

If free speech offends you,
Contents include explicit
words and sentences that
may disturb.

The State Adversary



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Has the planet a future?



@narchy in @shburton! The @ black flag is raised to the top of the flagpole in the back yard of Mrs Jenny Shipley, Minister of Social Welfare, after a colonialist flag was first pulled down. (see story, page 2.)

KiWi Anarchist Conference

— 25th & 26th April 1992, Wellington.

A Tale of Two Flowers

Radio listeners all over Aotearoa choked on their cornflakes when they heard the news that Ashburton District Court Judge Hay had convicted a man of "wilful damage to a plant" for picking two flowers.

Tony Greer was fined \$150 plus \$34 court costs on February 17 after he and about 20 other people visited Social Welfare Minister Jenny Shipley's house on December 19 last year (the anniversary of the National regimes announcement of the benefit cuts).

Shipley has often said that if people have trouble getting Social Welfare benefits, they should go and see her. So we did, but she wasn't home. The police were though and decided to arrest two people. Although the protest was peaceful, with Jenny Shipley's NZ Government flag being lowered (this woman has a flagpole in her back yard!) and replaced by a black flag. As we left, police arrested Tony for picking two small blue flowers and putting them in his hair, and Warren was arrested for spray-painting a slogan on the road outside. (More info on this demo is in *Direct Action* 4, see page 10).

Tony defended himself in court and brought two witnesses who testified that flowers don't belong to anyone. The judge was not amused and found Tony guilty, everyone else was amused, with several people unable to keep a straight face leaving the courtroom.

I wonder if the judge would have convicted Tony if the flowers hadn't come from the garden of the Minister of Social Welfare? Warren got discharged without conviction because the two police testifying told the judge completely different stories.

- Mark, Christchurch.

More Kiwi Police brutality

The new police rubber batons mentioned in the Opinion section of *TSA* #18 as being trialed in the Auckland area, are now being trialed in Palmerston North. The baton is similar to the South African police's rubber whips, but has bits of metal embedded in it.

- J.R.



BASTARDS!

Not content that their recommendations to the National Party government have resulted in the benefit cuts, Employment Contracts Act, part-charges on health care among others, a confidential Business Roundtable report circulated among its members made its way into the public arena in February. The report recommends:

- Privatising a large part of the health service.
 - Asset and income testing on national superannuation, as well as lowering the income level for new recipients.
 - Reducing state sector wages.
 - Placing long-term unemployed people on a lower benefit or training programme.
 - Raising the age of eligibility for the Domestic Purposes Benefit to 25.
 - Making tertiary students pay more towards their education.
- The report, titled *Budgetary Stress; Why*

New Zealand Needs to Reduce Government Spending, Deficits and Debt, suggests ways that the government can slash spending by more than 25% by the year 2000.

- Source: *NZ Herald*.

Feedlot signs damaged

The Animal Liberation Front carried out a successful action in Ashburton in February, on the public open day at the new cattle feedlot in the town. Slogans were spray-painted on the signs directing people to the feedlot, one had a "cancelled" sign put on it, while other signs were destroyed. The feedlot is a pioneering project in the mid-Canterbury region, and was conceived by Graeme Harrison, the managing director of Five Star Beef.

Feedlots are common in a lot of Western countries, and are known for their damaging effect on the environment, with excrement from the cattle leaching into water supplies (which even in less intensive farming like normal cattle grazing, causes major problems, especially in certain areas of Golden Bay, where some drinking water is unsafe to drink). Feedlots are the last link in the chain of exploitation of cattle before the slaughterhouse, and are a great waste of grain, as one kilo of cattle flesh takes 16 kilos of grain to produce.

- Info from: *Ashburton Guardian*.

Racist intimidation

A Timaru family has been in hiding for more than a year after the father of the family gave evidence against neo-nazi skinheads. The man gave evidence only after police promised them a safe house in another town if he did so. He accepted their offer and after the trials, he and his wife and small children drove to another city only to be told that the police there had no home for them. The family ended up sleeping in the car until they were able to find accommodation.

Rather bizarrely, Timaru's chief of police, Bryan Turnbull, has laid the blame for the town's mainly racially-motivated gang problems at the feet of the people, saying they must be prepared to come forward and give evidence.

The Timaru man has lost his job as the harassment has left him unable to work. His wife received threatening phone calls during the trials, one describing her children being run over and killed outside their home.

Eventually the man moved to his in-laws house to take the heat off his wife and children, but instead the in-laws became involved too. Their front door was kicked in one day, but the racist was too drunk to move quickly and was stabbed in the leg with an ornamental sword. The Timaru man told *NZ Truth* "My sister-in-law had a gun stuck up her nostrils. I eventually fired a gun, hitting their car in an effort to get them to stay away."

Members of the Maori community in Timaru in particular are suffering from harassment from extreme right-wingers. Some have been physically assaulted, while others have had nazi skins giving them verbal abuse and nazi salutes.

- R.G.

FIGHT



RACISM

Auckland court action

The 19 people arrested on the front lawn of millionaire Michael Fay during the "Three Days of Action Against the National Government" starting last November 26th, appeared in court on March 3rd. The court case went for two days, with convictions being handed out on the second day. One person had the charges against him dropped because one of the cops giving evidence

failed to identify him. Of the others, one got fined, 12 got varying hours of community service, and the other five were convicted with no sentence as it was their first offence.

The 10 people arrested for occupying the National Party Auckland HQ are to appear in court on April 27th for sentencing.

- R.G.

Protests offend Bludger

On February 26-28, Te Roopu Rawakoro Aotearoa (the National Unemployed and Beneficiaries Movement) held a National Planning Committee (NPC) in Porirua. Tactics and strategies for the movement over the next few months were debated and planned, and a decision was reached to concentrate efforts on smashing the 26 week stand-down legislation... The legislation means that a person who has been sacked or made redundant may not be able to receive Unemployment Benefit for six months after applying, if the staff at the Department of Social Welfare decide so.

On the afternoon of the 27th a street theatre demonstration was staged to highlight the oppressive nature of the bail conditions the trespassers on Michael Fay's front lawn were given after a demo last November. The group included Sue Bradford, whose bail conditions stipulated that she did not participate in any form of protest activity. An angry group of 30-40 protestors assembled at the Cenotaph outside parliament grounds and began marching towards Premier House, home of Prime Minister Jim Bolger (or is it Bolger?) There was an absence of cops until the group approached the property, when cars and vans came screaming up. The street theatre was performed outside the gate, with fake long batons being used, much to the confusion of the cops. The group then crossed the road to head towards the next destination when a number of cops moved in on the group who immediately formed a tight ring around Sue to prevent her possible arrest. It quickly became apparent that this was their intention, as they forcefully started wrenching people out of the ring and flinging them away. At one very tense stage, the cops forced the group against a plate glass window on a shopfront, which they were almost herded through. One protestor was dragged across the road and behind the gate of Bludger's mansion, where he later said a fully decked-out riot cop was sporting a shotgun, with duffle bags full of more arms being unloaded from vehicles. The man was charged with assault on a police officer.

Back across the road, Sue was eventually wrested from the group and placed in a car. The rest of the group sat down and started chanting. The cops moved off, so the group went to the DSW Head Office, where a strong message was delivered via loudhailer on the 6-month stand-down. The group then went to the Reserve Bank and Treasury buildings, then to Fletcher House, home of the Business Roundtable headquarters. Word was then received that the cops were going to make more arrests, so a song was sung before everyone left.

Sue appeared in the Wellington High Court next morning after spending a night in custody, where she remained in custody to appear in the Auckland High Court that afternoon. After being flown back under prison escort, the confused judge remanded her to appear in the District Court 8 days later, with the bail conditions still in force. At that Hearing it was learned that the cops hadn't formally charged her with breaching bail yet, so she was free to go and free to protest with the bail conditions being lifted.

- Jeremy.

Flag-burner jailed in Spain

Gerardo Cassanova Ferré, a 27 year old member of the Spanish anarcho-syndicalist union CNT (National Confederation of Labour) was last year sentenced to prison for 6 years 2 months and one day for burning the Spanish flag way back in 1983. He has lost his final appeal.

The CNT is calling for a pardon, especially since on July 3rd last year a court let off 12 Catalan nationalists for burning flags in 1988. The only difference being that Gerardo burned the flag because he's against ALL States, and not to fight for a new Catalan one.

According to the prosecution, Gerardo pulled down and set fire to the Spanish flag before setting fire to a stall of the ruling Catalan Socialist Party. He got 6 years for burning the flag and 2 months for damaging the stall.

The CNT organised a demo against Gerardo's imprisonment last year, but he was moved to a far-off prison just beforehand to prevent a march on the notorious Modelo Prison where he was first held. A solidarity picket was held in London on March 16, and people are urged to call or write to the nearest Spanish embassy or consulate voicing their opinion over Gerardo's imprisonment. His address is: Gerardo Cassanova Ferré, CP Brians, Aptdo. de Correos 500, 08760 Martorell, Barcelona, Catalunya, Spain.

CNT Prisoners Group, CNT-AIT, Plaza Duc de Medinaceli 6, Barcelona, Catalunya, Spain.

-Source: Rebel Worker.



Police attack London squat

On Saturday 2nd February, a party run by homeless people in a derelict bank on Mile End Road in London was viciously smashed up by police resulting in 50 arrests and injuries such as broken limbs and severe beatings. The building had been empty for 5 years and was sound-proofed.

The owner of the building visited it in the morning with the police but with no possession order, so had to leave. The police had no possession order either so their forced eviction of the party-goers was illegal.

The attack came at a time when there are moves to legalise squatting in the UK, a move supported by both the Conservative and Labour parties.

- Source: 56a Info Shop.

French nukes

In February, out of the collection of French nuclear reactors, 38 are functioning "as normal", 18 are on shutdown after various incidents, and one was trying to get started for the first time.

- Source: A Infos.

FBI bomb frameup

On May 24th, 1990, a bomb exploded in a car carrying two Earth First! and Industrial Workers of the World activists (see TSA 16). The FBI arrested both people and claimed that they had done so because the two were carrying a bomb to plant at an unknown place. These charges were quickly disproved and now one of the activists, Judi Bari, is filing a lawsuit against the FBI. Judi feels that she can prove the

Another FBI victim: Judi learning to walk again.



close to proving that the bomb which destroyed her car and left her hospitalised for weeks was planted by an FBI agent or informant. The attorney in the case is providing his services for free.

- Source: Rebel Worker.

Greece

On November 2nd last year 33 anarchists were arrested in Athens for flyposting and handing out leaflets against the police and fascist organisations. A couple of weeks earlier police and fascist groups had attacked a demonstration, severely beating and torturing those they arrested. They also set fire to the Athens polytech and then blamed anarchists for the fire.

The 33 arrested were all taken to police headquarters. They were not given blankets or food during the night and they were placed in two cells measuring 2 metres x 4 metres.

On November 4th seven charges were laid against them: sedition, insult, illegal billboarding, incitement to riot, disturbing the public peace and resistance to authority. All were beaten up and tortured, and the 12 women arrested were stripped naked and raped by the cops.

Supporters of the arrested were refused access to the courtroom, and in some instances so were witnesses of the defendants, parents and lawyers. 300-500 people gathered outside the courtroom each day shouting chants of solidarity. The matter was even raised in Parliament by MPs from several parties. Even so, the 33 were given prison sentences of 6 months each.

The situation in Greece is so bad that most anarchist groups cannot go out and hand out leaflets, newsletters etc on the streets for reasons of their own safety. It appears that "old methods" have to be used again such as going out during the evening and dropping leaflets under people's doors. When the 33 were arrested and taken to lock-ups, they were continuously asked to produce names, addresses etc of other anarchists.

The reason why the State has chosen this moment to attack the anarchist movement in Greece is hardly surprising. Things are heating up throughout Europe,

Yugoslavia and the USSR, where riots are becoming commonplace, and in the Balkan area, the revolutionary movement is disrupting the plans of the authorities. For this reason they are determined to crush any such revolts. Germany, which is ruling the EEC has warned the Greek rulers that if they want Greece to remain in the

economic and social problems i.e. stop strikes, occupations and any other events that disrupt European unification. On the other hand, the regime is also pro-US. The US are now fighting with the Germans as to who will control Europe.

- Source: Rebel Worker and Anarchist Age Monthly Review.

Yeltsin's first political prisoners

The two young anarchists Alexei Rodinov and Alexander Kuznetsov arrested after being assaulted by KGB agents in civilian clothes in March last year (see TSA 18) are still behind bars awaiting trial on charges of hooliganism and resisting arrest.

It's hard to say what the police version of the incident is, because they've changed it every time it has become evident that what they say is untrue. Basically they say that two punks were disturbing and accosting passersby in the Dzerzhinskaya Square underpass in Moscow, and that they attacked two KGB agents in civilian clothes. So these "poor gentlemen" had to beat them up and appeal to troops of the Special Militia to assist in their arrest.

Rodinov and Kuznetsov say that they were on their way to a demonstration held by the Democratic Union to commemorate the 74th anniversary of the February Revolution when they were attacked by two men who they had no reason to believe were police. They were punched and kicked to the ground and one of them was knocked unconscious. After this they were taken to a police bus where they were beaten once more and had their hair forcibly cut. They were searched and a knife and razor were reportedly found on them.

Since then they have been held in the KGB prison in Lefortovo in a 30 person cell which now actually holds 70. They can only manage 3 hours sleep a night and during the first month they were not allowed to get legal help because their injuries were so bad. They were taken in for questioning every morning at 4am and returned to the cell at 12pm. When it came time for their court appearance, Kuznetsov was so sick he could not be moved from the prison hospital.



After the evidence presented by the defence it became obvious that the investigation had been conducted in a completely improper way. The "injuries" of the police, it turned out, could not have been done by a razor and a knife. The police got caught in a contradiction in their story: on one hand they told how they got the punks on the ground in a second, on the other they claimed they were badly injured by them.

Several demonstrations have been held by Russian anarchists to publicise the imprisoned mens plight, and they called for international demonstrations outside C.I.S. embassies to help free the two men.

- Source: Confederation of Anarcho-Syndicalists. (Moscow, C.I.S.)

"Bush supports mods."

At the height of electioneering for the Vanuatu general elections last year, the Union of Moderate Parties announced that it had secured the backing of US President Bush and they had a photo to prove it. UMP General Secretary Serge Vohor said that Bush gave the UMP his personal endorsement at a White House meeting in October 1991. The photo showed Vohor and Bush shaking hands,

enquiries by Vanuatu's ambassador to the UN eventually found that the photo was not taken at the White House as claimed, but in a Washington street where for a small fee, tourists can shake hands with a cardboard replica of Bush.

Shaking hands with a cardboard cutout is much the same as actually shaking Bush's hand - except a cutout is safer - it won't throw up on your lap.

- Source: *Wellington Pacific Report*.

Death penalty in Papua New Guinea

Since the early 1980s, people opposed to the death penalty have watched with concern as capital punishment has been reintroduced across the USA. Amid calls for the death penalty to be introduced here (Australia) the concern was that the US example would aid the cause of those calling for the "final solution" to crime. Now Papua New Guinea (PNG) a former Australian colony, has introduced the death penalty for murder and pack rape.

The death penalty had previously existed only for treason, and the attorney-general of the government has stated that it was not a new law. However, this latest development should be seen in the context of severe civil disturbance, some would say civil war, now taking place in PNG.

Although the penalty is not mandatory (i.e. it is at the discretion of the trial judge) one of its most vocal supporters has stated that it should be applied for "everything".

The most well known area of conflict in PNG is the secessionist struggle of Bougainville Island. However, other similar environmental and land rights issues exist on the mainland. Besides these issues, unemployment and basic disenchantment with the promised benefits of development generally, have led to riots. Students have also rioted over politicians pay rises. There is also the continuing problem of Indonesian treatment of West Irian rebels (who are also Melanesian like PNG) and the regime's co-operation with the Indonesian military.

Australia's foreign minister has criticised the introduction of the death penalty in PNG (as has Amnesty International) but Australia cannot so easily escape responsibility for such developments. After decades of exploitation by Europeans, especially Australian and British, it is no wonder that PNG is in a state of turmoil.

It is true that traditional PNG society did involve a system of payback killing and this has been used as a justification by politicians for the introduction of the death penalty; but these politicians cannot be allowed to have it both ways. They are in positions of power created along Western lines and promoted by foreign interests in the name of stability. The traditional payback system was carried out by people immediately involved in the dispute, not by an aloof legal/political system that is operating on an agenda dictated by powerful outside forces. This charge is never acknowledged.

As the search by large multinationals for investment possibilities increases in south-east Asia, PNG has been told it must stabilise its domestic political situation. International lending organisations have already raised PNGs interest rates, thus applying more pressure. Other legislative changes forecast include a limit of 30 years of age and older for parliamentary members, thus further stifling dissent from the young.

The introduction of the death penalty in PNG can be seen as a part of the increasingly totalitarian nature of states in the region (e.g. Fiji). There have been calls for the death penalty in Australia and increasing jail populations will ensure that

problems and extreme inequalities will increase pressure on disadvantaged people. There already exists an attitude that violence is an acceptable way of solving social problems. Carried out by governments, this can be seen as legitimate e.g. the Gulf War.

In this atmosphere, what has been Australia's response to the issue of the death penalty in PNG? The announced redrafting of aid to PNG will include \$50 million for "internal security", now seen as a higher priority than "outside threats" (read: Indonesia). A disclaimer has been added that Australia reserves the right to refuse some requests if they contradict Australian social standards, though these standards have not been spelled out. Indeed, how could they be - what are they? Allowing the deaths in custody of hundreds of Aboriginal people? Substandard prisons? An unjust legal system? Anyway, the use of Australian helicopters to kill and then dispose of the



bodies of Bougainvillians shows that the disclaimer is self-serving rubbish.

- Paul, Brisbane.

Columbus not welcome

Indigenous American groups have begun demonstrations against the celebration of Christopher Columbus' 'discovery' of America. They have also laid plans for activities to counter the big bash - the celebration of the 500th anniversary - which will take place in October 1992.

The demonstrations have not been limited to the Indians of the US, but are taking place in both North and South America. Carrying signs denouncing "500 years of genocide", Mapuche natives held a march in downtown Santiago, Chile, and demanded that land taken from their ancestors be returned. In Lautara, a city in the far south of the country, eleven protestors were arrested for obstructing police during an occupation, and in Tanuco, a university was occupied by students of Arauco origin.

In Bolivia, where the day marking Columbus' arrival has become the object of annual protests, a day of mourning was declared and a number of demonstrations



Indigenous people with Zapata poster

took place. Bolivia has the highest proportion of indigenous people (67%) in Latin America.

In Lima, Peru, a demonstration took place, and another was held in front of Columbus' statue in Mexico City, Mexico.

In Guatemala, 275 representatives of native groups from most countries in the Americas met to exchange information, co-ordinate activities and plan the "500 Years Campaign" protests. Risking a violent reception from the far-from-dormant death squads, Rigoberta Menchu, the author of a well-known autobiography and whose parents and brother were murdered by the military, returned from exile to attend the conference.

Some interesting information is also coming out of Nicaragua. It appears that the Sandinistas imprisoned native people's representatives, and forcefully relocated native people to "model villages" of the kind put into practice by the US in Vietnam during the war.

- Source: *Anarchy: A Journal of Desire Armed*.

Sale of the Century

Several days of protest were organised by the Auckland Unemployed Workers Rights Centre outside the Pan Pacific Hotel in central Auckland (right opposite the Central Police Station actually) from April 6th - 8th.

The hotel was the site of an overseas investment conference, as reported in the mainstream papers. But there wasn't much detail given in the press coverage of the demonstrations as to what the 'overseas investment conference' was all about. To most people it would sound like conference to attract more trade with other countries. Not so. Guests at the conference included representatives of the International Monetary Fund (IMF) and the World Bank, as well as rich business-people, predominantly from Korea and Japan. The things offered for investment included State-Owned Enterprises such as hospitals and forests. The aim of the conference was to encourage overseas capitalists to invest in our SOEs.

Finance minister Ruth Richardson had just recently returned from a tour around Asia where she was trying to convince businesspeople that Aotearoa is a nice safe place for them to invest their money and then send the profits back overseas.

Protestors had dubbed the conference the "Sale of the Century", and, realising that it would be impossible to stop completely, were determined to disrupt it as much as possible via making as much noise as they possibly could and showing the overseas investors that things weren't quite as rosy as Ruth Richardson would lead them to believe.

The protests certainly were noisy, being heard ½ kilometre away on Queen Street for a lot of the time, and at one point on the second day a fire alarm was set off in the car park under the hotel. The final demonstration was by far the noisiest, even after the police came and seized the public address system the protestors had been using to make sure their views were heard loud and clear by those inside the hotel. One arrest was made relating to a man allegedly throwing a marine distress flare on a hotel balcony the night before.

The most chilling part of the three days happened when the protestors were holding meeting at the People's Centre to evaluate the demonstrations. Plain-clothes police came running in, and before even identifying themselves as police, began searching the premises. The search warrant they then produced listed items being searched for included flares, smoke bombs and explosives. One cop who refused to produce ID when asked, very forcefully pushed a man against a wall, and raised his fist. Several people put themselves between the cop and the

OPINION

Why so many digits?

The Kiwicard has 16 digits in its main number. Rather a lot for 3½ million Kiwis, we thought. So we rang Social Welfare's 0800 number.

Eventually I talked to Maureen Pratchett who was involved in the creation of the card. She explained that the card has been designed to an international standard (ISO 78.12). The first five digits (now all zeros on all cards except the one used in DSW publicity) are in readiness for when they apply to the world "authority" for an international prefix. Then the card will be recognised in every country.

We do not imagine the purpose of an internationally-acceptable community services card is to give low-income Kiwis cheap medical facilities when travelling overseas. What, then? Maybe it is in readiness for the "nationwide, universally used personal identification number system" urged on the NZ government by the International Monetary Fund.

Now we have another puzzle. The computer is called SWIFTT (Social Welfare Information For Tomorrow Today). Also the computer in Brussels that handles worldwide bank clearings at the Society for Worldwide Interbank Financial Telecommunications is called SWIFT. The similarity - bearing in mind how jealously trade names and acronyms are guarded - makes us wonder if the two are connected in any way. Related, even, like a Big Brother.

- George & Eileen, Whangarei.

Homebrew threat to breweries

When home-brewing started to become popular in 1988, the Beer Barons from Lion and DB said they weren't worried about it eating into their sales. Six months later they were again in the press; this time whinging that they had lost over \$1 million in sales because people were making their own brews rather than drinking their weak 'beer'. They tried to convince the regime to put a tax on homebrew kits to protect their profits. This attempt to slow down homebrewing failed, but I have now heard that both major breweries are going to stop bottling beer in large 750ml bottles as a measure to reduce the popularity of homebrew. So homebrewers beware: start saving up large bottles now, or you will end up having to bottle your brew in small 350ml bottles.

- Jim, Takapuna.

Life is shit?

I am writing in reply to the article "Your life is shit" (TSA, Dec. 1991.)

I found the concept of the state as a conscious being an interesting one. I don't see it that way myself, but it would be interesting to think it through. What would it mean in practical terms for our struggle for freedom? What insights could be drawn? I was looking forward to finding out. Instead, I found myself getting pissed off by the article. There were a number of points, but I'll concentrate on one: How can anyone possibly believe that the only people struggling against the state are white, middle-class men? And that everyone else are powerless victims? I don't know what planet the writer lives on, but I don't think it's this one.

In this country, as in most places, if you want to see who is struggling and what the issues are, you must look at who is most oppressed. Look to the Maori people and you will see people fighting for tino rangatiratanga. Check the people at the forefront of that movement: see their mana. Powerless? Hah!

Check the feminist movement for expressions of autonomy. Wimin's communities, health centres, networks, bands, writers, bookshops, etc. etc. are all people taking back power into their own hands.

What about middle-class, white males? Mostly you'll find pretentious gits posing as revolutionaries, completely blind to the real revolution happening next door.

I am an anarchist. Most of my friends call themselves anarchists. But I get really pissed off at people who think that if you're not in the anarchist punk scene, then you're not worth shit. I believe that as anarchists, we have a really valuable point of view to share with people. But I also feel that the really important stuff happening in this country has little to do with @. To most people, we are a joke and an irrelevance.

If we are not in tune with what's happening around us, our valuable contributions will be lost. That angers and saddens me. That's why I felt so strongly about the writer of that article arrogantly prattling on about how revolutionary white middle-class men are [comparatively]. If we keep that attitude, then we've lost it badly.

At the same time, I don't mean disrespect for those @s (of whatever kind) who are actively involved in organisations, actions, & campaigns. Many of us are doing valuable work, and turning people on to our ideas just by being involved. It is by our working side-by-side with people that I believe the idea of anarchy will spread.

Wipe the Kiwicards

KRABB (Kiwi Resistance Against Big Brother) is a national organisation of ordinary New Zealanders. It was formed in response to the sinister introduction of Big Brother style electronic data storage on the magnetic strip part of the so-called "Community Services Card." However, this Identity card has been designed not to serve our community. The magnetic strip is capable of storing hundreds of bits of personal information. We citizens have no rights or means of knowing, let alone checking, ANY of the information stored about us.

Our research has established that all this information can be readily wiped (i.e. zapped) by merely stroking a magnet across the strip. Individual cards are so vulnerable that even a feeble fridge magnet will do the job. Powerful magnets, such as used in audio speakers, will zap the stored information even through the wrapping, envelope, and mail bag!

Over the last month, KRABBs who have had access to the cards before they reached their targeted recipients have magnetically zapped a large number of these cards in bulk. Those whose cards have been zapped will still be eligible for and entitled to their full subsidies and benefits. The fact that superannuitants can use the new system without a card proves that information storage on the card is quite unnecessary.

The cards are a pathetic failure. They "work" in money machines, the ink rubs off from the numbers, and the stored information can even be zapped by accidentally placing them next to a car stereo speaker. This misnamed card, by posing a threat to the rights and privacy of individuals, ultimately threatens rather than serves our community and society. Kiwis have rightly rejected proposals for Kiwi/Smart cards. This latest version is also *not on*. **KRABB THE CARD.**

- KRABB, Taneatua.



Who are the pests?

Bloody hell. It's not fair. All over the world, "Pests" (e.g. rabbits, rats, mice, possums, etc.) are poisoned, gassed, shot, etc. just because they are someone else's 'inconvenience'. We (as in humans) destroy their homes and terrify them. Just because "they are stupid little pests and get in our way." We can't decide how they are to end their life. We are the fucking pests.

Has the planet a future?

Human beings...we have allowed ourselves to believe that we are the single-most intelligent species on this planet. In many instances this cannot be doubted, but in most cases it seems that our intelligence has taken us in directions that have not been altogether successful. Our main 'advancement' it seems, has been in the material world, rather than that of spiritual or emotional fulfillment. It is fact that every single, living person in this world desires the most basic of all fortunes...that is, happiness. It is also a sad fact that the majority of us devote most of our time to covering up our lack of happiness by way of surrounding ourselves with material possessions.

The main irony of our existence has been the inability to overcome fundamental obstacles, whilst, nevertheless, possessing the ability to take ourselves beyond them. It seems throughout history we have understood that co-operation is better than conflict, but even up until the present day we have failed to grasp the full significance of such a principle. The human race, in all forms of society, has struggled to create co-operation but has failed in every major instance. The reason being that in order to establish co-operation, we have thought it necessary to do so via the means of force. Most people have led themselves to believe that without the use of force, when a situation such as conflict of opinion would arise, the inevitable outcome would be chaos. The main perpetrator of this



belief is the fact that most of us are, in some way, frightened of one another. Therefore they feel the need for the protection given to them, albeit limited, by the use of force, or in this case, authority. Instead of resolving whatever the conflict, thus creating unity, the use of force/authority merely glosses over the problem. The method of authority, although revised and modernized over thousands of years, rather than giving us organization, has yielded exactly the opposite, that is to say... chaos. Individuals are forced in many ways, mentally, emotionally, and in some cases physically, to play out their roles in the authoritarian society. We feel that this is the major reason why authority ultimately leads to chaos. Basically, the failing is that authority defines a universal path or guideline where there is none. If there was a universal path, there could not be such a thing as free thought. Which to us is total absurdity. Authority is the manipulation of free will, rather than the natural process of individual thought.



Externally, we are limited by our physical capabilities, whilst internally the use of free thought knows no boundaries. Our true self is inside our minds, as the way we think ultimately determines the way we live. Unfortunately, in today's society, the thoughts of outsiders can also determine the way we live.

Because we live in an authoritarian society, it is authority that sets our boundaries, and these boundaries in most cases become our physical capabilities. The

use of free thought is important, as it is the only thing that gives us true individuality, and although all may possess free thought, few of us use it. The reason being that most are unaware of its existence, and of those that are aware, some use it and others don't because they find it easier to fit in with the majority, or 'the norm'. Here, once again, authority intervenes. Most of us are unaware of the existence of free thought because it is desirable for authority that this should be the case. If the majority were to use free thought, the rule of authority would become almost obsolete. Authority however, once again laying down the standard guideline, has given us a



definition of free thought that is almost complementary to itself. That is why, when asked, most will say they possess it, when in reality they don't. If we apply the same logic to 'freedom', we will find that similar circumstances prevail. Freedom to most of us means the ability to do whatever we desire to do, whenever we wish to do so [as long as it doesn't intrude on the rights of others]. It is true, albeit to a limited extent, that most of us enjoy our freedom, but this 'freedom' exists only within the boundaries created by ourselves and defined by authority. 'Defined by authority', because authority is unable to give us true freedom or alleviate the boundaries. Because to do so would be to destroy itself. Hence, in effect, the 'freedoms' we are given by authority, are false. 'Created by ourselves', because inevitably we make our own decisions, and up until now, authority has been our product. (However, as stated before, the decisions we make are affected by our modes of thought, so should we not possess true freedom of thought, it so follows that we should not have the ability to make free choice).

"Look into the depths of your own beings, Seek out the truth, and realize it in Yourselfes. You will find it nowhere else."

As has been stated before, most people are, in some way or form, frightened of one another. The reason for this, being alienation, which leads to a fundamental lack of understanding between individuals. People have been reluctant to expose their true feelings/thoughts/selves for fear of conflicting with the norms and standards that others, and in most cases, even themselves, have created. As also stated previously, authority endeavours to create a standard guideline. One of the functions of which is to impose a standard normality,



which in reality, does not exist...A dictionary definition of the word 'normal' is as follows: 1) According to the expected, usual or average. 2) (Of a person) Developing in an expected way; without any disorder in body or mind....Inevitably, as people agree with one another over certain issues, for example the concept of rain being wet, certain ideas, in some cases can become bonded with the majority. However, this does not make a rule that such concepts become standard, as, should



another individual announce a claim that, on the contrary, rain is not wet but dry,



minority, should be, if not understood, respected. It is because of the mass acceptance of authority and its guidelines, standards and norms, that most of us are frightened to publicize their true personal opinions as they feel they believe the majority opinion, (the norm) will go against them. Although normality cannot prevent free thought, it can limit, to some extent, the expression of free thought. We may believe what we like, we may speak what we believe, but because of the barrier of normality, or accepted opinion, others cannot always understand or even get to hear our beliefs. For this, an appropriate



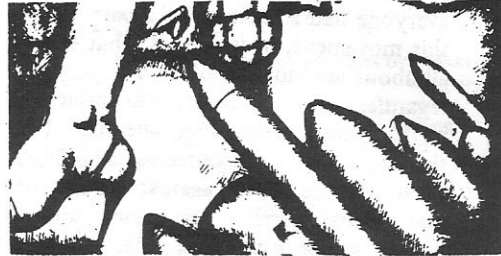
example would be the extent to which the message of this record and all it's accompanying literature will be heard. We acknowledge the fact that the proportion of people that hear its message will be but a small amount compared to those who don't. The reason why this will occur (aside from differences in musical taste) is because it's content goes contrary to



established opinion. Therefore normality takes hold, and in order to uphold established opinion, sees that the alternative isn't made available to the masses.

On the surface, people are unable to break from past traditions and present structures, because, firstly, normality, and secondly, past traditions are so deeply ingrained and present structures so vast that to create a recognisable alternative is nigh on impossible. We say 'on the surface', because deep down, people are able to break away and create their own alternatives. The barriers, at present, being their means. People's means are, in effect, their barriers, as in most major instances the way in which they search can be contrary to their aims. A modern example of such could be our ever growing desire for world disarmament and peace. When asked, most would say they possess the desire for peace. Without doubting that

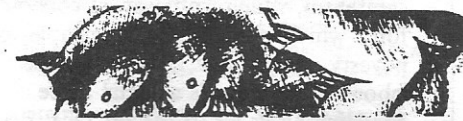
reducing, or ultimately removing from the world, all nuclear weapons. It is very rare that personal morality plays any part in this, and it should also be noted that the removal of nuclear weapons is not, in itself, sufficient, as the most important aspect is the removal of the will to possess them. It



is sad, even with examples such as this, that people should still lay their faith in authority, rather than realizing the strength they possess within themselves, and putting these strengths to use in the attempted solving of the problem in hand. Again, we state that although every person desires the same goal, we believe they are unsuccessful in their method by searching for it in the wrong places.

"The human...What creature else conceives the circle, then walks the square?"

We include this question at this point, as we feel it to be an appropriate way of expressing our feelings on the subject of science and technology. We believe that science is of great consequence, and duly plays an important role in organised society. We also believe that, although it has bestowed upon us many useful creations, science in its path has, through thousands of years, left a trail of misery and destruction. Although the purpose of science and technology is to use whatever resources there be to their utmost limitations in serving the human race, we seem to have overlooked something else. This being our fellow creatures, with whom we



inherit the earth, and the very environment from which we gather these resources. We have appeared to accept it as rule, that humankind is the master race and everything else that may exist along with us belongs to us, and therefore we may do with it what we wish. We take from the earth rather than complement it, and we use and abuse the other creatures that it has spawned, rather than co-existing in harmony with them. In our time, we have taken the life from millions upon millions of creatures, in our attempts to make life luxurious and exciting. We have managed not only to recognise one of the utmost secrets of nature, in splitting the atom, we have also incorporated it into our technology, but, for all our efforts, we have produced what we know as being the single-most destructive force on earth...The atomic bomb.

"What is the time?"

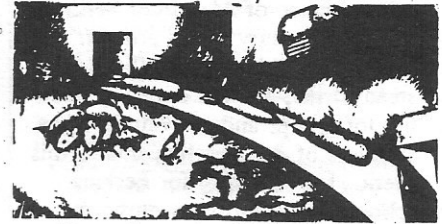
It is now the year of One Thousand, Nine Hundred and Eighty Three. Slowly, as we become more and more consuming, all around us, the maiming of our environment and its inhabitants (including



ourselves) continually worsens. We have, at the moment, two thirds of the world's human population living in standards below the accepted poverty lines of their respective nations. Each and every day, we subtract more and more of the earth's valuable resources, and replace them with

little else but what we see as being pollution. Taking these examples into account, the closer we examine the facts, the more we lean towards drawing this conclusion....

...If we continue to follow our present path, in the future, we stand to face severe environmental breakdown, or more immediately, nuclear oblivion.



Up until now, in this piece, we have stated what we believe to be our truths. We have attempted to portray to you, the reader, a broad-minded view of what we see, in hope that you will reflect upon it. We have endeavored to bring to light what we see as being the major failings, and, to an extent, the strength of individuals, in the path that they have taken. At this point we would like to express our feelings (as individuals and as a group) as to how we can create a more just and compassionate world than the one in which we currently exist. What comes next is not to be in any way construed as the guideline for all to follow. It is but our opinion of such.

We believe that the path towards successful change begins within ourselves. As individuals, we can work collectively to make change, but the reason, the will and the means must first come from our own minds. We must learn to reject the established boundaries of thought i.e. normality, and to acknowledge that there are no limitations to thought, barring the limitations we place on ourselves. Having stated this, it so follows that the only true limitations are our physical capabilities, which obviously vary from individual to individual. Having said that, we must reject the established boundaries of thought; we must, after forming our own personal standards, follow them. This means that should one convey that they possess a certain belief, it would be ironic for one to knowingly act contrary to that belief, as to do so would make the said belief invalid. For example, if an individual was to claim to uphold the virtues of peace, but to do so via the threat of violence, this double standard would make the claim hypocritical &/or worthless. It is a very important fact that all authoritative societies use this double standard, and regard it as acceptable. Thus they attempt to repress conflict rather than create true co-operation. True co-operation can only be achieved through communication, which in turn may only be achieved by attempting to understand others and their reason (however obscure it may seem).



So far in this piece, we have included the word 'authority' in the context of established opinion. That is to say, a 'superior' outside body or institution.

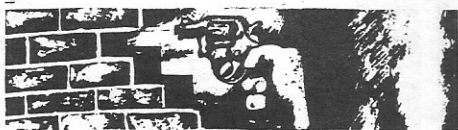
It should be noted that authority, far from being an outside body or institution, is actually the will of people, you and I. It is only when individuals become more truthful, internally and externally, that the personal authority they possess will be allowed to co-exist with the personal authority of others. When that time comes, we may take the step out of our darkness and into the light.

- Antisect; September 1983.

Taken from the album *In Darkness There Is No Choice*.



this is so, the question that remains unanswered is this "Why then do the peoples of the world not live in peace?" Our answer to this is that for far too long, humanity has been searching in the wrong places. It seems that it is the established opinion that the most successful way to prevent war is via the threat of war. This



rule also applies to the acknowledged reason for the justification of nuclear weapons. This is because some hold the belief that to possess nuclear weapons will protect them from any would-be aggressor that should also possess nuclear weapons. This is known as deterrence. Basically deterrence revolves around fear, and it is through this fear that on occasion the governments consult one another, with the intention of

OPINION

The man who shot Frick

I would like to invite your participation in a symposium/concert in remembrance of Alexander Berkman on the centenary of his *attentat* on Henry Clay Frick during the Homestead Strike, and am currently looking for groups and individuals to be sponsors of &/or participants in this event. I am looking for Berkman scholars and historians, musicians, poets, and films, slide-shows, plays, or other audio-visuals about Berkman. This will be a one-day event with speakers and perhaps audio-visual presentations about the life of Alexander Berkman, followed by an evening concert. Strictly non-profit, so speakers and entertainers are sought on a volunteer basis. Sponsorship can take many forms: lending your organisation's name to our publicity, publicising the event, providing a film or speaker or entertainer, donating money or covering the travel costs of a speaker or musician, or helping in some other tangible way.

— Gary Doebler

P. O. Box 22412, Pittsburgh, PA. 15222.

Resist Kiwicard!

Barbara (TSA, December 1991) has the right idea of how to screw up the Kiwicard scam. It is a simple but direct action which anyone can do and everyone must do. The system will simply grind to a halt if all of us swamp the DSW with 10, 20, or more kiwicard application forms.

By the way, the best way to resist the Census is not to refuse to fill it out. Quite the contrary: do fill it out! Imaginatively. Use your creativity. Get what I mean? For example, if you live in a 1-bedroom flat, by yourself, and are employed: you suddenly find entered into the census form, 12 people, all unemployed, with 12 different weird religions. Neat eh?

Home Hint No. 756: Super-glue can be used to restick your finger nail back on if it's coming off because of an accident.

— Frank, Wellington.

Class-consciousness

It's pathetic to see the trend of playing "I've got more working-class street credibility than you have" rearing it's ugly head. In the August '91 *Direct Action*, we have a whining attack on students and the "middle class", who according to the author of that article, an anonymous ML, have turned @ "into a pathetic white, middle-class, intellectual exercise." We also

movement (Let's be patronising, condescending perhaps?) but I hope I wasn't staring at three transient rich kids with tickets out in their back pockets." That's funny, I thought everyone had a right to be a part of this movement, or isn't that what @ is all about anymore? Surely any person, regardless of background, is as welcome in the @ movement as anyone else. I those of us who call ourselves anarchists do so because we are against the sort of bigotry that discriminates against some people on the grounds of race, sex, or class. Perhaps at April's conference, we should require people to show DSW cards or a community services card to prove they are working-class enough to be a real @ and not some middle-class fraud.

The only way I can begin to understand how these two people can hold these views and still consider themselves to be @s is because they don't understand what anarchism is all about, and because of this, can't see the part that all classes have to play in the @ movement.

We are fighting a class war, but it's not a war between the classes, you against me, it's a war against class, us against capitalism which imposes social classes on us. We are fighting a war against our current oppressive society, capitalism, which isn't just an economic force which condemns most people to poverty while a few grow fat of the labour of others, it's a social force condemning us all to the rat race, rich or poor. No-one can be the person they want to be within the capitalist system if you want to survive. Everyone is refused the basic right to be who we are and live how we want to live. Everyone, not just the working-class.

I'm an anarchist for many reasons, working to right the economic injustices that condemn the working-class to poverty, and working to correct the social injustices that mean we all must live in a repressive, oppressive society where your only value to me is how much I can exploit you, and you me.

The fact that we are all different is our strength, not our weakness. @ will come about through gradual social change in all walks of life, not a rising-up of the masses. The variety of people within the @ movement is what will save us from repeating the same mistakes that the failed working-class revolutions of 1917 Russia made, or the failed middle-class revolutions of 1840s Europe made. VARIETY + UNITY = STRENGTH.

— Vance, Lower Hutt.

Wall of Death

No doubt you have heard of the "Wall of Death" fishing nets used by the Japanese floating fish factories. I'd

catching anything and everything that lives and swims in the sea water. And it's not just out in the faraway ocean either. 'Gill nets' are what these nets are called in the trade, and you may be surprised at just how many local fishing boats practice this barbarity — even just off Waiheke Island, for God's sake! At the highest water mark of knowledge, essentially Gill Nets are Drift Nets, and both are aptly named by Greenpeace as "Walls of Death".

When these nets break out at sea, boats they come off abandon them. However, the nets are made of monofilament (nylon), a material that will last forever, so when they become broken or lost at sea, they still manage to keep trapping fish. When that happens (and it does — often), it is called Ghost Fishing. So how many of these broken gill nets are doing ghost fishing in Aotearoa waters? Quite a few. Fishing vessels are not required to tell anyone anything about where or when these gill nets/death nets become broken. I therefore propose that those who feel strong enough, rip them out of the boat "San Rosa", a death-grey vessel, ties up most weekdays on a wharf inside the Auckland viaduct. They use up to 10 kilometres of "Wall of Death" nets. Under the cover of a moonless night would be best. Making as little sound as possible, using stealth and craftiness. **WARNING: Be aware** — Some of the boats have crews staying on board. Be quick, and be vigilant!

— Case, Eketahuna.

@ in Czechoslovakia

I'm a Czech anarchist, 17 years old. I live in Mlada Boleslav. Together with my friends, we have an @ group called The Second Anarchist Line.

@ movement in Czechoslovakia strikes against many problems. — like probably every country in the world. One of the biggest problems is that of centralisation. The main centre of our movement is in Prague, main actions and demonstrations are held there, but our efforts meet a lack of understanding in the rest of Czechoslovakia. That's why we have decided to prepare our own magazine, which would help us rouse this region (the middle and north of Bohemia). We already have a lot of materials, but we still need some more. We're looking for materials about the history of @, about the rights of animals about the ideologists of @, about our common fight against tyranny and oppression in today's world, etc.

Could you send us some of your materials, for example, posters, leaflets, pamphlets, zines etc? It will help us very much. Thanks.

— Radek Houzak, Mlada Boleslav, Czech

ATHEIST MANIFESTO

It is hard to say when human thought first conceived of the existence of God. But once having conceived of him, it proceeded to reject him. Possibly the rejection of God occurred immediately after the first conception of him, the first recognition of his existence. In any event, the rejection of God is very old, and the seeds of unbelief appeared very early in the history of humankind. In the course of several centuries, however, these modest seeds of atheism were strangled by the poisonous nettles of theism. But the striving of human thought and feeling for freedom is too great not to prevail. And it has indeed prevailed. Beneath its pressures, all religions have broadened their horizons, yielding one point after another and casting off much that only a generation ago was deemed indispensable. Religion, striving to preserve its existence, has made various compromises, piling one absurdity upon another, combining the uncombinable.

The naive legends concerning the origins of the earth, legends created by pastoral folk at the dawn of life, were cast off and relegated to the mythology of 'holy books'. Beneath the pressure of science, religion repudiated the Devil and repudiated the personification of the deity. Instead, God now reveals himself to us as Reason, Justice, Love, Mercy, etc. etc. Since it was impossible to salvage the contents of religion, men preserved its forms, knowing full well that the forms would give shape to whatever contents were placed in them.

The whole so-called progress of religion is nothing but a series of concessions to emancipated will, thought and feeling. Without their persistent attacks, religion would to this day preserve its original crude and naive character. Thought, moreover, achieved other triumphs as well. Not only did it compel religion to become more progressive, or, more accurately, to give birth to new forms, but it also took an independent creative step, moving ever more boldly towards open, militant atheism.

And our atheism is militant atheism. We believe it is time to begin an open, ruthless struggle with all religious dogmas, whatever they may be called, whatever philosophical or moral systems may conceal their religious essence. We shall fight against all attempts to reform religion or to smuggle the outmoded concepts of past ages into the spiritual baggage of contemporary humanity. We find all gods equally repulsive, whether bloodthirsty or humane, envious or kind, vengeful or forgiving. What is important is not what sort of gods they are but simply that they are gods — that is, our lords, our sovereigns — and that we love our spiritual freedom too dearly to bow before them.

Therefore we are atheists. We shall boldly carry our propaganda of atheism to the toiling masses, for whom atheism is more necessary than anyone else. We fear not the reproach that by destroying the people's faith we are pulling the moral foundation from under their feet, a reproach uttered

by 'lovers of the people' who maintain that religion and morality are inseparable. We assert, rather, that morality can and must be free from any ties with religion, basing our conviction on the teachings of contemporary science about morality and society. Only by destroying the old religious dogmas can we accomplish the great positive task of liberating thought and feeling from their old and rusty fetters. And what can better break such bonds?

We hold that there are no objective ideas either in the existing universe or in the past history of peoples. An objective world is nonsense. Desires and aspirations belong only to the individual personality, and we place the free individual in the main corner. We shall destroy the old, repulsive morality of religion which declares: "Do good or God will punish you." We oppose this bargaining and say: "Do what you think is good without making deals with anyone but only because it is good." Is this really only destructive work?

So much do we love the human personality that we must therefore hate gods. And therefore we are atheists. The age-old and difficult struggle of the workers for the liberation of labour may continue even longer. The workers may have to toil even more than they already have, and to sacrifice their blood in order to consolidate what has already been won. Along the way, the workers will doubtless experience further defeats and, even worse, disillusionment. For this very reason they must have an iron heart and a mighty spirit which can withstand the blows of fate. But can a slave really have an iron heart? Under God all people are slaves and nonentities. And can people possess a mighty spirit when they fall on their knees and prostrate themselves, as do the faithful?

We shall therefore go to the workers and try to destroy the vestiges of their faith in God. We shall teach them to stand proud and upright as befits free people. We shall teach them to seek help only from themselves, in their own spirit and in the strength of free organisations. We are slandered with the charge that all our best feelings, thoughts, desires and acts are not our own, are not experienced by us, but are God's, are determined by God, and that we are not ourselves but a mere vehicle carrying out the will of God or the Devil. We want to take responsibility for everything upon ourselves. We want to be free. We do not want to be marionettes or puppets. Therefore we are atheists.

Religions recognise their inability to sustain people's belief in the Devil, and are rejecting that already discredited figure. But this is inconsistent, for the Devil has as much claim to existence as God — that is, none at all. Belief in the Devil was once very strong. There was a time when demonism held exclusive sway over people's

minds, yet now this menacing figure and tempter of humanity has been transformed into a petty demon, more comical than frightening. The same fate must likewise befall his blood-brother — God.

God, the Devil, faith — humanity has paid for these awful words with a sea of blood, a river of tears, and endless suffering. Enough of this nightmare! Humanity must finally throw off the yoke, must become free. Sooner or later, labour power will win. But humans must enter the society of equality, siblinghood, and freedom ready and spiritually free, or at least free of the divine rubbish which has clung to us for a thousand years. We have shaken this poisonous dust from our feet, and we are therefore atheists.

Come with us, all who love humanity and freedom and hate gods and slavery. Yes, the gods are dying! Long live humans!

— Union of @theists.

[Originally published in the @narchist journal Nabat, in Kharkov, Ukraine, 12 May 1919.]

(from Page 4 . . .)

punching and batoning anyone within reach. One man, Sam Buchanan (pictured below), received a baton blow to his right eye, and suffered concussion and convulsions. He spent the night in critical care and one more night in a normal hospital ward. On Thursday the 9th, a further 8 people, most witnesses to Sam's assault, were arrested on trumped-up charges, as the police knew that the Holmes current-affairs tv programme was intending to interview some of them over the incident. More details next TSA.
— Ross Gardiner.



GATHERINGS

24th April — Anti-Vivisection Rally, Wellington. Assemble at noon at the corner of Kent Terrace & Courtenay Place.

24th April — 6 p.m. — Benefit Cafe evening for N.Z. Anti-Vivisection Society, at Empire Warehouse, 20 Hopper Street, Wellington. Main courses from \$5. Desserts from \$1.

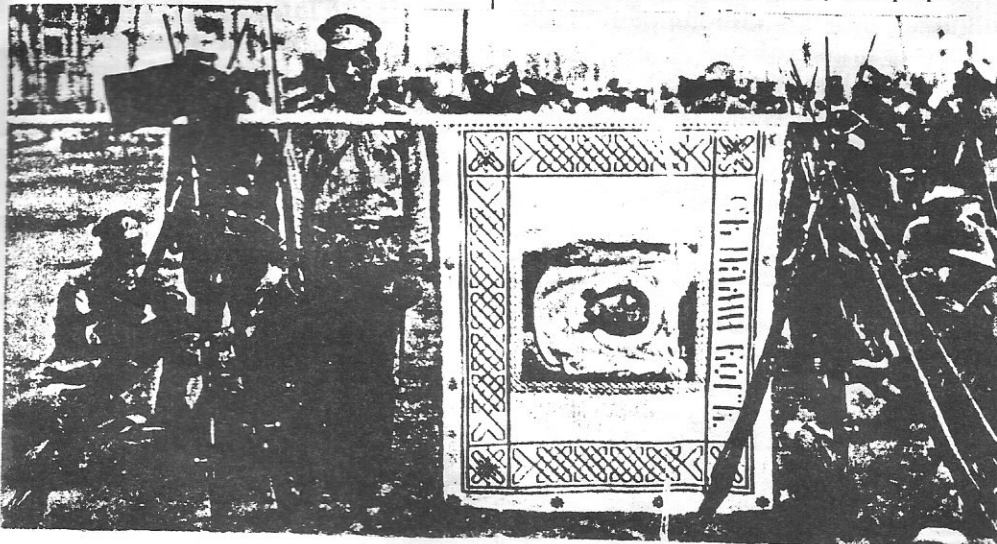
24th April — 8 p.m. — Benefit gig for N.Z. Anti-Vivisection Society at Empire Warehouse, \$7. Bands include Heathen Filth, S.M.U.T., Balance, and more.

25–26 April — Kiwi @narchist Conference, Wellington. See article on page 11 for details.

1st May — Mayday. Rally & March in Auckland: assemble at QE2 Square at 12:30 p.m. Other cities: keep an eye and ear open for details of marches.

1–2–3 May — International @ Meeting, Paris, France. For details, contact Federation Anarchiste, 145 rue Amelot, 75011 Paris, France. Phone: (1) 4805-3408.

20th June [Saturday] — Anti-McDeath Protest, outside McCancer outlet at 238 Broadway, Newmarket, 11 a.m. Comrades in other cities could organise protests & street theatre outside local



Russian regimental banner of World War I with the motto "God is with us." The anarchists see in the church a bitter enemy, trading on the simple piety of the ordinary people.

- ZINES -

Rebel Worker, #90 (March 1992)
28 pages of A4. The zine of the Anarcho-syndicalist Federation. This issue includes features on Aboriginal persecution by the various Australian federal & state pig forces (in Western Australia, 73% of kids in detention are Aboriginal; 26 deaths in custody in the last 2½ years - half of them in N.S.W.); Legal Aid cuts; the crisis of Oz capitalism & the replacement of Hawke by Keating; DSS (Oz = DSW) hassling anti-Aidex demonstrators; Iranian repression of workers; Trotskyist antics in Europe; and much more. 50c + stamp, from A.S.F., P.O. Box 92, Broadway, NSW, Australia 2007.

Sekhmet, #1 (November 1991)
12 pages of A4. The zine of the Anarch-Feminist Federation of @otearoa. This well-produced & colourful first issue includes Dale Spender; Socialism, Anarchism & Feminism; Wimin & the Spectacle; letter from Greenham Wimin Camp; War against Wimin; and more. \$1 + stamp, from @-Feminist Federation, P.O. Box 876, Auckland.

Nasal Gonorrhoea, #3 (Spring 1991)
20 pages of A4. Somewhat over-the-top fanzine published by Brenda & Erin. This issue includes interview with Sperm Bank 5; a new sect of punks - Disco Punks; Lifespan of a Party; New York report; S+M+U+T interview; and much more. Sense of humour recommended when reading! \$2 from Brenda, 52 Lombard Street, Palmerston North.

CIRA Bulletin, #48 (Janvier 1992)
40 pages of A5. Most text in French. This issue of the bulletin of the International Centre of Research on Anarchism includes the Alexander Berkman symposium in Pittsburgh (see story, this TSA page 8); 50 famous @ woman activist writers, and their works; Anarchives; and index of new @ books, brochures, zines, documents, & albums that have arrived at the CIRA Library since last report. 30 francs per year, from CIRA Library, avenue de Beaumont 24, CH-1012 Lausanne, Switzerland.

Th' Noo, #7 (December 1991)
18 pages of A4 (with inexplicably no page 14!) Special Hardcore Politics & Art issue, this zine of the Clan McGillicuddy includes Towards a Regressionist Manifesto; a rather dry debate between Messrs Servian & Buchanan (each contributing numerous explicit words & sentences together with pointed graphics) on Economic Reality after the Great Leap Backwards; review of four books on the Scottish highland struggles against invaders of the south, from the Romans to the English; and a most aesthetic comix: 2003½: A Space Lobster. Donation, from Sam, c/- P. O. Box 318, Wellington.

Direct Action, #4 (February 1992)
8 pages of A4. This issue includes Lockout at the Alliance Textiles mill in Milton; first @ Picnic held in Christchurch on 19th January with about 45 people attending; Syndicalism & the I.W.W.; local & international news; NORML news, and more. 50c + stamp, from Direct Action, P.O. Box 35-020, Shirley, Christchurch.

Words for the Speechless, #1 (1992)
16 pages of A4. This is a hard-hitting militant vegan zine, that many vegans such as this reviewer consider a tad too extreme, (examples: urging that hardcore vegans MUST avoid all alcohol, abortions, or deviant sex, for some imagined benefit to animals. Most people would accept the argument that we should avoid stuff TESTED on animals, but Matt & Dion also urge abstinence from home-brew, pleasure, marijuana, etc. for some convoluted reason). The articles are force-

ful. In this respect, I wish them luck, though the reservations already mentioned make it of dubious value to those who are vegans already. Donation, from Words for the Speechless, P.O. Box 26-356, Epsom.

Anarchy, #31 (Winter 1992)
44 pages of A3. Special issue on Wimin, Gender, & @. This issue includes Anti-Columbus Day; Winnie Mandela, Queer-bashing, & the Left; Alternative Press Review; Wimin's Cancer Epidemic; and much more. \$2.50 from C.A.L., P.O. Box 1446, Colombia, MO. U.S.A. 65205-1446.

Mobilise, #32 (March 1992)
8 pages of A4. This issue includes the truth behind General Motors' claim that they "only" use test-dummies in their simulated car smashes by showing (with photo) that pigs are hung in cloth slings while pneumatic impactors deliver powerful blows to their chests or heads; campaign to abolish bull-fighting before the Olympic Games commence in Barcelona; more contrived pro-vivisection propaganda; the busy & hazardous life in the British Animal Liberation Front (1991 action reports) and more. Annual sub \$15 adult or \$10 unwaged & Senior Citizen, from N.Z. Anti-Vivisection Society Inc., P.O. Box 2065, Wellington.

Textures, #3 (Vernal Equinox 1992)
2 pages of A3. Textures is a series of initiatives designed to penetrate, analyse, and ultimately deconstruct contemporary western popular reality - a Dadaist cum Surrealism experiment in giving restricted artforms back to the planet. The publishers offer to give away 100 copies of this issue to TSA readers, & encourage you to assist the project by buying (and duplicating) issues 1 & 2. Textures Cve., P.O. Box 16-232, Sandringham, Auckland.

Anarchist Age Monthly Review, #15 (March 1992)
28 pages of A4. This issue features The East German Revolution - What went Wrong?; @ in Columbia; Tree Crops - a social, ecological, & dietary revolution; the Institute for Social Ecology; & more. Donation, from Libertarian Workers, P.O. Box 20, Parkville, Vic., Australia 3052.

Visual Uproar, #2 (end of 1991)
28 pages of A4. An Auckland music zine, with this issue including interviews with Honey Love, Fatal Jelly Space, and Leper Asylum; gig reviews; coverage of band news and new releases; and much more. Good photos too, but much of the text being solid capitals makes it a tad hard to read in parts. \$1 + stamp, from Visual Uproar, 25 Carr Road, Mt. Roskill, Auckland.

- BOOKS -

Libertarian Microfiches
John Zube of Libertarian Microfiche Publishing offers almost 1,000 fiches (film of 148 x 104 mm, that fit into the viewers in your local library) covering between them about 250,000 pages, at a mere \$1 per fiche! Many rare early @ books are thus preserved for your reading pleasure. Send a donation for a catalogue (on fiche of course): John Zube, LMP, 7 Oxley Street, Berrima, NSW, Australia 2577.

Windows by Slaven Jelisavac.
This is a well printed and presented book of poetry by a young anarchist living in Sydney. It has 101 pages of poems, written in an original style without seeming pretentious or being pointless ravings.

Windows is available for (Australian) \$5 post-paid from Titan, P.O. Box 823, Petersham 2049, Sydney, Australia. Slaven is also planning to put out a zine called Titan so enquire about that too.

Some of the zines reviewed above, along with T-shirts and records, will be available at the Anarchist Conference in Wellington on April 25-26 - so bring a

Calling all @narchaeologists

Direct Action in Christchurch are still researching for the book they are compiling on anarchist history in Aotearoa. They have collected a fair amount of information from both here and overseas on the anarchist and revolutionary syndicalist movement here from late last century to pre-WWI, but are a bit thin from that period until 1965, where they have a good amount from there to the present. They would like to hear from anyone who could offer any information no matter how little it may seem. Below is a brief rundown on the topics they have further information on

Anarchists in New Zealand go back over 100 years. In the 1880s Arthur Desmond was prominent in the early labour movement. He was a founder of the first timber workers union and a leader of the militant workers in Auckland during the maritime dispute. He left in the early 1890s and was involved with anarchists in Australia.

At about the same time, a radical professor of physics and chemistry in Christchurch was increasingly drawn to libertarian socialist ideas. His name was Bikerton. He was hounded out of his job at Canterbury College and in 1899, along with others, established the Federative Home in Aranui - a libertarian socialist community. Bikerton could be described as a kiwi version of Francisco Ferrer [an anarchist who founded the "Modern School" in 1901, the first non-church controlled school in Spain]. In 1899, Paul Robin visited Aotearoa. He was also a radical educationalist and perhaps he visited Bikerton. We don't know yet. The early 1900s saw the rise of syndicalism within the labour movement. The Industrial Workers of the World (IWW) was active here, and the Wobblies (as they were called) were the militant leadership of the Waihi and Huntly disputes. Syndicalist influence was only really smashed in 1951.

MAY DAY ISSUE

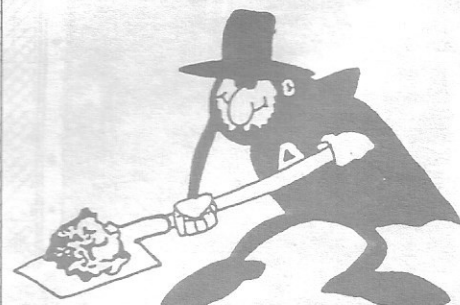


"An Injury to One an Injury to All"
Masthead of Mayday 1917 issue of the IWW paper Direct Action.

A Russian anarchist called Josephs was very active here during the 1900s. He was secretary of the Anti-Militarist League in 1912. He established a successful anarchist book and newspaper distribution service. Several other anarchists and syndicalists were also active at this time, however after WWI the movement went into decline.

We have very little information until 1965 when the NZ Federation of Anarchists was formed. From 1965 onwards we have plenty to go on and there were quite a few active groups in the 1970s.

- Direct Action, Christchurch.



An @narchaeologist at work.

Anarchist Alliance of Aotearoa Aims and Principles

1. To achieve a society free from oppression and inequality, resulting from hierarchical structures, including hierarchical religion and its superstitious support.
2. We oppose the State in all its forms, because there is nothing that co-operative individuals cannot do for themselves.
3. We oppose discrimination on any grounds, be it race, sex, sexual orientation, age, etc.
4. We support other groups and individuals in other areas with similar views.
5. To create a world safe for the full realisation of human potential with respect for the environment and fellow creatures.

Humanity will never be free until we liberate ourselves by global social revolution.



Affiliated Groups:

Anarcha-Feminist Federation of Aotearoa
PO Box 876 Auckland
PO Box 318 Wellington

Anarchy Organisation
PO Box 14-156
Kilbirnie
Wellington

Committee for the Establishment of
Civilisation
PO Box 318
Wellington

Direct Action
PO Box 35-020
Christchurch

Random Print Co-operative
PO Box 78-104
Grey Lynn
Auckland

S' Anarchy
PO Box 7100
Wanganui

Waipawa @narchist Collective
102 Abbotsford Road,
Waipawa.

KW Anarchist Conference

— 25th & 26th April 1992, Wellington.

The Wellington section of the @@@, the Committee for the Establishment of Civilisation, will be hosting this year's @narchist Conference over the weekend of the 25th & 26th April (ANZAC weekend) 1992, at 65 Taranaki Street, Wellington.

Workshops and discussions will cover subjects including:—

- Non-violent direct action;
- Anarcha-feminism;
- Street Theatre;
- Vegan cooking;
- Cartooning;
- Writing for Magazines;
- Civil Rights;
- Situationism;
- Community Creation;
- N.Z. military activities.

In addition, there will be an opportunity opportunity to discuss the general state of the @narchist movement, and the directions it should be heading in. It is intended to kick off the discussion at 10:30 a.m. on the Saturday.

If anyone out there needs accomodation or childcare, please let us know beforehand, and we'll sort it out. If you want to run/initiate/facilitate a discussion or workshop, please try and let us have a brief summary of the topic you'll be covering.

Please bring a donation to cover the cost of lunches, etc. as we are as broke as everyone else.

Be a zoo-free planet!

The news of the killing of the baby hippo at Auckland zoo adds another sorry episode in the history of exploitation of animals in zoos by people.

Having successfully turned animals into commodities whose worth is adjusted according to the demands of the market, encouraged poaching, the illegal trade in exotic animals, and taught generations of children that it is all right to imprison another species for entertainment, we have this latest example of cruelty. It is the inevitable result of the insuperable problems of keeping wild animals in captivity.

Let us make our objective a zoo-free planet, and celebrate each empty cage by spending the money saved on a thousand more worthwhile projects.

— Barbara, Heme Bay.



RECORDS

Generic - Torched, 7"
One by One - World on Fire, 7"

Copies of both these 7-inch EP's were left with @@@ as a swap for TSAs by Sned, the drummer of both bands. Torched has four songs, whilst World on Fire has six. Unfortunately, space restrictions don't allow us room for a more in-depth review, but both records are energetic punk with "right-on" lyrics and plenty of originality. \$4, each plus 80c postage, from @@@, Box 78-104, Grey Lynn, Auckland.



BOOKS AVAILABLE!

— build your @ library!

- Anarchism & Feminism, by K.Kurim, P. Kornegger, & Zero Collective ... \$2.00
The Race to Destruction - its rational basis, by Nam Chomsky ... \$1.00
Theses Against Cynicism, by the Pleasure Tendency ... \$1.00
The Right to the City, by John Friedman ... 50c
A New World in our Hearts - the Faces of Spanish Anarchism, edited by Albert Meltzer ... \$5.00
The End of Anarchism? by Luigi Galleani ... \$5.00
Zapata of Mexico, by Peter Newell... \$9.00
Stefano Delle Chiaie - Portrait of a "Black" Terrorist, by Stuart Christie \$10.00
Miguel Garcia's Story, ed. Albert Meltzer... \$2.50
The Wilhelmshaven Revolt, by Icarus ... \$1.50

The above books available from C.E.C., P. O. Box 318, Wellington.

- Malatesta's Anarchy, Freedom Press ... \$5.40
Anarchism & Anarcho-Syndicalism, by Rudolf Rocker ... \$4.50
Fields, Factories, & Workshops tomorrow, by Peter Kropotkin ... \$14.40
Anarchy in Action, by Colin Ward ... \$10.80
Anarchists in the Spanish Revolution, by Jose Peirats ... \$21.60
The Russian Tragedy, by Alexander Berkman ... \$9.00
The Education of Desire, Cliff Harper... \$9.00
The Floodgates of Anarchy, by Stuart Christie & Albert Meltzer ... \$14.00

The above books available from Direct Action, P. O. Box 35-020, Christchurch.

- The ABC of Anarchism, by Alexander Berkman ... (86 pages, A5) ... \$3.00
Anarchist Society & its practical realisation, by Graham Purchase ... \$1.50
Sekhmet (Anarch-feminist zine)#1 & 2: \$1 ea.

The above books available from Random Print, P.O. Box 78-104, Grey Lynn, Auckland.

- An Anarchist in Revolutionary Russia, by Emma Goldman [Entropy Press] ... \$3.50
Is a Free Society possible? ... \$3.50
How to read Donald Duck ... \$3.50
Towards Anarchism, by Errico Malatesta \$1.00
Conquest of The Black Captain, by Matthew Burton [Bokhara Press]... \$2.50
Occussi-Ambeno: its stamps and geopolitical notes, by Hantuk Belagar ... \$3.50
Red Army Faction, by R.A.F. ... \$7.50
Growing Marijuana indoors under lights, by Mary Harvester ... \$9.50

The above books available from Lancaster Publishing, P. O. Box 78-104, Grey Lynn, Auckland.

COLOPHON

The State Adversary

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Anarchist Alliance of Aotearoa,
P. O. Box 78-104, Grey Lynn, Auckland.
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The Enemy is the Third World

The following extract is part of a talk on Central America that Professor Noam Chomsky gave in April 1990. Referring to the situation in Central America, he argued that the Cold War was essentially about control of the Third World by the US and control of Eastern Europe by the former Soviet Union. From that point of view, the Cold War is not yet over for the Third World. The difference, given the collapse of the Soviet bloc, is that the US no longer faces any deterrence in its actions with respect to the Third World. However, it must seek new justifications for those actions, since it can no longer blame the Soviets. Read in the light of recent events, Professor Chomsky's analysis is uncanny. Indeed, several Third World commentators have noted that the war in the Persian Gulf was, ultimately, not one between the US and Iraq but between the North and the South, or the First World and the Third World.

For years I've been trying to make what seems to me to be a very simple point - if you want to understand what the Cold War has been about, you should look at the events of the Cold War. If you follow this exotic notion, a different picture emerges. On the Soviet side, the events of the Cold War have been repeated interventions in Eastern Europe: tanks in East Berlin, the invasion of Hungary, the invasion of Czechoslovakia, pressures on Poland, and so on. Also the invasion of Afghanistan, which is the one case of the use of Soviet force outside the classic invasion route. By that I mean the invasion route from the West against the Soviet Union - everything else has been in the classic route by which the West has attacked the Soviet Union three times, practically destroying it, in this century.

On our side, the events of the Cold War have been subversion, international terrorism, aggression - too many cases to mention - all over the world. Since we are a global power, we don't just intervene along our borders; we intervene everywhere. That's the way a global power behaves, and the US came out of World War Two as the first truly global power in history.

On the Soviet side, the Cold War was a war against its satellites, and on the US side, it was a war against most of the Third World, and it's a much more vicious war. It was not an imaginary war. It was very real.



The Cold War had a domestic side, too. On the Soviet side, it entrenched a certain system of domestic power - a military-bureaucratic elite. On the US side, it provided us with our major system of state industrial management, the technique for compelling the public to pay the cost of high-technology industry through a massive public subsidy and a state-guaranteed market for waste production, weapons systems with futuristic electronics, and so on (that's what's called "free enterprise" in after-dinner speeches).

required a lot of population control, because the population, on both sides, is opposed to all of these measures. Population control requires fear, fear of a great enemy. Of course, the Cold War filled that function, too. Each side had a hated, evil empire to point to with some credibility and to use to mobilise its own population.

The superpower conflict was also real enough and there were reasons for it. One reason was that the Soviet Union had closed off a region of the world and had separated it out of the Third World. The US, as a global power, expected that after WWII, the whole world would play its proper role in the global system it was planning. Eastern Europe was supposed to revert to a quasi-colonial region, to be exploited for the benefit of the West, where the industrial system was reconstructed, but in a particular way; labour paying the cost of reconstruction, the anti-fascist resistance destroyed, and the old, conservative elites (including Nazi and fascist collaborators) reinstated in power. The Soviet Union, with the Iron Curtain, was preventing Eastern Europe from playing the intended role as a source of raw materials, cheap labour, markets, and so on.

So, in that sense, the Cold War has ended, with a victory for the West, as Eastern Europe moves towards its role as a kind of Brazil or Mexico, or so it is hoped.

US War Against the Third World

The Soviet Union has repeatedly stood in the way of US intervention in two ways. For one thing, it has given a degree of support and sustenance to groups or states the US was trying to overthrow with violence and terror - that's what's known as "Soviet aggression". They've also posed the threat that US intervention in the Third World might explode into a nuclear war and that's deterrent against intervention. If you read the strategic analysts, they now tacitly concede that the story about the US "containing" and "detering" the Soviet Union, the story that is told in about 100% of the scholarly literature and media, was largely a fairy tale to begin with. In fact, the Soviet Union was deterring and containing us in the ways just indicated. Now, that deterrence has been removed, and we are freer to use force and violence and subversion in the world.

If you look at the Cold War in terms that constituted it, then the Cold War hasn't ended at all. One side has called the game off, at least temporarily, but the other side is proceeding as before - with some of the constraints removed, though there are others that act in the opposite direction, such as the relative decline in US power. That means that the US half of the Cold War, the war against the Third World, is going to continue. There's no reason to expect it to be called off.

Now there are going to be problems with this. One problem is that the technique of controlling the domestic population is going to have to shift. We've already seen that in Panama - a new technique of population control was required for post-Cold War intervention. Domestically, the Drug War is one of the major devices of population control. It has little to do with drugs, but a lot to do with frightening people, increasing repression, and terrorizing the rest of the population so they will support intervention, and the police, and so on. This is not going to work very long. The Third World is going to have to be recognised as the actual enemy, as it always has been, as the pretexts for fighting the war against it gradually erode.

This new phase of the Cold War takes a lot of different forms. If you leave the borders you can find people talking about them. Luis Inacio da Silva, "Lula", for example, the Brazilian union leader would

field", says that "The Third World War has already started. It's a silent war, but not for that reason any less sinister. This war is tearing down Brazil, Latin America, and practically all of the Third World. Instead of soldiers dying, there are children. Instead of millions of wounded, there are millions of unemployed. Instead of destruction of bridges, there's the tearing down of factories, schools, and entire economies....It's a war over the foreign debt, one which has its main weapon being interest, a weapon more deadly than the atom bomb." That's rather accurate. The debt is being used as a weapon to discipline Latin America, with military force held in abeyance. The debt threat is real, and it's a death threat.



Nevertheless you have to keep the sword at the throat of the victims. The reason for this is that "our little brown brothers", as they used to be called, are unpredictable and you never know when they're going to get out of control.

This was recognised in the Bush administration's new national security strategy, which was presented in a report to Congress a few weeks ago. It "warns of political turbulence ahead and cautions against moving away from the US role of world peacekeeper" AP reported. It warns further "that future conflicts are more likely to break out in the Third World," which a senior White House official called "a much more unstable place" than Europe.

The Bush administration report states that "in a new era, we foresee that our military power will remain an essential underpinning of the global balance...The growing technological sophistication of Third World conflicts will place serious demands on our forces....In a new era, some Third World conflicts may no longer take place against the backdrop of superpower competition. Yet many will continue to threaten US interests....[We now have to] move beyond containment, to seek the integration of the Soviet Union into the international system as a constructive partner....[Central America] remains a disruptive factor in the Soviet/US relationship. We hold the Soviet Union accountable for the behaviour of its clients in Cuba and Nicaragua."

In other words, the Soviet Union is still not completely letting us have our own way in Central America and the Caribbean, so they still are not serious constructive partners in the world enterprise. And they won't be unless they cooperate with us in what liberals call the "defense of freedom."

Well, this national military strategy teaches us a few lessons. Lesson one, in case anybody was confused about the matter, is that there isn't going to be any peace dividend, because we've got even bigger problems to face. Lesson two, since the Third World is reaching such heights of technological sophistication, we're going to need an even more high-tech military. Things like Stealth bombers to bomb empty fields in Panama, or an SDI to block Iraqi missiles. The third point is that we're running out of pretexts for subversion and intervention and aggression - defense against the Stalinist hordes doesn't sell anymore - so we've got to recognize that the 'enemy' is the Third World itself,