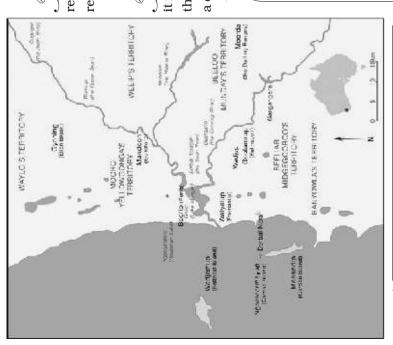


friends from the British army invaded the favourite camping spot of the Mooro family. Wadjuk people, and turned it into the millitary headquarters of the beginning of time. 181 years ago Captain James Stirling and his eople who speak Nyungah language have lived here since the

Swan River Colony. That site is now near the CBD of Perth City and Nyungah people still have no access to much of their traditional land. The methods of displacement, criminalisation and exploitation have changed over the years but the underlying white supremacist attitudes have not

ondeed, there are different stories for every country we cross...even with the buildings, the houses, the cleared land, the pollution, the freeways, this is historical discourse. We want to be open, vulnerable, present, real and ready to Aboriginal people on this continent. Here are few things we think we do know: listen. The mere passing of time doesn't heal the damage that was done. Only Indigenous. None of us will ever really understand what Country means to Australia was not settled. It was invaded. The atrocities committed against still country. But what does that mean? None of the Germinate crew are Aboriginal people aren't only a thing of the past. We can't hide behind a healing the relationships that were damaged will

their stories? What are the stories The articles that appear in this of the country you live on? The different countries -- Mhat are zine have been written on many ones you travel through?



Although this is a European map. it contains an important truism: Once the city of Perth wasn't all concrete and freeways, it was, and still is Aboriginal land.

o move on. to fix "the past", we have to forge new. healthy relationships of trust and equality. respect and dignity.

this zine, but in everything we do.

exist Iotjust at the start of

The Germinate editors want to

acknowledge that many stories

beginning of almost every zine made in Australia But what does it mean to acknowledge the country you're standing on? Is it something that is tokenistic, ritualised? Just a habit? Or is it here as a reminder of his acknowledgement is something that happens at the a different story?

Underwood Svenue Bushland

permit system and the threat of being taken to Moore River and other Underwood avenue bushland is ~20 acres of remnant bushland in Perth's western suburbs. Nyungah people camped there until the 1960's because it was a refuge from white society. The police, the concentration camps in WA

have been trying to develop it for the last ten years. The plan to turn The land is now owned by The University of Western Australia who Nyungah sacred sites into a housing development worth \$20m is

It is a typified example of continued colonisation and dispossession of Nyungah land. For more information and to help resist UWA's opposed by all Nyungah elders with authority in the area colonisation see radicalhack com/underwood or email lian@riseup.net

Contents

5	Introducing	Cerminate	2010
U	HIUOUUCITY	ochimiac	ZUIC

- 7 What is ASEN?
- Getting Away With Crime
- 11 Rocking the Power
- Climate Justice and the fight against Nuclear
- 15 The Revolution Won't be Funded
- 19 Veganism, Racism, Culture & Identity
- Every war a nuclear war
- It's Heating Up: Coal Campaigning in the Land of Plenty
- From White Supremacy to the Abolition of the White Race
- Dumpster Divers Beware
- Thoughts on race and class in activist and anarchist scenes in Newcastle
- 41 Jock & Prison
- 45 Iron and Sand in Kulon Progo
- 48 Stuff Student Enviro Activists Like

- Calendar of Upcoming Events & ASEN contacts
- Looking After Ourselves: a workshop outline
- Write for the next Germinate
- Speaking Out Against a Nuclear Waste Dump
- A Matter of Survival: Cultural genocide continues with the ban on bilingual education in NT schools
- A Bike Cheer
- Here comes the Revolution, One Sharehood at a Time
- Which ASEN State Network Do You Belong To? Quiz
- The Gender Romp
- Alternative/Radical Media
- omg crossword... and it's about FOOD
- 72 The Germinate blog



REMEMBER

YOUR HEART

S A WEAPON

THE SIZE OF

YOUR FIST.

KEEP FIGHTING

KEEP LOVING

Introducing Germinate 2010 - the winter edition

Germinate is put together every year by a bunch of people involved in environmental and social justice activism in Australia and generally distributed to student and young activists. Many of the people who will read this zine are involved with ASEN or its associated networks and collectives, or with other grassroots environmental and social justice groups.

We see Germinate as something which facilitates communication between these groups, but also as something which critiques our movements for change. We see Germinate as a change agent in itself.

The theme of this edition is CULTURE. We chose it as we thought it would be an interesting way to frame some stuff we'd been thinking about. Activism for many of us is about creating a new world, so we wanted to talk about how we're going with that.

How would you define "culture"? One definition says that culture is a system of values, beliefs and attitudes that shapes and influences perception and behaviour. This system is created, learned and shared by the people who are part of it. It is internalised, taken for granted, and perceived as natural.

So we wanted to ask questions about the cultures we're forming: What are we taking for granted? What are the values and attitudes we're perceiving as natural? What structures define us? Have we internalised oppression so much so that we're just replacing one oppressive system with another? Are our beliefs becoming dogma?

These questions and more have influenced our writing and editing of this edition. We have come to understand that actions are never just actions. That even as we breakdown/reject some cultures, we're creating new ones all the time.

So what is your culture? Who do you share it with? How has it formed? How is it forming? Does it change? Grow? Do you like it? Hate it? Who's calling the shots in it?...

There are some pretty awesome things in this edition. We hear about stuff that's happening all over this continent and around the world -- climate activism, the evils of the uranium industry, Indigenous struggles -- both here and overseas, and injustices within prison systems.

We wanted to expand the discourse about oppression within ASEN to more than just smashing the patriarchy, and to talk about race issues that aren't just about "black and white". So there's stuff in here about other kinds of oppression — stuff that we feel has been invisible so far, like White supremacy, class issues in activist circles and the racist aspects of veganism.

And we're also looking at the ways we work -- how are structures of oppression and privilege recreated in the kinds of actions we do? In where we get our hunding from? And how do we take care of ourselves and each other?

There's also a bunch of him stuff in this edition — a crossword about food, a bike cheer to take to the next Critical Mass, a list of stuff we like, and a him little quiz to see how much of a stereotype you are.

There was also stuff which didn't make it in. For example, we wanted to put something together about working with blackfellas, reflecting on mistakes we made at Training Camp earlier this year. But for a bunch of reasons, this didn't happen, or didn't happen enough. Hopefully it will happen next edition.

And we wanted to talk about male privilege within ASEN, and what we've begun to think about as a culture of blame & shame -- yet conflict avoidance at the same time. We did receive a submission about this but both the editors and author felt that it could not stand alone. We're committed to making this happen for next edition so if you're interested in contributing, get in touch.

We've also been thinking about Safer Spaces in a pretty critical way. We wonder if the way we do it actually creates Safer Spaces, or just imposes more rules that enforce majority norms. We tried thinking about what a better alternative would be, but it blew our minds so this hasn't happened yet either.

We noticed that not many people jumped on board with this theme and we wonder why. Is it because people aren't ready to interrogate what they're doing? Is no one thinking about this stuff? Or maybe it's the way we promoted it, or just that people haven't had the time or space to think and write about this theme...

Whatever the reason, we hope that whatever has made it in will start conversations. See, one of our goals for this Germinate was to create some controversy. We wanted to ask questions but not necessarily provide the answers, and to start people thinking and talking about this stuff. And we wanted to create a space where people could do that so we came up with the Germinate blog, where all the articles will be available for viewing and commenting (see page 72 for more details).

We hope you enjoy this Germinate. We hope it makes you think, laugh, rage and more. We hope most of all that it doesn't end here. Take your responses, your thoughts, your raw emotions and share them. Make them mean something. Use that meaning to make change.

With love, rage & broken hearts, The Perth Germs (Ben, Lian, Jeanette & Grace)



ASEN is many, many things:

- ...lt's feeling part of something bigger.
- ...It's intriguing conversations that spark your grey matter to think in new ways about everything, questioning assumptions and misconceptions.
- ...A space that creates meaningful friendships that will last a lifetime.
- ..The experiences, developing rad bott skills, and sharing knowledge in mutually respectful. self-aware spaces, empowering ourselves in creating the change we want, beginning a loumey of lifetime activism-of-your-description.

ASEN has a culture of facilitation - from helping people to find their own direction in theories of change workshops, to valuing and using inclusive, anti-hierarchical processes. Sure, we make mistakes - what group doesn't? But I think we always try to learn from them. That we try to involve as many people as possible in decision-making and genuinely care about inclusive processes makes us different from most other organisations or networks.

We aim to 'walk the talk' and encourage reflexive learning - critiquing the way we do things. We actively ask how can we improve processes, campaigns, and relationships to incorporate for next time

I really dig that different theories of change are accepted – a direct action stance to the coal industry, lobbying and negotiating with universities for clean energy, building alternatives like food co-ops and working alongside indigenous people in the struggle for sovereignty.

The thing I like about ASEN the most is that we all try. We may not always do things the right way or achieve what we were seeking to, but we learn (most of the time) from these mistakes and try again. I'll get my butt off the couch to work alongside you crew any day!

I wrote this after reading some words written by three incredible womyn in my life; Monika Baumann, Bronwyn Nicholls and Tessa Dowdell.

Kristy Walters National Co-convener 2009 It also a rad dating service with the best haircuts ** neckerchiefs out

Getting Away with Crime, A Tale of Privilege

By Lian - reach me here: lian@riseup.net

was in court a few weeks ago. The legal part of a 'lock-on' action some friends and I did at Hazelwood power station in Victoria in November 2008 is now finally over. It was a good result too. I got a diversion: A 12 month good behaviour bond and no conviction. Sweet right? Well maybe but maybe not...

he action itself was pretty good. The best part of it was the sweet video we made – check it out at

whosepower.wordpress.com. The second best part was the debates we had with each other and some of our friends in the climate movement about how change can be made. We approached the action with an unconventionally hostile approach towards government and media. For example on our website we said:

"This is not a call to government to make a series of policy changes. This is not a call for large businesses to become "greener" under the illusion that profitability and what is socially and ecologically beneficial are not in conflict. This is a call for you, friend, to share your experiences, thoughts, words on three simple things. What are we struggling and acting for? What would it take to realise these things? And are we prepared to do what is necessary? Maybe everything depends on these answers."



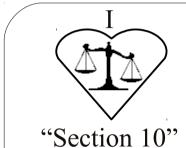
Picture: Hazelwood Coal Powerstation, the dirtiest in Australia

This was in the wake of other actions that explicitly pleaded with politicians to 'solve this problem for us'. We wanted to take direct action back to its true meaning, by showing that people can shut down coal infrastructure themselves and can bypass representatives like politicians who are inevitably going to stab us in the back. We wanted to spark change by inspiring people to shut down coal fired power stations. Simple.

Tut exactly how many people did we think would be inspired by our model of non-violent direct action? Surely we wouldn't need many groups carrying out similar actions in order to have a real effect on coal burning. And the action was so easy to organise, far easier than large scale climate camps. Much more bang for your effort.

Pack to the court case and the stellar result (or was it?). Diversion programs (known as Section 10 in NSW and a spent conviction in some other states) are one way in which the inherent racism and classism of our court system manifests. Applicants, like myself, have to prove that they have 'good character'. This means some combination of not having prior criminal convictions, being a good student (they even ask you for your grades), being employed (you basically give them a resume), volunteer work, if you cooperated with police, 'passing' a face to face interview, if your family knows about your charge and who knows what else the magistrate considers. It boils down to the court saying 'Hey, you're a good member of society. We wouldn't want you to start associating with bad people now, so we will let you off this time, as long as you stop messing about.' Of course being white and not-poor helps convince the court you are 'of good character'. I remember reading a zine about racism in the justice system made by some folk in Aotearoa. It stated that Pakeha (White Kiwis) are many times more likely to get diversions than people of colour and especially Maori in New Zealand courts.

s activists love these legal loopholes. They allow us to be rebels, to break the law and get away with it (kind of). And hey, if the system is willing to give us a freebie because some of us are shiny, let's take a mile every time they give an inch right?



The design above is a sticker that I have in my diary. It was given to

me by a friend in NSW.

our privilege in this way? To be taking advantage of what we know is a white supremacist. classist and capitalist institution?

hen we glorify these 'non-violent direct actions', we are glorifying the people who can pull them off - people who can negotiate the court system, people whose race and class privilege them to do so.

y all means there is a place for 'lock-ons' but let's not let them become the only accepted model of action. It becomes particularly problematic when we consider that these actions are charismatic. They are public, build reputations and are media grabbing compared to secret actions or behind the scenes work. So who gets to be the public face of 'activism'? Who gets perceived as our leaders?



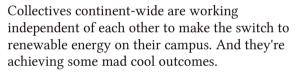
ave we allowed the legal institutions of the state to coopt the climate movement? Have we become complicit in oppression by adopting a particular kind of action that conforms to the needs of privileged people, both within and outside the 'movement'? What cost does that have for less privileged people within the climate movement? And how does this all affect alliances we are building with other social movements?

o me the most positive thing about the climate movement is its potential for diversity. We undeniably have an amazing combination of very experienced and the new, the unashamed radicals and shiny types. Together we can do anything. The trick and the crux of my critique is not to let only one form of action dominate. We need our small affinity group actions, our mass mobilisations, our speaking tours, cop-watch programs and confrontational actions. We need it all and that means the destructive and constructive, the secret and the open, the midnight spray painted slogans and the front page story. That we have the ability to pull off all this and more surely isn't news to anyone. Maybe it is just our own culture that is standing in the way.

ROCking the Power

The ASEN Renewables on Campus Campaigns

The Renewables On Campus (ROC) crew set ourselves ambitious targets at ASEN training camp in January - by the end of the year we're aiming to have every ASEN-affiliated campus commit to sourcing 100% renewable energy by 2015.



From Monash to Warnambool, Queensland to South Australia, we're getting results. And given that universities are such huge consumers (Monash Uni is one of Australia's largest polluters), these campaigns are incredibly influential.



The ASEN ROC working group is contributing to the work of collectives in three main ways: co-ordinating conversations and skillsharing across Australia; developing the renewables resource pack, a reader chocked full of campaign strategy, success stories and resources; third, by resurrecting the dormant renewables reportcard idea.

I'm heaps excited by the renewables reportcard – it will grade and rank the universities according to their promises to cut emissions (and their follow-through). We've learnt from experience that universities – especially the big ones - have vulnerable egos, and we're hoping to capitalise on that. We've made contact with Australian Campuses Towards Sustainability (ACTS) and the National Tertiary Education Union (NTEU), and hope to work with them on this project.

If you're super keen to get involved in this rocking campaign, contact Loki on 0425 773 564 or Sally on 0437 628 569, or send an email to the ASEN climate e-list < asenclimate@enviro-geek.net>

In the last few months I've switched from saying I'm doing organising around 'climate' justice' to 'anti-nuclear'. This has earnt me a steady critique of the choice to focus on anti-nuclear, with furrows appearing on the questioner's brow. I know I have to act quickly to have any chance of mounting an argument before my listeners start talking about James Hansen or Tim Flannery.

It's scary how nuclear seems to be riding on the back of climate change to have returned to the agenda in a big way. And not just the political agenda, but the media's, the public's, the universities' and even those who would self-refer as 'environmentalists'. I think opposing the nuclear fuel cycle in Australia- the mining, exporting, waste, and possible production of nuclear power, must be included in our ideas of what climate justice means in this country.

I want to explore here some of the powerful experiences I've had in these few months focusing on antinuclear organising, which have not only reaffirmed for me the horrors of nuclear but also given a glimpse of what real climate justice solutions might look like.

Nuclear

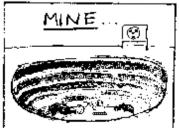
Starting with uncle
Kevin Buzzacott, an
Arabunna elder, who
when I met him a couple
of weeks ago on his
country near Olympic
Dam uranium mine held
out speckles of red dirt
on his finger- 'This is
you. Not even, wait.'
He brushed all but one
tiny speck off. 'This, this,
is you.'

Meeting Uncle Kevin affected me in a number of ways. He has been fighting uranium mining on his country since the Olympic Dam mine was first proposed over 30 years ago. He has also tackled the colonial legal system and the assertion of white sovereignty over his peoples' land. He told me how he'd been offered countless bribes to quieten down, or end a protest camp, but he knew his number one duty was to care for the earth. He saw his struggle to protect his country from uranium mining as bound up in the fight against white colonialism. This meant fighting against the companies who sought to wrest control over the land from his people.

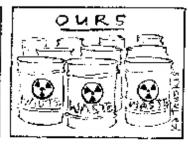
The grain of sand returns here. Uncle Kevin sees our presence as a mere speck in the thousands of years of life before and after us. He argues that in the 100 or so years since white people had made it onto his country (having taken a while to reach the SA desert as he said "they thought there were too many flies, nothing there"), they have acted like masters of the earth. Like they own all the millions of specks of sand. And in this way they have dug up uranium. Uranium, which can be used for weapons of devastation, which creates a waste product that lasts many millennia, which many are now holding forth as the solution to the most glaring symptom of the ecological havoc we are wreaking- climate change.

To me. this isn't what climate justice looks like. This is no solution I want to be a part of. I think climate justice is about recognising who caused climate change, what systems of power and belief are sustaining our continuing path towards ecological crises—not just climate change but many others too, and listening to those who are already most impacted by these crises.

Is this really the best we can do? Climate change is upon us because rich nations, companies, people, are exploiting the earth's resources way beyond our means. We are horrified by the legacy this is leaving, the present and looming affects of climate change, and yet we are turning to answers from the same book. We still think we are the masters of the earth. We are still exploiting the traditional owners of this country. Mining places they say we shouldn't touch. Planning to bury waste there too.







Which brings me to someone else we met (am not sure if she'd like to be named), an Adnyamathanha elder, near her country around the Flinders and Gammon ranges. She talked about how she and her family still go out camping on their land but are fearful that the water may be contaminated, as it's near the Beverley uranium mine. She fiercely wants to defend that land from further proposed mines, but can't get the ear of government, even the Minister for Aboriginal affairs refuses to meet with her and other elders.

Her approach to the land was starkly at odds with the government's and mining companies' but seemed so much the wiser. She wanted to be able to live on that land, drink the water, pass it onto her kids, and hated the idea that uranium from her country might be used for weapons or be involved in nuclear accidents in another part of the world. Listening to her, I could feel the beginnings of real alternatives taking seed in my head, pushing out the deadened complacency of business as usual. creating ruptures in the white, capitalist brain we are conditioned to have

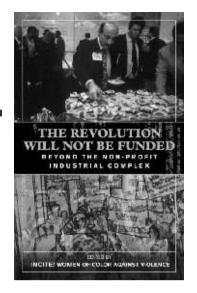
This is also just a beginning. It's just a scraping of the reasons why we need to stay away from the entire nuclear fuel cycle. There are other articles, other arguments to be found, other people to be listened to. There's no way I have my head around the intricacies of them all but have heard enough to know that when there is a proposed radioactive waste dump at Muckaty in the NT, a planned expansion of the Olympic Dam and Beverley uranium mines, companies drilling for uranium all over WA, contracts to export uranium to nuclear weapons states, to bring the waste back, and nuclear power proponents in the spotlight all over the country, then it's high time to do something!

-- Emma kefford

Member of ASEN Anti-nuclear and Indigenous Solidarity Working Group and Friends of the Earth Anti-nuclear and Clean Energy (ACE) Collective

THE REVOLUTION WILL NOT RE FUNDED: A REVIEW

"THE NONPROFIT SYSTEM HAS TAMED A GENERATION OF ACTIVISTS. THEY'VE TRADED IN GRAND VISIONS OF SOCIAL CHANGE FOR SALARIES AND STATIONERY, GIVEN UP RECRUITING PEOPLE TO THE CAUSE IN FAVOR OF WRITING GRANT PROPOSALS AND WOOING FOUNDATIONS; AND CEDED CONTROL OF THEIR MOVEMENTS TO RUSINESS EXECUTIVES IN BOARDROOMS."



The Revolution Will Not Be Funded is a collection of cutting essays published by INCITE! about the Non-Profit Industrial Complex. It outlines some of the ways in which governments and foundations coopt and compromise groups working for social change. The essays are solidly based in grassroots experience and provide examples from ongoing struggles to end violence against women, Latin American solidarity. Palestinian liberation and US indigenous peoples' struggles. which brings a much needed tangible and emotional aspect to the intellectual and Other political arguments presented. themes deal with the 'professionalisation of activism', solidarity and the states' role in violence and oppression.

Find more insightful material on one of the best web resources around: www.incite-national.org Refreshingly, the views presented do not have a 'more radical than thou' tone, but keep strategic aims at the centre of analysis. The authors don't propose that we do away with non-profits altogether, but that we keep in mind what they are good for and use them to compliment grassroots movement building, not replace it

I think this collection is essential reading for activists working in or with non-profit organisations like *ASEN*.

INCITE! is a national (US) activist organization of radical feminists of color advancing a movement to end violence against women of color and our communities through direct action. critical dialogue, and grassroots organizing.

SO HOW DO FOUNDATIONS WORK ANYWAY?

Foundations are the non-profit organisations of the rich. Rich people and corporations 'donate' tax-free money to foundations, which manage and reinvest it. These foundations are obliged to donate 5½ of their capital per year (minus administrative expenses) to non-profit organisations and charities (like ASEN), usually through grant programs. So it's a great choice for rich individuals and corporations — for minimum cost they can avoid tax, continue to invest in their fortunes and gain a green image while doing so.

The other half of the story is that foundation money is controlled by the rich individuals and corporations that own them. Their funding priorities all too often reflect ideologies of professionalism. collaborating with the state and businesses, charity, and favor short term results. This comes at the expense of grass roots movement building, long term community projects and social change work.

Both of these insights point to the troubled waters social change agents will encounter if they rely too heavily on foundations for their income. Perhaps the most troubling aspect is how subtly and slowly the changes occur as we learn to tailor projects to what funding is available. INCITE! argues it is essential that change agents learn how to make change with little or no cash and develop funding sources that reflect and support the kind of changes we want to see in society.



One of the scariest manifestations of current day Capitalism is the system's ability to coopt experiences, practices and even culture, and to then recreate and repackage them within a careerist, profit-driven (even in "non-profits") and competitive logic. The non-profit system, as other essays in this volume demonstrate, supports the professionalization of activism rather than a model of everyday activism." - Paula X. Rojas in 'Are the Cops in Our Heads and Hearts?'

WILL ASEN BE FUNDED?

So how does *ASEN* stack up against the yardsticks of corporate funding? How much danger are we in of ceding control of our movement to businessmen in boardrooms? (gendered language intentional)

Well currently and in the past ASEN has received grants from some dodgy sources. The Myer Foundation, Fosters, state and federal governments and the Foundation of Young Australians have given us some of our bigger grants. Two of those foundations' doners are directly involved in things we are campaigning against - Myer with the NT Intervention, and Fosters with the Packaging Stewardship Foundation which opposes container deposit recycling systems. And obviously, governments are involved in many atrocities across this continent. Perhaps ASEN needs a more rigorous internal approval process. When applying for grants, we should analyse how our participation in these programs legitimises our opponents. Perhaps we need to ask ourselves: What changes are we making to ourselves and to our organising because of these funding sources?

Just how reliant on foundation funding is *ASEN*? Well. about one quarter of our income comes from fundraising, membership and events like SoS. Another quarter comes from donations and *Friends of ASEN*. And around half of our income comes from grants.

A lot of emphasis is being put on Friends of ASEN, for many reasons, which until haven't included the explicit now political arguments like those presented by INCITE! Friends of ASEN is a much more grass-roots and ongoing source of money, both in terms of who is donating and how accessible it is for members of ASEN to get involved in (get involved in Friends of ASEN by emailing your nearest convener Grace or grace@asen.org.au)

When fund raising in ASEN we seriously need to ask ourselves these questions:

Could we run the project without this funding?

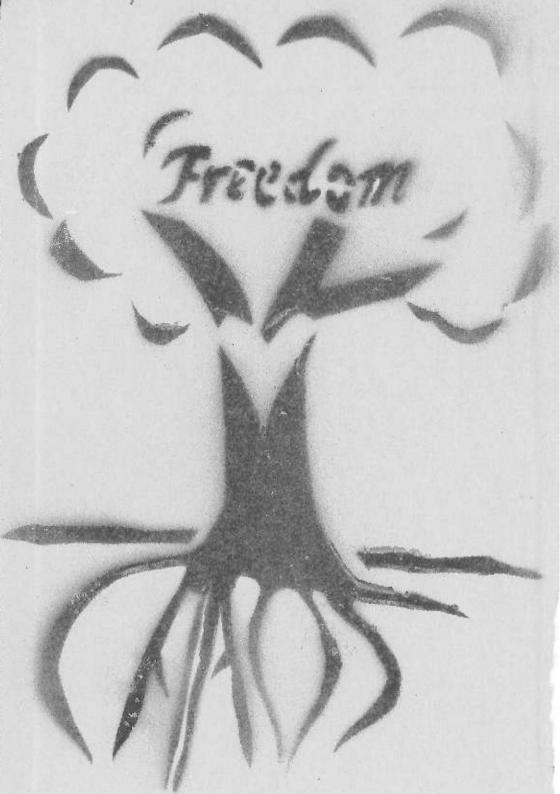
What will the consequences be if we rely on this money and it is pulled?

Who is benefiting from giving us money?

What conditions are placed on this money?

Are we compromising our values or beliefs to receive this money?

 $Can \ this \ source \ of \ funding \ sustain \ long \ term \ social \ change \ or \ is \ it \ for \ a \ short \ term \ project?$



Veganism, Racism, Culture & Identity

Jeanette De Foe

My family has always eaten tofu. So many delicious varieties of tofu prepared in so many different ways! But I never ate it as a kid, rejecting it as something foreign and strange that would make *me* foreign and strange if I were to eat it. Do you know when I really started enjoying it? When I became a vegetarian activist and saw that White people could like it too, and it didn't make them any less White.

I've spent all my life trying to assimilate. What choice did I have? I was that silent Asian kid with a constant runny nose, who couldn't run or catch a ball, who was the smallest kid in class. I got teased for "speaking funny" so I changed the way I spoke, artificially sounding as "Austrayan" as possible. I rejected so many things of where I was from



- religion, language, the values of my family, and perhaps most tragically of all, many foods. I am grateful that I now have a chance to know at least some of those things again, grateful that my elders want to share their stories, lives and skills with me.

Food is never just food. At its best, it is nourishing, creative, full of there love Ιt is to celebrate, comfort, entice, excite. Yet at its worst, it is also destructive. Food today is mass produced; it is the product and/or cause of deforestation, factory farms, cruelty, genetic modification, genocide; it

degrades land, pollutes water and air; releases carbon; and robs people of culture and identity.



So what is an ethical alternative? Veganism? Not entirely. Chances are, even a pure vegan diet relies on monoculture crops of soy, corn, wheat and palm; not to mention food miles and pesticides. So what about buying only local, organic foods? Better but too expensive for but the wealthy. Dumpster all diving? Not the healthiest way to live. Stealing? Highly stressful. Food co-ops? Awesome, but tend to reach a limited community. Permaculture gardens? Sure, we're working on that but most people I know don't have the time, physical space, or stability to create gardens they can live off entirely.

"We should eat nothing, then we can just go die,"

said a very wise friend one day before storming out of this very discussion. Ey had a point – we need to eat. So how do we make change when the system is all encompassing, when even as we want to destroy it we are so reliant on it?

I have this theory that if the system is everywhere, then to change it we can begin anywhere. So I begin with my diet -- generally speaking, it is a fairly typical mix of vegan and freegan. And I am strongly anti-Nuttelex and similar palm oil spreads as they are causing the genocide of my grandmother's people in Borneo (though it is often hard to avoid palm oil altogether).

Also, when I'm with extended family (i.e. travels to the motherland where vegetarian food is hard to come by) I will eat anything and everything. And my family acknowledges my flexibility by

going out of their way to have allvegan/vegetarian meals some days.

Yeah. Not a very good vegan, am I? Good.

Veganism has always been a source of conflict for me. Yeah, I've seen the animal liberation videos. I know what animals go through to provide food, clothing and entertainment for humans. I see the parallels between the hierarchies that oppress certain groups of humans and the hierarchies that oppress non-human animals.

I believe in the sanctity of life but also in the sanctity of death. And I am sick of rejecting who I am and where I am from.

I am sick of being told by White people that the food of my culture, of my family is "disgusting". I've been told that all my life – by people who'd eat the breast of a chicken but wouldn't eat its feet, or the ribs of a pig but wouldn't eat its ears, or even ate roast chicken but said eating roast duck was "gross".

And it makes minimal difference to me hearing it from White vegans today. It's the same old shit I've dealt with all my life – same old story of White people placing a value judgement on something they don't understand. Let me explain something – eating every part of an animal (feet, ears, intestines, etc.) comes from an ethic of not wasting, from a society of scarcity where sources of food are treasured, where the work taken to produce every morsel of food is valued.



Food is never isolated so by criticising my food you are criticising my culture and you are offending me.

Oh sure, I can just hear the standard vegan response: "But I love Indian/Chinese/ [insert other ethnic vegetarian food here]." I feel like

throwing up. It's classic cultural appropriation.

Just think about all the cultures that have been stolen or destroyed by globalisation, colonisation, assimilation, genocide, destruction of land, migration (whether coerced or voluntary) and shame. And now those same people (myself included) who benefit from the theft and destruction of particular cultures can enjoy the foods from them, picking and choosing which bits fit into their lives (i.e. the vegan ones), ignoring any deeper meaning, not even needing to acknowledge that it's there

My culture is alive. It's not necessarily the same culture of my parents or grandparents, not the same culture of another immigrant from Singapore; but it's growing, adapting and it is what it is. My culture isn't just within me; it is me. Yet the way vegans see it sometimes makes it seem inanimate. It feels like objectification.

To objectify a person is to see that person as only something: only a body, only an intellect, only the fulfilment of your needs. And to objectify a culture is to see it as something isolated — as just a language, just a song, just a spirituality, just a food — and to ignore that it is part of something greater, part of something you will never understand. It is part of something within me and cannot be pulled out no matter how many languages of my ancestors I never speak.

I'm not saying people (vegans and non-vegan alike) shouldn't eat foods from other cultures because cultures change, mix, form, and fade all the time. But I'm wondering whose terms we're doing it on – is one culture dominating another? Stealing it? Objectifying it? Or are the cultures being shared consensually and on equal terms?

I don't know what the answer is for the vegan culture that is forming

amongst activists, and I feel like it's limiting to suggest it's one thing or another. I know that many of my White friends have become vegan as a rejection of their own meat-eating cultures which they damaging, but I think there is a difference between rejecting your own culture, and rejecting someone else's culture, especially if that systematically culture has been destroyed to privilege you.

I don't know what the answers are, not even for myself. Maybe there are no answers and we just need to



go on eating and living in whatever way we do. We can't have it all figured out but we can think about it. And on one hand it's complicated, but on another it's very simple – our bodies and our hearts speak to us and tell us how things should be.

Would that you would live on the fragmence of the earth, and like are air plant to sushined by the light.

But since you must kill to end, and rabble endy born of its mothers milk to governit your thirst, let it then be an act of waship,

And let your board stand an after on which the pure and the innocent of forest and plain are so criftical for that which is purer and dill more innocent in man.

- The Physhet Kohlil Gabron

Every War a Nuclear War

By Christian Darby

Depleted uranium is a by-product of the production of enriched fuel for nuclear reactors, the spent uranium that's left behind from the nuclear energy cycle. Like all nuclear material, it's highly radioactive and fatal to humans, causing leukaemia, lung cancer and genetic defects. And with a half-life of billions of years, storing it safely is a problem that has never been properly solved

So it would seem slightly insane to suggest that, of all the things that could be done with depleted uranium, the best option would be to use it for the tips of bullets, bombs, shells and missiles used as ammunition by armies, and then fire it off into the open air by the millions during battles.

But in an insane world, of course, this is exactly what's happening.

Because depleted uranium is one of the heaviest metals on earth – denser than steel itself – if you shoot it hard enough, it's likely to be able to go through anything. Put it in the tips of weapons, and shells and bombs containing it are capable of slicing straight through the thickest tank armour and the strongest concrete bunkers. Furthermore, the uranium actually sharpens as it enters the target, and when it penetrates through the armour itself it ignites and burns at several thousand degrees, incinerating everyone and everything inside. Short of a nuclear bomb, it's the most powerful weapon an army can have.

There's just one drawback, of course — uranium, with a half-life of several billion years, doesn't go away. When a round hits its target, the uranium burns briefly, and then aerosolises into a deadly, radioactive mist, which can settle near the target or be swept up and spread around by the wind.

It can be inhaled or ingested and trapped in the body, it can contaminate crops or livestock and be spread through the food chain, or a shell can hit a water treatment plant and it can be passed on through the water supply. The consequences are impossible to predict. Fire hundreds of millions of rounds of this ammunition in a war and the results, unsurprisingly, are utterly, utterly devastating.

Following the Gulf War of 1991 – the first war in which uranium munitions were used on a large scale – 10,051 US veterans came down with mysterious, inexplicable illnesses, so-called "Gulf War Syndrome." Of these victims, the Operation Desert Shield/Desert Storm Association found that 82% had been on or near destroyed Iraqi vehicles, the main target of DU rounds.

In occupied Iraq itself, a study by the Iraqi government in January this year found that vast areas home to millions of people were severely contaminated by radioactive poisoning, which had spread deep into the country's air, water and soil. Recent investigations by the UK's *Guardian* newspaper discovered that, in a single Iraqi hospital over the course of three weeks, 37 children were born with genetic defects, including the presence of several extra heads and the absence of limbs. Similar stories have been produced from Afghanistan Bosnia, Serbia and Kosovo, all of which have been subjected to large scale bombing with depleted uranium.

"If we equip these tanks with these sorts of munitions," wrote French general Pierre-Marie Gallois in 1995, "that means that chemical-nuclear war is morally allowable." The US is doing a thriving trade selling DU weapons to other countries, and it can only be expected that nearly all future wars will include their extensive use.

Be sure to check out: <u>studentsagainstwar.wordpress.com</u> You will find more stories, videos, ideas and meet students who are resisting the millitary on campus!

Australia sits on 40% of the world's uranium stocks, and with the government's scrapping of its "no new mines" policy in 2007 and its plans to massively expand the uranium mining industry, it will be our uranium that inevitably ends up in these weapons. Indeed, as part of a new, unprecedented \$85 million "Defence Materials Technology Centre" arms research program, Wollongong, Melbourne, Queensland and Swinburne universities, as well as RMIT, are now themselves performing research to help design military hardware that will almost certainly be delivering depleted uranium weapons.

And if that holds no moral problems for you – think again.

Under secret agreements signed with the US in 2004,
30,000 American troops will be arriving on the east coast of
Australia next year to conduct massive ship-to-shore and
air-to-ground bombing exercises. And you can guess what's
likely to be in that ammunition. So on the next breezy day,
it might just be more than just dust and leaves that are
blowing in the wind.

Students at Wollongong University have recently organised to fight for a permanent ban on military research and courses on non-violent alternative to military defence at their university. If you're at RMIT, Melbourne, UQ or Griffith and are interested in getting involved and organising on your campus, by all means get in touch!! Contact Christian Darby at cd267@uow.edu.au or 0466 525 024 – we'll be at SOS so let's met up!

It's heating up: Coal campaigning in the Land of Plenty

Mining coal has long been perceived as the 'engine room' of Queensland's economy and exploitation of our great mineral wealth is supported by Governments of all persuasions. However if coal is one great resource of our state, then our wonderful natural environment is the other, from the Great Barrier Reef to the tropical rainforests and desert uplands. Now, in this decade, we find ourselves at a decision point. It is becoming increasingly clear that we cannot allow coal mining to continue unabated and expect to our natural treasures to survive.

For politicians, the possibility of transitioning the state to be less dependent on coal is far from consideration, or at best considered fanciful. Indeed, despite international commitments to limit greenhouse gas emissions, the Queensland coal industry is currently undergoing unprecedented expansion, with $2\,\mathrm{l}$ new coal projects in advanced stages of development.

Escalating Impacts

As coal mining quietly grows to cover larger and larger areas of the state. what value is given to the rural communities that are being broken apart, such as Acland and Wandoan? What value is given to the productive agricultural lands that are threatened, in places like Felton. Warra and Kingaroy? And what value is given to the areas of conservation significance such as Bimblebox Nature refuge and the Carey Valley Wetlands and that are threatened with becoming holes in the ground, or rail corridors? These areas are all subject to planned coal mining and have no legislation to protection them from uncertain futures.

The resistance of farmers against coal mining has become a high profile issue in southern Queensland and the Liverpool plains of New South Wales, where farmers have been successfully blockading coal companies out of one property since July 2008. As coal mining impacts more areas of biodiversity, land owners and conservationists are also resisting and building support for their cause. Conservationists and farmers may appear to be unlikely allies, however they share a strong resolve to resist the destruction of their land by mining. In this they also share similarities with two centuries of struggles by indigenous peoples.

At the last state election, climate activists, conservationists and some farming groups joined forces to push the government for to begin to restrict coal mining on agricultural land and nature refuges. Reflecting this, the restriction of coal mining, at least the agricultural lands, is policy of both the Greens and the Liberal National party.

In urban centres coal has become a focus for many climate oriented organisations and community groups for its dominant role in Australia's greenhouse gas emissions as well as its direct impacts on the environment, health and food security. For the last three years the Newcastle community has turned out in kayaks and canoes for annual peaceful coal port blockades, and last October marked the first similar blockade in Brisbane. Many people even risked arrest to show their concern, and demonstrations of civil disobedience at coal ports, railways, mines and power stations exploded in 2008, with over are 160 people arrested at demonstrations that year.

While these pockets of resistance give hope that much more can be saved from coal mining. many areas of biodiversity and conservation significance face an uncertain future and the vast majority of coal projects continue to be approved. Community groups seeking to Create change face the deeply ingrained interests of a well-funded and politically powerful coal lobby.

About Six Degrees:

Six Degrees is a coal and climate campaign of Friends of the Earth Brisbane. We work with communities and groups across the state to reduce Queensland's dependence on the coal industry and to ensure a just and measured transition to a safe climate future.

www.sixdegrees.org.au

Support climate action in Queensland by organising a group from your area to come to the next coal port blokade in October. keep checking facebook, twitter and the website for updates.

Building alliances between the diverse groups impacted by coal, and sharing their stories to engage many more concerned people, community-lead action may be powerful enough to turn the tide and begin a measured transition to a sustainable future. Transitioning our state away from coal dependence will be a long process, but it is imperative that we at least start looking in the right direction, by right now saying "no new coal".



The sun was just starting to rise, the sky changing from the black of night to a bluish glow. All we could see was con expanse of sky, the last stars lingering before the daylight extinguished them.

We had been sitting in the Little book for hours and the sounds hadn't changed at all, but there was something different in the air - something like liquid static.

There was a moment, I think, when we realised we'd come to the end of the earth, where the sea stopped being endless and the horizon disappeared. But there was nothing we could do.

So we held each other tightly and down we fell. Down by the dark sheet of own that sprayed its sally mist onto our shin.

Down and down till the daylight from the earth became a mere purprick of light.



From 'white supremacy' to the 'abolition' of the white race

A response to the article "From sorry to solidarity" found in Edition 1 of Germinate, 2010

I was quite annoyed when I first read the article "From sorry to solidarity". I found it to be just another white persyn abstract view on race, white privilege and the system and society that reinforce it. And this is my response to it. I've written it from my personal point of view as a POC (persyn of colour) but I also want to make clear that this doesn't represent the views and opinions of other POC or Indigenous folk on the article or issue. I'm no one to speak in the name of anybody, I also want to make clear that this response is not directed to the author of "From "sorry" to "solidarity", but more of a reflection on white supremacy and white privilege in white activist circles.

There is a lack of analysis of how white supremacy and white privilege operate within society and (white) activist circles. White supremacy. In my analysis and experience, is not ideas or prejudices but a system of white privilege that works to maintain the wealth, power and privilege of white culture and people. It's not something that each white individual is responsible for, but rather something that white individuals reinforce. White supremacy is to me a social and systemic structure, which is invisible to the eyes of those who've been socialised to benefit from it. but very visible to those who suffer the impacts of it everyday of their lives.

If you are white, white privilege is something you have been born with,

something you can't deny or simply "work on". It's something that you benefit from in ways you don't know, and this is because this society works like that - this society creates social hierarchies in which some benefit and some don't.

In the article "From sorry to solidarity" it is said that "white guilt" is problematic as it can have an impact in organising with indigenous folk and it is considered by the author as a form of racism as it "relies on a presumption that 'us' is white and 'them' is everyone else or a particular race". The author also says that "The more relevant distinction is that 'us' is whoever we are working with to dismantie the system of injustice. There is no real 'them': there is only a collection of unjust systems to dismantie". I personally think that white guilt isn't fully bad, and I do think (white) guilt is a step towards being able to be in solidarity with Indigenous and POC folk, and it's a step towards understanding and accepting the position of power you as a white persyn hold in society.

The idea that "The more relevant distinction is that 'us' is whoever we are working with to dismantle the system of injustice. There is no real 'them': there is only a collection of unjust systems to dismantle" sounds to me like the typical privileged view of race blindness. A view that is used against indigenous and POC folk when we speak about racism we experience, this view fully invalidates the experiences of indigenous folk and POC. I identify as one of "them", and I do not believe in some white liberal concept of "we are all humans" because I experience white culture's dominant impacts every day of my life. And more important, I am not one of you, and I fight to dismantle white supremacy among many things. And this view of there not being racial distinctions when you've been socialised to be the dominant race is inherently privileged and more than anything racist.

Denying your participation in this white dominant culture is another

privileged and racist view many of you have. The author says that ey doesn't feel part of white culture and eir 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". If you are white, it is your culture, regardless of your political beliefs. You reproduce it in your life and the way you see and relate to people. Even if you want to reject white culture, you can't say it's not part of you, because it is. Culture is something that is innately within you, and you, as white, have been socialised under this culture. For more that you want to reject it, you still will carry the privilege of white skin, and the socialisation as white that shapes your understanding and experience of everyday life.

Indigenous people and POC are systemically and socially marginalised, isolated and oppressed. It isn't just some specific "inequalities" that make these conditions, it is a social construction based on white supremacy that make them. Assimilation, genocide, cultural and social dead, policies, colonialism are all things which indigenous people and POC have experienced all throughout history. This doesn't mean my experience as a Colombian immigrant is the same as a indigenous persyn or other POC, cuz they're not, and in many ways I feel very privileged, but there is an oppressive culture that indigenous and POC experience. And I know many white cultures have experienced genocide, assimilation, colonialism, etc. But the difference is that now those cultures benefit from this white supremacist structures.

Privilege as explained by the author of "From sorry to solidarity" 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 abundance in food, space to live and resources to build houses, cars

and all those things we have around us". I think this analysis of white privilege falls short, as it invalidates the experience of many white people who have no access to food, basic services, housing, etc. It also suggests that many Indigenous and POC have white privilege, as many of these (me as an example) have access to food, housing, services, etc. It invalidates the experiences of Indigenous and POC because even though I have access to certain limited wealth. I still experience oppression that is unique to being a POC. White privilege is constructed around the way this society is made by and for white people, and how white people benefit from it.

Something I agree with the Author is that It's pretty fucked up the way people seem to romanticise Indigenous struggles. But I also think, and this comes from the interactions I've had with Indigenous folk in the streets especially. Is that Indigenous folk and POC are much more radical in many aspects than white activists. But this radicalization is not the one of reading full on theory, but one that comes from daily experiences. And I'm not saying that Indigenous folk or POC are better than white activists, I'm saying that they have radical views about everyday life, views that normally white activists don't have or take time to develop as they have been born into a life of white privilege. I ask the question to all of you (white or POC alike): how did you feel the first time you said "Invasion Day"? Did you feel quite radical? Well, this is something many Indigenous folk understand since they very young, and this is because this land was taken away from them.

In my point of view, to be able to be in solidarity with oppressed peoples (and this is not only about indigenous peoples or POC, but many other peoples who are oppressed) which you are not part of, you need to be able to shut up and listen. To truly listen, and to understand that only the oppressed will lead their own liberation.



To finish, I leave a quote that I think relates a lot to the issue of solidarity by Ashanti Alston, a New Afrikan (read African American in colonial language) anarchist:

"WHITE ANARCHISTS:
DEAL WITH BEING THE
BEST ANTI-RACIST ALLIES
YOU CAN. WE NEED YOU AND YOU NEED US - BUT
WE WILL DO THIS SHIT
WITHOUT YOU"

En solidaridad. Amor y Rebi(A) Ben



Thoughts on race and class in activist and anarchist scenes in Newcastle.

By Trent – Who can be found here: trentator@gmail.com

This might seem like a rant, but don't Al first I had heard rumours of peoples ignore it, these are from my experiences. Videas about what the project would be The organising I see that is happening and tried to get involved...

in Newcastle is creating change that will

benefit mainly rich white people, while at the same time continuing to support

and reinforce the oppression of all

others.

If you think I am personally targeting
you. I am not, this is more than just one
person, even if you think you are huge

and awesome.... I have used a couple examples that might be easy to see who

I am talking about, but I am still not targeting those people, just using the

examples... I'm saying this cos this is

not about just a couple of people or a couple of examples, this is about the

culture of radical organising in

Im also not wanting to discredit

oppressions that other people face, and

I hope those people can understand, where im coming from and don't see

this as something that is ignoring

them... Firstly I have to say something about

the Parry St project (a kind of social

Weeks later I attended a meeting and I saw how this project was being

organised by a very small network of white upper class hetero-norm couples....I even tried to raise this at

the meeting, but no one gave any reply...So I didn't bother to continue...
But now a few months on it seems

that it really is becoming something that I hoped it wouldn't, a small housing project to house white

middle class hetro-norm coupled activists, with the "community centre" part of it looking like it will

become a HCEC (Hunter Community Environment Centre) and greenpeace office. I mean seriously.

GREENPEACE??!?! And HCEC in its current form is definitely not what I would say a community centre... Im

from the hunter community and never have I felt it approachable or any way representative of the

community I am from Bul some
people say that they will make HCE

more of a community space, well I know you people and you are hardly community minded people, you seen to have one goal and that is to become the great eco heroes. White Knights, of the environment movement with your pictures in the papers, on TV and having high level meetings with politicians....having

When someone raised the issue that the project has been moving in a direction that has forgotten about agreements about involving sovereign traditional owners, and the person who was talking with them now felt that the project had nothing to offer... then a comment was made saying that there didn't need to be any effort cos "i think we can offer them the same as every other human in the community"

This smacks obviously of RACISM, yes RACISM! And NO ONE has picked up on it....this comment is completely ignoring the obvious differences in life that the original peoples of these lands face compared to white upper class people... To ignore these differences and ignore that white supremacy and privilege exists in society and say that

everyone is the same and that this project will benefit everyone the same seems just fucking stupid... and will

just continue to re-enforce the racist beliefs that allow the government and capitalist system to continue and allow people to ignore the struggle that indigenous peoples are fighting

assimilation, colonisation and extermination of indigenous peoples...
This belief or idea is used so often to justify why people don't have to work on their own privilege and racism Its why so often 'radical' organising continues to maintain the racial oppression and white superiority that exists everywhere in 'australian'

Also it was head people from

Greenpeace at climate camp that said how they only work with traditional owners when it suits them. This is a global company that does not care about working with the local community and its actions continue the colonisation of Indigenous peoples lands and cultures... And might be setting up in the 'community centre' of Pany St....

If something is set up by upper class

white people who do not actively try

to involve anyone else and dont even acknowledge that it is white upper class people organising who will it benefit the most?...) YOURSELVES and people also in your position of privilege and wealth...And if you think that this isn't true, that none of this doesn't really happen, then that's because you have white skin privilege and its your all access card to anywhere in a society of white supremacy... But hey, if you don't think this will be true then make it happen, show me that this is not what is...please!

This part is about class issues in the activist and anarchist scenes in Newcastie and how there is no liscussion about how class issues and how this effects radical organising... When I first got on centrelink I was stoked, for the first time in my life I was getting (what I thought, and still think) is shit loads of money for doing nothing! Ive always had to have jobs growing up if I ever wanted money. Up until july this year I NEVER told anyone about my family and how fucking poor we were. I have always just kept it to myself, never realising that I was so different from most of the people I was hanging with and organising with, never knew how to.

explain it in a way that they could understand...internalised shame was making me forget it all. ignore it all...
But eventually being surrounded by upperclass people who rarely took class stuff seriously got to me and I had a break down...the only people I have talked to about this are people who understand where im coming from if I tried to with rich friends of mine they would not understand, simple as that...

What this got me thinking about is why would I hold stuff in for so long and from good friends of mine??
Why would I still be feeling all this intense internalised shame and embarrassment, feeling worthless, even when surrounded by 'radical activists' and 'anarchists'????

Its because class stuff is NEVER talked about in 'activist' or 'anarchist' circles, well not seriously anyway....If it was I reckon I would never have needed to hide my story away... It seems that there is an attitude or belief that all activists or anarchists are 'doing it tough', all 'poor' and 'fighting the good hard fight'...But.

this just isn't true, in so many ways, such as class, race, sexuality gender, ability, age, so many more....But im just going to talk about class here, even though im personally affected by more than that im not ready to talk about those yet...

This belief that activists and anarchists are all the same makes it so hard for those who aren't to even try to talk about how it isn't the same for them, for me its been hard to talk about how I cant live at my mums place, or my dads place, and how that being homeless or stuck cough surfing is a very big worry for me, and it has happened and it is so shit...

Its hard to be around people who

constantly use words like bogan or dero as an insult, or even call me it as a friendly joke or nickname, thinking they are on the same understanding, bullshit, its fuckin offensive!Its hard to talk about family responsibilities and how it effects how I can organise. I have 3 brothers. I sister, 4 parents, 8 grandparents (4 left alive now) and 4 extended families with countless uncles, aunties, cousins (my dad was one of 13 kids, oh yeh povo

families don't hold back).... with endless

stories of drug abuse, unemployment, dramas, no food to eat, shame and embarrassment, broken hearts, broken families, run away kids, fucken heaps of shit...

Its hard to talk about how I cantiust

drop out of society and be the ultimate activist or anarchist.... I have no inheritance at all coming my way, I have to go to uni so im able to get a job to support myself and then when my parents get old I can support them (remember.... 4 parents....)

I was the first of the 5 kids who was able to go to uni (even though im the 2nd youngest), so I had a lot of responsibility to go. Also having to think about supporting other people in the family (4 siblings, 4 extended families)...So I cant commit 100; of my life to being an anarchist or activist, cos I don't have that luxury... I cant get arrested and spend ages in court and then end up with a fine I cant afford, the whole culture around people getting arrested as being hardcore and 'direct action' is fucked, there are so many people that cant

get arrested for so many different reasons but this isnt talked about the whole idea that getting arrested is When we are organising lets check the only legitimate action is fucked... our attitudes, ask why are you doin

People have even called me up before on the phone to have a go at me as to why im not involved in stuff more and why im not 'part of the community" (they were meaning the 'activist community') Well firstly its fucked to do that to anyone but I don't even identify as being from the 'activist community' because its one of matnly people with all the privilege they can want that I don't have, seriously this happened and it was not just one person going crazy, it was someone just actually putting into words the ideas held in this

SO these are just some of the things that effect how I can be an anarchist, activist, and how I organise with people but coz of the culture of dental about the actual existence of this shit it never gets talked about... Lets try to get them started yeh????? Coz then we can really try to organise radically, rather than just with the same people, resulting in changes for a small group of already over privileged people...

activist community.

When we are organising lets check
our attitudes, ask why are you doing
this? What do you hope to achieve?
Will it really be achieved? Be honest
with yourself! What I would really like
to see are discussions about why
there is only a certain type of people
that are involved in 'radical'
organising, and that out of these
discussions come actions that people
take to try to address the issues...
If you are serious about creating
revolutionary change you need to
work this stuff out...If you aren't

serious about it, then fucking stop

saying you are... And it shouldn't be

coming from guilt either, it should be a genuine desire to create serious

radical/revolutionary change.... And i

you ever think that these privileges

and oppressions don't exist then

that's probably cos you have never

had to deal with oppression

Lets have real conversations starting about this stuff....

Jock & Prison

One night in Sofia, Bulgaria, a gang emerges from a train station singing, blood pumping with youth, energy and alcohol. Vulnerable and easy, two Roma men are in their line of vision... and boots... and fists... The mindless assault is interrupted by a man who couldn't endure the scene. The Roma haul themselves away while the group turns their blood-rush attentions to him and bear down. Slipping, fearing and blacking out under their number this man and his knife swing defensive. Later, one man dies and oblivious to what went wrong, another gives himself to police.

Jock Palfreeman has been in prison in Bulgaria since December 2007. He is an Australian man who lived in the Bulgarian countryside for a while. While back in the country on holiday to visit friends he intervened in a racist attack and was forced to defend himself against a gang of 16 young fascists. One man, Andrei Monov, died and another, Antoan Zahariev, was injured. Jock surrendered to police, knowing that he had acted with integrity and in defence of himself and others1. He did not know that he would spend the next two years enduring a heartbreakingly corrupt and slow trial, at the hands of a notoriously crooked judicial system.

Racial violence and its many forms is everywhere. Nationalism and racism are socialised and normalised from a young age, entrenched in some forms of Bulgarian identity2. When I travelled to Bulgaria, I had conversations with a young Bulgarian man who told me his stories and showed me his neo-Nazi tattoos (that were in the process of removal). He explained to me that it is socially acceptable for young gangs to beat ethnic group that make up about 5% of the population. Of course, the police usually turn a blind eye and so become complicit in this state-sanctioned racism.

Jock's situation unfolded like a nightmare. As a foreigner, intervening to defend a despised minority and supposedly responsible for the death of a patriot, his truth has an uphill struggle to see daylight. During the trial, the prosecution blocked evidence and witness statements confirming Jock's story. Relevant footage disappeared and facts were denied or ignored. Nationalist groups have been organising against Jock, holding rallies outside the courtroom demanding a life sentence.

On Wednesday, 2nd December 2009, Jock was found guilty of premeditated murder and attempted murder with antisocial (hooligan) intent. He was sentenced to 20 years imprisonment, and a 450,000 leva (375,000 RUD) fine.

At the time of writing (June 2012) Jock is in isolation in Sofia Central Prison. This means he is alone with no access to books, television and radio, he is unable to work or study and can only leave his cell for 90 minutes a day to exercise alone in the prison courtyard. He is in isolation as a result of laws introduced in June 2009 that prescribe that a foreigner facing a sentence of potentially more than 15 years must remain in isolation until the end of their case, including the end of all appeals. From the time the law was introduced until now, Jock was and is the only prisoner to be affected by the new law.

Jock's plight is not unique. There are countless people who face arbitrary and corrupt persecution at the hands of police and the "justice" system in Australia and globally. In Australia in recent years we are not strangers to the complicity of the state in violence against Aboriginal people, international students and asylum seekers. Seeking out these stories and offering solidarity to prisoners is crucial to the strengthening of our support systems and the very fabric of resistance. Whilst minds and bodies are incarcerated none of us are free.

Jock's post-trial statement, made on 3rd December 2009:

The decision made by the Sofia City Court on Wednesday 2 December 2009 was in complete contradiction to all available evidence put before the court.

In the face of all neutral witness statements, testimony from the police, forensic reports, psychological reports, blood alcohol results and the CCTV video footage that confirm my account of events, word for word, in concurrence with my testimony, the court has still declared me guilty of attacking a gang of men with no provocation and/or reason and of the premeditated murder of one man and the attempted murder of another.

This is not only an abomination of justice and my right for a fair and objective trial, but also a green light for football hooligans to continue their attacks on other law abiding members of society, especially racial minorities who are a prime target for such groups within Bulgaria, the EU and the world.

With the blatant bias in every facet of the justice system, from my arrest and investigation to the decision of Sofia City Court, I reject the verdict of wilful murder for anti-social motives and I plead with all members of society from Bulgaria to Australia and all countries between, to help in stopping these 2 years of unjust imprisonment from becoming a 20 year unjust imprisonment

Write to Jock at:

Jock Palfreeman Sofia Central Prison 21 Gen. N. Stoletov Bul. Sofia 1309 Bulgaria

Further reading and info:

http://www.freejock.net/default/

http://slackbastard.anarchobase.com/?p=14345

http://novinite.com/view news.php?id=110822

- gem

1Editor's note: Again we learn that cops can never be trusted

2Editor's note: However, we wouldn't want to suggest that this process does not occur in Australia or is unique to Bulgaria.

3Editor's Note: This article is about an Australian, however we wouldn't want to suggest that issues are only important when Australians become involved. Or that Australians should expect privileged treatment in other nation's court systems, rather we would suggest abolishing all prisons and court systems for the liberation of everyone!

Iron and Sand In Kulon Progo

by Perth-Kulon Progo Solidaritas Collective

Perth based companies Indo Mines Itd. and Kimberly Diamonds are complicit in the attempted violent eviction of an Indonesian farming community from their traditional lands.

In Kulon Progo, Yogyakarta, Indonesia,

an autonomous
farming
community of
thousands of
people is
facing a
terrible fate the need to
fight for their

lives. After perfecting techniques for farming the sand on which they live, they have rudely been informed that their fertile top soil covers a large iron deposit, which the Sultan of Yogyakarta, the Indonesian government and Perth based companies Indo Mines and Kimberly Diamonds are too eager to exploit for profit, with or without the farmers' consent.

Their struggle for freedom has been going since the community was first informed about the plans to mine their land in 2006. Since then they have a formed an independent, community and consensus run organisation, the PPLP (the Association of Shoreline Farmers) that has helped mobilise resistance with

an impressive size and intensity.

Farmers have demonstrated in their thousands, occupied government buildings in Kulon Progo and Yogyakarta city, endured a violent attack by a fascist militia and police, and secured the release of a friend from police custody.

Two of us recently visited the village to witness the farmers' struggle against eviction first hand. In between planting chilli seeds, drinking fresh coconut juice in the fields and eating recently harvested melons, we interviewed farmers about their lives and views on the campaign to protect their land. When informed that Indo Mines, on their website, claim that:

"the area within the project boundaries is considered extremely marginal for farming with only minor areas that support traditional farming. The Company believes the Project will have a positive impact on these activities"

one farmer responded that those people have never visited the farms to witness their fertility or consulted with farmers and should do so. In fact. Kulon Progo is relatively wealthy compared to other farming villages in Java because of the diverse variety and quantity of food grown on the proposed mine site. One farmer we spoke to boasted that "One hundred thousand people eat the food we grow here". Kulon Progo is also significant for the amount of young people living and farming there. Unlike other parts of Java and Australia. where most

USIR TAMBANG PASIR BESI DI IKULON PROGO

As the primary care givers of their community, the women of Kulon Progo say they know that they will be the ones to suffer first and most when they are evicted from their farms.

we spoke to wanted Perth and
Australian investors in the project to
know what is happening, to know that
they are supporting the forceful and
violent removal of people from their
traditional lands. While trying to find
out information about the mining
process and land ownership dispute.
Mr. Tukijo, one of the co-ordinators of
PPLP, was charged with an offence
similar to defamation. At the recent
court case, one thousand farmers
turned out in a show of strength and

young people leave small communities to work in the cities, farming is seen as a viable and attractive life choice for the young generation. No-one in Kulon Progo is exactly sure

solidarity for their friend.

They were ready to rescue him from the court if the judge sent him to jail. Before the demonstration, we were detained by police, as the only two white people there, only to be released after the demonstration was over. Police said this was because they feared 'the media would realise that this campaign has become international'. The significance of international solidarity was also expressed by the Kulon Progo farmers in a call for Australian activists to take the campaign to the Australian

exactly when mining is planned to start, or how far progressed the plans are, because state and corporate authorities have not been forthcoming with information about their intentions. However, there is one thing that is sure: many of the men and women in Kulon Progo Are willing to die defending their land. To them, farming is life. To work in a factory or a mine, to become wage-slaves, to leave their land and become refugees is to sacrifice their autonomy, their way of life and their freedom. The farmers -46 -

investors and companies. The Perth Kulon Progo Solidarity collective does not suggest that we should take solidarity action because of a charitable desire to 'do good' in the world. Rather we understand that the flow of capital from exploited regions into the centres of wealth like Perth does damage here too. The social cost of extreme wealth in Perth manifests in the crises of our education and health systems, the cost of housing and associated homelessness, and the ever increasing divide between rich and poor. Our struggle and that of the Kulon Progo farmers is one and the same, against capital, state and police. We learnt that the Kulon Progo farmers are not afraid to militantly defend their freedom from outside aggressors. But more than that, we learnt that they are a peaceful community of people who just want to be left alone to grow their crops and live without interference from the state or capital. The strength of their campaign comes from their intelligent political awareness, their use of consensus decision-making processes, their mistrust of state and capital, their rejection of

"If you have come here to help me, then you are wasting your time...But if you have come because your liberation is bound up with mine, then let us work together." --Lila Watson on Solidarity

representation, mediation and NGOs, their emphasis on solidarity, mutual aid, direct action and above all, their absolute commitment to land and freedom.



Photos from a confrontation between farmers and police.



More info can be found here: KPSolidaritas@riseup.net (Perth): kpsoli@gmail.com (Melbourne): http://kpsolidarity.wordpress.com/http://hidupbiasa.blogspot.com/2009/12/tale-of-sand.html and in

Bahasa Indonesian at http://kulonprogotolaktambangbesi.wordpress.com.

Stuff student enviro activists like

Safer Spaces Policies

Every activist camp, conference, organising space, road trip and now even parties will have one of these. These are basically an attempt to jargonise our desire for people to feel safe in a space.

If you're new to the scene and have never heard of Safer Spaces...well, sucks to be you because no one, not even the people who run the Safer Spaces workshops, will ever tell you what it means. We like autonomy, you see, so to give people any more of an idea would be far too prescriptive.

The truth is, we just have this vague idea of what is "shit behaviour" and everyone is encouraged to avoid it. Good luck!

Hating on Socialists, AYCC and NUS

Our out of control radical self-image of horizontalism would be threatened if we felt any kind of resonance with hierarchical organisations. Anyway, I heard that those groups are full of factions. We don't have factionalism in ASEN. We don't allow it! We have dialectical tensions.

Lapses in chosen diet

Most activists will tell you they are "vegan" or "vegetarian" or "Freegan" or that they "don't eat much meat" For environmental reasons. They all lie. They are really telling you what they'd like to be.

Only the "vegan because I don't believe in animal oppression" types aren't lying. They are usually so disgusted by meat/animal products that they'll never lapse, but these activists are extremely rare.

Pretending not to judge your friends

What can I say? Most judging comes from a combination of envy and self-judgement. Your friend gets pizza with dairy cheese. You are extremely jealous and wish you had that same lack of compassion which would allow you to eat cheesy pizza. Then you hate yourself for that hypothetical lack of compassion, which manifests in judging your friend while they enjoy the greasy, cheesy goodness. (Sigh) It's a hard life we've chosen.

But like my good I-only-don't-eat-meat-because-it's-moreconvenient-not-to Friend says, "We only judge people we love. IF we didn't love them, we'd just hate them."

The vegan honey debate

Honey is delicious. OMNOMNOMNOM.

Only going to protests because all your friends will be

there

Sure, you care about the issue at hand. You care about a lot of things, but it doesn't mean you've got the time or the energy to go to everything. So when push comes to shove, your decision to go to a protest or not comes down to Who Else Is Going.

Interroastina male privileae

It's Fairly easy to interrogate male privilege in student activist circles for the simple fact that males make up only half (or less) of the population. If a man does that "shit male behaviour" that no one explains to them until after it happens, we can generally be guaranteed that at least one feminist in the group will be brave enough to do something about it.

Being "queer"

Anti-queer behaviour is also quite easy to call out because there are SO many queers (LGBT is so 1980's) around. Queer identity is so unlimited that there are people even "coming out" as 'hetero-queers!

Beina white

Never in my life have I been surrounded by so many white people as in ASEN.

(editors note: me either!)

Dumpster divina

Student activists are able to dumpster dive in public places and not be looked down upon – probably because we're relatively well dressed and don't actually rely on dumpsters for Food. We're a mere curiosity to passers—by who tend to gush about how outrageous it is that these stores are so wasteful.

Pink&Black Blocs

It seems that most protests these days have one, especially mainstream climate change ones targeted at "everyday Rustralians". A group of the right kind of activists with the right kind of anarcho-queer tendencies will create a Pink&Black Bloc to make sure everyone there knows that to "SAVE THE CLIMATE" we need to "SMASH THE STATE".

The Pink&Black Bloc is usually about as visible as the "Socialism will solve climate change", "Copenhagen will solve climate change", "Veganism will solve climate change", and "Prayer will solve climate change" groups.

~ 224 (A 0) 224 (A 0 Punk haircut cred:

Shaved bits = +5 points

Asymmetry = +5 points

Asymmetrical shaved bits = +10 points

If you can still pull off trendy = -5 points

If you can still pull off mainstream = -6 points

If it makes you stand out to cops = +4 points

Dreadlocks (someone might mistake you for a hippy) = -8 points

Dreadlocks which are clearly not hippy = +6 points

If a friend did it for you = +4 points

If you did it yourself = +7 points

If you paid someone to do it = -8 points

If it happened at a party = +2 points

If it happened at a camp = +3 points

If it happened while squatting = +4 points

If it happened when you were in Melbourne = +7 points

If it happened when you were in some other Eastern state = +3 points

Theories of Change Workshops

A staple workshop of any skillshare camp, conference and on-campus enviro week, Theories of Change Workshops are something all the right kind of activists do several times over because it is a way of legitimising the methods of activism we use. This makes us Feel like we are Making a Difference. The workshops also make us feel superior to Socialists and AYCC types because we're more self-aware than them.

Euphemisms for depression and anxiety

As activists are generally in denial about their terrible mental health habits, these illnesses are commonly Known as "being in a bad head space", "low capacity", "Flaking out", "not Feeling heaps good", or everyone's Favourite euphemism -"burnout".

Cultural appropriation

I Know you love interrogating your white privilege, because that's something all good hearted white people do, but sometimes it's just convenient to Forget about some things...

Yous

link to cultural appropriation

Add you own ! in the Germinate blog

www.asen.org.au/publications

Upcoming events you might want to check out

What: Rally Against the Australian

Uranium Conference

Where: Esplanade Hotel, FREMANTLE

When: Wednesday, 21 July 2010

More info: www.anawa.org.au

What: ASEN Skills Convergence for

new and old friends

Where: Canberra (probably)

When: Mid Janurary

More info: info@asen.org.au

Some ASEN contacts you might State and National Contacts

W.A - wasen@asen.org.au Grace Pullen - grace@asen.org.au 0424 485 806

NT -

the sentimental bloke@gmail.com

NSW - sean@asen.org.au

Celia Vagg - celia@asen.org.au

0433 628 438

Mark Cachia - mark@asen.org.au

0409 600 860

QLD - qean@asen.org.au

Steve Skitmore - steve@asen.org.au

0401766903

VIC - ccen@asen.org.au

Tim Scott - tim@asen.org.au

0411345983

SA - ccsa@asen.org.au

Peta Page - peta@asen.org.au

0434 823 534

What: Community Blockade of the

Brisbane Coal Port!

Where: Brisbane

When: October, Dates TBC

More info: www.sixdegrees.org.au

What: Lake Cowal Convergence '10

Where: Lake Cowal, NSW
When: October Dates TBC

More info:

rainbowanarchist@gmail.com

you might find useful

Climate

Renewables on campus organising, contact the most excellent...

Sally from NSW: sstu0505@usyd.edu.au Loki from VIC:

lachlan.campbell.type@gmail.com
To talk all things dirty coal. contact these
ones...

Steve from QLD: steveskitmore@gmail.com Gem from NSW: gemromuld@gmail.com Phil from WA: philvlachou@hotmail.com

Nukes n Indigenous Solidarity

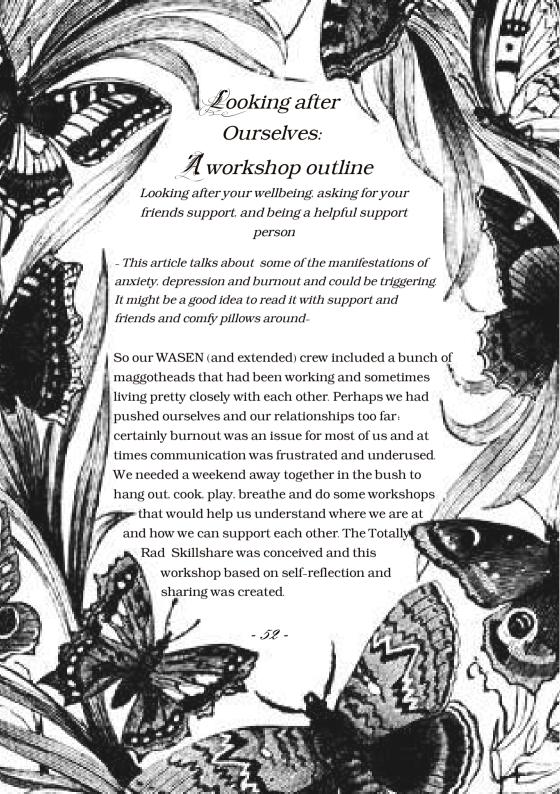
asennuclearfree@lists.riseup.net grace@asen.org.au

Food

To subscribe to the mailing list, send an email to

Co_ops_Worms_n_Compost_ASEN_WG-subscribe@yahoogroups.com

- 51 -



- This article has been structured so you can go through it on your own and ask your self the questions, and maybe let a friend know some of the answers. It has also been written so that others can take it, mess it around and use it with their mob. We thought we would leave our names in to show how we broke down the co-facilitation and kinda make it more personal. We aimed for about 65 minutes. -

DOM GOAL: Introduce people to the intention of the workshop.

I'm sure you've all heard heaps of really great advice about how to lead a more balanced life, how to work at a level that's more sustainable and prevent burn out: but there's a big difference between knowing what to do (or the general idea of what to do) and actually doing it. And the only person who can live your life is you. We all have really diverse experiences and different issues that affect the sustainability of our work and activism and our lives. Some things

will work for some people and not for others. Yet while we are all unique, there are many common threads in all our experiences so that we are able to relate to each other. No one can tell us how to be more sustainable in our activism, but we can all share knowledge and understanding: from other people, from literature, and from personal experiences. The aim of today is to do this in a safe, supportive, open, creative space such that this process may be empowering for us to realise how we can recognise what's going on inside ourselves, improve our wellbeing and avoid burnout. Ahem a lot of this workshop is based on others before it, from somewhere, probs asen or the change agency but we can't find the original so can't thank them DODGY! ASEN and The Change Agency have websites that are easy to use and have heaps of hott resources and workshop structures fyi http://www.thechangeagency.org/ and http://asen.pbworks.com/ISMzine

If facilitating: Go through the agenda.



NAE GOAL: Reflect on what makes a supportive and frustrating listener for you and others.

"Think about a time when you have talked to someone and found it a negative experience, what were the problems? Think about another time that felt positive, what felt good about it."



If facilitating: Snowball, which means to write both experiences down on separate pieces of paper, screw them up and chuck them in the middle of the circle. Each person picks up a couple from the middle and reads them out in turn, giving space for discussion.

~15 minutes~

DOM GOAL: identify for yourself how you look when you are unbalanced / burning out; let someone/s know the things you want them to know.

This bit can be done whilst lying on your back, to encourage introspection and concentration. "What do you do when you are going through a tough time? These first things I mention could be thought of as problem distancing, and can be helpful for getting perspective etc. do you withdraw and push people away, go on a holiday, cut yourself, eat lots of food, bite your nails, take drugs. These examples can be thought of as problem solving; explaining your boundaries or feelings to someone.

meditation/relaxation, exercise, reducing your work load, strategic planning (where you want to go, what you want to achieve and how you are going to do it)."

If you are doing this by yourself it's a good idea to write these things down so that you can refer back to it at a later date.

If facilitating: very slowly go through the list of things folks might do. Then, ask people to find a partner they feel comfortable with and share what they want to. You can also come back to a group circle and ask people to share one or two things with the big group they are comfortable sharing, we think this can help people feel they are not alone in having things they do when they feel stressed.

~15 minutes~

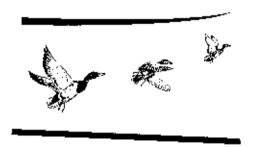
NAE GOAL: identify what you need when you are burning out or burnt out.

"Think about the things you need for a balanced life, which might include: good food, enough sleep, connection with others, laughter, play, meaningful work. How can you, with the support of friends, ensure you have these things in your life?"

If facilitating: this is a paired listening exercise with a report back to the big group.

~10 minutes~

Might be an idea to write this down on a bit of paper if doing this alone by making two columns. One column listing the things I do when burning out and things that I need to regain my balance, decorate it and put it somewhere you will see it regularly.



NAE GOAL: share knowledge of alternative cure options to draw on when feeling unbalanced.

"What is a herb or some other weird thing you know that helps with stress/balance, what is it good for, and how do you prepare it?"

~10 minutes~

DOM GOAL: De-pack; reflect on what you have learnt and give feedback to organisers on how it could be improved.

If facilitating: round robin, "what was one thing you enjoyed, one thing that bugged you, and one thing you may incorporate into your life?



A house dust mite

~10 minutes~

If you run something based on this or have questions/suggestions, please contact us at Dominique.lieb@gmail.com

From some learners who want to share

Want to write for the next Germinate but don't have any ideas?

If any of these topics get you thinking, get in touch with the Germinste crew...

- 1) "Breaking down oppression is the responsibility of both those who are oppressed and those who do the oppressing." What are implications of this statement to those wishing to smash the patriarchy? Discuss with reference to conflict, support and education. Draw on your personal experiences, particularly within ASPN.
- 2) "Safer Spaces are impossible to achieve through workshops, formal discussions or written agreements as these only create a culture of fear of 'fucking up'. The only thing that will create truly safer spaces is committeent to community building in a long term sense." Discuss, drawing on your experiences and observations of how "activists" and "radicals" try to create Safer Spaces.
- 3) We have been asking if our current actions are the equivalent of trying to stop a tank that is coming to blow up our house by throwing styrofoam at it then asking it to slow down. Do we need more effective tactics?
- 4) "ASKN will simply fail to attract people if we continue to view what we do as work. Play and fun need to be incorporated into every aspect of our work and vice versa. Activism should be and can be fun, exciting, playful and dynamic. We do not have to copy the models of work the we learn from bourgeois society, but unlearning them is difficult."

 What is your view of work and play in activism and life?
- 5) ASEN members are overwhelmingly privileged university students. We have access to resources, education and power that the majority of people in the world will never have. Is there a dichotomy between ASEN "reaching out" to less privileged people and inviting them to join our networkand acknowledging and accepting who we are, then doing a better job at building alliances with groups and networks made up of less privileged people?

Speaking out against a nuclear waste dump

Tennant Creek in the NT) for a federal radioactive waste dump site. This comes after years of uncertainty and divide and rule tactics imposed on Aboriginal communities by the racist policies of both the Rudd (now Gillard) and former Howard Earlier this year federal Resources Minister Martin Ferguson introduced legislation to target Muckaty (120km north of governments. There is strong opposition to the dump from Ngapa and other Traditional Owners, whose land, culture, and sacred sites are threatened by this toxic legacy of a technology long-since proven dangerous and inadequate.

To see the full video 'Muckaty Voices' check out: beyondnuclearinitiative.wordpress.com/video Some quotes from Muckaty Traditional Owners featured in the film

Marlene Bennett Nungarrayi: Once they put that thing there in the ground and they bury that, it stays there for hundreds, possibly thousands of years. It get into the water systems, it starts poisoning country. And that's breaking down land, law, culture, your spirit, your songs, your dreaming. It'd be wiped out. It'd be nothing.

Kirsten Brown:

We want to respect this land. Please we need to fight this as one.

Mark Lane Jangala:

Aboriginal people we got that land, that country in our hearts, in our minds and in our soul. And the knowledge of it inside us, Aboriginal people have it up here all the time.

Michael Williams Jungarrayi: My name is Michael Williams Jungarrayi. We are the Milwayi group. That's my dreaming. This is where the snake was travelling.

Milwayi group. That's my dreaming. This is where the snake was travelling, Milwayi, and we don't want that thing to be put there because it might ruin our sacred sites. Too dangerous. So we just say 'no' to that so we gonna keep it clean, you know, because my old grandfathers, they law keepers, you know. They had strong culture, which today we still use.

Dianne Stokes Nampin:

I'm not gonna stop, I'm gonna push to stop the waste dump along with my traditional elders.

The land is very strong and it's very important for my people. I've got some Elders who know the country and every time I've said that, NLC always said that no other Traditional Owners to talk about the land, only Ngapa people. But we are the traditional owners of the land trust.

Mark Lane Jangala: And the there and there's sacred sites here's no people living there round, looking after land, but spiritual people here walking sacred site. They can look at There's a story behind every t now. It's a barren country, the outstations people living all along this boundary line. stories behind it, you know. out they got to think about don't know about. Like we here that the white fellers There are some things in some white people don't you know. They look at say now, we've got our

pelieve in that

A Matter of Survival

Cultural genocide continues with the ban on bilingual education in NT schools

Aboriginal languages in the Northern

Territory are presently under threat

from the NT government's dismantling of

the bilingual education program

Australia has suffered the largest and



most rapid loss of languages ever known as

A consequence of the ongoing violence, dislocation and dispossession inflicted upon Aboriginal people and communities. It is estimated that of the 500+ languages that were spoken in Australia prior to European invasion only 145 remain today, and 110 of those are "critically endangered".[1]

This has provided strong incentive for communities to have their languages taught to children in school. Accordingly, bilingual education programs were created in Aboriginal communities in the 1970s in order to encourage language protection and revival. [2] Bilingual education programs involve the teaching of academic content in students' first language as well as in English. There are currently nine such schools in the NT, operating in remote communities where the local Aboriginal language is spoken fluently.

However, the ban on bilingual teaching implemented in 2009 attempts to force these remaining remote area bilingual schools to conduct all classes in English for the first four hours of every school day. This precludes teachers from teaching in language except for one hour in the afternoons. Given that 40% of Aboriginal students in the NT education system speak a language other than English in their community and home [11], this entails that hundreds of Indigenous Language-speaking students will be taught in a foreign language for most of the school day.

This attack on language is also an attack on culture and identity, since many creation stories, cultural laws and practices are connected to language. Having languages taught to children in school has been considered integral to maintaining language and retaining cultural identity and cultural heritage. Further, whereas bilingual education programs employ local Aboriginal staff, non-bilingual schools present the risk of becoming overly controlled by non-Aboriginal outsiders and providing forms of education that devalue students' linguistic and cultural identities.

While the government has cited improving results as its aim, bilingual education does not hamper the learning of English. In fact, these bilingual schools have shown marginally better results in English than the English-only remote schools. Thus, rather than shutting down bilingual programs and devaluing students' first languages by reducing them to one hour of teaching at the end of the day, more remote schools should be resourced to run bilingual programs.

The announcement has come as a shock to remote area bilingual schools and the communities they service. Communities such as Areyonga have expressed anger at the plan to stop their kids from learning Pitjantjatjara. The teachers and the community are adamant that their children learn to read and write in Pitjantjatjara as well as English. [6] The Lajamanu community have also fiercely resisted the bilingual ban.

The following statements were made by teachers from the bilingual school in Lajamanu at a public meeting held about the ban.^[7]

Julieanne Ross Nampinjimpa - education worker

The school is like a prison.

White teachers are asking me, "why is the community calling this a Hardiya (white person) school?" I say, "it's because you are giving more jobs to Hardiya people than Yapa (Aboriginal person), making the Yapa go down". It doesn't matter if you've got a certificate, they tell you to wait - they say they need a Hardiya to work.

They moved me out of my job and somebody else took over. They moved most of the Yapa out of their jobs. And we talk to them, "hey what about our role, what's our role in the school?" The principal couldn't even say anything. That's the truth what is happening.

Yapa we need to wake up and be strong.

Steve Patrick Jampinjimpa – teacher (translation from Warlpiri to English by Martin Johnson)

I'll make this short.

We're sitting here and we don't know what's happening. Even me, I'm not praising myself. I've been to Africa, it's a sad place and it frightened me. I've seen what it's like - straight in my mind I thought this is the future for Yapa in Australia. Living in shanty-towns like this.

The old people have got to get up and pass the knowledge down. There is something from old stories that was taught - I'm not sure how to explain it. It's a monster-like thing with many teeth, something that eats people. Something very dangerous is coming for us.

Listen to the old stories and the old people. We can win the country back. With our own culture.

This is no mucking around. The school is stealing all our kids.

It's like that man was saying before - it's assimilation policies. But in a 'nice' quiet way. Make our children all coconuts, that's what the school is doing. Yapa with a white man inside. We won't think Yapa way anymore - nothing.

The old people have got to get up and pass the knowledge down. There is something from old stories that was taught - I'm not sure how to explain it. It's a monster-like thing with many teeth, something that eats people. Something very dangerous is coming for us.

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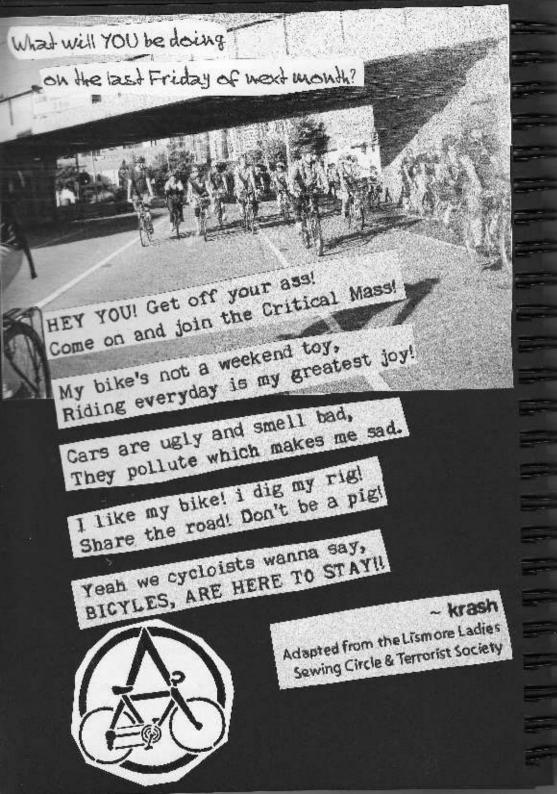
The school is like a detention camp.

We have to wake up Yapa - we have to win them back our own country,

The Hardiya have claimed this land without right. They continue to take, Captain Cook brought them there.

Before that, things were running in good order. We had our own law, own language, everything. We can win them back.

- [|] www.creativespirits.info/aboriginalculture/language
- [2] www.abc.net.au/Ycorners/special_eds/2009091Y/language/chronology.htm
- [3] www.det.nt.gov.au/about-us/policies/documents/schools/school-management/compulsory-teaching-in-english-for-the-first-four-hours-of-each-school-day
- [4] www.ngapartji.org
- [5] Jane Simpson, Jo Caffery, and Patrick McConvel, 'Gaps in Australia's Indigenous Language Policy: Dismantling bilingual education in the Northern Territory' 2009
- [6] Samanti de Silva (from the Areyonga community), 'NT classrooms limit indigenous languages to I hour a day', November 2008
- [7] Statements made at a public meeting held in Lajamanu on April 18th 2010



HERE COMES THE REVOLUTION, ONE SHAREHOOD AT A TIME

By -Theo Kitchener contact@thesharehood.org www.thesharehood.org

The Sharehood started about one year ago, in Northcote.

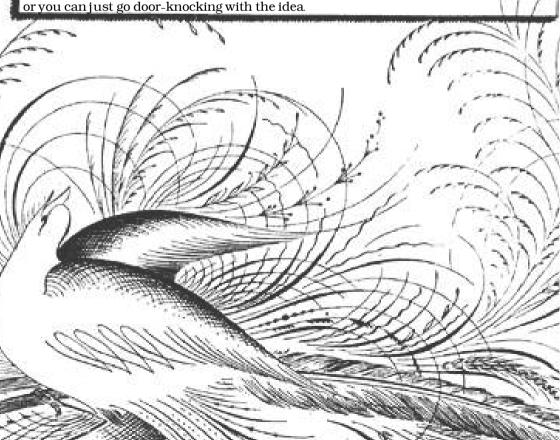
Melbourne, when I distributed a letter inviting my neighbours

to help create a local community that would enable us to share household
goods, skillshare with each other, and get to know one another. Thirteen
households responded initially and six of these came to our first meeting,
where we discussed how we'd like things to work. I went away and setup
a basic version of the website. Out of 240 initial letters, around 25-30
households are now involved to varying degrees.

We have had several different social events - picnics.

afternoons at the local pub. really really free markets, a big
community garage sale in our local guerrilla community
garden and a BBQ. There has been a greywater working bee, and
several lovely people share their kitchen waste with our house
compost bin.

Some of the sharing happening in our hood includes people borrowing vacuum cleaners, ladders, lawn mowers, tools, babysitting for each other, borrowing cars, using each others printers, giving away excess food, even a cake that made the rounds through five houses before being fully devoured. Anyone can start a Sharehood wherever they are in the world. You join yourself up at the site, www.thesharehood.org, and in the process fill in some details about the people living in your home, as well as listing the types of things that you would like to share or offer. Once you've joined you'll be able to look at the listings and profiles of others who have joined within 400m of your home. There is also an events calendar that anyone can post to, a forum where you can discuss whatever you like and a community photo gallery. When you first join, you may find that you don't have any neighbours on the site. In order to encourage your neighbours to join, you can edit and letterbox our draft letter available on the website.



HICH ASEN STATE NETWORK DO YO

RELONG TO?

The river

a) Decides who you're friends with where you party, your fashion sense, how many lovers you

have, etc.

b) What river? You mean the one all the eastern states are stepling water from?

c) Paisans the dalphins but you still eat the fish from it, swim in it, sail on it, and jump into it **anyway**

d) That brown thing you cross almost everyday to work/uni which provides endless jov in city cat rides:

e) is as gross and aesperate as Lake Burley Orffin after Training Comp. Cycle to the beach instead for het chips and picnics

At SoS you:

al Share a tent with someone and end up hooking up.

b) Will end up crying and/or velling, possibly both 🎉 at the same time

c) Can't shake the cramps in your legs from the

epic drive to the conference. d) Get trostbile because you didn't bring shoes.

e) Dutnumber everyone and feel awkward and self-conscious for being so huge.

KINGS PARK

During summer holidays you:

a) Hang around your own city - apart from a short visit to family, of course.

b) Work. As in a real job which earns you money. c) Go easi. But you don't necessarily wait for

holidays before taking of

d) Become a sloth in the neat and take any opportunity to immerse yourself in water.

e) Go to Tossie. Where else?

Your wardrobe consists of

a) Black, leopard print and an exciting selection of leogings.

b) Pastel clothes with heaps of hippy accessories.

c) An eclectic mix of big boots, plain t-shirts and ap-shap daggy/chic.

d) Colourful things, short shorts, long shorts, and :honas.

e) Floral, So much florall

You're planning a trip overseas to:

al USA West Coast

b) Anywhere but here.

c) South East Asia.

di Mexico.

e) Newcastle

HAVE

Getting to a meeting involves: a) Either a 10 minute bike ride OR on how and a

a) Either a to minute arke ride Oik an nour and half of public transport. Nothing in between. b) Driving, but absolutely no more than 20

minutes

c) Getting out of bed. The meeting is at your house and everyone else lives there too.

dl Riding over a large hill - either there ar back it'll get you, but there'll be goodles at your

destination

el Riding your bike to a dark and dingy place.

You have a lover who

a) is also seeing sameone your other lover has a crush on and who also used to date your ex.

b) ...Uh, had a lover. The break-up caused endless atomas in the state network

al Lives at least 3000kms away from you

d) is either completely separate from all things ASEN or completely intertwined with it.

e) No one knows about, or at least you think so.

Your results:

- a) CCEN Victoria
- b) Cross Campus SA
- c) WASEN
- d) QEAN
- e) SEAN (NSW)

*All or mostly any letter = You are a walking-talking stereotype. Congratulations!

Your lavourite dumpster:

a) Provides indiculously decadent sweet treats. croissants galors many posities, and on a good

day, alive bread!

i) Is any that someone dives into for you first.

Also, the Salvos!

d Is at a certain Coles that everyone goes to You really should co-ordinate your missions with

your friends.

d) Rack in Ralf never fails to please, although a special ICA is becoming the bounty of all things weird (a functioning glass door fridge) and wonderful (so much Codbury & Milka chocolate

you would not believely.
e) Isn't the one where you get chased by cops,
but the ones just outside the city. Or a particular

of trusty for fruit and veg, and others that have occasional chacolate bananzas!

Your kind of direct action involves:

a) Amazing banner pointing sessions beforehand Oh, and pink & black

b) Epic discussions about what "non-violent"

means until it's too late to do anything. c) Hating non-violent philosophy but being too

scared to do anything else.

di Cheerleaders! And hefty fines or many hours

of community service.

e) The only people who get anywhere near coal

at Climate Comp.

9 The Gender Rompe O

for voice and prime according

www.myspace.com/riotgunk

What have I got Under my clothes? I bet you'd like to know Maybe you think you already do May Le you've hoping It's part of the whow Does it stick out or in, Or have I got plastic knickers like a Barbie doll?

Jou've ween one on the street You think you've got me down You've put me in a box

You've picked out a nice pron

But the got variething to tall

I dance a gender romp lt is a umashing stemp

all your labels and your first impre Just won't fit as here

There is no need for pomp

Boots, bare feet, high heels stomp all over stereotypes, crushing them

It's fucking queer

RIOT GUNK

Alternative/ Radical Media

From Rustralia and the PaciFic.

http://wg.ar.wordpress.com/ - News Arom the Working Group Aor Aboriginal Rights

http://uriohau.blogspot.com/ - News
of revolutionary anti-colonialist and
anti-capitalist Resistance from the
Pacific, Australia and around the
world

http://perth.indymedia.org/ - Perth Independent Media Centre

http://indymedia.org.au/sydney -8ydney Independent Media Centre

http://indymedia.org.au/ - Australia Independent Media Centre

http://rollbacktheintervention.wor dpress.com/news/ - news from the Intervention Rollback Action Group on the NT intervention

http://www.engagemedia.org/ -Asia-Pacitic social and environmental justice video news

http://www.3cr.org.au/ - 3cr community radio station from Helbourne with very rad shows and ouline streaming

http://climateradio.blogspot.com/Into about the 3rd Degree social and
environmental justice Radio Show
aired in Sydney

International sites.

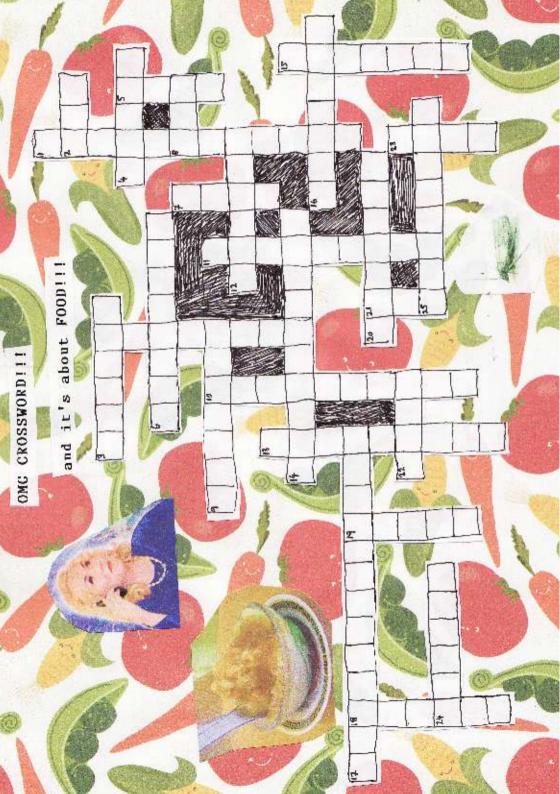
http://dissentingvoices.org/ - A portal of radical and Autonomous activism in Asia and beyond

http://intercontinentalcry.org/
- News from Indigenous struggles
around the world

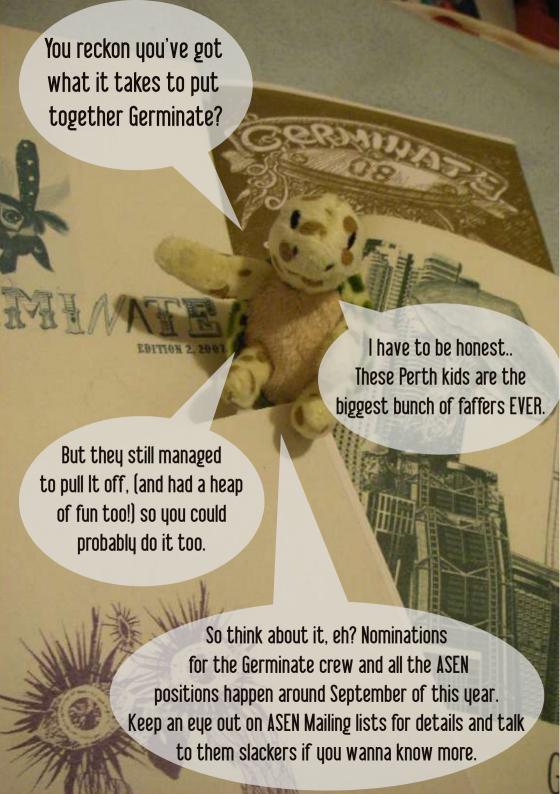
http://news.in/oshop.org/Autonomous/anarchist news service
with news from all around the
world and a variety of social and
environmental struggles

http://www.climateimc.org/-International climate news

www.indymedia.org/-International Independent Media Centre







Welcome to the New Germinate Blog!

Welcome to the brand new Germinate Blog!!!

Thats right! For the first time ever all of germinates articles will be posted online in blog format for your convenience. Got some burning comments? Wanna point out all the floors in our arguments?



We will also be posting the full versions of some articles that we had to cut down for the paper version and articles and other unseen articles that did not quite make it.

So log on for interactive, extended content and watch out for sneak previews and interedition releases!

www.asen.org.au/publications

Yo my homies,

I know that youz have liked,

This edition of germinate has blowed ya mind,

So if y'all wanna see the next edition comin,

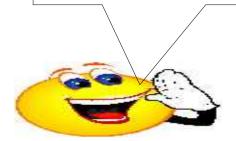
Send some submissions to da germz who will make sure it's rockin,

Cuz we golla gel lhis done,

And without y'all cooperating there will be none.

HA, so this is our second rapped call out, But seriously we need submissions for the next edition in by the 15th of October... Artwork, articles, essays, poems, etc!

Send em to: libertario_lucha@riseup.net



forbeing hella armazing friends Thank you: for the big conver-sations. (So much love to...) for making meetings from a so Every one who submitted ledited stuff The Perth Germs (Grace, Ben, Lion & Jeanette) myself [] Den Source Software. Special mention to open Office for being able to read . docx files. "Now you can blame any being able to read . docx files. "irregularities on Marchy T Celia - for making the ASEN website HOT. usen.org/publications TEveryone we've had them by conversations with TEnviro collectives who gave us money: Melbuni, Monash, UWA, WASEN, ASEN, CCEN Vic, SoS 2010, Germinate high schools conference. OTYPEWRITERS! & Own loyal readers & Beyonce! (*swoon*) & The '09 Germs for handover The Great Perth storm of 2010 ("whoops I was mount to be facilitating national council ... oh well OMG HAILSTONES") Odumpsters Onorthside (><) Oscames that Work! Whoriginal Waysof Knowing the UWA history unit Spoogle does Sos 2010 crew All the magazines & websites we got picture & backgrounds from of Djidi Djidi (the van) for getting Grace & Notti across the Mulabor NO Shames . * fatting * google docs statuses (and whose statuses we hijack) * The Jerkocracy as a whole! * mental 'health'! * group tensions * northside jealousy * Melbourne envy

