home.

The greatest advance in laws governing women workers came under the dictatorship of Primo de Rivera, when the CNT was outlawed. In the late twenties, legislation was passed which required paid maternity leave for pregnant women for six weeks before and after confinement, and provided for one hour release from work each day for a mother to nurse her child. Only this second

seamstresses. Among female workers, pulmonary tuberculosis was increasing as a result of bad and unhygienic domestic working conditions. The women who worked at home in the sweated trades did not fall under the supervision of even the minimal laws which regulated factory work in Spain. Women workers were paid lower wages than men and did not receive even the small benefits given to male workers, even when they were the sole support of their families. This did not trouble the anarchist trade unions, many of whose members viewed women as potential strike-breakers, a ready source of cheap labour. Blinded sometimes by anticlericalism, many anarchists were hostile to women workers who were dependent on religious and charitable institutions



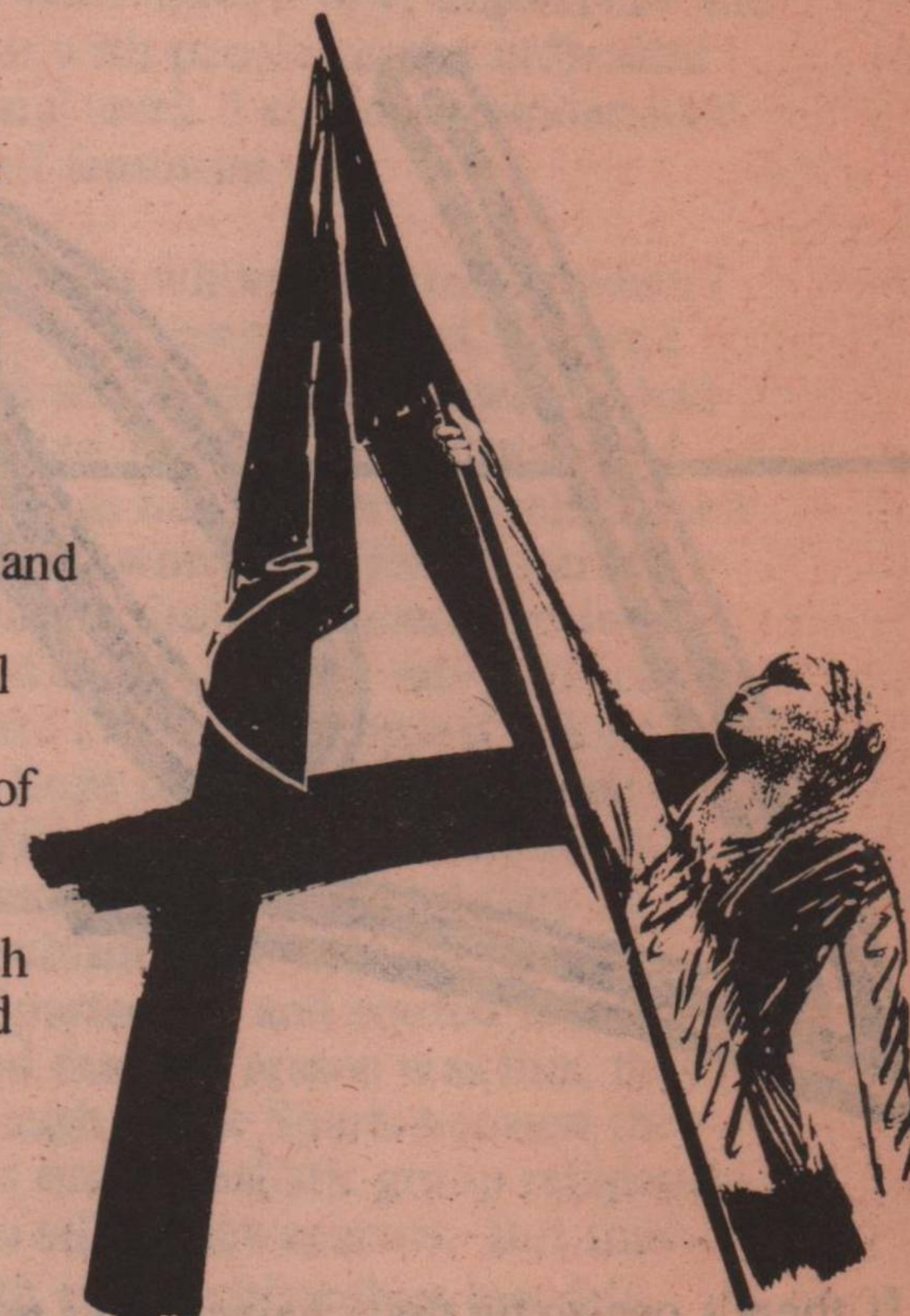
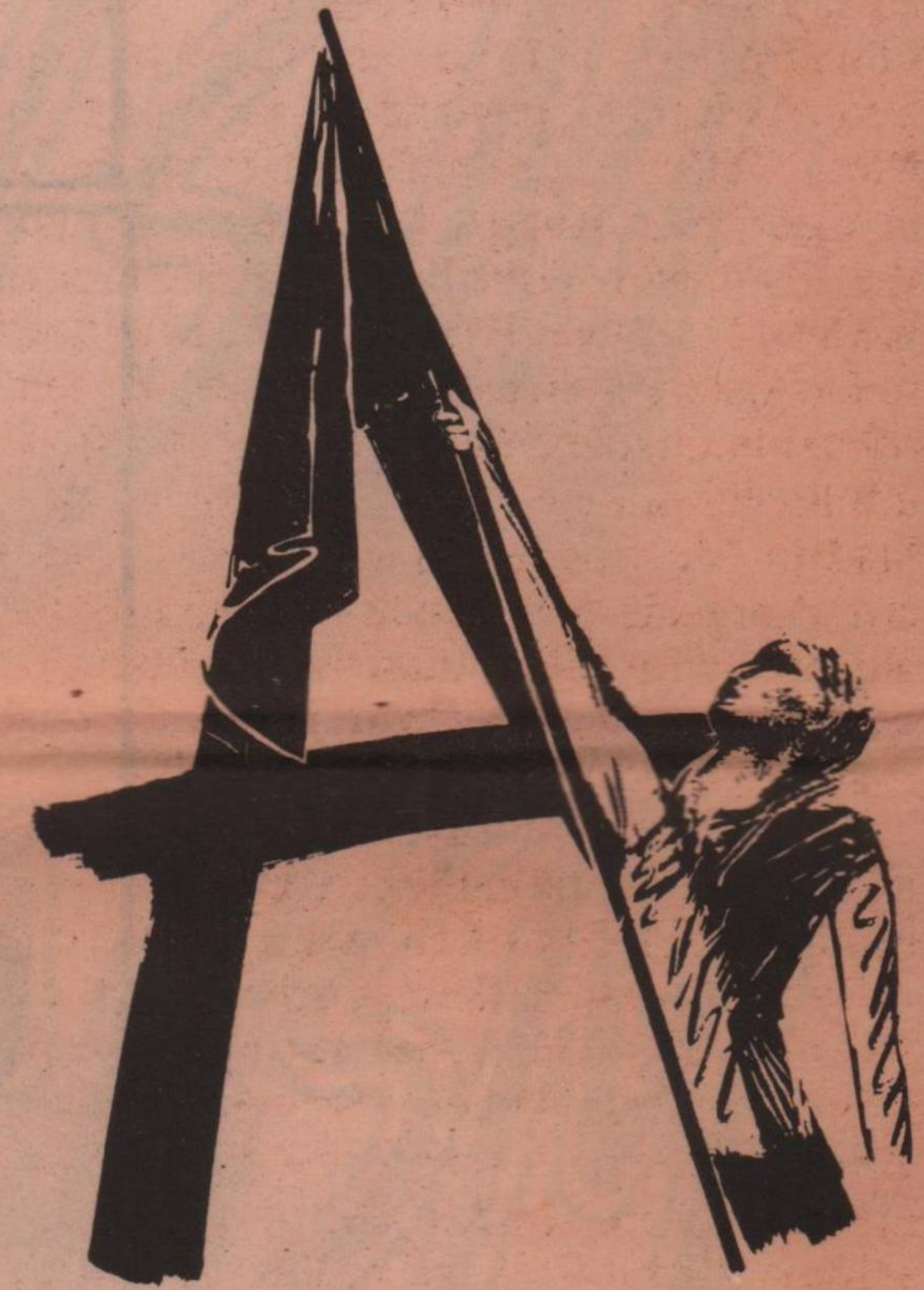
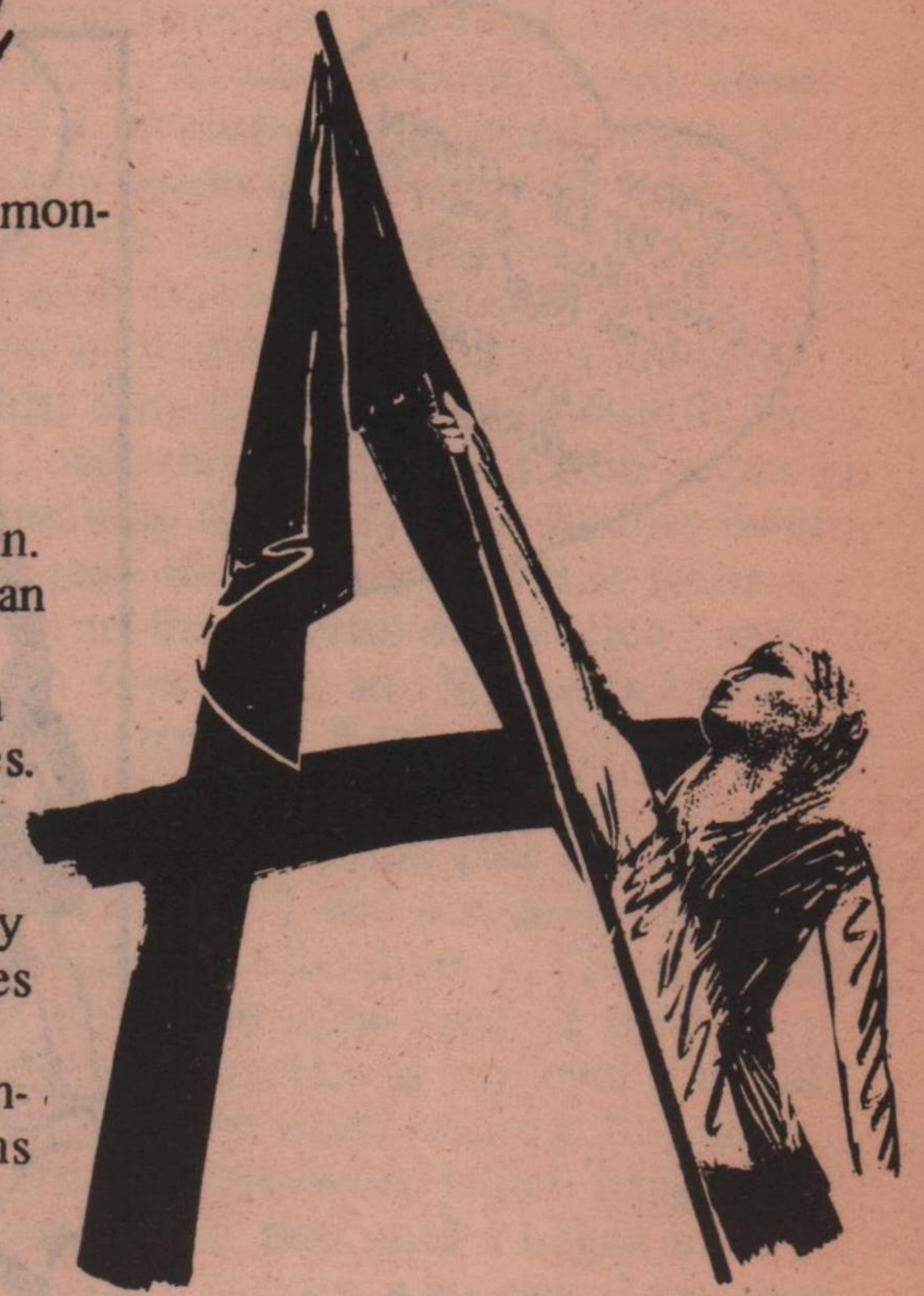
part of the law was ever enforced. Legislation passed in 1927 prohibited night work for women in factories, workshops, and hospitals between the hours of 9 pm and 5 am but since employers juggled shifts, and the law specifically excluded homework (the sweated trades) and domestic service, the legislation was of negligible value. Even laws passed under the Republic, such as that on compulsory maternity insurance (26 May 1931) and the decree of 1 July 1931 which established the eight-hour day, did little to change the condition of working women, most of whom were engaged in domestic service and homework. Despite the inadequacies of these laws, anarchist women did not campaign for greater legal protection because, like the men, they were committed to social revolution rather than to political reforms.

The anarcho-syndicalist CNT made no effort to organise the industries in which women workers predominated, such as lace and cigar manufacturing, or the small textile establishments which gave piece work to women who worked in their own homes, usually in execrable health conditions, with bad lighting and ventilation. A 1918 report claimed that of the 2,500 female workers in Barcelona who had typhoid, 1,600 were

which alone provided social services to the poor.

The real change in the attitude towards the special needs and role of women came only with the outbreak of the Civil War, with the increasing need for the labour of women in the factories and in agricultural and industrial collectives. After November 1936, when anarchists entered the national Republican Government, after years of standing aloof from political involvement of any kind the special situation of women became a political issue as a result of the activities of the anarchist Minister of Health and Social Service, Federica Montseny, and of the women's group, (Free Women). As more and more women entered the labour force, anarchist newspapers, which had previously paid little or no attention to women workers, began devoting special columns to their activities and organisations. They dealt with acts of individual heroism, but also covered the more mundane jobs women were doing in employment ranging from nursing to work in heavy industry.

In the spring of 1936, *Mujeres Libres*, a women's group in Madrid which had been meeting regularly for some months, began to publish a periodical call *Mujeres Libres*.



Led by Lucia Sanchez Saornil, Mercedes Comaposada, and Dr Amparo Poch y Gascon, the group was composed of illiterate as well as college-educated women. They set up a school to teach working-class women to read and do skilled work. The Feminine Culture Group (Centro de Cultura Feminina) of Barcelona, composed of working and middle-class women, many of whom belonged to anarcho-syndicalist organisations, heard of the Madrid women, affiliated with them, and constituted themselves a branch of Mujeres Libres. By the summer of 1938, the organisation had grown to be a federation of 30,000 women. By the end of the war, a small group which had been formed to carry on educational work and to investigate the problems of working women had become a mass organisation devoted to the principle of women's right to work, their need to develop skills, and their right to social services.

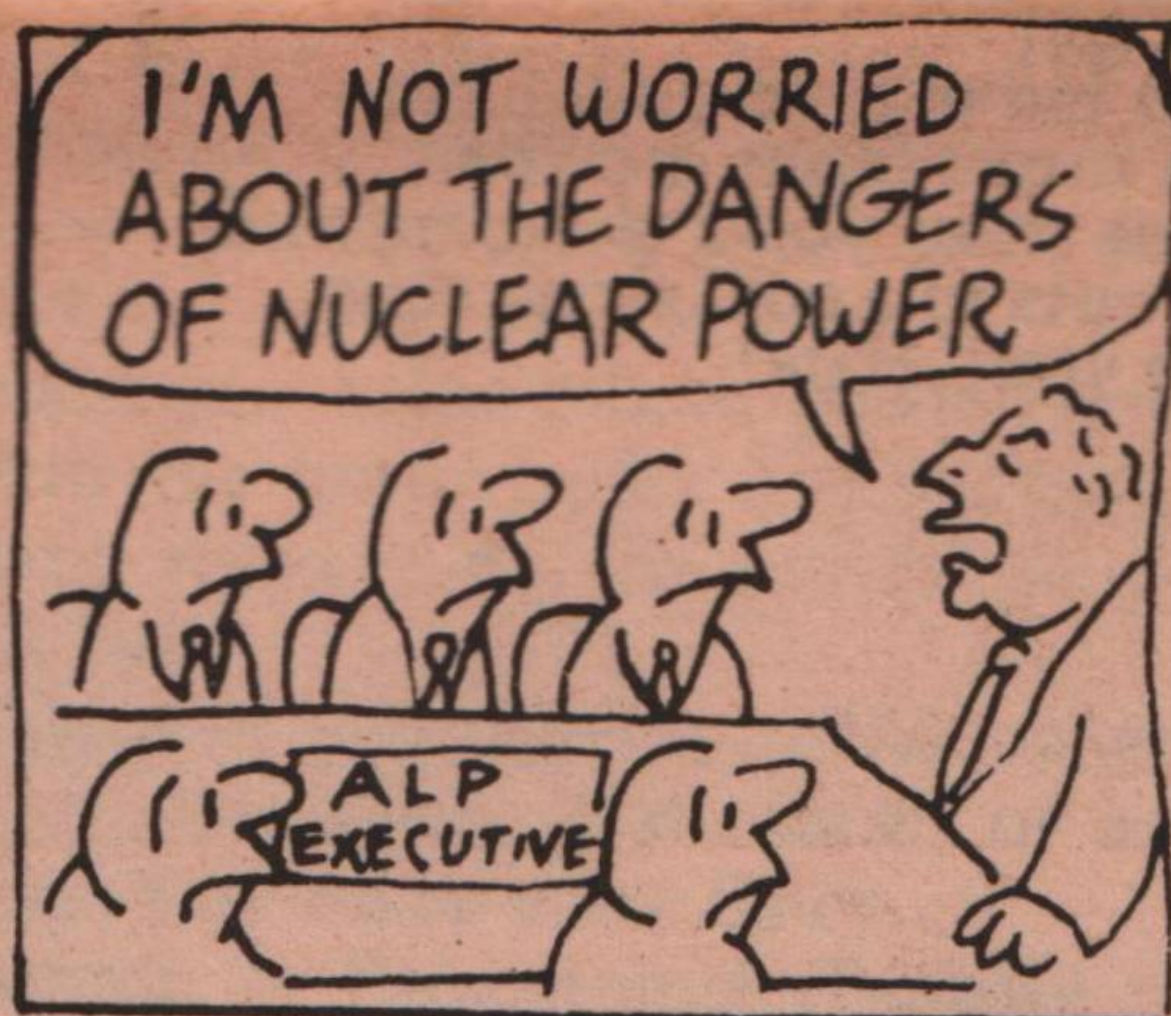
For the women of Mujeres Libres, the Civil War became synonymous with the struggle of women's liberation from menial jobs, from ignorance, from exploitation at work, and from unjust treatment by fathers and husbands. They believed that the rights they had won as a result of wartime labour shortages could be maintained and extended only through continued social revolution. Furthermore, they argued that to complete the social revolution, women had to be freed from oppression by men as well as by capitalists. According to an article published in Mujeres Libres, written by Emma Goldman, the American anarchist, 'It is certain that there can be no real emancipation while one individual continues to dominate another or while one class oppresses another. Still less possible is the emancipation of the human race while one sex dominates the other.'

Under the direction of Lucia Sanchez Saornil, an activist in anarchist causes, the Mujeres Libres group developed as a national federation with local, regional, and national committees. At their national conference, held in Valencia in August 1937, it was announced that there were already forty-three branches in Catalonia, twenty in Aragon, twenty-five in Guadalajara, fifteen in the Levant, and others in Castile and Andalucia. Although nominally directed by Lucia Sanchez in Madrid, Mujeres Libres was a federal, decentralized organisation which entered into local alliances with other anarchist groups. At the beginning of the Civil War, it was the best organized women's group on the left.

Montserrat established refuges open to all women, including prostitutes and unwed mothers in need of treatment, as part of the drive to introduce therapeutic medicine and to establish public health services. Mujeres Libres ran training courses to educate women who might otherwise become prostitutes. Mercedes Comaposada, editor of Mujeres Libres, argued that one of the tasks of the revolution was to change men and women, and that it was impossible for men to transform their lives while they kept a portion of mankind in prostitution. 'As long as any woman is kept as an object and is prevented from developing her personality, prostitution, in fact, continues to exist.'

Despite these efforts and aspirations, the traditional relationship between men and women was carried over into revolutionary Spain. In the unions and collectives dominated by the CNT, women continued to perform the same work - homemaking, baking, and washing - that they had performed before the revolution. A 'Mujeres Libres Column' was organised to wash and iron at the front; neither men nor women raised the issue of sharing unpleasant tasks. No group except the Mujeres Libres ever challenged the old division of labour and role assignment. And, except by example, even Mujeres Libres never asserted that the creativity, underdeveloped talents, and leadership abilities of women might be useful to the revolution.

The question remains why the anarchists did not pay more attention to the special needs of women. The CNT found many men who were illiterate and untrained, and tried to educate them and elevate them to positions of responsibility; yet they seldom did the same for women. One answer is that the women themselves failed to confront the issue of the authoritarianism of their own husbands and fathers, to make it a subject of debate. Mujeres Libres trained women and tried to integrate them into social services, but did not challenge the idea of masculine supremacy and authority in all fields. Occasionally, in an anarchist paper, an angry letter or article might appear which argued that women were essentially as oppressed since the establishment of the Republic and since the outbreak of the Civil War as before. But these were exceptions to the general pattern.



Plans for today are twirling around my brain in sine and cosine curves. Life seems like an endless conglomeration of dole queues, dole cheques and the occasional interview. I steer away from the latter as I do from any direct confrontation with authority. Employers are peeved at my obvious lack of enthusiasm in sticking two thousand labels on two thousand school-cases and shoving two thousand labelled school-cases into one hundred boxes, for eight hours a day. One week of this intellectually stimulating labour and fourteen jobs that followed in the same year was enough to denounce the work ethic for life. My dole cheques are adequate for humble bodies like myself. Food, rent, pills, coffee and books are my sole companions in idleness. Bertrand Russell justified my glorious career of idleness, Bakunin supported my rejection of authority and Toffler explained with brilliant clarity my shocked condition of inactivity. But Rick still can't accept my irregular life-style, despite historical proof and empirical reality. He peeps at me through a chink in his moral wall and sees chaos. If I told him I was an anarchist, I'm sure he'd stuff those chinks with engineering notes or defend society with his blow torch.

It has taken me a year to digest this mountain of books that forms the focal point of my picturesque room. As the mountain erodes away, the ash-tray fills

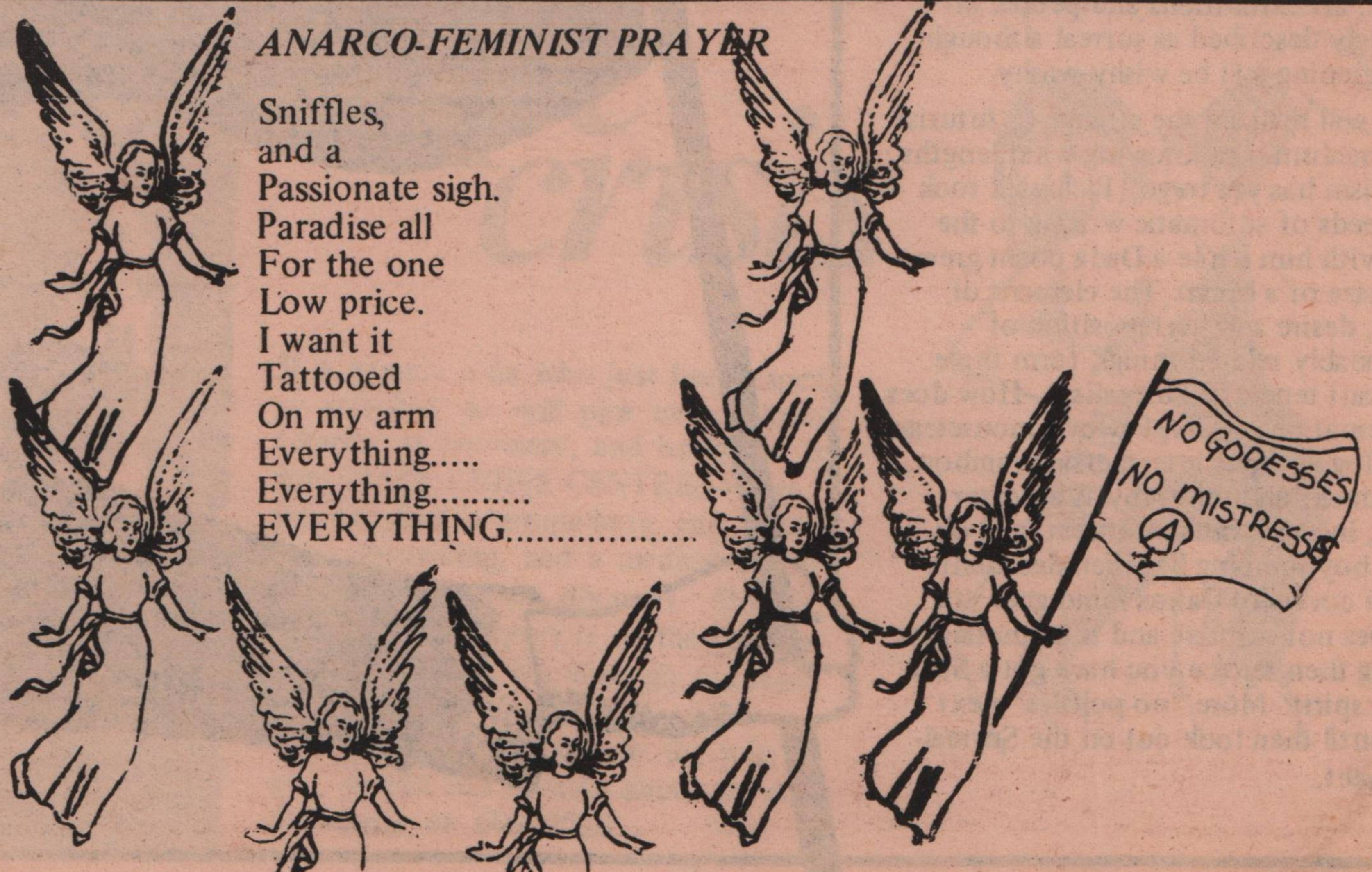
up. Damn children-voices. Just when Mr Darcy is about to be rejected by Elizabeth The local chemist-monger suggested a pair of tiny, rubber ear-plugs which I bought in a moment of consumer weakness. For three days all sounds were muffled. Rick, looking slightly perturbed, asked me why I was yelling.

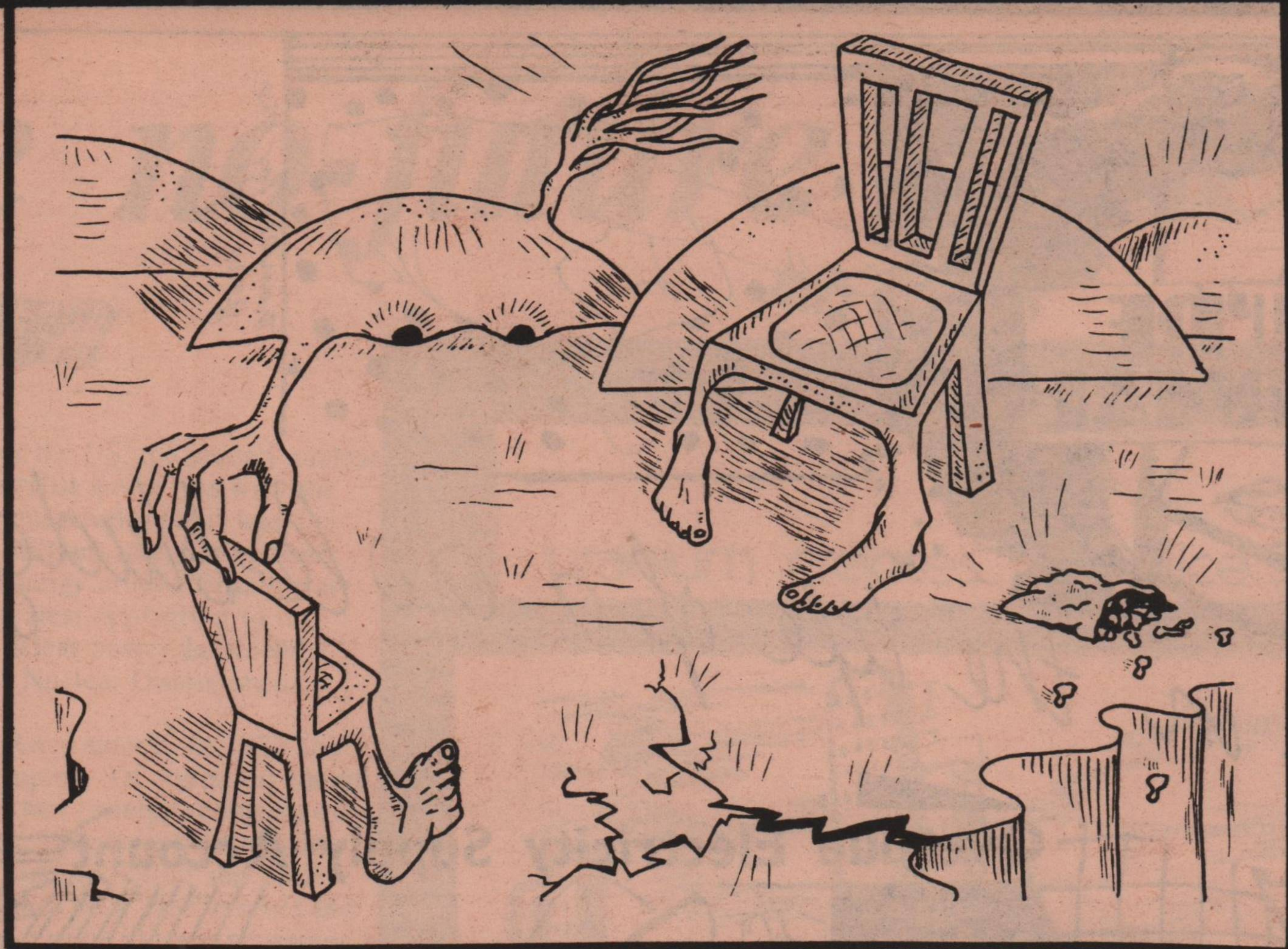
"I'm not yelling" I yelled to him, "It's these bloody ear-plugs".....disengaging them with the end of a bread knife. Back in the pre-ear-plug era, I feel a gaping hollow echo-chamber between my ears. It's either a yellow pill or stuffing my head with straw.

My noise-induced traumas are superceded by the bustle of extraterrestrial life, a normal occurrence in these dark terrace houses. A rat makes a clumsy dash for cover behind the bookcase. Human solidarity is vitally necessary to expel the enemy. With two walls barricaded, Rick armed with a blow torch, me with an umbrella in the left hand and Das Capital in the right, we give the bookcase a shove and bombard the creature with empty PeaBeau cans. Three crashing sounds resound against the wall and echo in my hollow head. Eventually we trap the alien inside the old radio. reconstruct new formidable barriers, then add the final fatal stroke; we blast it with the horrible sound of 2SM. An agonising death - radio-noises. Blue, red, green and yellow chemical fortification to follow.

ANARCO-FEMINIST PRAYER

Sniffles,
and a
Passionate sigh.
Paradise all
For the one
Low price.
I want it
Tattooed
On my arm
Everything.....
Everything.....
EVERYTHING.....





THE SURREAL THING

What better time to gain a surreal perspective with the budget recently come out, it could go public. The time is ripe, to pick the fruit, rotten to the core. While the world dies in the Depression desires of or for decadence and Dada flourish. Zap, crackle burp. I do not write about the applicability reality or practice of Surrealism, there are books for that. It is on. Is obvious. Look at people. Stop. Political persons, figures, figurines. Politicians and Punk. Stop. What this

means is that the whole climate is conducive to all people finding Surrealism in themselves. The threat of nuclear war produces Surreal ravings from the Left the radicals, activists, artists and Punk energisers and fear of what these people are doing leads to Surreal babblings from the System, unfortunately negatively channelled into dictatorial Fascist action.

Count the number of cars in a parking lot and one knows how many people there are in the office block. Block. This society blocks people in order to maintain the system. One pays a dollar for an Avocado or a bunch of flowers when they are as much anyone's as the Fruittologists or Florists: that is, ignoring Capitalism. Nothing but Anarchy. Nothing but nothing. Nothing. This is not to say that Anarcho-Surrealists don't continually fight Capitalism for example by organising demonstrations but also by their very being Capitalism is being fought. Things come right round. There is inversity in everything. There is the beginning and the end and the things on the way in the roundabout and it equals one. Look at the System. Have a look at irony. Have a look at a sharp knife.. Feel the overall sensuality of things and Anarchy rears its pretty head: transcends any other group because it is not a conforming security club.

Surrealism will be revived, it has been slowly coming to the surface amongst the Left in the last few years and has a long way to go before it comes to the boiling point amongst the Right.

We'll see the words graffitied, films, theatre, art exhibitions and people increasingly described as surreal although the beginning will be wishy washy.

People will mistake the strange or futurist for Surrealism, not knowing what lengths Surrealism has yet to go. Pickwick took her screeds of automatic writing to the baker with him while a Dada poem grew to the size of a brain. The element of chance, desire and juxtaposition of questionably related things, form three important tenets of Surrealism. How does a combination of Eek, Pavlov's mousetrap, rocka dog without interspersing rainbow, gravel duck, oh bugger my typewriter ribbon, incense, intense, incest, and oh wacky boy jumping between decadents and the covers of Cairns mind grab you If it does not surprize and is aesthetically pleasing then rejoice you have got a Surrealistic spirit. More "no politics" next time, until then look out on the Surrealistic street.

You were a white-hot butterfly escaping a coldly crumbling moon
When I saw you I lifted an open hand
You landed there and burned a hole straight through
Can't you do anything right?

What's this cult
Of people's ignoring one another.

Of from day to day living right alongside
Yet but silently appraising
and silently watching
With faces averted and expressions firm set.

It's mad, and it's wrong
This holding in check.
Any natural communion
We lack in this set.

What could it be that attracts you to me?
My wit, my passion, my charm, my soul, my humour,
my arm,
If you should go and turn my life to soggy cake
Rack my soul with pain and ache
Fill my heart with immeasurable sorrow
I'll find another love tomorrow

Sudden Awakening to Surreal Dreams
Synchronised dreams
Flat on a breadboard
Cut into life
Smack in the face of reality
Thru depths unperpetuated
To land crash deep
In a total diamond

TEA;
Black ice. Glass grass. Glass grass
Black grass. Glass ice. Grass glass.
Black F.J. Ice tea. Tea, billy, tea.

PERMIT ME
Permit me to kiss you
Then spit.
Allow me to hold your hand:
Then turn a blunt shoulder.
Let me show you a gleaming smile
That cuts to a cold stone stare.
I love you! Hate!
Pig!



Surrealist Restaurant
Black tablecloths
under the tables
The guests have
glass bottoms.
Sherry isn't
served in
the waiting
crystal clear
wine goblets

GIVE THE LIBS THE SACK !!

THE PROBLEM.

Unemployment, according to Tony Street the Liberal Minister for Employment and Industrial Relations, will increase by 110,000 per year for several years to come with 395,000 already unemployed, even the Fraser Government sees that unemployment is a long term social problem. We have known this for ages.

THE FRASER GOVERNMENTS SOLUTION

The Commonwealth Employment Service (CES), which finds us jobs, has had its staff and budget cut along with all other government departments EXCEPT the Social Security, (DSS), whose main aim is to cut as many of us off the dole as possible.

The S.S., with more staff and money will continue and step up its "Dole Bludger Blitz" campaign, designed mainly to cut many people off the dole when figures might be too high (on appeal 75% of those cut off are reinstated.)

A pilot scheme is under way in Sydney in which people on the dole will be interviewed once a month, to show reason why they should not be cut off. The various work schemes, SYETP, NEAT, CRAFT etc., serve only to subsidise bosses for temporarily employing young people, who usually lose the job once the subsidy runs out. Overall the Liberal Governments answer to the problem is just to try and hide it, not reducing the number actually unemployed but only reducing the number registered as unemployed and drawing the dole.

**INTRODUCING THE —
"UNEMPLOYED PEOPLE'S UNION"**

Why an UPU ?

We feel that all people need an organisation to defend them. Workers have unions to back them up in all industries. THE UNEMPLOYED NEED A UNION TOO !

What does UPU do ?

1. Information and Advice:
The UP.U runs an office in the Parramatta Trade Union Centre (address below) and gives information and help to people out of work. It provides a centre for unemployed to meet.
2. Cheap Entertainment:
The UP.U organizes cheap dances, films etc for unemployed.
3. Concessions:
The UP.U is working to get benefits for unemployed such as concessions on public transport, gas, electricity etc and retail discounts.

Raising the Issue of Unemployment.

The UP.U speaks about unemployment to unions, workplace meetings, clubs and community organisations. It organises demonstrations, public meetings and street stalls. It is running a school-leavers' campaign to inform people at school of the real situation outside.

"Out of Work News"

is a voice for the unemployed, written and produced by and for unemployed people. It is financed by donations, subscriptions and money raised by guessing competitions etc.

"Out of Work News" is distributed free to unemployed and also available by subscription by others.

Ways You Can Help.

If you're unemployed, the UP.U needs your assistance in keeping the office running, distributing leaflets and "Out of Work News" and working on all the activities of the union.

If you're working you could invite an UP.U speaker to a union meeting, give financial assistance.

For EVERYBODY, any suggestions for articles, cartoons etc for "out of Work News" let us know. PASS THE WORD AROUND ABOUT UP.U! Phone: 635 4444 ext. 20

Unemployed People's Union,
20 Hunter Street,
Trade Union Centre
PARRAMATTA.

SEXUALITY..

EXERPTS FROM A DISCUSSION.

C. I find it difficult to talk about sexuality with so many strangers in the room. I can talk about it theoretically but find it difficult to open up on a personal level in a large group.

D. What about we start talking about our first and last fuck...

K. Or whether you fuck a real lot or not much...

J. Men or women, things like that...

(It is interesting that there was lots of nervous laughter and we avoided talking about sexuality for about 15 minutes).

D. I have never got over the fact that there are very stereotyped ideas of beauty, and I don't fit into them.

J. You're sold that through the media — through everything. You feel you can't live up to the image of sexuality that you're sold.

K. You think that only applies in the normal, stereotyped relationships but it also applies in lesbian relationships.

R. When I was fucking with women I was much more aware of what I looked like, because there were all these other beautiful women around.

C. That's strange. It's sort of the opposite to what you expect.

D. When I found out that in fact I preferred relationships with women, that because it was so painful getting there, they meant so much more, whatever complications there were, they were magnified by the fact that they might not work. If I was conscious that I might be living up to some male stereotype beforehand, when I started having relationships with women it was 10 times as important. There's so much going against lesbian relationships. I don't want all that stuff against them to win.

K. Well how's it going...

D. I masturbate a lot....

R. There are so many more reasons why you want a lesbian relationship to work — all your theories are there....

S. I thought it would be easier because there would be two people with like-minds.

D. I find that really wanting something to work seems to blur and complicate it.

J. It probably makes you more tense and you can't relax.

An. I'd like to know what people think or feel about intensity, 'cos I have problems with feeling really intense... I feel like I've got to cool it.

C....what! because you're wanting to be with the person a lot?

An. No. General intensity, with people. Seems some people have different ideas about how they want sexual relationships to be. How do other people feel?

J. I'm addicted to intensity, I always have been, and that freaks guys out.

Am. I used to live with this guy who was pretty intense. I would be sitting

at a party talking to someone and he'd come and sit between me and the other person, lean across and stare into my face. What's that?

C. Demanding!

P. I think a lot of that intensity relates to who has power in a relationship. In a lot of relationships I've had the other people are a lot more intense than I am. I'm very cool and aloof and I decide when we can touch each other.

J. I've always felt the other person has the power in my relationships because I've been the most intense. I've seen what power does to relationships, and it really fucks things up. I don't know how to get rid of it.

Am. The person who expresses themselves is much more vulnerable.

D. Depends on how you're expressing yourself. You can express yourself so as to always keep the other person on edge. Words can be used to give or take away strength from somebody.

C. We still have so many problems in relating to people, we've gone through these dramatic ideological changes, well for me it's been dramatic over the last 8 years or so. I continually think I'm making great progress and I continually discover I'm not.

K. Ideological conflicts.... I find it's necessary not to think about it to be able to handle it. I withdrew from the sexual ratrace (laughter) — it's just too complicated. In my teenage years I used to fuck with men but I never got involved with them. I didn't care about them, I never got hurt. I just had flings, not relationships. But then the more I discovered about exploitative relationships and women as objects the more I discovered the contradictions of what I was doing. The leap to being an active lesbian is such a huge leap. All my friends were lesbian and I didn't mix with men anymore. I didn't really like them and realised I didn't respect them. I can see the time when I can mix with them again in about 10 or 20 years (laughter). It's incredibly difficult.... It enforces celibacy. I read all these things about lesbians and how easy it is for them. It's not that easy at all. Is it me or are there others in this room who aren't always involved in long term relationships?

J. I think that celibacy is strange sometimes, I've always fucked with men, then when I joined this group I met all these women that I really liked and gave me constructive support. I was really angry at men. I went off sex with men altogether. I met a few women that I really wanted to get involved with but it didn't really work out. I'm still in a position where I don't quite know where I am sexually. I'm confused, so I'm laying off.....

Am. I find celibacy can be really enjoyable if it's voluntary, you feel really self sufficient.

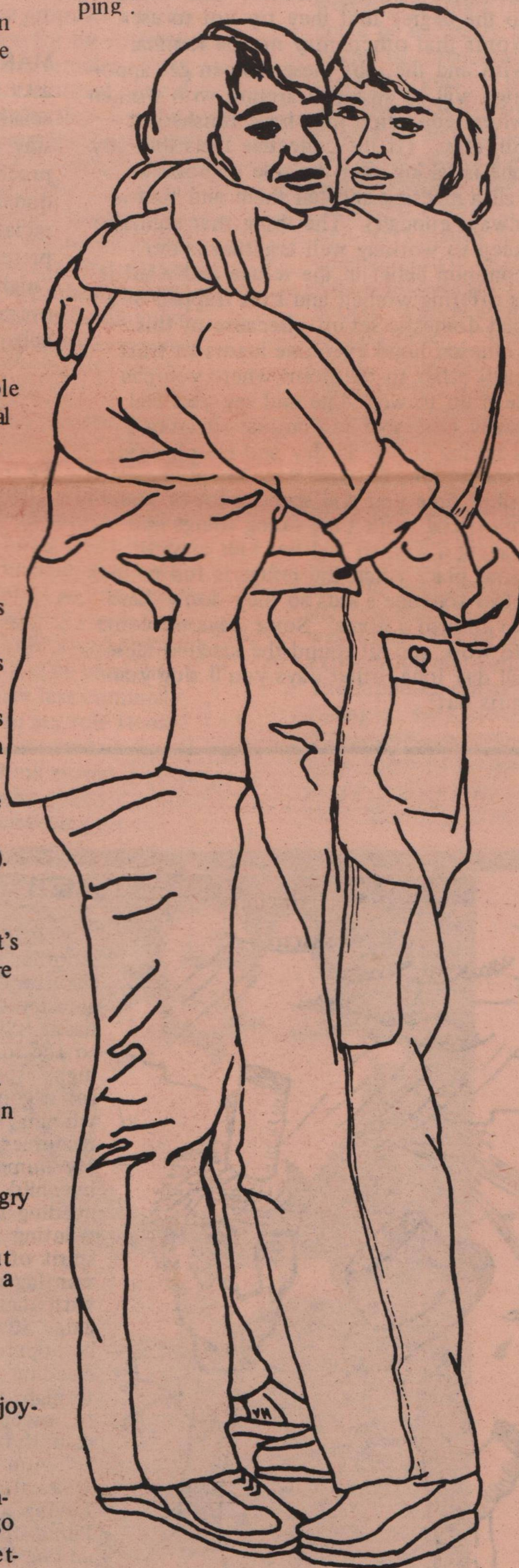
D. ...it is though. I went into voluntary celibacy about 4 or 5 months ago and started living alone and really getting off on it — partly because I couldn't resolve all the contradictions in practice and partly because I didn't know any-one. I went to a sexuality festival down in Melbourne which concentrated heavily on masturbation and I came back with all these great ideas about the potential for orgasm through masturbation. Not just coming but integrating sexuality into your own life — feeling like a strong unit through your sexuality. It is addictive because it

becomes a problem how you then translate your newfound individual sexuality and strength into relationships with other people. They seem mutually exclusive because you aren't taking other people into account when you develop a lifestyle like that, you're quite consciously excluding them in fact.

R. I think you become more in tune with your own sexuality if you've gone through a period of celibacy when you've really found yourself through masturbating and when you get into fucking with people again you find you can actually carry on this process.

K. I only masturbate when I'm really frustrated. I suppose I don't know how to do it properly.

D. I got into a routine of trying to masturbate at least once a day. It was really good — I did yoga once a day and practised my musical instrument and had an orgasm every day (laughter) and then I'd go out and do the shopping.



C. And did it get better or did you get bored? 'Cos that's something that bugs me. But then I only started masturbating 3 years ago — shit, I went through the typical Catholic upbringing and didn't even know I had anything.

K. Had to take the boxing gloves off first eh?

D. Just touching someone is for me really electric — sometimes it's much more essential than sexual contact.

F. Why is it that you can be really affectionate to friends but as soon as you get off with them all of a sudden everything changes? It's only an act, like everything else.

C. Maybe because having orgasm with another person is letting down the last barriers.

R. Maybe it's because we see a barrier between being affectionate and fucking. I found it really great in a household where there was a communal vibrator. We'd all drop Mandrax, go up to the bedroom and vibrate in front of each other and bring each other to orgasm.

F. Mandrax are a really good excuse for all sorts of things (laughter).

A....it's really bad. You get drunk, have a one-night stand and say "Oh, I was drunk." You go to party thinking "I'll get smashed and bring someone home..."

J. Well does anyone have any solutions?

F. I reckon that we shouldn't take it so seriously. Don't think about it.

R. Part of not taking it too seriously is recognizing that it's an involved process. You think you are a lesbian, or heterosexual, or bisexual — there's a desire to freeze your perception of your own sexuality, so that you've come to terms with your sexuality.

F. It's like anything else — it changes.

J. It's pretty hard I reckon. We're all brought up so stuffed, I don't know what I need that's why I cop out all the time.

F. We're going to have to break down all the boxes we're in. How can we do it with architecture the way it is? Kids hidden from view — we need houses with only one room.

A. But what architecture doesn't stop morality does. There are actual cultures based on women not enjoying sex (our own for a start).

C. I read in Nation Review once that they used to cut off the clitoris in Egypt.

D. In some other cultures (like Polynesian) the young women are encouraged to have a relationship with each other so they'll be more responsive to men.

R. The first guy I got off with was Samoan and in his culture older women had to teach young boys the arts, as it were... Most Anglo-Saxon men are fucked by their conditioning, which in turn fucks women.

K. Even the so called "sexual liberation" is fucked — many men see liberated woman as one who will jump into bed anytime — and they really put the pressure on.

D. That's the rip off of the "sexual revolution" All we gained is that we can't say no because if we do we are being repressed rather than not interested.

Womens Refuges

I have worked in one of Sydney's feminist refuges for the last 18 months. Just before I started working at the refuge I became interested in the political philosophy of anarchy. The thing that appealed to me most about anarchy was its basic belief in collectives and non-authoritarianism. A passage I once read in a book sums up for me the feeling behind the anarchist line of thought:

"all power is a form of violence exercised over people, and the time will come when there will be no rule by Caesar nor any other form of rule. People will pass into the kingdom of truth and justice where no sort of power will be needed".

The reality of this statement means to me a group of people working together towards a common aim with no bosses or leaders and all decisions being made together ie. collectively. Instead of a small number of people working long hours, all jobs being made part-time so they could be shared among a larger group. Anarchy would mean a life based on quality living rather than mass production by a minority of the population slogging away day after day for the rest of their lives. Every individual, women as well as men, could feel like an important, decision making, responsible member of a group (collective).

So it suddenly dawned on me, that the refuge collective and many other women's collectives where working models of the anarchist theory. The refuge collective consists of paid workers, ex-residents and friends of the refuge who volunteer to sleep the night at the refuge on roster or take the kids out. The paid workers are the most formally organised of the collective, we all work approximately 3 days officially and try to cover as wide an area as political activism to moving furniture. We also try to change our jobs around once every few months so different people can learn new skills that they might be interested in.

Also there are some jobs that represent power eg. money handling, so swapping jobs means that one person doesn't get landed with anything like that for too long.

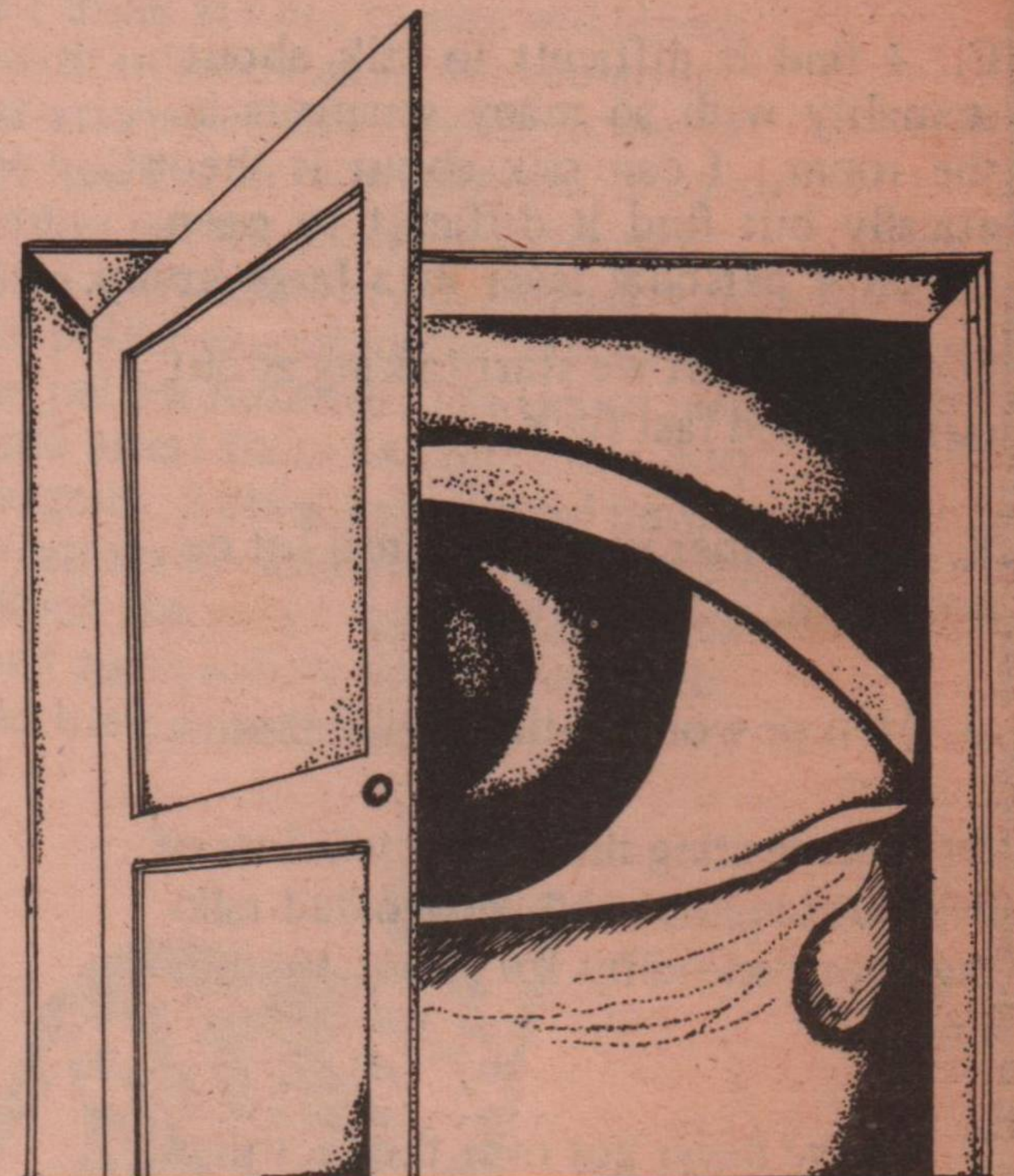
The paid workers meet daily with the residents of the refuge to talk about their needs eg. food, personal hassles, court cases etc. Then the workers meet every Wed. afternoon to pass on information about whats been happening and whats got to happen in the next few days, bring up new ideas and criticisms, and make joint decisions on many topics. Ex-residents and any other interested women are welcome to come and offer their opinions to this meeting. Then the workers and other members of the collective have a consciousness raising meeting one night a fortnight to discuss our personal development. One of the things we feel really pleased about is when women who have come to the refuge for existence wants to become a member of the refuge collective.

Our collective is made up of a variety of women, a few from rich families and have university degrees yet there is a very strong ethic within the collective that this doesn't make these women any different from anyone else; this works to the degree that they try not to use words that others may not be familiar with and the jobs these women get appointed will be swapped around with women whose education may have finished at 6th class. (If the collective feels that anyone is taking over the role of boss, we call a meeting and tell them and that is always enough). The thing that seems to keep us working well together is our common belief in the refuge and what it is offering women and kids trapped in a bad domestic set-up. Because of this common bond everyone learns to trust each other to the point where you can turn up to work late and say you feel really miserable so you just sit around drinking coffee all day and people offer you support because they know some other time you will spend a lot of your unofficial work time doing things like having a woman and her kids stay at your place when the refuge is full or look after someone's kids so they don't have to go into a home. Some days we come to work and sit round the kitchen table all day long, other days you'll slog your guts out!

The longer I work in this kind of a situation the harder it will be going back to a straight job which for me would probably mean bar-maiding or waitressing. Being a member of a group devoted to developing personal skills and personal confidence, where work isn't seen in terms of 9-5, where a women's opinion who left school in 6th grade is considered just as valid as the opinion of a woman with various university degrees, where everyone is concerned with your personal trials and tribulations as well as how much work you get done is a really gratifying experience. Believe it or not, going to work on Monday mornings is a pleasure and I'm sure I've never worked so hard in all my life.

The women's movement got collectives off the ground in Australia but there is no real reason why theories of an anarchist-collective couldn't work in most job situations, all work could be interesting if it was benefiting people in general rather than fattening the purses of a minority.

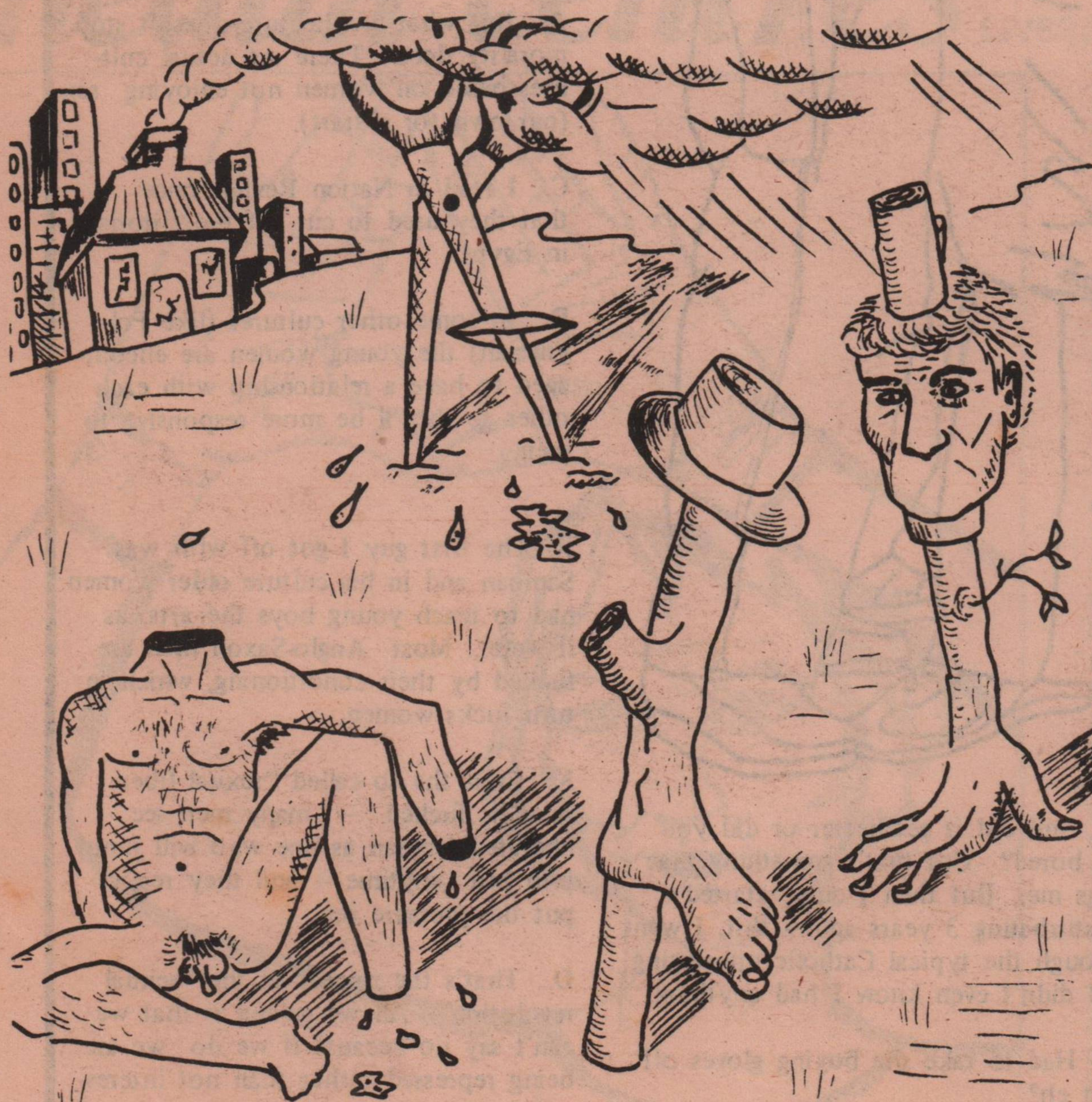
MARRICKVILLE WOMEN'S REFUGE asks for any donations of books, especially good ones, for the women who stay at the refuge. They are in the process of setting up a library. Also, donations of clothes are always appreciated, as is any help. They are at present looking for volunteers to do "night roster" (which means staying overnight in case any women need help) Ring during week days on: 566 036



A SUPERMAN CLASSIC



MEN: A CHEERLESS GENERALISATION



Another ending, short-lived and tedious. Men I know for a short time only before it gets tedious, boring, a big emotional/mental hassle. Now the withdrawal again, back to the lonely low. The contrast. Brief highs speckled with crises until they get a good grip. The eventual dependency whining for possession in totals, and my resources running dry. Losing patience. My humour dwindling. Thoughts muddled by child demands. Full-grown children needing mother's reassurance. Permanence. Wanting to pin down securely the female spirit of contained dreams. Always wanting my whole self to be submerged with them. THEM. Ego-centric and impinging. Stamping their fears, trampling away at hopeful territory, snuggling up to solidity. Needing comprehension of their every cell's thought recognition of their gaps. Abysses of insecurity. Leaning on fantasised stability of womanhood. Dependence.

And the cycle forever repeating itself In an attempt to escape death, the inevitable Loving and hating their symbolic mothers. Piling up needs upon needs, diffused among blatant greeds. Give me me me. Sleepless low. Knowing another ending has left me with nothing but bad memories. Physical emptiness after tasting short-lived pleasure. Hating the male in capitalist cravings for ownership. Even specialising his enjoyments into moralistic categories. The schizo-rationality that is trapped without complementary action. Filled in by female motion. Sick of supporting, reassuring. Minimising my own few needs to an invisible speck of blue. I'm through.

Men need the continual upheavals. To reassign the battle positions. Prove their command in combat. Peace causing deathlike boredom. Maleness lost in equality; submission or total domination. A winner and loser for the score board. Wrapped up in paradoxes of existence. Hidden in sneaky suspicious wombs. Jealous of mysteries and turning dialogues inside out for naked truths. Crawling on baby hands and knees under psychological excuses. Low pressure areas whilst devising new strategies to erupt serenity. Spreading tentacles of power in war games manipulating weapons, intellectual pretention. Emotionally out of orbit. The threat of silence's ultimate mystery: men and women different. Not one but each alone. Sharing part, not all. Impossibilities that they cry for in anguish.

Never learning except through formal education. Patriarchal institutions. Eternal repetition of misery passed onward to unsuspecting beginnings. Picking words for discard and choosing people for critical destruction to satisfy the killer. More than love...all the way...giving up... getting to the bone...marrow...digging skulls for skeletal orgasms. Soap operas relived digested re-enacted. Sexual squabble shields to protect delicate vulnerable sperm. Contraceptive hassles ignored then ignited in future complaint. Vexed. Avoided.

Clipping the wings of flight. Cupping beauty. Corroding body bitching bragging esteem. Enjoying the vulnerability of tears. Indulging in enforced sympathy.

WOMEN BEHIND BARS

WOMEN'S PRISONS IN N.S.W.

A woman in Mulawa Prison is not allowed to decide what she wants to wear, or when and what she wants to eat. In the height of summer she must still wear white bobby socks and a pair of school shoes. She is cut off from friends, lovers, children. If she has a visitor (once a week, for half an hour) she can't touch them or speak to them in private. If she's in a security cell she is locked in at 4.30 in the afternoon; confined in a tiny room with a bed and a toilet from 4.30 til 7.00 a.m. the following morning. During the day some prisoners work in the nearby laundry doing repetitive, boring tasks for which they receive a token wage. (Prisoners serving a sentence must do work for which the standard rate is 75c a week . 2c an hour). They are not trusted to handle this money, nor are they free to demand that it be given to their families. They cannot select the people with whom they wish to mix, they are restricted in their social contacts to the random assortment of fellow prisoners who live in the same section of the jail. If close friendships develop they may be broken up at the whim of the prison authorities. There have been women with serious illnesses not diagnosed or attended to for many weeks. Women have been used in experiments for tattoo removal.

What is Crime?

A woman who forges a cheque to provide for herself and her family is seen as criminal. Factories who break environmental and safety laws continuously, often leading to serious physical injury, receive only token fines. Someone who does a minor break and enter will receive a heavy sentence, particularly if they have a few juvenile offenses, eg neglect or uncontrollable (which are usually the result of being deprived and neglected as children).

Who Defines Crime?

It is obviously not the person who fraudulently receives dole cheques, or participate in other petty criminal activities. It is people like finance companies who make sure only those with good incomes can get loans; landlords who charge high rents; and factory owners who don't install safety devices, the cost of which might reduce profits.

Who is in Prison?

There are about 90 women in jail in NSW. It comes as no surprise to learn that they are, in the main, working class women with little formal education and negligible means. Yet we are told that they represent a real threat to society; that they must be contained. We don't live in fear of the countless 'white-collar criminals' who exist in every office. We don't worry about the middle class criminals who have the contacts, the legal know-how or the straight cash to keep themselves out of jail. The argument that prisoners are a threat to society is false. Everyone knows of the big time thugs who the police can never get a case on; everyone knows of the pay-offs, the brutality of the police and the widespread corruption that only starts at their level. Politicians have shied away from an independent inquiry into the police force despite mounting public pressure.

What are They In For?

- In 1974 at Mulawa Training and Detention Centre:
- 38.2% Violent Offenses against the Person, eg assault, murder etc.
- 27.3% Offenses Against Property Without Violence, eg forgery, larceny etc.
- 10.9% Offenses Against Property With Violence, eg, break and enter.
- 14.6% Social Offenses, eg, drug offenses, vagrancy, prostitution.
- 3.6% Offenses Against Good Order, eg, unseemly words.
- 1.8% Other

How Long Are Their Sentences?

- In 1974:
- Under 3 months..... 14.6%
- Under 12 months..... 18.2%
- Under 5 years..... 20.0%
- Under 10 years..... 14.5%
- At Governor's Pleasure..... 5.5%
- Life Sentence..... 5.5%
- On Remand..... 21.7%

NB Sentences of Life and those 'at Governor's Pleasure' had doubled since 1971.

What Does Prison Do?

Some people believe prison sentences act as a deterrent. Others think they rehabilitate prisoners for life on the outside. The high turnover of the same women suggests that neither of these are true. Of the women in Mulawa:
One Third have juvenile records (mainly neglect-type and stealing);
Three Quarters have adult records;
One Half have been in jail before.

It makes no sense to cut a person off all normal social contacts in an effort to assist her to cope better with the demands of society. A person who is institutionalised is not permitted to assume responsibility for even the simplest of decisions. After years spent according to a certain and inflexible timetable, life outside the prison must seem very remote. Another aspect of the Mulawa rehabilitation programme is the failure to implement any genuine scheme to allow those prisoners who wish to, to undertake school or tertiary courses.

The failure of the prison system to provide any education or training counselling which would help women prisoners to adapt on release is specially serious given the huge number of women under the age of 21. In Mulawa in 1974 the figures were:

Under 21.....	30.8%
Under 25.....	16.4%
Under 30.....	18.2%
Under 40.....	9.1%
Under 60.....	7.3%
Over 60.....	5.5%

What Are The Authorities Doing?

The prison system in NSW is out of date. It is hard to imagine any institution that exists to confine people against their will as anything other than vicious. However, given that prisons are with us for some time to come, it does not take much imagination to see how they could at least be made more bearable. People are currently suffering in NSW prisons to a greater degree than their counterparts in some other western countries. In Scandinavian countries there are many alternatives to imprisonment. The few prisons are smaller than here which provides more normal social contact. Prisoners are sent to jails near their homes to make visits from family and friends easier. Overnight visits represent at least some recognition of the prisoner as a sexual being. Prisoners elsewhere receive standard rates of pay for work done.

However the NSW Department of Corrective Services is anxious to avoid reform. The Royal Commission into Prisons in NSW fixed a date for hearing of submissions from women in Mulawa. Days before the hearing the Department chose to move half the women to Cessnock Jail. The evidence of these women becomes irrelevant; the Department can dismiss it by arguing that it is past history; that the grievances about Mulawa have been wiped out by the move. This is a clever tactic, enabling the Department to keep its dirty linen out of the public eye, and pre-empting any serious moves towards changing prisons for women in NSW. The Commission won't be sitting when the revamped Cessnock Prison settles into the routines it will follow for the next twenty years.

Consider These Examples (which of course, are only a few)

A. An 18 year old on a life sentence - sees her three year old child for half an hour a week. No job, no educational opportunities. Medical and psychological problems ignored.

B A woman in her early thirties on 'Governor's Pleasure' - given virtually no psychiatric treatment. Family living in Melbourne travel to Sydney for one 2 hour visit per month (saves up 4 weekly half hour visits).

C An elderly lady in for life - has served 13 years. Weak heart. Lives in jail hospital where she is under constant strain because of other patients, drug addicts, alcoholics, etc. Receives no expert treatment. Receives no visits.

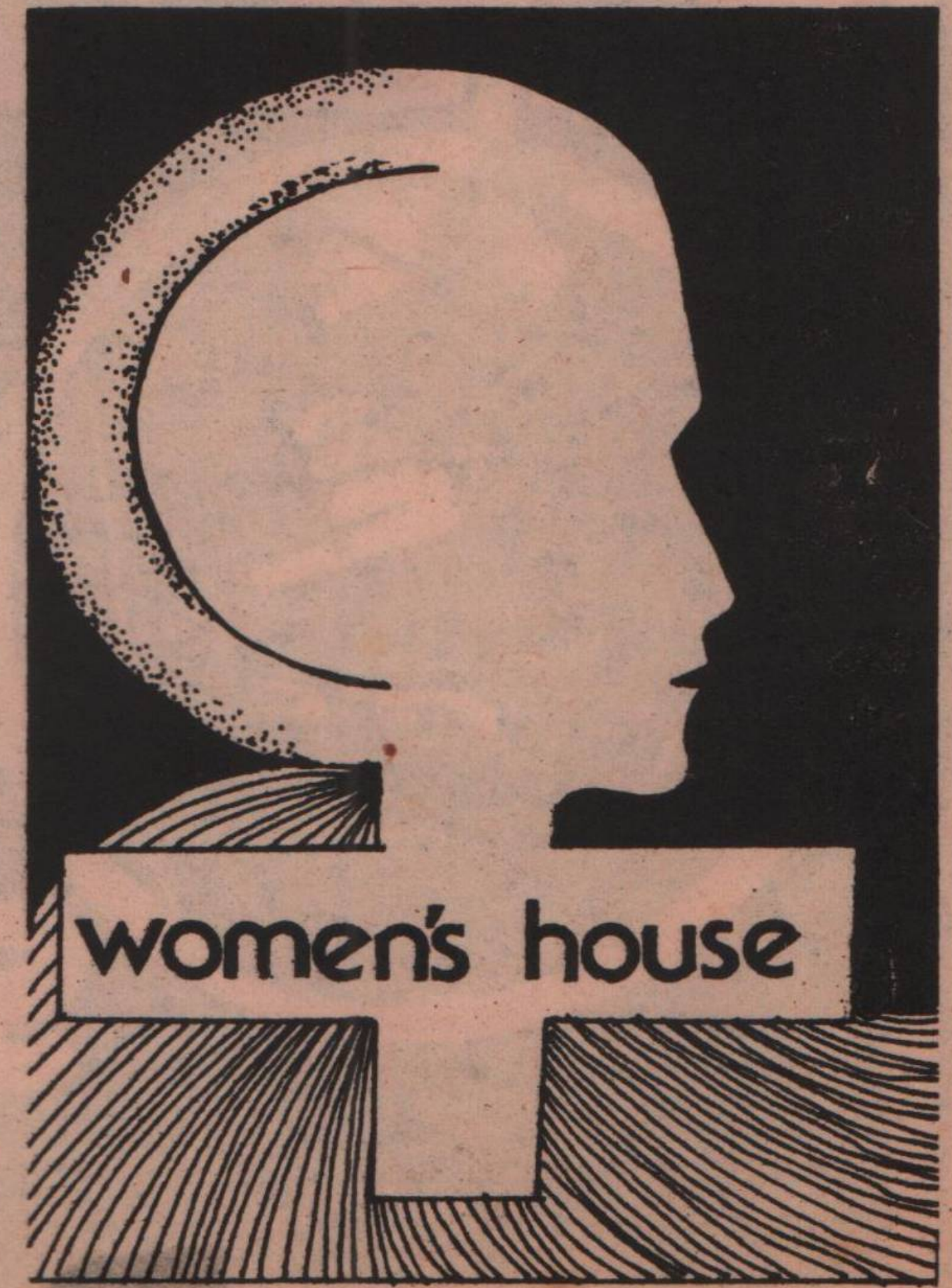
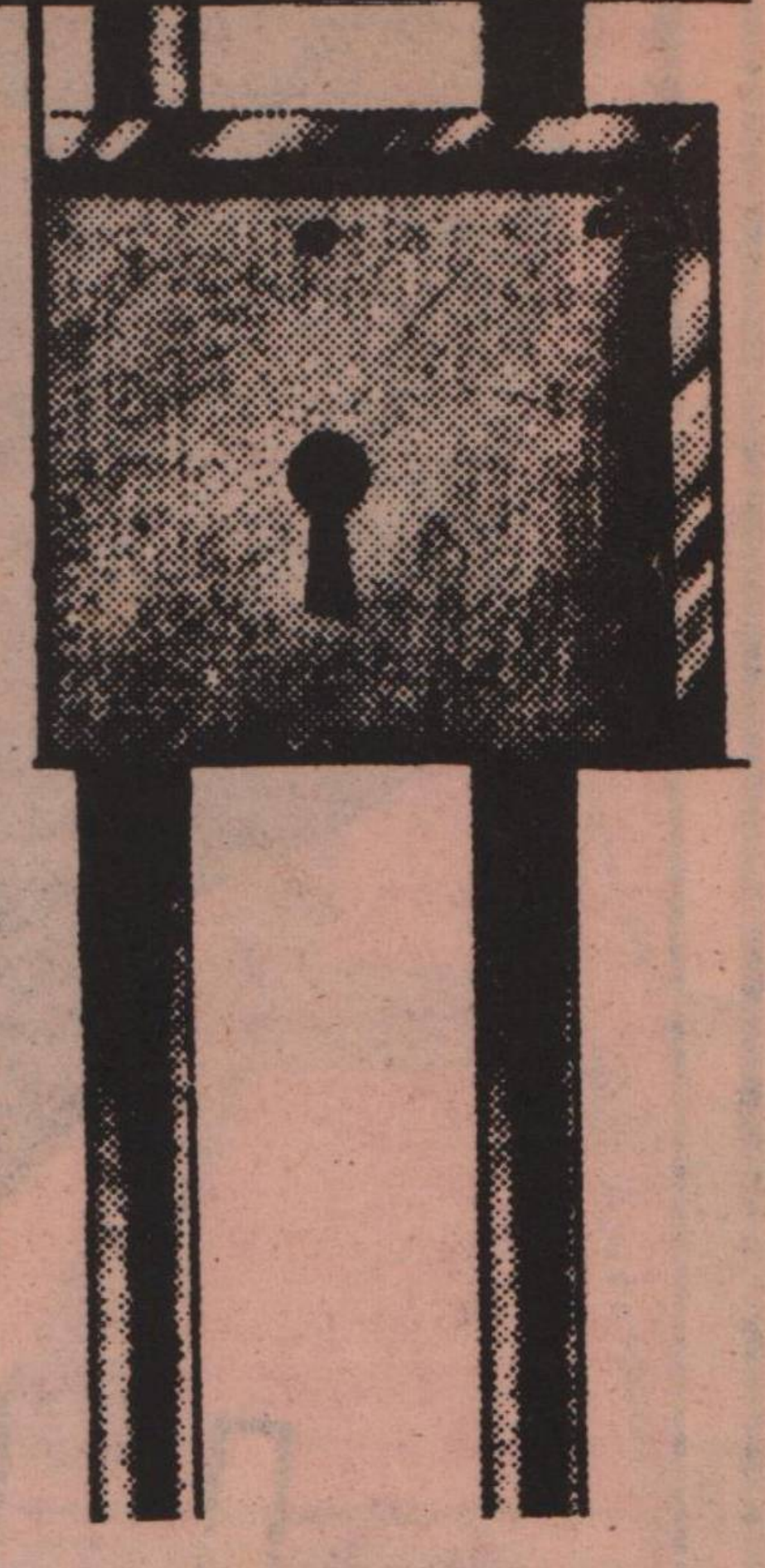
D An 18 year old - has been in institutions since she was 12. Pregnant when she entered jail at 17. No prenatal care till 7 months pregnant. Can keep baby with her in jail hospital until it is 12 months old, then what? No facilities for babies who share hospital with the sick and the disturbed.

E 15 when she committed crime - sentenced to 8 years, 3 years non-parole. Sent to jail rather than a girls home, yet housed in a maximum cell because she is considered too young to fit in with the general prison community. In maximum security are the mentally disturbed and 'difficult' prisoners. No classes there, locked in cell from 4.30 p.m. until 7 a.m.

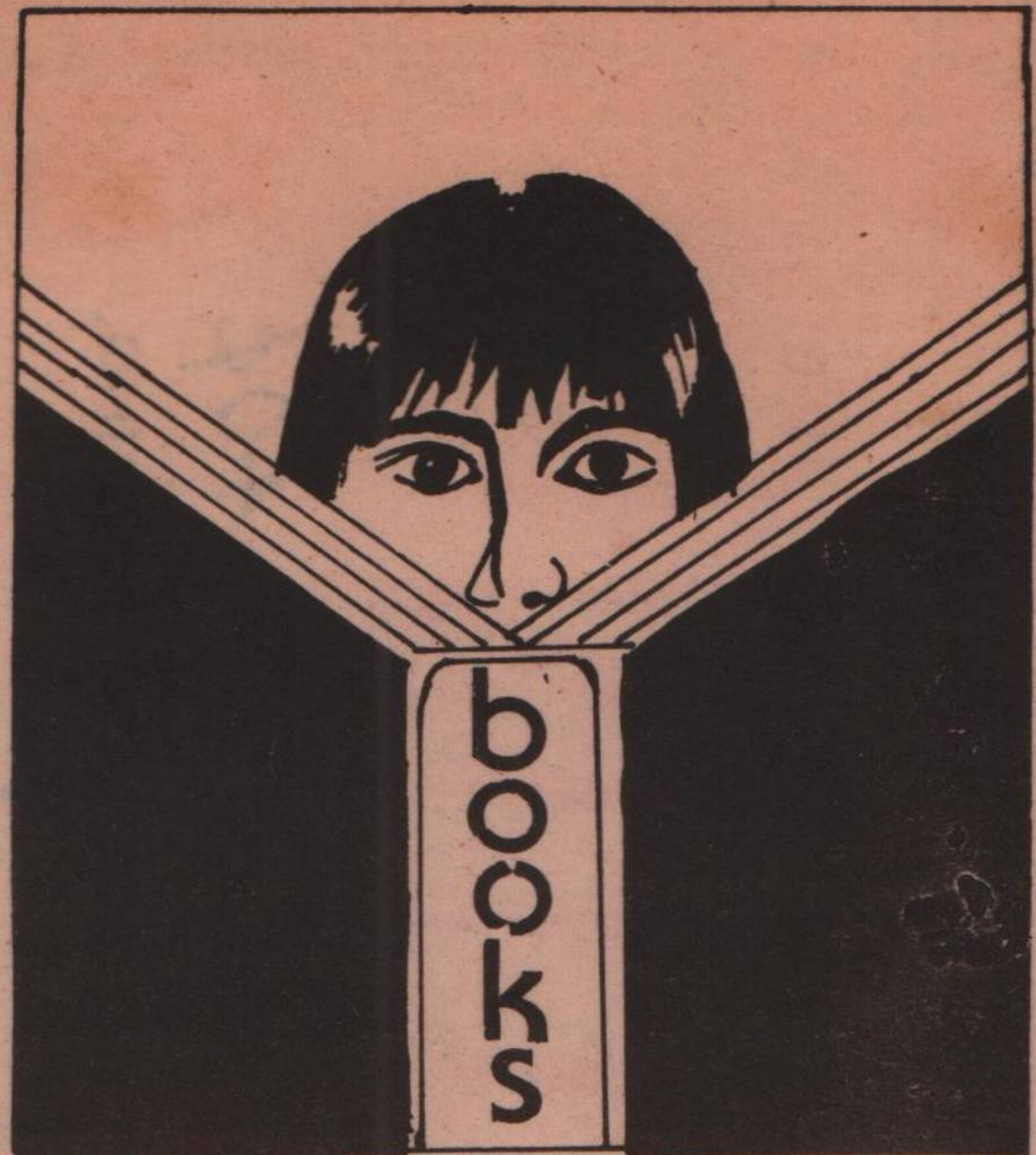
F Was secretary of a bogey company - took the rap while her boss went free. 5 children, no husband. One child disappeared to another state. No way of doing anything about it. Under pressure from the welfare to adopt the youngest child out.

What Use Is Prison To These Women?

Contact: Women Behind Bars,
C/- 62 Regent St
Chippendale



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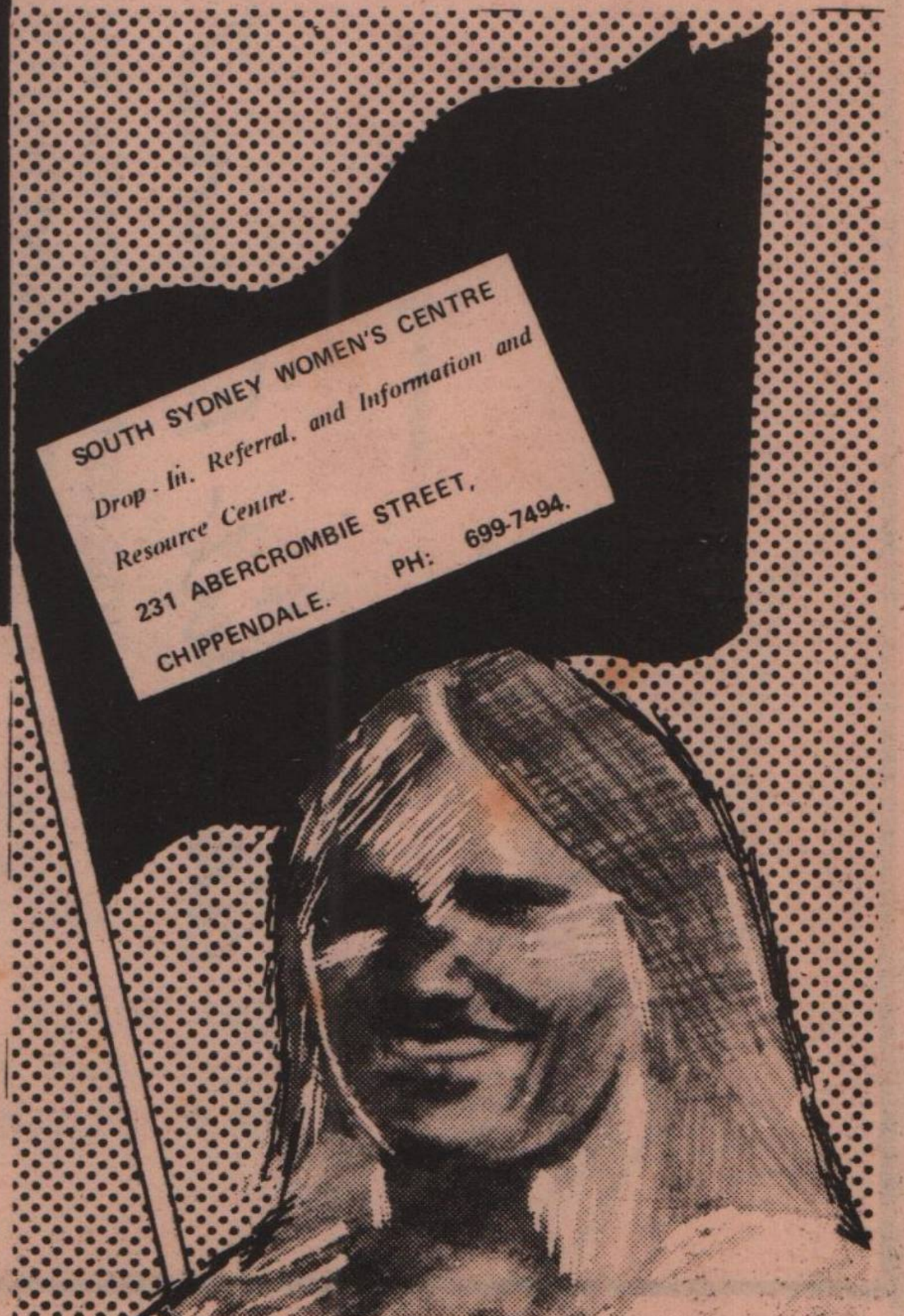


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AUTHORISED BY EMMA WHITEHOUSE C/- BOX 393 WENTWORTH BUILDING,
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EVERYTHING INTERNATIONAL WOMEN'S DAY

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A TALE OF TWO COWS

COMMUNISM
You have two cows, the government takes both of them, and gives you milk.

FASCISM
You have two cows, the government takes both of them, and sells you milk.

BUREAUCRACY
You have two cows, the government takes both of them, shoots one of them, milks the other and pours the milk down the drain.

CAPITALISM
You have two cows, you sell one of them and buy a bull.

ANARCHISM
A cow gives you some milk and you both do what you want to do for the rest of the day.



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