

RECLAIM THE FIELDS is a constellation of young peasants, landless and prospective peasants, as well as people who want to reassume the control over food production.

We aim at supporting and encouraging people to stay on the land and go back to the countryside. We want to promote food sovereignty (this expression being subject to debate and discussion within our network) and peasant agriculture, particularly amongst young people and urban dwellers, as well as alternative ways of life. We are determined to create alternatives to capitalism through cooperative, collective, autonomous, real needs oriented small scale production and initiatives, putting theory into practice and linking local practical action with global political struggles.

The bulletins aim at facilitating the information transmission between the stars of the constellation, sharing the latest news and the current state of the process amongst the people or collectives already involved and allowing new people to catch up and join us, having at disposition the necessary background texts and a history of the debates.

In this multilingual version, all texts appear in their original languages.

For more and fresher news, check our website:

<http://www.reclaimthefields.org/>



To get more information about the network, follow our latest news or join us in the struggle, you've got several possibilities.

Go and check what's going on on our website:

<http://www.reclaimthefields.org/>

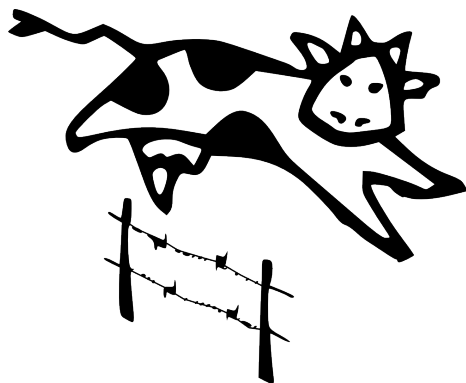
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If you want to help translated this bulletin into your own language, get in touch with the local group of your region or with the bulletin team. We will help you to lay it out and publish it: bulletin@lists.reclaimthefields.org.

WHO ARE WE ?

We are young peasants, landless and prospective peasants, as well as people who want to reassume the control over food production.

We understand “peasants” as people who produce food on a small scale, for themselves or for the community, possibly selling a part of it. This also includes agricultural workers.

We support and encourage people to stay on the land and go back to the countryside. We promote food sovereignty (as defined in the Nyéléni declaration) and peasant agriculture, particularly among young people and urban dwellers, as well as alternative ways of life. In Europe, the concept ‘food sovereignty’ is not very common and could be clarified with ideas such as ‘food autonomy’ and control over food systems by inclusive communities, not only nations or states. We are determined to create alternatives to capitalism through cooperative, collective, autonomous, real-needs-oriented, small-scale production and initiatives. We are putting theory into practice and linking local practical action with global political struggles.

In order to achieve this, we participate in local actions through activist groups and cooperate with existing initiatives. This is why we choose not to be a homogeneous group, but to open up to the diversity of actors fighting the capitalist food

production model. We address the issues of access to land, collective farming, seed rights and seed exchange. We strengthen the impact of our work through cooperation with activists who focus on different tasks but who share the same vision.

Nevertheless, our openness has some limits. We are determined to take back control over our lives and refuse any form of authoritarianism and hierarchy. We respect nature and living beings, but will neither accept nor tolerate any form of discrimination, be it based on race, religion, gender, nationality, sexual orientation or social status. We refuse and will actively oppose every form of exploitation of other people. With the same force and energy, we act with kindness and conviviality, making solidarity a concrete practice of our daily life.

We support the struggles and visions of la Via Campesina, and work to strengthen them. We wish to share the knowledge and the experience from years of struggle and peasant life and enrich it with the perspectives and strength of those of us who are not peasants, or not yet peasants. We all suffer the consequences of the same policies, and are all part of the same fight.

its own means of production, it becomes a problem for capitalist processes, which are targeting rural sources with cheap methods, leading to policies that force rural population to migrate. Rural population encouraged to migrate sells its lands with low prices and, as emblematic for capitalist dynamics, becomes cheap labor force in the city. Apart from that, workers traveling to other parts of Turkey for a seasonal job are transported under improper conditions and work under very bad conditions. These workers, especially women, who are trying to meet the need of shelter under unhealthy conditions, are getting serious diseases because of the conditions they endure in order to survive and sometimes even lose their lives.

City and rural areas complete each other and cannot be separated. Liquidation of the rural areas because of excuses such as EU harmonization process, development, industrialization, democratization causes ungovernable problems, massive losses, big destructions in ecological and social terms.

Lately Turkey, with its underdeveloped structure and bad governance, has been witnessing accelerated constructions of hydroelectric plants and dams, thermal and nuclear plants, mineral research and processing activities. For that purpose, local people are left deprived of their houses and villages; they are openly made feel that it is impossible to earn their lives with agriculture or traditional production methods. They are asked to work under bad conditions in the construction and operation of these plants and to be included in the wheel of capitalism. People who work and die in these plants or facilities are hidden from the public. Moreover, cyanide gold companies and cement factories are accelerating the

exploitation of both nature and labor.

After enabling the construction of hydroelectric plants with the current law, especially East Black sea region of Turkey has been chosen and by changing the natural flow direction of streams, ecosystem is destroyed, trees are cut down, lives of all the organisms in that ecosystem are endangered.

Despite all the reactions of the local people against hydroelectric plants, more than 2000 hydroelectric plant projects are waiting to be implemented; companies are trying to gain sympathy by organizing meetings to inform people. In addition to forest ecosystems destroyed by hydroelectric plants, destruction of forest areas are continuing thanks to the law including regulations related to selling of the lands that are no longer forest, defined as 2B lands. Despite all the sorrowful consequences of the nuclear disaster which took place in Fukushima, Turkish government is not giving up on its love for nuclear. Nature destruction of AKP is known as “Crazy Project” by the public and the project includes a new city in Istanbul, a new strait and a new bridge.

Ecology Collective, aware of all these, is a political movement and organization that always focuses on organized fight, believes in the need to raise our voices together. It organizes actions, festivals, congresses; tries to make its voice heard with original reaction methods and the most importantly tries to develop alternative thought systems together. For a world without exploitation in which we will live fraternally with all its beauty, all its organisms and all its values; long live our eco-socialist fight!

Deniz Zengin — Ecology Collective
ekoljikolektifi@yahoo.com

ECOLOGIST STRUGGLES IN TURKEY

Ecology Collective Association (EKD), established in 2007, is giving an eco-socialist fight against anti-ecologist policies in Turkey. Struggling together with the sufferers in order to give life a new meaning and change it is a personal and social responsibility that Ecology Collective takes.

It has a strong stance against all kinds of nationalist, militarist, sexist and prohibitive tendencies in order to free water, air, earth and labor together and enable people to live in peace. With this stance, it comes together with other organizations in the fields and actions; develops fighting practices by organizing joint workshops, forums, reading and movie days; theoretically produces knowledge with its own publications, lawsuits it filed and tries to become a strong legal opposition to all people, institutions and businesses which are currently against nature and labor.

“No Genetically Modified Organisms Platform” (GDOHP) was established in 2004 after the release of “Life Can Not Be Patented” text on electronic environment. Ecology Collective is a component of this platform and the platform has over sixty components. It fights against international seed monopolies and tries to inform people about genetically modified plants, which are modified under laboratory conditions and released to nature by biotechnology companies. It also gives information about adverse effects of feed and food, made out of these plants, on health, ecology and biodiversity. As a part of this fight, GDOHP travelled to various

cities with Monster Corn and Monster Tomato balloons in hand and came together with people, explained the harmful effects of GMO to people from every segment of society; with the policies and activities, it brought the GMO issue to the agenda of Turkey and raised the public awareness.

One issue related to GMO that needs significant attention is biodiversity in Turkey. Despite all the mistreatments and losses, Turkey is still rich in terms of biodiversity and number of species. In Turkey, about two thousand plant species out of eleven thousand are endemic species that cannot be found elsewhere.

In Turkey, especially during the liberalization process after 1980's and as a part of policies imposed by EU, importance placed on agriculture and stockbreeding has been decreasing. Liquidation process of villages and rural areas leads to excessive population increases, especially in big cities and accelerates the disappearance of rural area values. Urging young population of the rural areas to migrate to cities for reasons such as work or education and forcing rest of the rural population to sell their land are recent problems of Turkey. Since the rural population produces with



EVALUATION OF THE RTF TOOLS

GOALS

FUNCTIONING

BULLETIN

- To keep traces of what's happening in the constellation where many people come and go.
- To be a collective creation process.
- To be an international communication tool for actions and background debates (for reports of the last General Gathering, proposals for the next in particular).
- In 4 languages (English, French, German, Spanish).
- Every gathering organize the next's preparation (before it was the hosts of the gathering that would manage the publication, but it was too much so since London: a team forms during the gathering).
- Printing and distributing is everyone's duty: always have one on you!

WEBSITE

- To collect info.
- To broadcast info.
- To manage the mailing lists.
- Some persons take care of technical management
- The site's content is filled by everyone

LOCAL GROUPS

- Links between the constellation stars.
- The groups can claim to be part of RtF or not.
- As you wish.

SEEDS

One of the topics where national or international policies are more visibly affecting or threatening local agroecological practices are those related with seeds. Within BoB, we aim at linking the content of the Reclaim the Seeds campaign to the other groups like CSA, permaculture projects or researchers, enhancing the potential of these projects through political learning and scientific research, while making their participants aware of the threats posed by current and proposed seed laws. Potential developments include: development of documentation on seeds preservation, use and politics, in conjunction with Reclaim the Seeds; integration of political issues and current research on seeds issues; organization of seminars, trainings or meeting.

E-LEARNING PLATFORM

To support the learning process of the different participants of the network, we are projecting the development on an e-learning platform, which might be integrated into a social network for sharing experiences and contacts on agroecology. There are already some potentially interested partners, including the Fundació Ent (Spain), which promotes courses on topics such as food sovereignty and the Bewegungsakademie (Germany), organiser of courses on political engagement on environmental issues. Furthermore, it would also provide support to any learning initiative organised by BoB participants and allow a dynamic exchange of experiences and calls for cooperation.

NEXT INTERNATIONAL MEETING WILL HELP TO CREATE A CENTER FOR RESEARCH-ACTION AND DEGROWTH

The next international BoB meeting is planned to happen in June-July 2012 in Cerbere, in the French Catalunya. It should involve a practical component of establishing food-based relations with the local community, as well as supporting the setting up of a new center for research-action and economic degrowth: the Can Decreix. The participation will be open, with the possibility to apply for travel funding.

CURRENT BEYOND OUR BACKYARDS INITIATIVES

SEMINAR VALUE OF FOOD

In this seminar we will discuss the value of food and how it changed in the last centuries in our own societies and how food is valued in other societies. We will analyze the connection between value and price from a philosophical point of view and analyze ways in which the social exclusion by higher costs in future food production can be avoided. We will do so by looking at practical experiences of Community Supported Agriculture (CSA) Projects, Food Coops and Urban Gardening initiatives. The seminar will be open for people from all over Europe. Apart from two real-life meetings (~June / December 2012) the seminar will be held online. For traveling costs to the two meetings a limited funding will be provided. The Meetings will probably take place in France and Spain. The concrete content of the seminar is still open for discussion and proposals are very much appreciated.

valueoffood@lists.agroecol.eu
<http://lists.agroecol.eu/mailman/listinfo/ae-valueoffood>

BOB RESEARCH PLATFORM

Several people became involved in developing a research platform focused on action research, with the following aims: collect information on research in BOBs related subjects and form groups of people interested in exploring them; inspire joint research; exchange knowledge about and experience from action or activist research.

<http://lists.agroecol.eu/mailman/listinfo/ae-research>

FOOD COOPS MANUAL

2012 is the United Nations International Year of Cooperatives. As part of this, UNDP has given support to local food coops in Poland to develop materials. A part of this developments will be integrated, developed and internationalized within the BoB project. The first step for the manual will be a food co-ops and CSAs conference/gathering on April 14th-15th in Warsaw. The material and knowledge gathered at the conference will end up in the publication.

EVALUATION

NEXT STEPS

BULLETIN

- Good feedback on the interest for this bulletin. But it needs a lot of energy, for translation in particular.
- A desire to change the front page.
- The next version will come out in english first (though texts can be sent in any language...) Then the translated versions will come.
- New layout in preparation.
- Idea of a common theme for each bulletin.

WEBSITE

- Many tools have been created, but nobody use them...
- No new tools will be created until the existing ones are not used!
- A use guide is being made to help people putting contents on the website.
- Reorganization of the structure to make it more accessible.

LOCAL GROUPS

- French speaker
- Brittany
- UK

GOALS

FUNCTIONING

GATHERING

- To meet on questions of organisation and debates.
- Once every 6 months, hosted by a different place.

EUROPEAN CAMP

- Getting together.
- RtF network life & experience sharing.
- Cravirola, France.
- Rosia Montana, Romania.

CARROTS

- To ensure the connection between the gatherings.
- Through the mailing list.
- Only with people who were part of a gathering or a meeting before.
- No decisions are taken by this group.

THEMATIC WORKING GROUPS

- **Farm Network:** training network.
- **Land Access:** to make common the means to access to land and support to land access fights.
- **Seeds:** settlement of a conservation network, collection of legal information, writing of a guide on the multiplication and conservation of the seeds.
- Through the mailing lists.

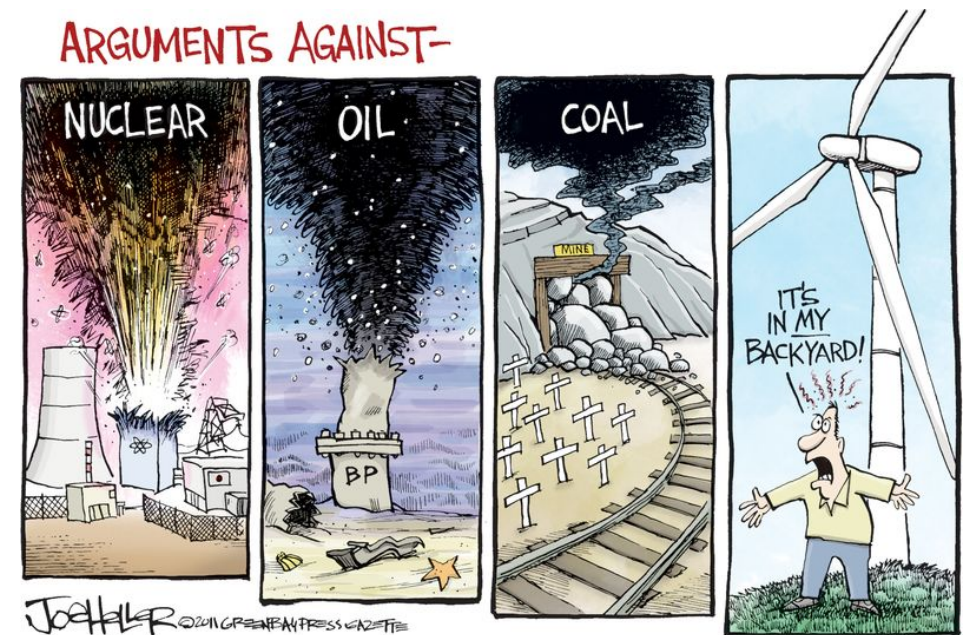
political movements and campaigns. Rather than recreating campaigns and issues, the project aims at working synergistically with existing projects and campaigns, including several initiatives within the Reclaim the Fields constellation (e.g. reclaim the seeds, access to land). Furthermore, we also expect to be able to develop joint political strategies and synergies with Southern movements sharing the language of agroecology (such as Via Campesina or Navdanya).

The first international BoB meeting took place in the community of Gastwerke, in Escherode (near Kassel, Germany) by the

end of October 2011. During this meeting, 30 people — and a few more online — took part in an open space where it was possible to approach the different backgrounds, find points and interests in common and make them converge into common ends. As a result of this meeting, several initiatives (see box) are being planned and developed. New participants and contributions are therefore very welcome in any of them.

For any additional information on the BoB project, please write to info@agroecol.eu. More information and updates will be made available at the project website.

<http://agroecol.eu>



GOING BEYOND OUR BACKYARDS

Beyond Our Backyards (BoB) is an European project aiming at capacity building of actors of local agroecological initiatives (permaculture, community supported agriculture, transition initiatives, urban agriculture, among others) to study and engage in large scale political issues and processes which impact the local agroecological initiatives (e.g. seed policies, common agricultural policy, property related laws), and in the agro-ecological practices affecting these major political issues (e.g. seed exchanges, cultural practices, solidarity networks, political mobilizations). For this purpose the project brings together actors from three distinct spheres of action: academics, political activists and the developers of local agroecological initiatives.

Initiatives carrying an "agroecological identity" are expanding in Europe and worldwide. Among these initiatives are land communes, permaculture projects, urban gardens or even transition initiatives. To a large extent, these initiatives share the values and even languages of agrarian and ecological movements of the Global South and of anti-capitalist social movements. However, most of them are focused on the very local practical work of

their project because of the conditions within which they try to survive. This leads (a) to a downplay of the political context in which they operate (such as the agro-industrial complex, its safeguarding institutions and lobbyism; as well as market capitalism itself); and (b) to a disregard of the historical background of social struggles and alternative modes of organization, together with the history of scientific and political thought.

The Beyond Our Backyards project idea departed from this observation of a lack of engagement of these rapidly expanding local agroecological initiatives in the political movements and campaigns that deal with topics that directly affect them. This leads to difficulties in intertwining and developing collective action to tackle the common problems of these initiatives, resulting not only in an increased fragility, but also in the lack of a true social movement, capable of confronting industrial agribusiness and changing the functioning of the global food system. To overcome this issue, the project aims at building up an social movement based on an agroecological identity, by bringing together actors from the expanding local initiatives with those of the academia and

EVALUATION

NEXT STEPS

GATHERING

- Barcelona, Basta, Wieserhoisel & London.
- The balance is different for each gathering.
- Some comments on the few peoples that attend (« locals » from « hosting countries » in particular).
- Reminder about the necessity of people on the spot to organize it, and of adapted infrastructures to meet.
- Next gathering from the 29th of February to the 3rd of March 2012, at Metzcaltinat near Turin.
- Arguments: for the first time in Italy, a quite central position in Europe, links with Val de Susa and anti high speed train struggle, links with local groups and collective gardens, etc.
- Idea of a possible next gathering in summer near Barcelona (Can Piella).

EUROPEAN CAMP

- In two years

CARROTS

THEMATIC WORKING GROUPS

- An issue is about how the information comes back from those thematic groups to the RtF network (not much until now).
- Another issue is the transmission of the information and missions when people come in and out the groups: make sure that things will be continued.
- **Farm Network:** validation of a charter in France.
- **Land Access:** a page on the website with all the land occupation calls (with a moderation group: writing of a moderation charter) and a new collection of information to make common the means to access to land and support to land access fights.
- **Seeds:** set up of a website and a gathering to discuss about this matter and prepare material for a common campaign during a few days (before the meeting in Turin).

REFLECTION ON THE CAMP IN ROSIA MONTANA

WHO IS WRITING THIS TEXT?

I was part of a group of roughly six people who were involved in organizing the camp in Romania, including the work on site in Rosia Montana a month before the camp.

This account is personal and reflects only my view on the camp and the process leading up to it. When I speak about "we" or "the organizing group" or anything like that I state my view of what happened.

Some words to who I am, as I am not from Romania. I am male socialized coming from a middle-class, white background from the chunk of soil that is called Germany. So my view on Romanian society and how things are done in Romania can just be that of a foreigner and I think it is good to have this in mind when reading this text.

WHY THIS TEXT?

For me it seems essential to reflect on how the organization of the camp went, what were difficult situations, issues, tasks and what could be learned when organizing a potential future camp, what worked, what did not, and so on.

I will try to give a critical reflection of

the camp, focusing on issues that were important to me in the process leading to the camp as well as during the camp itself, I do not claim to have a total overview about everything that happened before or during the camp. Also I want to stress that I honour the effort, energy and spirit of all the people who made the camp, its content and an amazing atmosphere possible.

THE PROCESS OF ORGANIZING THE CAMP

For me the camp organizing process started 2010 at the assembly in Wieserhoisl, Austria where discussions took place about where to hold the next camp. A fruit of this was when some people travelled to Rosia Montana to get to see the local context and get to know the people involved in the struggle against the mine. This process manifested during the meeting in London at Grow Heathrow where the decision to have the camp in Rosia Montana was taken.

The group that ended up organizing the camp in advance was (more or less) made up of six people who spoke at monthly Skype conferences about how to organize the camp and what was still needed in planning and preparation. Of

They make the laws
To chain us well
The clergy dazzle us with heaven
Or they damn us into hell
We will not worship
The God they serve
The God of greed who feed the rich
While poor folk starve

We work we eat together
We need no swords
We will not bow to the masters
Or pay rent to the lords
Still we are free
Though we are poor
You Diggers all stand up for glory
Stand up now

From the men of property
The orders came
They sent the hired men and troopers
To wipe out the Diggers' claim
Tear down their cottages
Destroy their corn
They were dispersed
But still the vision lingers on

You poor take courage
You rich take care
This earth was made a common treasury
For everyone to share
All things in common
All people one
We come in peace they said
The orders came to cut them down

"England is not a free people, till the poor that have no land,
have a free allowance to dig and labour the commons..."
Gerard Winstanley, 1649



You can find a recorder version of this song by Billy Bragg on YouTube:

<https://youtu.be/lxW5yvpeHg4>

THE WORLD TURNED UPSIDE DOWN, LEON ROSSELSON, 1975

Play with capo on the 2nd fret so the E is a treble E.

E
In 1649
B
To St. George's Hill,
A
A ragged band they called the Diggers
E B
Came to show the people's will
E
They defied the landlords
B
They defied the laws
A
They were the dispossessed
B E
Reclaiming what was theirs

We come in peace they said
To dig and sow
We come to work the lands in common
And to make the waste ground grow
This earth divided
We will make whole
So it will be
A common treasury for all

The sin of property
We do disdain
No one has any right to buy and sell
The earth for private gain
By theft and murder
They took the land
Now everywhere the walls
Spring up at their command



these six people, five were in Romania preparing the camp a month in advance taking care of all the practicalities and things needing to be done, and two weeks before the camp more people started arriving and doing some amazing hands-on work in building a kitchen and different other infrastructural necessities for the camp.

Still I think it is important to point out that the five-six people involved in the organization were supposed to take care of all the basic necessities for the working of the camp (space, food, water, electricity, etc.), the content of the camp (schedules for workshops, film screenings, the sessions on the RtF process, connections with the local community, etc.) as well as huge topics like fundraising and mobilization.

In this group there were three people speaking Romanian, two of them native-speakers. These two people are also deeply involved with the Save Rosia Montana campaign and thus had a lot of contacts to people who had materials we needed for the camp, but thus also ended up with a lot of responsibility for basically everything.

LOCATION OF THE CAMP

The Camp took place in Rosia Montana, a village in the Apuseni Mountains of Romania.

Rosia Montana has no bus connection into the village, the only public transport possibility are buses stopping at the village-entrance, from where you still need to walk around 6 kilometres to the center of the village.

The Camp site was located on a plateau above the village, which meant a hike of another 1.5 kilometres uphill on a tiny

path. The plateau is accessible by car, but the road conditions are very bad and the access road does not run through Rosia Montana but through a neighbouring village.

So transport from and to the camp was a major issue and access to the camp was also rather restricted to people able to walk up and down a hill at all times to get down to the village, etc. The transport issue was solved for the most necessary things we had to transport, though during the preparation work on the plateau there were times there was no car and transport was tough. There was also little support to offer to people who were not so well on foot during the camp.

BASIC INFRASTRUCTURE

One of the big jobs the organizing team had to deal with was the basic infrastructure of the camp, meaning, space for tents, kitchen, toilets, water, food, tents, etc., as well as the monetary means to get these things (funding).

The Camp was based on an unused property, owned by a family actively involved in the resistance against the mine. The houses as well as the meadows surrounding them served as the grounds for most of the camp activities. Workshops and assemblies took place at tents on the plateau (community grazing land for cattle, horses and sheep).

Some basic infrastructure was in place or had been before for FanFest, a music festival held on the plateau a couple of years ago to support the resistance against the mine. The main issues were to (re)build toilets, have a working stove too cock for possibly a couple of hundred people and most urgently having flowing water for drinking and cooking.

Some of these tasks proved more difficult than imagined and some were only finished the day the camp was officially starting. The process of providing this basic infrastructure took a lot of time and energy from the five people organizing the camp. Especially the two native speakers were constantly swamped with writing mails and making calls about the things we were still lacking, for example trying to organize tents to hold assemblies, pots for the kitchen, and so on.

But as more and more people started to arrive the questions of survival were more or less sorted out and there was time to turn to what was actually going to happen during the camp and how this was going to be structured.

CONTENT

The question about how to structure the camp, meaning how to fit the proposed workshops, collected in advance by the organizing group, and the sessions on the RtF process, had not really been addressed by us who spent a month trying to get together all the basic infrastructure necessary. What had been done was laying out a proposal for the daily structure of the camp, starting hours for morning plenaries and times for meals, as well as proposed times for a scheduled demo and slots for the RtF process, so basically just a rough timetable with lots of empty space.

So two days before the camp (or so) a group of people who had just arrived started to plan the first day of the camp, which was supposed to be a day of welcoming, getting to know one another and sharing about why everyone was there. This worked out rather smoothly, and in the meanwhile another group of people

had organized the schedule for workshops, discussions, working group, meetings, etc. Which ended up being painted up on a wall and all people (participatory) being able to post their own content at whatever times they wanted, with slots being reserved for a demonstration planned for Saturday and slots for the RtF process.

This tentative schedule was turned over on the second day of the camp when nearly all the workshops were cancelled to talk about the demonstration that was supposed to take place two days later. This changing of timetables kept on going the whole camp, as the morning assemblies took up more time than expected and one more direct action was planned which cancelled another day worth of workshops.

Though everybody was aware, that these timetable changes were inevitable a lot of people were frustrated with workshops not happening or not being able to attend certain workshops as more and more had to be put in the same timeslot to fit as many as possible.

Another huge work-load were the times set aside for the RtF process which was meant to be a possibility to reflect about the process RtF had been going through since the last Camp 2009 in Cravirola. As well as an evaluation how the tools RtF has created, such as bulletin, website or assemblies, are working or not and how RtF wants to, should or could progress.

These sessions were prepared by a third group of people, of whom most had somehow been involved in RtF for a while, on the spot.

The actions, workshops, etc. that came out of this spontaneous (some might say

The gentry are all round stand up now, stand up now
The gentry are all round stand up now
The gentry are all round
On each side they are found
Their vision so profound
To cheat us of our ground
Stand up now stand up now

The clergy they come in stand up now, stand up now
The clergy they come in stand up now
The clergy they come in
And say it is a sin
That we should now begin
Our freedom's for to win
Stand up now diggers all

The lawyers they conjoin stand up now, stand up now
The lawyers they conjoin stand up now
To arrest us they advise,
Such fury they devise,
The devil in them lies
And hath blinded both their eyes
Stand up now, stand up now

'Gainst lawyers and 'gainst priests stand up now, stand up now
'Gainst lawyers and 'gainst priests stand up now
For tyrants they are both,
Even flat against their oath
To grant us they are loathe
Our meat and drink and cloth
Stand up now diggers all

Stand up now diggers all!

You can find a recorder version of this song by Chumbawamba on YouTube:

<https://youtu.be/OA4FTIz2Zrw>

TWO SONGS ABOUT THE DIGGERS

The Diggers were a group of Protestant English agrarian communists, begun by Gerrard Winstanley in 1649. They Diggers tried to reform the existing social order with an agrarian lifestyle based on their ideas for the creation of small egalitarian rural communities.

THE DIGGERS' SONG, 17TH CENTURY

Dm A7 Dm
You noble diggers all stand up now, stand up now
You noble diggers all stand up now
F
The wasteland to maintain
C
Sin cavaliers by name
Dm
Your digging does maintain
A7
And persons all defame
Dm A7 Dm
Stand up now, stand up now



Your houses they tear down stand up now, stand up now
Your houses they tear down, stand up now
Your houses they tear down
To fright your men in town
But the gentry must come down
And the poor shall wear the crown
Stand up now diggers all

With spades and hoes and plows stand up now, stand up now
With spades and hoes and plows, stand up now
Your freedom to uphold
Sin cavaliers are bold
To kill you if they could
And rights from you to hold
Stand up now diggers all

chaotic) process were well received and lots of people felt able to join, participate and take initiative during actions as well as at the camp. But some workshops also got lost along the way and were not done, as well as some people felt, that there was too much hour-long plenary talk about actions instead of small groups of people, who wanted to do these actions, planning and coordinating them. What worked very smooth and good, was the coordination with the local community in resistance, as they were always consulted about actions before-hand and if they would agree to such actions or not.

A point that had been planned for the program, which got kinda lost, were skill shares, workshops and practical work with the local community. This was partly due to the “organizing group” not being able to get clear information from the local community when and how this could be possible, as well as the overload of work we were trying to handle.

I personally think that this was one of the weakest points, as this hindered the people from the camp and the local community to get in touch through practical work and interaction and get a feeling for the other. Still there was good fellowship and interactions with the local community which connect everyone (I hope) who was at the camp, to the resistance of Rosia Montana and the people resisting, but this could and should have been much more focused. At least from my point of view.

INTERPRETATION

From the beginning of the camp English became the main language being spoken. This posed difficulties for some people, as they were not as fluent in this language as

others and thus had problems voicing their opinions in assemblies or had the feeling that they would slow down the process if everybody would need interpretation to understand them. We had, with the help of the Interpretation collective Coati, organized equipment for interpretation and some volunteer interpreters. As we had expected more Romanians to turn up, the interpretation was laid out much more for Romanian speakers than other languages. So the interpreters got rather bored with interpreting into a language that very few people needed nor spoke in, and few people even cared to take radios at the beginning of assemblies (which people needed in order to hear to interpretation), which made it even more difficult for people to speak up in their native language as they felt they would hassle everyone with getting a radio.

ATTENDANCE AND MOBILIZATION

One of the things that definitely need reflection is why so few people from “eastern” Europe attended even though the goal of the Camp was to bridge the gap from being a “Western-european” Constellation to being connected further with other parts of Europe, mainly former soviet-union or communist states. From my point of view the Camp failed in this aspect, even though there were people from “Eastern” countries and even people from as far as Turkey had come, but the attendance of Romanians was much lower than we had expected, as well as from other countries in the region.

I think a real analysis to why this happened can not be done by myself, as I am not aware of all the implications of the local contexts and situations. Some things I still want to point out are, that I

am unsure how good we reached out to people, informing them about the camp, which for me remains an open question for now, and my personal realization, that it might be difficult for people to take a vacation to come to Romania for a ten days camp, as the social structure in former communist countries seems quite different from that of post-cold-war capitalist-bloc countries. Still I think we tried and things moved. As this bulletin shows, we have some contributions from people not from "Western" Europe and in that sense have managed to reach out to a certain extent.

OPEN POINTS

There are some issues I did not address so far, of some of which I am aware and concerned, and some might be blind spots in my mind. An issue that I still want to raise is the gender issue, the way it was lived, perceived and performed at the camp. Still I feel unable to do this sufficiently in this text, as the issue is larger than just the camp and what happened there. So my proposition is to have a session at the gathering in Turin about gender and the way it plays a role in structure and activities of RtF how it is part of our activities as a transnational constellation and how to make the confrontation with this issue a continuous part of the activities of RtF.

CONCLUSION

All in all the camp was an amazing experience which, for me, was very energizing and amazing. Having many people from different struggles and backgrounds and such a nice, welcoming atmosphere around the camp made up for all what I might have criticized in the text.

Also the month in Romania working intensively on the camp with four other amazing people made me very happy, even though the process was tough and there were a lot of stressful situations it was an amazing time and opportunity to get to know you four, thank you so much!

As the idea of this text was to reflect about the camp and maybe make some suggestions as to what could be improved for the next organization of the camp, here are some points I have in mind.

- When choosing a locality be aware of how hard or easy it is to reach and what inclusions/exclusions this creates.
- See how many people really are willing to help in the process of organizing the camp.
- Make sure that you have a couple of native speakers (rather more native-speakers than non-natives).
- Try to judge how much work you will have to put into building infrastructure on the camp grounds and see if it is worth the while or if it takes too much energy.
- Make sure that you are enough people to shoulder the infrastructural organizing as well as the thorough planning of the content, as well as questions of how to organize schedules and work with delays and changes in the timetable.
- Make sure, that big agenda points are prepared well beforehand.
- Have a really amazing time together, this should not be work, this is pleasure!
- Start involving the local community early on in the process of the organization and keep in touch with them. Try to make fixed agreements for when and what content they would like to help with, if this is wished for.
- If the camp is held in a community

EIN INTENSIVES UND BUNTES PROGRAMM

In einem straffen Programm, bestehend aus verschiedenen Plena, thematischen und regionalen Treffen, tauschten sich die Delegierten aus über ihre Erfahrungen und ihr Verständnis von Ernährungssouveränität, diskutierten Hindernisse und Herausforderungen und suchten gemeinsam nach Strategien für eine demokratische Gestaltung des europäischen Lebensmittel- und Agrarsystems. „Wir sind davon überzeugt, dass eine Veränderung unseres Lebensmittel- und Agrarsystems ein erster Schritt hin in die Richtung eines breiteren Wandels in unserer Gesellschaft ist“, heißt es in der Deklaration, die aus den zusammengeführten Ergebnissen der Diskussionen entstand.

Ernährungssouveränität fordert nicht nur eine demokratische Kontrolle von Produktion, Verteilung und Zugang zu Nahrungsmitteln. Diese muss Hand in Hand gehen mit der Abschaffung jeglicher Form von Gewalt wie Sexismus, Rassismus und Klassenmacht. In einem Frauentreffen, das am ersten Tag des Forums stattfand, diskutierten die weiblichen Delegierten über die weiterhin benachteiligte Stellung der Frau in der Landwirtschaft und betonten die Notwendigkeit der kontinuierlichen Arbeit gegen das Patriarchat.

Auch weniger inhaltsschwere Aktivitäten gab es, wie die morgendlichen gemeinschaftsstiftenden ‚Misticas‘, der Field Day mit Wanderungen und Exkursionen zu lokalen Bauernhöfen, ein lauter Umzug durch die Stadt und der Markt der Ideen am Freitag, bei dem vielzählige österreichische und europäische Initiativen am Marktplatz in Krems der Öffentlichkeit ihre Ideen darstellten. Von Saatguttausch über Verkostungen und einem

aufgeschütteten „Dumpster“-Haufen mit Lebensmittel aus dem Supermarktmüll, bis hin zum Buttern im Holzfass und einem bunten Bühnenprogramm mit Theater und Musik bot sich so auch den Menschen aus Krems und Umgebung eine große Vielfalt an Ideen und praktischen Umsetzungsmöglichkeiten von Ernährungssouveränität dar.

Auch die gemeinsamen Mahlzeiten am Forum, für die eine Volkküche regionale, biologische und vegetarische Menüs in Riesenmengen zauberte sowie abendliches Kulturprogramm stellten einen wichtigen Teil des Programms dar. Hier konnte der informelle Austausch und die Vernetzungsarbeit stattfinden, für die in den offiziellen Treffen keine Zeit war.

Resultate des Forums waren neben dem gegenseitigen Kennenlernen und Vernetzen die Deklaration, welche konkret die Probleme in Europa anspricht, Strategien für ein anderes Lebensmittel-, Agrar- und Gesellschaftssystem entwickelt und nun als politisches Instrument in weitere Kreise, Organisationen und Institutionen getragen werden kann. Die verschiedenen Regionen stellten außerdem ihre konkreten Aktionspläne vor. Europa-weit wurden vor allem zwei gemeinsame Aktionstage festgehalten: der Welternährungstag (16. Oktober) und der Tag des Kleinbäuerlichen Widerstands (17. April).

Damit die mit Nyéléni erreichte Zusammenarbeit und die geplanten Strategien fruchtbar sind und eine starke Bewegung daraus entstehen kann, braucht es vor allem auch nach dem Forum kontinuierliche Arbeit. Sicher ist, dass das Nyéléni-Europe Forum ein Meilenstein für eine europäische Bewegung für Ernährungssouveränität darstellt. Wie sich dies in der nahen Zukunft auswirkt, das bleibt spannend...

EINE EUROPÄISCHE BEWEGUNG FÜR ERNÄHRUNGSSOUVERÄNITÄT

Von 16. bis 21. August fand in Krems, Österreich, das Nyéléni-Europe Forum für Ernährungssouveränität statt. Ein Meilenstein für die europäische Bewegung für Ernährungssouveränität.

Eine Schale voller Erde, einen Krug Wasser und eine Handvoll Saatgut überreicht Ibrahima Coulibaly aus Mali am ersten Abend den versammelten Teilnehmer*innen des Nyéléni-Europe Forums. Das Symbol von Nyéléni wird weitergetragen – Nyéléni, der Name einer legendären malischen Bäuerin und Frauenrechtlerin. Vor vier Jahren fand in Mali das erste weltweite Nyéléni-Forum für Ernährungssouveränität statt, das Ibrahima mit ins Leben rief.

In der Nyéléni-Deklaration 2007 steht: „Wir hoffen, dass viele lokale, nationale, regionale und internationale Aktionen und Foren stattfinden werden.“ Krems durfte im August Schauplatz des zweiten Nyéléni-Forums sein, dieses Mal mit dem regionalen Schwerpunkt Europa. „Es ist wichtig, dass eine starke Bewegung in Europa entsteht, denn was eure aktuelle Agrarpolitik tut, hat schwerwiegende Auswirkungen auf uns Bäuerinnen und Bauern und auf die Märkte in anderen Ländern“, sagt Ibrahima und wünscht den europäischen Teilnehmer*innen mit seinen Geschenken ein fruchtbares Forum.

Und fruchtbar war das Forum in Krems, bei dem über 400 Bäuerinnen/Bauern, Gärtner*innen, Produzent*innen, Um-

weltschützer*innen, Vertreter*innen von NGOs und Initiativen, Aktivist*innen, Wissenschaftler*innen etc. aus 34 europäischen Ländern, neun Delegierte aus Ländern des Globalen Südens, sowie mehr als 150 Helfer*innen, Dolmetscher*innen und Köch*innen zusammentrafen.

Schon weit vor Beginn des Forums hatte die Arbeit zum Aufbau einer europäischen Bewegung für Ernährungssouveränität angefangen. Während viele Organisationen in Europa schon seit langem ähnlichen Themen arbeiten, sollte das Forum die Kräfte bündeln, eine funktionierende Koordination ermöglichen und das Konzept der Ernährungssouveränität ein weitere Kreise tragen.

Ziel der Organisator*innen, die v.a. aus der europäischen Koordination von Vía Campesina ECVC und deren österreichischen Teilorganisation ÖBV sowie Friends of the Earth Europe, Attac und FIAN bestanden, war, vor allem auch noch weniger stark involvierte Regionen und Gesellschaftssektoren in die Bewegung einzubinden. Vor allem für (Süd-)Osteuropäische und kaukasische Länder stellte das Forum ein erster großer Schritt dar, der verstärkte Vernetzung und koordinierte Aktionen innerhalb der Region und in Europa zum Ergebnis hatte.

in struggle, be aware of how police react to what kind of action, what actions will be reasonable in the local context and reflect upon your personal stance towards political direct action and if it might be inappropriate to the local context.

– You leave, the local community stays!

I hope to have put some discussion in motion with this and put some points forward worthwhile to consider when preparing a next camp. Be aware of it, it's an energizing, fun and enjoyable activity, which is highly addictive.

If you have any comments or want to get in touch write me.

due@riseup.net



¡ESTA PRIMAVERA SE LLEVAN GASCOS!

Este artículo quiere invitar a reflexionar sobre el uso del inglés como lengua vehicular en los encuentros europeos de Reclaim the Fields.

En la última acampada en Rosia Montana hubo interpretación simultánea, el colectivo Coati ofreció el material necesario para poder usarla en dos tiendas y también en pequeños grupos, contamos con dos técnicas, con un montón de personas que en su inscripción se ofrecieron para hacer de interpretes voluntarias y con el trabajo voluntario de 6 interpretes profesionales. Aún con todo esto en las asambleas, talleres y charlas la gran mayoría de personas que intervinieron lo hicieron en inglés. Pudimos escuchar pocas intervenciones en otras lenguas, escuchamos pocas opiniones de gente que no sabía expresarlas en inglés.

Estuve preguntándome por qué escuchamos tan pocas voces en otras lenguas. Pensé en diferentes supuestas razones. La primera que me vino a la cabeza fue que a lo mejor todas las que estábamos en la acampada sabíamos hablar inglés; la descarté rápidamente: yo misma lo hablo fatal y en Rosia Montana hablé con otras, compartí, observé y comprobé que no era la única. Seguidamente pensé que era probable que la gente que no lo hablábamos no teníamos nada que decir; me pregunté: ¿es que por el mero echo de no saber inglés no tenemos nada

que decir?. Descarté esta razón por estúpida, infundada y porqué me ponía furiosa. Se me ocurrió una tercera suposición; a lo mejor las que no sabíamos inglés no queríamos expresar nuestras opiniones. Esta hipótesis tampoco me convenció en absoluto, por mi propia experiencia sabía que tampoco era cierta pero me llevo a otra. Pensé que probablemente las que no hablábamos inglés no nos sentimos cómodas para hacerlo en otras lenguas pese a la interpretación simultánea. Y me auto-confesé que eso es lo que me había pasado a mi misma aún habiéndome forzado a hacerlo varias veces.

He reflexionado sobre la hipótesis de no sentirse cómoda para hablar en la propia lengua, lo he compartido con otras y finalmente pienso que es una de las razones fundamentales del porqué escuchamos pocas intervenciones en otras lenguas. En un contexto donde la lengua vehicular por excelencia es el inglés, delante de ciento-cincuenta, de veinte o de cuarenta personas, da vergüenza expresarse en otra lengua, explicitando así, que no sabes hacerlo en inglés. Hace falta sumarle a esto el echo de que para que te puedan entender hace falta ponerse la radio, sintonizar la frecuencia correspon-

forderten. Sie protestierten gegen die Regierung, die seit 2004 45.000 Lizenzen, davon 30% an ausländische Firmen, vergeben hat. Im Vergleich dazu betrug die Anzahl der vergebenen Lizenzen in den Jahren 1923 bis 2004 nur 1.500. Nach einer Pressekonferenz wurde eine freie Redebühne aufgestellt, wo jede/r ihre/seine Meinung äußern konnte. Dazu gab es Bulgur und Traubensaft. Jugendliche führten traditionelle Tänze auf. Vertreter_innen aller Parteien, außer der regierenden AKP, waren anwesend.

Von anderer Seite kam das Entsetzen der Archäolog_innen, denn an diesem Ort befanden sich die Überreste der viertausend Jahre alten antiken Stadt Thebe. Am 1. August 2011 erschien in einer renommierten Tageszeitung eine erfreuliche Nachricht: "Mine in Tepeoba kann geschlossen werden, Thebe-Grabungen haben begonnen". Doch von offizieller Seite wurde absolut nichts unternommen, es kam weder zu einer wissenschaftlichen Dokumentation noch zu einer Grabung.

Die am direktesten Leidtragenden, die Olivenbauer_innen dieser Gegend, reagierten als letzte. Erst als für die Aufstellung von Strommasten und den Bau von zusätzlichen Zufahrtsstraßen zahlreiche – und mehr als vereinbart – Ölbäume ausgerissen und Felder zerstört wurden, klagten die Bauern und Bäuerinnen bei der Bezirksbehörde. Das brachte ihnen aber keinen Erfolg.

overgrow the government.



PROTESTE GEGEN KUPFER- UND MOLYBDÄN-ABBAU IN DER TÜRKEI

Die Schüler_innen der Volksschule Tepeoba machten einen Ausflug und besuchten die bisher einzige Mine in der Türkei, die über die Technologie verfügt, Molybdän selbst zu verarbeiten. Die 40 Schüler_innen des Dorfes Tepeoba, 500 Einwohner_innen, pflanzten gemeinsam mit ihren Lehrer_innen und technischem Personal von der Mine 500 bodendeckende Pflanzen und 150 Obstbäume. Solche Aktionen finde sie sehr gut, meinte die Direktorin der Volksschule Tepeoba, das steigere das Umweltbewusstsein und derart würden unsere Kids jetzt die Natur viel besser wahrnehmen und verstehen. Abschließend gab es ein Essen in der Kantine gemeinsam mit dem technischen Personal und kleine Geschenke zur Erinnerung an diesen unvergesslichen Tag. (So berichtete die lokale Tageszeitung am 08.04.2011 unter dem Titel "Förderung des Umweltbewusstseins: unsere Schüler haben zum ersten Mal Bäume gepflanzt".)

Die Anlagen, in denen offiziell Kupfer und Molybdän gewonnen und verarbeitet wird – es besteht allgemein die Befürchtung, dass hier heimlich auch Gold abgebaut wird – und von denen ich hier berichte,

befinden sich in der nordwestlichen Türkei, etwa 10 km nördlich von Havran, Provinz Balıkesir. (Insgesamt wurden in der Region des Ida-Gebirges in etwa 100 Lizenzen für Erzabbau vergeben). Die Abbaufäche, die dem staatlichen Forst abgekauft wurde, beträgt 1,7 km². Der Schwarzkiefernwald, zum Großteil alte Bestände, wurde in kürzester Zeit radikal abgeholzt. In nur 1000 m Entfernung befinden sich Olivenhaine.

Nach dem Olivengesetz §4086/5 vom Jahr 1995 ist es verboten, in Olivenhainen und deren Umkreis von mindestens drei Kilometern jegliche Art von Anlagen, die nichts mit Olivenverarbeitung zu tun haben, zu errichten. Bedauerlicherweise hat man sich hier nicht an dieses Gesetz gehalten. Ebenso liegt klar auf der Hand, dass die Umweltverträglichkeitsprüfung zugunsten der Erz fördernden Firma Özdogu Insaat ve Tic.Ltd. Sti. durchgeführt wurde.

Die Reaktionen kamen von verschiedenen Seiten. Kurz nachdem die Betonhallen weithin sichtbar waren, kam es am 10. April 2011 zur ersten Demonstration. 750 Umweltschützer_innen marschierten mit lautem Trommeln und Spruchbändern, auf denen sie die Aufhebung der Lizenzen

diente o levantarse porque se daba por echo que toda la asamblea seria en inglés. No es el propósito de este texto entrar en detalle en el porqué una puede sentirse insegura por no saber inglés. Las razones pueden ser muchas, entre otras: evidenciar tu clase social, tu nivel de estudios, tu procedencia, que nunca has salido de tu pequeña región, etc.

Pienso que en el campamento del verano pasado el uso de la interpretación simultanea y de mantener una asamblea, charla o taller en diferentes lenguas, aunque hubo todos los recursos necesarios para hacerlo, no se normalizó, porque se limitó al a facilitar la comunicación de las que no saben hablar en inglés. Y que por este mismo echo hacía falta insistir en que no daba pereza montar un equipo para que una persona pudiera entender la asamblea, que las interpretes voluntarias estaban dispuestas a traducir.

Creo que hace falta una reflexión individual y colectiva sobre el uso del inglés en nuestra constelación porque según mi opinión tiene un papel importante a la hora de definir quien participa en nuestros encuentros europeos y en nuestra red. ¿Quien habla inglés? ¿Nos estamos limitando personas europeas de clase media y con estudios? Para mi es una pena limitarse a este abanico de personas y excluir al resto.

Según mi opinión estamos haciendo el trabajo a medias. RtF es una constelación que apuesta por una organización asamblearia que trabaja para organizarse de forma horizontal. Hemos decidido utilizar interpretación simultanea para que todas nos podamos expresar y entender pero des de mi punto de vista no se trata de que tengamos tan solo la posibilidad de expresarnos oralmente y que nos entiendan sino que podamos hacerlo de una

forma que nos sentimos a gusto para hacerlo. Y si para que todas podamos hablar con la misma comodidad hace falta reducir el uso del inglés como lengua vehicular para normalizar el uso de otras lenguas y la utilización de la interpretación simultánea; des de mi punto de vista hace falta hacerlo.

Para mi los inconvenientes son mínimos: el incremento de tiempo necesario para poder hacer la traducción, el zumbido en las orejas, tenerse que ponerse y sacarse los auriculares. Los puntos a favor valen mucho la pena: si todas nos expresamos en nuestras lenguas todas ganamos en fluidez a la hora de expresarnos, profundidad de reflexión, comodidad, rompemos jerarquías y favorecemos la participación de todas siendo más variopintas.

Algunas probaron una estrategia para invitarnos a todas a hablar en nuestras propias lenguas, intervenir primero en un inglés correctísimo y seguidamente en otra lengua obligando a todo el mundo a ponerse los cascos para escuchar la traducción. Aún así pocas nos atrevimos!

Así que invito a que cada una utilice la lengua que le es más cómoda, normalizando así el hecho de mantener una asamblea, una charla o un taller en más de una lengua. Haciendo sentir a las personas que no saben hablar inglés que no es solamente una necesidad para ellas, sino colectivamente se ha elegido apostar para que todas nos podamos expresar con la lengua en la que nos sentimos más cómodas y que por lo tanto no se está haciendo un esfuerzo para que ellas puedan hablar.

¡Habla tu lengua favorita, favorece la participación cómoda de todas: porque el lenguaje es poder!

LE SABOT: SPECIAL AIRPORT RURAL FIGHT!

Voici plus de six mois que nous, collectif du Sabot, avons rejoint la dynamique d'occupation contre le projet d'aéroport à Notre Dame Des Landes. Ce texte est l'occasion de donner des nouvelles de notre activité maraîchère, et de partager nos réflexions autour de l'occupation comme moyen de lutte contre les projets stupides.

CONTEXTE HISTORIQUE

C'est dans les années soixante que les habitant-e-s de Notre Dame des Landes et des bourgs alentours entendent pour la première fois parler d'un projet d'aménagement à grande échelle qui viendrait détruire leur terre de bocage. Il s'agit de construire un aéroport international pour faire décoller le Concorde, tout jeune fleur-on supersonique de l'industrie française, depuis Notre Dame des Landes pour permettre à celui-ci de franchir le mur du son en arrivant au dessus de l'atlantique. Dans une perspective de développement, un aéroport sur cette zone géographique donnerait à la région une ouverture directe sur le monde, avec à la clé des retombées économiques directes.

Pour se faire il faudra bétonner près de deux mille hectares de terres agricoles, situées en zone humide. Dans un contexte de luttes locales paysannes fortes (luttes contre l'agrandissement des exploitations, liens avec les ouvrier-e-s en grève, création des Paysans en Lutte...), une association d'exploitant-e-s agricoles concerné-e-s par l'aéroport (l'ADECA) est créée, dans le but de défendre leur outil de production. Elle se battra pour

continuer à installer des agriculteur-trice-s : pendant plusieurs années, ce territoire sera une des zones où il y a le plus fort taux d'installation de France.

Une vingtaine d'année plus tard, le projet bat de l'aile : le Concorde ne se vend pas si bien que prévu et la crise économique (encore et toujours elle...) pointe le bout de son nez au milieu des années soixante-dix. L'aéroport est mis aux oubliettes, au grand dam des bétonneur-euse-s de tout poil, et on croit alors le bocage sauvé.

Le projet ressurgit au début des années 2000, avec le gouvernement socialiste de l'époque. Il s'agit cette fois de créer un nouvel aéroport à dimension internationale afin, dit-on, de soulager les aéroports de Paris et éviter le survol de Nantes pour des raisons de sécurité, bien-sûr.

La logique des décideur-euse-s est simple : s'inscrire dans une telle dynamique d'extension urbaine permettrait d'augmenter l'attractivité territoriale de la ville de Nantes et de sa région, de créer des pôles de compétitivité, générer de l'innovation, indispensables pour attirer les investisseurs... Pour cela, il faut développer l'offre de transports, créer des zones industrielles et commerciales et les

valley which is a World Heritage Site due to the geomorphology of the region, the agricultural production (namely world famous orange grooves and vineyards) and a train line dating to the beginning of the century.

The coalition asked for an independent report from ICOMOS/UNESCO to evaluate the government's plans which came out blatantly stating not only that this dam will severely decharacterize the region and make it lose the status of exceptional universal value, but more importantly that compensatory measures were less important than considering whether the dam should be built at all. Proposed compensatory measures include commissioning an award-winning architect to contribute to minimizing its visual impact. Dams have been an ideological pretext for large-scale construction, a symbol of the fallacy of economic development sustained over the last century,

causing compulsive rural exodus, abandonment of land and loss of sustainable livelihoods.

It is up to us to expose the obsolete nature of these ideas. A great wall of cement cannot be further from the answer to the economic and social problems of our times. We need to make them understand that their interests are against our values.

There is a persistent campaign by formal and informal groups of local residents, conservationists and outraged citizens to restore truth in public opinion about this matter, and to work on a different future for the region of Tràs-os-Montes. Proposed actions for the coming year include continuing demonstrations in Lisbon and preparing a solidarity caravan through the villages in the valley which will culminate in a camp, to celebrate the region, its people, the wild river.

MORE INFO / GET INVOLVED

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THE BATTLE OF FOZ COA

When preparatory works for this dam started a collection of Paleolithic cave paintings were found and proposed solutions such as removing the rocks and setting them up in a museum were met with vicious resistance from archeologists. The campaign “cave paintings can't swim” started with a 600 strong protest camp at the site, was taken under the auspices of the socialist's electoral campaign, and when they got elected in 1995 they stopped the dam. Two opposing development paradigms met here; an industrialist strategy reliant on the effect of the dam as economic metabolism, and one based around implementing cultural and local activities that value patrimony and assets.

Foz Coa was an emblematic victory because it publicly recognized science and culture as having equal importance to growth and capital, which was unprecedented and hardly experienced since in the public domain. The Museum and Visitor Centre there received 35000 visitors last year and is running for best museum in Europe in 2012.

THE NATIONAL DAM PLAN (PNBPH)

The current situation with climate change and rising oil prices has led to policies favoring renewable energy production. The National Dam Plan approved in 2007 acquired the status of ‘work of public interest’ because it was going to address these issues, being advertised as renewable energy, solution to pollution, external dependence and energy storage.

Let's unpack the spin; firstly, we import oil for transport not energy, secondly, international experience shows that energy efficiency is by far the best investment in the energy industry; thirdly,

damning a river is a violent alteration of the natural order, carrying great losses to environmental quality and cultural heritage and does not constitute a form of renewable energy.

The dam plan is also in conflict with the national energy efficiency plan (PNAEE) approved in 2008 which vowed to reduce expenditure by 10% in 7 years (to little avail since Portugal is so energy hungry that in 2010 and in spite of the economic crisis energy consumption grew by 4.7%). There is also the fact that it infringes upon European legislation namely the Habitat Directive and the Water Framework Directive, to produce 0.5% of gross energy consumption and 3% of electricity demand. Economically interesting investments in energy efficiency could save 25% or more of current consumption with 10 times less costs. New dams are incompatible with energy efficiency since they compete for investment funds, state budget incentives, consumer financial effort and skilled labour. Building new dams is 6 times more expensive than optimizing old ones.

The PNBPH has been propagandized as private investment when it is supported by a “guaranteed power” state subsidy amounting to 49 million euros per year; the costs of this plan to citizens will be around 16000 million euros, 2000 euros per person. Everyone will pay in taxes as well as in a projected 10% increase in energy bills.

THE SITUATION NOW

A coalition of environmental NGO's has been campaigning at the national and European level since the PNBPH was announced in 2007. The Foz Tua dam became a prominent focus of the struggle because the dam will flood the Tua river

emplois qui vont avec, accroître la population et, au final, envisager une métropole d'une centaine de kilomètres qui relierait Nantes à Saint Nazaire, à grand renfort d'autoroutes, de périphériques, de TGV... Dans une telle logique de développement urbain, l'aéroport est un des éléments permettant à la région de devenir un lieu de transit incontournable, tant pour les marchandises et les capitaux que pour les voyageurs-euse-s.

Pour rendre acceptable ce projet de destruction écologique massive le promoteur du projet, le groupe Vinci [1], a trouvé une parade digne de figurer dans le bétisier du développement durable : l'aéroport sera à « Haute Qualité Environnementale ». Les lois sur les mesures écologiques compensatoires seront respectées, mais ce n'est pas tout : l'aéroport aura aussi son AMAP, il y aura des panneaux solaires sur les toits des bâtiments, et probablement même des plantes vertes dans le hall d'accueil des passagers... [2]

Pourtant face à cette logique capitaliste, des voix se lèvent. Le projet à peine ressorti des tiroirs, l'ADECA se remobilise, de nouvelles associations sont créées tel que l'ACIPA réunissant des citoyen-ne-s opposé-e-s au projet, les « citoyens vigilants », le collectif des « habitants qui résistent » ou encore la Coordination des opposants à l'aéroport qui fédère une quarantaine d'associations et collectifs de divers horizons...

OCCUPATION DE LA ZAD

En 2007, à l'occasion d'un pique-nique entre opposant-e-s à ce projet, l'idée apparaît de mêler lutte contre l'aéroport et lutte pour l'accès au logement. Le Conseil Général a en effet racheté plusieurs terrains et maisons en vue de la construction du futur aéroport, et les a laissés à l'abandon depuis. Une première maison est ainsi occupée.

Deux ans plus tard une Semaine de la Résistance ainsi qu'un Camp Action Climat sur cette Zone d'Aménagement Différé (ZAD), devenue depuis « Zone A Défendre », sont organisés et accueillent plusieurs centaines de personnes. Un appel à occuper les terrains et maisons vides est alors lancé et relayé dans certains milieux militants. L'idée est, entre autres, de réinvestir cette zone qu'illes veulent vider afin de facilement l'engloutir sous le béton, d'être sur le terrain pour mener des actions, pouvoir réagir lors de travaux. L'occupation illégale des lieux est ainsi considérée comme un outil de lutte, d'action directe, qui complète l'action de ceux qui optent pour d'autres formes de luttes sur les terrains juridique, administratif ou encore médiatique.

Aujourd'hui on dénombre sur la ZAD environ 25 lieux occupés : maisons, cabanes dans les prés ou dans les arbres, camions et autres installations, et ce n'est pas fini ! Des gens rejoignent cette lutte où se retrouvent et peuvent se concrétiser de nombreux combats contre le monde

1. Une campagne contre Vinci a été lancée au printemps dernier. Plus d'infos sur : <http://stopvinci.noblogs.org/>
2. Pour l'anecdote, VINCI vient de se voir décerner le prix Pinocchio 2011 dans la catégorie « Plus vert que vert ». C'est vous dire si cela ne trompe personne, pas même « Les amis de la terre »... http://www.prix-pinocchio.org/en/rubrique.php?id_rubrique=7

qui crée ce type de projets absurdes : contre le capitalisme et son extension, contre l'urbanisation, contre l'autoritarisme de ces décisions, contre le réchauffement climatique, contre les inégalités sociales, contre toutes les formes de pouvoir, contre la disparition d'espèces et d'espaces, contre l'aménagement de nos villes et le contrôle nos vies, etc. C'est aussi un moyen de mettre en pratique des idées, de nourrir des réflexions, et de le faire en lien avec des gens qui vivent et luttent ici depuis de nombreuses années, avec qui on ne partage pas toujours les mêmes analyses politiques ou les stratégies, mais avec qui on voit de l'intérêt à agir ensemble.

Cette zone d'occupation est aussi naturellement un lieu de passage, de rencontres de camarades qui portent d'autres luttes ailleurs, avec qui créer des liens. On y croise ainsi régulièrement des militant·e·s de Val de Suza qui luttent contre la ligne TGV Lyon–Turin, des ami·e·s parti·e·s à la rencontre de mouvements de paysan·ne·s sans terre en Amérique du Sud, des jardinier·e·s urbain·e·s en lutte contre des projets de bétonnage de terres agricoles urbaines ou encore des camarades qui viennent donner des nouvelles de leur squat en ville.

LA FERME DU SABOT : SPECIAL AIRPORT RURAL FIGHT !

Octobre 2010 : Les premières rencontres francophones du réseau RtF ont lieu à Dijon, à l'espace autogéré des Tanneries. Plusieurs occupant·e·s de la ZAD sont au rendez-vous et présentent leur lutte, le projet d'aéroport, leur vie sur place. Au terme de ces discussions l'idée est avancée que ceux qui le souhaitent passent voir d'eux-mêmes ce qui se passe sur cette zone. Ce sera chose faite en

février, où des militant·e·s de RtF se retrouvent sur la ZAD autour des problématiques de l'accès à la terre et afin de réfléchir à une manière de soutenir la lutte contre l'aéroport et l'urbanisation galopante, voire de la rejoindre. Un collectif se constitue avec l'idée de reprendre une friche pour y faire du maraîchage. C'est ainsi que naît l'idée de la « manif du 7 mai » : il s'agit là, par une manifestation « fourche en main », de se réapproprier collectivement une parcelle appartenant au Conseil Général afin de permettre l'installation du Sabot.

Pour une histoire plus détaillée de la manifestation, consulter le bulletin n°4.

Un des objectifs majeurs de cette manifestation est de faire de cette réappropriation de terre — intrinsèquement illégale — une action de masse, qui soit collective et fédératrice, où chaque composante de la lutte puisse se retrouver et agir ensemble : les militant·e·s écologistes radicaux·ales avec les paysan·ne·s du coin, les squateur·euse·s néo-rurales·aux avec les familles des bourgs environnants... Bien-sûr, le côté symbolique de prendre des terres et leur donner un usage agricole plutôt qu'aéroportuaire pour s'opposer aux appétits voraces du capitalisme, a aussi son importance.

Pour la première fois sur cette zone, une occupation s'est faite de manière visible, annoncée, et en nombre. Cette invitation à défricher a dévoilé une possibilité : celle de pouvoir réunir au cours d'une action les forces d'oppositions diverses en dehors des cadres prévus par la loi. Et on sent que les personnes qui ont participé à cette ouverture vont avoir à cœur de la soutenir, et de la défendre si besoin : un bon moyen d'impliquer et de partager la responsabilité de l'avenir de ce lieu.

THE DAM PLAN IN PORTUGAL

The impulse for electrifying Portugal came in the 60's and 70's when the fascist regime set the trajectory for industrialized development that imposed an intense social and territorial reorganization of land use that undermined rural identities with unprecedented violence.

Local energy providers were nationalized into EDP or Electricity of Portugal which got the monopoly of production, transport and distribution of energy and started developing the hydroelectric infrastructure, scattering over 150 dams all over the remote countryside. Portugal's entrance in the EEC in 1986 unleashed the process of economic growth in earnest, with fast modernization, industrial expansion and productivity increases in agriculture, while these land use changes led to an increasingly pronounced rural exodus. In the 90's they started privatizing the company to an array of private investors and full privatization was completed this January – the biggest stakeholder in EDP now being the Chinese company behind the Three Gorges Dam. Most large dams are located in the poorest regions in the country, very few promoted any meaningful development, and some were met with great resistance.

THE CASE OF VILARINHO DA FURNA

The first emblematic fight was lost in 1972 with the displacement and submergence of a small village in Serra do Gerês, a beautiful wild region of national parks. This village got a place in the history books when a team of ethnographers considered it an exemplary testimony to a communitarian way of life almost gone from the territories, consisting of an old organizational system where private property existed but was complemented by equal access to common land, where social and economic organization were tied into the sharing of labour force and resources, and where people chose and changed their representatives amongst themselves, was a prime expression of a popular democracy, completely autonomous of the official authorities.

When the centralized decision came to flood the valley, 57 families were forced to relocate, receiving a meagre 5 escudos per meter squared of land lost, including the houses. They took everything including the roof tiles with them, leaving only bare walls to meet with the rising water level. It now boasts the first underwater museum in Europe.

NUCLEAR POWER PLANT CONSTRUCTION IN BELARUS

The republic of Belarus is the area, which was the most massive affected by the catastrophe of Chernobyl more than twenty-five years ago. A big part of the people still suffer with health problems, lots of people died in early age and there are annual remembering demonstrations related to the catastrophe. Nonetheless, the "elected" president Lukashenko, who is since the fall of soviet union in power and his government sending lots of political critical people to prison since then decided some few years ago for economical reasons to construct a first own nuclear power plant.

The construction of this started in the end of 2011 with financial support by

Russian economy and protest was minimal. On the one hand there are the typical wrong promises of "new labour" in the poor country, on the other hand people are afraid to speak in public against any plans of the regime and as we could see in December 2010 at last elections the way to prison is fast and direct if there is any doubt of political loyalty to the leading gang. Nonetheless there are people speaking up against the unjust and who try to inform people about ways to change society. The case is not well known in public and solidarity with antiautoritarians in Belarus is needed.

GET IN TOUCH

- <http://abc-belarus.org/?lang=en>
- <http://belarusantiatom.info/>

MORE INFO

- <http://charter97.org/en/news/atom> (in English)
- <http://a3yo.noblogs.org/post/2011/04/24/antiatom-widerstand-in-belarus-flyer-anlasslich-25-jahre-tschernobyl/> (in German)

L'enthousiasme général laisse augurer de nouvelles actions de ce type...

Depuis le 7 mai, le collectif du Sabot travaille cette terre, avec l'appui précieux de nombreuses personnes du coin : un voisin a creusé un forage pour permettre l'approvisionnement en eau, un autre prête son tracteur et sa motopompe, un paysan a aidé à préparer la terre... Beaucoup de débrouilles également pour concrétiser cette aventure : installation de panneaux solaires, récupération de matériel (serre, goutte-à-goutte, tunnels nantais...). Et puis les semis qui avaient été préparés en prévision de cette installation ont été repiqués et, petit à petit, après de longues semaines de patience et d'acharnement, tomates, courgettes, salades, fenouils, bettes, pastèques et autres carottes ont pointé le bout de leurs nez.

LÀ OÙ IL Y A DE LA LUTTE, IL Y A DES LÉGUMES ! (ET RÉCIPROQUEMENT ?)

Si le Sabot participe, de fait, à une relative autonomie alimentaire des occupant-e-s et s'est constitué aussi pour permettre aux personnes du collectif de s'auto-former sur le tas, il se veut d'abord un outil de lutte. L'étal de légumes est ainsi conçu comme support pour discuter : deux soirs par semaines sur place et tous les dimanches sur la place du village, le Sabot propose ses légumes aux habitant-e-s des environs, aux gens de passage et essaye d'en profiter pour parler du projet d'aéroport, de ce qu'il se passe sur la ZAD, de la lutte et de ses enjeux politiques, voire d'y impliquer du monde. Les permanences sur place sont aussi un moyen de faciliter les liens entre squatteur-euse-s et habitant-e-s qui ont ainsi une occasion de passer sur les lieux venir

chercher des légumes, tout comme illes peuvent à quelques pas de là chercher du pain, pétrir et cuire par le boulanger squatteur des « 100 chênes ». Ces lieux ouverts au passage rendent visibles les occupations et leurs significations. Enfin, parler récoltes et météo peut aussi être un moyen de faire un pont entre le monde rural et les occupant-e-s en lutte contre l'aéroport, même si les relations avec les paysan-ne-s et les organisations paysannes restent encore à développer.

Une autre manière de « nourrir la lutte » est de fournir différentes cuisines des lieux occupés de la ZAD, et d'essayer de fournir des légumes pour d'autres, comme ça a été le cas pour des rencontres avec différents collectifs, pour ravitailler la cuisine du camp anti-G8/G20 de cet été ou encore le récent camp anti-nucléaire de Valognes. À l'avenir nous espérons renforcer encore ce lien avec les autres luttes.

Parce que se nourrir doit être accessible à tou-te-s, et que le Sabot ne souhaite pas être dans des logiques marchandes, il a été décidé de proposer ces légumes à prix libre : l'argent ainsi collecté est utilisé pour soutenir le projet et lui permettre de durer : achats de semences, de matériel, etc.

Ce système n'est pas sans poser question. Par exemple, il ne permet pas forcément aux occupant-e-s de la ZAD de se sentir à l'aise avec l'idée de prendre parfois des légumes au Sabot sans contrepartie (ce qui est pourtant un des principes de base du prix libre) et les pratiques de récup' de légumes de supermarché ne diminuent que partiellement. De même, cette pratique du prix libre n'évoque pas grand chose aux habitant-e-s des environs, qui préfèrent qu'on

leur donne un prix fixe à payer, même s'illes en ignorent la signification : on a déjà du mal à justifier le prix de carottes par rapport au temps de travail qu'y passe un-e maraîcher-e « classique » et au salaire qu'elle gagne, alors, quel est le prix juste d'un kilogramme de carottes pour qui n'entre pas dans une logique de marché, un mode de production qui s'évalue en terme de pertes et profits sonnants et rébuchants ?

Aujourd'hui, après une saison de maraîchage, le Sabot est à l'heure du bilan, tout en préparant la prochaine saison.

Ce terrain constitue un lieu particulier, porteur d'un projet collectif spécifique : il considère d'abord la production agricole comme un outil de lutte, au sein d'un ensemble plus vaste de lieux occupés et d'un collectif de luttes plus grand.

Cela pose donc la question de sa place dans la lutte : cet outil est-il pertinent au regard du temps qu'on lui consacre ? Ou celle du risque de reproduire des logiques de spécialisation sur la ZAD (faut-il que des gens passent toutes leurs journées à semer des navets pendant que d'autres réunissent ? Comment permettre à chacun-e de prendre le temps d'avoir d'autres activités ?) Comment se servir efficacement de la spécificité agricole pour avoir un impact dans cette lutte ?

D'autres questions se posent sur la visibilité effective de ce lieu (quel rapport aux médias, quel impact ?...) ou encore sur l'image de « bons squatteur-euse-s travailleur-euse-s et méritant-e-s » que peuvent véhiculer les saboteur-euse-s à leurs corps défendants. Il faut donc souvent lutter contre les a priori dont peuvent être victimes d'autres occupant-e-s non-agricoles : passer des nuits

blanches pour finir un tract, faire des réunions — parfois interminables — pour préparer une action, prendre le temps de comprendre dans quel monde on vit ou encore participer à un chantier collectif sont des actions souvent moins visibles que de cultiver un jardin d'un hectare...

Et puis aussi la question de la viabilité d'un tel projet sans allocations sociales (chômage, RSA...) ou encore celle de la mise en place d'outils organisationnels plus efficaces...

Enfin, arriver à concilier une activité de maraîchage (qui demande à priori une planification à moyen terme) avec la précarité de la situation d'occupation reste un des défis à relever de cette installation agricole un peu « rock'n'roll »...

Finalement, cette mise en pratiques d'idées nous a permis de nous montrer qu'une installation agricole rapide, dans un contexte de lutte et avec peu de moyens est possible, sitôt que du lien est créé en amont, qu'on cherche à rassembler plutôt qu'à diviser, que sa réalisation est pensée avec les individus et collectifs déjà présents sur place, avec un peu d'espoir et une bonne dose de solidarité. Même si elle n'est pas reproductible telle quelle, et qu'elle continue à nous poser de nombreuses questions, l'occupation agricole peut être un outil intéressant à envisager dans la résistance contre l'artificialisation des terres et l'urbanisation.

POUR PLUS D'INFOS

<http://zad.nadir.org/>, le site des occupant-e-s de la ZAD

<http://acipa.free.fr/>, le site de l'association citoyenne intercommunale des populations concernées par le projet d'aéroport

body? We're in a world of chosen production, so why not of chosen distribution?

– What's the signification of the food price: with regard to the work demanded, to the accessibility... which connection to the sale? We mustn't want absolutely to stay away from the commercial relationships, because it's not possible in this world, but at least we must ask the question, so that it can exist in our experiences of production (without searching for purism). Manage to surpass the consuming and producing limits, etc.

The debate on RtF position with regard to this notion of food sovereignty raise the question of the links we want to have with the organizations that participate in creating this concept, even if it doesn't seem to be simple to be clear on that until we're not clear within our group. It seems easier to make things with others on thematics, concrete actions, « occasional » attractions than on fine principles.

But this issue of food sovereignty can still be a way of going further into common reflections of RtF, of developing a common imaginary, of developing specific reflections, for instance with regard to the norms, the traceability, the non-commercial agriculture, etc. Defining ourselves and our positions must not lead to an ideological closing (not to excluding or moralizing) but to enriching the debates with a new understanding, to sharpen the directions in which we want to project ourselves. What's the political consistency of what we speak about? Do we meet around open, large, consensual words, or do we have a clear political line? Doesn't the interest of the RtF network rely more on these meetings and forums than on the idea to have common positions and advances?

CONCLUSIONS OF THE WEEK END

Plenty of newcomers interested by the issues raised by RtF, great! On the other hand, we must seriously think about how these kinds of meetings are structured, between times of « discovering » the network and organizational times. It's not possible to ask people that have just met the network to give their opinion on commissions or workings in progress, and at the same time this gathering was for the most of the commissions an opportunity to meet again to push things forward and it generated frustrations for both sides.

To answer those issues, we talked about:

– If the discovery and working meetings happen at the same time, it must last longer (idea of a « French speaking camp » during a week?)

– Distinguish the thematics for « evolutive » reflection (for instance, the propriety, the traceability, the seeds...) and the organization times (that can be more closed, but that must still manage to welcome new people and put in parallel times of « informations » and of « advances » of the projects).

– Formalize times of welcoming, times of reflection on the network's identity.

– Meet on specific thematics.

– Have a group that prepare the contents of the gathering: it could be good that people who are interested meet one or two days before the beginning of the gathering to think about a proposal of methodology and thematics (besides taking care of the logistic food details...), and that this proposal is then collectively adopted at the beginning of the gathering.

Nothing was decided with regard to a next French speaking gathering; if you want to organize it, just do it!

VISIBILITY FROM THE OUTSIDE

A project of making up a short RtF presentation flyer is in progress. The idea is to have an permanently valid flyer, relatively short with regard to the bulletins, easy to distribute. A text will be written to be proposed at the next meeting.

GENDER ISSUES IN OUR CIRCLES

Around 20 people participated on a discussion workshop on gender issues, half of them man-socialized. After a discussion on the term « gender » where we agreed on a definition, each took the time to think about an event or an anecdote referring to a sexist behaviour, a situation of gendered domination. In small groups of 4-5 persons each told her/his situation without debating it. Secondly we conducted a collective analysis to try to understand 'why did it happen like that', then 'how things could happen like that' and 'how things could be different'.

Then, each small group choose one of the evoked situation to share it in big group. There we focused more on listing reflection axis and trails about strategies and solutions to set up.

Issues:

- How to encourage the listening and limit the confrontation during debates?
- How to evolve our approach, often axed on performance and productivity?
- How to set up the knowledge transmission in a constructive way?
- How to encourage self-confidence, kindness and attention to the other? (without lapsing into a « domination » of kindness that could paralyse the debates with the absolute wish to avoid conflicts.
- How to make a specific background or network take a stand in front of prob-

lematic situations (violences)?

- How to support the persons who are victims of aggression?

Solutions & strategies:

- From the very beginning make clear the observation that many situations of domination when speaking are gendered, as well as when listening, or with regard to the credence gift to an interlocutor.
- Give a special attention to mix roles with responsibility, either in debates (eg. facilitation) or in logistics (eg. kitchen).
- Bring the gender issue in RtF reflection spaces: write in the RtF texts the importance of the domination issue, and bring this position to the outside.
- Think about the origin of our social construction, propose resources like books, booklets, videos.
- Have a strong collective position on the listening and the recognition of the feelings and expressions of persons that have been victims of sexist aggressions
- Be attentive in bigger meetings.
- Create space for the expression of feelings and empathy during RtF meeting.
- Think about non-mixed times, about non-mixed sleeping places if necessary.

ON FOOD SOVEREIGNTY

Here are some miscellaneous reflections on the concept of food sovereignty.

- Feed the people? Which people? Can we speak about food sovereignty, when the food production depends on 2-3 % of the population?
- The issue of how we produce (organic, local, etc.) is not sufficient to think the world. We must question for who we produce? What does it support? If the ways of living, the politics disagree with what we want? Work to feed organic bourgeois? Supply social struggles more than every-



REPORT FROM THE 2ND FRENCH SPEAKING GATHERING

At the beginning of November 2011, around 70 persons met in Kraken, near Grenoble, for the 2nd French speaking RtF gathering.

SOME OF THE STARS

Kraken: a former summer camp bought three years ago by an association (so that the property is always collective, and that there's no inheritance issues). About ten persons, coming rather more from the cities and activist urban backgrounds, live there and manage various projects, choosing for the moment not to be a place for collective income generation activities. The place hosts collective and feminists skill-share transmission works, movie shows and debates, a woodwork workshop, an apiary... There's also the wish to be a place for « activist networks hosting » (and that's why we were there) and a place for self-managed holidays.

The Unnamed Group: for the moment has got a collective living place, and a reflection group for future projects including agricultural activities (mainly market gardening), militancy (participate in or support struggles), and hosting (« social » summer camps, activist meetings...). Many current reflections on legal statutes, ground searching, relationship to legality (building, buying...), relationship to money and property, etc.

Le Champ des Filles, Switzerland: a garden of 3 ha squatted right in an industrial estate in Geneva since April 2011. Negotiations are in progress with the landlords to stay on this ground while they don't need it.

Le Pot'Col'Le: squatted garden in Dijon, at the place where there's a « green-district » building project: sabotage action of a TV show presenting the project, announcement of a « public » meeting (that the town council didn't announce): opportunities reflections on housing, « green » urbanism, and participative « democracy » issues.

Malhaussette: collective farm (5-10 persons), goats and transformation, in a village of the Cévennes' mountains. Tenant of « Terre de liens » (emphyteutic lease of 400 euros/year), searching for collective agricultural statutes (for the moment in association, with a person declared as a farmer).

Batotopie: collective project of market gardening: short-term settlement or maybe longer.

ACCESS TO LAND WORKING GROUP

Meeting on this topic at the ZAD from 9th to 11th of March: struggle convergence against artificialisation of lands.

SEEDS

Feedback on the creation of a seed group during the RtF camp this summer in Romania, but as there was nobody in Romania to carry the responsibility of the group on the scale of France, the main debate was to find out how useful would be to create a French speaking commission on seeds?

We said to each other that we could:

- Connect with others at European level, give information about the legal background in France.

- Idea of setting actions to speak about this theme: seeds swap, days of exchange and information, carry this small seeds with us in order to scatter them around, etc.

- The seeds could make a good media for a political speech. The idea is to act on a different and complementary way to the associations that already work on this issue (Kokopelli in particular).

- List people in France who still have technical skills in the production and conservation of seeds.

- Integrate the seeds issue to the network's line on peasants settlement (for instance in an possible booklet on access to land...). Urge the young peasants not to settle with seeds or seedlings bought from the industry anymore.

That's how in total euphoria the seed commission was born. We were five, and twelve persons joined the working mailing list: semence@lists.reclaimthefields.org.

FARM NETWORK

The charter is currently being redacted, taking notice of the reactions in order to be published soon, the training network would take the name of « trade guild ». This text could be presented with the current text about food sovereignty.

COMMUNICATION TOOLS

francegroup@lists.reclaimthefields.org

The list isn't very reactive but allow local and European informations to get across. It's not really relevant for organizing (among 150 persons, few are involved).

betteraves@lists.reclaimthefields.org

Follow-up and connection list between the French gatherings, created with a wish of efficiency. It's about persons interested in organizing the next meeting, inspired by the European carrots group.

THE WEBSITE

The website deserves more attention. Often the actions that happen in the French speaking area are not publicised. To publish something, send a mail with an explicit topic on the [francegroup](mailto:francegroup@lists.reclaimthefields.org) list.

FRENCH BULLETIN

A project of French speaking bulletin is launched. It's about publishing an issue a year that would deal with the news of the year (at a French and European level), reflection and theoretical texts, assessments of actions, informations about the meeting's organization (eg. practical sheets about the debates). Send your contributions before March 2012 to bulletin-fr@lists.reclaimthefields.org.