

# RAINBOW

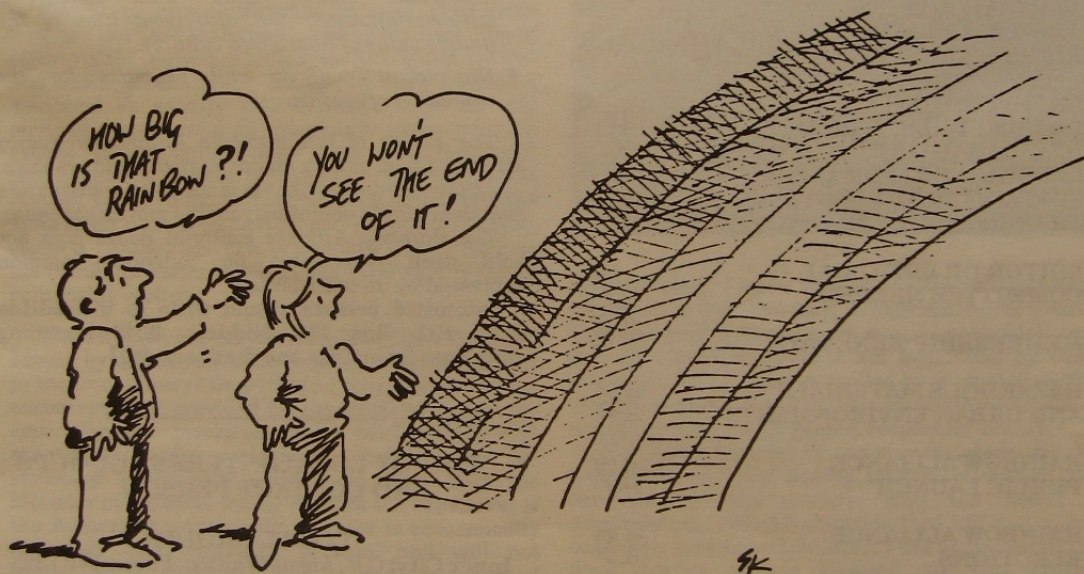
## ALLIANCE

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# RAINBOW ALLIANCE

## PUBLIC LAUNCH

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RAINBOW ALLIANCE is a new political movement with a vision for a just, compassionate and sustainable future.

## Aims of the Movement Are

- A sustainable economy that preserves biological diversity and environmental integrity.
- An independent, internationalist, non-aligned foreign policy.
- A non-nuclear, defensive, self-reliant security policy.
- Democratic and decentralised decision-making coupled however, with public ownership and control of resources and enterprises to ensure equality, ecological balance and national autonomy.
- Aboriginal land rights and Aboriginal self-determination, and also recognition of the unique value of Aboriginal culture.
- Non-violent methods and processes for the resolution of conflict.

The Editor of the *Rainbow Alliance* welcomes articles of good quality photos, cartoons and graphics. At present no payment is made as all contributors give their efforts voluntarily for the movement cause.

The *Rainbow Alliance* Editorial Board does not hold itself responsible for individual opinion expressed by its contributors.

Interested persons should write to the Editor R.A., P.O. Box 122, Niddrie, 3042 regarding guidelines for articles and deadlines. **RA**

## LIST OF LOCAL/INTEREST GROUPS AND CONTACT PERSON

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CARTOONS: by Simon Kneebone.

# Violence

Wes Campbell

As I thought about writing this piece I read a preview of the T.V. feature on Vietnam, *China Beach*. Turning it on, I was faced with an ad. proclaiming the "adventure and excitement" of a coming series, accompanied by clips of revolvers spitting and macho-men clashing. A radio show had just concluded an interview with a Melbourne Vietnamese priest who spoke sadly of a young man attacked at Flinders Street steps. The beating was fatal.

Before tea I had two conversations about prisons in this State: prisoners rights, support of prisoner families, the need for reform — against a backdrop of reports of the Muirhead Inquiry on Aboriginal deaths, and prison officer outcry. Earlier in the afternoon I discussed an inquiry into domestic violence, and planned a task group on community violence which assists in promoting the Good Neighbourhood programme: a project to assist local communities prevent youth violence. This morning's radio carried news of yet more road deaths; and results of the W.A. election. On the right arm of my chair rests a book on the German Greens which charts their path taken in politicising ecology.

Where shall I begin to write about violence? Shall I begin by telling you of the shooters' magazine I read in the local library? Or perhaps I could tell you of the encouragement provided by the *Habitat* magazine, especially the protesting voice of David Suzuki renowned Canadian ecologist. Or shall I recount the smoothly "reassuring" words in a letter from the Minister of Defence, telling me that the expansion of the Australian armaments industry is economically necessary and beneficial, is safe, and will not contribute to regional conflicts or suppression of human rights. Or perhaps the lecture by Tony Vinson outlining the humane prison systems of Sweden and the Netherlands. Or, yet again, of the vociferous police response to questions about their use of statistics which suggest that the community is so unsafe that it is out of control.

Violence is a reality. It is embedded in human experience. Perhaps there never was a time when violence was not known, yet the old biblical stories protest that it need not have been so and that it need not be so. That's where I hang my hat. I am convinced that human life without violence has become a reality in history — and has therefore become a possibility for humanity.

I am *not* convinced by the law and order lobby who want more law, nor by their naive authoritarian acceptance which allows a disorder of compulsion and self-interest to rule. I am not compelled by those who believe that "things are getting worse" and nowhere is safe. The statistics do not confirm it. Melbourne is probably safer to live in now than it was at the turn

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technology to assist and  
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mark us all with death*

of the century. I reject the "things are getting worse" cry, because it is also used to legitimate ever greater violence, ever more weapons, ever more sophisticated nuclear strategies. And I am heartened by those movements which are propelled by a conviction that non-violence solutions to political conflicts are ideal; non-violence towards people, respect for nature.

But I am angered by the way in which the gun lobby disguises the deaths by gun of women and children in this country; and the deceit of governments who sell weapons that kill and maim, especially women and children. I am appalled at the way adults create images for the young, encouraging them to consume violence in their TV viewing, in their game playing, and in their adoption of heroes. Yet I am surprised and encouraged that a national action against war toys can cause major department stores to stop selling toys of violence. And my ten year old son surprised me, too. He has decided to throw out his toy soldiers and other violent toys he has accumulated — especially by attending the Royal Show.

Sometimes — often, in fact — I wonder whether a society can become addicted to violence and images of destruction. I wonder why this is so, and whether this is a fatal sickness which contains within it a self-destructive seed. It appears to me that beneath the turbulence and dramas of the brutal action is a



resources. So, to the litany of wars we must now add names which encapsulate environmental and human suffering: Bhopal, Three Mile Island, Chernobyl, Bangladesh, the Amazon.

If, then, we are to face this urgent and complex issue of violence adequately, our deepest *human, psychological and spiritual* resources will be taxed. We must refuse to participate in the generalised social amnesia which threatens to envelope us. We need each other to ensure that we are prodded into wakefulness, letting our history hurt. And we must not silence, as our consumer culture does, *philosophical and theological* questions that touch the reality of evil and death, and possibilities of human liberation from its grip. *Politically*, I believe we must guard against slick solutions (which offer unproblematic authoritarian control or naively optimistic programmes of social reform), yet we may also appreciate the power of participation in communities of people who seek the healing of this planet.

desperate silence. This is a silence of despair. Such silence — disguised and dressed up as attractive, macho and virulent — springs, I believe, from a dead heart. This dead heart has no hope; and where hope dies, relationships crumble and fragment. Fear replaces those binding relationships, and fear leads to an encircling wall (around houses, around societies, around broken hearts). Relationships of tender love are perverted into the striking fist. Could this be the reason for the general indifference towards the starvation and death of millions of children, to the streams of refugees (created by war, oppression and famine), to wife battering, and to the tearing out of the planet's lungs by the destruction of forests.

Our society uses technology to assist and complete this process whose primal images of Auschwitz and Hiroshima mark us all with death.

The *technology of propaganda* turns fellow human beings into enemies as caricatures, less than human — more like cardboard cut-outs that do not love, bleed or die.

The *technology of violence* refines the use of distance and detachment. Gas, bombs and missiles are released at the press of a button, and the agony of their distant impact is unfelt by the initiator. At most, the puff of smoke is observed electronically or photographed. With inter-continental missiles a merely detached interest can be shown by means of the distant all-seeing lens of a spy-satellite suspended in space.

We have become almost immune to the litany of wars of mass destruction and calculated genocide which mark our time. Indifference threatens to wipe away any sense of the agony of people in Indo-China, Latin America, Afghanistan in Africa, in too many places.

Such wars are calculated to destroy not only populations but also forests and soil, making whole regions uninhabitable. This is the extreme consequence of a *technology of exploitation* which pays little heed to its effect upon the planet. Soils and seas are regarded as merely a pool of expendable

For my part, I cannot avoid beginning with the one who has grasped and placed me in a new set of human relationships: that is to say, with the executed innocent Jesus whose death puts to an end all necessity for execution and the associated fragmentation. I appreciate that each of us will begin at different spots in facing this issue. I trust we can work at it together.

In the face of violence which takes on such a global form, there are at least three clear *political tasks* facing humanity (as Petra Kelly has already said):

- we must stop the arms race and learn to disarm;
- we must establish peace with nature and live ecologically;
- we must deal with the problem of hunger by sharing the food of the planet equitably.

Such tasks are inseparable from the recognition that violence is a reality, but one which need not remain unchecked! **RA**

Ash Wednesday 1989

Wes Campbell  
is the Executive Secretary of the Division of Social Justice, Uniting Church (Vic), Wes is very actively involved in Peace and Justice issues and is a member of the Rainbow Alliance.

# Urban Activism: Out of the Seventies, Through to the Nineties

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Barbara Weimar

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
To address the urban question, *we need to understand the relationship between the urban questions and broader society.* It is this question which was being asked by activists in the 70s. It is essential to see the urban question as a "social event" deriving its existence and meaning from the general pattern of society as a whole. Our struggle to change the urban environment can't be seen as only an end in itself but rather a struggle to change society as a whole. For example, before we argue that a factory should have better pollution controls perhaps our first question should be — "do we need the goods that are being produced by that factory?" "Do we need continual growth?" Surely it is the desire for continual growth within capitalism which consumes finite resources, exploits workers and pollutes our environment. All this to produce goods which are often short lived or extraneous to our needs.

Activists in the 70s reassessed the direction our urban environment was developing. The anti-freeway movement questioned our reliance on the car, the sprawling growth of our cities and the destruction of the heart of the city. Progressive people expanded their ideas from the conservation of flora and fauna to the protection of the human race. The anti-uranium movement introduces the motto "*think globally, act locally*" and expanded their demand for peace to issues such as land rights, workers' health and alternate energy. With the oil crisis of the mid 70s, for the first time the idea that our resources were finite was questioned. People had to imagine what a world would be like which required less energy. The 70s also saw the development of the linkage between the personal and the political. The 'Down to Earth' movement blossomed and the Women's movement reformed to put forward demands for the equality of women.

In the early 70s we saw for the first time a major political party, the ALP, stand for an election with urban issues as a central theme. The union movement with the Green Bans in Sydney, also focused on urban issues. The Green Bans saw Australian workers extend their concerns from their immediate concerns of wages and conditions to those of the community in general. The Green Bans over the 4 years they were in place united several unions, disparate resident groups and professionals against both the developers and Government.

Unions however have not always identified with conservation groups. Logging is a good example where conflict has occurred between unions who are fighting for their members' jobs and conservationists. Common goals, however, can often be found through creative ideas and research. This is perhaps a task facing us in the 80s.



In fact it is daunting to think of the issues facing us in the 80s and in the future. I would suggest a few which need our immediate attention on the urban front. **Firstly, we need to confront the destruction of our communities from the continued urban sprawl, the dominance of the car, pollution and uncontrolled growth.** We live in an urban jungle instead of a community and no-one, including the Government, is doing anything to stop it getting worse. We need to make positive steps at the grass roots to create, livable, enjoyable, sustainable communities. 

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*Barbara is an architect and feminist who has been involved in the development of people-orientated buildings and urban facilities. This is a précis of Barbara's talk given at our first forum on the 29 November 1988.*

# Urban Activism: Out of the Seventies, Through to the Nineties

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John Andrews

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We seek social, political, economic, environmental, cultural and ..... change in our cities. What's missing?

There seems to be a lot of retrospectives going on at the moment. One reason, I think, is a growing feeling that the existing paradigm of political message and practice is coming to the end of its days. Something new is needed that goes beyond the limitations of the old ways, that motivates and excites. We can't just recycle the ideas of the 60's and 70's.

The first movement of the 70's which really motivated me was 'alternative technology'. Remember the heady days of solar collectors, wind generators, methane digestors, organic farming and small community living, as a radical utopian solution to the problems of resource depletion and environmental degradation which had just been brought onto the political agenda?

But AT had its inherent problems. How to relate this rural solution to cities? How to stop the social dimension — recreating local communities with a high degree of political autonomy — being eclipsed by an obsession with gadgetry and hardware, which it was by the largely male adherents of the movement.

Towards the mid 70's nuclear power and uranium mining became issues of prominence. In tackling these we had to develop alternative non-nuclear energy strategies, which focussed on energy conservation and renewable energy sources.

In Melbourne the Conservation of Urban Energy Group pioneered bridge building between the mainly technology oriented movement for energy conservation, and the mainly people-centred movement for recreating a feeling of community in the suburbs.

To its credit CUE's *Seeds for Change* did not leave people out of its grand technological model. But while it focussed on the physical infrastructure that can facilitate *community*, it stopped short of considering the tangled web of psychological barriers which prevent people from forming better relationships with those in their household and neighbourhood.

We also badly lacked an economic perspective. This lack became clear as the Australian economy started to run into trouble from the mid 70's onwards.

Conservation values, which were certainly taking off, began to be challenged by the large corporations which effectively control our economy. The catch cry was that conservation was anti economic growth, anti jobs.

*The challenge of the 90s is how to create a movement which effectively links political activism and personal growth.*

Environmentalists for Full Employment — with its theme of socially useful and environmentally appropriate work, and building common ground between the labour and environment movements — was one response to this challenge to environmentalism.

By the beginning of the 80's many of our policies in the areas of energy, environment and public transport had been written into Labor Party platforms. But we had not really influenced Labor's economic policy.

And as we all know, with Labor in Government not only have social and environmental policies been marginalised, but the economic strategy has veered to the right.

The Conserver Economic Group's "*Economic strategy for social change and a sustainable future*" in 1986 was an attempt to see what a national economic strategy subservient to social and environmental objectives would look like. Groups within the **Rainbow Alliance** are now continuing this crucial task.

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John has been actively involved in the development of links between the environmental and trade union movements since the late 1970s.

It can take a long time for ideas to bear fruit. For some of the aims of EFFE of a decade ago have only just come to fruition in the union plans for expanding the role played by Melbourne's Met (*UX(Union Metplan)*) and Victoria's *V-Line (Union STAP)* (Reports available by phoning (03) 610 2343).

So through the 70's and 80's there has been a gradual broadening of our perspective. But I still feel we — and probably men particularly — are neglecting the personal/psychological dimension to social/economic/environmental problems and social change.

Personally it has been changing to part-time employment and spending more time at home looking after our children that has convinced me of the narrowness of 'politics' as usually understood.

So I think the challenge of the 90's is how to create a movement which effectively links political activism and personal growth. Outer world issues need to be connected to what people are feeling inside themselves. Campaigns need to appeal emotionally not just rationally and intellectually. (See *RA Newsletter Oct-Nov 1988*).

In regard to urban issues, the *Seeds for Change* emphasis on recreating community is still very relevant, but informed by a personal/psychological perspective, not just looking to changing physical infrastructure. Community is after all about restructuring personal relationships.

It might be easier to bring in the personal/psychological dimension to social change working politically in the local neighbourhood and municipality, working face to face in small groups, connecting local issues with the State, National and global situation.

Perhaps we could run candidates in local government elections, where each candidate was supported by a group of people, with rotation of the candidate after each term. We need to be able to demonstrate new ways of working politically which are not driven by motives of ego, power and status.

And the missing word ... I'm sure you've guessed: **personall** *RA*

This is a summary of a talk given at a *Rainbow Alliance Meeting on November 29, 1988*.

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### EDITOR OR EDITORIAL COMMITTEE NEEDED

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Michael Langley  
(on behalf of S.W.G.)

We are currently looking for an editor or editorial committee for the *Rainbow Alliance Newsletter*. To ensure the Newsletter reflects the aims and objectives of the *Rainbow Alliance*, the *State Working Group* has drafted an Editorial Policy to be discussed and decided on at the next *General Meeting* on Sunday, April 2.

#### DRAFT EDITORIAL POLICY

The *Rainbow Alliance Newsletter* has three main functions:

1. To regularly inform members of current *Rainbow Alliance* activities through providing space in each issue for Local, Interest and Policy Groups. In addition it provides space for any Regional or National Reports.
2. To provide a forum for alternative radical views of Australian society that are in line with the principles of the charter of the *Rainbow Alliance*.

- The Newsletter needs to provide a wide range of opinions so as to reflect diversity of thinking. It should do this by seeking a range of writers and ensuring a gender balance of writers in each edition.
- Over the course of a year the newsletter should carry articles on the range of issues covered by the *Rainbow Alliance*, e.g.: Social Justice, Sustainable Communities; Environment; Women's Issues; Economics; Unions; Third World issues, etc.

3. To provide the opportunity for members to participate in all aspects of production so as to share and develop skills as widely as possible.

The Editor or Editorial Committee will be responsible for soliciting material for the Newsletter and editing articles to ensure non-sexist language and that articles are in line with *Rainbow Alliance* principles. *RA*

# An Australian Jewish Perspective on Israel

Philip Mendes

## Australian Jews and Israel

For many years, Jewish leaders in the Diaspora have obeyed an almost sacred commandment: "Thou shalt not interfere in Israeli politics unless thou comest on aliya". In other words, if decisions made by an Israeli Government lead to war, it is Israeli boys and not American or Australian boys who will die, so diaspora Jews have no right to try to shape any aspect of Israeli policy.

It is now clear, however, that the right of intervention is strongly supported by most political figures on the Israeli left<sup>1</sup> and is just as vigorously opposed by most Israeli rightists. Perhaps the left's view is argued most convincingly by Yossi Sarid (a Knesset member for the Citizen Rights Movement) in a recent Jerusalem Post article titled, "Only Yourselves to Blame",<sup>2</sup> in which he castigates diaspora Jews for their long gutless "silence over the spilling of blood and injustice". Sarid stresses that diaspora Jews who have either actively or by their selective non-interference provided support for Israeli advocates of, "not one inch" of territory will have to take at least some partial moral responsibility for the final consequences of such a policy, particularly if it should lead to further war and extensive loss of Israeli life.

## Left/Right divisions within Israel

Perhaps the most vehement divisions between left and right within Israel exists over the question of whether there exists a "Partner for Peace". Such a division has been exacerbated further by the recent PLO statements in Algiers, Geneva and Stockholm that appear to explicitly recognise Israel and renounce terror.

Basically, the Left's position is summarised by the Shemtov-Yariv formula which has been explicitly accepted by both Mapam and the Citizens Rights Movement (CRM) as party policy. It states, "Israel must be ready to talk with any authorised Palestinian representative which recognizes Israel and renounces terrorism". Thus, CRM responded to Arafat's statement in Stockholm by declaring that "Arafat has removed the last obstacle preventing a dialogue between Israel and the Palestinians".<sup>3</sup> Similarly, the previously dormant non-party Peace Now movement launched an extensive high-profile "Talk Peace with the PLO Now" campaign.<sup>4</sup>

In contrast, the Israeli right has basically maintained its rigid position of "eternal belligerence"; what Israeli Arab independent member of the Knesset Abdul Wahab Darousha has labelled the Israeli version of the infamous Arab no's proclaimed at



Khartoum in 1968. No to talks with the PLO and no to a Palestinian State.<sup>5</sup>

The Israeli right and left clearly also differ in their understanding and view of the Palestinian enemy. The right tends to demonize Palestinians, viewing them as an irrepressible, illogical foe. Palestinians are often described in conversation as liars, cheats, poor, uneducated, untrustworthy people who are unable to forgive or forget. They are "all the same". The left at least attempts to avoid stereotypes and to view the Palestinians objectively, noting that they possess many divisions and extremes similar to those of Israel itself. One significant barrier to greater Israeli understanding of the Palestinians, however, is the reluctance of Palestinian moderates to match the Israeli left's criticism of the terrorist acts of their own side. Often, Palestinians argue that their different moral code requires them to place national solidarity above all.



## Arabs and Jews: Conceptions of Aggressor/Victim Relationship

One of the prime barriers to a solution of the Israeli/Palestinian conflict lies with the two people's radically opposed subjective historical interpretations of why there is a conflict. Justice means entirely different things to the two different groups. According to Yehezkel Landau, "Only fringe minorities have attempted to empathise with the experience of the enemy".<sup>6</sup> Thus, Israelis argue, "Why should we make concessions when the Palestinians are the aggressors?" Similarly, Palestinians view themselves as the victims of a totally unjust foreign invasion which they will never agree to legitimise.

### Withdrawal as Possible Solution to Conflict. Why?

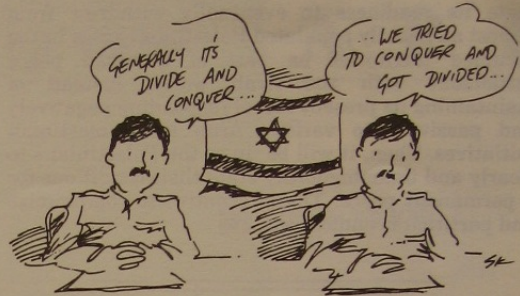
Let's look firstly at the dilemma facing the individual Israeli soldier who serves in the occupied territories. Faced with the hatred of the local population, with constant riots and demonstrations, stones and rocks thrown by school children and molotov cocktails, they occasionally respond with beatings and shootings. Is this surprising? Hardly. In the words of Landau, "Even when soldiers beat the shit out of Palestinians, this may not be out of ideology or premeditated but a natural instinctive reaction. It is difficult to maintain moral restraint".<sup>7</sup> It should be added that the orders given to Israeli soldiers to shoot only in life-threatening situations leave much to the judgement of the individual soldier who is acting under great stress.

Perhaps the best and most candid description of the unsatisfactory nature of the present situation is provided by a single kibbutznik who recently completed his two months reserve duty in Nablus, a West Bank town only the size of Afula but with a population of 120,000 people. According to "Ari",

*"The reality is that the Arabs won't go away. They don't want to live under our rule, which is comparable to the army keeping order in Tel Aviv. It is their country. Why do we go into someone else's country because of something it says in the Bible? I would prefer to go to jail rather than serve there again. These are a different people with a different mentality and values to ours. What do we want of them?"<sup>8</sup>*

### Historical Occupation of Another Country

Israel is not a huge empire or colonial power that can afford to maintain a long-term suppression of another legitimate, national movement. "In fact, history has shown that only a substantive ethno-national movement is determined to achieve its goals and is actually taking firm action toward achieving them, there is hardly a force that can stop it". This has been demonstrated in Algeria, Vietnam, India, Afghanistan and by the Zionists themselves. Sooner or later, a persistent Palestinian national movement as embedded in the Intifada is bound to end the self-defeating occupation.



### The Occupation and Ultra-Orthodox Onslaught as dual threats to Israel

The recent unholy alliance between the right-wing secular nationalists of Likud and the Ultra-Orthodox Haredi parties that appeared likely to produce the "Who is a Jew" amendment provides an example of two inherently dual threats to Israel. On the one hand, we have the Haredim who wish to destroy the strength of Israel, which is its *FREE SPIRIT*: the freedom Israelis possess to say what they want, do as they want, lead their own lifestyle and enjoy their lives within what is a very harsh living environment.

At the same time, the occupation inflicts grave damage on both the moral and morality of Israel and serves to erode the "IDF's operational capability and its effectiveness as a deterrent".<sup>10</sup> In sharp contrast, the Intifada has served to strengthen the cohesiveness and psychological confidence of the Palestinians. According to Yehezkel Landau, "The Intifada has boosted Palestinians to feel more like our equals".<sup>11</sup>

What is most important is that the occupation serves to divide the country, destroy the national consensus and obstruct the alliance between the secular left and right that is desperately required to offset the onslaught of the Haredim.

Two further examples of the divisive nature of the occupation suffice. Firstly, whilst the army high command generally believes in the need for territorial concessions and views the solution to the Intifada as political and not military,<sup>12</sup> the Settler Movement strongly disagrees.

Secondly, the occupation has clearly led a section of the Israeli left to identify with the enemy and to doubt the basic justice of Zionism. This leads to an undermining of the nation's solidarity and its will to fight. Thus the numbers of young Israelis refusing to serve in the occupied territories may eventually become large enough to represent a threat to the integrity of the military.

In summary, therefore, the Intifada may be regarded as sounding the deathknells of the population, whilst also creating the possibility of a serious opening towards peace between Israel and the Palestinians. What is important is that Israel publicly

state its readiness to eventually withdraw from almost all heavily populated Palestinian areas in the occupied territories as part of a broad peace settlement with the Arab world, instead of maintaining its present tact of responding negatively and passively to various Arab and Palestinian initiatives. Then, it will be up to the Palestinians to clearly and unambiguously state their conditions for a permanent peace. The alternative to compromise and partition is endless war. **RA**

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*Philip is full time coordinator with the Australian Jewish Democratic Society, and has just returned from a 5 month stay in Israel. He is also a member of the Rainbow Alliance.*

#### Footnotes

- 1 This opinion is based on interviews with Yehezkel Landau (Director of Oz Ve Shalom-Religious Zionists for Strength and Peace) on 5/12/88, Willie Gafni (Director of the International Centre for Peace in the Middle East) on 9/9/88, Gadi Yatziv (Mapam Knesset member) on 6/10/88 and Michael Argaman (Convenor: Israeli Committee in Solidarity with Nicaragua) on 14/9/88.
- 2 Jerusalem Post 1/12/88
- 3 Ibid 9/12/88
- 4 Ibid 1/12/88
- 5 New York Times 24/1/88
- 6 Interview with Landau, 5/12/88
- 7 Ibid
- 8 Interview with "Ari" at Kibbutz Ginegar on 12/11/88
- 9 Sheffer, Gabi, "The Endurance of the Palestinians" in *New Outlook* May 1988, p. 20
- 10 Sarid, Yossi and Zucker, Dedi, "The rebellion takes root" in *Jerusalem Post* 9/12/88
- 11 Landau, *ibid*
- 12 Jerusalem Post 14/11/88

Helen Dell

## The North West Local Group

These comments are my own impressions and experiences of the North West Group. Our groups first met in August 1988. We used our first meeting to talk a little about ourselves and to find an issue which mattered to us sufficiently to bind us together as a group. There were many issues raised which concerned one or more of us but the one which aroused the most passion was transport — particularly heavy transport in our area.

We've had discussions over our general philosophical direction in relation to transport — i.e. should we be broad/reflective/slow moving, seeking to transform or fast/effective/direct, but with a narrow focus. The imminence of the Western By-Pass and the miseries we presently endure in our communities due to traffic make the second option tempting — but the issues are complicated. Transport has been the main substantive issue around which various process issues have arisen for the group. I'd like to talk about a couple of these. Both concern the processes of interaction, the first within our groups, the second within RA as a whole. I think the two are closely linked.

Firstly, how do we behave as a group? We have sorted out some of the practical arrangements — we now have a rotating facilitator, currently me — and a rough format for meetings beginning with a meal to

which we all contribute. *Food's a good mixer and has taken the edge off the "meeting" atmosphere. What is harder to work out is what do we actually do and how do we perceive ourselves and our role? I should imagine (but I'd like to know) that the women's group and the church group have a ready-made focus based on their definition. We have instead a geographical focus which does not go nearly so far towards defining our role.*

These questions spring from the breadth and complexities of RA's orientation and from its exploratory nature. No-one can provide us with answers. We must create them as we go. Our relationship with the other groups and tiers of RA is also still in the making. In a movement such as ours which is tiered but non-hierarchical, how does the power flow — in theory and in practice? To what extent is each group empowered and autonomous? Where is the heart? We plan to discuss these issues at our monthly meetings. One last anxiety — there are signs that we could get swamped by housekeeping. We don't want our group's role defined by its administrative complexities! It could happen if we're not careful. Being part of the North West Group has been stimulating and challenging. The difficulties arise from the extent of our hopes and dreams — so they're worth tackling. **RA**

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## Bendigo Group

Pat Finigan

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**I**t must be some time ago that I was asked to put together some information about the Bendigo Group. I am glad that I procrastinated, for a further meeting has taken place which has set our group back on the rails again.

**In order** to give some understanding of where our group comes from and where we stand on political matters, it is important to know that in the main we are composed of people who are associated with action in regards to environmental and/or social issues. With this background there is a strong feeling that all our grave social, economic and political problems involve at some point a serious maladministration of power. Basically, that effective power has been highly concentrated in certain parts of the population and institutions and most seriously in the hands of the 'State' apparatus. As a consequence therefore, it was seen that other groups and the general population are in comparison weak and therefore vulnerable to the will of the power groups. Some would contribute to the view that the centralisation of power itself is associated with political violence. These feelings were reinforced by the fact that we live in a large provincial town where we not only suffer from the tyranny of distance in our own lives, but are more and more aware of the difficulty of influencing the decision making process.

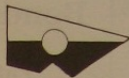
**When the Rainbow Alliance** was mooted, the rhetoric indicated that here was a blueprint for a much more egalitarian society and indeed this movement could set the ground work for a gentle revolution. Hence the very strong push by our group for decentralisation and the devolution of power through processes that not only look democratic, but to allow in practice a contribution by each and every member and group into the decision making process. It was felt very fiercely that if these processes were not set in concrete to start off the movement, then whatever became the norm would be much more difficult to change as time went by. These concerns were expressed at both the State and National conferences, but it was felt by some in our group that

we were not being listened to and that in fact we were becoming marginalised. Further it seemed to some of us that what had once looked like a revolutionary movement was in fact turning into another reform group which was unwilling or unable to look at the alternatives which were being offered and which also seemed to receive support from other people and groups in the movement. As you might understand with these thoughts and ideas being thrashed around, a lot of energy of the group both physical and emotional was taken up in pushing our views.

**The October meeting** in fact was a watershed where some of the conveners of the group indicated that they were not willing to put any more energy into the Rainbow Alliance, for they felt that their energy could be better used in building up alternative ideas in the local groups where they felt that they would be more effective. This left many of us with confused ideas and feelings for on the one hand working locally one could certainly see some result and there is certainly a need for continued work in the area, but on the other hand there seemed no other group which was looking at the sum total of issues and trying to make some sense of it all whilst trying to put together some economic blueprint which would take into account the concerns which we saw as effecting us not only locally but also globally.

**The November meeting** was attended by some ten people who indicated that there was something that the RA could do locally and that was act as an educating group to the community, whilst also educating ourselves. We decided amongst other things that there was a need to understand more fully the concept of consensus decision making, so we intend to approach 'Common Ground' at Seymour to arrange a workshop on this very subject and we also hope to invite a speaker to the next meeting to brief us on "Sustainable Communities". Although it has been a traumatic time for us and others, there is no doubt that at this stage the "Bendigo" group is still active and will still contribute to the growth of the Alliance. **RA**

# Aboriginal Australians and their Land Rights: A Survey



*The survey — researched by Stan Pelczynski of Action for Aboriginal Rights — gives details of the “progress” and repression in the Land Rights struggle in each State. We have printed the excerpt relevant to Victoria. The story in the other States is no better and supports the sad conclusion reached.*

## VICTORIA

**T**he Victorian Government has a declared commitment to a policy of Land Rights for the Aboriginal population. However, in the six years that have passed since the Labor Government came to power, little progress has been made. Only a small area of land — the Aborigines Advancement League site in Thornbury — has been returned to Aboriginal ownership under special legislation. The government had promised legislation which would acknowledge in law Aboriginal prior ownership of land, provide a framework for land and compensation claims, and protect the Aboriginal cultural heritage. Such legislation did not eventuate. Nor did the Government act upon a recommendation by the Parliamentary Social Development Committee that issues of Land Rights and compensation be combined in one Bill. Instead, the Government began to draft separate land legislation for individual communities. However, the **Aboriginal Land (Lake Condah), the Aboriginal Land (Framlingham Forest) and the Aboriginal Cultural Heritage Bills** all met with strong opposition from the mining industry and the Liberal/National coalition, before being blocked in parliament in 1986.

Besides lobbying for political support, the mining industry waged a vigorous and vicious propaganda campaign in Victoria. In an attempt to generate public hysteria and forestall rational debate, advertisements were placed in all the State's major newspapers claiming that Land Rights had crippled the mining industry in South Australia and the Northern Territory and would do the same in Victoria. Yet the mining companies' own reports show clearly that the slump in expansion is uniform throughout the country and is caused by a combination of falling market prices, rising costs, and a world-wide mineral surplus. Similarly, the Liberal/National Party Coalition's objections to the Bills are firmly grounded in the parties' ideology. The Opposition roundly condemned the Bills in parliament, asserting that they would

create apartheid, set a precedent for further Land Claims, threaten all privately owned land, and make future projects like the Alcoa aluminium smelter virtually impossible. The Opposition also divided Victorian Aborigines into the categories of 'full-bloods' and 'cross-bloods' and genuine and nongenuine Aborigines, as if culture and beliefs were inherited with skin colour; further, the coalition proposed that it be left to anthropologists to determine whether or not an individual was in fact an Aborigine. Like the Tasmanian and Queensland Governments, the Opposition's insistence that Aborigines should not be accorded special recognition is inspired by a policy of forced assimilation into white society.

Faced with the intransigence of the parliamentary Opposition parties, the State Government sought Commonwealth assistance. The **Aboriginal Land (Lake Condah and Framlingham Forest) Act 1987** and the **Aboriginal and Torres Strait Islander Heritage Protection Amendment Act 1987** were subsequently enacted and now supersede the proposed Victorian legislation on the same issues. This is the first time that the Federal Government has used its Constitutional powers to legislate on Land Rights within a state.

When it requested Commonwealth assistance, the Victorian Government asked that the provisions of its own legislation be incorporated in the Federal bills. This suggested that the original legislation would remain largely unchanged. However, such is not the case, for amendments introduced by the Commonwealth mean that the Acts differ considerably from the Victorian Bills.

The Acts give substantially more power to the Minister or his delegate than did the State Bills — this is in spite of the fact that the amount of power vested in the Minister was already excessive for any policy to restore to Aborigines the right of self-determination. Whereas under State legislation disputes between Aboriginal communities and the Minister or mining companies would have been arbitrated by an external Administrative Appeals Tribunal, under the Federal Acts these disputes will be decided by an arbitrator appointed by the Minister. Moreover, under the Heritage Act, the arbitrator's decision is judged to be the decision of the Minister, who can therefore alter or revoke it. The Acts also place both Framlingham and Lake Condah under the **Commonwealth Aboriginal Councils and**

**Associations Act 1976.** This represents a considerable loss of security of autonomy for Framlingham compared with what they would have under the State legislation; for this Act is under review with proposals to give to the Minister ultimate control over whom the community employs or elects as office bearers. (Under the State Bills, Framlingham would have been placed under the **Victorian Associations Incorporations Act 1981**, and so would not be affected by the proposed changes to the **Commonwealth Aboriginal Councils and Associations Act**. Both State and Federal legislation placed Lake Condah under the **Commonwealth Aboriginal Councils and Associations Act**). In addition, the Federal Acts give the Minister, not local Aboriginal communities, full control over Aboriginal skeletal remains.

Indeed, the Acts limit the effectiveness with which Aboriginal property can be protected. Under the State Heritage Bill, a Magistrate is entitled to issue a warrant requiring any person suspected of damaging or potentially damaging Aboriginal cultural property to leave, and to remove any property or machinery that may have been imported for that purpose. The Federal Act omits this provision completely. The Acts further exempt the Portland Alcoa smelter site from the provisions of the Heritage Act.

Perhaps more ominously, the Commonwealth legislation changes the Bill's precise definition of an Aborigine into one that is vague and has racist connotations. This the Bills define an Aborigine as one who: a) is descended from an Aborigine; b) identifies as an Aborigine; c) is accepted as such by the Aboriginal community. The Acts change this into

**'Aboriginal' means a member of the Aboriginal race of Australia,**

a definition which has the potential to deprive an individual and the community of the right to determine their own identity.

The Commonwealth Acts also threaten certain important statements of basic Aboriginal rights contained in the original legislation. The two State Land Bills acknowledge the traditional ownership rights of Aborigines to specified areas of land; they assert that these rights are deemed never to have been extinguished, and that these lands were taken forcibly and without compensation under British Common Law, and without reference to the Aboriginal clans' law. The Heritage Bill further acknowledges Aborigines' ownership rights to their heritage and to its control and management; and states the need to accord appropriate status to Aboriginal elders and communities in protecting the continuity of their cultural heritage. While the Federal Acts duly list these Victorian State Governments acknowledgements, they then declare that 'the Commonwealth does not acknowledge the matters acknowledged by the Government of Victoria'. Since

these Acts are Commonwealth legislation, the State acknowledgements may well be invalidated.

Despite the claims of Mr Holding's second reading speech, all of these changes were made without consultation with Victorian Aborigines, and are actively opposed by the Framlingham Community. Once again, the Aborigines have had legislation foisted on them without any say in the matter; and this under the guise of rectifying the present state of injustice.

## Conclusion

Even this brief examination of the current trends in Land Rights policies and legislation, shows clearly that Australia is still far from achieving justice for its Aboriginal inhabitants.

Some states have no Land Rights legislation at all; and for the rest, the picture is fragmented, varying considerably from state to state. For its part, the Commonwealth Government has consistently abrogated the rights and moral responsibilities conferred upon it by the 1967 referendum, in favour of initiatives by individual states. As a consequence, the legislation in each state reflects the partisan, political interests of the party in power. The recognition of the Aborigines' rights is thus subject to the same oscillations as the electoral fortunes of the political parties.

Yet to grant Land Rights to the Aboriginal population of Australian is a simple matter of natural justice. It is the most effective means of providing at least partial compensation for the past two centuries of dispossession and injustice. On this issue, the voice of the Aboriginal people is both unanimous and unequivocal, and it is the responsibility of White Australia to make a concerted effort towards the enactment of fair, permanent and national legislation that will restore such Land Rights to Black Australia, and allow the Aborigines to test their cases in courts of law.

However, legislation alone is not enough: apparently just and equitable laws can be emasculated by later legislation, or by the discovery of loopholes which render them invalid. We have, therefore, a double task ahead; first, to ensure that just legislation is passed at Federal level; and, second, to ensure through constant vigilance that the enforcement of such legislation does not come to betray its original intention and spirit.

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*The whole paper is available from Action For Aboriginal Rights, PO Box 300, Malvern, Victoria, 3144*

# An Invitation to the Public Launch

The Rainbow Alliance goes public in Victoria on Sunday, 16th April.

## What has been achieved so far?

At our National Conference last year it was decided that each state would organise its own public launch, and be responsible for deciding the timing and form that such a launch should take. In a sense we are the first cab off the rank, although groups in other states are already engaged in highly public activities, in particular the Canberra group which is currently standing two candidates in the ACT's local government elections.

In Victoria, this time last year we staged the very successful "Remaking Australia" conference. Since then we have done a good deal of useful work. We have clarified our role as a political movement (not to be confused with a political party), developed policy ideas in several areas (e.g. security, economy, environment, education), organised a number of forums and other educational activities, prepared the ground for a campaign on "sustainable communities", established several local and interest groups, and generally created the skeleton for an organisation that will hopefully soon extend across Victoria.

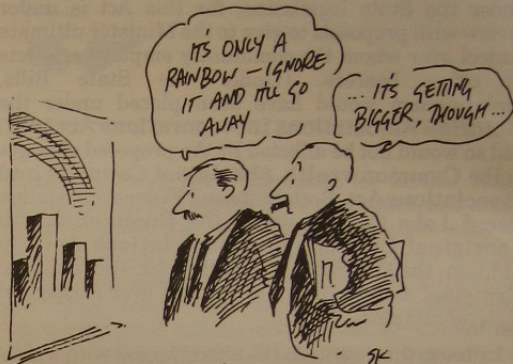
## Why Go Public?

The idea of the public launch is to bring the agenda of our political movement to a much wider audience — in other words, to put the **Rainbow Alliance on the map**. The more important objective is to develop links between social movements, to build new bridges between people, issues and campaigns.

We think there are a great many people who are deeply disillusioned not only by the political parties, but by the political process as a whole. We feel that many would appreciate the opportunity to become part of a project that offers a new and challenging but radical approach to social and political change. The purpose of the public launch is to generate a new politics of hope.

## The Programme

At the public launch several speakers will bring home the message that 'remaking Australia' is both possible and necessary. We have asked **Belinda Probert** and **Joe Camilleri** to present an overview of what the Rainbow Alliance is, what it hopes to achieve, and how it might intervene in the public arena.



We intend to use this occasion to set out in some detail our plans for 1989 and beyond. Although a great deal more must and will be done to develop our ideas for a sustainable future, we feel the time has come to flesh out an action/education programme which will be politically significant in its own right and at the same time expand the organisational resources of the Rainbow Alliance

We also wanted to have on this occasion a speaker from a Third World country as a way of affirming our solidarity with those who are engaged in painful struggle against oppression. We are delighted that **Horatio (Boy) Morales** from the Philippines has accepted our invitation to address the meeting. He is one of the leading figures in the popular movement for radical social change in the Philippines. He is currently President of the Philippines Rural Reconstruction Movement and Executive Director of the Co-operative Foundation of the Philippines Inc. He is very much involved with promoting sustainable development in his country.

But formal speeches will be only part of the programme. There will also be music (to suit different tastes), dancing, a photographic exhibition on the theme "sustainable communities", children's activities, a variety of displays, food and socialising. The idea is to blend the cultural and the political, the local and the international, the serious and the humorous. Groups which will be performing on the day include: **Bushwahzee**, **Lenko** (flute and guitar - multicultural folk music), **Stillborn Frog Group** (dance and guitar - also a piece with Tom the Poet), and **The Manic Mothers** (folk/blues/comedy).

The public launch will take place on Sunday, 16th April beginning at 1.00 pm and concluding at about 5.00 pm, at the Pharmacy College, 381 Royal Parade, Parkville. The success of the day will depend on your participation and support. **RA**

# Campaigning for a sustainable Transport System

RA North-West Group

A new community coalition has gained rapid following in Melbourne. CAWB as it is called is the Coalition Against the Western Bypass — Melbourne's new anti-freeway group — it is an alliance of some 20 community groups throughout the inner and north-western suburbs, and concerned groups in some southern and eastern suburbs. The North-Western group of the Rainbow Alliance has been in close touch with the Coalition as part of its work on transport issues.

Victoria's road authorities appear to have taken the old 1960s inner suburban freeway plans out of mothballs. They are considering joining up several freeways and upgrading main roads that feed them.

If these huge freeways are built in the inner suburbs, hundreds of millions of dollars will have to be syphoned off from education, health, housing, public transport, employment and other public services.

The Western Bypass is a huge 6-lane extension of the Tullamarine Freeway through Flemington, Kensington and West Melbourne. The Coalition believes that it is so over-sized that it will generate more local traffic problems than it solves.

One of the major concerns of the CAWB is that the public has been allowed only two months to express their views before the Environment Effects Statement is completed. Such a time frame is totally inadequate.

Bob Durant, Secretary of CAWB, explains that there are many other problems with the consultation processes: "inadequate consideration of local communities' needs, lack of consideration of alternative solutions, public displays containing summary information, timing of displays for the pre-

Christmas rush period, reports ignoring effects outside the immediate route".

Information from Environment Protection Authority spokesperson indicated that 250,000 people will be adversely affected. Other authorities are failing to consider such matters; they tend to focus on technical design matters only.

Residents belonging to the CAWB believe that easier access for heavy transport to Kensington, Footscray and North Melbourne will lead to more hazardous freight depots in the area. They are concerned about the health and safety aspects for local residents, having already seen the increasing numbers of chemical fires and explosions.

"The Western Bypass problems", Bob Durant points out, "are not just local ones. The Central Area Transport Study CATS shows that there is a future proposal to extend the freeway through Royal Park, Carlton and Fitzroy, to join up with the Eastern Freeway. There are also plans to extend it south along Footscray Road into South Melbourne and Middle Park where it will disgorge traffic into the bayside suburbs. The Bypass will also attract additional traffic through Footscray and along Pascoe Vale Road".

In other words, the Western Bypass is another step towards a non-sustainable American-style city, criss-crossed with huge freeways, choking on fumes, ghettos, and poor or non-existent public transport.

It is clear that issues of transport go to the heart of the Rainbow Alliance vision of a sustainable future. It is equally clear that this issue has enormous potential for coalition and movement building at the local level. RA

## MEMBERSHIP RENEWALS

### Membership renewals are due by March 31.

Enclosed in this newsletter is our new national membership form in unmistakable, unmissable green! If you are a member of a Local or Interest group or would like to be, you can join through that group's 'Membership secretary'. If your group does not have a 'Membership secretary' as yet, or you don't belong to any Local or Interest group you should renew your membership through the state address.

As is the way of any active grassroots movement our finances are running on empty. We would appreciate it if you could renew your membership as soon as possible. New members are very welcome so if you know anyone who is interested in becoming a member of the Rainbow Alliance, but hasn't got around to joining yet, please actively encourage them to do so. RA

# Hazardous Materials and Urban Environments

David Farrow

Problems associated with production, storage and use of hazardous chemicals and toxic waste, and the vested interests they represent, are major environmental and social issues confronting us in our efforts to create a sustainable future. The United Transport fire in Footscray late last year graphically illustrated this. Government inaction has again raised the anger and fear of local residents, resulting in several public meetings, a delegation to the Minister of Labour, and planned future actions.

## Public Meetings : Public Protest

Several hundred concerned people confronted tight-lipped representatives from the Department of Labour and the EPA at Footscray Town Hall on December 13th. The Minister for Labour, Neil Pope, declined to attend. The meeting was organised jointly by the Hazardous Materials Action Group (HAZMAG), (WESTURB) and the Footscray Council. Eighteen resolutions were passed by the meeting, dealing principally with:

- *the company's irresponsibility in its storage and handling of hazardous materials;*
- *the inappropriateness of storing dangerous materials in or near residential areas;*
- *the weakness of legislation and enforcement designed to control the production, storage and transport of hazardous materials;*
- *the all but total lack of Government action to change this situation since public demands were made after the similar Butlers Transport Depot fire in mid-1985;*
- *the urgent need to research the hazards and impacts of this fire and other future events;*
- *the need for comprehensive inventories of existing hazardous materials and their locations;*
- *the ineffectiveness of current "disaster planning".*

A similar meeting, organized by Kensington Against Hazardous Materials (KAHM), was held in Kensington on January 12th at which a similar series of resolutions were passed.

## Meeting with Government

The Minister for Labour eventually agreed to meet a combined delegation from HAZMAH, WESTURB and KAHM on January 13th.

The Minister agreed to review and improve certain procedures but had no response to resolutions demanding increased penalties, a review of the transportation of hazardous chemicals or assisting Melbourne and Footscray Councils refusal of all new chemical storage premises.

## Moving Beyond Band-aids

While the need for action is beyond dispute — communities need maximum protection as soon as practicable. More life-threatening accidents are inevitable while economic rationalism allows socially irresponsible cost and corner-cutting policies by private profit-makers.

In 1985 the Government removed the right of appeal by residents against EPA waste discharge licences.

To ask that hazardous material facilities be moved to non-residential areas is only a temporary solution. The toxic products of large chemical fires or Nuclear disasters are spread over 1000's of square kilometres. Only fortuitous atmospheric conditions prevented the United Transport fire from becoming a much more serious danger to health.

Let us not forget Maralinga, Chernobyl, Bhopal, Love Canal or a thousand other examples.


## Whose Responsibility?

As in so many of the environmental concerns facing us at the moment "solutions" inevitably come back to an examination of personal responsibilities in the genesis and maintenance of environmental degradation — to questions of lifestyle and the demands we make for the artefacts of our technological society to create our particular identities. The other aspect of such an examination involves questions about jobs, work safety and ultimately a redefinition of our culturally prescribed notions of work, "needs", status and so on.

The issue of chemical pollutants is not just an environmental issue, it is a cultural issue. We need to question to what extent the products of hazardous materials are necessary for healthy, happy lives?

It is perhaps one of the major tasks facing us in our project of social reconstruction.

Action over hazardous materials in Victoria is continuing. Your support and participation is welcomed.

Contact WESTURB on 688 4411 for further information. 



# Rainbow Alliance

## Public Launch

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### How I Can Help

The success of the public launch depends entirely on the support of our members and friends. A great deal of work has already gone into it. But much more needs to be done. There are three main areas where we still need your assistance: *publicity, money and help on the day.*

#### Publicity

There is much that you can do to publicise the day. Let us know how many leaflets or posters you can distribute (at your place of work or study, among friends, in your neighbourhood, or through the various networks to which you belong). But there are other ways: What about inserting a little news item (or if necessary advertisement) in your local newspaper? What about passing on a copy of this newsletter to a friend, or if you prefer sending us a list of your contacts to whom we could send an invitation and other relevant information? Are you willing to be part of a telephone tree? Is there a group or organisation where you (or someone else from the Rainbow Alliance) could speak about the public launch, or at least include an item in their newsletter?

Whatever you do, don't forget that nothing works

as well as *word of mouth*. So please spread the word around.

#### Money

We need a good deal of help with arrangements on the day (from as early as 9.00 am on the day): arranging seating, displays, preparing food, etc. Can you donate some food or drink for use on the day? Do you have special skills for organising children's activities on the day (we have in mind three different age groups: pre-school, primary, early teens)?

#### Help on the Day

The day will probably cost us in the vicinity of \$8,000 (which will cover postage, printing, fares of overseas speakers, hire of venue, etc). If you have not already done so, could you please make a donation (large or small). You can also help by attending the fund-raising social functions advertised in the Newsletter Noticeboard. You might also consider joining the very small but hardworking fund-raising committee.

Whatever you can do, it will be greatly appreciated. *Please fill in the tear-off slip and return it to us as soon as possible.* **RA**

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Name \_\_\_\_\_ Address \_\_\_\_\_  
Tel \_\_\_\_\_

I enclose \$ \_\_\_\_\_ as a donation towards the cost of the public launch.

I suggest you send an invitation to the following people.  
(Please give names and addresses - attach separate sheet if needed).

\_\_\_\_\_

\_\_\_\_\_

I am willing to take part in a telephone tree.

Please send me publicity material advertising the public launch.

I am willing to donate food and drink for use on the day (eg cakes, sandwiches, scones, fruit juice, etc.)

I can help on the day (eg preparing the hall, staffing stalls, children's activities).

Please return to: Rainbow Alliance, PO Box 122, Niddrie Vic 3042

# Is there an environmental crisis in the city?

Trevor Blake

## An invitation from Rainbow Alliance to the second of a series -

*Increasing urban poverty, transport chaos, housing costs, urban sprawl and ugliness, loss of community meeting places, vulnerability of women and children on the streets, environmental pollution and accumulating waste, the destruction of precious parklands and natural habitats, rising energy consumption and the greenhouse effect.*

These and other features of our cities and towns present challenges for political change and the development of creative alternatives which cannot proceed in isolation if common obstacles are to be overcome. Understanding of the links between these issues is the first requirement to enable cooperative action towards sustainable change.

The RAINBOW ALLIANCE invites you to the second of a series of discussions on *Urban Issues and the Building of Sustainable Communities*. Our aim is to promote dialogue and cooperation between community workers and activists committed to a more just, democratic, environmentally viable and enjoyable(!) future.

In our first discussion in November last year, we addressed the experience of urban activists in tackling urban issues, in the heady years of the 1970's and the less confrontational period of the 1980's, looking forward to the 1990's and beyond (see articles at page 586). In this second discussion evening we will be seeking to assess the significance of environmental issues in cities, firstly in Australia and secondly in overseas cities.

- Can we reasonably say that "environmental crisis" is a characteristic feature of contemporary cities?
- What are the priority issues in Australian cities?
- What can we do about these issues?

While we will concentrate on ecological aspects of urban development in this session, in a following session on April 27 we will pursue further both the social justice dimension of urban environmental issues as well as strategies for local action. A one day forum will then be held on May 13.

Two speakers will open discussion on March 16:

Peter Christoff will outline the ecological impacts of current patterns of urban growth, especially in Victoria, and draw out the implications for long-term sustainability.

Peter is currently engaged in a review of the state of Victorian environment. He has been active in peace, conservation and international justice issues for many years and was one of the authors of the Rainbow Alliance Economics Discussion Paper.

Drew Hutton, visiting from Brisbane, will speak on the potentials for community action to both confront diverse threats to environmental well-being in cities and generate more sustainable patterns of urban life.

Drew has been involved in peace, social justice and environmental issues for 20 years. He is a founder-member of the Brisbane Green Party and stood as a Mayoral candidate in the 1985 Brisbane City Council elections and a local candidate in the 1988 elections. He is the editor of the book *Green Politics in Australia*.


Contact Jos on 379-1185 if you have any queries regarding either the evening or the Rainbow Alliance.

A donation of \$2 per person will be appreciated to help cover the costs of the evening.

The next session in our series on *Urban Issues and the Building of Sustainable Communities* will be held at 7.30 pm on April 27 at the Uniting Church Hall, 124 Napier Street, Fitzroy. The topic will be:

- *Local Action and Urban Justice: Transport, Housing and Human Services.*

During May we will be holding a one-day forum on:  
• *Building Sustainable Urban Futures.*

We would welcome the involvement of individuals and organisations with interests in these areas to contribute to on-going dialogue and action. 

**LOOK FORWARD TO SEEING YOU ON THE 16TH!!!**

**Thursday March 16, 7.30 pm,  
Uniting Church Hall,  
124 Napier Street, Fitzroy.**

## RAINBOW ALLIANCE ELECTIONS

At the end of last year we established a new Working group for the Victorian region made up as follows:

- one representative (and one alternate member) nominated by each of our local and interest groups;
- four members elected by the general membership;
- with the possibility of co-opting three additional members.

*We are required by our structure to fill another four positions:*

- two spokespersons (these two people will speak on behalf of the Rainbow Alliance in Victoria, and on national issues liaise with their counterparts in the other states);
- one Victorian representative (and one alternate member) of the National Working Group.


On key policy issues the spokespersons will at all times represent the views of the movement as determined by national Conferences, Inter-Regional (ie Victorian) General Meetings, postal ballots and other decision-making forums.

The National Working Group does not make policy but concerns itself with administrative tasks, including the implementation of decisions made at National Conference. It meets on weekends about four times a year. At other times discussions take place by teleconference. The Victorian representative (and alternate member) on the National Working Group are expected to represent the views of the Victorian membership and generally help with liaison between Victoria and the other states.

It is expected that these four position will be elected in line with our policy of gender balance.

The State Working Group has decided to call for nominations for all four positions. **Nominations will close on the day of the next General Meeting on Sunday, April 2.** Members may nominate themselves or any other member of the Rainbow Alliance provided that he or she has agreed to accept nomination. **Associate members are not eligible to be nominated.**

The State Working Group recommends that the election procedure for these four positions be decided at the April General Meeting.

Nominations should be sent with the tear-off slip to the **Returning Officer, Rainbow Alliance, PO Box 122, Niddrie 3042.** 

Deadline next N.L. 14 APRIL 1989.



Name \_\_\_\_\_ Address \_\_\_\_\_

Telephone \_\_\_\_\_

I wish to nominate for the position of spokesperson.

I wish to nominate the following member of the Rainbow Alliance for the position of spokesperson:

Name \_\_\_\_\_

I wish to nominate for the position of Victorian representative to the National Working Group.

I wish to nominate the following member of the Rainbow Alliance for the position of Victorian representative to the National Working Group:

Name \_\_\_\_\_

# NOTICE BOARD

## GENERAL MEETING

Sunday, 2nd April 1.00 — 5.00 pm,  
Newman College, Kenny Lounge,  
University of Melbourne,  
887 Swanston Street, Parkville  
(Childcare will be available)

Matters requiring decision include:

- Public Launch
- Editorial policy for Newsletter
- Division of Membership fees
- National Day of Action

### Reports:

- Sydney Economic Conference
- Local/Interest Groups
- Sustainable Communities Campaign and affiliation with 3CR

12.00 pm, Social Aspect: Bring your own lunch and get to know other members.

## Horn of Africa Symposium

### The Struggle of Oromo and the Ogaden

Exposing Ethiopia's Hidden Conflicts  
Featuring Guest Speakers from the Horn of Africa  
Friday, 17 March, 1989,  
The Agora Cinema  
La Trobe University

Hosted by The African Research Institute  
in conjunction with The Horn of Africa Information  
Committee

For more information contact:  
Valerie Browning,  
Horn of Africa Information Committee  
1/206 Edward Street,  
East Brunswick, Victoria, 3057  
(03) 388 1504

## NONVIOLENT POLITICS WORKSHOPS

During 1989, weekend workshops will be held for people wishing to learn the principles, group processes and dynamics which underpin sound nonviolent action.

The live-in workshops are designed for those who have little or no previous training in nonviolent action and for activists who have not previously used the insights of nonviolent politics as the basis of their social change activism.

The workshops will be held for groups of 15 to 20 people at a comfortable bush or beach location near Melbourne.

The cost of the workshop for each person will be determined in a group cost sharing exercise.

The second workshop will be held:  
from 8.30 pm on Friday, 7 April  
to 4.00 pm on Sunday, 9 April.

For further information and to book  
a workshop, please contact:

Robert Burrowes  
PO Box 167  
North Carlton Vic 3054  
(03) 387 3398

Gayzette is a monthly newsletter of the gay movement — for men and women. It's produced by a collective in Melbourne and aims to further the aims of the movement by providing information, news and features, as well as a comprehensive what's on for lesbians and gay men. You can subscribe to Gayzette for \$10 a year (\$5 concession) by writing with your cheque to: Gayzette, PO Box 108, Carlton North 3054.

## CHURCHES' SECTOR

### RA Economics Policy statement — Churches' Sector Response:

After some discussion it was agreed that the most effective contribution our sector can make to RA was through participation at and on each policy working group — according to individual interest. Rather than try to be a think tank, it was agreed that our Sector will be a conduit to churches and to use our time together to receive reports on each of the policy groups and to have a special reflection such as that provided by Stephen Ames earlier in the year.

For this year — more diary dates: Our meetings will be the 3rd Wednesday night of each month starting in February, 1989. Same venue as always; UCA hall, 124 Napier Street, Fitzroy.

# NOTICE BOARD

## SERIES NO. 2 **PEACE DOSSIER 21**

### AUSTRALIA'S ARMS EXPORTS

ST JOHN KETTLE



St John Kettle was trained as a mathematician. He is currently involved in peace studies, in teaching mathematics, and in the Peace Movement.

A Publication of the Victorian Association for Peace Studies

ISSN 0728-7550

NOVEMBER 1982

Recommended Price \$1.50

**Peace Dossier 21** is a single topic magazine about Australia's Arms Export. **St John Kettle**, an R.A. member, gives information that makes one think seriously about the Australian Industrial defence establishment, the Australian Government, and the motives of National and International Arms Exports.

A disturbing feature of the Arms Export is that the Australian Government has not placed an embargo upon repressive governments. **St John** argues for an alternative Defence policy and gives compelling reasons for the peace movement to take up the question of developing alternative defence policies.

Australia's Arms Export "Bargain" is a very well researched piece of writing and anyone interested in reading it can. Write to: **Peace Dossier**, GPO Box 1274, Melbourne, Vic. 3001. Single copies posted \$2.20.

## Johan Galtung in Melbourne

One of the founding fathers of peace research, the Norwegian Johan Galtung, will speak in the afternoon and evening in Melbourne.

*The afternoon* address on the 30th of March at 4 o'clock will be at the Melbourne Institute of Education, Cnr Swanston and Grattan Streets, Blue Room 1888.

The topic will be: "Cultural Violence" and its relation to direct and structural violence.

*The evening* address will be on the 30th of March at 7.30 pm at the Glass House Theatre, R.M.I.T. in Melbourne and the topic will be: "The Middle East" - terrorism, nonviolence and the Intifada.

Prof. Johan Galtung's concern with peace-making in the Middle East is of long standing, as is his interest in terrorism and non-violence.

Admission is free at both venues.

For more information contact: **Gary Smith**, Phone 690 5872 or (052) 47 1573.

## PUBLIC LAUNCH MAILOUT 2500+

Helen van den Berg

Yes we have written to 2500+ individuals and organisations to announce our launch. In the same letter we asked for moral, financial and practical support and names of other people who might be interested to hear of us.

It was a long, tedious task made bearable by the good company of the teams of list compilers, cross reference checkers, folders, address writers and post code sorters. A never ending supply of drinks and scrumptious edibles helped keep the energy levels up.

Thanks to all, but 2500 is a tiny ripple. So far the response to the letter has been good. Day 1 saw \$600 donated and 50 more contact names given so keep thinking of names and send them in to Jos at PO Box 122 Niddrie, 3042.

P.S. Joe Camilleri has missed his vocation — he definitely belongs in a restaurant as a chef cum waiter. **RA**

# NOTICE BOARD

## RAINBOW ALLIANCE PICNIC

fun

food

familiarity

fundraising



**Where:** "Fountainebleau"  
Mt Macedon

**When:** Saturday, 18th March  
12 noon — 4.00 p.m.

**Bring:** A lunch to share  
A friend to introduce

**How:** Arrange transport with  
members of your local or  
interest group

**Give:** \$10 or what you can afford when you arrive

**Getting there is easy**

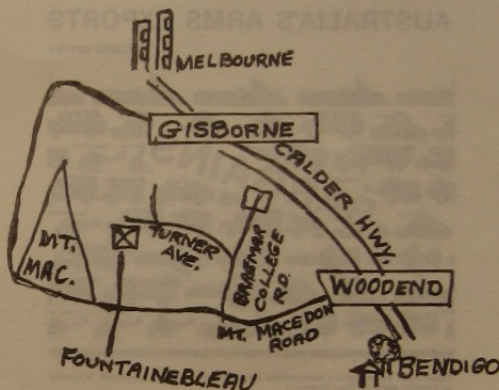
Travel along Calder Highway to Woodend.  
Locate **Mt Macedon Road**  
Follow this until you reach  
**Braemar College Road.**  
Turn into this road and follow  
until **Turner Ave** appears on

your left. Follow this further  
until the road forks.

The left fork will take you to  
Fountainebleau.

Contact: Jos van den Berg Phone: 379 1185

Paul Cutler Phone: 054 27 2341



**Australia East Timor Association (AETA)**  
monthly meeting, Tuesday, 4 April, 6.00 pm, 124  
Napier Street, Fitzroy. Telephone: 417 7505.

**Copies of Funu - The Unfinished Saga of East  
Timor by Jose Ramos Horta.**

Enclosed is my cheque/money order for  
\$.....

Available in paperback. Price \$15 post free in  
Australia.

Name \_\_\_\_\_

Address \_\_\_\_\_ Post Code  
\_\_\_\_\_

Send to AETASales, PO Box 93, Fitzroy 3065.

**Australia West Papua Association (AWPA)**  
monthly meeting, Wednesday 12 April, 7.30 pm, 124  
Napier Street, Fitzroy. Telephone: 417 7505.

**Christians in Solidarity with East Timor  
(CISSET)** monthly meeting, Tuesday, 11 April, 8.00  
pm, 173 Royal Pde, Parkville. Telephone: 417 7505.

# Rainbow Alliance

## APPLICATION FOR MEMBERSHIP

Name: .....

Address: .....

Phone: ..... P. Code: .....

- I/We wish to apply for membership of the Rainbow Alliance as an individual member.
- I/We wish to apply for membership of the Rainbow Alliance as an associate individual member. [for those who are members of political parties]
- I am currently a member of. . . . . [name of political party]
- I/We wish to apply for membership of the Rainbow Alliance as an affiliate member. [any organization, other than a political party may affiliate]
- I/We support the Charter of the Rainbow Alliance and its code of ethics.
- I/We enclose \$..... as a donation to the Rainbow Alliance.
- I/We enclose \$..... as the membership fee.

Total amount enclosed \$.....

Date: ...../...../..... Signature.....



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### Membership fees of the Rainbow Alliance

Individuals:            Low income — \$15.00 [or what you can afford]  
                              Middle income — \$30.00 / High income — \$60.00

Affiliates:              Small — \$30.00    —    Large — \$120.00

Send Application form to your State address

A.C.T., R.A., P.O. Box 697, Civic Square, 2608. — Vic. R.A., P.O. Box 122, Niddrie, 3042.

S.A., R.A., P.O. Box 685, Prospect East, 5082. — Qld., R.A., P.O. Box 494, South Brisbane, 4101.

N.S.W., R.A., 319 Edinburgh Rd., Castlecrag, 2068



Have You Joined a Local Group or Interest Group?

I have joined the following Rainbow Alliance group(s)

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- I would like to join a local group in my area.
- I would be willing to contact some people to form a local group in my area.
- I would like to join a group around the following common interest:

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Please feel free to give any other relevant information e.g. skills

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### CODE OF ETHICS

The Rainbow Alliance operates on the ethical principles consistent with the principles of a just society.

Trust, awareness and respect of others, and a commitment to conflict resolution are the guidelines for all dealings between members.

Conflict in any group or meeting of the Rainbow Alliance should be resolved by rational discussion. Where necessary, an experienced facilitator may be appointed to assist in the rapid resolution of conflict. Conflicts are to remain within the organisation and be resolved internally on the basis of frank, honest and open discussion.

The structures and processes of the movement are to make new members especially welcome and to provide for their skilling and empowerment. The emphasis is on full and equal participation by all members, including affirmative action for women and minority groups.



# THE CHARTER OF THE RAINBOW ALLIANCE

We believe that at this historical moment there is sufficient common ground amongst thinking and caring Australians to permit a new political movement unlike anything previously attempted in this country. The aim of this movement is the far-reaching transformation of Australian society.

We aim for the abolition of all forms of domination and exploitation which arise from inequalities based on race, class, gender or nation. We call for an end to the coercion of all by inhumane and environmentally destructive technologies. We aim for an ecologically sustainable society.

We recognise that our future is in jeopardy. The anxiety and uncertainty which confronts us at this moment are not confined to Australia. They are part of a deep-rooted cultural, economic and political disorder characteristic of Western capitalist and other bureaucratic-technocratic societies. The crisis has assumed global proportions. It now threatens to destroy not only the quality of human existence, but the very ecological balance on which all life depends.

The evidence is all around us: the widening gap between rich and poor, and between the power of the few and the powerlessness of the many, the erosion of moral discourse and of the public sphere, the continuing onslaught on the environment and the loss of biological diversity; the wanton disregard of civil liberties, policies that generate violence and risk nuclear war. In the Australian community there is widespread anger, disillusionment and cynicism. The resulting political vacuum poses unprecedented dangers but also a unique opportunity.

This is not a matter of tinkering or piecemeal reform. We are aiming at a fundamental reshaping of power in Australia. This means the radical renewal and regeneration of contemporary culture. While working for a new transnational consciousness we shall cultivate a new economic, cultural political self-reliance which can help us break loose from international corporate and strategic systems based on exploitation of people and nature.

We propose to create a new stream in Australian political and social culture, a participatory movement of people and ideas capable of welding together the entire range of political, economic and social issues, and of speaking a new language that inspires trust and hope in the future.

Politics for us means the empowerment of ordinary people in all aspects of their daily lives. Real democracy begins in the movement, and reaches all aspects of Australian life. Politics is more than three year elections, party promises, and media hype. For us politics is a positive embracing of the democratic transformation of all facets of life. It is the building of new living cultural and political space from which it will be possible to erode and eventually undermine structures of domination and inequality.

Vision alone is not enough. The future starts now. We aim to begin the creation of the world we want now — in our programmes, campaigns and our processes. We support moves for co-operation, genuine empowerment in the community and the workplace. The goal of meeting the needs of all is not only a matter of choosing between butter and guns, but of how such decisions are made.

## Aims of the Movement

The specific aims of the movement may be expressed in shorthand as follows (the order is not significant since they are closely related).

- Equality of access by all groups and individuals to resources and services — this means the elimination of all structures of inequality based on wealth, race, gender and nation.
- Encouragement and development of living and working relationships based on co-operation and mutual aid.
- Transformation of the nature of consumption and work to ensure that they are safe, socially useful, personally fulfilling, consistent with environmental principles and available to all members of society.
- Democratisation and therefore decentralisation of economic decision-making coupled, however, with public ownership and control of resources, financial institutions and productive enterprises to the extent necessary to ensure equality, environmental balance and national autonomy.
- An ecologically sustainable economy that preserves the balance of the earth's ecological systems and ensures that full biological diversity is maintained and passed on unimpaired to future generations.
- Implementation of Aboriginal land rights and Aboriginal self-determination, and also recognition of the unique value of Aboriginal culture.
- Institutional changes (including constitutional reform) to ensure: (a) public participation at every level of decision-making; (b) rigorous protection of civil liberties; (c) recognition of the rights of women trade unionists, consumers, ethnic communities and other disadvantaged sections of the community; (d) establishment of free access to, and democratic control of, the mass media.
- An independent, internationalist, non-aligned foreign policy and a non-nuclear, defensive, self-reliant defence policy.
- A clear commitment to seeking non-violent approaches to the resolution of conflict.

### Tasks of the Movement

These are closely inter-related and stem directly from the movement's aims and objectives.

**Education:** to develop and disseminate a coherent understanding of current local, national and international relationships and a compelling vision of the future, at all times highlighting the connection between different issues; this is an on-going process of study, action and reflection that depends on mass participation — ideally a group in every town and every suburb of every city.



**Policy Development:** to formulate policies and strategies that are in line with the movement's aims, comprehensive and mutually compatible; while all areas of policy will be considered, particular attention will be given to domestic and international economic arrangements because these affect the concerns of every major social movement and every other aspect of policy.

**Building Community:** to support, and where appropriate initiate, local actions, co-operative ventures and mass campaigns that instil hope and foster communal ties at the local, regional and national levels; particular attention will be given to the use of environmentally benign, non-destructive technology, local production for local consumption, ethical investment projects, consumer boycotts, and democratic decision-making in the workplace.

**Co-operation with Social Movements:** to encourage the pooling of resources and skills, to develop the networking of groups and individuals; to foster greater awareness of the inter-connectedness of issues; to act as a catalyst in the mapping out of mutually reinforcing strategies and campaigns.

**Resistance:** to support and initiate imaginative non-violent direct action, civil disobedience and other ethical forms of free expression which weaken the existing political order in decisive ways, erode its stability and legitimacy and point to alternative solutions.

**Celebration of Life:** to express the beauty and dignity of life; to develop a critique of destructive institutions and technologies that stems from a profound reverence for the natural world — this to be done through cooperative relationships, creative forms of leisure, literature, music, theatre, dance and other forms of artistic activity; developing a new culture will be an integral part of the movement's agenda.

**Political Intervention:** to use the political arena (eg. parliaments, courts, inquiries) as a way of: (1) exposing the seriousness of the situation and the realities of power, (2) promoting public debate around the movement's policies; (3) providing a rallying point for the thousands of Australians who feel alienated by the existing political process; (4) giving the new movement access to a wide range of skills and resources which will assist in the development and implementation of its other tasks.

Participation in local, state and federal elections will be part of our programme, but only after extensive preparation and only as part of an integrated programme which gives due weight to all the above tasks. Electoral intervention is an instrument which must not determine the movement's priorities or undermine its internal democratic processes.

Politics is more than elections and political parties. We need new forms of political mobilisation which make possible grass roots empowerment of the community. Existing institutions, including parliaments, will be used insofar as they encourage democratic initiatives and new ways of mobilising people. Electoral intervention, however skilful, cannot of itself bring about the fundamental reshaping of power in Australia. On the other hand, as part of a coordinated strategy it can strengthen our campaigns and give added sharpness to our strategies.

**International Solidarity:** To take advantage of every opportunity and allocate sufficient resources to ensure effective international networking with like-minded groups and movements not only in the Western world, but also in the East and in the Third World, particularly in the Asia-Pacific region.