

GERMINATE

SUMMER 2013

NATURE AND NATIONALISM • CIVIL SOCIETY AND BIG GOAL
GIVE UP ACTIVISM • TIME BANKING
JNF AND GREENWASHING • PLUS MORE

 **AUSTRALIAN
STUDENT
ENVIRONMENT
NETWORK**



The Australian Student Environment Network and the Germinate Collective recognise and pay respect to the First Nation peoples and traditional caretakers of this land past, present and future.

More than 500 nations shared this land for over 60 000 years before invasion and colonisation. We affirm our solidarity with Indigenous peoples, both in Australia and around the world, in ongoing struggles for land rights, self-determination, sovereignty and the recognition and compensation of past injustices.

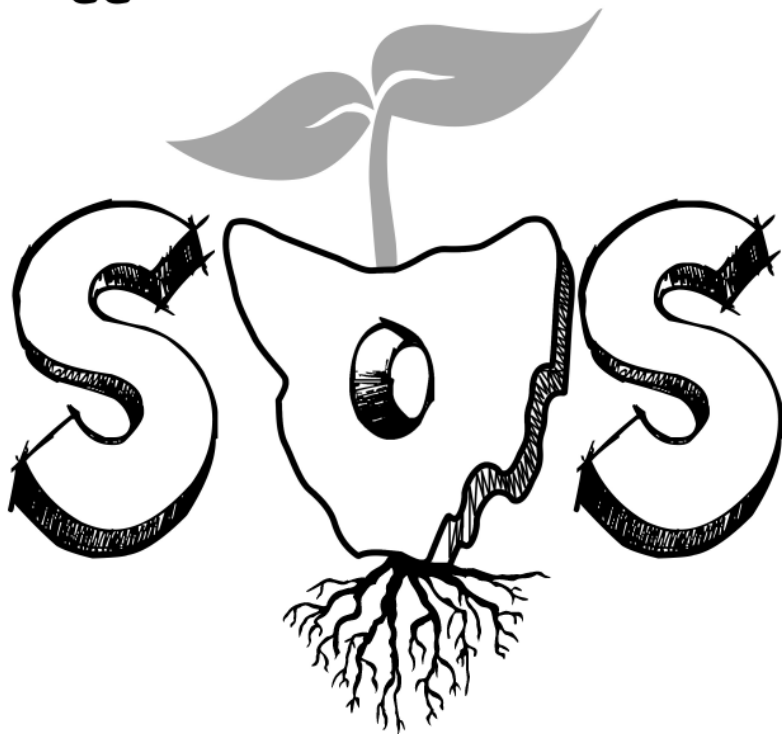
This magazine was created and printed on the lands of the Kurna people of the Kurna nation and the Krowathunkooloong people of the Gunai (Kurnai) Nation. Submissions have come from many different sovereign nations.

If you are reading this you are standing on Aboriginal land.
Sovereignty was never ceded.

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partying, music, entertainment,
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StudentsOfSustainability.org

EDITORIAL

Well this edition is a little belated, but still loved nonetheless. To be honest I wasn't sure if it would make it into life or not due to a lack of content, direction and motivation, but as usual the awesome people within ASEN stepped up and helped create the steaming pile of goodness that you have in front of you.

After some discussions within ASEN, from now on Germinate will be distributed slightly differently. It will still be completely free to view and download electronically from the ASEN website and from Issuu, but the printed version will be limited to ASEN members and donors. We're also looking at ways of combining Germinate with the ASEN blog, Incubate, so keep an eye out for updates in the near future.

There is no specific theme to this edition, but as with the winter 2012 Germinate, you'll definitely notice a general critique of capitalism as well

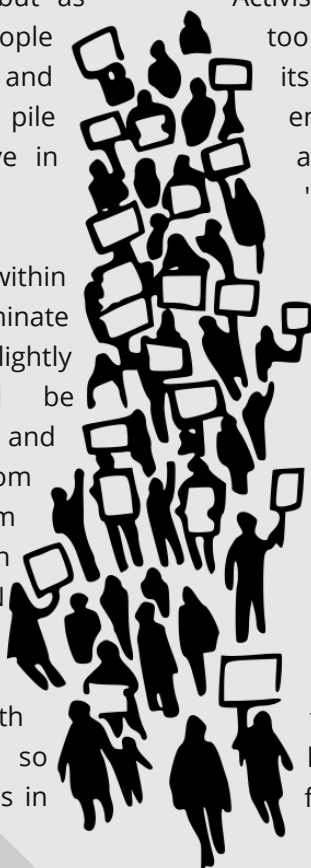
as mainstream activism. Specifically, if you read nothing else in here (which of course you should), I would personally recommend 'Give up Activism'. Unfortunately it was too large to print the article in its entirety, but hopefully it's enough to get you thinking about how and why 'activists' organise in ways that are sometimes exclusive and ineffective.

I hope you enjoy this end-of-summer edition of Germinate and as usual, if you have any comments, ideas, suggestions, articles or would like to help out with the next edition, simply send an email to the email listed below or leave a message on our facebook page.

Love and rage.

germinate@asen.org.au

[fb.com/asen.germinate](https://www.facebook.com/asen.germinate)



WHAT IS GERMINATE?

Germinate is the bi-annual publication of the Australian Student Environment Network (ASEN). It is created to discuss, inform, inspire, communicate and reflect on the work we do and how the world works. It is committed to publishing views and stories which are mostly absent from other news sources.

All articles are either user submitted or reprinted from people involved in

grass-roots issues around the world. Germinate is completely volunteer run and all printing costs are covered by ASEN as well as occasional one off donations. The editor/s change annually, however anyone is welcome to become involved at any time.

You can reach us at:
germinate@asen.org.au



WHAT IS ASEN?

The Australian Student Environment Network (ASEN) is the national network of people active on environmental justice issues.

We are a non-hierarchical grass-roots network which is directed by its members. Most, but not all, ASEN members are University students who are active in a University based environmental collective or a state network.

ASEN works alongside communities which are directly affected by environmental destruction. This

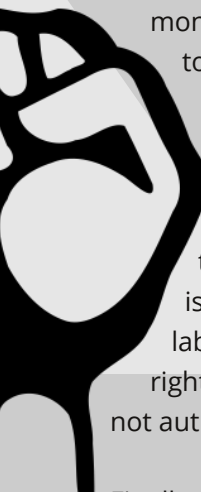
manifests itself through our annual gathering at the Sovereignty Day Corroboree at the Aboriginal Tent Embassy and through the various road trips to meet and organise with communities on the front lines.

ASEN has two main national gatherings per year, one at the Students of Sustainability conference which moves from year to year and the other in Canberra prior to Sovereignty Day.

For more information email:
info@asen.org.au

CONVENOR REPORT BACK

Below are some brief reflections on a year convening ASEN. As its residue thins and new, more energetic folk gear up for 2013, there seem only a few things worth saying. The first is that I have a profound sense of gratitude to the people with whom I've shared the task of trying to discover a sane world over the past 12 months. If it weren't for my knowing y'all, I wouldn't be the person I am today. You know who you are.



Second, my time as ASEN convener taught me, more than anything else, to never lose sight of our role in the reproduction of social/organisational forms. If 'ASEN' as entity is not a reflection of the political vision shared by those who currently constitute it, then it is a dead form and the only basis for its reproduction can be alienated labour; that is, the organisation will only continue to exist in its own right if people allow themselves to become characters in a fiction they did not author. In other words: alienayshun sux so let politiks mirror ur desirez.

Finally, don't be slaves to the openness fetish. One of the biggest problems in ASEN is that we remain quiet for fear of committing ourselves to a position that mightn't be perfect, might attract criticism or could implicitly exclude contradictory ideas. Meanwhile, a great deal of what is said by louder, less reflexive voices gets listened to by people who would probably be more interested in what we have to offer, if only we bothered to talk to them. The student milieu abounds with stale political ideas and practices and we only sell ourselves short by not taking part in social change on our own terms. So be bold! And be loud!

Sean

UPCOMING EVENTS

CAMP ANARCHY

March 9-11

Camp Eureka, Victoria

www.campanarchy.org

RADIOACTIVE EXPOSURE TOUR

March 29 – April 7

Melbourne to South Australia

[www.foe.org.au/anti-](http://www.foe.org.au/anti-nuclear/issues/oz/radtour)

[nuclear/issues/oz/radtour](http://www.foe.org.au/anti-nuclear/issues/oz/radtour)

radexposuretour@gmail.com

EDUFACTORY! – DISASSEMBLING THE NEOLIBERAL UNIVERSITY

April 25-28

University of Sydney

www.edufactory2013.wordpress.com

WALKATTJURRA WALKABOUT

May 4-28

Yeelirree to Leonora (WA)

www.walkingforcountry.com

walk4country@gmail.com

ASEN MINING THE TRUTH ROADTRIP DOCUMENTARY RELEASE

May

Everywhere

www.miningthetruthroadtrip.org/

info@miningthetruthroadtrip.org

STUDENTS OF SUSTAINABILITY

July 5-9

Launceston, Tasmania

www.studentsofsustainability.org

sostasmania2013@gmail.com

LAND AND SEA CONVOY FOR PEACE AND JUSTICE

July 20 – August 15

Lake Eyre to West Papau

www.lizardsrevenge.net

THE REVOLUTION

every day

JP

DID YOU KNOW?

Belinda Hutchinson, a Director of AGL Energy, is the new Chancellor of the University of Sydney. She previously sat on the Board of Energy Australia.



EnergyAustralia



DID YOU KNOW?

The Chairman of the Newcastle Coal Infrastructure Group, Michael Egan, is the Chancellor of Macquarie University. He was also the longest serving Treasurer of NSW.

Newcastle Coal



WWW. **LOCK
THE
CAMPUS** .ORG

DID YOU KNOW?

The Minerals Council of Australia has partnered with UQ, UNSW, Curtin University and the University of Adelaide to supply the mining industry with the skilled labour it needs to expand.



Curtin University



DID YOU KNOW?

Rio Tinto provided \$21 million to the University of Sydney to establish the Centre for Mine Automation. Rio Tinto is the fourth-largest publicly listed mining company in the world

RioTinto



CAN AN ENVIRONMENTALIST DRINK BOTTLED WATER?

Written by David Boston

You walk into a supermarket on a hot hot day, you're thirstier than Aladdin crossing the Arabian desert. Deliciously cool Mt Franklin bottles are in the fridge section, condensation forming on the outside of them. You go to pick one up, but then you remember the facts; thousands of tonnes of oil a year, the ground being filled with empty bottles, chemicals leaking into the ground. You stumble about, confused and dazed, trying to decide whether quenching soothing your partially dry mouth can be justified in light of these horrific environmental issues.

The reason I am writing this article is to try to clarify some things to help all of us who have been similarly confronted by this situation: trying to be 'green' whilst living within an inherently environmentally destructive economic system. By illuminating the contradictions intrinsic to deciding to buy/not buy bottled water, I hope that people concerned about the environment can overcome some basic but fundamental fallacies that prevent us from really achieving our goals.

Many environmentalists tend to get really passionate, even zealous, about bottled water. They advise you strongly not to buy such a product, in order to reduce your impact on the environment. Unfortunately, such advice contains a very popular, but very unhelpful myth: since consumption is the cause of environmental degradation, we all have an individual responsibility to simply consume less, or consume differently.

When you really think about it, individual consumer actions in the supermarket are not going to make production any more sustainable. This applies to boycotting bottled water or buying a 'green' product, like recycled toilet paper. Neither Coles nor Coca Cola is going to change their ways based on your decision, as the signal you are sending is far too obscure to notice. These are structural problems: they are caused by the framework that we find ourselves within, not by particular individuals. For example, even the most ethical and sustainable consumer in the first world will have a higher carbon footprint than someone in, Togo, simply because the way basics like food, water and electricity are distributed are far more carbon intensive

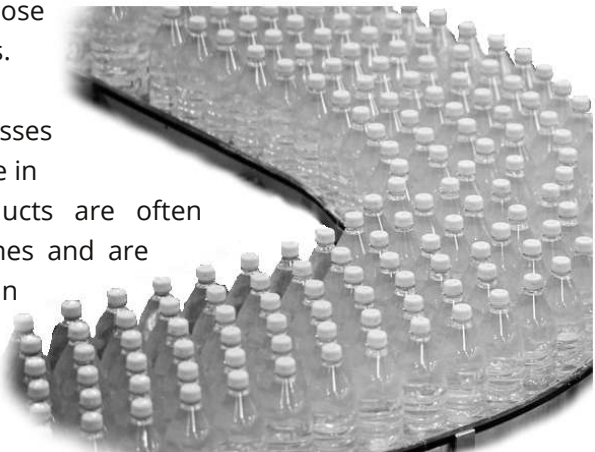
than the ones in Togo. The ramifications of an individual's choice within a supermarket become absurd when you think about the billions of tonnes of carbon dioxide emitted by coal power plants in Australia every day.

Not only is it ineffective, but it is horribly paralysing. The logical conclusion, if you believe in the myth of individual responsibility, is guilt anytime you don't make the right consumer choices. You end up whiling away your hours squinting at all your products' lists of ingredients, praying that nothing you bought contains palm oil. Or, even worse, you become a self-righteous environmental crusader alienating all your friends by setting a 'sustainable' example.

It is true that demands for free range eggs, for better work conditions for Nike sweatshop workers, for divestment from apartheid South Africa have all been partially achieved using consumer boycotts. The crucial difference between these and our bottled water example is that these boycotts were accompanied by huge campaigns to raise awareness and mobilise public pressure to demand change. They didn't just encourage different individual choices. The myth of individual responsibility is very useful for those who benefit most from our current system of production, since it deters us from acting collectively, leaving only our impotent 'dollar vote.'

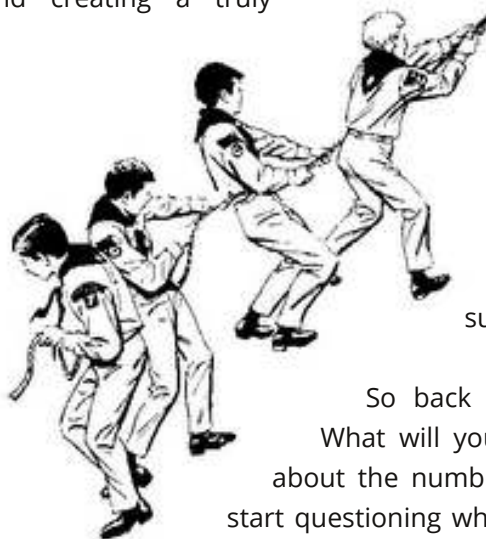
In the most cynical move of all, this myth has actually financially benefited the corporate world. They have adapted to people's desires to make the world better by commodifying sustainability, and creating new 'green' products. Thus those with power have simultaneously created people's feelings of guilt for participating in an unethical system whilst exploiting those feelings in order to sell more products.

Furthermore, this process oppresses those who cannot afford to participate in sustainable shopping. 'Green' products are often more high priced than 'unethical' ones and are only available to the most well off in society. Your purchase of super expensive organic tofu might make you feel better in the short term.



But is it going to help the transition to the more sustainable and equal future we all want?

Please don't think that the message of this article is that individual actions don't matter at all. Instead, I suggest that we should be critical of the options that are presented to us as the paths to sustainability. The majority of the time you will find they are insignificant, do not get to the root of the problems we face and can even be benefiting the real culprits. Don't feel bad for following them, they are supported by the dominant institutions of society - so it's no wonder many of us have believed in them at some stage (I know I certainly did!). But let's not feel paralysed and guilty. Let's build our knowledge of environmental injustice as a first step in the path to taking back power over our lives and creating a truly



sustainable production system.

So back to the supermarket drinks section. What will you do? Well first of all stop worrying about the number of bottles going in to landfill and start questioning why a basic human right like water can be privately owned, and sold to other humans to make a profit for company bosses and shareholders. Don't buy the bottled water, but not because you want to feel better about yourself, but so you don't have to earn that money back by working in a shitty job. Most of all, stop believing that your only power over the situation is in your consumer choice, and start doing something that's really political.

The David and Goliath tale of Civil Society and Big Coal in the Land of Plutocratic Turbo-Capitalism

CHRIS P

If there was one take-home memo from #occupy it was that 'representative democracy' in the United States, indeed of much of the world, is no longer representative, nor democratic, if ever it was. The idea that "representative" democracy is capable of delivering an equal say to equal people has become a farce so blatant it's a real surprise more aren't calling the omnipresent political spade that which it actually is by definition: a representative Plutocracy.

plutocracy

noun (pl. plutocracies) [mass noun]

government by the wealthy.

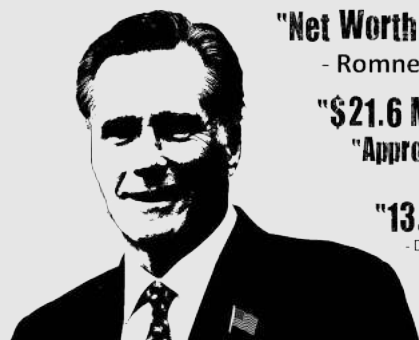
- [count noun] a state or society governed by the wealthy.
- [count noun] an elite or ruling class whose power derives from their wealth.

The two fundamental laws of Representative Plutocracy are

- I. The more money you have, the more say you have in government; and
- ii. the more say you have in government, the more money you make

With fundamental rules such as these, why would you want anything but perpetual growth? Big fossil fuel corporations have obviously been playing this game for quite some time. Oxfam's report to the World Economic Forum in Davos

THIS IS WHAT THE 1% LOOKS LIKE



"Net Worth \$190-\$250 Million"

- Romney Campaign Estimate

"\$21.6 Million 2010 income"

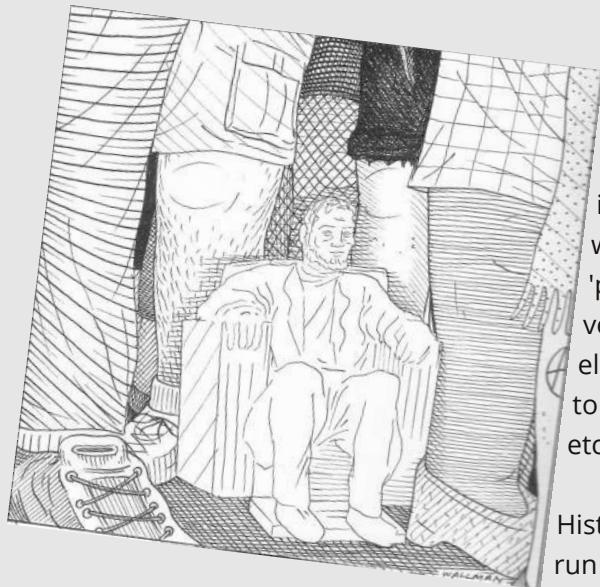
"Approx. \$380,354 per week"

"13.9 Percent Tax Rate"

- Data Source: Bloomberg, Jan. 24, 2012

\$33,048 Average American
Median Adjusted Gross Income
15 Percent Tax Rate

this year shows that, generally speaking, the richest 1 percent of America has doubled its share of national income from 10% to 20% since 1980, and the top 0.01 percent has quadrupled its share of national



income, reaching never-before seen levels of wealth (and consequent political clout) [1]. And it's not just money flowing from the world of private gain to that of 'public' governance; it's people and vested interests (they who killed the electric car and who took the world to war in Afghanistan, and in Iraq, etc, etc. [2])

History is showing that a long enough run of US brand "representative democracy" begins to look a lot like a pyramid. An extremely heavy golden-top plated pyramid with shit for base. The top wealth percentile benefited beyond belief from the most recent crash; everyone else got a mortgage default, became homeless, or lost their super. A system that boasts 18.6 million vacant properties alongside 3.5 million homeless is clearly not just broken, but frighteningly, stupidly, arrogantly broken [3]. The 'finance industry' gets bailed out, in order that it can then buy up everyone's property in a depressed market, it orchestrated, at fire sale prices [4]. Land was once upon a time privatised through violence, now they orchestrate to continuously sell it back to a population in debt servitude. Access to unused, vacant homes is called trespass, not self-preservation in pursuit of a right to housing.

Self-organisation by communities has historically been the go-to response to plutocratic oppression and trickery. Now, like before, when so much plutocratic wealth and power derives from the capacity to destroy the biosphere and maim humankind's collective future, it's no surprise to see the historically recurrent behaviour. Alongside civil society groups defending a right to shelter over and above a right to bank or speculate, through squatting vacant bank and investment fund owned property [5], (and the police who refuse to evict them [6]), another emergent movement has quietly been stopping the expansion of the US coal industry.

As the stalling of the Federal government's attempt to do anything even worth whimpering about climate change showed (the death of the Cap-and-Trade Bill in July 2010), Washington may well try to do good things in the public interest, but because of the aforementioned 'way the world works' (now, there) it cannot help but fail miserably in the face of wealthy vested interests. Ce la vie.

But despite all the mainstream political ballyhoo, and the estimated \$100 million mainstream green groups had invested into the plutocratic sinkhole of a campaign for legislative action, a parallel story of success was unfolding outside of Washington, across the entire country. The grass-roots campaign *Beyond Coal*, which by the same time the Cap and trade Bill was sunk, had already helped prevent the construction of **132 new coal plants** and which was close to preventing dozens more from opening, was achieving across the country what could not be done in Washington [7].

To date, the *Beyond Coal* campaign has stopped two-thirds of 249 new coal plant proposals, preventing more than 654 million metric tons of carbon from being spewed into the atmosphere each year [8]. Since 2001, only 23 of the proposals for new coal-burning plants have gone ahead; 167 in total have been stopped.



To be sure, the activists had help. The recession that provoked Occupy also caused electricity demand to plummet, as did a shift to more energy-efficient appliances, motors, and industrial processes [9]. Why build a power plant, coal or otherwise, if demand doesn't justify it? Coal was also hurt by its own rising costs—especially as natural gas, its chief competitor, stayed relatively cheap [10]. Similarly in Australia Michael Liebreich, chief executive of Bloomberg New Energy Finance, has just proclaimed “[t]he perception that fossil fuels are cheap and renewables are expensive is now out of date” [11]. “The fact that wind power is now cheaper than coal and gas in a country with some of the world’s best fossil fuel resources shows that clean energy is a game changer which promises to turn the economics of power systems on its head.”

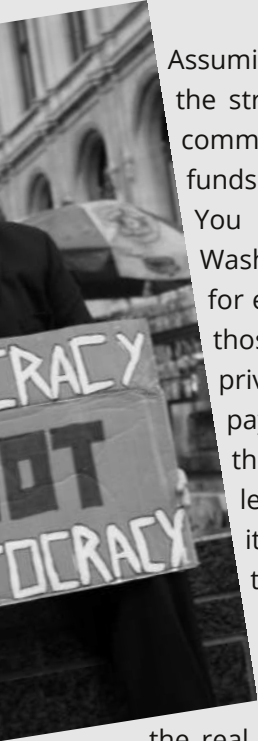
But those economic trends in the US only made coal somewhat vulnerable. Campaigners and organisers say it was grassroots activism that leveraged vulnerability into outright defeat [12]. As the (timeless) story goes, the *Beyond Coal* movement's strength was grounded in retail politics—people talking with friends and neighbours, pestering local media, packing regulatory hearings, protesting before state legislatures, filing legal challenges, and more. The movement had no official membership rolls; it was populated by a broad cross-section of clean energy advocates, public health professionals, community organisers, faith leaders, farmers, attorneys and students.

And now here's the telling anomaly, and an interesting insight into the dynamic concerning grassroots vs institutional political action and plutocratic power. After word began to spread of *Beyond Coal*'s success as an archetypal 'ground-up' social-political movement, one of America's most notorious plutocrats made the decision to get behind the campaign with the explicit goal of shutting down a third of the country's 580 *existing* coal plants by 2020. Michael Bloomberg, the mayor of New York City, made his fortune facilitating Wall Street's transition to the electronic age; the provision of electronic trading and analysis services to turbocharge the movement of speculative capital in the new virtual and volatile high-speed market reality. But whilst the nuances of structural inequality as a result of wealth (not value) generation from casino-capitalist trading befell Bloomberg (after announcing his decision to evict occupiers of Zucotti park, he said they must now occupy the space 'with the power of their arguments' [13]), he is a man really sold on the awfulness of coal. Bloomberg New Energy Finance Australia are the ones proclaiming the unlikelihood of any new coal powered-stations being built in Australia, according to their own energy production cost modelling [14].



In public Bloomberg himself is also known to wax lyrical about his concern for coal. "Every year, coal-burning power plants ... cause more than 200,000 asthma attacks nationwide, many of them affecting children. Coal pollution also kills

13,000 people every year and costs us \$100 billion in medical expenses. Thirteen thousand people, from something that's *planned*. And it's going to happen again next year and the year after, unless we do something about it." Booms and Busts causing economic depression for the bottom 80% are also effectively orchestrated, if not *publicly* planned, and they too will keep happening, cycle after cycle, unless we do something about that. But every good plutocrat worth their weight in public perception needs a public interest hobbyhorse.



Assuming Michael Bloomberg is a man who wants value for his money, the strategy of funding a loose-knit network of political activists and community organisers with a not-insignificant amount of personal funds proves exactly the point Zucotti park occupiers were making: You Don't Get Shit Done in the Genuine Public Interest Through Washington in a Plutocratic System: it's a waste of time and money for everyone other than the existing Pharaohs. And in the event that those residing in the Golden tip do want genuine non-privileged/non-vested interest outcomes 'for the people', it pays to pay 'the people' themselves to have it happen. Even (especially) in the land of turbo-capitalism, "good money" is better spent on local-level campaigns and coordination, rather than capital lobbying, if it's effective public results you're after. The short account of how the US plutocracy got so bad is worth knowing [15]; warnings about how Australia is likely to continue down the same path are also [16]. Whatever the established or emerging plutocracy, it's the grassroots which can be expected to look out, and act on the real public interest. The novel thing is that money talks, and that's what it's now saying too.

Visit the article on www.asenincubate.tumblr.com for all references.



radical education, networking,
skill sharing, and building to take back
our education from corporate control

FIGHT BACK
ORGANISE & ANTAGONISE

ANZAC DAY
25 - 28 APRIL
UNIVERSITY OF SYDNEY
GADIGAL LANDS

www.edufactory2013.wordpress.com

THE JEWISH NATIONAL FUND (JNF) AND GREENWASHING



AN OPEN LETTER TO THE AUSTRALIAN ENVIRONMENT MOVEMENT FROM JEWS AGAINST THE OCCUPATION (SYDNEY AND MELBOURNE)

Alongside gains made by environmental campaigns and activists in Australia and worldwide, there has been a rise of opportunistic organizations appropriating the concerns of environmentalism, and taking advantage of public support for environmental projects. This trend is known as 'greenwashing.' It is the aim of our collectives, Jews Against the Occupation (Melbourne) and Jews Against the Occupation (Sydney) to bring attention to the way in which greenwashing is being carried out by the Israel-based Jewish National Fund (JNF).

The JNF holds official charity, tax-exempt status, and receives fundraising from countries worldwide, including Australia. The JNF promotes itself as an environmental charity, "greening the State of Israel through the creation, improvement and maintenance of forests and the preservation of natural landscapes and open spaces" [1]. In reality, "its primary goals [are] the development and conservation of land it holds on behalf of the Jewish people." While the JNF was established as a private organization for the benefit of Jews, it

has been given quasi-government status by Israeli legislation. This orientation towards developing land in Israel exclusively for the Jewish people is inherently discriminatory. Israel has often obtained land by violent and extra-legal means. Some of these actions have been condemned as being complicit in war crimes. In fact, many of the "open spaces" that the JNF claims to be preserving are actually the ruins of Palestinian villages, from which residents were forcefully exiled. The JNF then plants forests in these areas, which prevent any chance of Palestinian return.

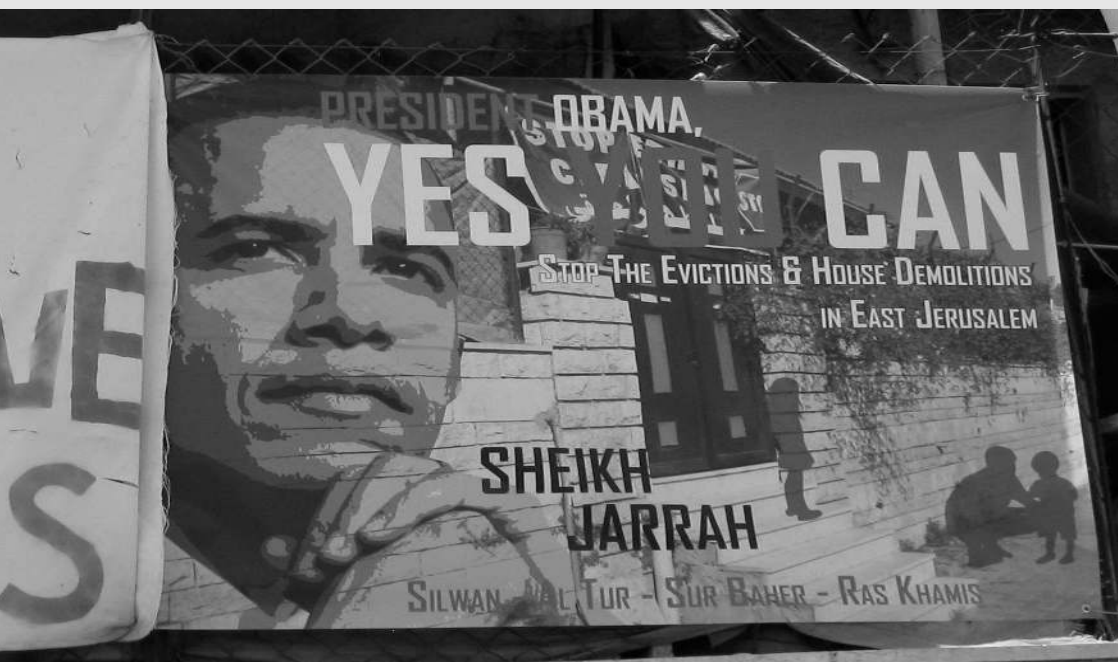
Currently, the JNF is involved in a plan to "revitalize, develop and preserve the Negev desert, [2]" in the south of Israel. This involves projects that forcefully displace Bedouins, who are non-Jewish citizens of Israel, to make way for exclusively Jewish areas. Some of these Bedouins have had to rebuild their demolished homes over thirty times [3]. These actions reflect the racism in the JNF's policies, leading a number of prominent figures to speak out against their actions. One JNF board member, Seth Morrison, recently resigned after "learning that JNF is a force in preventing long-term peace [4]." The Rabbis for Human Rights organization has condemned JNF's actions, stating it is "deeply concerned... with the human rights of all people living under Israel's control [5]." For this reason, some environmentally-conscious groups have supported calls to create



awareness around JNF's practices. Stan Blackley, Chief Executive of Friends of the Earth Scotland, has said, "our organisation is pleased to join the call for the revocation for the JNF's charitable status in the UK and to help raise awareness on this little known issue [6]." The Greens party of Scotland, England and Wales have also officially condemned JNF actions. Greens member, Deborah Fink, stated,

"the Greens Party stands for environmental and social justice, the upholding of human rights, is against racism and is officially in solidarity with the Palestinian people who have called for this campaign. The JNF is a major impediment to realisation of Green Party policy on the Middle East... As a charity, the JNF gets tax advantages, so through our taxes, we are subsidising injustice." [7]

As a charity that touts itself as being committed to the development of the natural landscapes, in actuality the JNF's practices violate both environmental and social justice standards. A number of Israeli professionals within the environmental sciences have acknowledged the JNF's work in combating threats such as soil erosion, but have simultaneously condemned the ways in which the JNF is damaging land in the Negev desert and other areas through the planting of non-native species, such as pine trees. Often pine trees are planted in areas exposed to extreme dry heat, in which "the JNF's trees go up like tinder [8]" causing devastating forest fires, such as the Carmel wildfires in 2010. Additionally,



animals that have developed in the desert landscape have historically lived off only shrubs. When trees have been planted there, birds of prey like shrikes or kestrels have come to the area to destroy local fauna, such as the leopard fringe-fingered lizard, a rare species that lives only in the Be'er Sheva area, and which is devoured by invading species [9]. Despite attempts at addressing these issues with the JNF, the JNF has not responded adequately. Through its promotion of a Eurocentric, afforested conception of environmentalism, the JNF's practices have not only contributed to the destruction of indigenous ecosystems, but have also undermined and undervalued the knowledge of Palestine's indigenous inhabitants.

JNF's actions are relevant to all environmentally-concerned groups in Australia. This comes with the understanding that humans are part of the natural world; that social justice is part of environmental justice. Environmentalists need to recognize that the JNF is not an environmental organization. Its racist ideology contributes to colonial exploitation of the environment of Palestinian people. It aims to secure land for Jews only, with no regard for the lives of non-Jews it may affect. The JNF promotes itself as an environmental organization at global summits and conferences. Environmental groups need to expose the JNF for its unethical practices.

Environmentally-concerned groups are asked to:

1. Recognise that JNF does not meet the ethical standards of an environmental movement
2. Raise awareness of greenwashing amongst environmental organizations
3. Support efforts to remove the charitable and tax exempt status of the JNF



JNF, for
ISRAEL
forever.

If you want more information about Stop the JNF campaign or want to get involved go to <http://stopthejnf.org/>, or email us at jaomelbourne@gmail.com

Time Banking: New Economic Model For Those Tired With Capitalism

Coy McKinney

The capitalist economic system America operates under is not only unsustainable, but it distorts how Americans value their relationships with each other and the environment. Moreover, it simply is not working.

As a result, a new economic model is needed — one that fully honors our humanity, acknowledges our interdependence, respects Mother Earth, and is completely inclusive. One such model has informally existed since the beginning of our existence, and 25 years ago was formally reintroduced to the U.S.: Time Banking. Time Banking is a non-monetary system based on the amount of time people contribute to helping others. This helps rebuild the ties that keep communities together and allows everybody to participate in the community's upkeep and improvement.

Our current economic model requires the continuous acquisition of increasing amounts of money. This system is deeply flawed and has been since its inception. In the past, it supported the violent acquisition of land belonging to well-established indigenous communities, as well as the abduction of millions of Africans from their native lands, whose labor was exploited and lives were utterly disregarded. This is similar to the plight of immigrants, undocumented workers, women, children, and uncouneted victims of U.S. wars. Thus, the current statistics on the inequality in the distribution of wealth and disproportionate rates of poverty, unemployment, and homelessness should come as no surprise. In order to transcend these longstanding issues, an analysis of the system that created them is required.

The emphasis capitalism places on money is a significant reason why it is so problematic. The U.S. paper fiat money is created out of thin air by the Federal Reserve and retains value only because we acknowledge it to have it. Additionally, since the fiat money is charged interest, which is drawn from taxpayer dollars and siphoned into private hands, inflation has become a permanent feature of our lives.

Using this paper fiat money as the tool responsible for meeting our everyday needs is “nonsense upon stilts” (a borrowed phrase from English philosopher, Jeremy Bentham). Moreover, in pursuit of money, the capitalist system pressures students to study subjects they have little interest in, employees to work exorbitant hours at jobs they get little satisfaction from, and for us all to adopt a competitive mindset that promotes competition over collaboration.

Simply put; we must change course.

Time Banking is a money-less alternative with a straightforward concept: one hour of help providing a good or service for another earns one time credit, which is exchangeable for an hour's worth of help in return. For example, if I need my lawn mowed, instead of paying someone \$50, the person who mows my lawn will receive

one time dollar for every hour spent completing the service. The individual can then use the time dollar(s) to obtain other services or goods at an equivalent value. The transactions are recorded through an online website that uses an open-source code that will soon be available to smart phones and tablets as well.

A locally established time bank serves as the hub for all exchanges. Individuals are asked to enter information about themselves including their address, availability, what they can offer, what they would like to receive, etc. Once complete, transactions can begin. The Time Banking software has recently been upgraded, making it easier to log, track, and share hours, as well as document engagement, reliability, punctuality, and trustworthiness.

While individual Time Banking transactions help people meet needs and share skills, the system as a whole fundamentally changes the way of life for the participating community. Time banking requires community members to rely on one another, creating a culture of cooperation and trust. Since we all have something to contribute, time banking allows everyone to participate and pursue their curiosities, improving happiness, and stimulating creativity.

The time banking movement has been 25 years in the making and continues to be a work in progress. Time banks have been used in a variety of contexts, for example: the Time Dollar Youth Court [1] (a juvenile diversion program), the National Homecomers Academy [2] (challenging recidivism and improving reintegration into society for ex-cons), and CareBanks [3] (a way of assuring health care for seniors).

There are 300 registered [4] Time Banks in the U.S. with a total of 30,000 members. There are an additional 30,000 members in the UK and another 100,000 members throughout 34 other countries. In Washington, D.C., the founder of Time Banks USA, Edgar Cahn, has addressed both the Occupy DC camp and the Freedom Plaza group, and both encampments have started Time Banks of their own.

The age for an alternative economic model is long overdue. With this new wave of focused energy created by the Occupy movements, it is time to think outside of the box and discuss what we all want out of life and what it is that makes life truly worth living. As more people join the time banking movement, the scalability and range of services available for exchange will grow, along with our opportunity to live in a truly free and cooperative society.

To join a time bank near you, visit <http://community.timebanks.org/>

[1] <http://youthcourtofdc.org/>

[2] <http://www.nationalhomecomers.org/>

[3] <http://timebanks.org/knowledge/carebanks>

[4] <http://www.truth-out.org/opinion/item/5135:time-banking-an-idea-whose-time-has-come>

LAND AND SEA CONVOY



Lake Eyre to West Papua

2013

20th-25th July - Lake Eyre-Base camp Alberrie Creek Station S.A.

27th-30th July - Alice Springs

10th-15th August - Cairns launch for Flotilla to West Papua

www.lizardsrevenge.net

GIVE UP ACTIVISM



IN 1999, IN THE AFTERMATH OF THE JUNE 18TH GLOBAL DAY OF ACTION, A PAMPHLET CALLED REFLECTIONS ON JUNE 18TH WAS PRODUCED BY SOME PEOPLE IN LONDON, AS AN OPEN-ACCESS COLLECTION OF "CONTRIBUTIONS ON THE POLITICS BEHIND THE EVENTS THAT OCCURRED IN THE CITY OF LONDON ON JUNE 18, 1999". CONTAINED IN THIS COLLECTION WAS AN ARTICLE CALLED 'GIVE UP ACTIVISM' WHICH HAS GENERATED QUITE A LOT OF DISCUSSION AND DEBATE BOTH IN THE UK AND INTERNATIONALLY, BEING TRANSLATED INTO SEVERAL LANGUAGES AND REPRODUCED IN SEVERAL DIFFERENT PUBLICATIONS.

One problem apparent in the June 18th day of action was the adoption of an activist mentality. This problem became particularly obvious with June 18th precisely because the people involved in organising it and the people involved on the day tried to push beyond these limitations. This piece is no criticism of anyone involved - rather an attempt to inspire some thought on the challenges that confront us if we are really serious in our intention of doing away with the capitalist mode of production.

Experts

By 'an activist mentality' what I mean is that people think of themselves primarily as activists and as belonging to some wider community of activists. The activist identifies with what they do and thinks of it as their role in life, like a job or career. In the same way some people will identify with their job as a doctor or a teacher, and instead of it being something they just happen to be doing, it becomes an essential part of their self-image.

The activist is a specialist or an expert in social change. To think of yourself as being an activist means to think of yourself as being somehow privileged or more advanced than others in your appreciation of the need for social change, in the knowledge of how to achieve it and as leading or being in the forefront of the practical struggle to create this change.

Activism, like all expert roles, has its basis in the division of labour - it is a

specialised separate task. The division of labour is the foundation of class society, the fundamental division being that between mental and manual labour. The division of labour operates, for example, in medicine or education - instead of healing and bringing up kids being common knowledge and tasks that everyone has a hand in, this knowledge becomes the specialised property of doctors and teachers - experts that we must rely on to do these things for us. Experts jealously guard and mystify the skills they have. This keeps people separated and disempowered and reinforces hierarchical class society.

A division of labour implies that one person takes on a role on behalf of many others who relinquish this responsibility. A separation of tasks means that other people will grow your food and make your clothes and supply your electricity while you get on with achieving social change. The activist, being an expert in social change, assumes that other people aren't doing anything to change their lives and so feels a duty or a responsibility to do it on their behalf. Activists think they are compensating for the lack of activity by others. Defining ourselves as activists means defining our actions as the ones which will bring about social change, thus disregarding the activity of thousands upon thousands of other non-activists. Activism is based on this misconception that it is only activists who do social change - whereas of course class struggle is happening all the time.

This is only the first section of '**Give up Activism**', please visit <http://www.eco-action.org/dod/no9/activism.htm> to view the

remaining chapters:

Form and Content

Roles

We Don't Need Any More Martyrs

Isolation

A Modest Proposal

Radioactive Exp

Friends of the Earth's Radioactive Exposure Tour will take place from Friday March 29 to Sunday April 7. These tours have exposed thousands of people first-hand to the realities of 'nuclear racism' and to the environmental impacts of the nuclear industry.

After travelling from Melbourne to Adelaide, the 'Radtour' heads to Port Augusta to visit the site of the Aboriginal Tent Embassy. Then north to the SA desert, to visit BHP Billiton's Olympic Dam uranium mine at Roxby Downs, the largest uranium deposit in the world. While the expansion of Olympic Dam is currently shelved, the mine is still an environmental and social disaster and operates under extraordinary legislation that provides wide-ranging exemptions from the SA Aboriginal Heritage Protection Act, the Environment Protection Act, the Natural Resources Act and the Freedom of Information Act.

Then the Radtour heads up to the Oodnadatta Track to watch sunset over Lake Eyre and to see the Mound Springs – oases which are fed by the underlying Great Artesian Basin and host unique flora and fauna. Sadly, some of the Mound Springs have been adversely effected or destroyed altogether by the massive water take for the Olympic Dam mine. The water is taken from Arabunna land and participants will spend time with Arabunna Elder Kevin Buzzacott, Co-President of the Australian Nuclear Free Alliance.

Maralinga veteran and whistle-blower Avon Hudson (also a Co-President of the Australian Nuclear Free Alliance) will talk to participants about the British nuclear



Disclosure Tour 2013

bomb tests in Australia (and earlier in the trip Avon provides a fascinating tour of the Woomera missile park). Participants will also hear about Australia's current contribution to WMD proliferation risks. Australia's uranium exports have resulted in the production of 148 tonnes of plutonium — enough to build 15,000 nuclear weapons. The uranium mining companies sell uranium to nuclear weapons states, dictatorships, states refusing to ratify the Comprehensive Test Ban Treaty, states blocking progress on a Fissile Material Cut-Off Treaty, states with a history of secret nuclear weapons research, and states stockpiling 'civil' plutonium.



After stopping for a swim at Coward Springs, the Radtour heads east to camp in the beautiful Gammon Ranges and visit the not-so-beautiful Beverley uranium mine operated by the notorious General Atomics. This mine uses the in-situ leach uranium mining method, which leaves underground aquifers polluted with a toxic cocktail of radionuclides, heavy metals and acid. The mine has an ugly history including police attacks against Adnyamathanha Traditional

Owners and 'greenies' in May 2000 and the use of pepper spray on an 11 year old Adnyamathanha girl.

Participants will hear about the successful struggle to prevent uranium mining in the magnificent Arkaroola Wilderness Sanctuary, camping nearby and in one of the beautiful gorges further south in the Flinders Ranges National Park.

Students are always an important contingent of the Radtour and as well as hearing amazing stories and seeing stunning places, you're likely to make a few new friends too.



If you're interested in joining in the 2013 Radioactive Exposure Tour, contact radexposuretour@gmail.com or call Gem on 0421 955 066. Information on Radioactive Exposure Tours in previous years is posted at foe.org.au/anti-nuclear/issues/oz/radtour

To learn more about the issues check out:

Friends of the Earth www.foe.org.au/anti-nuclear

Australian Nuclear Map australianmap.net

Australian Nuclear Free Alliance www.anfa.org.au

Beyond Nuclear Initiative beyondnuclearinitiative.com



29th March- 7th April 2013

THE RADIOACTIVE EXPOSURE TOUR 2013



A 10-day educational road trip to the nuclear hotspots of South Australia, seeing with our eyes and learning with our ears from some of the people most affected by the nuclear industry in Australia.

LATIN AMERICAN RURAL GROUPS URGE UNITED ACTION AGAINST CAPITAL

In the last week of October 2012, the Coordinadora Latinoamericana de Organizaciones del Campo (CLOC - Latin American Coordination of Rural Organizations) and La Vía Campesina held a congress of member organizations from all over Latin America and the Caribbean. Over 300 peasants from 27 countries attended the three and a half day meeting in Managua, Nicaragua.

The participants adopted this final declaration.



**Coordinadora Latinoamericana
de Organizaciones del Campo**

La Vía Campesina



With great joy and enthusiasm from the land of Sandino, hosted by peasant organizations in Nicaragua, surrounded and strengthened by the fighting spirit and rebellion of the Nicaraguan people that strengthens the daily process of Christian, Socialist and Solidary Revolution, we have concluded our First Continental Assembly of the Latin American Coordination of Rural Organizations CLOC-Via Campesina.

Celebrating our history to the beat of heroic struggles of indigenous peoples and peasants in Honduras, Guatemala, and Panama, after three days of deliberations we concluded on the need to continue promoting the processes of struggle and organization to move towards the construction of the decent, revolutionary, and solidary society that we all desire. We call peasant and popular organizations in Latin America to strengthen our class solidarity.

Today we recognize that we live in the worst time in history given the criminal obsession of capital with trying to achieve total and absolute control over people, land, water, atmosphere and space, endangering human life and the planet. Agribusiness continues seizing our lands, evicting us en masse, imposing their hoarding, and advancing with a brutal extractivism by imposing monocultures and largescale tree plantations, imposing genetically modified (GM) agrofuel plantations, contaminant mining, and privatizing our seas, rivers, lakes, and forests. Agribusiness criminalises our seeds and imposes its own GM varieties, taking over our native and creole seeds through patent law and intellectual property.



an injury to one is an injury to all

In its effort to monopolize transnational accumulation and destroy our sources of food and livelihood, agribusiness pushes people to deeper levels of poverty, hunger, migration, and exploitation. The agribusiness model seeks complete dominance over agriculture and nature, forming a class alliance with banks, speculative financial groups, transnational corporations, owners of technological packages, local elites, mass media, public and private repressive apparatus, and the subordination of rules and laws in many nation states to the interests of capital accumulation.

Against this offensive of capital, peasant communities, indigenous peoples and afro-descendants are today the greatest bastion of rebellion and resistance across the world. Despite the great process of expulsion from our land and the

territories of our people, we remain the ones who produce the largest amount of food, protect important water sources, maintain biodiversity, and keep alive key areas of nature.

Faced with this situation, our First Continental Assembly reaffirms its determination to continue our progress in political strategies and struggle to meet the challenges at hand by consolidating our organizational structure, reaffirming our national alliances and our regional structure, approving our new charter, and taking the necessary steps to continue strengthening participatory democracy within our organization.

Imbued with the spirit of Sandino and in the presence of our beloved comrades Ramiro Téllez and Egidio Brunetto on the tribune of honor of this Assembly, we reaffirm the commitment from our V Congress to permanent mobilizations to continue articulating alliances at all levels to check the interests of transnational corporations and their control mechanisms, while we seek to build a new model of agricultural production controlled by workers, continue our seed exchange, expand our marketing systems, and cultivate our own culture and spirituality. Our model of agricultural production for the future arises from our own hands, extending the struggle for land and territories in order to build a new matrix based on agroecological techniques and food sovereignty.

CAPITALISM

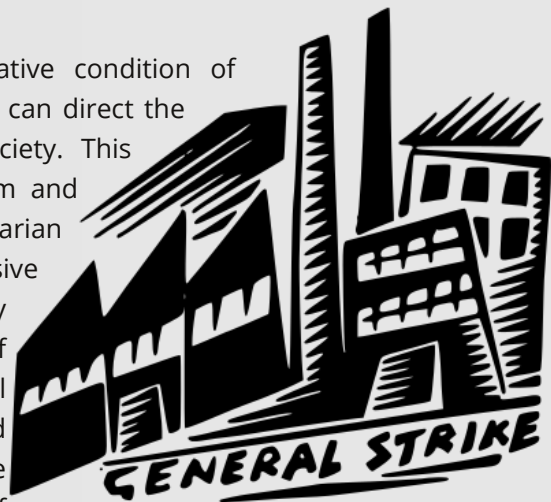


KILLS

We prioritize the tasks of strengthening our schools and training spaces for socio-political leaders and militants, through the ongoing process of grassroots formation with the full inclusion of women and youth, and promoting schools in the countryside to train our children and youth with security over the future of our struggle. Together we will continue to strengthen our own mass media, and in partnership with multiple spaces we take up the battle of disputing ideas, meanings, messages and understanding of reality.

We confirm our position on alliance with urban workers and communities. We pledge to push

harder for class unity as an imperative condition of struggle, because no single social force can direct the changes needed in the whole of society. This involves breaking with the corporatism and sectarianism of just working on agrarian issues. Convinced that Comprehensive Agrarian Reform is required by humanity to solve the problems of world hunger, we must add other social sectors to our struggle for land and power. We also agreed to work for the defense, recovery, and recognition of the social function of land, water, and territory, and we agreed to promote agroecology as part of the solution to the deep crisis we face, manifesting ourselves in the promotion of a global campaign for the production of healthy food.



We strive to build a social project that is global, just, and equitable. Peasants reject all forms of violence against women and continue denouncing through this Assembly domestic violence in the countryside, and the violence that occurs in most of the world against women in work places. We welcome the organization and the struggle of women for their emancipation, and strive to promote gender equality and participation in positions of power, including the commitment to internalize and implement the campaign promoted by the Via Campesina "Peasants We say Stop Violence Against Women in the Field."

In this context we have begun the process of transition and transfer of the Secretariat to the Southern Cone area of operation, where, unless circumstances indicate otherwise, our Sixth Continental Congress will take place. The Assembly welcomed the invaluable contribution made by the organizations of the Andean region, especially those who were tapped in Ecuador to run the Operational Secretariat for four years. We value and appreciate the commitment of FENOCIN to have placed their best cadre at the service of this task, as well as the National Indigenous Peasant Movement of Argentina, which assumes that responsibility with the same passion today.

Solidarity and strategic alliance are the foundation of CLOC-VC, and we have found many allies with whom we build bonds of solidarity, mobilization, struggle advancing common political projects and sharing opportunities for training and development of proposals that will constitute the backbone of the development of actions and campaigns CLOC-VC.

We salute the 20th anniversary of the Via Campesina International joyfully, working to make our contributions to the VI International Conference and continuing the fight against our common enemies.

We welcome with excitement and joy the fraternal reception given to us by the Nicaraguan people and comrades from ATC, ARNIG, CNOR, UNAPA, and the Agricultural and Forestry Table (MAF) of Nicaragua who have organized this meeting.

Again we stand under the slogans:

Against the looting by capital and empire,

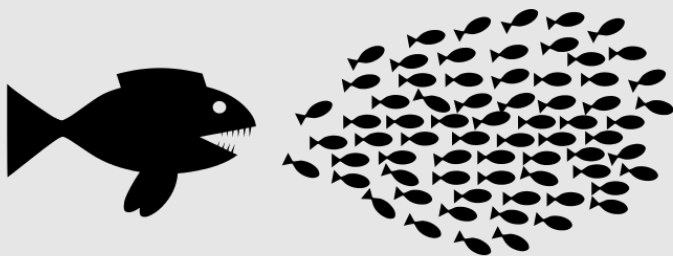
AMERICA FIGHTS!

For land and sovereignty of our peoples,

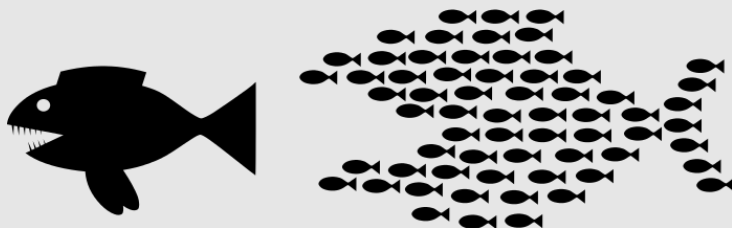
AMERICA FIGHTS!

No socialism without feminism!

GLOBALISE THE STRUGGLE, GLOBALIZE THE HOPE!



ORGANIZE!



Mining the Truth Tour

JASON RAY

There is a long history between Australians and coal. This relationship is coming under increasing scrutiny nowadays, as the effects on our health, climate and land become more apparent.

In spite of these concerns, the country is facing a massive expansion of not only coal but Coal Seam Gas (CSG), facilitated by the state and federal government. In many cases this expansion has been met with community resentment and opposition, particularly in communities that face the direct impacts. The inner city conflict between residents of St. Peters and Dart energy reflect a wider struggle which is taking place across NSW and Queensland. In all these struggles it is apparent that the state is more than willing to intervene on behalf of these companies despite wholehearted rejection by local communities subject to their operations [1].

A group of students from the Australian Student Environment Network (ASEN) set out on a journey to explore and learn more about this growing resistance to coal



and CSG. We were fortunate to meet some inspiring people along the way and learn about the brazen ways the mining companies tend to operate.

Along the tour we saw the leaking of sulphur reducing bacteria and methane causing “dead zones” within the Piliga state forest. Operations within this area endanger the great Artesian basin which is drilled through in order to access the coal seams deep underground. Damage to this vital aquifer could have untold effects on the environment as well as arable farming land. We also learnt of a coal train derailment in Boggabri expected to cost cotton and grain farmers approximately \$150 million [2]. The conflict between coal and gas mining with agriculture was a recurring theme of the trip.

These open top trains transport coal from mines to the Newcastle Port, the largest coal port in the world. Increasing concerns have been raised over the fine particulate matter in coal which is found at levels significantly exceeding World Health Organisation standards. These fine particles have been linked with respiratory tract infections [3], in fact Newcastle has the highest rate of asthma in children across NSW. Despite all of these problems, NSW is facing a huge expansion in coal and gas mining and Port Waratah Coal Service is seeking approval to expand and double its export capacity.

In light of all these problems, not to mention the contribution any coal and CSG make towards climate change, the expansion of coal and gas mining seems absurdly reckless. This point was highlighted most clearly after learning of riot police hauling away an old lady blockading in Fullerton Cove against Dart Energy, the same CSG company that was kicked out of St. Peters. When the government and industry are equally implicit in this kind of behaviour the only course of action we are left with is to organise within our own communities and stand in solidarity with one another.

[1]

[http://northernriversguardians.org/?p=4348&utm_source=rss&utm_medium=rss&utm_campaign=dou
btful-creek-protest-update-8th-feb-2013](http://northernriversguardians.org/?p=4348&utm_source=rss&utm_medium=rss&utm_campaign=dou
btful-creek-protest-update-8th-feb-2013)

[2] <http://www.theherald.com.au/story/1170376/costly-boggabri-bridge-failure/>

[3] <http://www.theherald.com.au/story/116050/opinion-clear-the-air-in-coal-versus-health-debate/>



DECLARATION

Calling on students across Australia to lock their campuses, we, the Australian Student Environment Network, make obvious reference to the hundreds of communities around the country who have done the same with the gates to their homes in order to **prevent the encroachment of coal and gas companies**. As students, we do likewise with good reason.

By extracting the extractors from universities, we act in the spirit of solidarity with people the world over who are dealing with the impacts of burnt Australian coal and gas. The practical, intellectual and financial **support provided by universities** to the fossil fuel industry **facilitates and legitimises** the social and environmental harm caused by its ongoing operations.

Universities are therefore complicit in producing the nosebleeds of children, absence of arctic sea ice, mental illness of farmers, submersion of the pacific islands, starvation of displaced peasants and the grief of homesick climate refugees. Where and however universities contribute to the coal and gas industries, **we reject their involvement anywhere in order to achieve environmental justice everywhere.**

This stark rejection should not be confused for a lack of vision.

Every negation has its affirmation. Ours is a university which does not exist to serve those who profit from extraction or fill their coffers with its royalties, but the needs of everyone. A university which generates the ideas and the means for a **clean, healthy and just future.**

THEREFORE, WE AIM TO BUILD A UNIVERSITY THAT:

- 1. MAKES NO INVESTMENTS IN THE COAL OR GAS INDUSTRIES/INDUSTRY BODIES**
- 2. UNDERTAKES NO CAPITAL PROJECTS WHICH DIRECTLY INVOLVE THE EXTRACTION OR COMBUSTION OF COAL OR GAS**
- 3. ACCEPTS NO FUNDING FROM THE COAL OR GAS INDUSTRIES/INDUSTRY BODIES**

Nature and Nationalism

LIAN SINCLAIR

Nationalism has a long and sordid history with nature. From Hitler's vegetarianism and the Nazi's 'green' politics to the introduction and eradication of various species in Australia. As contemporary environmentalists, we are often accused by the right of being 'fascist', but how much truth is there in this claim?

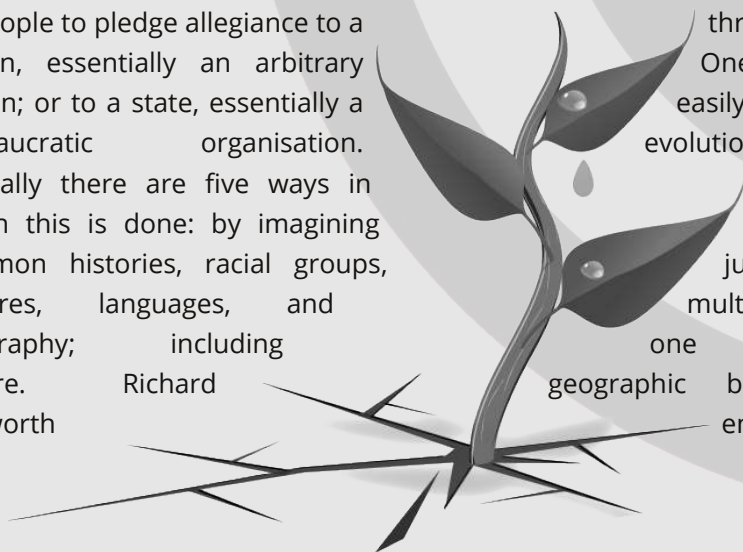
The fundamental problem for nationalists is how to convince masses of people to pledge allegiance to a nation, essentially an arbitrary notion; or to a state, essentially a bureaucratic organisation. Typically there are five ways in which this is done: by imagining common histories, racial groups, cultures, languages, and geography; including nature. Richard Bosworth

sums up this dilemma:

As soon as the glitter of the nation is faced down, as soon as the music of the national song is stilled, [...] defining the nation turns out to be the greatest conundrum in the history of human life since the French Revolution. [1]

It is not surprising then that nature is often employed to add glitter to the nation. Nature is a mute muse, it is prescribed human meaning only through culture.

One could just as easily look at evolution, migration and diverse ecosystems as justification for multiculturalism as one can look at geographic boundaries and endemic species



as justification for parochial nationalism.

This latter inspiration is precisely what the German tradition of 'Nature and Nationalism' did in the early twentieth century, where the German nation, a recent political creation, was imagined as a natural organic evolution of a people with their

'natural' environment.

This earlier discourse about nature and nationalism was adopted by the Nazi party, more as a populist policy than an

ideological commitment. "The green side of the National Socialist ideology can be seen as an appropriation, re-working and radicalising of certain elements within the nature and nationalism tradition." [2] The Nazi rhetoric emphasised the racial aspect of this earlier discourse and incorporated justifications of genocide into it, while ignoring the destructive effects that their industrialisation policies and later war would have on the German countryside.

The Nazi environmentalist Alwin Seifert used genocidal rhetoric to oppose the

construction of mega dams in Austria, claiming that the German countryside is what gives Germans their unique character and that the destruction of that countryside went against the Nazi ideology of German supremacy. Other elements in the Nazi regime, including the Schutzstaffel (otherwise known as the SS, an elite Nazi unit) focused more

on environmental imperialism, attempting to turn newly conquered land in Eastern Europe into a new Germany through planting

'German' native trees and plants, thus reversing the original ideology of 'natural evolution' into one justifying expansion. The Nazis used environmental discourse in order to secure popular support, while environmentalists used Nazi rhetoric to further their own goals in a haphazard way while little or no ideological agreement existed between the two ideologies.

The century following the invasion and colonisation of Australia was characterised by an extreme reluctance of the Anglo population to

"precisely what the German tradition of 'Nature and Nationalism' did in the early twentieth century, where the German nation, a recent political creation, was imagined as a natural organic evolution of a people with their 'natural' environment."

identify with their new home, instead they attempted to transplant British culture into a continent; they declared terra nullius (belonging to no-one). In environmental terms, this was characterised by importing European flora and fauna to Australia. This version of nationalism through nature began to subside as people became aware of the environmental destruction caused by these 'exotic' species. Also broader changes in views of nationalism changed Australian's relationship to their environment, historian Libby Robine describes this trend:

The urge to be different from the British, to make a unique mark as Australians (not just British Australians), took many forms and gathered pace from the 1950s onward, especially because of the greater diversity of cultural backgrounds provided by post war migration. [3]

This changing emphasis changed the way humans interacted with nature here, from trying to make Australia British, to keeping exotic flora and

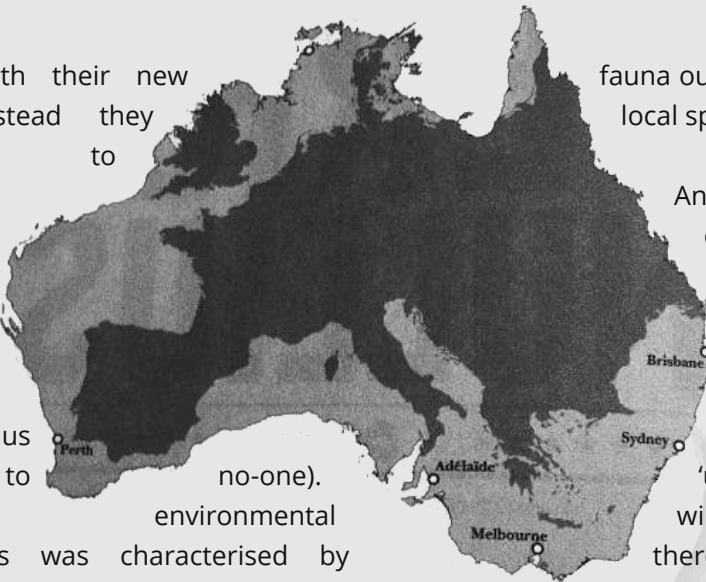
fauna out in favour of local species.

Another form of nationalism in Australia imagines nature in Australia as 'un-touched wilderness' and therefore denies

Aboriginal agency throughout history. Steve Kinnane talks about how the concept of wilderness is used to dispossess aboriginal people:

This vision of wilderness sustained the legal fiction of terra nullius (land belonging to no-one) that formed the basis for the appropriation of Indigenous countries by colonists. Eurocentric notions of human development of land – or lack of this development – laid the foundation for the colonisation of the Kimberly, as elsewhere on the Australian continent. [...] neo-colonial practices of land management still operate in Australia and Eurocentric concepts of wilderness lie at their heart. [4]

This strategy of setting natural heritage against Aboriginal land rights has seen Aboriginal people excluded from their land through the creation of national



parks. There are signs that this practice is changing however with joint management of natural parks becoming more common as:

Gradually, over the past few decades, we have begun to admit the possibility that understandings of the Australian environment can be enriched not just by science but also by Aboriginal knowledge. [5]

This trend, of beginning to acknowledge, if not incorporate Aboriginal knowledge into some areas of planning, may symbolise an emerging nationalism in Australia that is less centred on white supremacy but potentially just as parochial.

Nationalism is not a coherent or static ideology and nationalists are opportunistic, taking inspiration from whatever source presents itself at any given moment. Nazis, especially in pre-war Germany used nature as a mobilisation tool and employed mixed policies, to selectively protect and destroy 'desirable' and 'undesirable' elements of Nature. In Australia, nationalism has evolved, in divergent strands, from its initial emphasis on Britain and Empire to a more localised

emphasis. In each of these instances, imaginations about the nation have affected how we have interacted with our environments, from the control and

domestication of various species to the eradication of others. I think it is important for environmentalists today to be aware of these histories and avoid flirting with nationalist movements or rhetoric, lest our movement for environmental sustainability is co-opted by right wing forces of racism and nationalism.

[1] Richard Bosworth, *Nationalism*, Harlow, Pearson/Longman, 2007 p.12

[2] Jonathan Olsen, 'On Rootedness: Precursors to Right-Wing Ecology' p.72

[3] Libby Robin, *How a Continent Created a Nation*, UNSW Press, Sydney, 2007, p.35

[4] Steve Kinnane, 'Recurring Visions of Australindia', in A. Gaynor, M. Trinca and A. Haebich (eds.) *Country: Visions of Land and People in Western Australia*, Crawley, 2002

[5] Libby robin, *How a Continent Created a Nation*, p.7

WALK-SHARE-CONNECT-LISTEN-LEARN

When we walk this land, we walk in unity. You know, for 200 years they try to break our unity, they break our family, they break our old ways because they know we are powerless without one another. Wongutha Elder, Geoffrey Stokes



walkatjurra walkabout Yeelirree to Leonora 4 – 29 may 2013

The Walkatjurra Walkabout is an annual 3-week pilgrimage across Wangkatja country in the spirit of the ancestors & reviving the tradition of walking for country.

All are welcome to join this journey on foot together with Traditional Owners across Wangkatja country to share culture, connect to country, listen to stories & live in community.

WWW.WALKFORCOUNTRY.COM

WALK4COUNTRY@GMAIL.COM

0401909332 (K-A)



WANFA
WESTERN AUSTRALIAN
NUCLEAR FREE ALLIANCE





Individual Membership Form

☐ **YES, I would like to become a member of ASEN**

Please note: ASEN does not have tax-deductibility status.

Contact Person

Your Name _____

Phone (landline) _____ (mobile) _____ Email: _____

Address _____

University or Workplace: _____ Approximate Year of Graduation: _____

Affiliate Group (Collective you are part of): _____

☐ I agree to the Principles outlined in the ASEN Charter

Do you have any skills to share: _____

What is your reason for wanting to join ASEN? : _____

Which E-Lists would you like to be signed up to (Circle) :

ASEN Organisers (Higher Volume) and/or *Enviropeople* (Announcements)

Could you make a regular monthly donation to help ASEN fund its work? Yes/No

How would you like to pay your membership fee?

Annual membership is 5% of your collectives annual operating budget (it is possible to apply for a fee waiver).

Please attach a cheque, money order or application for a fee waiver to this form. Please do not send cash in the mail.

☐ **Cheque**

I have attached a cheque made payable to the "Australian Student Environment Network"

OR

☐ **Money Order**

I have attached a money order made payable to the "Australian Student Environment Network"

OR

☐ **Fee Waiver**

I have attached a statement requesting a fee waiver because I am facing financial hardship

OR

Electronic Transfer (Credit Card, Direct Debit)

Labelled as _____

(Eg John Smith Membership)

(ASEN's bank details are:

Account Name: Australian Student Environment Network, BSB 803140 Account number: 12022216)

Date transferred _____

☐ I have attached a copy of the electronic transfer receipt and checked the details are correct (if available)

Please send this form to:

Australian Student Environment Network - 10/36 Perry Street, Marrickville, NSW 2204

Contact email: membership@asen.org.au

www.asen.org.au

Office use only

Finances

Name _____

☐

Receipt emailed?

Date _____

☐

Entered into books?

Membership

☐

Added to database

Date _____



Australian Student Environment Network Charter

- a. We acknowledge the traditional owners of this land and recognise that sovereignty has never been ceded.
- b. We endeavour to assist in protecting and celebrating our natural environment.
- c. We recognise that not only is it in our interests to campaign for environmental and social justice but that our privileged position as Australian students gives us an accompanying responsibility to do so.
- d. We aim to engage with a broader cross section of society to foster the recognition of the universal impact of environmental issues. Further, we recognise that social and economic issues are not separate from environmental issues.
- e. We work to challenge and create alternatives to unsustainable and unjust growth-centric economies and oppressive social power structures.
- f. We strive to promote an ethic of absolute responsibility as a condition of freedom.
- g. We will provide a platform for sharing information and skills which all members are encouraged to contribute to and utilise equally, in order that information and power hierarchies are reduced. As ASEN members we are aware of the importance of responsibility, reliability and accountability in addressing these hierarchies.
- h. We will aim towards the active inclusion of geographically, economically and socially isolated individuals and groups, and strive to overcome racism, sexism, homophobia and classism.
- i. We respect the autonomy of grassroots campus environment collectives and the diversity and creativity of their initiatives. All members and their affiliated groups respect each other's campaign strategies with a view to unity and cohesion of purpose.
- j. We will engage in modelling in sustainable organising.

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THANK YOU

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FREE SOUP FOR
THE REVOLUTION

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SEE Y'ALL NEXT TIME

GERMINATE WINTER 2013 SUBMISSIONS
DUE MAY 1ST