

WARNING: Do not read if free speech offends you. Contents include explicit words and sentences that may disturb.

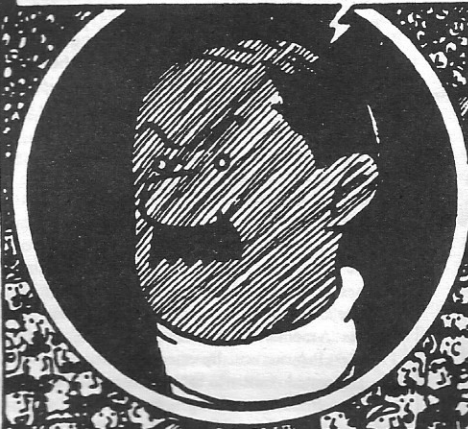
The State Adversary



Magazine of the Anarchist Alliance of Aotearoa, P. O. Box 78-104, Grey Lynn, Aotearoa. ISSN 0113-5074. #22 - April 1993.

Anarchist Bookshop opens in Akld!

WE'VE HAD A GLIMPSE
OF SOMETHING BETTER
...AND WE WANT MORE!



THIRD ANNUAL ANARCHIST CONFERENCE

24th & 25th April

31-41 PIRIE STREET, MT. VICTORIA, WELLINGTON

NEWZ

Hitler's Lawyer

Paulys controversial historical writer David Irving, to visit New Zealand this year has caused protest. Calling himself a 'Revisionist Historian', Irving claims among other things that the gas chambers used to kill millions of Jews, were not built 'Germans' created by British intelligence and created by the 'Protocols of the Elders of Zion'. Another of his theories states that the chambers were built to deflect blame, and yet another is that they were constructed as secret structures, again, after the war.

In any case, Irving claims that Hitler knew nothing about Auschwitz. In 1990 he wrote in the Institute of Historical Review that "the Jewish had greater friend in the Third Reich than Adolf Hitler." Irving's views on the Holocaust have changed over the years as he has slowly shed the image of 'respectable historian' and begun promoting his 'Revisionist' account of history. Irving was recently fined (NZ\$10,000) for voicing his views nationally in Munich, where his speeches provoked many rallies and chants of "Scig Heil". Irving has well documented links with neo-nazi and anti-semitic organisations throughout the world, and is now banned from entering Australia, Italy, South Africa, Austria and Germany.

Described as a "Nazi apologist", Irving points to alleged British atrocities such as the firebombing of Dresden in WWII (perhaps forgetting the Blitz), in which he claimed 250,000 civilians died. Later corrected by Germany who put the figure at 25,000, he now claims in his speeches that there were 100,000 fatalities.

Irving refers to the area which was once East Germany as "Central Germany". Presumably he considers the former Czechoslovakia and Poland to constitute Eastern Germany.

Crimes of Irving claim that he has let his politics colour

his view of history, and that he has been very selective in choosing the documents he puts forward in support of his theories. In order for his ultra-right-wing politics to find acceptance, he must first clear the Nazis (or at least Hitler) of any blame for the Holocaust, and he has enlisted the help of several 'experts' to help do this.

His widely publicised beliefs on Jews, blacks, and women, and the superiority of Anglo Saxons have outraged a number of groups here, some of whom have been lobbying to have him barred from entering the country.

In Australia, intense lobbying by the Jewish community led to Irving's application for an entry visa being denied. Irving visited here in 1986 and 1987, but was barred from speaking at the university. Jewish Council President Wendy Ross said "We would be extremely distressed if he did come here again." Keep your ears open in case he does enter the country this time, and let him know what you think of fascism.

Spig, Auckland

Peoples Centre raid verdict

The five people arrested for supposed offences related to the police raid on the Peoples Centre in Auckland were judged 'not guilty' on December 21st. A further 2 people arrested for 'obstruction' the day following the police raid were also found 'not guilty'.

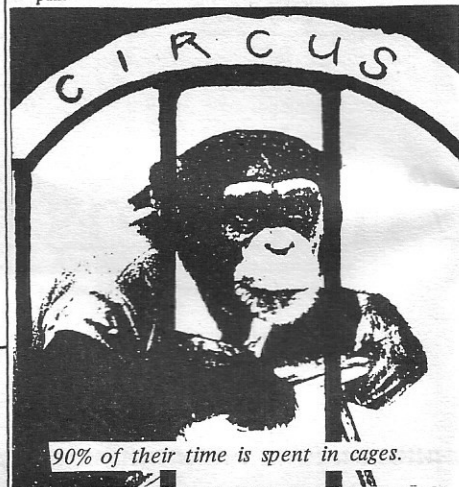
The police themselves are now facing prosecution for their conduct during the raid, which was done on the premise of searching for 'explosives and devices used in the manufacture of bombs'.

-R.G.

Moscow Circus the last?

It's not sad to note that the Moscow Circus that toured here in late 1992/early 1993 is likely to be the last such circus to do so using animals. They encountered protests from animal rights activists everywhere they went, with 5-6

circus staff attacking one lone protestor in Christchurch and threatening him with an axe. Not to worry, they got their just desserts when Animal Liberation Front activists slashed their caravan tires, ripped out vehicle wiring and spray-painted the area of the circus with anti-animal circus slogans.



Oppression & genocide in Irian Jaya

On 14 November 1988 Thomas Wainggai, a native of West Melanesia or Wester Papua informed the United Nations and various governments around the world that he would be proclaiming the independence of his country in exactly one month's time.

On the due date, Dr. Wainggai, his wife, and 39 Melanians carried out their stated intention of raising the flag of independence. He was jailed for 20 years by the Indonesian authorities. His Japanese wife who made the flag got 8 years. They were lucky to escape with their lives. In 1980, 5 Western Papuans were shot dead on the spot for the same 'crime'. In 1984, a man was shot dead in the capital - Jayapura - for the same 'offence'.

The Indonesian occupation of West Papua began in 1963. Irian Jaya was the name given to the 26th state. Over the last 30 years the military dictatorship has obliterated some 300,000 out of a total population of 1.2 million indigenous Papuans. In 1969, the so-called "Act of Free Choice" (which was neither free nor a choice) confirmed the Indonesian military dictatorship over their 26th state.

One United Nations observer described this 'referendum' as "A monumental farce from beginning to end". Only 175 West Papuans actually voted in the farce.

The armed resistance to the Indonesian rule that followed resulted in torture and genocide on a grand scale, as the Indonesians tried to obliterate the culture of the West Melanesian people. Transmigration of mainly military settlers from Indonesia has been aimed at turning the Melanians into a minority. The World Bank has provided \$530 million to support this programme. Local resources of timber, gold, copper and oil have been mined for Indonesian coffers and overseas expropriation.

In 1992 Dr. Wainggai smuggled out a petition from his 'neo-colonial' prison in Jakarta, calling on the Secretary-General of the United Nations to intervene over the continued exploitation and oppression of his people. It reached his barrister, Colin Amery, in Aotearoa via an underground route, and has since been presented to Boutros Boutros-Ghali in New York.

1993 is the Year for Indigenous Peoples at the United Nations. Appropriately, Dr. Wainggai's petition has been referred by the Secretary-General to the Commission on Human Rights and the Sub-Commission on Prevention of Discrimination and Protection of Minorities. This decision was made in December 1992 and the Centre for Human Rights in Geneva is currently handling Dr. Wainggai's complaint.

- Colin Amery.

Fighting McCensorship

Dave Morris and Helen Steel were at the High Court on February 2nd for the latest round of their case against McDonalds. A libel action by McDonalds began in September 1991 against 5 activists from Greenpeace (London) over a leaflet exposing McDonalds treatment of employees, working conditions, environmental destruction and animal exploitation. Helen and Dave are still fighting the charges brought against them, the other three have had to 'apologise' to McDonalds as they did not have enough money to try to fight the charge of libel.

Anarchist Bookshop opens in Auckland

For the first time in recent history, an anarchist bookshop is operating in Auckland. **Books From the Black Lagoon** is located at 5 College Hill, Auckland, and stocks a range of anarchist, feminist, ecological and historical books, as well as comics, zines, posters, patches, stickers, badges, leggings, swags and the Auckland anarchist library.

We operate from the front of the **Low Dork Cafe**, the rent/power costs are covered by the inmates thereof. It is staffed by a roster of volunteers, who meet monthly to settle accounts, order and reorder stock, and discuss any problems that occur. As we have no overheads, we are able to keep the cost of books down, any profits going back to order more, and pay for sundries such as stationery and shelving.

We opened on January 30, about 40 people attended the opening. A fundraising gig was held a few weeks later, which raised a good deal of money to keep the range of books

expanding since the shop has been opened on a shoestring budget. As well as being a distribution outlet for anarchist material, the bookshop also functions as a focal point and meeting ground for anyone interested in anarchism who wants to know more or meet other anarchists.

If anyone out there is interested in participating in the bookshop, either by doing a shift or just helping out, or if you make or supply anything you think appropriate for us to stock, feel free to drop by. The address is: **5 College Hill, Ponsonby.**

Anarchist books are also available from:

Lorax Clothing, 164 Rattray St, Dunedin Central.

Wyrd, 1st Floor, Regent Theatre, Broadway Avenue, Palmerston North.



The case is not likely to begin until next year. Dave and Helen were at court attempting to block an application for the trial to be heard before a judge alone. McDonalds argues that the case is "too complicated for a jury" and are obviously anxious to have as few ears as possible listening to the McDonalds going on behind their operation.

Helen and Dave are also taking the government to the European Commission of Human Rights in Strasbourg over the fact that legal aid is not available in libel cases. This undermines any 'rights' they might be supposed to have when facing a multinational monster like McDonalds. The action comes at a time when the government in England is attempting to make big cutbacks on the availability of legal aid in general.

- Source: Anarchist Black Cross Bulletin.

Iraq's Accuser is daughter of Kuwaiti Ambassador

A fifteen year old girl whose account of Iraqi atrocities in Kuwait served to stir support for the Gulf Oil War was in fact the daughter of Saud Nasir al-Sabah, the Iraqi ambassador to the U.S. and a member of the Kuwait royal family.

In October 1990, the girl, then only known as "Nayirah", appeared before the Congressional Human Rights Caucus. Tearfully, she described Iraqi soldiers taking babies from incubators which were then shipped back to Iraq, leaving hundreds of babies to die. "This particular incident was then widely reported in the media as an example of how heartless Saddam Hussein is."

Amnesty International also accepted the tale, but later retracted its support when it was discovered that the whole incident was a hoax. It seems that Kuwait had paid Washington's largest public relations firm, Hill and Knowlton, to launch an advert campaign to promote the war against Iraq. Hill and Knowlton had previously presented countries such as Turkey, Indonesia and China as champions of human rights.

It is also unclear whether, when referring to other well-documented Iraqi atrocities, co-chairperson of the Congressional Human Rights Caucus Senator Tom Lantos meant to include those Iraqi atrocities supported by the U.S. and other nations who lead the war, prior to the Iraqi invasion of Kuwait.

- Source: Ship of Fools.

News from Greece

On 12 February about 1,000 students gathered for a march through Athens. They demanded an increase in education funding and the imprisonment of Kalamboka, a fascist who was on trial for the murder of schoolteacher Nikos Timoneras. On top of this there has been a lot of resistance from bus drivers fighting against the privatisation of the bus company in Athens, which had led to arrests after bus drivers had attempted to stop buses being driven from their depots by soldiers. Privatisation had thrown a lot of bus drivers out of work. Smashing of bus windows in the depots had become widespread.

During the student demonstration several buses had their windows smashed after the passengers had gotten off them. The riot police appeared at 3pm, by which time the demonstration had reached the polytechnic buildings. The Dean of the polytechnic stepped in and urged the police to leave along with the demonstrators. No one was arrested.

600 high schools had been occupied on February 8 in protest at the lack of education funding. By February 15 the Education Ministry announced that students would not be given Easter and summer holidays if the occupations continued.

50 anarchists occupied the porn cinema Antinea in Athens, on March 8th, throwing out the 30 sexist watching the film, which is destroyed. Banners are hung up and posters posted to the walls, with leaflets being handed out for International Womens Day. The movie Thelma and Louise is screened by the anarchists instead.

The next day Kalamboka is given life imprisonment. His two accomplices are given 3 month jail sentences or fines. Fascists in the courtroom are outraged and threaten revenge.

All the remaining high school occupations end on March 9th.

- Source: Anarchist Black Cross, Melbourne.

Blue by Day, White by Night

The racist violence by law enforcement agents in Los Angeles has exposed the problem of organised white



brutal beating of Rodney King, black officers came forward to report harassment by the use of Klu Klux Klan (KKK) insignia and calling cards against them. The L.A. Sheriff's deputy involved in the shooting death of Arturo Jimenez in East L.A. has been exposed as a member of a white supremacist gang, The Vikings, while serving at the Linwood station and was forced to change assignments.

This problem is not isolated to only one or two cases, or only a local problem in Los Angeles. In Houston, Texas, in recent months, the KKK has been conducting an intensive

L.A. Riots -- a Retrospective

The events in the U.S. a year ago were the product of racist American culture more than they were about the vicious assault on a Black man by a dozen white cops. The acquittal of the four cops charged in Rodney King's beating was the fuse that lit the bomb waiting patiently beneath the streets of L.A. since the Watts riots of 1965. One thing perfectly predictable about the riots nationwide was the press coverage; absolute shit. All the stories about the riots in the mass media (in the States) focused almost exclusively on the violence and destruction. (It's no wonder rioters are taking out the gutter press). By describing the riots as "race riots" instead of as being riots against the racist and classist system, discussion about the root causes of the riots: poverty, racist violence by the state, and the economic chaos that leaves 40% of Blacks in South-central L.A. unemployed went practically unmentioned by the U.S. media. This left television viewers and newspaper readers with the somewhat contradictory imagery of people of many races rioting and looting together whilst being told it was a case of black vs. white.

Why is this? Lets be honest. The press concentrates on the violence because whites are the target. The photo here shows three Atlanta blacks kicking a white businessman. Out of the literally thousands of photographed acts that have occurred nationwide, why do you think this photo was picked

and reportedly successful recruiting drive among the police. In Indianapolis, a cop whose membership in the National Socialist White Peoples (Nazi) Party was exposed ten years ago when he was suspended from the force for killing a black man, killed another black man under suspicious circumstances in July 1991. In the Southeast, a number of white cops are organising a national organisation of white male cops opposed to affirmative action.

White supremacist groups like the KKK have always had a contradictory relationship to the federal government system of the U.S. Although these groups are extra-legal by nature, and often carry out illegal acts, they have played a big role in maintaining political, social and economic order. As a result, they have often been protected by the State apparatus - especially the most racist elements within that apparatus.

Also, because the KKK and other neo-Nazi groups seek power, and have been inclined to use violence to gain their ends, they have looked for recruits and allies in the ranks of the police and military. Joint membership of the KKK and law enforcement agencies was common around the country during the Klan's heyday in the 1920's when whole Klaverns were deputised for prohibition raids, as well as throughout the South during the civil rights era.

- From 'Ship of Fools'

East Timor Massacre

The governor of East Timor has been quoted as saying that troops should have killed more pro-independence dem-

[Continued on Page 4.]

up and printed by the press all over the world? Pretty clear to us - it's a warning to white America: "Look how violent and dangerous these black people are. Look what they're doing to YOUR kind, to YOU if they could, look what side YOU had better be on if you want to keep your comfortable American way of life". The press is black baiting white people as a scare tactic, so whites will condemn the violence, even if they agree that the verdict in the King case is unjust. It was reported that membership of the Klu Klux Klan increased in the months following the riots, doubtless as a result of the media coverage.

Despite what the media tells us, we should remember that the violence is not the point. The point is that that Blacks all over the country are doing what they've always had to do in America; fighting back. An interesting point to note is that of the 56 people killed during the riots, only 7 were white, yet the media focus was predominately on the violence directed at whites. Also commonly avoided by the media was the fact that a large number of those killed were shot by cops.

The two major L.A. street gangs, the Bloods and Crips, had called a truce two days before the riots happened. This truce, called "United in Peace" has held and has gone on to include about a dozen gangs, as well as spreading to other cities.

-Info largely taken from L.A. Today and Profane Existence.



(From Page 3...)

...institutions in the massacre on November 12, 1990, 1000 people died when Indonesian troops opened fire on a crowd of mourners at a funeral.

"In my opinion there should have been more people killed. Why did only that number die? Why not all one thousand?" governor Abilio José Soares Soares said in a magazine.

If you gotta kill somebody, I think we've found your man.

- Source: Profane Existence

AK Press "cautioned"

AK Press, an anarchist press and distribution co-op in Scotland, has been formally "cautioned" as part of an investigation into the book Poll Tax Rebellion, by Danny Burns, which they published in early 1992. Formally "cautioned" in British law means the AK Press is under investigation with a view to prosecuting the publisher, Ramsey K.

The book, which chronicles the nonhierarchical organisation of the resistance to the Poll Tax implemented by the Tory government in Scotland since 1989 and defeated by massive popular resistance in 1991, is under investigation under Section 46 of the English Criminal Justice Act of 1926, which makes it a crime to photograph the inside of a magistrate's court. The maximum fine is (NZ)\$150. Given the large costs involved in investigating and prosecuting the case, the charge is obviously a political one. Over the last year, AK Press has been raided with search warrants and had material seized by Customs, and had their phone tapped and mail opened.

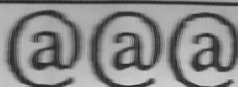
When questioned about the latest incident, Ramsey's response was "This is merely the latest form of harassment...Our view is basically: fuck them. We fully expect their attention in all its forms to increase, both as we expand our activities and as the class war generally heats up. We will not be intimidated."

- Source: Profane Existence

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, P. O. Box 876, P.O. Box 14-156, Auckland, Kilbirnie, Wellington.

@@@ (Auckland Section), P. O. Box 78-104, Grey Lynn, Auckland.

Committee for the Establishment of Civilisation, P. O. Box 14-156, Kilbirnie, Wellington.

Random Print Co-operative, P. O. Box 78-104, Grey Lynn, Auckland.

- National/economic model isn't working.
- Labour laid the foundations for Social collapse and National accelerated it.
- The country is splitting into haves and have nots.
- Capital is completely unforgiving. It's not interested in quality of life. Capital is not interested in a moral society, ethical rights and equal distribution of wealth, or income, or fairness. Capital is interested in getting a return.
- I decry the government's arrogance towards New Zealanders, shown in the way it lied to seize power, then ignored it's election promises and brought in completely different policies. The whole trust in politicians is gone because they lied.
- You can bullshit the people some of the time, but you can't bullshit them all of the time.
- It's got to change because people aren't going to stand for it.
- We're going to have a revolution. People are revolting. It's just going to keep going until the government is a government of the people.

These quotations came from an interview Bruce Hancox, Brierley Investments' chairman, gave to the National Business Review on September 20th 1991. Many of us have been thinking like Hancox for years when he says that this economic policy isn't working. In fact all working people have been aware of this for several years now.

What is revealing this time is that these opinions and statements don't come from a person on wages or salary but from a member of the Business Roundtable, and one of the richest men in New Zealand. Most of us never get to meet these extremely rich businesspeople, who are mostly motivated by greed for wealth and power, so it's interesting and encouraging to see that there are exceptions and that some filthy rich people do have a social conscience.

When we protest against the closing of post offices, hospitals, the selling of state assets, the lowering of wages and working conditions, the lowering of all social benefits and the freezing of National Superannuation from April 1990 to April 1993, et al, we are not really protesting against the government but against the capitalist system itself - the profit motive - and this argument really gets up the thick capitalistic snout, even Hancox, as he isn't awake to the vast and insidious evil grip that the profit motive has over him and thousands of others; and even working people unfortunately who cling to this outmoded idea that capitalism can somehow work provided they put the right people in to administer this giant demon.

Well capitalism has been flaming now for about 300 years and has never yet worked for the well-being, comfort and security of any countries' citizens.

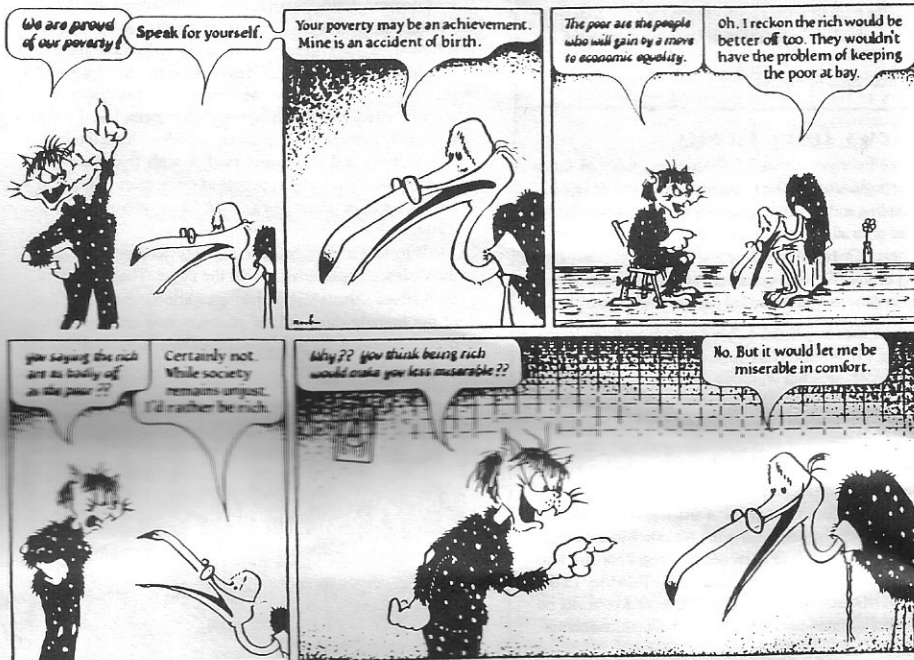
Ah yes, the critics cry, they tried Communism and Socialism in places like Albania, China and Russia, and they all failed. But this is a lie, because none of these countries were ever true socialist countries because they still had a money system where people worked for wages, and some people became millionaires, so how could these countries call themselves socialists?

So in brief we still continue the day to day struggle against whatever heartless and brutal government policy they try to inflict on us and our families and children, but our long-term and overall aims should be always to eventually destroy capitalism and the evil profit motive, for it is up to each one of us to fully understand what rotten foundations capitalism is founded on, which is fear, selfishness and greed, and it is these three villains that right before our eyes are daily destroying capitalism, not only in New Zealand but all over the world.

— Alan, Birkenhead

WILDCAT STRIKES AGAIN

anarchist comics by Donald Room



S' Anarchy, P. O. Box 7100, Wanganui.

Waipawa @narchist Collective, 102 Abbotsford Road, Waipawa.

THIS ISSUE WAS PRODUCED ROSS, KT, SAM, GRAHAM, S BRUCE AND JULIAN.

Special thanks to all who have contributed to this zine, both financially and literally. TSA is available to @narchists by mail: just send a request with a donation, to:

@narchist @lliance of @otearoa, P. O. Box 78-104, Grey Lynn, Auckland.

TSA is published by the @narchist @lliance of @otearoa, though contributions printed here do not necessarily represent @@@ views or policies.

THE AUCKLAND SECTION OF THE @@@ MEETS ON THE FIRST SATURDAY OF EACH MONTH, AT BOOKS FROM THE BLACK LAGOON, 5 COLLEGE HILL, PONSOMBY. FOR DETAILS OF OTHER @@@ GROUP MEETINGS MAP THEM A LINE

OPINION

FIBRE OPTICS

For those who don't realise what fibre optic cable is, let me explain... well, it's a very thin (comparable to a hair) glass strand(s) capable of relaying vast amounts of info. in many a complicated form (whichever is most easily stored and used by its user). It needs no power or camera to pass an image through!

Telecom claims its use is for clarity, a better quality of communication. (Not an absolute lie I suppose)

Anyway, the guts of the matter is that such a cable, one that at the present can carry 50,000 bits of information per second, connected to every building, and in some cases every room, makes '1984' look very real, (if not slightly tame).

A network using fibre optics is nearing completion, nationally to begin with, then inevitably globally. (Hence the introduction of our internationally incorporated KIWI card. Though that is yet another horror story).

Fibre optics for your home/work, satellites (that are able to read car license plates) for when there are no phones outside... (cell phones are now easily monitored too, though not as thoroughly) and magnetic cards we are encouraged to carry at all times.

In the meantime, take apart your little white box on the wall, you know, the one you plug your phone into... it isn't a simple phone connection. Cut the wires (if you aren't into having a phone), because whether or not you're on the phone, it's the wee box that's the offending article.

If someone really wants to bug you, they will anyway, but don't make it easier for them to do so.

Laxative, Nelson

PROPORTIONAL REPRESENTATION - DON'T BE FOOLED!

Some of you may have noticed parliament and the media making a big fuss about P.R. and how it gives you a greater choice of government - supposedly small parties having a much greater chance of being elected, your vote counts for more etc. etc.

As anarchists we realise that any government is detrimental to true freedom - free people govern themselves - and even a greater choice of shepherds doesn't stop us from being sheep. But I worry about the big con-job put up by P.R. propagandists in an attempt to convince us their system is fair.

If implementing P.R. would cause

who control it, you can bet they wouldn't allow it to happen - there's too much vested interest in keeping things essentially the same, capitalist, statist and controlled. There are several stop-gaps in place to ensure that even under P.R. the process of democracy will only be open to the select few:

- 1 - The Rich. The cost of standing for election has risen from \$10 in 1978, to \$100 in 1987, \$225 in 1990, and now in 1993 it has been put up to \$337.50 to 'discourage frivolous elements'. Just wait - under P.R. it will probably be \$500-1000 or more, as it is in the U.K.
- 2 - The Parties. There will be a 4% of total vote cut off margin, to 'ensure that fringe elements don't end up in parliament' so if a candidate has a lot of local support, or support from a 'fringe group' (such as homosexuals, women, environmentalists, Maori), but no national organisation, they stand very little chance of obtaining a seat.
- 3 - The Ingratiating. The 4% cut off margin ensures only those belonging to the major political parties will have a chance at a seat, and there's no point in going into what is appropriate behaviour for those attempting to get up in the hierarchies of those.

I have had some degree of experience of the democratic process here, with my involvement in the McGillicuddy Serious Party. Since McGillicuddies started running for parliament in 1984, the powers that be have been trying all they can to stop us, from raising the cost of standing, to denying us television time. They hold the democratic process as sacred, and object to our satirical attitude to it, despite people's increasing awareness that we make far more sense than they do! It was largely my experiences as a McGillicuddy that led me to anarchism - it is very hard to maintain faith in a system that blatantly changes the rules whenever someone laughs at them.

Oh, by the way, there is some talk of state funding for political parties. This means we all get the privilege of paying for their electioneering, bureaucrats, administration etc. I wonder who decides who gets how much...

KT, Auckland



Over the past months countless media reports have described the situation in Somalia and Yugoslavia as anarchy. Most media workers seem to have no idea that anarchism is a political philosophy that has nothing to do with chaos.

The word 'anarchy' is derived from the Greek word 'anarchos' (without rulers). Most people think that without rulers there would be chaos. This view is false.

The problems in Somalia and Yugoslavia have arisen because there are too many people trying to be rulers. The starvation and carnage is a direct consequence of the power struggles between warlords trying to extend their sphere of influence.

Anarchists are people who organise their lives without the need of rulers. An anarchistic society is based on two basic principles of association, equal access to power and wealth. These principles of association are incorporated in a society that is based on a federation of community and workplace councils.

Power and the resources and ability to create wealth are in the hands of these councils, not in the hands of the state or multinational corporations. Decisions are made via direct democratic principles. Anarchist decision-making processes prevent the rise of rulers and encourage the participation of everyone in society...

Anarchism is a viable political philosophy which is non-violent, ordered and equal.

Shane, Auckland



WHO CARES ABOUT COLLECTIVES?



Who cares about collectives?

We do. Why? Because collectives are the strongest tool we have to put anarchy into practice today, to the extent that we can within the confines of the State and capital. The issue of collectives also gets to the heart of the question: what is anarchy and what makes it unique from Marxism, state socialism and all the other "-isms" pushing papers at every demo and rally. While anarchy is many different things to different people and we don't claim to have any ideological lock on what anarchy "really is", one important thing to realise is that anarchy is a form of organisation (contrary to what 'Sid Vicious anarchists' may tell you) and it's significantly different from other types of organisation.



Revolution and collectives

Along with putting anarchy into practice, one of the key functions of a collective is to establish the foundations for a revolutionary transformation of society. A collective should not try to "withdraw" from society like some sort of hippy commune; it should try to change society. To do this we need to establish counter-institutions to the existing system (worker co-ops etc.) and make connections with already existing institutions. For example, for the Profane Existence collec-



tive in Minneapolis to help develop a counter-institution to the corporate music industry, they must be linked with that industry in some way; working with pressing plants, selling their records instead of giving them away or exchanging them. This doesn't mean "selling out", only that moulding records out of clay and selling them exclusively at Rainbow Gatherings is as pointless and laughable as millionaires like Billy Bragg whining about capitalism on CD's put out by Warner Brothers. In the words of anarchist C. George Benello - "The developing countersystem will require a dialectical linkage with the existing system. Just as it is useless to confront the existing system when an alternative does not exist, so it is useless to build a countersystem which has no bridges to the existing system."

The key to creating an anarchist society is not the makeup of a collective, or even its goals. The key importance of a collective to an anarchist society is its organisation. If a collective is organised in a way opposed to hierarchy and domination, and if it balances individual autonomy with accountability (within and outside the collective) then its goals and tasks will almost inevitably work toward the creation of a free society.



Anarchy in action

But what's so great about anarchist forms of organisation, collectives in particular? First and foremost, unlike any other form of organisation, they oppose hierarchy. Collectives are groups of people who band together as complete equals, with no leaders or bosses. This does not mean that everyone has to be equally good (or equally mediocre) at all tasks, only that no one in the collective has more political or social power than another. No other form of organisation in the Western world opposes hierarchy, which means that all other forms of organisation promote and practice inequality, and therefore coercion and authoritarianism. Secondly, collectives are like a good punk project: they are do-it-yourself. Collectives define their own tasks and objectives and they put their own resources to work to complete their tasks, interacting with other collectives or persons outside of the collective as they see fit.

Collectives function according to several key anarchist principles: direct democracy, full participation of all collective members, equality, autonomy, mutual aid, and resolute opposition to hierarchy and domination. This is the kind of world we want in the future, and so this is the way we need to organise our lives now.

Collective membership can be defined in several ways: by workplace, industry or trade (such as co-operative or collectively run workplaces) by locality (such as local anarchist groups) by common interest (such as ecology) or by any combination of the above.



Mass vs. Class

We live in a mass society, where our individuality is stifled by the 'choice' between regular or decaf and our ability to work with each other co-operatively is hampered by the myth of the 'rugged individual' and the 'movement'. As the important pamphlet "Anti-Mass Methods of Organisation for Collectives" points out, just like you can't fight fire with water, not fire, you fight mass society not with mass movements but with class consciousness. By class consciousness we don't mean some mythical ideal proletariat or any other purely economic grouping of people (though economics and capitalism are certainly very important). By class we mean that we recognise that we and other people like us are relatively powerless - politically and socially - in this system and that the relationship between the powerful and the powerless is antagonistic and utterly irreconcilable. Power must be destroyed. Importantly, this kind of class consciousness also means we understand our relationship with other politically and socially powerless groups in society (women, people of colour, queers, other species, ecosystems etc.) and recognise that there are big differences in power and privilege among us.



Collectives organise people as a class, not as a mass. The revolutionary object of a collective is its replication, not recruiting new members. That's why we don't want people to join Profane Existence unless we ask them: we want people to form their own collectives. Collectives work to create the politicisation of people as autonomous, free-thinking, egalitarian people, not as a mass, vanguard or party. As Bruce Kalia in a recent issue of Slingshot writes - "We can't - and shouldn't try to - create non-hierarchical collectives spanning the cities from ghetto to barrio. We can and should organise ourselves, directly, non-hierarchically, on the level we can, beginning with affinity groups and political collectives."

Building a co movement starts



DIY interface

Direct organisation of our lives. DIY. That's what collectives are about. If we're going to directly organise our lives, we need to talk to each other. For these reasons, collectives should be small and encourage face-to-face communication. Face-to-face communication encourages collectives to be democratic, non-hierarchical, equal, and (sometimes painfully) honest. Also, a small, tightly-knit collective of people who trust each other is virtually impossible to infiltrate. Although there is always the danger of a collective closing in on itself and becoming parochial (that is why collectives must talk with other collectives), the collective is the building block of larger forms of participatory, democratic organisation.

Organising and developing counter-institutions collectively does not create anarchy overnight. It took Spanish anarchists almost seventy years of organising collectives to build a class with revolutionary potential [which showed with the revolution and civil war of 1936-39]. Remember, changing social relations is a process, not an inevitable byproduct of revolution. We can't expect to unlearn our racism, sexism and anthropocentrism overnight. We can't wait for the State to fall; we gotta do-it-ourselves.

We'll spell it out for you: we want punks, anarchists, and other people who want serious, radical change in this world to form their own collectives of three, four, ten people; whatever. We want collective members to start talking, reading, discussing and laughing with each other. Examine racism, sexism, homophobia and all other forms of oppression within your collective. Political thinking should be a part of everyday life, not a class privilege. Start talking within the collective, then start talking to other collectives. If you can, collectivize your workplace, start your own collective workplace, take on a collective project. Most importantly, don't let someone else organise your life for you. Do it yourself



- Article by Joel, taken from Profane Existence.

NEW RIGHT IDEOLOGY: A PROBLEM FACING ANARCHISTS TODAY

The National Front in France, the Republicans Germany, the Freedom Party in Austria, the Vlaams Blok in Belgium - all these ultra-right, even fascist parties have gained startling electoral successes in recent European elections. In increasingly multicultural Western Europe, tensions over 'too much' immigration are being fanned into xenophobia among much of the general population. Journalists and academic pundits debate the emergence of a 'new racism' that, according to a recent French report, nourishes 'fantasies about the unassailable character of immigrants, of their numbers and their economic weight - even in places where they don't exist.' Nazi skinheads roam the streets, attacking foreign workers, asylum-seekers and non-white immigrants generally.

Although some groups proudly celebrate Adolf Hitler's birthday, others disclaim any connection with fascist organisations earlier this century. New Right intellectuals who purvey long scorned fascist ideologies are attempting to become influential and even acceptable to polite society. Much as David Duke studiously avoids referring to the welfare recipients who he hates as 'Black' in the United States, the young professionals of today's European ultra-right no longer rant openly about 'Aryan supremacy' and 'blood and soil'. Indeed, seeking to make themselves mediagenic, they protest any 'guilt by association' with earlier fascists - even as they foster an atmosphere of intolerance, xenophobia and brutality and call for strong policies to end 'foreigner inspired' drug trafficking and street crime.

The more sophisticated New Right ideologists even deny, vehemently, that they are racist - racist in the sense of a belief that one race is superior to another. Instead, the 'new, improved' radical right advocates maintaining the integrity of distinct cultures and authentic cultural identities, rather than purity of blood. It therefore shifts the focus of racist ideology from biology to culture (except when it inveighs against 'race mixing'). A New Right notion of 'ethnopluralism' contends that all races should have sovereignty over themselves, and that Europe should become a 'Europe of fatherlands' with autonomy for all its peoples. Just as Turks should live in Turkey, Germans should have Germany for themselves, Republicans there argue. Similarly, Jean-Marie Le Pen denounces 'Anti-French racism' and claims that the 'real' French have a 'right to difference'. Many cast themselves as in the same role as Third World peoples - as peoples whose cultures are threatened.

Precisely how these political parties, ideologies, feelings of hostility, and street violence are related to one another remains largely nebulous to outside observers. Disconcertingly, some of the ideas that ultra-right ideologues offer are

very familiar to radical culture today - ideas of identity, difference, intuitionism, community, diversity, ecology, self-determination and decentralism. Their opposition to the cosmopolitan, bureaucratic consumer society of industrial modernity that atomises and alienates 'uprooted' humanity echoes a similar sensibility that has existed among many radicals since the sixties. They have even recuperated more established ideas from the Left, like anti-imperialism and anti-Americanism - using them in the service of anti-leftist ends.

In France, the group of intellectuals that make up the Nouvelle Droite echo other aspects of recent ecological thought when they attack Christian (read: Semitic) monotheism and glorify a pre-Christian culture that communed with and expressed its own authentic pagan values. This culture, we are told, was suppressed by the alien cultural tradition of Judeo-Christianity, whose universalizing and homogenising tendencies later became the basis for modernity. The Nouvelle Droite's pagan of choice are the 'Indo-Europeans' - presumably the same 'Indo-Europeans' that destroyed the 'Old European' goddess-worshipping cults of Neolithic eastern Europe that are the favored pagans of some eco-feminists. That the Nouvelle Droite and these eco-feminists prefer different pre-Christian cultures should not obscure the fact that both posit a cultural-chauvinist, tribalistic account of history based on 'cultures' whose existence the archaeological record does not support.

Today's fascists have been challenged by massive demonstrations in Europe that protest their brutal reemergence (challenges that have been under-reported in the international media). But how are anarchists today to respond to the situation where a 'new racism' has 'drawn from the culture of difference that was the legacy of feminism and of the green movement' (as Fiamma Nirenstein puts it in her recent book Il Razzista Democratico, published by Mondadori)? How are we to respond to a situation in which their own accusations of racism often evoke laughter - and sometimes considerable popular resentment? It is clear that we need to understand precisely who we are dealing with, to become aware of the transformed ideologies that the European New Right is advancing - and even to realise the inadequacies of some of our own formulations. Like it or not, the New Right has long been studying radical concepts, ideologies and strategies - and has learned to appropriate many of them for itself. If we are to reconstitute ourselves as a viable political force today, we must do so with an awareness of the ideological permutations that the New Right has wrought on some of its ideas.

Janet Bichl. We borrowed it from the Institute of Social Ecology Newsletter, USA.



inter-cultural
from the bottom!

OPINION

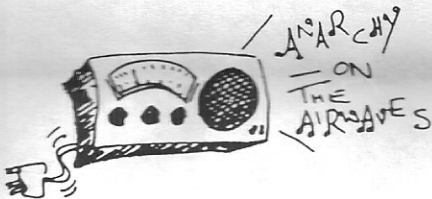
STUDENT RADIO ORGANISES ANARCHICALLY

Radio One is the student owned radio station in Dunedin, it is still the only alternative to commercial pulp radio in the city. Radio One has been on air from 1984 playing all music from folk to hardcore to jazz to dance; in recent years the station has also developed an independent news service.

Since July 1992 the station has been running as a collective. The management hierarchy was discarded for a consensus decision making process and a new inclusive structure in which all staff will be paid at the same rate and have the same access to information and power.

The station co-ordinator Antony says the station is a wonderful place to work. The staff developed a close family feel. The levels of honesty and trust between the staff have improved out of recognition compared to the manager era. Likewise the quality of the decisions and plans made and the staff's commitment to seeing those decisions through have also improved.

The stations owners, the hierarchical Otago University Student's Association were initially very sceptical about such an organisation and insisted that they needed greater accountability, i.e. a manager. This fear proved to be unfounded as the station staff have all taken on greater responsibility for their own work and have found ways to make themselves accountable to their listeners and huge pool of unpaid workers.



The collective management structure has led naturally to a co-operative working environment in which all of the staff are learning each other's work and other ways in which to support each other. The traditional student-business problems of losing momentum and direction due to the high staff turnover have largely been solved by a collective structure.

Radio One can be reached through P.O. Box 1436 in Dunedin. They are right into sharing their ideas for organisation and structure with any folks considering establishing a small business along anarchic ideals.

Radio One, Dunedin

The World and the Vegans

The vegans are a body of people who spun away from the vegetarian movement in 1945 and formed the Vegan Society. Their main object is to live without exploitation. They go without, or find substitutes for, some of life's 'necessities' on the ground that to be produced somebody, human or animal, has to be exploited. Eggs, milk, silk, wool, coal and leathers are some of the things deemed wrong to use by vegans, because in the production someone is being exploited. The thing that strikes me is that they do not seem to know what exploitation is or how it takes place.

Of course, to take the argument literally would be impossible because to avoid exploitation they could not stop at eggs, coal etc. They would have to stop living in houses or wearing any clothes, stop sending or receiving letters, walking on roads or anything else produced by social labour. Even the plastic substitute for leather, although it may stop the slaughter of animals, would not stop the workers being exploited in the production process. It must be understood that these well-meaning people cannot stop exploitation just by seeing it as something undesirable in life and seeking to isolate themselves from it. Surely exploitation, in common with all other social problems such as poverty, war and hunger can only be abolished when their cause is understood. It is of little use to tinker with effects whilst the cause remains untouched and unchanged due to the fact that those who tinker with the effect are ignorant of the cause. When and only when the majority of the world's workers understand that ownership by the world's capitalist class of the means of producing and distributing wealth means perpetual poverty, shortages and wars for those who have to humble themselves for wages, will they be able to replace class ownership with common ownership, produce goods for use instead of profit and see that people receive in accordance with their needs instead of the limited confines of their pay packets.

To turn our eyes away from a problem is no solution for the problem still remains. A leader of the Vegan Society is quoted as saying they are 'a group of persons who have come together in response to an intuitive stimulus which has not yet crystallised into words'. Well, when it does, I hope they will let me know because socialists have the answers to major social problems. The abolition of the wages and profit system with goods produced for use, not for sale. Exploitation takes place whilst workers throughout the world are earning wages

for themselves to exist on and profits for their bosses to live on, and unless they can see that their interests can only be served by unity on a basis of understanding they cannot put the solution, socialism, into practice.

Percy, Otorohanga

* The term "vegan" is one that is applied to a person who has eliminated products that exploit non-human species, not necessarily ones that exploit humans, although many vegans are concerned about human exploitation too.

The Deadliest Poison

I want you to know of Osho Rajneesh - not of the Rajneesh movement and its controversy, but of the man himself, his words and wisdom, and the death that was his 'reward'.

This 'Spiritual Anarchist' spoke out against the State, government, christianity and all other organised religions without compromise, calling christianity "The deadliest poison", but in fundamentalist America this was not welcome.

In 1985, Osho was arrested in the USA, at the age of 53, on trumped-up charges, imprisoned, and expelled from America. Doctors later discovered that he had been poisoned while in prison (probably with Thallium or some form of radiation poisoning).



This was a premeditated and calculated conspiracy by staunch christian fundamentalists in the Reagan Administration. Why? Osho, the iconoclast, had mocked and insulted christianity, Jesus Christ, the Reagan Administration, the whole superficial christian democracy - and shattered the American dream - exposing the fascist nightmare!

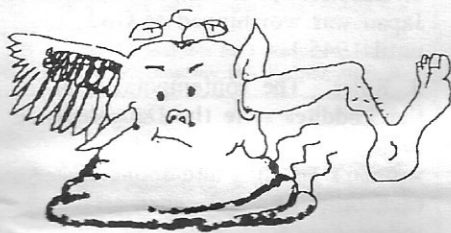
Peta, Christchurch

Direct Action

As an anarchist, I try to live my life as close as I can to how I would in an anarchist community. This is made very difficult at times by the rules inflicted upon me by this society, and by misconceptions I gained in childhood. Being brought up in a sexist, racist, meat-eating atmosphere, it is very hard to judge all creatures and people as equal, especially as I am often ridiculed for doing so.

The only way to create the society we want is to decide how we would live our lives in this society and actually try to live our lives that way NOW. It's no good just hoping for change, we must make the change, firstly in ourselves and then by spreading the message to others. Anarchy is a personal philosophy as well as a social structure. This is the idea of direct action. If we don't like something we should act to change it, not moan to someone else (the police, for example) about it - we all know how far that's got us. I try to take responsibility for my actions, not rely on others to tell me what to do. If I make a mistake, as we all do, I realise that it is my fault, and try to change myself so it does not happen again.

Direct action means acting positively against what we don't like. If we take direct action and it fails to change things, then at least we have tried. If we don't try, then we are accepting things as they are, and we become part of the problem. Direct action can and does change things. Vegetarianism/veganism is direct ac-



"What am I s'posed to do now"

Biodiversity is at risk
Our climate is threatened
Animal rights are ignored
Our health is at risk
Our environment is assaulted

In short

Our World is under threat

From

BIOTECHNOLOGIES

Or more appropriately

ANTI-BIOTECHNOLOGIES

STOP THESE HORRORS

For more information, write to S.A.G.E., 299 Mt Albert Road, Sandringham, Auckland 3. (Please enclose \$2 to cover xeroxing and post. Thanks.)

tion - we do not like animals being killed for food so we refuse to eat them, and hence less animals are killed. Not only that, but people see we are vegetarian and ask us why. Some, once they understand our point of view, go vegetarian themselves. It is not enough to say that we disagree with the killing of animals and still eat them (even only occasionally), we must refuse to take part in the process and encourage alternatives.

Sometimes we must break the laws of the state when we carry out direct action. For example, I am willing to go out hunt sabbing in order to save animals' lives, even though I know I run a high risk of being arrested. I am prepared to risk my freedom for the lives of my fellow creatures. We must plan action carefully, however, and try and ensure our actions are seen and understood by the public in general. Acts of violence against people, no matter how evil we believe they are, are pointless as they do nothing to our long-term cause and give us a worse name than we have already. 'Propaganda by the deed', killing people who are figureheads of the state, has led people to believe, not surprisingly, that all anarchists are nihilistic, bomb-making, chaotic terrorists. We must take positive action where possible, and try to show people our love of the world and the trust we have in human nature that brings us together to work for a society without oppression or authority. I am only prepared to hurt another creature, human or animal, in defense of myself or others being attacked.

Acts of violence against property are, I believe, necessary where the property has been gained through exploitation or, more importantly, where the property is being used for exploitation. If you don't like the sight of rotting flesh in the butcher's window, do something about it.

Being anarchists, and totally responsible for our own actions, is not easy. Exploitation is easy. War is easy. It is so easy to see the pictures of Ethiopia and blame someone else. It is so easy for people to sit in their armchairs, slowly destroying the world, and not try to do anything about it. As anarchists we are doing something now, not just hoping. We can and will win if we work and act together. We may sometimes feel disheartened when people let us down, but we mustn't give in, because time is running out for this planet and we are the ones who can save it. LET'S ACT NOW.

-Colin, England.

@narcho-Quiz

1. Which Prime Minister said: "After all, the Anarchists are right - the poor have no country" ?
2. What anarchist editor of a daily newspaper was executed for insulting God ?
3. In which country did active proletarian revolutionaries dress in drag ?
4. Karl Marx often accused his Russian opponents (not only Bakunin) of being in relationship with the Russian police. What was his own "relationship" with the Prussian police ?
5. Soon after coming to power, Hitler interviewed a well-known German Anarchist. Who, why, and in what circumstances ?
6. What is Adolf Marx famous for saying ?
7. Which Hollywood star abused Goebbels so violently (after he was in power) that he was "shocked at the obscenity of the language", and which producer said sycophantically that this was "untypical" of Hollywood reaction to the Nazis ?
8. How did Mohandas Gandhi's pacifist and nationalist views stand the test of World War I ?
9. What, according to "General" Booth of the Salvation Army, were the "three deadly perils" that the "submerged poor" of the East End faced; and how did he propose to deal with them ?
10. When Sultan Abdel Hamid II ("Abdul the Damned") heard of the Socialist International, he ordered his police agents to send a fake delegation. What was his reaction to their report ?

Paste your answers to a brick, address to: "Jim Bludger", c/o your local National Party office window; or turn to Page 10.



An Essay on Population

The population question was first branched by an English parson, Thomas Malthus, in 1785. He argued that as population multiplied exponentially and food supplies didn't, starvation was the only way to limit population growth. Modern-day Malthusians - including progenitors of the Green movement like the Club of Rome - take exponential population growth seriously and one, J.H. Fremlin, argued that even if food could be supplied a top limit of 60,000,000,000,000,000 people would be reached in 900 years time. The teeming billions would have to live in a 1000 story high "world building" covering the whole planet, each with only 4 square metres living space to themselves. So much heat would be generated by this mass of humanity that the sea and air would have to be disposed of to allow it to be dispersed directly into space. It's likely so many people packed so tightly together would quickly get sick of each others' company and turn psychotic, fighting each other like hens in a battery cage.

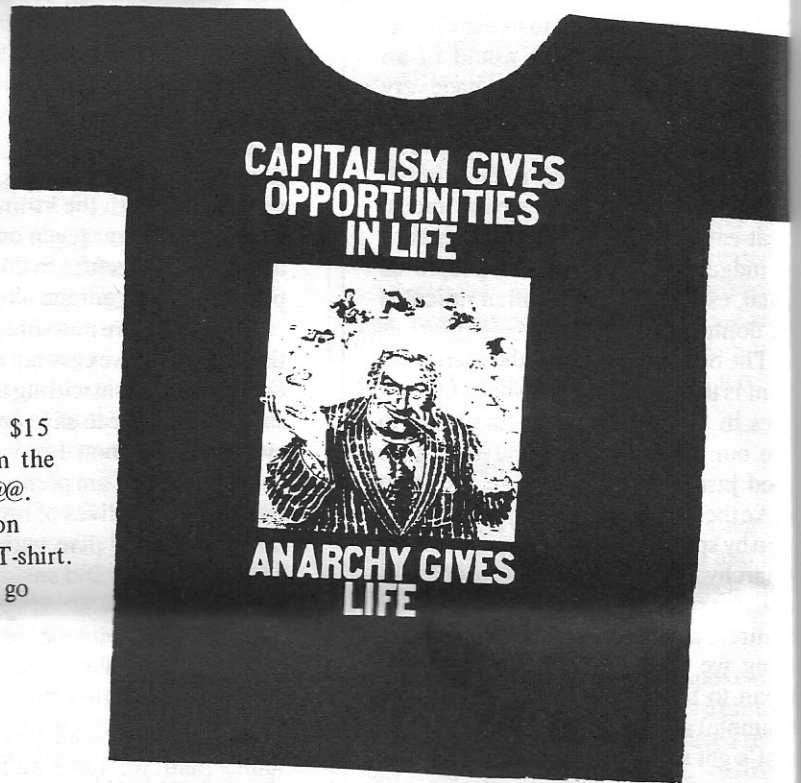
Some - like Earth First's Miss Anthropy - find this such a horrifying prospect that they welcome AIDS as nature's solution to Third World overpopulation. Others seek salvation in more humane population control methods. The World Health Organisation is now swamping the Third World with futile family planning programs that do more to stop children being born than caring for those actually alive. As one doctor in the Dominican Republic put it: 'Here the only things not lacking are contraceptives'. The technologies used are irreversible (sterilization and surgically-implanted IUDs) or harmful (Depo-Provera injection), with bribery and force both used during Indira Gandhi's State of Emergency to impose them on poor Indian women. Many less pliant Third World regimes regard the birth control onslaught as reproductive imperialism. In South Africa, population control has become a means of controlling the population. Whilst Afrikaaners boast huge families, they enforce sterilisation on Azanian women and tell the world: 'A massive birth control program is the only action that will protect European survival'. One population control fanatic, Paul Ehrlich, has described such excesses as 'coercion in a good cause'.

If the population question is to be properly addressed, we must challenge simple-minded Malthusian myths. The British Isles are amongst the most overcrowded on Earth with a population density 2.5 times that of China and with so much land given over to housing that most food has to be imported. The average American consumes 300 times more energy than the average Bangladeshi, and the Western world consumes 90% of the planet's raw materials even though only a third of its' population live there. People aren't starving in the Third World because they have too many children - it's because we act like locusts, eating everything they produce. You don't need a degree in gynaecology to know the facts of life, and people have been planning families centuries before they ever set eyes on a WHO clinic. If a couple decides to have kids, it's because they think they need them, not because they bank on regardless. Nowadays most people do this to avoid even in the strictest of Catholic countries, most people treat "humane" white as the joke that it is, and use birth control techniques more effective than the pill, the condom, the "Vatican Roulette" (no limit family size). On current trends we should reach zero population growth by 2050 with population stabilizing at 10 million, twice current levels.

Many will argue that there are too many people on Earth even now, and that the destruction of biodiversity needed to feed twice that number would be ecocidal. Most land that can be farmed is being farmed now, and agrochemical-dependent high-yield crops are already destroying what arable land there is. Topsoil in the grain basket of the world, the American Midwest, is blowing away at such a rate that it could revert to dustbowl within the next decade.

T-Shirts

Available for \$15 postpaid from the Auckland @@@. White print on Large black T-shirt. All proceeds go to TSA.



However to reverse population growth, we have to stop treating people as statistics and start understanding why they choose to have large families. Without a welfare system, peasants in the Third World rely on their children to take care of them and their land in old age and infinity. One consequence of patriarchal custom is that peasants will keep trying for at least one son who can bring extra labour into the family through marriage and inherit the land when they die. This leads to small population growth based on the law of averages and small concentration of land ownership, but the traditional system is pretty stable if it steers clear of the cash economy.

But as the developed world is not self sufficient, it won't allow peasants in the Third world to be either. It is dependent on their labour for the raw materials it needs to survive and therefore promotes an international trading system geared around plantation farming of cash crops, with a small minority owning land (2% of the population owns 47% of land in South America), and everybody else labouring on it for breadline wages. When land becomes a source of income, it is in everyone's short-term interest to breed breadwinners. "In Bangladesh boys are already producing more than they consume by the age of 10 and have repaid their parents' investment in their upbringing by the age of 15" - New Internationalist). Those that lose their land in the economic struggle end up holding the shitty end of the stick, with wages too low to support themselves in old age and no other means of supporting themselves.

Population growth in cities (3%) is almost twice the global average (1.7%) but that is mainly due to migration to mushrooming shanties as the landless poor seek job opportunities not available in the countryside. Few return to their villages, and then it is usually just to flash around the pathetic trinkets they have won from civilisation - a radio, a wrist-watch or perhaps a pushbike. In the developed world, lost agricultural labour can be replaced by labour-saving machinery and destructive agrichemicals, but in the Third world new workers must be bred to feed the cities. This is the only way people can ensure they get to eat. So population growth in the Third World (2.1%) is over four times higher than in developed countries (0.5%).

If Third World governments want to reverse population growth now, they must choose between making the same mistake as those in the developed world - rural depopulation, terminal soil erosion using agrichemicals, and urban psychosis - in order to provide a welfare infrastructure for the old and infirm or instituting land redistribution programmes so radical that world trade, their cities and their reason for existence - what we mistakenly revere as 'civilisation' - will cease to exist. They have too much to lose to choose sensibly. But the

parasite class of their lackeys in city squalor if they had the power to take back their land and provide for themselves. The only thing worth saving from the twentieth century would be an opposition to patriarchy. With women in control of their own fertility and distribution of land based on need rather than inheritance, the sustainability of the new society would be assured and its viability not threatened by reckless overpopulation.

-P. N. Rogers, England.

QUIZ ANSWERS

1. Clemeanceau of France.
2. Kotuku. (The Emperor of Japan was worshipped as God until 1945.)
3. Wales. The contemporaries of the Luddites were the Daughters of Rebecca, men who put on women's clothing and spoke of each other as "she" when attacking tollgates, prisons, etc.
4. His brother-in-law Count von Westphalen was a Prussian Minister and head of the police.
5. Erich Muehsam, after arrest, was recognised by an SS guard who "remembered Hitler's humiliation in the Munich Commune." Hitler rushed to the concentration camp immediately he heard. Muehsam died.
6. Adolf, later Arthur - but better known as Harpo - Marx, is famous for saying nothing on stage and screen.
7. Marlene Dietrich. Invited as a "Nordic Beauty" and daughter of a Prussian officer, to return to Germany to make films, she asked

(Continued on Page 11)



- ZINES -

Volume March/April 1993

The production of this zine is getting better all the time, with more being printed on glossy paper. Inside you can find information and interviews with bands covering a wide spectrum of music, with the aim of the zine being to promote music often overlooked, regardless of the style of music. Available for \$1 for 32 pages of A4 from some record stores. If you can't find it in your local store, then order it from Maximum Ego Productions, 3/146 Dominion Rd., Auckland. Enclosed an 80c stamp as well for postage.

Titian Volume One

This was meant to be reviewed in the last TSA, but got overlooked in the rush. It's a collection of short articles and poetry by Jelisavac, with a few notes about this book of poetry called "Windows".

10 pages of A5, you can get this from: Recoil Press, P.O. Box 102, Petersham, 2049, Sydney, N.S.W., Australia. I'm unsure on the price, but send a donation.

Profile Existence No. 18

This has been coming out regularly for a almost three years now, with publication now being bi-monthly. Always jam-packed with news, reviews, articles and interviews; centring around a mix of music and anarchism. This has to be one of the better sources for finding out about happenings around the world, this issue has articles on racist violence in Europe, Columbus Quincentenary protests, the 1 in 12 Club in Bradford, a piece by an ex-Black Panther called "Anarchy Can't Fight Alone", and an article called "Turn Up the Heat" which is about firearms and their use, which is bound to cause a controversy.

24 pages, tabloid size, and available for \$2.90 (Australian currency) for single copies, or \$17.40 (Aust.) for a six issue subscription from: Andrew Dove, 3 Florence Place, Tweed Heads, 2485, N.S.W., Australia.

Rebel Worker No. 101

Now past 100 issues, Rebel Worker is the paper of the Anarcho Syndicalist Federation, although comments made in the "Policewatch" section in recent issues have caused a few problems amongst the ASF. Focussing largely on industrial struggles in Australia, but with news from abroad and articles on economics, a subject more anarchist papers need to focus on, with this issues article being "Should We Abolish Money?"

20 pages of A4, available for a donation to: Rebel Worker, P.O. Box 92, Broadway, N.S.W., 2007, Australia.

Burning Issue No. 6

This is also an ASF publication, this one being from Melbourne. Again, focussing on industrial issues, but with a good deal of other articles, with a particularly good one on "Dictators and the Bundjalung People". Also has a tongue-in-cheek "Famous Anarcho-Syndicalists of our Time" as Fred Hollows, voted "Australian of the Year" and quoted in Melbourne daily paper The Age "He joined the Communist Party and now describes himself as an anarcho-syndicalist. They were the people who ran Catalonia during the Spanish Civil War. They believe in participation at all levels. I was never happy with dictatorship of the proletariat and centralism. However thought capitalism the highest form of society. If you work for something you should be able to own part of it." "Great stuff!"

Available for a donation to: Melbourne ASF, P.O. Box 100, East Brunswick, 3057, Victoria, Australia.

Organise No. 9

This is an Irish anarchist bulletin/newsletter. Despite its small size it is still worth a read, with articles this issue being on militant attempts to raise money through a phoney appeal to help refugees in Croatia, the Northern Ireland situation, a few international news pieces and general comment.

Available from: Black Cat Press, P.O. Box 5, Derry City, BT17 4EP, Ireland. Send a donation.

All the zines reviewed in this section are available to read in the reference library located in Books from the Black Lagoon in Auckland. When sending a donation to obtain publications from overseas groups it is best to use U.S. currency as most banks will not accept worthless NZ currency.



1993 Anarchist Conference.

The third annual Anarchist Conference is on, once again being hosted by the Committee for the Establishment of Civilisation, the Wellington section of the Anarchist Alliance of Aotearoa.

At this stage the workshops planned are: Anarcha-feminism, Law, Sexuality for Men, Sexuality for Women, Introduction to Anarchism, Ecology and Diet, Green Politics, and Anarchism and the Maori Struggle. There will be several anarchists coming over from Australia, who will be doing a workshop on the organised unemployed movement in Australia, as well as giving a rundown on the general situation there. One of the more important events of the weekend will be a session on future directions for the Anarchist Movement, something that did not get discussed enough last time. To wind everyone down, there will be a not-so-serious workshop on "How to Breakdance", hosted by the Bopadelic Break-a-zoids from Auckland.

If you want to run a workshop on any relevant subject, or to make some suggestions about things you'd like to see at the conference, please let the C.E.C. know as soon as possible. Likewise let them know if you need accomodation and/or childcare.

The day before the conference starts there will be a World Day for Laboratory Animals rally, and a gig will be held in Thistle Hall in the Aro Valley that evening (see Gatherings column for more details).

C.E.C.
P.O. Box 14-156
Kilbirnie
Wellington
(Please note new P.O. Box number)

[from Page 12...]

Many ways of doing things inherent in our culture and which were suppressed by the colonial government and its institutions, correspond with many anarchist principles.

But only through the restoration of Tino Rangatiranga to Maori people will our culture have the freedom to grow. And only through cultural growth will Maori society be able to discard the oppressive and hierarchical structures of the past and develop into a free and egalitarian society.

- Metiria Turei.

References:

- Mana Wahine Maori by Ngahua Te Awekotuku
- Ka Whaiwai Tonu Matou by Ranginui Walker
- Maori Sovereignty by Donna Awatere
- Woman on the Edge of Time by Marge Piercy
- Challenges to Maori Feminists by Kathie Irwin

GATHERINGS

World Day for Lab Animals (so why not liberate some, or go to the NZAVS rally at:)

12 noon, Civic Square, Wellington
Friday 23rd April 1993.



Gig that evening with:

- Swamp Goblin,
- Septic Noise Grinder,
- Shrapnel, and one other band not confirmed, at:
- Thistle Hall, Upper Cuba Street, Wellington.

Gig on Friday 30th April 1993 at Thistle Hall, Upper Cuba Street, Wellington. SMUT tape release party, in association with Piststake Comix. Also featuring Loosehead and Shrapnel.

[from Page 10.]

to speak by phone to Goebbels personally. Louis B. Mayer, sycophantic pro-Nazi (although Jewish) apologised for what she said.

8. He recruited Indians into the Imperial Army, in South Africa, but insisted they be used in a non-combatant capacity. (Later the Mahatma got very annoyed when criticisms were made of this.)

9. Drunkenness, crime, and anarchism. The solution: emigration.

10. He ordered the execution of all Turkish socialists, but the only known ones were members of the delegation. His own agents (as often happened) were therefore killed.

ANARCHY - A MAORI PERSPECTIVE

Being Maori, identifying with Mana Maori and believing in the principles of anarchism is a seemingly huge paradox, full of insurmountable contradiction.

Maori who are part of the struggle for Tino Rangatiratanga (Maori Sovereignty) see their political and social ideal in the return of Mana Whenua, the control over their own physical (fisheries, land, forests, seas) and intangible (Te Reo Maori, health, justice, beliefs) resources and the working in partnership with the colonial government on issues affecting the nation.

How can this reconcile with the political and social ideals of anarchism, where every person is free to organise themselves and their lifestyle as they please, in co-operation with others and the environment, without oppressive hierarchical or discriminatory structures, especially as the traditional Maori structure of society is hierarchical, patriarchal, oppressive and sexist?

Hapu and iwi were ordered into rangatira (ruling class), tutua (commoners), and tawekareka (slaves). Power was handed down from the chief to his eldest son, although if he

was a bad or inadequate leader he could be usurped by one of his younger brothers.

Women, if a member of the chief's family (sister, daughter) were accorded the mana of the ruling class, but did not become chiefs. They were used as bartering objects to build stronger alliances with other hapu and iwi. This enforced marriage/slavery often led women to choose suicide as their only option.

Women were also prevented from being involved in some tasks because of menstruation, which was considered unclean and capable of rotting vegetable crops and spoiling food.

Yet there are some aspects of Maori culture which are living examples of anarchist co-operation - the concept of whanaunatanga, the extended family, was the basis of all Maori society. The hapu was simply a larger whanau with a leader (chief) and iwi were related hapu to a common ancestor. The whanau was usually made up of three or more generations, who worked and lived together for the good of their common existence. Each generational group had a particular role to play, and each role was recognised as equal in value for the good of the whanau.



There are many aspects of traditional Maori culture which work contrary to basic anarchist principles: Maori were a warrior race, who actively sought to invade other communities, killing, brutalising and enslaving the inhabitants, destroying their homes and crops and stealing their possessions.

Adults made up the regular labour force of working the gardens, maintaining the buildings, cooking, making clothes, fishing, hunting, and any other heavy labour work, including war parties. Having and raising children was considered the primary function of the whanau and their care was left mainly to the elders, who were greatly esteemed for their knowledge and life experience.

Everybody took responsibility for the children regardless of who the parents were. This collective responsibility is demonstrated through the language where matua applies to mother, father, aunt and uncle, and tuakana, teina, tungane and tuahine applies to brothers, sisters and cousins.

Overall the whanau and the hapu worked collectively for the benefit of everyone; crops were collectively worked and produce shared amongst everyone. Fishing and hunting successes were also shared. Each hapu worked for themselves, and traded with neighbouring communities if necessary or desirable.

One of the most important and significant aspects of Maori culture is the relationship of people to the land. Maori cosmology forms the basic premise of the creation of the world and its people and prescribes the way people must behave and relate to the earth and its resources. Many stories and myths describe exactly how to fish, plant, and catch birds while still respecting the environment's need of time and space to recover.

People's relationship with the earth is one of child to parent, where Papatuanuku is revered as the giver of sustenance, provider of life, as well as the receiver of a person's body for protection and comfort at death. Every living thing: plants, trees, animals and even inanimate things e.g. rivers, mountains, waka, whareniui have a mauri, an essential life-force which is respected and valued. Any handling of these things required chants, rituals and expressions of appreciation and concern for its well-being.

This principle of respect and value of the earth is still an essential part of Maori identity and many practices are still maintained, especially with fishing and the collecting of flax and other natural resources for making cloaks, kete etc. This area is one maintained predominantly by Maori women.

Working with our natural resources rather than against them is a basic premise of a successful anarchist society.

A culture is not a static institution but a living, growing response by a self-identified people to their changing environment. But a people whose culture is threatened by imminent absorption (destruction) will hold steadfastly to its remaining ideals and practices in an effort to protect and preserve itself.

Maori culture was nearly wiped out by colonial invasion. Maori people were decimated by a combination of introduced disease and government sponsored genocide; the Maori population declined by 60% in only 20 years.

The assault against our culture forced Maori who had the knowledge of our cultural ways into staunchly keeping them alive through rigid practice and rejection of change. This 'cultural freeze' is a self-protective response to a threat of destruction and the very real fear of being 'pakehified'.

Maori feminists have struggled for years against a barrage of accusations of 'having gone the Pakeha way' or that feminism is a Pakeha thing and anti-Maori. Yet Maori women continue to struggle not only against white New Zealand patriarchal dominance, but also Maori patriarchal dominance, believing that "unless Maori feminism is harnessed and the sexism of society, including Maori society, challenged, the successful attainment of the goals of Maori development will elude Maoridom".

A society under seige had no room for development, only self-preservation. There is no way Maori culture will change or grow unless guaranteed by white society security from interference or integration.

So, how can this contribute to anarchism's movement towards free, nonhierarchical collective communities? I have already given a few examples of some aspects of Maori culture which relate directly to many anarchist's ideas of anarchist society. There are many more, such as holistic healing and real justice and rehabilitation for victims and offenders.

[Continued on Page 11.]

IN 1904 RUA KENANA OF THE TUHOE TRIBE DECLARED THAT HE HAD BEEN GRANTED A DIVINE MISSION AND BEGAN TO GATHER FOLLOWERS.

MAUNGAPOHATU

TEXT AND PICTURES BY SEM. ANTI-COPYRIGHT © 1993 REPRODUCTION IS ENCOURAGED



WE MUST ESTABLISH A NEW JERUSALEM AT MAUNGAPOHATU AND THERE AWAIT THE DAY OF REDEMPTION.

FOR MORE ON THE HISTORY OF MAORI RESISTANCE TRY 'KA WHAKHAI TONU MATOU' BY RANGINUI WALKER, 'TE RURI PAKEHA' BY TONY SIMPSON, AND 'THE NEW ZEALAND WARS' AND 'I SHALL NOT DIE' BY JAMES BELICH

RUA CLAIMED TO HAVE BEEN SENT A VISION FROM GOD AFTER PRAYER AND FASTING AT MAUNGAPOHATU A PLACE IN THE UREWERA'S SACRED TO MAORI AS THE HEART OF THE FISH OF WAUHI. HE FURTHER CLAIMED TO BE THE MAN PROPHECIED BY TE KOOHI, THE RELIGIOUS LEADER AND CUCKRILLA FIGHTER, WHO WOULD EMERGE TO RELEASE HIS PEOPLE FROM BONDAGE. RUA'S FOLLOWERS SOLD 16,000 HECTARES OF LAND TO FINANCE HIS SCHEME. THEN SET ABOUT THE CREATION OF A COLLECTIVE VILLAGE. BUSH WAS CLEARED, HOUSES AND A CHURCH BUILT, AND LIVESTOCK BROUGHT IN

IN A FEW YEARS, MAUNGAPOHATU BECAME A PROSPEROUS VILLAGE.

LAND WAS FARMED COLLECTIVELY. WAGES FROM THOSE WORKING OUTSIDE THE COMMUNITY WERE CONTRIBUTED AND SHARED ACCORDING TO NEED.

BUT EVEN A SMALL INDEPENDENT MAORI COMMUNITY THREATENED THE LEGITIMACY OF THE PAKEHA GOVERNMENT. RUA WAS HARRASSED BY LEGAL MEANS. IN 1916 HE WAS CAJOLE FOR THREE MONTHS UNDER THE SALE OF LIQUOR ACT.

THIS ACT MADE IT ILLEGAL FOR MAORIS TO BUY ALCOHOL. RUA REJECTED THIS AND OTHER RAUIGT LEGISLATION, CALLING FOR "ONE LAW FOR TWO PEOPLE" AFTER BEING REFUSED A LIQUOR LICENCE HE DECIDED TO SELL ALCOHOL ILLEGALLY. RATHER THAN HAVE HIS PEOPLE RIPPED OFF BY PAKEHA 'SLY-GROCERS' WHOSE ACTIVITIES WERE IGNORED BY POLICE. THE HARRASSMENT WAS STEPPED UP WITH THE ADVENT OF WORLD WAR ONE. FEW TUHOE ENLISTED FOR THE WAR IN EUROPE, HAVING LITTLE INCENTIVE TO FIGHT FOR THE COLONIAL REGIME. FOR THIS, THE AUTHORITIES OF COURSE, BLAMED RUA.

POLICE CAJOLED RUA INTO MAKING SOME RASH COMMENTS.

I HAVE 1400 MEN HERE, I AM NOT GOING TO LET ANY OF THEM ENLIST OR GO TO THE WAR!

YOU'RE A FUCKING COWARD, KENANA

THE KING OF ENGLAND IS NO GOOD! HE IS BEATEN! THE GERMAN'S WILL WIN!

THIS GAVE THE AUTHORITIES AN EXCUSE TO ATTACK MAUNGAPOHATU WITH 60 ARMED POLICE. THE PEOPLE OF THE VILLAGE GATHERED ON THE MARAE TO RECEIVE THEM, BUT THE POLICE IGNORED ALL AND RODE STRAIGHT IN. SEVERAL RUSHED FORWARD AND SEIZED RUA AT THIS POINT, SHOOTING, BROKE OUT

BANG!

BANG!

HEOI ANO KAUA E PUIPUHI!

(ENOUGH - STOP THIS SHOOTING.)

RUA'S SON TOKO AND HIS BROTHER-IN-LAW TE MAIPI WERE KILLED, TWO MAORIS AND FOUR POLICE WERE INJURED

AFTER A 47 DAY TRIAL, THE JURY FOUND HIM NOT GUILTY ON THE SEDITION CHARGE AND "MORALLY GUILTY" ON THE OTHER. THE HEAD JUDGE LATER SAID THEY INTENDED THIS TO MEAN NOT GUILTY

WE HAVE HEARD A LONG HISTORY OF DEFIANCE OF THE LAW - AND NOW YOU HAVE LEARNED THAT THE LAW HAS A LONG ARM, THAT IT CAN REACH YOU NO MATTER HOW FAR BACK INTO THE RECESSES OF THE FOREST YOU MAY TRAVEL IN EVERY CORNER OF THE GREAT EMPIRE TO WHICH WE BELONG. THE KING'S LAW CAN REACH ANYONE WHO OFFENDS AGAINST HIM. THIS IS A LESSON WHICH YOUR PEOPLE SHOULD LEARN FROM THIS TRIFL

RUA WAS RELEASED AFTER NINE MONTHS FOLLOWING THE INTERVENTION OF APIRANGA NGATA. BUT THE COST OF THE TRIAL - THE COMMUNITY HAD TO PAY £400 FOR THE COST OF THE POLICE ATTACK, AND £500 LEGAL COSTS - AND THE DESTRUCTION OF THEIR TEMPLE BY POLICE HAD DEALT A BLOW TO THE MAUNGAPOHATU COMMUNITY FROM WHICH IT NEVER RECOVERED. RUA RETIRED TO MATAHI. HE DIED THERE ON 21 FEBRUARY 1937.

RUA AND SEVERAL OTHERS WERE ARRESTED. RUA WAS CHARGED WITH SEDITION AND RESISTING ARREST.

THE JUDGE IGNORED THIS HOWEVER, AND SENTENCED RUA TO 12 MONTHS REFORMATIVE DETENTION.