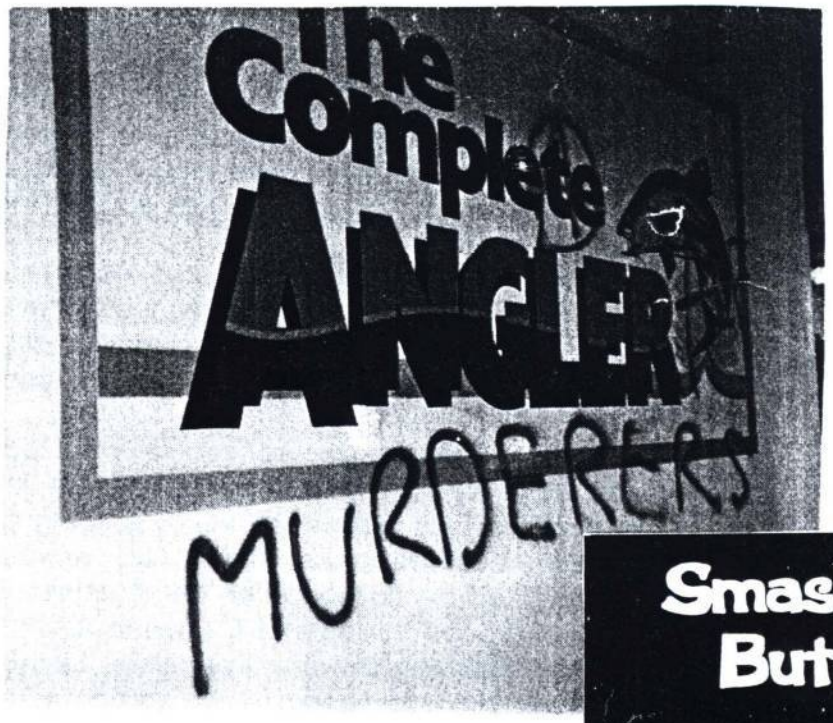
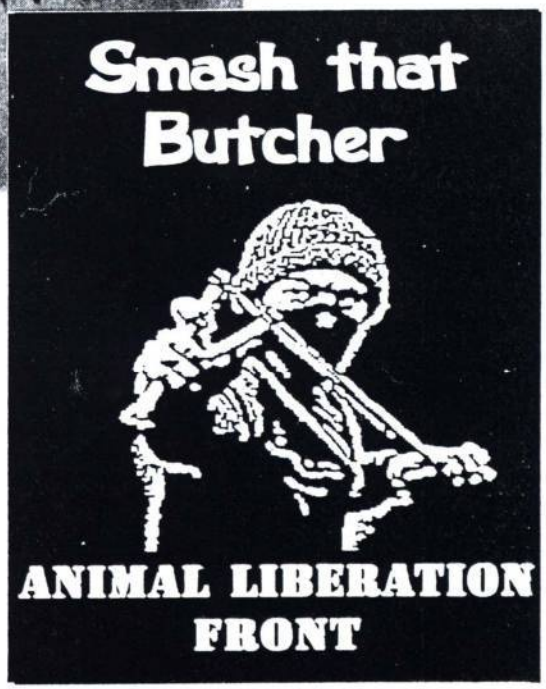
LIBERATE!

The Magazine of Auckland Animal Action

Issue 1 Sep '96

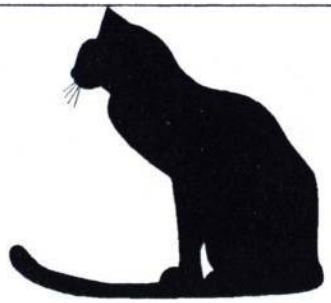






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- **HOW RADICAL IS TOO RADICAL- Drawing the lines**
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Disclaimer

The views expressed within do not necessarily reflect the views of Auckland Animal Action, the producers of the magazine or any other group or organisation.

Contributions

The deadlines for submissions for the next three issues are:

October 17 , December 17, February 15

You can send submissions in writing or on 3.5" MSDOS formatted floppy disk (Text or Word format OK).
Please contribute, as that's what the magazine's here for!

Diary of Events

If you have any actions happening between issues, send in all the details because we want to have a comprehensive diary of countrywide events starting next issue.

Magazine Production

Deidre, Aaron, Jeremy

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LIBERATE!

Liberate! is a bimonthly magazine put out by Auckland Animal Action. It was created to fill one of the many gaps we felt the current animal liberation movement in this country was lacking. The magazine aims to be an information base for activists providing facts on a large variety of aspects of animal liberation, as well as a forum to share ideas and feelings.

Through the magazine and our actions we hope to inspire people to take further action themselves and add to the building of a cohesive, focused movement as opposed to the rather sporadic and reactionary one that is currently present.

AAA is a vegan based group who advocates rights and liberation for ALL animals. We aim to bring about this goal through various means including campaigning against all animal abuse industries (meat, dairy, egg, entertainment, vivisection, hunting etc.), collaboration and communication with other activist groups throughout the world and providing support and aid for fellow activists. We also, through all legal means possible, publicly support such groups as the Animal Liberation Front and other activists who put their freedom on the line in order to secure freedom for others.

We hope you get a lot out of the magazine and look forward to your contributions.

Yours for freedom,
Auckland Animal Action

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Animal Liberation

The ultimate realisation of a desire to achieve true freedom for all animals from the abuse and exploitation inflicted upon them by human beings.

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DEATHS

CRUMP, Barry (Crumpy). How appropriate that an individual who gained so much pleasure from killing deer, rabbits, crocodiles, pigs and other animals, fell victim to heart failure - almost undoubt-edly provoked by a flesh-centred diet.

Prime Minister Jim Bolger called Crump one of the great Kiwi characters: "In many ways he was a reflection of the best traditions of our history" he spouted. It is not surprising this poorly educated politician considers Crump's barbaric pastimes to be praiseworthy, considering Bolger's farming background.

We are sure the wildlife of Aotearoa will approve when we wish the "good keen man" good riddance. *J.M.*



Last-Minute Victory Saves Horses

The 11th hour decision to abort the planned cull of the Kaimanawa wild horses was met with a collective sigh of relief by many of those opposed to the scheme.

It was revealed by *The New Zealand Herald* in July that the Royal Forest and Bird Protection Society (one of the more ardent supporters of the Department of Conservation (DoC) and the management plan) actively encouraged its members and supporters to endorse the cull.

The census DoC agreed to carry out before beginning the slaughter confirmed the Department's belief that the herd numbered around 1800. However, representatives from those disputing this number were only permitted to witness part of the counting - putting even these latest numbers in doubt.

Coverage of a protest group gathered near Waiuru encouraged Grant's tours of Auckland to volunteer the use of two coaches to transport reinforcements south, while the media - mere hours before the change-of-heart was announced - reported that the cull would begin as soon as weather permitted. Ministers were no doubt aware of the willingness of some to risk arrest in an effort to stop the cull - which would have resulted in even greater media coverage of the issue and caused further political damage - when they decided against proceeding with the kill.

It is with some satisfaction that one imagines the fury Conservation Minister Simon Upton must have experienced following the backdown, having defended the cull so gallantly to the very end.

In an interview on National Radio's *Morning Report*, Kevin Smith of Forest and Bird - a driving force behind the campaign to destroy the horses - expressed his transparently insincere concern that the new strategy was *less* humane than the management plan it replaced. (The same individual spoke out recently in opposition to a proposal by Tipene O'Regan of Ngai Tahu to begin culling of fur seals. O'Regan claimed, among other things, that the seals were eating large amounts of commercially valuable fish!)

The replacement plan involves a muster in autumn, followed by sale of the assembled horses. While this is clearly a considerable improvement on the earlier plan, it will nonetheless see the horses suffer considerable stress, and should be opposed by all who wish to see the horses of the Kaimanawa left in peace.

If only the public outrage witnessed whilst the media remained occupied by this issue could be trained on those which remain. The time seems ripe for the people of Aotearoa to be made aware of other equally offensive crimes against animals. With this victory under our belt, who knows what could be achieved?

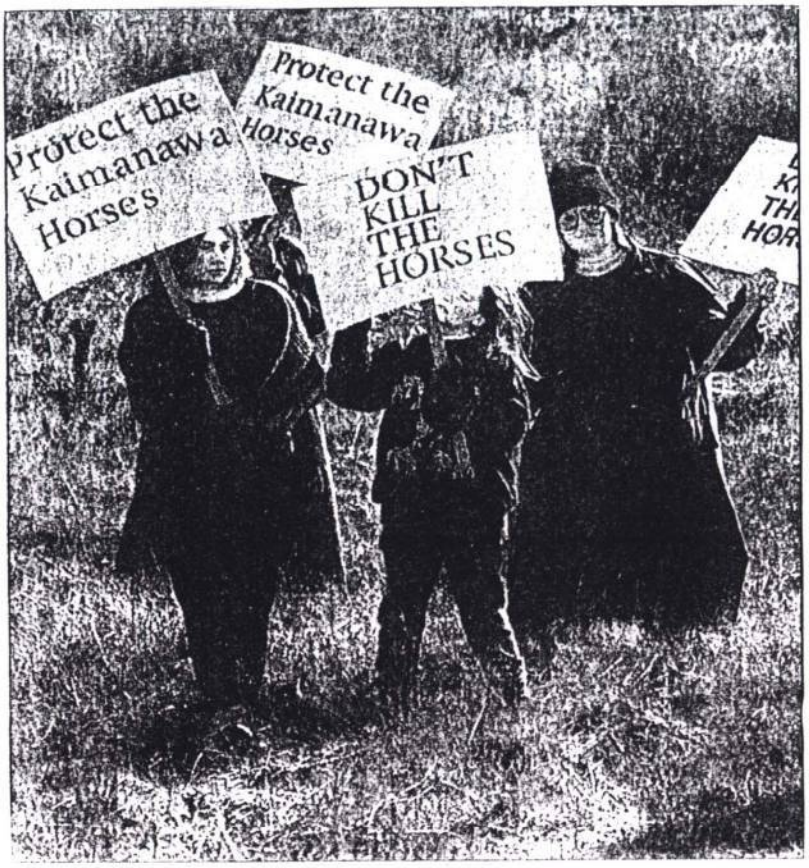
J.M.

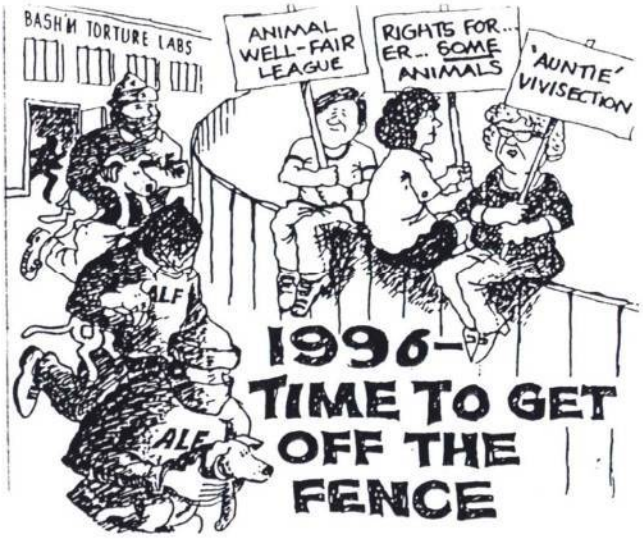
Red Nose Day Rundown

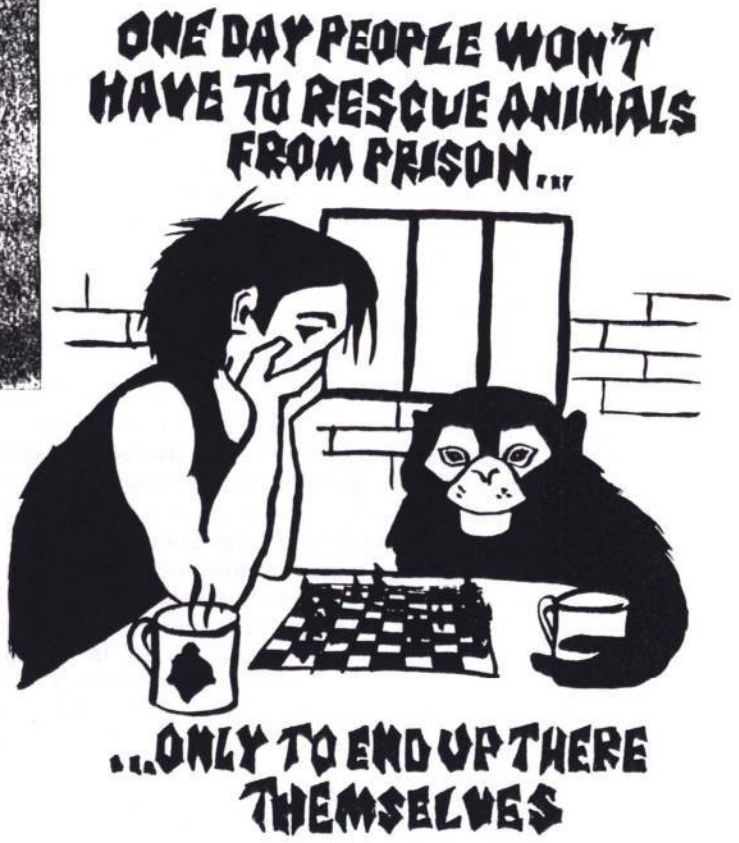
Red Nose Day, the Cot Death Association's yearly vivisection fundraising effort, took place on Friday 23 August. At the time of writing, Auckland Animal Action was planning activities to highlight the fact that money raised on this day is used to further the futile search for cot death's cause via vivisection.

The claim that Sudden Infant Death Syndrome (SIDS), or cot death, was caused by toxic gas emissions by certain brands of mattresses received the recent attention of the media. It was revealed that Japan - whose infant population of perhaps thirty times that of Aotearoa sleep on *pure cotton* - reports a total death toll from SIDS of *two*. Parents in Aotearoa were advised to use polythene mattress covers to protect their children from these emissions. *The Cot Death Association steadfastly refuses to investigate the possibility that this helps prevent SIDS.*

Evidence linking the DPT (diphtheria-pertussis (whooping cough)-tetanus) triple vaccine to SIDS also abounds. (See **Animal Research *T A K E S* Lives** - *Humans and Animals* **BOTH** *Suffer* by Bette Overell pp. 75-8.) *J.M*







Take on the Cancer(ous) Society this Daffodil Day!

The Cancer Society of New Zealand's annual Daffodil Day fundraiser takes place this year on Friday 30 August. As a substantial amount of the money raised on this day funds cancer "research" involving animals, i.e. vivisection, Auckland Animal Action intends to disrupt this year's collection wherever possible, and strongly encourages other groups and individuals to do the same.

The Cancer Society was, along with other shady organisations, responsible for the notorious booklet *Animal Research Saves Lives*, which attempts to justify the obscene practice of vivisection via unsubstantiable claims and outright lies. (See Bette Overell's **Animal Research *TAKES* Lives** - *Humans and Animals* **BOTH** *Suffer* for a comprehensive rebuttal of this arrant nonsense.)

Last year's Daffodil Day was marked by demonstrations in Auckland, Wellington and Christchurch. The Cancer Society's Auckland offices, along with the Auckland Medical School and a vivisector's house were visited by activists armed with spraypaint. The National Bank, who are major sponsors of Daffodil Day, closed two of its Christchurch branches for several hours after receiving hoax bomb threats. However, media coverage of the day focussed solely on the amount of money the Society had raised. This appears to be at least partly due to a request from the Cancer Society that the police not publicise any such actions. Activists intending to disrupt this year's proceedings should be aware that this request will in all probability be made again.

Anyone wishing to involve themselves with Auckland Animal Action's protest activities on the day should feel free to contact us. *J.M.*

BLOODSPORTS, BIGOTS, AND BROKEN WINDOWS

In early June, a friend and I decided to do a protest against blood-sports. A few weeks earlier the duck shooting season had started & thousands of ducks all over the country had been killed & maimed in the name of sport. Last year both of us had protested by going out to Lake Wairarapa at five in the morning with fifteen other people & spending several hours knee deep in mud standing between the shooters & the ducks. This was reasonably successful with several shooters packing up & leaving as soon as they saw us coming. We also convinced one shooter to go home after arguing with him for an hour when we found him preparing to sneak up on some ducks.

This year the two of us decided to target one of the shops who help promote duck shooting & also make a lot of money from this sick 'sport'. We had read an Animal Liberation Front pamphlet which described how any group of vegetarians or vegans could get together & do non violent property damage to animal abuse establishments, & so we did. At 3.30am on June 7th we painted anti hunting slogans on the walls of Gun City & The Complete Angler, a fishing shop next door. Then we put super-glue into the locks which as well as costing them money for new locks, would also delay the opening of the shop by a few hours the next day. Finally we used slingshots to shoot engineering nuts through two large plate glass windows. Unfortunately for us this set off an alarm & a passing security guard saw us running down a nearby street. A few minutes later a cop was pointing a gun in our faces. We still had slingshots & spray-cans in our bags (Important lesson: Never ever have a slingshot in your bag if you think you might be talking to a police person soon) & so off we went to the police station.

We both knew that the risk of arrest when involved with any illegal direct action was low. We both also knew that if we did get arrested the likely penalty would be nothing compared to getting blown to bits by a shooter, which is what happens to ducks every day during the shooting season. When we thought of all the animals suffering & dying every day in factory farms, laboratories & slaughterhouses all over the country & the world the risk of arrest & even imprisonment seems quite insignificant in comparison. Unfortunately for us, we were arrested, but we have no regrets about what we did. We will still be campaigning for animal rights (legally of course) & we will continue to support the Animal Liberation Front. As we are now known to the police we will not be breaking any laws or windows in the future, but we fully support & understand other people who use illegal non violent methods to damage the profits & property of those who exploit animals, the environment or people.

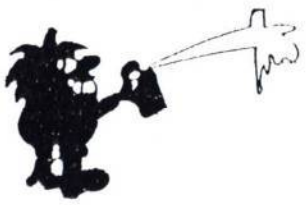
We were originally charged with the more serious offence of possession of offensive weapons (slingshots & a knife) but the police agreed to drop the weapons charges if we pleaded guilty to the damage. The evidence the police had was pretty convincing so we agreed to plead guilty to wilful damage.

While we were waiting to be sentenced we got a chance to see 'justice' in action. All it takes is a few hours watching the various court appearances to confirm that the legal system in this country exists solely to protect the privileged position of the rich & powerful. The racism, sexism, oppression & violence of the state is at its most obvious in the courtroom. The judge, court staff & the police treat everyone before the courts with utter contempt. Anyone who doesn't speak the language of rich white males in suits hasn't got a chance. On the days we were in court we saw a woman who was arrested for pinching a few pairs of socks from a department store get remanded in prison for two weeks until trial. Another women stole some sandwiches worth $10 because she couldn't afford to feed her kids & was fined $250. She won't be able to afford that either so will end up in prison too. One woman in court the same day as us had previously been ordered by the court to reside at her home address until her trial. Her partner had beaten her so she ran away. The court convicted her for breach of bail conditions! The judge refused to listen to her excuse. During the two mornings we spent in court we saw dozens of people sent to prison, most for minor non-violent offences like shoplifting, unpaid fines etc. Most were Maori & most couldn't afford legal representation.

We were convicted & ordered to pay reparation to the owner of the angling & shooting shop & given 100 hours of community service each to do. During our sentencing the Judge told us that we "didn't have respect for other peoples rights". This is quite an amazing statement coming, as it did, from a bigoted upper class fuckhead who had happily spent the morning sending poor people to jail for shoplifting!

We don't have any respect for a system that encourages racism & violence, & protects the privilege of the few at the expense of the many. We won't ever respect a system that says that people who kill animals for fun are respectable citizens while non violent vegans who damage the property of animal abusers are criminals.

Mark Eden.



The Fringe "Extremists"

A little rave on why groups and organisations should support the A.L.F.

The Animal Liberation Front, a name that conjures up images of violence and wanton destruction in the minds of the majority of animal welfare/rights organisations in this and other countries. Yet this "terrorist" movement has managed to liberate thousands of animals directly from the clutches of evil abusers in the two decades it has been going. On top of this they have caused millions of dollars worth of damage to others who get their profit and/or kicks from torturing animals, disabling them from continuing to do so. When A.L.F. activities manage to get on the news here, the media makes it's usual trip to some great spokesperson for animals like S.A.F.E. or the S.P.C.A. in order to get the "official" view on the A.L.F. This trip usually ends with the spokesperson saying something like; "Well, we don't condone this sort of behaviour" or "This just harms the movement.". I say ask the animals what they think. I'm sure you know what they would say.

Started about 20 years ago from a group of people who would go out and sabotage fox hunts the Animal liberation Front has grown to a world-wide decentralised movement. The basic policy of the A.L.F. is;

1. To rescue or liberate animals from places of abuse. The animals are usually taken to good homes and provided with proper care or wild animals are re released into the wild if compatible with the environment and if they have a very good chance of survival.
2. Cause damage to property/premises of abusers and/or places of abuse. The idea is to cause enough financial loss in order to stop the perpetrator from continuing the abuse.
3. Do not use violence against people or animals when undertaking actions. Self defence may possibly be justified but only the bare minimum amount of force is to be used, and EVERY SINGLE PRECAUTION should be taken so that confrontation with others does not happen.

There is no formal membership or controlling body and any vegetarian/vegan who undertakes direct action against animal abusers while adhering to the above policy can call themselves part of the A.L.F.

The support from legal organisations has been almost non existent apart from the now defunct N.Z.A.V.S' occasional mention. So I think it's time groups and organisations got their heads out of their arses and spoke out in support of activists who risk so much to save the animals these groups claim to be fighting for. Although I'd love it, I don't expect all the mainstream organisations to become A.L.F. supporters groups, but they should take a stand and be willing to at least explain the motives for the actions without hastily trying to distance themselves from it. It seems to me that these people who are quick to put down activists just haven't quite understood what animal liberation is about. It is a struggle to liberate animals, not increase your membership, not to sacrifice some to save others and not to ensure your employment. All realms of action to save animals must be considered valid because we are fighting a battle where millions of lives are destroyed every week by the greedy and powerful and it must stop - NOW!

What I believe a lot of people don't fully comprehend is that the creatures that benefit the most from direct action are the animals themselves. The activists don't seem to get anything from it, the animal can't say thanks and if it's a liberated animal it could well be off to another home and may never be seen again. As well as this, the indirect saving of an animal through property damage doesn't necessarily involve a specific animal that the activists can save yet they still risk arrest. The actions are completely altruistic and the risks so real that I cannot help but admire those that take that step outside the law and into the realms of direct action. For these reasons I have to support them and believe that all people and organisations who claim to want to free animals must support them also.

A.K.

ANIMAL LIBERATION



BY THE ALF

SWEET REVENGE

1995: West Coast, NZ: A farmer went into the bush to shoot cattle, he say's he knew they were "stroppy" because he'd shot some in the morning. He found one cow but when he went to shoot his rifle jammed. He looked up to find the cow's head coming at him. It was only the presence of his two dogs that stopped the cow attacking again. The farmer crawled 2km on a broken leg & waited four days to be rescued!

Lets start talking about Animal Liberation

By Snotty Frog.

The animal rights movement in Aotearoa has been dominated by two groups, Save Animals From Exploitation & the New Zealand Anti-Vivisection Society. These two groups have had very different ideas on how best to fight animal abuse & a huge split in the movement has been the result of these different policies. Both organisations have been dominated by people who don't care about the people they work with; are very authoritarian; & have no idea how to attract the new activists the animals so desperately need.

NZAVS has campaigned against vivisection solely on the grounds of medical invalidity. This has been done in a very aggressive, no-compromise way which has led to a lot of success, but a lot of good activists have been driven out along the way. NZAVS is a dictatorship with no room for debate, criticism or discussion. For several years the number of active members of NZAVS has declined to the point where recently the whole organisation was closed down due to lack of active members. (The decision to close down was made by one person & all details of the winding up of NZAVS have so far been decided without any input from the members who donated all the money).

Although NZAVS used the very effective "Vivisection is Scientific Fraud" method of argument, it also inherited from Hans Ruesch a very dogmatic and paranoid way of dealing with other organisations. Although as we shall see in the next paragraph, there are many things about SAFE which deserve criticism, NZAVS was so afraid of contamination by impure ideas that they isolated themselves from the rest of the movement. Although all animal rights activists are concerned about vivisection, many do not know the very effective scientific arguments against vivisection because NZAVS goes out of its way to avoid contact with anyone involved in 'animal rights'.

SAFE have been dominated by reformist animal welfare arguments. The small group of people who have been at the top of the SAFE hierarchy for nearly twenty years, are all meat eaters who do not believe in animal rights & insist on working with the system, the same system that kills thousands of animals every day. Although the structure of SAFE is slightly more democratic than NZAVS the organisation is still dominated by a small group of people who control the public image of the organisation; the finances & the direction of campaigns. These people believe that promoting free range pork is an acceptable way to fight animal abuse. In common with the NZAVS leadership, the people who control SAFE do not allow initiative from below & insist on closely supervising everything that everyone else in SAFE does.

Unity

These two different philosophies have divided the movement for at least ten years & unity in the Animal Rights movement seems a long way away. But the fact is neither of these two philosophies are Animal Rights philosophies. Any loyal NZAVS person will tell you that they are an Anti Vivisection organisation & that 'animal rights' is a counter productive & dangerous way of thinking. The thinking of the people at the top of SAFE is clearly reformist animal welfare, not animal rights or animal liberation.

So we have the strange situation of an animal rights movement which has been dominated & torn apart by two opposing factions, neither of which believe in animal rights!

The idea of a unified movement for animal liberation in this country seems a lot more possible when you talk to many of the ordinary activists on both sides of the fence. You find that there is a common way of thinking. Most of the active people campaigning for animal liberation in this country have fairly similar views. The difference of opinion is only between the leaders of the various organisations. Both leaderships are out of touch with the majority of the animal lib activists in their groups. Most of us are vegan & those few that are not vegan believe that a vegan lifestyle is the only way to eliminate animal abuse. Most of us support the Animal Liberation Front & see government & capitalism generally as responsible for the continuation of animal exploitation & support illegal direct action against animal abuse. We don't believe in reform, we want the abolition of all forms of animal abuse. We don't want bigger cages for lab rats, we want NO cages. We see animal liberation as part of a wider movement including human rights & environmental protection; we are often involved in groups working on these issues as well. Most importantly of all, we prefer working in non hierarchical groups, organised collectively so everybody gets a say into how the group is run.

We have let the movement be dominated by authoritarian people who do not believe in animal liberation. Because we are not confident enough, they have controlled the public image & direction of our movement. We need to be more assertive in promoting our views. If we believe that the only way to a cruelty free life is to be vegan then we must say so. If we believe that illegal acts of sabotage against animal abusers are a legitimate & important part of the animal liberation movement then we must actively support these actions & explain to the public why they are necessary. If we believe that animal liberation is an important issue for everybody then we can't isolate ourselves, we must work with other progressive political groups.

The old conservative leadership of our movement does not represent the beliefs of the activists who are actually doing the work. This has been allowed to happen because they are confident & sure of their beliefs & have naturally moved into positions of

control. The views of the majority of people in the movement have been ignored because we have not been as visible as we should be. We have to be more confident, we know we are capable of organising campaigns, writing leaflets & posters, dealing with the media, so we should not let these leaders tell us what to think, or to speak on our behalf.

We can (& must) do this without being authoritarian & bossy like the present leaders of the movement. We should challenge those people who have risen to positions of power in the movement. If a few vegan ALF supporters took over the top positions in the movement this would not be much of an improvement. The problem is that the structure of the national groups means that a few people can dominate the movement for yrs & yrs without any accountability to the rest of the movement. Control of the resources should be held locally by the activists who use the resources, not by some far off head office.

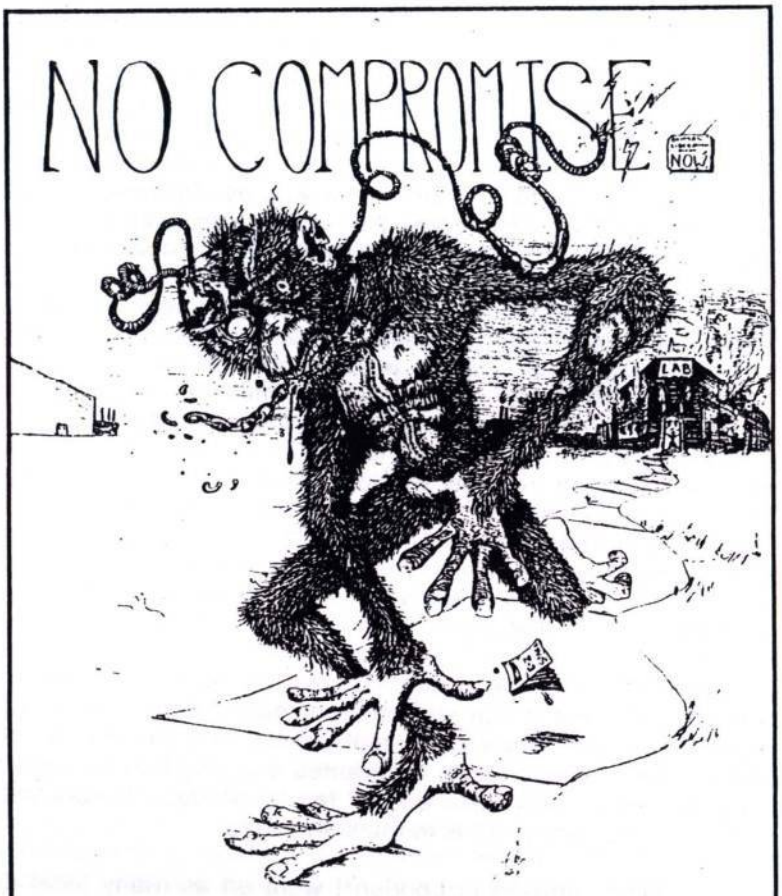
What to do...

1. Discuss & promote our ideas. Promote veganism, & animal liberation. We can do this by writing & distributing our own leaflets & magazines in the movement & by encouraging discussion of different ideas at meetings of animal rights groups.

2. Network with other progressive groups. They need to learn about animal liberation from us. And we need to learn organisational skills from them. We will find that we have a lot of ideas in common & will get involved in each others movements. Organise workshops on Animal Liberation at events like the Annual Anarchist conference, National Peace Workshops & other gatherings of radical activists. Approach environmental groups offering to host a discussion on the links between eco stuff & animal Liberation. Do the same with peace groups, women's groups, etc. These groups will be quite open to having interesting outside speakers come to their meetings with a well prepared presentation on the connections between their work & the animal liberation movement. Many of the people in these groups are already vegetarian or vegan but are not involved in the animal liberation movement ... Yet.

3. Become more assertive within the movement. Make leaders more accountable to the movement. We should tell them what to say to the media & what campaigns we want to do. Instead of letting them tell us what to do. Demand that decisions are made by collective meetings of the groups we are in.

4. Organise ourselves. In the past people have relied on existing national groups. We need to form independent animal rights groups. If the local branch of SAFE is a collectively run pro vegan group then join in, if not, find some people with similar views & form your own small group.



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The A.R. Scene Overseas...learning from others

I have recently returned from holiday in the US and UK and thought people might be interested in a rave on how the AR scene is over there (from my perspective anyway!).

My first stop was the US, I stayed in Orange County just outside of Los Angeles. Without any contact addresses it was hard finding people initially, but I managed to contact a group called Orange County People for Animals. Everyone in America has answering machines and trying to speak to a human voice is almost impossible. I tried OCPA for about 2 weeks before I managed to speak to someone in person. They told me of a demo they were doing outside a poultry conference at some posh hotel so I went along. They were the usual sort of people, a variety of young, old, extreme and tame. We only had about 10-12 people there, doing what would be in New Zealand a pretty average demo, but the media was everywhere. Numerous TV stations appeared as well as the print media, and of course so did the cops. The demo ended with one person arrested for refusing to leave the premises when he got inside the building, but other than that it was decidedly average.

While on the demo I met a woman who was involved in a group called ARDAC (Animal Rights Direct Action Coalition). These were the people that I wanted to meet. They were really friendly, showed me around, taking me to heaps of vegetarian, and, a new experience totally vegan restaurants. The first ARDAC demo I went on was a McDonalds one. Because I didn't have transport they came and picked me up. Once there it was revealed to me that they had a dead cow on the back of their pickup truck, and they were planning to take it through the drive thru; Interesting touch!. We left for McDonalds, they drove the pickup with the now very smelly cow, through the drive through, stopping there for what seemed like ages. The people sitting on the back of the truck carried signs saying "This is your lunch" and "still Hungry". ARDAC is one group that is not afraid to undertake Civil Disobedience and it was great to meet some active activists. This was the main group I spent time with, and of course people that they knew I also met. Now that I'm back home I hear about things happening over there and know who the people are which is also kinda neat. It was an inspiring few weeks having been active, made contacts and enjoyed myself. Then I went over to the UK...

The UK scene is much more developed, the numbers of people involved are really encouraging. One thing that is really neat is that anyone involved in animal rights in any really full on way is vegan, its logical I guess, but its seen as the only really consistent position. Here you can sometimes feel isolated, different, too radical there I just fitted right in. It was taken for granted that any large animal rights demo's/rallies would be totally vegan, the groups there promoted veganism and all the food available was vegan. But I guess the best way to give people a feel for what it is like over there is to tell some tales...

While staying in London I went on as many local demo's as I could find, or afford to get to, this is easy because all the active groups hand out diaries of actions for the month, you just pick one up and almost every day you can find something is happening. My first impression was very reminiscent of home, a demo outside a chicken slaughter house in Petticoat lane markets was planned. It was to start at about 11.30am. I arrived just after that and no one was to be seen. We hung around for a little while till a couple of others turned up, apparently this was typical, people arrived in dribs and drabs till a group of about 10-12 people were present. This meant waiting over an hour for those of us who actually got there on time, this is unfortunately very similar to what happens here, but then this was a regular demo it happens every week, same time same place so its probably not the most exciting thing for them. Then the yelling began, this is where the scene is notably different from that here, where we are polite, quiet almost ashamed of being a nuisance there was no such aura of apology. The protesters were angry and rightly so, after all they were not the social misfits, the people buying the chickens were, and they were made to feel it. Whistles were blown and the abuse began. This sounds terrible but it felt really neat to be around people so sure of themselves and their beliefs. SCUM! FUCKING MURDERERS! ASSHOLES! Customers to the chicken slaughter house got bombarded with abuse, anything people could think of. I must say that I feel that some of the abuse went over the top, OK abuse them for what they are doing but they also made fun of the people by picking on their peculiarities or weight, race, strange hairdo's etc. which was not really relevant and in fact was plain bigotry at times. But I can see how some abuse serves a purpose; it makes the people feel uncomfortable, they scuttled away embarrassed, it made them feel like they were socially unacceptable. This is exactly the way that they should feel, their actions are heinous.

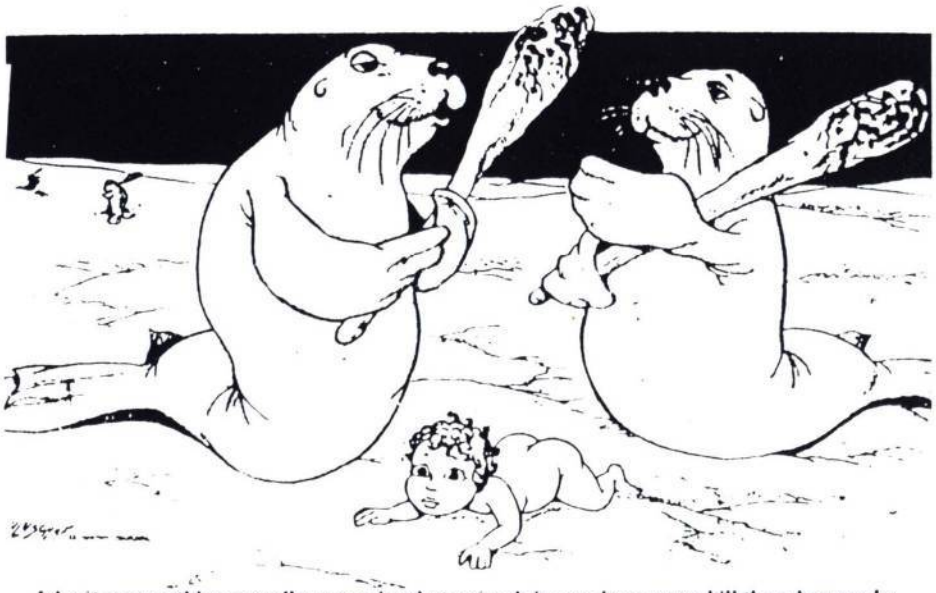
So the scene obviously has a lot more energy than here. Just how much I was not aware till I attended another demo, this time outside an agency whose job it is to spread positive propaganda about vivisection and its benefits, the Research Defence Society. The demo was large but quiet and orderly, in the UK the police make you stand behind metal barriers, they mark out an area for you which you cant move from, its like being in a cage. Apparently this is to stop you from obstructing the footpaths. The demo finished and someone suggested that we move to the next place, a hospital that has vivisection laboratories by way of a fur shop. The crowd of around 40 did this. Once at the fur shop things suddenly escalated. Whistles began to blow, people tried to push their way inside the store, a security guard inside the shop picked up a big stick and began to push people out with it. Then a couple of cops arrived and secured the doorway, people stepped back a bit and started yelling abuse again. Then we moved

away, someone suggested we move on to another nearby fur shop as few cops had arrived yet. This we did. When we got to the next fur shop the whistle blowing and yelling began again, the shop doors were securely shut, so people began banging on the shop windows. One policeman turned up. All of a sudden a window smashed near me, I think it was actually an accident, banging too hard, a few people ran and the cop followed them. In the commotion another window was broken. One girl was arrested. Soon more cops turned up and everyone began to disperse in different directions. This was a totally new experience, people smashing the windows of a fur shop in broad daylight!

The demo at the hospital later that day was particularly inspirational. I know the arguments against vivisection but admit have always been intimidated by medical professionals. At this demo I saw ordinary people enter heated debate with pro-vivisection doctors and they stood their ground. Often making the doctor and med. students admit defeat. It was truly encouraging to see the ideas being used in practice. I gained much more confidence when talking on this issue now.

It is true to say that the scene is a lot more violent in England than here. When you examine the movement it is understandable to see how things have got to this point. Hunt sab groups regularly get into scuffles with huntsmen, brawls are not uncommon. I've read one story about some huntsmen getting hold of a hunt sab, overturning his van and beating him with a baseball bat. These type of stories are not uncommon. The news pages in the UK zines are filled with almost as much news about attacks on animal rights activists as sabbing successes etc. The first casualties in what is rapidly turning into a full on war are appearing. The most well known is the murder of Jill Phipps, who was run over by a lorry carrying live calves for export. As the number of people within the animal rights movement swell it is not surprising that things will escalate, the conflict increases as more voices will carry more power and be more of a threat. Also many of the people who have been beaten or killed have close friends and family within the movement, and their injustices just add to the anger that is already felt towards the animal abusers.

It was neat being part of things in England for a little while but it is also nice to be home. Its great feeling part of a large powerful movement but I think that people can make more of a difference here. The animals have such a small voice here, here we are needed most. England shows what potential the animal rights philosophy has within it. In England there are over 180,000 vegans, 2000 people a week turn vegetarian its an exciting place to be. You can buy vegan strawberry trumpets, soy cheese that doesn't have casein in it and actually tastes like cheese, 'meat pies'. When you say your a vegan people know what you mean and its probably easier to find a vegan partner (because there are more of us, not because English people are easy!) But in many ways, there, you're just part of a larger thing. In New Zealand I think its possible to make more of a difference, when there is no body else really saying much you will be heard, your efforts seem louder. Its up to us to take from the English and American scenes what we need. It was cool to visit those people and places and carry back some of their energy but now the hard work starts. I encourage everyone to read the mags that come out of these countries, they offer much advice, we can learn heaps from them and get much inspiration. Use this to keep you going when everything gets too depressing. Yes we have it tough in New Zealand, we are one giant farm, one great animal abusing machine, a place where Barry Crump and people like him are applauded and upheld as national icons. That is why it is doubly important that those of us who are here and who do care, get up off our bums. We can make a difference here. Three more people turning up to the local animal rights group protest can double their numbers, a couple more volunteers can mean the local animal rights shop opens a few more days a week, or that a stall or tabling event actually happens. In a nation where most people do nothing, even a modicum of effort goes a long way. The battle is harder, and we have a lot further to go...but then you have to start somewhere.



I don't see anything morally wrong in what we're doing, as long as we kill them humanely.

HOW RADICAL IS TOO RADICAL
- Drawing the lines

THE PROBLEM



A person recounts sights at a slaughter house:

"They were intelligent enough to know... I'll never forget the one pig who came forward, with great difficulty, after spotting us by the wall, she sat down with muck beneath her feet, turned her head slightly, just enough and lifted her gaze to meet mine. And, God, the only answer I had for her was an inaudible "I'm sorry". She never heard me.
"But I hear her, I hear her screaming every time I join someone in the checkout stand whose purchasing ham or bacon. If only they could hear her.

It is important to read such accounts so that the 'brainwashing' is incomplete, so that we can break out of the trained desensitisation that society forces on us in an attempt to hide the brutal reality of its crimes. What we feel when we see meat should be intense anger, the type of anger that we feel after watching a video on vivisection or reading eyewitness accounts of brutality, for this is the reality. These moments of feeling are 'moments of truth' when the sleep is broken, we are at last fully aware of the reality of our actions and those of others. When we watch the vivisectors we feel no mercy for them; the reality of what they do is so horrific that we realise they must be stopped, immediately. It is then that we see that one more ounce of pain to any animal is too much. By allowing change to be gradual and slow we in effect discount the lives the final animals, they are the last 'sacrifices'. Would those last animals agree that just a few more lives is OK, just them, then it'll stop. If it was me in that situation it would provide me with no consolation. We need to keep in mind the plight of the individuals. Vivisectors and meat-eaters rights must be secondary. But we watch the video's, we read the articles and then we put it down and go away and the numbness grows. Some would say that we calm down and think rationally but is this true? Or is this just apathy, and because most people live their entire lives in an unthinking state of apathy, we have mistaken this state for rationality, objectivity. Would any one have risked their lives to harbour runaway slaves, to hide Jews from Nazi's, if after reading or witnessing a killing or cruelty they had just gone home and decided to think 'sensibly' about the situation. The true horror of the situation is so immense that such apathy is akin to murder in itself. To do nothing is to condone. If it is OK for us as vegans and 'animals rights activists to ignore such actions and do nothing how can we ever expect to change anything. How can we blame others for being de-sensitised and apathetic, when those of us who know more do little, perhaps we are even more to blame because we know the full reality and still we do nothing. Its like the vegetarians who after being told of the links between the dairy and meat industry still refuse to change, yet continue to talk about what they are doing for the animals, and how much they 'love' the animals. It is worse to know and do nothing.





THE SOLUTION

Question: If you were actually witnessing this right now would you try and physically stop this person from continuing to harm this animal? Would you feel bad about taking violent action if it resulted in saving the animal and probably many others? If stopping the person from committing the torture necessitated harming them i.e.. Breaking an arm, hitting them with a heavy object, would you think it immoral to do this? Probably not. Therefore it is strange that most of us do nothing even though we know of people that carry out such horrific acts, unless we witness the torture we will probably not act in such a direct way to stop it. This means that acts which can be hidden get 'excused', because most people never get angry enough to act unless confronted directly with the evidence. In reality the torture is just as horrific even if we don't see it, and we should act just as emotively and quickly to combat the crimes. The animals will be just as thankful, the effect is the same. A book by Screaming Wolf cites one apt example here.. consider this: your mother is being violently raped. What would she want you to do? Ask the person politely to stop, or blow them away? Make the situation worse, she is being raped every day and all the people in a position to legally stop the rapes are rapists; this is the reality of the situation in regards to animal abuse. Would it be acceptable to wait years for legal methods to work, when every day your mother is raped again? Or would you feel obliged to intervene to stop it immediately.
Think about it, every day we allow things like this to happen to animals. We allow it because we settle for an indirect approach. In fact the majority of animal

rights activists seem willing to accept this situation. Some even preach it as 'the way to go'. Most national animal rights groups take this slow, 'legal', 'respectable' route.

In the end some crimes are just so horrific that they should not be tolerated for a single second more.

The slow phasing out of brutal practices is unacceptable, what if one of the last 'sacrificial' lives was someone you knew? 'Just one more life' is NEVER OK. The more I think about it all, the more I agree with the following quite 'radical' positions: (Paraphrased quote)

"All innocent life is sacred and must have the right to live out its natural state of existence in peace, without interference. People should only be permitted to do as they please so long as their actions do not harm in any way the rights of others. Any action that interferes with such rights, cannot be considered a 'right' in itself and should not be tolerated. People who hurt or destroy life around them or create a situation in which such lives or their quality is diminished can no longer, themselves be considered innocent life, in turn they should have no rights. Their rights in effect become forfeit."....

"There are millions of mindless, unquestioning, and uncaring people in our schools, in our government and in our homes raising a future generation of children. There may be hope for the future but not if our children are raised under such poor guidance. The cycle of degradation must stop. Control must be taken away from these people who cant handle true responsibility. People that care more about societies conditional thoughts than the lives and rights of others should kill themselves right now, it is this type of greed that takes from the earth and gives nothing in return. They are useless. Its true that if your not part of the solution you're part of the problem."..."If they continue to place themselves above livings beings more innocent and deserving than themselves, if they continue to partake in cruelty, they are nothing...Just because they were brought up learning to live a certain way does not mean that it is the right way. There is no excuse. "

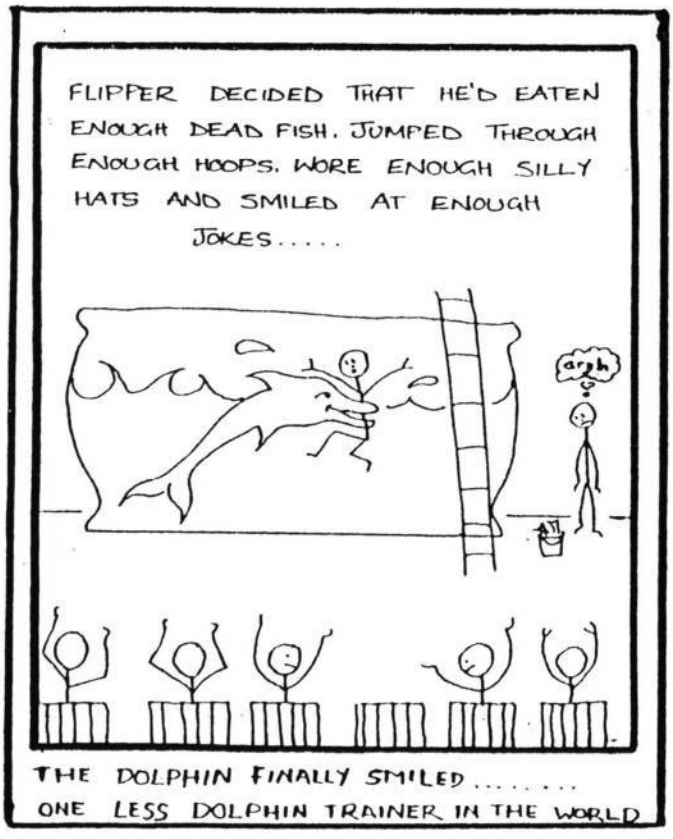
It is bizarre how society affects how we think about ourselves, those who decide to take action are automatically labelled, 'vandals', 'hooligans'. Yet think of what they are really doing.

- Spray-painting the side of a slaughter-house is not vandalism it is getting the truth out.
- Freeing animals is not terrorism it is liberation.
- Distruction of machinery used to kill is not terrorism it is disarmament.
- Harming a person in order to save an animal from torture is not assault it is defence.

It is incredibly sad that society has got to the point where it is so evil that it is considered a crime to rescue animals from certain death or pain.

It is ironic that the only ones left who really care, the only really civilised, humane and caring individuals must hide in fear of fine or imprisonment when they are the only ones doing what is ethically and morally right.

While I agree that some people can be made to change through appealing to their more caring side, I believe that the type of people who consistently abuse and kill animals often have no such consciences to appeal to. Just look at what they can do. People who routinely carry out such horrific acts have obviously become so desensitised to the suffering that they can almost be regarded as irredeemable. Fear is a far greater and certainly much quicker motivator for such individuals. We need to add a significant risk factor to certain activities, animal murderers and torturers will only stop when it becomes too 'dangerous' politically, socially and physically, for them to continue. It is up to us to create this situation. I do not believe that harming people in order to save animals is the best choice; I do not usually condone any form of violence but society denies us more preferable options. If it was possible to protect the innocent by imprisoning the murderers this would not be an issue but when there is no such means of redress and when they murder every day what is left to us? Dismemberment or crippling of abusers so that it becomes physically impossible for them to harm any-one any-more is one compromise. No one is killed, but the torture stops. Justice department razor blades positioned in rat traps delivered to mailboxes of animal abusers do seem to have worked in changing the activities of these individuals. **How to vivisect without any fingers, is a valid question.**



DID YOU KNOW THIS WAS VEGAN?

When so many things contain so many additives it's hard to know exactly what is safe to eat. Many products have long lists of numbers on them, many of these can come from either animal or plant sources and this is usually not specified. A common example is lecithin which can be soya or egg derived. We are starting the long process of checking out some basic foodstuffs and household products, finding out which one's are vegan. Our definition of vegan is the one the vegan societies in the U.K and U.S use- as including no animal products at all; including honey and cochineal-[derived from the cochineal bug]; and not being tested on animals- either finished products or ingredients. This process will entail obtaining information from the companies themselves; not just reading labels which anyone can do. Any queries are welcomed, if you ever have a problem with anything we list please don't hesitate to contact us, we would rather know if we have made a mistake, so that we can rectify the situation.

BREAD

Many bread's contain the number's 471 & 472's, these are mono- and di-glycerides. These can be either animal fat or vegetable fat. Many breads also contain the number's 481, 482. These are milk derivatives. Only a small number of breads do not contain these. We will continue to search for other brands but at present we have only found the following to be vegan:

Reizenstein's

Only a small selection of Reizensteian's breads are vegan, these are the ones that contain no 481; 482 numbers. The 471 and 472 numbers in these breads are vegetable fat not animal fat.

The following Reizenstein's breads are vegan:

- Reizenstein's Traditional OATBRAN Sandwich Bread
- Reizenstein's Traditional OATBRAN Toast Bread
- Reizenstein's Traditional 2 Crusty French Sticks
- Reizenstein's Traditional 6 Crusty Kaiser Rolls

BISCUIT'S

ARNOTT'S

FARMBAKE COOKIES: Peanut Brownies.

The query we had here was over the peanut butter used in the cookies. Some peanut butter's have those 471's in them which as mentioned above can be animal fat. The supplier of the peanut butter that Arnott's uses is Santiarium, which is a vegetarian company so that all it's 471's and 472's are vegetable fats.

VEGEMITE

For years there have been rumours that vegemite was not vegan, so being long time vegemite lovers we decided to check this out. Vegemite contains lots of vitamins- niacin, thiamine, riboflavin; these can be derived from either animal or non animal sources. The vitamins in vegemite are manufactured synthetically, they are not derived from animals.

SWEET REVENGE

1987: Iowa: A blood-sports enthusiast flushes out seven deer & closes in on his prey near a ditch. The deer jump the ditch, landing on the deerstalker & breaking his neck!

DODGY STUFF

BEER & WINE: Most beer & wines are clarified using isinglass which comes from fish bladders.A few brands of beer are OK & we should have some of them checked out for the next issue. However wines are difficult to pin down as whether isinglass is required to clarify the wine depends on the individual batch, so changes from year to year & brand to brand. On the positive side Spirits are fine.

CIGARETTES: Cigarette companies are some of the biggest, badest vivisectors. They either experiment on animals or have large vested interests in the vivisection industry. Tests involve safety & toxicity tests using animals.

COCHINEAL (E120): A commonly used red food colouring derived from crushed up bodies of cochineal bugs.

CONDOMS: Most brands of condoms contain animal ingredients & are tested on animals. Condom manufacturers force feed spermicides & lubricants to animals to test their toxicity. They may drip these into the animals eyes & rub them into their skin causing severe burns. Non tested vegan brands do exist overseas. We will check out if they can be obtained here. DUREX are esp. evil & should be totally avoided.

FILM: All camera film contains gelatine. Even Fuji film.

HOT CHIPS: Most vegans/ vegetarians check that their take-away chips are cooked in vegetable oil but few check that they are also pre-cooked in vegetable oil. Most takeaways buy their chips pre-cooked; they are usually pre-cooked in BEEF FAT. Ask to see the bag that their chips come in. It is more expensive for takeaways to buy their chips pre-cooked in vegetable oil so few do; even those that advertise 'cooked in vegetable oil' can be dodgy.

SHELLAC (904): Shellac is derived from animal sources- the feathers of birds. It is a common ingredient in CHEWING GUM. Also any WAXED FRUIT you buy can contain bees wax &/or shellac.

A VEGAN PERSPECTIVE ON CONSERVATION ISSUES IN N.Z.

I am a conservation biologist, an ecologist, yet I am also a vegan & an animal rights activist. Many automatically assume that conceptual conflicts would occur over certain issues, the most obvious being that of introduced species & 'pest' management. Yet I have never found my goals to contradict. For example it is perfectly possible to be a conservationist yet be opposed to current 'pest' management practices. This is because current arguments used to justify eradication projects & funding for trapping, shooting & poisoning of species like deer, rabbit & possum are inherently flawed, based on economic & cultural considerations, with primarily selfish motives. The conservation arguments used are usually invalid, based on old & outdated thinking & theory. Basic & blatant contradictions occur. For example no link has ever been established between possum browsing & the decline of certain native tree species; like rata and kamahi. Yet such misconceptions are consistently promoted & thus widely believed by the public. Little of the modern theoretical debate & thought that exists within scientific circles is translated into conservation practice. Perhaps I've just been a vegan too long & look for conspiracy plots everywhere, but the more I learn the more cynical I get. It is important that we start to ask more questions, especially about why such information blockages occur. The scientific & ideological debates that exist; & yes both occur; are kept 'contained'. This article aims to highlight some of the newer arguments that exist because they are raising some interesting issues.

Conservation in New Zealand has much to do with Restoration projects & threatened species management /recovery plans. Both objectives usually involve the eradication of introduced species, & are used as justifications for 'pest' management initiatives. Yet 'pest' management is seldom the best answer to these problems, it is too simplistic an approach. In fact the current preoccupation with introduced species often serves only to side-line the real more complex issues.

One basic question few conservationists have adequately answered is: What are we restoring?
We need to remember two central things here; Nature is not static & Change is natural. Restoration often involves conservationists trying to recreate a past environment, it is the imitation of a past habitat. The logic to this approach is based on several underlying & questionable assumptions. Restoration aims to recreate the forest situation at a specific time but the New Zealand habitat is a highly changeable one, our forests go through cycles hundreds of years in length, it is quite possible for a single piece of land over a thousand year period to see several forest types come and go. When we try to perpetuate a specific forest type we create an unnatural situation. It is also a value judgement, it assumes that past environments are preferable, & that specific habitats are more valuable. This is subjective.

Often the goal is to restore an area to its condition prior to human arrival. That restoration is to a pre-people state reflects the fact that people are considered 'unnatural', a pristine environment is always assumed to be one without human influence. This, again, is subjective. They believe that it is not just change that is 'evil' but specifically human induced change, & this sadly is where introduced species come under attack. Because people are 'unnatural' it follows that animals brought here by us also become negatively labelled. Yet we must always remember one basic thing, the introduction of animals to a foreign environment has occurred often & without human intervention many times in the past. For example North & South America were not always connected, when the continents became joined through the process of plate tectonics, two sets of very different animals came into contact, & many extinction's occurred. This is natural. It is called in Darwinian terms 'survival of the fittest', it is evolution guys! Thus another option to eradicating introduced species would be to let them adapt to the new environment. This idea is currently being debated, the argument concerns the Kiore or Polynesian rat. The rat arrived with Maori & has thus been here for at least 500 years. Although the Kiore has been blamed for contributing to the decline of many native species, especially birds through the eating of their eggs some are now arguing that since the Polynesian rat has been here for so long they have probably done most of the damage they were going to do. This has led to a new discussion; whether introduced species should be allowed to adapt & establish new roles or niches for themselves within N. Z. Because of the lengthy period that the kiore has lived here its situation is more complex. While disadvantaging some species of native birds the kiore may also have inadvertently aided others that were more 'rat resistant'. These species probably have to compete less for food & space. If the rat is killed off, this situation may reverse. The situation we are looking at is complex; ecology is never black & white. I do believe that we should try & prevent new introductions, we have more control over our actions so it is our responsibility to try to minimise the risks to native species. At present this 'responsibility' consists of blaming other animals for our lack of foresight & stupidity, it is they that pay the cost. We are expert at passing the buck.

Another issue is that of feasibility. It will never be possible to recreate past environments accurately, we do not have enough information about them to do this. Many of the original species are now extinct, large browsing animals have huge impacts on their local environments, the Moa probably significantly controlled forest composition by selecting against more palatable species. We may never know what a Moa inhabited forest looked like, we will certainly not be able to recreate one without them. Also **it is never going to be feasible to eradicate all introduced species**. Most conservationists realise that 'pest' control can not be a solution in itself, it is at best a temporary fix. For many native species, constant, ongoing & active management is required just to allow them to survive another year. Given this we should be

asking whether or not we are just prolonging the inevitable, many species (especially those on the mainland) are never likely recover. Yet most projects are still labelled 'recovery' plans & marketed to the public on this basis, it is a cruel con game perpetuated for dubious reasons.

We constantly under-estimate natures coping ability in regards to natural problems. Because introduced animals evolved in a different place they are usually not well adapted to local conditions. Many animals would naturally die off if it were not for direct human interference. Most 'noxious' animal populations only became established after numerous & widespread introductions. Those introduced only once or twice died off naturally. Many introduced species only persist because of the specific environments humans perpetuate. For example rabbit populations are only 'problematic' in a tiny area in the South Island where farmers, through stubborn persistence, continue to graze sheep on extremely marginal land that should never have been cleared in the first place. Only where severe overgrazing by sheep is allowed to occur do rabbit numbers grow to plague proportions. (Sheep do as much damage but are seldom mentioned). Through-out most of N..Z. rabbits are a non problem, where-ever the grass is able to grow longer rabbit infant mortality is high due to natural illnesses such as pneumonia,, predator numbers are also higher in this setting. In reality the 'pests' are seldom the real problem, they usually represent secondary factors, more accurately they could be called the 'scapegoats'. There has never been any question about who the biggest 'pest' is, it is humans.

If humans were eradicated many other introduced species would follow. Even possums supplement diets from local orchards. If our environment is not used to coping with other introduced animals it is even less able to cope with human occupation which is much more widespread & prevalent. **If we refuse to first eradicate ourselves we must accept that change is inevitable.** If we are unwilling to deal with the primary problem we must accept that we probably will never be able to 'fix' the situation. It is illogical to blame other species, when they are only a small part of the problem. Conservationists even refuse to deal with the second largest 'pests' our domestic & companion animals. The amount of land that is reserved preferentially for livestock is huge. A society that truly wished to help its endangered species would first become vegan, think of the amount of land that could be returned to our native species if just this was done.

Thus 'pest' management serves little purpose. It is dubious whether it is even possible to eradicate most 'pests' & in any case they are usually only a small part of a much larger problem. Surely it is not unreasonable to demand that 'pest' management have a point, at present it seems to need no goal, no objective. The means has become more important than the ends. Given this we must ask why we continue to try & achieve it. We must ask who perpetuates it & why. Economic, cultural & social factors are central, certainly not 'science'. Pest management provides profits for hunters, research scholarships, a large proportion of the conservation budget is allocated for it, many jobs in this field exist... Arguing against pest management as it stands today threatening to many.

Part of the reason why much conservation management is unscientific & overly pre-occupied with eradication projects is because the people who are in control consistently place other concerns first. Often those who do the actual 'wildlife management' barely deserve the label of conservationists, many forest rangers could more accurately be described as recreational hunters. I will never forget my first contact with a forest ranger, I was on a field trip for a forest ecology paper I was doing at Uni. One evening the park ranger came down to give a talk on what he did. The talk consisted of a protracted recounting of his hunting exploits interspersed by slides of various traps & slaughtered animals. In fact he seemed little interested in anything else. I had naively expected the talk to cover such things as the gathering of ecological information (necessary to help species recover), basic things such as inventories of species diets and home ranges, recordings of successful matings & pair bondings, mortality statistics, favoured habitats or at least other active conservation procedures like supplementary feeding programs. Perhaps considerations of such things in everyday management of parks require too larger thought component for such individuals. But it is this sort of effort that is required to save a species, it requires much time and effort. Nature is complex, & if we are ever to cope with legitimate problems effectively we need to start to deal with this complexity not avoid it. We should also realise that government departments like the DoC are primarily answerable to public opinion so often respond more to social & economic factors than scientific sense, many conservation attempts are doomed before they get off the ground. Conservationists are forced to attempt the impossible instead of focusing on the achievable. We will never rid the N.Z. mainland of animals like possums or feral cats. Trapping programs do however allow the department to look as if it is doing something & secure consistent funding support. Offshore islands are probably the only places where conservation efforts will ever show any success but to admit this publicly would be to admit defeat on the mainland. It is thus also to admit that a lot of time, effort & money has been wasted. It means that individuals like our park ranger friend may be out of a job, & requires large changes in peoples attitudes and behaviours to be made.

When we take a closer look at how introduced species as a whole are treated inconsistencies emerge, & the insincerity of the current 'pest' management approach becomes even more obvious. Selfish motives dominate. Introduced animals that earn us money are not as heavily, if at all controlled. We do not try & eradicate sheep & cattle yet they do much damage; look at the amount of potential habitat they utilise. National veganism would do more for

native species than any current 'pest management' program. But then that forces us to change, us to take some of the responsibility. The latest endeavour of possum farming shows the hypocrisy inherent in the current system. If we truly wanted to eradicate possum why would we condone something that aims to artificially inflate their numbers. Our position on this is clearly insincere.

Cultural & social factors have shaped the modern conservation movement & led to the development of an unscientific & inconsistent approach. For example: almost all native bird species have been given absolute protection even if they are not endangered, yet exceptions have been made for traditional 'game' species. The hunting of grey duck & Shoveler is allowed even though the later is locally rare. Trout & salmon are encouraged to the detriment of native fish. Few 'ugly' species are protected, insects out-number bird & mammalian species but many native insects have yet to be named let alone receive protected status.

These social bias are often utilised to engender public support on specific issues, emotive tactics are actively used, large glossy pictures of endangered native species ensure public support for their protection whilst simultaneously justifying 'pest management' projects. The approach is hardly scientific. (Besides the introduced animals are also pretty loveable, a possum scores high on the cutability scales by anyone's standards)

Conservationists have long taken European cultural considerations into account, this bias is becoming especially obvious & criticised since Maori have begun to vie for a say in conservation. Specific cultural collisions are occurring. Current management practices are being questioned & this is opening up new areas of ideological debate. For example, Maori are asking that protected status be given to the kiore or Polynesian rat. The rat arrived here with the Maori and they have a long and close relationship, many view the rat as a cultural treasure, a taonga. However most Europeans cringe on hearing the word 'rat', for them rats conjure up associations with disease & plague. Maori are also arguing for the right to hunt certain native bird species, they argue that because they traditionally ate many native species they necessarily view them differently. The response of many conservationists has been very emotive. The Royal N.Z. Forest & Bird Society has devoted much space in their journal to condemning the proposals, they have repeatedly played the 'cutesy animal card'. Articles contain full page spreads of seals & various other 'favoured' animals, the captions warn that Maori may soon ask for rights to hunt even these very loved species. As conservationists are forced to consider cultural differences & past inconsistencies further argument & debate follows. These debates provide a unique opportunity for public input into conservation issues. It is vital that an animal rights points of view be represented in such debates.

Because a vegan perspective is non speciest it offers a far more balanced & consistent angle on many conservation issues. Modern conservation management has been so heavily influenced by cultural, social, & economic factors that it often provides an inconsistent & illogical approach. It has a bizarre logic of its own, one that can simultaneously blame possum, deer & rabbit for environmental problems whilst ignoring the greater damage caused by humans & our domestic/companion animals. Conservation from a vegan view-point deals with animals as individuals. Thus only an animal rights point of view, which regards all animals equally in terms of right to life & freedom from suffering, is truly objective & consistent. Only it is truly unbiased. It can provide the framework for a far more logical approach. It is time that animals rights activists stand up & put forward the arguments strongly & coherently. In N.Z. the arguments against practices such as 'pest' management can be made on both a strong scientific & ethical basis. The conservation movement as a whole is long past its due by date for a good strong injection of animal rights theory.



POSSUM FACTS

The introduction of wild animals to New-Zealand is presented in the ecological and conservation literature as a disaster, this is however, not a universally accepted point of view. In fact the arguments commonly used to justify eradication projects & funding for trapping, shooting & poisoning of possum are inherently flawed, based not on scientific but economic considerations.

If we stop to examine the scientific facts we actually find NO CONCLUSIVE EVIDENCE THAT POSSUM ARE DESTROYING NZ's NATIVE FOREST

Lets look at some of the facts:

1. Possums are often blamed for the destruction of rata-kamahi forests, BUT:

A. Possums are present in areas of both high and low tree mortality. Some rata-kamahi forests (i.e. Catlins in South-eastern Southland) are unaffected by the mortality despite a long history of occupation by large possum populations. Whilst others (i.e. some Westland forests) that are only lightly browsed contain many dead trees.

B. The possums diet is highly varied, they require a nutritionally balanced diet. This means that feeding pressure is dispersed among many species, the role of possum in causing the deaths of trees has

been grossly over-estimated.

C. High tree mortality is closely related to geographical factors such as slope steepness, but has **never been securely linked to possum distribution**

What is the real cause for the high mortality in some rata and kamahi forests?

Natural stand dynamic processes can explain the mortality patterns. Tree over-maturation(Old Age!) is the probable cause for deaths of rata/kamahi. These species mass seed after large scale soil disturbance i.e.. Vulcanism, landslides. Therefore large tracts of trees of similar age develop. When all these trees reach old-age extensive areas of dying trees are observed. Where only one or two trees exist in a forest these represent a residual population of especially aged individuals. Because these species do not regenerate in a closed canopy (deep forest) situation they will not become a dominant feature in our landscape again until another natural event recreates the conditions necessary for them to re-establish themselves (high light, disturbed soil). Because this cycle of regeneration occurs over such a long time frame (return time for widespread disturbances is often >300yrs) the highly cyclic and dynamic nature of our forests has only recently been appreciated. Such change is now regarded as a natural feature in our forests. Where once it was believed these species were on their way to extinction this is now widely disputed. Also young rata & kamahi usually appear totally healthy & vigorous- (even when browsed by possum) in the midst of older, (more susceptible), dying individuals.

The high mortality of certain native trees is the result of their natural dynamics and processes, the factors involved cannot be controlled by us. Since the 1920's numerous studies have tried to tie the possum to native tree decline, they have never proven this conclusively, it is not through lack of trying but lack of evidence. At most possums can be said to accelerate the rate of natural change, the processes themselves are INEVITABLE. Other, probably worse protagonists accelerating the death of rata/kamahi trees include: Recent drought; Long term climatic change; Severe frosts; Fungal pathogens or insects. All of which are almost impossible to control.

2. The possum-pohutakawa debate.

It seems on noting the decline of some pohutakawa trees research focused securely on the role of the possum when yet again there are probably other factors involved. It really is surprising how little is known about even our most loved native species. A PhD student that has been working on the 'pohutakawa problem' recently stated in an article in the New Zealand Herald (Dec 28) that she was astounded by the lack of basic biological information on the pohutakawa. Till recently it was not even known which bird species were involved in pohutakawa pollination. Recent studies show Bellbird, Stitchbird & Tui to be the main candidates, the fact that these birds species are rare is probably a central reason for pohutakawa decline, it contributes to the low fertilisation levels that exist. No species can survive if it cannot reproduce. Killing possum will never provide a solution to pohutakawa decline. The reproductive problem may however mean that most pohutakawa that do exist are relatively old, so that the effect of possum has again been exaggerated because of the increased susceptibility of aged trees.

On discovery that a native tree species is endangered shouldn't the logical reaction be to invest in research about the trees natural regeneration cycles, what conditions it needs to germinate, how the seed is dispersed, basic facts on the reproductive aspects of the species. Yet this is seldom done. The possum issue has been allowed to over-ride other more important considerations. Possum eradication projects allow the DoC to look as if it is taking action, & avoid the tackling of much more complex and difficult problems. Even if it were possible (and it is not) to eradicate all opossum in NZ this would not save these trees; too many other factors are involved. In reality, current eradication efforts serve only to cause unnecessary suffering to thousands of animals.

Much of the information in this fact sheet is taught at masters level at Auckland University. These facts are acknowledged among forest ecologists. Yet the notion that possum kill native forests continues to be publicised & perpetuated. We need to ask why the information currently held within the scientific community, the conservationists & researchers in the university system is not being translated into conservation practice.

ECONOMICS

FACT: There is a large economic incentive to maintaining active 'pest management' in NZ. Since the mid 1960's most control operations have been commercial ventures financed by the sale of possum skins. The value of exports of wild animal products (mainly possum skins & venison) exceeded 30 million U.S. dollars in 1980.

FACT: Possum spread bovine Tuberculosis. The Meat & Dairy industries are central to NZ's economy.

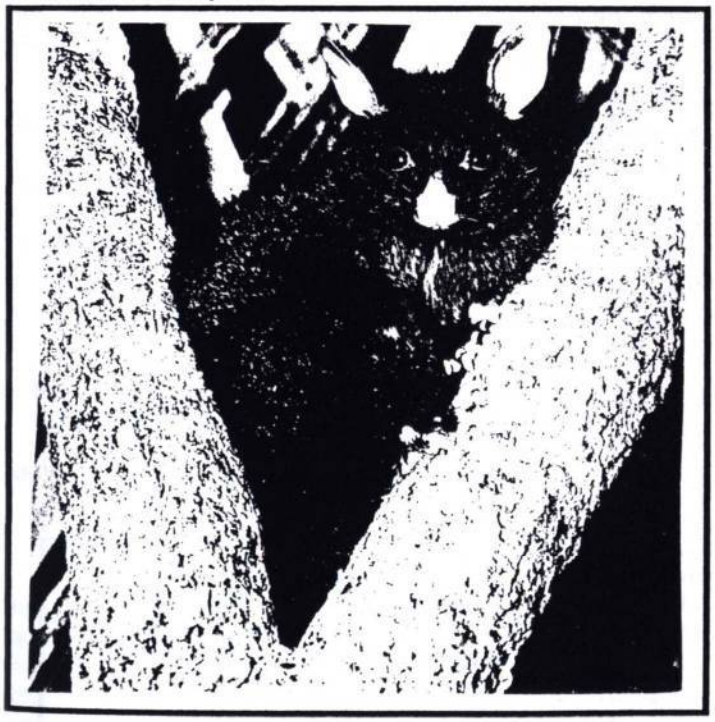
FACT: The government provides much funding to 'Pest Management' operations which represent a large part of the conservation budget, if wiped the government would no doubt argue that less money be needed by the department.

FACT: The perpetuation of the 'introduced species crisis' secures many jobs in the pest management area as well as providing justification for funding of research grants. (Which are more abundant than in other areas.) This also helps divert research to other areas.

FACT: If 'the powers at be' were sincere about eradicating the possum in New-Zealand the recent possum farming ventures would have been more rigorously opposed, because such ventures artificially inflate possum numbers.

NOTE: In Australia the Brushtail possum is protected by law. Yet plantationists & orchardists still manage to exist, & make a profit. There are solutions to problems if people are determined to live with nature rather than apart, a common practice for orchardists for example is to prune young leaves off trees leaving the first branches about one metre off the ground, then wrapping the trunk in a sheet of tin. The trees must also be kept away from fences and roofs. It is perhaps the realisation that if Australians can live with possum then we must be able to as well that first made people look for a more 'justifiable' reason to allow possums to be slaughtered. The conservation of native species is one such 'politically correct' reason used to do this. But consider the facts, these are diversionary tactics, they mask the real economic, selfish motives. Possums were brought here to create a market for fur & meat, this remains the objective, if disguised.

The fact possum can thrive here attests to their ability to adapt, they are survivors, when we observe that people are able to live in every habitat on earth we see this as testimony to our ingenuity, bravery & adaptive skills, why is this different for other species? We talk of natures law and of 'survival of the fittest' praising ourselves & our superiority yet we punish others for showing similar talents. Consider what the possum has been through, they were dumped in a foreign environment, had to find new food sources, homes, cope with new weather conditions, there was never the option to return home. Considering what they have had to put up with they deserve our respect.



"Brushtail possums are truly remarkable creatures who have survived incredible upheavals in their environment in the last 200 yrs. Having made it this far, I think they deserve our respect and encouragement. To know is to love" **(comment from an Australian conservationist)**

DEER FACTS

(a similar story)



All of the arguments used to support the idea that introduced browsers damage native New Zealand forests arises from one central assumption: that because N.Z had no native terrestrial mammalian herbivores our flora is particularly vulnerable to the impacts of browsing and grazing. **THIS IS FALSE**

NOTE: A lack of terrestrial mammals does not imply that our flora lacks any adaptive strategies to withstand browsing. **In** fact New Zealand had several species of large browsing animals, these were called MOA. Moa were abundant throughout NZ and recent studies show that Moa browsing probably exerted major selective pressures on our flora, this has not yet been fully appreciated. The presence of toxic or distasteful compounds in many native species leaves may be a special adaptation to such influences. Our forest is not uniformly palatable and this is often a result of pressure from browsing animals. While there is no doubt that deer effect the vegetation that they browse on and cause changes in forest composition, whether this change is 'good' or 'bad' is debatable. Deer could in fact be instigating a change back to a more natural forest state, one not seen since Moa roamed the New Zealand bush. We do not have enough knowledge about the composition of the forest environment in the past to be able to make such broad statements as to the real effects of such animals. Just what the 'natural' state is, is not clear. Deer are often blamed for their effects on Beech forests yet their effect on canopy species is inconclusive. Conservationists often show pictures of forests where the understory has been eaten away, but even this does not imply that the regeneration of canopy species is being impeded. Most Beech species actually do not regenerate beneath closed forest canopies in any case.

SWEET REVENGE:

1988: Hampshire: A man shoots dead a large pheasant, the bird plummets to earth hitting the shooters wife & rupturing her spleen!

PRACTICAL INFORMATION FOR ANIMAL ACTIVISTS

This page is to be a basic guide for animal rights activists so its scope is wide, any information that can be used to help animals in a practical sense can apply here. Please send in any ideas- hints you have that you think others ought to know. Examples of ideas include i.e. How you look after and care for baby birds, hedgehogs etc. ,how to check dead possum's pouches for babies, hints on tactics for use when sabbing hunts i.e. Duck or rabbit shoots.....

TIP 1: LOOKING AFTER A WOUNDED ANIMAL- GENERAL GUIDE

Whether in the field or in everyday life we often come across animals that are injured either due to a hunt, other individual or indeed nature being cruel. The main things to remember are:-

Keep calm - your stress will communicate to the animal, ..
prevent further suffering or shock,
only move/handle or confine the animal if essential,
remove the animal and yourself from any immediate danger,
Attempt emergency first aid and then seek professional help, i.e. vet or vet nurse as soon as possible.

Indications of Major Injury:-

Loss of consciousness; difficulty breathing; major bleeding; obvious signs of shock; fractures; inability to stand and obvious pain on movement.

The Immediate first aid steps

1. Resuscitation - check whether or not the animal is breathing and make sure that it is possible for it to breathe and to continue to do so. Check that the nostrils are cleared and that there are no obstructions in the mouth. Breathing might be obstructed by the presence of a foreign body such as a piece of food or bone. An unconscious animal will need help to maintain or restart its breathing, once you have cleared any obstructions from the airways draw its tongue forward and align its head for a clear air passage - **but act fast as life is at risk.**

2. Resuscitation techniques - this is usually done by pressing in the chest at regular intervals - perhaps 10 or 20 times a minute depending on how big the animal is. Lie the animal on its right side and kneel beside it, spread your hands over its ribs just behind the shoulder blade. Keep your arms straight as you rock some of your weight forwards to apply some firm pressure over the rib cage, then promptly rock back to allow the lungs to fill with air - rock forwards again at intervals perhaps 5 or 6 seconds after the release in the case of a dog or similar sized animal, for smaller animals use only one hand to press and release.

3. Mouth-to-mouth resuscitation - cup your hand to channel your breath and blow into the animals mouth, use only enough to expand the chest to its normal size. Repeat this whole action until you have a pulse.

Wounds and Bleeding

There are two forms of bleeding, internal and external, external wounds are easier to deal with.
To stop the bleeding - apply pressure, in the case of a large blood vessel pressure should be applied using a bandage o similar item. A tourniquet should only be applied if other methods of arresting the bleeding fail, and in any event they should never be left on for more than 20 minutes or the limb will be permanently damaged.

Shotgun wounds

These can look deceptively minor on the outside but shot gun pellets spread when fired. If the gun is fired from a distance the pellets should be near the surface - attempt only to stop the bleeding and then seek a vet to remove the pellets.

Shock

Any distressed animal is likely to be in a state of shock, often the effects of shock are made worse by contact with humans. To minimise this try and comfort the animal, and don't crowd around while the first aider is trying to help. The most important first aid is to keep the animal in a warm, dark, quiet and comfortable environment. Most of this will be done by a vet once you have managed to get it there. To also minimise the shock Arnica or Rescue Remedy can be used. Arnica is in tablet form (one tablet only), and Rescue Remedy is available in a bottle dropper - both should be available at your local health shop.

SWEET REVENGE:

France: A rabbit hunter pauses & lay's down his gun, a rabbit runs by bumping against the trigger. The hunter is shot dead!

The Honey Issue or

Hey, they're only scummy little insects so who gives a shit!

It amuses me when I visit food shops and restaurants around Auckland, look at their goodies labelled vegan and then discover that they contain honey. At one time when I was in simple cottage in high street, I checked with the serving person and they said 'yep, they have honey in them'. I then replied, well they aren't really vegan then are they? And to that she said, 'well some vegans eat honey just like some vegetarians eat fish.'! What the hell was she going on about!? You ARE NOT a vegetarian if you eat fish, no matter how much you try to justify it, just like YOU ARE NOT a vegan if you eat honey.

Now, these honey eaters would say that we just have a difference of definitions and that they just don't include honey in the definition. Well the Vegan Society UK, probably the biggest official authority on veganism who have been going for around 50 years, include the exclusion of honey in their definition. So do all the dictionaries I have looked in.

> '..some vegans eat honey just like some vegetarians eat fish.'

Here is a simple argument that honey eaters should look at.

Propositions:

1) Vegans do not eat or use ANY animal products or by-products. (This tends to be agreed upon even by those who don't include bees or other insects in their definition of vegan)
2) A bee is an animal
3) Honey is a by-product of bees.

Conclusion: Vegans do not eat or use honey.

This problem seems to be a predominately Aotearoa/New Zealand one maybe brought about in part by the fact that we do not have anything in the way of vegan traditional foods (ice-cream, cheese etc.) which tends to make people for some strange reason justify "treating" themselves once and a while with Lite Licks ice-cream which contains honey. From what I experienced while overseas, it is taken for granted that honey isn't vegan and when I asked does that vegan thing have honey in it I would often get a strange look and an almost annoyed reassurance "Of course it doesn't, it's vegan". Needless to say I enjoyed my trip.

Now the arguments against eating honey can be applied, in most cases, to all insects. This makes it even more strange as a lot of honey eaters have great problems with killing or harming other insects. They would rescue a spider from a shower, or try and avoid snails on the footpath on a wet dark night, but when applied to honey, bees get little thought. Even though they die in numerous ways during it's commercial "production". If we question this use of honey, it ultimately brings us to examining all insects and how we treat them. Here I personally used to be very guilty. While I prided myself on not eating honey ever since I was vegan even though most other vegans I knew did, when I would wake up in the morning and discover ants on the bench, the first thing I'd do is wash them down the sink. Pretty fucked I know. Of course I wouldn't have done anything like wipe the bench before I went to bed or clean around the ants, moving them off and then letting them go back home. That would be too much work! But now I have a simple solution; I feed them. I leave a saucer of sugar where they come into the house from outside, and voila, no more ants in the kitchen. The reason I used to kill ants was simply bad temper as it is with people who squash mosquitoes. I mean mosquitoes don't drink that much, and letting the dude have a feed is not going to hurt you. On top of that it's fun to watch their bodies swell up!

The animal rights movement in Aotearoa/New Zealand hasn't been particularly strong, or widespread and already we are losing sight of what we want. Complete liberation and freedom of ALL ANIMALS from human exploitation and abuse. Insects get a bad deal, as bad as just about any other animal. It may not be as institutionalised as other abuse industries like vivisection or meat (although it's getting that way) it's more of an everyday, personal issue and I think each of us needs to think about it when we go to have that honey sweetened food, when we are in the garden or driving along the road running into moths, and bugs all over the place.

A.K.

THE RHETORIC OF APOLOGY IN ANIMAL RIGHTS

Karen Davis (Excerpt: Arkangel 14)

Several years ago I published an article in Between the Species entitled "The Otherness of Animals" (Autumn 1988). In it, I urged that in order to avoid contributing to some of the very attitudes towards animals that we seek to change, we need to raise fundamental questions about the way that we, the defenders of animals, actually conceive of them. One question that needs to be raised concerns our tendency to depreciate ourselves, the animals, & our goals when speaking before the press & the public. Often we "apologise" for animals and our feelings about them. In Between the species, I argued, "Anxious not to alienate others from our cause, half doubtful of our own minds at times in a world which views other animals so much differently than we do, we are liable to find ourselves presenting them apologetically at court, spiffed up to seem more human, capable, ladies and gentlemen, of performing Ameslan [US sign language] in six languages.."

We apologise in many different ways. More than once, I have been warned by an animal protectionist that the public will never care about chickens, & that the only way to get people to stop eating chickens is to concentrate on things like health & the environment. How-ever, to take this defeatist view is to create a selffulfilling prophecy. If we, the spokespersons for animals, decide in advance that no one will ever really care about them, we will convey this message to the public. Insisting that others will never care about chickens projects the feeling, "I don't think that I can ever care much about chickens."

This negative attitude about chickens epitomises the apologetic mode of discourse in animal rights. It is the "I know I sound crazy, but..." approach to the public. If we find ourselves "apologising" for other animals, we need to ask ourselves why we do this. Is it an expression of self doubt? A deliberate strategy? Either way, I believe that the rhetoric of apology harms our movement tremendously. Here are examples of what I mean:

1. REASSURING THE PUBLIC

"Don't worry. Vegetarianism isn't going to come overnight" We should ask ourselves the question: if I were fighting to end human slavery, child abuse, or some other human-created oppression, would I seek to placate the public or offender by reassuring them that the offence will still go on for a long time & that we are only trying to phase it out gradually? Why, instead of defending vegetarianism are we not affirming it?

2. PATRONISING ANIMALS

"Of course they're only animals. Of course they can't reason the way we do. Of course they can't appreciate a symphony or paint a great work of art, but..." In fact, few people live their lives according to "reason", or appreciate symphonies, or paint great works of art. As human beings we do not know what it feels like to have wings or to take flight from within our own bodies or to live naturally within the sea. Our species represents a smidgen of the world's experience, yet we patronise everything outside our domain.

3. COMPARING COMPETENT, ADULT NON-HUMAN ANIMALS WITH HUMAN INFANTS AND PEOPLE WHO ARE MENTALLY DEFECTIVE

This is an extension of number 2. Do we honestly believe that all of the other creatures on earth have a mental life and range of experiences that are comparable to diminished human capacity & the sensations of new-born babies? Except within the legal system, where all forms of life that are helpless against human assault should be classified together & defended on similar grounds, this analogy is both arrogant & logically absurd.

4. STARTING A SENTENCE WITH, "I KNOW THESE ANIMALS AREN'T AS CUTE AS OTHER ANIMALS, BUT..."

Do you say to your child, "I know Bill isn't as cute as Tom, but you still have to play with him"? Why put a forgone conclusion in people's minds? Why even suggest that physical appearance & conventionalised notions of attractiveness are relevant to anything that matters in a relationship?

5. LETTING OURSELVES BE INTIMIDATED BY "SCIENCE SAY'S, "PRODUCERS KNOW BEST" & CHARGES OF ANTHROPOMORPHISM

We are related to other animals through evolution. Our empathic judgements reflect this fact. It does not take special credentials to know that, for example, a hen confined in a wire cage is suffering, or to imagine what her feelings must be compared with those of a hen ranging outside in the grass. We are told that humans are capable of knowing just about anything we want to know - except what it feels like to be one of our victims. Intellectual confidence is needed here, not submission to the epistemological deficiencies, cynicism, and intimidation tactics of profiteers.

6. LETTING THE OTHER SIDE IDENTLFY & DEFINE WHO WE ARE

I once heard a demonstrator tell another member of the press at a protest at a chicken slaughterhouse, "I'm sure Frank Perdue thinks we're all a bunch of kooks for caring about chickens, but..." Ask yourself: does it matter what the Frank Perdues of this world "think" about anything? Can you imagine Frank Perdue standing in front of a camera, saying, 'I know the animal rights advocates think I'm a kook, but...?"

7. NEEDING TO "PROVE" & BOLSTER OUR CONCERNS ABOUT ANIMALS & ANIMAL ABUSE

This is an extension of number 7. In keeping with the need to recognise the links of oppression & the indivisibility of social justice concerns, it is imperative to recognise that the abuse of animals is a human problem that is as serious as any other abuse. Unfortunately, the victims of Homosapiens are legion. As individuals & groups, we must go where our heartstrings pull us the most, & do the best that we can with the confidence that is needed to change the world.

The rhetoric of apology in animal rights is an extension of the "unconscious contributions to one's undoing" described by the child psychologist, Bruno Bettelheim. He pointed out that human victims will often "collaborate" unconsciously with an oppressor in the vain hope of winning the oppressor favour.

In fighting for animals and animal rights against the collective human oppressor, we assume the role of vicarious victims. To apologise in this role is to betray "ourselves" profoundly. We need to understand why & how this can happen. As Bettelheim explained out, "But at the same time, understanding the possibility of such unconscious contributions to one's own undoing also opens the way for doing something about the experience - namely, preparing oneself better to fight in the external world against conditions which might induce one unconsciously to facilitate the work of the destroyer."

We must prepare ourselves this way. If we feel that we must apologise, let us apologise to the animals, not for them.

The Individuals

"There are so many animals being abused our actions can't make a difference.....OK, so we can rescue five chickens but when you think about the thousands still suffering every day out of our reach, that's only going to be a drop in the ocean, the problem's so overwhelming.....There's so much to do where do you start'

Valid statements or just more excuses? These type of sentiments are repeated often enough to make me very angry.

A few months ago I attended a London Animal Action meeting, a man by the name of John Curtin was speaking. He was there to speak about the ALF (possible because he is a convicted of ALF activist- he helped rescue some beagle puppies); someone asked him what sort of difference could be made when there are still so many more animals in the labs. His reply was inspiring. He said (roughly) that people who had to ask such a question didn't really understand the whole movement and its perspective. This is because at the crux of the entire animals rights movement is the idea that it is precisely the individuals that make the difference. It is for the individuals that we work, their suffering, their special-ness which is the issue. He used the following example:

Your house is burning down, you wake up and manage to get out of the house only to find that the rest of you family are still inside. Upstairs your mother, your father, your dog...but you run back in and find your sister, pulling her outside. The tragedy of loosing your parents and dog is still terrible but you saved your sister. It is 'small' victories like this that help make the larger one more bearable- you saved your sister, think of how important that was.

Just because an animal is one of millions doesn't mean that it counts any less. Think of animals that have lived with you, thousands of cats and dogs are 'put down' every day but does that make the lives of the dogs and cats that you have rescued any less worthy? Of course not, they are precious because of who they are. They in themselves are special.

My partner likes the following example because it expresses this idea:

Two people are walking along a beach. They spy somebody further up the beach who is throwing starfish into the water. They look and see that all along the beach are thousands of starfish stranded on the rocks; the tide is going out and it is obvious that they will all be killed in the sun. They approach the person and say

"What are you doing what difference are you going to make there's no way you're going to rescue all of them, don't be silly"

The person looks up, smiles and throws another starfish into the water, "I just made all the world of difference for that one"

Now when ever somebody asks me 'what difference can you make' I just think of that starfish, its a happy smiling little starfish attached to a nice big rock well under the water and safe from the sun.



DAY IN THE LIFE OF A VEGAN SCHOOL GIRL

0700 Home: 'I'm awoken by the strong smell of bacon and eggs being cooked by my mother down the hall, the smell hits me with repulsion. "What a great way to start the day." With no chance of the slightest appetite, I bury my head in my pillow and go back to sleep.'

0840 The Bus: 'Bump, the school bus hits a rise as we zoom pass Kelly Tarltons, and over the road where the penguins are being held captive. I look around the bus, of course no one else even gives a damn. I feel claustrophobic, everybody around me is a meat eater, wearing their dead animals on their feet, I feel sad as I think even some of their bags were once alive.'

0900 Economics: 'I sit in the back of the room listening to the teacher drone on about how New Zealand's economy can not survive without the dairy, beef and lamb industries, my Goth friend and I seem the only ones in the room that the dribble spurting from the teachers mouth isn't brainwashing, or as my friend would say 'reinforcing the fascist ideas of our society.'

1000 Geography: 'Today's lesson: 'problems with dairy farming in South Auckland.' Hey this might be some progress here. Maybe not, halfway through the lesson and the only problem with the cows according to our naive Geography teacher, is that they don't produce enough milk. "But what about the steroids the cows are pumped full of, doesn't that increase milk production, not to mention breast cancer in humans." The standard reply: "I'm only teaching what's in the curriculum."

1115 Science: 'I arrive to science late after being called to the front office yet again to stop telling people the truth about red nose day. I open the door to the science lab, standing there in shock I look around, its my worst nightmare come true. A dozen innocent white rats are being tortured before me. I storm up to my once respected science teacher and ask her what this murderous little exercise has to do with human heart disease. "It's fun", she replies, shocked that I would even try to question her teaching standards. "Stop preaching Sarah", a voice pipes up from the front row. I do everything to control my anger, and remind myself not to sink to her level. I stand there speechless. "I'll let you go to the library if you can't handle this Sarah." I slam the door behind me, I'm fuming as I burst into tears, a tidal wave of hopelessness washing over me.'

1200 '"Rrrrrrrrrrring", its lunch, I walk past the cafeteria in disgust. The menu today, just like any day is: Hot dogs w/melted cheese;
Pies: mince, steak and kidney, and chicken;
Filled rolls: ham or chicken;
Cream donuts; Custard squares...
I quickly escape the quad before I am surrounded by 'friends' eating 'friends'.

1300 English: 'Time to get my own back, I had done my research project on dairy farming, but a little differently from the geography lessons. Today I'd be presenting it to the class. As I began to put up my 'graphic' posters of veal crates and slaughterhouses, people started to sit up and take notice. I started my speech on osteoporosis, I told them that the countries with the highest intake of dairy products also had the highest number of cases of osteoporosis, of course not many believed me because of the successful dairy board campaign, but that just backed up my argument that it was all to do with profits. As I showed the class a video on veganism, many were shocked at the treatment of day old male chicks roughly piled on to the long conveyer belt, they were even more shocked when they learnt about their fate. My teacher kindly reminded me to stick to the subject, but at least people were listening and taking something in.'

1400 Maths: 'Not my best subject, but nothing to promote animal cruelty at least. "Fifteen more minutes to go and I can get out of this vegan prison. Just about free when the girl across from me baits me into an argument about the 'meat is murder' slogan written across my shoe. She asks why I don't eat meat, and is shocked when I tell her that I don't eat eggs or dairy products either. I tell her I'm vegan because I love animals and don't like to kill them or cause them unnecessary suffering. "But what would happen to all the animals if we didn't eat them?", she asks 'knowingly'. "Rrrrrrrrr' Saved by the bell, "they'd be free from you", I reply walking out the door.'

1600 'I survived yet another day! Now to go and bitch about my 'wonderful' day to one of my real (vegan) friends.'

SWEET REVENGE

New Zealand: A recent study shows an increase in the incidence of sheep butting & charging farmers. This often results in serious injuries. I.e. One farmer had just finished docking when he a ewe jumped up hitting the farmer in the face and knocking several teeth out!

VEGECAT

Unlike humans and dogs, cats cannot synthesise vitamin A from the carotene in plants. Deficiency affects hearing and vision. Cats need a pre-formed source of arachidonic acid which most mammals synthesise from linoleic acid found in most plants - especially seeds. Deficiency can result in reproductive failure. Cats also need a pre-formed source of taurine, an amino acid which they would usually obtain from flesh foods. Deficiency causes degenerative heart disease and degeneration of the retina (blindness). This situation creates an ethical dilemma for vegetarians and vegans who for what ever reason have a cat in their care.

Some four or five years ago now I was presented with this dilemma: whether or not to take home a stray cat that obviously would not live if I did not intervene. The dilemma of course was that in so doing I accepted that if I was to look after her properly this would entail feeding her other animals. The arguments went around in my head. By taking her home I was saying that she was more important than those other animals, admitting that I loved cats more than chickens or fish or cows. It was something that I knew I could never justify. But it was easier to ignore the suffering of those other animals because I was not confronted with it in any direct way, I did not see them writhing in pain as their throats were slit, but I did see the state that this cat was in. Of course, it is this same rationale that allows people to continue to eat animals, I don't accept it as an 'excuse' for them so I could not accept it for this situation. Various justifications went around in my head, perhaps if I only fed her chickens and fish, animals that she might actually be more likely to eat if in the wild...But I always knew I was wrong.

The day she died was awful, but I must admit, it was also something of a relief in many ways. I could at last get consistent . When she died I vowed that never again would I take in a cat...a dog , a rabbit yes, if I had to, in order to save them but not another carnivore...

Just recently I have discovered that another option for vegans with cats does exist. While in the U.S. and England I met some vegans who lived with vegan cats, something I never thought possible. The cats were healthy and happy and some had been fed a vegan diet since kittens.

Dietary supplements called **'VEGECAT'** and **"VEGEKIT'** can be purchased from overseas. These products are veterinarian approved, animal free supplements formulated to provide all the required nutrients for a healthy balanced diet for cats. They come with full instructions and helpful hints.

Some have suggested that a vegetarian cat is 'unnatural' or unfair to the cats, a violation of their rights. But having a vegetarian cat is no greater violation of their rights than
1. domesticating cats and preventing them from hunting for their own food
2. killing literally millions of chickens, cattle, sheep, horses, fish etc. to feed domestic pets. It is hard to justify how cats have a right to eat the flesh of animals such as those listed above when this flesh would never form a part of a feral or wild cats diet.

Besides canned meat based pet food is hardly natural, how many cats in the wild would ever have eaten a cow? Also it is interesting to note that even pet food manufacturers themselves often use a non-animal form of taurine to supplement their products because it is cheaper.

The supplements come in a powdered form and are added to the cats food, the products come with recipes for i.e. VegeKibble. It is expensive (mainly due to the extra cost of having it shipped from overseas) but since only a small amount is required in each serving i.e. a 60 days supply of VegeKibble uses 1 1/3cups it is not excessively so .



We have the information brochures that accompany the product and order forms. For copies please send a self addressed envelope and we will get them to you. I'm sure that some health food shops would be able to stock Vegecat and Vegekit if people inquired about this, bulk orders may also help to lower the cost.

Alternatively you can order direct from:
The Vegan Society, Donald Watson House, 7 Battle Rd, St Leonards, East Sussex TN37 7AA, UK.
Tel 01424 427393. Fax: 01424 717064

Harbingers of a New Age, 717 E Missoula Avenue, Troy, MT 59935-9609 USA.
Tel/Fax: (406) 295-4944.

Ordering from the United Kingdom:
Price Guide: A 6 week supply = 7.5oz Vegecat is 9.05 pounds
12 * 7.5oz Vegecat is 74.25 pounds (25% discount on p&p FOC)
A 6 week supply = 6.7oz Vegekit is 9.05 pounds.
To this must be added 40% of the total if ordering from outside the UK. Pay by a sterling cheque drawn on a British bank or International Money Order. (Ordering from the US is probably cheaper but we have no information on this as yet)

Boycotts

SPOTLIGHT ON: Procter & Gamble



Since 1983 an estimated 400,000 animals have died for the sake of Procter & Gamble products. Toxic chemicals are forced into fully conscious dogs. Burning chemicals are forced into eyes of rabbits, & toxic chemicals are placed on the shaved & raw skin of rabbits & Guinea pigs. These tests are all conducted without sedation or pain killers. No US Laws require product or cosmetic testing on animals. The legislation in fact says that companies must carry out "sufficient safety tests". These need not be carried out on animals, many other companies produce similar products but do not use animals in their research & safety tests. Examples include Revlon, Estee Lauder, Amway, Avon, & Wella. Neither are studies on animals in any way relevant to people because animals are anatomically, psychologically, & physiologically different to humans. Animal tests cannot tell us about human reactions to chemicals because animals react differently to humans due to species differences. Yet Proctor & Gamble continues to maim, torture & kill c.80,000 animals each year.

NOTE: Giorgio Beverly Hills; Max Factor & Co.; Noxell Corp; Pantene Corp; Richardson-Vicks; Vidal Sassoon are subsidiary/Divisions of Procter & Gamble.

PROCTOR & GAMBLE PRODUCE THE FOLLOWING BRANDS : Always; Ariel; Attends; Banner; Benzodent; Biz; Blue Stratos; Bold; Bounce; Bounty; Camay; Cascade; Charmin; Cheer; Chloraseptic; Citrus Hill; Clarion; Clearasil; Clearstick; Coast; Comet; Complete; Cover Girl; Crest; Crisco; Dash; Dawn; Daz; Denclean; Delph; Denquel Toothpaste; Downy; Dreft; Dramamine; Era; Fasteeth Denture Adhesive; Fairu Liquid; Fairy Snow; Fisher Nuts; Fixodent; Flash; Gain; Giorgio Beverly Hills; Gleem; Head & Shoulders; Hugo Boss; Icy Hot Tropical Rub; Incognito; Infacare; Insignia; Ivory; Jif; Joy Dish-washing Liquid; Kirk's; Kleenite; Laura Biagiotti-Roma; Lava; Le Jardin; Lestoil; Linor; Luvs; Metamucil; Mr. Clean; Milton; Napisan; NaVy; Noxema; Norwich Aspirin; Oil of Olay; Old Spice; Oxydol; Pampers; Pantene; Pert; Prell; Pringles (the chips); Puffs; Safeguard; Scope; Secret; Sinex; Solo; Spic & Span; Summit; Sure; Tender leaf; Tide; Top Job; Toujours Moi; Vaporub; Venezia; Viakel; Vick's cough & cold products; Videl Sassoon; Vortex; White Cloud; Wondra; Zest. (More well known brands are underlined)

GILLETTE The company blinds & poisons thousands of rats & rabbits to test deodorants, hair-care products, office supplies & shaving cream. Laboratory workers smear test substances on the animals abraded skin, force the substances down animals throats & fill their cages with sprayed fumes. Poisoning causes shaking, vomiting, bleeding & stumbling.

SMITHKLINE BEECHAM This multinational puts lots of money into animal experimentation. Carrying out toxicity tests on a large range of animals including dogs, monkeys and mice. Products include: Ribena, Lucazade.

BP & SHELL Both of these petroleum companies use animals in their research. If you must use a vehicle please try to buy fuel from one of the smaller companies.

PG TIPS TEA For the use of performing chimps in their adverts.

PEPSICO Brands include Pepsi and Walkers Crisps. They have vested interests in animal experiments and genetic engineering.

CIBA GEIGY Dogs, hamsters, mice, monkeys, bats, fish, squirrels & salamanders are tortured in smoking experiments. Skin irritancy tests of Nicotinell on rabbits force them to absorb large doses of nicotine through a patch applied on to their shaved skin. Guinea pigs are injected with nicotine. This company definitely carries out tests in New Zealand; the most well known being the drug experiments on primates at Auckland zoo.

THE NATIONAL BANK Promotes the Cancer Societies Daffodil Day Appeal, money raised supports & finances vivisection, funding experiments on animals, to the tune of hundreds of thousands of dollars each yr. The experiments are useless/irrelevant due to species differences, information on other animals cannot be extrapolated to people.

GLAXO-WELLCOME Large multinational company that owns its own vivisection labs. Tests include injecting toxic chemicals into the stomach membranes of mice and electric stimulation of the tooth pulp of beagle dogs. Hundreds of thousands of animals tortured each year.

A GOOD READ

MAGAZINES: overseas

- ALF Supporters Group News-letter. Provides information about current arrests and imprisonment of alleged animal rights activists. The SG raises funds that help pay fines and also travelling expenses of visiting relatives. Also funds' prisoners needs by helping pay for their expenses such as phone cards, stamps, toiletries. Sub to their quarterly newsletter is 24 pounds a year, add more to cover costs of posting newsletters to NZ. Make all donations and standing orders to;
  The Animal Liberation Supporters Group;
  BCM 1160, London, WC1N 3XX; England.

- ARKANGEL Excellent Animal liberation mag, nice and big with heaps of info. Aims to provide info and support for the A/R movement, to encourage unity and to provide a forum for the exchange of news and views. Subs for 4 issues (there are four a year) are 15 pound for those outside the UK.. Cheques to:
  ARKANGEL; BCM 9240; London WC1N 3XX; England.

- A.V.: THE ANIMALS VOICE. A relatively new mag. It is a monthly zine dedicated to informing people about animal rights and cruelty free living for the purpose of inspiring action for animals. Promote adoption of a vegan cruelty free lifestyle for the mutual benefit of humans and animals. "it is important to discuss our differences but we must always remember who we really need to work against: the exploiters of animals," promoting unity for the animals. Support this new mag. Subs to A.V. are 6 issues at 6 pound, or 10 pound for the year, bloody good value! Add extra to cover costs of postage to NZ. Make Chq payable to:
  Cavy Print, PO Box 339; Wolverhampton, WV10 7BZ.

- EARTH FIRST! JOURNAL Radical environmental and animal lib activism. Focus is on the USA with some Int news. Information on imprisoned activists, indigenous struggles and a directory of Earth First! Chapters across the world. Six issues a year.
  PO Box 1415, Eugene, OR, 59806 USA.

- GREEN ANARCHIST. Features a regular animal liberation section in addition to lots of news and articles about earth liberation, from an anarchist perspective. Quarterly. Write for further details to:
  BM Heal; London WC1N 3XX.

- HAPPY MEAL Vegan zine from x-edge punk perspective, with a good deal of humour. Criticisms of most institutions including the American Vegan Society. Review by one Vegan-L "a highly personalised view of two whose veganism seems to creep into pretty much every facet of their lives" US$1 or 5 stamps plus postage. Trades accepted. Send c/o Katie & Jack, 16 evergreen Square #3, Somerville, MA, 021 43-2323, USA.

- HOWL: Direct Action Against Bloodsports. The official magazine of the Hunt Saboteurs Association. Heaps of articles, on topics like tactics for hunts, first aid for animals, Sabbing news. Really good practical info an excellent mag. When you join the HSA you get four copies of HOWL a year. Membership subs are 5 pound unwaged / 8 pound waged. Again add extra for postage to NZ. Cheques payable to: "HSA" address to:
  Hunt Saboteurs Association; PO Box 1; Carlton; Nottingham NG4 2JY.

- LIBERATOR Published very irregularly but good animal lib zine. Action reports, newspaper clippings, sabbing news and anything else related to direct action for animal liberation. Queries to: PO Box 80; Chichester, W Sussex, PO19 4QJ; England.

- NO COMPROMISE: "The Militant Direct Action Magazine for Grassroots Animal Liberationists." A relatively new mag. Updates news about grassroots animal lib groups and ALF activities in the United States. A very good read. US$15 for four issues. Send extra to cover overseas postage costs. Check orders in US dollars made out and sent to:
  Student Organisation for Animal Rights;
  235 CMU, 300 Washington Ave. SE Minneapolis,
  MN 55455. United States of America.

- SCHISM Again published very irregularly but sounds full on. "Watch out! Gruesome photos and text GUARANTEED to turn you into a vegan if you aren't one already. Do not combine with other medication, or you may blow a few brain cells. Imagine the offspring of anti-vivisection and other liberation stuff mixed with an over-average dose of caffeine" Underground #3 1994. Queries to PO Box 75119, Ritchie PO, Edmonton, AB, Canada, T6E 6K1.

- THE NEW ABOLITIONIST: B.A.V.A. An invaluable Magazine for those wishing to know about medical fraudulence. Available through subscription of 6 pounds Add extra for postage from NZ. Cheques to:
  B.A.V.A.; PO Box 82; Kingswood; Bristol BS15 1YF. England.

- THE VEGAN The Magazine of the Vegan Society UK. Informative light hearted mag. A must for those already vegan, useful for those thinking of going vegan. To join the Vegan society you must be a vegan - this includes being honey free. If not you can still be a 'supporter member'. Membership gives you the mag. Costs vary: in pounds: Individual 15; unwaged individual 10; Junior (under 18) 8; Family/Joint 20; Family/Joint unwaged 14. All applicants from outside UK pay an extra 5 pounds. Make cheques payable to 'The Vegan Society' return to: Amanda Rofe, The Vegan Society; Donald Watson House; 7 Battle Road; St Leonards-on-Sea, East Sussex TN37 7AA; UK.

A GOOD READ...

- UNDERGROUND: The official Newsletter of the North American ALF supporters group. The NA-ALFSG supports the work of the Animal Liberation Front by all lawful means possible. This includes supporting imprisoned ALF activists, their support & defence, educating the public as to the need & rationale of direct action, providing a communication forum through the SG newsletter & raising funds for all of this. These are amazingly cool publication with all sorts of info. They are annual & huge #3 Dec 94-Nov 95 was 65pages long! and this was absolutely jam packed with goodies. This was all at the low price of US$3!! All enquiries to NA-ALFSG Distro, Box 241532; Memphis, TN 38124 USA.

- VEGAN VIEWS. The magazine aims to act as an exchange between its readers. 3 pounds for 4 issues add extra for P&P. Write to : Vegan Views; 6 Hayes Avenue; Bournemouth BH7 7AD.

MAGAZINES: New Zealand.

- ANIMAL INFO. News for Animal Liberation. Details on ALF and direct actions in NZ and international news. Animal Liberation prisoners addresses and prisoner updates. A must read for all AR activists in NZ. Single copies $1 by mail or bulk copies $10 for 15 copies Buy a whole lot and sell them in your town. Send to: Box 22-459 Christchurch; Aotearoa/ New Zealand.

- SAFEGUARD: 'The magazine safeguarding animals and the environment'. Good up to date information on issues in New Zealand - at last some really relevant information. Recent articles have been on Ostrich farming, pound dogs at risk; live sheep exports. Pick it up from your local SAFE office at $2.50. Or for $15 you can get a SAFE membership and annual subscription to their magazine. Post cheques to SAFE PO Box 33 1139 Takapuna Auckland.

- VEGAN VOICE: Magazine of the Vegan Society NZ. Contains local news from NZ and the Pacific. Articles are varied and interesting; vivisection; vegan nutrition; recipes; letters and views. A must for all vegans. Get in touch with other vegans stop feeling isolated. Its just $2. an issue. Or join the Vegan Society for $10 a year post to: Vegan Society; PO Box 876; Auckland.

- WHITE GARDEN A mag that integrates animal rights/ vivisection / punk. This new zine has steadily grown in quality and size since its first release. Issue two is already over twice the size of the first issue. Wide variety of patches available: Wheat not meat; Vivisection is Scientific Fraud. Its $2 an issue; write to: 'white garden' PO Box 68-121 Newton; Auckland; N.Z.

- SAVAGE STATE Contains articles on ALF news; overseas protests, class war action, local news, anarchist politics, punk rock music, local news and interviews. Send $3 to Savage State, PO Box 6387 Christchurch,NZ

OTHER PUBLICATIONS (AAA PO Box 34641 Birkenhead)

NB: all SAE should be large enough to fit an A5 booklet.

- ANIMAL RIGHTS A beginners guide to AR. Good introduction; good for teenagers, those new to the idea of animal rights. Gives the argument for veganism covering all the issues. Covers what's wrong with circuses, vivisection, zoo's the pet trade as well as ideas and info on boycotts and campaigns. Send $1 and SAE to Auckland Animal Action~~: PO Box 100-109 NSMC~~.

- HOW TO TURN VEGAN! A simple guide which explains how to turn vegan. Aimed at people who have already found out about the cruelty involved in the production of animal products and are already considering turning vegan. It has advice and encouragement, recipes etc. Send $1 and SAE to Auckland Animal Action. ~~PO Box 100-109 NSMC~~.

- HOW TO WIN DEBATES WITH VIVISECTORS by Dr Vernon Coleman plus THE MORAL ARGUMENTS AGAINST VIVISECTION. A booklet that gives both perspectives and arguments against vivisection. The first article is extremely practical and useful. It is designed to help anti-vivisectionists understand exactly HOW to argue when faced with the false arguments put forward by vivisectors & those who defend vivisection. It goes through a series of common responses given by vivisectors and then rebuts them. The second part of the booklet follows the same format of statement and rebuttal. Send $2 and SAE to Auckland Animal Action ~~PO Box 100-109 NSMC, Auckland~~.

- INTERVIEWS WITH ALF ACTIVISTS A 50 page manual on ALF tactics/ideology/ideas. Produced in the UK in the 1980's. For a copy send $5 to Animal Info.

- THIS IS THE ALF An introduction to the ALF, its principles & ideas, what the ALF is & how it carries out economic sabotage to companies involved in the abuse of animals. A follow up to the original published anonymously in 1991 by NZ ALF activists. Send $2 to Animal Info and they will send you a copy.

- VEGANISM THE WAY FORWARD A small booklet that puts forward the argument for veganism in very easy to read plain language. It covers all the issues, environmental, health, the dairy industry, the meat industries, eggs, silk, wool, honey. Ideal introduction to veganism. Send $1.50 and SAE to Auckland Animal Action, ~~PO Box 100-109 NSMC, Auckland~~.

- ON THE SIDE OF THE ANIMALS: SOME CONTEMPORARY PHILOSOPHERS VIEWS Originally put out by the RSPCA UK it is a collection of short essays by contemporary philosophers that take a pro-animal stance. A wide variation of views from animal rights and speciesism a theological views of animal rights. Send 80c plus SAE to Auckland Animal Action ~~PO Box 100-109 NSMC~~.

CONTACTS

Here's some contact addresses of groups you may want to contact or better yet, get involved in.

Wellington Animal Action
P.O Box 6387, Te Aro, Wellington, Aotearoa.

Christchurch Animal Action
P.O Box 22076, Christchurch, Aotearoa.

S.A.F.E.
50 High St. Auckland Phone:309 7738
P.O Box 13366, Christchurch, New Zealand

Vegan Society (NZ)
P.O. Box 876, Auckland, New Zealand.

Christchurch Anti Vivisection Campaign
P.O Box 22076, Christchurch, Aotearoa.

McLibel Support Campaign
P.O Box 14156, Kilbirnie, Wellington, Aotearoa.
P.O Box 22076, Christchurch, Aotearoa.

http:\\www.ch.planet.gen.nz\\~mcspot\home.html

ALLARM
C/- UCSA, University of Canterbury, Christchurch, Aotearoa.

We are on the NET!

Our e-mail address is:
aaa@ihug.co.nz

Our WWW page is at:
http://crash.ihug.co.nz/~aaa

If you have any groovy graphics that would go on a web page, we'd love to have some!

Animal Info

News for Animal Liberation

Bi-Monthly reports of direct action, local activities, news and more. Get it, it rules!

$1 each or $5 for 15 copies.

Animal Info PO Box 22-459 Christchurch.

Well, that's the end of it folks. We hope there was something in the mag that interested you. We really want this magazine to grow into something that reflect attitudes and feelings of all activists throughout Aotearoa but that will only happen if you send us in something!. You have about 6 weeks before the next issue's deadline and we'd love to hear from you, whether it's to tell us what you thought about the magazine, ideas for the future, or if you want to have a rave about something.

This first issue is free to everyone, but the price of future issues will be $2 each - Sorry but we don't have lots of money and need to cover production costs. We don't expect it to go over this but if we find a cheaper source of making the mag, we'll certainly bring the cost down (If you live in Auckland and can get us cheap printing or photocopying we'll love you forever!). We will also give the mag free to incarcerated activists, so let us know if you're in prison and want a subscription, or if you're free and know of any activists in prison that would like the magazine.

That's it from us. Until next time, keep fighting.



Farmer Brown froze in his tracks; the cows stared wide-eyed back at him. Somewhere, off in the distance, a dog barked.



Shane loves chopping animals... to bits!

Every morning at 6.30, in-store butcher Shane unwraps the rotting corpse of a young calf from the morgue at Woolworths' own meat processing plant in Christchurch, and rams it into the mincer.

Our meat team repeats this process three times a day, seven days a week, to ensure Woolworths' customers won't recognise the rotting flesh as the mutilated remains of animals.

This is one of the many deceptions practised by Woolworths' to disguise the violence and brutality involved in the products they sell as food.

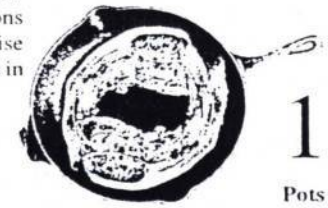
TENDER BEEF
murderer guaranteed

Woolworths guarantees *all* meat we sell is the product of obscene torture and exploitation



2.95 KG

Rotting flesh, it fucking stinks



10.99

Pots of offal

woolworths

The real dead meat people