

radical animal liberation news and views from aotearoa

\$4 a copy; free for those kidnapped by the state

# Liberate

spring 2008, issue 2



# KNOW YOUR ENEMY

Your guide to animal abusing scumbags and those protecting them. Be sure to keep your collector cards; it is in your best interests to recognise these people.

## Geraldus Van Den Bogaart: convicted animal abuser and poultry farmer

GERALDUS VAN DEN BOGAART OWNED AND OPERATED TWO AUCKLAND POULTRY FARMS UNTIL recently. Just a few months ago food safety authorities and MAF shut down his farms because they were operating without the necessary risk management documentation. The hens from his two farms were either killed or taken to other battery hen farms.

Van Den Bogaart has previous convictions for animal cruelty. In 1996 Van Den Bogaart was convicted of neglecting sheep in his care; the Court said that he had without reasonable cause, neglected several sheep so that they suffered unnecessary pain, suffering and distress. It is noted in Court papers that throughout the duration of his trial, at no time did Van Den Bogaart express any concern that his sheep had suffered.

If he gets the right documentation he can re-commence battery hen farming. His farms are the Somerdale Poultry Lodge located at 4 Logan Road in Buckland, South Auckland and the farm where he lives at 211 Opaheke Rd Papakura. His home phone number is 09-298 5362 if you want to remind him that it would not be a good idea to get back into battery hen farming.



ALF find dead hens at Van Den Bogaarts Farm, 2004



ALF liberate hens from Van Den Bogaarts Farm, 2007



ALF confirm farm closure, 2008  
See page 26 for details



## Tony Ratcliffe

Tony Ratcliffe was the owner of the Whirling Brothers Circus. Whirling Brothers was the only circus in the country that had exotic animals; these being lions, monkeys and Jumbo the African Elephant. Recently Whirling Brothers closed down and Jumbo was sold to Loritz Circus. Ratcliffe is employed by them to 'train' her.

There has been many demonstrations held against the circus and he has had staff scare, injure and harass activists.

Ratcliffe is a dangerous man and has spent two years, nine months in prison for manslaughter, for fatally injuring, with a tent peg, a gang-affiliated 32-year-old who had wanted to take his 13-year-old step-daughter to the stock cars one day in Napier in 1973. So be careful.



## Mission Statement

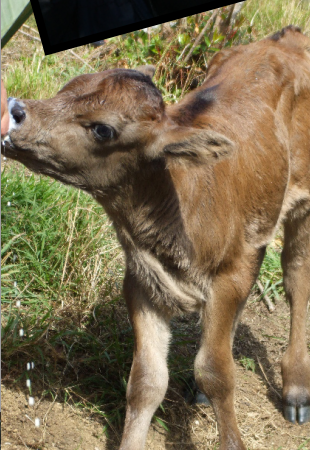
Liberate is a magazine written by and for the animal liberation community in Aotearoa. It aims to encourage discussion amongst the community about animal abuse issues, strategies, tactics and goals. In no way does Liberate aim to create a homogenised centralised approach to animal liberation but rather we wish to acknowledge our diversity of thought, action and collective experience, knowledge and passion.

We acknowledge that industrialised animal abuse is the result of an oppressive global regime that puts power and profit before the preservation of life, whether it be that of an animal, human or mother earth. This system not only encourages and legitimises animal abuse but also racism, sexism, homophobia, colonisation and environmental destruction.

Liberate draws links between the struggle for animal liberation and the liberation of our communities and mother earth with the aim of creating solidarity between movements. One Struggle, One Fight!

With Love and Solidarity

The Liberate Editorial Collective



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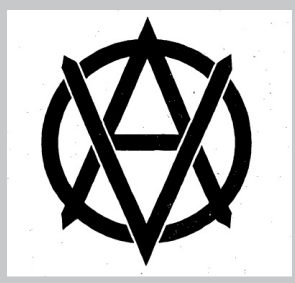
### ON THE COVER:

New Zealand Open Rescue conducted an undercover investigation into an intensive pig-gery in Auckland, uncovering gruesome evidence and rescuing two female piglets.



For more on this and other rescues see page 25.

This issue's feature 'Being Vegan Is Not Enough' discusses how womyn, the environment, people of colour and animals are all oppressed by the same system and that fight for animal liberation MUST mean fighting for the environment and people oppressed by this system.



This feature starts on page 9.



Kia ora

Welcome to Issue Two - YAY.

As you may have noticed on the front cover, the price has increased from \$3 to \$4. Just before you start to accuse us of being aspiring capitalists the reason for this is that we have increased the number of pages from 32 to 60 so it is simply to help cover the cost of printing (done for us by Rebel Press, thanks you guys are super :).



Following suggestions from readers we have changed a few things around and added some extra sections - these include 'The Activist Toolkit', 'October 15th Solidarity' and 'Know Your Friends'.

The Activist Toolkit will discuss tactics, practical DIY tips and analyze of campaigns and their effectiveness.

Know Your Friends will focus on the animals, what they are like in the wild and how they are abused. It was highlighted to us that many of us do not actually know that much about those we are fighting for.

We hope you enjoy and if you have any submissions, or suggestions about things you want see in Liberate don't be to shy to let us know.

For freedom and liberation.

The Liberate Editorial Collective



**Submissions**

**Subscriptions**

Please send us your submissions, thoughts, art and/or ideas. We will try not to edit your writing but be necessary if it is too long.

Maximum Length for Submissions:  
Features (A3): 1,300 words  
Opinions: 500 words

**Deadline for next issue: 1st February 2009**

Please send all submissions to [liberatemagazine@yahoo.com](mailto:liberatemagazine@yahoo.com) or via snail mail to Liberate, PO BOX 7523, Wellesley Street, Auckland.

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## Betty Rowe - The loss of a champion



*'By changing her life from a livestock farmer to a vegan animal rights activist she has shown that anything is possible'*  
- Hans Kriek (from S.A.F.E.)

AS S.A.F.E. SO RIGHTLY PUT IT on their website, the New Zealand Animal Rights movement lost one of its greatest members with the death of Betty Rowe earlier this year. On the 18th of May, Betty passed away after having suffered a stroke just 2 weeks earlier.

Betty and her late husband, Walt, came to New Zealand from the States in the early 70's with the intention of becoming sheep farmers on Arapawa Island. Arapawa Island

lies in the Queen Charlotte Sounds and is home to an endangered (but introduced) breed of goats, known as the Arapawa Goat. The New Zealand Forest Service (and later the Department of Conservation) planned to kill these goats. In her own words Betty could 'just not let this happen'. The goats held an immediate attraction for Betty because of their beauty and intelligence and over time she began to know the different family groups.

been preserved.

Betty was a great supporter of the Animal Rights Movement and would often attend conferences and help out with donations where she could. She inspired many activists around the country and many visited Betty, Walt and the goats over the years. Through island visits Betty taught many people, young and old alike, about the principles of species preservation and respect for animals.

The goats have lost a great friend.

Please help to keep the goats safe and Betty's dream alive. Betty set up the Arapawa Wildlife Trust, they can be contacted C/- the Arapawa Wildlife Sanctuary, Private Bag, Picton. Donations are also greatly appreciated; please deposit these into the Arapawa Rescue account 39-9000-0223555-01.



Betty began to fight against these killings using tactics such as lobbying, protesting and awareness raising. Eventually Betty and Walt became vegan and gave up farming, turning their 300 odd acres into a sanctuary for over 100 of the endangered goats. Since then, Betty has worked tirelessly for these goats and while the killings have not stopped entirely they have significantly reduced in scale and a viable population of the goats has



# MY FIRST TIME .....

ON A WEEKDAY LIKE ANY other I and a few others visited a North Island pig farm. Hoping out of our car several fields away from the farm the stench was immediately apparent. Quickly we walked towards the farm and after checking for vehicles we walked in through an open door.

Both the noise and smell hit me as I walked in and for several seconds overwhelmed all other senses. After a few seconds my eyes adjusted to the dim light and it wasn't until then that I realised just how bad the place was. Several rows of rusty crates held roughly 200 pigs in this one shed. The pigs were confined in what can be roughly described as crates barely larger than they were. The shed was dilapidated with large holes in the walls and cobwebs hanging from the ceiling. If it wasn't for the smell, I would have assumed it was just a long abandoned farm building. After standing at the entrance trying to get my bearings I walked towards a loud banging sound coming from further into the shed. As I got nearer to the sound it became clear that one



boar was putting his snout through the bars and lifting the door to his cage as high as he could. After lifting it as high as it would go – a few centimetres he would drop it causing a large bang before repositioning himself to try again. During the entire time, we were there, this noise continued every few seconds as this pig tried to force open the door to its cage. Up and down the wall were other boars lying in small rectangular pens each covered in their own shit, many lying still on the concrete floor or incessantly chewing the bars of their pens. Both of these I would later learn were signs of stress induced depression.

The rest of the first shed was filled with crates containing females. These crates were around 60cm wide and each contained a pig that was easily 4 times my size. Every single one had obvious injuries, from scrapes and callouses caused by rubbing against the rusty bars to eyes streaming pus from untreated infections. All were covered in dozens of flies and their feeding troughs were filled with yellow scummy liquid. Many had stood up when we walked in but most quickly went back to lying or kneeling on the bare concrete floor. As the crates weren't large enough to lie down in, most pigs had legs sticking into the crate beside them, further decreasing their neighbours 60cm. Some crates didn't even have concrete bottoms and instead pigs were left to lie on bars with effluent running beneath them. The severe depression many were suffering from was painfully obvious in that those that didn't even look up as we went past but instead lay staring into the distance.

Towards the back of the shed there were larger concrete enclosures each with three pigs in. The pigs in these enclosures got up when we approached them and one of us began scratching



it. For a moment it was possible to imagine what it would be like if this pig were free.

After measuring pens and taking some photos we went into the next shed. Walking in I was hit immediately hit by a wall of air, hot and thick with ammonia. Spread out in a large shed were several hundred young pigs confined to small pens from one end of the shed to the other, grouped by size. Each pen contained about 20 pigs each climbing over each other in the cramped pens covered in shit. Walking round was difficult as the floor was slick with effluent and spilled food. The contrast between the young ones in this shed and the shed next door was stark, playful and friendly, but it was only a matter of time before these became the sick, broken adults in the crates next door. As we passed each pen, the piglets stuck their heads through the bars eager for some stimulation. After playing with some of the smaller ones it was time to leave and we walked out the way we came in.

Nothing I had read or seen could have led me to imagine how horrific this pig farm was. The noise and being surrounded by huge animals separated from you by a few bars at times overwhelmed all other senses and I found I had to block out the suffering of individuals pigs to be able to move throughout the sheds. The complete and utter lack of any stimulation or chance at happiness for these pigs was quite simply unbelievable, who would be sick enough to confine any living being in an area so small they can barely turn around? During the short time we were there, we constantly discovered animals in even worse condition and sights which at time made me feel physically sick – such as buckets of dead pigs near the door. I would encourage activists to visit farms like this if the opportunity comes up, seeing it first hand is unlike anything else.



# WHAT THE FUCK IS GOING ON IN AUCKLAND

THIS YEAR HAS SEEN MUCH change for Animal Rights in Auckland. This article is an attempt to help people understand what has happened and who is doing what in the City of Sails.



For 11 years Auckland Animal Action (AAA) had been the driving force behind much of the Animal Rights activism in Auckland. From the Fur Free Auckland campaign to Tegel director home demos and anti-vivisection storm-ins at the offices of those involved with Huntington Life Sciences there was never a dull moment. On top of demos AAA was also always involved in animal re-homing, research and doing media for the underground.

AAA was born in 1996 when a small group of dedicated activists brought their vision of a vegan-based, grassroots group promoting direct action to life. AAA was the first New Zealand animal rights group to use and promote direct action and civil disobedience. Over the last decade, AAA activists have locked themselves to fur shops, sow crates and to the office desk of a prominent vivisector! These actions have

highlighted the plight of animals, bringing their suffering and exploitation into the public arena.

Naturally it was not without problems; AAA always had a 'weird' hierarchical organizing structure masquerading itself as being non-hierarchical. Problems with the group and others within the movement were not uncommon and there was also never an opportunity to debrief on things we had done or to learn from mistakes that had been made etc.....

Following the death of Suzy early this year these failing of AAA came very close to the surface and it became clear the time had come for AAA to stand aside and help new initiatives, ideas and activists to grow. This was not easy for those involved in making this decision we had all given so much of ourselves to AAA and it was a weird decision to make without Suzy but it was the right one.

Following a few quiet months things are starting to get themselves on track and the future is looking good.

**Auckland Animal Rights Collective** was formed and is carrying on the Fur Free Auckland campaign AAA started many years ago. This collective are approaching the campaign with a fresh attitude and



so far have had great success with all stores they have approached about removing their fur. On top of the fur campaign they have a few other ideas up their sleeves which we will no doubt be finding out about soon.

**Animal Liberation Aotearoa** has also been formed. ALA will focus on filling some of the gaps left by AAA; these include a good information based website that is currently missing from Aotearoa, doing media for the underground (if we are contacted) and actively engaging in animal re-homing. Furthermore we aim to start some new projects such as taking activists on Farm Tours (see page 5 and page 37), providing workshops for activists and the public alike that focus on liberation rather than rights or welfare.

Also in Auckland there is Meat Free Media, S.A.F.E and Open Rescue. For their contact details please see Behind the Barricades on page 56.







When the Nazis came for the communists, I remained silent; I was not a communist.  
 When they locked up the social democrats, I remained silent; I was not a social democrat.  
 When they came for the trade unionists, I did not speak out; I was not a trade unionist.  
 When they came for the Jews, I remained silent; I wasn't a Jew.  
 When they came for me, there was no one left to speak out.  
 ---Reverend Martin Niemöller

LIKE THE STATE TERROR RAIDS of October 15th 2007 in Aotearoa and the Green Scare in the United States activists in Austria have recently felt the full force of state repression.

In the early hours of May 21st, special forces of the Austrian police, many armed, in black clothing and wearing masks, forced entry to 23 homes and offices of animal rights campaigners across Austria.

Fourteen people were arrested, most at gunpoint. All the premises were intensively searched and left ransacked, and police took away all the computers, discs mobile-phones, videos, cameras, photos, video tapes, papers, records, databases, and just about everything else which can be used for campaigning.

Among those groups affected are groups such as the Austrian Vegan Society, and legal animal protection groups VGT, Vierpfoten, Respekttiere and TierWegehave, as well as other activists and individuals involved in campaigns against fur, vivisection and the meat industry.

Most of the groups have been left without the basic means to continue their legal and political work or even communicate with support-

ers and friends. The police have stated that the examination of the computers will probably only start next year, because they are very busy, so there is little prospect of these groups recovering in the near future.

Ten people were being held in pretrial detention, which could last for months accused of "forming a criminal organisation". The State Prosecutor has failed to justify the raids or the campaigners' continued detention. Seven of the activists have gone on hunger strike in protest at their treatment and continued detention.

The official reason for the raids is the controversial Austrian Law 278a StGB which outlaws the "formation of a criminal body". In reality this is an attempt by the Austrian government, on behalf of the wealthy and influential animal abusing industries, to smash the Austrian animal protection movement, which has had some great results in recent years, and has been an inspiration to compassionate people all over the world.

On top of this, quite a number of scandals have been exposed by animal protection campaigners which have involved some people occupying the highest positions in the worlds of politics and the media,

and it is clear that the successes of the campaigners have disturbed several powerful people.

It is shocking and scandalous that such terror and corruption can take place in a modern, so-called democratic country in Europe, this is a shameful episode in the history of the Austrian state.

If those in power in Austria are allowed to get away with this, it isn't just animal rights campaigners who are in danger, but all those around the world who value freedom and compassion over profit and greed. We must all stand up as one and show solidarity with the activists who are now risking their lives in support of justice and equality for all.

For more information visit:  
<http://www.austriasolidarity.com/index.php>



# BEING VEGAN

feature: BEING VEGAN IS NOT ENOUGH



# IS NOT ENOUGH

THE PERSONAL AND LIFESTYLE CHOICE OF BEING VEGAN IS ONLY A SMALL STEP TOWARDS ANIMAL liberation. It is fundamental to the struggle against animal abuse, but simply being vegan is not enough. Veganism is about not personally consuming any animal products, it is essentially a boycott and on its own, it will not bring about animal liberation. Animal liberation requires organizing, activism and commitment that is engaged in the wider world beyond our individual lifestyle choices. The tendency towards lifestyle veganism and single-issue mentality is not effective in stopping animal abuse and it often ignores and/or perpetuates other forms of oppression.

It is necessary for vegan and animal rights activists to firstly recognise and understand that animal abuse is connected to other forms of oppression. The oppression of the animals, the environment, womyn, the working class, queers, people of colour and the disabled are all unique but interconnected. For each form of oppression, there are social movements to challenge it. Both humans and animals are subjected to abuse, exploitation and violence because of the dominant western culture that allows powerful and rich elite to dominate the world. That is why vegans and animal rights activists need to see the struggle for social justice and animal liberation as one struggle. And likewise, social justice activists also have to see the links between animal abuse, environmental degradation and human violence. Frying up animal flesh sausages to fundraise for a human rights or environmental cause is just as hypocritical as using sexist advertising to promote animal rights.

Secondly, animal abuse industries are heavily interdependent on capitalism and the state. These industries are all driven by profit and animals are just seen as machines or commodities that produce profit. The goal of animal liberation requires a complete transformation of the current political and economic system that is based on the exploitation (or extermination) of all life on earth. Our current economic and political system is dependent on both human and animal exploitation.

Thirdly, when we understand the connections between all these forms of oppression, we have to actively work towards eliminating them all and avoid perpetuating oppression. We have to be active and organize for liberation for all. We can choose and pick specific battle but never lose track of the wider struggle for animal liberation and social revolution. Get involved in campaigning, but don't get stuck in reformist politics. Support social and environmental struggles while promoting animal liberation.





## THE REAL STORY OF MILK IN AOTEAROA

exploitation of cows and the pollution of the environment is heavily intertwined with social injustice and environmental destruction spanning back in Aotearoa since the beginning of British colonisation 160 years ago. It is a story of invasion, destruction, violence,

forests, wetlands, clean rivers and mountainous ranges. The land occupied by various Maori iwi was collectively owned and used. Private ownership and commodification of land did not exist, land was inalienable. The idea of private land ownership was brought into Aotearoa by Pakeha colonisers who invaded this land and brought along with them western agriculture, farm animals and the capitalist system. Colonisation transformed large areas of land, previously covered in forest, into pastures for industries of death.

AT FIRST GLANCE, MILK CAN seem like an innocent substance with its creamy whiteness and its association with sweet things. It is often bottled and deceptively packaged to detach milk and dairy products from the suffering that is involved in its production. At the moment there are about 5.1 million dairy cows in NZ who produce over 14 billion litres of milk every year. The lives of the cows involve a constant cycle of pregnancy and lactation before they are sent off to slaughter when they are no longer useful. This story follows the whakapapa of milk production and the historical, social and environmental processes that it is linked to. Dairy farming, the ex-

plence, expansion, exploitation and pollution on many different levels. It is connected to past, present and potential future injustices and tragedies that are driven by global capitalism and legitimised by state power.

### *Invasion*

The story of milk in Aotearoa firstly involves invasion. The invasion and theft of Maori land was necessary for the establishment of Pakeha settlements and agriculture. The land used for dairy production has a long social and environmental history. Before British colonisation, most of the land in Aotearoa was covered in native

On another level, invasion is part of dairy production through artificial insemination. Dairy cows like all mammals must be pregnant in order to produce milk. In nature, that milk is produced for their young, to nourish them until they can consume other food to support their growth. For the dairy industry, 80% of cows are artificially inseminated. Bull sperm is collected by companies like Livestock Improvement and Ambreed to impregnate three quarters of dairy cows in this country. Artificial insemination is an invasive process where bull sperm is effectively injected into a cow's vagina. When a cow





does not fall pregnant artificially, only then are they allowed to mate naturally with a bull.

*Destruction and violence*

In order to provide land for dairy farming, mass areas of native forest were destroyed. Consequently, native species of animal and plant life are now endangered or close to extinction. For example, dairy farming in the Waikato region have reduced native forest to 18% of its former area beginning from European colonisation 160 years ago. While conservationists talk about possums as destroyers of native forests, proportionately, dairy farming and agriculture has destroyed far more native forest than possums.

Let us not forget the blood and bones of Maori killed by Pakeha colonisers that are embedded in the soil and history of this land. The violence of dispossession and colonial racism have diminished indigenous populations and transformed their cultures through coercive means. The dairy farms operating in Aotearoa are profiting from this history of violence against indigenous people and the injustices of racism and colonialism.

Destruction of life is an integral part of dairy farming. Baby calves that are bred as by-products of the milk industry are destined to slaughter. The dairy and beef industry are intimately

connected. About 55% of beef comes from the dairy industry and up to one million calves are killed every year to be turned in to 'veal'. When a cow is no longer productive, she is sent off to the slaughterhouse. About 20% of dairy cows are culled each year at age 8-10 years old. Cows would otherwise have a life-span of 25 years old. These lives are just discarded when they are no longer useful or profitable for the dairy industry and their bodies are processed into beef for human or pet consumption.

Then there's the destruction of soil and water quality. Soil and water are essential to all life on earth, destroying the quality of soil and water is effectively destroying life. Nitrate leaching and phosphorus run-off caused by dairy farming are major problems that pollute the waterways of Aotearoa. Excrement pollutes the rivers, surface lakes, streams, groundwater and drains. Excrement also releases greenhouse gases such as methane and nitrous oxide that are contributing to climate change, which will cause species extinction, extreme weather disasters and ecological collapse.

*Commodification and suffering*

Making living beings and land into commodities, things that can be bought and sold, is a vital process of industrial capitalism. In the context of dairy farming, it is the land, the milk and the cows that are turned into commodities. This relies on a sense of detachment to the value of land, milk and cows outside of economics. The spiritual, personal, cultural and social value of land and animals are lost through commodification.



For the dairy industry, land is only seen for its commercial value, how it can be used to be productive and create or maximise profits.

Because the land and cows are seen as commodities, just objects and things that only have an economic value, they are treated like objects to be exploited. Cows on the dairy farms often suffer from mastitis (swollen udders), lameness, stress and lack of shelter. The calves





are taken away from their mother two days after birth. Selective breeding of dairy cows, GE-research and vivisection have transformed the physiology of cows to increase milk production and efficiency. Nowadays, based on a statistic on the Fonterra website, one cow can produce the amount of milk that it once took 10 cows to produce. The well-being of dairy cows is only of interest to the milk industry when it affects productivity and quality of milk.

*Expansion: Fonterra and the globalisation of dairy consumption*

The Fonterra Co-operative Group is Aotearoa's biggest dairy company. They have over 11,000 farmer shareholders and they process milk into more than 600 products (including cheese,

milk powders and proteins, pharmaceuticals and desserts). They export dairy products to 140 countries. Fonterra are not only involved in the exploitation of cows and the environment, they are also part of the process of neoliberal expansion. The recent Free Trade Agreement between New Zealand and China is going to benefit companies like Fonterra but at great price to the animals, environment and people.

Fonterra was created in 2001 as a merger of dairy companies in order to compete in the neoliberal world. Globalisation and market competition essentially created the urge for the formation of Fonterra; to jump on the neoliberal trend of free trade to economically benefit rather than be left out and become a victim of globalisation. This process of neoliberal globalisation has resulted in dire consequences for people all over the world. The market competition has encouraged the desire for greater profits and productivity of the dairy industry and thus resulted in the industrial intensification of dairy farming. In the last decade, milk production has intensified and increased the usage of fertiliser, water irrigation, energy, knowledge or capital to produce more milk on the same area of land.



Milk is an unnecessary and harmful product for humans. Most people in this world are lactose-intolerant because the human body is only supposed to consume the milk of human mothers up to a certain age. We are the only species that consume milk from another species (except for pet species under human control) and we are the only species that consume milk as adults. But milk consumption is also culturally specific; many human cultures have not and do not consume milk. It seems to be mainly European and Indian cultures that have a tradition of milk consumption, however the relationship with the cows and the treatment of the cows differ in these cultures and have changed through time.

At the moment in China, Fonterra are pushing milk products and advertising milk as a health product. Part of this is due to the declining consumption of milk in



De-horned Cattle in Waikato





richer countries like New Zealand. To companies like Fonterra, China is a massive market that they can tap into and profited from. However, the majority of the Chinese population are lactose-intolerant. They cannot digest milk properly because the enzyme lactase is not present in their bodies. Drinking milk or using cows for milk has not been part of Chinese culture, so consuming dairy is relatively new for most people. Because most Chinese people are lactose-intolerant, yoghurt is a dairy product that people with lactose-intolerance can withstand because the bacteria helps with digestion.

Milk products are now everywhere in China, it is promoted as a health product and pushed in schools as it is seen to promote growth of strong and healthy bones. Because of globalization and western cultural imperialism, the beauty ideal of Chinese people is similar to Europeans who are tall and white. Milk is seen as a substance that encourages bone growth so kids can grow up tall and strong. For older people, it is a health product that strengthens the bones. But milk consumption also linked to a lot of health problems like osteoporosis, diabetes, breast cancer and heart disease.

*Stolen land, stolen milk, stolen futures*

Stealing is central to milk pro-



duction. Land in Aotearoa was stolen from Maori through the violence, deception and manipulation of British colonisation. The stolen land was cleared of native forest and settled by Pakeha, who brought over farm animals such as cows. The lives of these animals were stolen along with their labour, their milk, their skin, their flesh and their menstruation (eggs). In this process of constant stealing to generate profits, our futures are also being stolen. Irreparable ecological damage and climate change means the future of life on earth is looking very grim.

The dairy industry in Aotearoa is going to be a real challenge for animal rights activists since the economy is currently depen-

dent on this industry. Milk production is harmful for animals and the environment, while milk consumption is also causing quite a few health problems for humans. It is quite surprising that Fonterra and the dairy industry has not been a prime target of AR activists considering its locality and the mass suffering it causes. Because Fonterra is involved in the neoliberal agenda, in animal abuse and environmental destruction, they can be challenged from all these different angles and this also creates an opportunity for alliances between movements. It is about time to disrupt business as usual and expose the real story of milk!





## INDIGENOUS RIGHTS

## ANIMAL RIGHTS

THE SUN IS A WHEEL AND SO is the moon, they both move in cycles.

The stars are points of light but when filmed with a time-elapse camera become rings of stars, time measured in light.

When trees grow they develop rings in their grain, this is time solidified into matter.

The seasons move in a cycle.

The flow of the river Thames does not move in a straight line but takes the form of a spiral helix.

The flowing river has always been a metaphor for time, and the helix is itself the basic building block for life itself DNA.

The process of life and death is often described as circular, as one Native American described it.

*For the Indian the spirit of the land is still vested; it will be until other men are able to divine and meet its rhythm.*

*Men must be born and reborn to belong. Their bodies must be formed of the dust of their forefathers bones.*

The respect felt for animals by the animal rights movement and by many indigenous people are complementary, but in no way the same.

As Ojibway magazine states: *When Indians referred to animals as "people" – just a different sort of person from Man – they were not being quaint.*

*Nature to them was a community of such "people" for whom they had a great deal of genuine regard and with whom they had a contractual relationship to protect one another's interests and to fulfill their mutual needs.*

*Man and Nature, in short was joined by a contract – not by ethical ties – a contract predicated on mutual esteem.*

*This was the essence of the traditional land relationship.*

This is a world away from modern capitalist view of animals. In their eyes animals are objects or resources.

Commodification of animals goes hand in hand with capitalism's desire to reduce all life and aspects of life to products.

Much of modern humanity believes that by choice or circumstance, they exist above and outside of nature, but they do not, the only thing that exists above and outside of nature is the technological, industrial system.

Unfortunately, many Vegans and Vegetarians seem to believe they exist above the world in their eating practices. The fact is many

health food companies that make vegetarian food are owned by multinational companies. In America two of these companies consist of General Mills who owns the organic brands Cascadian Farms, Muir Glenn and Heinz which holds shares in the company that makes Rice Dream soy milk.

Their New Zealand counterparts include Meadowlea owned by Unilever which participates in vivisection and sanitarium which makes So-Good soy milk and is one of many companies owned by the 7th day Adventist church.

Multinational companies institutionalized abuse of animals, humans and the bio-sphere is well documented and need not be repeated here.

This split between reality and appearance often resemble comments by some meat eaters, the comment I eat meat but "couldn't if I had to work in a slaughterhouse" that is common to many vegetarians.

They can't face what they are eating. We can't face the consequences of what we are eating. How is eating monoculture soy beans any different in it's ravages on the environment and animal life?

The most disturbing thing is how love and respect for life can turn into self righteousness such as when The Sea Shepherd Conservation Society and PAWS came up







against a native american tribe the Makah.

The Makah is a tribe with a strong connection to the sea, they hunted whales for nearly two thousand years in the waters of Neah Bay. However, due to the industrialized rape of the sea by the whaling industry they were forced to give up the center of there spiritual life.

Recently whale population has increased enough for small scale hunting to be sustainable. In their words

*Whaling and whales are central to Makah culture.*

*The conduct of a whale hunt requires rituals and ceremonies which are deeply spiritual. They are the subject and inspiration of Makah songs, dances, designs, and basketry. For the Makah Tribe, whale hunting imposes a purpose and a discipline which benefits their entire community.*

When a whale was caught .....

*Canoes from many surrounding villages came to assist the Makah in delivering the quarry to the people. As the whale was towed to shore, the people ran into the water to have a closer look.*

*With eyes wide, they touched the smooth skin and examined its mottled pattern. Children were amazed at the size of the creature.*

*The whale was then prayed over, as were the whalers.*

*Prayers were offered to thank the whale for giving its life to sustain that of the Makah and to free its spirit for passage to the other side.*

Despite the obvious respect the Makah had for the creature Animal rights groups were unwavering in opposition, resorting to lies that the Makah were going to sell the whale meat to the Japanese and verbal abuse.

This is sickening when one thinks how white people have treated native peoples of America, after a Holocaust greater in scale, magnitude and length than the Jews suffered during World War Two and destruction of their means of life due to industrialized hunting, now white activists have inadvertently tried to destroy the remnants of their culture. A move that would plunge the Makah back into the morass of despair and alcoholism that they were combating.

However this does not need to be the case as animal rights activists and indigenous people have recently been worked together to try and stop a cull of some 500 kangaroos at a military base in Canberra. Even though they failed to stop the cull they showed cooperation on an important ongoing issue in Australia.

The kangaroo is regarded as a sacred creature by indigenous Australians as Aboriginal Elder Uncle Max says

*I think hunters shooting large numbers of kangaroos, as they are doing nightly in the Outback, are a farce. The Industry is trying to tell us that everybody's eaten kangaroo now but the reality is if you put kangaroo on the dinner table then everyone cocks their nose up at it and cries "Yuck". The Kangaroo Industry would like us to think it has the right a way for promoting*

*one more product but where the kangaroo really is going is in large amounts of pet food. I'm pretty concerned about that.*

*They like to call it culling but really it's a slaughter that's going on out there and it's like most indigenous things in this country that's important to us such as the kangaroo. They will be on the endangered species list soon.*

This parallels with the Genocide of Tasmanian Aborigines who were used for dog food by early settlers or the some 9000 Aboriginal deaths in police custody since the 1980's.

We have to look beyond objective morality and isolating ourselves and others with simplistic statements like "meat is murder".

Respect needs to be shown to those individuals who "strive to survive causing the least suffering possible" but this love and empathy for all life cannot be allowed to degenerate into black and white thinking.

Respect for animals and acknowledgement of there status as fellow creatures instead of passive objects, and a diversity of movements that work towards the destruction of industrial farming and institutionalized animal abuse a multiplicity of movement that encompasses both indigenous people, anti-authoritarian and animal rights activists.

The animals and the earth are suffering terribly under capitalism, to have any chance of stopping this we need to forget our differences and celebrate our similarities. Our togetherness will be greater than their separation.





# Anarcha-feminism and Animal Liberation

*"Meat is like pornography - before it was someone's fun, it was someone's life"*

*- Melinda Vales*

LOTS OF ANARCHISTS FIND the idea of animal rights dodgy. Guaranteeing 'legal' rights to animals sounds pretty useless given the amount of notice the state takes of human rights. Intellectuals like Peter Singer focus more on allowing moral consideration to animals, based in their similarity to humans. But what about the bigger picture? Anarcha-feminists who are into animal liberation link male domination and exploitation of animals with the male domination and exploitation of women. It's about breaking down the divisions - male/female, rich/poor, black/white .... animal/human. We want the self-determination of both animals and humans.

Hunting and eating animals is traditionally done by the boys. Dead animals and women are objectified in similar ways. TV, magazines, and

video frames sell us funky fantasy images of happy cartoon chickens (like the one at Big Fresh) and air-brushed anorexic women, targeted at male consumers. Women are called cows, chicks, birds, vixen - domestic and game animals. If men are compared to animals they are wolves, bears and stallions. Lots of women are kept in suburban homes like battery hens or pigs - continually pregnant, bored and depressed.

As well as being a massive torture industry, vivisection is another way of objectifying animals. Lots of experiments, such as the Draize test destroy the animals' eyes, turning them into objects who can't return the male gaze. Women and animals are experimented on without their consent by male doctors. Caesarean section in standard way lab animals give birth, as it used to be for women.

Lots of pornography portrays women as animals.

Look at "Adult Entertainment" (ironically next to "Pets and Livestock" in the Evening Post adds) like "cuddly bunny especially for you". Meat-based recipes are also advertised in sexual terms "Hot Stuff". The whips and chains of bondage imagery is based on gear for breaking in horses. Lots of men who abuse women start off abusing pet animals.

Is there a problem supporting both animal rights and pro-choice? I feel these movements have a lot in common: 1) both focus on life and self determination of the individual





woman or animals 2) both women and farm animals are forced into unwanted pregnancies 3) the anti-abortion movement romanticizes motherhood in just the same way that the meat industry romanticizes farm animals. Abortion in early pregnancy isn't murder in the same case killing animals – medical research suggests fetuses can't feel pain before the seventh month of gestation.

Does animal liberation ignore race and class issues? It's true that most of the Animal Rights movement is a whiter shade of pale. However, indigenous peoples tend to be objectified as animals to be consumed in

the same way women are. People of colour and animals are both overworked, marginalised, and economically exploited. The same power structures oppress both. Defending animals and fighting racism is part of the same struggle.

I want to mention possums because they cause a lot of damage in Aotearoa. Do we need to murder possums to save indigenous trees and birds. This has worried me quite a lot. However, Pakeha bought possums into Aotearoa – this is a Pakeha problem, not a possum problem. It is up to Pakeha to find a solution that doesn't oppress possums. The destruction of



bush by possums is minimal compared to that destroyed by Pakeha for farmland or timber. Rather than murdering possums, we need to focus on stopping further bush being cleared for profit, and on keeping existing possum-free areas of bush possum-free.

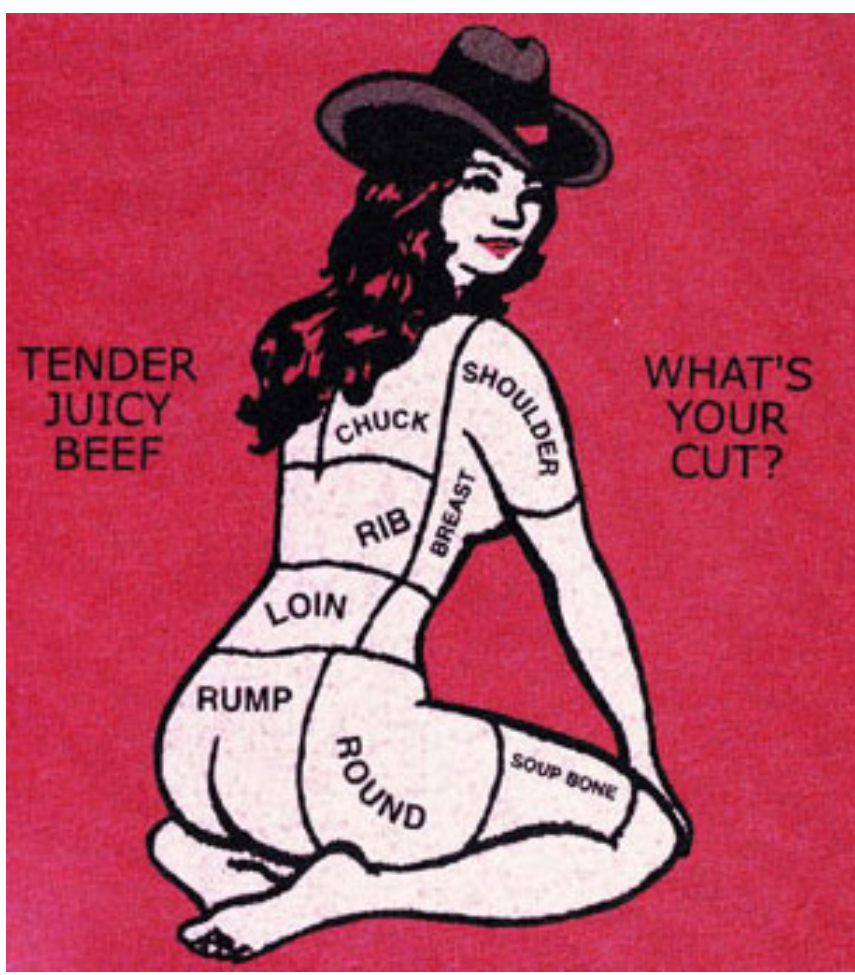
It's interesting that both anarcho-feminism and the animal rights movement are based around direct action tactics. Both aim to destroy the existing systems and practices rather than reform them ie. no veal calves rather than better laws. The liberation and self-determination of animals and people is thus inseparable.

*"Merely by ceasing to eat meat, merely by practising restraint we have the power to end a painful industry"*  
- Roberta Katechofsky.

Further reading:

Coral J Adams; *"Neither man nor Beast: feminism and the defense of animals"*.

Vandana Shiva and Maria Miles; *"Ecofeminism"*.





IT IS CLEAR TO EVEN THE MOST casual observer that the abuse of animals and environmental destruction are inextricably linked. From habitat destruction to pollution of waterways the destruction caused by the enslavement of animals is undeniable. I believe that the environmental destruction and the enslavement of animals are both far deeper symptoms of a culture that is completely alienated from the natural world. It is only by separating ourselves from the rest of the world that it is possible to see it as made up of objects for us to exploit. Without the comfortable barrier between us and the natural world that our belief system throws up it would be impossible to systematically enslave animals or destroy our surroundings

This idea that as humans we are somehow separate from the natural world has profoundly affected the way we view and interact with the world. Instead of seeing our surroundings as part of who we are we come to see the world in terms of how it can be used by us. Instead of seeing animals as individuals with their own purposes and lives this culture has come to see them merely as objects to extract profit from. As Animal Rights activists we are constantly challenging this belief and trying to reconnect people

of a breakdown of this separation. Talk to almost anyone that has a cat or dog living with them and they will go on about their animals unique personality, moods and behaviors. It is quite clear that the cat or dog is an individual which the "owner" has a strong relationship with. Suggest to the person that farm animals are exactly the same and you are likely to get a blank stare as a reply. A lifetime of perceiving certain kinds of animals as objects has created a disconnection which is hard and painful to bridge.

This disconnection is present in virtually all relationships throughout our culture. One minute we can be interacting with someone as an individual with which we have a deep relationship, the next minute objectifying them solely as a worker, woman or minority. Similarly we view our environment as something separate from us, made up of forests and rivers which are objects for us to use and exploit at whim rather than individual trees or

# Dominion

to the animals – the individuals which surround us.

landscapes to interact with.

To most indigenous cultures the notion of ownership or dominion over land or animals was simply unbelievable. Many believed that humans had a special place in nature as guardians or older siblings but this role implied more responsibility and care for not control or ownership over other beings. While these cultures killed animals and used resources I believe they did so in a fundamentally different way than our culture, often acknowledging the animal or for example tree as an individual and thanking it for the gift it had provided. I am not arguing these cultures were perfect but merely pointing out that there are many different ways of relating to



the world. I believe our cultures way of perceiving the world is key to the destruction we have wrought.

As activists I think an awareness of the underlying belief systems embedded in our culture is vital.





Often our campaigns will pander to peoples existing belief systems as it seems easier to make incremental changes and sacrifice larger change for later dates. An example of this is provided by the animal welfare movement which consistently fails to challenge human dominion over animals. People are given the message that animals still exist for us to use and kill at will but that we should do so more ethically. For the most part the assumption that animals are beneath us and therefore it is ok to exploit them is not challenged. Furthermore many arguments for vegetarianism or veganism are framed around how they will benefit humans. Lower pollution levels and the clear health benefits of veganism are arguments of this. While these arguments are valid and have a place if they are relied upon too heavily I believe that we will not see the paradigm shift in our attitudes towards animals that we need to see.

Similarly the environmental movement consistently fails to challenge human dominance over the natural world. Like the animal welfarists most conservationists argue that we need to slow environmental destruction for our own benefit. Arguments for protecting certain areas are advanced according to how the trees could help slow climate change or "developments" are fought because natural areas provide us with beauty or leisure. Even arguments to protect biodiversity or wild areas are based on these areas may contain new pharmaceuticals or that collapsing ecosystems may make it difficult for us to grow enough food some where else.



Transforming the way we perceive the environment is vital for those fighting for animal liberation. It is clear that if we continue to keep treating the earth as an object to be used solely for our own benefit, that life for most animals, human and otherwise will not be possible. If we simply switch from the industrialized enslavement of animals to the industrialized enslavement of the earth we will be merely slowing this cultures destruction. I believe that those of us involved in the animal rights movement must consciously work towards seeing our surroundings as a living ecology which we must relate with. Similarly I do not think that one can develop an attunement to the natural world and not strive to end dominion over animals. The separation between wild animals, environments and domesticated animals and environments is a division created by humans. To end exploitation we must attempt to break down this division and come to see the entire earth and everything on it as worthy of

respect.

I believe that unless we challenge our cultures attitude of dominion towards animals and the natural world that our movements will become assimilated into the dominant culture. Instead of transforming the way our society is structured we will move to an industrialized society which continues to destroy the environment substituting some forms of oppression for others.

On a positive note I think it is in many ways easier for animal rights activists to challenge our cultures attitude of dominion. We have already had to radically reshape how we view animals a process which often takes a lot of thought and goes against mainstream belief systems. Those involved in animal rights also have experience forming strong bonds with non humans. This may not seem like much but coming from a culture largely based on hierarchy and control this is a radical step.





## Race, Racism and Animal Liberation

*"The animals of the world exist for their own reasons. They were not made for humans any more than black people were made for whites or women for men." - Alice Walker*

THE ANIMAL RIGHTS movement in Aotearoa is largely dominated by white and middle class activists who would probably all oppose racism on an intellectual level but still fail to acknowledge their privileges being white on colonized land. This is a challenge to everyone to confront racism in their everyday life, to recognize white privilege and incorporate the anti-racist struggle in animal liberation. Racism and speciesism are forms of oppression that are based on Eurocentric ideas about 'natural' superiority and domination of non-white people and animals. The enslavement of African people, the genocide of indigenous people and the racism against migrants is all part of this way of thinking: that races exist and some people are biologically superior to others in the same way humans think of themselves as higher above other animals.

Races do not actually exist as an objective biological fact. It is an arbitrary social construct that originates from colonialism and it was used to justify and naturalize inequality and exploitation. Racism and speciesism are based on the same assumption that some races/species are naturally superior to others and that it is morally acceptable to for some species to dominate, exploit, murder and tor-

ture others.

Although legal racism has been abolished in most places because of previous struggles to reform and change laws, institutional and more insidious forms of racism still remain. We should all be aware this and how racism doesn't just create disadvantages but also privileges. I have included a list of white privileges by Peggy McIntosh, who talks about white privilege in America, but this is also relevant to the context here in Aotearoa as well.

1. I can if I wish arrange to be in the company of people of my race most of the time.
2. I can avoid spending time with people whom I was trained to mistrust and who have learned to mistrust my kind or me.
3. If I should need to move, I can be pretty sure of renting or purchasing housing in an area which I can afford and in which I would want to live.
4. I can be pretty sure that my neighbors in such a location will be neutral or pleasant to me.
5. I can go shopping alone most of the time, pretty well assured that I will not be followed or harassed.

6. I can turn on the television or open to the front page of the paper and see people of my race widely represented.

7. When I am told about our national heritage or about "civilization," I am shown that people of my color made it what it is.

8. I can be sure that my children will be given curricular materials that testify to the existence of their race.

9. If I want to, I can be pretty sure of finding a publisher for this piece on white privilege.

10. I can be pretty sure of having my voice heard in a group in which I am the only member of my race.

11. I can be casual about whether or not to listen to another person's voice in a group in which s/he is the only member of his/her race.

12. I can go into a music shop and count on finding the music of my race represented, into a supermarket and find the staple foods which fit with my cultural traditions, into a hairdresser's shop and find someone who can cut my hair.

13. Whether I use checks, credit cards or cash, I can count on my skin color not to work against the





appearance of financial reliability.

14. I can arrange to protect my children most of the time from people who might not like them.

15. I do not have to educate my children to be aware of systemic racism for their own daily physical protection.

16. I can be pretty sure that my children's teachers and employers will tolerate them if they fit school and workplace norms; my chief worries about them do not concern others' attitudes toward their race.

17. I can talk with my mouth full and not have people put this down to my color.

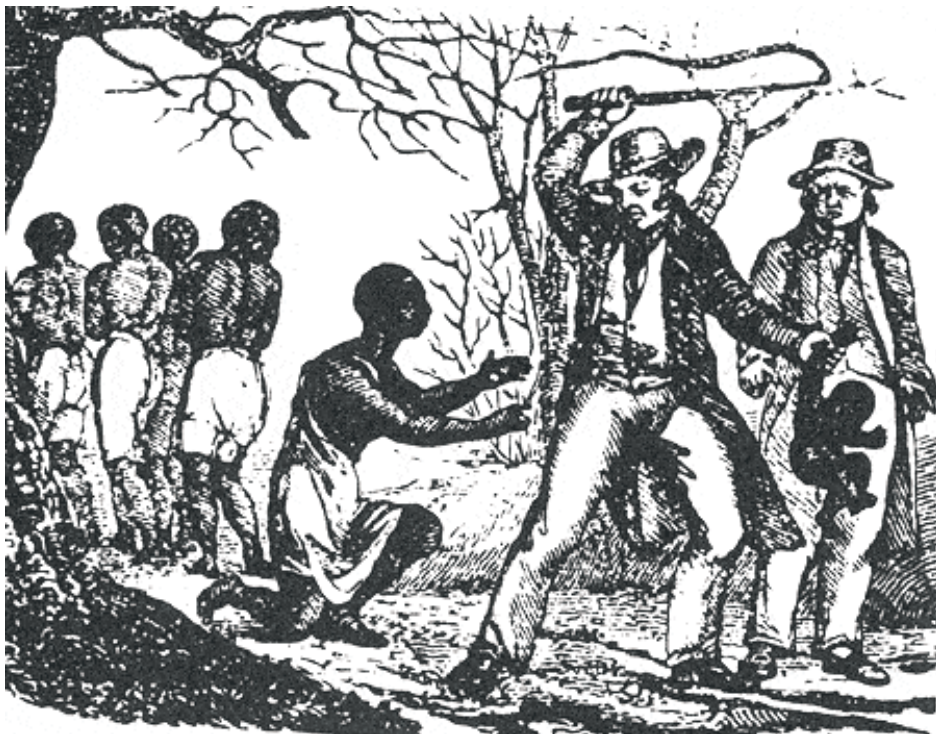
18. I can swear, or dress in second hand clothes, or not answer letters, without having people attribute these choices to the bad morals, the poverty or the illiteracy of my race.

19. I can speak in public to a powerful male group without putting my race on trial.

20. I can do well in a challenging situation without being called a credit to my race.

21. I am never asked to speak for all the people of my racial group.

22. I can remain oblivious of the language and customs of persons of color who constitute the world's majority without feeling in my culture any penalty for such oblivion.



23. I can criticize our government and talk about how much I fear its policies and behavior without being seen as a cultural outsider.

24. I can be pretty sure that if I ask to talk to the "person in charge", I will be facing a person of my race.

25. If a traffic cop pulls me over or if the IRS audits my tax return, I can be sure I haven't been singled out because of my race.

26. I can easily buy posters, postcards, picture books, greeting cards, dolls, toys and children's magazines featuring people of my race.

27. I can go home from most meetings of organizations I belong to feeling somewhat tied in, rather than isolated, out-of-place, out-numbered, unheard, held at a dis-

tance or feared.

28. I can be pretty sure that an argument with a colleague of another race is more likely to jeopardize her/his chances for advancement than to jeopardize mine.

29. I can be pretty sure that if I argue for the promotion of a person of another race, or a program centering on race, this is not likely to cost me heavily within my present setting, even if my colleagues disagree with me.

30. If I declare there is a racial issue at hand, or there isn't a racial issue at hand, my race will lend me more credibility for either position than a person of color will have.

31. I can choose to ignore developments in minority writing and minority activist programs, or disparage them, or learn from them, but





in any case, I can find ways to be more or less protected from negative consequences of any of these choices.

32. My culture gives me little fear about ignoring the perspectives and powers of people of other races.

33. I am not made acutely aware that my shape, bearing or body odor will be taken as a reflection on my race.

34. I can worry about racism without being seen as self-interested or self-seeking.

35. I can take a job with an affirmative action employer without having my co-workers on the job suspect that I got it because of my race.

36. If my day, week or year is going badly, I need not ask of each negative episode or situation whether it had racial overtones.

37. I can be pretty sure of finding people who would be willing to talk with me and advise me about my next steps, professionally.

38. I can think over many options, social, political, imaginative or professional, without asking whether a person of my race would be accept-

ed or allowed to do what I want.  
39. I can be late to a meeting without having the lateness reflect on my race.

40. I can choose public accommodation without fearing that people of my race cannot get in or will be mistreated in the places I have

that I will never have to experience feelings of rejection owing to my race.

43. If I have low credibility as a leader I can be sure that my race is not the problem.

44. I can easily find academic courses and institutions which give attention only to people of my race.

45. I can expect figurative language and imagery in all of the arts to testify to experiences of my race.

46. I can chose blemish cover or bandages in "flesh" color and have them more or less match my skin.

47. I can travel alone or with my spouse without expecting embarrassment or hostility in those who deal with us.

48. I have no difficulty finding neighborhoods where people approve of our household.

49. My children are given texts and classes which implicitly support our kind of family unit and do not

turn them against my choice of domestic partnership.

50. I will feel welcomed and "normal" in the usual walks of public life, institutional and social.



chosen.

41. I can be sure that if I need legal or medical help, my race will not work against me.

42. I can arrange my activities so







# Anarchism and Animal Liberation



ANARCHISM RECOGNISES THE power imbalance and hierarchy within society and strives to break these down within our own community as well as within greater society.

The struggle for animal liberation is similar in that it recognizes the unequal relationship that humans have with animals whereby they are discriminated against because of their species.

'The System', 'The State' or whatever else you call it is dependant upon the oppression of others for their power. They oppress based on age, gender, sexuality, class, species, race and intelligence and they also oppress mother earth.

All of these forms of oppression are interrelated and are based upon one group having more power than another. If we want liberation for the earth, our communities and the animals we must start to recognize this. We can not liberate one group of people (or animals or the earth) through the oppression of another. Because we are simply perpetuating an imbalance of power and exploitation.

To not recognize the oppression of animals is to not recognize your privilege as a human being. This is much the same as males not accepting that patriarchy exists and fighting it is males not accepting their privilege over womyn.

It is not uncommon for anarchist to

consider the fight for the earth and animal rights as a 'fringe' issue. Much the same way they seem to feel about the oppression of womyn and non-heterosexual members of our society. The opinion that we can deal with these 'minor' issues after the revolution assumes that there will be a physical stand off between ourselves and the government after which time there will be a utopian society.

More realistically the revolution is happening everyday, it is us deconstructing all the bullshit we have been taught about 'our place' in society, challenging the government, capitalism and repressive institutions and it is challenging ourselves, our power and our privilege. If we are only fighting the system and not looking at and challenging ourselves we can not build any alternative society and rather will continue to mirror the very thing we are fighting against.

Similarly animal rights activists

using state reforms to benefit animals or objectifying womyn to raise awareness about animal abuse is to not understand why animals are abused in the first place. To fail to do so will only reinforce the system that oppresses animals and thus allow animal abuse to continue.

Animal rights/welfare activists often turn to the Government to ban certain animal abuse industries or practices. This is a very short sighted approach and while it could be good for some animals in the short term it will be worse in the long run. For example to ban battery hen farming would be better for hens welfare in that they would have greater freedom of movement on a free range farm. However it does nothing to challenge animal exploitation and the fact that most humans think that animals are here for human use (and abuse). Rather it continues the mentality that we can use animals how we like and it reinforces the control of the state.

If animal rights activist are serious about wanting all animals to be free from exploitation they had better start to understand the reasons why animals are oppressed and act accordingly. Similarly anarchists with little understanding and recognition of oppression outside of the race and class issues and who are waiting for some kind of insurrection will be waiting for a very long time unless they start to realise that they need to recognise and challenge all forms of hierarchy and that they cannot continue to pick and choose.



# direct action gets the goods

Since the last issue we are very pleased to report the rescue of two female piglets and one male calf. It is great to see attention brought to some of the larger farmed animals. Unfortunately there is not much more to report; hopefully the next 6 months will bring freedom for many more.



= PRISONER



= PICTURES



= SABOTAGE



= LIBERATION



= VANDALISM



= VIDEO



= ARSON (unfortunately we doubt we will have much of this to report ;)

## Mother's Day: Open Rescue Piglets



New Zealand Open Rescue conducted an undercover investigation into an intensive piggery in Auckland, uncovering gruesome evidence and rescuing two female piglets.



A calf was rescued from a Waikato farm after he had been abandoned by his mother and the farmer. However, needless to say even if he had not been abandoned he still would have been killed in a few days at slaughter.



"Our investigation revealed death, cannibalism and immense suffering," says New Zealand Open Rescue spokesperson Deirdre Sims.

from this horror, placing them into a wonderful new home. We did this so that these young females will never have to endure the suffering and deprivation that their mothers experience.

(This was a bit of an open rescue as the activists who rescued this little boy have been open about the fact that they did it but they are not members of New Zealand Open Rescue).

"We rescued two female piglets

## End of May '08: Auckland Novartis Targetted by the ALF

No-  
Office



"This Mother's Day weekend, we urge the New Zealand public to spare a thought for sows imprisoned on intensive piggeries across the country. Boycott pork and help bring an end to this cruelty", says Ms. Sims.

During the Global Week of Action against Novartis (26th - 30th May 2008) the Auckland Novartis Offices were spraypainted with slogans such as 'End Vivisection' and 'Stop Animal Testing'.

## Mid April'08: Calf Rescued from Pad- dock of Horrors



Novartis are being targeted for their role in the pain and suffering



of thousands of innocent animals at Huntingdon Life Sciences (HLS) who are Europe's largest contract animal testing laboratory. They have about 70,000 animals on site, including rabbits, cats, hamsters, dogs, guinea-pigs, birds and monkeys. These animals are destined to suffer and die in cruel, useless experiments.

Animals are not ours to be experimented on, manipulated or tortured.

Until all animals are free!

ALF

**End August '08:  
ALF Confirms Battery  
Hen Farm Closure**



It was reported in the capitalist news recently that this, and another of Van Den Bogaarts farms, had been closed down by the MAF and food safety officers. Last week we went to have a look for ourselves and we found that all of the hens have been removed.

While we are please to see that this farm is not operating we are painfully aware that the hens were not taken to a loving home where they can live free; instead thousands were killed by authorities and many more were taken to other battery hen farms. This is not a victory for the animals at all.

The farm was only closed down because it was being operated without a permit relating to food safety and risk management; not out of concern for the well being of the animals. If Van Den Bogaart, or someone else, were to get the right documentation they could recommence battery hen farming.

We will be keeping an eye on this farm and will not hesitate to act if egg production ever starts again.

We are always watching.

ALF

from the communique . .

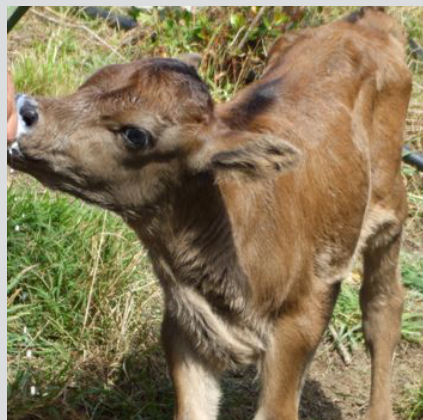
"...activists found a mother cow who had recently given birth to what appeared to be a happy and healthy calf who was drinking from her. It was not until a few minutes had passed that the activists noticed other seemingly abandoned calf in the paddock. His mother had not cleaned him off nor got him to his feet. He was covering in mucus and trying to get up but with no luck. His mother down the other end of the paddock with her other calf she seemed to have no interest in this boy. Sensing that the little calf was very unlikely to survive and knowing that even if he did, he would soon be sent to slaughter, the little calf was bundled up into a blanket and placed onto the back seat of the car.



a n -  
H i s  
He was

A few weeks on, this little guy is doing well and has made good friends with the three dogs that he lives with. He sleeps inside and has a little coat to keep him warm during the winter weather. In recent days, he has been put on to a nursing cow and is starting to put on weight. He will likely always be a little smaller and weaker than other bulls because his mother did not give him her colostrum as soon as he was born but things look promising for him. He will live out the many years ahead of him as a much loved member of his new family. Sadly his little brother, who was left on the farm, will have already been sent to slaughter, butchered, plastic wrapped and cooked for someone's dinner.

Milk is not intended for human consumption any more than human breast milk is intended for cows. Milk is intended for a cows calf and she will not produce milk unless she has been impregnated and given birth, much like human womyn. The dairy industry therefore needs cows to give birth from time to time to keep the milk, and thus the profits, flowing. The calves are the unwanted by-product of pregnancies on a dairy farm. Within 2 days of giving birth, the calves are taken from the cow and either sent to slaughter, sold or a small number of females are kept as replacement dairy cows. In New Zealand, there are approximately one and a half million calves slaughtered yearly in abattoirs, this does not include calves killed on farms "homekill" or calves aborted and killed on the farm. Can you imagine taking a crying baby from it's mother at 2 days old, at 4 days old herding it scared and unsteadily onto a truck, sending it to be stunned and have its throat cut? This is the reality of dairy farming in New Zealand, both on organic and non-organic farms. The bobby calf meat industry relies on the dairy industry to supply it with calves for slaughter. Without dairy cows giving birth every year, there would be few calves to kill.



MILK IS MURDER!"





**Santa will be busy this xmas  
what will you be doing for the animals?**



*Adapted for Aotearoa from an article in No Compromise Issue 21*

INVESTIGATIONS ARE A critical part of any campaign and an important tool to expose an industry. When I first became involved in the animal rights movement, I saw video footage of animals in factory farms, laboratories, and circuses. The footage moved me to change my life, but initially I didn't believe I was capable of documenting similar abuse. However, once I realized the impact that the actual footage has the potential of making, I pushed myself to do what I once thought was outside my capabilities.

Video footage is one of the most important tools in exposing the appalling standards throughout modern livestock farming. Our future campaigns will be immeasurably strengthened by this vital work, and I urge all groups to consider using video where they can obtain ac-

cess to markets, farms, slaughterhouses, etc.

Different types of investigations include those done by activists, such as open rescues, investigations of specific animals, farms, auctions or slaughterhouses. Sometimes, investigations are conducted by employees who take video footage.

The type of investigation you are doing will help to determine the kind and amount of footage you need. If you are targeting a specific farm you may return to the farm for additional footage to give the campaign more credibility. If you are targeting a general practice (like inherent cruelty in the industry), you might want to investigate many of the same type of farm to show that the practice is common and not isolated.

When the target is a specific farm it is possible to find them and get

information from their websites and searching in the yellow pages and the internet. Some farms have even been located by following the trucks from the slaughterhouses. You can also drive around the country with your eyes (and nose) open. Asking people for directions at feed stores or gas stations can lead you in the right direction. Just be sure to speak the lingo – calling female pigs sows, asking for 'spent' hens.

A major concern about conducting investigations is that someone might interfere. So how do you make sure no one is there? Some farms, such as dairies, are outside and there are typically a number of workers always on hand to make sure the cows are being milked. In these cases, you should use common sense and not go if you see a lot of worker activity. Acting as if you belong there is always a plus. Dressing to fit in has its advantages if someone sees you from the side of the road.

In most cases, it is important to remember the nature of the business of factory farming – namely, that there usually aren't many people walking around on the premises.

First, make sure you don't see any employees around. I would recommend you do this with three to four people. One person should





be the lookout and another a driver, while the other two should take pictures and videotape. When you videotape, use the ten-second rule: focus on one image and count to ten slowly. This prevents the footage from being jumpy and hard to use (see more details below). There is a temptation, particularly when under pressure, to try and grab everything as quickly as possible, flashing the camera all over the place as if it were a paint brush – panning left and right, pointing up and down, zooming in and out, chasing the action and not holding it firmly. Not holding fast to the ten-second rule will only result in a waste of your time and effort.

A few years ago, very few farms

were locked. Although that is changing, many farms continue to leave the sheds unlocked. Also, remember that some farms have cameras and security. Be sure to check for cameras on the sheds above the doors and on light posts in front of the sheds or property.

Be sure to take plenty of film with you. If you have partially-used tapes containing important footage, keep them safe. Even if it means just having a few minutes worth of footage on one tape, it is best to start a new one in case anything happens and your camera is taken. Identify tapes by writing on them the moment they are removed from the camera and put them somewhere safe.

When videotaping, a wide shot from a distance showing the whole farm is useful. Take a photo or video of the name of the farm. An exterior shot of the particular building in which you are going to film is also useful. In both these instances there is no need to move the camera, keep it absolutely still and steady and hold the shot for about ten seconds. If you do need to pan because you can't get far enough away from the buildings, take a static shot first, holding for about ten seconds. Then without cutting, pan very slowly keeping the camera on the same level all the time. At the end of the pan, hold still for a further ten seconds.



A Typical Battery Hen Shed



A Typical Broiler Hen Shed

Once inside the building, an interior establishing shot is very useful - a wide shot showing the size of the building, the number of pens or stalls, and the overall condition. If there are specific details you want to show a dilapidated roof, rat runs, broken windows, etc. be sure to take footage of those as well.

Next, film an individual pen. Frame the shot so it shows the whole pen and it is possible to visually establish how big it is and how many animals it holds. If the pen is dark and dimly lit, take a ten-second shot exactly as it is before using any lights so that the viewer has some feel for the reality. Once you've lit the area, repeat the process with another ten-second shot.

If the animal moves out of shot, allow her or him to go before moving the camera. Once s/he's gone, move the camera quickly to catch up with the animal, and hold the

shot still again - don't try and visually chase the animal around with the camera because the resulting footage will almost certainly be unusable. Sometimes it is necessary to follow the action, but try to do so in a smooth and fluid motion, beginning and ending with ten-second static shots.

Keep in mind that for every animal there is something to look for in terms of their treatment. Dead animals are obvious signs of neglect. Welfare needs are important to observe: Do sows in crates have marks on their faces from banging their heads? How are ducks able to access the water? How closely confined are calves and hens? How many hens are in a cage? Be sure to video these and then later document it all by writing down what you remember and other details about the farm that perhaps would not be evident from the video. It can be really useful to research the type of

animal and type of farm you will be encountering beforehand so that you know what to look for on the farm. For example if you were going to investigate a duck farm research would tell you that ducks should have access to water and that if they do not they often get infected eyes. Then when you are on the farm you can make sure that you document that inadequate amount of water available to the ducks and any individuals that have infected eyes.

Anyone who decides to do this kind of investigation should be aware of the potential of trespassing which is against the law, and which risks arrest and other legal action.

This is definitely just a very small idea of what you can do. You will always learn more as you do it more.





# FILMING ON A FACTORY FARM



WHEN SHOOTING FOOTAGE of animals in factory farms (or any type of situation really), you want to get a few basic, yet essential, shots.

Outside: Get shots of the outside of the farm. Factory-farms look ominous, industrial and disturbing. You want to get shots of the outside so that it begins to set the scene and so that you can show the public, for example, the reality of what 'barn raised' really means. If the farm name is visible anywhere, make sure you get a shot of that, if possible, with the farm in the background.

Inside: Slowly pan the camera across the scene to show the overall conditions. Hold the camera as steady as you can, or use a tripod if possible. In a factory-farm situation, you want to show clearly the immense number of animals inside the building, contrasted with the automated, factory-like conditions of the interior.

Get up close! Get down on the ground if necessary and let the animals interact with you and the camera. Focus on one animal at a time and try to capture something of that animal's personality, suffering and individual situation. (i.e. if he/she is

wounded or sick or appalling conditions).

Look for dead, wounded, sick or deformed animals, rats, excess excrement, extreme overcrowding, and obvious abnormal behaviours and film this stuff. As horrible as it sounds the more shocking the more likely it will get on TV. Add in a person. If you add an activist to the scene, it can make the footage all the more interesting for viewers. The activist can be portrayed openly, or covered up; that is up to you and ultimately what you want to do with the footage. Show the person interacting with the animals. Get close-up shots of them holding an animal, rescuing the animal, pointing out conditions



and talking to the camera about the situation. Try to create a story/scenario rather than just shots of him/her standing and walking. It can also be a good idea to get shots of other activists filming and photographing the conditions.

## From an editor's perspective:

- Think in terms of individual shots rather than a constant stream of footage.
- Establishing shots: is there a sign or building that indicates where you are or what the issue is? You need this to tell the story and help the viewer picture where you are.
- Framing: frame up on subjects so that nothing is cut off and so that there is not too much empty space in that shot.
- Hold it steady: shots are horrible when they are wobbly.
- Get long shots: get a good, long shot – 10 seconds or more on each important shot.
- Don't zoom too frequently as it limits the use of the shots.
- Get close to the animals to make it more interesting. When editing we look for the most interesting shots and anything that adds interest or variety.



# on the job security



## DATA SECURITY

UNTIL RECENTLY I had avoided learning much about computer security. I had just assumed that anything I did on the computer could be monitored by the government and I didn't really have anything much to keep secret so why bother? Recently though I decided that regardless of what I was doing there is no reason to make it easy for the cops. I don't want them to get access to all my personal photos, writings etc if they come up with some bullshit reason to raid my house. So here are a couple of programs and things I have started using. None of this is very complicated or takes very long.

### *Backing up*

This is less about security and more about making sure you don't lose everything on your computer when the cops raid. Police have been targeting computers when they raid activists and they normally keep them for at least 6 months normally longer. When you get it back there is no guarantee that it will be in working condition either. So if you have important stuff, photos, books your working on etc it makes sense to back it up. An external hard drive is just like a bigger version of a USB stick and can they can be bought relatively cheaply online by searching [pricespy.co.nz](http://pricespy.co.nz). How big you need depends on what you have on your computer. A photographer might need a 500gb hard drive (around \$150 online) whilst a regular user might need 80gb (around \$90 online).

Make sure your backups of data are also encrypted, I recommend Truecrypt for this. Store your encrypted hard drive off site somewhere where the cops are highly unlikely to raid. Don't talk about where it is stored in cars or homes which are likely to be bugged. Make sure to update your backups regularly so you don't lose too much if you're raided.

### *Truecrypt*

This is a really easy to use program which to create sections of your hard drive which require a password to get into. Simply download it and follow the instructions to create an encrypted section on your hard drive. You simply log into the encrypted section, copy and paste files into it or work on files already in the encrypted section and when finished log out.

The cops could get a court order forcing you to hand over passwords allowing access to encrypted drives. Truecrypt allows you to get around this by allowing you to create false areas so even if you are forced to hand over passwords the cops will only get access to a dummy section. There are plenty of guides on the website for installing Truecrypt and doing some of the more advanced stuff.

This can be downloaded from <http://www.truecrypt.org/>

### *Tor*

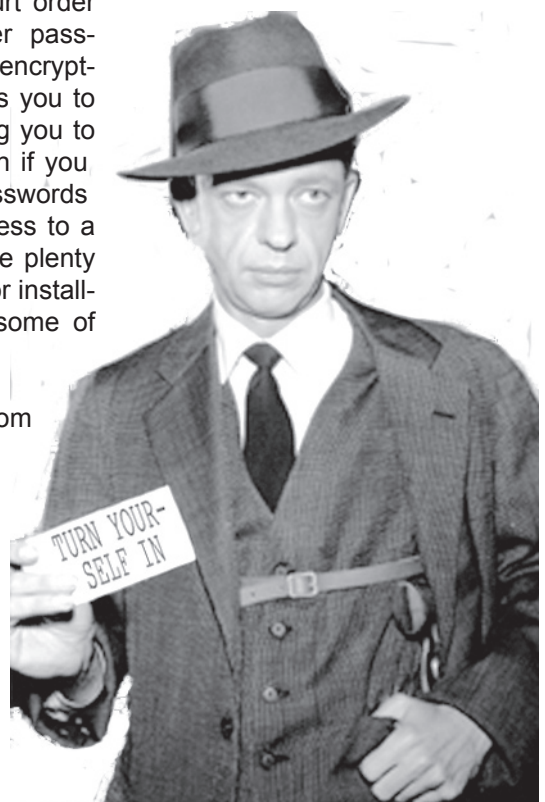
This is a neat free program which helps make it more difficult for authorities to track which websites you are visiting. It does this by bouncing your outgoing requests

for webpages and incoming data packets through anonymous routes around the globe. The analogy for this is an onion with each layer of the onion skin another anonymous router which your request for traffic is bounced too. This program is also used by the cops when they are doing stuff on the net to hide the fact that they are visiting activist sites from government computers.

This can be downloaded from <http://www.torproject.org/>

This is all real basic stuff and there is a need for us to get way more advanced in data security. For a more comprehensive guide to activist computer security look at: <http://security.resist.ca/compintro.shtml>

**Next issue: Anonymous Email**





**HAVE CLEAN TAPES AND MEMORY STICKS:**

- when you go on to a farm or to a demo make sure you only have unused tapes with you. You do not want to be caught on a farm with something incriminating from the night before nor do you want to risk losing good footage that you have previously obtained.
- remove images from you memory sticks and **FORMAT** the memory stick on the camera.
- do not have any used tapes or memory sticks with images on you and where possible do not even have them in the car in case you get pulled over and searched.

**DO NOT TAKE YOUR PHONE WITH YOU:**

- Fortunately for the Police most people willingly carry their own personal tracking device. Your cellphone is always reporting back to the phone company where it is

**ELECTRONIC DATA SECURITY THINGS TO REMEMBER**

located and thus where you are. This information is taken from what your nearest cellphone repeater is. For this reason it is best to never take your phone on a job or even when checking places out as this can link you to the area.

**REMOVE EXIF DATA FROM YOUR IMAGES:**

- ALL digital picture files contain information about the time pictures were taken, the date, camera model and sometimes even the light conditions at the time. If you use your camera for something dodge and put the photos out and use the same camera to take legal demo photos, the Police can link these together from the EXIF data and could probably be enough to get a search warrant to find your camera. It is best to ALWAYS remove this information for ALL images you EVER take with your camera. I use a program called Exif Tag Remover which can be downloaded from <http://www.rlvision.com/exif/about.asp> but there are many similar

programs available.

**ONLY KEEP USEABLE IMAGES AND TAPES:**

- Unless you are in Open Rescue you probably do not want people knowing who was involved in your most recent liberation, this is why you will go to the effort of covering your face. There can be the odd occasion where your mask falls down or someone talks while the camera is on record. If you have video footage or images of this you cannot use them so why keep them?

**DON'T LABEL IMAGES WITH PEOPLES' NAMES:**

- You'd be surprised how many times you go on to Indymedia, for example, and see images of the days demo with people's name as the picture file name. When you hover over images with your mouse or when you save the image to your computer whatever you called the image comes up. We don't need to be telling the Police and the fascists who we are.



**HOW THE POLICE WATCHED US AND HOW THEY ARE STILL WATCHING US**

This article in Imminent Rebellion no. 9 details the extent that the State went to to surveille activists prior to the State Terror Raid on October 15 2007.

**THIS IS A MUST READ - IT WILL SCARE YOU INTO TAKING SECURITY CULTURE SERIOUSLY**

<http://www.rebelpress.org.nz/imminent/nine/operation8.html>

# Auckland – keeping the court system busy



OVER THE LAST SIX MONTHS AUCKLAND (AND SOME WELLINGTON) ANIMAL RIGHTS activists have been keeping Police on their toes and the courts busy. Protests during Fur Free Auckland, World Lab Animal Week and at the recent ANZCCART Conference have seen eleven activists in court involved in five separate trials. It would be great to see you in court to show your support for these activists.



## ***Fur Free Auckland 1x Assault***

A storm-in at Modes Fashion Store in New Market saw one activist arrested for assault. This demo was part of Auckland Animal Action's Fur Free Auckland Campaign and was protesting the sale of factory farmed rabbit and fox fur trimmed garments at the store.

The assault relates to a small scuffle on the stores internal staircase that resulted from a shop assistant pushing activists. The interesting thing is that footage from the incident shows the shop assistant attacking the activist in question and the her doing nothing to retaliate.

Naturally the Police will take the word of a fancy business owner over an activist so it will be great to see the store owner and Police questioned about this one when they are questioned in court :)

**Court Hearing: December, Auckland Central District Court**

## ***Fur Free Auckland 1x Disorderly Behaviour***

At an Auckland Animal Action Fur Free demo outside Saks, in New Market, an activist was arrested for disorderly behaviour. The so called 'disorderly behaviour' resulted from some washable fake blood that was dripped over the entrance to the shop.

Footage and photographs from this demo clearly show that the arrested activist was not the one who spilt the blood and that the shop owner identified the wrong person. Not to mention it was washable fake blood - what the fuck!

I guess we should know not to expect the Police to do something worthwhile.

**Update: the Police dropped this at the last minute - funny that. It could not possibly be because they like to waste our time could it?**





**INTIMIDATION  
UNLAWFULLY  
IN A YARD**



**World Lab Animal Week  
1 x Intimidation, 1 x Unlawfully in a Yard**

During World Lab Animal Week Auckland Animal Action held a series of demos at various locations linked with vivisection. One of these was at number 4 Flagstaff Terrace, Devonport. This is the home of Paul Rose, Director of GlaxoSmithKline (GSK).

The home demo was held at the reasonable hour of 8am and unlike other Auckland Animal Action home demos was pretty much completely silent so that we could leaflet and talk to the many people out jogging and going for a morning coffee.

Some people went up to the front door to try and talk to Paul and see if he knew what GSK were up to with regard to animal testing. There was no yelling, no megaphone and no chanting and the person who was arrested did not say a word

let alone get anywhere near the front of the house. He did however have a camera that he apparently used to take pictures of Paul's children in the lounge despite him not being anywhere near the window - go figure.

**Court Hearing: December 2008, North Shore District Court**

**World Lab Animal Day  
2 x Unlawfully on a Building**

On World Lab Animal Day two members of Auckland Animal Action climbed onto part of the Auckland University Medical School building to protest the use of animals in their underground labs.

They were arrested for unlawfully being on a building.

**Court Hearing: 22nd September 2008, Auckland Central District Court and 6th April 2009, Auckland Central District Court.**

**ANZCCART Conference 2008  
8 x Unlawfully in a Yard**

During the ANZCCART conference eight people were arrested following a demo at Landcare Research in East Auckland.

During the demo, activists entered the Landcare office building and were assaulted by staff. When attempting to leave, they were led into an enclosed yard that they were then prevented from leaving.

**Court Hearing: 7th January 2009, Auckland District Court**



# he was there for the animals and now we need to be there for him

AFTER 20 YEARS OF CAMPAIGNING for battery hens using legal means, New Zealand activists have felt a growing frustration at the lack of Government response despite the huge public outcry against battery cages.

On the morning of Sunday 5th of November 2006 Open Rescue activists entered Turk's Poultry Farm on Purcell Street in Foxton, rescued 20 hens from cages and documented the conditions found.

Open Rescue Collective activist Mark Eden is facing burglary charges relating to this rescue.

His trial is being held in Palmerston North in October 08. Be there to show your support for Mark and the animals.

For court dates and more information contact: [nzopenrescue@yahoo.co.nz](mailto:nzopenrescue@yahoo.co.nz)

## New Zealand Open Rescue

20 Lives Saved in Co-ordinated National Action





ONE AFTERNOON IN JUNE THIS year several of us took a 'self guided' tour of a North Island pig factory farm. This was our first Farm Tour. It is an idea that had been floating around Auckland Animal Action for a few years now but nothing was ever done about it, until now.

There are many reasons for doing farm tours and some reasons for not doing them. Naturally there is an element of risk in doing a Farm Tour in that you could end up being arrested for trespassing and for burglary (you can be done for burglary if you are found in a building without lawful purpose; you don't have to intend or actually take anything (or anyone :). While there are ways to reduce these risks they can never be entirely eliminated.

The main reason for carrying out Farm Tours is primarily that many activist will never get to see factory farms, vivisection labs or slaughter houses for themselves. I think it is important, not only for their own self education, but also so that activists can feel the animals pain and suffering personally and feel more compelled to fight for their liberation. Many of us who have been around for a while will have noticed the number of people who have come and gone from the movement. This will be for many reasons but part of it I think is

that activists never really interact with animals, either suffering or rescued, so they will start to become detached from those who they are fighting for and feel like the time, effort and money that they put into activism is a waste. Seeing factory farms is a completely different experience to that of seeing it on a screen or reading about it and it is not an experience that will be easily forgotten.

To ensure that we also had a positive experience a month after the Farm Tour we also took a visit to The Sanctuary, just out of Warkworth. We spent the day interacting with rescued animals and learning about them. This was a great experience and quite a contrast to what we have seen a month earlier.

From a more practical point of view, it is also a good way to learn many new skills. In terms of this first Farm Tour before we went to the farm we spent time learning a bit about pig

farming and the regulations of this industry. When we were on the farm we took photos and video footage of what we saw. Everyone was able to gain not only knowledge about pig farming but also how to use video and still cameras and also to become used to being in front of cameras. Following the farm visit we put together a documentary about our visit and pig farming. This enabled us to practice being interviewed; how we would prepare for these interviews and how we would answer questions.

We did not take any animals while we were on the farm as it would not be safe for the people or animals involved. It is also not the point of the tours.

We plan to do more of these visits to different types of farms and would like to involve more people over time. While it can not be said it was a good experience we did achieve our goals of giving people a first hand experience of factory farming and of pigs themselves.

For one persons account of their first time on a pig farm see page 5 of this issue of Liberate.

To see our documentary please search Pig Farm Tour on youtube ([www.youtube.com](http://www.youtube.com))





# ANZCCART 2008

One perspective on  
the highs and lows of  
the protests against  
the ANZCCART  
conference

AS ONE OF THE PEOPLE involved in organising the protests against ANZCCART, it was with baited breath that I waited for the start of each event and protest, and with a sense of relief when the conference came to an end. Overall, I thought the protests against this year's ANZCCART went well. This is a general overview of some of what went on and some of what worked and what didn't.

ANZCCART stands for the Australian and New Zealand Council for the Care of Animals in Research and Testing. Basically, they repre

sent scientists which torture hundreds thousand animals in NZ and Australia every year. They hold a conference every year in Aussie or NZ. This year, the ANZCCART conference was held in Auckland from Sunday afternoon to Tuesday morning. Conferences such as this one provide a useful opportunity to bring people together and focus opposition against a particular industry.

Unlike most protests which I have been part of, we actually made an effort to start organising quite a few months before ANZCCART was due to start. This was important as we were counting on people to travel from around NZ and even from Australia to boost our numbers. We got some announcements out fairly early on which were useful in letting people know what was planned but for a variety of reasons there wasn't really much co-ordination with other groups around the protests. This was probably one of the biggest weaknesses in our planning and I really hope that the AR movement can get over its differences in the future and that we can work together better. Despite good intentions much of the planning took place in a flurry in the few weeks leading up to the conference which caused problems getting advertising out.

Last minute planning also meant we didn't go into the protests with a clear idea of what we intended to do and how we intended to shut the conference down.

To publicise the conference, it was decided to organise gigs in Auckland on the Friday and Saturday. Both were very successful raising both money and awareness about animal rights with a few hundred people attending. Some of whom attended the protests on Sunday, Monday and Tuesday. A respectable public meeting was also held on the Saturday which provided a good balance with many new young people going to the gigs and quite a different group of people going to the public meeting. I think the gigs were a great idea and something which I would recommend if large protests are planned.

Identifying the venue for any major conference is vital, particularly for setting meeting points and organising logistics. The animal abusers are, of course, keen to keep venues secret so as with any event a bit of detective work is vital. At one stage we thought ANZCCART was probably being held at the Ellerslie Race course. After checking out the race course, inside and out a couple of times during the week, we decided protests at the venue would be fairly unsuccessful. Rather than giving up when one potential site looked too hard, we looked around for companies



and institutions directly involved in torturing animals and adapted our plans so we could still make the vivisectors feel uncomfortable.

After a while we found out that ANZCCART was actually going to be the Waipuna Conference facility. This site was far better in terms of protesting than the Race Course as a public reserve backed onto the conference rooms, restaurant and hotel. So once again we changed our plans to maximise the amount of noise and disturbance we could cause at the Waipuna. I think the ability to change plans with short notice and to constantly look for weaknesses is one of the major lessons to come out of all of this. Having a large degree of flexibility and the confidence to change things quickly allows us to seize upon weaknesses.

#### *Sunday*

The first demo was advertised as a rally and around 50 people attended on a calm Sunday afternoon in east Auckland. I think this probably should have been louder and more confrontational as it was always going to be our largest demo as many people had to go to work on Monday and Tuesday. Unfortunately, amongst those heading home were many established activists which created a serious experience gap and a shortage of organisers.

#### *Monday*

Monday morning opened with 20 demonstrators doing their best to disrupt breakfast as the vivisectors got ready for their day of meetings. After an hour and a half of yelling and banging drums, some people left for work while about 15 of us hopped in our cars to hassle companies and institutions directly involved in vivisection. This was done because with the 40 plus cops surrounding the Waipuna lodge and more inside it was obvious that our chances of openly disrupting the conference were slim. These protests were reasonably successful with loud angry demos held outside NIWA and Novartis amongst oth-



ers. Driving around we managed to stay ahead of the paddy wagon and several cop cars following us and were able to go inside some of the places. This was I thought quite a good use of our numbers and definitely gave us some of the surprise factor.

The evening demo was timed to disrupt the ANZCCART Gala Dinner and was one of the most successful protests. About 30 people kept up a sustained racket for 2 and a half hours using air horns, whistles and sirens etc. I thought there was a really good feeling to this protest and we heard later that many people had cancelled bookings and left the hotel as a result of it. This kind of demo really hurts venues as lost bookings rack up quickly and I think disruptive tactics can be put to good effect in making venues think twice about having anything to do with those involved in abusing animals.

#### *Tuesday*

The morning demo outside the Waipuna once again had around 20 people and lasted for two hours as the vivisectors had their closing remarks and got in minivans to go to the airport. After this, fearing a repeat of the previous day's demos and fearing that we were heading to the airport several activists were pulled over and had cops quiz us

as to where we were going.

Instead of the airport, we headed to Landcare Research – one of NZ's largest vivisection institutions. Arriving at the building about 10 people went inside and after walking around found themselves stuck inside a yard. Staff blocked the one door out of the yard and tried to stop them from leaving the premises. Everyone had to climb over a fence to get out. After the activists got out, paddy wagons and cars full of cops turned up and quickly fanned out arresting anyone that looked like a protester for "illegally being in an enclosed yard". This was the most costly mistake we made and was clearly a result of a lack of planning. Also by standing round arguing with staff, we lost momentum and allowed the cops to rally in large enough numbers to make arrests. As always when something goes wrong we need to move quickly and keep our enemy on our toes. Standing around indecisively leaves us at the mercy of the Police.

ANZCCART and any other major industry conference present a good opportunity to bring media attention to issues which are normally ignored. It is however difficult to grab the medias attention and as we were focused on disrupting the conference we probably failed to publicise what we were do-







ing enough. This is another thing which I would recommend sorting out well in advance, leaving this until you are tired from demos isn't the best idea.

We also stuck mainly to traditional demos and didn't do late night demos or early morning wakeup demos, both of which are a huge annoyance to venues housing animal or earth abusers. We also

didn't put much effort into getting inside the conference which would really have made the vivisectors present watch their back. A point which I found interesting however was that almost all of the conference took place within the Waipuna, this is because any trip outside of a conference venue provides ample opportunity for activists to cause havoc and disruption.

Overall, I thought the protests went well and but there was a lot we learnt in the process. In particular, it was great to see people travel from across NZ and from Australia to come to the protests. Despite our successes, I think we have a long way to go before we become a real threat to the people involved in murdering and torturing hundreds of thousands of animals in NZ and Australia every year.

## Making Wheat Paste

THIS IS A CHEAP, EASY TO MAKE paste for all your late night poster-ing needs. Add a splash of vanilla essence if you or someone else in your group tends to eat the paste - it makes it taste a bit better :)

Prepare 1 cup of very hot water. Make a thin mixture of 3 tablespoons (45 ml) of white flour and cold water (just enough to wet all the flour and make it liquid enough to pour). Pour the cold mixture slowly into the hot water while stirring constantly. Bring to a boil. When it thickens, allow to cool. Smear on like any other glue. For slightly better strength, add 1 tablespoon (15 ml) of sugar after the glue is thickened. After using a portion, reheat the remaining in a covered jar or container to sterilize it for storage or keep refrigerated. If wheat flour is not available, other flours will work.



# the do's and don't's of masking up

Whether its on a march, at a starbucks storm-in or at a demo and especially on a farm in the middle of the night if you are going to mask up it pays to do it properly, or else why bother?



AFTER SEEING THE PHOTOS from ANZCCART 2008 and reading the posts on Indymedia the issue of masking up seemed quite important. The discussion on Indy centered primarily around the usefulness of masking up rather than how to do it. Here I have outlined things I think are important to consider when masking up, if hiding your identity is the point.

Hiding your identity on any action can be useful in reducing the ability of Police and Security to profile us and enabling naughty things to take place while reducing the possibility of getting caught. However this only works if a large group of people all dress EXACTLY the same. This means if everyone is dressed in black then everything is black; no labels, no patches, no coloured gloves and no coloured trim on hoodies.

The other thing is to remain masked up; before, during and after the demo. Taking your mask off during

a demo because its hot or because you are going to be leaving soon defeats the purpose of masking up in the first place. As you can see in the Group Image the person with the megaphone as well masked up however not long after she can be seen (see Person One above) with her mask down. The same can be said of Person Two below. The image of Person Two could also be improved with a black (rather than green) hat, glasses and gloves. Also at the bottom of the photo you can sort off see white laces and white and black converse style shoes.

Remaining masked up even applies to demos on the same day if you are going to be wearing the same clothes. Otherwise change your entire outfit; this includes shoes, hats, sunglasses, belts and gloves.

Essentially it is all in the detail. Overseas at large gathering like the G20 in Australia activists who

were masked up were picked out by small items that were different to other peoples; these were things such as shoes, belts, gloves, trim on hoodies, small patches, rips in clothing, hair poking out the side of masks, sunglasses, eyes, tattoos that came through when clothing was lifted and piercings.

Even here in Aotearoa similar de-



Person Two



Person One



Group Image

tails are important. If you read the Police affidavit for gaining the warrant in the October 15th case Police describe how there was a small label on the arm of a black jacket when the person was not covered up in public. They then remark later on about seeing that same label on the same item of clothing on a masked person later on during their surveillance. The Police are attempting to use this to prove the identity of the masked person.

A few years ago during an anti vivisection demo in the South Island activists stormed a Council building covered up and left without anyone getting arrested. The same people then went to a demo the next day in the same clothing. Unfortunately the Police had security camera footage and were able to

pick people off by their distinguishable clothing. This is also a good reason not to simply swap clothes with a mate.

*Things to think about:*

- are all your clothes solidly black (this means COMPLETELY BLACK shoes, hat, glasses, hoodie, pants, belt, gloves, scarf etc...)
- are all your clothes in a good state of repair with no noticeable rips
- do you have a change of clothes for afterwards
- are your sunglasses different to the ones you usually wear
- do you have gloves (finger prints are also bad)
- is your hair all tied back
- have you removed all your patches?
- have you removed your jewelry?

If you have tattoos think about where they are and see how you could cover them. If you have a tattoo on your wrist your hoodie could cover it but if you lift your arm up the sleeve will come down and reveal your tattoo. There are ways around these things if you are creative.

*Some suggestions for tattoos are:*

For wrist tattoos - long fingered gloves that come up to your elbows

For lower back tattoos - I hate to say it but those eighties body suits will cover that if you happen to reach up or your pants come down

Basically you need to think about anywhere that your clothes can come apart. This is also worth thinking about for any noticeable scars or birth marks that could be used to identify you.

Obviously the point is to hide your identity and while the black bloc style seems to be the most popular among some activist this can also be achieved through other means. These can include everyone being dressed in the same costume, or all in dark blue jeans, all in converse shoes (well the No Sweat equivalent), all in purple hats etc.... the point really is that EVERYONE needs to be the same.



# burn out

## How to recognise it and how to deal with it so you can keep fighting for the animals!

*I'm on the verge of a burn-out.*

AND IT'S NOT THE FIRST TIME this has happened. In fact, I have watched this occur several times over the past decade in my own life, and in the life of other activists striving for positive change in the world. Yet, although it is so common, and although it is a major threat for our progressive march to a better world, practically no one wants to talk about it openly. I recently said to some of my colleagues, "I'm on the verge of a burn-out, and if we don't change the way things are going, I will likely not be hanging around here six months from now." The reaction was surprising; they assumed that I was just having a bad day (week/month), that I was still upset because my lunch was eaten by someone else, or that my mother mistreated me as a child causing me ongoing stress in my adult life. But the reality is something else. I am feeling the unmistakable signs of approaching burn-out, and unless something changes, I may drop out...again.

*Why is this a worthwhile issue for activists to take seriously?*

Statistically, activist movements, in fact any volunteer organizations, suffer from an incredibly high turn over rate of members/activists/volunteers, and much research shows that persons working as volunteers suffer from higher levels of stress than those in paid employment. And, the reality is, movements striving for positive change must be run (or at the very least primarily supported) by volunteers. Not only is this a reality for volunteer organiza-

tions in general, but when we are pushing against very serious injustices in the world, making what seems like no progress at all, while putting all our effort into trying to make a change, it is very easy for us to start feeling a little cynical, disinterested and discouraged. When this combines with the mental or physical fatigue that comes as a result of juggling our own financial obligations and our personal relationship obligations with our activism, we start to approach burn-out.

Yet, at the same time, the world NEEDS activists, and it needs activists who are able to keep up the fight for the long term. There are so many injustices in the world, there are so many major issues that, if ignored, could literally make this world completely inhabitable for future generations. We can't let this happen! We can't sit down and let so many animals be slaughtered every year, so many people be deprived of autonomy, so many ecosystems be destroyed beyond repair. Therefore, we must deal with this issue of burn-out.

*What is burn-out?*

Believe it or not, there are burn-out experts in the world, who carry out research on exactly what burn-out is all about. They define burn-out as "the experience of long-term exhaustion and diminished interest (depersonalisation or cynicism.)"



They measure the severity of a burn-out by looking at the levels of emotional exhaustion, depersonalization/cynicism and the reduced sense of personal accomplishment. In other words, we put a lot of our effort into something for a long time, at the cost of practically everything else in our lives, often even at the cost of our most cherished desires and relationships, and we feel like we don't get back exactly what we put in, thus we lose interest, become cynical about the whole situation, and we drop out. At the very least, I can say that this is what I have experienced, several times over. Burn-out is what happens when we feel like we just can't keep up the effort that we have been forcing for so long. Burn-out happens when our stress levels excel our feelings of satisfaction that we get from being involved in changing the world, in saving lives, in fighting for a better tomorrow for everyone.

*What are the causes of burn-out?*

As I pointed out above, burn-out is caused primarily by our putting in a large amount of emotional effort and mental energy to achieve some goal that we feel is very important, but after long-term effort we perceive that we aren't getting back exactly what we put in.





Burn-out is often caused when we can't separate our personal time from our work/activist time. Burn-out can often start to arise when our activist relationships turn sour, when there is infighting, back biting and breakdowns in communication. This is particularly hard because of the fact that our best friends are often the activists that we're working with, and suffering from burn-out with.

Burn-out arises when we are fighting what appears to be an almost impossible enemy, and we find it hard to see that we are actually making any progress at all. When we are watching the world expand in the ability to find new ways to abuse animals, despite our constant fighting and opposition, it does become hard to maintain determination. When we are trying so hard, putting in so much blood, sweat and tears in order to save lives, and as a result we only receive insults from others, and criticism from our friends, it is difficult to keep up our resolve.

These are some of the causes of burn-out. I have no doubt that many of you could describe many others.

*What are the symptoms of burn-out?*

When I start to approach burn-out, I can tell straight away. Firstly, I start to lose my energy levels. I sleep longer, I look more tired, and I just can't manifest the same levels of external enthusiasm that I did in the beginning. Secondly, I lose my ability to tolerate other people's shortcomings. I start stupid arguments, I make a big deal about nothing, and I blame others for things which were probably my fault to begin with. Thirdly, I start to 'space-out' more often, in other words I start to waste my time doing other things. I'll start looking for old friends on Facebook instead of doing something else that I promised to do. And the major sign; I become apathetic. I just can't be

bothered dealing with these things anymore. I wish I could just turn my back and forget it all, as if there were no problems in the world that need my attention.

*How to deal with burn-out?*

Identifying the problem is always half the solution. We know what burn-out is, and what the causes are. So, how do we avoid it? And how do we deal with it when we find ourselves in the middle of it yet again?

First thing, don't get down on yourself about it. It is easy to start blaming ourselves for burn-out. We often start to worry that other activists may think that we aren't as dedicated as we used to be. But that isn't necessarily true. Understand that what we are trying to do is a very difficult thing, and it takes a very strong personality to continue fighting at full speed year after year. It is not your fault!

Secondly, take breaks from time to time, where you can completely forget about things for a while. This is what I do, and plan on doing regularly to stay sane. I get out of town, turn my cell-phone off, stop checking my e-mails, and I just do something that is just for me. I may hang out on a farm for a few days. I get absorbed in reading a good book. I put some serious study into some issue that I'm interested in. I also meditate, give my mind a break from the stresses of daily life.

Finally, admit when we are over doing it. Don't be ashamed to ask for help, or to point out that you need someone to help you with your responsibilities. Talk to

someone about how you are feeling, and what is causing you extra stress. See if the other activities can compensate a bit, relieve you of some of the pressure. There is no shame in admitting that we can't do everything.

*So, what are you going to do?*

These are just a few thoughts on this important issue. I'm sure you all have your own ways to deal with burn-out. Let's not be afraid to discuss these issues, and let's support each other as we strive to keep fighting against the almost impossible monster of exploitation. Get pro-active. Fight this great enemy which threatens our effectiveness. Don't let yourself get defeated!

What am I going to do about my burn-out situation? I'm about to take a one week holiday in Hamilton. I'm going to spend my days sitting in the Hamilton Gardens, or at Raglan, and just read and meditate all day long. And hopefully, when I return, I'll be fighting fit, ready to continue on with my battle against exploitation.



# CHIX AND THE CITY

*So you have got your few rescued chickens, you have got your garden and heaps of good intentions... what now?*

## *Accommodation:*

YOU SHOULD FIND A SPACE IN the garden big enough for the chickens to wander around. It'll be the nicest for them if it also has some bushes, or trees, plants they can walk through or under, and soil that will have plenty of bugs and worms in. (our chickens absolutely love the banana trees, and walk between them a fair bit of the day). You should note that they will probably end up tearing up or pecking all the grass in the area, and eating any weeds or edible plants. This area will need to be fenced off to protect the chickens from cats and dogs as well as to protect your other plants from the chickens. (In our case our poor rocket leaves...)

The chickens will need a dry little chicken house which can protect them from the wind/rain/sun, where they can sleep and lay eggs. It should have a few possible places for the chickens to rest in/on. Remember they like to perch, so having a few horizontal sticks/poles should be good. And having maybe some chicken sized boxes tilted to the side at different heights. The whole place should be spread with hay/sawdust, which needs to be changed every week.

Don't be alarmed if the chickens will prefer to squeeze all together in one tiny place to sleep in, especially at the beginning after being rescued, they are used to that,



and they are probably quite scared of big open spaces because they don't really know what to do with them. It'll take them a while and they'll get used to it. (Our happy liberated chickens prefer to all sleep together cosily in one long





box that's inside their house). If you have a space in the garden to put some sand or soil that will stay dry, the chickens will use that to have dirtbaths in to clean themselves.

*Menu:*

Chickens are creatures of routine. They get up at sunrise and go to sleep at sunset. They like to be fed at regular times, either once or twice a day (The amount of food should depend on how many times they are fed). Those of us who aren't early risers need to take that into account, since the chickens won't get used to a routine of waking up later because we do. Feeding the chickens at irregular times will make them stressed.

If we don't get up early enough to feed them, we will usually find a chicken waiting around for food near the back door. She will then run back when food's about to be given, but will always forget where she came out of, and will get stressed every time that the food is inside and she's outside. We then have to lift the netting, and try to show her where she can go in from, and try and explain she can't go in through the little holes in the net...

The basic food for the chickens should be pellets or mash which can be bought at any pet food store and supermarkets. On the back of the packet you can read the amounts recommended for your chickens. Pellets can be given in a dish or spread on the ground to encourage the chickens to forage



and peck the soil. The mash should be given in a dish, since it can't be pecked off the ground. Pellets or mash should be the main food.

Chickens can also eat anything that humans eat. So it's a good way of getting rid of leftovers (pasta, curry, toast, cooked and uncooked veggies, fruit- but think again if you eat orange or onion peel before giving it to them...). The ratio of pellets/mash can also depend on how many leftovers there are. So a bowl of pasta, (one of our chooks' favorites) a piece of toast and a handful of pellets could be enough for 2 chickens for the day. Use your common sense as well as your leftovers from the fridge.

Chickens also like grains and seeds (our chickens eat 'dove mix' quite happily) and they need to have grit in their diet. A way to do that is to crunch up their egg shells and put

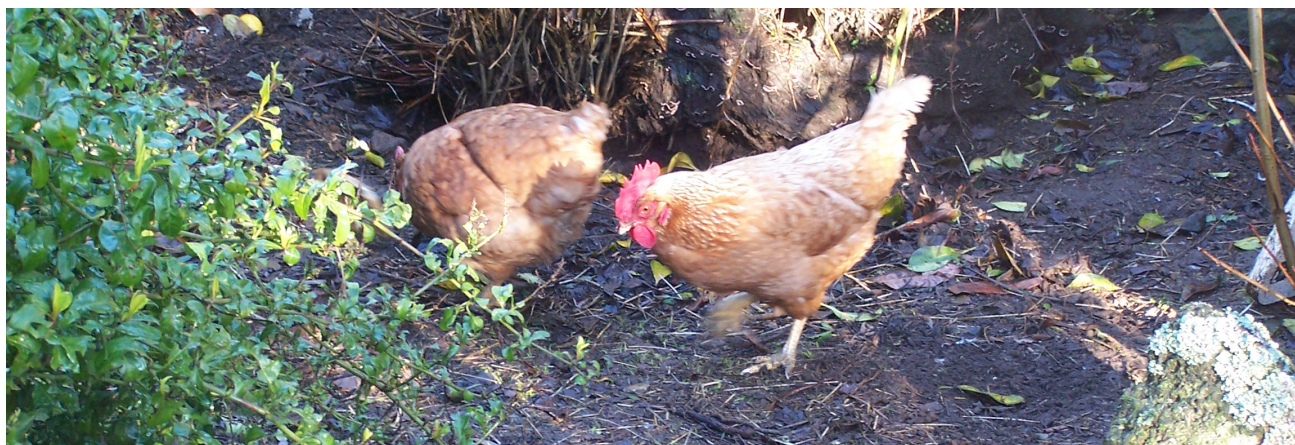
it back in their food. It's important to make the eggshells unrecognizable so the chooks don't start eating their own eggs.

Water! A bowl or container of fresh water should be always available for the chooks. Change the water daily.

*Entertainment:*

Chickens are very friendly and curious creatures. They hang out and peck the ground most of the day, have dirtbaths, or laze around in the sunshine. They tend to be quite mean to each other sometimes, but it's the nature of their pecking order. Plentiful food and a set routine, as well as plenty of space will work to minimize "chicken bullying".

Needless to say, rescued chickens especially need a safe and loving home where they can "just" be chickens and live their own lives.





# PIGS

AROUND 10,000 YEARS AGO the European wild boar was domesticated and this gave rise to the pink domesticated pig that can be seen on factory farms world wide.

In the wild pigs live in herds of between 2 and 6 females and their recent offspring. Within this group a stable hierarchy forms based on age and size; with the older and larger females being the most dominant. During mating season, a male will enter the group and assume dominance of the group until mating has been successful.

During a typical day, pigs would spend their time foraging for food or sleeping in one of many nesting sites they have within their home range. These nests are made by the pigs arranging grass, twigs and other bedding materials. During the evening the whole herd will sleep together on a communal nest at the centre of the herd's home range.

On a factory farm pigs are unable

to carry out these important instinctual behaviours.

In New Zealand there are over 350,000 pigs on factory farms; most destined to be eaten.

They live in filthy cramped conditions, unable to display any of their natural behaviours such as foraging, nesting, forming hierarchies and in many cases even turning around.

### *Boars and Gilts*

Naturally, boars would leave their mother at 7 months of age. After this time they would primarily have a solitary life roaming a home range greater than 100 hectares in area.

On a factory farm boars are confined to individual stalls or small group pens. The close proximity to other boars can be stressful. The confinement leads to the boars suffering from boredom, frustration and a lack of exercise.

Sows who have not yet been bred

are known as gilts and are often housed in small group pens.

Despite common perception; pigs are very clean animals and would naturally have a dunging area well separated from their sleeping nest. In group pens there are generally about 4 or 5 gilts in an area only a few square meters in area. This results in the pigs being covered in their own excrement. The high level of ammonia in the atmosphere also leads to urine scald.

### *Sow Stalls*

Over half of the sows in NZ are placed in dry sow stalls for either part or all of their 115 day pregnancy. When the sows are about to give birth they are transferred to a farrowing crate. Given that sows are either nursing young or are pregnant they are essentially confined for their entire life on the farm.

A sow's home range would usually be upwards of 100 hectares. However on a factory farm they are re-



Gilt



Boar







**Sow Stall**

stricted to an area that measures 60 centimetres by 2 metres. The sows can not turn around in these stalls; they can only sit, stand or lie down.

Sows have strong behavioural desires to root and forage. Confinement and barren living conditions mean that the sows cannot carry out these behaviours and they become bored and frustrated. This leads to the development of abnormal behaviours which the sows regularly repeat. These behaviours include bar chewing, sham chewing, head weaving and tongue rolling.

Sows have also shown behaviour indicative of learned helplessness and depression; this is apparent in sows who can be seen in the 'dog-sitting' position.

Confinement also harms the sows physically; frustration can cause the sows to bite the ears of neighbouring sows leaving them with open wounds. The constant contact with the metal stall bars also leave the sows with cuts and scratches. The constant kneeling on a concrete floor results in calluses forming on the sows knees.

Sows confined to stalls are prone to developing overgrown toenails which result in lameness, foot injuries and leg and foot deformities.

Pigs have strong maternal instincts and confinement to a sow stall makes it impossible for the expectant mother to prepare for the birth of her litter. Before the birth, the mother sow would naturally prepare a special nest for her young. On a factory farm sows cannot do this and instead are moved to a new stall called a farrowing crate where she will give birth and attempt to care for her young.

*Farrowing Crates*

Over 70 percent of all sows are confined to these crates for the birth of their young and will stay there for up to 6 weeks before being impregnated again and returned to a sow stall.

Farmers justify the use of farrow-



**Bar Chewing**

ing crates by arguing that the piglets would be crushed to death by their mother if she was not confined. Piglets are generally only crushed under farm situations and in farrowing crates around 25 percent of piglets are crushed by their mothers. When sows are not confined to a small pen or crate they would normally perform a regular behaviour sequence when sitting and lying down to help minimise the chance of piglet crushing.

By day 3 the piglets are commonly subjected to surgical procedures with out anaesthetic. These procedures include tail clipping, ear notching, tooth clipping and castration. Pigs have a complex brain and series of pain receptors. Experts



**Farrowing Crates**





say that it is likely that the feeling of pain experienced by these piglets would be similar to that which humans would experience.

Piglets become stressed under farm situations and this can lead to tail biting. Rather than removing the cause of the problem farmers instead choose to remove part of the piglets' tail. Pigs use their tail for communication and such usage is considerably impaired by this procedure.

Ear notching means a piglets ear is essentially hole punched for identification purposes.

The teeth of piglets are usually shortened in order to avoid damage to the mother's udder and to the other piglets. Such damage often does not occur or is very minor. Shortening of the point teeth is usually carried out by clipping half of their initial length.

Castration is carried out on all male piglets that are not going to be retained for breeding. The principal purpose of this procedure is to prevent 'boar taint' in the flesh of older male pigs.

**Fattening Pens**

In the wild piglets would be weaned at about 17 weeks of age but would remain with their mothers herd until they are at least 7 months old. On a factory farm the piglets are taken from their mothers at about 4 weeks old and placed in fattening pens or retained for breeding and sow 'replacement' purposes.

In a typical farm set up several hundred piglets from different litters are placed in a series of small pens in a dark concrete floored shed. The conditions are overcrowded and filthy. Like the boars and gilts, the piglets will quickly end up covered in their own excrement.

Pigs are very social and inquisitive animals with a complex brain. In a natural setting these piglets would be playing and learning by exploring their large home range with their mother and siblings. In these sheds piglets cannot do these things easily; this often leads to aggression and overeating.

**Slaughter**

By the age of only 5 months these piglets are loaded on to trucks and transported to a slaughter house to be turned in to products for human

consumption.

In 2005 over 750,000 pigs were slaughtered for their flesh.

At the slaughter house the piglets are unloaded and herded up shoots where they are stunned by a captive bolt pistol. Pigs have very thick skulls and this stunning does not always work.

Pigs are hoisted up by one leg on a conveyor belt. They then have their throats slit; some pigs will be fully conscious through this whole process.

The pigs then get submerged in a bath of boiling hot water to remove any hairs. Again studies have shown that some pigs will be fully conscious as they are scolded alive.

Pigs are not the only animal treated like this in New Zealand. Battery Hens, broiler hens, turkeys and ducks are all kept in similar conditions on factory farms where they too are treated like profit rather than living, breathing individuals who are capable of feeling pain, happiness and forming long lasting bonds with other animals.



Fattening Pens

# OCTOBER 15<sup>TH</sup> SOLIDARITY

## THE STRUGGLE CONTINUES

THERE ARE CURRENTLY 20 people facing charges stemming from the nation-wide State Terror raids of October 15th 2007. The depositions hearing for these charges is being heard in the Auckland District Court in the month of September, with a view towards a trial in late 2009.

These current charges under the Arms Act are the result of a failed attempt to paint people as terrorists who were seen to be involved in the Tino Rangatiratanga movement. The entire police investigation was and is politically and racially motivated.

There are groups and individuals working around the country in solidarity with the arrestees. The demands of the Wellington-based group are focused on 1. Justice for those raided (esp Ngāi Tuhoe), 2. Support for Tino Rangatiratanga

and Te Mana Motuhake o Tūhoe, 3. Repeal of the Terrorism Suppression Act and finally, dropping the charges against the 20 accused.

The support and solidarity groups have been doing some awesome work including organising days of action and protests, fundraising, writing leaflets and newsletters, holding public meetings and street stalls, running the October 15th solidarity website, and most importantly, getting people involved and engaged in the issues.

There are many people around the country who think that the charges have gone away. There are many people who falsely believe that the Police were justified in invading the town of Rūātoki and violating peoples' rights, based on a non-existent terror threat.

We must remember that these raids are part of a long history of

colonisation and occupation. They are part of a concerted effort to extinguish dissent and punish those who dare to speak out against injustice. It is our responsibility to fight back.

This government is terrified of any talk of Māori sovereignty; it is terrified of any genuine dissent.

We have the opportunity to change the social organisation and values of this land. We must work to educate people on the streets about genuine freedom and justice through the acknowledgement of the on-going reality of colonisation and racism. We must agitate for action around these issues and link them to what is happening to people every day. Finally, we must organise ourselves and share the tools of organising with others.

There are many ways that you can get involved, depending on your interests. As a starting point, you can read more about the issues on the [October15thSolidarity.info](http://www.October15thSolidarity.info) website, you can email us at [info@october15thsolidarity.info](mailto:info@october15thsolidarity.info) for ideas, local contacts and resources.

Kia kaha! Stand strong!

For more information see:

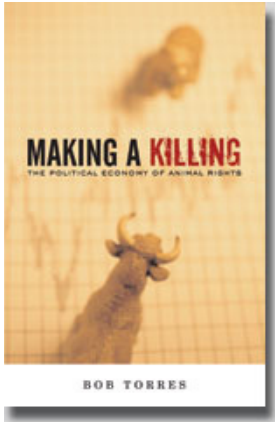
State Repression in Aotearoa / New Zealand <http://www.october15solidarity.info/node/218>

Land of the Long White Lie: The New Zealand Terror Raids (by one of the arrestees) <http://www.october15solidarity.info/node/254>



# BOOKS NOT BOMBS

Need some inspiration, ideas or a tune for a mission out to the countryside? Check out the latest music, books and zines and see what the Liberate Editorial Collective are reading.



## ***Making a Killing – the political economy of animal rights***

By Bob Torres

Rating:



*Making a Killing* is a powerful book looking at the role animals play in our society and how to build an effective liberation movement. This book clearly draws the links between enslavement of animals, domination of the natural world and exploitation of people. Unlike many animal rights books *Making a Killing* places the commodification of animals firmly within the larger picture of capitalist exploitation. It compares the exploitation of the working class with the place of animals in our society and shows that as long as animals retain the status of property, they will be exploited and abused. Showing that exploitation is inherent in capitalism this book clearly places the movement to liberate animals within an anti-capitalist framework.

## ON THE COLLECTIVE'S BOOKSHELF

### ***Permaculture: A Designers' Manual***

By Bill Mollison

### ***500 Years of Indigenous Resistance***

(can be downloaded from <http://zinelibrary.info/500-years-indigenous-resistance>)

### ***Going Underground for Animal Liberation***

(zine from 1993 - ordered from AK Press)

### ***Imminent Rebellion # 9***

<http://www.rebelpress.org.nz/imminent.html>

### ***Making a Killing – the political economy of animal rights***

By Bob Torres

### ***Why Reject the Treaty? A Maori-Pakeha Viewpoint***

By Emily Bailey

(<http://www.rebelpress.org.nz/assets/whyreject-thetreaty.pdf>)

### ***Healing our History - The Challenge of the Treaty of Waitangi***

By Robert Consedine and Joanna Consedine

Next the book looks at how the mainstream animal rights movement has sold out the long term goal of animal liberation for short term success. *Making a Killing* argues that compromises such as so called “happy” meat or “free range” products “only serves to maintain human dominance over animals, for it does not directly call into question the foundational notion of the use of animals” and that by lending their support to these products large organisations such as PETA have become “pawns and willing dupes for an industry that works against the causes they claim to promote”

One of the most refreshing parts of the book is the focus on what a successful animal liberation movement could look like “one that is radically anti-hierarchical in both theory and practice”. This includes “fighting the system at its roots, targeting property and the imposition of the commodity form on animals” and a baseline of veganism as a rejection of speciesism.

This book is a vital read for both committed animal rights activists as well as those who fail to see the link between animal rights and other forms of oppression. It is incredibly easy to read and reaffirms the vital place of the animal rights movement in the struggle against all forms of oppression.

[www.makingakillingbook.com/](http://www.makingakillingbook.com/)





**Your Mummy Kills Animals**

Flicking through this film before we watched it was incredibly confusing. At first it appears simply as a random mishmash of animal rights footage. It was only when we sat down and watched it properly that its focus became clear. *Your Mummy Kills Animals* is a film exploring the animal welfare, rights and animal liberation movements their similarities and differences and how they have all been affected by the trend to treat any effective resistance group as terrorists. Once we got into it this film was great, provocative and moving it is one of the best documentaries on the animal rights movement I have seen.

The film-makers use both well known and shocking footage as well as a wide range of original interviews to build a fascinating picture of the multifaceted world of animal rights and some of the many different tactics used. The film jumps between positions on the Animal rights spectrum regularly. One minute you have PETA founder Ingrid Newkirk talking then ALF activist Keith Mann before the head of a powerful anti animal rights lobby group is interviewed. Amongst all this, the viewer is left to judge both the morality of each position and to an extent the effectiveness. One of the focuses is the SHAC 7 and the film-makers follow Kevin and Josh during their infamous trial. In one moving interview shot late at night, Kevin Kjonaas of the SHAC 7

talks emotionally about how he is likely to be sent to jail for several years for running a website and makes the point that liberating animals would have resulted in similar penalties but would have directly benefited animal lives. The film also shows some of the activists working behind the scenes in no kill shelters or rescuing animals in the aftermath of Hurricane Katrina.

Overall, I thought the film was very good and would definitely recommend watching it.

Rating:

**CLEAN, GREEN, AND CRUELTY FREE?  
THE TRUE STORY OF ANIMALS IN NEW ZEALAND**

Whether you are organising demos, carrying out an investigation or doing research this is a must have for anyone interested in organising against animal abuse in Aotearoa.

Aotearoa New Zealand is often promoted as a peaceful land of blue skies, pure streams, and rich pastures — a “clean and green” paradise. In reality, our society is based on the sounds, smells and blood of the slaughterhouse. Every year, New Zealanders kill over a hundred million animals for food or profit. Over two million battery chickens are crowded into tiny, stinking cages, and thousands of pregnant sows endure boredom and frustration in cramped dark stalls. Animals suffer for our amusement in circuses, zoos, race-tracks and rodeos, or are bred and hunted for sport. Hundreds of thousands of animals endure pain in laboratory experiments every year, while many more are trapped, shot, or poisoned because they have been defined as pests.

Clean, green and cruelty-free? explodes the myth of New Zealand as a pristine and animal-friendly environment.

This book can be downloaded for free from <http://www.rebelpress.org.nz/assets/cleangreen.pdf>



# MSFIT AUGUST 08 - OUT NOW!!!

MsFit is an Anarcha-feminist Zine from Aotearoa.

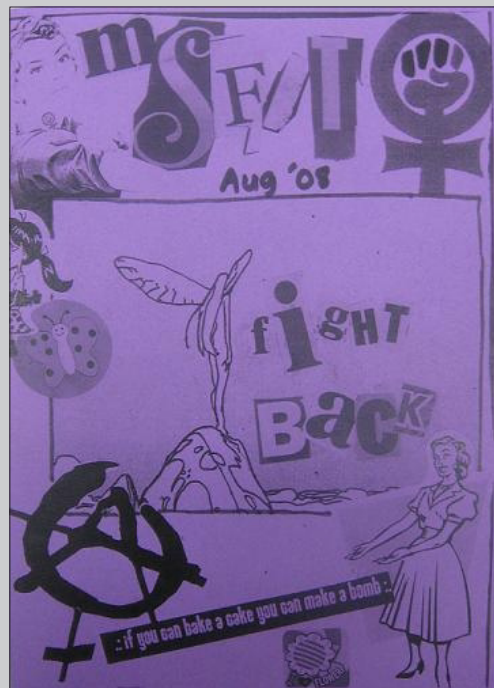
This issue was put together by the Militant Anarcha Feminists In Auckland (M.A.F.I.A)

This issue is themed around 'fighting back' and contains:

- Against Every Form of Gender Violence
- Fighting Back: why it is important to me
  - Opening Your Mouth
  - Reclaim Our Bodies
- Rape Culture and the Fantasy of Virginia Dentata

If your group would like copies please email M.A.F.I.A.  
If you are not in a group and would like a copy please flick M.A.F.I.A an email

feministmafia@gmail.com



## BITE BACK NUMBER 13

Issue no. 13 features essays by Lauren Gazolla and Peter Young, a review of over 10 years of worldwide fur farm raids, a look back at 2007, news, prisoner letters, action reports from around the world and much more!

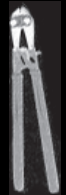
For a copy visit [http://www.directaction.info/mag\\_13.htm](http://www.directaction.info/mag_13.htm)

I thought that this issue was a bit light on content but a good read nonetheless and it is always good to keep tabs on what is happening on the other side of the world as this really is a global struggle.

There was one very interesting article titled 'The Unconventional Liberator' by Peter Young. This article outlined how to win the struggle for animal liberation. We need to develop our knowledge not only from learning about things that have happened previous in the movement and analysis of that but also from looking to other places

for information, tactics and ideas. He is not suggesting looking to other movements but rather thinking outside the square entirely and looking to books such as *The Art of Deception* (by Kevin Mitnick) and *Confessions of a Master Jewel Thief* (by Bill Mason). At first you might think why; but after reading his article it starts to make sense. There are people who do things, such as stealing jewellery, hacking computers etc, for completely different reasons from us (such as greed and fun) but it does not change the fact that they have skills that we could utilise for the animals. What Peter is asking us all to do is to think about results and what it is we want to achieve and then draw information from those who have achieved these results, even if it was for a less noble goal.

*Bite Back #13 was published in May 2008.*





**Flaming Arrows**  
Compilation of works by Rod Coronado

I guess first off I should divulge the fact that I am a huge Rod Coronado fan. While I am not into hero worship and I don't think that we should idolize people, I guess I have made an small acceptance for him.

This book is a compilation of some of his various essays and writings put together by one of his 'fans' to help towards any costs that have been incurred during his most recent brush with the law (He is currently serving a 12 month sentence for the distribution of information relating to explosives, destructive devices, and weapons of mass destruction).

The book is separated into two sections; the first taken from zines called 'Strong Hearts' which he compiled while he was in prison a few years ago and the second is from a zine by the Wildlife Defense Unit, of which Coronado was a member of. This section details Operation Bite Back; which was an all out attack by the underground on the Fur Industry in the United States during the 90's.

The most touching part of this book was related to Operation Bite Back and the capture and release of two Canadian Lynx. The chapter details the months spent rehabilitating these Lynx so that

they could be released. The love and commitment shown to this pair was heartwarming and rare. It often seems as the animal liberation movement is driven by needing to be militant and numbers; the most animals liberated, the most actions, the most arrests etc... and how that can be most utilized in the media. It is not often that you hear the love in peoples words and actions for individual animals they have rescued. It reminded me quite a lot of recent communiqués from the Mexican ALF.

I think this book is fantastic and everyone should read it. It is really good at drawing links between the oppression of animals, the environment and the indigenous people of the world and why it is that to fight for animal liberation is to fight for people and the environment as well. It is a fight against the whole system that we live under and we cannot lose.

This book is being sold through <http://flamingarrows.mountainrebel.net/> however they only ship within the United States and so you have to buy a copy from Amazon :(

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If you would like to have a copy of Liberate mailed to you every six months, you can subscribe for \$10 per year; this includes postage. Please send this subscription form via snail mail to Liberate, PO BOX 7523, Wellesley Street, Auckland or alternatively email [liberatemagazine@yahoo.co.nz](mailto:liberatemagazine@yahoo.co.nz).

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see you in the streets



### **OCTOBER 15TH DEPOSITION HEARING**

#### **MONTH OF SEPTEMBER, AUCKLAND DISTRICT COURT**

The entire month of September has been set aside for a depositions hearing for the 19 people facing firearms charges in connection with the police raids in different parts of the country. Please note that court is NOT sitting from 12 September to 22 September. It will resume Monday, 22 September and run until 3 October.

#### **MARK EDEN'S COURT**

#### **OCTOBER, PALMERSTON NORTH**

After 20 years of campaigning for battery hens using legal means, New Zealand activists have felt a growing frustration at the lack of Government response despite the huge public outcry against battery cages. On the morning of Sunday 5th of November 2006 Open Rescue activists entered Turk's Poultry Farm on Purcell Street in Foxton, rescued 20 hens from cages and documented the conditions found. Open Rescue Collective activist Mark Eden is facing burglary charges relating to this rescue. His trial is being held in Palmerston North in October 08. Be there to show your support for Mark and the animals. For more information contact: [nzopenrescue@yahoo.co.nz](mailto:nzopenrescue@yahoo.co.nz)

#### **VEGETARIAN DAY**

**OCTOBER 1ST**

#### **WORLD FARM ANIMAL DAY**

**OCTOBER 2ND**

#### **VEGAN DAY**

**NOVEMBER 1ST**

#### **SELF-DEFENSE WORKSHOPS FOR WOMYN AND GRRRLZ**

#### **NOVEMBER 2008, WELLINGTON**

A national self-defense hui is being organised by anarcha-feminists in Auckland and Wellington to empower womyn and grrrlz to fight back against gender violence and state oppression. This two-day event will be held in Wellington on a weekend in November 08. More details to be announced. For more information email [feministmafia@gmail.com](mailto:feministmafia@gmail.com)





# AOTEAROA ANIMAL RIGHTS DIRECTORY



## **ALA** **(Animal Liberation Aotearoa)**

ALA aims to keep people informed about the plight of all animals in Aotearoa as well as to update with all the campaigns being fought on the animals behalf. ALA are also actively involved in animal rehoming.

[www.animalliberationaotearoa.org.nz](http://www.animalliberationaotearoa.org.nz)  
Email: animalliberationaotearoa@yahoo.com

## **AARC** **(Auckland Animal Rights Collective)**

AARC are a grassroots animal rights group. The primary campaigns at the moment is Fur Free Auckland however there more plans being developed as you read.

Email: animalrightscollective@gmail.com

## **ARLAN** **(Animal Rights Legal Advocacy Network)**

ARLAN is New Zealand's premier animal law organisation. ARLAN works to promote and protect the interests of those who cannot speak for themselves.

[www.arlan.org.nz/Homepage.html](http://www.arlan.org.nz/Homepage.html)  
Email: contact@arlan.org.nz

## **Liberate Magazine Editorial Collective**

This collective edit Liberate Magazine; a radical animal liberation magazine focused on Aotearoa.

[www.liberate.org.nz](http://www.liberate.org.nz)  
Email: liberatemagazine@yahoo.com

## **Meat Free Media**

A major focus of Meat Free Media is to generate various forms of media in order to educate people on what happens to animals.

[www.meatfreemedia.com](http://www.meatfreemedia.com)  
Email: general@meatfreemedia.com

## **NAVC** **(National Anti – Vivisection Campaign)**

NAVC investigate and expose the activities of the vivisection industry in New Zealand. We hold public meetings, street stalls and protests, including major national anti vivisection protests.

<http://www.stopvivisection.org.nz/about.htm>  
Email: navc@animal-liberation.org.nz

## **NZ Open Rescue Collective**

New Zealand Open Rescue is a collective of animal rights activists from cities all over the country who openly investigate animal abuse industries and rescue animals.

[www.openrescue.org/](http://www.openrescue.org/)  
Email: nzopenrescue@yahoo.co.nz

## **SAFE** **(Save Animals From Exploitation)**

SAFE is a national animal rights organisation that is actively involved in campaigns to protect the welfare of all animals.

[www.safe.org.nz](http://www.safe.org.nz)  
Email: safe@safe.org.nz

## **Save the Beagles**

Save the Beagles aim to highlight the continued suffering of the VARC (Valley Animal Research Centre) beagles and to call for a ban on scientific research using cats and dogs.

[www.varc.org.nz](http://www.varc.org.nz)  
Email: nzarinfo@gmail.com

## **WARN** **(Wellington Animal Rights Network)**

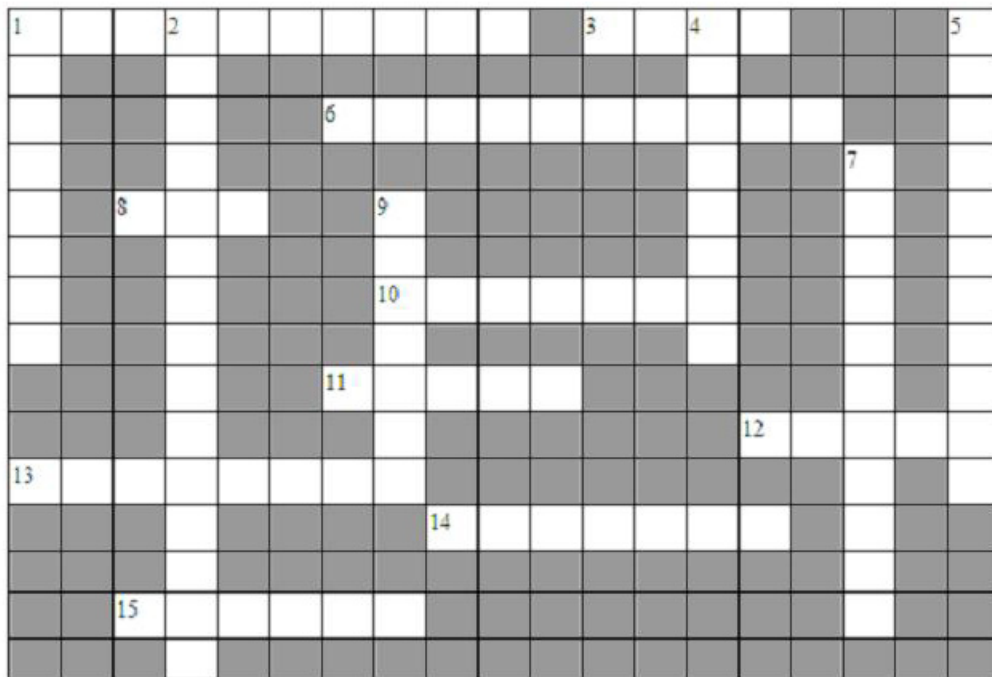
Wellington based grassroots animal liberation group. The primary campaigns are vivisection and factory farming.





# activities page

## crossword



### DOWN

1. One \_\_\_\_\_ one fight, human freedom, animal rights
2. When lives are turned into products to be bought and sold
4. Fattened geese liver produced through forced feeding (2)
5. Animal research, experimentation and testing aka torture
7. The name of the anti-hunting group that the ALF grew out of (3)
9. A species of dog currently suffering in laboratories in the Manawatu

### ACROSS

1. Thinking about different species in a hierachical way, i.e. that humans are superior
3. A food rich in protein made from soy beans
6. Nothing short of total \_\_\_\_\_
8. The sound cows make
10. The country that recently had a crackdown on animal rights activists
11. Security firm that monitors activists: Thompson and \_\_\_\_\_
12. Name of the circus elephant enslaved by Tony Ratcliffe
13. An animal testing company that SHAC has a campaign against at the moment
14. The name of the hotel that recent hosted the ANZCCART conference
15. Animal abuser, total \_\_\_\_\_



LIBERATED





***“Animal liberation is not just two words written in zines, web sites, T-shirts, tattoos or patches; animal liberation is not just words spoken at animal rights meetings, shouted at peaceful demonstrations or rumors spoken about different people; animal liberation is deeds, fury turned into action, a radical response against the anthropocentric system of domination, the love for freedom; it’s what few dare to carry out; it is a challenge to authority, to society, to the system and to its institutions. It is a fire that spreads and that is unstoppable; it is insurrection.”***

**- Mexican ALF**