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Magazine of the @narchist @lliance of @otearoa, P. O. Box 78-104, Grey Lynn, Aotearoa. ISSN 0113-5074. #19 – December 1991.

Greek Anarchists tortured!



Protest/Picnic on front lawn of yachtie Michael Fay, business associate of Business Roundtable member David Richwhite (see articles pages 3 & 4.)

Is Anarchism violence?

OPINION

Dole Bludgers?

If you consider yourselves to be anarchists, which I have figured as being a "freedom of choice of life" (certainly a struggle worth fighting for) why do you oppose benefit cuts so strongly? Why should the income earners of this land pay for your living? Yes, I agree that there should be no compulsory workforce and everyone should be entitled to choose how to live their own life – but why should those who choose to work and earn an income, have to give others a percentage of their earnings to those who do nothing for their money?!? True anarchists would not accept social welfare benefits at all, and learn to live off the land, or as your *Tale of Two Cows* handout depicts, just wait until someone willingly gives you something. If this is not possible in today's modern world, as you may well argue, then doesn't it prove your whole anti-society theory wrong and unobtainable? (unfortunate as it may be).

How can you tell someone to pay taxes – to you, amongst other things – in an anarchist environment? Or are all the dole bludgers making pathetic excuses for yourselves?

– Watty's Mohawk, Wanganui.

• We are against the benefit cuts for the reasons given in the article you refer to in TSA #17. The "Tale of Two Cows" handout was a light-hearted look at political systems and does not promote complacency or 'bludging'. "True anarchists" are people who do their best to live by anarchist ideals, which is easier for some than others, but it is how hard you try that is important and how you try to promote anarchism to those who are unaware of it. Why not read the article on work on page 3 and think about the generalised and stereotyped comments you have made about anarchists and people who are unemployed.

Lastly, anarchist theory is anti-capitalism and anti-State, not "anti-society." – @@@

The Resurgence of Anarchism

The philosophical, intellectual and disintegration of Marxism and the structural dismantling of Marxist-Leninist States all across the globe is welcomed by the world anarchist community. During the 20th Century, anarchist organisations, groups and individuals both in the east and west were relegated to the dust bin of history by Marxist organisations. From the Kronstadt revolt in the USSR in 1921 to the destruction of the anarchist collectives in the Spanish Revolution (1936-39) to the Chinese cultural revolution in 1966, anarchists have borne the brunt of Marxist-Leninist repression.

The triumph of monopoly capitalism over its twin, State capitalism (communism) is said to herald a new era of peace, prosperity and personal freedom. Or does it? Monopoly capitalism like its twin, communism, is a dinosaur that has

no place in a world that is faced with ecological and economic disaster.

Human liberation not national liberation, co-operation not competition, production based on human needs not profit; decentralization not centralization of power, economic equality not conspicuous consumption, horizontal not hierarchical structures, direct democracy not parliamentary rule are the issues that have made

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capitalism (in all its varieties) obsolete. The collapse of communism will be followed by the collapse of monopoly capitalism as both cannot satisfy human needs.

The struggle to create a voluntary non-hierarchical society in political and social structures are organised so that all people have free and equal access to the wealth and decision-making power of that society are beginning to be reflected in the ideas, modes of organisation and actions of individuals and groups that challenge capitalist society's structures and ideas.

– Anarchist Media Institute, P.O. Box 20, Parkville 3052, Australia.

Capitalist Rip-offs

There is more cunning, deceit and lying in the commercial world than ever before. So-called marketing people hatch up ways to syphon money from the common pocket into the coffers of the already rich.

Deceptive packaging makes small portions of a product look bulky. Local examples are cat biscuits filling only 2/3rd of a box, and cheese spreads in plastic tubs with deeply convex bases reducing the volume of contents.

Fortunately time-share scams have become a standing joke on TV, but exposure of artful exploitation of recycling, such as where re-made paper is shipped by oil-eating ships thousands of miles for ecology-nuts to buy at grossly inflated prices, still awaits publicity.

Charities are big business, with huge proportions of the take going to TV advertising, luxury staff offices, and directors' expenses. The latest racket is for manufacturers to fool folk into buying their products by giving a minute percentage of their profits to an organisation, preferably one with 'environment-saving' connections, which lulls buyers into excusing any real damage to life that they are doing. Everything has to be green or lemon powered, and fads appear almost weekly. Some-time back it was chlorophyl for

body odours. Then came the fibre diet, followed by bran, then oats; next low salt, low sugar, low cholesterol, low fat, no-caffeine, high octane, low lead; you name it, the advertising creeps will sell it to you after they've smeared their fat layer of profit on top.

– Walter, Blockhouse Bay.

Free Marijuana!

The Revolutionary Tea Train is hitting the roads of Aotearoa. Our mission is to spread uncommon sense. We'll be trying to change the marijuana laws by teaching civil rights, non-violent direct action techniques, and generally educating about the herb, and the effects of its prohibition.

We'll be visiting your part of the land in the next 12 months. There'll be two buses on the road as well as any vans, cars, bikes, rollerskates and hedgehogs that join the convoy. We will be holding stalls everywhere we go, with marijuana displays, and selling NORML gear: t-shirts, calendars, newspapers, as well as other zines, posters, hats, pipes, tapes....So come and check it out.

As well as the roadside stall, we'll be holding workshops on civil rights and NVDA. This brings up other issues apart from (un)just marijuana prohibition – police harrassment, misuse of power, disinformation in homes and schools. Anyway, we'll be doing those where and when ever people are interested, especially through unemployed rights centres.

We will also be recruiting for NORML. There are an estimated 1 million people who want law reform. Not many are active. We'd like to act as a catalyst for NORML groups, and help link existing branches.

Keep an eye out for us – we'd like to meet other @'s (although the collective members do not all call themselves @'s, we all believe in non-hierarchical organisation). Also, if you can help out in any way, particularly with information such as good park-ups, festivals/shows coming up, good place in town for the stall, drop us a line at: Bustour, c/o PO Box 19467, Avondale, Auckland. Love,

– Rohan, Gary, Vanessa, and Ras Nándor.

Fascist Threat

In reply to Jane's letter about the fascist threat in Aotearoa; in Timaru where I'm from, and other cities in the South Island, the white power movement has quite a following; also nazi skinheads and white-affiliated motorcycle gangs such as Road Knights (Timaru), Outlaws (Nelson), Southern Vikings (Dunedin) to name a few!

Just like the Hitler Youth of old it's older men (late twentys) that have younger men (16-20) running around after them, "turned on" by the power of being in a gang.

And then you see young women (sometimes school age) running

[Continued on page 8]





Greek Anarchists tortured

A lot has been happening in Greece since the murder of a teacher by associates of the Greek Prime Minister earlier this year during a wave of demonstrations.

George Bush visited Athens on July 18, and the regime wanted to present an image of "social peace" for him. All 11,000 of the Athens police force were put on alert and a ban was placed on all demonstrations on the days July 18-19. When Bush arrived on the 18th, a demonstration organised by leftist students was attacked by cops. The police then gathered around the Polytechnic where 600-700 anarchists were gathered, and fighting broke out. The area around the Polytechnic became a battlefield. Later that night several hundred nazis and other right-wingers tried to invade the buildings, but were repelled. The riot was described by the American media as a "riot over the nationalist issue of Cyprus".

On October 24 a demonstration was again attacked by fascist groups alongside riot police. When the demo retreated to Polytechnic grounds (where police are forbidden to enter without permission) tear gas was fired into the buildings. During the course of the night, many of the trapped people were able to sneak out through the back exits, while those remaining inside moved to the rear building.

The following morning at 9am, tear gas was fired into the Polytechnic Dean's office and the building was set alight. This was reported in major newspapers (including the NZ Herald) but instead anarchists were blamed for starting the fire, even though the Polytechnic Dean (who is himself right-wing) has stated that it was Fascists responsible for the fire; and it is noted that the anarchists were in the back building.

It was also the first time in 18 years that the police have broken the Polytechnic asylum laws, and arrested people have been imprisoned. Some of the arrested women have been raped by cops (one of the arrested, Maria Ioannidis, is pregnant) and most of the men are beaten on the soles of their feet. Political prisoners are being tortured and many of the arrested people have been taken to hospital because of the severity of the beatings they have received from the police.

Thanasis Haldoupis, one of the arrested, fainted outside the court on October 28, vomiting with spams. First aid help arrived, but the President of the Court, Ioanna Louka and the DA, Nikos Athanassopoulos forbade the nurses to see him, saying that a medical examiner must be found first. It was late afternoon before he was taken to hospital in a terrible condition. The court decided to hear his case when his condition improved. Five others had their cases heard and the court decides: Vasilis Kapnistas (8 years jail) Vasilis Xanthis and Nikos Gougoustamos (7 years each) Iason Papadimitriou and Irene Koutsogeorgiou (5 years each). The regime is blaming the Dean and other Polytechnic authorities for not allowing the police to enter sooner.

Sources: *Profane Existence* and an Australian contact.



Latin American Newz

The first national reunion of Mexican anarchists took place in Mexico City during September 14-16.

The meeting was organised by the Movimiento Libertario Anarquista, the social library Reconstruire, the self-managing group Salud Popular, the magazine *Testimonio* and the fanzines *Brigada Subversiva* and *Atra Pies*.

In other areas of Latin America, anarchists are again becoming organised on a scale not seen since the anarcho-syndicalist unions that existed during the early part of this century were all but wiped out by successive right-wing regimes during the 1920s and 1930s. Anarchists in Peru report "We have been solidifying our internal organisation (assemblies, commissions etc) while at the same time realizing our work of ideological study and in participation in some mass union activities under a tense climate and circumstances....and increased militarization under the current government which uses the pretext that its activities against the organised workers' movement is to "stabilize the economy and in waging an anti-subversive struggle".

We are involved in the continuing struggle and amnesty campaign for Victor Taype, the Secretary General of the National Federation of Miners & Metal Workers of Peru. We are equal to the other comrades who are directly involved in the unions against the suffering, persecution and torture exercised by the State Bosses Association (SNI) Victor is being accused of being an "apologist for terrorism".

Source: *WSA-IWA Update*.

Run, Martin, RUN!

Martin Foran, an anarchist prisoner who has featured in previous TSA articles, has managed to escape! Martin had undergone a colostomy operation several years ago but it was botched up and as a result excrement leaked out constantly. Prison authorities paid no attention to his plight so he attempted a rooftop protest, during which he slipped and broke his leg.

Recently however, he was permitted to go to hospital but he kept on walking Good luck Martin!

Source: *Counter Information*.



3 Days of Action!

Between November 26-28, Te Roopu Rawakore O Aotearoa (The National Unemployed and Beneficiaries Movement) held three days of action against the National Party government in Auckland.

It made headlines on the first day when 19 people were arrested for trespass as the larger group they were part of built a shanty house on merchant banker Michael Fay's front lawn. Michael Fay's business partner in Fay, Richwhite & Co. is a member of the government policy-influencing Business Round Table. The 19 were arrested after being warned that they were trespassing as they sat around the swimming pool.

However, a real shock came the next day when the 19 defendants heard their bail conditions in Auckland District Court. These included a disassociation clause,

meaning the 19 defendants were not allowed to associate, despite the fact that a mother and her daughter were included in the 19. This was thrown out, but judge Cadenhead threw in a few clauses of his own. These said that the defendants were not to a) Commit any offences b) infringe on anybodys rights. c) commit trespass.

These bail conditions were blatant attempts to stop the defendants protesting; particularly on the march planned for Thursday November 28.

The march did, however, go ahead, attracting a crowd of about 300. A general consensus amongst the 19 decided that we could not allow the (in)justice system silence us.

During the course of the demonstration, effigies of politicians and the Beehive were set alight in the street, with several scuffles happening as police with fire extinguishers pushed through the crowd. During this, Bill Bradford was arrested and charged with obstruction.

We continued up Queen Street until reaching the 'secret' destination, the Dept. of Social Welfare building. Upon arrival it was discovered that it wasn't so secret after all. Rows of police guarded the front entrances, one line of whom had batons drawn. The aim of the protest going up to the offices was to distribute leaflets to staff of Social Welfare about the unfairness of the six month stand-down sacked workers have to face if the staff think that their being sacked was unjustified; thus denying them an income for those six months. Special Needs Grants forms were also handed out to people to take into the DSW offices, but the police refused entry to anyone. One group of protesters, including Sue Bradford, gained entrance via the back way but were forced out by police. Once outside again, they joined those in the front row confrontation with the police. The police sergeant gave the order "free-form" (which basically means they can use their batons as they see fit) and the police line surged forward swinging their batons at the retreating crowd. At least three people were batoned and Sue Bradford was arrested for trespass. Soon after this the police instructed us if the march did not disperse the "ringleaders" would be arrested. At this point we decided to leave and head back down Queen Street to the Unemployed Workers Rights Centre.

Sue and Bill Bradford were released that evening and that, so we thought, was that. But in court the next day, both Sue and Bill, parents of five children, were remanded in custody at Mt Eden Prison. This was on a Friday, so there was not a chance of a High Court repeal until Monday.

Monday came, and with it, bail on one condition – NO protesting. Bill and Sue were denied the right to protest in any form. The right to protest is just that, a right. To imprison the political opposition and remove their rights is nothing short of fascism.

Don't allow National's warped 'Decent Society' to grow any more. Fight back.

Since the demonstration the police have confiscated all of TVNZs footage of the three days of action and have made two more arrests.

– Scott Free & Ross.

General Strike in NSW

23rd October 1991 was a historic day in NSW. The state unions on that date faced up to the fact that New Right policies can only be fought with force, in the form of workers' withdrawal of their labour. NSW had its first General Strike in 70 years on that date! Support from a wide variety of industries workers made the strike very impactful, and public transport was particularly affected as the conservative white-collar union, the ASU, participated. The fight is not over by a long shot, so we look forward to the next stoppage with an eye to efficiencies that strikers could achieve in their campaign.

The Business Round Table — it's bigger than all of us

The trouble with writing about the Business Roundtable (BRT) and its members, is that when it comes down to it, they are a very boring bunch. They're also very dangerous.

The rich multi-millionaires who make up the Business Roundtable include:

Alan Gibbs, \$8,927,740 *

Doug Myers, \$153,822,880 *

Fay, Richwhite \$81,583,667 *

* = total value of shares held at 23-3-89.

"Roundtable companies listed on the Stock Exchange had a combined market value in February 1988 of \$13,524,000,000, representing 56% of the sharemarket's total value." (— *N.Z. Monthly Review*, January-February 1989, page 16.)

The membership of the BRT currently consists of representatives from almost every sector of the Kiwi economy: banking, insurance, finance & investment, forest products, food & liquor, media services, heavy & light manufacturing, construction and development, tourism, and computers. (— *Listener*, April 16 1988, page 36.)

The BRT mob are loaded. They are worth millions — they control the economy. They control the government.

The Roundtable employs an ex-assistant to the Treasury, a man called Roger Kerr, as a lobbyist. A lobbyist is a person who hangs around politicians, buys them flash dinners, and gets them to do what he wants. Mr Kerr is a very good lobbyist.

If there is still anybody in the country who takes seriously the two-party system which passes for democracy, here are some more facts about the Roundtable for you.

Have you ever wondered where the idea to stop the dole for those under 18 came from? Or where the idea to cut all the benefits came from? Or the idea to deregulate the labour market, and to sell off everything the government used to own, like the forests and telecom? Each and every one of these ideas, which are a reality for you and me, came from the BRT!

Let's study two of these 'ideas' — the benefit cuts, and labour market deregulation.

Firstly, the dole cuts. The Roundtable millionaires decided to take a closer look at benefit rates, and to compare them to the wages they paid the people to work in their factories, their forests, their pulp & paper mills. There wasn't much of a difference. Workers weren't going to go and work for them if they weren't going to be much better off than if they were unemployed. They called this a "disincentive to work". According to the BRT logic, the disincentive to work in their opinion wasn't the low rates of pay — it was the so-called "high" benefit rate! Before your benefit was cut, you were getting so much money from DSW that you didn't bother looking for work.

The Roundtable millionaires, who know nothing about what it's like to survive on a benefit, about paying rates and bills, about the frustration of looking for jobs that don't exist, decided that the benefits needed to be cut for our own good. If we starved in the meantime, then 'we just weren't looking hard enough for that non-existent paying job. If you're a millionaire, this sort of logic makes sense.

Secondly, labour market deregulation. Labour market deregulation has become the Employment Contracts Act. According to the BRT, the supply of labour is just like the supply of any other commodity. Too many potatoes at the market, and the price of potatoes goes down. Too much labour available in the market (250,000 unemployed) then the price of labour goes down. The price of labour, for all of us who aren't millionaires, is the wage we receive.

The BRT claims that unemployment will disappear if unions don't keep wages at "artificially high levels." Everyone could have a job, providing they're willing to work for either nothing or very little. The boss would make a profit by employing you at a wage level determined by supply and demand — remember the sack of potatoes?

What would this mean in reality? How much would workers get paid in the BRT's ideal world?

In Fiji there is a clear example of what labour market deregulation means for workers. After the Rabuka coup in 1987, "members of the Business Roundtable could continue and even extend their investments in Fiji's garment-manufacturing industries. . ." By September 1988, Aotearoa was importing \$2-million worth of garments a month from Fiji.

The effect of this in Aotearoa was to "close down garment factories in Levin and other small towns without question, and by June 1988 slither into Fiji where they were allowed to pay factory women only 25 cents per hour for a 12-hour day" — *NZ Monthly Review*, Jan-Feb. 1989, page 19 — our italics.

Anyway, back to Roger Kerr, the lobbyist. Mr Kerr is paid by the BRT to turn their ideas into reports... he then meets with politicians on a regular basis, and the reports are turned into reality.

In October last year, Mr Kerr admitted in the Wellington District Court that he met with the Ministers of Finance, Social Welfare, and Employment at least once every two weeks.

While beneficiaries struggle along on small benefits, which were cut on the say-so of the BRT, Michael Fay continues to play around in San Diego, wasting millions on boat races that nobody gives a damn about anyway.

The next time you break a leg and find yourself paying for an ambulance, sick in hospital and paying \$50 per night, getting a prescription from the chemist — think about Alan Gibbs, worth \$8,927,740 in shares alone. Gibbs is the man whose

report on health services started the user-pays system, a system which everybody who isn't a millionaire suffers under today.

With the change of Party in government has come no change in the influence of the BRT. The Roundtable still meets regularly with government officials. The Roundtable still tell the politicians to jump, and when the politicians jump, their jackboots come down on you and me.

If you've had a gutsful of this government, then you've also had a gutsful of the Business Roundtable multi-millionaires telling the government what to do.

— Alastair.

"Europe is probably the most exciting place for any company to invest — we in Elders certainly think so...A friend of mine.. has been offered a 10 year tax-free holiday by the Spanish government if he moves his plant to Spain. And from there he will be able to sell right throughout the markets where he sells today...

Europe in 1992 means capitalism will be more important than government and the major capitalists will be able to decide which government they want to deal with...

Now how long that window remains open for industrialists I'm not sure because in my view the politicians will realise they have made one of the greatest mistakes in their lives — they've actually given up the power to decide what happens..."

— Transcript of remarks made by John Elliot - Chairperson of Elders (a BRT company) to a meeting of Aotearoa managers of Elders-NZ Forest Products, in late 1988.

— Taken from: *Mean Times*.

Work & Unemployment

When two strangers engage in conversation it usually isn't long before one asks the other: "What do you do for a living?" The reply often determines how the conversation will continue. One may look down on the other if that person is unemployed or in a menial and/or low-paying job.

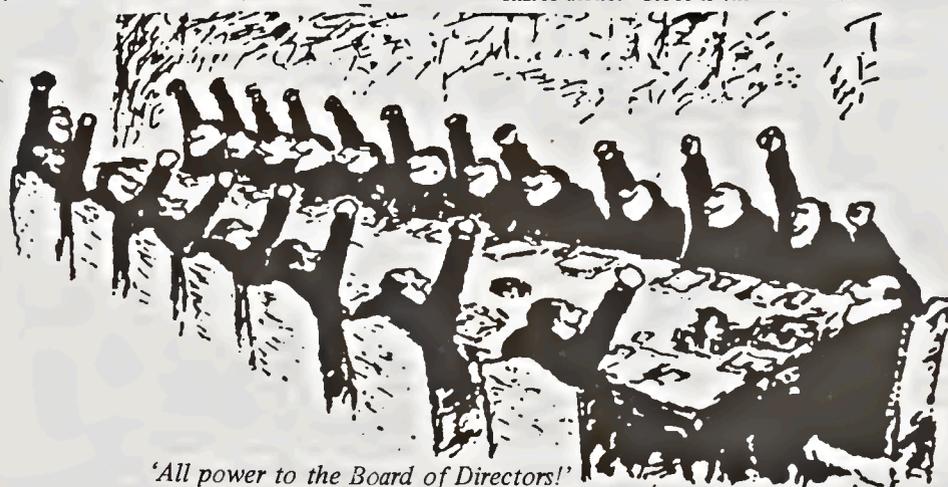
But what is "work" and why are people all-too-often treated differently according to what they do?

The need of constructive activity is one of the fundamental urges of humanity. It is necessary for our very continued existence. This activity is known as "work". But over the years the term "work" has almost completely become a synonym for "paid employment". In capitalist countries the cycle of economic prosperity and depression determine how many people are in paid employment. Generally people will seek such employment as a way of supporting themselves and to be able to afford a better quality of life than they would lead if they were unemployed.

People of various political views, particularly the left, campaign for full employment for all. The collapse of the supposed 'communist' countries in Eastern Europe a couple of years ago saw unemployment raise its head on a scale never seen in such a scale before. They had previously boasted full employment.

The interesting thing to note is that the people of Eastern Europe have not suffered any great drop in their standard of living; in fact many have become blinded by the consumer goods previously unobtainable to them. They had merely changed from a system where most were equal in wealth with a rich minority running the state, to a system where there are more evident extremes in distribution of wealth.

When you look at both systems, neither is very attractive. Very few people enjoy working 8 hours a day, 5 days a week, for the larger part of their lives. On the other hand, no-one wants to starve or live a life with only the most basic of necessities. And when you look at both options, why should anyone put up with either?



'All power to the Board of Directors!'



It can be statistically proved that about four hours work each a day maximum, is sufficient to not only feed, house, clothe and educate everyone in the world, but to provide them with other necessities and comforts of life. This estimation takes into account the very young, the elderly, the disabled and others who are unable or should not have to either work at all or are limited to how much they can work.

How is this possible, you may ask, when at present, much of the world's population work 8 hours or more daily, yet we still have poverty and starvation, and many people still lack the basic necessities of life? The answer to the question lies in the fact that not all work is productive, therefore contributing nothing to the well-being of the people. When you boil it all down, the entire world is supported by a much smaller amount of workers than many would believe. To use as an example: official records show that in the USA in 1920 there were over 41 million people out of a population of 105 million engaged in paid employment. Out of those 41 million, only 26 million were employed in the industries that supply the things necessary for a comfortable life such as food production, manufacturing, transportation and so forth. The other 15 million were employed doing things that are not necessary, in other words, middlepersons.



On top of this there were over one million unemployed. Although these figures are old, the percentages are similar today to not only the USA, but a great deal of other countries, and they illustrate the point I wish to make. A social revolution would abolish those middleperson 'jobs' such as capitalist advertising, where the aim is to encourage consumption for its own survival, and other 'jobs' such as those in the military, the stock exchange and other icons of capitalism. The unemployed would be able to help with the workload without being used as scab labour or fear of being 'dobb'd in' for working. The only way this can happen is by a rejection of capitalism and also a rejection of the monetary system. A great deal of 'work' exists because it makes money for the boss and it pays the workers bills. Rainforests aren't cut down because the people doing

the dirty work want to destroy them for the sake of it, but because it makes money. People don't work in arms factories because they want to see the human race destroyed, but because they get money for doing such disgusting 'work'. They contribute nothing to the future survival of humanity, but because they are able to pay their way by doing so.

Consider the fact that unemployment was an unknown thing to cultures all over the world until the concept of money and paid employment was introduced to them, often by a colonising/invading power.

Where Eastern Europe failed in the distribution of work is that they saw work as being utterly necessary regardless of whether it was productive or not. Full employment and still having a 40-hour week was considered a triumph instead of a failure.

Let's look again at unnecessary 'work'. If we were to abolish the military machine world-wide (and hence war) imagine all of the people and effort that would be freed up to construct, not destroy.



"The essential act of war is destruction, not necessarily of human lives, but of human labour. War is a way of shattering to pieces, or pouring into the stratosphere, or sinking in the depths of the sea, materials which might otherwise be used to make the masses too comfortable, and hence, in the long run, too intelligent. Even when weapons of war are not actually destroyed, their manufacture is still a convenient way of expending labour power without producing anything that can be consumed. A Floating Fortress, for example, has locked up in it the labour that would build several hundred cargo ships. Ultimately it is scrapped as obsolete, never having brought any material benefit to anybody, and with further enormous labour another is built. In principle the war effort is always so planned as to eat up any surplus that might exist after meeting the bare needs of the population.....In principle it would be quite simple to waste the surplus labour of the world by building temples and pyramids, by digging holes and filling them up again, or even by producing vast quantities of goods and then setting fire to them. But this would provide only the economic and the emotional basis for a hierarchical society. What is concerned here is not the morale of the masses, whose attitude is unimportant so long as they are kept steadily at work..."

George Orwell, 1984.

It is how much a person earns that often sets many peoples attitudes towards that person's work. Take for example the jobs of the garbage collector and the doctor. The garbage collector disposes of our rubbish which keeps the streets clean, which is essential to keeping us healthy. After all, if they didn't dispose of our rubbish, we would have the situation that is common in the poorer towns and cities of the world, where disease spreads rapidly. The physician treats us when we are ill, helping us regain our health. They play

a similar role to the refuse collector in th way of health, except one prevents disease from starting, while the other educates about disease and treats it., although there is a tendency in modern health treatment to rely more on symptom-suppressants an pharmaceuticals. Yet people will look up to the physician rather than the garbage

collector because they *earn more*. As a child you would be likely to be encouraged to be a physician than a garbage collector because of this.

People who do useful work are all too often at the bottom of the social scale when their employment is low-paid, or, as is the case with some unemployed, that of a volunteer worker.

— Ross, Auckland.

Consider the word 'Land' but not the word 'rent'

This planet Earth that is beneath our feet as we walk. Beneath our bellies and backs as we lie down. Beneath our bums as we sit down. This Earth that we live on This Earth that we belong to, the rivers an seas, the trees and grasses, the lakes and the mountains, the fruit and the vegetables. The air that we breathe. We belong to it because we need it to survive. It doesn't necessarily need us. In Fact, the way things are at present it definitely does not need us.

Consider the small amount of space upon which you dwell. Someone has laid claim to that plot of land and is selling it to you by way of rent or mortgage. Imagine what it would be like to not have to pay money for a space to live in; to belong to a home that does not belong to anyone else like a landlord, housing corporation. To take over the tenancy without paying for it. Squatting.

Squatting is a way of saying "Give the people back to the land". It is also a way of protesting against homelessness. Why should people live in the streets exposed to all weather while others have shelter?

Squatting can only be successfully achieved as a community, with each individual supporting the next. After all, ten squats in one street is far better than one squat in ten streets. Occupying large disused buildings such as hospitals, libraries or even old dole offices, and turning them into housing for the homeless with soup kitchens are the best way of attracting the right kind of attention. But of course, everyone would and do have their own ideas, and sharing ideas can be fun and exciting.

Squatting in Aotearoa is difficult compared to, say, Europe. This may be so but it is possible. In this country it needs to happen quickly and on a big scale in order for it to establish itself. A huge amount of people are already finding it hard to keep up their rent payments and if we all stopped paying then the landlords and corporations would find it difficult to deal with us as they would have less finances going into their fat, full pockets.

The ownership of land has been going on for far too long, in the hands of the wealthy. It is time for us to "take over" and make a stand for the right to freedom to live. Freedom. Free domain in which to live.

It is the community spirit that keeps alive the hope for freedom. But where is the community now? Locked behind their own doors. Free the spirit, free the community. We can only achieve this ourselves. Don't wait to be freed. Free yourself.

— Willy, Auckland.



Your Life is Shit

Introduction
Yay, a nice controversial title especially chosen to ensure that you, dear reader, are biased against this article before you've even read it. After all, what right do I have to judge what you do? I probably don't even know you! Well, actually, I've got no right whatsoever to say this sort of thing about anybody except myself - my life is shit, and I do have a sneaking suspicion that yours is too.

Tomorrow you'll wake up in a perfect anarchist state, free of violence, power and greed. Where technology is used to enrich our lives without detrimentally affecting the planet we live on. Where everyone is equal and politics, patriarchy and other power games are no more.

And do you think that you'll fit into that society any better than you conform to the social morés of this one? Our protest music and lifestyles will be a joke. Even though nobody would hassle you about your fucked-up life; in fact everybody would be very nice and understanding about it, you will still be an outcast.

Fortunately, an anarchistic society will take several generations to achieve; with every succeeding generation building on, and progressing from, the social platform built by their forebears. Until, such a time that, everybody can do anything.

The following article is divided into two sections and are entirely my own opinions - it is inconceivable that you will agree with everything I say (if you do, then you should seriously try to get a life). Of course, my opinions aren't really my own. Nobody has original thoughts...our beliefs are made up of a hodge-podge of ideas, gleaned from our upbringings, life experiences, our friends and the things we have read: slapped together in our own personal attempts to define reality (which, by its nature, is indefinable).

The first part - Gaia, the State and Control - is my attempt to explain why the world is like it is. The second bit - the State and You - tries to point out some of the ways that individuals are controlled by the State and how they can be transcended.

I would appreciate it if you'd think about the ideas I'm offering here, for you to draw your own conclusions, and, more importantly, share them with us. Send letters of your opinions to TSA and let's get some discussion going.

I don't pretend to have any of the solutions to life, the universe and everything, but I've got some questions and, hopefully, some day I'll have some answers.

Anyway, on with the show...

Gaia, the State, & Control

We talk of social revolution, of sweeping change, of taking control of our lives, and yet we, as anarchists, serve the State and are a part of that which we want to destroy.

From the moment you were born, you have been conditioned to think and act the way the State wants you to.

Firstly, before I get carried away, I'll define what I mean by the State (aka the System).



The State is the sum total of humyn civilisation. It can be subdivided into separate cultures, which in turn can be subdivided into institutions, then individuals and so on, through organs, cells, organelles, all the way down to the atomic and sub-atomic structure.

Also, the State itself is an unnatural subdivision of Gaia, the living planet.

The State is a living entity. It thinks. The structure and processes by which the State thinks are presently unknown. People have only begun to hypothesise that greater (but not necessarily better) states of consciousness may exist in the last ten years. This is a very new field of science, one in which progress can only be made by rejecting science as we know it and inventing new methodologies for a holistic science which will produce results that are real, and not figments of an individual researcher's imagination about how they think the world should be. Until we have found these new methods - and there is promising work coming from investigations into the Gaia Hypothesis and Mnem Theory - we cannot begin to guess at the form the State's consciousness takes. Does it actually think and plan, or are its actions instinctive survival reactions, or is it something else altogether?

What is now apparent (due to studies of the Gaia Hypothesis) is that our world is a being in its own right. Individuals (plants and animals) using the abiotic elements around them (eg. soil, water and air) co-operate together to ensure the survival of the ecosystem in which they live. Unstable ecosystems either become stable or become extinct. A reasonable analogy is to compare an ecosystem to a body, and the individuals within it as cells in that body. Remembering in all cases, that the whole is more than the sum of its parts - you are a collection of cells, working together to maintain you as you are. But this does not explain your consciousness, writing this mystery off as "more than the sum of its parts" is the best I can do at present. Maybe Mnem Theory holds some answers, maybe not. [Mnem Theory is, very basically, that ideas and concepts are entities in their own right].

All ecosystems work together to produce the natural world as we know it - its structure, species composition, weather - all the elements that determine survival are strictly regulated. Change is normally very slow, if there is any change at all. Then, periodically, something really momentous happens, and Gaia becomes unbalanced. Change speeds up and becomes very rapid until a new equilibrium is reached that resembles the earlier equilibrium as closely as possible. Then change stops, until the next catastrophe millions of years hence.

This is how Gaia lives. This is the natural world.

Humynity has created an unnatural world. Humynity has created the State. The State is at war with Gaia. Humyn civilisation is the latest catastrophe that has unbalanced Gaia's equilibrium, but, unlike previous natural catastrophes, humyn civilisation will not go away. The State doesn't want to be a subdivision of Gaia, the State wants Gaia to be a subdivision of it. It's tools in this war are its own subdivisions: humyn cultures, their institutions and the individual people that make it up. Humyns are the war's cannonfodder, our lifespans are shortest, we reproduce faster and we are not aware of what is going on. Cultures and institutions have vested interests in their own survival and gain, so they are our officers in this war. Their longer lifespans making them ideal commanders for directing the masses of short-lived foot soldiers.

At present the State is winning - one of Gaia's species becomes extinct every half hour, while humyn population swells. Ecosystems are being lost as institutions take control of the areas that Gaia has been driven out of.

It is into this framework that you were born.



CAN'T SAVE A THING IN A CAPITALIST WORLD.

Now I should mention here that this is not a war as we understand it. This is a conflict between beings whose thought processes, actions, and motives (if any) we cannot even begin to guess at. The two main protagonists may not even be aware of the other. However, our understanding of a situation is limited by the concepts that can be expressed in the language we use - and language is itself an institution - and an analogy to war is the closest that I can get, at present, to explaining what I think is going on. The war is both more than and less than we can ever imagine.

Nor am I implying that the world is naturally organised on hierarchical principles. The State may be as aware of us as we are aware of the individual cells of our own bodies. The State is, Gaia is, a manifestation of all its component parts, and, like other living things, is concerned with its own survival - so, like us, its body is organised to ensure its continued existence. It is just that at our level the State's life is dependant on our acting in the appropriate way. Unfortunately for us, this organisation expresses itself as oppression.

An individual's beliefs, hopes and dreams are of no importance to the State, let alone an institution. Provided that the individual works within the confines of the State, takes part in the perpetration of one or more institutions, then the institution will survive, and while institutions survive the State will survive. What you think isn't worth shit. In fact, by and large, for individuals to think for themselves is not something to be encouraged [by the State] - if everybody thought for themselves, institutions and the State as they are now would simply collapse and die. So it is in their interests to proscribe thinking, en masse, for their own survival.

But if the State were to ban thinking entirely it would stagnate and die as well. So some thinking has to be allowed.

This brings me back to my first point that anarchists serve the State's interests. To ensure its survival the State must have an input of new ideas. It sets up the social circumstances in which sub-cultures arise, in which ideas and opinions are formed and explored. Then the State assimilates the ideas that will aid in its

survival, and in the war with Gaia, and rejects the others.

Anarchism, Marxism, humanism, greenies, racism, capitalism, feminism and all other political ideological, economic and social dogmas have all been created by the State to serve as a stomping ground for new ideas, from which the State chooses to suit its own needs, to ensure that it maintains control of Gaia and us, so that it can live forever.

In this war we must revolt totally. We must side with Gaia against the State and kill it dead. We must recognise and know our enemy. We must realise that we are still controlled by the State and that we sit and wait at its convenience.

We may think that we are free, that we live our own lives, but we are still under such rigid controls, at levels we don't even comprehend, that true freedom would blow us all away, like leaves on an autumn wind. We anarchists are as much a part of the State as politicians, bureaucrats, soldiers and every other humyn living on this planet.

The State and You

We are not in control of our own lives, no matter how much we would like to think otherwise.

The State is a living entity that has been alive for tens of thousands of years. It knows us inside out. It knows how to manipulate us for its own ends. It knows how to make revolutionaries, of any sort, carry out its own designs. It makes revolutionaries, moulds our ideas, our world view. It renders us impotent because we don't even realise that we, no matter how individualistic we may be, are pawns too. The State is an anarchist's sworn enemy, but it is also our master.

Think of all the people with anarchic ideals that you know. How many are white males from middle income backgrounds? In this country one would expect to find, if everyone was as likely to come across, and be influenced by, anarchism, that 86% would be non-Maori, 14% wouldn't, 51% would be female, 49% wouldn't; a small majority would come from lower income backgrounds, the rest from higher income backgrounds. Is this the case? Not in my experience, where most people who could be labelled as anarchists (though many anarchists rightly reject that label) are white males spawned from the middle classes. [Really?--typesetter] Why is this?

Think of the alternative music bands in this country. How many wimmin and/or Maori play in bands? The expected percentages are again 86% non-Maori, 14% Maori - 51% wimmin, 49% men. What is going on? It looks like a conspiracy. It is a conspiracy (after all, if you're a conspiracy theorist everything's a conspiracy, life is a conspiracy).

But seriously, the answer to all these questions is the same. The world we live in has been made for white, middle class males. If you're not white and/or not male and not middle class (or upper class) then you are a victim. A victim that the State has rendered powerless. A victim of intense social conditioning.

For wimmin it is the way you look - you need a man to look after you, and if you don't look right (ie. if you don't shave your legs, don't wear make-up,

don't have nice clothes etc) then you won't get a man and your life will be meaningless. Wimmin in our society are rendered financially powerless - to force them into a position where they 'need' a man's financial support. The State makes you play the game.

For Maori it is education - your first years are spent immersed in your own culture. You learn to think in the style of your culture; and then you enter the European education system, which has a different style of thinking. Learning can be difficult, and you are more likely to get a low-paid job. You are powerless to make your own way in your own country. You get angry, but due to the failings of the education system you are unable to identify your enemy. So you may lash out and vent your anger on whoever is nearest - wife, kids, passersby, friends. This helps to strengthen the 'dumb, violent Maori' stereo type that widens the gap between our cultures. The State can use your own culture against you. Maori and Pacific Island cultures, however, are wide open for this kind of exploitation, because like European culture, they are inherently male-orientated, sexist and violent.

Meanwhile, the white middle class males breeze through life with great ease because they, as a whole, are not the victims of intense psychological warfare like wimmin and racial minorities are. Like European culture, Maori culture sucks.

We are even allowed to think. This isn't to say that all white middle class males do think, as they too are subjected to forms of brainwashing. Less than other groups maybe, but it is still present. But if you want to think it is allowable to a certain degree. So more white middle class males rebel against the State than wimmin or Maori but only because they are given more opportunities to do so. And if you think that the State hasn't taken this into consideration and planned for it, then you are a fool.

Most of us rebelled when we learnt how to liberate our anger - our hatred for the two-faced hypocrisy, lying and greed that surrounds us - and discovered how to direct and channel our anger and aggression against the seemingly blind stupidity and calculated indifference of our society.

But anger is only one, relatively minor emotion. The State still retains control over the rest of our lives and, while we lie to ourselves about the extent of our freedom, we are still shackled by the indoctrination that we underwent as children.



For all animals the most important aspect of behaviour is not anger, but sexuality. Our sexuality influences, if not dictates, all our other emotions - love, hate, pain, happiness etc. And the State controls humyn sexuality more rigidly than any other aspect of our behaviour. The State has us all by the balls or ovaries, and when we can liberate ourselves from that control then we can be truly free, and to become a real threat to the State's continued existence.

At this stage I can only write about and elaborate on, aspects of the State's oppression of sexuality that I can see. For you the things I say may not apply to your own particular situation. That is for you to think through and act on. Don't believe what I'm saying just because you think I spin a good yarn or use lots of big words. Think for yourself, and be aware that these

possibilities may exist.

If our sexuality is under tight State control how could we tell? Well, I would expect that we would see the State's minions, cultures and institutions, interfering with the development of humyn sexuality. Through misinformation and confusion; making it dirty or even dangerous (what were you told - or not told - about masturbation as a youth?) repressing people's emotions by ritualising and stereotyping sexual behaviour. The liberal usage of inaccurate labels, making us afraid of the opposite sex, making us afraid of our own sex, making us afraid of our own bodies.

And what do you find when you look at the world you live in? All this interference is present and much, much more.

Just look at our language. The English language has around 500,000 words in it, it is the most verbose language on the planet (most others get by on less than 200,000 words) and, when it comes to expressing our feelings, there are ample ways of expressing hate, distaste and anger, that's easy. But when you want to express your love, words, the language fails miserably. An important step in creating a libertarian society will be the birth of a new language.

As we develop we are presented with three choices: to be homosexual, heterosexual or bisexual. This choice being basically dictated by our personal life experiences as we grow. Wouldn't it be better to discard these labels and just describe people as being sexual? Has it ever struck you that the shape of someone's gonads is a ridiculous way of choosing potential sexual partners? Surely who that person is, what they think and feel and your compatibility with that person is more important? What type of gonads a particular person was born with is trivial to say the least. Of course, we all have our preferences, but these are an artificial constraint that has been placed on our lives. We must rise above it.

Skin colour too plays an important role. It too is blatantly stupid, and exists for the same reason - to keep us apart from one another.

Then there is marriage or how to severely stunt your personal growth by asking the Church and the government for permission to live with someone in a stereotyped relationship.

There is anti-womyn sexism. There is anti-man sexism. Patriarchy and pornography are the major supports of both types.

The funny thing about both forms of sexism is that they are perpetuated, nearly exclusively, by males only.

We are brought up to see wimmin as something dark and dangerous. Something to fear. So we put them down, overtly and covertly, and put ourselves in positions of power over them, creating instant victims out of half the people on the planet.

We are also brought up to be one of the boys - this is anti-male sexism. You've got to be tough, competitive, desirable to wimmin, play sport, be successful in your chosen career - all the crap that men bring down on themselves.

I would hazard a guess that most anarchists and other revolutionaries in this country came to be who you are today by your inability to accept the particular brand of sexism that you had forced upon you. You didn't want to be a good little girlie or a macho cool dude. You couldn't, or wouldn't, conform to such a blatantly ridiculous régime. You were sure that there was more to this wonderful world than that which you were being offered. You choose to set yourself apart from society, and you became alienated from it. You rejected conformist society and in return, that society rejected you. Am I right or am I wrong?

One of the most insidious forms that State control over your sexuality takes, however, is monogamy. Whoever became a rebel over monogamy? You may only love

[Continued on Page 8.]

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one person, to the extent that you share physical love with them, at a time. Crap. Do you love me? Do you? Do you? Don't you see the aim to smother The actual possibilities of loving all the others.

– Crass Smother Love.

Love's another skintrap, another social weapon, Another way to make men slaves and women at their beckon.

– Ibid.

About now you could well be saying to yourself "Oh shit! The old hippy's about to go on about free love". And you'd be right. But not the exact same free love that was tried in the 1960s. It didn't work. Why? Because despite their talk of free love, hippies still retained sexual stereotypes, sexual roles for men and women set within the boundaries the State allowed. To create free love that is both really free and really love we must recognise the limits to our sexuality that are imposed on us for what they really are. Then we reject them.

Monogamy has two main supports, without which it would never survive. These are the concept of faithfulness and the emotion of jealousy. If you accept that everyone has the right to live their own lives it follows that if someone you love shares physical love with you but not

exclusively with you, then you have no right to demand faithfulness; and if you do you'll end up being jealous of that person. It does not follow that if someone shares physical love with others that their love for you will be diminished. It is their body and their life and it is not your right to interfere. If you can't handle it that's your problem, not someone else's.

Who was it that told you that you can only love one person at a time anyway? Love is one of our greatest strengths, that is why it is so heavily regulated. Love can only be limited by your own imagination. Stop conforming to the sexual hang-ups of 10th Century christian monks and liberate your emotions into the 20th century.

Sex is two things. It is fun and it is empowering, but the State warps and twists sex into destructive energies. It makes sex painful - not joyous; shameful - not fun. It makes rapists of men and victims of women. It uses our sexuality and our love as weapons against us, to keep us within certain, acceptable boundaries, so that it will be able to survive.

And, while it's easy to point at the politicians, bureaucrats and businesspeople and blame all our social ills on them, they have as much control over the world as we do. They do not run the System, the System runs them. The State will control us all until we recognise the State within ourselves and overthrow it.



Ours is a revolution that is fought inside our heads, and is won or lost in our actions. – Adam Candy.

A list of further reading that adds to, or more carefully documents, various points I have made:

Anarchism/Feminism, *Social Dis-Ease*, # 16 (\$3 from Anarchy Organisation, P.O. Box 14-156, Kilbirnie, Wellington).

Metaphors of nature: Vivisection and Pornography – The Manichaeon Machine, *Behavioural and Political Animal Studies*, Volume 1, Number 1, pp35-44. By Roberta Kalechofsky.

Gaia: Some Implications for Theoretical Ecology. By Edward Goldsmith, 1988. *The Ecologist* Volume 18, Number 2, pp 64 - 74.

Some recommended science fiction - speculative fiction books on future anarchist societies under different conditions:

The Dispossessed by Ursula LeGuin (Panther Books).

Woman on the Edge of Time by Marge Piercy (Womens Press Science Fiction).

Herland by Charlotte Gilman Perkins (Womens Press Science Fiction).

Floating Worlds by Cecelia Holland (Victor Gollancz Classic SF Series).

Venus Plus X by Theodore Sturgeon.

Consider Phlebas by Iain Banks (Arrow Books).

The Player of Games by Iain Banks (Arrow Books).

The World of Null by A.E. van Vogt (New English Library).

Canopus in Argos: Archives, Novel Cycle (Grafton Books).

OPINION

around with the young gang members ("look mum, I'm going out with a fascist skinhead") Rebel rebel!! etc. etc; which *could* have something to do with "the male protection racket" mentioned in the Anarcha-Feminist Article in TSA #8.

Being the upbringing of most kiwi men I can see how these type of gangs are attractive to the young white 'joker' who has to prove himself to his peers that he's tough, and a bit of a rebel as well! (Like it or not, fascist skinheads are very much into the alternative music 'scene').

Let's face it, a big proportion of kiwi (white) men are all bloody racists. Some hide it, some don't, even if it's something like a "Maori joke". To me, that's just as bad, if not worse, than physically attacking someone.

Looking around the world at the moment you can read about nazi skinheads rioting in the "New Whole Germany" beating up gays and gypsies, as well as foreign workers and their families. Just like the 1930s; and so on in the UK and the rest of Europe!

At least over there, the numbers of anarchists and anti-nazis can equal and outnumber the scum, giving them some of their own treatment back; unlike here, where we are the ones outnumbered not only by the white power gangs, but by the rest of the racist white population of Aotearoa!

– Daryll, Vaneigem.

Kiwicard rebellion

If all those people who are opposed to a National ID Card and abuse of their privacy actually did something apart from complaining about it, perhaps the government would do a u-turn on this idea as well!

Australians achieved this by letting their government know in no uncertain terms what they thought of the idea by shouting about it and making their voices heard. They didn't sit around and talk about it, hoping that the government might change its mind - they, the people, GOT it changed. Australians also shouted out about their equivalent to the Employment Contracts Act and brought the entire state of New South Wales to a stop.

So, what can WE do to stop the Smart Card? Write to our MPs? Write to Ms Shipley? Sign the petition? Phone talkback radio? All of these Actions are advisable and worthwhile - but will they achieve the desired result?

The DSW will be sending beneficiaries and low-income earners their Kiwicards (now called "Community Services" card) shortly, accompanied with, or preceded by, an application form. These forms are freely available at all DSW offices in "help yourself" boxes, so you don't have to ask for them over the counter.

I wonder what would happen if each person incorrectly completed 10 forms each? Or 20? Or 30? I suppose if everyone did this it would create untold havoc at DSW offices around the country. Because DSW will check every form before entering details on their computer, any obvious misrepresentations (names like Joe Bloggs or Mickey Mouse) would be quickly picked out and thrown in the bin. However, genuine applications would have to be fully checked out, causing an incredible work-load for a substantial period of time.

Grey Power forced the government to rethink its GRI (pension) policy just by threatening to do the very same thing with their superannuation forms.

So, what can WE do to oppose the Community Services Card?

– Barbara, Auckland.

Berkley Revised by Ministry of Truth

In the otherwise excellent film, *Berkley in the 60s*, a major participant is censored out: the *Berkley Barb*, one of the earliest and most widely-read of U.S. "underground" newspapers, which began to bridge the gap between political radicals and life-styling hippies.

Why? Probably because the hard left could never forgive the *Barb's* non-sectarian openness to all dissident views (including gay lib)...and, worse yet, its unexpected profitability.

As Napoleon observed, history is a lie agreed upon. Like when you visit a death-camp, and find just one category of victim unremembered.

– Jeff Tahanga, California.

Modern fascists

Don't think that modern fascists are like Hitler or Mussolini. Today's Big Government- Big Business tyrants are just as willing to use violence. But they do it more efficiently than the old-time fascists – with higher tech and lower costs to themselves. They have the best looks, politicians, celebrities, and control mechanisms that money can buy. Yes, their own conscience tells them that true democracy would be nice. But suppressing their conscience, they undermine the rights of the working and middle classes. Their operating principle is: *Might, Money, Male, Murder – and also White – make Right.* They wreck the environment. They fool you, rule you, use you, abuse you – and make you like it. They divide you by race, sex, class, and nationality. But they fear the power of the powerless. They're afraid of what you could do if you get off the boob tube and drugs, out of the night clubs and cut-throat competition – and work with others for equal rights.

– Bertram.

Life in the Bastille

I've managed to get my hands on a couple of back-issues of your magazine *The State Adversary*. My friends and myself are finding them most interesting. In this environment where logical thought processes have no role in forming decisions taken by the oppressing power and injustice is the order of the day, it is refreshing to read something written by someone who can think in a straight line.

We here would greatly appreciate any copies of your publication you may be able to send us.

– Yours undettered,
Dennis, Paremoremo.

• *TSA is free to prisoners, so you are now on our mailing list. Any other prisoners who would like to receive TSA, simply send a request and your address.*

Police & prisons

As the government plunges us into an even greater mess, it would appear that one of the few promises they are going to keep is unfortunately that of the 900 extra police.

Given that the basic salary for a new cop is \$40,000, and that they'll have to be equipped, trained, and will end up throwing heaps more people into our already overexpensive and overcrowded prisons, there probably won't be much left of the money they've saved from ripping off pensioners, students and beneficiaries. Sound stupid?

As for prisons, the ex-Minister of "Justice" himself said that for the cost of putting a prisoner in jail, they could send her/him to London and pay their hotel bills for the same amount of time! Most come out with many prison-induced problems from the conditions inside (anyone seen the movie "Ghosts of the Civil Dead?") and tend, not



surprisingly, to reoffend. About 60% of all violent crime is committed by ex-prisoners. We would be better off with no prisons at all!

There are alternatives: they could give people enough money so that they wouldn't have to steal to feed their kids, and they could stop the pointless imprisonment of people with minor offences (theft, fraud, drugs etc.).

As for serious crime, I recently heard a guy who is involved with Black Power give a talk. Now that rape has been outlawed by the gang, anyone caught offending is made to confront his and his victims' family and friends and face up to what he has done. It has been an outstanding success in helping the victim and the offender, who only very rarely re-offends.

An idea like this is unlikely to impress Jimmy Bolger and Co., however!

– Mike, Wellington.

Stop the City

It's interesting to read in *Black Flag* of the "Stop the City" large demos in London. One happened here in Palmerston North, a city with a population of 60,000, recently, and was extremely successful.

This @ction was done by just one guy, rather than mass-action as in the overseas efforts. He started mid-evening, and went around the central blocks of shops, supergluing up *all* the doors! Then he went to the local pig farm, and threw caltrops all round their car park. These are made from 3 four-inch nails (= 10 cm.) with their heads cut off, head ends sharpened, then welded together in their middles so that whichever way it lands, one point is always sticking up. When the cops came out to drive their cars, the entire lot were immobilised! Next morning was *not* business as usual in Palmy – but it was sure a busy day for the city locksmiths! Our comrade was caught, because someone had seen and reported him. We expected he would go for a big skate, but the fascinating bit is, the pigs were shit scared to bust him for anything! "We don't want this to get in the papers, otherwise everyone will do it," they told him. So... no charges! He had to clean a few pig cars, and was told to leave town – not a problem, as he was planning to move anyway. He's now moved to the South Island where hopefully his talent will be put to good use. The no-charges bit surprised us all, but shows that the city *can* be stopped, and that very easily.

– John, Palmerston North.

Kiwicard

Regarding the Kiwicard, it looks like the government is learning the lessons from the Australian experience and the poll tax in England. Pick on the weakest and most-stigmatised sectors in society, rather than the whole population in one go, and move slower. Once people have had a little time to see it in practice and "western civilisation" hasn't collapsed as a result, they will be far more receptive to its widespread use and it will become physically easier for the regime to implement. That's how creeping authoritarianism works. It's far smarter and more efficient than brute force, and harder to combat. A tank might be hard to stop, but at least you can see the whole problem in front of you. It's a pretty straightforward scenario. But trying to persuade Mr & Mrs Kiwi that this card is only one step in a long line, when they can't see the other steps yet, is difficult. But one thing's for sure: if the card isn't stopped now, it's going to be close to impossible, once it's already been introduced. There was a good article in *Time* about how Big Bastards Inc. (e.g. IBM) are using the 'Third World' (meaningless term now I guess!) as a dumping/experiment ground for I.D. card systems that are illegal in the West.



It looks like the article in *People's Voice* [now called *Workers Voice*] caused interest in some quarters. Though I can't speak for Sam and Vance, I'd like to say what I think of it. Firstly, they came looking for us, not vice versa, and the way I saw it was as an opportunity for some free publicity for our ideas. Of course I realised they weren't going to give us a glowing recommendation. But of the few people who bothered to read it, most couldn't care less what we said one way or the other. The 3 Wellington CPNZ members probably loved it as an example of their ability to use "Anarchism or Socialism" by Uncle Joe [Stalin] for anything other than a doorstep (you must admit, that does take some doing!) Finally, maybe a few people dislike the CPNZ and decided to go off and find out a bit more about us as a result. If that's the case, we did OK I reckon.

As far as Myopic Ron's comments go: Normally I would've said "While it's good to have a class perspective ...", but since I was criticising the Marxists for idolising the "proletariat", I deliberately chose to say "working class perspective". In the real world, things are always more complex than the orthodox Marxist 'Proletariat vs. Bourgeoisie' scenario. Therefore, to take account of this, I think *everyone* should be given a chance to join us, regardless of which class they originated from. And yes, this includes 'middle-class' people, street cleaners, and Ron Brierly. If any of these people decide not to join us (very likely in Brierly's case of course!), fair enough, but at least they can't say we didn't give em the option. Compared to the "Be a prole or else" view of the Marxists, this seems a more positive and libertarian approach to me.

As for my personal background and having a "ticket out". My grandmother worked as a servant, my grandfather was a labourer on a building site, my father is an engineer, my mother is an office clerk, and my sister is a shop assistant. True, I'm now in Japan making some yen, but it has nothing to do with a penchant for pin-striped suits. It's simply that during 9 months of unemployment, I was only given one other job *interview* (not job offer). That was for around \$11,000 per annum to clean shelves, and I didn't get the job anyway. What was I supposed to do? Does this rule me out for life, as far as membership of the 'movement' is concerned? Or would wearing blue overalls and dusting shelves magically rehabilitate me again? If the answer to these questions is Yes, then this is one 'movement' I would rather not be in, thanks very much!

– Barrie, Japan.

ZINES

Peace Researcher No. 29 (August 1991)

27 pages of A4. This issue contains a very detailed report (with footnotes and photos) on the Kiwi regime's "Ready Reaction Force" - a bunch of killers "all dressed up and no-one to kill", or perhaps mercenaries looking for a war would better describe them! 1,000 Ready Reactionaries 'captured' the Timaru airport in March 1991 to assist the U.S.-led war against Iraq. \$12 for 4 issues, from P.R., Box 2, Lincoln University, Canterbury.

A Rivista No. 184 (Aug-Sept. 1991)

44 pages of A4. This issue includes some wonderful photos of Muscovites toppling the statue of KGB founder Felix Dzerzhinsky, along with articles on Yugoslavia, science-fiction & utopia, and much more. All text in Italian. 3,000 lire an issue, from Editrice A, Cas Post 17120, 20170 Milano, Italy.

Ideas & Action No. 15 (Spring 1991)

16 pages of A3. The newspaper of the Workers Solidarity Alliance (U.S. affiliate of the @ International Workers Association.) This issue features a lot of coverage on the Gulf War, including an interview with Noam Chomsky on the war, resistance in the Military, opposition to the war in the Bay Area, and much more. \$12 for 4 issues airmailed, from Ideas & Action, P. O. Box 40400, San Francisco, CA 94140.

Siren No. 4 (October 1991)

28 pages of A4. The magazine of the NZ Prostitutes Collective. Contents include The Law & you, Under-agers working in the sex industry, a brief history of prostitution, sexual abuse - the facts. Sexual abuse is a violation of basic human rights. Donation, from NZPC, P.O. Box 11-412, Mannes Street, Wellington.

Wind Chill F@ctor 3 (November 1991)

30 pages of A4. This issue includes an obituary of Dr. Seuss (you didn't know he was an @? How about his punchlines "don't mess with the environment!" [The Lorax; Bartholemew & the Oobleck], "Open your mind to new things" [Green Eggs & Ham], or "Stop the arms race!" [The Butter Battle Book].) Other reports cover sexual harrasment, opposing the Gulf War, window destruction, short fiction, and much more. \$15 for 10 issues, from WCF, P. O. Box 81961, Chicago, IL 60681, U. S. A.

Peacelink No. 97 (Nov. 1991)

This issue has a lot on the controversy surrounding the possibility that nuke powered ships may be able to visit our ports again, with a history of nuke ship visits, some interesting anecdotes of drug use by nuke ship crews "...in the first half of 1977 alone 232 men assigned to atomic submarines had to be suspended from duty for getting high on the seas.....Crew seemed to have endless supplies of marijuana to give away - even to the anti-ship picketers on the wharf. All over Dunedin activists were wondering, as they placidly sucked on their fattest joints ever, whether it might be a CIA plot to neutralize the NZ peace movement." Also has articles on US bases in the Philippines, personality profile of Muriel Morrison, and a nice picture of the USS Texas entering Wellington Harbour amid peace squadron boats and a lone anarchist protestor on the barren rocks on 10 August 1983.

\$2.50 from: P.O. Box 837, Hamilton.

Rebel Worker No. 87 (Nov-Dec. 1991)

This is the monthly zine from the Anarcho-Syndicalist Federation in Australia. In this issue: The launch of the Ready Reserve, seen as a way to "take up the slack" in Australian Defence Forces caused by economic reasons, Sydney building industry news, The cost of the Gulf War, an interesting piece on anarcho-syndicalists in the Russian Revolution and more.

50c + a donation to cover postage costs from: P.O. Box 92, Broadway, NSW 2007, Australia.

Watchdog

No.68, (October 1991)

60 pages of A4. The magazine of Campaign Against Foreign Control of Aotearoa. This issue includes GATT & other Free Trade threats, Comalço is after Manapouri, NZ tried to sell Agent Orange to the USAF & Sonja Davies was part of the cover-up, Overseas Investment Commission's decisions from April to July 1991, and much more. Donation, from CAFCA, P. O. Box 2258, Christchurch.

Solidarity

No. 30 (1990)

10 pages of A4. All text in Japanese. This newspaper of the Workers Solidarity Movement includes articles on the Tiananmen Square massacre - build a new society in China, Greece - anarchist killed by police, the COB union in Bolivia, Poland, and more. 300 yen from wsWSM, c/o Gendai Shisoshu, 502 Misakishinai Bld., 2-2-13 Misaki-cho, Chivoda-ku, Tokyo, Japan.

Stinky's Wet Spots(Summer 1991)

This is a handbook to make life difficult for the jail administrator. 16 pages of A5.

This issue includes a n account on the slave trade, taken from an account written in the 1700's when the Christians and the capitalists were combining to exploit Africa for humans, as well as other reports on inhuman torture and sadism inflicted on people over the years by regimes. Donation, from Stinky's Revenge, Box 181, 2440 16th Street, San Francisco, CA. U.S.A. 94103.

Resistance No. 15 (Fall 1991)

24 pages of A4. The international autonomist and anti-imperialist zine, covering struggles, victories, and defeats round the globe. This issue includes an interview with the PFLP on the Gulf War, analysis of background and goals of the Gulf War and the U.S. "New World Order", counter-insurgency in Canada, a special dossier on native resistance in Canada, the conclusion of an interview with six anti-imperialist prisoners in the U.S.A., and more. \$2 from Fly in the Ointment Press, P.O. Box 39, Oakura, Taranaki, or directly from P.O. 790, Sta. A, Vancouver VC V6C 2N6, Canada.



Brainless Child/No 2nd Prize

(Joint issue)(Sept. 1991)

20 pages of A5. This issue includes Levin scene updates and bands actions, interviews with Salad Daze, The Nod, & S*M*U*T. Also reports on the scene in Hungary, some over-the-top graphics, zine reviews, and music reviews. \$1 plus postage from P. O. Box 336, Levin.

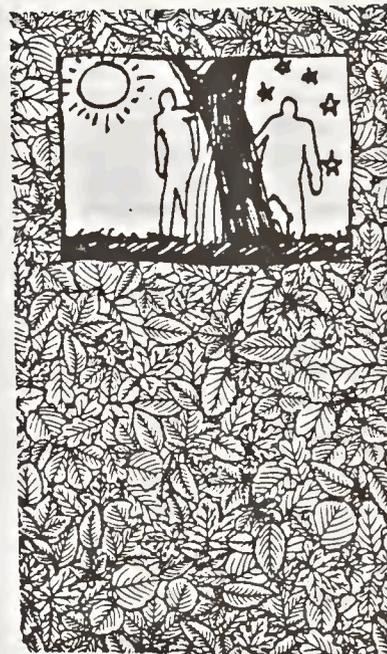
Killer Kung-fu Enema Nurses on Crack,

No. 3 (November 1991)

36 pages of A4. This is the special anti-censorship issue, and includes an in-depth report on the Indecent Publications Tribunal and it's recent actions, what books and trivia it has banned (or Oked) lately, and the blow-by-blow account of how Peter's house was raided by the Customs to search for obscure publications he may have had in his personal literature collection (as distinct from to sell.) Over a year later, he is still waiting for newz as to whether the titles are "indecent" or OK to read! The list of titles that the infamous IPT has considered and OKed or banned in the past is also quite amazing. \$4 from Peter Hassall, P. O. Box 27-432, Upper Willis St., Wellington.



الغالبية
العظمى



Any Time Now

Vol. 2, No. 2 (Autumn 1991)

12 pages of A5. Contents include Non-Violence & Peaceful Living, Socialised Capital & Revolution, What's behind the collapse of "Communism"?, and more. Donation, from ATN, Affinity Place, Argenta, B.C., Canada VOG 1B0.

Visual Uproar No. 1 (1991)

28 pages of A4. The zine features interviews, performances, cartoons and graphics, and an intense emphasis on local sounds. This first issue includes interviews with Jonestown Olympics, & Rumblefish, and articles on WaxTrax records, Hieronymus Bosch, and more. \$1 from street sales only.

GATHERINGS

1992 @ CONFERENCE

The Committee for the Establishment of Civilisation is planning to organise another anarchist conference in Wellington on April 25 & 26, 1992. They want to have both theoretical and practical workshops, so if you have any ideas and would like to help them out in any way, drop them a line, address on page 11.

TAPES

SMUT Tunnel Vision.

The debut release from Wellington's SMUT, and what a good one it is. Good quality recording with grungy guitar, not high-speed thrash but definitely not plodding punk. Great vocals from Simone as well.

Well worth the \$6 + 45c stamp from Anarchy Organisation (address page 11).

Thanks to those who sent contributions for this issue, keep them coming. As with the last issue, we intend to give away some of this issue's print run in an attempt to get our ideas across to more people. Should you want to be on the mailing list for TSA, drop us a line with your address and a donation. Apologies to those who write requesting information without enclosing a donation or return postage costs; we do reply but such letters are a low priority.

If your address changes please let us know as we still get mail returned when people move on.

As we go to press, our costs for 1,250 copies of this issue are:

Printing: \$170

Postage: \$230 (approximately)

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

Both of these groups hold meetings and are producing a zine called *Sekhmet*, (see reviews page).

Anarchy Organisation
PO Box 14-156
Kilbirnie
Wellington

Simon produces the anarcho-punk zine *Social Dis-Ease*, available for \$3 from the above address.

Committee for the Establishment of
Civilisation
PO Box 318
Wellington

Hold meetings and have a booklist of anarchist books available for a 45c SAE.

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

Still have some copies of *The ABC of Anarchism* (86 pages) by Alexander Berkman and *Profane Existence* zine. \$3 each or both for \$5.

S' Anarchy
PO Box 7100
Wanganui

Produce leaflets on a range of topics, samples available on receipt of a 45c SAE.

Direct Action
PO Box 35-020
Christchurch

Hold meetings and produce *Direct Action* (see reviews page) as well as distributing a few overseas zines.

Is Anarchism violence?

You have heard that anarchists throw bombs, that they believe in violence and that anarchy means disorder and chaos.

It is not surprising that you should think so. The press, the pulpit, and everyone in authority constantly din it into your ears. But most of them know better, even if they have a reason for not telling you the truth. It is time you should hear it.

I mean to speak to you honestly and frankly, and you can take my word for it, because it happens that I am one of those anarchists who are pointed out as men of violence and destruction. I ought to know, and I have nothing to hide.

"Now does anarchism really mean disorder and violence?" you wonder.

No, my friend, it is capitalism and government which stand for disorder and violence. Anarchism is the very reverse of it; it means order without government and peace without violence.

"But is that possible?" you ask.

That is just what we are going to talk over now. But first your friend demands to know whether anarchists have never thrown bombs or ever used violence.

Yes, anarchists have thrown bombs and have sometimes resorted to violence.

"There you are!" your friend exclaims; "I thought so."

But do not let us be hasty. If anarchists have sometimes employed violence, does it necessarily mean that anarchism means violence?

Ask yourself this question and try to answer it honestly.

When a citizen puts on a soldier's uniform, he may have to throw bombs and use violence. Will you say then, that citizenship stands for bombs and violence?

You will indignantly resent the imputation. It simply means, you will reply, that *under certain conditions* a person may have to resort to violence. That person may happen to be a democrat, a monarchist, a socialist, Bolshevik, or anarchist.

You will find that this applies to all people at all times.

Brutus killed Caesar because he feared his friend meant to betray the republic and become king. Not that Brutus "loved Caesar less but that he loved Rome more." Brutus was *not* an anarchist. He was a loyal republican.

William Tell, as folklore tells us, shot to death the tyrant in order to rid his country of oppression. Tell had never heard of anarchism.

I mention these instances to illustrate the fact that from time to time immemorial despots met their fate at the hands of outraged lovers of liberty. Such people were rebels against tyranny. They were generally patriots, democrats or republicans, occasionally socialists or anarchists. Their acts were cases of individual rebellion against wrong and injustice. Anarchism had nothing to do with it.

There was a time in ancient Greece when killing a despot was considered the highest virtue. Modern law condemns such acts, but human feeling seems to have remained the same in this matter as in the old days. The conscience of the world does not feel outraged by tyrannicide. Even if publicly not approved, the heart of humankind condones and often very secretly rejoices in such acts. Were there not thousands of patriotic youths in America willing to assassinate the German Kaiser whom they held responsible for starting the First World War? Did not a French court recently acquit the man who killed Petlura to avenge the thousands of men, women and children murdered in the Petlura pogroms against the Jews of South Russia?

In every land, in all ages, there have been tyrannicides; that is, men and women who loved their country well enough to sacrifice even their own lives for it. Usually they

were persons of no political party or idea, but simply haters of tyranny. Occasionally they were religious fanatics, like the devout Catholic Kullman, who tried to assassinate Bismarck (July 13th, 1874) or the misguided enthusiast Charlotte Corday who killed Marat during the French Revolution.

In the United States three Presidents were killed by individual acts. Lincoln was shot in 1865 by John Wilkes Booth, who was a Southern Democrat; Garfield in 1888 by Charles Jules Guiteau, a Republican; and McKinley in 1901, by Leon Czolgosz. Out of the three, only one was an anarchist.

The country that has the worst oppressors also has the greatest numbers of tyrannicides, which is natural. Take Russia, for instance. With complete suppression of speech and press under the Czars, there was no way of mitigating the despotic regime than by "putting the fear of god" into the tyrant's heart.

Those avengers were mostly sons and daughters of the highest nobility, idealistic youths who loved liberty and the people. With all other avenues closed, they felt themselves compelled to resort to the pistol and dynamite in the hope of alleviating the miserable conditions of their country. They were known as nihilists and terrorists. They were not anarchists.

In modern times individual acts of political violence have been even more frequent than in the past. The women suffragettes in England, for example, frequently resorted to it to propagate and carry out their demands for equal rights. In Germany, since the First World War, people of the most conservative political views have used such methods in the hope of re-establishing the kingdom. It was a monarchist who killed Karl Erzberg, the Prussian Minister of Finance; and Walter Rathenau, Minister of Foreign Affairs was also laid low by a man of the same political party.

Why, the original cause of, or at least excuse for, World War One itself was the killing of the Austrian heir to the throne by a Serbian patriot who had never heard of anarchism. In Germany, Hungary, France, Italy, Spain, Portugal, and in every other European country people of the most varied political views had resorted to acts of violence, not to speak of the wholesale political terror, practiced by organised bodies such as the Fascists in Italy, the Ku Klux Klan in America, or the Catholic Church in Mexico.



You see, then, that anarchists have no monopoly of political violence. The number of such acts is infinitesimal as compared with those committed by persons of other political persuasions.

The truth is that in every country, in every social movement, violence has been a part of the struggle from time immemorial. Even the Nazarene, who came to preach the gospel of peace, resorted to violence to drive the money changers out of the temple.

As I have said, anarchists have no monopoly on violence. On the contrary, the teachings of anarchism are those of peace and harmony, of non-invasion, of the sacredness of life and liberty. But anarchists are human, like the rest of humankind, and perhaps more so. They are more sensitive to wrong and injustice,

[Continued on page 12]

COLOPHON

The State Adversary

December 1991, Number 19.

I.S.S.N. 0113-5074.

Editorial & Typesetting:

Bruce Grenville, Ross Gardiner.

Collating, stapling & despatching:

Lyn, Leon, Ross, Bruce, Scott, and others.

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.

Typeset using Press Roman and Baskerville faces on an IBM Composer and printed by offset press using aluminium plates.

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



[From page 11]

quicker to resent oppression, and therefore not exempt from occasionally voicing their protest by an act of violence. But such acts are an expression of individual temperament, not of any particular theory.

You might ask whether the holding of revolutionary ideas would not naturally influence a person towards deeds of violence. I do not think so, because we have seen that violent methods are also employed by people of the most conservative opinions. If persons of directly opposite political views commit similar acts, it is hardly reasonable to say that their ideas are responsible for such acts.

Like results have a like cause, but that cause is not to be found in political convictions; but rather in individual temperament and the general feeling about violence.

"You may be right about temperament" you say. "I can see that revolutionary ideas are not the cause of political acts of violence, else every revolutionist would be committing such acts. But do not such views to some extent justify those who commit such acts?"

It may seem so at first sight. But if you think it over you will find that it is an entirely wrong idea. The best proof of it is that anarchists who hold exactly the same views about government and the necessity of abolishing it, often disagree entirely on the question of violence. Thus Tolstoyan anarchists and most Individualist anarchists condemn political violence, while other anarchists approve of or at least justify it.

Moreover, many anarchists who at one time believed in violence as a means of propaganda have changed their opinion about it and do not favour such methods any more. There was a time, for instance, when anarchists advocated individual acts of violence, known as "propaganda by deed". They did not expect to change government and capitalism into anarchism by such acts, nor did they think that the taking off of a despot would abolish despotism. No, terrorism was considered a means of avenging a popular wrong, inspiring fear in the enemy, and also calling attention to the evil against which the act of terror was directed. But most anarchists today do not believe any more in propaganda by deed and do not favour acts of that nature.

Experience has taught them that though such methods may have been justified and useful in the past, modern conditions of life make them unnecessary and even harmful to the spread of their ideas. But their ideas remain the same, which means that it was not anarchism which shaped their attitude to violence. It proves that it is not certain ideas or "isms" that lead to violence, but that some other causes bring it about.

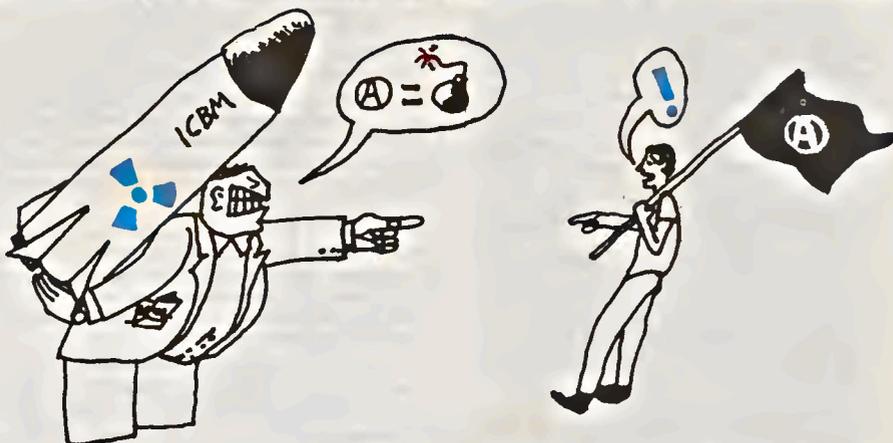
We must therefore look somewhere else to find the right explanation.

As we have seen, acts of political violence have been committed not only by anarchists, socialists, and revolutionists of all kinds, but also by patriots and nationalists, by Democrats and Republicans, by suffragettes, by conservatives and reactionaries, by monarchists and royalists, and even by religionists and devout christians.

We know now that it could not have been any particular idea or "ism" that influenced their acts, because the most varied ideas and "isms" produced similar deeds. I have given as the reason individual temperament and the general feeling about violence.

Here is the crux of the matter. What is this general feeling about violence? If we can answer this question correctly, the whole matter will be clear to us.

If we speak honestly, we must admit that everyone believes in violence, and practices it, however they may condemn it in others. In fact, all of the institutions we support and the entire life of present society are based on violence.



What is the thing we call government? Is it anything else but organised violence? The law orders you to do this or not to do that, and if you fail to obey, it will compel you by force. We are not discussing just now whether it is right or wrong, whether it should or should not be so. Just now we are interested in the fact that it is so – that all government, all law and authority finally rest on force and violence, on punishment or fear of punishment.

Why, even spiritual authority, the authority of the church and of god rests on force and violence, because it is the fear of divine wrath and vengeance that wields power over you, compels you to obey, and even to believe against your own reason.

Wherever you turn you will find that our entire life is built on violence or fear of it. From earliest childhood you are subjected to the violence of parents or elders. At home, in school, in the office, factory, field or shop, it is always someone's authority which compels you to do their will.

The right to compel you is called authority. Fear of punishment has been made into duty and is called obedience.

In this atmosphere of force and violence, of authority and obedience, of duty, fear and punishment we all grow up; we breathe it through our lives. We are so steeped in the spirit of violence that we never stop to ask whether violence is right or wrong. We only ask if it is legal, whether the law permits it.

You don't question the right of the government to kill, to confiscate and imprison. If a private person should be guilty of the things the government is doing all the time, you'd brand them a murderer, thief and scoundrel. But as long as the violence committed is "lawful", you approve of it and submit to it. So it is not really violence that you object to, but people using violence "unlawfully".

This lawful violence and the fear of it dominate our whole existence, individual and collective. Authority controls our lives from the cradle to the grave – authority parental, priestly and divine, political, economic, social and moral. But whatever the character of that authority, it is always the same executioner wielding power over you through your fear of punishment in one form or another. You are afraid of god and the devil, of the priest and the neighbour, of your employer and boss, of the politician and policeperson, of the judge and the jailer, of the law and government. All your life is a long chain of fears – fears which bruise your body and lacerate your soul. On those fears is based the authority of god, of the church, of parents, of capitalist and ruler.

Look into your heart and see if what I say is not true. Why, even among children the ten-year-old Johnny bosses his younger brother or sister by the authority of his greater physical strength, just as Johnny's father bosses him by his superior strength, and by Johnny's dependence on his support. You stand

for the authority of priest and preacher because you think they can "call down the wrath of god upon your head." You submit to the domination of boss, judge, and government because of their power to deprive you of work, to ruin your business, to put you in prison – a power by the way, that you yourself have given into their hands.

So authority rules your whole life, the authority of the past and the present, of the dead and the living, and your existence is a continuous invasion and violation of yourself, a constant subjection to the thoughts and the will of someone else.

And as you are invaded and violated, so you subconsciously revenge yourself by invading and violating others over whom you have authority or can exercise compulsion, physical or moral. In this way all life has become a crazy quilt of authority, of domination and submission, of command and obedience, of coercion, and subjection, of rulers and ruled, of violence and force in a thousand and one forms.

Can you wonder that even idealists are still held in the meshes of this spirit of authority and violence, and are often impelled by their feelings and environment to invasive acts entirely at variance with their ideas?

We are all still barbarians who resort to force and violence to settle our debts, difficulties, and troubles. Violence is the method of ignorance, the weapon of the weak. The strong of heart and brain need no violence, for they are irresistible in their consciousness of being right. The further we get away from primitive humanity and the hatchet age, the less recourse we shall have to force and violence. The more enlightened humanity will become, the less we will employ compulsion and coercion. Humanity will rise from the dust and stand erect: we will bow to no tsar in heaven or on earth. We will become fully human when we will scorn to rule and refuse to be ruled. We will be truly free only when there shall be no more masters.

Anarchism is the ideal of such a condition; of a society without force and compulsion, where all shall be equal; and live in freedom, peace and harmony.

The word anarchy comes from the Greek, meaning without force, without violence or government, because government is the very fountainhead of violence, constraint and coercion.

Anarchy*, therefore, does not mean disorder and chaos, as you thought before. On the contrary, it is the very reverse of it; it means no government, which is freedom and liberty. Disorder is the child of authority and compulsion. Liberty is the mother of order.

* "Anarchy" refers to the condition. "Anarchism" is the theory or teaching about it.

This article is one chapter of a 86 page book called *The ABC of Anarchism*, written by Alexander Berkman in 1929. Copies are available for \$7 from Random Print Co-op (see page 11.)