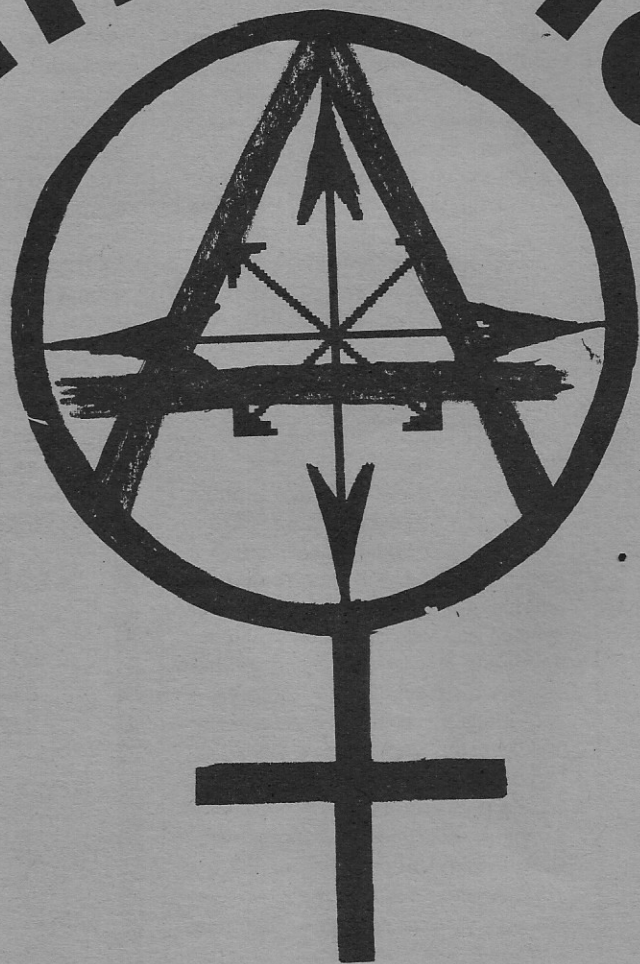


SEKHMET #13

UNITE & FIGHT



Patriarchy



ANARCHA-FEMINIST FEDERATION OF AOTEAROA

BEGINNINGS

At the Anarchist Conference in 1991, anarcha-feminism was discussed. From the discussion two groups were established, one in Auckland, and one in Wellington. A group has since been formed in Christchurch.

SEKHMET

Sekhmet is the magazine of the Anarcha-Feminist Federation of Aotearoa. 'Sekhmet' is named after a war goddess in Egyptian theology. We see this as a great name for a magazine making war with hierarchies. Articles in Sekhmet do not necessarily represent views of the collective.

WHAT IS ANARCHA-FEMINISM?

An anarcha-feminist is an anarchist who focuses on feminism or a feminist who uses anarchist theory to achieve women's self determination. As anarcha-feminists we have formed women-only groups. This is because we feel it is more productive to work on women's issues in women only groups.

An excellent historical example of anarcha-feminists at work is the group Mujeres Libres (Free Women), the Spanish Anarchist Women of the 1930s. They formed a women-only organisation which was affiliated to the CNT (which was the main force against the fascists etc.). In the heyday of Mujeres Libres there were 160 groups throughout Spain with 20,000 women actively involved. They taught illiterate women to read, provided creches, formed collectivised restaurants and provided health services.

WHAT IS ANARCHISM?

Anarchists want to bring about a free, stateless, and equalitarian society, that is a society which is free of divisions, rank, and one which is just and fair. Anarchism is a political set of ideas and beliefs that maintains that society should be arranged without set up power and control structures, so that it is without government or rulers. Anarchism does not mean chaos,

disorder, bombs, murder, and robbery. That's what government is all about. Nor does it mean a return to the Stone Age. Anarchists seek away of social life in which nobody is in a position to oppress or exploit, victimise or abuse anyone else. Anarchism is a way of living in which everyone has equal access to resources, ensuring all basic human needs are met. In an anarchist society, order is achieved through free agreements between various individuals, groups, and organisations. These agreements are made freely to allow the attainment of the wide variety of human needs and desires, as well as organising aspects of production and consumption.

WHAT IS FEMINISM?

Feminism is a term widely used today that refers to many different movements and groups. The central aim of feminism is usually to achieve more equity and equality between the sexes. There are so many different ideological approaches and focuses that women have taken on feminist issues that feminism ranges from Marxist feminism, lesbian feminism, separatist feminism, eco-feminism, reflecting the broad diversity of women and their attitudes. Anarcha-feminists challenge the patriarchal order, which includes government and any other hierarchical organisation. Historically, women have tended to work in non-hierarchical ways to ensure rights for women.

Feminism also means breaking away from subservient conditioning. Peggy Kornegger considers that "women frequently speak and act as 'intuitive anarchists, that is we approach or verge on a complete denial of all patriarchal thought and organisation. Living within and being conditioned by an authoritarian society often prevents us from making that all important connection between feminism and anarchism." Fighting the patriarchy means fighting all leadership, all

patriarchy, all government, and the very idea of authority itself. Our impulses toward collective work and small leaderless groups have been anarchistic, but in most cases we haven't called them that by name. We need to talk about anarchism and use it as a framework to transform ourselves and the structure of our daily lives in order to 'bring down the patriarchy'. An anarchist understanding is important for women because it springs women out of reformism and stopgap measures into a revolutionary confrontation with the basic nature of authoritarian politics. The equal rights amendment will not transform society; it only gives women the 'right' to plug into a hierarchical economy. Feminism doesn't mean female corporate power or a woman president: it means no corporate power and no presidents. Challenging sexism means challenging all hierarchy - economic, political, and personal. And that means an anarchist feminist revolution.

sekhmet

c/o WETA
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New Zealand.

E-mail:
sandi@ch.planet.gen.nz.

This Sekhmet is produced by the Weta collective, an independent, autonomous collective based in Christchurch. Opinions expressed in this magazine do not necessarily represent the views of the collective. Contributions of letters, articles and art work are always welcome.

THE PREMENSTRUAL RAG

Keeping You Up With The Latest

EDITORIAL

Welcome to what is probably the last Sekhmet that WETA collective will be doing, maybe for a long time. When WETA took over the production of Sekhmet 4 issues ago, it was in order to allow Katipo Collective a breather. Sekhmet production had become irregular and there were few people involved, many Wellington Anarcha-Fems had moved away or were no longer active, and others were busy with new, but time consuming projects. It was an exiting prospect for WETA to be able to take over Sekhmet. It gave us a strong focus and bonded us together as a group. We all learned new skills and it has been exiting for me as the main editor, to see women overcome shyness and insecurity to write articles, do graphics, work on a computer and help design the 4 issues of Sekhmet we have done. Every issue has had new women join and contribute, even as other women have dropped out and done other things. When I heard a rumour that there were new women in Wellington who were becoming active, and who might be interested in doing Sekhmet I was exited. What better way to strengthen a group than to have as respected and recognised a focus as Sekhmet has become, and what better for Sekhmet itself, than to be able to move around the country, constantly receiving fresh enthusiasm and impetus.

That is not to say that we at WETA are not sad to pass Sekhmet on, but we believe that the benefits to our women's community will be great, and it is not for us to cling selfishly and possessively to a zine which represents ALL anarcha-fems. We have decided to start up another zine, which we will call FIRST BLOOD. FB will come out bi-annually, at the equinox's and we intend it to be an unlimited expression of female interests. Occasionally, we have felt limited by Sekhmet - that we are representing more than just our selves, but First Blood will be an unashamed expression of what we believe needs to be said. We expect we will upset a few people - but then, everything WETA has done has been pushing the boundaries, from our demonstrations, to the Southern Hags performances. If no-one pushes the boundaries, then we will never push them over.

So, goodbye and thank you to all those who have supported Sekhmet while we have produced it and before, and I hope you will also support First Blood. Remember that both Sekhmet and First Blood represent women - especially feminist, anarchist and activist women, so if YOU have something to say, an article, a graphic - whatever, then send it to Sekhmet or First Blood - every zine always needs copy !

Take care
and see you out of the sludge bucket !

A Woman's Wisdom Comes From Winters Wreath

*They come to me, grovelling on their belly like a starving dog
Begging, offering what they do not have to give.*

They come to sap me of my power

To revel in my strength

To suck my life energy

To wield it as their own, desperate to feel it as their own.

They come to me, whispering promises, offering dreams

Stolen from others, soiled with their pride and conceit.

Giving nothing and claiming it as more than I have within me.

Taking all to claim as their birthright.

As if they did not come from me.

As if they do not return to me

In their ecstasy

In their death.

*They come to me, walking the green meadows,
calling me from my mountain crags, to throw off my snowy shawl
travel a thousand paths, to meet them half way.*

Ai, they will never leave these meadows

Not when I wither and fade

Nor when the seasons turn and winter calls for growth.

They will turn again, to the spring buds

Never to feel the full cycle of my life

Never to understand my power.

Always to crave it.

by sandi

SEKHMET

Please make subscription cheques out to Katipo Collective
and send to Sekhmet's new address.

OLD ADDRESS:

PO BOX 22-076
HIGH ST
CHRISTCHURCH
NEW ZEALAND
sandi@ch.planet.gen.nz

NEW ADDRESS:

KATIPO Collective
c/o PO BOX 14-156
KILBIRNIE
WELLINGTON
NEW ZEALAND

WETA Collective / FIRST BLOOD

PO Box 22-076

High St, Christchurch

sandi@ch.planet.gen.nz

THE PREMENSTRUAL RAG

L E T T E R S

To the Sekhmet people :

Hello from Southern CA. United States of Amerikkka. I am a member of a forming collective here in Los Angeles and I'm currently playing bass with anarcho-punk band RILE (formerly S.P.I.T).

We read about your publication in Profane Existence and was impressed by the review they gave you. We are looking for all sorts of communication with anarchists from around the world and would like a copy of one of your 'zines. Some information on self-publishing would be helpful as well. Our tentative collective (hey, that's a good name!) would like to publish a sporadic newsletter but we are really sort of clueless (not to mention broke). Any advice you can offer us beginners would be appreciated. Thanx.....and keep rebellion strong.

Kate Anonymous and Fin De Globe L.A. Punks
38327 16th St. E.
Palmdale CA 93550
USA

Dear WETA Collective

I'm sitting here at Barricade Books looking at the great mags you sent us via the ASF-IWW (barely functioning). However, the Barricade Collective and a number of other collectives in Melbin are quite active in areas such as Printing, free food distribution (Food Not Bombs), squatting and Food Co-ops. Recently we have been discussing the revival of an Anarchist Federation in Australia, but most of us feel that it is more important to continue improving and expanding the collectives, rather than creating an organisation from the top down comprised of a few people waiting for 'the masses to discover revolutionary consciousness'. There will be a need for a Federation when the number of people and collectives active in Australia are such that a federation will be a necessity. Yesterday was Anti-MuckDonalds day and actions were taken all over the city; over 100 people marched to McChucks stores in the city handing out leaflets and returning rubbish to the consumer Kings, whilst being hassled by Pigs and security heavies. Other groups active in Melbin lately have been Anarchist Black Cross and Anarchist Media Institute who combined to support Ben Alterman, a prisoner who went on hunger strike for 34 days after having political mail withheld from him. This generated some media attention after a few demonstrations outside the prison and direct action taken at the Bureaucracies Head Quarters. It eventuated in the Ministers arrival at the prison to investigate the situation and a guarantee not to withhold political publications in the future. Also active are the Libertarian

Workers for a Self Managed Society, Mother Earth Anarcho-Feminists, and a newly created Anarchist History group. We are interested in your Federation, could you please send us some information on how it was formed, how it operates and what it does.

Thanx
Barricade Collective
115 Sydney Rd, Brunswick, 3056
Melbourne, Australia

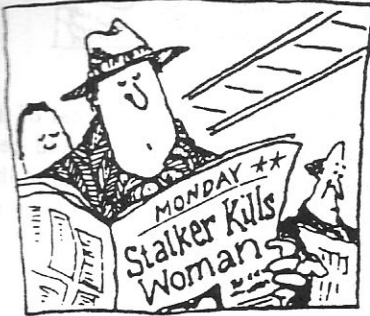
(Ed's Note : As noted in this letter, there is an anarcho-feminist group in Australia - Mother Earth Anarcho-Feminists - who are soon to be putting out a zine "Mother Earth" (I suspect they got the name from Emma Goldmans magazine of the same name which was published in the late 1800's / early 1900's, good on them for reviving such a great name, and remembering such a great anarchist, feminist woman !!) - Mother Earth can be contacted at PO Box 1102 Upwey 3158 Melbourne Australia, other organisations they mentioned are : LWFSMS -PO Box 20 Parkville 3052 Melbourne Australia; Anarchist Black Cross - PO Box 199 East Brunswick Victoria Australia 3058 (abc@xchange.apana.org.au); Food Not Bombs - PO Box 379 Brunswick Lower, 3057 Victoria Australia, : Barricade puts out a great zine "In Ya face", defiantly worth a read)

Also To Hand....

We have received some correspondence from organisation's concerned with Female Supremacy. They put out a magazine called Matriarch's Way: The Journal of Female Supremacy, have a Worldwide Friendship and Contact Agency for dominants and submissivees, and somehow are linked to a group called the Femina Society. We were asked to put an advertisement in Sekhmet for them.

After some discussion, Sekhmet Collective had decided against this for the following reasons : While we support every individuals choice to sexual expression, personal belief and individual right to live how they choose, as *anarchists* we support a society where all individuals are treated as equals regardless of gender, sexuality, age, belief, etc . We do not support a society where one group of people is dominant or holds power over another group, which is why we are against patriarchy and capitalism. We have a pro-woman stance, but as a collective we do not support matriarchy any more than we will support patriarchy. We also acknowledge that some women may be interested in contacting the above mentioned groups, and if you please send a S.A.E to WETA Collective, we will send you their address, and a flyer about the magazine "Matriarch's Way".

WOMEN'S ACTION FOR JUSTICE



Women's Action for Justice (WAJ) is an organisation which was formed in 1996 in response to women's growing awareness of the need for an organisation with a specific focus on the needs of women who have been subjected to prolonged violence, in their homes, at the hand of abusive partners (or ex-partners) and have lived in constant fear of their lives (and / or the lives of their children). When women in this position have responded they have consequently been criminalised by the NZ legal system. Women who have killed an abusive ex/partner have been convicted of murder which has a mandatory sentence of life imprisonment. WAJ is committed to providing practical support, resources and financial assistance with legal fees.



In Aotearoa / NZ a women is killed by a violent partner approximately every five weeks. The fact that at least ten women are killed every year by their partners may come as a surprise to many people. **These killings are seldom**

"sensationalised" by the media, unlike the intense scrutiny that the case of a women who is charged with killing her male partner is subjected to.



The cases of Lawrence Lloyd and Gay Oakes highlight the different media coverage that women who kill their partners receive. Lawrence Lloyd and Gay Oakes both killed their ex-partners and both buried their bodies yet who (in Aotearoa / NZ) knows who Lawrence Lloyd is and who does not know who Gay Oakes is ? Furthermore, these two cases highlight the gender bias in the law.

Lawrence Lloyd's lawyer pleaded that he was provoked by the theft of marijuana and he was convicted of manslaughter. Gay Oakes' lawyer pleaded that she had been subjected to many years of battering but her conviction was for murder.



A women, whose response to her ex/partner's prolonged violence and domination results in his death, is not a murderer. Such a woman has, in most instances, lived for many years in fear of her life (and / or that of her children). However, for her (again in most instances), the legal defences of "battered women's syndrome", self defence and provocation are not available due to the inevitable time lapse between his last abusive action and her

response. While a battered woman may have been overwhelmed by terror and desperation, when she acted, the Court does not make a connection between the long term abuse she has been subjected to and the killing. **The time lapse is interpreted as "premeditation" and she is convicted of murder.**



If a man, who kills his ex / partner, says she provoked him by leaving him, by telling him he is sexually inadequate, by falling in love with someone else or by stealing something from him, his defence is much

WOMEN'S ACTION FOR JUSTICE continued...

more likely to succeed than a defence of provocation for a woman who has been physically, psychologically, emotionally and / or sexually battered for years.

Understanding the events that have led to a killing does not mean accepting or condoning violence as a solution to prolonged abuse in the home. Prevention and early intervention are priorities and the Domestic Violence Act 1995 reflects the commitment by Government to ensure that people who are subjected to violence in their homes are protected, supported and educated. The Act insists that perpetrators are brought to account, directed to stopping violence / self awareness programmes and educated. Non compliance, by perpetrators, is viewed seriously and should provoke a severe penalty. However if these services fail and a killing occurs there must be an appropriate defence available to anyone (not just women) who is subjected to prolonged abuse, violence and tyranny at the hand of a person with whom they have a domestic relationship. The law must recognise that a blanket definition of "premeditation" cannot be applied to every response that is not an immediate reaction to a violent act.

The Minister of Justice, Doug Graham, has announced that the Coalition Government intends to review the mandatory life sentence in cases of battered women who are found guilty of murdering their violent partners. In response to the Minister's announcement defence lawyer Judith Ablett-Kerr commented that battered women should not be convicted of murder in the first place. Recently the Privy Council turned down the application by Ms Ablett-Kerr for a hearing to consider reopening Gay Oakes' case. While Councillors were "troubled by" matters pertaining to Ms Oakes' case the Privy Council was not prepared to involve itself in the domestic legal affairs of another country.



Following this even Ms Ablett-Kerr was critical of the law. She said battered women's syndrome should be a mitigating factor, and judges must instruct juries to this effect, in the same way inebriation* can be a mitigating factor which judges will point out to juries. Judith Ablett-Kerr concluded the law must be changed.

The law used to recognise a man's right to physically discipline a women. In 1915, a magistrate, in London, said a husband could beat his wife when she nagged him provided the stick he used was not thicker than his thumb (the Rule of Thumb). The law gave a man the right to control a woman. Today we recognise that the law was wrong and it had to be changed.

Presently battered women who respond, in terror, and kill their violent ex/partner are at a disadvantage before the law. This too is wrong and must be changed.

The issue here is not about giving women "special" treatment. It IS about giving them equal access to an appropriate legal defence and treating them equally and fairly under the law.

*Inebriation can also be a defence.

Women's Action For Justice
PO Box 33275
Otautahi / Christchurch

Tel / Fax : (03) 3294115

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feminist zines

REVIEWS

FLASHPOINT - ISSUE 1 & 2
by Shannon Colebank
Whizzbanger Productions
PO Box 5591
Portland OR 97228
USA

I was rapt to get these gems as a zine trade - A4 xeroxed format with good quality and easy to read. Flashpoint is packed full of articles, cartoons, graphics, reviews and more (62 pages in issue 1 and 88 pages issue 2) Issue 1 - Titled 'Enough Religion To Make Us Hate, Not Enough To Make Us Love' is a detailed explanation of why Christianity is a load of shit. It's anti-christian, anti-fascist, anti-racism. There's lots of pro-woman stuff, reviews, great graphics and cartoons. There is a good article on Christian Ritual Abuse, and other well thought out articles on what christianity has done through the ages. Cost :\$3 USA

Issue 2 is even better. Titled 'Gender Identity - Us And Them' it deals with all sorts of gender / sexual identity's and slam's sexism with some excellent cartoons and articles (I especially liked 'The Pussy Commodity' - questioning to what extent all women trade their pussys for friendship, respect, emotional intimacy and security). There is so much good shit in this zine I really can't describe it all. Although I have to mention the photo's of a penis being dissected, I wonder if I could make a patch out of it

Flashpoint is political, feminist and bound to make a few of the boy's squirm, not to mention some girls. She also includes a list of zines and contacts where she got information from.

One of the best reads I've had in ages and I still haven't had time to read it all !!! Cost : \$4 USA

Flying Fox - Issue 1 & 2
by Liz Mathews
PO Box 26
Waipapa
Kerikeri
New Zealand

Both issues of Flying Fox are xeroxed and quality is dubious at times, but she makes up for it with interesting layout, graphics and bizarre shit. They random layout has that definite DIY feel - which is a great change from the boringly precise, perfectly laid out zines which have been

around a bit longer. Flying Fox issue 1 covers all the topics younger punks are into - everything from Anti - McDonalds and Veganism to RiotGRRRLs and Music reviews.

Issue 2 shows a marked improvement in quality - it's amazing how much you learn doing a zine, and this issue covers lots of local bands with interviews with SNORT and Smarty Pussy, reviews of recent gigs, Pony Club, The Big Day Out (alternative review), and more.

This is a good zine that is obviously only going to get better, and fills the gap in that it covers lots of local music, especially GRRRL bands. It's only a matter of time before Liz is labeled a man-hating bitch (read -doesn't take the crap from men and makes them feel insecure because she's pro-woman I). I can't wait to see her band play I.

It's Now Your Turn To Deal With It
by Hollie
2024 East First Ave
Vancouver bc v5n 1B5
Canada

We got a phone call one afternoon from 2 Canadian girls (Hollie and Krist) who were on holiday here and wanted to meet some local feminists, and get away from the rellies a bit. We had some fun times driving round the Port Hills and went to a gig. It was great to be able to offer them hospitality and Hollie was happy to meet some other vegans -vegan food is a bit thin on the ground when traveling. I have their photo, I hope I'll meet the again some time. Anyway, Hollie had done this little zine which was absolutely amazing. It's tiny (half A5) and it's all about her thoughts and feelings on the fat issue. It covers assumptions about fat people, emotions, stereotypes and social pressures and 'being fat and rebuilding your self esteem'. I was really impressed by this little booklet/ zine.

One of the things which sticks in my mind is what Hollie said to me when I first met her, something I'd thought myself but never been sure of.....

"I can't believe how *thin* all the women are in New Zealand, and they're all so *feminine*"

Thanks Hollie, you gave me food for thought, and less thought of food.

Contact Hollie and ask for a copy of this little zine, she'll accept zine swaps, records, patches, and money of course, although I don't know how much it costs.

I CAN SELL MY BODY

I am doing this interview because I have been friends with a lot of people in the sex industry for several years. All of them on-to-it women and all of the feminists (whatever that means). I believe women have the right to have any kind of job they like, and in these PC and thought-police times people sometimes seem to forget this. I want to be aware of what my friends are doing and show them respect and support. I hope this interview might address some issues and answer some questions that people may have regarding sex work. Women need to be safe and powerful and so I think this issue needs to be aired among thinking women.

How did you first get into sex work ?

When I was 15 I worked on the streets as a prostitute. I had been kicked out of school because of my absolute distaste for authority and the bland education system of the westcoast. Soon after I ran away from home to Christchurch where some friends of mine were working the streets.

At first they offered to support me with their earnings. But that soon wore thin. I would go with them at night to keep watch and sometimes when they were both on jobs I'd be left by myself, hanging around. Men would stop and ask me "How much ?". The first job I did was a blow job for \$20. It seemed like so much money to me at the time, now I think "Agggghh. How stupid !" I spent the money on booze and smokes. After that I was out on the streets with my friends nearly every night. We were all too young to be on the dole so it was our only income. The whole experience made me wise fast. But only after I was ripped off a few times.

The situation I was in back then was one of desperation. It was either have sex for money or starve. Going home wasn't an option. I lived with junkies, got used by men and lost respect for myself. Eventually I did go home and got a 'proper' job - and put it all behind me.

You're working again now, how do you feel about it - are things different to when you were working on the streets at 15 ?

Now I'm 20 and work in a parlour. My reasons for working now are far removed from those of years ago.

The funny thing is that the parlour I work in is on the same street I used to frequent when I was 15. The parlour is owned and run by a woman, which is one of the reasons I work there. There is a strong sense of unity between all my workmates. We stick together.

The parlour is such a safe place to work. It's now that I realise what a dangerous situation I was in those years ago. There wasn't even a prostitutes collective back then. Nothing.

IF I WANNA.....

by Beth

Do you enjoy your work ?

There are aspects of my work I like, and some I don't. I like the flexibility, the low stress levels and the power. The power I have over men. It's not them I see, it's their money. When I dress for work I take on a different persona, take on the part of the whore.

Have you told your friends that you work or do you prefer to keep it quiet ?

When I started working again I was afraid of telling people. Afraid they would lose respect for me and see me in a different light. Then I came to the conclusion that I didn't want to live a lie and that it wouldn't seem such a big deal if I told people myself instead of them finding out (which they would in time) like it was some big dark secret.

You are a creative, aware, on-to-it person, how do you reconcile your beliefs and feelings with working ?

I still hang on to my individuality. I don't know any other hookers with such hairy legs. Most of the men I see just want to hear how great they are. Some are lonely and just want to talk. Most are well to do business men. It helps me if they are pleasant human beings, but you do get the arrogant 'I am a sex god' wankers who make your job hell, but you learn how to handle them.

I fuck the men, they don't fuck me. You've got to be proud, able to strike a conversation on any level, from bird watching to "where are your most sensitive bits ?".

The money I earn gives me freedom. I can earn in a night what some people earn in a week. I have aspirations, goals, like going overseas, buying land, a bus...

That's one of my major reasons for going back to work. Being an impatient person I want to have done all these things yesterday.

I am not a victim of the sex industry. I see myself as someone who is taking advantage of it. I do what I do out of my own choice. Work is work. And in my work you need to be an actress, a masseuse, a councillor, a sex kitten, a dominant bitch and self assured.

What I do is not me.

I believe most people have prostituted themselves at some point in their lives. The only difference is I get paid for it.

Task Versus Process - The Southern Hags Post-Mortem Deconstruction

Women's collectives are thwart with difficulties ranging from personality conflicts, power struggles and process problems.

The task at hand or those issues needing to be worked on are sadly subsumed by these conflicts. As women, we are taught many things by the patriarch, from a very early age. Those of us from abusive relationships, particularly psychologically abusive ones, are deliberately distanced from other women and often put in a position of distrust towards them. The need to manipulate others as a means to gain "power and control" within "the group" is another trait of us abused women. It is often very difficult to leave these destructive elements of ourselves behind, or somewhere else, when working together in women only environments.

The ability to move from the destructive negative controlling power-over dynamics of the patriarch, to the power-with dynamic of a supportive women's environment seems a very difficult shift for many of us to take.

Power-over tendencies manifest in many ways within groups. The language of control, framing conflicts to have only win-lose outcomes, mis-using concepts like "consensus", "facilitation" and other "process" buzz

words. When people lack the self-confidence to communicate their basic needs, then "process" or lack of it, gets used as a weapon against the rest of the group. Without a genuine desire from everyone in the group to actively work together on issues or tasks, the pitfalls of process quickly destroy everything. The excuses for the destructive

behaviour in the case of the Southern Hags were really interesting. They mainly focused on personality conflicts which were used with manipulative brilliance by a couple of women to totally divide the group. Combine this with a total memory black-out on why the group was formed in the first place (i.e. to work on issues in an active way using street theatre and performance), it disintegrated at a phenomenal rate.

The saddest thing in my mind is that once again a women's group is destroyed by the women themselves. Women attacking women, doing exactly what the patriarch wants. With this sort of shit happening, no wonder we aren't able to do much about the patriarch itself. Especially a group of strong-minded, staunch, Anarcha-Fem women with tons of talent and great ideas.

To those Wellington Women who originated the HAGS, I am sorry that the Southern Hags had such a sad ending and hope it doesn't dampen or dispirit the original Hags. I asked that the "Punk Band" element of the Southern Hags Anarcha-Fem performance group take on a different name, but few other women supported this idea.

So ... on we go ... some other women's turn, somewhere else, to encourage anarch-fems out there to get out and say what they think, tell it like it is, etc. blah blah in "that in your face anarchist

You wanna smash the system,
You wanna smash the state.
But first you'll make me the victim
of your pet hate.

Too busy with your obsessions,
To fight the real oppressions
You're so fucken PC.....

You look like an anarchist,
You've internalised all your hate,
A model punk, looking great.
You're so fucken PC

You talk about the troubles,
Of this fucked up world,
Blah Blah Blah Blah
Blah Blah Blah
TALK MINUS ACTION
EQUALS NOTHING!

Too busy with your obsessions,
To fight the real oppressions
YOU'RE SO FUCKEN PC!

approach"

When commitment to the Issues (Task) loses out to petty personality problems (Process), then the level of commitment to anything except one self is very questionable.

"If you want to change anything, then first you have to change yourself." Gaye

Mother

Have you lost your self
in the roles you play
Wearing different masks
the same old way
Is this your life
From day-to-day
Mother-Lover-Wife

A repetitive journey
A spin on the treadmill
Tell the truth
Are you fulfilled ?

Did you choose this life ?
How did it happen ?
Spirituality ?
Mythology ?
Fantasy ?
Economic reality ?

Who are you ?
Where is your self ?
Is it seen only in relation ?
Where are your own dreams ?
visions ?
aspirations?

What can you see ?
Your reality
Buried beneath the kids
the mortgage
new technology

And do you still love him
or are you just there
'cos you've lost your soul
stay together through fear
You want "someone" to save you
and "someone" to care
Mother-Lover-Wife

Lover

Wife

Do you wake up crying
in the middle of the night
And when he stirs beside you
you say your alright
'cos you don't have an answer
and don't want a fight
you just have a feeling
that life ain't right
Mother-Lover-Wife

And do you still love him ?
And what does that mean ?
A tired endless nightmare
of cook, fuck and clean

Do you look in the mirror ?
Tell me
What do you see ?
A self that you love
your own unique beauty
or do you just feel hate
for that body staring back
unworthy
not good enough
or too fucken fat

So you light up a fag
stuff food down your throat
then starve yourself
in a bid to be slim
trying to please him
still a victim
Is this your life ?
Mother-Lover-Wife

Is it you that he's fucking ?
Do you even exist ?
or are you a vessel
a face for his fist

Does he like you
strike you
psyche you out

Does he trick you
lick you
kick you out

We'll meet down the refuge
with our teeth knocked out
Mother-Lover-Wife

Is he good to you ?
The other extreme
a smart, successful guy
high self esteem
You fade into his shadow
till you just don't exist
Becoming invisible
easily missed
Mother-Lover-Wife

You don't hear my words
you say I'm insane
or mad
A radical feminist
who can't catch a man
How sad
Well sister - I understand
A girl with a brain
ain't a prize in this land
'cos I don't play rugby
and I ain't got a dick
and I'm not scared to shout
"You're a fucken prick"

But hey
I'm just a working class girl
and this is my song
my reality
I grew up too
on a day-dream of Mr Right
and the golden kiwi
thinking everyone "out there"
was better than me
and cleverness wasn't praised
only beauty
and my old man
never supported me
far too busy at the pub
and T.A.B.
and when he stumbled home
we all ran for cover
Is this your life ?
Mother-Wife-Lover

He's a victim like you
same trip
different shit
same shit
different trip
subjugation
oppression
weighing him down
Who is he ?
Really

Will you wake up at 50
the kids have gone
and so has he
Was it worth it ?
Is your spirit free ?
or was Mother-Lover-Wife
your only life ?

by Kagan
from 'An Experiment in Definition'

WOMEN &



Although I think it is important not to ghettoise out women's issues to 10 minutes in the middle of this Forum I also think that it is important for the critiques of free trade to allow women the spaces to talk about the effects of trade liberalisation, structural adjustment and economic restructuring on their own terms. Not all women want to follow every nuance of the trade ministers or understand the complexities of traditional economics, but they do want to be able to say that the current economic system does not do justice to their understanding of the running of the world and neither does it do justice to those for whom they care, including themselves.

When we look at the impact of globalisation and free trade on women we are really looking at the effects on the whole community. This current free trade regime is claiming the right to define traditional knowledge, culture, ethics, values, food and ecology and women's lives are inextricably linked to all of these. In communities all over the world it is women who are responsible for raising children, growing food, providing health care, passing on traditional knowledge

Yet Women are invisible within the process of the economic restructuring. Their work, concerns, lives are not considered and if women are not visible and fully part of all steps of the process in our drive for alternatives those alternatives have no hope of succeeding.

From the start new right economics have stated that women's skills and abilities in raising children, and providing community resources and food are non-productive and therefore don't contribute to the "real economy". National accounting systems which are used for calculating growth through GNP are based on the assumption that if producers consume what they produce they do not in fact produce at all. Economic self-sufficiency is non-productive.

However more and more women are being forced to take part in the 'real' measurable economy. The places where women can create their own economy away from the market are being increasingly limited by the greed of an all consuming market. It is not that the market necessarily wants to measure and value what women produce but rather that it wants to consume the resources in that non-productive area - like trees and the rivers. Resources that once were freely used in a sustainable way by the women of a community are now being commodified for the trans National Corporations (TNCs) use on a world scale. Traditional medicines are being patented by the large pharmaceutical companies and traditional forests are felled. Few peoples of the world are untouched by the tentacles of the market/new right economics and the profound changes necessitated by the encroachment on their world, of forces outside their country.

In Aotearoa, as in other countries, it is clear that women disproportionately bear the burden of this structural change. Economic restructuring and trade liberalisation meant the lose of 10's of thousands of jobs in NZ in the manufacturing sector. Many of these job losses were in the clothing and footwear industries where 70% of the layoffs were women. The move away from full time unionised work to part time, contract and home-based work has meant that conditions and wages for women workers are constantly deteriorating. The casualisation of the work force has allowed some women greater flexibility in terms of part-time work to their advantage, but for others it has lead to their increasing marginalisation and exploitation.

Women who are forced into dependency on the state because of layoffs and unemployment are increasingly being scape -goated and blamed for their impoverished state. Benefits in Aotearoa have been deliberately cut to below a livable level, and the domestic purposes benefit has been slashed the most, effecting women's abilities to provide for themselves and their children.

FREE TRADE

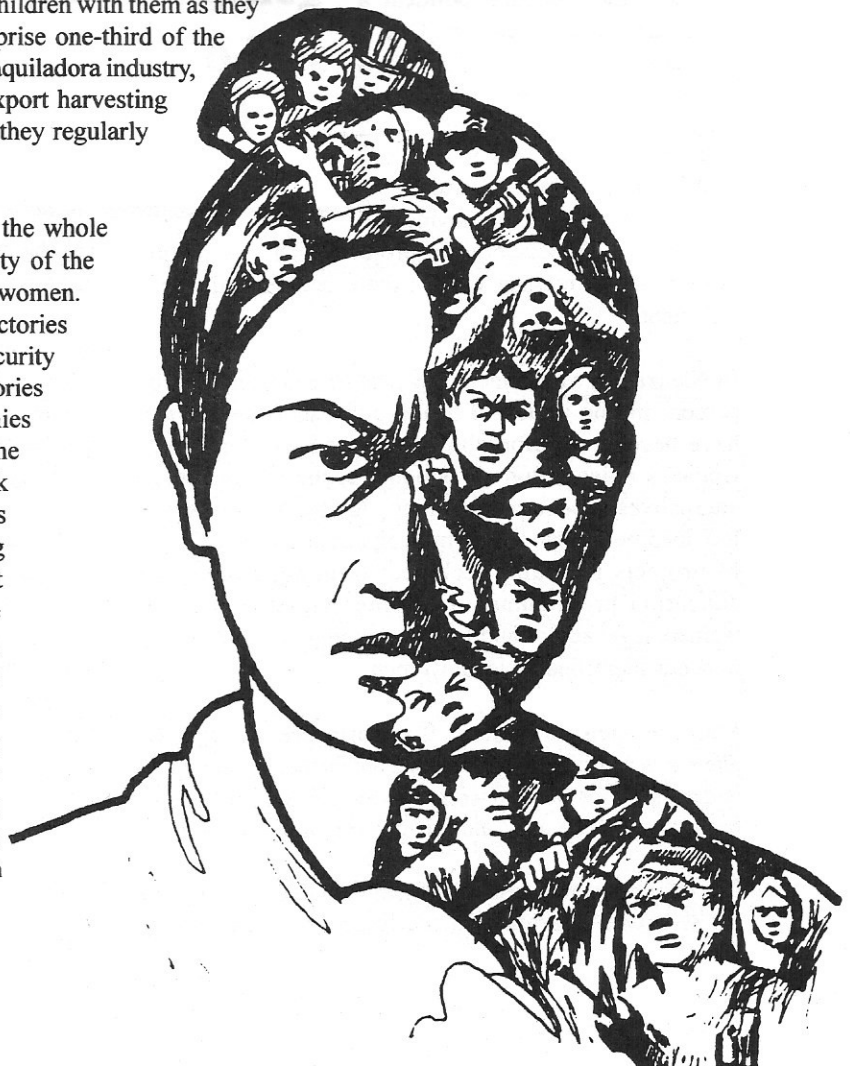
by Leigh Cookson

The user pays philosophies in health care and education have meant that women in the community are left to pick up the causalities, like providing care for the sick and elderly, who can't now afford care in public or private institutions.

As communities here are crumbling it is women who are providing the ambulance at the bottom of the cliff care in women's refuges, food banks, rape crisis centres, aged concern centres, child care etc. And increasingly women's energy to organise for change is being sapped by this need to provide basic services for the causalities of an economically restructured society. Community groups are finding lack of funding and the competitiveness of the funding for government grants and increasing pressure. Those community groups who are getting government funds face the danger of cooption from the government who are demanding new management standards and levels of professionalism that leave groups with increased administration work and decreased time to work effectively with people and on issues. These changes have challenged the very core of existence for women in Aotearoa. Where once there was a degree of acknowledgment that basic health care, education, was a right for everyone (a bit of a myth I know) even though we did not always like the way the government administered these basic services, there is now a pervasive user-pay philosophy that says that the essentials necessary for any one's life are the responsibility of the individual. If they are sick or not able to provide for themselves - tough.

For women in the third world trade liberalisation is effecting their lives in many ways. In Mexico as the international economy increasingly permeates Mexican traditional agriculture, the role of women in the peasant economy is rapidly changing. In many cases men migrate and the women are left behind to care for subsistence crops and cattle. Their workload increases, as they also are responsible for rearing children, maintaining the household and trying to get by with little or no cash. At the same time there is an increase in the number of women migrant workers, who often bring their children with them as they migrate. It is estimated that women now comprise one-third of the migrant workers in Mexico today. As with the maquiladora industry, women are often favoured over men in agro-export harvesting because they are seen as more submissive and they regularly are paid less than men for similar work.

In 1992 the Sri Lankan government declared the whole country a Free Trade Zone. The vast majority of the 300,000 or so workers in Free Trade Zones are women. Free Trade Zones are areas where hundreds of factories are situated bounded together by barbed wire security fences and gates with 24-hour guards. These factories are owned by foreign or joint venture companies attracted to invest in factories in Sri Lanka by the assurance of a readily available and low paid work force, significant tax concessions, low overheads and high profits to be achieved by selling products in wealthier markets and a government willing to offer the services of the army and police to keep workers from organising and protesting. (sounds familiar) Working conditions in the FTZ are harsh with no allowances made for illness or family concerns. While an official working day is set at 8 hours, the quota system whereby workers have to produce ridiculously high amounts of the product within that time, mean the reality is that women are often working much longer hours to fill those quotas.



WOMEN AND FREE TRADE CONT.....

The common threads in all these stories is that the world economic situation is increasing the pressure on women in paid and unpaid work, in food production and farming, in health, child care, education etc. And although the pressures are different and complex in different places millions of women through out the world have had their ideals, perceptions and goals made invisible from the process of trade liberalisation.

But through all of this, in some countries women are increasingly getting together to look at solutions that benefit the whole community. Some examples from groups that Corso has contact with.

In Bangladesh the Nibas Women's Centre is working with low-paid women workers to set up secure housing, run women's and worker's rights workshops and provide training for alternative ways of creating income for women who lose their jobs through trade union activities or sexual harassment.

In El Salvador TNCs have exploited workers and the environment. The Women's Movement for Dignity and Life is working to build a more just society and a more active role for women in the economic, political and cultural life of the country. One programme they run is a Women's House project which runs programmes to combat domestic violence and promotes women's health, literacy training, training for various areas of employment and small-scale development projects such as a poultry farm aimed at making women more economically self-sufficient.

In Nicaragua where unemployment soared from 40 to 60 percent in one year, and health and education services have become unaffordable, AMNLAE, a Nicaraguan women's organisation is building economic and social alternatives in poor communities. AMNLAE works with low-income women in four municipalities on a wide range of projects including technical training, community education programmes to counter violence towards women, legal advice and family planning - all in response to needs identified by local women.

Many women throughout the world are working on alternatives to the free trade mantra within their communities and an issue for western women to look at is the difference between gender equity and self-determination for women.

It is dangerous for western women to side track the work for women's liberation to the issue of gender equity.

Victoria Tauli-Corpuz of the Asian Indigenous Network said at the UN Conference on Women in Beijing in 1995

"Women in western countries need to move away from the concept of gender equity as often this merely serves to perpetuate the existing power structures of the industrialised countries. The global strategy of the women's movements should be enunciated in terms of the "self-determination of women" rather than gender equity. "Self determination is an inclusive concept which incorporates issues of vital concern to indigenous women and women of colour Gender equity is a narrow based concept which focuses on sex-based discrimination and which has been manipulated by nation-states to avoid issues of racial, environmental, civil, political and cultural inequities. It fails to acknowledge or challenge racism, economic disparity and environmental injustices. Typically

this means women of the "dominant culture" get their share of power and resources. Indigenous women or women of colour have been and continue to be victims of racism, colonisation and imperialism. The struggle for gender equity takes place outside the context of decolonisation and inherently precludes us from attaining true liberation"..

When we look for alternatives and solutions to this current economic situation, it is increasingly obvious that indigenous women, women of colour and third world women are leading the way. And although our alternatives as

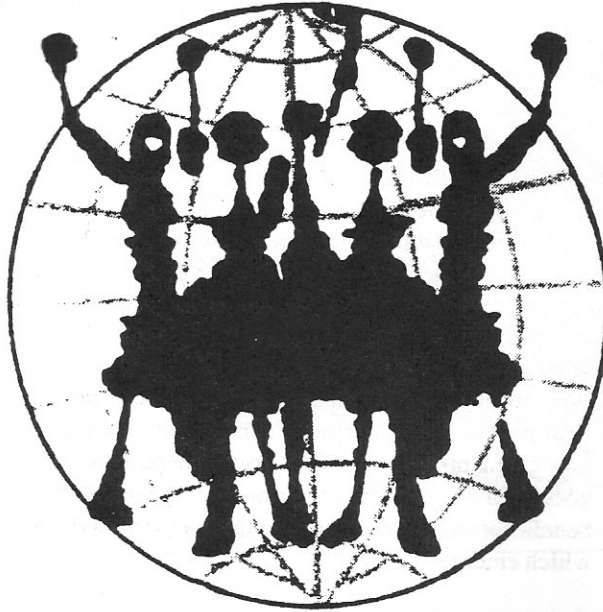
pakeha women will inevitably be different, while working and searching for them we need to be aware that they must be in the context of the self-determination for women and all people. There is little value and chance of lasting change if our energies are spent in trying to get more women to climb the corporate ladder, or if we work to maintain the current systems with just a few more women working in Parliament.

In Aotearoa Maori have led the charge against the sell off of state assets and increasing foreign investment. Having a first hand understanding of the devastation of colonisation it is not hard to recognise that free trade offers TNC's another go at economic recolonisation. To find alternatives and build strong community opposition we first must embrace the concept that the return of Tino Rangatiratanga to Maori as guaranteed under the Treaty of Waitangi is the first step in the liberation of all people. And that has to be our aim.

Taken from 'Trading With Our Lives : The Human Cost Of Free Trade' Forum Papers, July 12-14 1996. With thanks to GATT Watchdog (PO Box 1905 Otautahi) and Corso.

'...an issue for western women to look at is the difference between gender equity and self-determination for women.'

ANARCHA-FEM WOMEN ATTACKED WHILE ON RECLAIM THE NIGHT MARCH !



11 March 1997

On the 8 March 1997 International Women's Day was celebrated in Stockholm. Many demonstrations were held during the course of the day. A tradition of the last 7 years has been for the ANARCHA-FEMINISTS to demonstrate the evening of the 8th under the parol "Take the Night Back!" Women protest against the fact that they do not feel safe to be able to walk their own streets at night.

This year the demonstration was separatist with 70 ANARCHA-FEMINISTS participating. Many of the women were quite young, being in their late teens. They gathered at 9pm on the square Medborgarplatsen on the island of S/dermalm which is the traditional workers quarters of the city.

As in past years the demonstrations winds through the city streets making stops at known pornographic purveyors along the way. At one such stop this year a window was crushed. As the demonstration continued along its way police authorities rallied themselves.

Near a well know pornographic shop, Golden Rose, which is owned by the very rich pornographic magnate and underworld figure, Carl Serung, the police planned an ambush.

As the demo entered the block before the one which Golden Rose lies upon the police closed off both ends of the street. 27 police cars (including 4 anti-terrorist vans) as well as mounted police partook in the "exercise." Without warning the two ends converged upon the demo. Horses from one end and baton wielding anti-terrorist police from the other.

The melee was extensive. Three young girls; 18, 16 and one under the age of 16 (the youthfulness of this victim

limits does not allow personal particulars to be released) were sent to the hospital for immediate care. The 18 year old required 6 stiches in the head and the 16 year old had her arm broken and shoulder dislocated. Many others were beaten but because of fear of repression have not sought medical care in connection with the demo. In addition, many women were "frisked" by male policemen (unlawful according to Swedish law) and violated in the process. Many journalists have taken up the issue in the 4 national newspapers as well as in smaller local newspapers and leftist papers. A parliamentary representative from the Green party has also brought the subject up in parliament. The police have begun an internal inquiry. This is to be put in the context of the release of the news last week that the general amount of charges brought against the police for breaches of duty have increased in the last two years.

In international solidarity and against the forces of repression!

Stockholm's Anarchists
The A-Info News Service
<http://www.tao.ca/ainfos/>

Cops' Attack On Women's March Sparks Rally Of 500
from the Militant, vol.61/no.14 April 7, 1997

STOCKHOLM, Sweden - On March 15, some 550 people participated in a demonstration here against police brutality, most of them youth. This was part of an international action day. The central demand of the action in Stockholm was that police officer Jarry Edin resign. Edin was commanding officer of the Sodermalm police precinct on the night of March 8, when a "Take Back The Night" demonstration was held on International Women's Day.

Two young girls, Karin and Therese, told Internationalen that the cops used the handles of their batons to beat the demonstrators. While they were beating the women they were laughing and calling them "lebs," lesbians, and using obscene language. Male cops carried out body searches on demonstrators who were women, some of whom said they were molested. Several women were injured with at least three having to go to the hospital. One protester had a head wound that needed six stiches.

Passers-by and people living in Ostgotagatan, where the incident took place, witnessed the attack and some tried to stop the cops from beating the women. Two of the witnesses went to the police station immediately to file charges against the cops. So far eight charges have been filed against the police, including for assault and battery, sexual harassment, and misconduct.

WHAT DO WOMEN ACTIVISTS DO ONLINE ?

by Scarlet Pollock
(from 'Women'space - Internet Magazine' April/May
1996 Vol 1, No 4)

Women activists online do what activist women do off-line. We use the tools we have to promote equality, to exchange experiences and information, to care for each other, to improve our understanding of issues, to monitor government policies, to organize for social change. We create time and space for women to participate in using, assessing, exploring and developing the new arena of electronic communications. We are developing new skills and ways of thinking.

The Internet offers us a new set of tools which supports our off-line activities, and extends our ability to do feminist work. Our networks can reach further, and our understanding can be more inclusive. Monitoring government policies, and their implications for women, is made more effective through the use of electronic communications. Finding information and contacts is easier, and less expensive, especially for those living outside the large cities.

It will take us all some time to learn to use this new technology effectively, to gain the experience to assess what works best. The process can be very exiting as we leap into new ways of thinking about old questions. We need to explore as many ways as possible to use the Internet to achieve our aims, and our visions of equality.

Pioneering women have begun this work for us all. Online activists are seeking new directions, opening up new arenas and trying out new ideas from which we can all learn. The achievements of feminists on the 'Net' prompt us all to think about how we can use electronic communications.

BRAINSTORMING

Groups of women can spark ideas off each other, whether they are in one room, share an online chat space, or join a focused Internet mailing list. This is a valuable way to explore unknown territory, and develop new approaches to women's issues. It's a fun way to create reality out of what might at first seem to be an impossibility.

Women online are engaged in working out new rules. Group work in familiar ground, but we are not yet certain how group processes can best operate here. Much of what goes is for the moment experimental, as we discover the benefits of each process undertaken, as well as the needs which emerge.

NETWORKING

Getting in touch with other women who are working on similar issues, or projects, is basic to all feminist activism. The Internet enables an extended reach across countries and continents, which increases our effectiveness and the extent to which we are able to learn from each others experiences. Email and mailing lists improve the speed of networking. They also enable calls for information, and getting information out, to be multiplied by forwarding mail to numerous related mailing lists and newsgroups. Meeting women like yourself on the 'Net' is an invaluable part of breaking down the geographical, cultural, and social isolation in which women often find themselves. There is real joy to be found by connecting with others who share your situation, finding you are one of many women facing particular issues and having specific needs. To find a community of women who share your situation, to gain the confidence to claim one's rights as part of diverse groups of women, and to share ways of resolving issues, are central to feminism.

VIVISECTION IS SCIENTIFIC FRAUD

Every species of animal is a different biomechanical and biochemical entity. Aspirin kills cats and penicillin kills guinea-pigs. Yet guinea-pigs can safely eat strychnine. It is scientific fraud to allow the marketing of drugs, pesticides and other chemicals on the basis of being found "safe" in animal tests.

*To become a supporter of the Anti-Vivisection Campaign send \$10 to NZAVS,
PO Box 22-076, Christchurch. Supporters receive a vivisection info pack and regular
newsletters.*

**The internet was 84.5%
male and 82.3% white.**

Until  now.

**Guerrilla Girls have invaded the world wide web.
Join us.**

<http://www.voyagerco.com/gg>

email: guerrillagirls@voyagerco.com

MONITORING

Encouraging women to participate in any new activity involves a process of 'taking someone with you'. Online activists have created women-only and/or women-friendly mailing lists and WWW sites which are designed to help newcomers to learn more easily, and join in more readily.

Women Internet educators often link up with one, or a few, women, who want to learn to use the 'Net' to guide them and make their efforts more rewarding. In turn, these women can bring other women into the circle of learning. Activists on the 'Net' are also working to help women to develop their own Web pages. There are mailing lists to help with technical problems, as well as a team of women who mentor women's groups to put their information on the WWW, women who help with web design and women who are ready to sponsor women's groups on their Web sites by providing them with free or inexpensive space.

DEBATING ISSUES

As our networks extend, we often become more aware of different perspectives on a range of women's issues. Using mailing lists and newsgroups to exchange our views helps to clarify our own thinking and to contribute to an often more inclusive understanding.

Women can make contributions to a debate where they have the time to think about how to make their point, especially for those working in a second language. Also women who have difficulty writing can take the time needed to participate. Contributions tend to be relatively short and focused, which enables many women to speak and be heard.

Because we do not physically see each other, what matters is what women say. This lends itself to a greater diversity,

where contributions are equally weighted as they would be in the ideal group. The fact that women can participate from a range of locations and situations allows for greater inclusiveness, from which we all benefit.

CAREGIVING

Women often use email to keep in touch with family, friends and co-workers. Care and concern can be offered and received despite long distances. It is less expensive than phoning long-distance, and sometimes preferable as a way of keeping in touch while carrying on with the demands of work or other family responsibilities. Mailing lists and newsgroups are frequently used by women and men with specific health concerns. Sharing health experiences, information about alternative treatments, support for individuals and families, are central to the important caregiving work being done online.

Women dedicated to choice in health care alternatives for women have been amongst the first feminist pioneers on the 'Net'. They have established WWW sites which include information, discussion, news, directories of women's groups and professionals, and opportunities for women to get involved in achieving social change in health care for women.

PROMOTING AWARENESS

Visibility of ideas helps to encourage other people to think about women's equality, and how it can be achieved. Women demand by their participation in mailing lists and newsgroups that women's perspectives be taken into account.

Women also create places in cyberspace for women to work together to engage in debate and strategizing. The presence of this process on the 'Net' makes it possible for

WHAT DO WOMEN ACTIVISTS DO ONLINE ? cont....

work together to engage in debate and strategizing. The presence of this process on the 'Net' makes it possible for more of us to understand and engage with these new ideas and issues for women. It is a hopeful struggle as the essence of electronic communications technology is participation with minimal gatekeeping and censorship. The Internet is primarily oriented towards a process of open communication between individuals who share similar interests. The technology can work with us, not against us.

The World Wide Web is increasingly being used by women's groups and organizations to highlight their community resources and services. Web sites carry valuable information about programs, helplines, emergency services, funding, publications, research, community projects, and contact networks. Millions of people are made aware of the latest news on legal battles, government policies, corporate actions, or other specific events which are reported on Web pages.

TAKING ACTION

Electronic communications enable immediate relaying of news. Response activities can happen very quickly. Petitions are circulated, addresses and phone numbers of public representatives are shared, fact sheets are disseminated, meetings are organised and events are publicized. Networking actions happen on a scale we could hardly imagine previously. At the same time, we are aware that those who would like to see patriarchy firmly re-established, class, race, sexual orientation, ability and other social divisions secured, are also using electronic communications to organize. This adds to the urgency of our own efforts.

This is an exciting time to be part of the women's online community. Acknowledging women's efforts in this new forum is a wonderful part of the netiquette which has been evolving on the 'Net'. Everyone's work is important and appreciated, and every pioneering effort contributes to women's access to the new technologies for equality and social change. The more of us who take part in this process of discovery, the better we will be able to shape the ways in which the new technologies can be used to enhance women's participation.

email : diamond@fox.nstn.ca



McSpotlight is the World Wide Web (Internet) site of the McLibel Support Campaign .

Two activists are currently being sued by McDonald's for distributing the "What's Wrong With McDonald's?" leaflet. The case has become the longest running libel case in British history.

Thousands of people with computers now have access to up-to-date information on the case, ready to print leaflets, information on McDonald's, links to many other sites, information on multi-national companies, the environment, animal welfare, workers rights, nutrition and health, freedom of speech, capitalism and its alternatives.

McDonald's spends over \$1.8 billion each year to get their image out. This is a small place for alternative views.

Funding is needed to keep the New Zealand site operating. Please make donations to Ministry of Truth Trust, PO Box 22-076, Christchurch. Make any cheques payable to Ministry of Truth Trust.

View McSpotlight at

<http://www.ch.planet.gen.nz/~mcspot>



November 1996

Animal
info
NUMBER EIGHT

\$1

News For Animal Liberation

**Box 22-459 Christchurch
Aotearoa/New Zealand**

ANARCHA-FEMINIST CONTACT LIST FOR ZINES, GROUPS AND ORGANISATIONS

please note : there is not enough room to list ALL the zines and groups we know of, but here are a selection of the ones we would recommend to anarcha-fems.

NEW ZEALAND

WETA Collective
PO Box 22-076
Christchurch
New Zealand
sandi@ch.planet.gen.nz

FIRST BLOOD

The new zine for WETA Collective, issue #1 out soon - Easily offended people should avoid. Bi-annual. Subs \$6 per year. For info, subs and submissions please contact WETA COLLECTIVE.

Katipo Collective
c/o PO Box 14-156
Kilbirnie

Wellington
New Zealand
-Katipo are taking over Sekhmet, all mail and subs should now be sent to them, thanx.

Declaration

The magazine of the unemployed and beneficiaries movement of Aotearoa (NZ)

Declaration Collective
PO Box 22-076
Christchurch
New Zealand

Flying Fox
Liz Mathews

PO Box 26
Waipara
-Good zine, covers a lot of issues.

The State Adversary &
Anarchist alliance of Aotearoa
PO Box 9263

Te Aro
Wellington
New Zealand
-TSA is an excellent, well written zine, lots of theoretical stuff.

Animal Info
PO Box 22-459

Otautahi
New Zealand
-local animal rights information

Savage State
Social Reject Distribution
PO Box 13-585

Christchurch
New Zealand
-Savage State is the most punk of NZ's
19 Sekhmet #13 Summer 1997

anarchist, DIY punk zines. Irregular production, gossipy and provokative.

Shoppers Guide
Pat Scott
55 Riccarton Rd
Mosgiel
-puts out a regular guide to companies and foods which are bad for the environment or socially unacceptable - well researched and informative.

The Big Picture
GATT Watchdog
Box 1905,
Otautahi/Christchurch
New Zealand

INTERNATIONAL

Hag Rag catalogue/zine
SKULD (the Rag Hag)
c/o Martinez
PO Box 51538
Light House Point FL33074
USA

-zine, menstrual pads, runes, games, astrological calenders, witchy stuff, vegan cooking and more !!

Asian Takeover
Kristy Chan
PO Box 1791
Fort Myers, FL 33902
USA

e-mail: rdysctgo@hotmail.com
-Kristy is putting together an anthology of writing and art by Asian people.

Commission Femmes Federation
Anarchiste Publico
145 Rue Amelot
75011 Paris
France

Glasgow Women Anarchists
PO Box 1008
Glasgow G42 8AA
Scotland

Madwoman H. Perkins
1514 Holly Hill Dr
Champaign IL 61821
USA

-Puts out one of the best zines I've seen in ages. If people call you a rabid feminist, read this and feel mild !
'MADWOMAN', GET IT !

121 Bookshop & Anarchist Centre
and Bad Attitude Magazine

121 Railton Rd
London SE 24
England

Shannon Colebank
Whizzbanger Productions

PO Box 5591
Portland
OR 97228
USA

-puts out an excellent zine-Flashpoint - heaps of info, don't know how she pays for the size of it !!! Reveiws pg 7

SABATI
PO BOX 8137
Victoria BC
V8W 3R8
Canada

Barricade Books
115 Sydney Rd
Brunswick
Melbourne Vic
Australia

-produces 'In Ya Face', an excellent zine with info on local (Oz) activists are doing, with thought provoking articles on issues we frequently haven't thought of in NZ. Sort of a cross between Savage State and The State Adversary - well balanced.

Mother Earth
Anarchist Feminist News
PO Box 1102
Upwey 3158
Australia

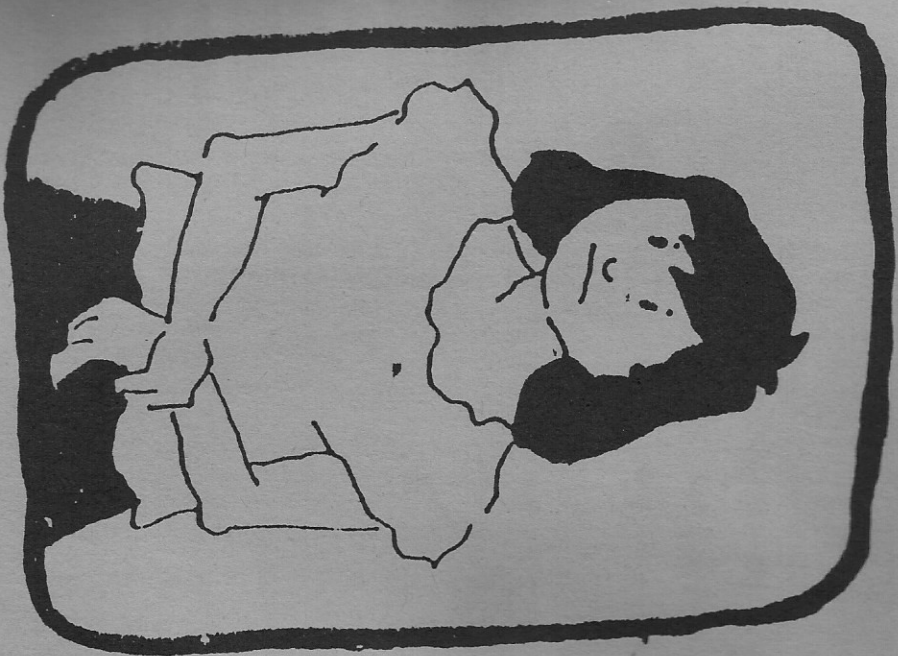
-I haven't had a reply back yet, so I don't know what they're like, but they're out there.

Burning Times
PO Box 425
Clifton Hill 3068
Victoria
Australia

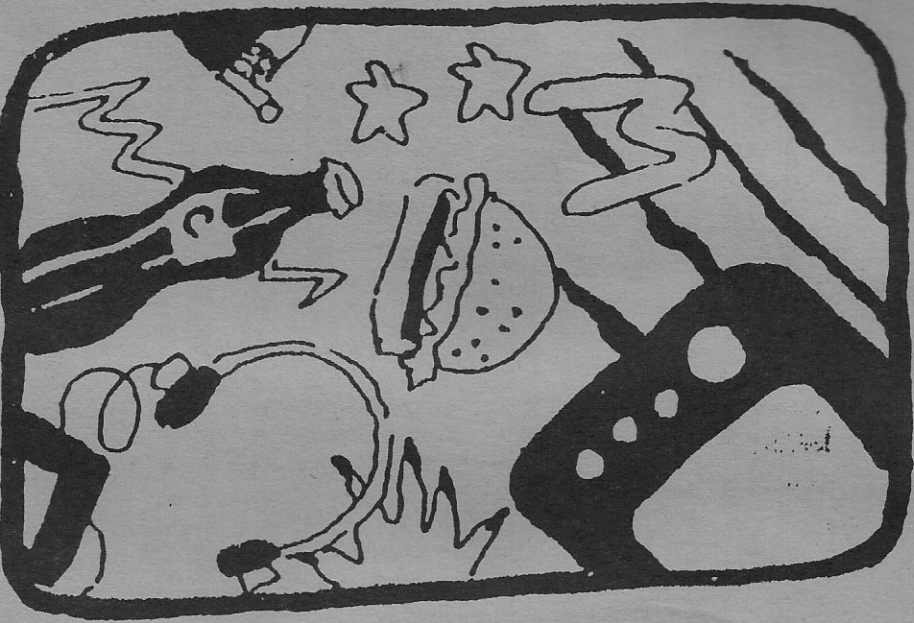
-Queer / Punk zine

Feminists Against Censorship
Panther House
38 Mount Pleasant
London WC1X 0AP
England

ture, songs, music, and lifestyle. The ruling class promotes the destruction of these national cultural traditions so that the people would be more pliable to the influx of foreign ideas, trade and intervention.



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Foreign interference in the country can not be avoided and stopped without changing the existing political and social systems. What the Third World needs is a political and social system orientec towards freedom and self-reliance. Only an organized and awakenec citizenry can resist foreign interference.