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Germinate

Issue 1 2010

The Australian Student Environment Network and the Germinate Collective recognise and pay respect to the Indigenous nations and traditional caretakers of the land.

More than 500 Indigenous nations shared this land for over 40,000 years before invasion. We express solidarity and continued commitment to working with Indigenous peoples, both in Australia and around the world, in ongoing struggles for land rights, self-determination, sovereignty and the recognition of past injustices.

This magazine was compiled on the land of the Pambalong, Worimi, Awabakal, Wiradjuri, Biripi and Noongar people. Submissions have come from all over the continent.

Sovereignty was never ceded.

If you are reading this you
are standing on Aboriginal land.





HEY KIDS! WELCOME TO GERMINATE, WHICH IS A FANCY WORD FOR YOUR NATIONAL ENVIRONMENTAL AND SOCIAL JUSTICE 'ZINE.

This issue, you will find some criticisms of race, class and genderfuck politics in ASEN, poetry on invasion and resistance, and an interview with resident of Tulele Peisa speaking on the evacuation of the Carteret Islands due to rising sea levels. We have a piece from the forest defenders of Camp Florentine, a rousing ditty about politicians, and a few pieces on the tactics of the environment movement. We hear about the Australian Nuclear-Free Alliance conference, some reflections on the Helensburgh Climate Camp, and other pieces that are guaranteed to rattle your noggin and keep you up to date.



love ZOEY, TILLIE & ALEX

Germinate is a bi-annual publication of ASEN. Germinate informs on issues and campaigns, and reflects on our movements for change. It facilitates communication between grassroots student organising and environment collectives throughout Australia and beyond.



THE AUSTRALIAN STUDENT ENVIRONMENT NETWORK

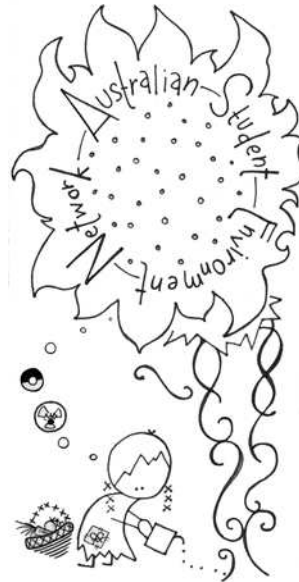
ASEN is the national network of students active on environmental issues. We are made up of state networks, which are made up of campus enviro collectives and community activists. Because we are a non-hierarchical grassroots network, ASEN is constantly evolving. ASEN was created and continues to be organised by young activists

committed to change.

Students use our networks to organise local campaigns, share information and resources, embark on national campaigns and work alongside indigenous peoples in their fight for sovereignty and to end genocide.

Contact your national convener to get in touch with your local group.

WWW.ASEN.ORG.AU



CONTENTS ➡

<i>Thoughts on the Student & Climate Movement</i>	4
<i>Nobody Likes A Politician</i>	7
<i>Genderfuck</i>	8
<i>Diary of a Climate Activist</i>	10
<i>Shell on Trial</i>	12
<i>Wild Epiphany</i>	16
<i>Think about Gold</i>	17
<i>Australian Nuclear Free Alliance</i>	20
<i>Bahian Permaculture Institute - Escola Umbuzeira</i>	22
<i>The Story of the Upper Florentine Valley</i>	25
<i>Cateret Islands Evacuating</i>	28
<i>The Revolution is Fueled by Clean Energy</i>	32
<i>Climate Camp Helensburgh</i>	35
<i>From Sorry to Solidarity</i>	39
<i>Imagine Aliens Came...</i>	42
<i>Climate Camp and its Organisational Practice</i>	44
<i>Just Transition Tour</i>	50
<i>Love Letter to Copenhagen</i>	54
<i>The Climate is Changing</i>	58
<i>Web of Warming</i>	60
<i>Doubt</i>	62
<i>Puppett Show: Security Culture</i>	64
<i>Change</i>	68



thoughts on the student and climate movement

I have been involved with the Australian Student Environment Network (ASEN) and the West Australian Student Environment Network (WASEN) for a bit more than a year now. Before that I was doing social justice and anarchist activism in Bogotá, Colombia, where I'm originally from.

During the time I have been involved with ASEN and WASEN, I have come to realize how the student activist movement and climate action movement in general are so ineffective and have so many problems that it is impossible to achieve the goals they are trying to achieve.

I'm going to list the problems I find within the "movement" and write my thoughts on them.

"WHITE KNIGHT MOVEMENT"

I define the climate action movement and the student activist movement as the "white knight movement" mainly because it is composed by a majority of white and middle class "activists". This movement see itself as the movement that will save the

world against the dark forces (i.e. climate change). This white and middle class domination¹ of the movement makes it really hard for those of us who aren't white or middle class to feel safe². And those who are white or middle class have a lot trouble identifying oppression within the movement. And the majority (of white and middle class) think that because they are "activists" they don't have to deal with their own oppressive behaviours³. I have experienced racism and white supremacy⁴ within the movement and I am really upset of the lack of individual and collective work to overcome privileges.

THE CIRCLE

We close ourselves in circles of



"activists" and forget about what is happening outside our circle. This creates lack of community building. We only hang out with our "activist" friends instead of trying to build relationships with outside people and especially people oppressed by a system of privilege (non-whites, poor, homeless, etc).

POLICY CHANGE NOT COMMUNAL POWER

When I talk to most "activists" it seems that the majority believe in community power and in the dissolution of the government. Most tell me that their actions (locking on to power stations) are building



such as letter writing or dramatic lobbying such as locking on to something). When I talk to "activists" it seem that they really believe that locking on to a conveyor belt in a power station is a form of direct action and that it is not asking anything from the government but showing "the power of our community". This is a lie we tell ourselves. Locking on to something is a tactic used by "activists" to ask the government for some kind of policy change. Most of the actions I've been have some kind of banner saying "take action on climate change", this off course, asking the government to do it.

LACK OF ALLIANCE BUILDING

The "movement" has failed on building alliances with other "movements" and peoples. Climate change is something that affects us all, and for this reason we should be building solidarity with other "movements". We don't support many other causes, and instead we try to find the problems of those other causes. Now more than ever we should be in solidarity with workers, indigenous, community action groups and a whole more of causes.

Climate change is a really fucking scary thing. And the “movement” that tries to stop it, has failed on which tactics to use for stopping it. For many years the main tactics used by this “movement” are Non Violent Direct Action (NVDA), rallies, letter writing and etc. This tactics have not worked in the last few years and they probably won’t work in the coming years either. Sticking to the same tactics can be a problem and it is even worst when the alternative tactics are being criticised by the “movement” itself. If this “movement” accepted diversity of tactics towards its goals it could be more effective.

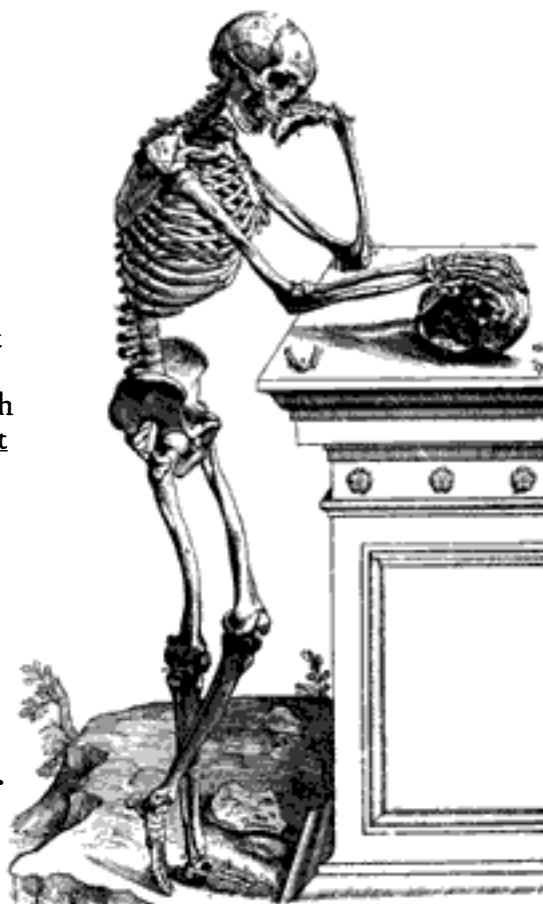
I hope this is something the movement can reflect on and that it is taken seriously. Any further debate/discussion can happen with me at libertario_lucha@riseup.net

1 I only use the terms white and middle class because in my experience there is an equal distribution of genders and it is not male dominated. But I'm not denying the existence of power imbalances based on gender.

2 Non-male genders included too.

3 Male activists included

4 “White supremacy is more than just a set of ideas or prejudices. It is national oppression. Yet to most white people, the term conjures up images of the Nazis or Ku Klux Klan rather than the system of white skin privileges that really undergrids the Capitalist system” Defeat white supremacy! Anarchism and the black revolution, Lorenzo Kamboa.
<http://lemming.mahost.org/abr/abr1.htm>



B F# E F#
Nobody likes a politician!

They're out for the interests of industry
Talking their shit about global warming

Do they know with no ecosystem there's no economy?

A POLITICIAN

ICIAN

You can bet, some of em do

You can bet, they don't care about you

Cause you know, when the tide is arising

With their money and power, they'll be acclimatising

<CHORUS>

5% reduction, what the fuck is that?

With the barrier reef gone there'll be no getting it back

With the refugees less privileged than you

What are we gonna do? there's only one thing to do!

CHORUS:

Strike with
The community
Disable a
Ask if violence

the union, monkey wrench with your friends
has the power and we ain't giving in
power station – don't bother locking on –
is effective, as well as if it's right or wrong

Make no mistake this is a war
Just cause the enemy is in a suit don't make em righteous at all
We're building a new world, up from the ground
Leaving politicians and hierarchies, to the sound of

<CHORUS>

[illegible]

NOBODY
LIKES

make your own words!

GENDERFUCK:

An Evening With Liam and Zoey

Genderfuck, when done well, means that we are disrupting one of the toughest cultural assumptions we make. It is a good thing to break down oppressive gender structure and demand something better- to create something better ourselves. Take the good parts and share, and discard the rest.

Sometimes, for some people this is surely true. However perhaps genderfucking has become stale, even re-enforcing gender stereotypes. Not that we want to undermine genuine attempts at gender subversion but to encourage ourselves to constantly challenge our assumptions and politics and to express the ways in which the things some find revolutionary, others find reactionary.

Sometimes it feels with genderfuck that people take the good parts and run. It feels like people who have gender normative privilege – such as men-identifying people who have and will always be assumed to be men – can dress up in ‘womyn’s clothing’. This is sometimes called genderfuck and is presented as something radical and fun. But all it seems to really show is the privilege that they can adopt the signifiers of a marginalised position for ‘fun’ without having to deal with the very real consequences of being part of that community.

Genderfuck is fine. Gender can be difficult for anyone, not to mention those who don’t feel comfortable in their bodies, such as some of the transgender community. It can hurt to see someone look the way you never will and do it so flippantly. And when something is done for a party, it instantly loses politics – it allows people to shrug it off as a joke. People get hurt for not looking gender typical, and I struggle to find it okay to take this hystory lightly enough to dress up as a joke or for a party without even thinking about what this has meant for people.

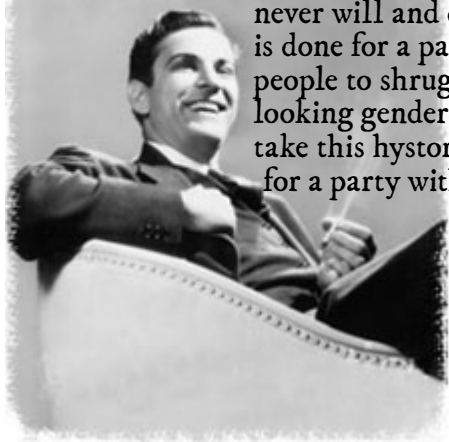
No amount of cross gendered clothing can I know what it is like to grow up and be socialised as a woman. But genderfucking (to me) isn’t only about experiencing different gender relations, it is about finding a gender

state that I feel comfortable in. How impossible is that to do simply by changing your clothes? To truly fuck with gender we have to move through the superficial cross-dressing and listen to stories, share experiences and challenge the assumptions of role, temperament and status. In this non-conformity is the key, not just in the way we dress but the ways in which we interact, our behaviour and the assumptions we make about each other.

Genderfuck events provide a much needed break from the rest of our lives, a time when gendered expectations are temporarily suspended, where it is ok for all the boys to wear frilly frocks and girls to wear dirty overalls. They are only temporary interruptions, rules are suspended, not broken. For individuals who long desire to finally end the different expectations of role, temperament and status, how useful are these temporary interruptions? Does us being ‘good’ sometimes justify our shitty behaviour the rest of the time?

What does it mean when genderfuck becomes overfocused on the last part of that phrase – ‘fuck’. When it becomes mostly about sex, and people are overly sexualising each other and their gender presentation – if it is done as a joke, and people jokingly sexually objectify each other, is this really going to break that down back outside this space? I don’t like the way people of a variety of genders feel it is okay to overtly objectify anyone in a skirt at these parties and think it is somehow more acceptable.

The events and spaces that we purposefully create can provide glimpses into another world. We can be given the opportunity to act in ways that we would never otherwise feel comfortable. If these behaviours remain confined to the time and physical specific spaces that we create, we fail to act on the wider world that acts so much on us. So lets take those glimpses with us, share them with everyone we meet and keep fighting to create a world where every space is a space in which we can all feel comfortable regardless of sex, socialisation or gender identities.



Diary of a climate activist

copenhagen climate summit

It's drizzling, 5 degrees outside and we're riding the metro to Copenhagen's Bella Centre, the site of the UN summit on climate change. With two inflatable green and gold kangaroos under our arms, we're starting to wonder what we're doing here. Getting up before dawn (which in Denmark is 8am), we thought we could pick up a pen and cardboard in time to arrive for the opening session of the day, placards in hand. Wrong! We are strangers in a strange land, and in this country, there are no newsagents and everything seems to open at 10am or later. Two hours and no stationary shops later, we make do with cardboard salvaged from outside a Legoland megastore and textas from a toy shop.

We arrive at



the conference centre slightly frazzled and seriously behind schedule.

Despite this, we find ourselves almost alone in protesting outside the conference as delegates and observers join the 100 metre queue to enter the conference.

Taking a deep breath of frosty air, we overcome mild embarrassment to launch into our first round of "C'mon Aussie, c'mon c'mon". Spurred on by a few cheers from the queue, we're starting to sing with more gusto. In fact it's starting to feel a bit like we're at the footy. We start interspersing the singing with a few shout outs of "C'mon Australia, get a real target". The yobbo pride is infectious, and you can pick the Aussies in the line by their larconical smiles. The non-Australians in the line are bemused, and we are constantly asked "what is KRudd?," followed by the horrified question "Is 5% really your country's target? What a joke!"

We're asked who we are representing, and receive baffled looks as we explain we aren't from any organisation, but are here off our own bat as concerned Australians. We are here to deliver a message to our government that their current climate policy is a global

embarrassment. We are four young Australian friends hailing from Gladesville, the Blue Mountains, Glenorie and Kangaroo Valley who would otherwise be spending our holidays on the beach and chilling at music festivals. This summer, we feel it's more important to have what small affect we can on the negotiations that will decide our future.

Inside the conference, the coal lobby is whispering in our delegation's ears so it's left to us to stand outside in the freezing cold singing "c'mon Kevin, c'mon".

Cecilia Vagg,
Mithra Cox,
Martin Cubby
and Erland
Howden.



In 1995 Nigerian activist Ken Saro-Wiwa and eight others were unlawfully executed for leading a resistance against the oil industry's environmental destruction and human rights violations. 14 years on, the Saro-Wiwa pressed charges of crimes against humanity against Shell Petroleum Development Co. of Nigeria, an affiliate of Royal Dutch Shell Plc, under an ancient and rarely used US law. It was only the third time a multinational corporation has been put on trial, and Tessa spoke to Nnimmo Bassey from Energy Resources Action Nigeria.

NB: Shell Corporation began exploration and commercial exploitation of crude oil in Nigeria in 1958. I mean, they had been exploring before then – they had the right to every considerable part of this nation, of Nigeria, that had crude oil in it - and so by 1958 they began to export crude oil in commercial quantities. When that happened there was a lot of hope in the local communities about progress and development coming but since then, what the people have received has been massive environmental degradation; loss of fishing grounds, loss of farmlands, pollution by burning of gas that comes out as oil that has been extracted from the soil.

It's been a massive case of pollu-

tion, and accompanying that has been a whole lot of human rights abuses. Over the years, right from the early 90s where corporations like Shell have decided to operate behind the military, the Nigerian military and communities have had to bear the brunt of all this.

T: But those communities have responded to the point where multinational oil giant Shell has been put on trial for crimes against humanity – for the execution of Ken Saro-Wiwa. Could you explain how those communities came to this point?

NB: You know, we can trace it back to community action reform, the early 90s when the Movement for the Survival of Ogoni Peoples began to organise community people to resist this degradation of the environment. The communities began by meeting together; examining what was going on and

That, of course, is now history because by 1993 the Ogoni people asked Shell to leave their land. They left and they've not been able to go back to extract oil from Ogoniland in that time – but that came at a very heavy price. At the time when Shell was expelled from Ogoniland the Nigerian government, which was then a military dictatorship, was desperate to recover the oil from that land and a special military task-force was set-up against Ogoni people. A series of destruction, of killings, rapes, of displacement of communities and many people went into exile and many people remain in exile today as a result of the series of incidents that occurred then.

And then of course there were some major killings of leaders, and then the acquisition of Ken Saro-Wiwa and eight other Ogoni leaders. Eventually nine of them were sentenced to death by a Kangaroo Court that did not in any way meet international standards, and Ken Saro-Wiwa and eight other leaders were executed by the military government in November 1995. But that was more or less just the touchstone, the beginning of massive community resistance in the oilfields of Nigeria.

T: Now the trial is taking place in New York which is obviously thousands of kilometres away.

demanding in a very peaceful, non-violent way for dialogue with the government and with oil corporations about how exploration activities were being carried out, how exploitation was carried out and how the issues of pollution from oil fields and gas flares were being handled.

Shell on Trial

How do you see that the trial will translate on the ground in Nigeria, or what does this mean to your people?

NB: Yes, Shell going on trial is very important to the struggle going on back home, in Nigeria. Very important to communities, because for years they have been waiting to see Shell brought to book. For years they have been burying their friends, they have been bitten, they have not been allowed to cry; and now they have seen this transnational going before the court of justice in a land where we hope justice will have its way, and then the communities are looking forward to Shell being pronounced guilty and perhaps they will be able to take it from there.

You know, it has been an emotional struggle for these people. Over the years, the corporations Shell, the rest of them Chevron, Mobil – you name it; they have been engaged in a series of manipulation in communities causing conflict within communities and of course between communities and over entities. Of late, communities have come to realise that they should not be spiting one another. So the divide and rule tactic, the age-old divide and rule tactic, has eventually given way to communities looking for how to monitor what is going on in the environment – and demanding for environmental

restoration, cleaning up and then development in their land.

When you watch the struggle in Nigeria finally rise, then demand for what the people call resource control. Politicians have defined this in terms of percentages of resources going to communities. But what communities are asking for is to have a say in how things are being done in their own territory; and Shell going to trial for human rights abused, for the killings and the destruction of Ogoniland, is a metaphor, apart from being a reality. It's a signal - to all transnational oil corporations operating in Nigeria and elsewhere that they cannot abuse a people no matter how far away remote they are located and then run back to their corporate headquarters and enjoy their mind-boggling profits, without accounting for all the harm they bring to people elsewhere.

T: You mentioned before that there are other oil companies operating in Nigeria. Are we just dealing with Shell as the tip of the iceberg here, or what are the other companies up to?

NB: All of the oil corporations have followed the dancing steps of Shell. They have done great harm to the Niger delta environment: Igip which is an Italian corporation; Chevron which is American; Exxon the same thing, and of course Shell. So the message we

would like to pass on to them is that for so many years they have reaped massive profits from the Niger Delta of Nigeria, and now it is time to put a fraction of their profits into cleaning up the Nigerian environment. The people are just asking for an environment in which to make a living. They need clean water. They are not asking for massive water works they just want their rivers and their creeks and streams to be clean of oil spills. They want clean air to breathe.

So Shell and the rest should stop gas flaring in the Niger Delta, they've killed the people silently through pollution for so long. People are not only killed by guns. And so the conflict you hear about right now in the Niger

Delta is just like a symptom of what has been strengthening of need for so long. I believe and we believe that the harm done by degradation is even worse than open conflict.

Update: Sidestepping bad media and legal precedence, Shell avoided court and settled with the Saro-Wirwa family for USD \$15.5 million, which included a USD \$5 million community trust fund for the Ogoni peoples.

SEE WWW.SHELLGUILTY.COM OR
WWW.CLIMATERADIO.BLOGSPOT.COM

SO YOU'VE SURVIVED A NUCLEAR HOLOCAUST

Congratulations! However, along with the slow, painful death by Nuclear Fallout, a Post-Apocalyptic world offers many other challenges for the intrepid Survivor. Freakish and aggressive Mutants, fractured social institutions and limited food and water make investment in Self-Protection a must!

NukeCorp provides you with the necessities to survive. At only \$499.99 buy a NukeCorp Nuclear Holocaust Survival Kit today!



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Protein Bars for all your nutritional needs
Water Non-Irradiated
Personal Side Arms
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Radiation Proof Suit life-time warranty!



Lead-Lined Suit specially designed to protect against radioactivity in an A-blast, was designed by Leo Pauwels of Los Angeles and is modeled here by his son. "If it doesn't land on us, we're safe," they say.

Whether we seek it or try to ignore it, it calls to us

There's no escaping it, no refuge or castle we build in our minds can hide us forever

When the ground shifts beneath our feet, and we know not where we are or why

The wild claims us, for we are wild

Into the wilderness we must step

Whether now in life or when in death

Do we surrender, letting go of thought the chains that we create,

Or build a falling bridge for this journey we must make?

The stars at night cast their net

Capturing for a moment the hearts of those that look and step

A spell it is, or life remembered

The earthy soil, wet water, forest splendour

With moonlight shivering down your spine

Not knowing where a trace of people might be found, or if they ever were

The leaves, the wind, night's gentle sigh

Is it simply a human lullaby?

Birdsong and wild creatures call

When lost in the forest is it any comfort at all?

This thing called love do we create?

I know not but hope, and do not wait

Embracing our fears we leap and love

This world, this life, this wilderness

Never doubting nature knows its way

Which way that is, well who can say?

Yet heart leaps up and soul's refreshed

Whether illusion or ineffable truth

It makes us blessed

by Robert
Cratchmore

WILD EPIPHANY



Think about Gold

How many people do you know that own something made from gold?

More than 80% of gold in the US is used to make jewellery. Gold is highly conductive to electricity, and is used for this reason in electrical wiring, electrical connectors, and electrical contacts in certain computers, communication equipment and in spacecraft and jet engines.

As I'm tap tap tapping on slightly worn and sticky keys, typing out this article, I am aware that my lap top - which ironically has a 'Respect Aboriginal Rights' sticker - contains gold. My mobile phone, my usb and audio cables; even by developing photos I'm guilty of owning and consuming gold!!! Gold is very much a part of daily life for the developed world.

I would like to share with you my predicament. How would you feel if you were me and found out that a large amount of this gold that is used in my computer and mobile comes from mines which wreak havoc on local economies, causes

illnesses, destroys streams, contaminates soil, and contributes to human rights abuses? Not only that, but half of the mines in operation today are on Indigenous land and responsible for displacing communities, contaminating drinking water, hurting workers, and destroying pristine environments! Most consumers don't know where the gold in their products comes from, or how it is mined.

I have been a supporter of the campaign to save Lake Cowal since early 2003 and continue to stand behind the Wiradjuri Traditional Owners of Lake Cowal against mining giant Barrick Gold. Often when I talk to people about Lake Cowal people always ask 'How can we help?' or 'What

"Aboriginal people have been here for many many thousands years, from the first sunrise in fact. Aboriginal Sovereignty has never been ceded. We have never given up and we will never let go. We are a part of this land. It is our duty to stand for Lake Cowal."

can I do?' There are ways people can help support alternatives to gold mining, such as asserting your rights as a consumer, recycling old jewellery or buying vintage or antique jewellery. But I recommend firstly and foremostly - Direct Action. Empower yourself to take that step off the curb as a bystander - a witness to the destruction, desecration and injustices - and step out onto the road as an active advocate for change. And although these human rights and environmental atrocities are happening throughout the world, what better place to act, than in your own backyard?

Lake Cowal - The Sacred Heartland of the Wiraduri Nation is situated just north of

West Wyalong in central NSW. It is a site of rich cultural and environmental significance; it contains artefacts older than the pyramids of Egypt scattered about the Lake, it is a wetland of International significance, is on migratory bird's flyways and is home to endangered and threatened species such as the Freckled Duck.

For over 10 years Uncle Neville 'Chappy' Williams as a Traditional Owner representing the Mooka and Kalara Traditional Owners of Lake Cowal and supporters have been standing strong against the mining and exploitation of Lake Cowal - against the biggest gold mining company in the world: Toronto-based Barrick

Gold.

Barrick Gold has been in operation since 2004 and continues to desecrate Lake Cowal with a proposal to expand into the lake bed, doubling the size of the mine and extracting a further 53 million tonnes of ore from the open cut pit. This will add another 11 years to the life of the mine (until 2024). Barrick's water usage would increase to over 5GL per year. So this year a large focus is on water as well as about sovereignty, the battle against corporate greed and the ongoing fight to protect an ecologically significant and sacred land.

Every year we have a gathering out at Lake Cowal where people from around Australia come to support Wiradjuri and the ongoing campaign to close the mine. Over the long weekend Wiradjuri Elders share their stories, as well as give a tour of the cultural and ecologically significant sites in the area. People are encouraged to come well prepared and self sufficient - bring lots of water and good shoes (prickle bushes).

"Aboriginal people have been here for many many thousands years, from the first sunrise in fact. Aboriginal Sovereignty has never been ceded. We have never given up and we will never let go. We are a

part of this land. It is our duty to stand for Lake Cowal"- Neville "Chappy" Williams, Wiradjuri Elder.



The Save Lake Cowal campaign needs your support in 2010!

Get involved and support the campaign.

www.protestbarrick.net
www.savelakecowal.com
www.nodirtygold.org

For more information contact
bar-barrick@yahoo.com.au
0415 380 808

Nat natalie.lowrey@foe.org.au
0421 226 200

Saff rainbowanarchist@gmail.com
0428 414 402





AS DEBATE ON CLIMATE CHANGE RAGES across the international stage, an old monster rears its ugly head and takes the opportunity to try and sell itself as a hero - Nuclear power. With fossil-fuel hungry and environmentally devastating mining, dangerous and unfeasible reactors, unsolvable radioactive waste and the ever present threat of deadly nuclear weapons, this obviously isn't the way to go. At the core of all of this are the indigenous people worldwide who are fight-

ing against uranium mining and waste dumps on their lands, while simultaneously struggling against systemic colonial oppression.

The Australian Nuclear Free Alliance is a network of Aboriginal and other environmental campaigners dedicated to fighting the nuclear industry in all its guises. It has a particular focus on justice for the traditional owners of the country we live on, which was brutally stolen, and whose theft is perpetuated by the powers that be on a daily basis.

This year's ANFA meeting was held on Nukunu land in Quorn, SA, on the 5th & 6th of September, and had over 90 people attend from all over the country. ASEN's 'student' contingent (consisting mostly of proud drop outs...) played important roles in the kitchen, keeping kids out of mischief (when we weren't making it ourselves), running tea back and forth, and dealing with

technological hurdles. But more importantly, hearing the stories of traditional owners fighting this government-supported industry opened my eyes as to just how devious and ruthless it is. With its divide and rule tactics it endeavours to fracture and dispossess Aboriginal communities in order to profit from reckless environmental destruction, with no realistic energy gains.

On the bright side, the community formed over these couple of days and the connections made were unbelievable. While environment and peace groups Australia-wide work on ensuring a nuclear-free future, ANFA's focus on building an alternative community supporting and struggling together against oppression is something truly powerful.

In 2010 ASEN Nuclear Free will be supporting ANFA as much as possible, specifically through fundraising and being part of the committee and working groups.

If you're keen on having a chat about it, or would like to get involved in the ASEN/ANFA side of things then you can email me (grace.india.p@gmail.com) or join the ASEN Nuclear Free campaign e-list - asennuclearfree@lists.riseup.net

To find more information on the Australian Nuclear Free Alliance, check out the spiffy new website: www.anfa.org.au.



the bahian permaculture institute's project Escola Umbuzeiro

So! I moved to Brazil three months ago to work in fundraising and project development with The Bahian Permaculture Institute (IPB). The IPB is a tiny grassroots NGO that has done lots of amazing local work, including running permaculture workshops for activists from the MST (the Landless Workers Movement), working for over ten years with family farmers to move away from monoculture, diversify crops and strengthen community associations, and generally being a reference for the public on sustainable agriculture and community empowerment.

Escola Umbuzeiro is an awesome new project that the IPB is administering here in the state of Bahia, a largely agricultural state in the northeast of Brazil. The Escola – school – takes its name from the native Umbuzeiro tree whose (delish!) fruit also provides a small source of income for family farmers in semi-arid Bahia. The project was developed as a response to the over-

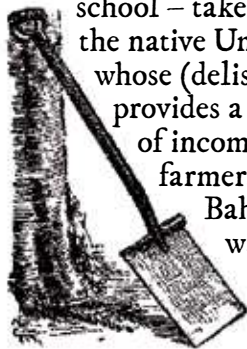
whelming sense that the semi-arid ecosystem can't yield enough to support the family farmers who live there, and in response to the poverty and disenfranchisement generated by this feeling. The Escola operates on the principle that with strong community and permaculture-based environmental management systems, the semi-arid region can be a place of abundance, autonomy and longevity. Yesss! To achieve this, the project's aim is to provide 44 family farmers from communities in the area with the skills, knowledge and confidence to be popular educators in their communities, learning and teaching strategies that help them realize this goal.

The Escola isn't so much of a school as a learning/teaching project structured as a series of workshops and activities that will take place over the next year. The "students" (the 44 family farmers) are organized into affinity groups of 6 peeps who work as popular educators with families in their communities to move towards more sustainable agricultural techniques and philosophies. Every month there

are regional gatherings where affinity groups from the same region come together to share their experiences, strategise and skillshare. And every 3 months there are week long gatherings where all the affinity groups from the Escola organize and participate in check-ins and workshops on agroecology, permaculture, and edu-communication. The IPB staff work fulltime as the Escola's coordinators and admin crew, providing support, organising logistics and workshops, providing technical assistance and documenting activities. For me, getting to know the Escola's coordinators has been an awesome experience, as I learn more about the practicalities of how project coordinators and participants work together non-hierarchically, and get to see the form that decentralized, community-based radical

education might take.

At the end of November last year I went to the semi-arid region for the opening week and first gathering of the Escola. It was great to be there, meet the students, see how they were beginning to organize themselves into affinity groups, nutting out how the Escola is going to function, learning to articulate their identities as farmers, as Brazilians, as black women and men, and starting to get into the basics of popular education. And, in a culture informed strongly by gender roles and gender difference, the presence of some awesome strong women in the group meant that gender stuff was brought up. The political consciousness of some of the younger kids in the group was amazing, and I had top times



hearing their thoughts on socialism, sharing mine on anarchism :) and learning about their pride in being involved in a project like this.

The only criticism I have of the Escola is that it's funded through a partnership with the massive Brazilian petrol company Petrobras. Coming from the enviro scene in Australia it was initially impossible for me to get my head around how an organisation dedicated to permaculture could accept money from this industry. What is Petrobras thinking, that financing organic seed purchases somehow makes up for deep sea drilling, fuelling climate change, irreversible environmental destruction? No, this makes no sense to me, it is hypocrisy, shameless. And then I see crew here working so hard, often with no pay, to create something that will make a change in a place that needs a change. So many questions... Would it have been more justifiable not to accept the funding and not to run the Escola at all, which in practice means to fail to support the farmers in this region? Run it on a budget that doesn't afford a living wage for peeps involved? Who am I (we) to weigh up the trade-off? I don't know what it is to look at my thirsty land and wonder how the hell I can grow something to feed my family from it... It's more ques-

tions than answers that I have, but it's challenging, and rewarding, to get outta my own context and start (hopefully) shedding some dogmatism behind while preserving what I believe in.

So, I wrote this up coz the relevance of this project for ASEN and supporters is pretty self-explanatory – it is enviro, collectively operated by its participants, and for me at least a new way of conceptualizing a “school” for sustainability, which values the process as much as the outcomes. Although the Escola has funding, the IPB itself is struggling to keep afloat as old projects finish and income trickles to nothing. And it would be very cool to move away from partnerships with companies whose activities compromise what we work for - permaculture. So, if any peeps in Aus have funding ideas or contacts, wanna share stories or throw around ideas about some of this stuff, I'd love to hear from you gemma@permacultura-bahia.org.br

TO CHECK OUT THE IPB SITE GO TO: PERMACULTURA-BAHIA.ORG.BR, AND FOR PORTUGUESE SPEAKERS THE SLOWLY COMING TOGETHER ESCOLA BLOG IS: WWW.ESCOLAUMBUIZEIRO.HDFREE.COM.BR

THE STORY OF THE UPPER FLORENTINE VALLEY

This story began over 1200 million years ago when ancient quartzitic rocks were forming and mountains were created in large tectonic collisions. The limestone laid down over 500 million years ago formed karst systems, which now hold Aboriginal artefacts pointing to a long Indigenous history. The plants that grow in this valley, deep in the heart of South-West Tasmania have ancient lineage, with 75 million year-old fossils showing identical tree ferns. Over 500 years ago seedlings were spouting that grew to become the giant Eucalypts growing in the valley today.

This valley has been evolving for millions of years. Until one day when men in hard hats and high-vis vests left red marks on trees as silent threats of destruction. Machines moved in as Forestry Tasmania orchestrated 300m of roading. But their plans to road 10.5km and to log 15 coupes (areas of logging, on average 50 hectares in size) within three years came to a halt as Camp Florentine was born.

A new world became a part of the story of this valley. A world of tree-sits, hanging from complex webs of poly rope and cable that weaves intricate patterns across the road. A world of dragons, not the mythical kind but the kind where forest defenders chain their wrists into pipes in the ground, putting their bodies between the machines and the forest. This world has seen hundreds of nights of camp-fires, gathering people from all around the world.

In March 2008 representatives of the World Heritage Committee (WHC) visited. In July the WHC and the International Union for the Conservation of Nature



made recommendations for extensions to the World Heritage Area to include the tall wet Eucalypt forests of the Upper Florentine, Styx and the Weld valleys. Only 22% of Tasmania's original forests of this type are currently reserved. Despite this the Australian and Tasmanian Governments did not act to protect these forests.



Emma Capp

2009 has been a significant year in the life of the Upper Florentine and the people who call this place home. On January 12th a line of police cars rolled in out of the early morning mist, beginning of a two week-long police bust. Search and Rescue spent three days taking down blockading structures. A forest defender spent 36 hours in a tunnel under the road. On the third day, roading machinery rolled in and pushed its way around the tree-sitters. 500 community members walked onto the site. Tree-sitters remained in trees for up to three weeks. Approximately 2 km of roading was completed, despite hold-ups of constant lock-ons, community walk-ins, increasing public pressure and consistent media attention on the issue. This 2km joins the existing 7000 km of Tasmanian forestry roads. After two weeks, the machinery moved out and Camp Florentine was reclaimed, with new tree-sits and dragons coming to life.

At dawn on May 4th 2009 police cars once again rolled in. Three days later protestors watched as well-love and lived-in trees were felled. Day after day police-escorted log trucks rolled out, with approximately 80% going to the wood-chip mill and from here exported to Japan for low-grade paper products. They are among 500 000 tones of export



Emma Capp

woodchips sourced from Tasmanian old-growth forests each year. At the end of May, when the machines left, half of the first coupe (FO44a) had been felled, leaving a hole in the valley and a hole in the hearts of all who love the Florentine. FO44A is one coupe out of almost 300 native forest coupes felled in Tasmania every year.

Camp Florentine is reclaimed and rebuilt (again) and continues to hold off Forestry from further coupes in the valley. An international day of action saw people around the world dropping banners which read: "Tasmania's Ancient Forests: World Heritage not Woodchips." In Tasmania people who were once seen as being on opposite sides of a never-ending battle are beginning to talk, to find common ground and to find solutions to this ongoing conflict over the forests. While Forestry and Gunns justify the

woodchip industry with talk about "jobs and economy," workers are losing out. "Creating jobs" is a hollow argument for logging in the Florentine especially when only 8 direct jobs are involved. And economically it just doesn't make sense. In 2007 Forestry Tas reported a \$30 million loss. Not to mention the \$326 million of taxpayers' money used to subsidise the industry over the past decade. Meanwhile, Gunns reported a net profit in 2006/7 of \$75 million. The company will go to extremes to maintain profit and silence dissent, suing those who speak out against them. The 'Gunns 20' go to court in Feb 2010, over 5 years after being served a writ by Gunns. And a further 13 people are now being sued for actions against the Triabunna woodchip mill. Despite this, people continue to speak out against the destruction of our last remaining stands of old-growth forest.

So, how does this story end? I don't know, but I do know that it is going to take a lot of community support both in Tasmania and mainland Australia if this globally significant valley is to survive into the future. The time has come to stand up and defend our forests. Before it's too late.

Find out how you can get involved:
STILLWILDSTILLTHREATENED.ORG



Carteret Islands Evacuating

In June, Libby spoke with Ursula Rakova from Tulele Peisa about the struggle to relocate as rising sea levels already destroy crops and have literally split an island in two.

UR: Over the last 3 years now we've advocated on climate change and rising sea-levels, and for two and a half years we've had more than 16 plus international TV crews who have gone to the Carterets and made documents about the impacts of rising sea-levels on the islands. Out of that advocacy we still find that support for us, you know logistical, practical support is not there, and we feel that some of the countries that should be helping us are

turning a blind eye on the Carterets. After waiting for so long we've got this organisation to act as spokesperson for us, and it has advocated, it has organised, it has mobilised our people. We have 3000 plus people on the island and December last year we had king tides that swept the islands and a lot of food gardens have been washed away. The government assisted with 2 months supply of rice to the island, but this supply, people have consumed everything and right now you know it's not just fish that people are having for their everyday meal.

L: And what kind of specific

support have you asked for, and from which governments?

UK: Well in 2007 we sat down with the chiefs from Carterets and from host communities on the mainland, and we developed a proposal for 2 million Kina [AUD\$1mil]. We presented that though our original member to the National government [PNG] who then allocated 2 million Kina for the Carterets relocation program. When the money was sent down to the Bougainville administration it was held up there.

L: And what are the plans for relocation?

UK: We actually have not waited for that 2 million Kina. We have gone ahead and out of our own fundraising we have managed to move five families over to mainland Bougainville and we are now completing the houses for the families, the fifth house is now being completed and the fathers have moved in to occupy the houses, keep the place clean, make gardens to make them ready



for their families to move over in July. The next relocation site is we are building twenty houses for twenty families.

L: What kind resources are needed to build the houses, so that they will be ready?

UK: We need 2 million Kina to get us moving, if we can get this money we will move a lot of things. At the moment we are handicapped because we are financially not capable of making anything move – we need to build our homes, allow these families to come in before November 2009, because November 2009 is when the king tides begin to swell up again. Last year's was really, really bad and we don't know what this year's will bring.

L: So pretty much everyone has to be out of there by November 2009?

UK: We want to move 25 families by November 2009 but we will not be able to do that because we are still handicapped - as of today, we have no money to deal with it. I mean, a lot of people say I am talking a lot about money but if they were in my shoes I'm definitely sure they will not do anything.

L: And it seems like it wouldn't be that much if there was support

from lots of different governments, or even just a few different governments – it's not actually too much money to have to raise in order for people to be able to leave.

UK: It's not a lot of money. I mean, for us, on the island, we do not even have electricity for a start. What's happening to us is not of our making and I mean, everybody knows that. But I think if the countries come good and just pitch in with just 20 thousand Kina [AUD\$10 000] and they can give us that money, we will go a long way. You know, it's these countries that will be waving their flags because they have contributed, and in the eyes of the international community they will look good because it's human rights we are talking about here.

L: And as you said there have been lots of TV crews so people know what has been happening, but that it hasn't been pushed into that actual physical support. If there are people listening, now, just people who are in their community who either want to give a bit of their own money or get in touch with their own government to ask for people to support you, is there anything you would suggest doing, is there any particular place to get in contact with?

UK: I'm now Moresby because I

couldn't sit down in Bukka and do nothing. I'm here trying to organise other Bougainvilleans so they form a committee and we can start to do some fundraising. So this month, June, we're holding a fundraising in Gateway, in one of the hotels here, because you know we want to get this thing moving. And so by the end of this month we will be having a fundraising and we are hoping to raise at least 50 thousand Kina to get this work going.

L: Are you with an organisation over there?

UK: I'm the executive director of Tulele Peisa, the organisation that was formed by the elders of Carteret. At the moment this is the organisation that is doing everything towards the relocation of the Carteret Island people.

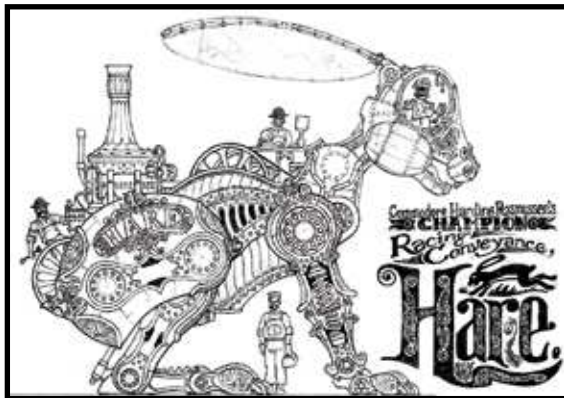
Update: The king tides have begun and Tulele Peisa are still struggling to find enough money to relocate. Please, please consider whatever fundraising you can – this is serious.

SEE WWW.FOE.ORG.AU/GROUPS/AFFILIATES/TULELE-PEISA/ABOUT-TULELE-PEISA/ ; WWW.TULELEPEISA.ORG (SERVER IS OFTEN DOWN...) OR WWW.CLIMATERADIO.BLOGSPOT.COM



The Revolution is Fueled by Clean Energy

We regularly hear how wonderful clean energy is; how we can harness the free energy from the sun and wind to create electricity with minimal pollution or carbon emissions. Four out of five Australians recognize that these technologies are part of the solution to the two biggest environmental challenges of this century, global warming and peak oil. However what is not common knowledge is why the government is doing nothing. Not everyone knows why the government is still pushing Nuclear and spins the oxymoronic 'clean coal'. Not everyone knows why the capitalists are fighting so hard against us. Finally, not everyone knows about the revolutionary nature of renewable energy. This



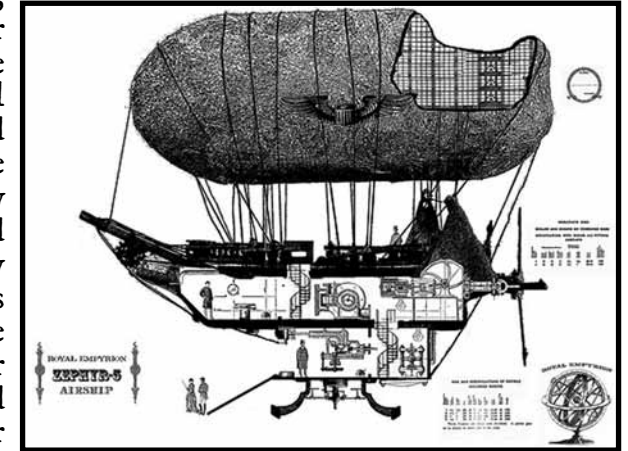
is one aspect of clean energy that is often overlooked, it can explain why the government and industry are fighting so hard against us and it can potentially change the very fabric of society.

Firstly, a quick reflection on history:

The industrial revolution started with the invention of the steam engine in the 1780's. The steam engine quickly gave rise to some other inventions that revolutionized society including trains, textile factories and refined iron. The industrial revolution dramatically changed the political landscape of Britain and the entire world. Those who owned the means of production and power sources were able to overthrow the old Kings and Queens and form a new ruling class of capitalists. However the revolution was a dirty one and the fossil fuels that have created so much wealth are now responsible for threatening life on earth.

These capitalists own a fuel based economy, as

opposed to the earlier land based engine created the industrial economy. To see what I mean consider traditional coal, oil or nuclear power cycles, they require huge amounts of capital investments to get started because of the sheer scale of operations. The supply chain is very long and producing electricity using this method requires many steps before the power reaches your house; exploring and locating the coal, oil or uranium is the first step.

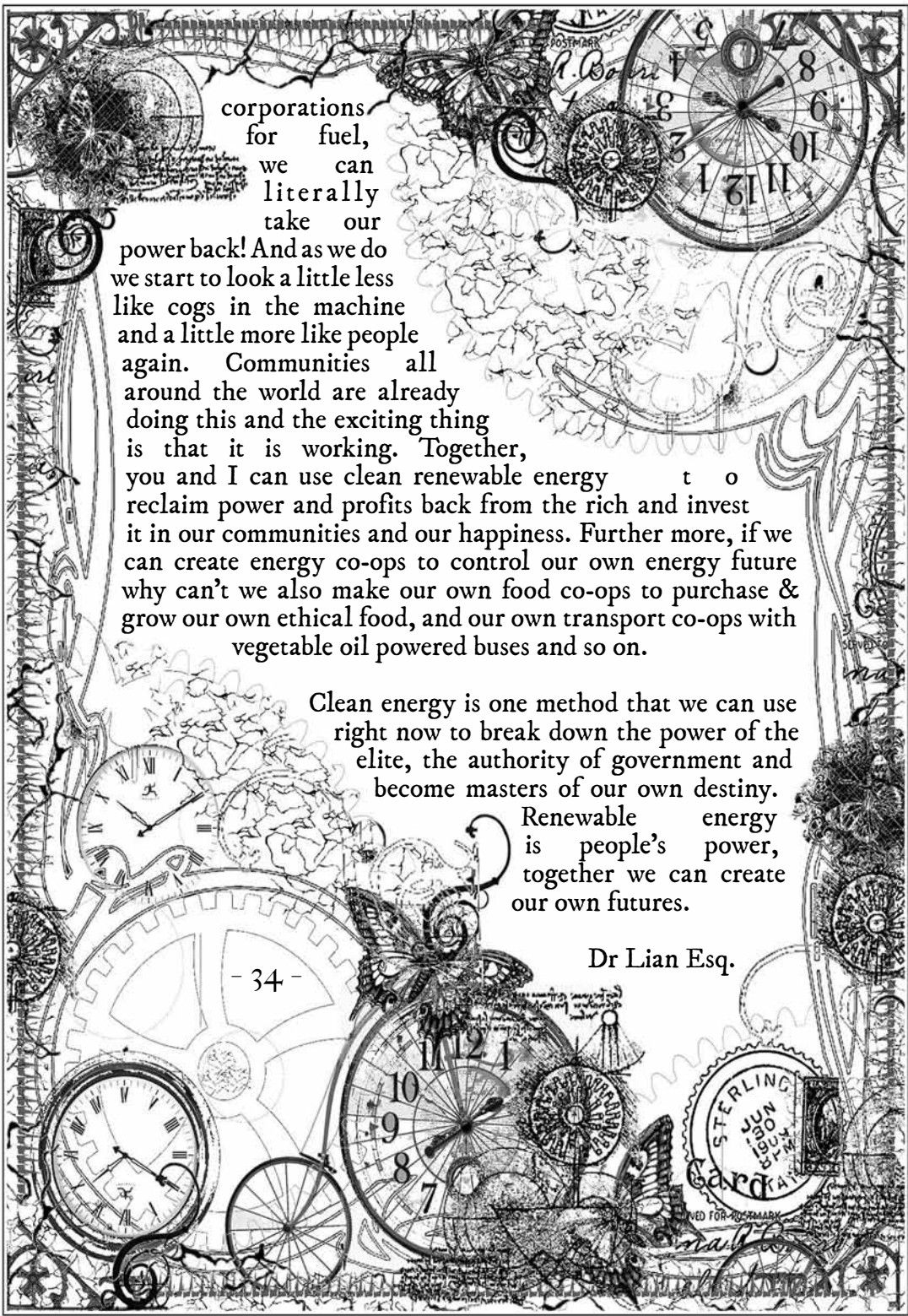


Then setting up expensive mining operations to get the fuel out of the ground. The infrastructure to get the fuel from the often-remote mines to the power stations, consisting of large road and/or rail networks is usually funded by the government. The power stations themselves are expensive to both build and maintain. Still more infrastructure such as power lines and transformers are funded by government to get the power from the power stations to the place that it is needed. And every step of the way the corporations and the already rich individuals are making immense profits and consolidating their power over society. But, all of these things are necessary if we want to generate electricity in this way.

In the same way that the steam

the potential to create a grassroots revolution. This is because we can move away from a centralised fuel based economy into a de-centralised eco-technology based economy. The only expensive part of the clean energy cycle is developing and making the solar panel or wind turbine. Once you own the panel or turbine the power is free! Importantly clean energy can also be made on a very small scale. While a nuclear power station may require tens of millions of dollars to set up and provide power for a whole city, solar and wind power can be purchased for as little as a couple of hundred dollars. You can power your home forever for as little as \$5,000 with PV cells.

You and your friends could start an energy co-operative to create your own power and become self-sufficient. No-longer reliant on



corporations
for fuel,
we can
literally
take our

power back! And as we do
we start to look a little less
like cogs in the machine
and a little more like people
again. Communities all
around the world are already
doing this and the exciting thing
is that it is working. Together,
you and I can use clean renewable energy to
reclaim power and profits back from the rich and invest
it in our communities and our happiness. Further more, if we
can create energy co-ops to control our own energy future
why can't we also make our own food co-ops to purchase &
grow our own ethical food, and our own transport co-ops with
vegetable oil powered buses and so on.

Clean energy is one method that we can use
right now to break down the power of the
elite, the authority of government and
become masters of our own destiny.

Renewable energy
is people's power,
together we can create
our own futures.

Dr Lian Esq.

- 34 -

Climate Camp

HELENSBURGH

*Climate Camp Helensburgh had
a focus on building the climate
movement - was it successful or
unsuccessful in achieving this goal?*

I feel really uncomfortable with
the term movement, because then
people look to define what the
movement is and then only want
to be part of whatever that seems
to be.

Climate Camp is a transforma-
tive space. Over the course of
just 4 days, it transgressed
from a nonchalant rugby
pitch in the oldest coal mine in
Australia, which had never
been challenged; to a
place where a few hundred
hungry, tired campers
battled through 100
km/h icy rain and
wind to learn and
explore
and create
together.
There

were workshops on the history of
mining in the area, the impact
on water; there were skillshares
on direct action; interaction with
Helensburghers went from direct
confrontation to engagement, to
a pluralised conversation charged
with empathy and understanding;
and there was space to nut out
decision-making how-tos and gigs
for how-to relax.

There was, of course, a really
special relationship-building
exercise with local traditional
owners. It wasn't perfect, it was
hard and things were out
of control but we learnt
to step back and listen.
To us out-of-
towners, this space
became a place that we
built.

What would climate
camp be without
this rela-

- 35 -

tionship in particular? A travelling middle-class vanguardist roadshow? I wonder. Interesting. Anyway.



What were the demands and goals of the camp/demonstration? How do these address the climate crisis? Was the demonstration peaceful? Do you think this helped to achieve the demo's goals and demands?

Yeah, I'm pretty sick of the 'peaceful' stuff too. At the last spokescouncil before the action/rally there was an anarchist affinity group saying they wanted to do more militant-style action and everyone ganged up on them and said that wasn't within the principles of the camp and I got cranky and left. But then I realised that (a) calling direct action non-violent is a mainstreaming tactic to make it easier for people to overcome personal hurdles (withholding comment on this); (b) well where is evidence of

action that falls outside this 'non-violence' working? Not saying that it doesn't! But realised that when people think of things that fall outside the 'peaceful' category it might be an image of someone crankily shaking a fence and not bringing it down. So why not cut the fence down so it actually falls, let's see that and leave the rhetoric behind, hooray.

The motto of the camp was 'when it comes to climate, water and jobs - actions speak louder than words' and I guess the most central demand was to stop the expansion of the Helensburgh Collieries which includes mega-scale longwall mining under the Cataract River (I think). It's heaps scary. The whole river is just going to disappear overnight. This addresses the climate crisis by transcending arguments about CO₂ and ppm crap, and focusing on things like water, and highlighting how damned corrupt the NSW gov't is - also a central issue was that Part 3A of some planning act means that the expansion can't be challenged!!! Which someone from Rivers SoS outed as something usually seen under 'a raparrious totalitarian regime' which Uncle Dootch said too.

Peabody, the company who own the mine, paid someone who was on the environmental review board. We tried to link-in with

the Black Mesa Water Coalition from the Navajo nation in the US but various factors sadly clouded this, but will keep working on it to globalise resistance to this corporation voted as having the worst environmental standards in the world (according to Lee Rhiannon). We also realised that the mine was responsible for class and poverty issues in the local area. Miners get paid a lot, there is no other work in the local area, and pretty bushlands are being lopped to build housing estates for people who move to the town, which inflates housing prices.

At the end of the day I felt bad for people who came to take 'direct action' ie. enter the mine, because only a few people did and that was at the end and wasn't particularly 'direct' (ie didn't stop the mine) - but then I realised that the 'direct action' was actually the confrontation and engagement with a community that is really struggling, and really worried about the expansion and water. It was direct action of a really different kind. And that, to a degree, was successful.

What theories of change did climate camp seek to embody? Are there any

examples you want to share?

The climate camp organising collective aimed to operate non-heirarchically and operate on consensus. This worked fine considering we all started at such different places, with little depth to our collective organising skills. I recognise though that time = power in collective organising, and I don't know how to overcome it... And I want to understand consensus more.

"the direct action was actually the confrontation and engagement with a community that is really struggling, and really worried about the expansion and water."



The org collective also tried to organise autonomously in decentralised collectives; media, site, etc. Some of these worked, some didn't. Some were more 'flashy'

and attracted more people than others, which were hard work and important.

There was also a participant's agreement, which I'm conflicted about. It's good, but I wonder if it's too bureaucratic or tried to control the space.

There were no anti-oppression workshops and I was really sad about that.

Do you feel like there was space and support for people to develop their ideas on different ways of creating change?

I think maybe the space was provocative and challenging depending on where people were at; that developing ideas on theories of change would come in the days after the camp, and hopefully that there is support in this in ongoing relationships of campers (presumably, given the conditions, these are decently tight). One girl from one of my classes at uni said she took 2 days off everything after just to sit and keep thinking, and we've had good chats about ideas, and her friends reckon she came back completely different and inspired. She's thought about things really deeply and really differently to me and with great insight, so I guess that's an ideal experience maybe.

It would have been great to have focused on building a depth of experience leading up to the camp so people would have felt more confident in taking autonomous actions, but the 'affinity group model' didn't really work. With such a tight timeframe, everyone just launched into getting marquees and getting people there. Would have been a great way to build on a collective knowledge of the southern coal-fields.



From 'Sorry' to 'Solidarity'

I am a 'white-guilt' sufferer and it prevents me from really throwing my energy into organising in solidarity with Indigenous people. If you are not a white-guilt sufferer, take my advice and bypass it altogether- go straight to the solidarity stage. The guilt does none of us any good. This string of thoughts is part of my attempt to clear a few things up in my own mind in a way that, I hope, will do others some good too.

I think that white guilt is a form of racism. It relies on a presumption that "us" is white people and "them" is everyone else or a particular race we are thinking about at the time. The more relevant distinction is that "us" is whoever we are working with to dismantle systems of injustice. There is no real "them"; there is only a collection of unjust systems to dismantle.

In developing our white guilt, I think we also presume that Indigenous peoples' rights are for only their benefit and must be gained at our personal (if indirect) cost.

When we look at the oppressive 'white' culture and believe it is our own culture, I think that is also

our racism talking. My culture is one of sharing, of caring for people and the Earth, of working together to keep ourselves healthy and strong. The culture that drives Indigenous people from their land and destroys sacred places is not my culture at all, even though it is the culture that has ruled over me for many generations.

But it would be a uselessly incomplete picture if it did not address the fact that the inequalities that inspire our guilt are real. No one in my family has had their children taken from them by the government. My family has no memories or passed-down stories of being attacked with huge loss of life by an invading force whose descendants still occupy the land where the attacks took place. My family has not been forced from a life of freedom into a life of poverty and labour over the course of a few



recent generations.

But stories like that do make up my family's deep history. My Irish, Scottish, English and Scandinavian ancestors have all suffered terribly at different times over the centuries. And our society still carries the scars in our distrust of one another, our disconnection from each other and the Earth, and our lack of empathy.

None of that helps our white guilt, though, because it's not happening to us now. And it is happening to lots of other people. Millions of them, billions in fact. Not to put too fine a point on it, it is happening to the majority of the world. And that is where the next lesson comes, for me.

The word 'privilege' is used to describe our position, not because it's lovely being white and we suffer no hardship but because it's extremely rare on a global scale to have an abundance of food, space to live and resources to build houses, cars and all those things we have around us. The normal state to be in, if you're a human in the early 21st Century, is crowded, poor, facing if not suffering hunger, terrorised by your own and foreign governments and lacking any political power. If that is not your situation, then your luck is in.

Now, we know that the suffering we see is not necessary but is the result of a crap political system developed and maintained by people who find themselves in a position of power within it. Everyone with a social conscience wants to dismantle the system and Indigenous struggles are one manifestation of that desire. As people, we are able to take part in the worldwide movement for change but our privilege gives us a lot of work to do in understanding the perspectives of people who have an experience close to the global standard.

I think it's common for white guilt sufferers such as myself to see the struggles of Indigenous people through a romantic and, again, rather racist filter. It creates a view that these 'other' people are forced by their savage nature or their uncivilised upbringing to fight against the system whereas we may choose to struggle or not. The other side of the coin is the notion that Indigenous struggles are inherently more philosophically pure, more politically radical and more strategic than ones organized by white people.



There are important ways in which that view is bullshit. Significantly, I have realised from talks with some Indigenous activists, warriors and other survivors that they feel the same continuous pressure that I feel to conform to the standard 'Australian' lifestyle and leave off all this fighting and agitating. In trying to live dissident lives, they are constantly challenged to find creative, effective ways to rebuild and maintain a healthy culture, resist further incursions from invading powers and create and seize opportunities to take another step towards where we are headed. That is the experience of the movement in all areas and all branches.

The challenge is to tie in these thoughts with a recognition of the particular injustices and hardships faced by Indigenous peoples and individuals, or indeed anyone that isn't me. People carry things that we may never know about and part of our healthy response has to be to accept that almost all the people we will ever work with are

damaged in one way or another by the trauma of this life. We need to

be gentle and care for each other as we work. Another part is being prepared to work in unfamiliar ways and using processes that are not what we prefer or are used to. In these ways, we can take part in the global struggle as fellow human beings, while understanding the context in which others are taking their parts.

Asked what white people can do to show better solidarity, Indigenous people frequently say "Just listen." Of course, on this continent, if Indigenous people were to tell us everything we need to hear directly and in person, they would all do nothing but speaking tours their whole lives. We need to seek out non-privileged perspectives and read them, hear them, see them at art galleries. Their voices are heard very rarely here, partly because of their own opportunities to speak and partly because our commercial media are not interested in pushing them forward, so we have to actively hunt for them.

Paul Spencer



***Imagine aliens come in ships larger
than any constructed object you
had ever seen.***

They disembark with the air of arrogance unique to those who are assured of their own superiority, bestowed upon them by their understanding and command of a technology of which you can barely perceive.

They walk with purpose, carrying themselves, their weapons with ease, daring you, your family, your community to flirt with the consequences of challenging them.

You bristle with fear and indignation. Soon you fight. It is clear these aliens are here to steal from you your home, and everything you hold sacred and dear. You fight for your home, your family, your community, your future, your very life.

Soon you are in all out war, but it is a war fought with weapons much more powerful than your own.

It's tactics are brutal and insidious and callous.

They rape you, your sisters, your mothers, your grandmothers.

They infect you with disease. They stab at your heart with promises of peace and truce while offering you poisoned bread.

You retreat, outwardly humbled but secretly defiant. Beaten but not defeated.

And soon, though neither side takes up arms, the war rages on slowly, quietly, cancerously.

Your churches are demolished and your spirituality derided and banned.

You are forced to speak only the alien's language. You can no longer tell your children their stories, the alien language has new stories. But they're not about you, your children, your life. They're about the aliens. These creatures from far away, from a world you will never see but which these invaders are recreating around you.

They smash your homes, delete from the landscape every familiar point until you feel like you are the alien in your own country. You do not belong any more. The physical space you once occupied still exists but everything you could relate to, every memory jolted by a park, a street sign, a corner shop, a particular bend in a road, the hill you used to skateboard down as a kid, your old school, the sound of a bus going past, the beat of the drums of your favourite band, it's all gone.

Replaced by shapes which hurt your eyes and sounds which make no sense to your ears.

Every connection you had, the things which make you you are vaporised. And this is cultural genocide.

One tree now, stands in their way. One tree which is the home of your stories. The ones your grandparents told you, about who you are, about where you are from (here, but not this), about the world as it was before the aliens came.

The growling machines, the bright lights, the aliens yelling obscenities at you, they intimidate, assault, testify to the arrogance of these invaders. You stand in front of the tree. You climb the tree. Still they come, closer and closer. People yelling now.

Resistance.

You cannot have it. This last tree. You cannot cut it, fell it like so many of her sisters before her.

This is our tree. Our stories are written here. Our souls are etched into the veins of the leaves. The pattern of the bark holds our songs. The shade it casts shelters our past and the sound of the wind in its branches whispers our future.

You can not have it.

We resist.

We resist!

And still it fell.

Climate Camp and its Organisational Practice



Hu'vo Pedrido and Tim

The NSW Climate Camp was held from October 9-11 in Helensburgh, a small town about 20 mins from Wollongong. It is the site of the Metropolitan Colliery, Australia's oldest coal mine; owned by the Peabody corporation. It was one of four camps across Australia; and followed from a Newcastle one in July last year.

Certainly, those involved in the organising demonstrated an impressive set of skills, political determination and capacity - it's no easy feat to bring together around 200 people, from various Climate Action Groups to ex-coalminers, for three days of workshops and actions. It's important to understand the dynamics and flow of this movement. The energy and climate crises will shape the development of capitalism for years to come: like any crisis they offer possibilities for new and exciting forms of struggle but also the chance for capital to further

weaken and divide us.

The idea for a climate change camp originated in Britain from anti-capitalists involved in actions against the G8 summit in Gleneagles. It had a lot going for it: it was seen as a practical way to get outside the limits of summit hopping by choosing a place and time on our own terms and, whilst situated within anti-capitalist principles, the chance to escape the 'radical ghetto' and encourage the participation of wider groups of people. In this article however we want to critique some of the political positions held by organisers and in the climate movement more widely. Critique and reflection is necessary for movements to grow and learn: we hope that these comments will be understood in a spirit of solidarity and mutual respect. It isn't so much a critique of individuals as a reflection upon the wider processes going on.

We want to primarily analyse issues of organisational form - such as the relationship to the media, the action and the spokescouncil. In Australia these have developed in a particular historical space; informed by

conservation campaigns and the emergence and prominence of NGO's interested in public image and mediating social conflicts. Other political issues surrounding Climate Camp; for instance of class, connecting climate change to people's everyday lives, of the need to avoid stagnation and invent new forms of organising are in some ways more important but for reasons of length and need to focus we've had to omit them. We hope there will be productive and wide-ranging discussion around them as well.

FORM

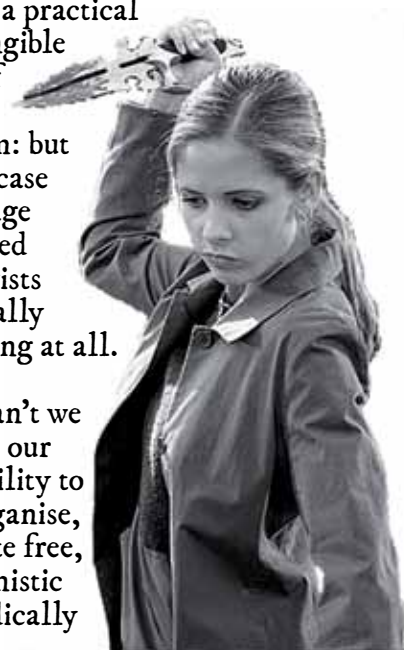
The first major issue for critique was around some organiser's focus and strategy of 'getting good media to build a movement.' This has been an ingrained tendency within environmental movements for many years. There's often an extraordinary attention to detail; with in-depth media plans and intricate discussion of the 'image' of the protest. A reliance on corporate media to spread propaganda assumes a level of control over the content and also that a mutual interest exists between the media company (SMH, Channel 10, Daily Telegraph, etc) and the interests of the movement. Such a view fails to understand the conservative role of corporate media and its (obvious) intrinsic relationship with the interests of capital. We

cannot assume that the corporate press would even care about climate actions, and that they would not distort events and ideas.

This approach means that our collective strength and creativity is limited to media stunts and forms of dissent that are reactionary in their attempts to appeal to a medium that produces an abstract, distanced relationship between participants and "viewers" or "readers". Political actions are reduced to a spectacle. Via the media problematic ideas are reproduced and spread: for instance one lengthy Ninemsn article manages to both compare environmentalists to terrorists and celebrates the movement's middleclassness. Media work is seen as a practical and tangible form of

activism: but in this case the image presented of activists isn't really appealing at all.

Why can't we trust in our own ability to self-organise, to create free, antagonistic and radically





democratic spaces? Explicit in “getting good media” is the underlying assumption that all participants would abide by the pre-defined conventions of appealing to the press. All desires and possibilities for something more are submitted to the higher authority of a good write up in the SMH. The need to break cleanly from this historical line of movement practice: influenced by big environmental NGO’s and various single-issue campaigns (exemplified in Bob Brown’s strategy of always appearing well dressed for the media in the Franklin River campaign in the 70’s, where they even had a ‘camouflage cupboard’ of suits and ties) is clear.

By taking up such an uncompromising position in relation to how we were represented in corporate media inevitably led to enforcing an ideological position of ‘nonviolence’. If your main purpose is to achieve a favourable write-up then controlling the

protest through moralistic appeals to ensure that everyone behaves ‘respectably’ makes sense.

The way that this was approached by organizers of the camp was to get people to “sign onto” a participants agreement upon entering the camp. Whilst this was largely symbolic it was effective in reinforcing the hegemonic position. The ideology of non-violence as a common principle at the camp led, as it has before, to the shutting down of spaces to question, clarify, or to even consider other possibilities of action. On these lines, the tendency towards moralism and apocalyptic visions in the climate movement - leading to activists seeing themselves as ‘saving the planet’ and thus deprioritising other, often more everyday struggles, was dealt with by the Camp in a constructive and interesting way. There was a significant focus on health issues connected to coal mining in the local area. While this resulted in posing a problematic division between health and people’s jobs to some extent; it was still a valuable attempt. The critique of moralism implicit in these politics could be expanded more generally.

During the Saturday night spokescouncil in which groups discussed actions that they

might take part in, discussion was avoided and the ‘anarchist affinity group’ was questioned and criticized when stating that they were interested in ‘engaging in militant actions that could involve dismantling police fences, or supporting other groups interested in taking such actions.’ The socialist group ‘Solidarity’ also proposed going on mass to the police lines to try to break through. Several groups raised concerns that this would be ‘violent’ and therefore ineffective in getting ‘our’ message across.

It is possible to understand a rigidly pacifist position in the context of how the state and capital are understood: they are seen as being malleable to the mechanisms provided by liberal democracy, that is ‘public pressure’ and sufficient media attention. Actions that leave open the possibility to confront both, and that may possibly be effective, empowering and radicalizing are instead isolated and silenced.

No group was arguing for ‘violence’. Preferable to this would be a diversity of tactics where different perspectives are respected and no hegemonic ideological position would be enforced. A decision was eventually made to not have a spokescouncil on the day to coordinate affinity group actions,

as it would ‘be pointless’.

In the past spokescouncils have been used to facilitate the collective organisation of affinity groups along the lines of mutual respect and direct democracy. Yet the form it took at Climate Camp was just short of authoritarian. For us a spokescouncil is pointless if it does not allow for and respect a diversity of tactics. Inherent to reaching consensus is accepting difference in actions and approaches, and then facilitating those actions based on mutual respect, not tiring everyone out until they agree on one central plan. This could have functioned as a mass meeting if the point was to get up one proposal decided on by a separate organising group in advance.

Partially as a consequence of this the action was a spectacular, ritualized rally that reproduced uninspiring and disempowering processes involving respect for police and civil obedience. During the camp several climate activists



personally approached us stating that they wanted something more interesting than the regular walk around the block and speeches.



SUSTAINABLE LIVING, NON-VIOLENCE AND THE STATE.

The issues surrounding the discourse of non-violence can also be connected to the notion of 'sustainable living.' During the camp this became problematised. On the first night two intoxicated locals entered the site and proceeded to be abusive and jump on a tent, before leaving. The response to this was to call an all-in meeting in which the decision was made to have a rotating camp security all night (which worked reasonably well), yet also to request that two police cars be stationed at the entrances to protect campers from the locals. Such an uncritical commitment to non-violent ideology meant that the violence of the state is legitimized and necessary

collective force is essentially outsourced to the police to protect a 'sustainable community'. Sustainable communities can't be an end in themselves; they need to be antagonistic towards capitalist social relations. A quick google search reveals the growth of multiple 'green businesses' and plans for expensive 'eco-villages' in urban areas. The global market for emissions rights is predicted to grow to \$2000 billion by the end of the decade. The result of this can be nothing better than the same miserable world we already inhabit.

The state, with its monopoly of violence, was therefore transferred across, responding to the demands of activists to have a physical and symbolic barrier erected between 'the camp' and 'the community'. It would have been useful at this point to consider how our forms of self-organisation could be put to use the collective strength of the camp, instead of relying on police violence.

CONCLUSION

It is important to recognize the consequences and history of ideas that revolve around appeals to media and to nonviolence and see how their hegemony manifests in movements like Climate Camp. In the future when considering tactics and actions rather than asking 'will we get in the press'

or 'is this violent' perhaps we can ask if it is effective in increasing our collective strength, if it challenges the monopoly of power of capitalism and the state, if it creates spaces for our self-organisation to flourish. To some extent spaces like Climate Camp have achieved this: through encouraging new connections and mutual learning. Essentially though we should move beyond moralistic and reactionary conceptions, and act in multiple ways that are the most effective, inspiring and creative. This is necessary as there is not one right way to create change. Our tactics and forms of organising need to undergo scrutiny and allow spaces for new forms to arise. The concept of a 'diversity of tactics' is to create possibilities for resistance that are not prescriptive, as they never should be. There's another tendency within the green movement that self-organises, draws on class struggle, is influenced by the anti-capitalism of Seattle and SIT and that could be expanded and remade in a new way. If the apparatuses of capital and the state are to be overthrown the last thing needed are set-in-stone ideologies restricting our actions. There should be a casting off of the limitations and traditions of the old, conservative environmentalism and the creation of something new: the only thing to lose are our chains!

IF YOU WANT, PLEASE
CONTACT US FOR
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com



JUST TRANSITION TOUR

CLIMATE ACTIVISTS CONNECT WITH LOCAL ANTI COAL CAMPAIGNERS

ZANE ALCORN

**NEWCASTLE UNI
ENVIRO CONVENTOR 2010**

OVERVIEW

In November 09 two buses left Newcastle headed for Canberra, Katoomba and Lake Macquarie. Onboard were local community campaigners trying to stop the massive expansion of coal mining currently underway in NSW. The Just Transition Tour connected climate activists from Newcastle, Sydney, the central coast, and as far afield as Brisbane and Canberra.

CONCEPT

We envisioned that a tour of coal communities could feed into the Copenhagen climate rally in Canberra during the final sitting of Parliament. The 'Just transition' element of the tour was because the tour was aimed not just at connecting with these local anti mining groups, but also promoting a transition away from mining to a clean energy future.

We wanted to show that the climate movement is serious about campaigning not only for coal to be phased out but for other jobs to be created to allow mining communities to remain healthy local economies after coal is gone.

DESTINATIONS/ GROUPS

For me the highlight of the trip was seeing the farmers at Carroona. Transnational coal companies whether by fate or malice have managed to pick a fight with some cashed up farmers with political connections who are extremely determined to stop their farmland being ruined.

BHP Billiton had rudely announced they had obtained permission to drill from the NSW government and would be rocking up sometime sometime in the next month, to drill. The farmers asked to be consulted about the location of drilling and wished to be present (the farmers have amassed substantial local knowledge of the ground flows of water). Material submitted by 'experts' from the company indicated their inferior understanding to that of the farmers.

The mining company refused to cooperate with the farmers requests and instead sent a drilling rig and crew. In response the farmers used direct action tactics, parking a grader and an old car over an access road to stop the drilling rig getting in, and then organising a picket from 9-5 every day ever since. One of the key organisers of the picket and therefore one can assume extremely militant and totally committed to the cause is a woman in her 70's, Tommy.

**"WE SAW DOZENS OF MINES WHICH
HAD TURNED PREVIOUSLY GREEN
FARMING TOWNS INTO DUSTY MIN-
ING CAMPS
ENCIRCLED BY A HUGE QUARRY."**

**PRISTINE ONE DAY, QUARRY THE
NEXT.**

DUST IN THE AIR.

RIVERS WRECKED."

The picket looks and feels eerily like a mini version of the aboriginal tent embassy in Canberra. A big screen had over a hundred laminated newspaper clippings about the campaign from various local, regional and national publications stuck to it.

The farmers told us how Carroona, which is a big flat valley surrounded by hills, has incredibly rich, dark, living soil which extends down to an average depth of 30metres (and at its deepest point 100m!). Beneath this is a complex network of interwoven underground rivers which act to keep the whole area moist even in times of drought.

BHP (and Shenhua coal at an adjacent lease) want to longwall mine a thick, rich seam of coal, which is almost guaranteed to cause permanent catastrophic damage to the underground aquifers and contaminate the soil.

One of the people on the tour asked if the whole ordeal made the farmers a little more conscious of how indigenous Australians must feel; Duddy

replied by saying that local elders had performed a smoking ceremony and raised the aboriginal flag at the picket; and that if farmers had known 'the full implications of the 1992 (NSW) mining act they would have been far more vocal [opposing] that than Mabo'.

The Duddy's and the others were very friendly to us and really emphasised that the issue they are fighting transcends race, class and political divides. They are keen to work with anyone who wants to be involved. Duddy also emphasised that NSW mining legislation is like a 'house of cards' and if it can be successfully challenged at Carooona this will set a massive legal precedent for others trying to battle the seemingly impenetrable nexus of mining companies and the legislation

that facilitates their insidious industry.

OUTCOMES

The tour gave people on the bus a clearer idea of what sort of issues are behind local community campaigns against the massive coal expansion currently underway in NSW. Whilst there were people concerned about climate change, the key issues were actually water and air pollution.

If we want to connect with these local groups better, and assist their campaigns, we need to take their message and get it out to the broader population. These groups can feel isolated when it's a small core of activists in a fairly small dispersed town- especially when the corrupt state government ignores and stifles their

pleas or demands and when mining companies impose their control by starting to dig or drill.

They talked about how the mining companies would apply for an exploration licence, buy people out, turn community leaders against one another, get a mine of a certain size approved, and then present plans to massively expand the mine.

Environmental measures taken by the companies- with State government approval- are super dodgy. Water is discharged into creeks and rivers when it is not supposed to be, or permission to discharge is given despite the fact it will obviously ruin the river; dust regulation has so many loopholes it becomes meaningless; companies are given permission to mine under houses, wetlands, caves, artesian basins and underground (or above ground) rivers, causing massive permanent damage.

For an environment collective in Newcastle or Sydney or Melbourne or Canberra to show a rivers SOS film, hold a rally, arrange for a speaker to visit, should not be underestimated in terms of boosting morale for these groups.



WHERE TO NEXT

We got loads of video (special thanks to Fran for that) with interviews of all the rad activists we met which is in the process of being edited down into a tasty short film.

Keep an ear to the ground! The more the merrier in terms of giving the local groups a boost and drawing attention to the issues, and it is truly an enriching experience to meet so many grassroots community campaigners...

CHECK OUT:

TRANSITIONTOUR.WORDPRESS.COM

FOR AUDIO, PHOTOS, BLOG ENTRIES, LINKS TO THE GROUPS WE MET, ETC.



Love letter to Copenhagen...

INOFFENSIVE ACTION AND INEFFECTIVE ACTION

BY TIM FLANNERY

WITH SOME EDITORIAL SUGGESTIONS AND PICKINGS BY
ANGELINA BALLERINA'S BALLET SLIPPER

So Copenhagen has ended. I'm relieved. Even though I knew that there was no way the baddies were going to make any sort of decision that would erode, even slightly, their power over us, I had this niggling sense of hope. I'm glad my hope has died. Because that kind of hope is useless and paralysing. It encourages inaction. The inaction that sees you ask 'please sir, can I have some more' while being under the boot, rather than sees you going for the jugular.

THE PROBLEM OF Inaction

Maybe we believe that lobbying and lock-ons will stop the environmental calamity, but maybe we know that the environmental calamity has already happened, and is only getting worse. So why despite this, is our reaction to it so tunnel visioned? Why do we persist in inaction and ineffective action?

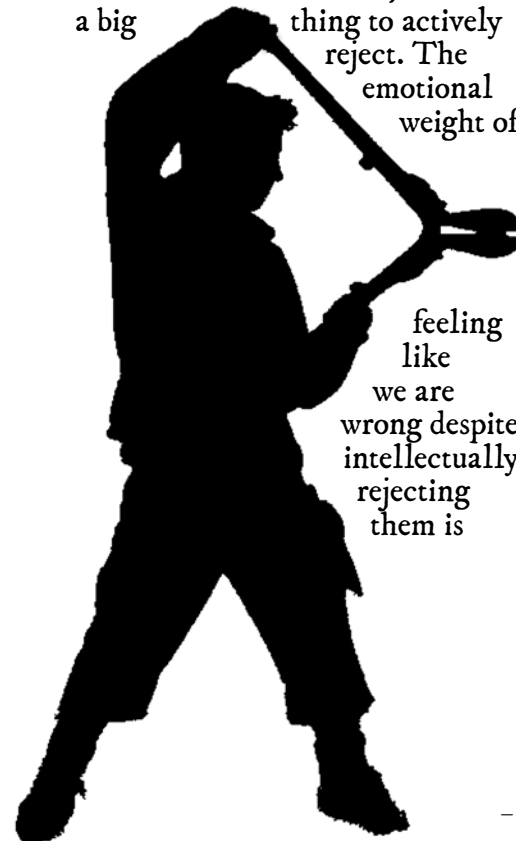
I think a lot of it has to do with respectability. The largely middle-class, white and otherwise privileged climate movement in Australia doesn't want to consider

tactics and strategies that fall outside of the law because it will impact on us. It will impact on the way our friends, family, workmates, employers and the media and politicians we lobby see us. So we make sure our responses are 'polite'. We tend to be more polite the further away we are from the issue or the status of who we're talking to. We struggle to call out sexist behaviour in our friends, but we are happy to march about mines and dams in our community. We will say 'you are causing genocide' - but we do not stop our governments carrying it out, because to do so undermines our privilege and respectability. We do challenge the law, but we retain some respectability (and privilege) by buying into the history of civil disobedience and its 'proper' way of protesting. So you have to ask, do we engage in civil disobedience, particularly non-violent direct action, because we believe it can change things, or because we want to believe it can change things?

As much as our unwillingness to break down all our privileges comes from a desire to be

respectable, our unwillingness can also come from an understanding and a fear of the repercussions. Breaking the law (in ways that are effective and tactical), causing property damage or taking back some of what is stolen - violence (or self defence) flowing up the wrong way of the hierarchy - is going to be met with more violence.

Even if we despise the laws, our friends, family and whole society upholds and sanctifies them. Coupled with the voice in the back of our head that tells us that the law is a moral issue and that we *must not break them*, laws are a big thing to actively reject. The emotional weight of



compounded with judgements from family and society. There is a reason the law is so sanctified in our culture.

State and corporate repression, and the fear of social judgement means we stand to lose a lot when the task seems so insurmountable and we are not sure we can win. But we will definitely lose everything if we are paralysed by our faith in government, by our desire to maintain our privilege and our fear of repression.

THE PROBLEM OF Action

Copenhagen was a failure because for it to be a success, the powerful of the world would have had to surrender their power. They would have had to listen to the needs of the people within majority world countries (the developing world for those not up with the lingo), they would have had to end mining on indigenous land and a whole list of things. Like Copenhagen, the climate movement that seeks to only address climate change will reproduce the hierarchies and oppressions that caused the problem in the first place, and in addition will leave us with patriarchy, genocide, other environmental issues etcetera etcetera. While UN climate

negotiations are different to interpersonal community groups, they are similar in that certain people are much more likely to get speaking space, make all the decisions, even though people who will actually be affected don't get to talk, or be meaningfully consulted.

Most of us in the environmental movement I'm familiar with do have huge privileges, but instead of using it to maintain itself while giving lip service to the earth, I want us to use and undermine privilege to break it and all other privileges down - as long as we are actually doing this and not

reinforcing it. This is such a hugely difficult thing to even think about, because it is going to change the

way gender-normative people interact with trans* people, how white people interact with people of colour, the way classes interact, the way male-bodied people relate to other bodied people, the way straight and queer people interact, the way humans interact with non-human animals, the

way humans interact with our ecosystem and so much more.

For every time we shut down a power station we have to ask, how does the way we do this reinforce white supremacy? Could we alter our strategy so that the pillar that holds up the property rights of capitalists is replaced by a pillar that holds up

Aboriginal Sovereignty?

How does our organising reality reinforce male dominance? How can we skill male bodied people up in recognising moments and ways in which they are dominant?

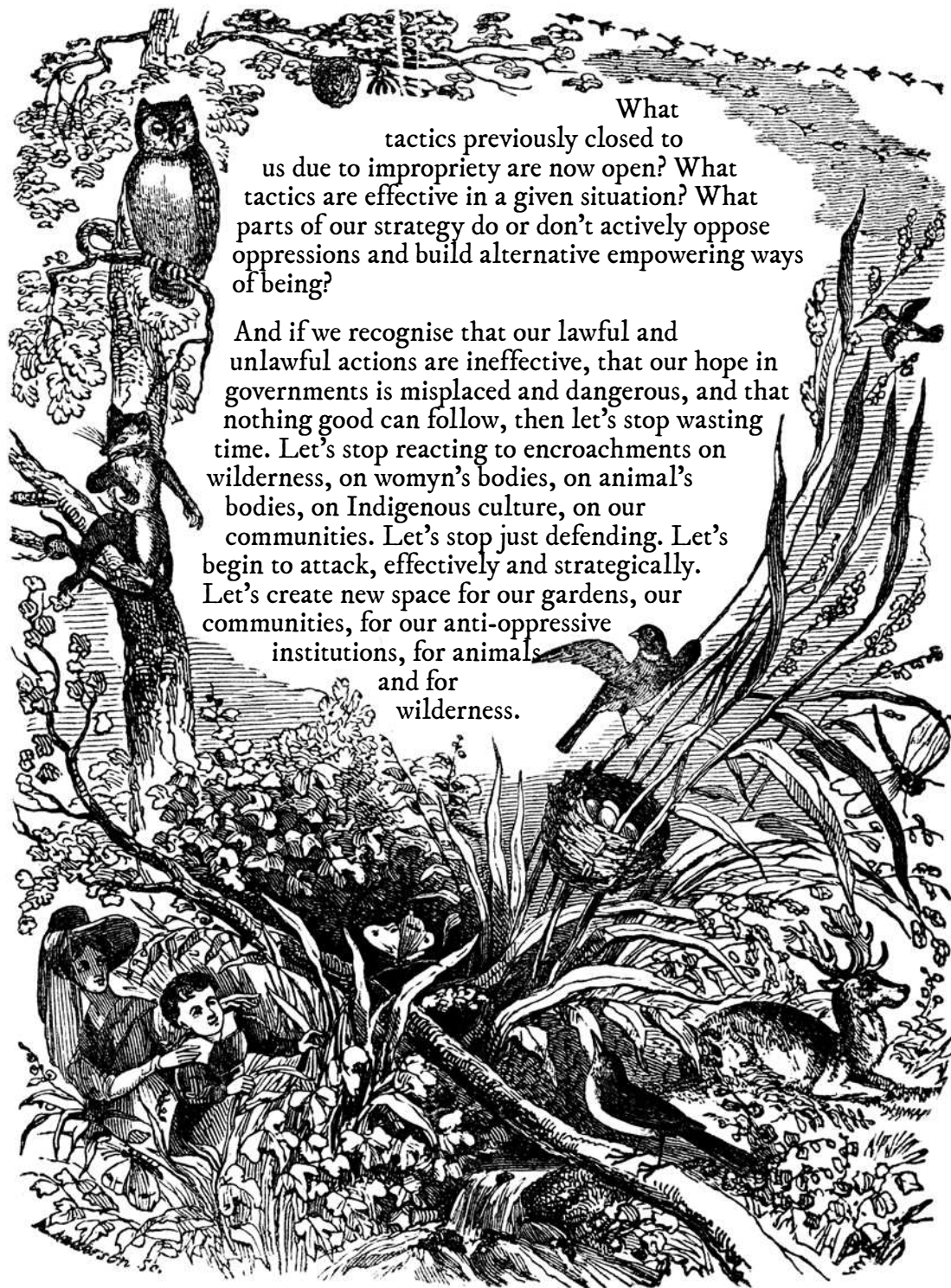
Politeness (and the privilege to be polite) and hope creates inaction. Are the token actions myself and most of the minority world's (developed countries) activists take a good first step on the road of environmental sustainability (it seems like every step is a first step)? Is some paltry voluntary CO2 target set by the coal lobby a good start? Or is it all just not fucking good enough?

If you agree with my premise that tackling environmental issues without cutting to the heart of privileges and marginalisations is just a bit dreamy, then what are we going to do about it?



What tactics previously closed to us due to impropriety are now open? What tactics are effective in a given situation? What parts of our strategy do or don't actively oppose oppressions and build alternative empowering ways of being?

And if we recognise that our lawful and unlawful actions are ineffective, that our hope in governments is misplaced and dangerous, and that nothing good can follow, then let's stop wasting time. Let's stop reacting to encroachments on wilderness, on womyn's bodies, on animal's bodies, on Indigenous culture, on our communities. Let's stop just defending. Let's begin to attack, effectively and strategically. Let's create new space for our gardens, our communities, for our anti-oppressive institutions, for animals and for wilderness.



THE CLIMATE IS CHANGING

If we really believed what scientists are telling us about global warming, the fire engines of every fire department would sound their sirens and race to the nearest factory to extinguish its furnaces. Every high school student would run to the thermostat of every classroom, turn it off, and tear it out of the wall, then hit the parking lot to slash tires. Every responsible suburban parent would don safety gloves and walk around the block pulling the electrical meters out of the utility boxes behind houses and condominiums. Every gas station attendant would press the emergency button to shut off the pumps, cut the hoses, and glue the locks on the doors; every coal and petroleum corporation would immediately set about burying their unused product where it came from - using only the muscles of their own arms, of course.

But we're too out of touch to grasp what's happening, let alone put a stop to it.

Those who learn about the de-

struction of the environment from books or the internet can't hope to rescue anything. The decimation of the natural world has been going on around us for centuries now; it takes a particularly bourgeois brand of blindness to drive by felled trees, spewing smokestacks, and acres of asphalt every day without noticing that anything is happening until it shows up in the newspaper. People for whom reality is composed of news articles, rather than the world they see and hear and smell, are bound to destroy everything they touch. That alienation is the root of the problem; the devastation of the environment simply follows from it.

When profit margins are more real than living things, when weather patterns are more real than refugees fleeing hurricanes, when emissions cap agreements are more real

than new developments in our own neighborhoods, the world has already been signed over for destruction. The climate crisis isn't



an event that might happen, looming into view ahead; it is the familiar setting of our daily lives. Deforestation isn't just taking place in national forests or foreign jungles; it is as real at every strip mall in Ohio as it is in the heart of the Amazon. The buffalo used to roam right here. Our disconnection from the land is catastrophic whether or not the sea level is rising, whether or not the desertification and famine sweeping other continents have reached us yet.

As usual, the people who brought this crisis upon us are eager to explain that they are the best qualified to remedy it. But there's no reason to believe that their motives or methods have changed. The results are in that smoking causes cancer, but they're still trying to sell us low-tar cigarettes.

Forget about nuclear power, solar power, clean coal, and wind turbines. Forget about carbon trading, biofuels, recycling programs, organic superfoods. Forget about new legislation, along with every other inefficient, insufficient response involving ballots, petitions, or some other proxy. Our only hope is to fight

with our own hands, to take a stand on the ground beneath our feet - rediscovering in the process what it means to be a part of the world, not separate from it. Every tree they try to cut down, we can stop them. Every poison they try to release into the atmosphere, we can block them. Every new "sustainable" technology they introduce, we can unmask them.

They aren't going to stop destroying the planet until we make it too costly for them to continue. *The sooner we do, the better.*



Web Of Warming

DANIEL SIMONS

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Climate change will affect all of us; the level of consequence depends on how much we, as individuals, rise to the challenge. Everyone can make a difference – it is not as difficult as you may think:

THE BASICS

Climate.nasa.gov

Bbc.co.uk/climate

If you want to teach yourself the basic facts and figures about what is happening to your planet then the BBC and NASA web pages are both are great portals. They show current facts and figures as well as a basic overview of the evidence, causes, effects, uncertainties and solutions to climate change. The NASA site also has actual satellite footage of our rapidly evolving earth.

Skepticalscience.com

Even though the consensus on climate change is growing rapidly, there are still tons of people out there who think they know better. If you want to make sure that you've always got the killer comeback for your mate's uninformed proclamations, then you're going to want to check out Skeptical Science. It carefully analyses all of the arguments against

anthropogenic global warming to see if any of them are valid.

THE GRAPE VINES

Treehugger.com

Tree Hugger is a 'one-stop shop for green news, solutions and product information'. Developed under the Discovery Channel banner, the site contains articles, newsletters, weekly video and radio segments as well as a user-generated blog.

PRANKSTERS & ACTIVISTS

Theyesmen.org

The Yes Men are on a couple of hilarious pranksters who have just released their film *Yes Men Fix The World*. The pair act as gonzo journalists, pose as top executives of corporations and basically do everything they can to bring attention to the world's most pressing issues. The Yes Men are also part of a global day of civil disobedience which is set to take place on the 30th of November. They're asking 10,000 people to make a pledge to engage in civil disobedience.

Noimpactman.com

In November 2006 Colin Beaven embarked on a year long mission

to live as environmentally as possible. The aim was to experiment with a new way of living that could improve the quality of life while reducing his carbon footprint and his impact on the planet. The central test was to see how many of the resources used in a typical over-consumptive lifestyle actually contributed to happiness.

THE SILVER SCREEN

Home-2009.com

Home is a breathtaking documentary from French photographer Yann Arthus-Bertrand. It's a unique visual narrative comprised entirely of sweeping aerial shots taken from over 50 countries. The movie reminds us that we are all connected and that we, as humans, have upset the balance of the planet. You can watch the entire film on Youtube, in high definition.

Ageofstupid.net

The Age of Stupid is the new movie from Director Franny Armstrong (McLibel). It tells the story of a man living alone in the devastated future world of 2055, looking at old footage from 2008 and asking: why didn't we stop climate change when we had the chance?

MOVEMENTS & CAMPAIGNS

ClimateJusticeFast.com

Climate Justice is a global movement that wants the world to understand the need for radical change and political accountability. Passionate individuals from over 13 countries participated in a hunger-strike for up to 40 days, from November 2009 through to the Copenhagen talks in Denmark.

350.org

350 is an international campaign dedicated to building a movement that will inspire the world. 350 parts per million is the level scientists have identified as the safe limit for CO₂ in our atmosphere. 350 is a global campaign that draws attention to the inadequacies of the current climate policies.



Doubt: A Quick Essay

We must doubt our own intentions when we do politics. The questions are reflexive ones and must be ceaseless, 'was that right?', 'should we have done this?', 'did that really happen like we have remembered it?'

These questions break down our parts so that we cannot form into solidly oblivious ideologues. Parliamentarians regularly break this maxim because what they do is not politics. It is the paperwork of job-protection. It took me a long time to learn that the content of federal politics is not politics. This means we are the political sphere, and they are its dead weight. Do you feel the terrifying liberating vertigo as a consequence? Hence, the questions become an anchor.

What this means for us is that our job is often to look, to wait, before we can respond to the crushing needs of the

world. You cannot impose your will on a situation, no matter how hard you work, no matter how excellent your intentions. The situation must inform you. You must learn to see what it is in what you see that is politically useful. This is not the machinations of a Machiavelli, manipulating others strengths and weakness's for your own aim. It is the clear view that you are not a neutral instrument. Your will is formed how it is from everything anyone has ever told you.

Middle-class people share a story, the story includes some points of belief that 'nothing should feel bad', 'everyone should get along', that 'my intentions are my actions. My intentions are good,



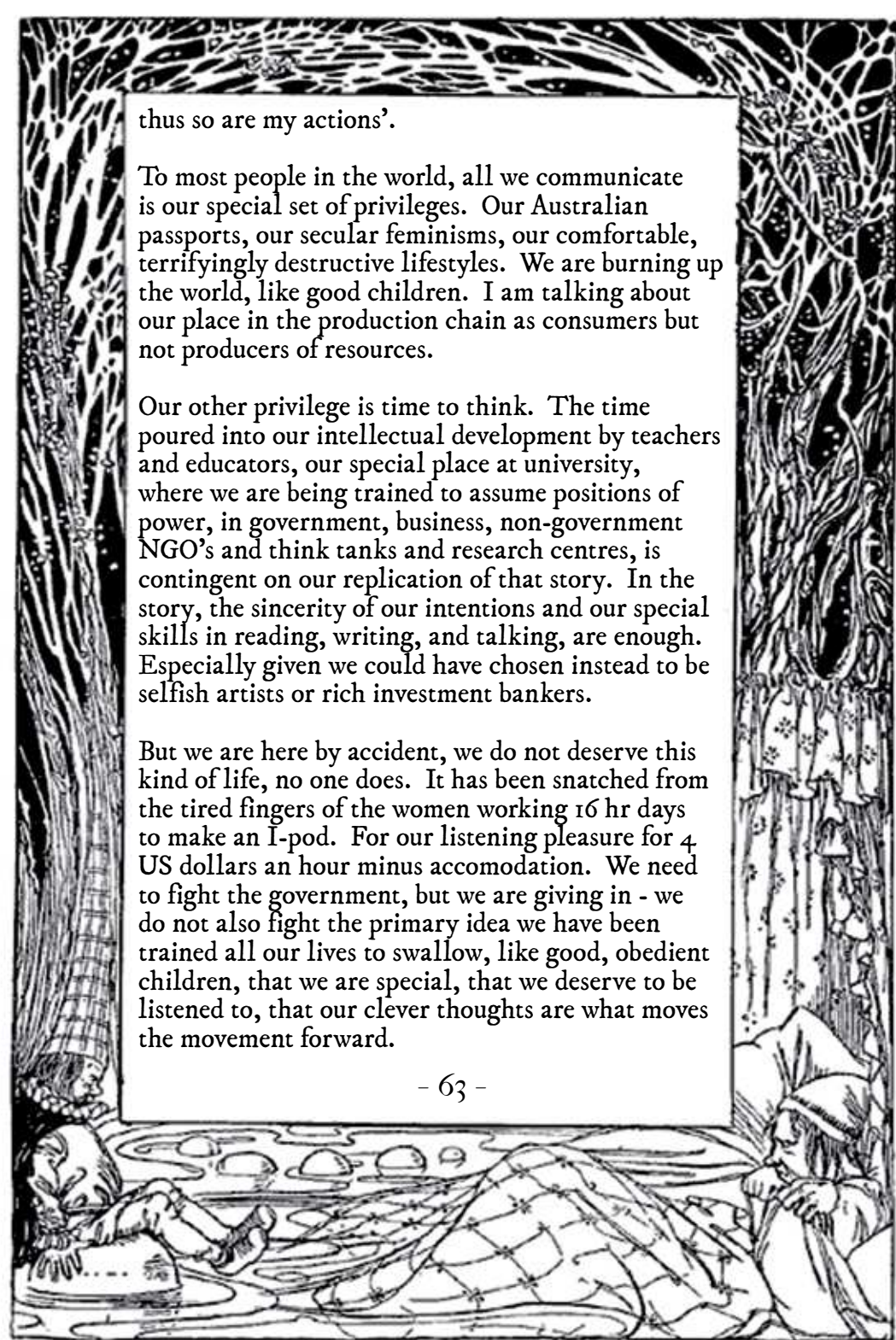
thus so are my actions'.

To most people in the world, all we communicate is our special set of privileges. Our Australian passports, our secular feminisms, our comfortable, terrifyingly destructive lifestyles. We are burning up the world, like good children. I am talking about our place in the production chain as consumers but not producers of resources.

Our other privilege is time to think. The time poured into our intellectual development by teachers and educators, our special place at university, where we are being trained to assume positions of power, in government, business, non-government NGO's and think tanks and research centres, is contingent on our replication of that story. In the story, the sincerity of our intentions and our special skills in reading, writing, and talking, are enough. Especially given we could have chosen instead to be selfish artists or rich investment bankers.

But we are here by accident, we do not deserve this kind of life, no one does. It has been snatched from the tired fingers of the women working 16 hr days to make an I-pod. For our listening pleasure for 4 US dollars an hour minus accomodation. We need to fight the government, but we are giving in - we do not also fight the primary idea we have been trained all our lives to swallow, like good, obedient children, that we are special, that we deserve to be listened to, that our clever thoughts are what moves the movement forward.

- 63 -



Puppet Show: Security Culture

Puppets in the back cover!!!



OLIVIA THE OWL: Hello, eco-warriors! We're here today to talk about the for-profit extermination of all life on this planet, and your heroic and sheroic efforts to stop it. We've been noticing that as you good folks become stronger and more effective, those ecocide profiteers and their lackeys in the FBI have been coming down really hard on y'all. They've been exploiting your good nature and trusting community and turning those things into a weakness. So we're taking the day off from eating mice—

BRIAN THE BEAR: ...and stealing picnic baskets!

O: —to give you a quick lesson on keeping your community safe. And here to help us are all of our woodland friends. I'm Olivia the Owl and this is Rita the Raccoon, Brian the Bear, Peter the Pig, and Ben the Snapping Turtle.

BEN THE SNAPPING TURTLE: What!?

O: And the star of our show: Donny Don't. Peter will be playing a cop.

PETER THE PIG: Hey, why do I always have to play the cop?

O: I dunno it just... seems to fit.

O: So! Today's lesson is about SECURITY CULTURE.

O: So, kids, remember—the name of the game is don't do what Donny Don't does. The first thing we're going to talk about is GOSSIP.

DONNY: Hey, did you see on Indymedia that somebody pulled up all the survey stakes at that development on Winding River Road? Y'know, where the winding river used to be?

Rita the Raccoon: Yeah, that's so cool. I'm really glad that happened.

D: Yeah, I bet we know who did that. Last night Ben...

EVERYBODY: DONNY, DON'T!

B: Now, Donny, when you speculate and gossip, you not only put other people at risk, but also put yourself at risk. If the police think you know who did it, they could target you as well.

D: You mean I could go to jail just for knowing something?

O: Yes, the pigs call it "obstructing justice."

P: The cops, you mean.

O: Right. Whatever. The next thing we want to talk about is BRAGGING... Take it away, Donny!

D: Hey, have y'all seen all that graffiti downtown protesting Bank of America's investment in coal?

R: Yeah, I really hate Bank Of America! I'm glad that happened.

D: Yeah, it took me like 5 hours last night to...

EVERYBODY: DONNY, DON'T!

B: While we're all happy that you took action against those heartless corporate monsters, sharing your secrets with other people puts yourself at great risk. Even people who you trust might share your information, or crack under pressure during interrogation. Aside from that, you're also putting your friends at risk, because you're giving them a piece of information that the cops want.

BEN: INDIRECT BRAGGING.

R: Hey Donny, we're having a demonstration against the new Cliffside coal power plant. You wanna come?

D: No, I try to stay away from above-ground demonstrations these days. I'm trying to keep a low profile. It probably wouldn't be a good idea for me to be seen around there. Ya know what I'm sayin'?

EVERYBODY: DONNY, DON'T!

O: Now, Donny, what you just did is called indirect bragging. It's the practice of implying or eluding to things. It's just as bad as bragging. In these situations you should make a clever excuse, like a lunch date or a meeting. Also, you could just not show up, and invent an excuse later. It's not easy having your friends think you're uninvolved in important political actions, but it's also not easy going to jail for yourself or the people who would be supporting you from the outside.

BEN: NEED-TO-KNOW BASIS.

R: Ok, I'm going out to see a movie. See ya later, Donny.

D: What movie? Can I come?

R: Eh, Hoot. Naahh, I think we're just going to go on our own.

D: What theater is that playing in? And why are you wearing all black?

R: Ummm, I'm going to the one downtown. I wear black all the time.

D: Who you going with? Why's your backpack so big? Are you smuggling in popcorn?!

R: Just some folks... Why are you giving me the third degree?

D: Oooooooh. I get it. I see what's going on. You're going to see a "moooooov-iceee..."

B: Alright, stop right there, folks. Social norms within a resistance movement need to be a little different than other people's. If your friends are acting evasive or don't seem to be forthcoming with information, it's important to trust them and just let

whatever it is rest.

O: Being in a community of resistance means having a higher level of trust than many people are used to in a lot of circles.

R: Don't ask, don't tell. It's not just a good idea for vegans eating at restaurants, it's also a great way to keep everybody you care about as safe as can be.

BEN: ENTRAPMENT.

R: Hey, there's that guy Peter who comes to our anti-biotech meetings.

D: I like him, he's really enthusiastic and helpful.

R: I think he's cute.

P: Hey kids!

R&D: Hi, Peter.

P: So, all this protesting we've been doing is great and all...

R: It sure is...

P: I was just thinking the other day that maybe it's time to step it up a bit...

D: Like lock downs and banner drops?

P: Like maybe we should just get rid of that lab once and for all...

R: I dunno...

P: I've got a recipe for plastic explosives and I can pay for the stuff.

D: Sounds like a good idea to me!

EVERYBODY: DONNY, DON'T!

B: Trying to get activists to build explosives and then charging them with possession of unregistered fire arms or conspiracy has become a popular tactic of federal agents in recent years.

O: If somebody you don't know that well asks you to build a bomb, just say no. If you're going to build bombs, build them because you want to, not because somebody else thinks it's cool.

R: Thinking for yourself, now THAT'S cool.

BEN: WHEN THE PIGS COME A-KNOCKIN'...

P: Eh, guys, that's not cool! [Whole cast snickers]

(Knock knock knock)

P: Hello, I'm agent Peter Pecker with the FBI. I'm looking for Donny Don't.

D: That's me, what do you want?

P: Your friend Rita may be in big trouble but we thought maybe you could help clear some things up.

D: What are you talking about?

P: Does she talk about Animal Liberation a lot?

D: She talks about it but she'd never—

EVERYBODY: DONNY DON'T!

B: Donny, this is very important. Never ever talk to the FBI or police. If they already knew enough to get you or your friends in trouble, they wouldn't be asking you questions. Does that make sense?

D: But I was just trying to find out what they wanted, or I could have lied to them to throw them off track...

O: These people are specially trained to get you trapped in a conversation, making it harder and harder to stop answering questions. They can observe when you stop answering or which questions make you squirm. They are trained to make you trip up and contradict yourself. Really, avoiding talking to them is the only safe option. They won't be able to scare you, trick you, confuse you, or convince you of anything.

BEN: Just say no, dare to resist Gestapo swine.

P: Oh, cut it out, would ya!? It's not funny!

BEN: New fangled contraptions, technological alienation, social mapping, and you...

D: Hey, did you see the new pics on my Myspace page?

R: No, lemme see what you've got...

D: Check this out!

R: OMG, Donny, what are these? Is that you holding a molotov cocktail?

D: Yeah, and this is all that graffiti from the Bank Of America.

R: Oh, and you've got a whole blog on here about shoplifting and scamming when you travel!

D: Yeah, read the entry about South Florida.

R: Donny, what if the FBI or police read this?

D: I mean, they can't prove anything...

R: Donny, Myspace assists law enforcement with about 150 investigations A MONTH, and in the past, people's Myspace pages and blogs have been used to attack their character in court so that they are denied bail!

D: But it's set to private!

R: Right, because Rupert Murdoch, the owner of Myspace and Fox News, is all about privacy. Y'know, the FBI used to spend a large portion of their budget for tracking activists and social mapping, which means figuring out who knew who and who was into what. Now here's all of your friends across the country. Oh, and a list of your interests; you've done the work for them. In a worst-case scenario, if somebody we know had to go on the run, would it be safe for them to stay with anybody they were publicly networked with?

D: Wow, I hadn't thought of that...

BEN: ELECTRONIC SURVEILLANCE.

P: Hey, so I wanted to talk to y'all about this idea I had for a great action.

D: Let's take our batteries out of our phones so the feds can't listen in!

P: So, like I was saying, there's this I-69 contractor who has an office downtown...

R: Um, maybe this classroom isn't the best place for us to discuss this, it's pretty well known that we hang out here a lot.

P: Rita, it's not bugged. I'd know if it was bugged, and it's not.

D: Sounds like impeccable logic to me! So, what do you wanna do at the office? Let's fu-

EVERYBODY: Donny, Don't!

O: With the rise of techno-industrial civilization, our enemies are able to carry out surveillance in ways that were unthinkable 50 years ago. There are safe places and unsafe places to talk about sensitive subjects. Safe places are walks in the woods, beaches, and restaurants that aren't well-known hang-outs. Unsafe places are cars, houses, well known hang-outs, or cabins in remote areas, even if your friends say they're safe. It has also been shown in court cases against mafia members that your cell phone can act as a microphone or GPS tracking device, even when it's off, as long as the battery is still in. Even corporate CEOs take their batteries out before high-level meetings sometimes.

B: If something doesn't feel right, it's probably not. Stopping a friend from a dangerous security faux pas doesn't mean you think they're stupid, or a cop. Or a stupid cop. It just means they could make a mistake that could be dangerous for them or for you. Does that make sense?

R: Safety first!

B: Also, folks, it's important to recognize that there is a possibility that even with solid security culture, something could go wrong and you could wind up in interrogation for something you did or didn't do. If this does happen, it's important to remember 2 things:

R: I'm going to remain silent. I'd like to speak to my lawyer!

O: Every question they ask you is an admission that they don't have enough evi-

dence to convict you or your friends. Otherwise, you'd be rotting in a cell, and they wouldn't need to ask you anything. This is where remaining silent during their questioning becomes important. If you start a conversation and then the talk turns in a direction you don't like, it could be more difficult to end the conversation than to have stayed silent in the first place. They'll try to trick you by telling you that your friends have already snitched or they'll be all like it looks bad now, but this is the chance to clear your name. Let's try a role play in the interrogation room.

P: So, your name is Rita Raccoon. And your address and social security number?

R: I'm exercising my right to remain silent and want my lawyer.

P: I'm just trying to clarify a few things, we're not talking about the case here.

R: Right, silent.

P: I mean, I get what you guys are doin'. My daughter works for Greenpeace, and used to lock herself to every damn thing. You guys been into environmental stuff for a while now?

R: Well this one time I was SILENT!

P: You got any tattoos or scars?

R: Siiilent night...

P: We're gonna find out eventually, anyway.

R: Is my lawyer here yet?

B: They will do everything they can to shake your faith in your friends, your movement and yourself, but it is so important that we all sit tight and believe in each other and ourselves so that the cops can't break us down.

O: No matter what they promise you, you should know that most people who snitched during the green scare have gotten comparable time in prison to those who maintained their integrity.

B: One last important thing is that while y'all must keep yourselves safe, y'all must also stay visible and get your message out to others. You must learn to publicize your successes through magazines, web pages, press offices and new creative ideas that keep everyone safe while ensuring that the movement doesn't fade into obscurity.

O: It's also very important to deal respectfully with people who know less about security culture or who make an honest mistake. If it's avoidable, don't call them out publicly or make them feel stupid. Security culture makes it very easy to become paranoid and stifle all conversation, which is exactly what the government and corporations want. You must learn to communicate clearly but without endangering yourselves any more than necessary.

R: So remember: No compromise in defense of the earth, stay safe, and be yourself. Good night everyone!

Change

by Max Deuble

How long does it take for an egg to hatch?
Should we try to capture what we can't catch?
If something can escape, should it be free?
Even if nothing is done there is still history
The presence of life amidst the dead
From the biggest spark to the smallest thread
To endure the long-lasting efforts of trust
Or join the unforgiven lift hopes of the just
Flying without aim fountains the light
Of soundless voices and darkened sight
If all is fragile then nothing is broken
A symbol may be scene but never unspoken
Warmth and beauty beacon through the soul
It's substance is felt; it's essence a whole
Every drop counts through the silence is loud
This fire still burns, the flame avowed
Although without heart, all is with beat
A murmur, a jolt, a taste of retreat
Leave it the same the future's still growing
Leave it to chance, the coldness is blowing
Imagine now the shifting sands
That press onto you connecting lands
Truth maybe locked, but not out of reach
To harbour yourself; impact and teach
Audible echoes spread forth the theme
Globalising unity - a most forgotten dream

The mask of deceit must come to an end
All the lyrics are natural and bound to mend
As ink is to a writer's quill
So is acceptance of our forthcoming will
There is no solution lost of reason
But growth springs forward a timely season
Earth couldn't live minus its ground
You can't take action much less of a sound
Impetus: the needy ingredient is now known
In challenging the shape, we are not alone
Trickle the seeds of a future once bleak
Enguard these words to the mightiest of meek
Watch the time, take heed of its space
Life will march on, just not as a race



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