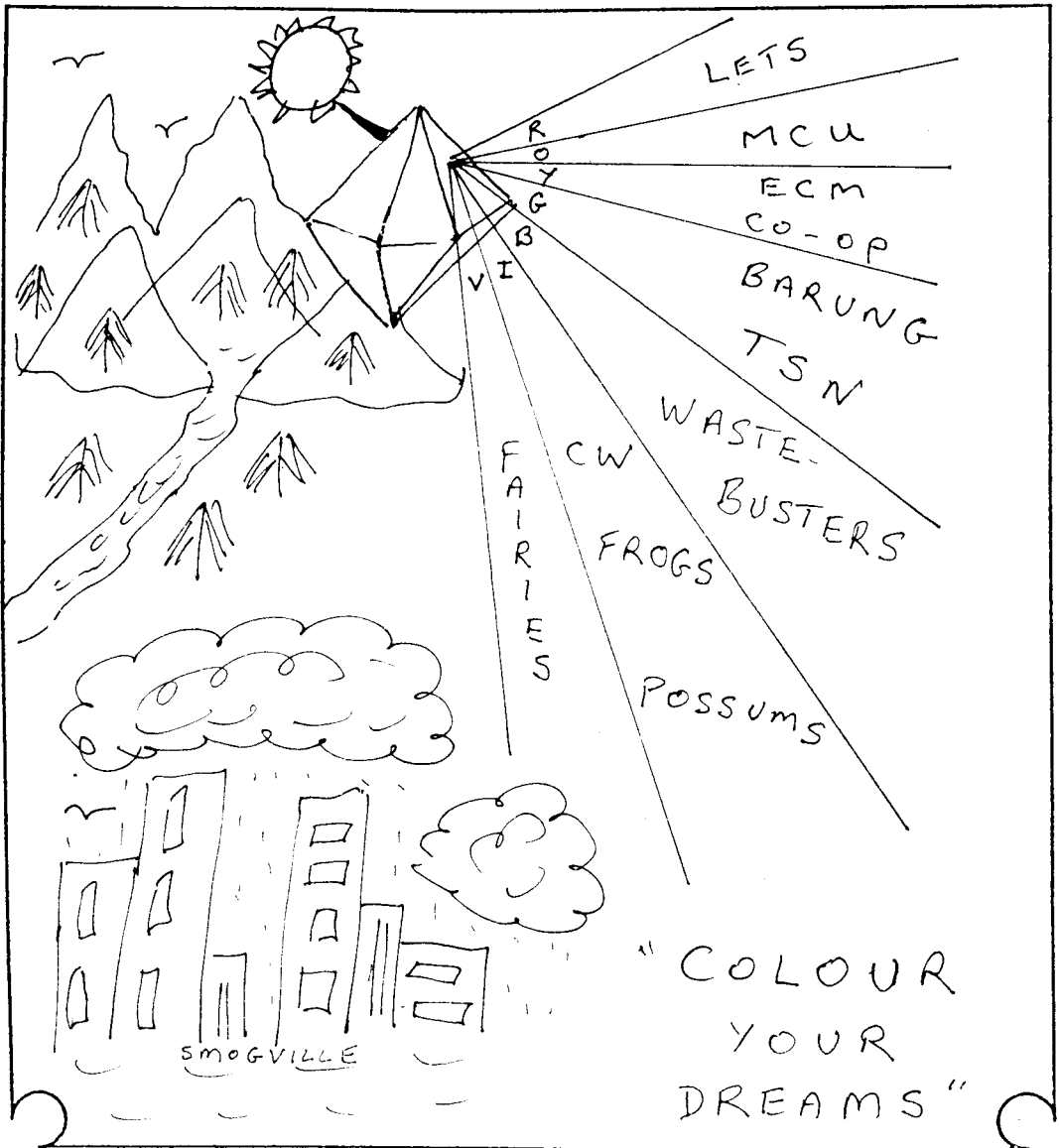


# Maleny Co-operatives

## A REVIEW

Volume 5, Issue 1

Christmas 1993



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## EDITORIAL

We are really dreaming along with yet another edition of the Co-op Review. Many thanks to our few contributors, we almost dreamed away and missed an issue, some co-op groups did just that!

We thought that we had hit the jackpot with the "dreaming theme". Dreaming should be an active part of all the Maleny Co-operatives and we are disappointed that the "silly season" seems to waylaid the combined newsletter process.

Please read Meg's article on page 4 about her dream about the Sixth Co-operative Principle. The time must be right for the Maleny Co-operatives to take up the challenge to co-operate more amongst themselves.

For the Folk Festival fans amongst us, the last few pages contain an updated program for the GREENhouse. A real chance to see what you can miss out on, if you don't visit this major Folk Festival event.

The next issue is due out just before Easter. Co-ops will be reminded of the deadline, together with the theme. We need all co-ops to respond next time to avoid a shortened edition yet again. As we go onto the fifth year, the Review must be on the agenda for co-op meetings by now!

The Maleny Co-operatives Review is published by a committee comprised of representatives of the involved groups.

### Committee members are:

Meg Barrett, Jan Tilden, Peter Pamment, Alice Hungerford.

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LIMITED



## Dreams Really Do Come True

### • Jenny Law

The past year has been very busy indeed. At our A.G.M. last year we reported to our members that we had a tough time ahead. With the introduction of new Financial Institutions Act in 1992, directors and staff have had to learn new methods and review and amend procedures to comply with the new act.

One of the requirements of the act was to reach 8% Capital Adequacy. This meant we had to be profit motivated for the first time. This was one of the hardest tasks to undertake as service and benefits to members has always been our driving force. The past year has been demanding to say the least, not only with the new legislation but with long term staff members and directors leaving.

This year's financial report shows we have achieved an excellent profit ratio. The net profit of \$99,070 together with reduced growth has enabled us to reach the 8% capital adequacy at June 30th., 6 months ahead of our planned schedule. Membership has increased by about 300 members and deposits have rising by 17% to over \$5.58 million. Loans to members are now \$4.45 million, up from \$3.84 million last year.

We have had a very good year and have achieved much more than we hoped for. We are aiming for a capital adequacy of

over 10%, as we need a buffer to allow for growth. Once that is reached, our members will reap the benefits as our need to make a sizeable profit is eased.

To our members, we wish to thank you for your continued support through this difficult time. Next year will see us entering our tenth year of operation, a mile-stone for MDCCU. We feel confident of facing the challenges ahead and would like to congratulate all of you on being part of the Credit Union because, without you, there would be no dream come true, there would be no Maleny Credit Union.

## Your Credit Union - Helping To Make Other Dreams Come True.

At the inception of the Credit Union, the directors suggested setting up special funds for different community-based functions. At our A.G.M. our members decided to distribute these funds to some very worthwhile causes.

### Community Development Fund

Funded from members' donations.  
Amount \$350

To go to Skatebowl Project  
L.E.T.S. Maleny (Declined)  
Ananda Marga School

### Co-Op Education Fund

Funded by the Credit Union.

Amount \$1000.00

This year to go to

Co-op Review Costs      \$500.00

Mobile Notice boards      \$500.00

### Community Environment Fund

Funded by the Credit Union.

Amount \$1000.00

This year to go to

Barung Landcare      \$250.00

Kenilworth Landcare      \$250.00

Threatened Species Network      \$250.00

Greenhouse at the Folk Festival \$250.00

### Community Assistance Fund

This is an account that we use for members of the community in times of need and hardship, whether by fire, accident or sickness. This Account is open at all times and members may contribute at any time. Some members contribute their interest each year.

### Reality Becomes a Dream

• Meg Barrett

My personal preference for co-operation as a style of organisation comes from my experience in a previous "life" as a teacher. The Education system, at least as it is run in Queensland, is one of the most hierarchical organisations imaginable, yet I got my first taste of co-operation in that system. In the late seventies I was transferred, as a secondary school teacher, to what is known as a "high top". A high top is a small high school attached to a primary school and under the nominal

control of a primary school principal. Now this is an important factor because in most schools the principal is virtually god. The whole tone and philosophy of the school is set by this one person who can operate his (and it is almost invariably "his") school as democratically or dictatorially as he chooses. A primary school principal confronted with a high top attached to his school is faced with a dilemma. He can make a special effort to come to grips with the many facets of the high school which are outside his normal experience or he can leave the workings of the high top to the teaching staff within it. To varying degrees the principals in charge of the high top where I taught for the next decade chose the latter option.

The reality of the situation for the dozen or more secondary school teachers who taught in the school was that we were part of a co-operative. Now we certainly didn't use that term or even recognize that we were adopting any particular decision-making style. Yet we thrashed out all the issues within the staff room or at the staff meetings. We collectively determined all manner of things about our tiny school which were normally the province of the principal or a small administrative team. Decisions were made by the people who were required to implement them and we even went some considerable way towards involving students in the decision-making process (but that's another story). Individually or in small groups we were totally responsible for our own areas of expertise. Generally speaking, we developed high professional standards and very progressive policies which we all contributed to and endorsed. We were in an idyllic situation - teachers were transferred in but rarely chose to be transferred out. There was an incredibly high level of commitment and communication among the staff, and teachers worked the long extra hours happily.

How idyllic our situation was we did not realize until we became an independent high school. This step meant the addition (imposition) of an administrative "team" on to the teaching staff. We gained a secondary principal, a deputy and a senior mistress (now an obsolete term) who, by virtue of their position and the policies of the Education Department, were the decision-makers. We teachers who had enjoyed a decade of self-determination found it extraordinarily difficult to knuckle down and accept our diminished powers and responsibilities. We just kept on assuming and acting as though we had rights. It took us ages to fully appreciate the changes that this imposed hierarchy would bring to our teaching and working lives. Our principles and collective ethics were of no interest to the new decision-makers who set about fashioning the school in their own image - an image that was fundamentally at variance with the practices that we as a group had built up over a decade. Whether one way or another was the correct manner in which to organise the school is not the point of contention (although it was at the time). What was really at the heart of the matter was a clash between a co-operative and a hierarchical system. When we lost the co-operative workplace, we lost many things. We lost the input of all the workers into the decisions that affected them but, more importantly, we lost the commitment, the enthusiasm, the "heart" of those teachers who had previously been so unquestioningly dedicated.

It is almost impossible to describe the sense of disempowerment and loss that accompanied the change. Ultimately I left. Those who had fewer options stayed on, adjusted to their diminished responsibilities, lowered their sights and sought meaning and purpose in some other arena. I have reflected on the situation often and it is only with hindsight that I can put some labels like "co-operative" on

many of our practices. The whole experience left me with a firm commitment to the concept of co-operation as an organisational model. It is easy for us, socialised as we are into a hierarchical system, to accept that hierarchical model as the norm. We are taught to believe in leaders, to believe that some one individual has to be "responsible", that the "buck has to stop somewhere". It is hard for us to break out of that model and adopt a co-operative approach because very little in our socialisation has prepared us to be co-operative and group orientated; we have learned to be competitive and individualistic. But if we can make the effort, I believe that the end product is worth it. Rather than the disaffection, alienation and lack of ownership of a hierarchical set-up (however supportive or caring it may appear), we can enjoy the involvement, commitment and empowerment of a co-operative workplace. We can have work that is an integral and engrossing part of our life rather than just a necessary adjunct to it.

### Dreaming About the Sixth Principle

• Meg Barrett

The Sixth Principle of Co-operation, for those of you who don't have the International Co-operative Principles immediately to hand, states: All co-operative organisations, in order to best service the interests of their members and their communities, should actively co-operate in every practical way with other co-operatives at local, national and international levels.

Yet even in Maleny, where co-operatives have proliferated and the notion of co-operation is well entrenched, there is little

evidence of this principle in action. We have a few instances - the Co-operative stall at the local show, an occasional jointly sponsored workshop and this humble journal probably represent the sum total of deliberate co-operation among our co-ops. Mostly we go about our co-operative business, eyes firmly focussed on immediate internal issues with never a thought for our fellow co-operators just down the road who may well be grappling with the same issues.

So what are the benefits of interco-op co-operation and what are some practical ways of implementing it? A small group of people from a range of Maleny co-ops have been meeting over recent months to mull over these questions. Benefits are numerous. On a practical level, resources (photocopier, computer, library, fax) could be shared. Information could be pooled. We could have joint publicity, training and workshops; we could co-host events, speakers, forums and celebrations; we could access professional services such as accountancy, insurance and legal advice on a shared and mutually advantageous basis.

There are also benefits to be gained in more intangible ways. Co-operation among Maleny co-ops would enable us to represent co-operative interests on a broader front and to impact on the wider community, as well as to influence government at all levels. Such co-operation could also boost our morale, renew our (dare I say it?) sometimes flagging energies and widen our perspectives through being part of a larger whole.

We who have been discussing this idea envisage some kind of formal representative body, formed and resourced from the local co-ops and like-minded associations, and benefitting those same groups through sharing resources and reinforcing ideals. Quite soon, those of us with this particular dream hope to throw

the discussion open to all co-operators. A letter will be sent to all co-operatives in the New Year inviting representatives to attend a meeting to explore the possibilities of collaboration among our co-ops. Look out for this correspondence or contact one of the "dreamers" listed here if our dream coincides with yours. Meg Barrett, Paul Harper-Green, Jenny Law, Peter Pamment, Derek Sheppard, Jan Tilden.

### Credit Union Dreaming

• Peter Pamment

"Dreaming" - what a great theme for this edition of the Review. Past, Present and Future - what more to get the ravings going!

The Credit Union has a great dream story. But as time goes by we are in danger of losing some of it. We need to record our history - more photos of directors and past events hung in the corridors; the original objects and founding mission of the Credit Union, recorded and displayed for all to see; foundation minutes framed on the wall!; a book of "I remember when" stories - we need to retell and remember.

For the future, I have many dreams, some are outlined in this article. One major dream, which I am sure has always been a Credit Union dream is for us to "be ourselves" and "do our own thing". It's very easy to fall into the trap of "this is the accepted way" - "other institutions do things this way" etc. I feel part of what we are doing is showing that there is a better way of doing things. To this end, *we must be more radical*. We must consistently question things and discuss the values that things are based on. We have an ethical statement and a set of objectives and goals, but we often act and look very similar to other financial

institutions who are operating within the accepted set of values, which are clearly inadequate, especially in the economic and environment areas.

One issue that is being debated within the Credit Union at present is the issue of loan interest rate categories. For awhile now we have only offered term rate based on term length only. Big investors get no special deals. Members with small deposits are treated the same as larger ones. This is an important equality and social justice issue. With loan rates the interest charged is currently based on both the purpose and the security offered. This means that if you have a car loan and also a housing loan secured by a mortgage, then the car loan can be secured by the mortgage also and you get a 2% interest rate reduction on the car loan. Currently the banking industry is pushing these "home equity loans". The result is that persons with more assets can get cheaper loans - the wealthy get more wealthy! But the real issue is that we are saying that the people with assets are better, or that we don't trust the poorer person! The past loan history data doesn't support this at all.

To be consistent with our ethical statement, I feel we need to unlock this link between security and multiple purposes. Of course we need security to give the feeling of protection to our investors, but this should just be based on the size and the credit risk of the loan.

I like to argue for a needs based approach, where for example a loan for a second car would be given lower priority and a higher rate than say for a first car. We need to assess members primary needs and have a lending rate based on whether it's a basic need (ie shelter, work transport, education, health, goat etc..) or secondary need (i.e. TV, stereo, second car, ride-on lawn mower etc..). I can hear the shrieks from here!!!!!! Yep it's a very big can of worms. I can hear the "But

what right have you to make such value judgements?" None at all say I. But we are making value judgements every day in our current ways of operating. They just happen to be the unquestioned and accepted ones that we grew up with.

One solution is some kind of points system based on social justice, environment, community factors etc. This is a challenge for us to dream a new way of doing and assessing loans. If we can agree, then we have a new set of value judgements in this area. Dream away and let us know!

One other area that I would like to address, is the crazy attitude to wealth and age that our economic system has developed. Currently our young people get the lowest wages and have to strive hard to provide for their basic needs, housing, parenting etc. The older people get the higher wages to add to their increased wealth, but with reduced needs. (NANBI, Not Another Needs Based Idea!!). Also younger people often have more energy and idealism than the elderly. We need to encourage the younger people to be better and more productive in their productive years. We can do this by giving them more wealth and time in these years.

One model that the Credit Union could easily do, as we are in the credit creation business, is to pay staff for a five day week, but they only work four days. This extra days pay would be treated as an interest free loan in the Credit Union accounts. In later years the staff member would now work four days say, but now only get paid for three, or work 5 and get paid for 4 etc. There are many benefits to the staff member - the extra pay is not taxable, it's a progressive loan only; they now have time and the ability to get involved in parenting, house building, community projects etc. without the never ending money worries. In their later years when the demand for money is less, they work the loan off.

The cost to the Credit Union is just the loss of income on the assets that it has not loaned to another member, there is no extra wage expense. The Credit Union builds up a stored worker energy base that can be used to reduce wage expenses in later years. There would be tax payable at this later stage, but the wage increase / inflation would partially cover this. If any participating staff member left the Credit Union the loan would be converted into a normal interest bearing loan, just like any member loans.

This type of staff member benefit would be much better for the community than the present wage systems that are not related to the person's or the community needs. A model that we could use to argue the issue within the wider community.

**Directors:** Peter Pamment, Meg Barrett, Paul Harper-Green, John Dennett, Mary Smith, Lyn Blunt, Bernice McLennan

**Co-Managers:** Julie Park, Derek Sheppard, Ruth Donnelly

**Secretaries:** Jan Maskall, Vernetta Love.

**Phone:** 074 - 942 144

## Day of the Dolphins

• Greg Reid

You and I laughed, when we saw the dolphins  
on the back of Jean's album cover.

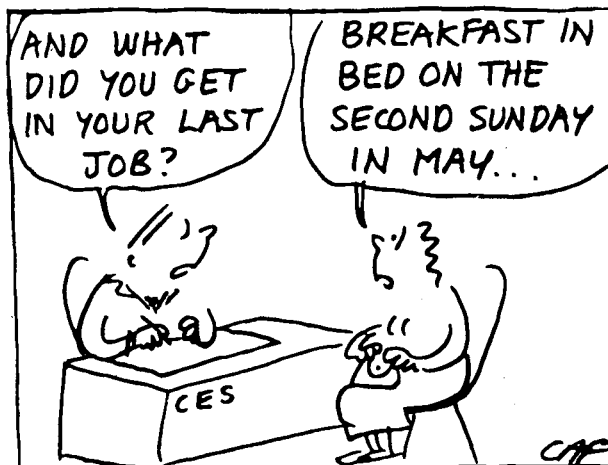
They were so beautiful in the clear, deep blue,  
welcoming the light that came down from the sky,  
dressed in the pure sanity of gold.

How we stood and gazed from this other world,  
lost in the trance of the beauty we saw  
and how the urge to float lifted our souls  
when we heard the dolphins' song.

These that we saw  
were scenes from the last day  
when all will be flowered.

Each atom a bouquet of love and despair  
as each life is told the depth of the whole.

This we shared true stranger  
and it will always be with me  
as I hope it is with you.







## A Dream - What Is It?

• Gayle Butson

Awake or asleep, a dream could be the first step towards fulfilling a 'need'. A need is defined as something that a person feels is missing in their personal lives or in the community they live in.

Scenario:

- person cruising through their life, starts to feel 'if only ...blah ...life could be better/ easier/ more fulfilling',
- so person starts 'dreaming' about how life could be if this inspirational 'blah' was added,
- person shares dream with others
- now several people share this dream, help think it out, add and subtract ideas until this dream finally becomes a reality.

It seems to me that Co-ops have grown from a process like the above scenario. We have in Maleny a variety of Co-ops that have grown from a combination of people's dreams. Does that mean we are a community of dreamers? I think so but we are the dreamers who do.

I wasn't one of the initial dreamers that started the Maple Street Co-op but I am currently a part of the team that is still dreaming and still doing its best to make those dreams turn into reality. Each new member who joins the Co-op, each new director who sits on the board and each new person who joins the staff has something unique to offer the shop and the community. From where I'm standing,

people in Co-ops are not only filling gaps but trying to influence/educate the community at large on issues they, as individuals and also collectively, consider important enough to address.

This year at Maple Street we reviewed our buying policy and established some guidelines, which are:

'Clean in content and processing' - as much as possible. Processed foods all have additives of some kind. We have attempted to remove the products that contain ingredients known to have adverse effects on people.

'Organic' - definitely all fruit and vegetables and whatever else is available. We see this as a global responsibility, to support products grown with the care of our planet in mind.

'Packaging that is as environmentally clean as possible.' We still stock some things in packaging we consider unsuitable but at present there is no alternative.

'Australian owned and manufactured products' - unfortunately some other countries are offering cleaner products than we can get from Australia. So even though we're conscious of securing jobs for the future generation, we are more conscious of the global impact of encouraging clean products.

For those who are unfamiliar with how we use the term 'clean', it's become an 'umbrella' term to cover things like organic, bio-degradable, dioxin-free, environmentally friendly and so on.

This does not mean everything on the

shelves is organic or additive free. We stock lines for which there is a demand among our members. Some at present haven't a cleaner alternative. It is still the responsibility of each individual to check ingredients on items, especially if you are sensitive to additives. We try our best to know our products but there may be things we haven't thought to or found time to research. So if you have questions, please approach the staff. If we can't answer it on the spot then we will research it for you. Recently we had two queries we couldn't answer but in less than a week we had the answers in the post.

Another query we had recently was to do with packaging. One of our new members approached us about offering paper bags for bulk items and for packing our flour (supermarket style). At present we haven't been able to find suitable paper bags for the flour but have been offering recycled paper bags for bulk-bin lines. Well. This created the odd nightmare. Some unfortunate customers' bags decided to empty their contents in their shopping bags - or worse still (for the staff) all over the counter and scales. It appears this was caused by bags getting wet from contact with items from the refrigerated units.

These unfortunate events actually give plastic bags a higher score on practicality. I do not wish to promote plastic bags as a 'cleaner' product, as we all know that, environmentally, they are what bad dreams are made of. BUT a plastic bag, if looked after, will survive to serve you another day, cutting down on the amounts being produced. (You say this is so with paper bags and I agree but as pointed out earlier, they only work efficiently with dry goods.)

We receive, from a multitude of people, plastic bags of all shapes, sizes and colours to reuse in the Co-op. Some come from people who don't even shop at our store, they just know that we recycle bags

and they have been environmentally conscious enough not to just throw them away. With this article, I would like to stretch people's consciousness just a bit further. Yes, we can reuse these bags but most people, when shopping elsewhere, gather more bags. This practice could decrease, could even stop, if people shopped not only at the Co-op with their own bags, but everywhere.

Now I don't wish to offend those who diligently accumulate their clean bags, sort them into appropriate sizes and present them to us for reuse. There will continually (though not necessarily always) be people not knowing our policies who turn up without a bag, or the odd regular who very occasionally forgets. But instead of handing over all the bags when you are recycling them to us, keep some for when you do your shopping. It may be fun to see how many shops you can get from one bag.

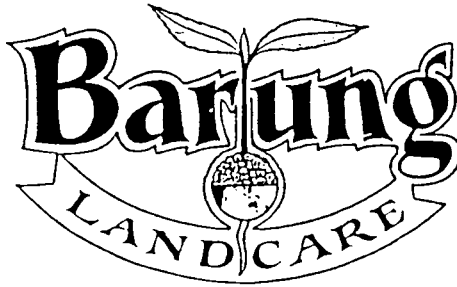
Personally, I'm a box shopper. Most of my goodies roll around loose in the bottom of a box but I know some people like to keep things separate. If you are reluctant to use our recycled bags because you're not comfortable with what may have been in them, please next time you come shopping, do consider bringing your own. There will be new bags made of recycled paper, new plastic bags and recycled bags of both types available at the Co-op but if each person starts changing their habits of accumulating unnecessary packaging, we will all benefit.

**Directors:** Vivienne Prescott, Derek Sheppard, Louise Kay, Owen Hutchison, David Bromet, Marlene Leinster, Peter Van der Duys.

**Secretary:** Nora Julien.

**Co-managers:** Francoise Leduc, Gayle Butson.

**Phone:** 074 - 942 088



## Landcare Dreaming

• Annemarie Watt

In my dream I am I standing on a dock by a river's edge.

In a pile at my feet is my swag, flour, tea, seeds and seedlings that will help sustain me at the end of my journey, in my pocket some photos of home, crumpled and faded from the long journey on the ship, beside me, a sturdy old mare that cost a shilling at the dock, in one hand my axe, in the other my rifle. Around me is a commotion of people, buying, selling; sheep, cows, great piles of timber. The pandemonium around me is eclipsed and silenced by the scene stretching out before me. My eyes were familiar with scenes of rolling green hills, orderly trees and shrub thickets, stone cottages and grazing stock. The contrast is staggering, ahead are vast plains of flowering heath, weeping forests of white stemmed trees floating in a sea of green rushes, and, dominating the skyline, boundless hilltops and mountains enveloped in multitudinous shades of green and red. I understand now why they sent us here. Such bounty, such opportunity.

I head out through the plains, sensing movement all around but my response too slow and the creatures too unfamiliar for me to make aim with my gun. It is thirty

days walking to the hilltops I seek. After a while I have my eye in and my trusty mare carries food enough for many days supply. As the scrub thickens our journey slows. I slash at the impenetrable barricade of vegetation, as though the forest itself is resisting my passage. I manage to force a path through to a small rocky clearing by a creek. My horse bears the scars of our exhausting journey, her cloven hooves and bulk unaccustomed to this inhospitable landscape. I imagine I must appear the same.

I make a clearing around the creekside to set up our camp. It takes many days to fell the profuse scrub. Rain falls constantly, every thing around me is covered in a thick red mud. I use some of the fallen timber to build my home and pile the remainder to haul back to the mill. I burn off the understorey and smoke from the piles smoulders for days, adding to the rankness in the air. The moisture and volume of the vegetation encircling me at first seems oppressive and the air seems putrid with the decay, which seems at odds with the lush growth of the surroundings. I plant my seeds, vegetables and fruit for me, fodder for my mare. Their growth rate amazes me. I measure time by the daily inspection of production in my field. I decide that the potential of this land I have come to is boundless. I no longer remember the arduous journey that brought me to this place. I no longer see the forests that

surround me. Instead I see great wealth from timber and crops, sheep and cattle grazing on my lush pastures.

I harvest my first crops and then plant more. Rain comes, heavy and insistent. The creek swells and washes away much of my freshly planted paddocks. I watch, in a daze, the creek below my homestead is swollen and bleeding, red from the soil it is carrying away. I plant again. Then no rain comes for many days and my crops wither and die. I plant again, but growth is so slow and amazement turns to despair. My enthusiasm seems to wane in proportion to my measure of production.

I sit quietly, deep in depression, cynicism replacing my fantasy of great wealth and success. Still there is the timber that surrounds me, but the thought of clearfelling brings an unexplainable weariness upon me. I glance around at the scene that has now become so familiar that I no longer really see it. I am suddenly aware of the silence, so omnipotent it is oppressive. The scars of my activity surround and engulf me. The animals that were once so numerous have all but gone, either by my own hand, others perhaps apprehensive of my encroachment into their world. My cherished mare has been lost to some type of fever I could not help her with. I feel alone. I have failed.

The comprehension and acceptance of this frailty forces my eyes open. I look around with a lucid clarity at my surroundings. I think back to that moment when I stood at the dock and looked ahead, the magnificence of the landscape so overwhelming and unfamiliar. I did not fail because I was not competent in what I was undertaking. I failed because I did not stop, comprehend and take the time to understand the new land in which I hoped to achieve my dream. I felt an intense need to communicate this realisation with others who may now be standing on that dock looking ahead,

because I perceived that only those who were looking ahead would understand this fundamentally simple philosophy.

I wake up, but can't open my eyes, for fear that my dream may have become a nightmare. Are the people on the dock looking behind, not accepting their frailties and failures of the past, or are they looking ahead at what could be?

*"I have read many definitions of what is a  
conservationist,  
and written not a few myself,  
But I suggest the best one is written not  
with a pen  
but with an axe.  
It is a matter of what one thinks about  
when chopping,  
or while deciding what to chop.  
A conservationist is one who is humbly  
aware that with each stroke  
he is writing his signature on the face of  
his land"*

Aldo Leopold

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**Vice President:** Jan Tilden

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Lexy Forbes, Mal Thompson, Trevor Angel,  
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**Secretary:** Marion Greenfield

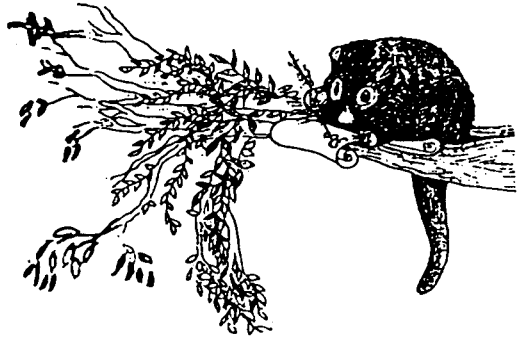
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Sam Brown (SEQ Landcare Coordinator).

**Co-ordinator:** Lexy Forbes.

**Phone:** 074 - 943 151 (9-5; Tues-Fri, Sat am)

# BLACK POSSUM



## Flight Of Thought On 'Flights Of Fantasy'

• June Glover

The dream of most serious writers is to see their work emerge from the chrysalis of pen, typewriter or wordprocessor to reach its final stage in print. Only then can we be assured that we have succeeded in producing a viable offspring. Never doubt for a moment that our work is our baby, that the intensity of devotion, care and involvement is any less than it might be for flesh and blood. Letting go of a story is like abandoning kin, being objective takes an almost superhuman effort of will. Seeing work in print confirms that we were right, our child is a success! But we watch our babies jealously, suffering when they are criticised, glowing with parental pride over any praise, ready with modest disclaimer "Oh, it was nothing" or "just something I ran up overnight". Damnable lies all, when we've been obsessed for weeks and driving everyone near us mad.

Black Possum Publishing Co-Operative has been instrumental in offering local writers an outlet for their work in the Black Possum Diary for the past three years. This year, it has produced an anthology "Flights of Fantasy", which has offered greater scope for writers on the Sunshine Coast by including both poems and short stories. Mary Garden co-

ordinated and master-minded the project with help from June Glover and some superbly whimsical illustrations (including the cover) by local artist Peter Hoffmann.

The book is a tribute to the talents of writers and poets and contains such a wide range of work that there is sure to be something to appeal to everyone. The poems are sometimes funny, often full of wisdom, love and the poet's intensity of living. The stories are a wonderful mixture and include the Pathos of a "Cat Called 'Wolf'", the offbeat approach to romance of "Anniversary", the philosophical wizard and his chair, Bothold, in "Perspective on a Pentacle", the irony of "Death by Chocolate Cake", the humour in "The Club" and "A Study of the Self", the surrealism of "Becoming" and many more tasty offerings.

"Flights of Fantasy" looks very appealing, is easy reading, and at \$10.00 very reasonably priced. The perfect gift and a chance to support local writers and industry.

**Directors:** Rosemary Allan, Alf Ashton, Bryan McLennon, Mary Garden, Jean Elder.

**Secretary:** Rowena Walters

**Treasurer:** Paula Grimaire

**Phone:** 074 - 944 789



## Wastebuster Dreaming

• Gaby Luft

Wastebusters "Dreaming" is like a positive vision of our future regarding how we all- that means everybody, not just the Greenies- deal with our waste. That means us all sharing the responsibility.

At Wastebusters we'd like to have our compactor in good working order, pumping out truckloads of recyclable waste that is paid for and utilised fairly. Eventually we see the producers of waste, like plastics or newspaper, forced by law to take back their waste, pay a decent price, and re-use it in the production process.

Out at Witta and Conondale, we'd like to see our workers dressed in overalls, sunhats, working gloves and boots, with their vehicle the "tip runner", all supplied by Council. Bonuses like two free massages a year, or a free weekend at the Coast would be available to staff and directors.

The depots themselves could be

attractive large shops, full of recycled goodies. A large garden and food scraps will produce top quality mulch that will be sold in local nurseries etc. Also a thriving business venture will be the Wastebuster Earthworm (food scraps demolition crew)- fatter and faster than any other breed.

A little kitchen corner and shower spot will assist staff to get rid of grime and dust.

The Wastebuster Education Team will do constant rounds throughout the region spreading "the Gospel of Recycling", while the Wastebusters' Lobby mob will monitor all political and industrial activities to push the implementation along and bust those who cheat.

Coachloads of tourists will roll up at the famous tips to look at the newest attraction: Recycling in action.

Yes, folks, wastebusting is not just dirty boring work, it can be real fun and full of challenges. You're in the Dreaming now.

## Year 3 Wastebusters Trip

Some comments and our own super-duper recycling machines.

• Clare MacFarlane

We had fun at wastebusters.

Aluminium cans are softer than steel cans.

Some rubbish can't be recycled.

Tin cans, PET bottles, aluminium cans can be recycled.

Each thing in the shop is clean.

Bart Simpson's head was in the shop.

Use rubbish for making things instead of throwing it away.

Some people throw things in the sea.

Throwing things in the bush is bad.

Elephant dolls, plastic things are all other people's rubbish.

Rubbish, rubbish, rubbish everywhere.

Solution to pollution: Reduce, reuse and recycle.

## Maleny Co-operatives Review Christmas 1993

• Todd Elphick

Wastebusters was fun.  
Aluminium cans can be recycled.  
Some toys were being sold at Wastebusters.  
There were toys at Wastebusters  
Especially the good thing about Wastebusters is there's no landfills.

Birds were flying around at Wastebusters  
Untidy rubbish. YUK!  
Stupid rubbish.  
Todd says clean Earth.  
End this rubbish business please.  
Rampage rubbish.  
Solve the rubbish mystery. Ring 942287.

• Natasha Lee Smeeton

Recycling is good because it does not waste trees.

Unless we stop ripping down trees the earth will be a disaster.

Bring recyclable rubbish to the dump. You can get money.

Bottles can be all different colours.

I buy recyclable things.

Stop and think before you throw something away.

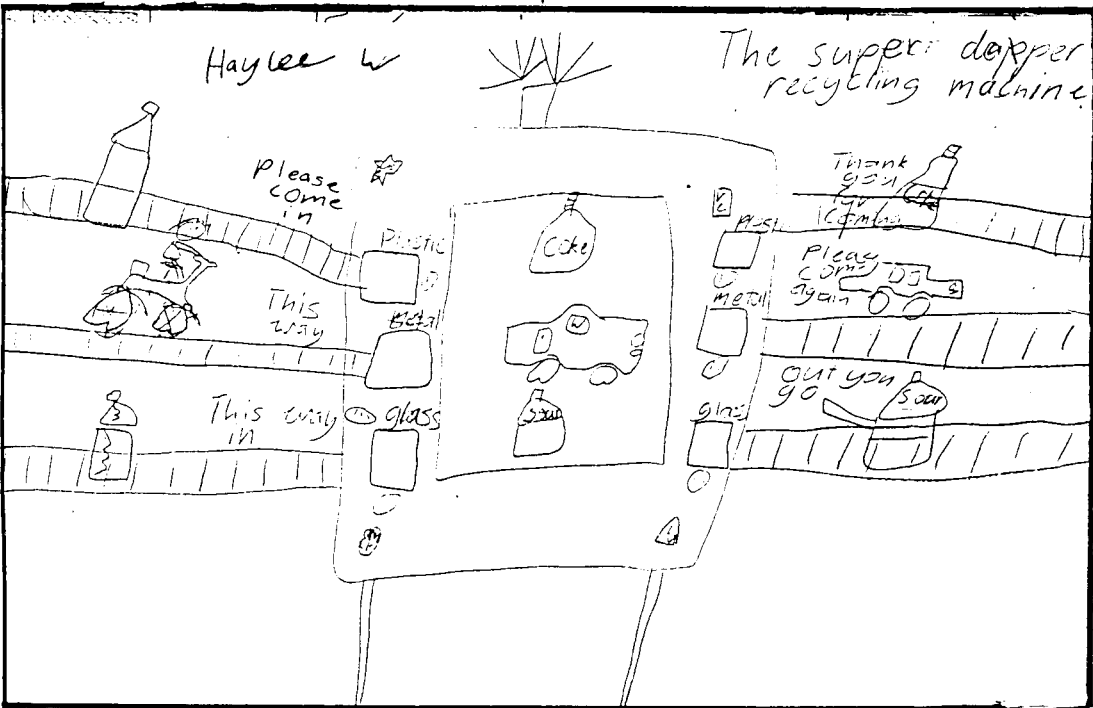
How do you learn about the 3 Rs?  
Reduce, Reuse, Recycle.

**Directors:** Robert Lyndon, Nigel Parrett, Marjolie Schouten, Rob Swain, Kim Rosenberg, Ross Walker, Russell Carter.

**Secretary:** Kim Rosenberg

**Treasurer:** David Barnes.

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## "LETS" Is Taking Over

• Ann Jupp

Wouldn't it be great if LETS spread all over this planet - to wherever there was poverty, shortage of cash or un/underemployment (everywhere!?) Wouldn't it be nice if everyone lived in abundance. This isn't just a dream. It could be the reality of the future, a new way of thinking in economics. Keeping the wealth circulating within the community, and valuing peoples skills and maintaining high individual self esteem. One mans dream made all this a possibility for many people. There are LETSsystems all over the world now, and it is even infiltrating Government departments, Universities etc, by way of support, grants, studies and theses. It has also allowed the realization of personal dreams for a lot of ordinary folk, even (or maybe especially) in these tough times. Just think about it. A cashless and classless society getting all their needs met, and the eradication of greed. What a dream!!

## LETS And Aboriginal Economics

• Jan Tilden

Recently I came across an article about a northern Australian Aboriginal economic system which made me think about the

LETS system. It seemed a good idea to share with the readers of this journal what I gained there.

As far as LETS is concerned, I'm a true believer. I think it has the ability to radically transform our current economic system. Occasionally, however, I have one or two nagging doubts. Doubt number one goes like this: "LETS is all very well and good as long as the system stays local but with human nature being what it is (if indeed it is any particular thing), won't we just end up inventing money all over again? In fact, isn't Interlets a sign that this is already happening?" To put this concern another way, what came first, the profit motive or the monetary system?

My second nagging doubt is in connection with the idea that the value of the Bunya can vary at any given moment. When you "float" a unit of currency, its value fluctuates according to market forces, but at any given time, the value of all units, say dollars, is **more or less** the same. LETS idealists, as I might term them, have always assured me that this need not be the case with Bunyas. But I have always been sceptical.

Getting back to the article I was refering to at the beginning of this piece, having read it I can now see that, at least in theory, neither of my doubts is valid. It is also refreshing to discover that the convenience of money as an exchange mechanism does not necessarily corrupt human values. We can use the monetary system rather than having it use us.

So what is this aboriginal system with these interesting properties?

Basil Sansom, the anthropologist who wrote the article, gives us the background information that aboriginal life in the camps around Darwin is characterised by cycles of good and bad (or "miler") times when it comes to the availability of money. The wet season is a miler time because there is not much work to be had. Superimposed on this is a two week cycle.



of pay/pension week versus not a pay/pension week. A non-pay week in the wet season is a miler time altogether. (Before white invasion, the cycles behind the development of the aboriginal economy would have been drought or plenty in the availability of food and other commodities essential for life.)

Within this context, the value of money varies according to whether it is a good time or a miler time, the nature of the service rendered and the relationship between the parties to the exchange. A loan made in a good time can only be retrieved at a vastly discounted rate in a miler time. In a good time the exchange rate is about equal. Given this situation, Sansom finds it curious that anyone is willing to lend in a good time. He also notes that although the people know how to calculate interest when using money in a whitefella context, they staunchly resist establishing any "going rate" for the miler time discount. As well, there is no positive interest. Money lent in miler times does not give the lender a higher return if retrieved in good times.

At least two types of service are distinguished in this economy - "helping" and "helping out". To give one of Sansom's examples, \$10.00 lent to buy fish and chips is just helping, whereas \$10.00 to make up the last bit of a \$100.00 fine, which, when paid, will avoid a jail sentence, is helping out. The second \$10.00 is worth a lot more in terms of what the recipient now owes the one who made the loan. "Helping out" is an act of service (not necessarily involving the handing over of money) which prevents the onset of some disaster, whether spiritual or physical. A life saving act of service leaves the recipient indebted for life and creates a special relationship between the two parties which cannot be broken. Even if the recipient prefers to forget it, he or she will be reminded by others, as and when appropriate.

Finally, certain relationships, by their nature, create the obligations associated with "helping out", notably, the parent-child relationship. In this aboriginal society, parenthood is a state based on performance of certain obligations. Others will not recognise a father who does not provide for his children - he is a "father for nothing", the real father being the one who is doing the providing at any given time. Likewise, a mother who gives her children away for too long a period, failing to retrieve them when circumstances permit, is "not a mother really". However, a woman may leave her children for extended periods and later resume her parent relationship too them. The result is that any given individual may have a number of people whom s/he recognises as having been parents at different stages of life. In adulthood, all of these relatives (including biological parents who have fulfilled their parental duties) will be considered to have helped that person out and exchanges between them including those involving money, will be mediated by this relationship.

Certain questions raised earlier can now be answered. It is difficult to conceal the possession of money in an aboriginal campment. Transactions will always have been witnessed by someone. There will always be people around in some sort of strife and a person who is seen to have more money than they immediately need will be approached to "help out" until the surplus funds are gone. In the long term, acts of helping out are investments. This explains why nobody puts money aside for a rainy day (literally). On the subject of why there is no positive interest, in a sense, there is, but it is not in the form of money. Someone who is in a position to lend during a miler time will be doing a lot of "helping out" as opposed to "just helping" and this will bring great social status and benefits of a non-monetary nature in a time of plenty. The absence of

"going rates" is explained by the fact that each transaction and the value of the money involved is a complex reckoning taking into account relationships, past events and the current liquidity of the debtor.

Of course, the service based economy described here predated white invasion and the introduction of cash. Money has simply been incorporated into the system. What is of interest is that the convenience of money as an accounting unit has not led to the introduction of practices such as going rates and interest. These people are able to adapt the use of money to their own value system. However, when dealing with the white mainstream, they use money the same way we do. They are very clear about the difference between the two systems and, within their own society resist the adoption of whitefella notions that govern the use of cash.

To return to my comparison with LETS, I am not the only one to have had misgivings about the ability of human nature to resist the "monetisation" of any exchange system. Sansom himself provides a list of notables who have held similar hypotheses before he gives the aboriginal counter-example which is in part described above. So it is very heartening to be proved wrong. Economic systems based on alternative sets of values can be maintained side by side with the monetary system without those values being corrupted. It may nevertheless be true that awareness and vigilance are necessary to prevent corruption, especially for us who tend to take monetary ways of doing things for granted. In particular, I think we need to keep a close eye on Interlets and make sure that better prices elsewhere do not undermine local exchange, since one of the important values of LETS, as I see it, is the promotion of local economic control.

Finally, one the subject of the floating

Bunya, when I think about it, the value of this unit of exchange probably does vary according to the nature of the relationship between the parties involved and their relative liquidity. Probably the values underlying these variations are somewhat different from those which pertain in aboriginal society, but I can also see some similarities. Working out just what those values are would make a very interesting study.

(Reference: Sansom, B. "A grammar of exchange" in Keen, I.(Ed), **Being Black: Aboriginal Cultures in 'Settled' Australia**, Aboriginal Studies Press: Canberra, 1991.)

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**Advisors:** Jill Jordan, Mohan, Ursula Thiessen, Clarissa Townsend, Gillian Pechey, (Jane Skrandies, Andru Martin)

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I am active, adventurous, aggressive,  
assertive, curious, energetic, enterprising  
frank, independent and inventive.



Needless to say, this hasn't  
won me many friends.



## Heal Yourself - Heal The Earth!

- Alice Hungerford

The banner said.

She sat down and wrote her dream:-

*The world is safe- I mean really safe-*

*The kids are free to roam any where they like, knowing they won't be harmed- help is always there if they need it.*

*The women are loved, honoured and respected for who they are, along with all other beings on Earth.*

*Life is easy- food is abundant and available. Meaningful work, positively inspiring, is always there- totally connected to wholistically providing for everyone's needs. Domestic work is equally shared by the whole household- it is honourable and important.*

*Men are confident in their feelings. They have meaningful conversations about meaningful matters. They listen to their sisters and brothers with respect.*

*There is creative means and pro-active support, to deal with aggressive, abusive and other unacceptable tendencies.*

*All air, water, earth and food is clean and unpolluted.*

*All radioactive materials (and I mean ALL), toxic chemicals and other useless things are stored in 7ft thick lead-lined bunkers- where it is produced- and*

guarded day and night. The history of these materials is taught to the children.

Listening, conflict resolution, assertiveness, Aboriginal languages, communication, environmental science, self-determination, art, and self-sufficiency are all taught from pre-school to tertiary. *School is non-competitive, run collectively and co-operatively.* Consensus decision making is normal procedure.

*Body, Mind, and Spirit are all equally important.* Free, natural healthcare is available to everybody. People are free to choose their mode of treatment. Addictions, substance abuse and all other dis-eases are treated as such, and healing and support are available.

*The Aboriginal people of this country are honoured and respected by all.* Their sovereign right to every part of this country is recognised and honoured. Their Law and Languages are the first and most important thing everyone learns. Your local indigenous language is your first language. English is taught as a second language.

*Everyone has duties of care towards particular animals, plants, and other natural features of the landscape. These tasks are taken seriously and these things are maintained in good order.*

*Sharing and caring are a natural part of daily life. The huge separation between people and Nature is gone- past history.*

*In fact, we live and breathe the Dreaming of this Land - all ways.*

## Womens's land Project

- Gyps Curmi

Once upon a time some women dreamed of a place that is safe... of healing and growth... a sustainable place of breathtaking beauty...

Then, one day, a few daring women moved out of the kitchen and up to the

mountains, to sup their tea by campfire, creek, and full moon.

One voiced her thoughts:-

"The rent is high, we'll have to buy...but-Oh! what a mountainous cost-our vision is lost!"

"But wait" cried another, "We can choose to not bother or..."

CALL IN THE SISTERHOOD!" (there is much cheering)

"There is much strength and power (and money) in our numbers. I'm sure there are others with our vision in their slumbers!"

"How will we find them?"

"Where will they be?"

"Singing Up the Women" in January!

### Why Men Didn't Wear White Ribbons

• Meg Barrett

White ribbon week, from 5 to 12 December, where men were to wear white ribbons to signify their opposition to violence against women, has been and gone with hardly a ripple. Few men seemed to notice the trays of ribbons, even fewer purchased and wore them. So what? Well I, for one, was disappointed and puzzled. I had expected to see men in the streets, friends and strangers, adorned with the significant white strips. I had expected the familiar surge of fellow(!) feeling, the sense of identification and affirmation when one discovers others who share a passionately-held belief. I had expected to see the changes I believe are happening in "the minds of men" to be confirmed in their actions. Yet, in a whole week of looking, I saw only ONE man wearing a ribbon and this is Maleny, the haven of the enlightened.

What happened to all the "good" men I know, all the politically correct, the ones who share the dishes and the childcare?

Why didn't men wear white ribbons? I have thought about the question on and off in the past few days. Why would men wear, say, an Amnesty badge, without a moment's hesitation, yet be agonised by the decision to display their opposition to violence against women. I suggest that it is because the significance is much, much greater, and men realise it, whether consciously or unconsciously.

Historically, we are experiencing the fall of the patriarchy and the decline of masculinity as we know it. For centuries, patriarchy has rested on the silence and passive acceptance of women (and children). In the past decade, the silence has been broken and the frequency with which men beat and rape women has been exposed, a frequency which implicates the male gender as a whole. It is not surprising that those men who are innocent may be ambivalent about or even offended by the request to publicly affirm their position.

The status of masculinity has plunged to rock-bottom and men are being asked, in the name of "fairness", to give up the advantages they have held for centuries. And let's make no mistake about it, these advantages are real - significantly more income than women, ten times the representation in our houses of parliament, odds of about 95 to 5 in favour of getting top jobs, the ability to leave home responsibilities largely to women. Truly equal opportunity demolishes these advantages and means real losses for men. The myth goes that when men and women are equal, everyone will be better off. This may be true on a one-to-one basis in relationships, but we are kidding ourselves if we think that political and economic equality does not signal the diminution of the power, opportunities and prestige of men. The questioning by women of male dominance, where violence towards women is routine for many men, is a part of this diminution. For the first time,

masculinity, so long the uncriticised ideal of human behaviour, is being held up for inspection and found wanting.

As Naomi Wolf states in "Fire with Fire", man is being called on to relinquish a position he has held throughout recorded history - "his position at the centre of the universe, his position ....as ruler of the world." The astronomer Copernicus caused a furor when he postulated that the earth did not revolve around the sun. Wolf asserts that "a shift of Copernican proportions is taking place around men as they lose the centrality of their gender".(1) Small wonder then, that in this dislocated time, even the most fair-minded men may not be up to acknowledging the shortcomings of their gender with equanimity.

1 "Fire with Fire": Naomi Wolf, (United Kingdom: Random House 1993) p.20.

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### GREENhouse PROGRAM

Once again, the Qld. office of the Threatened Species Network is in cahoots with the Sunshine Coast Environment Council and the Queensland Folk Federation in putting on the **GREENhouse** at the Maleny Folk Festival. The Greenhouse is a forum for environmental issues. It includes speakers, displays and excellent music, all with a "green" theme.

This year we have some very welcome financial assistance from the Queensland Department of Environment and Heritage and from the Maleny and District Community Credit Union.

The full Greenhouse program is reproduced below. Please note that there are some differences between this program and the one in the Folk Festival booklet. The times printed here are the correct ones.

#### THURSDAY, 30th DECEMBER

##### 9.30 - 10.30am "GLOBAL BIODIVERSITY - DOES IT MATTER TO US?"

From the rainforests to the Antarctic to the oceans, **Margaret Moore**, World Wide Fund for Nature project officer and National Co-ordinator of the Threatened Species Network, looks at the variety of life forms and how we can all help to conserve this variety. Includes small group discussion.

##### 10.30 - 11.30am "MAINTAINING HABITAT: A GREENER ROLE FOR LOCAL GOVERNMENT"

**John Birbeck**, environmental officer of the Caloundra City Council, discusses how local government can take a proactive role in maintaining habitat and conserving biological diversity.

##### 11.30am - 12.30pm "BIODIVERSITY AND SUSTAINABLE DEVELOPMENT"

**Dr Ian Lowe**, former director of the Commission for the Future and Associate Professor in Science and Technology at Griffith University, discusses the relationship between ecology and economy in his wonderfully concise, interesting and entertaining style.

## Maleny Co-operative Review Christmas 1993

12.30 - 2.00pm LUNCH TIME CONCERT: "TARSHITO"

2.00 - 3.00pm "GROW YOUR OWN LIFE SUPPORT SYSTEM"

Talented and experienced teacher/facilitators **Robin Clayfield** and **Skye** from the Crystal Waters Permaculture Village lead a participatory workshop on Permaculture design.

3.00 - 4.00pm "WHERE TO NOW? CONSERVATION IN THE 1990s"

Where is the environment debate going at the close of the 20th Century? What is the role of conservation groups when business and government have grasped the rhetoric but not the message, when the community is tired of hearing about one disaster after another. Come and share your ideas about making a difference with **Adrian Jeffreys**, Director of the Queensland Wildlife Preservation Society.

4.00 - 4.30pm "NATURESEARCH DISCOVERIES"

Naturesearch 2001, a Queensland Department of Environment and Heritage initiative for involving the community in collecting important wildlife data, is nearing the end of its second year. **Adrian Caneris**, a member of the Naturesearch team discusses the survey experience and some of the interesting findings.

4.30 - 6.00pm CONCERT: "RILEY LEE" , "DREAMBAND"

6.00 - 7.00pm "INSPIRED BY GAIA"

A moving presentation of poetry and stories inspired by love and concern for the earth. Presented by various authors.

7.00 - 8.00pm "ON THE AMAZON"

A first rate slide show and discussion of rainforest issues presented by **Gaby Luft**, former co-ordinator of the Rainforest Information Centre in NSW. Gaby is a local conservationist with an international perspective.

8.00 - 9.30pm "FROM TREE-TOPS TO HOLLOW LOGS"

Take a night-time walk in Mary Cairncross Park with Naturesearch Team member **Adrian Caneris**, a DEH ranger and reptile specialist. A different spotlighting experience with an emphasis on reptiles and frogs. (Car pool to be organised.)

8.30pm CONCERT: "KANGAROO MOON"

### FRIDAY, 31st DECEMBER

9.30 - 10.30am "WOMEN IN THE GREENING OF POLITICS"

A discussion and panel including **Jill Jordan**, community developer, environmentalist and Alder of the Caloundra City Council, and Queensland Greens members **Susie Chapman** of the Sunshine Coast Environment Council and **Gaby Luft** from the Queensland Conservation Council.

11.00am - 1.00pm "SINGING UP THE COUNTRY"

"This country is one huge opera and every time we eliminate part of the landscape or one of its species we lose a part of the score". This theme is presented through music and talk by **Walbirra Gindin**, **Kaeleen Hunter** and **Angelika Heinrich**, black and white sisters in conciliation.

1.00 - 2.00pm POETRY READING: Megan Redfern, Ross Clark and Rob Morris.

2.00 - 3.00pm "BIODIVERSITY AND QUEENSLAND LAW"

**Jo Bragg**, solicitor and Co-ordinator of the Environment Defenders Office (Qld) Inc. looks at ways that members of the public can participate in protecting biodiversity using Queensland law.

3.00 - 4.00pm "THAT FERAL CAT"

**Catherine Potter**, senior project officer with the Endangered Species Unit of the Australian Nature Conservation Agency (formerly ANPWS), examines the impact of cats on native wildlife.

4.00 - 5.00pm "WEBS OF GREEN: THE FUTURE OF OUR NATURAL LANDSCAPES"

The landscape and its living components form an integrated whole, yet we persist in trying to conserve nature by setting aside isolated reserves. An alternative approach which acknowledges connection is discussed by wildlife ecologist, **Carla Catterall**.

5.00 - 6.00pm "THE EARTH IS OUR BACKYARD"

Looks at the issue of radioactive substances in the environment, focussing on the proposed radioactive waste facility at Esk then placing this in a broader context. **Desiree Mahoney**, spokesperson for Communities Against Radioactive Dumps and active member of the Queensland Greens.

7.00 - 8.00pm "MY UNCLE CHARLEY CHARLES THE PYROMANIAC"

**Peter Latz** is a plant ecologist born and raised in Central Australia. He is also a tremendously entertaining story teller. Here, he relates his adventures on a trip to the Tanami Desert, with aboriginal colleagues and kin, looking for "missing" animal species. This talk gives an insight into aboriginal land management and how white settlement of Australia brought about the highest rate of mammal extinction in the world. Illustrated with an excellent slide show. Not to be missed.

8.30pm GREENhouse CONCERT: **Richard Lockwood**, **Sonia Bennett** and **Denis Kevans**, **Lisa Yeates**, **Tarshito**.

## Maleny Co-operatives Review Christmas 1993

### SATURDAY, 1st JANUARY

9.00 - 10.30am **BREATHING WORKSHOP** Riley Lee

10.30am - 12.30pm **"THE SPIRIT OF NATURE"**

Begin the New Year with this inspiring presentation by **Michael Roads**, acclaimed international lecturer and author.

12.30 - 2pm **LUNCH TIME CONCERT** : Lisa Yeates, Mark Tempamy

2.00 - 3.00pm **"STORIES WE TELL ABOUT ANIMALS"**

Our mythology regarding the animal world and how this affects our relationship to it. Zoologist, Dr **Kris Plowman** is an entertaining speaker with a talent for encouraging people to look at the world from a new perspective.

3.00 - 4.00pm **"MONOCULTURE OF THE MIND AND BIOLOGICAL DIVERSITY"**

A light-hearted look at the link between economic rationalist thought and the demise of biological diversity, presented by **Peter Oliver**, an active environmental educator, currently completing a Master's dissertation on environmental education and economic rationalism at Deakin University.

4.30 - 6.00pm **"CITIES AND COASTS CAMPAIGN: FRESH AIR, CLEAN WATER AND HEALTHY LAND"** Presented by Nic Clyde and Kim Cunlo from Greenpeace.

7.00 - 8.00pm **"FOOD FROM THE DESERT: ABORIGINAL PLANT USE IN CENTRAL AUSTRALIA"**

Over millennia Aboriginal people in central Australia have developed a vast compendium of botanical knowledge which enables them to thrive in the desert. **Peter Latz**, a plant ecologist born and raised in that arid country, treats us to an absorbing slide show and talk on aboriginal use of plants for food, medicine and other purposes. Includes aspects of firestick farming.

9.30pm **CONCERT: "TWO MOONS"** with Kangaroo Moon and Gypsy Moon.

### SUNDAY, 2nd JANUARY

9.00 - 10.30am **"GREGARIOUS CHANCE"**

A wonderful New South Wales choir led by Bruce McNichol.

10.30 - 11.30am **"PLAYING FOR SURVIVAL"**

A group of activists working for the planet team up at the Maleny Folk Festival to explore techniques for creative direct action. Includes song writing, street theatre and banner art. Plot hatched by **Alice Hungerford**.

11.30am - 12.30pm **"HOW MANY TREES MAKE A FOREST? THE CONSERVATION VALUE OF VEGETATION REMNANTS"**

Dr **Annemarie Watt** has been working with the State Government on the conservation of remnant vegetation on private property. In this talk she will discuss the repercussions of our land use history and how they relate to our current conservation dilemma.

1.00 - 2.30pm **LUNCH TIME CONCERT: DREAMBAND**

3.00 - 4.00pm **"THE QUICK BROWN FOX JUMPS OVER THE LAZY ENVIRONMENTALIST"**

**Catherine Potter** from the Endangered Species Unit discusses the need for innovative methods to broaden the boundaries of environmental education about endangered species.

4.30 - 5.30pm **"SONGS OF THE ENVIRONMENT"** Noel Gardner and Mark Gillett.

5.45 - 6.45pm **"SO LONG AND THANKS FOR ALL THE CHICKENS. THE DECLINE OF QUOLLS ON MAINLAND AUSTRALIA"**

The spotted-tailed quoll is Australia's largest mainland carnivorous marsupial. It is native to South East Queensland yet few of us have ever seen one. Now it is threatened with extinction. Dr **Annemarie Watt** has recently completed a study of these fascinating and cryptic forest-dwelling hunters. She presents her findings in a talk and slide show. (Please note: This presentation has been brought forward 15mins to give those attending time to get a good spot at the fire event.)

Jan Tilden  
C/- Maleny Enterprise Centre  
23 Coral Street.  
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Phone: 074 - 943 587

THREATENED  
**SPECIES**  
NETWORK



*From February 1st*

For members of the  
**LETS**ystem

**10% BUNYAS**  
on all purchases  
over **\$10.**

LOOK for LETS  
at the FOLK FESTIVAL



LETS Corn Stall (of course)  
Chai Tent  
Spaghetti Junction  
Mud Oven Bakery  
Lemonade  
Ananda Marga

*...and some of these REQUIRE  
Bunya paid WORKERS too.*



Purchase your  
LOCAL NATIVE TREES  
from the

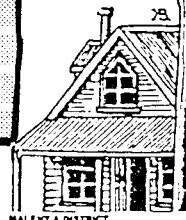
**Barung Landcare  
Nursery**

Now open from 9-5  
Tuesday to Friday  
and Saturday morning,  
at 17 Bicentenary Lane  
(behind Rainforest Plaza)  
**Phone: 943151**

# MALENY and DISTRICT COMMUNITY CREDIT UNION

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5% p.a.	3 months
5.5% p.a.	6 months
7% p.a.	12 months
7.5% p.a.	24 months
8% p.a.	36 months



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