

EVERYTHING

Anarchist - Feminist Magazine August '79



THE TRUTH ABOUT THE MAIL DISPUTE ..



IT'S NOT A STRIKE

You stifle a yawn as news of yet another dispute breaks. Those bloody ratbag radicals from Redfern Central Mail Exchange (C.M.E.) on strike again! How much do they want this time? WAITSTOP!!!! Here's the truth: - a rank and file viewpoint of the C.M.E. dispute.

BACKGROUND:

Australia Post (A.P.) is determined to introduce the infamous "Mail Network Plan" (M.N.P.), which decentralises sorting at the C.M.E. to a number of country and suburban centres - ostensibly to increase efficiency. (Or perhaps to break union power at C.M.E.?)

This plan when implemented fully will result in:-

a) A loss of 1200 jobs from the C.M.E. (of the subsequent transfers to country centres at Wollongong, Canberra, Bathurst Newcastle, how many married women will be able to keep their jobs?)

b) A change of shift ratios so that the majority of workers will be employed on afternoon (2p.m.-10 p.m.) or night (10 p.m. -6a.m.) shifts. [Where do all the married women - who presently work 8 a.m. - 4 p.m. - fit in? [When do we get to see our families?]

c) A loss of rostered sundays - an average loss of 10% in wages [No comment] We must admit that that management "kindly" agreed to phase this pay reduction in over 2 years!

d) A loss of job rosters - join the job merry-go-round where your job can change 20 times a day!

The Dispute:

Monday 25th June: a) Australia Post ordered the Canberra-Wollongong stage of the MNP to be initiated. This means that large letters to the south coast would be sorted at the appropriate country centres rather than at the CME (on the third floor, inland section). [Officially termed "the running of" mail.]

* A.P. cancelled rostered Sunday work despite the plentiful supply of mail to be processed.

b) The Union directed workers to continue sorting as usual (i.e. as per pre-25th June method)

c) A.P. responded by placing 80 workers - whose jobs were the only ones directly affected by A.P.'s new procedures - in a "NO WORK AS DIRECTED, NO

PAY" situation. These workers continued sorting even though they were off pay. Management expected union backlash - an immediate strike - and confidently booked the arbitration court for Friday, 29th June.

Tuesday, 26th June a) The week continued with union executive members suggesting strike action but rank & file members encouraging the "work-in": This cont. to Monday 2nd July.

Tuesday, 3rd July. b) When no strike had eventuated and workers calmly continuing sorting, A.P. escalated the dispute by provocatively removing job rosters (remember that merry-go-round) and placing more persons in the NO PAY situation.

Wednesday, 4th July. a) Mass meetings reaffirmed the decision. not to strike thus confining the dispute to the third floor and maintaining mail services to the public. A.P. refused the use of canteen and P.A. systems for this meeting - and even resorted to stealing a borrowed PA!

b) A.P. retaliated to the mass meeting decision by banning some dispatches. They showed total indifference to the fate of social security cheques! The union action had affected 2% of mail flow - AP. was determined to halt 100% !!!

Thursday, 5th July a) Confusion reigned. Fourth floor was now placed on NO PAY - bringing the total unpaid workers to over 400. Remember only 80 jobs are affected by this part of the M.N.P. procedure !!

b) Union placed a ban on Canberra Mail Centre and Wollongong Mail Centre bags to prevent mail sorted by our few scabs from being moved. This mail could still be despatched however; if sorted as per union directive (i.e. pre 25th June).

Friday, 6th July. A.P. playing God Almighty contravened medical certificates and placed "light duties" workers on normal rostered work. When these people refused to do such work, which they were physically incapable of doing, they joined the growing "no work, no pay" ranks.

Monday, 7th July. A.P. began systematically standing down other sections of the CME transport workers and post-office workers on the basis that no work was available - AP had halted incoming mail by this time. Some shifts have been retained presumably to keep supervisory staff on pay, and to divide the rank and file.

Tuesday, 8th July Due to lack of communication and encouragement by union leadership the numbers of enthusiastic unpaid workers diminished daily. However, Tuesdays Australian Postal and Telecommunication Union (APTU) mass meeting again confirmed the no strike decision - much to the chagrin of A.P. who this time offered canteen and PA system facilities. [Who was overconfident of a strike call?]

The Present Situation:

It is obvious all the dispute that the management has lied and provoked in an attempt to divide the workers and incite a strike. They have lied to the public through the media - witness the so called "two month cooling down period," which is a farce because:

a) they ask that the new sorting procedure introduced on the 25th June be adhered to during the two months!

b) that two months is required to modify equipment needed for the next stage of MNP (the running of packets and newspapers) which they plan to implement early September!

There is much confusion amongst the workers as to what will happen next. The "work-in" has been considered by many workers an extremely valuable experience and a viable alternative to a strike, although not entirely successful due to union executive incompetence. (A lot more time should have been spent on information

newsletters and daily information meetings). Most workers expect the union administration to sell them out - perhaps by accepting a minimal pay increase. You are welcome to write your own conclusion.....

(or perhaps attempt to pick out the truth from the garbage when the media reports the conclusion of the dispute.)

POSTSCRIPT:

On Monday, 25th July APTU members passed a recommendation to accept Australia Post sorting procedures so that "full and meaningful" discussions could take place between Australia Post, ACTU president Bob Hawke, and APTU.

Although the recommendation states that union sorting methods will be reimposed upon any breakdown in negotiations, the return to work can only be seen as a complete sell-out. Australia Post has conceded nothing, have made no guarantees. Indeed they have threatened to revoke the longstanding job roster system, a working condition that is not even remotely connected with the MNP. They have been prepared to close down the C.M.E. at the expense of the Australian public - in order to starve us back in under their conditions. The involvement of Hawke, who is only interested in furthering

mail network plan

his political career, was a disastrous step. He was invited to "negotiate" on behalf of the APTU by the NSW APTU executive who were frightened of loss-of-face in a direct confrontation. Frazer's threat to invoke the CEEP* act & sack us all did nothing to boost the executive confidence.

So now we return to work - to a job we may not have within two years, to no job rosters, to the prospect of a reduction in our take-home pay...

*Commonwealth Employees Employment Provisions Act.

Wot's Been Happening...

greece

We have heard that Giannis Serifis, falsely arrested for the murder of a comrade, has been released from jail. We don't know further details though we received a letter recently from Athens with the following information:

A meeting/concert was held on 21st March 1979 of 12,000 in solidarity with the two Greek anarchists who were imprisoned in March 1978. Philippos and Sophia Kyritses were condemned to 9 and 6 years respectively for alleged possession of "molotov cocktails".

This followed the passing of a "spicy" anti-terrorist bill which was used to make Philippos and Sophia an "example to avoid".

During that same period there was an anti-anarchist "pogrom" in Greece with arrests; house searches and continual harassment. This was the second wave of repression after the 18th October 1977 when many anarchists were arrested for no real reason. The hysterical anti-anarchist witch hunt launched by press, politician and State, contrary to situations in other countries, never gained sympathy with Greek citizens on the whole.

At the meeting/concert there were slogans which said such things as: "the social revolution can neither be murdered nor imprisoned; communism and freedom: that is anarchy;

as long as the State needs blood, that means there are human beings alive and struggling"

After the meeting/concert there were clashes of certain groups with the pigs. A jewelry shop was raided and one hundred arrests were made. Some of those arrested were sentenced to 2½ to 3½ years jail. They have appealed and are now waiting in jail.



INTERNATIONAL WOMEN'S DAY ---- SYDNEY.

On 10th March this year about 10,000 men, accompanied by a police escort "mounted on their thoroughbreds", marched down Elizabeth St. past Hyde Park. Yes, it was International Women's Day and we had just marched along the same road only a matter of hours before But we were insignificant (a mere 3,000 at most) in comparison to this display of "oddfellows" (who else but the Masons) on their way to open a new Hall/phallic symbol, call it what you will. Some of the stragglers remains of the I.W.D. march managed to salvage a few banners and stand at the side of the road yelling "Not the Church, Not the State, Women must decide their fate". Some of the Masons did look surprised.



australia REFUGES.

After the National Feminist Refuges Group had spent several days in Canberra, bombarding various politicians with delegations and demands, there was one outcome which looks good in print. Senator Guilfoile (one of the politicians seen by the group) of the Social Security Dept., "gave" every refuge in the country (all 87 of us) the opportunity to receive \$12,000. Of this \$10,000 was to pay a child care worker for one year, and \$2,000 was for equipment.

At a N.S.W. Refuges Conference at Werrington on June 2nd/3rd it was decided that was not enough. While some refuges had not had child care in the past, others had been paying child care workers from their other wages but were still relying on donations for equipment and renting of premises for children to spend the day in. These refuges believe that in a state of crisis (which most refuge residents experience) it is better for both the mother and child if a sympathetic environment is available as an alternative to increased tension. With refuges always being overcrowded tension between mothers and their children is a constant problem. It is also important to note that although children comprise about 62% of any refuge population there have not been funds for them in the past. However, \$10,000 is not enough to cover the wages for child care 7 days a week, and that's what is needed. Nor is \$2,000 enough to cover the rental on premises and enough equipment for pre-school type activities for a whole year.

new zealand letters etc.

According to the N.Z. newspaper, "Star Weekender" (May 19th), the statistics on abortion clearly indicate that as many women are having abortions now as were before the law changed, making abortion illegal. The difference is where they are having the abortions. In 1976 a total of 4,681 abortions were carried out in N.Z. In 1977, the final year before the law changed, with the Auckland Medical Aid Centre operating at its peak, the number rose to 5,842.

It is estimated that 4,460 women crossed to Australia for abortions during the first year the law was in force. Add to those the estimated 2,100 who had operations in N.Z. and the total is 6,560 (more than the previous year when abortions were legal).

Since the Auckland Medical Centre was closed most women go to Australia for abortions, while others (if they're lucky) have it done in a local hospital. This depends on whether the doctor is sympathetic (according to the N.Z. feminist magazine, BROADSHEET, about 60% are). It costs about \$300 return for the airfare to Australia, plus accommodation.

Changing the law obviously hasn't altered the number of women wanting and having abortions, instead it has made it more expensive for them. Of course, those on low incomes suffer for this.



Hi there Everything producers and consumers,

Its great to see you, I hope you get around and not just inside the Wimmins Movement, as men's awareness of their roles needs to broaden beyond the Gay men's Rap/CR sessions.

The Elsie Refuge newsletter or paper given out at the Wimmins Conference in Feb. makes mention of the male anarchists involved in the evictions by the Glebe Estate of the residents at 130 Glebe Point Road and 71 Mount Vernon Street. As one of the people involved in that disaster, I would like to point out to those "feminists who put their feminism before their anarchism" that their state worship along with that of all reformists, liberals, Marxists etc. has crippled them personally and politically. In my eyes they are no better than the Salvation Army, even if their correct line begins with Atheism. As for being yet another "male political group": wimmin were involved with this group and were as equally committed in this action.

Unlike the Lawyers, Politicians and Estate Bureaucrats whom we barely trusted (foolishly as it turned out of course) it was presumed solidarity (not just on paper) would be forthcoming from the feminist movement at the threats to Elsie, Glebe childminding Co-op and Prisoner's Halfway House. Ah, but the opportunists apparently decided that it was not their terrain so we descended into the abyss of isolation and eventual withdrawal and defeat.

The article on Spanish Anarchism and Wimmins Liberation bemoans: "blinded by anticlericalism many anarchists were hostile to women workers who were dependent on religious and charitable institutions which alone provided social services to the poor"; and then complains about the social revolution (instead of the Statist's Civil War) did not go far enough . . . The cold facts that "freedom is never given always taken" seems to have been ahistorically ignored. The need for Church facilities and property to be expropriated was felt by most anarchists to have begun and only the authoress of this article has reservations.

Social workers are nowadays police in denim; then, they were no better. The Jesus monger El Supremo on his recent visit to Mexico confirmed 2000 years of petting sacrifice by blessing the Latin American Police States.

Contemporary news from the Iberian Peninsula about mujeres Libres and the autonomous wimmin's groups in Italy and France would be of greater interest to many I'm sure, than revision of Herstory by unknown (?) academics who do not commit themselves beyond the literary. Those who do not learn from herstory and the mistakes made there, are condemned to relive them. So lets be anarchists and not apologise for Clericalism and or State/Government funding.

Across the waves,

Peta

From the collective, The opinions we publish are not necessarily those of the collective. The paper aims for diversity and wants feedback and new material from readers. "Everything" may be sporadic, but will be ongoing. ♀



LAND RIGHTS

QUOTES FROM : statements made at the Aboriginal Land Rights Teach-In March 17th & 18th.

At the conference for Land Rights last March several important points came up. Aboriginal women are speaking out about their rights, even within the land rights struggle. For instance, women were not included in the signing of the Ranger agreement. Most inquiries have been all male. Although aboriginal men claim that women are included in decision making usually, the elders (male) still have the last say. Yet in the aboriginal culture inheritance of the land is from mother to son, so they should have equal say even in the tribal situation. The aboriginal women took a really strong stand at this conference. So often in any struggle the women are told to wait until "after the revolution" to gain equality.

Another important question that was raised was: How much white involvement would there be in black land rights struggles in Australia if not for uranium? This is something people involved in the Uranium fight should give some thought to as it is painfully obvious that the Uranium issue has much wider support (eg. the last Uranium march drew 25,000 people when any land rights demo is lucky to gather 1,000). Does it boil down to the fact that the Labour party's policy is (at least temporarily) very openly anti-uranium but not so definitely pro land rights?

In recent years statements have been made by the authorities in each state that the Aboriginal people of a particular State have land rights. Such statements are made with reference to the terms of the particular legislation. It is interesting to reflect on what is meant by land rights - from the Aboriginal viewpoint - when considering the various legislation which allegedly gives Aborigines land rights. My understanding of what is meant by land rights is that the people having traditional links with a particular area be given inalienable title to that land and complete, unfettered control over how that land is used. Where people have lived on reserves for the past century, which is the situation for most Aborigines, then the same rights be extended. In places where it is impossible for the people to regain their land, then some form of compensation be made, whether by way of some other land or by way of monetary compensation.

Another very important factor which must be kept in mind when considering the problems associated with getting land rights is, what competing interests are involved? In a complex sense the whole of white society is opposed to the land rights issue because Aboriginal land rights run contrary to the foundation on which white society is based. In the immediate sense, and of course very much part and parcel of what I've just said, the struggle for land rights threatens the continued exploitation of our people and our natural resources by multinational mining corporations. Such corporations control simply massive financial interests and, consequently, they exercise enormous political control, making or breaking national governments. For such circumstances, governments are going to, and do, take a lot of notice of lobbying done, and other forms of pressure applied, done by representatives of such corporations. In this country, of course, we have seen the State governments of Queensland and W.A. appearing to be even more protective of multinationals' interests than ever the Federal govt. has been. ... As events in the N.T. over the last twelve months have shown, the Federal govt. has taken a hard line against Aborigines in their struggle to implement the land rights legislation in that part of the country.



TRESPASSING



RCOBB

Before the arrival of Europeans the Aboriginal Australians occupied the whole of this continent under a system of land ownership with clear rules for rights of occupancy, use and inheritance as effective as any in the world. It was a system adapted for the intimate involvement of Aborigines with the land and imposed on owners obligations for its protection and care as well as rights of possession: obligations and rights which were the foundation of Aboriginal society.

The European occupation of this continent which has almost wholly destroyed that system was

achieved by a long series of acts of aggression. White Australians have been encouraged to think of that occupation as essentially peaceful. It has been presented as a kind of passive infiltration on to the land where the Aborigines, left behind in the progress of evolution, declined naturally - the inevitable victims of the divine law of "survival of the fittest". Progressively the evidence piles up that what in fact happened was a ruthless genocide in the face of prolonged and courageous resistance broken down only by the force of a superior technology for the destruction of life.

Aboriginal Land Rights Support Group meets on the first Thursday of each month to hear a guest speaker and for general discussion.

Weekly business meetings are held to discuss the development of Aboriginal struggles around Australia and organisation of campaigns in support of these struggles.

All meetings are held at the:
QUAKER MEETING HOUSE
119 Devonshire St.
SURREY HILLS

Meetings start at 7.30pm and are open to any interested people. For further information contact Chris and Anne Donaldson on 560 3403.

In less than two hundred years the White man with his thrusting greed and insensitivity has almost destroyed the Australian land that the Aboriginal people had protected preserved and worshipped for 40,000 years.

Since the Department of Aboriginal Affairs has allowed our people to implement some measure of self-determination to retain and rebuild a better way of living for our people on the reserve, we have succeeded so far in building twenty homes for our community. We have done this, I would like to emphasize, without any assistance from the N.S.W. Aboriginal Land Trust (A.L.T.)

I can recall that after our community had administered the construction of sixteen homes, the legal adviser of the A.L.T. sent documents to our community with the intention that we should sign them. These documents were in the form of leases which if signed would have made us lessees to the A.L.T. we were being asked to sign away the control of our own community housing company by placing the land under the control of the N.S.W. A.L.T.

I think this blatant suggestion showed up their stupidity and ignorance.

Our people had built up the community by themselves. It angers me to think that the A.L.T., established as the body to control aboriginal lands in N.S.W. had tried to reap recognition for the efforts we put into building our own community.

So why should they be the recognised body for control of aboriginal land in N.S.W.?

...What divine right do they have to act as part of government policy in determining the control of aboriginal people? My people build their housing themselves without the assistance of the Aboriginal Lands Trust.

Since we put in our land claim for Geringa (South Coast), in May last year what have the N.S.W. lands Trust done? I guess they most likely don't have the power to do anything. So, we are back to fighting the N.S.W. Lands Department.

I think this situation needs to be recognised and its up to people to give support, in any way they can.

JURA BOOKS

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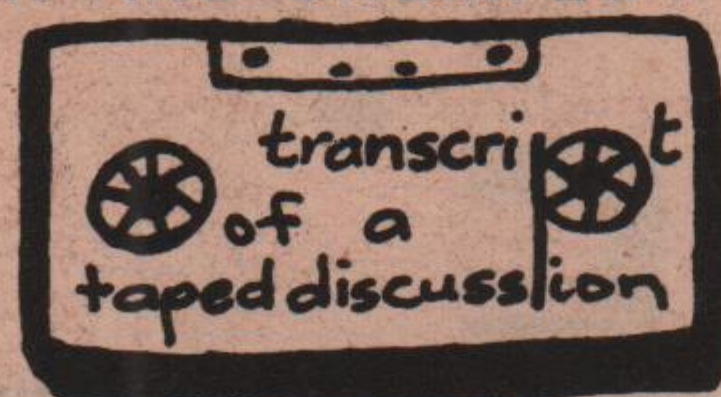
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JOBS, DOLEYS, EMPLOYMENT ?

COMMENTS ON WORK AND UNEMPLOYMENT

TECHNOLOGY



... I find technology a problem. If there's no technology then we've got a life of drudgery and toil, and yet technology means central control.

... Computers are a really good example. The technology is relatively easy, but you have to get access to it.

... But isn't there room for the computer operator and programmes to create a private information service which could be misused?

... It doesn't have to be one big computer, and it depends what they're used for. To do the shit work and as a communication tube, that's fine.

... Their potential is monstrous...

... We would all be free to spin, dye, grow veges, paint pictures — and make revolutions.

HOUSEWORK

... The SWP in England have a campaign 'Wages for Housework'. They want a family wage where man gets paid for what he does at work and the woman gets a certain amount for looking after the house.

I think it's got a lot of handicaps. They assume that it always is the woman at home doing the housework — there's no way that you can reverse roles. And also it tends to be thought that the woman should want to stay at home. It is expected that now you're getting a wage what more could you want?

... I don't think housework should be paid for. It should be something that everyone does.

... Childcare should be shared by all the people in an area.

CONSUMERISM

... The current ethic is that you are what you have. If you buy lots of things you're a success. People at work have to buy the clothes to be able to go to work.

... You feel like you want to be able to free people from the need for a full time job. Hire purchase, cars, T.V. etc. But they haven't had the opportunity to develop ideas about what they would do without a job, if they had the money to survive on.

... Consumerism is a trap people are forced into, just as unemployed people are forced into not being able to consume at all.

... It's easy for us to criticise. We're in the 'Counter Culture' and have a structure to support us. We have ample outlet for our creativity and growth. These people's only outlet is to consume.

DISCRIMINATION

... I'm a closeted lesbian. I just don't talk about it. I think that's sick. I think it's something within me because they're all quite sympathetic. But I can't come out with it.

... But didn't you nearly not get the job because of it?

... Yes, but then I found they were all going to go on strike for me.

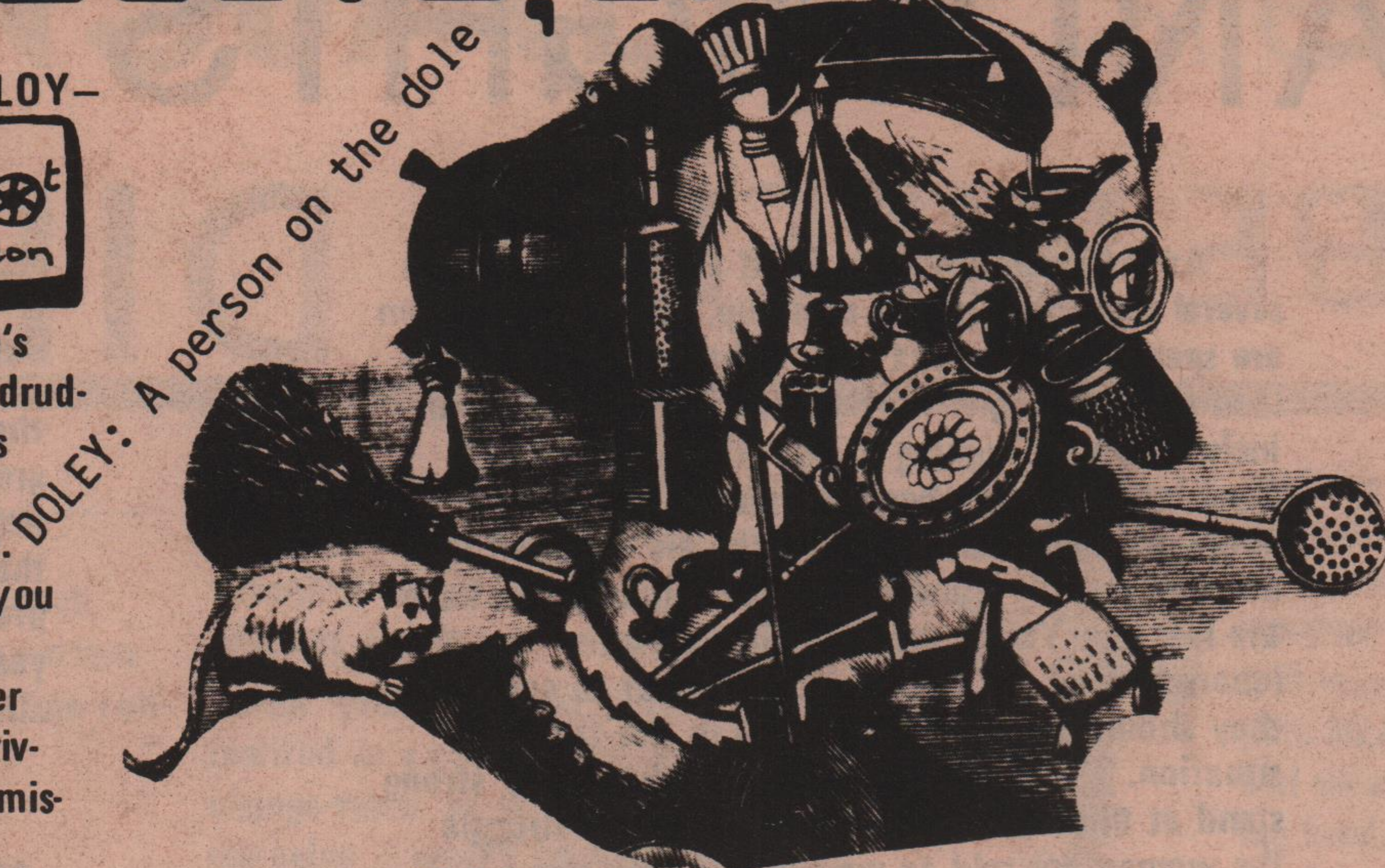
... That's really good.

... Who else has been discriminated against in their work?

... I got fired once for wearing daggy clothes. Two old women said I lowered the tone of the office. I wasn't smooth enough.

... Yes, the pressure to wear the right thing is huge.

... Some literally buy a new dress each week.



BORING JOBS

... The only way I can cope with a boring job is if I am doing it just for money, so it is just for a limited time, but then how many people have that freedom of choice? Especially if they are supporting children. We're privileged to be able to think this way. We have access to alternative life styles and ideas and can therefore live on less money (eg. food co-ops, sharing the house we live in and paying less rent).

... It's not just information, it's one's situation too.

... Yeah, if you are supporting children you can't be fussy about whether a job is boring or not.

UTOPIAS

... What will happen after the revolution? ... After the revolution people will devote more time to creative things, making their own clothes, dying, growing their own food, spinning...

... Sounds really boring

... After the revolution stuff is really quite hilarious because you're saying something mythical, utopian and supposedly in the future, yet you're working in a collective now, you're living what you'd expect the revolution to be like. But of course it's within a capitalist society.

... You can't get away from the bureaucracy

... You can't get away from your conditioning in a big hurry either.

... We've been conditioned to be competitive, not co-operative. One of the main aspects of revolutionary change would be in the way we work together.

... To me that's making revolution — preparing yourself, changing yourself.

... That's why we suffer so much contradiction in our daily lives, because we're trying to live the way we want in a society that is not geared that way at all.

HALF-LIFE OF A RADIOGRAPHER

Most jobs in hospitals, from consultant to cleaner, are described in recruitment literature as 'worthwhile', and are seen as such by most people who have not had intimate experience of hospital work. 'Worthwhile' implies satisfaction from service to others, which is supposed to compensate for overwork in bad conditions and, often, low pay.

Suitably impressed with the image, I began a course of training at the London Hospital of Radiography School in April 1970. I soon discovered that for radiographers (and others who work with radiation) 'worthwhile' has an added meaning. X-rays cannot be detected by the senses and hazards, particularly at low levels of exposure, are largely unknown, although the reproductive organs and the foetus are recognised as being particularly sensitive. So while great stress was placed on protection the implication was there that the element of risk makes the work even more worthwhile, and adds to its status.

As first-year trainees, we were taught about the so-called 'radiation martyrs', the earliest radiation research workers, who suffered death or disease from the effects of radiation in order to discover the uses to which it could be put. Today, as radiographers, we could emulate them and take risks in performing this worthwhile service. This is borne out by a passage from my standard training notes: 'ANY dose is liable to cause genetic changes, ie. an increase in gene mutations — the effect depends on the proportions of the total population irradiated, since the changes tend to be recessive. For this reason, the dose to the population as a whole, ie. the majority of people who are not occupationally exposed, must be controlled as far as possible ...' From this it might be construed that mutated genes is the price a radiographer must pay for the privilege of carrying out such 'worthwhile' work. Although we wore film badges, which monitored the amount of radiation we received and from which readings were taken each month, we were never given the results.

As my training progressed, I began to doubt the actual usefulness of radiation in some cases, particularly the treatment of cancer by radiotherapy. Both the causes of cancer and the effects of radiation treatment are ill-understood, and it seemed that a mysterious remedy was being used to treat a mysterious disease. The symptoms of radiation sickness — nausea, diarrhoea, anaemia, depression — seemed often to outweigh uncertain benefits.

There was also the question of how interesting the day-to-day work actually is. The proportion of women employed in a particular job is still a pretty good indication of its lack of skill: in radiography the vast majority of workers are women. After an extensive technical training, many radiographers find themselves pushing buttons and adjusting dials according to a duplicated sheet of exposure levels, while patients are shuttled in and out as if on a production line. The amount of patient contact varies, but on a routine day it is minimal — 'Breathe in. Hold your breath' Click. 'Breathe out. Good. Next please'.

I left the course after a year, for reasons which at the time amounted to no more than vague but persistent unspoken worries and dissatisfactions with the situation. I now realise that others might have shared the same views, but to express them was heavily tabooed. In this 'caring profession', professionalism (despite deskilling) was ranked above caring, proficiency with a slide rule above concern for people.

DOLEY: Ask not why he/she is wrong for the industrial system, ask what is wrong with the industrial system



WORK, WORK, WORK ?!\$



CAPITALISM ALSO
DEPENDS ON
DOMESTIC
LABOUR

I am working for myself - self employed by various schemes to avoid a job I've just had, to develop persistence and determination and seek viable opportunities.

I don't think of myself as unemployed and don't feel a lot of the things unemployed people are meant to feel. I've had several jobs and right now would like a part-time job again but it's organised so you're either full-time or unemployed. I think that people and so society, would be better off if most people had part-time jobs which would lessen the gap between rich and poor now in existence. People with fulltime jobs, particularly women in shit jobs, never have an opportunity to develop ideas and enthusiasm and their lives are forced into a circuit of slavery and consumerism. Their conditioning is such that their choices are narrowed and opportunities for alternative modes of living don't arise.

Work and leisure could be the same thing given that people are ambitious and achievement orientated without being personally competitive. To me the dichotomy between a job and doing work is that in a job you're selling your soul, time, energy, directives etc. for money; and with work you're putting yourself in action to reach meaningful goals and hopefully staying alive in the process, but probably not making as much money as you would in a job. However, this work/leisure concept has its advantages and its disadvantages in that you're forced to live a simple life, and can't afford to get into the hire purchase, consumerism trap.

WOMEN AND WORK

The position of women in society is reflected in the attitudes towards women and work. This is shown in the basic inequalities in the type of work offered, the wages, and the way that women are expected to work when required, eg. doing "men's" work during war time, but then to give up their jobs in times of high unemployment.

There are four common myths regarding women and work.

1. WOMEN TAKE JOBS FROM MEN: This assumes women have no right to paid employment. To illustrate the absurdity of this statement why not turn it around? "Men take jobs from women" - why shouldn't there be equal access and sharing of all jobs?

In fact, although there has been an increasing number of women joining the workforce (29.1% in 1965 to 36.3% in 1978, in Australia) the concentration of women in certain occupations has remained relatively unchanged. These areas are mainly clerical, sales, services and the lesser skilled occupational groups, areas which receive lower pay and status. Within these groups, women on average earn substantially less than men. Male and female mean earnings in 1977 were respectively \$187 and \$143 (clerical), \$182 and \$120 (sales) and \$178 and \$130 (services). The overall mean earnings for all occupations were \$191 and \$146 for males and females respectively.

2. WOMEN TAKE JOBS FROM UNEMPLOYED YOUTH:

A study done in S.A. last year found that: "Working women are not the cause of youth unemployment, nor can displacing them from the workforce provide its cure. The real cause of high youth unemployment is demographic and associated with both structural change in the economy and the recession. Present economic conditions severely disadvantage the unskilled and a high proportion of juniors are in this group. Married women, on the other hand, are employed in a range of occupations requiring skills, qualifications or experience. They compete for employment with juniors far less than is usually suggested, and the unskilled among them are more often those who work out of absolute financial necessity because their other family income is low."

3. A WOMAN'S PLACE IS IN THE HOME/ GOOD WOMEN DO NOT WORK:

This concept forces women into the stereotype of getting married and staying at home. Women should be able to determine their own lifestyle, and to do this they need economic independence. There is a growing number of women who choose not to marry or have children. Even for those who are married or responsible for children, it is often necessary for them to subsidise the income of the family group they live with. Close on 50% of Australian families are dependent on more than one income.

Also, while many women have to work for economic survival, many others want to work. As one migrant woman commented:

"My life has no meaning - can't do the things I want to do. You get in a rut and there seems like there's no way out. I always enjoyed my jobs and liked working. I also like them because they're the means by which I have the money to do the things I want. When I have a job I feel on top of the world - when I'm out of work I just start sinking and go further down the longer I'm out of work".

It is absurd to say "good women don't work" because of the huge amount of work women do in the home. It is another reflection of society's prejudices that housework is always "women's work" and that it is generally unpaid. This situation could be eliminated if everyone took responsibility for cleaning up their own shit.

4. WOMEN AREN'T RESPONSIBLE FOR OTHERS AND THEREFORE SHOULD BE PAID LESS:

What about all the men who aren't respon-

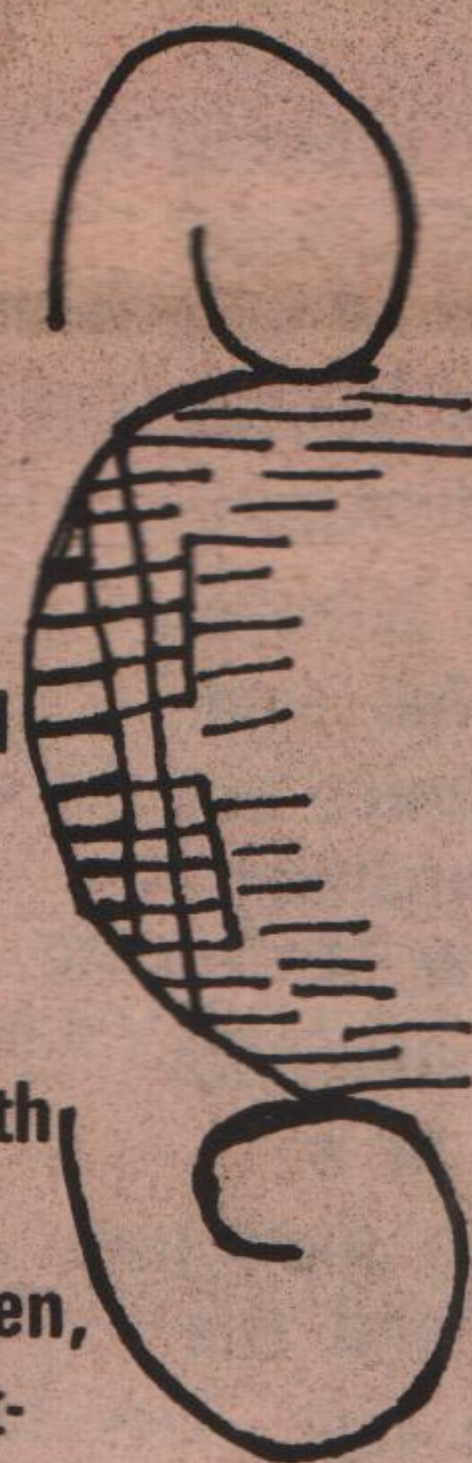
sible for anyone else - are they paid less? What about all the women who are supporting children on their own? The supporting parents' pension is well below the basic wage, so it is necessary for these women to have access to well-paid work.

In this society, the unjust treatment of women is also reflected in the attitudes toward unemployed women. This problem is largely ignored and covered up by the government and the media. In March 1978, the Australian Bureau of Statistics estimated the female unemployment rate for N.S.W. at 9%. A survey showed the actual overall female unemployment to be 20.3%. Many women do not register as unemployed because, although they pay taxes when working, they are not entitled to receive unemployment benefits (eg. married women and those living in de facto relationships with men).

As well as these prejudices against women, in and out of the workforce, there are additional problems facing us in doing paid work. Problems such as occupational health hazards, child care, and the discrimination experienced by migrant and aboriginal women and by those in other minority groups.

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WOMEN'S COMMUNITY INFORMATION EXCHANGE

announces a renewal of energy and resources and that it will be resuming operations shortly. Tho' impecunious and unable to subscribe to your newsletters as yet we urge you to lodge with us any information you may have or consider to be of especial value to the women's community. Phone 33 5997 or call in to 58 Oxford St. PADDINGTON.

"If the majority of them realize how much more pleasant it is not to work than to do most of the available tasks the system has to offer, then the system will have trouble recruiting labour power in the future."

"Unions should encourage struggles with and on behalf of their unemployed fellows. Difficulties arise in uniting the unemployed with the employed since the latter see the former as a threat to their own security and, up until now,

employers have skilfully played one group off against the other in the interests of capital".

Quotations from Jim Ward's article

"Unemployment: Problem or Opportunity?"

from Social Alternatives Vol.1 No.4, 1979.

A NARCHA - FEMINISM

in ITALY

personal statements ...

I have to affirm modestly that i can hardly tolerate to live in a schizophrenic division between a biological woman's body and my anarchist ethical being. By "ethics" i mean moral and intellectual convictions which determine one's individuality. Even if consistency is not a virtue, i consider as practically indispensable a certain connection between aspirations and reality.

When, in the past and mythical 1968, i was searching for a solution of my, at the time, confused, egalitarian and libertarian relations, i was not looking for an ideology to clarify them but for a practice to realize them. I was looking for an ethical militant anarchism, which here and now, concretises my need to break inegalitarian and authoritarian social and cultural schemes which have been oppressing my young being, as a daughter, or a student, of being a southerner and certainly for being a woman.

Unlike other ideologies, anarchism is neither a stagnant nor a pre-fabricated product to be warmed in an oven and absorbed. Ethical anarchism is an invention of a great chef; the ingredients are known but the mixture is an invention.

Anarchism, a coherence between means and ends is a global egalitarian project which includes and transcends particular inequalities: sexual, ethical, cultural etc. It transcends but does not eliminate faces but does not solve in a twinkle of an eye. Heaven does not exist, leave it to catholics and the soviets. But there exists a real practical, concrete possibility of change but i never confuse it with earrings skirts, clogs, patchouli or two heavy grams of make-up; nor with meetings for women who knit animatedly or with obscene magazines for men only. I neither confuse it with monomania to talk of prick, cunt, couple, true feelings, the crisis of man, the woman and her role and thousands dominations, nor with the symbol scissors with obvious castrating intentions.

What i am trying to say is that the woman who is kept out of the management of the society in its collective decision making, has to learn the decision making process and together with others excluded from it, self-manage it.

It is against all logic that Marxist-Leninist militants complain of male comrades in struggle being facists in bed. It is really strange that they accept a hierarchical and authoritarian structure and then pretend egalitarian and libertarian

relationships from the same people as soon as they leave the party!



Perhaps because I have lived through the feminist experience, I consider the solution of conflicts based on authority and the realisation of a different ^{society} as a possibility only by a revolutionary choice which evaluates the individual as they are; one which does not shut women in a small ghetto as an end in itself nor instrumentalise them within a large movement which reflects male schemes, authoritarianisms and ideologies. A choice which does

not give priority to one or the other mythical conflicts, man-woman and exploiter-exploited, but which eliminates both by a real anarchist libertarian perspective. Obviously through a real consistency of means and ends a male (female) way of doing politics can be eliminated and space for the individual be guaranteed.

If theory is easily assimilated, the reality will seem different. It was impossible for me, as a person, to be a part of the anarchist movement. I was faced with the askew male schemes and prejudices which I never thought existed, masked in a halo of formal respect and unexistent friendship. Being a woman their attitude toward me has always been different. This means that the comrades in my group, all of whom are men, despite an anarchist theory and practice, failed to be liberated from the stereotyped behaviour imposed on them by an authoritarian education.

My judgement of the feminist movement is based on what they have become today: crumbling, and integrated by the state and party structures and and thus absorbed by male organisational schemes, which were rejected and excluded at the beginning.



Anarchy has no sex but if it has, it has to be feminine. She loves life not destruction: synthesis not division. I am an anarchist because I am a woman and I like to create things.

For me to be an anarchist is not to do politics, at least as it is normally and currently understood. Anarchy is an attempt from time to time to organise one's life on needs and choices beyond permanent structures which by virtue of being exactly that are oppressive, and violent. This means to use reason which is always the synthesis of feeling and theory. This is not to say that I reject groups and divisions of aims, but I think there are only a few truly anti-authoritarian

and at the same time efficient groups. My limited experience has been either with suffocating and oppressive organised situations, or with situations saturated with emotions (even if masqueraded, rationalised and justified by other things.) To avoid being assailed and therefore succumb or criticise back I opt out of conflict. I do things which I can do by myself. I work with comrades only if it suits my autonomy. I do not shut myself off to new suggestions but I run as soon as I realise that they are not put properly, because I believe it is better to provide positive examples rather than argue for months on different lines.



IMPRESSIONS FROM A REFUGE...

I live in a large house which I share with a lot of girls. They are all bloody terrible. They drink smoke swear and screw. They all come from a situation similar to my own. In our house we all work together by sharing the house work and our problems together. This makes it a little easier for us to live together and also makes it easier for us to make a fresh start in the world and a happy home for our kids and ourselves. All the little ones have been through just as much as we have.

At our house we meet new people almost every day. By living here we have the chance to save a little and get to know what is ahead of us.

We are not special but we do not come from the gutters, we are just like everyone else. We like to go out and have a good time, but we feel special because we have a roof over our heads and we have help with whatever we need. The refuge is not a place to be used for the fun of it. It is run by a group of workers who are always around when you need help. They are not just here to guard us 24 hours a day, they are just like us, all big kids you can muck around, fool around, work and also have your little run-ins with. If there is trouble we call a house meeting to sort things out.

The workers are not so bad, we all seem to get on well. They are not always telling us what to do. There is one worker who tries to throw her weight around as if she is boss but no one seems to listen to her. As long as you do your roster work you stay in her good books, if you don't do it she opens up and speaks her mind. To me it goes in one ear and out the other.

We have a doctor who comes to the refuge she is not too bad. To me all doctors are the same they seem to talk in their own lingo, if you know what I mean.

When we get down to earth I guess the truth is that if we didn't have the refuge where would we be. Out in the streets, at home in a violent situation or six foot under, because we couldn't help it. Or maybe even sleeping on a park bench. The refuge is great as there is now no reason why a woman has to stay in the home and put up with violence.

I have been to Marrickville Women's Refuge twice. The first time was different than this time. I think it was just a different group of women which formed a different atmosphere in the place. Moving out after the first time brought loneliness, I found I had hours of spare time which before the Refuge didn't bother me, then when I had to return back to the Refuge I felt defeated as a woman. The women are different, the atmosphere is different, and even though the Refuge is a home to me while I haven't got one, I can't wait till the time comes when I can move out and have my own home with only my kids and I.

Life here at this Refuge is the same as any other, our moral standards are the same and most of our beliefs are too. Refuges come in very handy for women when used in the right manner. Most are run by anti-feminist groups. But if your beliefs are different it shouldn't effect your stay here at all. I myself like to think I am a feminist because I like to think and say what I think about men. I know one thing for sure, this refuge has helped me to find out who I am and what I want for myself, and I feel I have achieved this just by staying here. I only wish sometimes I was one of the workers and doing the things I really believe in. I only hope for the sake of my children and myself that I don't need another refuge to go to but if I do I will think of here and hope to God I can come back again. I feel I haven't used it to the refuges' disadvantage.

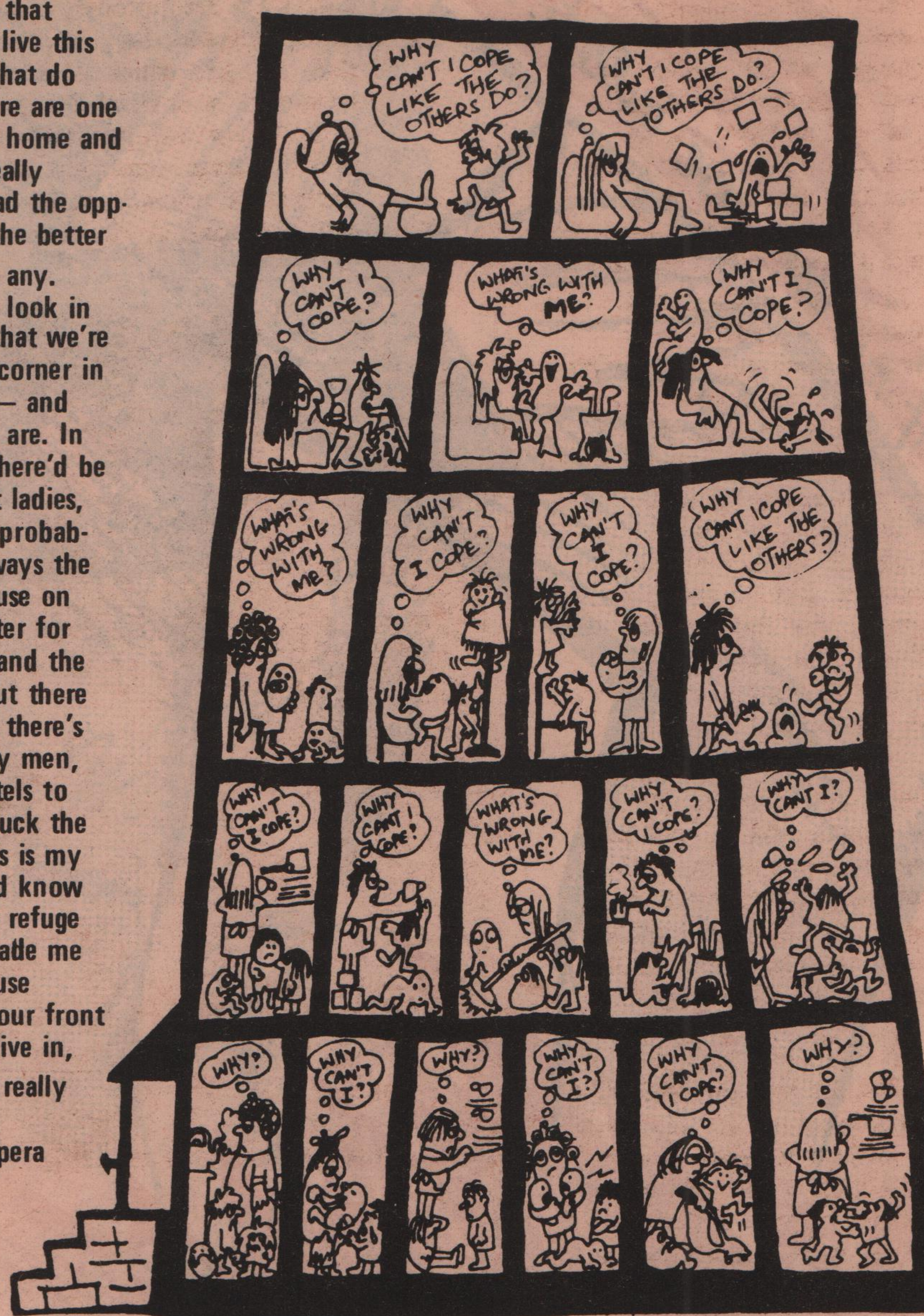
Life here has done me more good than harm so I will always have a lot of feeling and gratitude for the place.

The few weeks I have spent here at the refuge have certainly changed me – for example my way of thinking – I really had no idea that women and especially children had to live this way. There are a few (the majority) that do try to better the place – and then there are one or two who look as if they're quite at home and comfortable around the refuge – I'm really sorry for them – that they've never had the opportunities that some have had, to see the better side of life. But the public don't help any. They pass and try their hardest not to look in (they ought to) – then they'd realise that we're not a pack of whores who live on the corner in THAT PLACE. We're normal women – and children, just aren't as well off as they are. In some cases if it wasn't for the refuge there'd be children out on the street. Let's face it ladies, one day your money will run out and probably your husbands too – but there's always the refuges to turn to. You know, the house on the corner that provides food and shelter for your kids. I think this is a great place and the people who run it are great people. But there are other great people too – oh, yeah, there's Mr. Neville Wran and his band of merry men, who build Opera Houses and fancy hotels to drink in. Build a better world – but fuck the people who have to live in it. Well this is my opinion. I'm glad I've lived here – and know the people I know now. Living at this refuge I think has hardened me a little and made me bitter to some extent – but only because people can't be bothered looking past our front gate. Well if it wasn't for the refuge I live in, and the people here – I'd be having a really hard time.

I don't think Neville Wran built the Opera House!!

I am South American and I think the Refuge is very important for women. I have become strong here. I don't feel I need another person to look after me and my children. Everyone thinks different and it is not always possible to have everything nice. Every woman comes here with problems with her life. If I have problems here I can fix them here, it is never hard for me. Because of language I am left out of a lot of discussion. I do ask about their problems because I'm interested and then I know what's happening. The best thing about the Refuge is no more loneliness – talking – fixing problems This is the life.

Donations of time and money are always appreciatedphone 556 036
P.S. We are still looking for Feminist literature for our library.



enough is enough

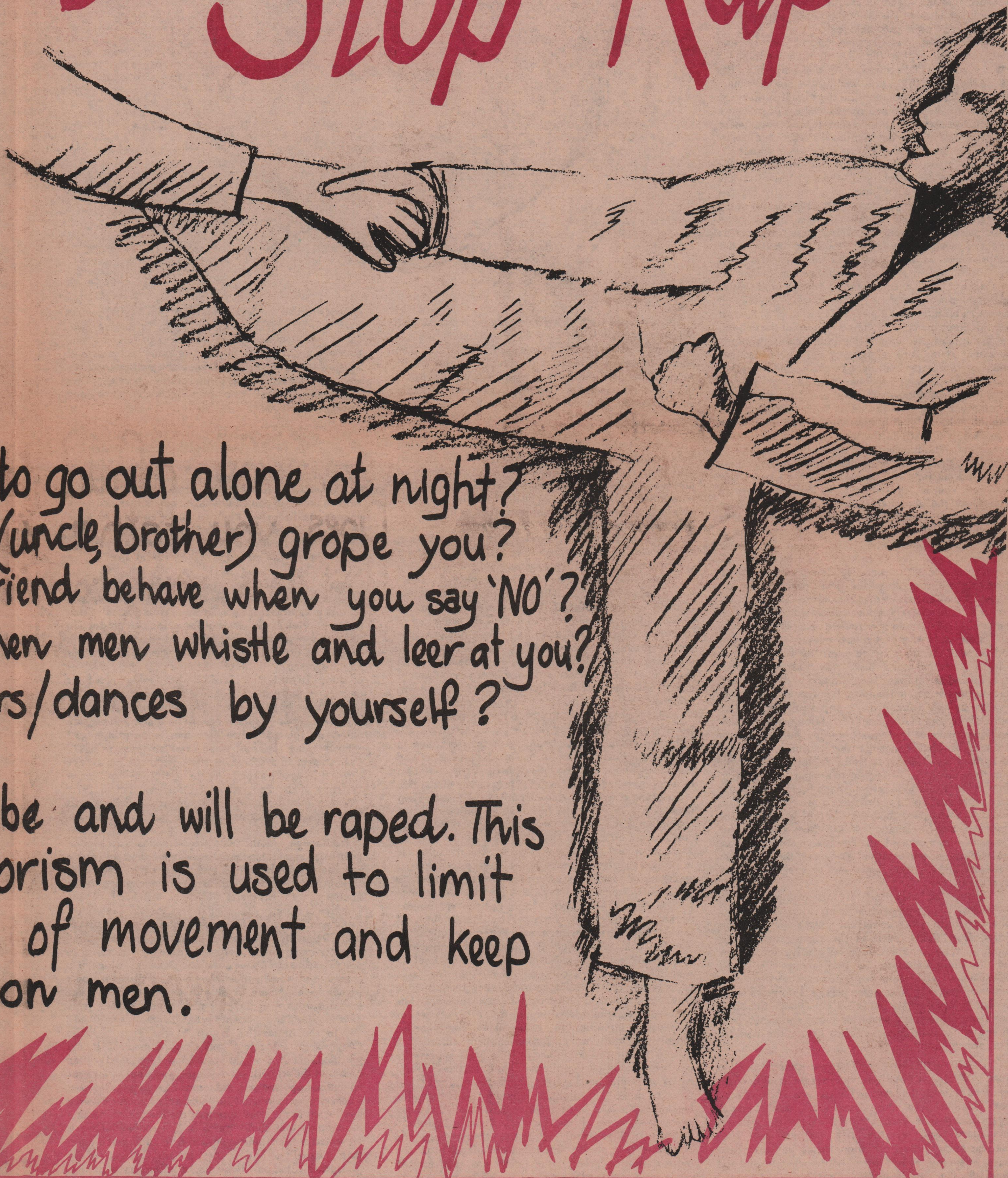


if my tears were bullets....

Are you afraid, to
Does your father (un
How does your boyfrien
How do you feel when
Can you go to bars/

Any woman can be
widespread terror
women's freedom o
us dependent on

No! Stop Rape!



to go out alone at night?
(uncle, brother) grope you?
friend behave when you say 'NO'?
when men whistle and leer at you?
bars/dances by yourself?

be and will be raped. This
terrorism is used to limit
of movement and keep
on men.

women, the family &

Wherever industrial capitalism begins to penetrate, family patterns and women's roles begin to change. Extended family ties are weakened, especially among the lower classes; and the trend toward some form of conjugal system developing working class. Freedom from the authority and constraints of the extended family is often desired and welcome. However, this freedom, like the freedom to sell one's labor in the open market, is a mixed blessing. While becoming less encumbered with the weight of kin and the outdated traditions they uphold, life becomes subject to the demands and goals of the rising industry.

As the industrially backward areas have become absorbed into the sphere of capital, the population, in the countryside as well as in the city, has experienced its impact on family and personal life.

Since Cuba was a creation of immigration (voluntary or forced) to the new world, it never had a static, rural, feudal economy in the classical sense. The *latifundia* and small peasant holdings were always more oriented towards commerce than self-sufficiency. However, by the mid-nineteenth century, this primitive capitalist context of rural life began to deteriorate under the pressures of the international market and social demands on the part of all classes at home for change.

Since it was necessary for the women of the peasantry and the agricultural working class to do the same hard work as the men, they naturally became involved in the various struggles to improve the lot of the country people. Poor country women of all races participated fully (including fighting) in the guerilla armies of independence of the 1860's and 1890's. After independence, as the struggles for the improvement of rural life intensified, they continued their active role.

Meanwhile, the enterprise of foreign and native businessmen was creating in the cities (especially in Havana) a militant working class. It was in close contact with the European class; it shared in many of the debates and aspirations prevalent in the international workers' movement at the turn of the century. The hopes and understanding expressed by anarchists and anarcho-syndicalists were most appealing, relevant and influential in the newly formed workers' organisations in the Cuban tobacco, maritime, food and other industries. (A little less than 35% of Cuban women who worked for wages were employed in the tobacco industry by 1903; the rest were mainly concentrated in domestic work.)

Although the majority of Cuban working class women did not (and still do not) work for wages, their lives were shaped, nevertheless, by the necessities of industry and the labor market. Many, therefore, took an active part in the bitter labor conflicts which continually erupted from the beginning of the century to the end of the 1930's. Country and city women were also instrumental in the formation of the workers' cooperatives and the cooperative societies that grew up all over Cuba during this period. Their participation was welcomed and encouraged by anarchists and anarcho-syndicalists, among whom ideas about sexual liberation and family transformation were then being discussed.

These issues were particularly relevant to the Cuban workers and peasants because of the impact which industry and the marketplace was making on their personal and social lives. The condition of life and small peasant proprietors, agricultural laborers and industrial workers made it difficult if not impossible for them to continue to maintain extended family ties. These conditions included inadequate housing, extended hours of work, insufficient income, unemployment, the need for various members of a family to seek employment away from home, etc. — leading to a rapid disintegration of family ties. Common law marriage became more and more prevalent. This was linked to a growing feeling on the part of the poor that the Church, as well as the employers and the state, offered them nothing but domination in their new lives. The anarchist ideas of free love and sexual emancipation, along with their criticism of religion and the state, gave voice and reason to these experiences.

During the first half of this century, Cuban intellectual and bourgeois women, along with their counterparts in other countries, fought for and won certain legal rights, such as the right to vote, and employment opportunities, especially in the professions and the semi-professions. By 1957 about 46% of all professionals and semi-professionals in the arts, medicine, teaching and other service industries were women. However, these gains did not change the basic class structure or social problems within the society as a whole and had little impact on their lives of the majority of the population.

To what extent have real changes occurred in Cuba since 1959? It has been observed that the quality of the relations between the sexes in society as a whole offers a clear insight into the degree to which human emancipation has been achieved. Since the primary proclaimed goal of the new regime has been modernization (industrialization), it is not surprising that the demands of industry still dominate personal and social life.



The bourgeoisie which the new regime replaced, had not done its job well; the lives of the population had not been totally permeated by the needs of industry; the new administrators were faced with completing the job in order to "develop" the country. Despite its many defeats, the workforce, and especially the agricultural workers and peasants, tended to be unruly and poorly disciplined. In a speech on November 4, 1969, Castro described this problem as the administrators see it: "Industrial production contributes much to disciplining workers due to the productive process inherent in such activities. A country with few industries, with an immense majority of its population of peasant background, accustomed to starting work at one hour today and at another hour tomorrow, waiting for rain... cannot develop work habits."

This was a problem which the early industrialists in Europe and North America had to face. Starvation and force did not suffice to bring the newly-forming working class into line. This was only accomplished (albeit tentatively and temporarily) through the transformation of the psycho-social life of the class as a whole and its definitive focus on industry. It involved the reduction of all human activities and qualities to their relative value for the productive process. Work was to become the central experience of, and give value and meaning to all of life. It was not until women and children were brought directly into the labor force that the transformation was complete.

This experience has not been lost on those now in power in Cuba. The Castro regime has perceived its task to be the disciplining and taming of the workforce to make it a willing and useful tool in the process of full industrialization. It was recognised early on that recalcitrant women could act as a drag on the motivation of men, and could even cause trouble in their own right (as they had shown in the early days of militancy at the beginning of the century and would again show in the demonstrations against food shortages in the 1960's.) The government therefore decided to take the initiative in involving women directly in the labor force, thereby enlarging it and making them directly subject to industrial discipline. Only 24% of Cuban women presently work for wages; the rest, however, besides working at home, have been involved in "voluntary" work. The government-sponsored Federation of Cuban Women has as its stated objective to "raise the ideological, political, cultural and scientific level of women in order to incorporate them into the tasks assigned by the Revolution and so to allow them the role they are entitled to play in the new society." The Federation conducts dress-making and other classes for housewives in order to bring them together for "ideological study" as well as to teach them skills.

In the Family Code issued in 1974, great importance has been placed on the nuclear family as the "natural nexus" of social development and industrialization. In order to make this emphasis consistent with "socialist ideology", the class basis of the nuclear family has been rejected in favor of the new of it as a "natural" institution. Significantly, this has always been the bourgeois view. In its intensified relationship to the industrialization process, the family has been praised and even glorified. Men and women are used (and even

enticed) to become **legally** married. The state provides couples with large wedding receptions (including food, liquor and a photographer), chauffeur-driven cars, and honeymoons at luxury hotels. Common law marriages are frowned upon. Premarital sex and extramarital sex are also looked upon unfavorably because they supposedly distract one from political work and especially production.

In order to maintain the psychological tension indispensable to the industrializing effort underway, sexual repression has been intensified. According to many sympathetic observers, including Margaret Randell and Ernesto Cardenal, virginty is highly touted. Women are often denied scholastic possibilities and work promotions if they are known to have engaged in illicit sex. In her book *Cuban Women Now* (Toronto, 1974), Randell tells us that, at least in the official ideology, sexual liberation is viewed as freedom from prostitution. Although birth control devices and abortion "for good reason" are available, the government does not encourage them; many illegal abortions still take place.

As in capitalist society, sex in "revolutionary" Cuba is viewed primarily in terms of its relation to production (including reproduction) rather than to pleasure. Women are exempt from the military draft and penalties for absenteeism because of their familial role as producers in the home. Indeed, "who is going to cook for the second, or third-grade child when he comes home for lunch? Who is going to care for unwanted infants or babies of 2, 3 or 4 years of age? Who is going to prepare dinner for the man when he comes home from work? Who is going to wash, clean, and all those things?" Castro asked in a speech in 1966. He made his answer clear, if it wasn't already, in his speech to the Second Congress of the Federation of Cuban women in 1975: "Women must be accorded certain small privileges and inequalities because they bear the burden of motherhood."

Although motherhood is emphasized, sexual knowledge and understanding are de-emphasized (with a vengeance) on the official level. In early childhood, sexual repression and shame are to be encouraged. In an interview with Margaret Randell, the head of the Children's Circles (and Party Central Committee member) Clememina Serra related that boys and girls in the Circles (for pre-school children) do everything together except bathe. This one exception is made in order to avoid any undue questions about sex, which, it is argued, the women in charge — and there are only women — might not be able to answer correctly. The sexual ignorance of these women, almost sixteen years after the Revolution, has not been adequately explained.

In the declaration issued by the First National Congress on Education and Culture in 1971 it was specified that there would be no special sexual education classes in the schools, on any level, so as not to give sex an undue importance in the minds of students. Instead, teachers were instructed to "nurture a concept of what love means in the constitution of the human couple and the motives that should unite it (the couple)" Love is presented as something separated from, and much purer than, sexuality. Sex is not to be thought of as pleasurable, but only to be placed in the service of love, marriage and reproduction; otherwise it may interfere

sexual life in cuba

with and interrupt production, and can only be regarded as low and dirty.

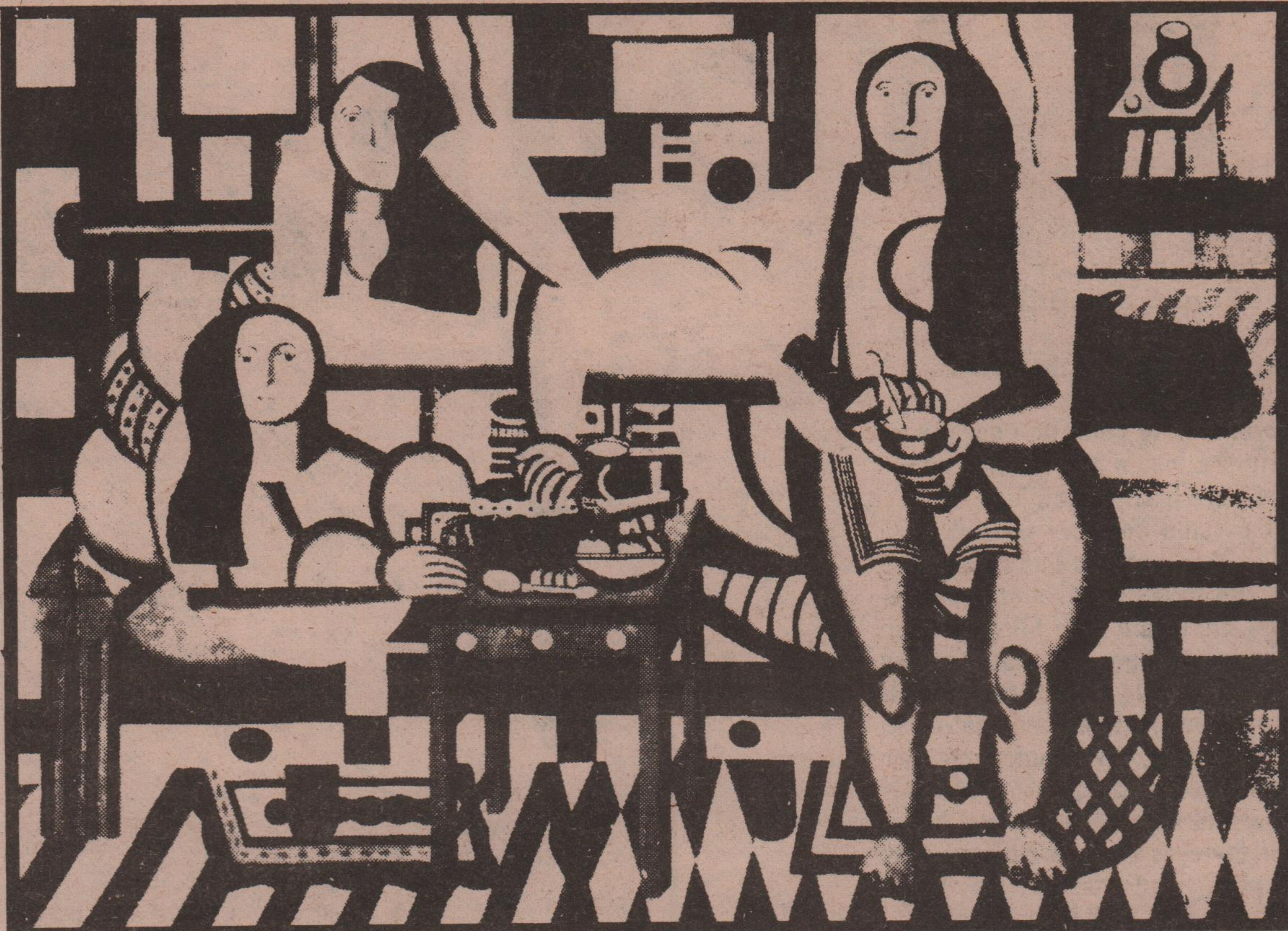
As young people progress through the educational system, sexual repression intensifies. In the rapidly expanding system of boarding — and semi-boarding schools, boys and girls are placed in separate living quarters, often they are placed in all-boys and all-girls schools. Work Brigades in the fields and factories are also separate. In the report of the Cuban government to the Thirtieth Session of the International Conference on Public Education in 1968, it was stated that the lives of the students in the boarding schools are totally organised under the guidance of instructors, allowing no opportunities for students to "go astray" or "acquire bad habits."

In order to achieve rapid modernization, the regime has decided to suppress what Castro calls the "instinct of selfishness, of individuality." As far as he is concerned, capitalism caters to human instincts, while socialism, in demanding sacrifices, opposes and is above such base nature. In other words, what is demanded is that people postpone satisfaction indefinitely to permit capital accumulation (as the Puritans well understood).

Education has become more intensively focussed on the industrial process and takes its meaning and value more and more directly from it. According to Clementina Serra, the main goal of the Children's Circles is the creation of "healthy, strong, well-developed, culturally prepared, politically clear . . . children for the new society . . . children who will take the place of today's workers." In order to accomplish this, children are taught to dress themselves by the age of five (so they won't be parasites), not to break toys (so that they will respect "socialist property"), to keep regular hours (so that they have an organised life), and to develop good work habits. The Circles have little gardens with orange and white lines, modeled after the state farms. The four and five-year-olds are organised into brigades to work in the gardens. Children whose attitudes and performance are best during the week get to be leaders in the gardens. Visits are organised to meet and watch exemplary workers on the job; children are also urged to stimulate their own parents to become "vanguard workers."

In the elementary and higher schools, the emphasis on work and productivity continues. Students devote time to cleaning and maintaining school grounds, gardening, and animal husbandry (organised in work brigades). Visits are made to factories and farms.

The nuclear family within the context of legal marriage has been encouraged by the regime as part of its attempt to maintain stability in the hierarchy of relations. According to the 1971 Congress on Education and Culture, "The nuclear family has taken on a role in our society as it links up with collective institutions . . . The need to rapidly strengthen the economic base of the country to the greatest degree has promoted the massive development of men and women . . . The mobilization of social factors and the socialist society makes it possible for the family to serve as the link between children and young people on the one hand, and the social environment on the other." In other words, the family can help to discipline the youth through its support for constituted authority. The family and sexual policies are intended to reinforce and strengthen control over the population from above. Real changes in family and



sexual life, along with life in general, would lead to the erosion of subservience and obedience.

The notorious persecution of homosexuals is a logical consequence of the rest. These deviants are denied jobs, education, Party membership, and are even imprisoned because they are believed to have inherently weak characters. Anyone with views on sex differing from the official is considered untrustworthy. As in the U.S., it is maintained that homosexuals disrupt the work process.

It has been argued by supporters of the present regime that the possibilities of legally marrying, going to the beauty parlor every week, being feminine, becoming a beauty queen, etc. were previously luxuries only available to the rich and that their incorporation into the lives of all Cuban women is therefore revolutionary. This assumes that the only thing wrong with modern industrial capitalist society is that it doesn't distribute its goods and services equitably.

When private capitalists are replaced by "benevolent" state administrators, who continue to demand sacrifices and deny and suppress the self-activity of the rest of the population, nothing really changes. People continue to be powerless to determine what happens to them, much less the products of their labor. Increases in the economic standard of living (when and if they occur) cannot make up for the continued impoverishment of the core of life — as has become so clear in highly developed countries such as the U.S. There is no reason that the women or men of the "underdeveloped" countries should be asked to settle for such cruelties.

Sylvia Kashdan

EDITORIAL [Left out of March 79 issue]

Hello there,
and welcome to Everything, so sit down, put your feet up and avecup-patea. We'd like to tell you "everything" about ourselves but we're too paranoid. Instead, let us take this opportunity to cordially invite you to send in articles, letters and graphics. Also you can enter our 'in memoriam to the pope and N. Rockefeller' competition for the most extreme examples of sexist, patriarchal, imperialist, capitalist, bourgeois, communist, fascist militarist, racist, religious, nationalist and just damn uncharitable literature and graphics that you can find about the place.

- 1st. Prize: A years subscription to 'House and Garden'.
- 2nd Prize: A holiday for two in Queensland (sunshine state) for 3 years to life.

Ten 3rd Prizes of broken colour T.V.s

Hugs and kisses from the collective with "EVERYTHING"

[RIGHT OUT OF THE BLUE, AUGUST 1979]

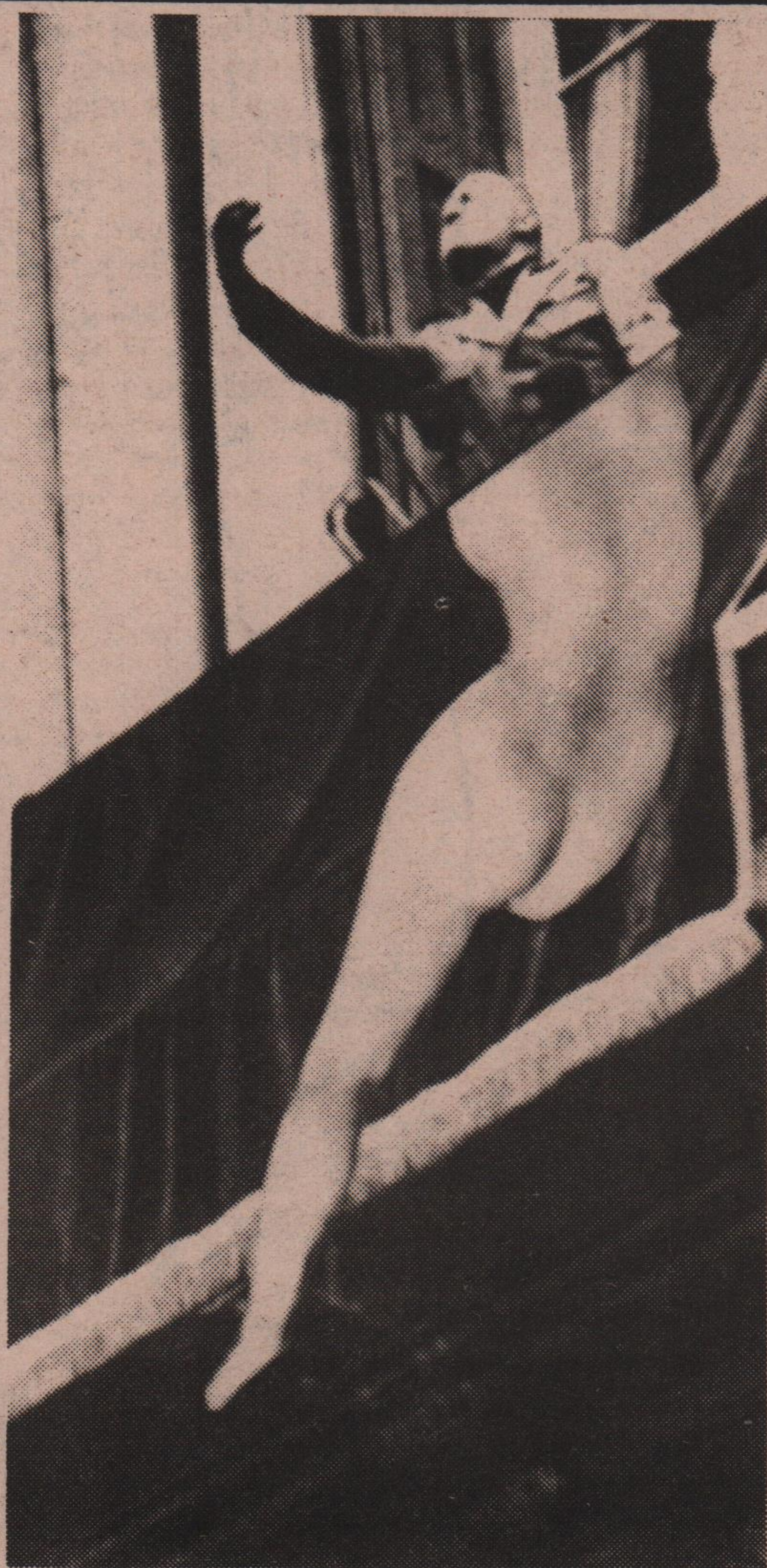
A bit about ourselves. We are a collective of about half a dozen. 3 out of the six of us worked on first issue (March 79). We hope to keep a core group involved, while maintaining flexibility. One woman, found her commitments too heavy, left the collective to remain an adviser and supplier of graphics, and another woman joined us, who has other skills — different ideas.

We mainly met one another from anarchist-feminist meetings which were held regularly from Feb. 78 to Feb. 79, and out of this grew the desire for a paper so a separate magazine collective was formed. You are welcome to send contributions, however we aim for the paper to reflect the attitudes of the collective, but the opinions expressed are not necessarily ours.

We do not want the pressure which having subscriptions involves. However, your advance payment will ensure you receive the next issue. Send 75c to Box M328 Sydney Mail Exchange, 2012. Make chequesy postal order payable to: "Everything".



MARGARET THATCHER WILL DO FOR WOMEN'S LIBERATION WHAT FACISM DID FOR THE JEWS.



CAN
YOU
SPOT
THE
DIFFERENCE?

Oh bondage UP YOURZ

I AM IN LOVE WITH THAT MAN & THAT IS THE MEANING OF LIFE OR "OH BONDAGE UP YOURS"

Now in the opera scenario that governs our lives....

Janet would have gone to a party and at that party she would meet a man and there would have been something about that man, he would not have seemed to her like any other man she had ever met. Later he would have complimented her on her eyes and she would have blushed with pleasure; she would have felt that compliment was some how unlike any other compliment she had ever received because it had come from that man; she would have felt the compliment enter the marrow of her bones; she would have gone out and bought mascara for the eyes that were complimented by that man. And later still they would have gone for walks, and later still for dinners, little dinners, tete a tete with that man would have been like no other dinners. And over coffee and brandy he would have taken her hand, and later still Janet would have melted back against the black leather couch in his apartment and thrown her arm across the cocktail table (which would have been made of elegant teakwood) and put down her drink of expensive scotch and swooned; she would have simply swooned. She would have said: I am in love with that man. That is the meaning of my life, and then, of course, you know what would have happened.

I enjoy being a girl, I'm so glad I'm a female, I'm all dressed up, love will make up for everything tra-la-la. Where are the songs about how glad I am I'm a boy?

Finding the man, keeping the man, not scaring the man, building up the man, pleasing the man, interesting the man, following the man, soothing the man, flattering the man, deferring to the man, changing your judgement for the man, changing your decisions for the man, being perpetually conscious of your appearance for the man, being romantic for the man,

hinting to the man. Sob, sob. Whenever I act like a human being, they say: what are you getting upset about?

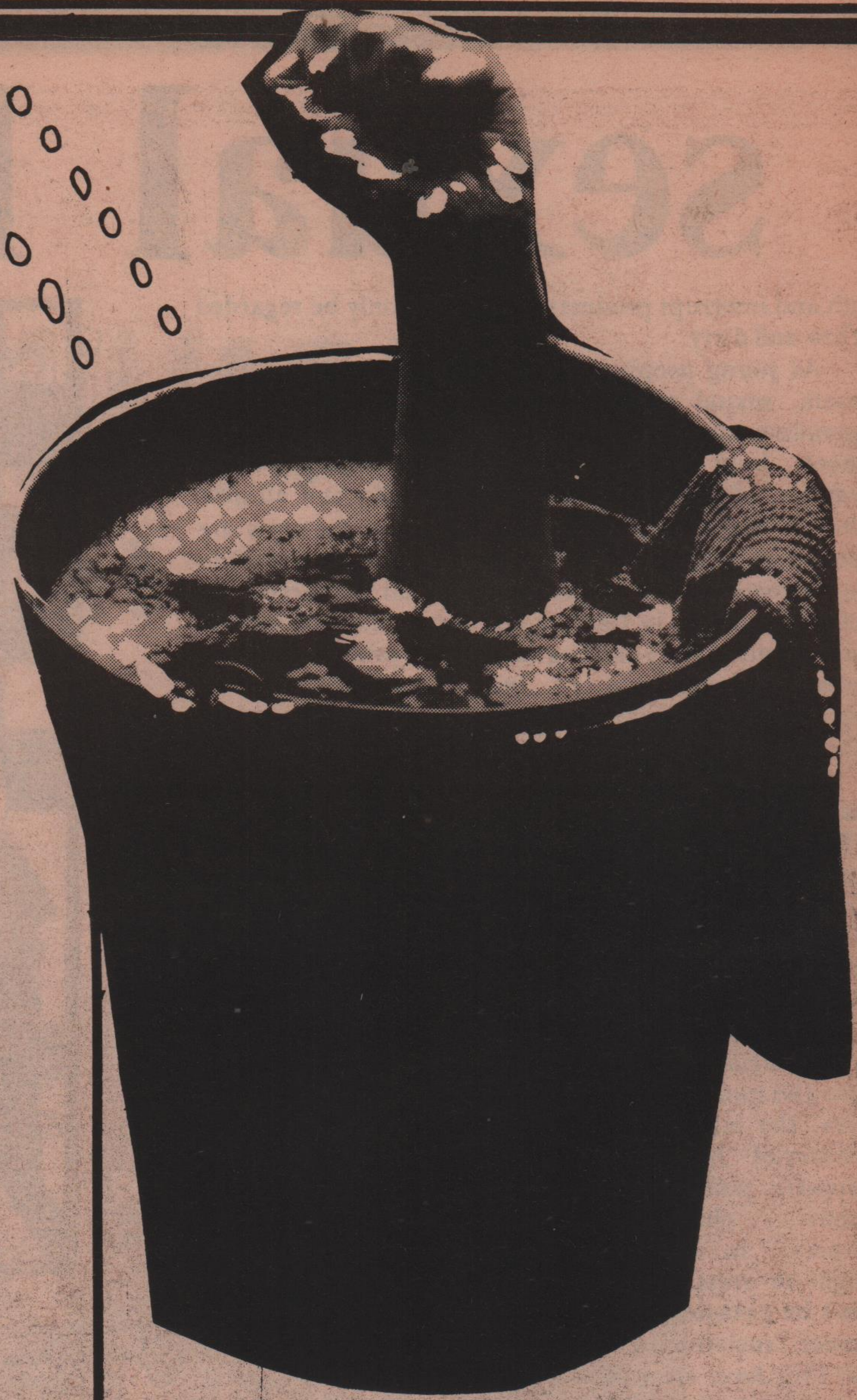
I live between worlds: half the time I like doing house work. I care a lot about how I look, I warm up to men and flirt, I don't press my point in conversations and I enjoy cooking. I like to do things for other people, especially male people. I sleep well, wake up on the dot and don't dream. In my other incarnation I live out such a plethora of conflict that you wouldn't think I'd survive, would you, but I do. I wake up enraged, go to sleep in numbed despair face what I know perfectly well is condescension and abstract contempt, get into quarrels, shout, fret about people I don't even know, live as if I were the only woman in the world trying to buck it all, work like a pig, strew my flat with notes, articles, books, get frowtsy, don't care, become stridently contentious, sometimes laugh and weep within five minutes out of pure frustration. It takes me two hours to get to sleep and an hour to wake up. I dream all over the place.

He: I can't stand stupid vulgar women who read true love magazines and have no intellectual interest.

Me: Oh, neither can I.

He: I really admire refined cultivated charming women who have careers.

Me: Oh, so do I.



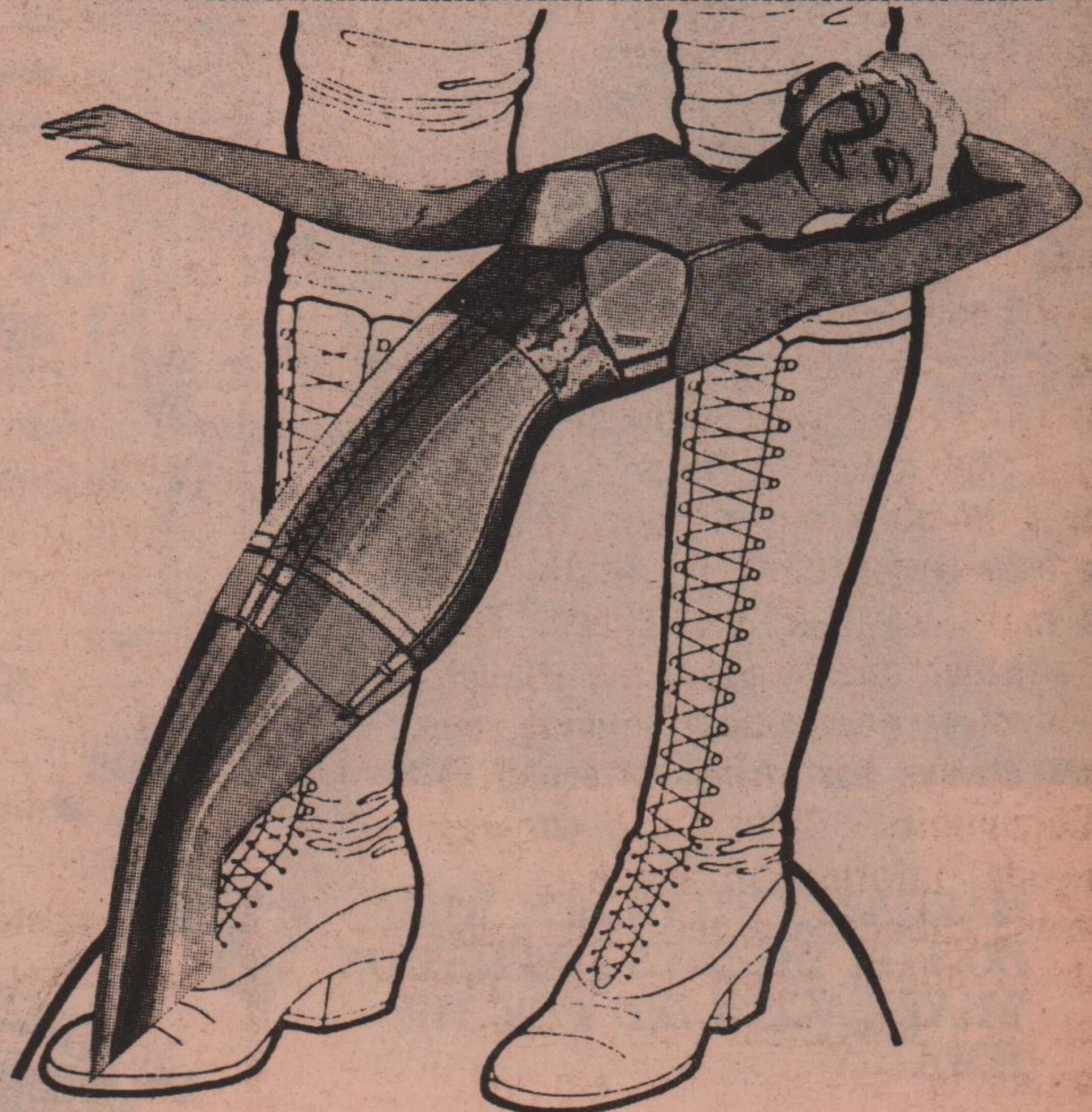
He: Why do you think those awful, stupid, vulgar, commonplace women get so awful?

Me: Well... probably....NOT WISHING TO GIVE ANY OFFENCE AND AFTER CONSIDERED JUDGEMENT AND ALL THAT AND VERY TENTATIVELY WITH THE HOPE THAT YOU WON'T JUMP DOWN MY THROAT.....(long silence) I think it's partly your fault

He: You know, on second thought I think bitchy, castrating unattractive neurotic women are even worse. Besides you are showing your age.....

There's no being out too late in Whileaway, or up too early or in the wrong part of town, or unescorted. You cannot fall out of the kinship web and become sexual prey for strangers -- the web is worldwide. In all of Whileaway there is no-one who can keep you from going where you please (though you may risk your life, if that sort of thing appeals to you) no-one who will follow you and try to embarrass you by whispering obscenities in your ear, no-one who will stand on street corners, hot eyed and vicious, jingling loose change in his pants.. bitterly, bitterly, sure that you're a cheap floozy, hot and wild, who likes it, who can't say no, who's making a mint out of it, who inspires him with nothing but disgust and who wants to drive him crazy.

I am one of the man haters some have said. I don't have time for patience here to say again why and how I hate not men but what it is men do in this culture, or how the system of sexism, power dominance, and competition is the enemy -- not people, but how men, still created that system and preserve it and reap concrete benefits from it.



Credits: The Female Man by Joanna Russ
Monster by Robin Morgan.

CHILD CARE

Most forms of child care that are offered to women are expensive (unless the woman is on supporting parent's benefit, in which case there is a rebate at all state pre-schools). However, they are often the only alternative available to a working mother who needs the extra money gained from employment for economic survival. The pension could hardly be called adequate.

Although for most children the experience of pre-school has its advantages (lots more kids to play with, stimulating environment with educational equipment) it depends entirely on those who staff the place whether the child really has a chance to grow. By grow I mean in a fairly creative and individual way, so that there opportunities for them to learn to make decisions and explore the world at their own pace. Unfortunately, most pre-schools have rigid routines and far too easily resemble the school situation that kids have at least ten more years to go through. Of course, the poorer the area the less equipment and space a pre-school will have.

That is why it is interesting to visit alternatives to pre-schools, like the Mt. Vernon St. Kids Co-op in Glebe. The basic idea of a child care co-op is that no-one is paid to look after the kids but the costs of feeding them, equipping the place with toys and tools and maintenance are shared by the adults involved. Also the actual child care is shared by the parents of the children and other interested adults. This takes the form of one roster per week, which means a morning or afternoon. Someone else does the roster too so that there are always two adults there. The costs are \$2 per week per child for general expenses plus 50c. for lunch and 20c. for other eats during the day. The low costs are because the building and land are part of the Glebe Estate and they only pay \$15 per week rent. They also run the risk of being evicted at any time.

The group make all their decisions about the workings of the co-op in a non-hierarchical way, with each person having the right to voice their opinion. There is an effort made, by those who are with the children, to relate to them as people and to encourage non-sexist behaviour and self-reliance. A day book is kept of information about the shift so that the rest of the co-op know what has been happening during the week.

Although some of the women in the co-op work part-time, none of them work full-time. They say it would be possible to be a part of the co-op and work full time if you could get someone to do your shift for you. At the moment there is room for another 5 adults, with or without kids, to become a part of the Mt. Vernon St Co-op. Call in and talk to someone if you are interested (12 noon - 5pm).

Although it would seem a difficult thing to try and set up a child care co-op, sometimes there are church halls or community buildings vacant, which may be able to be rented from a local council. For instance, the Annandale Kid's Co-op originally squatted in a house in their area. Then they paid \$5 per week to the Public Trust. Recently they were donated 2 houses by Camperdown Children's Hospital for a nominal rent - but, they will have to move out in the future to make way for a car park! There is another option available, though it involves government funding, and that always has strings attached. The "Community Child Care" program provides information and help in writing submissions and it is possible to obtain money to BUY premises. But don't hold your breath waiting for the govt. to respond. For further information phone 212 2188

MILITANT MOTHERS MANIFESTO

To all Parents, Non-Parents, and children.

*WE WILL NO LONGER accept the role of the nuclear family
WE WILL NO LONGER be the sole persons responsible for child rearing
WE WILL NO LONGER accept our class status as mothers
OUR CHILDREN WILL NO LONGER accept their class status as kids
WE WILL NO LONGER remain hidden
OUR CHILDREN WILL NO LONGER remain hidden*

WE TAKE THE FOLLOWING ACTIONS

*WE PROMOTE the concepts of extended family and collective/ community child rearing
WE PROMOTE the sharing of responsibilities for our children
WE DEMAND recognition as women
OUR CHILDREN DEMAND recognition as small unskilled people who have the same capacity to learn emotional and social skills as big people.
WE WILL APPEAR in public places and social/cultural functions as you do
OUR CHILDREN WILL APPEAR in public places and social/ cultural events as you do*

MILITANT MOTHERS,
1626 Kains Ave,
Berkeley Ca. 94702
JOIN OUR ORGANISATION OR START YOUR OWN!

"Sausages and Mash"

to the tune of
"Click Go The Shears".

Down in the kitchen the little missus stands,
Lovely lemon liquid on her rough, reddened hands,
In come the kids saying "Mummy can I have"
Hey! Suzie's in the washroom and she's drinking from the lav.

Chorus:
Bash go the kids mum
Smash Bash Crash
Life is carried on with the sausages and mash,
She's living in a circus where she doesn't really fit,
And she curses female destiny that put her in the shit.

In comes the boozer, the kids are getting fed,
"Turn up the telly, get those bloody kids to bed"
Bolts down his snags and says "how about some sex?"
Wait a minute deary, as she reaches for the Bex.



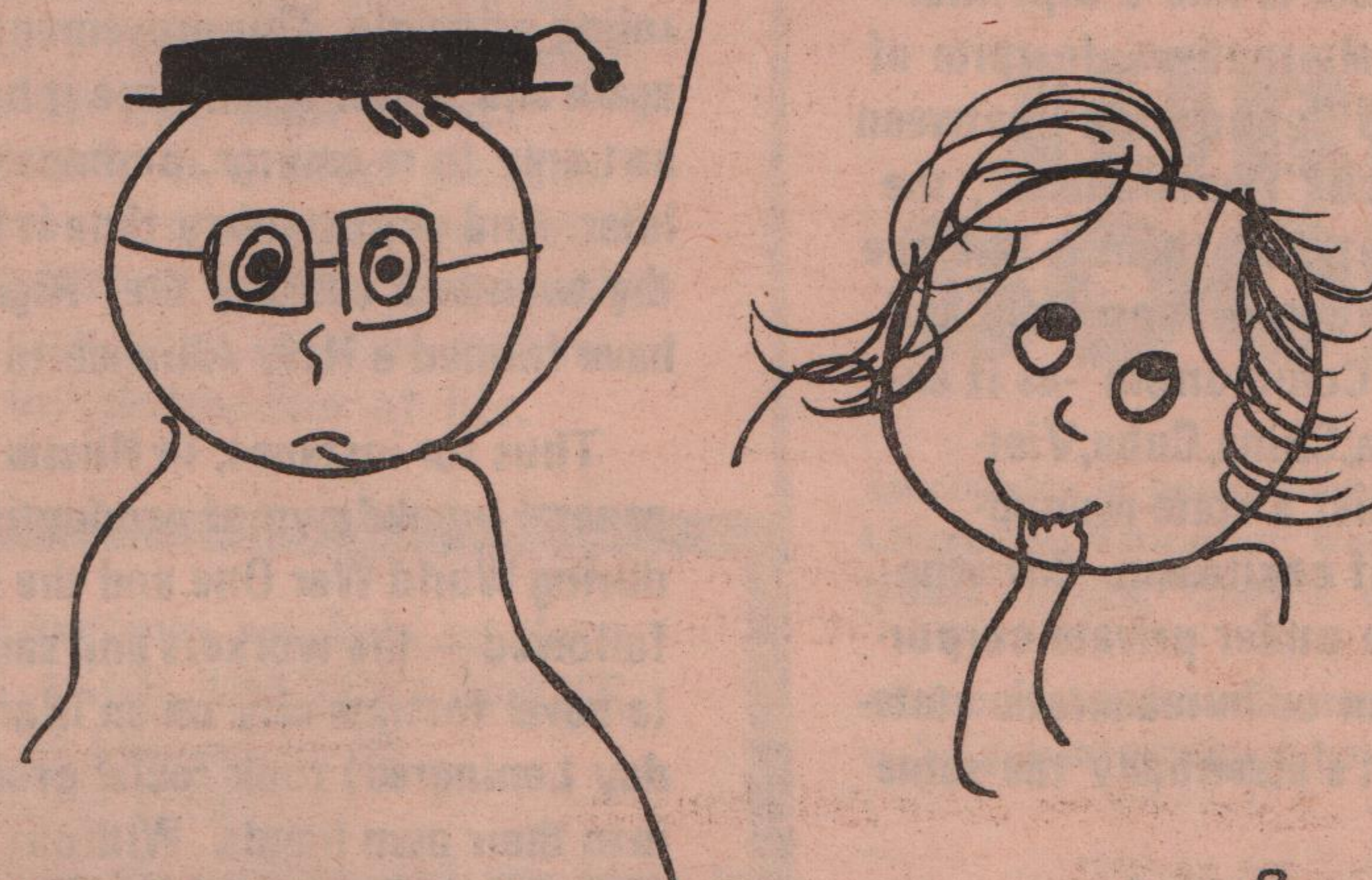
LIMITED EDITION GIFTS, 58 Oxford St., PADDINGTON
is looking for the work of artists and craftspeople. We urgently require: prints, drawings, etchings, watercolours, paintings etc. for exhibition in small backroom gallery. Feminist work preferable. Telephone for appointment or call in Fridays and Sats. Ask for Meg. Trading hours 11am - 6pm. Tues. - Sats. phone 33 5997

"...anatomy decrees the life of a woman....."

VISITING THE FOLKS.....

I went to visit my mother the other day and when she woke me in the morning she said "You are very unhappy, I think you would be happier if you went to Weight Watchers. You could easily lose four stone." Out raged, my stomach turned over, GET OUT, GET OUT, but all I said was "I don't think it's any of your business", and I remember that last time I saw her she told me that I was unhappy (and I told her she was) and probably the time before that and that. I have always said that I have a very good relationship with my parents. They don't pressure me to visit them, they don't try to support me financially, but I realise that I've been fooling myself and that the deep honesty isn't there. I talk to my father, he accepts everything, though if he thinks something is really stupid or destructive he'll let me know. My mother and I talk of more domestic things, like she does too much work or about her job and some world issues, but she'll never admit she's unhappy and she always picks at my appearance - I never look bland enough for her. She wants me thin, clear skin, rosey cheeks, permanent smile and elegantly dressed. I feel like an abomination when she's finished, tho' she means well. I think she thinks that overweight and unhappiness are a basic constant. She is worried about her own weight. The only

When women grow up without dread of their biological functions and without subversion by feminist doctrine, and therefore enter upon motherhood with a sense of fulfillment and altruistic sentiment, we shall attain the goal of a good life and a secure world in which to live it
from J. Rheingold:
The Fear of Being a Woman



crummy thing about my childhood is that I was constantly made to feel ugly. No wonder I'm not prepared to talk about my appearance reasonably!

CONSUME, BE silent. die.

DIE, BE SILENT, CONSUME

THE BAD OLD DAYS WILL END.....

The following is an extract from a much longer article by Charles Lutwidge written October 1975. For further information contact the author at :
c/o Re-invention of Everyday Life
P.O. Box 282,
Palo Alto, Calif. 94302
USA

THE COLLAPSE OF THE WORLD AS WE KNOW IT HAS ALREADY BEGUN, EVERYONE FEELS IT IN THEIR BONES. ALL THE ATTEMPTS TO DENY IT ARE ENOUGH TO PROVE IT.

It's as though everyone's waiting for something but no one knows what. Whether I find myself wandering around the city or in the graveyard-like suburbs, this feeling of despair seems to haunt everyone even in their sleep.

Meanwhile we just grow more isolated from each other. When I meet someone on the street we really have nothing to say to each other because nothing has really happened. So empty words are exchanged and we stumble away awkwardly. Nobody seems to enjoy anything anymore. Nobody seems to know why they're alive. What everybody does know, however, is that all the attempts to hold it together just make it more hideous.

As far back as I can remember everyone around me spent most of their lives sacrificing in order to survive. There was, of course, always a certain degree of marginal freedom but now even this is vanishing. And as politicians talk about the need for yet more sacrifice, the mass media pumps out more ways to glorify misery.

Jobs are becoming so meaningless and so exhausting that many people would prefer to be unemployed. "Leisure time" is becoming as boring as work. All the "problem solving" of the sociologists, economists, psychologists and urban planners just become ways to make more acceptable the humiliation we experience every day.

Nonetheless, I know this misery will go on only so long as we allow it to.

The spectacle is like a supermarket of false alternatives. In spite of the supposed "opposition" between capitalism and "Communism", the difference between them is like the difference between Pepsi Cola and Seven Up. "Communism" as it exists in Russia, China, Cuba, Vietnam, etc. is just a state-monopolized form of capitalism. But whether you live under private corporate capitalism or bureaucratic state-capitalism, it's essentially the same old crap.

Every time you stand in a line at a supermarket checkstand you do this not to accomplish any productive or socially useful function. EVERYTHING NO.2 PAGE 14

tion. The only reason you're waiting in line is to pay for the food, even though it would be every bit as good whether or not you pay for it. But unless you pay for it, it cannot be realized as a commodity, as exchange-value. In terms of its social use-value it would be much simpler and indeed more efficient, if you simply walked out with it. (But don't get caught trying.)

Anyone who has ever been on welfare or unemployment has had the experience of going to offices, spending hours being questioned and hassled, waiting in lines, filling out forms and going through countless other humiliations in order to receive some silly pieces of paper (checks) which are exchanged for other silly pieces of paper (cash) which can then be exchanged for various commodities. But the things you ultimately buy would be every bit as good if you simply took them.

For the "Left", of course, the problem with private capitalism is only that it doesn't do what it's supposed to on its own terms—that there aren't enough "jobs", that people don't get high enough ("fair") wages for selling their lives, that women and "third world" people don't get their fair share of the shit pie, that Capital accumulation doesn't go on peacefully as it should.

We could begin to relate as human beings instead of as commodities. No longer would people be compelled to be competitive with each other. Instead the enrichment of others would be a further enrichment of ourselves when we experience each other. The full and free development of each individual around us will be *our own direct self-interest.*

The "Leftists" have so little understanding of the actual workings of capitalism that when its tendency toward centralization and monopolization is pushed to an extreme — such as in Russia or China — they think that it is no longer capitalism. In spite of their self-acclaimed "radicalism" they are really the staunchest of conservatives. And as capitalism — the highest form of hierarchical society — is falling apart, they dutifully try to come up with new ways of holding it together.

But all the confusion created by the "Left" and the "Right" alike cannot hide forever the fact that since the time capitalism began there has been a *red movement* for a genuinely new way of life, for a society in which the full and free development of every individual forms the ruling principle. This movement has emerged again and again. Each time it has been crushed, but only to re-emerge, perhaps years or decades later. And almost every time it has emerged in the twentieth century the "Right" and "Left" have formed a Holy Alliance to suppress it.

Thus for instance, in Russia the famine and general breakdown of production which occurred during World War One and the Civil War which followed — the workers and sailors of Kronstadt (a naval fortress city on an island near present-day Leningrad) took social production directly into their own hands. Without any specialized or separate "leadership", they took back all social territory, carried out expropriations, redistributed land and began a comprehensive program to co-ordinate socially the use of all

available resources, as well as improving and expanding production in agriculture (on hitherto unused land on the outskirts of the city), construction of buildings, etc. All this was organized responsibly throughout the city (approx. pop. 50,000) as a whole. In addition the workers and sailors of Kronstadt maintained an "operating fund," so to speak, from *voluntary* donations by the people of whatever was beyond their immediate needs. This was used to acquire various resources (tools, seeds, etc.) by the city's population collectively, and in addition to send revolutionary speakers and agitators throughout Russia.

All major decisions were made by the people themselves in workplaces and popular assemblies in other public areas. Co-ordination of action was carried out through elected delegates (from among the workers and sailors) who were *only to carry out those specific tasks* and who could be recalled at any time.

In March 1921, after three and a half years the workers' and sailors' revolution at Kronstadt was crushed. Its participants and sympathizers were either shot on sight, imprisoned, or forced to flee "revolutionary" Russia. But the final suppression of the Kronstadt Commune was not carried out by the "White Army" or by foreign imperialists. They were crushed militarily by the so-called "Red Army" with Leon Trotsky at its head and with explicit orders from Lenin and the rest of the top Leaders of the Russian "Communist Party".

None of this should be surprising. The workers' and sailors' revolution which broke out at Kronstadt was qualitatively different from the movement which was led by Lenin and the Communist Party, and in direct opposition to it. It was, though in a crude and embryonic form, a movement for a free and classless society.

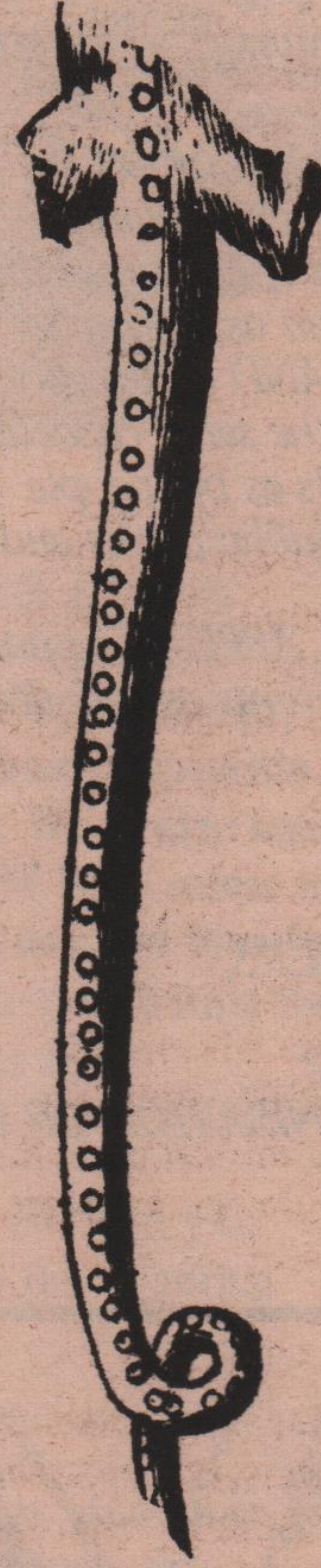
For several decades now, the "Right" and "Left" have conspired to hide this movement from us and to distort its reality beyond recognition. Both the Left and Right would like us to believe that totalitarian state-capitalism (which is what they call "Communism") is the only alternative to private corporate capitalism, and that shiteheads like the "Symbionese Liberation Army" are revolutionaries. All these people have a stake in keeping things the *same.*

Social revolution, like all revolutions, is the outcome of a struggle between antagonistic classes. Every mode of production has produced insurrectionary classes who ultimately overthrow or effectively abolish that mode of production and all the social relations built on it.

Capitalism has produced the largest and the most important (potentially) revolutionary class in all history — the proletariat. The proletariat consists of all of us who are separated from control of the means of social production and therefore have no control over our own life activity.

Imagine now that one day no one came to work, no one went shopping and no one went to school. If this was kept up within a very short period of time capitalism would grind to a halt. Unfortunately, in this case, so would human society. But imagine, on the other hand, that one day proletarians everywhere *took over* all the work places — factories, offices, schools, stores, television stations, and telephone facilities, oil refineries, computer centers, etc. — *in every part of the*

world at once! No military force could be large or powerful enough to stop us. I realize I have exaggerated what is actually possible ... but only slightly. All we, ie. the world proletariat, lack is the conscious desire and unity to pull it off. So long as, at any given time, the majority of us are willing to comply, each isolated individual or small group of individuals is powerless to resist.



BOOK REVIEWS.

"The Dispossessed" by Ursula Le Guin.

- AN ANARCHIST UTOPIA?

Science fiction is a genre of writing that has been noted for its conservatism, both in the way it deals with political theory and social organisation. More specifically, science fiction has usually dealt in stereotyped and sexist images of men and women, authoritarian ideas on the way society is organised in future worlds. Underlying all the futurism and escapism of science fiction there usually lies an extremely sexist and reactionary ideology. Moreover, no amount of superior technology and robot power can make up for the general inability of science fiction to transcend familiar social and political relationships. One writer has commented:

"The only social change presented by most S.F. has been towards authoritarianism, the domination of an ignorant mass by a powerful elite, sometimes presented as a warning but often quite complacently. Socialism has never been considered as an alternative and democracy is quite forgotten. Military virtues are taken as ethical ones. Wealth is assumed to be a righteous goal and a personal virtue. Competitive free enterprise capitalism is the economic destiny of the entire galaxy. In general American S.F. has assumed a permanent hierarchy of superiors and inferiors with the rich, ambitious, aggressive males at the top, then a great gap and then at the bottom the poor, the uneducated, the faceless masses, and all the women.... it is a perfect baboon hierarchy, with the Alpha Male on top, being respectfully groomed from time to time by his inferious...."

Ursula Le Guin is one science fiction writer that has tried to transcend this baboon ideal.

"The Dispossessed" is set in the world of Anarres, among a group of people who call themselves Odonians. The name is taken from the founder of their society, a woman called Odo, who lived generations before but doesn't centre in the book. Odonianism is actually Anarchism. Le Guin comments: "not the bomb in the pocket stuff, which is terrorism whatever name it tries to dignify itself with; not the social Darwinist economic 'libertarianism' of the far right; but anarchism as pre-figured in early Taosim, and expounded by Shelly and Kropotkin, Goldman and Goodman. Anarchism's principal target is the authoritarian state (capitalist or socialist); its principal moral-practical theme is co-operation (solidarity, mutual aid). It is the most idealistic, and to me the most interesting, of all political theories."

The sort of anarchism then that Le Guin espoused in "The Dispossessed" was one encompassing the principles upon which anarcha-communism, anarcho-syndicalism and anarcha-feminism are based. These involve an ethical and moral theory of the way individuals relate to each other but also a definite principle of non-hierarchical organisation. Let us not mistake that anarchism is about organisation, and not (as many assume) an egoistic free for all; although desire and free will are also fundamental. The objections which anarchists have always sustained to fixed and authoritarian forms of organisation does not mean that they deny organisation as such. Anarchism is the reverse of disorder and chaos. Society without

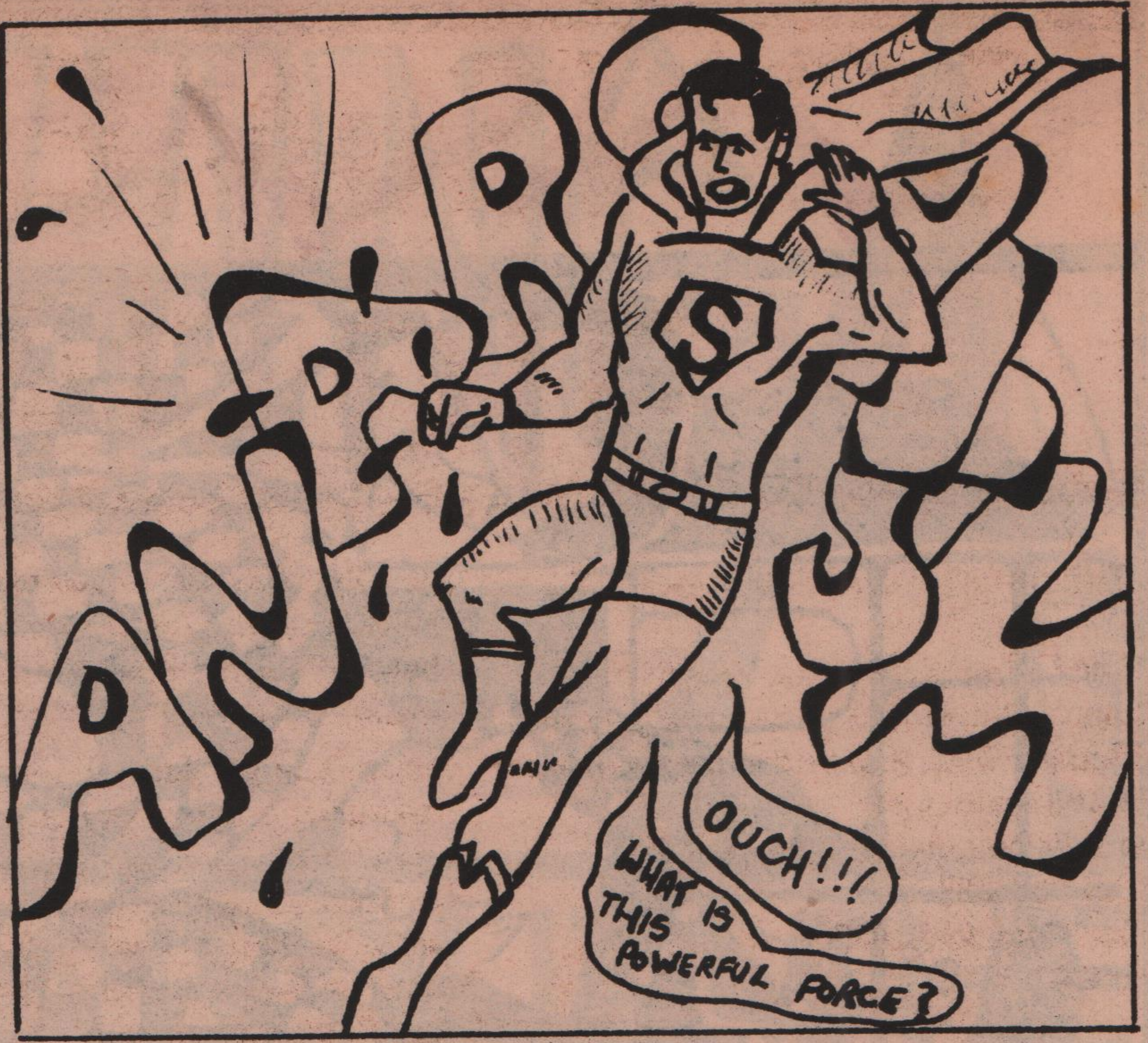
order is inconceivable. But the organisation of order is not the exclusive monopoly of the state. The Anarchism that Le Guin espouses is eminently social and involves both the idea of control over one's own life and freedom, but also the idea of responsibility and the preservation of other people's freedom, and definite non-authoritarian and non-hierarchical structures.

The anarchist society that Le Guin sets up centres on the world of Anarres. Anarres has been settled for 200 years by anarchist colonists and revolutionaries - the followers of Odo. Anarres is actually the moon of another planet Urras (the similarities to earth are striking). The chapters of the book alternate between the adventures of Shevek, an anarchist physicist on Urras and a flashback biography of his life in Anarres. Shevek is dissatisfied with elements of his life in Anarres, especially the seeming lack of interest that is taken in his scientific discoveries and the fact that life on Anarres has become conformist and subordinated to the collective, to the neglect of the individual's creativity and initiative. Shevek decides to go to Urras, the first Anarresti to do so since colonisation. He hopes to build new contacts between the two worlds. Naively thinking that he is being welcomed by the Urrasti because of their "pure" scientific interest in his research he is unaware that the domination of Urras over other worlds is their aim. Eventually Shevek realises this alongside with the realisation of the exploitation of the majority of lotians by the propertied few, and he seeks refuge with the lotian anarchists and helps them organise a revolt.

"The Dispossessed" is of particular interest to anarchists and libertarians interested in the mechanics of actually how an anarchist society would be organised. Almost every aspect of a hypothetical anarchist society is examined. What happens to jails and prisons and the whole dilemma of social control, for which Le Guin has no nice sugar coated solution; the relationship between the sexes which does seem to be one of equality, the family, education, money, employment.... The Odonians even invent a new language where the swear words become "egoist", "altruist" and "propertarian" and where the possessive adjective is completely replaced; e.g. "my mother" becomes "the mother".

But the problems of scarcity are not the only ones that confront the Anarresti. A "libertarian" bureaucracy is unconsciously going unchallenged by most Anarresti. What was prescribed by Odo to be decentralised has become centralised. Shevek is horrified by Bedap's suggestion that Anarres has a govt., "Shevek turned around to face him. 'But you can't seriously talk about a govt. here!' Tomens definition: 'Govt. :the legal use of power to maintain and extend power'. Replace 'legal' with 'customary' and you've got Saboul and the Syndicat of instruction and the P.D.C. '"

The crisis of Anarres is the classic anarchist dilemma of the relationship between collectivity and individuality and in the scarce environment of Anarres, slowly but surely the collectivity has stifled the expression of individuality. The society has become static and unchanging, impervious to innovation. Odo's words have become laws - the ultimate blasphemy. Human solidarity, which Odo maintained is the hope of a free society has



"How To Fix Your Bike"

BOOK REVIEW

It is usually not as complex as it appears to mend your own bicycle and it is so satisfying to do it. A bicycle repair book that is simple, light and cheap, and has the ideological benefit of being by a woman, is "How to Fix Your Bike" by Helen Gavey. I have found it sufficient and it is excellent to tour with because of its size.

Most repairs are quite simple and require a very small set of tools. I do most repairs with a small spanner that fits my front and back wheel nuts, a small adjustable spanner, two tyre levers, puncture kit. It is also good to have spares of breakable parts - tubes, light globes, especially on long trips or away from a bicycle shop.

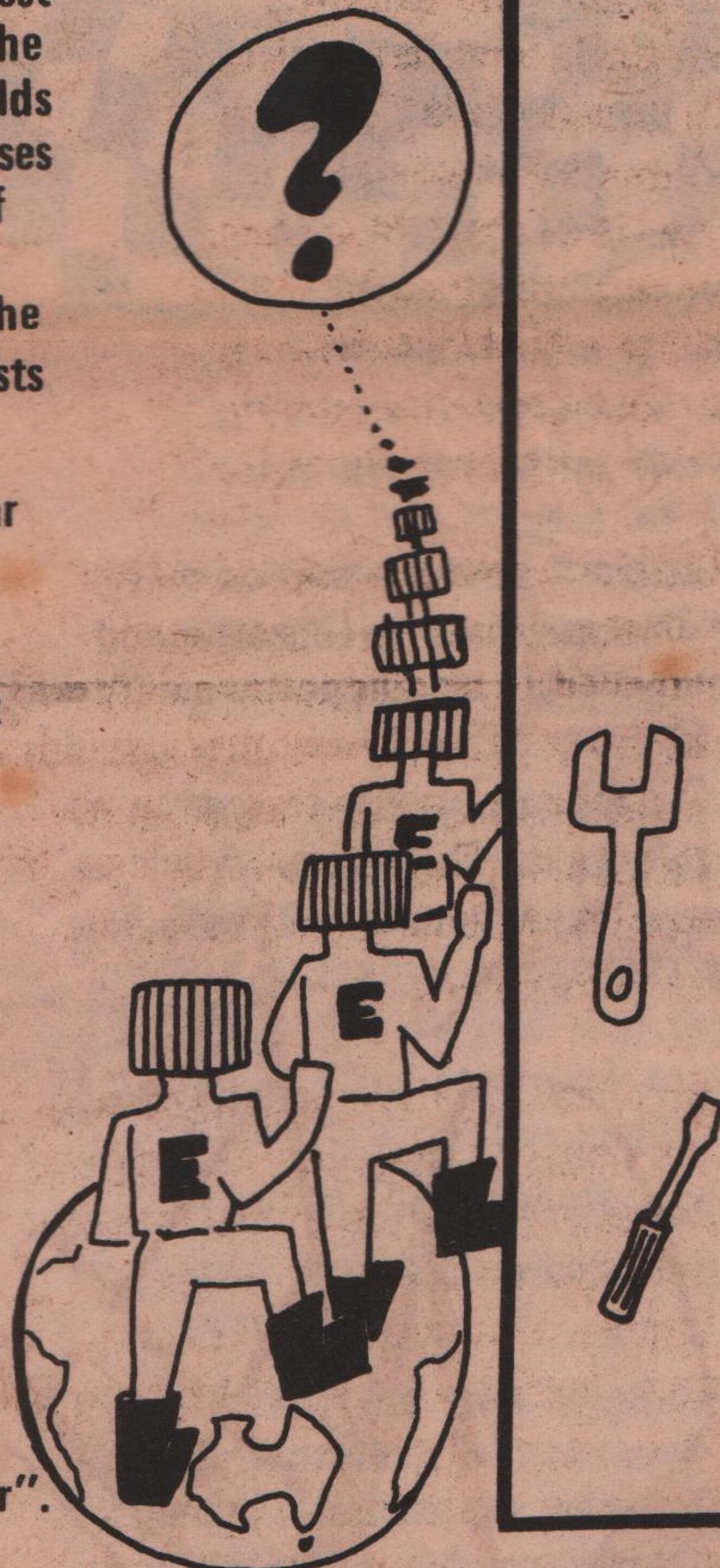
Bicycles are beaut.

poem ...

A bicycle is a wonderful thing,
While riding mine, I often sing
Feeling the wind passing over my face
And a moments peace out of the ratrace.

But when my bike is squeaking and crunching,
Or jammed, or wobbly, I don't throw the I Ching
I go to the shelf for my trusty repair book
Take out my tools and have a look.

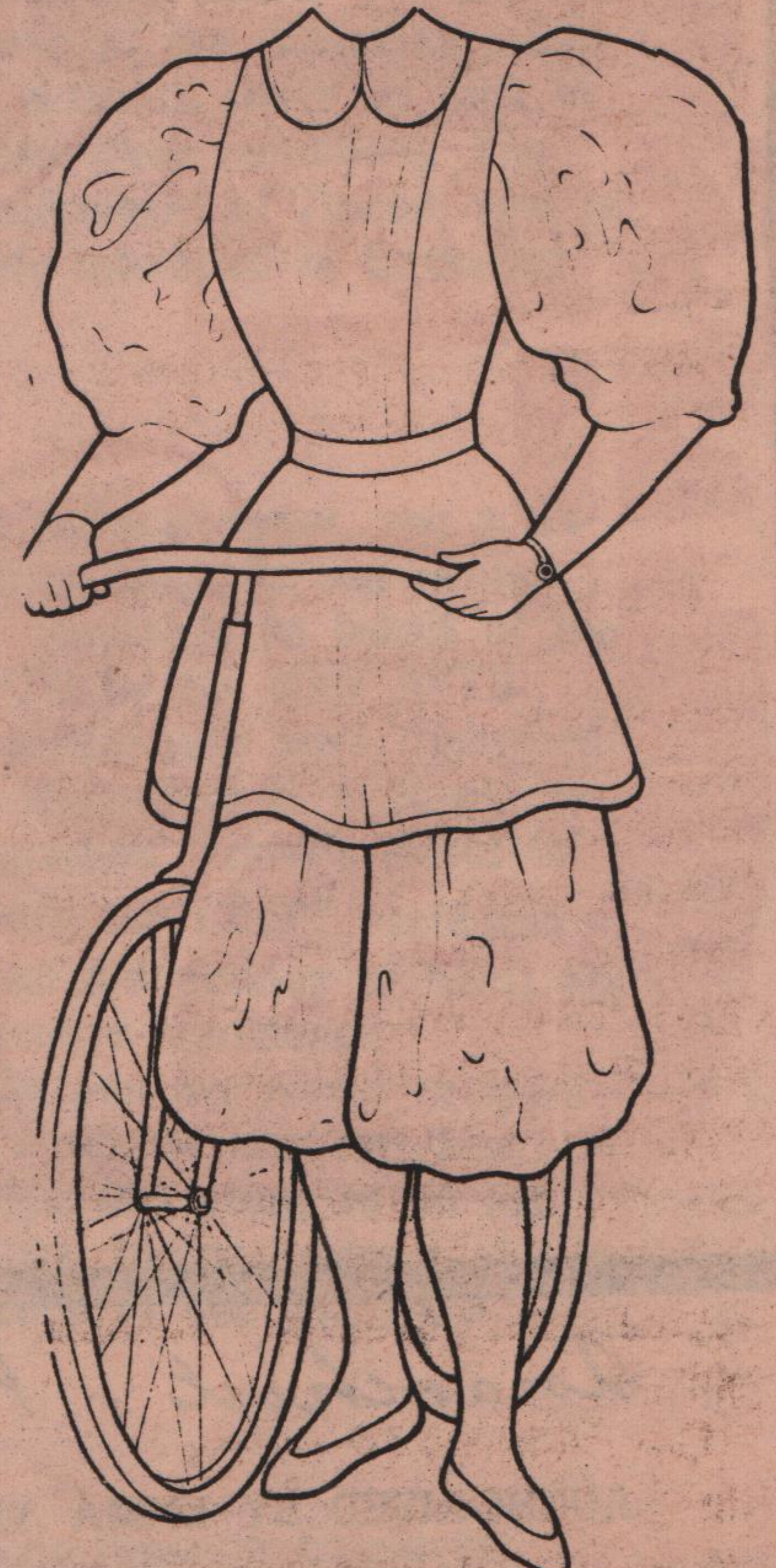
And so on I'll be flying along once again
Listening for crackles and listening for strain
But she seldom breaks down, she's a sturdy old thing
So I cruise down the street, and sometimes I sing.



been betrayed. Co-operation has become obedience, diversity has become conformity. Bedap comments:

"On Urras they have governments by the minority. Here we have government by the majority But it is a government! The social conscience isn't a living thing any more, but a machine, a power machine, controlled by bureaucrats."

Le Guin sees that it is the lapsing of vigilance and the problems of a scarce environment that have caused these problems. It is interesting to ponder however the question of how Odonians would have developed in a post-scarcity situation. Abundance and affluence would certainly have permitted individualism and creativity but the problem of the relationship between collectivity and individuality, freedom and responsibility, is a recurring one for anarchist theory and practice and needs constant awareness by anarchists everywhere.





**A WOMANS WORK
IS NEVER DONE**

Anarchist - Feminist Magazine No 2. August '79 40¢

AUTHORISED BY EMMA WHITEHOUSE c/- BOX M328, SYDNEY MAIL EXCHANGE 2012 AUSTRALIA.