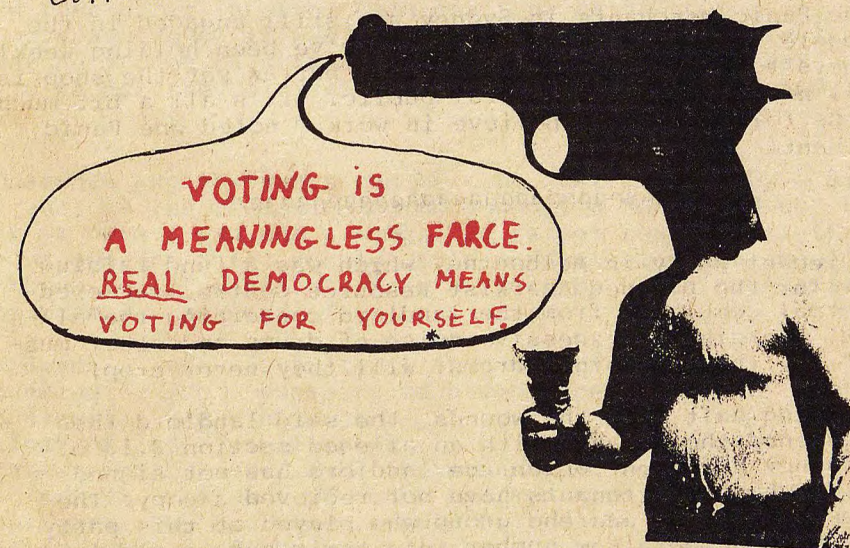




TREASON

...And now for a few words from the
Cultural Terrorist Party...

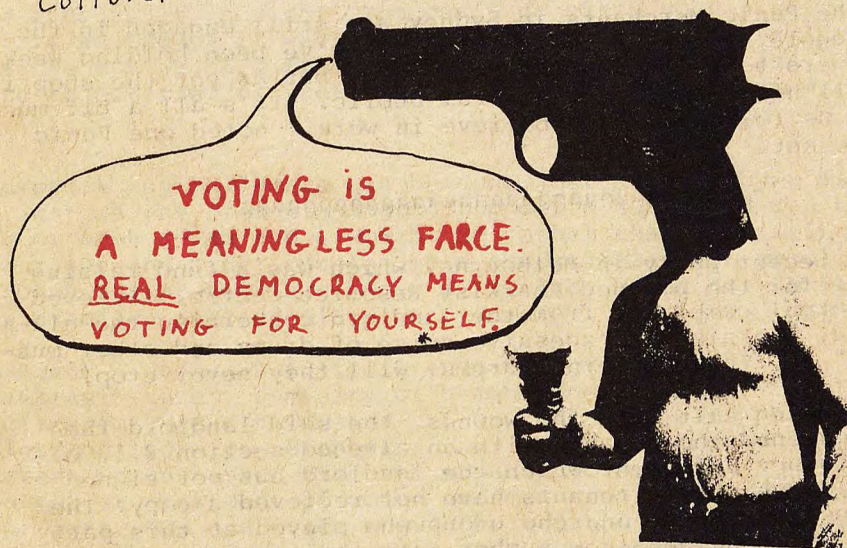


* Arnold Anarkist is non-chairman of the C.T.P.

**P.O. BOX 37,
E. BRUNSWICK.
VIC. 3057.**

TREASON

...And now for a few words from the
Cultural Terrorist Party...



* Arnold Anarkist is non-chairman of the C.T.P.

**P.O. BOX 37,
E. BRUNSWICK.
VIC. 3057.**

From Adelaide comes the news that a new Anarcho-feminist group has been formed. Based around a core from the old Anarcho-feminist Poster Collective they'll be discussing anarcho theory, initiating feminist actions and involving themselves in various activities. They can be contacted through:

|||||

ॐ नमो भगवते वासुदेवाय

Rubbing salt into the wounds, the said landlord then threatened the tenants with an alleged section 2.13 of a tenancy agreement which the landlord has not signed and of which the tenants have not recieved a copy. The Tape loops, the anarcho group who played at this party are introducing a new number into their set, a version of the Dead Kennedys, "Lets Kill the Landlord."

★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★

* * * * *



SEX and
SEXIS M

Housework and childcare can be done just as well by a man as by a woman, just as the breadwinning to support a household can be done by either or both a man and a woman. So rather than continuing to uphold your own and other peoples role conditioning you should try to break through sexist barriers. Make a start by using non-sexist language. For example, instead of-

manmade use artificial or manufactured
mankind use humanity or human race
housewife use homemaker
cleaning lady use cleaner
career woman use name the womans profess

cleaning lady use cleaner
career woman use name the womans profession

The non-sexist treatment of women and men also helps to break down sexist barriers. Men and women should be treated firstly as people, not as being members of the opposite sex. The treatment of people as people with a shared humanity will help to eliminate stereotyping and role conditioning in our society.



The housewife/childrearer stereotype of women is only one part of the sexist myth. There is also the myth that women are supposed to be sex objects who doll themselves up and make themselves available to men. When I was an adolescent I did all the usual feminine things with my girlfriends, together we tried out shaving our legs, plucking our eyebrows and wearing makeup, and I did these things because that's what my friends were doing. But I soon started to resent having to perform what seemed to me a boring waste of time. It made more sense to leave hair grow where it will, and as for make-up, it felt horrible and went everywhere. I felt much more comfortable walking around with hairy legs and wearing my own face.

But I had'n't broken free from these myths completely, I was still unsure, and felt that I was not appealing to the male sex. I would sit on the bus looking at other women's legs to see if they shaved or not. Whenever I saw one that didn't I felt relieved. So I wasn't the only one!!

The belief that we have to spend lots of time and money on make-up, shaving and other 'feminine' things to look attractive is another oppressive myth. The use of make-up is supposed to indicate feminine vanity, but really it means that we believe ourselves to be ugly and unattractive, and have to compensate with make-up. So you continue to buy the stuff, much to the manufacturers' delight. Throw away your make-up and enjoy wearing your own face.

Throwing away your make-up kit isn't the only action necessary to stop being a sex object. This artificial way of men relating to women and women to men goes much deeper than that. You have to work out your own ideas in your own mind about sex:- Who do you want to have it with? (friends/as a trade off for other favours/acquaintances /alone?) Do you feel sex is owed and do you feel obliged to submit if a male wants sex? These questions have to be answered by you because they depend on each individual's circumstances and relationships. Often a particular experience may lead to the formation of your ideas



ALTERNATIVES

In my conditioned state of mind I used to think that I was supposed to be available to males for sex if they wanted it, and that I was supposed to be passive and wait for the male to 'make the first move'. Once, when I was staying at a friend's house (female), I found myself a place to sleep on a mattress in a corner of the living room. I didn't realise that it was the bed of another member of the household

until he was on top of me. I didn't want to have sex with this person, but in my naivety I felt obliged to accept it and remain passive. Afterwards I felt violated and angry. I didn't sleep there the next night and no longer felt obliged when he asked me why not. The feeling I was left with about sex was an oppressive one.

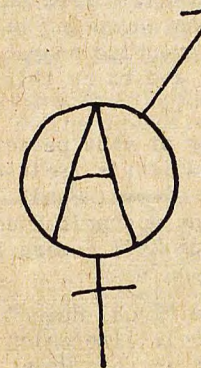
Soon I became familiar with the feminists' fight for equality in work and sex and their attacks on male sexism. I was looking for a male companion, but steered clear of people immediately recognisable as being sexist. The person I was looking for turned up at last and to my relief I discovered that he didn't care for shaved legs or make-up or for paying my way. And I no longer regarded sex as being an oppressive experience. On his part he was glad to find a female who used her brain and thought about things other than the accepted feminine subjects. So. Not all men are sexist pigs!

I would like to say something in defense of males at this point, who are under a constant stream of attack from part of the feminist movement which says that all males are sexist and oppressors and that therefore they will have nothing to do with them. Not all males are sexist, I know many that are not and I'm sure that there are many more the world over who have rejected their sexist conditioning. It is not the males who are sexist and oppressive so much as it is our society, the capitalist state in which we are socialised from birth. As Ursula le Guin comments in her book, 'The Left Hand of Darkness', "What is the first question asked about a newborn baby?" Also there are many sexist women too, who believe that men should go out to work and be the breadwinners and 'make the first move'.

It is possible to break out of our conditioning and I think that those who have already made this discovery could help others see through their conditioning. Feminism and Anarchism are linked in their desire to do away with oppressive authorities, and rather than non-sexist women fighting against sexist men, we should work together as nonsexist, noncapitalist people to overthrow the state and its sexism. United we stand, divided we fall, as they say.

DESTROY THE STATE

CREATE YOUR OWN LIFE.



P.S. A very good booklet to read is "So You Don't Want To BE a Sex-Object" which is available from the family planning education centres for 50 cents. (There is one opposite the clinic in Church Street, Richmond). This book is a good aid in learning how to organise your life so as not to be dependant on anybody.



BOOK REVIEW.....

ZEN KARATE BY Randall Bassett

What relevance does a book called Zen Karate have to yer average anarchistic Treason reader, you may ask*

What relevance does a book called Zen Karate have to yer average anarchistic Treason reader, you may ask? To answer this question it would be best to begin with a quote from the book itself:

"Zen Karate is more than a study of how to use physical force. While such force is an integral part of the training, the art should be thought of in broader terms, namely, as a way of learning how to manage internal energies in adversity... authentic self defense should begin and end with self control (self power). With inner focus it is often possible to avoid not only violence but also the kinds of self defeat that arise out of the inability to manage the impact of such stresses as fatigue, fear, pain."

Another quote may further illustrate the relevance of this book to the practice of anarchism:

"Great self-defense technique consists largely of obtaining a keen insight into the limitations of force as a way of resolving human conflict."

Basically this is a book for the individual who wishes to develop the positive aspects of their personality and an authentic free will. Randall Bassett understands the concept that, 'Freedom is the accepting of responsibility and not the relinquishing of responsibility.' To practise Anarchism necessarily implies the throwing off of authoritarian control, and to do this it is necessary to possess the will for self power and self control.

Now, by self control, I am not speaking of what passes for self control as it is generally known in our society. Our society's 'self-control' is in fact nothing but 'remote control'. Taboo's, mental blocks, Habit, Guilt feelings, Conditioning, these are the elements which make up the authoritarian concept of self control. Self control to an anarchist should mean Self Power, Self Knowledge, and Self Confidence, not self denial.

Anarchists believe that there should be "Equal Power", but how does the individual ensure that they have the power over their life which is their birth right. Maybe someone will give it to them? And what is this Power anyway? To quote Zen Karate's understanding of personal power:

"Power in a good sense begins with the ability to identify with the part of your inner being which enables you to remain calm and self-possessed.... In terms of self-defense, if any misguided individual on the street can 'get to you' merely by saying a few words or making a gesture, you are allowing them to manipulate you like a puppet."

You could easily apply this concept to other situations, i.e., the police officer who is trying to 'get at you' during an interrogation with unsubtle insinuations or insults, or the politician who tries to manipulate you feelings, who plays with your fears and prejudices. Furthermore with politicians it is just as dangerous to react mechanically in the popposite direction, just as it is dangerous to habitually believe that all newsreports are lies. The truth, half truths, truisms and lies are mixed to such a degree that it is only the self possessed observer who can safely attempt to make some sense of it all.

Ultimately a free, non-authoritarian society will only be established when people are no longer able to be exploited or manipulated. Rather than throwing off the oppressor, it is the oppressed who must learn to be free, and to be free requires a degree of inner strength.

Randall Bassett outlines various methods by which we might develop our self power. To give an example, one technique is called MONITORING, the object of which is to acquire the ability to keep your attention from being broken in situations of heavy stress. Monitoring is an exercise where you take stock of your mind content and analyse it. Monitoring is something we all do in a random fashion, but it is not an ability that is used efficiently and effectively by most people. R. Bassett (great name) believes that we are characterised by our lack of control moreso than by the amount of control we possess. All too often we find that our active attention gives way to daydreaming. (university students may be familiar with this phenomom).

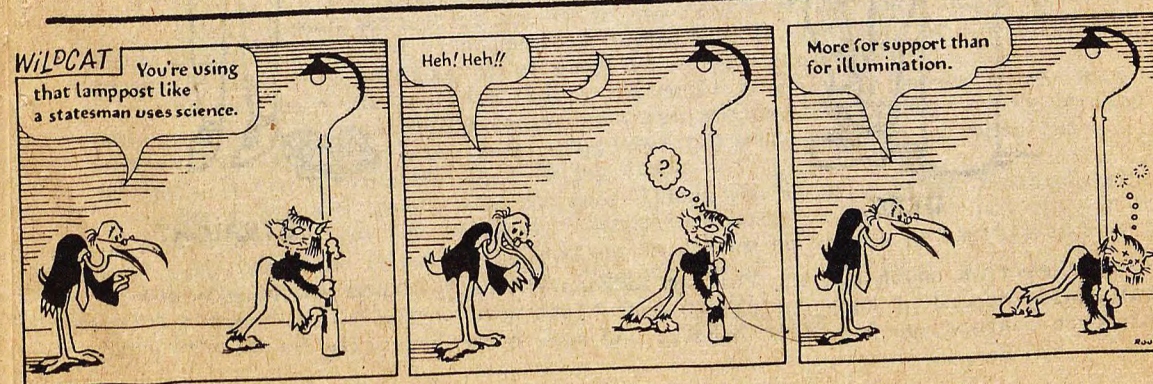
Daydreaming can be both a needed diversion or a useful creative process for picking up chance associations. The problem begins when we are unable to control our tendency to let our mind drift, even when it is vitally important that we are able to do so.

As long as we allow ourselves to drift through life, reacting mechanically to situations and thus becoming the slaves of these situations, we are virtually zombies, asleep to our possibilities. The exercises and techniques discussed in this book show how to construct a mental alarm clock.

The second half of Zen Karate is devoted to straight out physical defence. Punches, blocks, throws etc. are all discussed and explained on a suitably 'street' level. However, I would hesitate to recommend this book purely as a manual for street fighting. It's major use in this area would be as a supplement to some professionally taught class in self defence, such as Aikido, Tai Chi, Karate, Kung Fu or whatever school of martial arts you find suitable.

Incidentally, if anyone is interested in reading this book but has difficulty in purchasing it, there is a copy in the library that is being established as part of the Melbourne Anarchist

G. Katz.



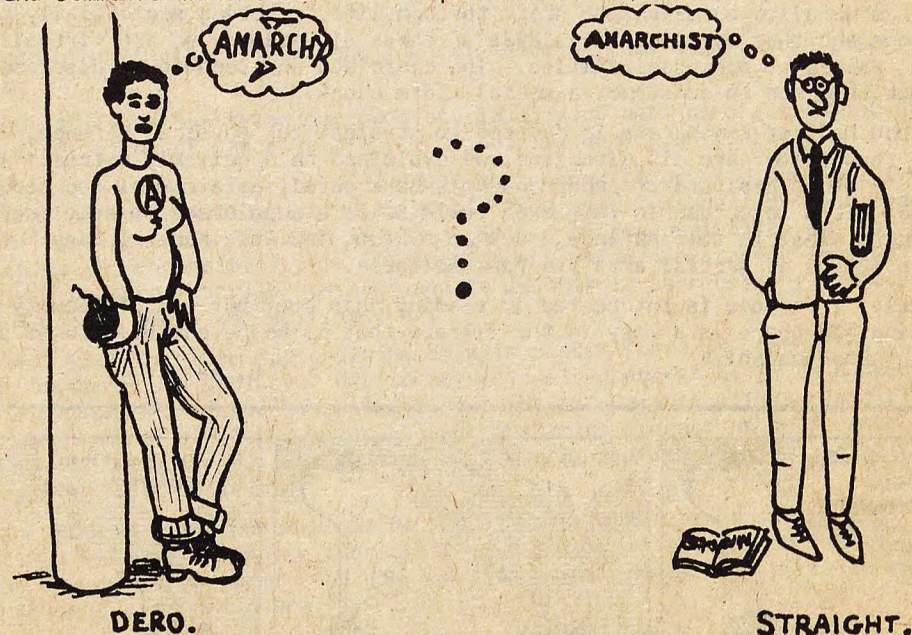
ONE ANARCHIST'S OPINION -----

Regardless of labels, there are two basic factions within the anarchist movement (and perhaps the left-wing as a whole). The division is simply between the "straights" and the "derros". The "straights" are portrayed as aspiring toward all the values which the "derros" reject: home of your own, steady job, security, honesty, seriousness, boringness.

The "derros" on the other hand, are portrayed as "shoplifting-revolution for the hell of it-sex'n'drugs'n'rock'n'roll-street fighting" stereotypes. Stereotypes is the operative word.

Both factions are deeply distrustful of each other. But of course, if you don't identify with either stereotype then you won't fall into the trap labelling "us" and "them".

In many ways, this factionalism is a carry over from the F.A.A. split of 1976. I was at the Unitarian "Peace" Church where the Anarchist Conference was held in Melbourne in 1976. It was, in hindsight, a very bad time to hold an anarchist conference, coming as it did, a mere six months after the Nov. 11 Whitlam sacking. The political disillusionment of the Australian Left was profound. A gutless and cynical and materialistic electorate had given Fraser a landslide victory as a reward for his bloodless coup. The anarchist movement in Australia was not sufficiently ideologically coherent to detach itself from the general despondency to be able to adopt a programme which could slowly but steadily build an anarchist Australia by creating economic and social institutions based on self-managed collectives co-ops, and communes which could weather political storms.



More than anything, the Whitlam sacking showed just how emotionally and materially dependent many Australian anarchists were on the A.L.P. Women's refuges resource centres, cèches, free health, and many other Federally funded ventures

were axed or cut back by Fraser.

So what did we decide to do at the conference? We decided to call each other names and split. A growing movement, the Federation of Australian Anarchists split after 1½ years of existence, thereby illustrating everything anyone has said about the absurdity of anarchist federations.

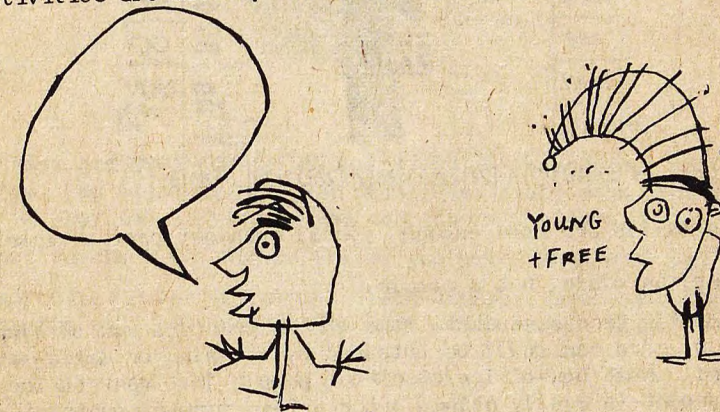
What was the split about? Everything and nothing - but essentially it boiled down to a difference in lifestyles between the "derros" with their exaggerated acts of rebellion, and the "straights" and trade union oriented anarchists. Australian anarchism had not sufficiently evolved then to lay out a trail which both factions could follow...and both factions had a superficial view of how to go about creating a new society. Both were conflict oriented and that was their weakness.

The syndicalist/libertarian socialist types saw the answer in industrial and political organization. The individualist/Stirnerites ("derros") tried to create chaos. It was their fascination with the "illegal" nature of anarchy which was probably behind the "straights" distrust of them; for nothing exposes anarchist organizations to greater danger than illegality - and breaking the law is not something one should do without giving serious thought to the consequences.

Sometimes the more cretinous individualists would accuse the "straights" of being into "bourgeois property trips" - an accusation which would wound some people deeply. But there are powerful arguments against those who gratuitously indulge in crimes other than those of conscience.

Firstly, crimes such as theft, vandalism, use of hard drugs, arson, and sabotage are dangerous not just to society, but they are dangerous even more to the individual who commits them and to any group to which she or he belongs.

Secondly, the involvement in such activities attracts a criminal element to the individual (organized crime, police, informers) and alienates more conservative people. Such activities are usually counter-productive.



POLITICAL SOLUTIONS

Thirdly, such activities are often the result of the individuals need for cheap sensationalism and although they may be fun at the time, do not usually serve the long term development of positive social anarchism.

We have been blessed with thirty-six years of relative peace. We may have only ten years or less before world war three erupts. Now is the time to develop a peace time anarchism - one which cherishes the values of non-violence and honesty. It can be done and it is being done.

Don't act out images of urban guerrillas, you'll only become media puppets. Be yourselves and sow the seeds of a harmonious anarchy. Save your bullets for the next civil war...or if you're so anxious to die go to Soweto or San Salvador or Afghanistan or Poland or Eritrea or Timor...

Red Bingham

WELL, HELLO FRIENDS; YES, IT'S TIME ONCE AGAIN FOR...

Practical Anarchy

In this week's episode we'll tell you how you can discover the thrill of being illegal and subversive at the same time. And we'll give you a few tips on how to save money besides.

O.K. LESSON 1.

No doubt you have complained at some time about how fucking expensive public transport is. Well there are ways of reducing the cost.

Have you ever noticed how tram conductor/ess' just glance at a travelcard? O.K. utilize it. Save all your old cards for re-use. It can be done simply by re-punching the card and showing it to the "connie" with a finger over the old mark.



If your forging skills are good enough, you'll even get past a ticket inspector!

LESSON 2 kiddies, an oldie, but a goodie.

If you have recently been a student, some of the benefits you obtained by flashing your student I.D. card can still be obtained by stamping or lettra-setting a new current date on the card. Most box-office/check-out people just want to see a current date, so your 10% discount is easily gained after a five minute counter-feit job.

LESSON 3.

If you dig music and have a radio/tape recorder, use it to compile your own tapes, free, instead of being ripped/off at hissing, fink record shops. It's breach of copyright, but then copyright is just another form of public wealth masquerading as private property, if it was private, the musician/s wouldn't release it.

And don't forget to shop-lift the blank tapes. The recording companies are currently trying to bump the price of them up to the same as that for records, because so many people already tape from their radios. So you lot have subversive imaginations after all.

By the way, if you're shop lifting, one way to reduce suspicion is to purchase some minor item while you are lifting what you really want.

LESSON 4

Q. What is a public library? A. a place full of books, right?, Wrong! A good public library has more than just books. It probably has a lot of records, (get

your blank tapes ready), as well as reading material, all for free. It's a good place to find practical ideas for saving money, making things, occupying your time etc. So, what if you can never find anything? Ask at the desk they employ people specifically to find information for you. And if it isn't there, request it; they can get it from overseas if they have to.

Hard day? I say! - Had to
deal with some blind scum
that made a private call
on a government phone...
See you for dinner as usual,
darling...



Another thing they are good for is un-supervised photo-copying: copyright laws are so tough now, you'll be charged for memorizing stuff soon, but most libraries still let you do your own copying so you can ignore the laws.

And don't forget to check the notice board; you never know what you'll find.

The Russian anarchist, Peter Kropotkin, (name dropper) once said that in a revolutionary society, the only old institution that would remain intact would be the public library.

LESSON 5

And now a word from Bill the burglar:

thank you Bill.

And now to sum up today's class. You probably realise that most of the items in here can get you into a lot of trouble if you're caught; so, don't get caught. Be careful be discreet. (like us).

More importantly, remember why you are doing it. It is not an end itself; it is a means to end. (not that the end always justifies the means) Every little bit of subversion whether legal, or illegal, is another pin-prick to annoy the shit out of this whole stinking society. That is why they hit you so hard when they catch you. But one day there will be so many practical anarchists running about that the whole mess will finally fall apart. You don't think so? Brixton was only yesterday, kiddo.

Anonymous Botch.



anarcho-feminist newspaper
box 131 holme building sydney university

Here is an interview with the EVERYTHING COLLECTIVE. They are anarcha-feminists in Sydney who publish the excellent paper EVERYTHING!

TREASON: Could you give a simple explanation of the meaning of Anarcha-Feminism? How does this relate to the aims of the "Everything" collective in putting out such a magazine?

EVERYTHING:

As anarchists we ultimately believe in people controlling their own lives, in a society without hierarchy, government or bosses. As women we are conscious of the fact that if we are to control our own lives this means the destruction of all forms of power which men have over us - in the home, on the streets and in the workplace. In our society we are oppressed as women, as workers, as migrants, as aborigines, as single mothers, as lesbians, etc. etc. We aim to struggle against all forms of oppression where anyone has power over us.

As a collective "Everything" has always considered itself Anarcha-Feminist and sees the practical connection between anarchism and feminism as the "collective" form of organisation. That is a group with no leaders, where all members have equal decision-making power - where the "workers" control their own work situation. We believe that the way we work together is as important as what we produce - though, of course, it is not always easy to be the "perfect" collective.

We aim to provide a magazine which offers information and an opportunity for women to describe their personal experiences, within a political context.

TREASON: Does the collective do other activities or just concentrate on producing a magazine?

EVERYTHING:

As a collective we have only ever put out the magazine (5 issues since I.W.D. 1979). But the collective grew out of some very stimulating A-F discussion meetings throughout 1978, which would have seen over 150 different women over the whole year. Many of them have become involved in

other activities, especially within the Women's Movement. The "Everything" collective has constantly fluctuated with over 20 different women having been involved, but rarely more than 8 per issue. Only one woman has been involved since the beginning - though not on every issue.

TREASON: What sort of response does "Everything" get from feminists in the women's movement? Has it been supportive, and has there been any opposition to Anarcha-Feminist theory?

EVERYTHING:

"Everything" gets a varied response from feminists - at one extreme it has been ignored by a "sister" publication ("Girls Own") which grew out of "Rouge". ("Everything" and "Rouge" had co-operated to the extent that we used "Rouge's" layout equipment one issue). At the other extreme some feminists have told collective members that it is the best feminist paper they have read. It seems that it is not approved by the "separatists" within the Feminist Movement. No overt criticism has come in from Marxist women.

TREASON: Are there any males who support the production of the magazine in a practical way, financially, or by doing distribution and typing and other hack work?

EVERYTHING:

Anarchist and other men have contributed to fund raising (e.g. at dances) and Jura Bookshop (which has a predominantly male collective) is our best distribution point. Some anarchist men (both interstate and in Sydney) have actually distributed the paper. We are appreciative of anyone helping with hack work but are committed to the production of the paper being done by women.

TREASON: How many subscribers do you have and how many copies are distributed each issue?

Continued over page... 13

INTERVIEW WITH EVERYTHING



EVERYTHING:

We have never advertised subscriptions as we have published "Everything" very irregularly. However, we generally manage to distribute about 1,500 copies (of the 2,000 printed) each issue - even if it is over a period of time.

TREASON: Are the contributions to the paper mainly done by Sydney people or do you have contacts and contributors in other parts of Australia/the world?

EVERYTHING:

Contributions are mostly original and mostly done by collective members. We occasionally have contacts who will write from other parts of Australia/the world and sometimes reprint articles from other anarchist or feminist magazines.

TREASON: In the time that you have been putting out this mazazine, have you seen any changes in the amount of people interested and informed about Anarcha-Feminism?

EVERYTHING:

The time of greatest interest in A-F was 1978. Since then the energy has gone into mostly feminist activities (e.g. the collectives that were functioning at the Warehouse, and the funded Women's "Services"). There is probably a slowly growing awareness of A-F through the magazine, though "Everything" tends not to be theoretical, since we believe in clear communication which can be understood by as many women as possible.

TREASON: THANKS FOR EVERYTHING.



BUSKING FOR BEGINNERS

DO YOU ---

Crave a life with

1. no discipline.
2. freedom to wear grotty clothes.
3. uncertain income.
4. no fixed address.
5. noisy polluted environment.
6. opportunities to meet other deros like oneself.
- And 7. an occasional brush with the cops???

THEN THE

"REGULAR BUSKERS" ARE FOR YOU!

The "REGULAR BUSKERS" as you may have guessed by now have no special conditions of entry. Yep anything goes! You can sound like almost anything at all if you are brave enough but you have to take the consequences as well. Maybe rotten fruit if you are really bad enough. Without a training course, teachers, exams, or a certificate of attainment the "REGULAR BUSKERS" can provide you with the experience of a lifetime.....

The "REGULAR BUSKERS" meet daily at"

- (a) Bourke St Mall
- (b) Vic Market.
- (c) Camberwell Market. (Sun.)
- and (d) Prahran Market. (Sat.)

They also gravitate around shops, where often semi-bankrupt shop-keepers beg them to play to attract customers and are more often than not the never mentioned 'Salvage Equipment' of small shop-keepers. They are an element which attracts money but receives a pittance in exchange. But one can be lucky - some buskers get paid to play in front of shops - up to \$20 or so plus 'hat earnings'.

Busking can provide both exhilarating and demoralising experiences. From my personal viewpoint, I can never forget the time when I first decided to go busking. Deeked out in a crumpled disposal store hat, holey jeans and khaki shirt, I took up a post outside a shop in trendy South Yarra and began to play a slightly screechy rendition of 'Spanish Ladies' on my fiddle. Being very nervous at this stage and trying to play louder, the more I tried to play louder the more I clutched the bow and the screechier it became. Feeling very disoriented and a bit annoyed I pushed onward and then out of the blue --- a coin hit the bottom of my fiddle case.

Suddenly, the nervousness went and my grip loosened on the bow so the fiddling sounded smooth instead of screechy. Whoever had chucked the coin had inspired me to reach the heights of busking!

About the most demoralising experience that can happen to a busker, apart from being "cat-call" and being asked to move on is being hauled off to a police station and more often than not fined by the cops. As well as being embarrassing, annoying and time consuming it is impoverishment of the worst kind. What busker can possibly afford to pay fines in her/his natural state of bankruptcy? This is adding insult to injury.



This type of demoralisation, is apparently far more common in overseas European cities in Switzerland or France where I'm told, buskers are hauled away by cops frequently. So in Melbourne buskers are hassled less frequently and are invariably richer than their overseas counterparts. But whoever heard of a rich busker?

Fluctuating fortunes, the lot of any busker are easy to bear when either 'down and out' or 'up and down' a continuous flow of unknown people constantly gather around one and shower invites to parties, offer new jobs, or just stop and chat and compliment the music being played. And of course occasionally a generous soul, more often than not an old age pensioner will drop a very large tip to the busker playing. A survey of local buskers has shown that donors vary and can never be predicted in advance. Older people are often very generous with buskers and bikies have been known to drop \$2.00 notes as they walk by. The poor are invariably understanding of the poor!

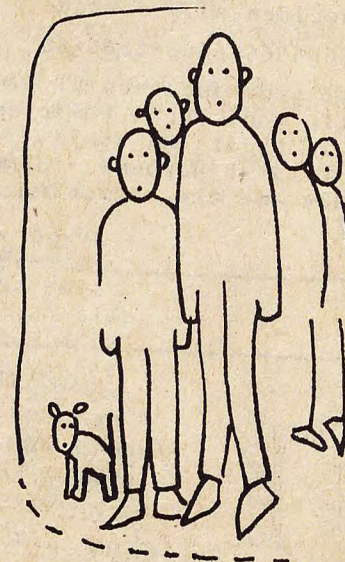
With the type of support currently shown to buskers it is possible to pick up as much as \$4.00 or \$5.00 per hour on a busy Thursday or Friday in the city. But over a week the income would be less depending on the area, time of day and day of week, the weather and other buskers around you. Perhaps a maximum of \$10.00 a day or more would be possible if all these things were favourable. Then again the expertise of the player is very important as talent, hard work and tough experience add up in the busking world. People invariably reward good buskers with handsome tips. In England where busking is very competitive a good busker (a very good busker) can earn up to \$80 pounds a week (converted to Aus Doll - about \$130-\$140 per week). But this is uncommon elsewhere.

SOME HINTS FOR BEGINNER BUSKERS

CHOOSE YOUR AREA. If the area is in a good location, you will be easily seen, have space to play your instruments, not be jostled by crowds, have shelter from rain and wind and be close to a steady stream of people passing by.

TIME OF DAY AND DAY OF WEEK. Common sense will tell you that it would be silly to busk at six in the morning when no-one is around. And that the most popular time of the day would be at peak hour 8 am to 9 am, 12 to 2 pm, and at 5 pm to 6 pm. The most popular days of the week are Thursday and Friday but this depends on the area as the Vic Market is very popular on Sundays.

OTHER BUSKERS. Other buskers can either help or hinder you when busking. Too many buskers spread thinly over a street together may mean that the donations are more thinly spread depending on the number of people in the street at the time and if they are in a generous mood or not. However if you team up with a good busker and not someone who is a poor musician you're chances would inevitably be better, as far as tips go. *Again* the music is louder if there are two people playing instead of one, so you are more inclined to attract customers, if only for a fleeting moment.



However, if there are too many buskers then the competition is too intense and the only option is to leave the area or else do a deal with the other buskers like they do in England. In this situation, buskers form a team and arrange to play at different times of day e.g; from 12-1 pm at a certain area (in the Underground Railway or 'tubes' this busking area would be known as a 'pitch') This works if everyone co-operates and the cops don't interfere by arresting anyone.

CLOTHES. Usually anything goes but it helps to look original and quite impoverished.

LEGALITY. Here in Melbourne one can safely busk with a 'buskers licence', obtainable from the City Council. Again it's supposed to be illegal to accept money while busking. This situation leaves the average busker wide open to police harassment and it may be difficult to feel completely accepted by society busking. On the other hand it is comforting to know that most buskers busk without a licence and are usually not harassed by cops (to date).

Protection of your instruments is also very important. If you have a case protect your instrument when not playing it or it may either disappear or be accidentally damaged.

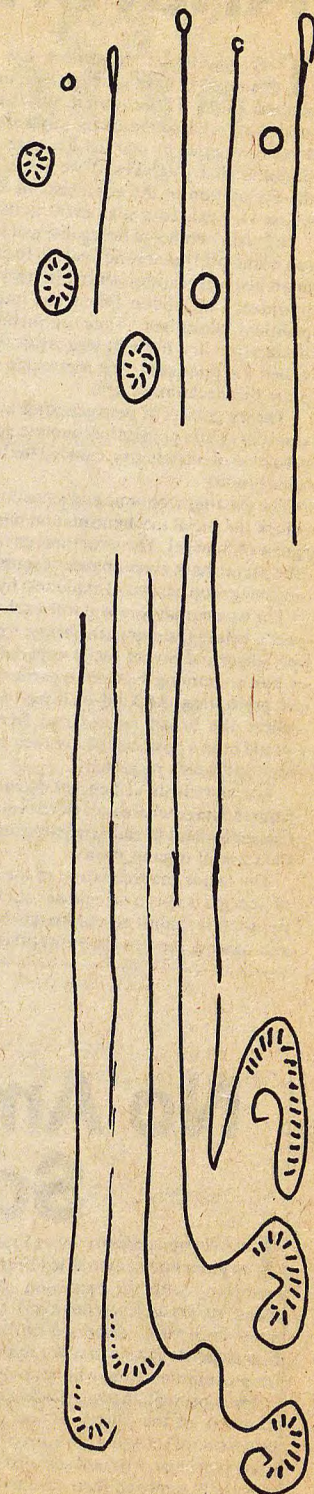
Above all here, relate to your audience if you have any. (They are the one's who will tip you) Feel their energy as they go zipping by lost forever in their own world. And don't expect anything in particular 'till it happens. Something will always happen, often unexpectedly and the happening may tell you something important about yourself.

You were right - Batman's deal for
your land **was** illegal.
So we want you people to return
those 20 blankets, 30 tomahawks,
100 knives and 50 scissors.
Oh yes - and 30 looking glasses.

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Often beaten, seldom
understood,
in a world of competition,
thriving on aggression, on blood,
afraid of expression.
taught to conform, not think,
they'll learn what won't hurt
those who keep
the link broken, lying in the dirt.

Gary.



Anarchy in Africa

THE libertarian movement has never managed to exist easily in the countries of black Africa. The economic, social and cultural context has favoured the implantation of diverse varieties of marxist-leninism. Is this situation changing? Yes, if we are to believe the declaration of the anarchists of Senegal, whose very existence is an event in itself.

In June a number of Senegalese met in Gorée (an island off Dakar) and decided to create an anarchist association since, in theory, the presidency of Abdou Diouf has introduced political pluralism. They published their declaration in a more or less satirical journal called *Le Politicien*. We reproduce excerpts from this declaration here:

The anarchists of Senegal, after a rigorous analysis of the political, economic and social situation of our country, came to the following conclusions:

- The existing economic and social structures block the social mechanisms and human progress of Senegal. The structures envisaged by the parties have every chance of simply replacing one group or class of exploiters by another.
- The parties that compete with each other are weak before the common enemy: western imperialism and Soviet social imperialism.
- Not one among the various parties is capable of promoting the kind of direct democracy where the broad masses and free workers would be in a position to have their claims and their just needs respected.

The anarchists of Senegal decided to pass from the stage where they were evolving like a fish in the tank of the Senegalese universe, to the stage of organization.

The major preoccupation of the anarchists of Senegal is not to take power but to struggle persistently against all manifestations of power and against the private appropriation of the

means of production. We are struggling for the establishment of a decentralized and federalist self-determining socialism, which has nothing to do with imported "socialisms". We are struggling for the advent of a society in which the means of production will be communally exploited by Senegalese workers organized in associations of direct democracy.

Our projection of society takes its inspiration from the organization of Lebous village federations and from the social formation of the Ballante people of Southern Senegal and Guinea Bissau. These social formations, which were by no means primitive, were organized in such a way that the societies concerned had neither dominant classes nor exploiter chiefs: There prevailed a direct type of democracy which was not imposed from above. This form of organization could be perfectly well adopted even with the current state of our productive forces, if only the exploiting classes could be unseated and if the possibility of the appearance of totalitarian leaders could be removed. This is a model where passivity and blind obedience to exploiting anti-democratic bosses would not figure.

To bring about our projection of society we, anarchists of Senegal and our sympathizers, whom we believe to be numerous, will centre our struggles against the following phenomena:

- the advent of a statist or bureaucratic society
- obscurantism, fanaticism, pedantry
- antagonism of rich and poor
- chauvinist nationalism
- pseudo-democracy veiling an unjust economic organization.

As a result of their meeting, the anarchists of Senegal created their instrument of combat: the "Anarchist Party for Individual Liberties in the Republic."

From *Agora* No. 7, 1981

The Open Road
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Vancouver, B.C. Canada
V6R 4G5

ARTICLES ON THIS PAGES HAVE BEEN TAKEN FROM:

No Amnesty from Socialists

IN AN unprecedented move France's socialist government amnesty French political prisoners—with the exception of the anarchists. At least eleven anarchist militants remain in prison, dispersed throughout the French penal system in order to prevent them from communicating with each other.

The most well-known prisoners are the seven members of the Direct Action group being held for a rocket attack on a government office a few years ago. The new socialist government purposely removed their case from the juris-

dition of the *Cour de Surete de l'Etat*, depriving them of the general amnesty connected to the dissolution of that court.

In a communique the French Anarchist Federation asks, "What was responsible? A last minute ruse on the part of the magistrates, police pressure, promises made to big business or a deliberate political choice? We do not know. Whatever the case may be and however diverse our positions on violence in the face of state terrorism may be, we cannot let such a situation arise without taking action."

ANARCHIST CONTACTS

NEW SOUTH WALES

- * JURA BOOKS - 417 King Street, Newtown. N.S.W. 2042. Phone (02)516-4416. A collective which maintains a building and runs an A bookshop.
- * The FANYA BARON LIBRARY - contact thru Jura Books - Defined membership - primarily for use of the anarchist movement in Sydney, also a Sydney A Archive.
- * MONTY MILLER PRESS - P.O. Box 92, Broadway, Sydney, 2007. - Anarchist Publishing Collective who already have an extensive list of items to be published when time and money allow.
- * EVERYTHING COLLECTIVE - P.O. Box 131, Holme Building, Sydney University. - Sydney Anarcho-Feminist Newspaper Collective.
- * I.W.W., Sydney Group - C/o 1st Floor, 417 King Street, Newtown. N.S.W. 2042 - A Libertarian syndicalist union group.
- * RED and BLACK - P.O. Box A425 Sydney South. N.S.W. 2000. - a Sydney Anarchist journal with particular focus on Anarchist history.
- * PANIC MERCHANTS - P.O. Box Haymarket K153, Sydney, N.S.W. 2000 - publisher of the Anti-Authoritarian Calendar and they also run an Anarchist Coffee Shop.
- * FIGHTBACK. - C/o Damage Press, 5 Kitchener Street, Kogarah, Sydney. N.S.W. 2217. - photocopies punk magazine which is anarchist in Character and Politics.

VICTORIA

- * THE LIBERTARIAN WORKERS FOR A SELF MANAGED SOCIETY - P.O. Box 20, Parkville. 3052. - group which ran the Chummy Fleming Bookshop temporarily closed til the middle of next year. Can still be contacted at box number.
- * TREASON - P.O. Box 37, East Brunswick. Vic. 3057. - a mixture of funny people with very different views put out this paper, but all believe in "No God, No Master".
- * MONASH ANARCHIST SOCIETY - C/o Monash Uni, Clayton. 3168.
- * LIBERTARIAN SOCIALIST COLLECTIVE - C/- Latrobe Uni. SRC., Preston. Vic.

W.A.

- * FREEDOM COLLECTIVE - P.O. Box 203. Freemantle. W.A. 6160. - published the first edition of the Anarchist Newsletter and are calling for contributions for the next one which they hope to give to a different group for production of the next one. - they also publish NEWS FROM NOWHERE regularly.

