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The Future Belongs to those that Believe in their Dream's.

Quote

PeaceNetWorkLive.com & The Planet Forum: MOBIL Site Coming Soon!

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Summary - gkelhsde

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Posts: 0 (0 per day)

Position: Newbie

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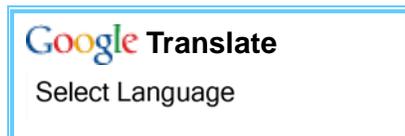
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ADBusters: A Movement is Born

Magazine | [Adbusters.org](#)

Selected articles from the print edition of Adbusters Magazine.

[This Machine Causes Global Warming](#)

Only 16 Years Left to Avoid Nightfall.

From Adbusters #107: The Epic Story of Humanity: Part 1, Spring



Sixteen years is all the time we have left to reduce our oil addiction and avert the predicted 2 degree celsius global temperature rise caused largely by automobiles.

The #16yearsleft campaign, started by Toronto based activist/art group *Our Horizon*, is pushing for city councils across the world to put warning labels on gas pumps. Go to ourhorizon.org and start with your hood. Send a letter to your local representative [here](#).

As for me, I carry the stickers around in my backpack so that whenever I'm out and about, Iâ€™ve got a quick and dirty way to earn #killcap points. Stickers are silent, fast and effective. I just grab some designs from the web and print them at home. It may not earn as many points as rancid butter in Goldman Sachs, but by now Iâ€™ve probably slapped a few hundred memes onto the gasoline pumps around town. I bike whenever possible. And I offset my carbon emissions by playing #killcap.

- [climate change](#)
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- [car-free](#)
- [car culture](#)
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Humanity Is In A Perilous Situation

....**Why?**

From Adbusters #107: [The Epic Story of Humanity: Part 1](#), Spring



Humanity finds itself in a perilous situation. Why?

Just because a third world war might break out unexpectedly and bring about the complete annihilation of humanity and the destruction of the earth? No.

The approaching tide of technological revolution could so captivate, bewitch, dazzle and beguile humanity that calculative thinking may someday come to be accepted and practiced as the only way of thinking. And then?

Then humanity would have denied and thrown away its own special nature: that we are meditative beings.

Therefore, the issue is the saving of humanity's essential nature.

Therefore the issue is keeping meditative thinking alive.

– *Martin Heidegger*

- technology
- Martin Heidegger
- humanity
- future
- collapse
- violence

Why Stop Now?

Just a bit more blood to top off the honey.

From Adbusters #107: The Epic Story of Humanity: Part 1, Spring



Itâ€™s the again and again and again. Itâ€™s the over and over and over, and always more of the same. Another military operation, mini-war, war. Once again the rough generals, again our correspondents reporting live from the scene, again the wondrous Israeli solidarity – always stored up for just these wartime moments, again, the home-front residents displaying readiness, the reserve soldiers itching to join the battle, again Roni Daniel, Israeli televisionâ€™s broadcaster, delivers violence from the offices of the war cabinet direct to our TV screens, and once again our finest hour is repeated ad nauseam.

A day before the conclusion of Operation Cast Lead in 2009, an esteemed journalist spoke with a woman from Sederot who had been carefully selected to be a â€œrepresentativeâ€ interviewee during the days of the battle. â€œSo, whatâ€™s your opinion: should it end now or would it be a grave mistake to stop at this point?â€ asked the veteran reporter, couching the answer in her question. Without missing a beat, the impassioned woman replied: â€œWhy in the world stop now?â€ – even as the bodies in Gaza were piling up and the morgues had run out of space to house the dead.

â€œHit them as hard as possible,â€ she said. â€œDo not grovel before these animals. We must finish the job once and for all!â€ â€œTell me,â€ whispered the broadcaster, in a sultry voice, as though confiding some illicit secret, â€œI want to ask you something very personal. Is it true that you feel very, very Israeli right now?â€ Thus did the veteran broadcaster, with the help of a â€œrepresentativeâ€ interviewee – who always speaks in the name of all of us – capture the essence of Israeliness: â€œJonathan/Jonathan,/a bit of blood,/just a bit more blood/to top off the honey.â€*

Thus, over the decades, politicians, generals, and their faithful mouthpieces in the media construct the paradigm of power and the demise of an alternative. Thus, over the decades, thousands of hours of orchestrated broadcasting construct a defensive shield of consciousness. So deep is this paradigm, and so monolithically aggressive the military discourse, that no Iron Dome could succeed in interrupting it. The veteran broadcaster doesnâ€™t ask, â€œWhy did we enter into this awful war to begin with?â€ (or the previous war, or the one before that). She asks only, â€œWhy stop now?â€

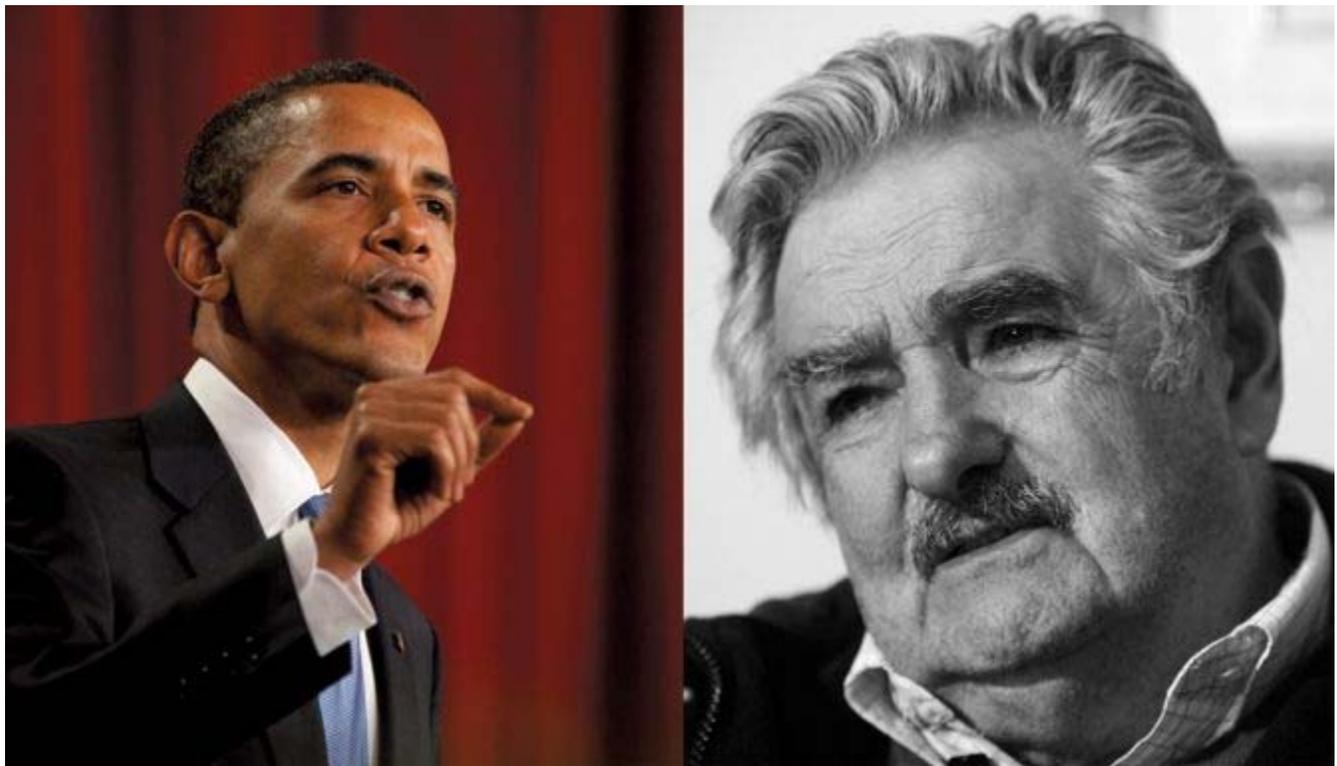
From an open letter written by Nomika Zion to Israeli Prime Minister Benjamin Netanyahu during Israel's aerial bombardment of Gaza last November. Zion lives in an urban kibbutz in Sderot. Her letter was translated from the Hebrew by Avi Steinberg and first published in the New York Review of Books. **Translator's note:** these lines are from "Jonathan," a well-known 1966 Hebrew poem by Yona Wallach.

- Israel-Palestinian conflict
- military
- Israeli assault
- violence
- Israel-Palestine

Does Obama Still Have The Juice?

A Tale of Two Presidents.

From Adbusters #107: The Epic Story of Humanity: Part 1, Spring



As I watched Barack Obama delivering his second inaugural address last month, and listened to his call to "respond to the threat of climate change" lest we "betray our children and future" generations, I could not help but think of another president.

There is something disconcerting about hearing of the need to fight climate change — to reduce the gargantuan greenhouse gas-related footprint of the United States, in other words — at a huge event that was both unnecessary and expensive. Obama was already president, so why another inauguration? Answer: the nation-state relies to a significant degree on performances to reproduce itself.

This is especially so in the United States where the benefits the state delivers to its citizenry are increasingly meaningless in terms of everyday well-being. In a country in which over twenty percent of its children live below the official poverty line, half of discretionary U.S. government spending is dedicated to its enormous, global military apparatus – “homeland security.” Under a Nobel Peace Prize-winning president, U.S. military spending rivals that of all the rest of the world’s countries combined.

But the event is also a manifestation of U.S. wealth and power. The final price tag of the inauguration is still undisclosed, but it will certainly have cost hundreds of millions of dollars. According to *The Economist*, security alone for what it called “the three days of revelry” totaled around \$100 million. With an estimated 800,000 people in attendance, many of the celebrants traveled long distances by ground or air, adding tens of thousands of tons of greenhouse gases to the Earth’s atmosphere in the process.

Compare such consumption and priorities to another head of state, President Jos  Mujica of Uruguay. Mujica, according to *The New York Times*, “lives in a run-down house on Montevideo’s outskirts with no servants at all. His security: two plainclothes officers parked on a dirt road.”

Jos  Mujica believes that for a true democracy to function, “elected leaders [must] be taken down a notch.” As part of his effort to make the country’s presidency “less venerated,” he refuses to live in Uruguay’s presidential mansion, one with a staff of 42. Instead, he offers the opulent abode as a shelter for homeless families during the coldest months. He explains his personal philosophy by citing Seneca: “It is not the man who has too little, but the man who craves more, who is poor.”

While his official presidential salary is about \$108,000 per year, he donates 90 percent of it, mostly to a program for expanding housing for the poor. This leaves him with a monthly income comparable to a typical Uruguayan. As Mujica is quick to say, “I do fine with that amount; I have to do fine because there are many Uruguayans who live with much less.”

Barack Obama, by contrast, lives in luxury – in the White House – and takes in \$400,000 annually as president. That, combined with his royalties from book sales, gave him and his wife an income of \$1.7 million in 2010. The Obamas typically donate 14 percent of their income, keeping enough to maintain their position among the “one percent” nationally, that is, the elite of the elite, globally.

Given these differences, it is hardly surprising that Obama embraces the interlocking interests of U.S. capital, empire, and militarism, and the rampant consumption they entail. Obama’s soaring rhetoric about the need for “sustainable energy sources” falls flat for he offers no indication of who is primarily responsible for its use.

With less than five percent of the world’s population, the United States consumes about a quarter of the world’s fossil fuels. The Pentagon, which devours more than 300,000 barrels of oil per day, an amount greater than that consumed by any of the vast majority of the world’s countries, is the planet’s single biggest consumer. By not acknowledging this, Obama implies, by default, that all the planet’s denizens are equally culpable, rather than the small slice of the Earth’s population that consumes the lion’s share.

In contrast, Uruguay’s president laments that many societies consider economic growth a priority, calling it “a problem for our civilization.” Hyper-consumption, he says, “is harming our planet.” He is also highly doubtful that the world has enough resources to allow all its inhabitants to consume and produce waste at the level of Western societies. If such levels are reached, it would probably lead to “the end of the world,” he says.

In a speech to the UN Earth Summit in Rio de Janeiro last June, this man who is dubbed “the poorest president in the world,” insisted that “the challenge ahead of us ... is not an ecological crisis, but rather a political one.” Looking at a “model of development and consumption shaped after that of affluent societies,” ruled by the dictates of the capitalist market, Mujica insisted it was “time to start

fighting for a different culture.” Arguing that the assault on the environment was a symptom of a larger disease, he asserted that “the cause is the model of civilization that we have created. And the thing we have to re-examine is our way of life.”

Given the position he occupies, and the interests he serves, it is almost impossible to even imagine Barack Obama – or any U.S. president of today – uttering these words, advocating living simply or doing with a lot less in the name of equity. And the interests he serves are a big part of the problem. In an era of climate change and ecological crises, it is these interests that humanity must confront.

In this regard, JosÃ© Mujica’s willingness to live by example and, through his words, offer a larger structural critique – while insisting that the everyday and the systemic are inherently linked — is not only inspiring, but instructive.

Joseph Nevins teaches geography at Vassar College in Poughkeepsie, New York. His books include *Dying to Live: A Story of US Immigration in an Age of Global Apartheid* and *Operations Gatekeeper and Beyond: The War on “Illegals” and the Remaking of the US-Mexico Boundary*.

- Barack Obama
- America
- leadership
- inequality

We are Players in the Game of Revolution

But can we overcome our fear on a collective, species-wide level?

From Adbusters #107: The Epic Story of Humanity: Part 1, Spring



RAFAEL VILELA

We are players in the game of revolution: the long cat-and-mouse game between Power and The People that has been raging since our side first demanded democracy in antiquity.

Over the many centuries of civilization since, sometimes the progress of our revolution has been slow and sometimes great leaps have been made in a flash when just the right spark comes along ... but through it all the guiding dream that unites us in a great historical chain has been the same: a people's democracy constituted by liberty, equality and community.

The world is a dark place now. Maybe we are in the Iron Age or the Kali Yuga or the last gasp of a dying species. But during the insurrectionary storms of 2011 to 2012, we saw something at Adbusters: a reason to keep rising up and fighting until the bitter end. We saw that you and I are now closer than any previous generation of humanity has ever been to achieving people's democracy. And not just in my country or your country but in every country. A people's democracy on a global scale is within reach ... if we have the courage to seize it.

All too often The People shy away from their historical destiny. We get scared as a movement both when we fail and when we succeed. The only moments we enjoy are the most fleeting. We look back on our past victories (The French Revolution, The Defeat of Fascism, May 1968, Occupy Wall Street) and, instead of seeing an inspiring proof that we can do it again, better and longer, we accept cynicism. We see only our excesses or the ways we failed to live up to our Ideal. We don't see how close we've come; we only see how far we still have to go. It seems that most of the time The People have failed to take Power primarily out of deference to the elite and fear of their paramilitary police.

Actual revolution – the overthrow of the status quo and the founding of a new social order – is a high stakes game. Treason ... sedition ... mutiny ... call it what you will, bringing justice to an unjust society is always illegal until it succeeds in ratifying a new constitution. Historically, the odds are against the endeavor: revolutions are rare and rarely succeed.

Those who tread the labyrinthine trail of liberty-equality-community know full well the dangers. It is very easy to get lost. There are rumors of secret paths, of clues and shortcuts, of times when a surefooted The People knew the way ... but that knowledge has been forgotten & ... or maybe the labyrinth keeps shifting. Either way: each step we take is an act of overcoming our fear.

Occupy was an exercise in losing our fear on a collective, species-wide level. If only for a brief moment, the internet gave The People a global epiphany. We saw that we had the ability to think, learn and act together at the same time everywhere at once. Hash-tags became wormholes that collapsed space and time because it didn't matter if a jammer was in Madrid or Oakland, they were playing into the same revolutionary game: #killcap. A united front became possible the moment we started fighting for a shared platform that was struggling to articulate itself.

Occupy globalized activism, opening up a whole new horizon of political possibility: a coordinated uprising of seven billion humans versus a cabal of corporations ... a universalist-leaderless politics that mobilizes The People in Cairo as well as it does in Beijing and New York City toward a single global people's democracy.

That project was never completed. Occupy's intensity was not sustained long enough to master the next step: acting together at the same moment to target the same enemy everywhere-at-once; to take down a global enemy of The People, like Goldman Sachs, and send a chill down the spine of every other megacorp in the world. Now the next challenge in the long march to democracy is before us.

At Adbusters, we have struggled to imagine how a global uprising could crystallize into a united front. In our brainstorming sessions, one likely scenario we're thinking through is the birth of global political party that sweeps into Parliament in countries with fair elections and pulls off insurrections in countries without fair elections. A World Party that embodies the anarchist principles of our ancient uprising for people's democracy ... a global front that respects local autonomy while also learning how to finally implement the concrete global bottom-up solutions – like economic degrowth, a Robin Hood Tax and a True Cost market regime – to the spiritual, ecological and political catastrophes plaguing humanity.

Humanity's collective unconscious is yearning for an uprising that unites our species against Earth's avowed enemy – the corporatists. But this time around the revolt will crystallize around memes, and not leaders. There will be no Mao, Stalin, Lenin or Pol Pot ... only hashtags that flicker, carrying each wave of humanity forward. Our generation's great task is to find words in every language for, and to fight in our own way for, this new universalist-leaderless politics – a hybrid blue-green-black politics that mobilizes all of The People toward liberty, equality and community.

With this perspective, the global uprisings look different. The various movements within the movement no longer appear as contradictions but as aspects of the same emerging blue-green-black vision – the why of our global revolution.

Blue – the color of intellect and imagination – stands for mental environmentalism and our party's commitment to internet democracy, political transparency and personal anonymity. We stand with Anonymous, WikiLeaks, the whistle-blowers and the Pirate parties of Europe. Blue is our spiritual insurrection: the revolution in our mind and inner-reality. It is our quest to steward the mental environment by balancing the rational (intellect) with the irrational (imagination) in politics and life and culture. A distinctly Blue psycho-politics gels a range of Left and Right organizations and concerns into a fighting force. Equally proponents of commercial-free schools, promoting open source software, circumventing censorship, systemic declassification of our governments, strict laws upholding public anonymity, liberating and de-commercializing information ... the umbrella concern is with restoring our cultural and psychological health. Blue warriors vow to change the way information flows and to shake up the production of meaning in our society.

Green – the hue of earth and immortality – stands for the four-decade-strong resistance movement against environmental degradation which we must win for a sane, sustainable future. Green is our collective project to find meaning in an eternal political act: our will to overcome mortal finitude with a multi-generational struggle to save the Earth for our children's great-great-grandchildren. Green politics is as much a response to death and life (and the terror of living through the ecological endtimes) as it is a rejection of authoritarian-consumerism and ecological-fascism. Philosophers Alain Badiou and Slavoj Žižek have said that ecology is the opium of the masses because governments can use the environmental crisis as an emergency excuse for totalitarian rule. And it is well-documented that Australia and America's militaries are already training for an environmental apocalypse while Pentti Linkola and James Lovelock are openly calling for authoritarian environmentalism. We must tread a course between the need to implement some kind of global egalitarian environmental regulation – whether it be carbon rationing, emission limits, or maverick initiatives funded by a Robin Hood Tax – and the danger of force and impatience. Green requires that we think and act globally – a very dangerous thing.

Black – the tenor of struggle and justice – stands for our party's promise to abolish corporate personhood and institute a new post-capitalist global world order in which corporations bow to the will of the people. Black is the color of Occupy and anarchism: nonviolence, horizontalism and innovation ... the qualities that make our movement great. Black is our militant edge but it is also our belief that no modern revolution will be successful without a steadfast promise to virtue – especially nonviolence and charity – in pursuing justice. Guided by the light of fidelity and patience, Black stands for our wholesome commitment to humility, goodness and wisdom in pursuing our long-term insurrectionary goals. Fidelity is about never giving up hope. And it is also about resisting the temptations and distractions that are thrown in our path to lead us astray.

Together, the long-term strategy we pursue is universal. We win at the ballot box in the places where fair elections exist and we win in the streets in the places where elections are a sham. We win by any means necessary and adapt our methods to the local context. We send material aid and tactical support to neighboring countries whenever possible, and build alliances across all boundaries, until the world is governed by people's democracy. The stakes are too high for anything less.

Blue Green Black raises many questions. Is it really possible? What form will it take? How will it embody horizontalism? Will there just be one World Party or will there be global elections where

citizens of Earth can vote on one of many options: the Red, Brown, Golden, or the Pirates? Who is going to count the seven billion votes? Will there be an assembly based around national boundaries like the United Nations, or a coalition of powerful affinity groups, religions and bioregions? How will we demobilize the world's militaries peacefully? What about the nukes? How swiftly can we bring greater peace and joy to the 99%?"

And the one question that troubles us most: does humanity have the wild spirit left to pull this off?

- Micah White

It's the Interest, Stupid!

Why Bankers Rule the World.

From Adbusters #107: The Epic Story of Humanity: Part 1, Spring



KARASS AD , JANUARY 2012

In the 2012 edition of *Occupy Money*, released in the first week of November last year, Professor Margrit Kennedy writes that a stunning 35% to 40% of everything we buy goes to interest. This interest goes to bankers, financiers, and bondholders, who take a 35% to 40% cut of our GDP.

That helps explain how wealth is systematically transferred from Main Street to Wall Street. The rich get progressively richer at the expense of the poor, not just because of "Wall Street greed" but because of the inexorable mathematics of our private banking system.

This hidden tribute to the banks will come as a surprise to most people, who think that if they pay their credit card bills on time and don't take out loans, they aren't paying interest. This, says Dr. Kennedy, is not true.

Tradesmen, suppliers, wholesalers and retailers all along the chain of production rely on credit to pay

their bills. They must pay for labor and materials before they have a product to sell and before the end buyer pays for the product 90 days later. Each supplier in the chain adds interest to its production costs, which are passed on to the ultimate consumer. Dr. Kennedy cites interest charges ranging from 12% for garbage collection, to 38% for drinking water, to 77% for rent in public housing in her native Germany.

Her figures are drawn from the research of economist Helmut Creutz, writing in German and interpreting Bundesbank publications. They apply to the expenditures of German households for everyday goods and services in 2006; but similar figures are seen in financial sector profits in the United States, where they composed a whopping 40% of U.S. business profits in 2006. That was five times the 7% made by the banking sector in 1980.

Bank assets, financial profits, interest, and debt have all been growing exponentially.

Ellen Brown is an attorney and president of the Public Banking Institute.

- [interest](#)
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- [America](#)
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[Here Comes a New Aesthetic](#)

Be the change you want to see in the world!

From Adbusters #107:



JENNIFER MCCLURE

In a recent poll, 24 to 25 percent of young German people interviewed by journalists answered the question "what do you want to do when you're an adult" by stating that they wanted to be artists. What are they picturing?

What do they think being an artist means, exactly? Are they thinking about the rich possibilities that the art market offers? Well, maybe, but I don't think so.

I think that they are saying that they want to be artists because they feel that being an artist means to escape a future of sadness, to escape a future of precariousness as sadness.

They are thinking, well, precariousness and sadness can become something different, something not so sad, not so precarious, if they withdraw their faith, if they withdraw from any expectations a capitalist future can offer. I don't want to expect anything from the future, so I start my future as an artist.

- Franco Berardi

...

And in the words of Jason Mraz:

Go be that starving artist you're afraid to be. Open up that journal and get poetic, finally. Volunteer. Suck it up and travel.

You were not born here to work and pay taxes.

You were put here to be part of a vast organism, to explore and create. Stop putting it off.

The world has much more to offer than what's on fifteen televisions at TGI Fridays.

Take pictures. Scare people. Shake up the scene.

Be the change you want to see in the world. You'll thank yourself for it.

Get started this Easter. Take your life offline and surprise yourself with a daring, creative act. Shake up your soul.

- [artist](#)
- [youth](#)
- [future](#)
- [lifestyle](#)

Wake Up Call

Our human experiment on Planet Earth just went into reverse.

From Adbusters #106: [Mental Breakdown of a Nation](#)



COCKEREL (1938), PABLO PICASSO

Humanity has finally evolved to a point where our species is moving backwards.

We are destroying more than we build.

Every year the world economy grows by about \$1.5 trillion (or a thousand billion).

But, every year, we devastate the planet to the tune of \$4.5 trillion.

We have officially moved into reverse, laying waste to more than we create.

- Graeme Maxton, The End of Progress

- [humanity](#)
- [progress](#)
- [economic growth](#)
- [waste](#)

Humanity 4.0: Do or Die

The epic story of humanity in four parts.

From Adbusters #106: [Mental Breakdown of a Nation](#)



Holly Pickett / Redux Pictures

We've reached Peak Humanity.

We've exploited and exhausted all the resources of our planet, turned the atmosphere toxic with our waste, and now we torture ourselves with fear, denial and self-reproach. Messing with the processes of life, conquering microbes . . . were we not mad to try to rise above, even defy, nature?

"Is there any reason to expect," asks Charles C. Mann, "that homo sapiens, unlike mussels, snakes and moths, can exempt itself from the natural fate of all successful species?"

But perhaps that same thing which has led us to our downfall remains our only hope – perhaps we haven't yet used our minds for what nature has made them. Maybe we've only been animals up til this point ... feeding, fighting and fucking. Now, teetering at the brink, can we finally live up to our metaphysical disposition, can we finally use our self-consciousness to reflect on the state we are in and act wisely? At this stage in our evolution, can we not overcome our base instincts – forswear short-term gratification for the sake of survival?

As we realize that the only way to save ourselves is to do the most unnatural thing for any living being to do – something no other species has done nor could ever do – stop our growth.

Check out Parts [1](#), [2](#), and [3](#) of the Epic Story of Humanity, and weigh in below ...

- [humanity](#)
- [history](#)

Humanity 3.0: Project Total Control

The epic story of humanity in four parts.

From Adbusters #106: Mental Breakdown of a Nation



When humans figured out how to synthesize fertilizer from fossil fuels, we suddenly gleaned two billion people's worth of food from the same small piece of land – flouting competition and lack of resources, and spreading across the globe like contagion. We waged war on our microscopic enemies: bacteria, viruses, fungi, and all other microbes. We conjured antibiotics, vaccines, water-treatment plants, and continued to annihilate as much of our biological competition as possible. In short: we were cunning.

Hunger led us to agriculture. Later, lust, pride, beauty, cleanliness, power, order, and control drove us to even greater discoveries: penicillin, ethanol, organ transplants, and silicone breasts. And every new discovery harbored a secret prophecy, a vision of future humanity – sublime and indestructible – promising to extend our life spans, make us invulnerable, make things easier, more comfortable, more convenient, and efficient.

In just these past two hundred years, the number of humans inhabiting the earth went from one to eight billion. We've taken over the whole planet, and we just keep growing ...

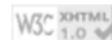
Check out [Humanity 1.0: Our Birth & Humanity 2.0: The First Leap ... Part 4](#) coming soon.

- [humanity](#)
- [history](#)

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