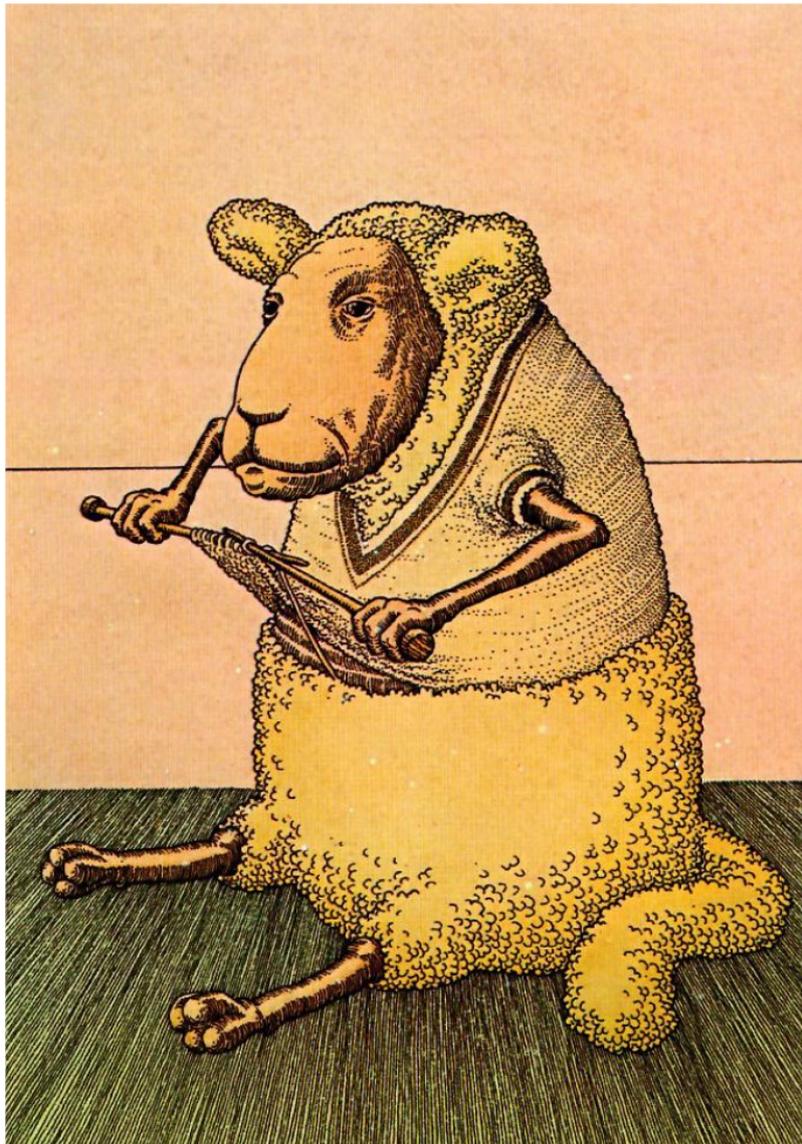


unravelling

a prelude to remaking



Knitting Sheep by Tony Blundell

just as systems are made... so they can be reMADE

Acknowledgment of Country

Living, loving and working across this country, we respectfully acknowledge the Traditional Owners of the land and their continuing connection to land, waters and community. We pay respect to elders both past and present.



Artist: Darren Siwes

An Australian artist of Indigenous and Dutch descent - b.1965 lives and works in Adelaide

OZ OMNIUM REX ET REGINA 2008

Gold Female

Silver Female

Bronze Female

Artist's Statement

Plato's Republic promulgates hierarchical separation and division between the social classes in order to maintain a pure and 'Just' republic. Plato uses Gold, Silver and Bronze as an allegory for each of the classes.

The side profile of Queen Elizabeth 11 adorns coins of countries belonging to the Commonwealth. According to Plato (and still perhaps a vast majority of Western society) she is Gold Class: incapable of making 'Unjust' decisions.

Adversely a side profile (a mug shot) is taken of those convinced of a criminal activity. Such profiles often elicit certain mental images among society in general; some races or cultural minorities are more susceptible to such thoughts.

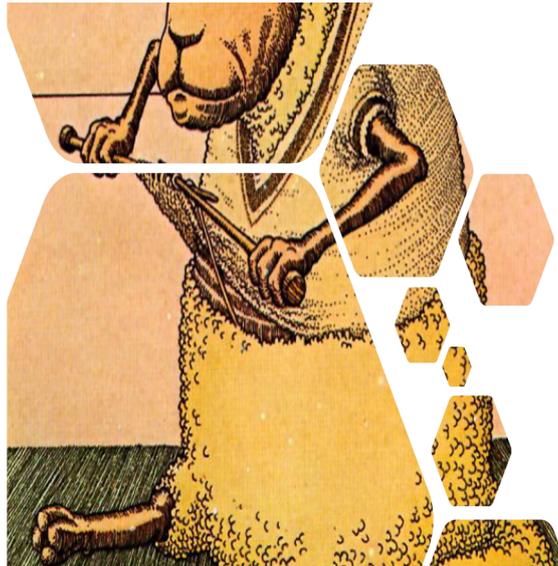
My questions are firstly can we entertain the idea that a Gold Class member could act unjustly?

Secondly, can we entertain the notion that marginalised groups, cultures and classes could be elevated to a class above, and be thought of in a different light?

In this body of work I aim to elicit imagination and dialogue (whether fictitious or not) regarding justice and injustice, particularly in relation to social classes.

Furthermore, I am interested in eliciting dialogue regarding the rigidity of people of any class or cultural group to go beyond their boundaries to allow their imagination to explore new thoughts and ideas.

unravelling



PART ONE

PULLING THE THREADS

STUDYING THE PATTERN

Reading Guide

This is the second version of the document covering the creative side of the story.

A separate section one covers the text based story

A combined document—designed for print—is also available

this is the call.

Written by Miriam Hechtman for ACOSS

Every day
The sun rises for everyone
Through clouds and rain
A wild storm or a hurricane
It rises
Over mountain ranges and cityscapes
Through fields of green and murky lakes
From the street to the home
From the fourth floor to the fifth zone
Its rays hide from no one
Its warmth does not discriminate
Its power does not differentiate
Its light does not segregate
It rises and it rises and it rises
For every one

This is the call.

Please value my care
I'm raising society
From the womb to the tomb
Through the cycles of the moon
My care is not an equation
That requires multiplication
It is abstract, it is timeless
Please value it, don't assign it

From mouths to feed
Big ideas dissolved at seed
Hearts that bleed
From relentless promises I never agreed
Invisible thoughts that you cannot read
The never-ending inventory of children's needs
I am asking you to heed my plea
Please value my care

This is the call.

Please trust my words
I give them to you without fanfare
When I say I am in need
I say this without greed
The black dog has taken the lead
I have dreams of being freed
But for now, just lend me your ear
It is my story that you need to hear

My invitation is to you
Although you cannot walk in my shoes
My footprints can take you through
To a place where our meeting is true
And you will understand that what I can do
Is compromised because this way of life is new
I no longer have a rose coloured view
Please trust my words

This is the call.

Please value my worth
I was once like you are now
I am educated and very proud
With qualifications but I am not allowed
I have many times addressed the crowd
But now my skills have been disavowed
I can be a productive member of society
I can tick all the boxes of propriety

Just give me a chance
I am tired of being marginalized
The humiliation of being stigmatized
When you defer me I can no longer act surprised
Let's challenge these biases that have disguised
Let's take a gamble and act civilized
My merit is not being utilized
Please value my worth

This is the call.

Please care for me
You'll be old one day too
You'll see your reflection
And remember with affection
When you were given some attention
Not just potions for infection
I look frail but my mind is sharp
Look in my eyes, that's where we can start

I have a history that's worth examination
Wisdom that could assist this beautiful nation
Experience from years of committed vocation
I'm not looking for a golden salvation
Just some tenderness to relieve this frustration
I'm not invisible, I'm still here
Please care for me

Every night
The moon rises for every one
Through each of its phases
Its glow marks time's traces
It rises
Over mountain ranges and cityscapes
Through fields of green and murky lakes
From the street to the home
From the fourth floor to the fifth zone
Its shine hides from no one
Its gravitational pull does not discriminate
Its forces do not differentiate
Its light does not segregate
It rises and it rises and it rises
For every one

LOVE AS THE PRACTICE OF FREEDOM

Excerpts from an essay by **bell hooks**

“The absence of a sustained focus on love in progressive circles arises from a collective failure to acknowledge the needs of the spirit and an overdetermined emphasis on material concerns. Without love, our efforts to liberate ourselves and our world community from oppression and exploitation are doomed. As long as we refuse to address fully the place of love in struggles for liberation we will not be able to create a culture of conversion where there is a mass turning away from an ethic of domination.

Without an ethic of love shaping the direction of our political vision and our radical aspirations, we are often seduced, in one way or the other, into continued allegiance to systems of domination—imperialism, sexism, racism, classism.

The civil rights movement transformed society in the United States because it was fundamentally rooted in a love ethic. No leader has emphasized this ethic more than Martin Luther King, jr.... King testified that he had "decided to love" because he believed deeply that if we are "seeking the highest good" we "find it through love"... we struggle for justice, all the while realizing that we are always more than our race, class, or sex. When I look back at the civil rights movement which was in many ways limited because it was a reformist effort, I see that it had the power to move masses of people to act in the interest of racial justice... because it was profoundly rooted in a love ethic...

A culture of domination is anti-love. It requires violence to sustain itself. To choose love is to go against the prevailing values of the culture....

In progressive political circles, to speak of love is to guarantee that one will be dismissed or considered naive.

Often [people] are too trapped by paralyzing despair to be able to engage effectively in any movement for social change. However, if the leaders of such movements refuse to address the anguish and pain of their lives, they will never be motivated to consider personal and political recovery. Any political movement that can effectively address these needs of the spirit in the context of liberation struggle will succeed...

Folks want to know how to begin the practice of loving. For me that is where education for critical consciousness has to enter. When I look at my life, searching it for a blueprint that aided me in the process of decolonization, of personal and political self-recovery, I know that it was learning the truth about how systems of domination operate that helped, learning to look both inward and outward with a critical eye.

Awareness is central to the process of love as the practice of freedom.

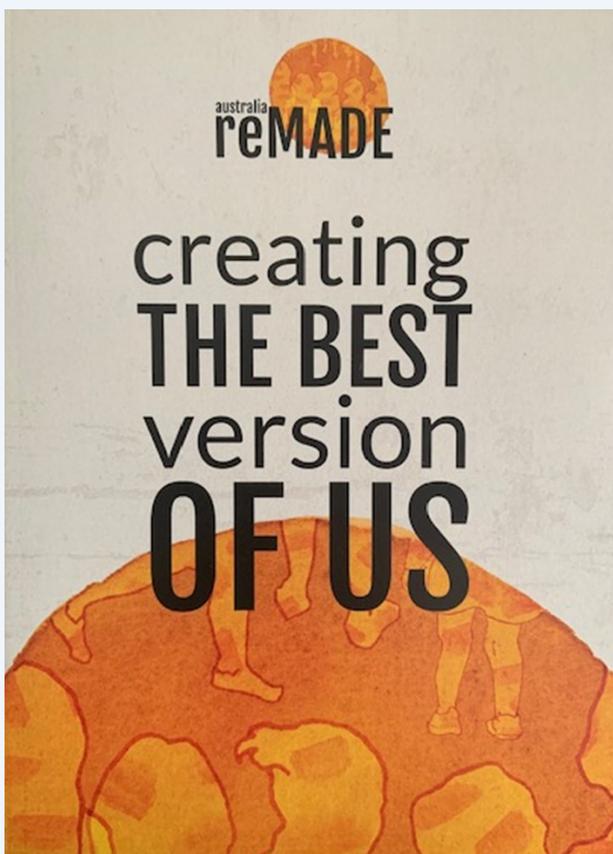
Whenever those of us who are members of exploited and oppressed groups dare to critically interrogate our locations, the identities and allegiances that inform how we live our lives, we begin the process of decolonization. If we discover in ourselves self-hatred, low self-esteem, or internalized white supremacist thinking and we face it, we can begin to heal. Acknowledging the truth of our reality, both individual and collective, is a necessary stage for personal and political growth.

When masses of black folks starting thinking solely in terms of "us and them," internalizing the value system of white supremacist capitalist patriarchy, blind spots developed, the capacity for empathy needed for the building of community was diminished. To heal our wounded body politic we must reaffirm our commitment to a vision of what King referred to ... as a genuine commitment to "freedom and justice for all." My heart is uplifted when I read King's essay; I am reminded where true liberation leads us. It leads us beyond resistance to transformation...

The moment we choose to love we begin to move against domination, against oppression. The moment we choose to love we begin to move towards freedom, to act in ways that liberate ourselves and others. That action is the testimony of love as the practice of freedom.”

Note: bell hooks is an acclaimed intellectual, feminist theorist, cultural critic, artist, and writer.

AUSTRALIA reMADE



PILLAR 3: an economy for the people

Australia's economy serves our people and the planet

Our government makes decisions that put people first: decisions that are good for nature, lift people out of poverty and fairly share our country's wealth.

Everyone contributes taxes so we can have the country we want.

The system is fair and there are no loopholes;

corporations give back to our common wealth too.

We all play by the same set of rules, contributing according to our means.

Our governments deliver the things ordinary people care most about. We have peace of mind knowing that all our children can receive a quality education from the local public school. Our universities and TAFEs are there for all students, not just the fortunate. We trust that our health, transport and other essential services are well funded and up to the task.

Those running our essential services are accountable to the public. We respect the role of business, but do not allow government to shirk its responsibility to provide for the common good. Private corporations contribute to our country, they do not own it, or insert a profit motive where none belongs.

Here, everyone has the right to a roof over their heads and food on the table. Strong, respected and well-funded public support systems enforce this right. It is a comfort to know that in good times and in hard times, we can have the essential things we need. People and families struggling to make ends meet are not degraded, diminished, demonised or driven into poverty.

We support each other.

It is who we are as a nation

PARADIGM SHIFT

An exhibition by Central Coast artist Natalie Verriest exploring divisive Australian issues like the environment, mental health and family violence. Through innovative use of perspective, this exhibition encourages viewers to see these issues from multiple points of view.



WEED/KILLER

Natalie Verriest

2019

A plant and a poison: which is more dangerous? Despite the harms and benefits of each of these remaining scientifically static, the politics relating to each changes over time.

Cannabis has been historically demonised and prohibited, leading to the incarceration of millions of people. Yet it is a hardy source of food, textiles and medicine. It requires very little resources and boasts unparalleled utility in the plant world. Due to drastic changes in political views about the same product, wealthy investors are now making millions of dollars in the legalised cannabis trade.

Conversely, new research is investigating commonly used poisons and their toxicity to human and environmental health, especially when used on a large scale. These poisons are bought to kill and control plants, yet by moving towards herbicide-dependent agri-

HOME/SPACE

Natalie Verriest

2019

The United Nations recently published a landmark study declaring that the most dangerous place for a woman is in the home. The Central Coast [NSW] does not deviate from these figures, contrasting the idyllic seaside landscape with an underbelly of high domestic violence incidences.

This particular house was the setting of the 1992

‘Central Coast Massacre’ but its domestic violence legacy has been erased from community consciousness. Its outer façade hides the truth of its dark history.

The post-traumatic symptoms that survivors of domestic violence experience are more commonly associated with returning soldiers. In our propensity to focus on the big international battles perhaps we have lost sight of the quiet war(s) raging against women.



“What does Freedom mean to you?”

‘For Freedoms’ is an artist-led platform that amplifies the diversity of American voices and viewpoints - with a shared belief in the power of art to facilitate understanding at both a personal and national level. The group uses lawn signs, billboards, social media, and other tools we might associate with political campaigns to broadcast its “anti-partisan” message that our democracy is strongest when more of us participate.

These works are from the ‘50 State Initiative’ – which sponsored public art initiatives and events – involving 715 artists across America, during the 2018 mid-term elections.





'For Freedom' photos

Promontory

Dustin Farnsworth

2013



Exhibition Statement: Disrupting Craft, Renwick Invitational 2018

Through his work, Farnsworth imagines how the next generation feels about inheriting a world from those who have “used resources without regulation or thought for the future; generations living only for their time and not for a collective future.”

The carefully sculpted figure in *Promontory* (2013), surmounted with cruel crowns is from a series where architectural structures blend memories of extant buildings with fragments of imagination and cinematic conjecture.

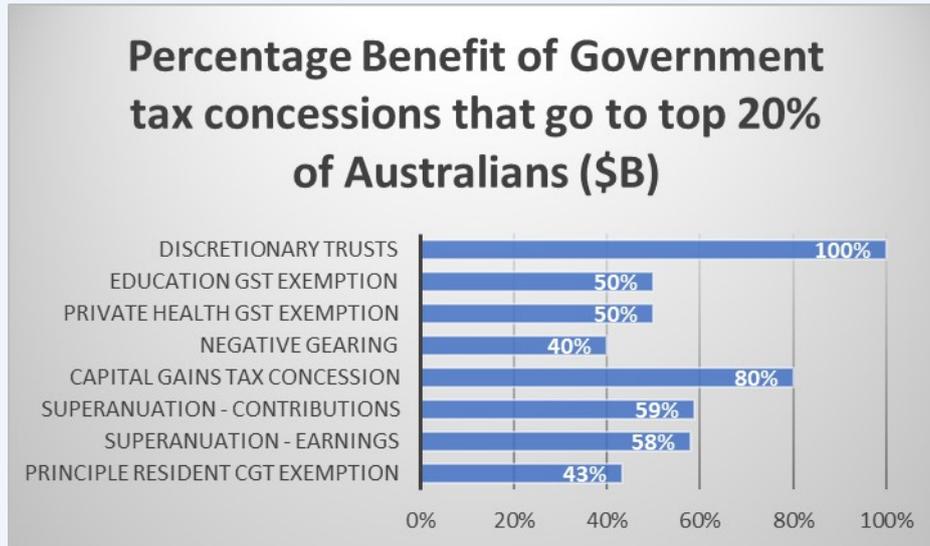
Their gnarled and crumbling surfaces suggest the weathered patina of abandoned buildings that were once glittering examples of urban infrastructure, social investment and civic pride. The headdresses, bearing the weight of human sin, heavy with knowledge of the future, bear down upon the shoulders of young people left to face the realities of tomorrow

The cost of privilege?

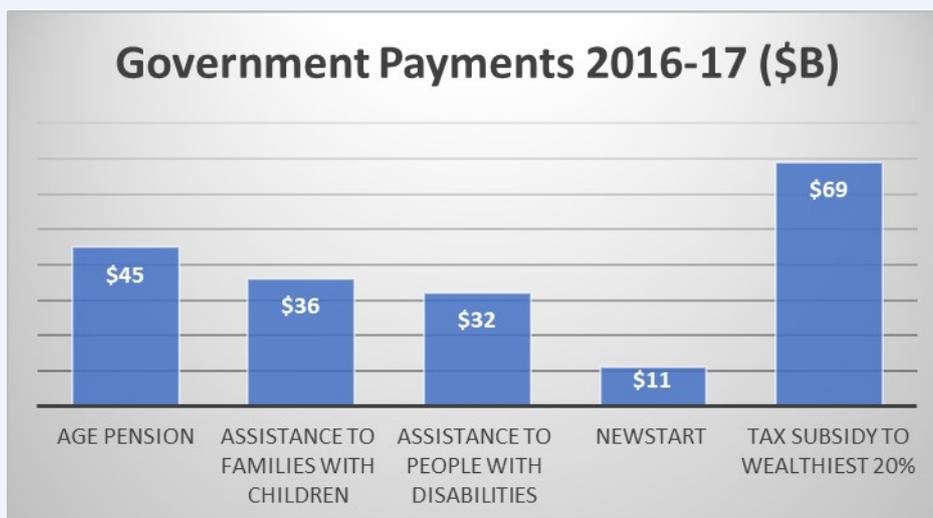
\$135 billion less tax was paid last year in Australia because of 8 tax concessions.

\$69 billion of this subsidy went to Australia's wealthiest (the top 20%) just \$6 billion went to the lowest earners (the lowest 20%) – that's a difference of 10X

That's \$69 billion less for schools, hospitals, climate change responses, services, infrastructure, etc.



Who we support best



Findings of a report Anglicare Australia where they commissioned Per Capita to look at who benefited most from the tax and transfer system



Sydney
School
Strikers
for
Climate

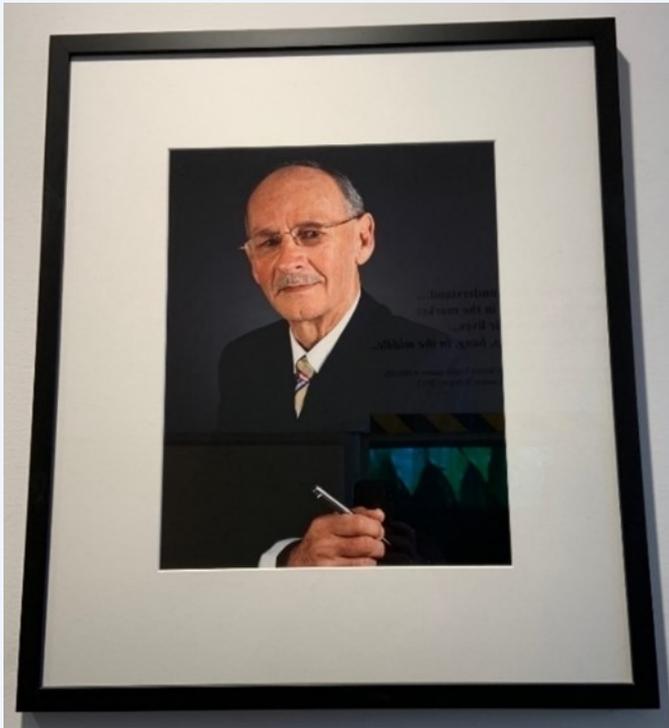
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May 2019



The Wall of Man 2009

Yvonne Todd

Auckland, b. 1973



Chief Financial Officer



Senior Executive

Artist Statement

Yvonne Todd's photographs at first sight read like well-executed examples of corporate photographic portraits. They look like the kind of photograph that is often found on the wall of a bank or the page of a corporate review.

But all is not as it seems.

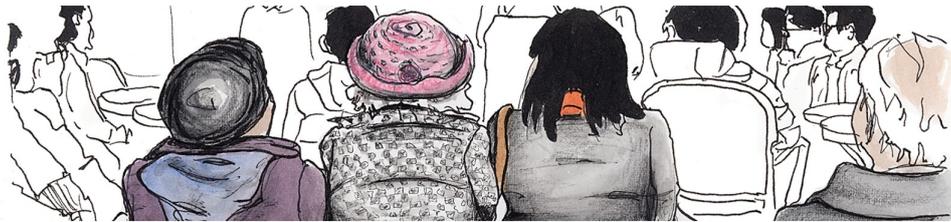
The subjects of the portraits are neither in the occupations that their titles portray, nor necessarily familiar with the way they are attired. The subjects are, in fact, respondents in one of Todd's experimental projects.

She placed an advertisement in the Models/Talent small column of the North Shore Times in suburban Auckland reading: "Men aged approx. 65-75 required by Shore photographer to model suits/jackets. No previous experience necessary. Generous hourly rates."

Sixteen models were photographed, twelve survived the edit.

Todd's portraits question and unsettle a passive acceptance of the corporate identity constructed in photos of this kind. This questioning seems particularly apposite in the context of the banking and financial services industries populated with men moving capital; industries with no tangible products to market in which the professional must be portrayed as authoritative and trustworthy

“ If you could wake up in the Australia of your dreams, what would it look like? “



Above: artwork from the Vietnamese three-generations “If-I-could-be-PM-for-a-day”

Australia reMADE
Melbourne Gathering—2018.



Left: ‘system changers’
Sydney School Strike
May 2019

What it means

By Marge Piercy

Unemployed: soon invisible,
after a while, unemployable,
unwanted, with your future
eroding along with confidence,
sense of self, the family
cracking along old fault lines.
And what do you do? Age.

Out of work: out of security,
out of value, out of routine
that organises the days, out
of health insurance, out of
the house when the mortgage
can't be paid, out on the street,
out of society, our of luck.

Your job was shipped
overseas. Your job and two
others are being done now
by one frantic worker.
A robot replaced you.
Your company was bought
and demolished.

Somebody elected you
superfluous, a discard.
Somebody made money;
somebody bought a yacht
with your old salary. Some-
body has written you off,
Somebody is killing you.

At night when you can no
longer sleep, don't blame your-
self. What could you have
done? Nothing. Choices were
made to fatten dividends,
bloat bonuses, pay for a new
trophy wife and private plane.

You did nothing wrong
except your birth. Wrong
parents. Wrong place. Wrong
race. Wrong sex. If only
you'd had the sense to be
born to the one per cent
life would be truffles today.

Made in Detroit Collection

IN PRAISE OF THE COLLECTIVE

Excerpts from works by John Falzon 2019

How much harder it is to be alone

It is no surprise that in many cases the people who feel the sharpest pain from inequality also believe the worst about themselves. There is nothing like the wretchedness you are likely to feel when there is no one to tell you otherwise, when there is no one to tell you: you are not alone!

I have also, however, met people in the same situations whose pain is eased a little because they have been lucky enough to find comrades among the ruins of neoliberalism...

I remember one young man camped in a carpark with his mate, a beautiful dog... One night he told me how he'd let this other guy keep his dog with him for a while, to keep him from falling into the deep black hole he saw him hovering over. 'My dog,' he said, 'does magic. She takes the edge off loneliness. She'll keep him warm with hope.'

Oppression is like a rock that crushes you. The oppressor, who put the rock there and keeps it there, would have you believe that you decided to crawl under it. This is the worst that you are asked to believe about yourself. But no one's story is theirs alone. The rock is borne not by the few but by the many. And when the many share their experience of oppression with each other it is the beginning of anger at the way things are and courage to collectively change them. And so the worst that was believed is displaced by the best that will be fought for. And so begins and so continues the struggle.

Why the collective is still so important

We're taught to think that aspiration means what you do alone, what sets you apart. As such it is a concept that is both lauded and loaded...

Aspiration, neoliberal style, is a secular version of the gospel of prosperity... God, or the Market, smiles on those who aspire to greater things. Their prosperity is proof of their virtue. The flip-side is that if you are struggling to make ends meet it's because even though prosperity is there for the taking, you don't want it badly enough... you lack aspiration....

Perhaps unions, and indeed progressive grass-roots social movements in general, are hated by neoliberal governments today precisely because they are a vehicle for collective aspiration, historically showing that the real improvements to the lives of ordinary working people come when they are fought for collectively. Rather than limiting aspiration, which is a common neoliberal claim, unions organise aspiration...

So too with every progressive social reform...

There's a difference between aspiration and acquisition.

We need to reframe aspiration as the oxygen that working people collectively breathe and evaluate the current attacks on unions and people experiencing unemployment, for example, in this light.

The people who are subjected to generous helpings of fear must be listened to. And must be given the space to speak.

This prioritisation of agency is the genius of the union movement and other progressive social movements where people claim the right to speak for themselves. It is the only way that we can truly change the story, creating a new, overarching story...

THE RATE

By Maxine Beneba Clarke

caught skint
at the iga counter

frantic hands searching threadbare jeans
sorry, guess i'm short on change today
forgot my card

as you put the tampons, washing liquid,
and your pride
away
weighed down by life,
and weighing up
between bread, milk
bananas, nappies for the baby

more have lived it
than would care to say

that's the thing, isn't it,
about cultivating shame

sometimes,
i think about
what welfare means, literally:
the happiness, health,
or fortunes of a group;
a social effort, designed to promote
the basic wellbeing of people in need

but somewhere along the line,
it came to mean *greed*

saying things like *stop-gap*
and *it's not meant to be permanent, anyway*

but the damage, that's permanent:
there are *always* things that stay

the sheer heart-weight of every time you said
nah, i already ate today
ladling out to the kids, your mum, the flatmate
or your lover, the last
of the bolognese
knowing they know, that you know, that they know
you're lying, that's what stays

and all the nights you lie awake

'cause the new place is so close to the highway
you can hear the windows shake

printer's broken down, library's four k away
need to print your *résumé*,
the pair of shoes you have will get you there
but might not hold together
for the interview on wednesday

you don't shake that off
when you finally get a job

the knowing you'll die sooner
from red ink on bills
and it's harder for hungry children
to learn nine times tables

the indignity,
that's what stays

the failure

standing in the job-find line
day after day
hoping no one who knows you hears,
as they loudly call your name

what stays

are the smug looks
of men in suits
who earn more
than a fortnight *stop-gap*
in a single day

as you're begging them
as you're begging them

to *raise the rate*
raise the rate

of those who'll live
to tell the tale

.....

Maxine Beneba Clarke is
The Saturday Paper's poet laureate

Some musings prompted by Steffen Mau's 'The Metric Society'

The tyranny of numbers

This is where two neoliberal logics lovingly collide.

On the one hand there's the 'efficiently' operating market naturally determining the right price of things and on the other hand, you have the logic of shareholder primacy and the principal-agent reasoning that the share price is the best indication of the corporation's value.

In such a complex world such simplicity is enticing. A single number sums it all up. You don't have to look beyond – price as the ultimate arbiter of value and by extension worth.

It doesn't matter that the company might be killing our planet, mining fossil fuels, lying about the health impacts of their product, dispossessing indigenous land holders, or running prisons that deny basic human rights. The share price tells it all.

And it doesn't matter if the company is a great employer or a real rip off merchant. Doesn't matter if the company pays its taxes or vests all its money in the Caymans. The share price tells it all.

And it doesn't matter if the company is running short term fixes (like buybacks) to prop up the price. Doesn't matter that its R&D is down or if its investing for the long term. Because yep, the share price tells it all.

Myopia prevails.

Unfortunately, this logic doesn't stop there. Part of the neoliberal ambition is to marketize all aspects of life – to put a price on anything and everything. Match this ambition with innovations in digitization of data and you have a marriage made in heaven.

We are seeing an explosion in every aspect of our human activity and engagement being reduced to some form of metric – here's just three areas being impacted.

When human activity is reduced to measurable units it necessarily involves a range of value judgements distilling the qualitative to the quantitative. And rarely is the construction bias of the 'independent analysis' publicly understood. There is power in the formation of data sets.

Just look at the problems of artificially engineered share prices created by short term buy backs! The price is a fancily constructed falsehood.

Or look at that Empress of numbers – GDP – that we all bow down before. This single figure of production is somehow meant to decipher in all its entirety the state of wellbeing of Australia's people and planet?

But when those numbers – those ratings or rankings - gain currency and trust they can influence expectations and behaviours by creating new norms that people respond or conform to. So the creating and reporting on supposed reality actually begins to reshape reality in its own guise.

Take the rating agencies. Now there's the penultimate neoliberal dream team. You have three privately owned companies, Standard and Poor's, Moody's and Fitch, licensed in the 1970s in a form of semi-regulation by the US government to go around the world rating governments, agencies and companies. They are beholden to no one although they run a classic neoliberal agenda. So when they rate a country you better be privatising your public activities and deregulating your labour markets if you want that AAA rating... or there's a price to pay.... Regardless of the democratic mandate your government might have. These are the signallers of capital so you better conform.

But this focus on quantification and metrification doesn't just rest at an organisational or institutional level it is increasingly personalised in our daily lives and decisions. Suddenly our schools and universities need to be rated, compared and ranked.

And herein lies the ticking bomb. Quantification is the packaging that enables us to exercise our consumer choice. Suddenly it isn't about going to the local school where your neighbours are it is about comparing what's available in the competitive marketplace. We have suddenly become consumers of education. And on the flipside the 'sellers', the schools and the unis, begin to rejig how they might better compete in the terms of the marketplace.

And thirdly this quantification focus filters into people's own life choices and sense of status and self-esteem. Becoming the efficient neoliberal performer requires us to be cognisant of how we're going vis-à-vis others in our cohort...are we progressing, self-improving, getting ahead.... In our work, our studies, our fitness, our lives.

And inherent to these self-evaluative tools is the need to compare and contrast and ultimately internalise the competition. It is about the rational individual, all alone in the marketplace of life. What a neoliberal victory!

GLOVES

Yvonne

A lot of ladies are allergic to them and if you sweat it's almost as bad as not wearing them. Your hands sweat a lot, especially when you're really busy and you have to cut the time of the rooms down because you have so many to do. You're cleaning and cleaning the bathroom and then you get up and you have to take the gloves off, and then you put them back on, and then you have to take them off, and then you put them back on, and then you have to take them off... When you have to work so fast you just stop putting them on. When you're working so fast you heat up, your hands get sweaty, so trying to pull them off is almost impossible. They end up just flicking off or they just stick to you. I've noticed when I've been working, I get rashes down the insides of my fingers and so stuff it ... About half wear gloves.

"Everyone needs cleaners, eh!"

Stories from migrant women cleaners



광장, 동원에서 참여로

The Square : Gathering Together

동원의 장소였던 광장은 민주주의의 확장과 함께 참여의 공간으로 변모해왔다. 6월 민주항쟁 이후 광장의 공간적 범위는 확장되어왔고 광장의 목소리도 다양해졌다. 이한열의 장례식이 열린 서울 시청 광장, 광화문 사거리를 막은 차벽에서 촛불집회가 열린 광화문 광장과 청와대 앞까지. 투쟁의 공간에서 애도와 추모의 공간, 환희와 유희의 공간까지.

‘The square’ is a space for gathering and participation under the all-inclusive banner of democracy.

After the June Democracy Movement of 1987, the purpose of the ‘the square’ expanded and voices from all walks and levels of society were given the opportunity to be heard.

The national mourning held in front of Seoul Plaza for Lee Han-yeol, a student who died after being hit by a tear gas canister, and the more recent candlelight rallies that covered the whole ground from

노동, 삶의 조건

Labor : Envisioning a Better Life

우리는 최소한의 경제적 기반을 넘어 삶의 질을 위해 노동하고 노력한다. 하지만 오늘날 사회의 양극화와 노동의 파편화는 심화되고 있다. 정치적 민주화가 개인들의 삶의 질로 이어지지 않는 현실은 민주주의의 확장과 안정성의 가장 큰 저해 요인이 될 수 있다.

The word ‘labor’ suggests more than mere economic production and advancement – we also need to put individuals and their envisioning of a better life for themselves into the equation.

And yet social polarisation and labor fragmentation have worsened with time.

Where political democratisation does not lead to a better life for the individual, we may see the greatest impediment to the stability and expansion of democracy.

Source: Seoul Museum of History—Democracy Exhibition 2018



**Sydney School
Strikers for Climate**

—
May 2019



Archaeology of Finance

Masterplan is a long-term project exploring the transformation of the British Channel Island of Jersey from a rural community centred upon agriculture, maritime trade and tourism into an international finance centre. In less than half a century the island's traditional economic bases have been almost entirely supplanted by a finance industry offering low tax wealth management services to high net worth residents and investors.

Jersey has a rich pre-historic landscape and archaeological record reflecting human occupation extending over 250,000 years. While extensive photographic archives of pre-historic archaeology, landscape, social history and pre-finance industries have been accumulated, little record of what takes place inside the walls of the island's banks, legal offices and accountancy firms exists.

Photographing finance work is difficult; firstly, because of the intangibility of finance capital. Further, in an industry that specialises in the implementation of legal tax avoidance mechanisms in a securitised environment, client confidentiality is king.

Toft's requests to access workplaces of contemporary finance have invariably been rejected by corporations. A number of Jersey banks have recently moved from offices constructed during the early boom of the island's finance sector in the 1970-80s into high tech twenty-first century premises.

Like the island's archaeologists, Toft has gained access to these abandoned sites to record the traces left by finance workers. Applying the methods used in photographic archives for recording archaeological finds of pre-historic material culture, he offers these images up to the historical record.

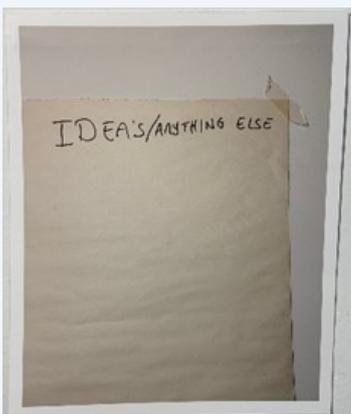
When compared with the photographs of artefacts we are familiar with from museums of ancient culture they seem absurd and of questionable value. As such Toft's photographs question the nature of finance work as a process of production and reflect upon the status of the intangible economies that have come to dominate contemporary life.



Martin Toft

Masterplan 2015 Ongoing: Archaeology of Finance

Office Detritus 2017



THE IMAGINATION DECLARATION

This message was read by Siena Stubbs on August 5th at the 2019 Garma Festival



To the Prime Minister & Education Ministers across Australia

In 1967, we asked to be counted.

In 2017, we asked for a voice and treaty.
Today, we ask you to imagine what's possible.

The future of this country lies in all of our hands.

We do not want to inherit a world that is in pain. We do not want to stare down huge inequality feeling powerless to our fate. We do not want to be unarmed as we confront some of the biggest problems faced by the human race, from rising sea levels, which will lead to significant refugee challenges, to droughts and food shortages, and our own challenges around a cycle of perpetuated disadvantaged.

It's time to think differently.

With 60,000 years of genius and imagination in our hearts and minds, we can be one of the groups of people that transform the future of life on earth, for the good of us all.

We can design the solutions that lift islands up in the face of rising seas, we can work on creative agricultural solutions that are in sync with our natural habitat, we can re-engineer schooling, we can invent new jobs and technologies, and we can unite around kindness.

We are not the problem, we are the solution.

We don't want to be boxed.

We don't want ceilings.

We want freedom to be whatever a human mind can dream.

When you think of an Aboriginal or Torres Strait Islander kid, or in fact, any kid, imagine what's possible. Don't define us through the lens of disadvantage or label us as limited. Test us.

Expect the best of us.

Expect the unexpected.

Expect us to continue carrying the custodianship of imagination, entrepreneurial spirit and genius.

Expect us to be complex.
And then let us spread our wings, and soar higher than ever before.

We call on you and the Education Ministers across the nation to establish an imagination agenda for our Indigenous kids and, in fact, for all Australian children.

We urge you to give us the freedom to write a new story.

We want to show the world Aboriginal genius.

We want to show the nation Aboriginal leadership and imagination.

Over the coming months we'll be sharing the declaration with thousands of Indigenous kids across our nation and together we'll stand to say, "set an imagination agenda for our classrooms, remove the limited thinking around our disadvantage, stop looking at us as a problem to fix, set us free to be the solution and give us the stage to light up the world."

We want the Imagination agenda in every school in the nation, from early childhood learning centres through to our most prominent universities.

To our Prime Minister & Education Ministers, we call on you to meet with us and to work on an imagination plan for our country's education system, for all of us.

We are not the problem, we are the solution.

**Garma Youth Forum &
the AIME team.
5 August 2019**



Read anything about the role and rule of corporations and you invariably get bought back to Lynn Stout. She has been a beacon of intellectual rigour and clarity in arguing the legal and ethical case against the valorisation of shareholder interests above others. It's a lonely place to be the odd person out when conventional wisdom is trending elsewhere but she has just kept a steadfast line. Imagine my sense of loss when I sought out her response to the Business Roundtable's latest statement to find Lynn died last year at aged 60. Vale to a worthy champion of the public interest.

WOMEN HELPING



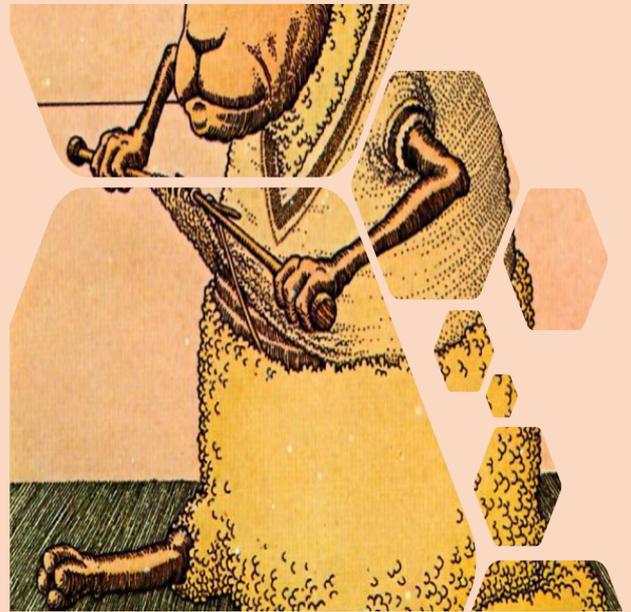
Mariana Mazzucato's big focus is on how critical an entrepreneurial state has been and can be. At a time when so much of the progressive critique is about smaller, and even demonised state roles, it is great to see her work. She is famous for her expose of the state investment that helped produce the iPhone. "Every major technological change in recent years traces most of its funding back to the state" says Mazzucato.

TELL THIS STORY



Lenore Palladino brings together her campaigning background with her skills of enquiry and investigation to tell the story of the economy and finance markets as it relates to workers lives. In her role at the Roosevelt Institute she both writes but also auspices great research like the recent expose of Hedge Funds and their impact on retail workers jobs.

unravelling?



THE SYSTEM	SPECIFIC ELEMENT	THE TAKEOUT
PRACTICE	BUYBACKS	<i>A dumb idea</i>
BEHAVIOUR	CEO PAY	<i>Justifying obscene outcomes</i>
THEORY	AGENCY THEORY	<i>Based on a venal notion</i>
RULE	SHAREHOLDER PRIMACY	<i>Perpetrated by conceit</i>
PRINCIPAL	MAXIMISATION OF SHAREHOLDER VALUE	<i>Disguising a power grab</i>
IDEOLOGY	MARKET EFFICIENCY	<i>For a very wealthy elite</i>

Albert Namatjira

1959

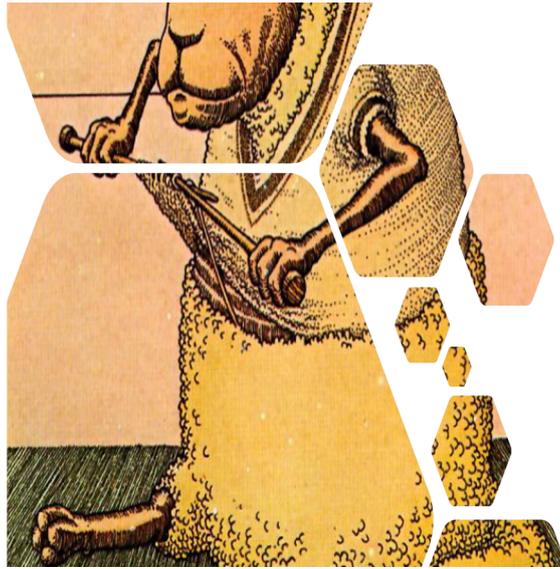
By Noel Counihan

1914-1986

Australia



remaking



A POSTSCRIPT

THE ALTERNATE PATTERN

Getting to know the man

... that ran the US financial regulatory system

Alan Greenspan - Chair of the US Federal Reserve (1987-2006)

Ironically in a world that was meant to be increasingly about the free operation of the market some of the most powerful actors to have emerged in recent years have been the central bankers. There is a growing body of thought about their role and accountability given the control they have over our demos. For many they are unknown figures and their views are rarely in the public domain. So it was an interesting exercise going through some of Greenspan's speeches and quotes as an exercise in seeing what values and politics drove the man in such a central role. Be afraid! Very afraid...

Some core Greenspan Beliefs:

"I stated that I'm a libertarian Republican, which means I believe in a series of issues, such as smaller government, constraint on budget deficits, free markets, globalization, and a whole series of other things, including welfare reform."

"Capitalism is based on self-interest and self-esteem; it holds integrity and trustworthiness as cardinal virtues and makes them pay off in the marketplace, thus demanding that men survive by means of virtue, not vices. It is this superlatively moral system that the welfare statist propose to improve upon by means of preventative law, snooping bureaucrats, and the chronic goad of fear."

"Stripped of its academic jargon, the welfare state is nothing more than a mechanism by which governments confiscate the wealth of the productive members of a society to support a wide variety of welfare schemes."

"Regulation - which is based on force and fear - undermines the moral base of business dealings. It becomes cheaper to bribe a building inspector than to meet his standards of construction. Protection of the consumer by regulation is thus illusory."

Greenspan's views post 2008

"I made a mistake in presuming that the self-interests of organisations, specifically banks and others, were such that they were best capable of protecting their own shareholders and their equity in the firms."

In October 2008 Greenspan appeared before a US House Committee. When asked if his ideology pushed him to make bad decisions, he said he found a "flaw" in his governing ideology that has led him to re-examine his thinking.

Waxman (Chair): *You found a flaw in the reality...*

Greenspan: *Flaw in the model that I perceived is a critical functioning structure that defines how the world works, so to speak.*

Waxman: *In other words, you found that your view of the world, your ideology was not right. It was not working.*

Greenspan: *Absolutely, precisely. You know, that's precisely the reason I was shocked, because I've been going for 40 years or more with very considerable evidence that it was working exceptionally well.*

1970: THREE SNAPSHOTS ACROSS THREE MONTHS

MARCH
1970



Time Magazine called it “The strike that stunned a country”

March 1970 saw the US Postal Service ground to a halt. 270 million mail items a day piled up. 200,000 plus workers in mail centres across 30 cities participated in a wildcat strike—unauthorised by their union leadership and illegal as they had no collective bargaining right. Nixon sent in the armed forces and other public servants threatened to strike too. Nixon backed down and the Postal workers won.

APRIL
1970



Bi partisan support for Earth Day

20 million Americans participated in rallies and events associated with the inaugural Earth Day on April 22nd, 1970. According to the EPA (Environmental Protection Agency) “Public opinion polls indicate that a permanent change in national priorities followed Earth Day 1970”. Legislative and regulatory success followed with the establishment of the EPA and passage of various environmental laws.

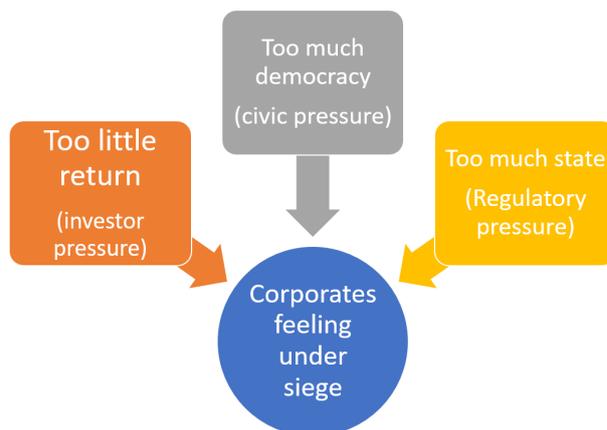
MAY
1970



“That’s not student protest, that’s civil war”

So said Nixon’s speechwriter when the administration was confronted with 4 million striking students in May 1970. Spanning 450 universities, college campuses and secondary schools, students were protesting both the expansion of the Vietnam War into Cambodia and the killing of a number of students in protests including 4 at the Kent State University. Over the course of the strike President Nixon was evacuated to Camp David and his Counsel proclaimed “This is a nation at war with itself.”

1970s: CORPORATIONS FEELING IT ON 3 FRONTS





Australia reMADE artwork by Anna Wilson