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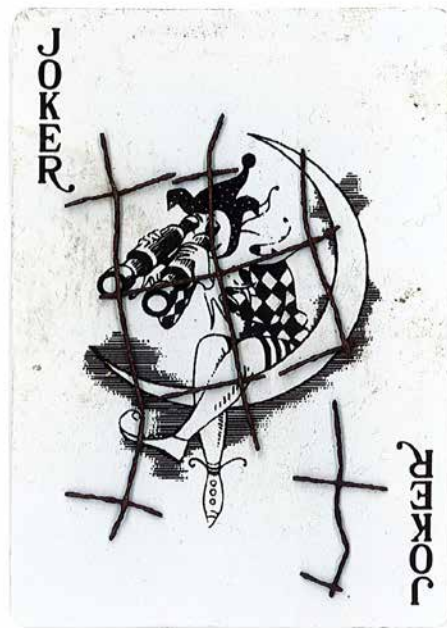



I acknowledge the palawa pakana people, the traditional custodians of country on which this book was made.
I honour their enduring resistance, and pay my respects.



JUST US JOURNAL

NOTHING SOUNDS AS GOOD AS THE TRUTH FEELS





"Go back to '62,

there was no
feminist movement,
there was a very limited
human rights movement,
extremely limited.
there was no
environmental movement,
meaning
rights of our grandchildren.

there were no
Third World solidarity movements.
there was no anti apartheid movement.
there was no anti sweat shop movement.

I mean,
all of the things that we take for granted
just weren't there. How did they get there?
Was it a gift from an angel?

no, they got there by struggle,
common struggle by people who dedicated themselves
with others, because you can't do it alone,
and made it a much more civilized country.

it was a long way to go,
and that's not the first time it happened.
and it will continue."

Noam Chomsky



I SEE IT IN YOU



Contents

☆ A Brief Guide to Action | Hughie Nicklason Page 10 - 11 ☆

☆ In Praise Of Protest | Dr. Rodney Croome Page 13 ☆

☆ From inaction to action | Dr. Robyn Gulliver Page 18 ☆

☆ Don't Eat The Lies | Kelly Nefer Page 20 ☆

☆ Three Reasons To Support Environmental Defenders | Dr. Emily Barritt Page 22 - 23 ☆

☆ Excerpts from *Decolonising Solidarity* | Dr. Clare Land Page 25 ☆

☆ Heroes Not Criminals: intel from the frontline in 2024 Page 28 - 31 ☆

☆ In conversation with Jacob Boylan Page 32 ☆

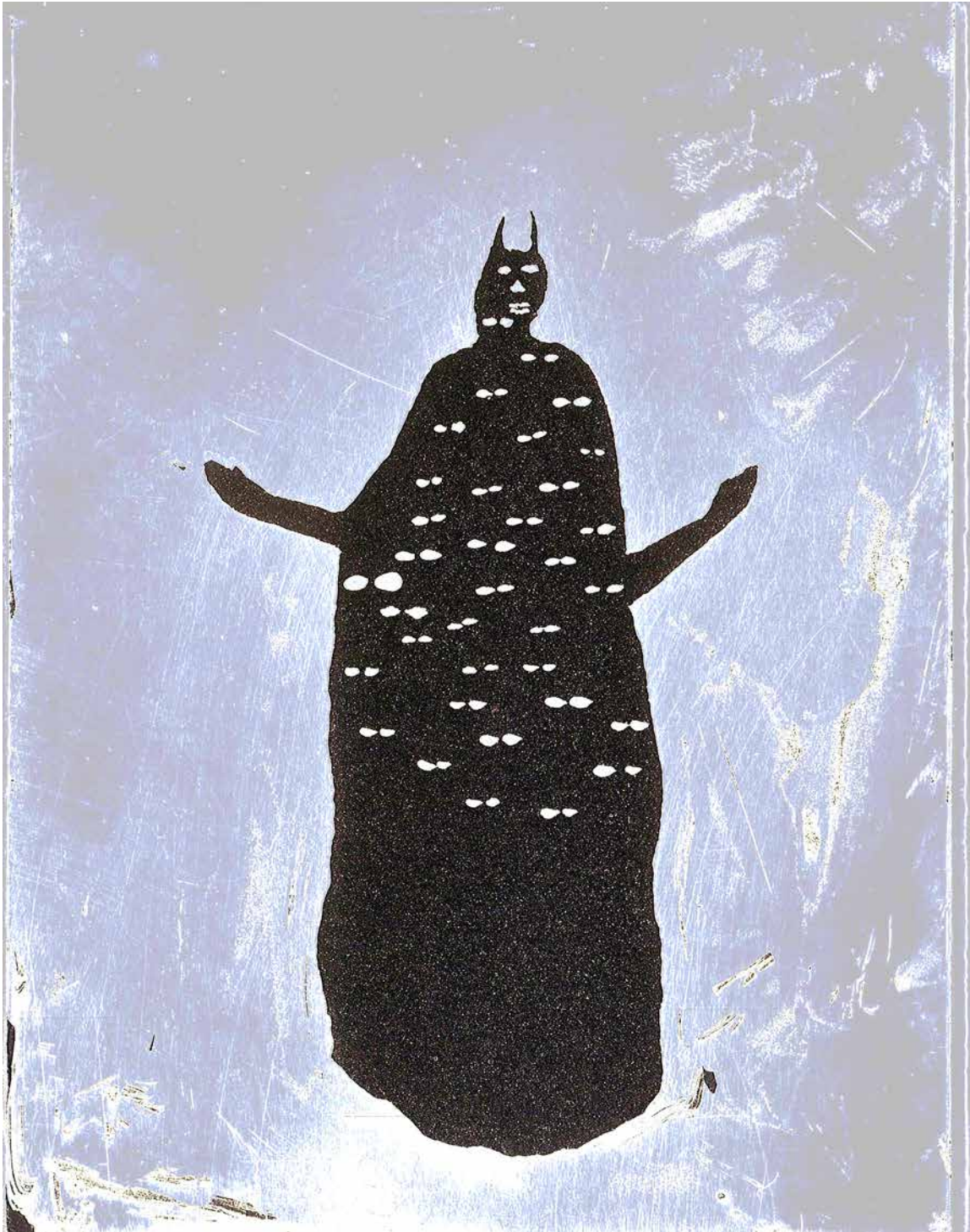
☆ Sssssselected interviews Page 34 - 43 ☆

☆ Transformation Contains Profound Grief & Loss | Claire Burgess Page 47 ☆

☆ Sharing Is Resistance | Kathy Ehmann Page 48 ☆

☆ Hold On To Your Hope Page 51 ☆





Gus Howe, *Red Witch*, intaglio print, edition of 5, 2021





The rights and freedoms we enjoy today were established through the dedication, perseverance, hopes and sacrifices of people before us. People that became aware of injustice, and chose to take action.

I've often pondered what we could achieve, if more people became involved in each movement
- if there were more hands, minds and hearts to share the load.

Maybe we would never be completely free of greed or the desire to dominate, but we could certainly tip the scales so that they have less influence. There is enough dormant power on this planet to do that... once the individuals holding it realise they can make a difference in the issues they care about, and that they're not alone.

The various content within these pages examine this choice to act - and some of the forces (internal/external) that fight against it. Whilst there is mention of specific issues and perspectives, it does not suggest something not mentioned is any less important. It is all interconnected.

So...

How can we activate and support more people to participate in collective resistance?

How can we transcend the mentalities of othering, consumption and self-absorption when they are so deeply embedded in the fabric of colonised society?

How can we create safe, connected and resilient communities?

There's no simple answer to these questions, and it's not going to be the same process for everyone. But it is a process – one of transformation – that I hope more individuals will eventually undergo.

May this give you strength to continue, or a place to start.





metamorphosis

From the Latin ‘meta’ (to change), ‘morphosis’ (form), metamorphosis, a powerful symbol of transformation, reflects one aspect of psyche’s encounter with its development: radical changes in form, function, character and state of being... Metamorphosis often takes place hidden from sight, attesting to unconscious dynamics at work... Metamorphosis symbolises the revelation of essential qualities and radical transformations of destiny. (p. 775-6)

transformation

Although related to the images of shape-shifting, metamorphosis and rebirth, transformation psychologically understood is different in that it suggests a relatively permanent and new solution, while also preserving continuity of person and process. The central question of depth psychotherapy – “how do people change?” – addresses the processes of transformation, rather than simple symptom substitution or sublimation. It is in the nature of psychic energy to transform.

Alchemical symbolism illustrates basic substances and elements, which symbolise unconscious processes, are transformed by ‘torture’ into incorruptible psychological states of mind. Likewise, the psychological conditions and mechanisms of transformational processes are often torturous: vulnerability, loss, rage, depression, anxiety and shifts in hormonal chemistry and body integrity all transform. Transformation, although it symbolises true and lasting change, is not a once in a lifetime achievement, but rather a means by which we move toward wholeness.

As the alchemists said, “The goal is the art.” (p. 778)

- *The Book Of Symbols*, 2010,
Ronnberg, A & Martin, K (eds)

action

noun

organised activity to accomplish an objective.

activism

noun

the practice of using action to achieve a result, such as political demonstration or a strike in support of or in opposition to an issue.

power

noun

the ability or capacity to act or do something effectively.

suit of cups

The Suit of Cups are an intuitive, emotional suit.

In a tarot reading, they often represent one's emotional states, and can refer to people, relationships, and how you react towards others and your environment.

The Suit of Cups is also associated with the element of water.

Water is fluid, agile and 'in flow' but it's also very powerful and formative.

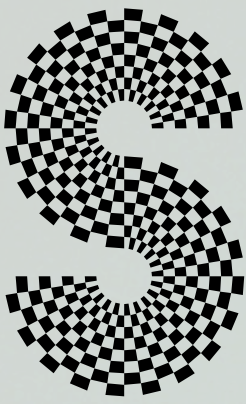
It can be soft and gentle, like waves lapping against the sandy shore, or it can be powerful and even forceful, like a raging river.

The element of water is symbolic of fluidity, feelings and emotions, intuition, relationships, healing, and cleansing.

It is receptive, adaptable, purifying and flowing.

At its best, this element is deeply connected to the realm of feeling; it is naturally empathetic and compassionate.





A BRIEF



by Hughie Nicklason

Hughie Nicklason is an organiser from nipaluna / Hobart and a founding member of Grassroots Action Network Tasmania.

We are living in a time of unprecedented crises. The climate, ecological and pollution catastrophes threaten all life on Earth. The ten warmest years on record have occurred in the past decade, extinction rates are thousands of times the pre-industrialisation rate, and our air, lands and waters are laden with waste, chemicals and plastics.

Concurrently, social and economic crises ravage global society. Inequality is at an all time high and rising, driving increases in poverty, houselessness and hunger.

The resulting rise of the reactionary far-right is manufacturing increasing attacks on marginalised groups. Meanwhile, genocides and conflicts in Palestine, Congo, Sudan, West Papua and more are broadcast to us on screens.

Does it not feel dystopian?

Looking for solutions to these issues, you will soon realise that the governments and institutions that you thought might fix them are in fact complicit.

Our global and national leaders appear to support the extractivism, exploitation, war and austerity you oppose. Staring these grim realities in the face you might soon ask -

what can I do?

The first step toward action is to educate yourself.

You will want to begin by versing yourself in the contemporary dominant ideologies that we live under: neoliberal capitalism and western imperialism.

From here, gain an understanding of white supremacy, patriarchy, classism, ableism, and capitalism and colonialism more generally.

Online search engines should provide a basic understanding for each of these.

In 'Australia', it is necessary now to think about the power structures we live under and our own identities.

This will beg the questions:

How did Australia come to exist?

What is 'Australianness'?

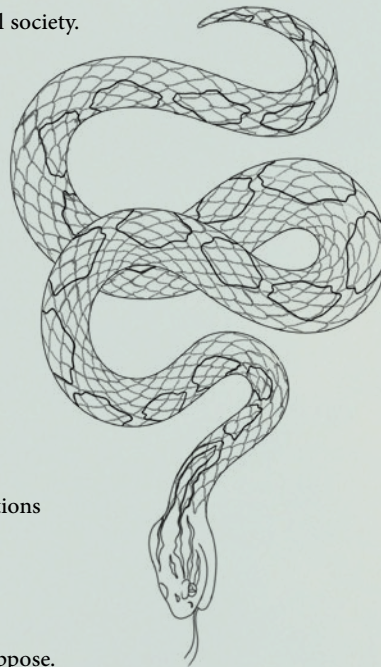
Follow these with:

What is the history of the land on which I live?

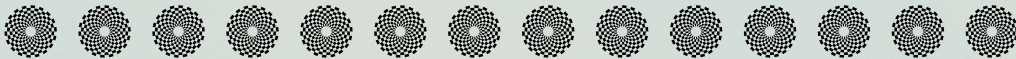
Who were my ancestors and how did they get here?

Who am I in relation to 'Australia'?

Reading First Nations authors will greatly inform your understanding - a good starting point is the 'Foley Collection', which is accessible for free online through Victoria University.



GUIDE TO ACTION



Whilst educating yourself, taking local action is the next step.

You will soon find that you cannot do this alone. Here you will face a decision: join an existing group, establish a new collective, or get together with a group of friends to take autonomous action.

Informing yourself on the concepts of liberation, intersectionality, and relationality will do wonders for your 'activist literacy' and network building. Learning the ins and outs of specific issues will empower you to be effective in setting targets and executing a plan. Accepting yourself and others as humans who make mistakes will help to foster realistic expectations and space for accountability.

Action in itself can take many forms, and can be employed for different strategic ends.

You will need to meet as a group to decide your theory of change and begin planning. Community building strategies might include growing a garden on public land, starting a food pantry, providing community aid, hosting an event or establishing a community meeting space.

More direct action could include disruption or costing a maliferous party money.

Here is a blueprint for planning an action: pick a target, make a plan, complete an inventory, assign roles and tasks, and action it. Make sure to end every meeting with action points.

It will be important with growth that you and your comrades find effective ways to communicate.

Internally, encrypted messaging apps work great, but where possible face-to-face communication is always best. Externally, communications can include social media, mainstream media, emailing, poster,ing, flyer,ing, and more subversive tactics such as culture jamming.

Do not be surprised when the corporate media does not report on your actions or misrepresents you.

Focus on establishing direct means of communication with your audience where possible.

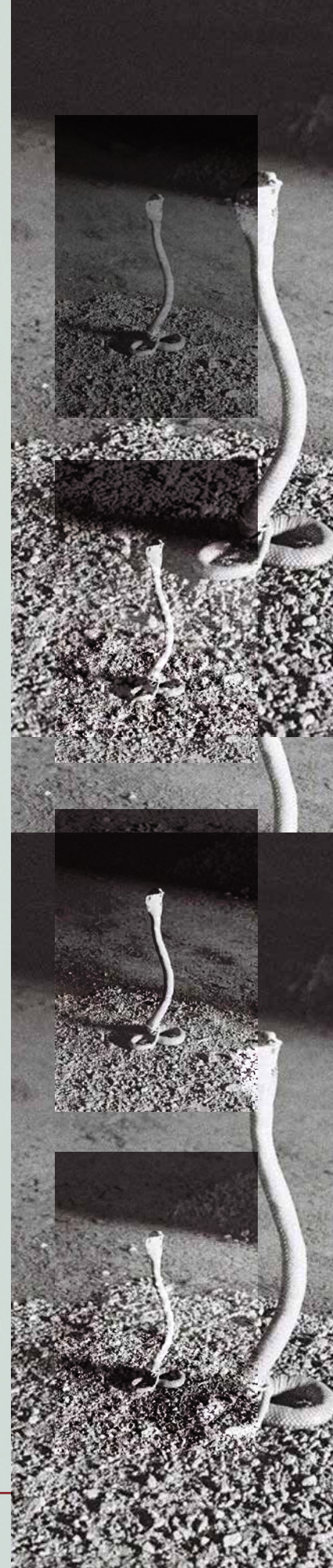
By taking local action with an understanding of global and national power structures, you will position yourself as part of a growing resistance movement.

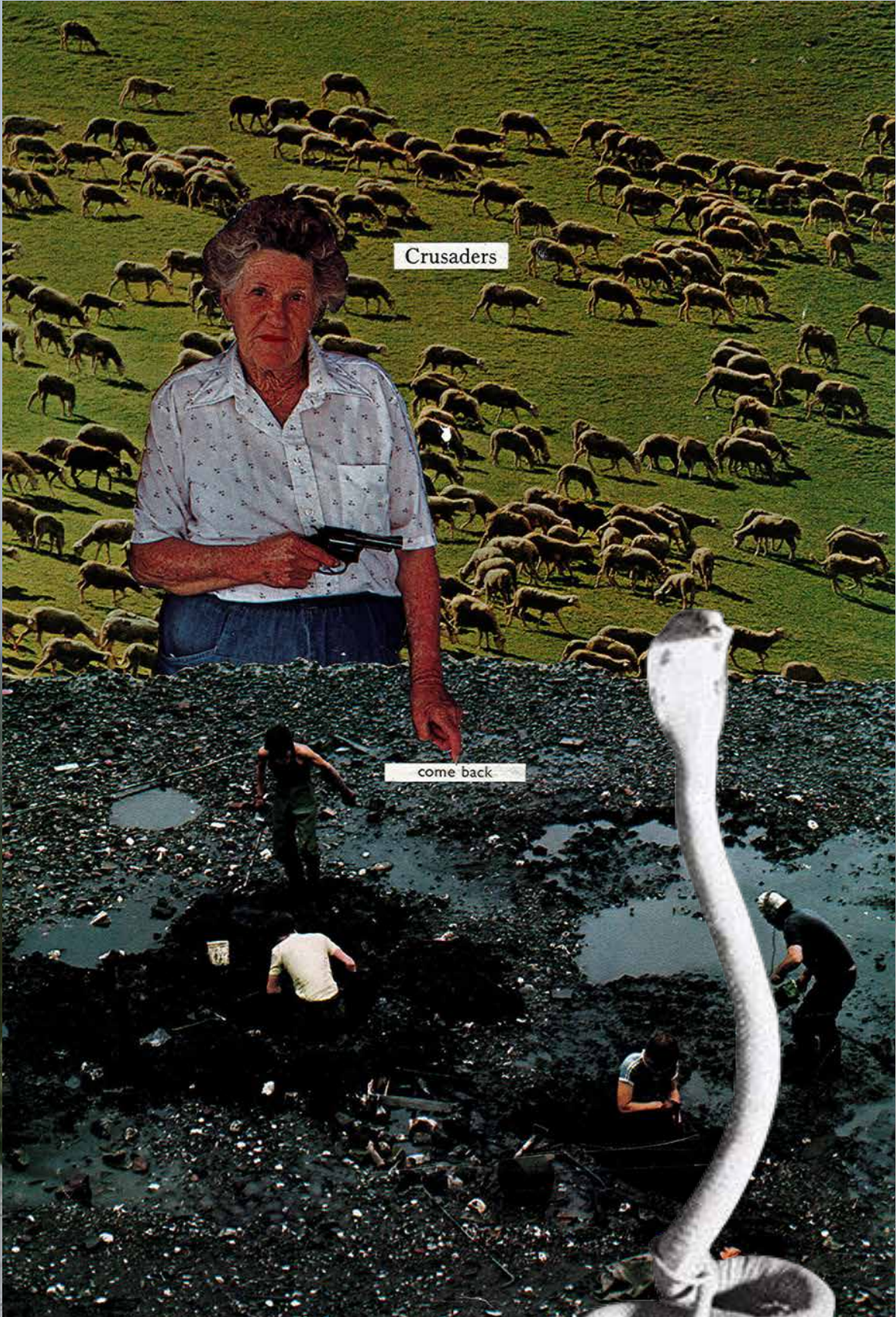
Building relationships locally and abroad will increase collective capacity, create opportunities for learning new skills and allow for the development of shared vision.

With critical mass, we can enact significant change, address the crises of our time, and create a safe and just future.

Our collective action will define us - it matters that each and every one of us play our part.

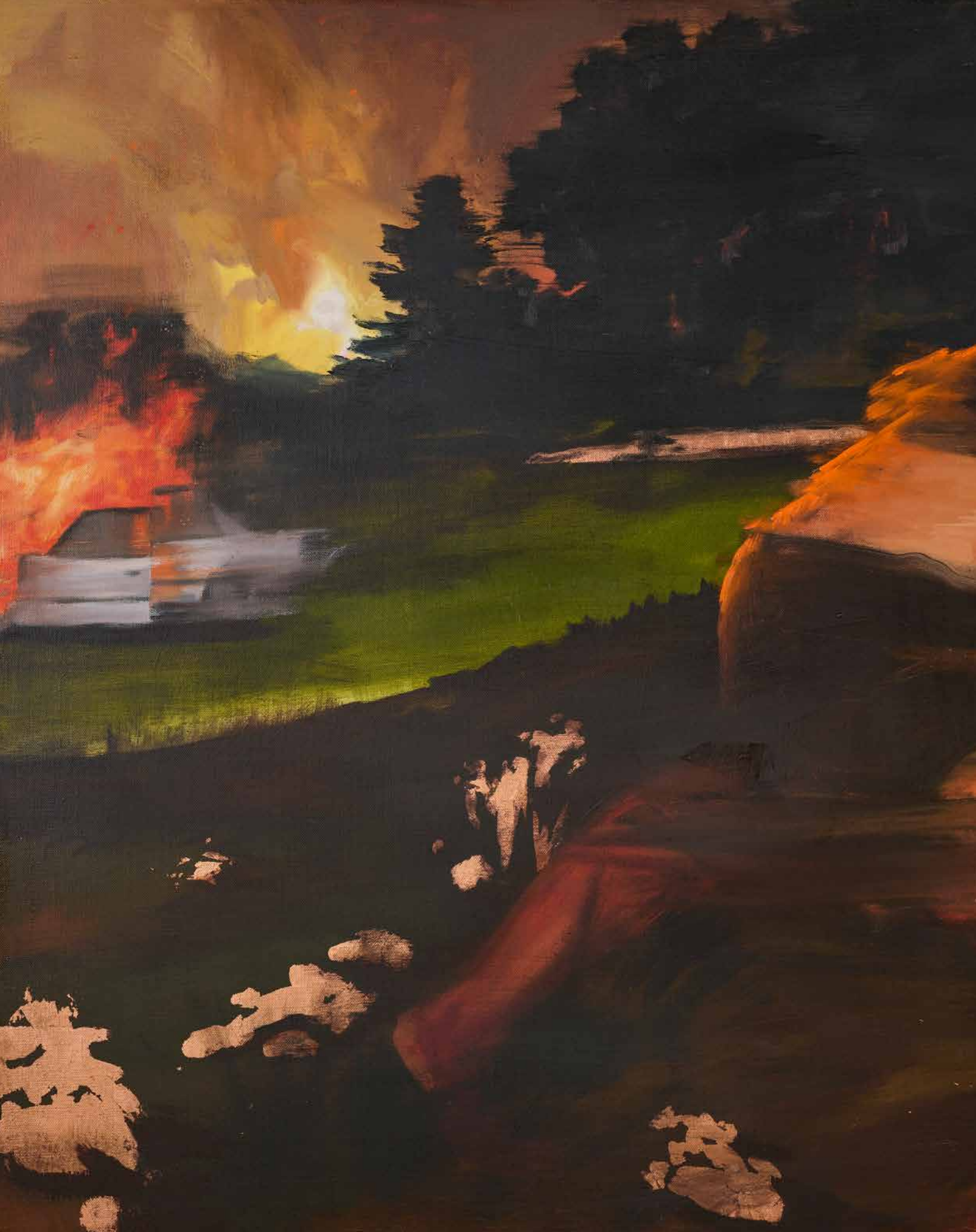
This essay was inspired by Gary Foley's 2011 article 'The Answer is a Better Knowledge of History', and my grassroots comrades - who give me hope for a future built on justice.





Crusaders

come back







Previous Page:

Marion Abraham, *We've Been Talking*, 2024, 183 x 111cm

Courtesy of the artist, Sullivan+Strumpf and Contemporary Art Tasmania

Photograph by Rémi Chauvin

I painted this image to help myself try and defy the nihilistic uncertainty and depressive inaction that would crash over me at expected and unexpected moments over the past year. 'We've Been Talking' is a depiction of pure joy and ecstatic disobedience in the face of the status quo.

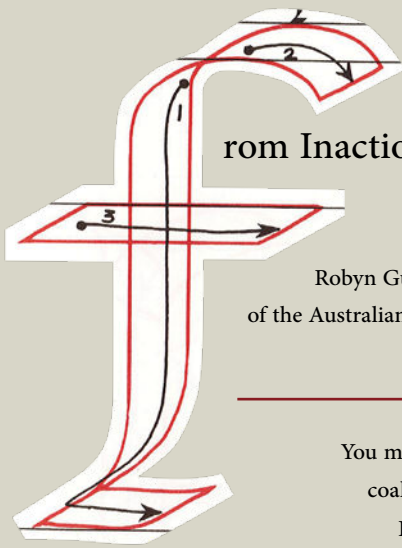
This work pictured is the first for a series called Joyride which contain scenes from my home in rural Tasmania.

I have been feeling the distance from my father's homeland in Lebanon over the past year, and I think these works are my attempt to digest anxiety, horror and grief I've felt while watching the genocide in Palestine rage on.

I hope to make work that shows external beauty and internal terrors, while all the time hinting at the imperative to keep going nonetheless.



Jack Dexon, *Desert Rain*, 35mm photograph, 2022



From Inaction to Action: Nurturing journeys in climate activism

by Dr. Robyn Gulliver

Robyn Gulliver is an academic, social scientist and activist who researches the activities and impact of the Australian environmental movement - including the precursors and consequences of environmental and pro-democracy collective action and the social psychology of effective activism.

You may have been reading about melting ice caps. A friend might have mentioned another new coal mine opening up. Or perhaps you went with friends to a festival about sustainable living.

It may have taken a moment or a span of years, but somehow you - like many before you - took a first step towards activism. While each activist has a unique trajectory from inaction to action, it mostly begins with a spark; something seen, experienced, or understood, which triggers a desire to act.

Injustices become visible, the political becomes personal, and action becomes possible.

Research in social psychology offers insights into what factors may push individuals across this threshold from inaction to action. People are more likely to engage in activism when they identify strongly with a movement, or if they feel a sense of injustice or negative emotion towards the cause. They're more likely to do something if they believe it will make a difference.

People can also become activists by simply tagging along with others. When a person sees themselves as someone who is an activist, or as the type of person who does activism, or is surrounded by people they trust who do activism, suddenly a new world of engagement and empowerment is revealed.

Our connection to others gives us the power to create new activists. Bring friends and family along on the activist journey by sharing your personal story about what motivates you. Take them to events. Help build and share social norms showing that activism is the right thing to do. Show them what activism has achieved in the past. Psychological combinations of identity, emotion, moral outrage, social norms, and efficacy can create a powerful cocktail that propels someone from passive concern to active participation. Once that threshold is crossed, new activists often find themselves in a heady environment of like-minded individuals. Blockade camps, protests and community meetings become spaces where emotions are heightened, and opinions are strengthened. Activism becomes a collective identity - something earned, shared, and respected among other activists. A sense of solidarity can act as a glue that binds people together in the face of seemingly insurmountable challenges. This shared identity and solidarity can be a source of joy and drive that will endure through the inevitable hard times.

Indeed, activists' trajectories are seldom smooth. The intensity of activism can push people away as well. Sometimes it seems like nothing works. Meanwhile, groups argue. Disputes about the most effective way to preserve a liveable climate split teams apart, while stereotypes about activists may push friends and family away. Activists can also feel isolated and alone. Others don't seem to grasp the urgency; the fear, the grief, and the pain of watching a world that seems to be collapsing despite our best efforts.

We need to care for and support every activist around us, as we need them more than ever.

Having fun and sharing good news stories can help maintain motivation and provide new avenues and ideas for action.

Mixing direct action with education and outreach can help activists feel they're making progress on multiple fronts.

Recognising even minor victories can provide the psychological boost needed to continue in the face of setbacks.

Saying thank you and recognising individual efforts whenever possible makes people feel valued and appreciated.

Acknowledging the emotional toll of activism and prioritising mental health is crucial for long-term sustainability.

Regular gatherings, support groups, and social events can reinforce the sense of solidarity and shared purpose.

Every activist has a unique story. These personal narratives - of why individuals chose to act, what keeps them going, and how they've grown - are powerful tools for inspiring others. By sharing their journeys, activists can help others see themselves in the movement and, in turn, help them walk that journey from concern to action.





do n't

eat

Like a spell cast over the fabric of society, we have been oversaturated and propagandised to a point of delusion and disconnection.

'Sorcerors say that we are inside a bubble. It is a bubble into which we are placed at the moment of our birth. At first the bubble is open, but then it begins to close until it has sealed us in. The bubble is our perception. We live inside that bubble all of our lives, and what we witness on its round walls is our own reflection.' (Castenada 1974)

It is hard work to pop our bubble - to question the foundations of our known reality, and to uncover any lies that were fed to us as truths from the people and institutions we trusted. But sadly, instead of serving facts and transparency, rampant propaganda and mass media are implemented as a means of inciting illusion, manipulating belief and biases, controlling the public mind, and serving elite social, political and corporate agendas. And the repercussions of these long-standing manipulation and control mechanisms are deeply embedded in each individual and system of today.



This ongoing influence of our conditioned perception is inescapable, but becomes especially problematic if we lack the ability or desire to accept perspectives outside of our own hardened subjective view.

As Solnit (2018) articulates, 'There are among us people who assume their authority is so great they can dictate what happened, that their assertions will override witnesses, videotapes, evidence, the historical record, that theirs is the only voice that matters, and it matters so much it can stand tall atop the conquered facts. Lies are aggressions. They are attempts to dictate, to trample down the facts and those who hold them, and they lay the groundwork for the dictatorships, the little ones in families, the big ones in nations.'

As published in his seminal work, Edward Bernays (1928) states,

'Those who manipulate this unseen mechanism of society constitute an invisible government which is the true ruling power of our country. We are governed, our minds moulded, our tastes formed, our ideas suggested, largely by men we have never heard of... It is they who pull the wires which control the public mind, who harness social forces and contrive new ways to bind and guide the world.'

Castenada, C 1974, *Tales Of Power*, Simon & Schuster, New York

Bernays, E 1928, *Propaganda*, Ig Publishing, New York

Solnit, R 2018, 'They Think They Can Bully The Truth', written essay

☆ don't eat the lies

the lies

Seasonal Fires

(V1) Your peace is a myth, its a march towards doom
A state of inertia in a slow tearing wound
It reeks of some silence, while babies they scream
Factor 6th mass extinction into 'Act peacefully'
cos its easy to preach, when the boots off your neck
But do you think you'd act different when its your wrists they slit?
Your phone & your laptop, your shoes & your car
Theres bloodstains upon them in the chain of supply

(C) Now seasonal fires dont feel seasonal no more
we're like lambs to funeral pyres, like pigeons in a storm
Take their guns & burn them, quickly I saw
Burn everything they own, plant some seeds in their place

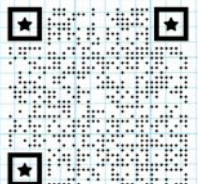
(V2) Its so peaceful out here but for the blood in the soil
The mother-child weeping as she bends to the toil
Transported by ship, to a 'land with no-name'
stolen only from blacks without care, without shame
They slaughtered so merciless, the land would be theirs
For king & for country take the sea & the air
From Ulster to Congo, putalina to Gaza
If you belong to the land then you belong to their throne

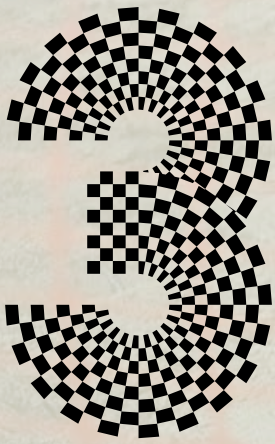
(C) ** chorus repeats **

(V3) The guns on their belts, reminders to thee
of the violence that hovers, over you, over me
There'll be batons upon you, if you step out of line
They'll carve out your eyes to ensure you stay blind
They'll carve out your eyes to ensure you stay blind

(C) ** chorus repeats **

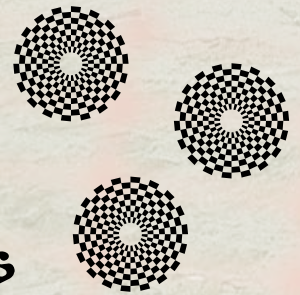
by JOZA





REASONS

TO SUPPORT ENVIRONMENTAL DEFENDERS



by Dr. Emily Barritt

Emily Barritt is Senior Lecturer in Environmental Law and Co-Director of the Transnational Law Institute. She holds fellowships at the Centre for Environment, Energy and Natural Resource Governance at the University of Cambridge and the School of Law, Sciences Po. She is the author of the first monograph on the UNECE Aarhus Convention and sits on the editorial board of the Journal of Environmental Law as an Analysis Editor and is a trustee of the Environmental Law Foundation. Her research covers environmental justice, democracy, stewardship, climate litigation and Rights of Nature.

Originally published in TheConversation.com on April 19 2024

Life for environmental defenders is difficult.

Politicians vilify them, courts constrict them, journalists mock them and public hostility towards them is palpable. So much so that after his visit to the UK in January, Michel Forst, the UN representative for environmental defenders, stated that he found their treatment “extremely worrying”.

To understand his point, you need only consider the example of Trudi Warner who yesterday faced contempt of court proceedings in the High Court. She was charged for holding a sign saying “Jurors, you have an absolute right to acquit a defendant according to your conscience” outside the Inner London Crown Court during the trial of Insulate Britain activists in April 2023. Her fate will be decided by the court on Monday.

Other countries have found themselves subject to Forst’s disapproval too. The Netherlands, France, Sweden and other EU member states, as well as the EU itself, have all been reprimanded for their poor treatment of those trying to protect nature.



That’s despite all of them having signed the Aarhus Convention. This ambitious international environmental agreement, which I have spent more than ten years studying and writing a book about, was designed to empower and protect environmental defenders.

Of course, the protestors’ actions are intentionally borderline. Splashing beloved art works with soup, occupying trees and blocking traffic – these stunts have all made headline news.

But environmental defenders insist that these desperate and disruptive actions are nothing compared to the risks that political inaction pose to human health and that of our planet.

Here are three reasons not to be mad at the protestors...

1. Democracies depend on citizen engagement

Healthy democracies welcome and depend on active and engaged citizens to thrive. This includes peaceful protest and civil disobedience. Limitations on these activities include legislation, strategic litigation against public participation, Slapps, mischaracterising protest as “mob rule” or “threats to democracy” and restricting the ability of climate activists to robustly defend themselves in court.

These examples are all worrying signals for the state of our democracy, and our planet. Forst wrote in a recent position paper that “the repression that environmental activists who use peaceful civil disobedience are currently facing in Europe is a major threat to democracy and human rights”. This comes after his tour of European countries, all signatories to the Aarhus Convention. In addition to protecting environmental defenders, this Convention provides the source of his authority, granted by those same countries in 2021.

In his recent paper, he identifies the ways in which these countries foster an inhospitable, and anti-democratic, political environment for those seeking to protect our shared planet. For example, through hostile political discourse or the arrest and imprisonment of peaceful protesters.

The repression and criminalisation of environmental protesters and those undertaking acts of civil disobedience spells trouble for our democracies as well as our planet.

2. Environmental problems need diverse solutions

Environmental harm can operate in ways that are not always well understood by those in power. Planetary problems therefore need a diverse range of solutions and everyone affected needs to be represented and have their interests heard.

Of course, protest is not the only way that those voices can be heard and some governments in France and Ireland, for example, are making space for citizens assemblies. The Aarhus Convention also promotes active public participation in relation to environmental decision-making. But these processes can be slow, circumscribed and intimidating to those not accustomed to administrative and political environments.

Protest allows for the unfiltered expression of diverse views, particularly from those who are not traditionally given a voice in political discourse – that includes children, refugees, non-nationals, nature and future generations. Youth movements like Fridays for Future help boost the voices of children, angry that the adults seem to have forgotten that they will inherit this damaged planet.

Environmental defenders such as XR or Greta Thunberg claim that they are acting on behalf of nature or future generations, rather than in their own interests. Protest and civil disobedience create the space for these voices to be amplified and heard.

3. Suppressing protest won't solve the planetary crisis

Punishing protesters won't solve the problems that they are highlighting. Lethal air, filthy rivers, collapsing food chains, the climate crisis – these problems will all continue unabated, and soon become much more inconvenient than having to get off the bus to walk the last mile to work.

A much better way to deal with the irritation of environmental protests would be to address the greater disruption of the overlapping environmental crises that politicians seem so unwilling to face.

Forst, in his report, puts it like this: “states must address the root causes of mobilisation” not the mobilisation itself. Indeed, tackling protesters and not oil producers is the democratic equivalent of rearranging deckchairs on the Titanic.

So, the next time your route to work is barricaded, your office building is slathered in paint, or you listen, with schadenfreude, to a journalist demolishing an environmental defender live on air (or not), consider redirecting your ire to those whose inaction should really make you mad.







A moral and political framework for non-Indigenous people's solidarity

excerpts from Chapter Six (p 202-5) - *Decolonising Solidarity: with a foreword by Gary Foley*, 2015, Clare Land

It is important for non-Indigenous people to develop their understanding of Indigenous struggles before they rush in, on an impulse, to fulfil their desires to 'help' Indigenous people. Indigenous people, scholars and activists are clearly working to shift would-be allies' understandings of what the 'problem' is and of the broader context of social change.

This underscores the importance of non-Indigenous people developing a moral and political framework through which to be supportive of Indigenous people. Strategically, reconstruction of interests is seen to create a healthier, less paternalistic basis on which to build solidarity.

It is also seen to lead to a greater determination by non-Indigenous people to fight for social justice.

Indigenous people have challenged non-Indigenous people about how we/they conceptualise our/their support for Indigenous people in particular by invoking notions of what is in non-Indigenous peoples' interests.

Why have Indigenous people done this and what is its political and strategic importance?

Asking non-Indigenous people about their motivations to get involved in Indigenous struggles was put on my agenda by Tony Birch, a member of my critical reference group, very early on in the research that led to this book. After I showed him my proposed interview questions, he suggested I include others about non-Indigenous people's motivations for wanting to get involved in Indigenous struggles. This input from Tony Birch was something I ran with.

As I have come to appreciate it more fully and to see it as related to questions of interests, it has become part of what I now understand as a key issue in the project of decolonising solidarity.

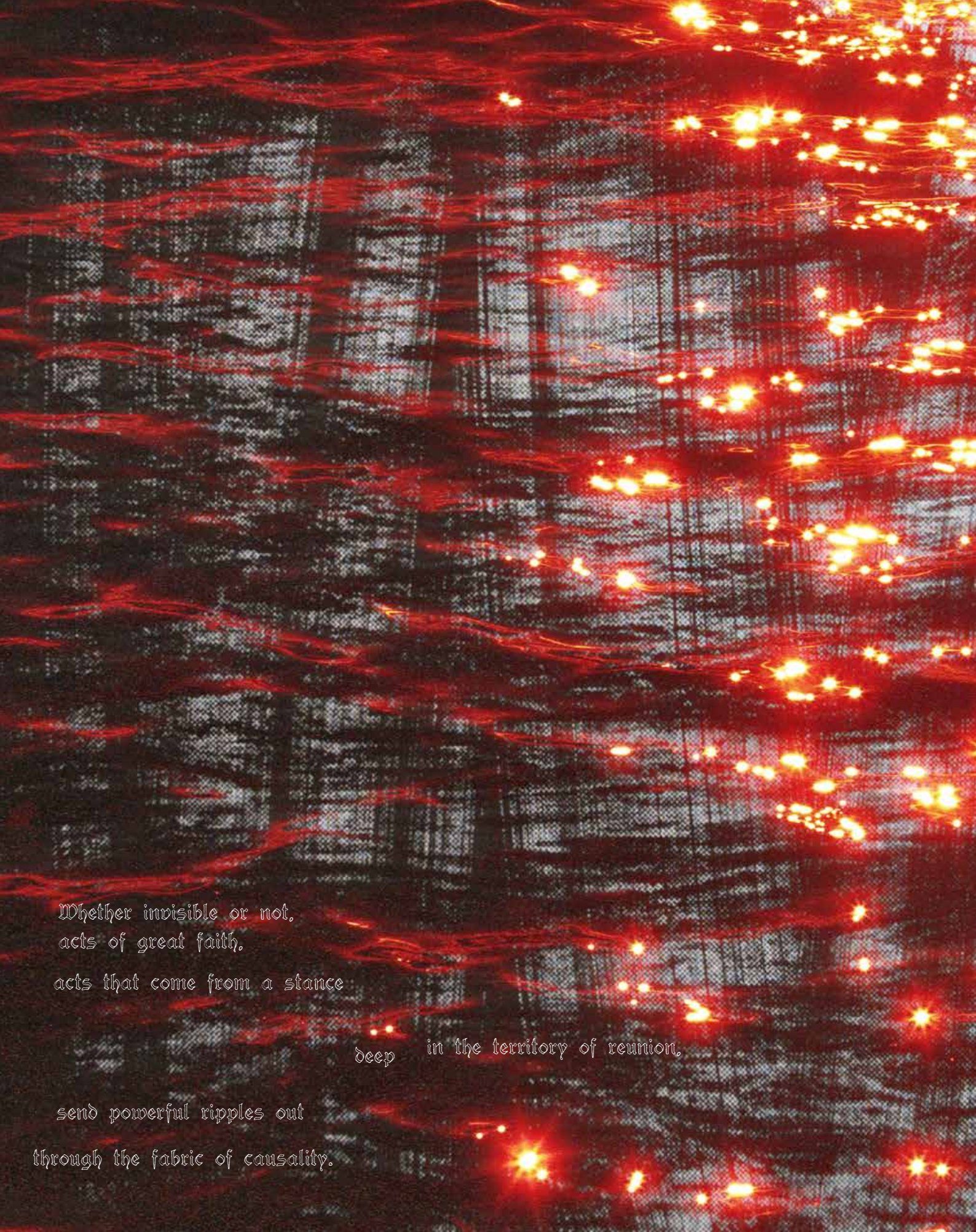
There is a broad consensus that 'helping' is not a good basis for ally work. The idea of helping is connected to the widespread Australian settler practice of feeling distressed and worrying about Aboriginal people (Cowlshaw, 2003; Maddison, 2009).

Worrying itself is seen as 'enmeshed in an individual's sense of social and cultural identity, self and power' (Green et al., 2007: 407)

This is a dominant culture discourse that needs to be recognised as such and interrogated...

It is important for non-Indigenous people to be clear about their reasons for wanting to be an ally (Kendall, 2006). For Kendall, an ally is a 'change agent', not a 'helper'... Non-Indigenous people who display an understanding of a broad agenda for social change, not just a focus on Indigenous people, are regarded as having a sound basis for supporting Indigenous struggles.

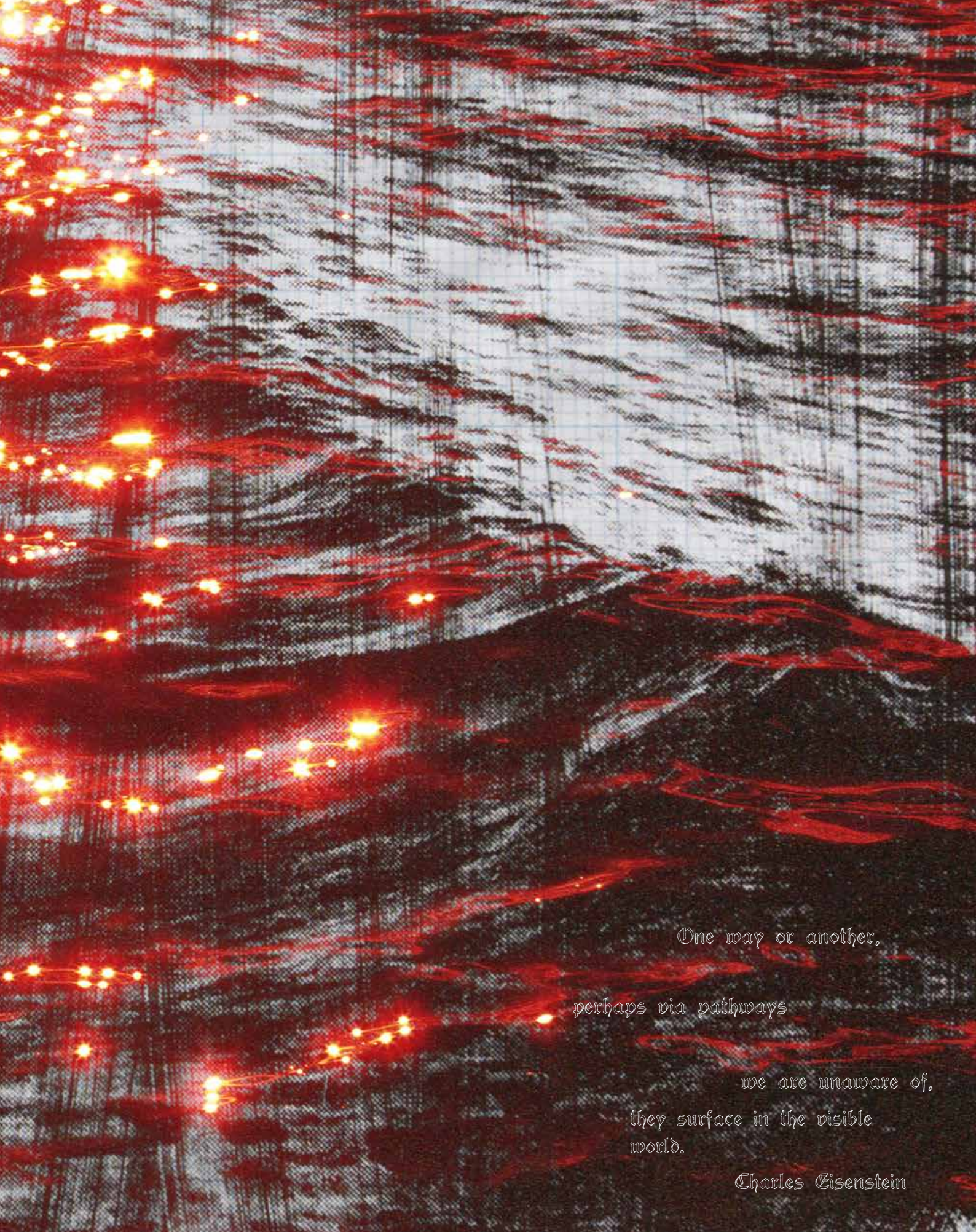




Whether invisible or not,
acts of great faith,
acts that come from a stance

deep in the territory of reunion,

send powerful ripples out
through the fabric of causality.



One way or another,

perhaps via pathways

we are unaware of,

they surface in the visible
world.

Charles Eisenstein

HEROES, NOT



by a cool cat

What is it like to choose to take 'direct action' in so-called Australia today?

For me the desire for direct action is born from a realisation that the multitude of crises bearing down on us are not individual problems that can simply be 'fixed.' They can't be solved through reform or changing policies; but are interconnected, direct and inevitable consequences of the current political and economic systems under which we live. That our participation in 'democracy' as a means to determine our collective futures is now reduced to the pathetic right to choose between which elites will rule over us every few years. It is the realisation that if we seek structural change, we need to set our agenda outside the discourse of those who hold power, outside the framework of what their institutions can do.

What this process actually looks varies a whole lot depending on the context it sits in.

I want to describe some of my recent experiences challenging the political and economic systems of 'Australia' with the hope to offer a small insight into spaces that are often obscured and somewhat misunderstood, and the ways the state is responding to protect its interests and maintain the status quo. Rather than recounting specific events, I want to sit in the tension that exists in being present to the reality of living in a settler-colonial society, in both the grief of reckoning with its inherently violent nature, and the joy that erupts through the capacity to say no, to refuse and attack the debilitating forms of life offered to us under it. To describe the feeling of realising our ability to physically disrupt the destruction, and resist the systems attempting to render everything on this continent profitable and controllable; and as we do this, holding the common notions of our desired futures and beginning to inhabit the sort of worlds we hope to emerge after this one, catching glimpses of them as we pry open the cracks we already see forming.

It is important to say that my experience of attempting to challenge the Australian colonial project is a tiny fragment existing in the wider context of the staunch resistance of first nations peoples that has been ongoing since the colonisation of this continent began, and does not represent this history nor the present struggles of these peoples against the colony today. Engaging in direct action is never an end in itself, it is a part of a dynamic process. For me this process of engaging with change in a more intentional way often begins through allowing myself to be more present to the world around me, more connected to the immediate reality I exist in and the people that I share that reality with. In a world that demands constant distraction, deferral and numbness from us, being truly present has the potential to transform our apathy into a desire to act, to turn away from the dull and monotonous forms of life offered up by modernity and begin imagining the possibilities of what our futures can hold.

I recently spent three weeks with a group of people that came together from across the continent to organise and carry-out a campaign of disruption targeting one of the major economic arteries of Australia, the Newcastle coal port. This port that sits on the land of the Awabakal and Worimi people is the largest coal port on the planet. It is fed by a rail network connecting it to the mines spread throughout Wonnarua country, the Hunter Valley region, and is shockingly immense in its scale. Witnessing it feels like you're seeing the underbelly of our nation, with its true intentions and primary function laid bare. Its extractive intent manifesting in the form of a constant stream of hulking 10,000tonne coal trains that stretch for over a kilometre long hurtling along the tracks; their rumbling a haunting mantra of economic growth at all costs.

Throughout the campaign we utilised a variety of blockading tactics to exploit the vulnerabilities of key bottlenecks within the rail network and inside the port itself to cause sustained disruption to the operation. Discovering how acting collectively we were capable of having an impact far greater than what would be imaginable if we tried to act alone. There is joy that arises through taking action in this way. In experiencing an increased capacity to affect and be affected by the world, you begin to feel more alive with the people who surround you. It emerges in those moments of standing on silent train tracks when the entire operation, thousands of tonnes of machinery and millions of dollars in stolen wealth, has been successfully brought to a complete standstill by a single piece of rope with someone's fragile body hanging off the end of it. It is born from living, planning and taking these actions grounded in held notions of consent, care and radical trust; notions that in themselves disrupt the domination, coercion and segregation we have become so accustomed to under the status quo.

CRIMINALS

Alongside this joy, the looming threat of repression also hangs over us, knowing that those who hold power will use it against anything or anyone challenging that power. Targeted surveillance, paramilitary policing, malicious legislation and the weaponization of the so-called justice system are just a few of the ways the Australian system is responding to the disruption we caused. This eventuated in me watching my friends, young people with no criminal history, get months long prison sentences. Deemed criminals for their efforts to try and protect the habitability of this planet, the result of which is tied to all our futures. Then finding myself sitting in courtrooms for my own sentencing. I did not find anything close to impartial or objective 'justice.' I instead was confronted by the ranting of an old man steeped in prejudice, a little dictator drunk on his own power with nobody able to challenge his divine authority to cage anyone he deemed unworthy of freedom. Whilst the criminalisation of non-violent protest and political expression is scary, experiencing the inherently violent nature of state apparatus like the legal and punitive justice systems firsthand is more bone-chilling. Not because its violence is exceptional, but because it is so normalised, so constantly inflicted on not only people who challenge these systems, but those whose existence merely gets in the way of its operations. It is equally confronting seeing how the public cry out against its injustice only when the violence is directed at a 'peaceful protester,' or someone deemed a 'good person' who doesn't deserve to lose their freedom. Rarely acknowledging the inevitability of violence and injustice in our institutions that have been built off the back of genocide and actively uphold the ongoing colonisation of this continent.

This threat of violence is used by the powerful to instil fear, to immobilise people from acting on their politics and values, to stop them from seeking change beyond the 'approved avenues,' and to make us doubt that an entirely different future to the one that has been set out for us, is possible. Whilst these threats are real, when we are able to overcome our fear of their power and of our own powerlessness, I believe it can backfire - as repression increases, so does our capacity to evade it.

As surveillance becomes evermore pervasive, we learn to cover our identities and the tracking of our movements. As the police abuse their powers, we realise who it is they really serve.

As we get sent to prison, our resolve against its injustices hardens.

As government institutions become more hostile, we become less dependent on them.

As the cost of existing bites harder, we discover how we can live with less.

As this world becomes more precarious, we find stability in the communities we form, and when inevitable crises strike, we are all the more ready with the increased response-ability of our collective capacities, and the colony flails as its rigid institutions of power and wealth begin to crumble under the beautiful and chaotic future that awaits us.

The question that still sits with me is this:

what ways am I able to most effectively leverage my privilege against the current systems of power that gave it to me?...

what will the consequences be if I do?... what will be left if I don't?

We have an entire world to fight for, and our entire lives to fight for it.

...this brief shoal of history is so fleeting

i steel myself for everything

i let you all in

- Sparrow -



For people questioning #ACAB and saying, "but not all of them are bastards" - ACAB is a global language, a nod of solidarity, a united view that wherever there are cops, there are also cops being bastards and abusing their power.

It is a suggestion that there is no 'good' police force anywhere in the world, a suggestion that policing itself is the problem.

ACAB supports the view that if you as a person wish to train and become a police officer, even with good intentions, you are directly supporting and participating in a racist, corrupt system that focuses on oppression and dominance rather than reform, support and safety.

Police cause harm to all communities by oppressing the most vulnerable and aiding in systemic racism and oppression. Australia's dark history of police corruption, slavery, kidnapping and killing of indigenous people started in the late 1790's, leaving racial and repressive stamps that are still well within the force today.



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@matthuedraeger

#ACAB as a global sentiment is being popularised as police are oppressing the citizens who are opposing live streamed genocides throughout the world. Constructive terms such as #DEFUNDTHEPOLICE and #ABOLISHTHEPOLICE are terms being used right now as people are waking up to the imperial forces they are ruled by. Defunding the police is a reform that especially needs to happen here in so-called Australia. Although the public isn't yet rioting for reform, this doesn't mean police officers aren't still implementing their force and brutality in the streets and behind closed doors, leading to more and more Aboriginal deaths in custody.

Defunding the police allows resources and funding to be allocated to social services that strengthen communities and increase public safety instead of inducing fear and anxiety. Funding and sovereignty can be given back to First Nations people, ensuring united respect and understanding of the land. By prioritising education, mental health, social housing, decriminalisation and the like, new community programs can be put into action. This reallocation of resources and reduced responsibility of the police force, paves the way for social/health workers to remodel community based models of safety, support and prevention. Once defunding happens and a healthy platform for community care is established, then measures can be put in place to abolish the police as we know it, setting up a decolonial framework to support and nurture rather than oppress and intimidate.


This framework starts at an individual level.

The more people get together to step outside of the societal box the government wants us in, the safer it is as a collective. If only 1 or 2 people are stepping out, the easier it is for police to target and arrest. In this way, we must come together tactically to confuse the enemy, taking small steps outside the box as one united movement, to create formative change for future generations.

It won't be easy, but Palestine has created a mask-off moment for the globe, a revolutionary platform for people to act upon.

Palestine is the portal and may its humility continue to free itself and those who not only stand with it, but act with it.

by @komfy -----



In Conversation with Jacob Boylan

How do you feel you fit within the big picture of activism?

I feel I'm in a pretty unique situation, where I'm a white male that's blokey enough that I can slide into blokey conversations, and people see me as one of them. I love fishing and watching the footy and stuff, but I'm very interested in sociopolitics and our country's history and social justice, so I kind of use that position to sneak conversations about those issues into the worlds where people might not usually care much or talk much about them.

So I'm not unique in the way that I'm white male, but unique in the way that people are less inclined to close up and feel like they're being told what to do.

I feel very lucky to have been interested in learning about certain things, or to have met people and learnt the things I've been able to learn. And I feel a sense of responsibility to pass that interest and knowledge on.

What are some of the key themes in your art practice?

Like all practice does, it's developed and shifted and changed a bit. I feel like I've been exploring the idea and balance of cultural identity, in between what the myths of Australian identity are, and what the reality of it is – the funny things that come in with that, the bad things that come with that, and the hypocritical things that come in with those kinds of themes. I collect a lot of old Australiana themed books and use them pretty much exclusively for imagery, and going through you really can see how these myths are still perpetuated – who we think we are, and what we are telling the world and ourselves.

How has this exploration of 'Australian' shaped your own sense of identity and place?

In the last few years I've been thinking more about having Irish history, and how anyone who came to the colony forcibly, always had that sense of protest in them. And I think that's carried through, and become a part of our inherited identity, or personality. In terms of being against power, I feel like that's very present all the time - there is a mistrust of power. At the same time, not everyone has the ability to really keep track of who was two generations before them, so I feel like it can be difficult to fully understand where we come from, and where we belong.



PM ANNOUNCES CON



selected interviewssss

Todd Dudley leads the grassroots group, North East Bioregional Network (NEBN) in north east Tasmania, as well as being on the committee for the Restore Lake Pedder campaign and much more. He has been involved in bush regeneration and ecological restoration for 35 years.

JJ Hi Todd! So, what were some key moments that sparked this journey for you?

TD I would say my first key moment was at about 17yrs old, when I became friends with someone at school who was very knowledgeable about native plants and animals. I realised I wanted to know more about the Australian wildlife as well as the native flora. Then further along my path, just across the road from where I lived there was a large piece of private land with a huge illegal dam, and quite a lot of land-clearing happened. I was working in on-ground conservation at the time, so I went to the council and thought that they'd take action against it, but they didn't do anything. At that point I realised that I was doing all of this revegetation work but I was probably going backwards because there was all of this other land clearing going on which the government wasn't really dealing with. So I took out a civil enforcement action against the people that did the clearing, through the planning tribunal, and then after that I started to become a lot more knowledgeable about the environmental law and litigation stuff. And now I've ended up being involved in about 40 planning appeals since then.

I guess once you realise that you can make a difference through using environmental laws, it's hard to ignore it.

JJ Do you think your personal connection to the land around you has increased because you have been in the one place for some time?

TD Yeah definitely! Most conservation relies on stability not mobility, because you need quite a lot of time to actually develop a deep understanding of the unique and subtle needs of the environment where you are.

JJ You've spoken about success stories in protecting the environment, but you also mentioned having your share of losses. Can you speak about what gives you hope to keep going despite setbacks?

TD Being a conservationist means you have to be prepared to bear witness to quite a lot of destruction, quite often unnecessary destruction, which in turn becomes one of the main motivators for conservationists...

To be an engaged and effective citizen and conservationist, you have to be prepared to confront conflict. That's what democracy is about really, if you don't engage in that process then things will get worse. So it's not easy, and it never will be, but walking away from it not going to make it go away or get better, it will only get worse. It's important for society to learn to deal with conflict in a productive way.

JJ Can you share your personal reflections on this on-going battle?

TD The NEBN's East Coast conservation vision is not just on protecting and restoring nature, but also cultivating a conservation culture in the community. Which is a really important point, because we need to work towards getting much broader support for conservation in the community, to hopefully reduce the conflict gradually over time.

In recent years, I've come to realise that even though I'm still doing a lot of advocacy work, in the end one of the most important things is getting people out into the environment and doing something positive there and learning about it, because if people aren't knowledgeable and don't see what's around them it's pretty difficult to become more supportive of conservation.

The other point is, it's really important that there's a lot more documentation of environmental history in Tasmania, because there is a lot of life and beauty that's only here today because of people all around the state at various times taking action and responsibility for the protection of the environment. A lot of that isn't really understood or appreciated and so people go and visit a national park, or go to the beach somewhere, and they just think, 'oh, this is a nice spot', and enjoy it, and they don't realise that it could of easily been lost if not for people being active. Instead, conservationists often get demonized for being 'anti' everything and all the rest of it, but most of what makes Tasmania a great place to live and visit is the natural environment, and what's left of it is mostly due to the efforts of conservationists, not Governments. Governments have mainly only supported it when they've been pressured to. And so, acknowledging and understanding that important role that people have played is really needed. There are well known places like the Franklin River, but there are thousands of other battles being fought across Tasmania every day, and each battle has a combined impact that will either push the whole toward better or worse environmental outcomes.

FIND THE FIGHTER

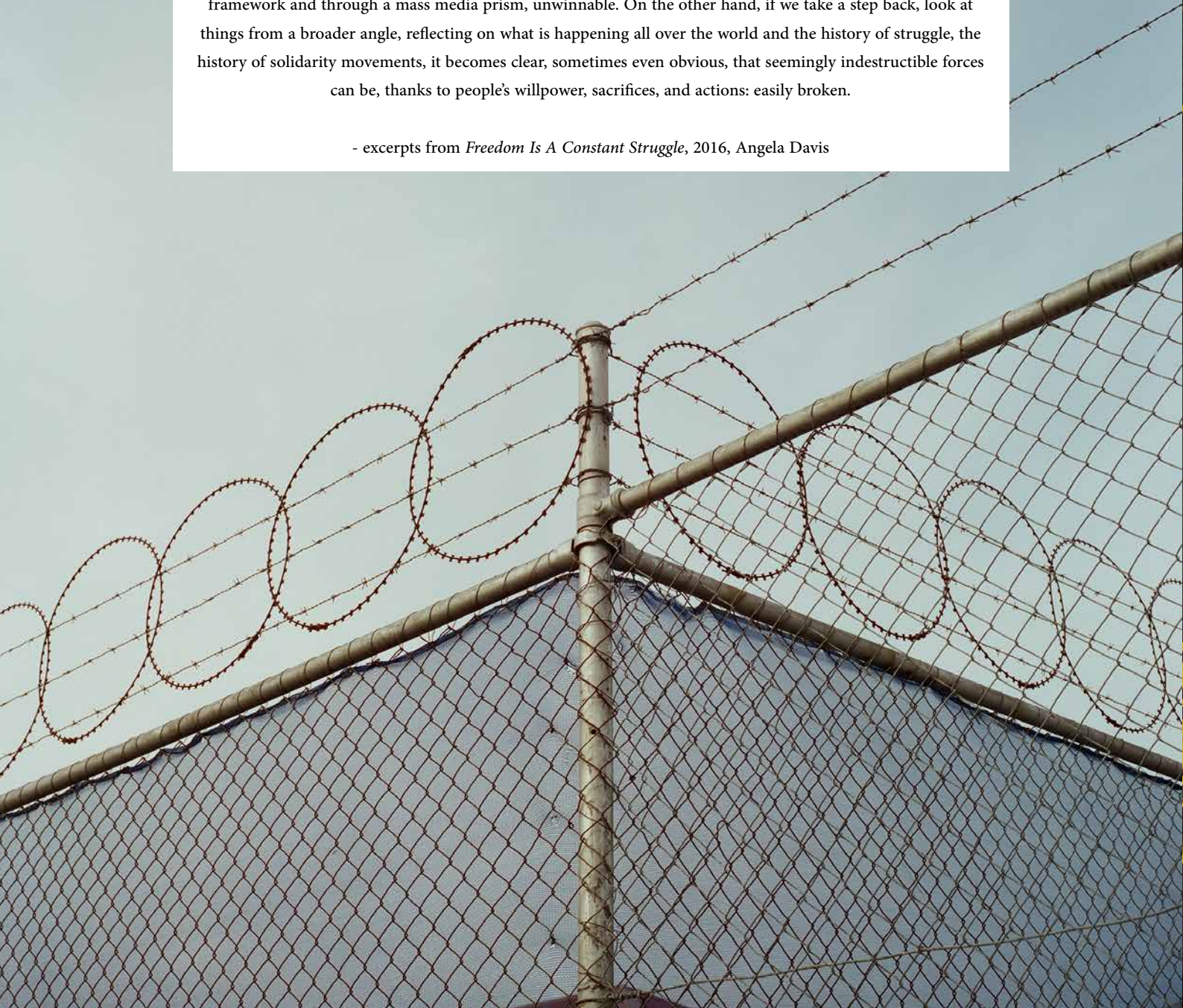
How can we catalyze and connect sustainable, cross-border, and radical movements? To build links with other social struggles, to explain to people in Ferguson that what is happening in Palestine is also about them, and vice versa for the people of Palestine. How to make the struggle a truly global one, one in which everybody on the planet has a part to play and understands that role. How do we respond collectively to the militarisation of our societies? How should we define a strategy that is accessible to everyone, including a general public that has reached levels of depoliticization that can make atrocities seem acceptable?

How can we make sure “we” are talking to “everyone”?

These are the types of questions that many activists ask themselves on a daily basis, questions that are anchored in the present and will shape our future. It is easy to feel discouraged and simply let go. There is no shame in that.

We are, after all, engaged in a struggle that seems, as if we are looking at it using a mainstream political framework and through a mass media prism, unwinnable. On the other hand, if we take a step back, look at things from a broader angle, reflecting on what is happening all over the world and the history of struggle, the history of solidarity movements, it becomes clear, sometimes even obvious, that seemingly indestructible forces can be, thanks to people’s willpower, sacrifices, and actions: easily broken.

- excerpts from *Freedom Is A Constant Struggle*, 2016, Angela Davis





ONDA
ARU
NDAI

**You have
a choice.**

WE'LL RISE,

Mumu has been living in communities and involved in activism for the past 7 years. In lutruwita she has been involved in Grassroots Action Network Tasmania (GRANT), Forestry Watch and helping to combat food waste issues in our state.

JJ Being quite an active member of the activism community, would you consider yourself to know a lot about politics?

MG I actually don't. I know some things, people and policies, but in large I would say I'm very unaware, as you can't know it all. So it is sometimes hard to engage in those discussions that are going on, which in these groups or spaces they often are. It shouldn't be disempowering, but it can be.

JJ I find a lot of my resistance comes from feeling like it's a game, and the amount of propaganda and lies that are spun for the sake of winning votes. When what's really important, fixing the issues in society, feel like they're just secondary to that popularity contest.

MG I think about this a lot, where I have moments where I'm overcome by this feeling, and I don't even know how to put words to it or explain it properly. It just all feels a bit bizarre and I feel disassociated from what the political system is, and what we're all even doing playing into the way the world is structured. Even being a part of a rally today, I had a moment where I felt myself go into a weird jumble of questioning, what is politics or conservation or taking direct action, beyond these words, and what are we doing here. It all just seems like this big mess and hard to have a clear sense of where your actions or efforts are actually taking you and if their impact is going to have an effect that makes anything change.

JJ Yeah, I know that feeling as well. You can't always see a direct result from the actions you're taking. You're showing up, and you're there in that moment, but those processes of change are so drawn out over time and it's not just one action that feeds them. But it's especially disheartening if laws or policies don't change over a long time, even though you have been showing up in hopes of that. However despite that, so much is always evolving, relationships are being formed and little ripples are going out.

But where do you think this feeling comes from?

MG For me to stay motivated I often feel that I need to see that the outcome of doing this work and all the effort it involves, is worth it. The way I do things in life, I just want to do things where there is a seemingly clear and guaranteed outcome, and it won't be a waste of my energy and time. So I guess it's a mix of that being my mentality and how I approach things, but also a deep exhaustion and sense of overwhelm about what needs to be done, not knowing where to begin, and wanting to be selective about what I commit my time to.

JJ I guess that's key though, not everyone can do everything, and there has to be that sharing of the weight. It's also important that people know their capacity so they don't burn out, and are selective in what ideas or areas they put their energy into. Another approach is focusing on topics or skills that interest them so it's enjoyable at the same time, and more efficient for everyone.

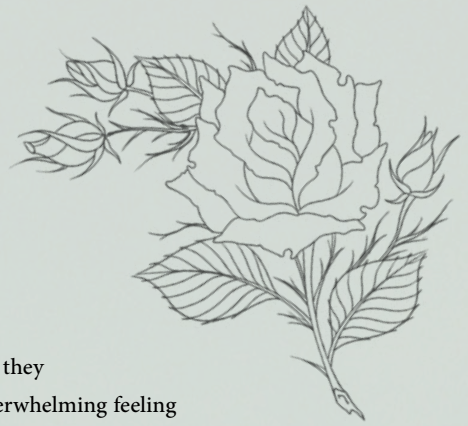
MG I actually just had this conversation with someone recently, because their partner has been very proactive in engaging in different movements, and has been trying to get them to also be engaged on the same level. But the person I was speaking to has felt reluctant as they're still trying to decide what avenue they want to take for themselves. And so we just touched on the topic that it isn't a 'one size fits all' kind of thing, there's very overt ways of speaking out and standing up and there's also some very quiet and more invisible ways of being effective. So it's different for everyone what they want to step into.

JJ Has your style of activism changed over time as you've been thinking about these things?

MG My initial approach to activism was definitely to spread myself out over a lot of topics and groups. But now I often think about figuring out and honing in on what is fuelled from the most passion, instead of having my energy spread across a broad range of things. I really respect people that say 'no' to so many open doors, because they know what their thing is and they know their strengths and where they feel the most enthusiasm.

JJ I guess that's also a valuable process to go through...

MG Definitely, some people just know what their thing is, but for others it could be less important to select one as they have a more broad willingness and passion for creating change and taking action for a better world, and for others they may need to perhaps undergo a process to find what lights them up the most.



JJ Seeing what you do from my perspective, you've had a big focus on combating food waste by rescuing and establishing avenues of getting that food to people in need, as well as lots of educational initiatives to boost community awareness. Would you say this is because it feels like a more achievable goal or straight-forward issue to you?

MG I haven't completely delved into why. That issue and that problem feels clear to me, and it makes sense. Rescuing food and diverting that to people that need it can just be done then and there if you have the small kit of tools or contacts required for it. Anyone can do it if they have the capacity and the means, and yeah you can see the tangible result. It's an enormous overwhelming feeling in that moment, when you see the result of this enormous global problem in front of you, and you can just do something about it right there and then, by giving that food a second life and challenging this process of the capitalist system. So even though it is still a complex issue, it's clear as to why this is happening. It's still hard to change but there is something that we can do.


The waste in itself is a mockery and an insult to the people who go in and spend their hard earned money on this food, to then just have what's left thrown out because it is more financially viable to them, as opposed to doing the right thing and giving it to people who truly need it.

JJ Rescuing food is such an important action to take, but there are already many wasted resources and broken systems before the food even reaches the bin. As you're dealing with this first hand, are you thinking of any things that could be changed earlier in that process, so that food is less likely to end up in the bin to begin with?

MG Yes for sure, food being in the bin is pretty much the end of that line, and saving it is the last option you have. The supply chain of our food is so long, from preparing the land, to growing and watering it, to packaging and transporting, it's a huge process and uses so many resources. So yeah, it is baffling, but it's intertwined in the system that we have designed for overconsumption and waste, and making changes along that supply chain is really difficult. But recently I was proactive with another person who had enormous passion for this waste after becoming aware of it, so we started meeting with the CEOs of these grocers in nipaluna/Hobart to talk about their waste issue. Mainly to ask what they're doing about it, suggest ideas and show them that the waste they are producing is known by the community. So now there are some positive changes happening on that level, with these grocers seeking out food relief organisations and making arrangements. That's probably one of the most tangible things that can be done on this issue, here and everywhere. But also further down the line, for example in Australia, *we have up to 40% of bananas being thrown out before they even make the shelves*, because they're not the perfect shape or size, so that's another part of the process that we need to tackle.

JJ What do you feel about the contrast of needing to engage with the system in order to do something to fix it, versus the urge to tap out and exist outside of the system; is this an internal battle for you?

MG It is, and I have spoken about this to a lot of people. For a lot of people, their approach is to remove themselves from the society that is and live an alternative way that is more in tune with how we used to live before the Industrial era. But in doing that, they're also away and silent and not passing on the knowledge and wisdom that they've put so much energy into gaining. But I do understand why people choose that path, because the world is overwhelming and you can feel endlessly defeated. People can spend their lives trying to make change on one little thing, and they may never attain it in their life time. But I don't think tapping out is the answer, it is a step in the right direction and I still respect the people doing it, but I think the system that-is needs to be challenged, and we need as many people as possible on board and mobilised to be most effective in doing that.

Why
don't
People buy
Straight Bananas?


DID you
know? there
are Piles of
straight
neglected



bananas...
rotting.

this is wasteful.
this is not good
this is confusing
this is sad

Why don't
People buy
Straight
bananas?
it's simple

They think
there's
something
wrong with
them, they're
different,
wierd,
strange

There's nothing
wrong with
them.
they dont
taste different

buy a
straight
banana



the
end

by sophia

Dr. Niklavs Rubenis is a designer, maker and lecturer in lutruwita / Tasmania. He is passionate about creating a better reuse and repair culture in design and the wider community, and explores these themes within his studio and research practice.

JJ What is your opinion on the personal drivers for taking action?

NR Nothing changes unless you've got a personal investment in it. Plenty of people have attitudes towards issues, but attitudes don't necessarily breed behavioural change

JJ Do you think this still relates to issues, such as climate change, which do essentially affect them, but still don't spark a shift in behaviour?

NR Climate change is hard to grasp. We know the world is changing but it feels like it is a slow burn and not necessarily all that tangible. I heard recently that we've got ten years to turn this thing around. Ten years goes quick. If that's what is left to actively address climate change, I'm a bit frightened.

JJ Yeah change can be slow, especially when we're talking about governments and policy change, or there is corruption and vested interests that stifle it. Have you got thoughts on this?

NR Totally. There is a huge resistance to move away from things like fossil fuels when everything's so heavily reliant upon it... that would require a complete restructuring of systems. So of course it's easier to just stick your head in the sand and do business as usual. But in a way we're all reliant on it, the clothes we wear, the food we eat, our transport, everything is reliant on it.

But we aren't totally powerless, you've got a little bit of power with the money in your pocket and where you choose to put that, but beyond that as individuals it's a difficult thing to implement any real change to those over-arching systems, because we're trapped in it. All of those structural systems that are set up really work against any radical change.

JJ Hmm and even when our individual choices feel powerless, they're still also essential for anything to change, and it's so important for people to keep taking actions, big or small. Do you have any ideas on how to amplify the impact from these individual changes we may make and hopefully overcome those barriers such as feelings of hopelessness?

NR It's the building of the communities which is the most important part. Finding like-minded people who are forming collectives or groups of people who are all working towards similar objectives. The repair movement is a great example of that, it's not just about repairing things, it's about different members of the community coming together and exchanging stories, ideas, concepts, creating a sharing economy and supporting each other. In our current structures and systems, you get told you have to live a certain way in the world, and people who choose to live in a different way may battle with values judgement. But all of that's BS, really.

It's entirely up to you how you do things, but if you don't conform to the culture of 'ownership' and striving for material wealth, you're still always battling against it. Which is why community is important to encourage interaction and connection and sharing between people, versus individualism and colonial values.

In Western society, we all live in our own homes, and the way that our houses are designed, they're not supposed to be communal — the house position on the block, surrounded by a fence, etc. This is mine; that's yours ... there's no aspect to it that encourages people to interact. It's a weird thing when you really start to think about it.

JJ Why do you think it's easier to stay disconnected and not think about the repercussions of our consumption?

NR The age of mass-production and consumerism means that everyone can have their own 'stuff'. But there's always a hidden cost to our consumption, and those costs are always passed on to others. Convenience is at the exploitation of someone else. Life is just this messy thing that you wade through. Your emotions and the world is messy, as is other peoples... we're all in the same boat. When we are overwhelmed we instinctively want to retreat, however when we connect with others in a genuine way, we realise that we are all

struggling in our own ways and that recognition can dissolve some of those invisible barriers between us. Being connected to community can also give us strength to continue to engage as well, whereas alone we may feel that need to disconnect.

JJ How has your arts practice been influenced by these ways of thinking?

NR My field is design where the role of a creative practitioner or a creative person, or just creativity itself is largely driven out of just blindly making more 'things'. So I've had to rethink the roles of design and how to use that as a way of facilitating a broader discourse around these topics. In my case, I used to be in a studio just making objects, but now my practice has expanded into addressing these much bigger concepts, such as promoting re-use and repair and engaging with community.

JJ Working and teaching in community must give you insight into the challenges everyday people face in changing behaviour?

NR Yeah for me, as I get older I get a little more emotional about the future because I have a family, and at the same time I'm becoming more sensitive to the individual circumstances people face, that make it challenging for them to change or act, because most of us don't have control over those. When I had a kid, how I looked at the world started to completely change. You realise the importance of being able to provide some sort of non-judgmental support. I'm sure we'll get to a point where everyone will have to make some pretty serious and radical changes, and we'll have to do it out of necessity because we just won't have access to things. But that too will breed a certain type of creativity, because creativity and imagination really sparks when you don't have much.

JJ What are your thoughts on the role of governments / policy to enact change, and shifts on an individual / collective level to drive that?

NR It's got to come from both sides, it has to be bottom-up and top-down. Otherwise, if it's only the people on one end making their changes it doesn't get enough traction. If you look at 'repair' for example, the repair cafes that have spread throughout the world are a great grassroots initiative, but it's also got to come with policy as well, as there's a lot of barriers around manufacturing and consumers having the right to repair their goods. So if legislation and government elements change then you've got those two factors working together, but how often does that actually happen? So I think personally it has to be top to bottom, as having things change on a legislation or policy level will more rapidly influence them being adopted by corporations and public. But if the people aren't in support of those changes to begin with, that's another block to anything happening, so whatever the change is, it has to be adopted into mainstream culture, it has to become popular. Like repairing your clothes for example, it needs to become a popular thing. Things won't change if new movements or concepts just sit on the fringes, it will only remain a select number of people that do it.

JJ Was there a moment that sparked your own journey in seeking to make more sustainable choices in your design practice and life?

NR So I suppose I'll talk from a work perspective. I worked in industry for a long time, and you become implicated in a system of design and producing more and more stuff. The penny dropped for me when I was working for a company doing design work, where we'd done a job for an organisation, and the work that we had put in there six months prior was actually the work we pulling out to throw in the bin, just to replace it with something else. It was a government department - the government's rife with chucking stuff out. But I knew how much time, energy and money went into designing the fit out, and it really affected me knowing that everyone's efforts were just sitting in the skip bin. It was a total waste of resources. And that's when I felt I was just totally wasting my time in that industry and decided I didn't want to be a part of that world anymore. So I went back to university and did a PhD, and here I am.

JJ What perspective do you try to live from now?

NR We're here for a very short amount of time. We need the planet more than it needs us, and that's a humbling thing. When I start thinking in those terms, it puts everything into perspective and makes me think more broadly about what I am doing and potentially what it might mean for next generations. Once that perspective changes it can potentially be more rewarding being part of a bigger initiative and doing something for and with others—not necessarily just for short term personal gain. I guess I would like to strive to do as many positive and meaningful things in the time that I've got.

Start





The world as we know it is built on story.

To be a change agent is, first, to disrupt the existing Story Of The World, and second, to tell a new Story Of The World so that those entering the space between stories have a place to go... Story interlocks with other stories, and ultimately with the deep, invisible personal mythologies that define our lives.

These personal mythologies in turn are woven into our cultural mythology, the consensus reality that goes as deep as civilisation itself. Because beliefs are typically part of a larger story that includes one's identity and value system, a challenge to them is often taken as an assault, triggering various defence mechanisms to preserve that larger story...

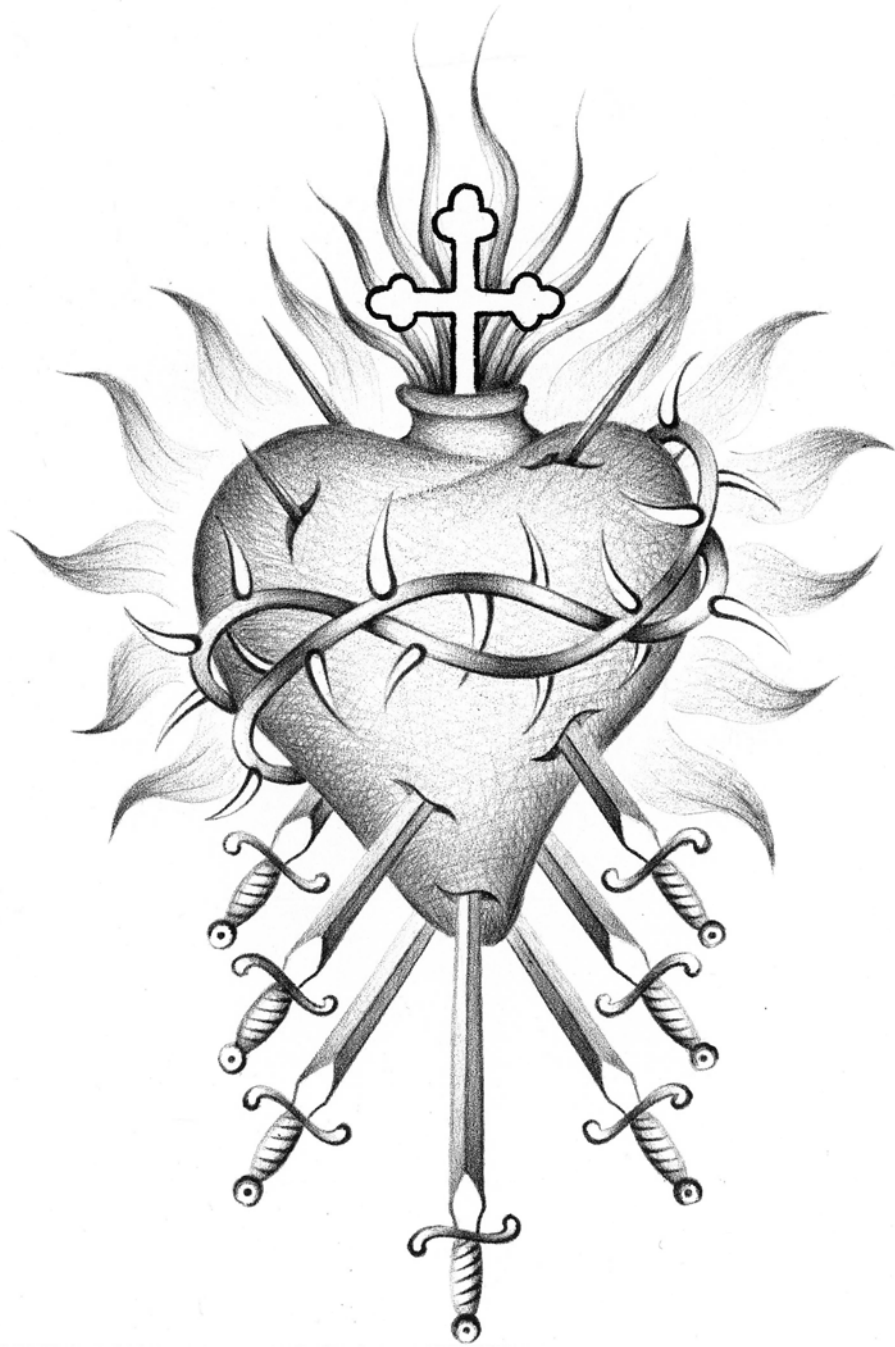
The facts arrive at our brains already prefiltered by the distorting lens of the stories in which we operate... Evidence, rather than being the basis of belief, is filtered by belief to maintain the integrity of a story...

On a broader level, as people seeking to change the world, how can we change society's story?

One must give to someone an experience that doesn't fit the existing story... it makes it impossible for people wedded into the belief that everything is fine to continue holding that belief (p. 219-227)

- *The More Beautiful World Our Hearts Know Is Possible*, 2013, Charles Eisenstein





Transformation contains profound grief and loss



by Claire Burgess

Claire Burgess is a writer and activist based in Christchurch, New Zealand, with interests in climate politics, extractivism, and Indigenous worldviews. She has lived and worked in Burma with grassroots human rights organisations. Claire is currently embarking on a PhD examining Blue Carbon initiatives and Indigenous governance-led Nature-Based Solutions.

When she's not writing or researching, Claire enjoys hiking, dancing, and embodiment practices.

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Folks of the Struggle,

As the resounding cries of pain and suffering echo and reverberate across the globe - dulling the sounds of NYE celebrations, I am shattered by my resolution. A resolution that will ultimately transform the fabrique of my familial and friendship bonds of the past - to connect deeply with those who both understand the language of resistance and entangle it into their way of being.

While this journey has already begun — from swimming in the streets and dancing in relation with the ocean, to forging connections with artists and inspiring activist scholars who germinate the way forward. I recently found myself reverting to the familiar and uncomfortable, slipping back into interactions with those whose perspectives feel disconnected and unsafe. This tension between my burgeoning activist identity and the pull of past relationships is a constant reminder of the intricate dance between old and new, comfort and transformative loss and grief.

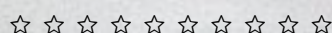
A poignant example of this struggle occurred during a dialogue with a loved one, who has become deeply entrenched in right-wing ideologies, notably manifesting in his Zionist views. Their opinions, heavily influenced by the echo chambers of right-wing YouTube channels, starkly contrast the world I am striving to create. It was a conversation that laid bare the vast ideological divide between us, a deeping void that extends beyond mere disagreement to a fundamental difference in understanding and empathy.

These moments highlight why I cherish those who resist, who do not flinch in the face of injustice but stand ready to challenge it at every turn. It is you who represent love and transformation. It's why this written piece is more than a mere reflection; it's a call to connect and co-regulate with those who understand that complacency is complicity.

We have merged into another age of Aquarius, a juncture, while old-and-new, sees us facing an ever expanding poly crises that is penetrating into our lives, our psyches and communities - threatening to strangle that which is the foundation of life itself. While it's hard to say this, battle lines are being drawn not only in the streets but in the narratives we choose to accept, the alliances we form, and the futures we dare to imagine. This year, I'm pledging to deepen my commitment to the struggle, to embrace the grief of transformation, face the fears and fight with love.

In solidarity,

Claire



SHARING IS RESISTANCE

by Kathy Ehmann

Kathy Ehmann is the founding convenor of Community Toolbox Canberra (Communitytoolboxcbr.org)

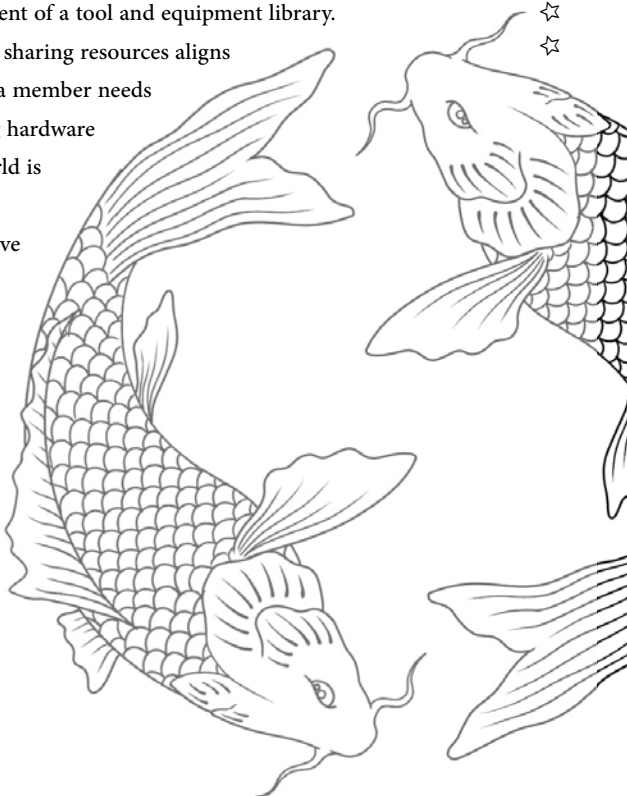
The global economy is dominated by transnational corporations (TNCs) peddling wares that serve mostly to generate shareholder return at cost of the planet and workers. Marketing, reduced access to quality products and manipulation of governments and economies mean that many people focus on acquisition of goods as a primary marker of success.

Emerging planetary crises including climate change, biodiversity loss and land system change require that action is taken to reduce strain on earth and its resources. Large solutions such as governmental restrictions on TNC power and influence are needed but far from imminent. In the meantime, smaller solutions are being embraced by communities across the globe.

One such solution is the formal sharing of resources. Some people embrace the sharing economy as a form of community engagement. Others share resources as part of their climate action and to protest TNC influence. Another (growing) group turning to the sharing economy is made up of those who are feeling pressure from the increasing cost of living. In the face of pro-consumerist marketing, this last group can suffer from cognitive dissonance: they feel their worth is signalled by their ability to buy all that they need but their finances require that they do not. Another group related to the last is made up of people who do purchase all that they need, whether it is financially sustainable or not. This group is difficult to reach with messages of behaviour change. (Those who directly benefit from TNCs, with large disposable incomes are not receptive to these messages at all)

My own efforts to turn this behaviour has been through the development of a tool and equipment library. Most of our members are community minded and participate because sharing resources aligns with their values. We're still a long way from being the first call when a member needs a tool, largely because our opening hours cannot compete with the big hardware chains. One of the great impacts of this consumerist and capitalist world is that people have been enticed by 7 day trading. Even with the best intentions, the immediate satisfaction of a purchase can be too attractive to ignore. The challenges that sharing platforms such as ours face include accessibility, funding (including in-kind contributions of volunteers) and culture. Consumers (previously known as people) are learning more about the plight of workers of the Global South and elsewhere, the real and present danger to us and the planet in the face of climate change and other disasters, and the simplest equations that describe the extraction of resources from the planet. A point will come when action on these fronts will be more urgent and motivating than convenience and perceived efficiency.

When that day comes, conserving resources and sharing wherever possible will become the norm, rather than the behaviour of activists.





BE
KIND

551

PUSH

PULL

MEMBERS MUST CARRY THEIR
AT ALL TIMES

ALL THE RESOURCES ARE NOT ALL
IN THE MEMBER'S LEADERSHIP

MEMBERS MUST SIGN IN PLANNING

IT BE DRANGED IN BY A MEMBER

ASSOCIATED MEMBERS CHILDREN
AT WEEKENDS

BY THE
MEMBERS

ALL STAFF

ALL...

HOPE



If you study history deeply, you realize that, to quote Patti Smith, “people have the power,” that popular power, civil society, has been tremendously powerful and has changed the world again and again and again. That we’re not powerless. That things are very unpredictable and that people have often taken on things that seemed hopeless — freeing the slaves, getting women the vote — and achieved those things. And I feel so much of what we’re burdened by is bad stories, both people who have amnesia who don’t remember that the present was constructed by certain forces to serve certain elements and can be deconstructed in that things could be very different, that they have been very different, that things are always changing and that we have agency in that change.

One of the simple examples I often go back to is that when you and I were small, to be gay or lesbian or otherwise, something other than standard heterosexual, was to be considered mentally ill or criminal or both — and punished accordingly. To go from there to national same-sex marriage rights is an unimaginable journey. And that’s a lot of what my hopeful stuff is about, is trying to look at the immeasurable, incalculable, indirect, roundabout way that things matter.

People in this culture love certainty so much. And they seem to love certainty more than hope — which is why they often seize on these really kind of bitter, despondent narratives that are they know exactly what’s going to happen.

And that certainty just seems so tragic to me. I want people to tell more complex stories and to acknowledge that sometimes we win and that there are these openings. But an opening is just an opening. You have to go through it and make something happen. And you don’t always win, but if you try, you don’t always lose.

Hope is tough. It’s tougher to be uncertain than certain. It’s tougher to take chances than to be safe. And so hope is often seen as weakness, because it’s vulnerable, but it takes strength to enter into that vulnerability of being open to the possibilities. And I’m interested in what gives people that strength.

excerpts taken from *On Being* with Krista Tippett
‘Falling Together’ interview with Rebecca Solnit
Original Air Date: May 26, 2016



WE NEED IS HOPE





I liken our journey to self to that of
sand through an hourglass:

the top orb is one of relative
expansiveness and comfort,
but we know there is a world beyond,
for which we thirst.

However, the only way to that world
is through a narrow neck.
In order to fit through that neck,
we must trim ourselves
of some of the mores and conventions
that were necessary
to our life in the upper orb.

We will not see it as privation,
but as packing lightly for the Journey
and donning appropriate garb.
We have caught glimpses of the new world
through the narrow tunnel,
so we greet our Journey
as one of fulfilment
rather than a period of sacrifice.
Now we can slip freely through the narrows,
arriving as an empty cup.

The key to an empty cup is knowing fear,
then stepping beside it.
Fear is nothing more than
the unknowing mess –
apprehension of the unknown.
It can catch us in a self-feeding cycle,
from which it is hard to escape:
our lack of knowledge
causes us to be apprehensive,
which keeps us from seeking knowledge,
which keeps us apprehensive...

- *Journey To The Ancestral Self*, 1994, Tamarack Song



