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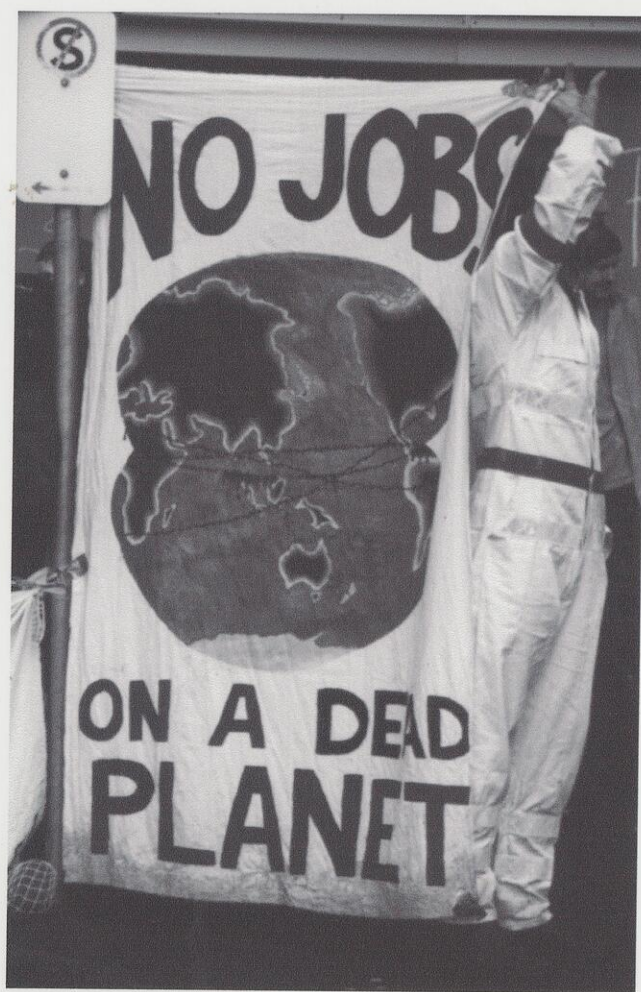
The police and the military rely on homogeneity.
Police at WEF forum, 11 September 2000 (S11).



WEF protest, Melbourne 2000. Have a nice lunch.

Maria Mies describe, "the export of organic waste from West German villages to a composting plant in Thuringia in East Germany was an ecological and economic absurdity" (1999: 155). They suggest that we should be considering how to reduce our waste and look after it ourselves.

And what of cultural diversity? Why should we value this? Like species, cultures come in and out of existence. The demise of racist, sexist and homophobic cultural values would be a real achievement, so why



S11 Melbourne. No jobs on a dead planet.

regard import and export as a "deterioration in the pattern of consumption" (Schumacher 1973: 45). Just as small is beautiful, the local too, is critical.

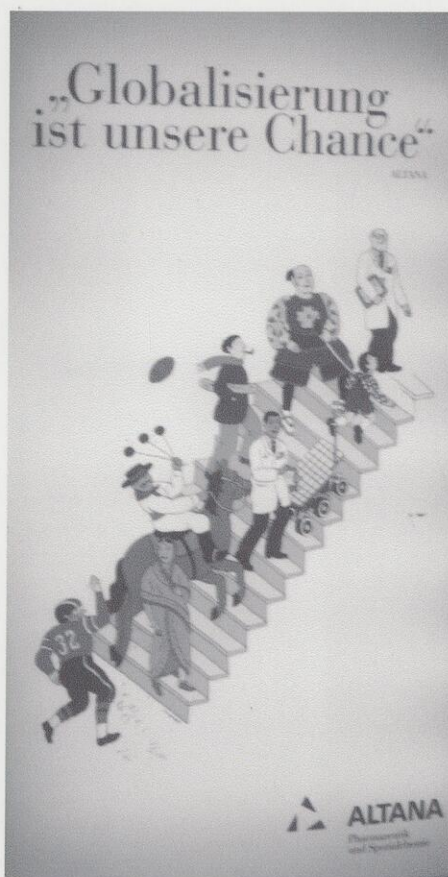
The poverty of Bangladesh is usually attributed to population growth and density, but as Betsy Hartmann argues, colonisation, debt, political dictatorships and free market forces, have all been more important on a global level than the activities of the poor (1994: 15). In one of the main squares of Dhaka there is a constantly changing lighted sign on which the *estimated* birth rate of Bangladesh is displayed. This creates in the spectator a sense of impending doom, of being swept away on a tide of human over-population. On page one of the *San Francisco Chronicle* on 2 September 1994, the caption to the main photograph read: "Pedestrian and vehicular traffic clogs the streets of Dhaka, capital of Bangladesh, the most densely populated country in the world" (McLeod 1994: 1).

The photograph (reproduced opposite page 2) was a lead-in to the article on the UN International Conference on Population and Development in Cairo. The photograph and its caption were clearly an effort to produce in the newspaper's readers an emotional response to over-crowding, hence pushing the line that over-population, not over-consumption, was the critical issue on the agenda for the conference. As Suniti Namjoshi's poem suggests, and as Farida Akhter's experience confirms, number counting numbs us.



My view of Dhaka in December 1993.

Secretary-General 1995: 55–61). Economic Darwinism tends to ignore the roles women play as carers, sustainers and altruistic givers within the economic system, which depends on their labour much as wealthy European colonisers depended on the free resources of the colonies (Mies, Bennholdt-Thomsen and von Werlof 1988). In neoclassical economics, the notion of collective good is concealed by the value of competition in the market. The assumption is that “everyone is equal” to compete for the scarce resources.



“Globalisation is our chance” proclaims this poster displayed at Frankfurt Airport, Germany. The poster promotes the idea that globalisation is simply another aspect of multiculturalism and presents a false picture of who benefits from globalisation.

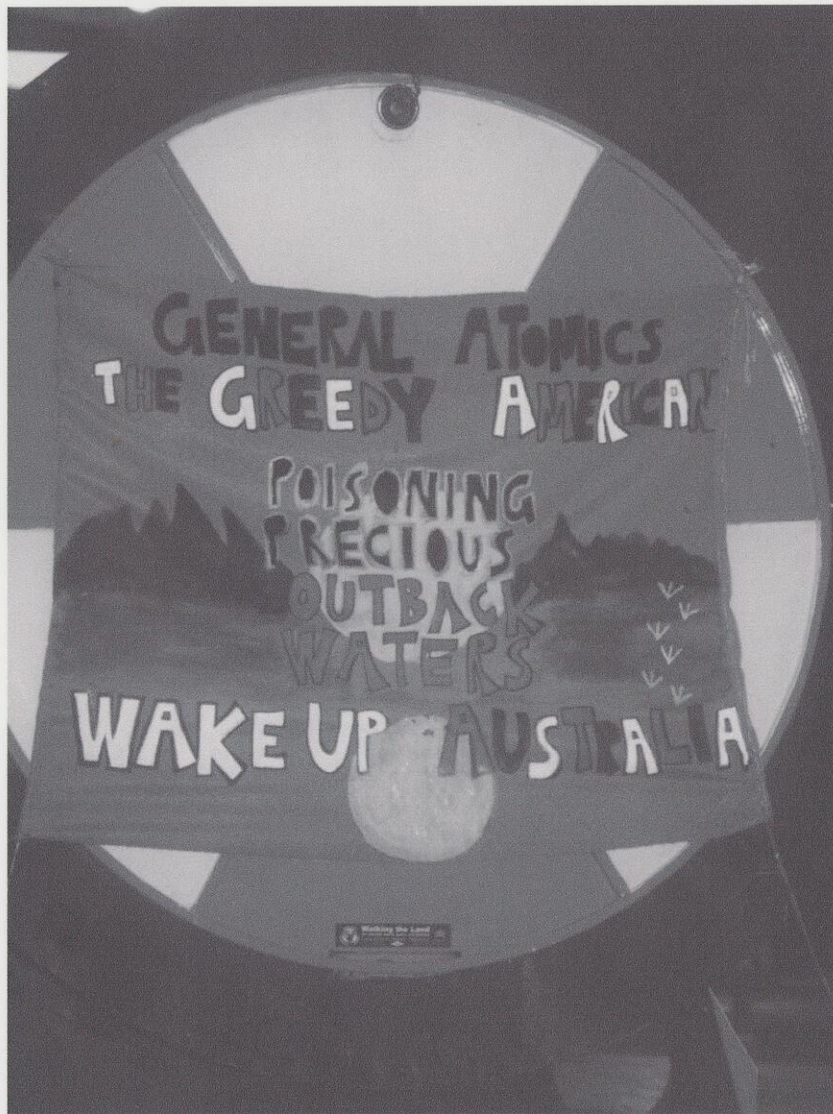


"Gobbleisation" represents a contrary view. This image and the one on page 111, represent the different perspectives of the transnational sector and the diversity matrix.

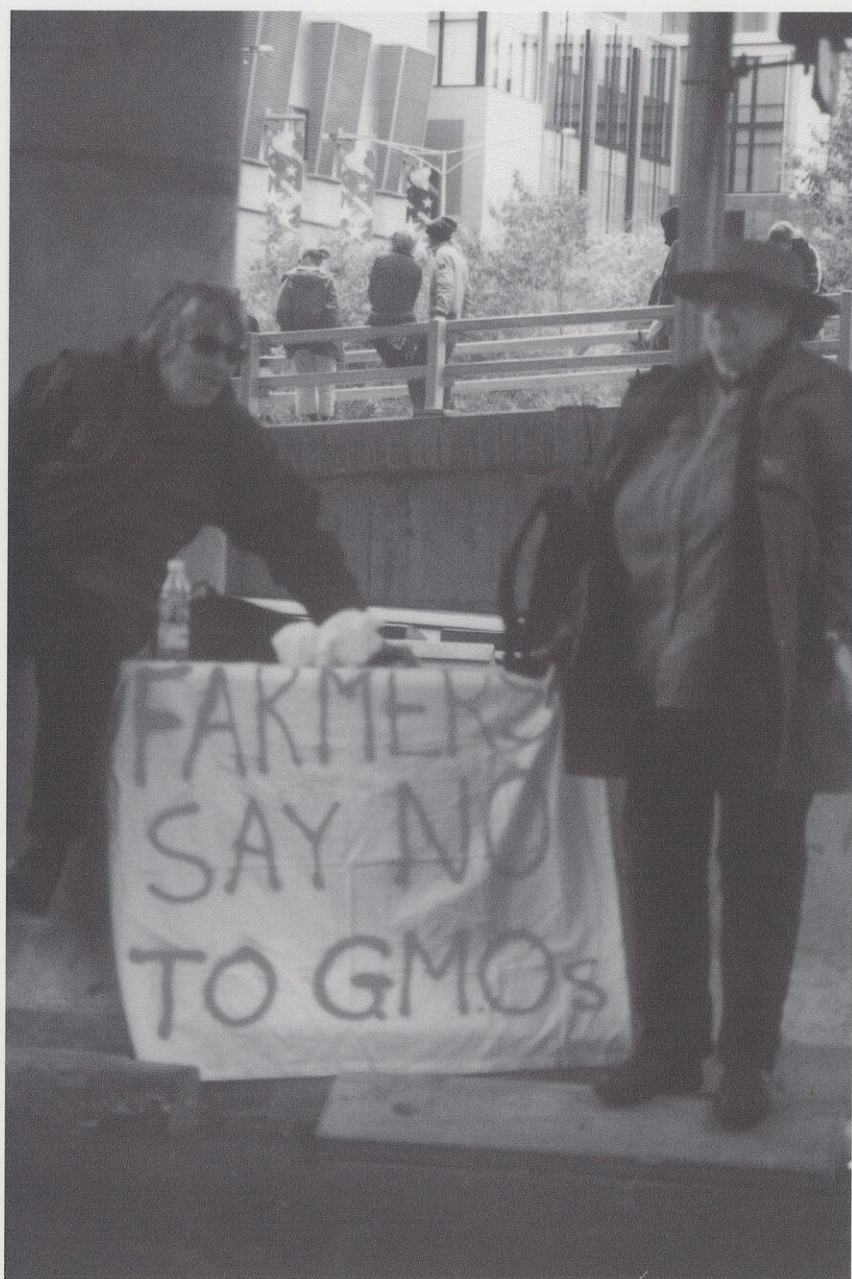
2000: 240) on the part of transnational corporations. For without such a new philosophy, those who hold power will continue to do so, since the one-size-fits-all politics leaves out the needs of the smaller nations and cultures and anyone marginalised by powerlessness.

In its current form, globalisation falls into what John Stuart Mill called "the tyranny of the majority", where "majority" is read as access to wealth, resources and power rather than as the number of people. Martin and Schumann coin the term "the 20:80" society to describe (1997: 1) the society in which 20 per cent of the world's population owns, exploits, and has access to 80 per cent of the world's wealth, resources and power. Plahe and van de Gaage in their preparatory report for the Earth Summit in 2002 on transnationals claim that transnational companies "control two-thirds of global trade and investments" (2000: 229).³¹ As Wiseman writes, globalisation thus has

³¹ These figures are based on the UN 1999 *World Investment Report*, United Nations Publications.



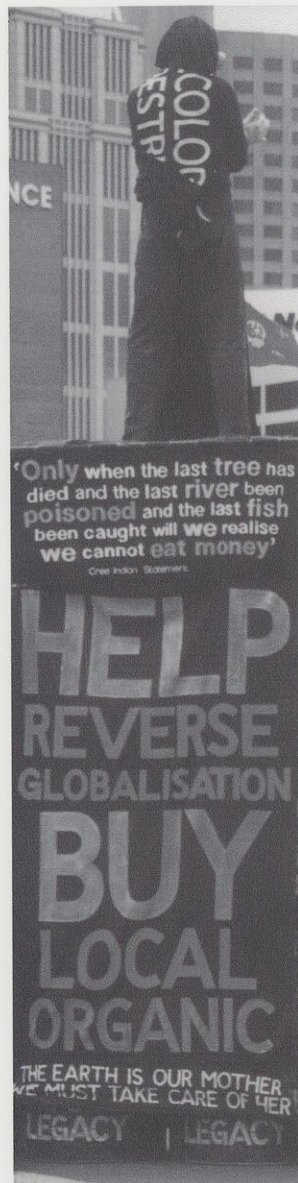
Nuclear waste is dumped on indigenous lands in Australia (and elsewhere). Anti-nuclear activists protest environmental and cultural destruction, linking damage to the artesian groundwaters to dispossession of indigenous lands.



Farmers protest against genetically modified organisms at Melbourne's S11 rally, September 2000.



S11 protestors demonstrating their awareness of the strategies of consumerism.



Summing up the principles of buying local at the S11 protest.



spectrum of powers toward more stable, but conventionally less strong forms, as discussed in Chapter Two, connection becomes more important. Attitudinal change occurs not because of coercion or violence, but because a person has been convinced – whether rationally or irrationally – by a particular argument or way of looking at the world. It is this kind of power which will be required to shift the inspiration of western culture from profit motive to biodiversity.

Knowledge, too, has different structures according to the culture from which it has developed. Indigenous knowledges are local and connected. There is a direct relationship between people and the subject of their knowledge. Western knowledge, on the other hand, has become increasingly disconnected from reality. This can best be seen in the way in which economics is structured around assumptions which have almost nothing to do with real life; or in the way in which the international economy rests on immaterial transactions which are pure abstraction of numbers through the trading of futures, derivatives or put and call options. Or it can be seen in the increasingly important emphasis on



Banner from S11 protest, Melbourne, 2000.