

Free Range

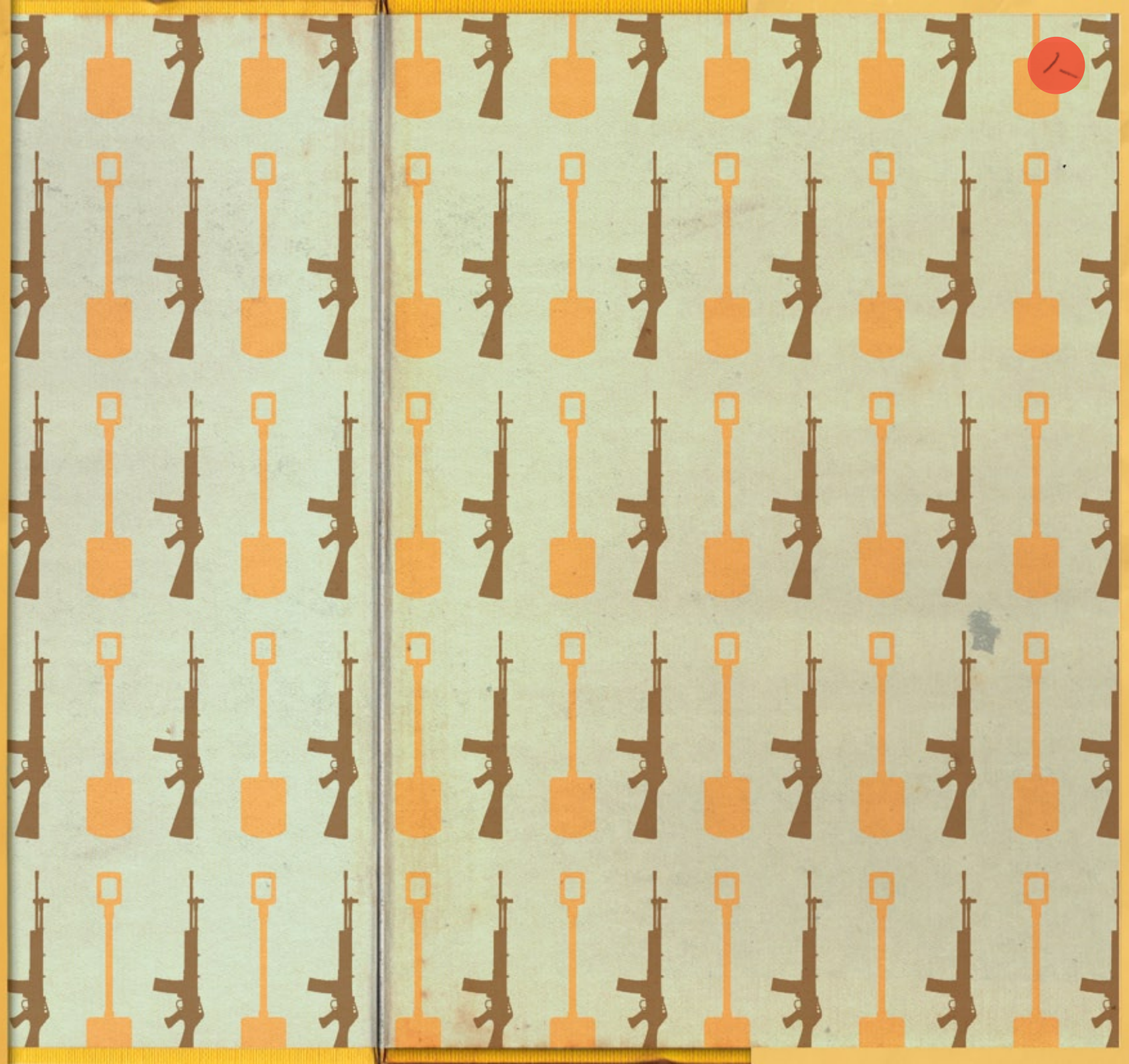


VOLUME 2
Gardening & Violence

Free Range

Freerange is an ongoing series of publications that focuses on issues of; design, pirates, politics, art, eggs, vand contemporary wisdom.

In our increasingly urban, highly populated and ever-complex world, this project is an attempt to create an open space for a broad and wide-ranging discourse.



Free Range

Volume 2

Gardening & Violence

Free Range Issue 2 – “Gardening & Violence”

Edited by Chief Egg B.W. Bennett & Gina G Moss

Designed by Shakes.



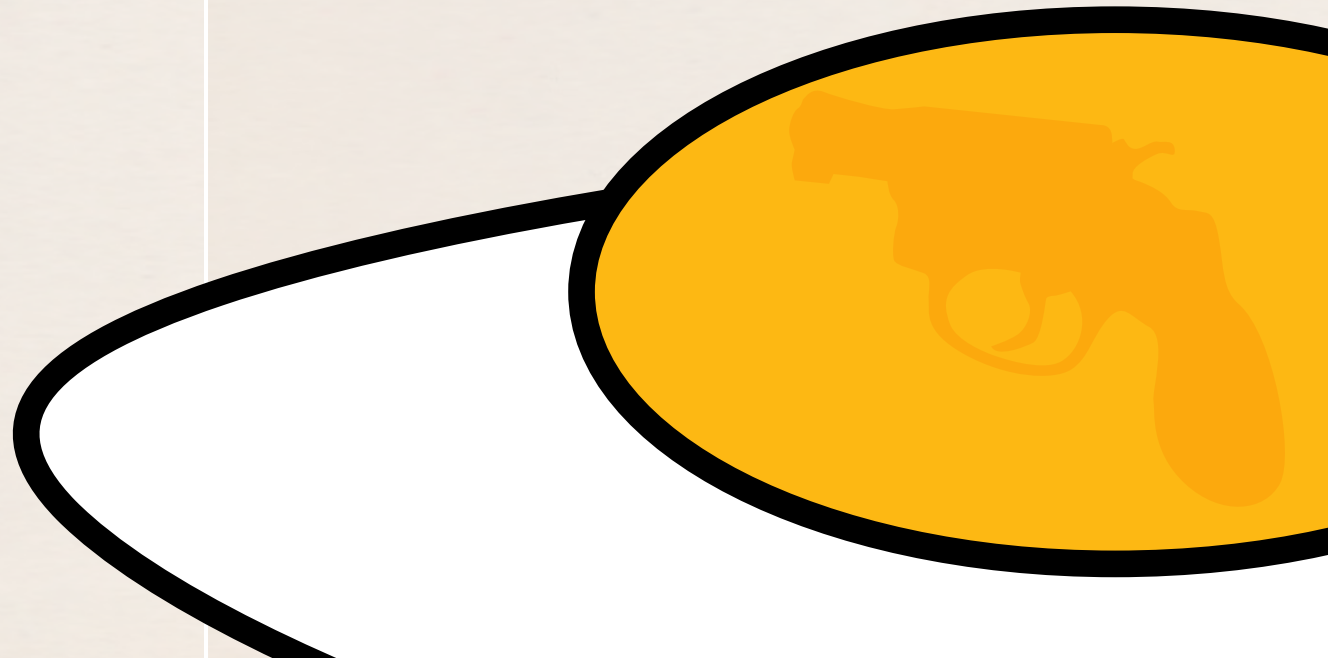
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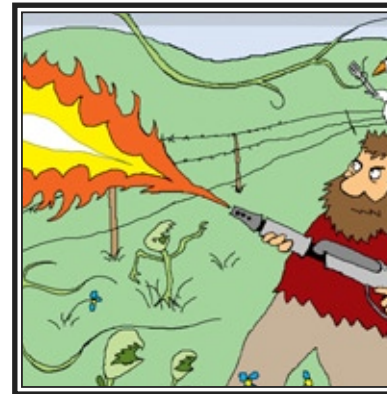
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Introduction

It's a jungle in there.

'Violence and Gardening' might seem like unlikely bedfellows. When this theme was first floated to the team here at Freerange we liked it, and we twiddled our greens thumbs to bring into being the responses that this seemingly odd coupling elicits.

The simple answer as to how these two ideas came together is that originally the theme was going to be 'the violence of everyday life', an investigation into the explicit and implicit violences that bind contemporary society. But something about that theme didn't sit quite right and we realised that it was because it didn't engage

enough with the constant nag of the large urban and global problems we are facing and the feeling that now does not seem the time for naval gazing. It occurred to us that issues of violence and gardening allow interesting avenues into investigating somewhat external global issues that confront us like climate change and food production, while simultaneously reflecting on the the internal motivations and forces that drive our increasingly universal culture.

If this second issue of Freerange was a cake then you would be about to tuck into a feast of many layers, for the interaction between gardening and violence is varied and complex. From the personal to the global this issue covers everything from backyards to tectonic plates, climate change, vegetable gardening, global food production networks, trauma healing, sustainability, design and non-violent resistance.

is the second small step in Freerange's mission to gather, develop, and conceptualise contemporary wisdoms, to continue the project of re-discovering meaning and purpose in our multi-faceted time. As much as we may love them, Freerange is not really about chickens and pirates, it is about developing wisdom. It is not widely appreciated how fundamentally radical the time we live in is. The post-WWII world has seen a phenomenal growth in the accessibility of human knowledge. From the depths of a jungled Sri Lanka to the deserts of the Middle East we can now access many of the world great knowledge sources more easily than ever before.

Intellectually, emotionally, culturally and spiritually we cannot be anything but a reflection of the world we exist in. The contemporary exchange of knowledge has changed the world we now live in and it is one that is vastly different to that experienced by our ancestors, as their world was to their ancestors. We need to start plotting a route through the competing truths of today. Our suggestion is that we become pirates not privateers, neutral angels not cowboys, intellectual probes not ideologues, fly-by-nighters, crepuscular raiders, freerange chickens, foxes not hedgehogs. When Lucifer fell out from heaven he was assisted by the seldom-mentioned neutral angels, a group that sits in the space between the absolutes of ideology and anarchy. We have the freewill to act strategically, make moral judgments, change our minds, make mistakes, create ambiguity, culture jam, exist in geographies of subversion, outwit and cunningly create.

We are Guerilla (Gardener)'s
Here is our latest offering.
Enjoy and think on it.

The Freerangers





THE BUTTERFLY PEACE & KALABALA BINDU GARDENS

'Garden Path' Trauma Healing Centres for Children in Sri Lanka

by Sam Soundy

In a country that has suffered much from disaster in recent years, both natural and man made, there can be found two extraordinary oases for children. These inspirational places are the Butterfly Peace Garden in Batticaloa on the east coast and the Kalabala Bindu Garden in Hambantota on the south east coast of the country. The Gardens are centres of peace and healing for children that have

been traumatised by the horrific effects of the many years of war Sri Lanka has endured, and the tsunami that ravaged the east and south coasts of the island in 2004.

**'Life begins on the day
you start a garden'**

Chinese proverb

The Gardens

The Butterfly Peace Garden was started in 1997. Since it opened, 13,511 children have participated in programmes there and 500 children have now been participants in the nine-month programme at the recently established Kalabala Bindu Garden. This new garden was modelled on the Butterfly Peace Garden, and serves fishing and rice farming communities on the southeastern coast. The children range in age from six to fourteen years, and older teenagers return to the Garden to participate in popular programmes developed for their changing needs. Additionally, children visit the Garden on school trips by bus for one-day visits to the Garden programmes.

These Children's Gardens have become favourite places for the public to visit as well, so that during the hours when their gates are open to the public, thousands of students, families, and groups of young people visit the imaginative spaces and structures for play that each site offers. The wider community is periodically invited into the creative spaces for performances and activities.

Children's Programmes

Each year 250 children go through a nine month programme in each garden.

The Gardens are places where children's playfulness is encouraged. The highly trained staff (animators) are all local community members who are skilled in conflict transformation techniques and contemplative art methods. The animators receive continual training in healing trauma and dealing with psychological insecurities because often the children who enter the programmes have been deprived of play, or worse, have been severely abused or conscripted by force into armed groups.

The needs of each group of children vary depending upon the children's ages, histories, and traumatic experiences so the animators invent new, fresh interactive healing games in preparation for each new group of children. Animators cultivate socially engaged creativity by encouraging children to use their imaginations and play cooperatively together. Animators will follow the child's lead in this learning, essentially it is the children who do the healing and the adults simply clear the space —mental and physical—for them to do that.



e Garden Path Process

e process of trauma healing known as the 'Garden Path Process' is one which uses contemplation/meditation and creative expression to free the child's imagination and creativity as a way to reconnect to the self and life's mystery. Creative expression takes various artistic forms: music, song, puppetry, ritual, story-theatre, painting, ceramics, textiles, costumes, sculpture, poetry, mask - making and creative, healing games. e gardens are spaces that enable and encourage creative presence and flow and so allow the children to be children again.

Environmental awareness and sustainability are also at the heart of the Garden Path programme. e Gardens are built from locally sourced natural materials used innovatively, and incorporate grey water recycling, rainwater harvesting, solar technology and natural ventilation in their buildings. ey also facilitate and encourage the creation of natural ecosystems for the local flora and fauna. ese are all crucial facets of the Garden Path's philosophy and methodology of earthwork, artwork, heartwork and healing for the children and the community.

Healing the epicentre of ethnic conflict

ese Gardens bridge Sri Lanka's ethnic divides by enrolling together children from regionally polarised minority and majority ethnic groups. e children's healing play activities are culturally sensitive and carefully designed to restore relationships across ethnic divisions where violent conflict has been prevalent. e programmes promote trauma-recovery and confidence building for each child. In the two districts, many children experience forms of child abuse, poverty, lack of access to basic health services, domestic violence, early marriage, refugee displacement, malnourishment, inadequate educational opportunity, loss of one or both parents, loss of all caregivers, trauma as child combatants, and physical disabilities that are the consequence of war.



The Kalabala Bindu Garden and the Butterfly Peace Garden focus on healing the epicentre of Sri Lanka's polarised ethnic conflict; the divisive community relationships caused by cultural and linguistic differences. The gardens attend to healing the consequences of social trauma by bringing together the youngest generation of children across ethnic divides. The Butterfly Peace Garden serves children of minority Tamil and minority Muslim communities, whereas the Kalabala Bindu Garden in the southeastern Hambantota District, serves children of the majority Sinhalese and minority Muslim communities. All the main ethnic and religious groups in the country, including Hindu, Christian, Muslim and Buddhist, participate in these programmes. The children's programmes aim to provide new reconciliatory avenues, help communities heal ethnic schisms, and strengthen multi-ethnic cooperation in districts where cultural, linguistic, and religious differences are enmeshed in a history of violent conflict. One way of doing this is to include the parents and caregivers of enrolled children in one-on-one consultations as well as also including larger community audiences.

New Developments

Up until the beginning of last year the Garden Path centres have been located on borrowed land. They have grown organically and have done the best they can with the available space and resources. For the first time in their history work has begun to construct both Gardens on permanent sites, progress now depending on securing the required funding. The design process for both the Kalabala Bindu Children's Garden and the Butterfly Peace Garden is bringing together all the elements in each garden to form a cohesive whole. From specific administrative building requirements to landscape play structures and accompaniment areas, everything works together in function and form. The experience and expertise of the animators and staff of both the Butterfly Peace Garden and the Kalabala Bindu Garden, the needs of children and animators in these already established Garden Path centres, combined with locally inspired natural architecture and landscape, has helped to create overall plans emphasising simplicity and playfulness.

The elements which together make the gardens are:

- **The Appa Cabana/Stage**

The central structure for the children in the garden, used as a meeting, eating, ritual and performance space

- **Activity Cabanas**

Areas for smaller group creative work

- **Gardens within the Garden**

Secret Gardens—for seclusion and one to one accompaniment

- **Teaching Garden**

Medicinal plant and vegetable and fruit garden where good environmental practise is taught

- **Nature/wildlife gardens**

For the Garden's birds, animals and wildlife.

- **Mud Mountain**

The centre of the story world of the Garden, mud and clay sculpture and story incubation.

- **Play Areas/Structures/**

- **Sculpture Gardens**

Devoted to the whimsy and the fun, inviting sensory exploration and the opening of a child's imagination.

- **Accompaniment Area**

(Cuckoos' World)

A specific area is set aside for 1:1 or small group accompaniment activities designed to inculcate awareness in children about specific issues such as domestic violence, abuse, racism, militarism

- **Studio**

Where the animators prepare activities to do with children

- **Garden Path Atelier and Factory**

(BPG only)

A space for research and development of pedagogical tools for the Garden Path

- **Office**

The administrative centres of the gardens

- **Guest Housing**

For visiting teachers and guests of the Garden Path.

Centre Wardrobe and Props, Filing Storage room, Site Workshop/Storage, Eating Area and Kitchen, Restrooms and Laundry, Medical Room





Image by Catherine Wilson & Chief Eggs Bennett

Global Healing

The Garden Path model and philosophy of trauma-healing gardens is one that can be implemented and practiced throughout the world. Its grassroots practices empower communities by using worldly techniques and natural local knowledge and wisdom and their design approaches are ones that can cross all boundaries.

Gardens are in essence a physical symbol for an inward practice, a space for inner exploration and understanding. The underlying principle is that of an internal

garden that is specific to each individual.

The interior garden is tended to, its elements are in natural balance, its earth is cared for and cultivated, the flora and fauna are respected, seeds are sown, plants, trees and vegetation are located, trained and pruned, allowing spontaneity and natural progression. All are in accord with nature's will, way and mystery and are revered and nurtured. By unifying both the internal and external gardens people gain the strength to weather whatever life throws their way. Life's magic

and its mayhem, its triumphs and its tribulations, the negative and the positive can all be celebrated, accepted and overcome.



'The Garden begins and ends, like everything else, in mystery.'

Paul Hogan



Garden Path is a world-wide fellowship of socially engaged artists who work in Sri Lanka at the Butterfly Peace Garden, Monkeys Tail Centre for Contemplative Arts and Narration, Kokku Veedu Village Garden and Silendi Veedu Childrens Garden (Batticaloa), Kalabala Bindu Garden (Hambantota), Crippled Crow Centre for Contemplative Art and Narration (Negombo), in Cambodia at the Mango Tree Garden and Palais des Rats. In Canada at the Stupid School in Toronto and the Hospital for Wounded Angels on Gabriola Island, British Columbia.

“Theory is grey, life is green” Goethe

Nature is the ultimate teacher, and life is her greatest work. As a self-defining act of defiance against the chaotic forces of the universe, life spends energy in an effort to maintain its survival. This is true of the chimpanzee and the single celled bacterium, the virus and the Homo sapiens. In the human dominated world we live in today, the vast and complex systems of production and transport trace lines of energy and power around the globe. The scale of this system is unprecedented and its impacts upon the earth are largely unknown. It should be no surprise that the two largest logistics organisations in the world are US Army and the UN World Food Program; this reveals an implicit relationship between the global distribution of food and the power that is linked to its control.

The capitalist system of the past 60 or so years would have us believe that food and water are standard commodities which, if left to unfettered markets, will be organized and distributed by forces of consumption and production. Here lies a double fallacy. The first is that food and water, (as with shelter) are commodities. The truth is that they are fundamental to human survival, they are the essentials of life. The human need for them cannot, and should not, be confused with the desire for luxuries like ensuite bathrooms, expensive clothes or recorded music. One of the obvious signs of injustice in the world is that so much wealth is spent on desire, when so many struggle for the basics of food and water. The reasons for this can be found by understanding the second fallacy: that markets are unfettered. In fact they are maintained to benefit the groups that control them. Despite all the struggles to produce some sort of global justice the current international system is a massive hypocrisy.



The Leasons

A small organic holding in sunny Otaki, New Zealand, sprouting kids and pigs and walnut trees, seems a world away from the devastation of war-torn Iraq. But for Adrian and Shelley Leason, the two are intimately connected.

by Ruth Hill

A hail of arrows, knives and tomahawks fly through the air as Adrian Leason strolls through the paddock pushing a wheelbarrow full of small children.

“Gardens are violent places,” he muses.

“Full of creatures eating other creatures, plants struggling for primacy, strangling other plants....”

He pauses by a small bonfire.

“I’m not happy about that fire, boys,” he remonstrates gently with his older sons, who are practising their marksmanship on distant targets with a variety of weapons.

“Piss on it, please.”

The peaceful rural idyll is home to Adrian and Shelley and their semi-feral tribe of beautiful children – Jack (13), Finn (11), Che (9), Mana (6), Ari (4), Samuel (2) and Davy (born in April). The Leasons have rejected many of trappings of modern life, including television, but the couple have ensured their family is attuned to world events in a way many of us manage to comfortably avoid.

Last April, Adrian—together with Dominican friar Peter Murnane and Hokianga farmer Sam Land—broke into the Waihope spy base in Blenheim, using insulated bolt cutters to get through the electric fences, and slashed the giant weather dome over one of the satellite interception dish using two \$10 sickles bought from Bunnings.

The trio, who call themselves the Anzac Ploughshares, are defending charges of unlawful entry and wilful damage costing \$1 million.

“I don’t know if they put it out for tender—I reckon if they’d shopped around, they could have got a better deal,” says Adrian.

“With a couple of rolls of gaffer tape and some embroidery, I reckon we could have fixed it up, better than new.”

Ploughshares came out of the protest movement against the Vietnam War in the 1970s and its members, including many nuns and priests, have been involved in more than 100 protest actions around the world, disarming weapons and damaging defence bases.

The group takes its name from the Old Testament prophecy: “they shall beat their swords

into ploughshares” or turn weapons of destruction into tools of productivity. Adrian says he and Shelley have adopted the values of the Catholic Workers’ Organisation: hospitality, hard work and “personalism”—the divine imperative to take it personally.

“The direct action at Waihope was about three people acting responsibly and showing solidarity with our Islamic brothers and sisters.”

Their lifestyle is about “living a life that makes it easy to be good”.

“It’s all about freedom. My favourite song at the moment has the lines ‘no man’s slave, no man’s master’ and that’s us.

“I work alongside my partner and our kids and visitors and everyone is there because they want to be and everyone enjoys the fruit of their labours.

“At the end of the day, you don’t feel like you need to shower off the dirt of the city. It’s good honest dirt.”

The rich soil of the Otaki is supposed to be so fertile you could plant a stick and it would sprout. However, feeding a family of seven from two hectares still takes a fair bit of work. They recently harvested a bumper crop of potatoes – 11 sacks – and this summer have also enjoyed tomatoes, cucumbers and every green-leafed vegetable known to man. The stream flooded last year toppling an ancient walnut tree, much to Shelley’s sorrow. But the roots held firm and the tree lies on its side and continues to yield nuts, which are now much easier to access.





ey bought the place three years ago in June, after four years living in a slum in a island, working on a community development project with a Kiwi NGO and a brief stint for Adrian working as a senior advisor with Child Youth and Family.

Shelley says they were profoundly changed by their experiences in a island.

“I remember sitting down together at the table in our little house in the slum with a blank piece of paper and asking ourselves ‘who are we now and what do we really want to do with our lives?’”

eir original plan was to find land and build their own place, but events overtook them. Adrian’s elderly mother needed nursing and did not want to move further north. e big sprawling bungalow with the wraparound porch and established garden was perfect. Adrian’s mother died at home with her family. A couple of months later, little Samuel was born in the same room. It’s a house full of life.

Adrian says the move to the country was “as much about what we didn’t want to be into as about what we were into”.

“ ere are others who have been doing this much longer and have much more to show for it, but we’ve got our own neo-Amish philosophy, which is to enjoy as little as possible.”

He doesn’t mean they have a joyless life – far from it. For the Leasons, it’s all about finding pleasure in the simple things: people, food and honest work. In an age when children are being marketed to aggressively from every angle, the Leasons kids are endearingly unmaterialistic.

ey make their own fun.

As we arrive, they are just back from eeling in the creek, using giant bows and arrows barbed with what look like baling hooks. e eels proved elusive today.

ere would be few 13-year-olds who would be quite as delighted as Jack was to get a jar of homemade “tit grease” for his birthday. However, when your job is to milk Ruby the cow every day, anything that makes that chore a little smoother is enthusiastically welcomed. Because they have fresh milk every day, they don’t need a fridge. Neither is there a freezer, jug or toaster... eir one concession to modern convenience is a washing machine, but Shelley plans to retire it when the kids are old enough to do their own handwashing. She has already installed a couple of wringers and a row of tubs.

e wet-back stove cooks their food, boils their water, warms the house and heats the hot water. ere’s a windmill for irrigation, and they’re saving to buy solar panels to power the lights.

Adrian has built an impressive double-seater composting toilet, and during Shelley’s latest confinement he and the kids busied themselves constructing a giant tree house in the old macrocarpa, complete with double bed, deck and fireman’s pole.



It's not surprising the kids have no time for school. While Adrian does a little casual relief teaching, which gives them some hard currency to buy the few things they can't grow or make themselves, the Leason kids are homeschooled.

Adrian says they feel privileged to have the time to educate their kids themselves.

"I know a lot of teachers have regrets they spent so much of their energy over 30 years on other people's children and didn't have much left for their own."

As well as the usual curriculum, the Leason children are also getting a "political education".

"Whatever happens [with the court case], it's an excellent learning opportunity for them," says Adrian.

"New Zealand has so much going for it—we have a fantastic political system and select committee process, a well-trained and professional police force, no corruption, little pollution... the fabric of our society is as good as it gets in my probably biased opinion.

"But with this comes a responsibility to speak out when we see a wrong being done in our name." Gardening is an honest profession and the Waihopai action was also "honest", he says.

"It wasn't a hit and run, we didn't run away."

In fact, it took 15 minutes for the guards to arrive, by which time, the three men had set up a makeshift altar on an upturned wine-box, complete with an icon of Jesus, a picture of the assassinated El Salvadorean archbishop Oscar Romero, written protest statements and a burning candle.

They were all wearing Anzac poppies.

Adrian says the Ploughshares action touched a chord with many New Zealanders, who felt deeply concerned about the war in Iraq and the Government's "complicity".

"One million Iraqis have died as a direct result of that war of aggression.

"Kiwis, we need to ask ourselves why we hate the Iraqis so much that we would be involved in the destruction of their schools and hospitals?

"Why do we have such a close military and trade relationships with the United States despite watching this mass murder take place on the TV screens before our eyes?

"Freedom allows us not only to wring our hands and shake our heads but freedom allows us to take peaceful, non-violent direct action against the symbols of violence and against the motifs of militarism and a culture of fear."

They are still waiting for a date for their trial and have opted for trial by jury. Adrian says they take heart from a number of high profile cases overseas, in which those charged were acquitted.

"We believe that a jury of Kiwis will be open-minded enough to see the justice of our action."

Food, Climate Change and International Development: An Era of Violence

by Rajarshi Rakesh Sahai

Introduction: Understanding Food and Food Security.

Food has always been a valuable resource, a pre-requisite for life. As human beings evolved in time, agriculture became a means to generate surplus food, which in turn, I would argue, allowed for the development of human civilisation, industry and all the niceties of modernisation.

Food also has been a signifier of strength and a resource that many wars have been fought over. In the past, the success of a fort in battle not only depended on the strength of its walls, but also on the excessive reserves of food kept to outlast wars. Such forts were designed to contain enough food supplies

to nourish their inhabitants for long periods of conflict, sometimes years. This could give them the tactical edge in warfare because food reserves were what their mobile attackers often lacked. This advantage led to what we now call 'food security'.

Food is still a very important resource and a strategic security tool. Modern large scale agriculture is the backbone of some of the biggest economies in the world, and food export and regulation are issues central to international trade in our era. This article will explore the issue of food by correlating it to international development, climate change and the current food crisis.

Food and International Development:

A culture of violence?

The fundamental premise of international development is a distinction between 'developing' and 'developed' countries and the implication that the former needs the latter in order to improve. Developed countries have a history of asserting their power over developing countries by imposing conditions on their loans and monetary support.

A clear example of this is the Structural Adjustment Program (SAP), a set of conditions imposed upon nations for money (which had its origins in the surplus of oil economies) lent to them at cheap interest rates. Interest rates on these loans rose during the oil crisis to such highs that they became impossible to pay back. The result was a set of conditions which included cutbacks, 'liberalisation' of economies across the globe, resource extraction/export-oriented open markets, reduced protection of domestic industries, currency devaluation, increased interest rates, 'flexibility' of the labour market, the elimination of subsidies, and reduced spending on health and welfare.

The SAP has created economies that are dependent on export earnings and on attracting foreign investments, conditions that are unsustainable and perpetuate developing nations' dependency, poverty and ever lower standards of living whilst allowing multinational corporations and developed economies to become richer and more powerful.

The Structural Adjustment Program ceased to exist in 2004 with the realisation that instead of decreasing poverty it had increased the developing world's dependence on loans, creating a wider divide between the rich and the poor (see www.saprin.org). The concept of conditionality is still central to any loan covenant in international development. Voices are being raised throughout the USA to impose alternative conditions on International Monetary Fund (IMF) for the 1 trillion dollars in aid promised to developing countries in the G20 summit, 2009 via the International Monetary Fund, thereby nullifying the SAP-like conditions of IMF and allowing for spending on sectors that really need this money—food, welfare, health and economic revival.

In the case of food production and trade, such an approach has been evident since the 1960s in:

- The proliferation of unsustainable mechanised and inorganic agriculture. Reliant on artificial fertiliser factories and hybridised seed production facilities, these 'modern' farming industries are run by multinational corporations and are supported heavily by international development organisations (many of which are explicitly related to multinational corporations, e.g. Ford Foundation). This kind of agriculture has proven to be profitable only for large-scale farming, with single farms sometimes covering thousands of hectares, and is fundamentally resource intensive. In comparison, farming practices in the





developing world are sustenance oriented, small farm based and suffer from a lack of resources and capital.

- International proscription and trade restrictions on the governments of developing countries resulting in the loss of traditional agricultural practices, the phasing out (and eventually loss of) native seed varieties and an ever increasing capital cost of mechanised agriculture. All of which make it difficult for small-scale farmers and subsistence agriculture to continue. While organic agriculture is being supported by policy in Europe (a unique form of protectionism), genetically modified food (which consumers in the developed world find increasingly inedible and unacceptable) is being prescribed for the poor developing nations.

- Consistent pressure on developing countries to repeal any subsidies on agriculture in the name of free trade by the World Trade Organization and other such agencies. The role of agriculture as a means of subsistence and livelihood for farmers in developing

countries is completely ignored while the USA, Japan and EU continue to subsidise their unsustainable agricultural sector with exorbitant subsidies.

- Supply of food grains to developing countries by developed countries such as the USA and Canada under the World Food Programme and other aid programmes run by developed countries, and not sourcing staples from their proximate neighbours, compromises regional sustainability in food security.

A tendency of resource rich countries to sit on vast reserves of food (justified in the name of food security—an aberration of the 'fort' approach of the past) several times their annual demand, instead of sharing it with the countries that need it the most.

- Recent instances in Mexico, prioritising corn crops for bio-diesel for American cars, instead of food for the locals, of African farmers

being forced into growing cash crops like coffee, whilst living a life of hunger, or for that matter of Indian farmers committing suicide, unable to bear the high capital costs associated with mechanised/industrial agriculture.

These examples illustrate an on-going violence, denying poor human beings the basic necessity of life—food. Conditional development loans also demonstrate a deep rooted, systemic dependency, engineered by the powerful, that makes perfect economic sense for them, but is essentially a form of violence on world society.

Food and Climate Change: another kind of violence?

Not very different from the violence of human greed is the climate change crisis currently facing humanity. Climate Change, touted as the crisis primaire of the era is essentially a wider set of environmental and social crises that we face as a post modern society. In particular, global energy and food crises have exposed the lack of sustainability in our built and natural environments, "Climate change poses a considerable threat to poor farmers and rural communities in developing countries. Even a small increase in local temperatures could lead to reduced crop yields for those living at lower latitudes,

especially in seasonally dry and tropical regions. More frequent and extreme weather events, such as droughts and floods, are expected to make local crop production even more difficult. Climate change is expected to put an estimated 49 million more people at risk of hunger by 2020". (IFAD 2009)

For the food sector, climate change has major implications. It will cause a general disruption in seasonal cycles, erratic or devastating amounts of rainfall (e.g. cyclones, lack of rainfall etc.) and a general increase in world temperatures evident in climatic trends particularly in last couple of decades. Declining sources of energy, namely petroleum, implies that energy and resource intensive food production is becoming more and more unsustainable. Also the constant cycles of inorganic, fertiliser-based agriculture has reduced the productivity and water retention properties of agricultural land globally. With little possibility of expanding those lands it is becoming difficult to meet food production demands. Finally, a sum total of these crises puts enormous pressure on natural systems, taking them to their limits of resistance.

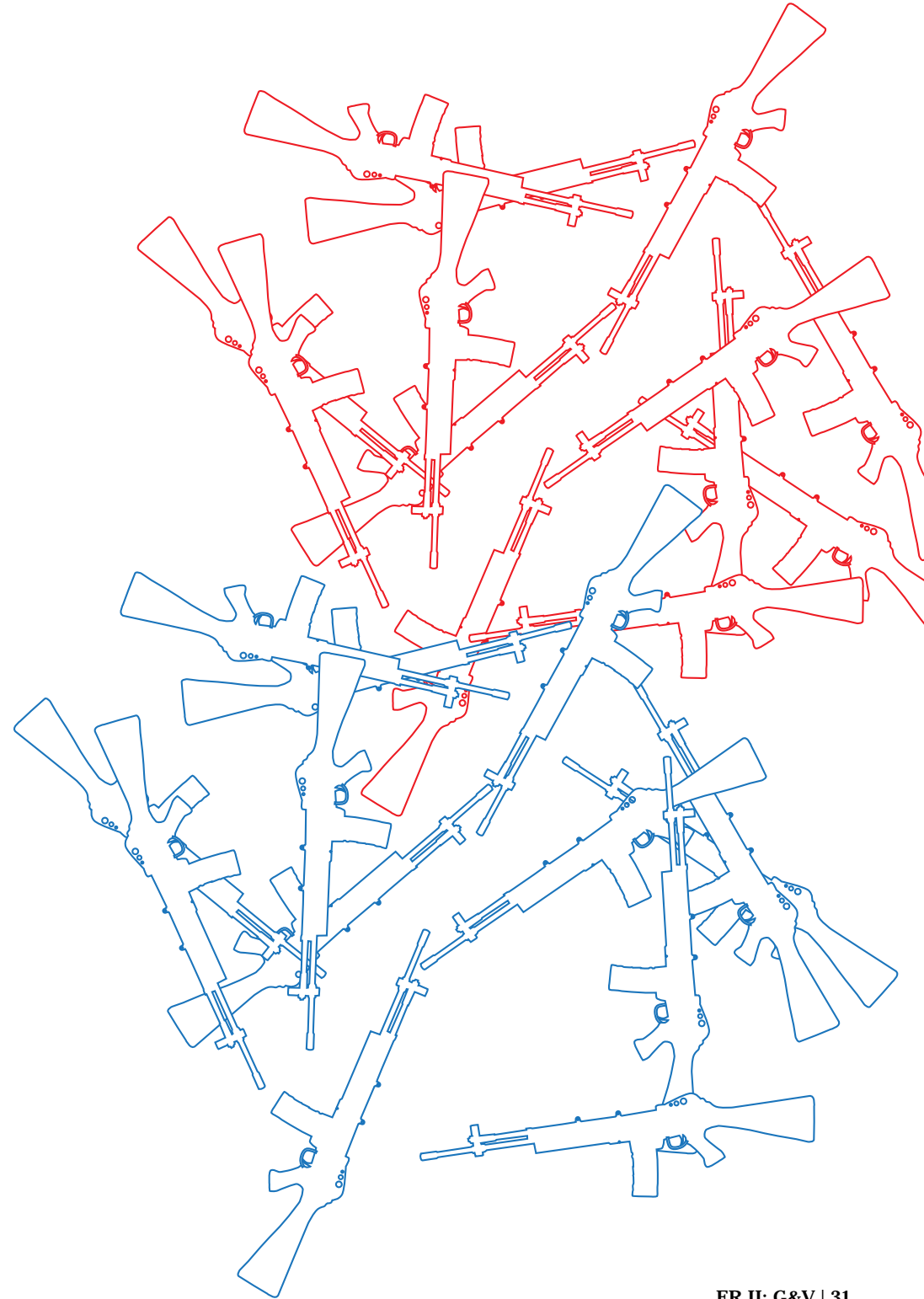
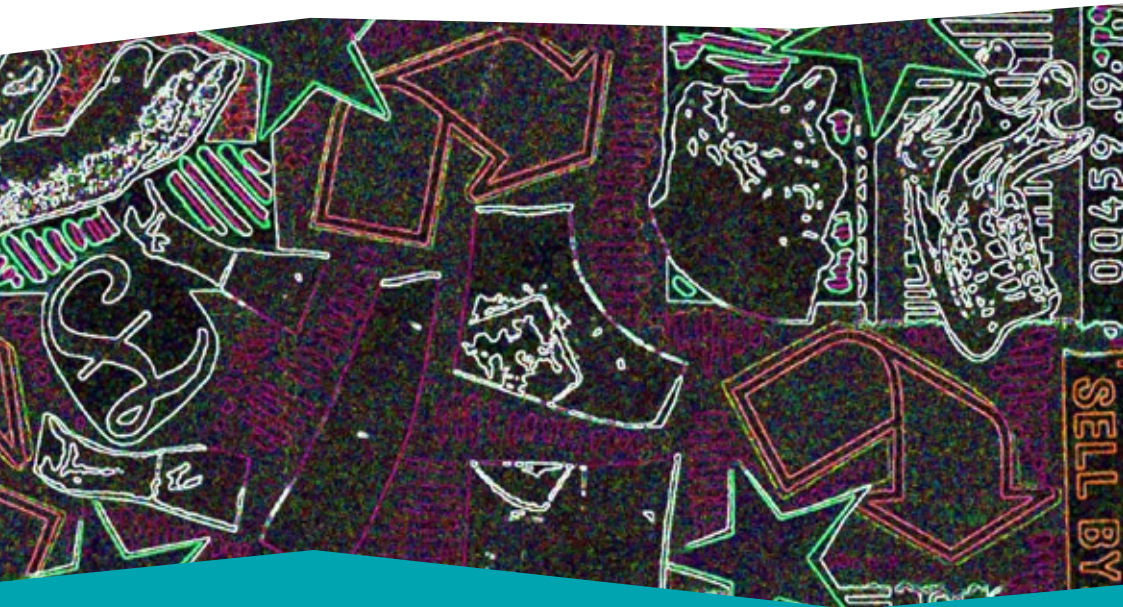
**Violence meets violence;
is there hope?**

It seems like a case of double jeopardy for the poor farmers of the developing world: on one hand international development has eroded their sustainable livelihoods and sustenance practices, and on the other climate change further accelerates decreasing productivity and crop failure. Further, in this biased game, food security will be prioritised in the future due to the ever increasing uncertainty of production. Maintaining food security could potentially become a tactic much more powerful than nuclear weapons to extend the hegemony of powerful nations over the rest.

The question then is - is there hope?

As they say, every calamity is a hidden opportunity. What climate change has demonstrated is that we are all faced equally with a global crisis because we are each part of the earth and its ecosystems. The crisis might affect the poor more severely than the rich, but it affects everyone nevertheless, and

the sheer magnitude of the fate that awaits us would be enough to sweep away the greatest civilisations on the earth if we do not act soon. The issue is no longer of that of developing or developed; crop failures and climatic disasters can happen in any country, and the only way ahead is to act together and act strongly as an undivided world to consolidate our resources and use them effectively. Such a result can only be achieved by ending this violence, by seeing everyone in this world as global citizens, equally respected and equally worthy of the resources and riches of our great planet. In this new era of increasing consciousness, knowledge, and communication between people in even the remotest parts of this world, hope is definitely there for a world order that will be more just, bringing to an end this era of sustained violence in the name of development and food security.



WAR CAN BE BUZZY

by Michael Dann

Insect flight is an amazing natural feat. A dragonfly can beat its two pairs of wings at different frequencies to achieve incredible mid flight adjustments; they can stop to a complete hover in front of a recently spotted spider's web only centimetres away. Flies can land upside down on a tiny twig barely large enough to accommodate their size. Compared to insects, birds have got nothing; and clumsy human attempts to reach the heavens? Positively crude.

So it is no surprise that we are looking to insects for inspiration on how to fly better, in this case we are not looking at the 'design' (of course we all know life wasn't designed but it's a handy term) of an insect's wing but rather looking at how they navigate—how they judge distance and speed. You and I, and indeed any animal with forward facing eyes, judge distance by triangulating what our left eye sees compared to our right (hence why it is so hard to judge distances and velocities if you have only one eye). Honey bees—the star of this article—don't have forward facing eyes. Their eyes are on the side of their head; so they do things quite differently by using 'optic flow'.

Optic flow is simply the flow of image past the eyes. If the optic flow is fast they know that they are travelling fast; if the optic flow is slow they are travelling slow. It is not hard to see from that how they can judge distance by the same method. This is where the human star of this article—Mandyam Srinivasan—comes in. Srinivasan is an Indian/Australian professor who proved the use of optic flow in honey bees by a number of elegant experiments involving patterned tunnels and sugar water. See the below diagram borrowed from one of Srinivasan's papers.

Basically, the bee flies down a tunnel (with a vertical striped pattern on the walls) to get to the sugar water at the other end. The bee flies down the exact centre of the tunnel by keeping the optic flow on each side even; i.e. both patterns moving in the same speed past its eyes.

The bee isn't fooled by different patterns—see Fig1A compared to Fig1D—but they are fooled if the patterns start to move.

In Fig1B and Fig1E the left hand side wall of the tunnel is moving in the same direction as the bee, and the bee therefore assumes that it is not in the centre of the tunnel, as both patterns are not moving at the same speed.

It adjusts by moving towards the left hand side of the tunnel to make the left hand side pattern 'speed up' (things appear to move faster the closer you are to them). This results in the optic flow of both of its eyes moving at the same speed—the bee thinks it is in the centre of the tunnel! The reverse can be seen in Fig1C and Fig1F.

Bees not only use optic flow for centring whilst flying down tight spaces but also for landing. Things appear to move faster the closer you are to them (think flying in a plane, the ground flies by on take off yet moves slowly when at high altitudes) and bees use this to their advantage. When approaching the landing point they maintain a constant optic flow regarding the landing site, as they get closer—i.e. lower—they slow to keep the optic flow at an even speed, always making adjustments until the landing point is reached and their speed is reduced to nil.

This is where the military comes in, stage right. Srinivasan's research is being used to develop navigation systems for small pilotless self navigating aircraft. These aircraft would be extremely valuable to the military if only they could figure out how to get them to land safely. Landing is one of the most tricky tasks for a self piloting aircraft to achieve, but the bees' system of landing is relatively simple one, and one easily translated into a computer algorithm both for landing and maintaining a safe altitude. Basically if the ground speeds up then pull up; if it slows down, drop down a little. The 'safe altitude' algorithm is one Srinivasan has achieved with a converted remote controlled helicopter which is in constant contact with a very fast computer processing the onboard camera's image through the algorithm.

Now Srinivasan is working on more complex models, ones that navigate through 3D environments, manage altitude and land successfully. His research and development is funded by multi-million dollar grants from NASA and the Australian and American military. All this thanks to an insect that has a brain the size of a sesame seed.

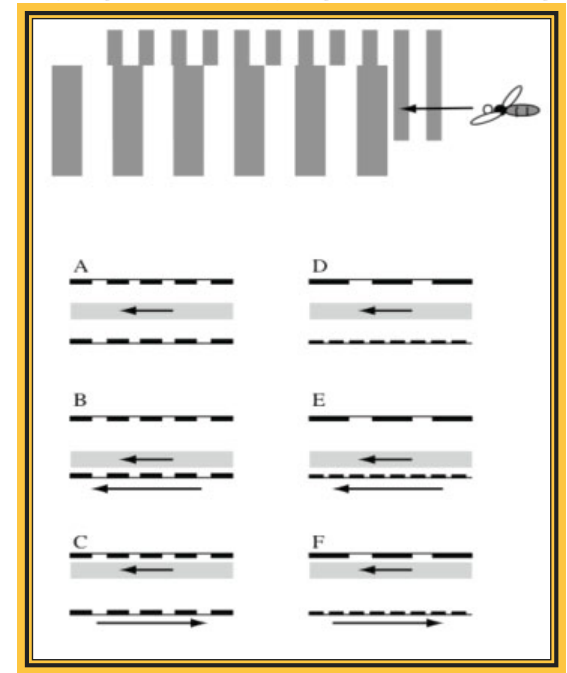


Figure 1



**for more info
check out:**

Honeybee Navigation En Route to the Goal:

Visual Flight Control and Odometry

M. V. Srinivasan, S. W. Zhang, M. Lehrer and T. S. Collett.

Journal of Experimental Biology, Issue 199, 1996.

**Landing Strategies in Honeybees, & Possible
Applications to Autonomous Airborne Vehicles.**

M V. Srinivasan, S Zhang and J. S. Chahl.

Biology Bulletin, Issue 200, April 2001.

Weaponry & the Honeybee

[http://info.anu.edu.au/mac/Media/Research_Review/
_articles/_Srinivasan.asp](http://info.anu.edu.au/mac/Media/Research_Review/_articles/_Srinivasan.asp)

A Remembered Project For More Earth

The Maniacal Logic of Recycling Planet Earth.

recalled by Byron Kinnaird

You thought of this idea. You published a small book detailing it, which I read, picking it off the New Books shelf in 2005. But I've forgotten what you called it, and who you are, and I can't find it again, despite wandering the library shelves and dreaming up elaborate Google-searches.

But I can remember it, how couldn't I.

This is a recollection of that project, as best as I can do it justice.

A project to build a terra-structure using Planet Earth, to create a new, much larger landscape for human dwelling.

Earth figures:

Surface Area: 510,072,000 km²

SA Land: 148,940,000 km²

SA Water: 361,132,000 km²

Mass: 5.9736 x 10²⁴ kg

Volume: 1.08 x 10¹² km³

The Earth has 510 million square kilometres of surface area, 30% of which is land.

By calculations, we need about 1.3 of our Earths in order for its ecological regenerative capacity to sustain our current in(habit)ation. By 2030 we will need two earths.

Using the Earth's core material, a 'terra-structure' is proposed and executed in order to re-distribute Earth's matter and create 400% more habitable surface area.

The project length from 'turning the first soil' to completion is about 550 years. The Earth is expected to be 'effectively habitable' for 500 million more years before the biosphere is destroyed by the Sun.

The project proposes 6 Towers of Babel, located on the symmetrical points made by extending three-dimensional X, Y & Z axes from Earth's centre. They are 500 km

in diameter. Their foundations breach the lithosphere, and cipher the upper mantle directly as a viscous building material. Along with energy farming of the released heat the Towers are effectively man-made volcanoes.

As the Towers ascend, the depletion of the Earth's core material redistributes Earth's mass elliptically, slowly lowering Earth's gravitational pull, and slowing Earth's rotation. Day and night are longer, with fewer days in each orbital year.

"It was a bright cold day in April, and the clocks were striking thirteen." - Ch. 1

Eventually, the entire population of Earth is housed within the Towers, as Earth's lowering temperature and erratic climate become inhospitable. This goes on for 4 centuries as the Towers go up to 6000km in height.

From their pinnacle, satellite fields are established. These broad spherical segments form six canopies that are gradually enlarged, strengthened and joined in pairs, to become three continental plates.

The Earth visibly shrinks as its remaining useful material is mined. Its core cools, and hardens. The elliptical redistribution of mass lowers the gravitational field sufficiently to

cause a radical and critical migration of the atmosphere. Coined the 'Great Rain', we witness the Earth's water supply, 1.4 billion km³, flood to the new continental planes through centripetal force. Over another century, the biosphere reaches equilibrium, and the mass emigration of the Towers begins. We walk outside, on the inside of the sphere.

The continental basins form three axial poles, cradled by the six Towers, allowing natural light through the equatorial zone, and massive solar energy farming on the fields outer-side.

By essentially doubling the Earth's radius, the habitable land area is quadrupled.

PROLOGUE, 2650 AD

Our concave islands have an Edge of the World, which is frightening.

You can perch at the Edge, and look down, to the edge of the Solar System, and a lot further. If you look up, sometimes you can see Eurasia, in the sky.

And you know that they are looking down over you.

“There are simply no words to convey the ferocious assault on the human condition that that is represented by the destiny of living on \$1 a day.” **Stephen Lewis**

ere are around 7 billion people alive today, in the 1960s the world supported half this number. Currently somewhere between 1 and 2 billion people live in a daily struggle to maintain their basic needs. 1.2 billion live on less than a \$US1 a day, and 3 billion live on less than \$US 750 per year.

In the year 2000, in a moment of rare collective aspiration, every country in the world signed up to the Millennium Development Goals. A program devised by the UN to reduce child poverty, increase global education, reduce the impact of AIDS, and upgrade living conditions for billions of people living in poverty around the world. Nine years later these promises seem like optimistic dreams from another era, the only goal that is vaguely on track is the reduction of poverty, which is almost entirely due to China's incredible growth rates over the last decade.

One of the pledges of the MDG was for all countries to contribute 0.07% of their Gross Domestic Product to development and aid. If fulfilled this amount would provide some \$200 billion extra funding to deal with global poverty issues. Compare this to the annual budget of the UN's Development Programme of around \$US 12 billion to provide support to over 110 countries.

We can gain some understanding of the context of these numbers by comparing them to spending on military and agricultural subsidies. These are the twins of global hypocrisy that betray the global system's true identity, and its false language on development.

In 1997 global military spending amounted to an unimaginable \$1.37 trillion dollars, that's 1370 thousand billion dollars. This corresponds to 2.5% of global GDP, or 35 times the 0.07% agreed upon at the turn of the millennium.

Global military expenditure has risen 45% since 1998, with the United States alone accounting for nearly 50% of the total amount.

All this military spending is obviously a lost opportunity, and shows why cynicism is the only reasonable response. The profits are primarily fed back to the 5 permanent members of the UN Security Council, the nuclear club that monopolises the profits from the global arms trade. Meanwhile the weapons are used in the various conflicts around the world creating personal and economic havoc for ordinary people.

However, the real kick to the stomach of the poor agricultural based countries where most global poverty manifests are the huge subsidies, largely in the EU and the States, that remove any chance of these farmers participating in the global economy. The

effects of these subsidies are to destroy the growth of developing economies throughout Asia and Africa and to create artificially expensive food for the citizens of developed countries, while funneling massive and protected profits to the corporate farming interests in the developed world.

In 2008 the US spent \$US 289 billion on agricultural subsidies, and the in 2006 the EU spent \$49.8 billion Euros, which impressively accounts for half of the the entire EU budget. By contrast, official development assistance amounted to 80 billion USD in 2004. OECD analysts estimate that cutting agricultural tariffs and subsidies by 50% would add an extra 26 billion USD to annual world income, equivalent to just over four dollars a year for every person on the globe.



Bird/Seed Shelter

Taka Sarui, born in Tokyo, Japan 02/02/81, and **Julia Molloy**, born in Walnut Creek, USA, 12/01/81, have been working on global projects concerning the built and natural environment and the cultures that inhabit them for the past 3 years.



We have established XLXS, a collaborative addressing all spectrums of the built environment, whether big or small. As young architects with a deep rooted interest in environmental responsibility, we perceive sustainable design as an opportunity to merge our designed spatial boundaries with the changing natural environment. Comfort and privacy should evolve from our ability to react and change with the environment, and not by shielding from the environment. Our experience working together on research projects on sustainable informal developments in Venezuela, South Africa, andailand has lead to the design of our most recent project: Bird/Seed Shelter, winner of the Schuylkill Environmental Education Centre Sustainable Design/Build Competition. The shelter uses strategies to create space within an evolving and devolving living system, allowing the inhabitant to become more aware of the complexities and fluctuations in the natural environment.

The Bird/Seed Shelter is made up of a permanent shell component for visitors to play and camp, and a temporary earth component as a “feeder” for plants and animals. The permanent shell component is constructed of lime mortar over a reinforced framework structure. Lime mortar has been used for thousands of years for building masonry structures and carries an 80% smaller carbon footprint than the more commonly used Portland Cement. The lime mortar is mixed with water and sand and hand applied to the spherical frames to create the round habitable shells. The temporary earth exterior is built from large quantities of soil retrieved from the excavation of the pond adjacent to the site. The soil is mixed with water and lime mortar to form a sticky mud which is then accumulated and packed over the shells, supported by formwork constructed from salvaged wood. After the mud is packed, the wood form work is taken away leaving the earth form. A fertile topsoil

layer is then added over the packed earth layer, including Philadelphia native plants and flowers along with birdseed ingredients composed of peanuts, sunflower seeds, and corn. The life cycle of the shelter begins in early spring. The permanent shells will remain throughout the year, while the earth, during the spring and summer will attract and support a micro biome of local animals and birds at the site. During the fall and winter, the earth will slowly weather away, leaving the permanent shells bare in a pile of earth, ready to be re-packed and planted for the coming spring. We see the bird/seed shelter as an experiment and educational tool in our continuing research of pushing the limitations of sustainable architecture.

Original Construction Proposal:

1. Siting the Shelter (Spring)

We have chosen the south central triangle made by the three trees growing near the Fire Road to be our site. This site provides maximum adjacencies to all areas of the 6 shelter site location. The designed shelter will provide a view port into the site from the Fire Road. While inhabiting the eventual shells the visitor will capture a frame view of the north west, south east and south Fire Road as well as view up to the sky through the light wells to see the canopy of trees above.



2. Bounding the Site *(Spring)*

Using the three existing trees as bounding points, we will construct a temporary formwork out of salvaged wood sourced from Philadelphia Construction Waste Management. The bound site forms an 8' extruded triangle. This triangle will create the exterior formwork for the shelter.

3. Inserting the Void *(Spring)* The third step is to insert the interior formwork. Inflatable forms: 5' diameter, 6' diameter, and 7' diameter spherical voids. These forms are inserted to the bounded formwork and create a dome-like organic void.

4. Building the Shell *(Spring)*

The structural shell for the interior void will be constructed out of 6 thin layers of hemp mesh and 1/2" thick lime mortar concrete.

Structural Shell Construction:

A) The first layer of damp 6" strips of hemp mesh will be wrapped around all three voids creating a cocoon-like shell. Then, the first thin layer of 1/2" lime mortar will be sprayed onto the hemp wrap to harden shell.

B) Again the shell will be wrapped with the damp hemp strips running in the opposite direction as the previous layer. Then, the second thin layer of 1/2" lime mortar will be sprayed on to harden the wrap.

C) Repeat steps steps A and B three times until the structural shell is 3" deep.

D) Once the mortar shell hardens, the inflatable balls will be deflated and stored for reuse. After removing the inflatable forms: the interior openings, entries, windows, and sharp edges will be smoothed, sanded and finished by hand using the lime mortar



E) Irrigation wholes at the basin of each void will be made for proper drainage. A natural pitch resin will be applied to the exterior walls of the shell to water proof the concrete and prevent it from cracking.

Lime will be mixed with local schist sand to create the structural shells and structural soil. Natural Hydraulic Lime, (NHL) will be used instead of Ordinary Portland Cement, (OPC), reducing the CO2 emissions into our environment by 80%. Special thanks to Lime Works of Philadelphia, who agreed to sponsor this project with a considerable discount on the lime mortar and installation support.

5. Filling the Earth *(Spring)*

The space between the structural shell and exterior formwork will become the bird seed structural soil receptacle. A mixture of loam soil sourced from the Schuylkill Environmental Education Centre, lime mortar, to be used as a natural binding and strengthening agent, and water will be poured into the receptacle in 1' thick increments. Volunteers and students will stomp on the earth to compress each layer. The mixture



will be poured creating a soft, hill-like profile. The height of the sides of the hill will be no shorter than 4'10 and will be planted to prevent accessibility to the top of the structure. Once the triangle is filled, the wooden frame will stay up for a week to let the mixture cure.

The wooden formwork will be taken down and sent back to the Construction Waste Management Department.

6. Planting the Seed

After the structure is formed the exterior walls and roof will be wrapped with jute fabric. Local top soil, mulch, and bird seed will create an exterior moisture rich growing layer. A final layer of jute fabric will be tacked on, to keep the growing layer secure. A cover crop of annual oats will be added sprinkled over the shelter to bring immediate green to the structure. Native plants and flowers like pinxter, turtlehead, violet, and wood poppy will be planted in the germinated state in 2" x 2" plugs on the roof and the exterior wall and grow throughout the spring and summer. The local North Creek Nursery has agreed to donate planting materials for the installation.



7. Letting it Grow *(Spring-Winter)*

The interior of the hemp-lined lime mortar shells will be the primary sleeping areas provided in the shelter. Each sphere base can accommodate one to two small sleeping bags. Sky lights and windows provide natural light and unique views of the feeding birds and insects and the other shelter installations.

Throughout the spring and summer birds and small animals may come to the shelter to feed on the nutritious walls. The growing walls and roof will blossom and die and eventually decompose exposing the base earth made of the local schist. The rain and weather will erode the walls through the fall and winter. The remaining earth will return to the site, and the shells can be taken away, left as resting areas on the trail, or built up again as a bird feeder for the coming spring.



THE BUSH, TWO PEOPLES AND POWER:

Māori self-determination and relationships with land in Aotearoa/New Zealand.

by **Jessie Moss**

Globally, both the production of food and its distribution are becoming increasingly controlled by a small handful of multinational corporations. There seems to be a general acceptance that only mass-produced mono-crops will save the hungry, and that fertilisers and genetic engineering are essential to combating pests. Yet, more people are hungry, more crops are failing and the land is suffering more than ever before. Who controls the land and its resources dictates not only what happens to that land, but also how those who are dependent on it are able to live.

Land is essential to humans: we all need it to survive. For thousands of years people have been agriculturalists. By controlling the land, using its natural provisions as well as altering the conditions for growth—people were, for the first time, able to create surplus food supplies for storage and trade. This enabled the complex societies we exist in today.

I propose however, that the age-old control of land and the recent globalisation of food production were not, and are not, solely about providing sustenance for all people. Controlling land enables the monopoly controlling the resources to amass wealth and power. To do this the people too must be controlled.

Economic expansion by exploiting 'others' and their resources has been facilitated world over by colonial control. This is exemplified in the ongoing colonisation of Aotearoa (New Zealand) which has seen the massive destruction of a land and its people, of Māori (Indigenous peoples). Colonialism is a necessary constant for western capital economic growth, for without colonies, capital accumulation would cease.

The control of land by privatisation for capital gain in Aotearoa has its roots in England. Here, in the second half of the 18th century, a series of Parliamentary Enclosure Acts, largely suggested and funded by powerful landlords and representatives

of the Church of England, seized previously common land as private property. The common belief, among the ruling class, was that everyone would benefit from a wealthier country by way of privately run agriculture for profit, a belief that continues to persist today in England and all its colonies.

Samuel Marsden, one of the first missionaries to Aotearoa, wrote of Māori upon his arrival that:

“My first object will be to introduce Agriculture, in general, amongst them (...) I am fully convinced that these people will become a great nation, if they can only get Iron (...) I am lead to think that it is possible these people may originally have sprung from some civilised nation and that they have degenerated into a rude and barbarous state for want of Iron”.

This comment suggests what the first impressions of Māori people might have been to English government and church officials, and what they believed needed to be done in order to establish a permanent settlement. It also shows that their efforts to 'civilise the natives' were not purely paternalistic Christian ones, rather, that they were filled with the vested commercial interests for the expansion of the British Empire.

English concepts of land ownership were imposed upon Māori when the New Zealand Government was established by the English in 1854. All the laws were British imports, slowly amended to suit the needs of the English in New Zealand. Specifically, their

endeavours were directed towards gaining complete control over Aotearoa's land, and to a lesser extent, its people. The implementation of the English Laws Act 1858 meant that all English laws, as they stood on the 14 January 1840, were now retrospectively in effect in New Zealand, as of 6 February 1840, the signing of the Treaty of Waitangi.

By the end of the 19th Century, the New Zealand Government had waged war on all Māori who would not give up their land for the capitalist economic gains of the English. In an effort to silence and smother any political dissent, a series of Acts were passed to undermine all Māori resistance. Acts such as the 1863 Suppression of Rebellion Act sent countless Māori to prison without trial for 'rebellious' against the Crown. The 1880 Prisoners Act, specifically designed for the non-violent resisters of the Parihaka pa (a tribal settlement on the west coast of the north island), also meant prison without trial, and an additional two years hard labour. We have these prisoners to thank for the construction of the towns of Dunedin and Lyttelton.

The people of Parihaka and those of Ngai Tuhoe are renowned for non-violent resistance and their unwavering dedication to their ways of life. Also intrinsic to Te ao Māori (Māori world view, the world of knowledge) is traditional food production, collection and preparation. The Tohunga Suppression Act 1907 was designed specifically to stop tohunga (specialists in particular areas of knowledge creation and dissemination) from practising. This had

the effect of preventing the transmission and maintenance of Māori ways of knowing, living and understanding. A phenomenal loss of knowledge took place, a crime that can never be corrected.

Tuhoe are one of many iwi (tribes) who are determined to regain control over their lives by reclaiming the power to do so:

“Tuhoe is known for its long history of resistance to colonisation. They never signed the Treaty of Waitangi. Today, Tuhoe have the one of the highest ratios of native speakers of the Māori language among tribal groups and have a strong cultural identity that is intimately linked to the land in an area that they call ‘Te Urewera,’ land of the mist. There are about 20,000 people who claim Tuhoe ancestry, many of whom are still living in relatively isolated communities within Te Urewera”

Valerie Morse

In 1916 a Tuhoe prophet Rua Kenana Hepetipa was arrested and charged with sedition for telling his people not to go to the ‘white mans war’ (WWI). To assert their authority the police relentlessly raided the small village of Maungapohatu, terrorising the people.

His memory lives on with Tuhoe today.

Ninety one years later, on the 15th of October 2007, Tuhoe was again raided. That morning, over three hundred paramilitary police, many of whom were armed, carried out dawn raids throughout Aotearoa. Seventeen people were arrested, several of whom were well known activists belonging to anarchist, indigenous, animal rights, peace, and environmental groups. The police had search and arrest warrants issued under the Arms Act 1983 for various locations in Auckland, Whakatane, Wellington, Christchurch, Palmerston North, Hamilton, Ruatoki and Taneatua (Te Urewera, Tuhoe country):

“...storm troopers smashing down doors, machine guns held to people’s heads and military style raids on rural communities are all unforgivably short-sighted”

Nicky Hager

These raids, dubbed ‘Operation Eight’, were reported by the New Zealand media as ‘terror raids’, which were carried out to catch a ‘terrorist group’ that had supposedly been operating in the hills of rural Ruatoki, in Te Urewera. These claims came despite the absence of any search or arrest warrants under the Terrorism Suppression Act 2002.

According to the police, the arrestees were involved in terror training camps in Te Urewera region. The truth was that a training camp was being used by young Tuhoe men in a Government funded course to teach them about bush skills. Skills which in the early part of the century were threatened by the Tohunga Suppression Act, and continue to be affected by them today. This education program was one expression of Tuhoe’s desire for autonomy: the intention being that by teaching their people the skills and knowledge needed to be Tuhoe, they are able to resist ongoing colonisation.

These raids are consistent with most western nations’ ‘zero tolerance’ for those who dare to speak against the powers that be. A primary role of global counter insurgency organisations is silencing dissenters. They do this by closing the political space needed to create communities. Many of those targeted are indigenous peoples, such as Māori.

Today the New Zealand Government’s power is as threatened as it was one hundred years ago by strong Māori iwi who will not lie down and shut up in the face of colonisation, capitalism and globalisation.

From being labelled rebels to terrorists, Māori have and are ‘othered’ in an attempt to alienate and disempower them from making their own decisions about their lives. By maintaining control over ancestral lands, and using it in ways that are consistent with whakapapa and tikanga, Māori are able to resist, fight and struggle against their ongoing colonisation. By working with the land rather than against it, Māori maintain the resources necessary to self-determination. And in doing so they work for peace.

**Ka whawhai tonu mātou,
ake ake ake!**

Geneology which includes people, the land and sea, their resources, the sky, bush and all the dwells within it.

Could be described as Maori culture, custom, ethic, etiquette, formal customs, lore, manner, and meaning.



COMMON
UNITY

Community Gardens in Wellington

by Tania Sawicki Mead

Wellington, my hometown, is as tempestuous politically as it is meteorologically. As the seat of parliament and the headquarters of bureaucracy, it is a place accustomed to action, activity and big ideas. Often, though, it can seem as if these large scale machinations overwhelm smaller, but no less important, goings on. But it is within these comparatively diminutive initiatives that some radical and significant momentum is building.

There are individuals living here committed to both small and large scale action that does not rely on the motivation of any elite.

Individuals working together towards common goals, albeit with varying methods and drawing upon a diverse set of tools to do so. They need no mainstream political will to drive their dedication towards combating structural violences.

Two such groups can be found in the unassuming suburb of Island Bay, hardly a hub of radical activity, but nonetheless a centre point from which bold initiatives have unfolded in the past and continue to do so into this century.

Sisters of Compassion

The home of the Sisters of Compassion can be found at the end of a small winding road at the base of the Island Bay hills. Founded by Sister Suzanne Aubert in the mid 1800s, the Sisters have their roots in Aubert's radical work with isolated Māori communities, single mothers and the disabled. From this their mantra "Need not Creed" sprung, and to this day the Sisters provide for those who require their aid, whoever that may be. From humble beginnings in a small community on the banks of the Whanganui river, their influence has spread far beyond the confines of Jerusalem/Hiruharama.

Amongst other practices, Mother Aubert was committed to looking after the children of unmarried mothers from birth, thus protecting their mothers' reputations. She was also looking to extend her network of care to Auckland, which would make her active in more than one diocese and thus eligible to become a more autonomous papal congregation. When faced with powerful opposition to their Order's needs-based approach, Sister Aubert displayed some tenacious feminist credentials, although

she probably wouldn't have put it that way. The male-dominated Catholic clergy insisted she be brought into line with a more standard parish model, and that she give up her work with Māori communities in Wanganui.

Sister Josephine, the Archivist at the Centre, told me the hierarchy's disapproval was twofold - they believed Rome didn't approve of their work with illegitimate children, and a woman was running the show was similarly frowned upon. Instead of ceding to these demands, in 1913 Mother Aubert travelled (at the age of 78) to Rome to present her case, and after six long years the Sisters were awarded the Decree of Praise - effectively making their congregation answerable only to Rome. "The Decree of Praise to the Daughters of Our Lady of Compassion... gave [Aubert] wide scope for new directions in health care and protected her unwavering resolution that the work of the Sisters of Compassion would be without distinction of race, sex or religion"^[1]

The Sisters were motivated by religious conviction most certainly, but fundamentally they sought to provide that which the state could or would not. Pragmatism and compassion have defined their role in the community as they have dedicated themselves to helping unmarried women, orphans, the disabled, Māori, the elderly, beneficiaries and parents whose children suffer from ADHD, to name but a few. In the 1980s, when HIV was heavily stigmatised and homosexuality illegal, the Sisters were some of the few people to provide comprehensive care for HIV positive men.

As Sister Josephine put it, "We've led the way". Over the years they have pulled back



"It's true you can't live here by chance, you have to do and be, not simply watch or even describe. This is the city of action, the world headquarters of the verb"

Laurie Edmond,
New Zealand poet and author



their programmes as either the government or other, specialist organisations have stepped in, although they continue to provide space and aid for those who require it. In the mid 1970s the Sisters sold a large part of their land to Bruce Stewart, who then established Tapu Te Ranga Marae. Stewart had been struggling to meet his mortgage obligations, so was astounded when in 1999 the Sisters decided to forgive him \$95,000 of debt, in honour of Pope John Paul's millennium initiatives towards reducing global debt.

In 2005 the building that houses Wellington's Peoples Centre was up for lease, and developers had plans to re-develop if the building was not sold. The Centre was set up after the National Government's beneficiary cuts in 1992, and provides a affordable health services and free advocacy services for the community. The Sisters purchased the building for an undisclosed sum of money three weeks before the lease expired, to make sure that the Centre could continue its work. Sister Bernadette Mary, from the Sisters of Compassion, says the purchase was discussed at length: "most of us are getting older now and the People's Centre does such great hands-on

work in the community, things that we cannot do so much of anymore. But this is a way we can contribute to helping the community."

Common Ground—Community Garden Network

All of this makes the HQ of the Sisters of Compassion an ideal place for similarly pragmatic and compassionate initiatives such as Common Ground, a community garden that sits behind the Sisters' Centre. Common Ground was given a home when the Sisters asked the community what should be done with spare land behind their buildings. From humble beginnings in 2005 it has grown to include a shed full of tools, fruit trees and a composting system. They are currently growing potatoes, silver beet, beans, tomatoes, sweetcorn, capsicum, beetroot, rocket, lettuce, oregano, sage, basil, strawberries, courgettes and squash; it's a veritable Eden.

Common Ground coordinator Kate Smith was first drawn into the community gardening craze when she got involved with 'Green Gyms'—a British initiative to combine physical fitness and green spaces. When she moved to New Zealand around seven years ago she brought her experiences and knowledge from

that project to Island Bay. The project was lucky to have her; as a recent immigrant she had a lot of time on her hands, and has been formative in the establishment of the garden and its many appendages.

Common Ground Secretary and veteran gardener Katrina was initially involved with 'Growing Community', a movement that established four gardens along the proposed bypass route in 2001, in protest against the destruction of community and natural environments.^[3] She moved on when the bypass was built because no food could be grown there: "I used to have my own plot, but it took up too much time. I'm more focused now on creating and fostering a community here". Whilst she's an advocate for home gardening, she finds it to be hard work with fewer rewards: "You reap a lot of benefits from sharing the work, and every week people get to take food home".

Katrina brings a strong social justice and environmental perspective to the garden, which is run by a diverse group of people, largely women. Her involvement is inherently political: "the garden is a space within the state where we can subvert dominant trends. It's a full democracy, a microcosm of what we'd like to see".

However, she'd like to see a more diverse demographic represented at the garden, and amongst community garden initiatives in general: "It would be good to see more involvement from across the spectrums of class and culture, but those who need it the most need to set it up, to own the way it is run. There is an expectation that everyone can do it, but it is those with least time,

resources and knowledge that would benefit the most".

As gardening enthusiast and American writer Michael Pollan observed, "Once our personal connection to what is wrong becomes clear, then we have to choose: we can go on as before, recognising our dishonesty and living with it the best we can, or we can begin the effort to change the way we think and live."

Gardening is personally, socially and economically useful. It nourishes the soul as well as the body. When faced with the myriad problems of a underfunded, overpopulated, and at times unimaginative society, one is tempted to give up trying to do anything at all. But as humans we feel moral obligations that supercede what we have personally experienced—we understand the difference between what things are and what they should be. Or at least we should. So to create and nurture a garden is to do something, to throw wet soil in the face of doomsayers and nihilists. Like the small but powerful changes that the Sisters of Compassion have made in the lives of many communities; once you have realised things have got to change, you have to start somewhere.

“the state never gives up its monopoly on violence” Sivaram

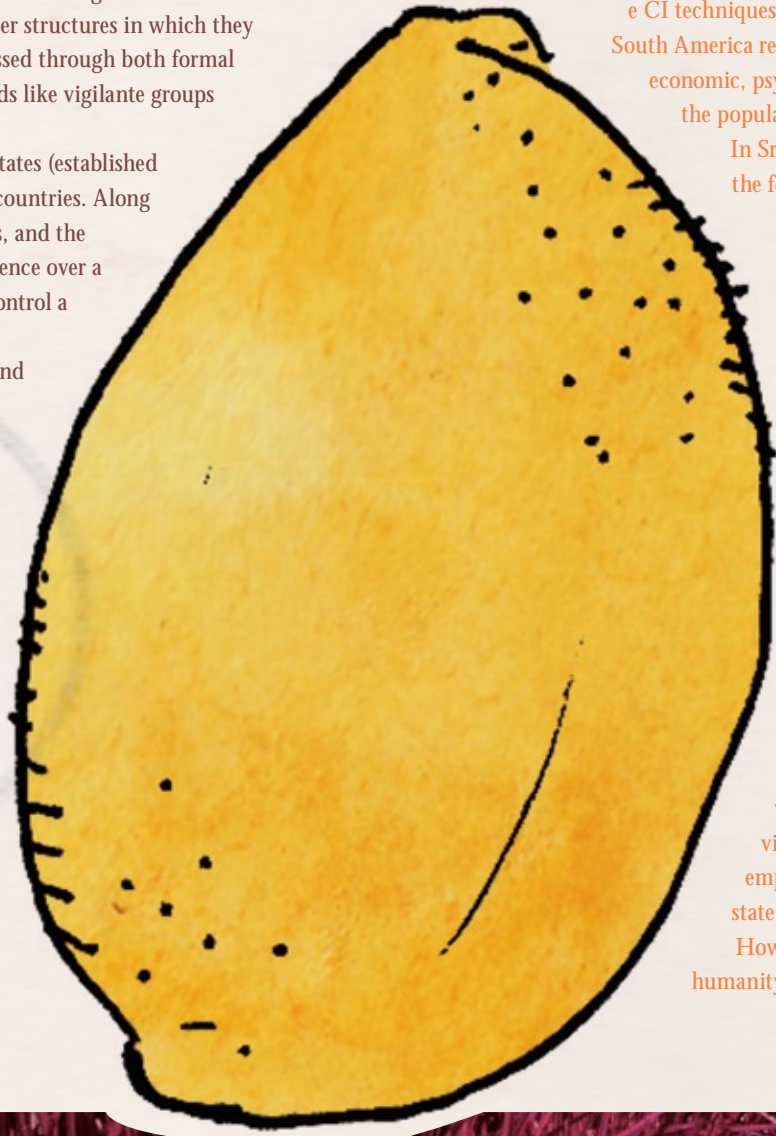
One school of thought led by the likes of Max Weber argues that all governments gain control by the threat of violence against people. When the Sri Lankan Tamil journalist Sivaram says that ‘the state never gives up its monopoly on violence’ he means that for governments to maintain control over a physical territory they need to maintain power structures in which they retain the right to violence. This threat of violence is expressed through both formal mechanisms like the police and army, and informal methods like vigilante groups and secret police.

This monopoly on violence is applicable to both nation states (established countries), and separatist regions within these ‘legitimate’ countries. Along with controlling food production, the ability to tax citizens, and the establishment of shared cultural symbols, the threat of violence over a population is the primary systematic mechanism used to control a large population of people in what is called a ‘state’.

To maintain the existence of a state from both internal and external pressure necessarily requires an army.

Sivaram explains the needs of a conventional army:

- A politically motivated population from which you can raise several battalions;
- An economy from which you can raise resources to clothe, feed, arm and deploy these conventional forces;
- A secure territory in which you can train these forces;
- An efficient logistics system such as described in Martin Van Creveld’s *Supplying War: Logistics from Wallenstein to Patton*;
- Facilities to treat at least a battalion of solidiers. (Unless your soldiers know they will be well treated they will not fight).



These needs are equally applicable to both the ‘legitimate’ and the ‘illegitimate’ state. The methods by which a state destroys smaller separatist regions is called Counter-Insurgency (CI), and it is the consistent application of these violent CI techniques in scores of countries around the globe that shows that violence is structurally embedded in our global system. In the past 50 years we have seen quite similar CI techniques used in Chechnya, Ireland, Afghanistan, Iraq, Sudan, Zimbabwe, Syria, South Africa, Mozambique, Algeria, China, Peru, Malaya, United States, Vietnam, India, Pakistan, Venezuela, Australia, Fiji, North Korea, Ethiopia, Sri Lanka, Bangladesh, Nepal, Spain, Georgia, Indonesia, Colombia, and Cuba.

These CI techniques that were primarily developed by the English in India and the US in South America rely on the broad use of violence through military, paramilitary, political, economic, psychological, and civic means to defeat insurgency and regain control of the population.

In Sri Lanka, for example, the state response to the Tamil uprising was to use the following strategies:

- The complete evacuation and destruction of villages
- The destruction of crops and the prevention of cultivation - scorched earth policy
- The control of supplies to civilians by the army

This response shows how agriculture and physical violence are used to control populations. The threat of starvation is not really that different to the threat of a bullet. Interestingly the LTTE (Liberation Tigers of Tamil Eelam) used agricultural language as part of their communication with the Tamil people: “their new concept of death involves a combination of fairly conventional national renaissance ideology with a warrior ethic reclaimed from ‘ancient Tamil culture’ as portrayed in the ancient war poetry of the Tamils. The LTTE refers to dying as being ‘sown’ (vitaital) and dead bodies ‘seeds’ (vittukal). So you can see this development particularly clearly in the culture of war that the LTTE has.” (Sivaram).

There are without a doubt thousands of violent events, campaigns, freedom fights, wars, struggles, uprisings, revolutions, and suppressions where we can see the apparent necessity of violence. The language of state violence: massacre, civilian casualties, liquidations, collateral damage, preemptive war, and surgical strikes, hide the brutality and frequent illegality of state campaigns against people.

However, it is important to give space to non-violent behaviours that offer humanity a saving grace from our violent addictions.

Mean’n’Green (3)



FOOD FOR THOUGHT

Present day food production is fundamentally flawed. Food production and fossil fuel based energy have become inextricably linked, agriculture is now one of the biggest consumers of fossil fuels on the planet.

by Amanda Armstrong

Energy consumption and social wellbeing have also become linked, so far as material wealth and consumption are used as an indicator of social wellbeing. Decoupling these linkages is one of the most significant things we can do to improve the wellbeing of our planet and our communities. The huge negative environmental and social impacts of modern agriculture have become increasingly clear, making way for a new 'green paradigm' in our food production, driven at a grassroots level by local communities. Agriculture needs to become progressively non-reliant on fossil fuel energy. Social wellbeing needs to be accounted for within a holistic framework that includes access to environmental resources, community health, work-life balance and sustainable consumption patterns. The new 'green paradigm' has at its base a food production system that is primarily local and seasonal. It is also environmentally and socially sustainable: meeting the needs of this generation without compromising the ability of future generations to meet their own needs.

The largescale industrial systems that produce most of our food are hugely costly to the planet and its people. Crops are grown in large-scale monocultures which are highly susceptible to disease and pests, leading to an increased input of fossil fuel based pesticides. Soil that is intensively farmed and treated with petroleum based chemicals rapidly loses fertility, thus requiring further input of fertilisers. This has a detrimental impact on long term soil and water quality, and can affect the nutritive quality of the food itself. Agricultural runoff damages aquatic ecosystems, as seen in many places by declining water quality and aquatic life. Extensive irrigation can lead to the salinisation of land and the depletion of ground water reservoirs. Food is often transported vast distances from where it is grown. Agricultural technology is concentrated in the hands of relatively few large companies who then have the ability to use their technological and financial power toward ethically dubious means. The most well known example of this is Monsanto's 'terminator' seeds, genetically engineered seeds

which do not reproduce and seed, meaning farmers have to buy seed annually, instead of saving a portion of their crop as seed.

As peak oil approaches and an energy crisis looms, the current agricultural system is fast becoming unaffordable in every sense of the word. Globally, the impacts of climate change are a pressing reality. Scientific consensus contends that climate change is primarily anthropogenic (caused by humans as opposed to natural patterns and processes), resulting from the burning of fossil fuels. An effective way to reduce global fossil fuel usage is to utilise food production systems that do not rely on this form of energy. Many food producers, particularly in the global south or third world, are heavily dependent on international markets.

This dramatically impacts the wellbeing of farmers when world commodity prices fall. Where subsistence farming has been abandoned in order to pursue 'cash crops' for export, a valuable supply of local food

ceases. Where food production relies heavily on seasonal and migrant labour, flagrant abuse of agricultural workers rights have been recorded; where food production is vastly removed from those who consume this same food, it is easier to ignore or be unaware of the wellbeing of the people who produce the food, often the poorest and most vulnerable segment of society. In the western world there are rapidly increasing levels of diet and lifestyle related diseases such as obesity, type two diabetes, and heart disease, linked to the type of food that is being consumed. Government subsidies and policy related to food production in many places are such that highly processed foods are more readily available and cheaper than wholefoods and fresh fruits and vegetables. Initially, these kinds of diseases were termed diseases of affluence, this term is misleading, as disproportionately it is the poorer segments of western societies who are affected by these kinds of diseases.





Viable and diverse alternatives already exist to the industrial food production system. Organic farming systems provide biologically diverse environments and sustainable inputs, without the negative environmental impacts of conventional agriculture. The Cuban example of forced rapid transition from 'conventional' fossil fuel based agricultural system is a case study in point—Cuba now grows the majority of its food organically and in semi-urban settings. City farms indicate that urban land use can be highly efficient when put into growing food, thereby reducing food transportation distances for urban areas. Community gardens, allotment farming systems, backyard or rooftop gardening can provide a significant amount of a household's food. Organic food production relies less on mechanised production and more on human labour. In terms of providing employment for people this can be seen as a positive spin off from organic agriculture. Streamlining food production systems can reduce wastage and reduce necessary inputs. Utilising rainwater and 'grey' water can cut down on irrigation

needs. Using composting, crop rotation, companion planting, shelterbelts and other ecologically based production methods reduce or cut out the need for fossil fuel based inputs, and increase sustainable outputs from food growing land. Labour standards and food production are more visible and more easily regulated when food is grown 'close to home'. The wellbeing of agricultural workers should be a central aspect of sustainable food production. No one system has all the answers but a combination of locally appropriate techniques can be used.

Underlying this whole transition is a redefinition of wellbeing. Governments and societies need to define wellbeing, not only in terms of gross domestic product, but by meaningful community interactions, physical and mental health, creative activities, and the ability of the environment to provide services such as clean air and water. Food production systems are vital to addressing environmental problems such as soil degradation, water pollution and climate change. A reduction in fossil fuel based material wealth, linked

to lengthy working hours in a central urban area, can lead to time-rich societies instead.

The concept of being 'time-rich', and reduced hours of paid employment, means that growing one's own food becomes a more realistic option. Locally produced food is transported shorter distances and profits go back into local communities. Instead of an industrial, fossil fuel dependent way of producing food, many different locally appropriate systems can be utilised. Long-term environmental health needs to be valued in a way that encourages changes from consumption driven lifestyles toward sustainability.

Society already contains within itself important tools for improving social wellbeing and transitioning to sustainable food production. The Internet is an incredible information resource, providing food growing information and helping people to pool resources and form networks. Internet

based social movements provide people with the conceptual tools to improve social and environmental health. The slow food movement, guerrilla gardeners, organics, permaculture, and fairtrade movements are just some examples of such movements, who in various ways provide action plans to tackle the problematic aspects of the current agricultural system. Education gives people the knowledge and skills to understand the links between environmental wellbeing and food production, and to learn practical methods of food production. Part of school curricula or even informal

community groups can educate people about nutrition, growing food, and the ethics of food production. Many people possess significant knowledge of how to grow food within their own regions. This information can be passed on through families, neighbours, and friends. Consumer demand for sustain-



able food helps to support this transition. Retailers are recognising and responding to consumer demand for ethically and environmentally responsible produce. Understanding the value of food in more than a purely monetary way can be a powerful incentive to support ethically sound food sources. It is crucial that sustainable systems are supported at an institutional level. Land use zoning, regular farmer's markets, food trees in public spaces, education, food import and export policies, subsidies, and food labeling standards are examples of local and national level action that support sustainable food production. Political pressure from society on relevant institutions can help bring about these kinds of changes. Food is political. The myriad complex systems of food production and processing are a vitally important way to enhance the wellbeing of society. The seeds of a vibrant healthy and 'green' society already exist. We need to water them, value them and provide the conditions in which they can grow.

Afterword and resources:

Food awareness has been a real journey of discovery for me personally—this essay was initially written for a world wide essay competition on energy and social wellbeing. For me, to look at food production was the obvious choice. To see the finalist essays go to:

<http://www.vinyl2010.org/essaycompetition/>

There is a growing body of literature around food and food production – here are a few suggestions...

Fast Food Nation, Eric Schlosser

The book is better than the movie, though you do understand his point after reading just a few chapters. I suggest just reading the interesting sounding chapters.

Ruth Ozeki, My Year of Meat

An awesome novel that highlights some unsavoury aspects of meat production but in a hard to put down kind of way.

Not On the Label, Felicity Lawrence

If you read one food production book read this one. A brilliantly written bit of investigative journalism followed up with some realistic and positive action suggestions.

The Omnivore's Dilemma, Michael Pollan

I haven't actually read more than the first chapter of this one, but my sister-in-law tells me it's good, and Pollan is an incredible writer (The Botany of Desire is another of his books that follows some fascinating botanical and social threads)..

In Defense of Food, Michael Pollan

This book is all about why 'nutritionism' doesn't work and food does. Eat Food, mainly plants, not too much, is the condensed version of this book. A fairly short but well packed book that sets forth some of the clearest thinking on health I've heard in a long while.

Stuffed and Starved, Raj Patel

If you're a political animal this is the book for you. A brilliantly written book that shows the political and global linkages of food and the blatant injustice of food production.

There are loads of organisations online, a personal favorite is the Soil Association. They have a great selection of podcasts that make fascinating listening: www.soilassociation.org.



FIGHTING URBAN FILTH WITH FLOWERS: THE GUERRILLA GARDENER

When one thinks of a 'guerilla', generally we imagine a violent, lawless figure, operating on the fringes of society. The image of an errant gardener, planting seeds and succulents secretly in the dead of night hardly comes to mind.

by **Rozzy Middleton**

Yet this is exactly what various outfits around the world have been doing since the early 1970s. In places as far as New York City, London, Melbourne and Sweden, guerilla gardeners are taking over abandoned plots of land in urban areas and planting them up. These gardeners aim to reclaim spots in cities they perceive to be neglected. Pretty much any 'public' patch of land is up for grabs—empty city planters, parking lots, unpaved patches around buildings and along the sides of motorways or railway lines.

Whilst the actual act of guerilla gardening is technically illegal (it constitutes trespassing), authorities generally don't have a huge problem with people beautifying and improving public spaces on their own bat, and out of their own pockets.

Some guerilla gardeners make 'plant bombs'—seeds encased in a mixture of clay and compost that can be scattered directly onto the ground and not planted. Others coordinate bigger 'attacks' with other gardeners.

So what are the wider effects of these campaigns, beyond the obvious visual

improvement? Guerilla gardeners never have the creation of a permanent garden as their ultimate aim. However, this is always a welcome outcome and has happened in a number of areas, the first being one of the earliest Guerilla Gardening campaigns in New York City, which now enjoy the protection of the city's parks department.

Some governments are cottoning on to the positive effects of these subversive green thumb groups and encouraging the wider community to join in. In Vancouver, local government has developed a program called 'Green Streets' which encourages residents to adopt the boulevards and other public areas near their houses for planting and beautifying.

Guerilla Gardening has also reached mainstream culture. In Australia, the Channel Ten network has made a reality television series about Guerilla Gardening, entitled (oh so inspirationally), 'Guerrilla Gardeners' where disused sites are transformed by renegade gardeners each week leaving viewers to wonder: "Will the gardeners get caught?!".



For more information,
the following sites are good:

www.guerrillagardening.org

<http://ten.com.au/guerrilla-gardeners.htm>

<http://shapeandcolour.wordpress.com>

In 2008, to coincide with the release of their 'Grun' line (that's German for green, fools), Adidas adopted guerilla gardening techniques for its billboards. Making billboards incorporating actual plants, the shoe giant has done a lot for promoting these green underground activities.

With new recruits and branches growing every day, the urban filth of the world is now being fought on a global scale by these green thumbs. Keep an eye out for a local outfit in your city...

The Wright Back Yard

This article presents aspects of a fictional project exploring a reorganisation of the food production system.

by Celia Goldsmith & Nick Sargent.



“[Modern production] has transformed a system that in 1940 produced 2.3 calories of food energy for every calorie of fossil-fuel energy it used into one that now takes 10 calories of fossil-fuel energy to produce a single calorie of modern supermarket food.

is state of affairs appears all the more absurd when you recall that every calorie we eat is ultimately the product of photosynthesis – the product of sunshine.”

Michael Pollan

The networked global nature of our contemporary food system means that nearly any food can be purchased any season, anywhere (if it's ever invented, the New World supermarket on Chalmers has room for it). Let's assume you can read about how this works—good and bad—elsewhere. For the purposes of this article it is most important to understand that this system operates on a networked model of organisation with multiple connections extending in many directions. According to researchers of complex systems, such a network is, contrary to popular wisdom, actually very

fragile—lose the wrong node and the entire system can completely collapse. The truck freight industry is often cited as an example of a probable critical hub within the food production system. If we lose the ability to transport food the whole global food network might just grind to a halt. Security of food supply cannot be taken for granted. Some strategies to help secure a food supply might include: integrating localised production; ensuring fewer food miles, less transportation and wider recycling; re-establishing natural processes; and educating and up-skilling people on the food cycle.

There are already some contemporary models for producing local food within an urban environment. Beijing and Shanghai are fully self-sufficient in vegetables and partly self-sufficient in poultry. Cuba, regarded by many experts as the world's most sustainable country, has successfully implemented the conversion of state owned urban spaces into productive gardens. Britain retains many urban allotments, originally offered to citizens as compensation for the enclosure of common land by wealthy landowners and as

a source of food security. These precedents grant land for individuals to act creatively but also to reconnect as communities of diverse individuals around a shared interest.

Let's imagine a scenario and an alternative model. This scenario was designed from close analysis of a New Zealand suburb—Miramar in Wellington.

The Wright family has lived in the neighborhood for several years. As the financial crisis deepened and the cost of daily necessities – like petrol and food – rose, this middle class family found themselves struggling to stay afloat. They already had a small, bedraggled vegetable garden – supplying them with an occasional assortment of vegetables - but it always demanded more attention than they were willing to give it. Five months ago Mr. Wright lost his job suddenly, threatening the family's ability to meet day-to-day necessities. Needing a reliable and affordable supply of food they elected to join the neighbourhood residents gardening co-operative making their backyard available for community gardening.

Several years ago the local gardening co-operative was established in conjunction with the local New World supermarket who, responding to pressures of the recession in a move of highly unusual corporate foresight, agreed to engage the group in re-organising

the Miramar food supply network. The local project had been the first of its kind and has become such a success that it is now being implemented in suburbs across the whole country. The local co-operative established several 'Seed Pantries' housing seeds, seedlings, gardening tools, compost and space for teaching gardening or cooking. The Seed Pantries are open, friendly facilities where one can get advice, trade surplus produce or simply spend some useful spare time. They are the base from which the community gardeners spread over the nearby blocks and work the participating backyards and public green spaces. The seed pantries are then part of a larger suburban network connecting to the local supermarket, or as it is now named, the New World Superior Pantry.

The Superior Pantry is different from a supermarket in that it aims not only to sell food, but also to be a centre for food education for the wider community and a place for food production itself. Together New World and the local co-operative aim for 40% of all local residents' food to be sourced from within the suburb – the remaining 60% continues to be grown, farmed or processed in other climatic zones of the country or shipped into New Zealand.

The Wright family were one of the last in their block to join the co-operative, as they

had always been a little protective of their privacy and the generous green space their children had for playing in. Now, two thirds of their backyard has been dug into garden. Currently growing are summer strawberries and over the winter period the garden will be replanted with broad beans. The gardeners come in twice a week and the neighborhood

children are very interested in the process, occasionally they even help out. The Wrights are eagerly awaiting their first harvest but are already enjoying the variety of seasonal fruit, vegetables and herbs that have been grown around their suburb. This produce has been purchased using the 'local vegetable credit' they elected to get paid by the gardening

cooperative in return for the use of their land. Once a week they also order what meat, dairy and processed foods they can afford from the Superior Pantry and pick them up by foot from the seed pantry.

They now have more reliable access to fresh food and enjoy knowing where this food comes from. More than anything, though,

they are enjoying a new sense of involvement in a neighbourhood collective and shared neighbourhood space.





Cheap'n'Choice Award

This issue's Cheap and Choice award goes to a strong, long lasting little mate of ours known as the potato peeler.

Keeping with our theme of Gardening (although hopefully not violence), this little fella is an essential for deskinning a broad range of vegetables and fruit: glorious beetroot, delicious apples, proud kumara, and of course the humble potato.

There are two other main peeler designs: the first called the Yorkshire Peeler effectively works the same way as a knife, the second is known as a Y-Peeler and has a design somewhat similar to a razorblade.

Much to the surprise of the author, what is known in the southern parts of the world as your standard or classic potato peeler was actually invented in Australia by some wily designers at a firm called Dalsonware company in Melbourne, and so has become known as the **Dalson Aussie Peeler**.

The Dalson Aussie Peeler is characterised by its single cast piece of plastic and vertical rotating blade. It's one of those household items like classic jugs and jars of Vaseline that never seem to run out or age.

Hats off from the freerange team to a simple yet timeless design that has assisted millions of people in preparing their Sunday roasts and apple crumbles.

Thanks to John Baker for the illustration.

Create an edible Kitchen Garden by *Sprouting at Home*

by Nicola

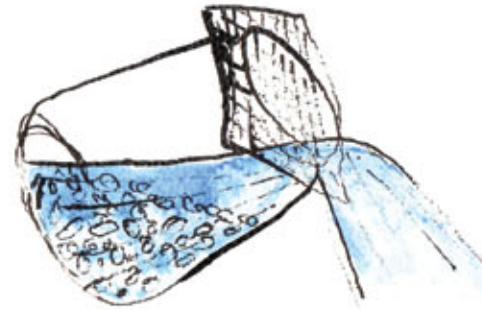


plastic-mesh garlic bags can be turned into sprout jar covers

1/3 fill a glass jar with whole dried lentils and/or sunflower seeds. Cover the top with stocking or plastic mesh using a rubber band.



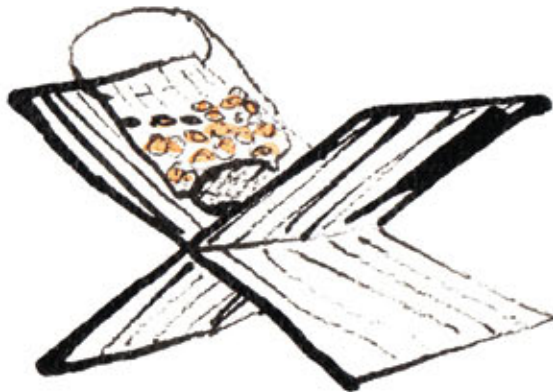
Fill the jar with cold water and swish it around to wash the seeds.



Tip this washing water out completely.



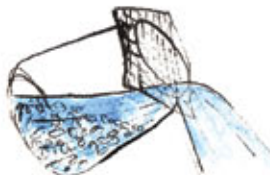
Fill the jar with cold water again. This time leave over-night or for 6-8 hours for the seeds to absorb water.



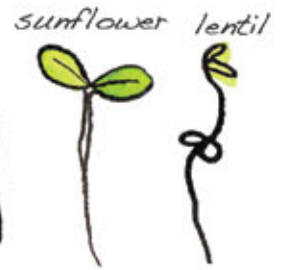
After soaking, empty out all the water and leave the jar upside-down on a dish-drying-rack or something similar. Keep the rack on your bench, out of direct sunlight.



Rinse the seeds morning and evening...



...and return them to the rack. This way the water cannot stagnate in the jar, and the seeds stay fresh.



Continue this routine for 5-10 days, until the sprouts have small green leaves as illustrated. Store in the fridge for up to a week.

Enjoy your home-grown goodness!

“Go put your hands to the plough. Look not back. If any come with guns or swords, be not afraid. If they smite you, smite not in return. If they rend you, be not discouraged. Another will take up the good work.”

Te Whiti o Rongomai, Te Ati Awa

ere is, thankfully, an insightful, and more optimistic alternative view on use of violence by cultures. One that works, initially at least, by questioning the practical use of violence. Of all the Counter Insurgency campaigns in the 20th Century only a handful were ever completely successful. This fact is supported by the writing of people like German writer Hannah Arendt who directly confronted Weber’s take on the structural necessity of violence:

“Arendt parted company with Max Weber on the issue of violence. She was appalled by his premise that all governments—whether democratic or not—rest ultimately on the threat of violence against the people. Rightly she recognised this as an all-too-ready rationalisation for totalitarian methods of governing. She pointed out that it is not violence but power that is the essence of government. Arendt concluded that neither Marx nor Weber really understood the difference between power and violence. Violence can destroy the old power, she said, but it can never create the authority that legitimises the new.”

is theory gives credence to the violent spirals into chaos so often seen when violence is initiated. If there is no clear and present chance of domination by one side in a violent confrontation, an inevitable path of destruction follows.

Anthropologist Gregory Bateson called this schismogenesis—the feedback



loop that is the path to repeating creations of violent division. Arendt’s hypothesis is radical because if one accepts that violence can never be a method to establish power, then all the wars, coups, and revolutions enacted as means to achieve non-violent ends become not only unjustifiable but also necessarily ineffective in achieving their goals. Violence is therefore the poorest possible basis on which to build a government: “To substitute violence for power can bring victory, but the price is very high, for it is not only paid by the vanquished but it is also paid by the victor.” She considered this particularly dangerous because: “The means ... of destruction now determine the end -- with the consequence that the end will be the destruction of all [legitimate] power. Only terror is left!”


The path is the journey, so any means that are justified to make an ends necessarily become part of the landscape: “The end of human action, as distinct from the end products of fabrication, can never be reliably predicted. The means used to achieve political goals are more often than not of greater relevance to the future world than the intended goals.”

However, we need to make sure that when using Arendt’s logic to make decisions we are aware of the difference between active and passive non-violence. Gandhi taught that non-violence is a path of action and subversion as opposed to opting out of a situation and disengaging from direct problems. He favored violent action over pacifism, but argued that non-violence was the only practical way to achieve meaningful change.

Active non-violence is defined by its gritty commitment to upsetting the orders that utilise violence as a means of control. It resists, strains, pull, activates and annoys. Passive non-violence on the other hand is frequently the path of less resistance, it is signing up to a Facebook group or forwarding on a email. The degree of personal risk is minimised, as in the contemporary anti-war position of pacifism which is driven more by a individual desire for survival than a commitment to resist the dominant forces.

Mean'n'Green (4)





The wisdom of non-violence is ancient, amongst the battle cries and war mongering of the Old Testament are the intriguing lines: “And they shall beat their swords into ploughshares, and spears into pruning hooks; nation shall not lift up sword against nation; neither shall they learn war any more.” (Isaiah 2:4) and in the 19th Century Māori prophet Te Whiti o Rongomai said: “Go put your hands to the plough. Look not back. If any come with guns or swords, be not afraid. If they smite you, smite not in return. If they rend you, be not discouraged. Another will take up the good work.”

The command is to concentrate human activity on the task of cultivating supplies over the violent activities of aggression, or even, in the case of Te Whiti, the defense of one's own lands. This is a revealing insight into the nature of life and its constant need for nutrition and protection. Yet humanity is nothing if not a constant struggle to overcome natural forces. The great prophets teach us that there are paths away from violence, and perhaps it is not strange that following these paths necessitates a deep awareness of nature, and her complex patterns.

To engage personally and physically with gardening is to become reconnected with the essence of the development of our nature as humans. It recalls the agricultural gods of our ancestors and shows the constant and contradictory revelations of nature. Our remarkable achievements in transport, logistics and infrastructure are not only putting pressure on our energy supplies, but perhaps more fundamentally the growing urbanisation of the world and the accompanying industrialisation of agriculture is preventing us from learning from nature.

The activist groups Food not Bombs and Project Ploughshares emphasise the connection between non-violence and gardening. Gardening is an act of local radicalism, to garden is to engage with forces that one does not, and probably cannot ultimately understand. It is to constantly negotiate between desire and compromise. It is an active and daily commitment to non-violence, and a small but critical moment of disengagement from global forces:

“Personal choices, no matter how virtuous, cannot do enough. It will also take laws and money. So it will. Yet it is no less accurate or hardheaded to say that laws and money cannot do enough, either; that it will also take profound changes in the way we live.

Why? Because the climate-change crisis is at its very bottom a crisis of lifestyle—of character, even. The Big Problem is nothing more or less than the sum total of countless little everyday choices, most of them made by us (consumer spending represents 70 percent of our economy), and most of the rest of them made in the name of our needs and desires and preferences.” (Michael Pollan).

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Pat Dugan Hutcheon



Free Range III

We're trying something a little different with the next volume of **Free Range**...

Volume III will be released in four parts as a quarterly internet-and-screen-focused publication. Each issue will be short and succulent, hopefully leaving you panting and hungry for more. We'll be optimising the magazine's content, with the aim of providing you with a short, sharp jolt of range goodness; a perfect bite size chunk for those with 144-character attention spans.

And as you wait breathlessly over the following 91.25 days for the next issue to roll off the virtual press, we'll be putting together the full, collected print version of Volume III.

You will be able to find it all on the Free Range blog:
<http://www.freerange.editkid.com/>

We're hoping to raise enough funds to produce a complete colour, lavish and exciting collection of 2010's Free Range's most freshest eggs. We may even have a party! But until then, stay in touch. We'll be opening our first call for submissions in the new year....

Aroha, and keep it cage free,
the Free Rangers



Free Rangers

Barnaby Bennett (editor)

Chief Egg and current part-time global resident exploring the world through plane windows and internet portals wondering why he doesn't give it all up and plant a nice big garden somewhere.



Gina "G.G." Moss (deputy editor)

I like puppets which probably puts me in a box as a weirdo. I'm fascinated by light and shadow at the moment so we will see where that takes me... And I love live performance because each one only ever exists once and you had to be there to see it. This world and what happens to it, it's up to us. So we might as well do something good. I think Freerange is good.



Lord Shaker (designer)

Shakey's frozen custard treats are probably the thing I ate. Ah, college life. I used to sample quite a few different things before I found my true calling last weekend. It hurt tremendously. hmmm mmm... And sometimes I would get a Butter Pecan Root Beer Float. I love it!!!

Amanda Armstrong (Oxford)

Amanda's background is in politics and international relations, with a bit of art thrown into the mix. She has no fixed abode at present, but is on her way with her husband to the English countryside near Oxford, where she will be looking after a couple of kids and getting involved in one or two community organisations. She is inspired by faith, craftivism, good food and good conversations.

John Baker (Auckland)

"I'm following my 2B stylus across paper valleys and mountains. Some days it covers quite a bit of ground, other days it doesn't go anywhere at all and is happy just to admire the scenery."

Paul Bradley (Wellington)

Paul Bradley is an artist and illustrator who is passionate about environmental and social sustainability and likes to explore these ideas in his artwork. He also teaches art inside Rimutaka Prison and performs as a VJ.

David Drew (Colorado)

David Drew is a British born artist who studied graphic design at Plymouth University in Devon. He worked for several years as a freelance illustrator in London before emigrating to Denver USA. David currently works for Colorado State Department of Human Services. He is currently working on a 'steam-punk' graphic novel with a mystical orientated ecological edge.

Ruth Hill (location unknown)

May or may not be a journalist for a leading Wellington daily newspaper.

Nicola Holden (Waiheke Island)

Designer and foodie. Loves sprouting things, eating bananas, and Paris.

Dion Howard (Wellington)

Nurse & photographer, who does lots of other stuff when he can.

Celia Goldsmith & Nick Sargent (Wellington)

Celia and Nick are two architecture grads living in Wellington. Celia tutors, does private architectural work and has a scholarship to attend the Terrefarm workshop on urban agriculture in late 2009. Nick currently supports his predominantly architectural habits through tutoring at Victoria University.

Byron Kinnaid (Melbourne)

Studied Architecture in Wellington, New Zealand, including a formative stint in Denmark. Teaches architecture across disciplines and levels, including interior & landscape architecture, design, and architecture studios. Current Editor of a web-published newsletter called Spe[a]k
[\[www.productspec.net/speak\]](http://www.productspec.net/speak).

Warwick "WOZ" McCallum (Melbourne)

He has left us alone, but his colours and shapes sometimes grace the corners of our rooms.

Tania Sawicki Mead (Wellington)

Currently trying to mash together philosophy, international politics, contemporary dance/theatre and a little freeranging on the side. likes: fine wines, fine conversation and hectic colour schemes. dislikes: overcast days, ideological rigidity, michael laws. hope to one day live up to my polish heritage and climb mountains, fortified only by vodka, yelling 'strong like ox!' to fellow travellers.

Rozzy Middleton (Auckland)

Between cattle herding, sheep wrangling and doing the dance of the mighty python, Rozzy Middleton likes nothing better than a good old fashioned urban hoe-down. is occasional writer and full time socialite, divides her time between the glamorous world of celebrity gossip and the lofty goals of the world at large.

Julia Molloy (New York)

Julia currently lives in Brooklyn, NY. She received a B.A. from Barnard College in Architecture in 2004, and an M.Arch. from Columbia University. While Julia has spent most of her adult life in New York City, she developed her affinity to nature, adventure, and playful design while growing up in wooded hills of Northern California.

Jessica Rizzi (Melbourne)

"..."
[\[www.flickr.com/jessiepants\]](http://www.flickr.com/jessiepants)

Rajarshi Rakesh Sahai (Hoshangabad)

Raj is an Architect, Urban Development Planner, Development Economist and Environmental Planner. His Professional work includes consultancy on issues of Sustainability, Gender, Rehabilitation & Resettlement, Cost-Benefit Analyses, Monitoring & Evaluation, Water Supply & Sanitation, Architecture and Urban Planning etc. He currently resides in his farmhouse at Hoshangabad in India, practicing agriculture, and running his ethical Architectural practice.

Taka Sarui (New York)

Taka Sarui was born in Tokyo, Japan, and spent most of her childhood years in San Diego, California. Her inherent interest in absurd, playful design, is combined with her subtle and quiet sensibilities from her Japanese roots. She currently resides in Brooklyn NY, where she has worked as an associate designer at an multidisciplinary design firm, SLAB Architecture.

Sam Soundy (Colombo)

Sam is landscape designer who lives and works in Sri Lanka. He is the Design and Development Consultant and Co-ordinator for the Butterfly Peace Gardens. Sam spends much of his time dreaming about reggae concerts in Sri Lanka while driving between his home on the outskirts of Colombo and the two buildings sites on Sri Lanka's east and south coasts.



This issue is dedicated
to the memory of
Granny Gwenda McLellen

gardener,
1919-2009

A dozen issues of Freerange will emerge in the coming years. Currently there are over one hundred participants from some 30 countries. Contributing to the project are; graphic designers, rockstars, photographers, mathematicians, architects, puppeteers, logicians, former students, doctors, planners, scientists, journalists, dancers, lawyers, teachers, and musicians.

It's fun here, jump in! If you are interested in being involved then email us at freerangeorama@gmail.com

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