



Earth First!

How Green is Green Diamond?

by Robin Anderson, HSU EF!

Green Diamond Resource Company, formally known as Simpson, owns over 450,000 acres in California, making them the second largest redwood forest owner after the Fisher family, owners of the GAP and Humboldt and Mendocino Redwood Companies. On the surface, they appear to be as harmless as a timber company possibly can be. They glow on their website about their “certified” and “sustainable” forestry practices, and in the recent North Coast Journal article, “What Now, Treesitter?” Vice President Neal Ewald alleges the company “tries to do a good job.” Upon further examination of this so-called green company, a two-minute Google search reveals that Green Diamond is no better than the rest. They are merely hiding behind a façade of green-washed practices and industry created standards.

Cont. on page 2



EF! Humboldt photo of a Spotted Owl in the McKay Tract

Since Our Last Update...

A deep sigh of relief was exhaled after the last tree sitters came down from the redwood giants they had been inhabiting for years in what seemed to be a relentless struggle against corporate tree mongers Maxxam/ Pacific Lumber. Although the promises by the new owner, Humboldt Redwood Company, to not log old growth trees (208 years or older) provides the people and wildlife of Humboldt a glimmer of hope, the timber wars are far from over. On August 12th, 2008, the treesitters in the Northcoast redwoods received the news that they could now come down from their posts.

Mike Jani, an executive from the Humboldt Redwood Company, met the treesitters in the forest and told them that the company promises to practice sustainable logging techniques. The changes were evident soon after—marks designating trees to be cut were removed; plastic tape with “no cut” was added to an old growth tree in Nanning Creek grove overlooking Scotia. These positive changes are the result of a takeover of Pacific Lumber Company (PALCO)—previously owned by Maxxam Inc—by Mendocino Redwood Company. The treesitters believe that the new company has its eye out for the future, and understands the value of the trees beyond just financial worth.

In this Newsletter you will read of new threats to Northcoast forests. Sierra Pacific Industries and Green Diamond require immediate attention. A new Earth First! movement is addressing the suddenly transformed political landscape.

Sierra Pacific Industries Damaging Roadless Area

by EF! Humboldt

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One of the biggest timber companies of concern in California is Sierra Pacific Industries (SPI). SPI is currently clear-cutting as well as cutting old-growth trees. They're also clear-cutting old-growth! Earth First! Humboldt is monitoring the Underwood roadless area in Six Rivers National Forest, South Fork Trinity River where SPI is cutting right into the edge of this pristine roadless wilderness. In a surprise move, Sierra Pacific Industries recently clearcut about 10 acres of burned forest into Underwood.

EF! Humboldt set up a tree-sit in July to prevent road construction through the Underwood roadless area but later had to evacuate the area due to heavy smoke from a nearby wildfire. The sudden news of Sierra Pacific Industries salvage logging on private land within Underwood came too late. EF! activists visiting the site found a recently finished clearcut approximately 10-15 acres in size. The soil was heavily disturbed and numerous large green branches found in slash piles told the tale of big, living trees that had been logged under the guise of salvaging the wood from dead or dying trees. SPI had received an emergency salvage logging permit from the California Department of Forestry.

A salvage logging exemption allows a company to avoid the environmental review of a Timber Harvest Plan (THP), providing for a very speedy and secretive permit process taking mere days. A THP requires months of review and somewhat cryptic public notification as soon as a plan is proposed.

This also made it possible to slip below the radar of environmental watchdogs. In order to cut the trees, SPI built a logging road through an outlying part of the roadless area. In 2006, a fire fighting crew built an emergency fire road into the area and then later decommissioned it. This year, the Forest Service gave SPI permission saying that “the damage was already done” by the emergency road construction. The Forest Service ignored the fact that 90 trees had to be cut and creek crossings had to be installed on public National Forest land in order to build the new road.

We are watching Underwood carefully and are ready to stop Sierra Pacific Industries when they strike again.

Green Diamond is clearcutting forests all over Humboldt and Del Norte counties like there is no tomorrow. One of their most recent logging plans targets 60 acres inside the McKay Tract, a 2,000 acre forestland directly east of Eureka. Green Diamond's clearcut *du jour* is the biggest mature stand of redwoods in the Eureka area. Nearly all the older forest in the area has been logged already. Targeted in the plan are two rare groves of mature second growth redwoods, as well as residual ancient trees that were spared during the initial logging in the 1800's. The area is a popular spot for locals to ride horses and bikes, as well as hike the trails. It is doubtful that a huge clear cut will be a reasonable alternative for

motivations for remarking the tree are unclear. At the same time, activists discovered that GD cannot log the groves until February 19th of 2009, prompting them to take down their perch and re-strategize. If now you're celebrating the Spotted Owl sighting thinking that this has at least saved the area where it lives now, know that the wildlife tags do not give the tree permanent protection. The company may cut this ancient tree if it poses a "work hazard" or if the tree is in the way of an area they are approved to cut. Even if this historic tree is spared, the corporation still plans to clearcut nearly all the trees around the owls' nest, which destroys their entire habitat. A lone tree is likely to blow

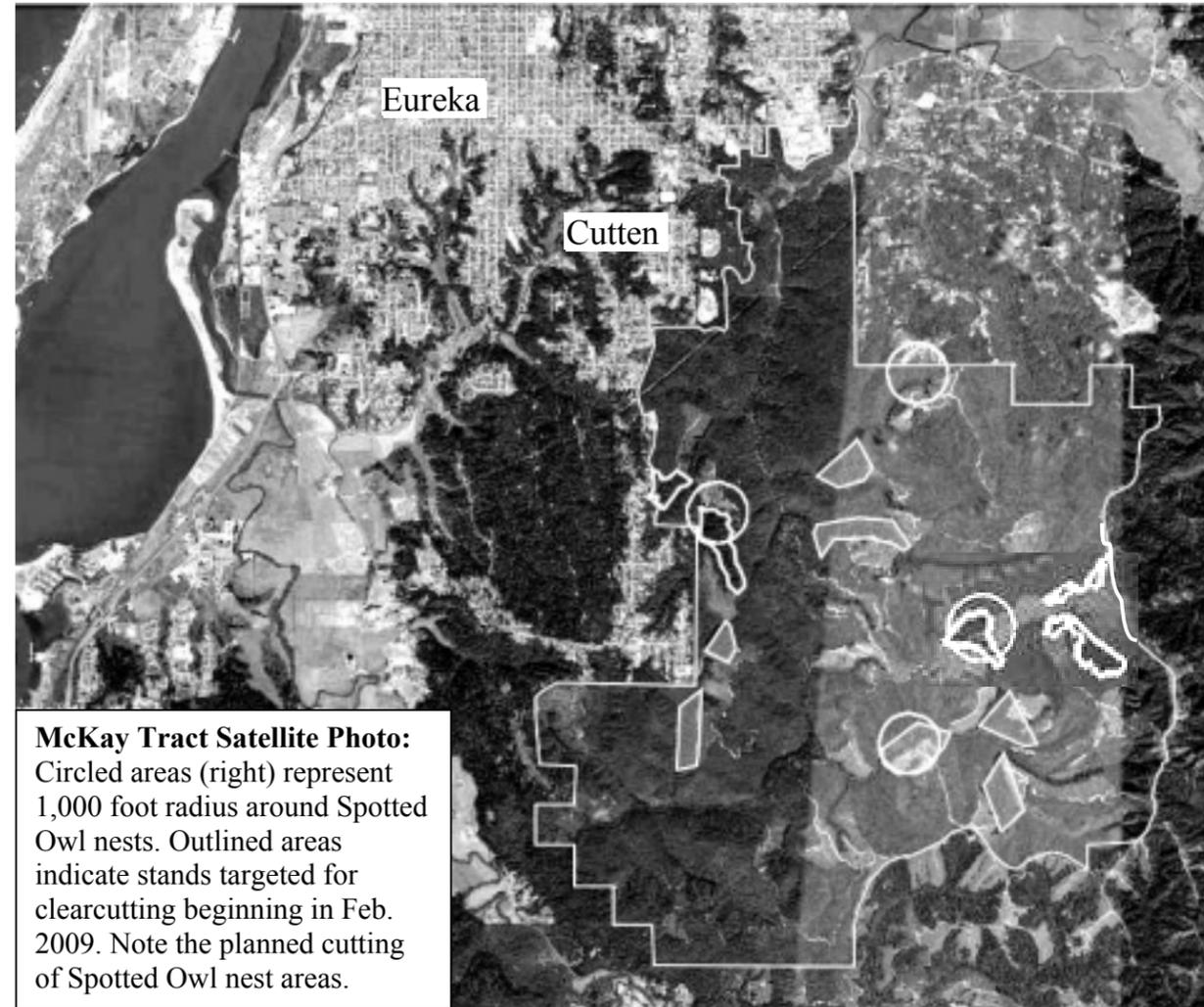
down in the next major storm. "Green" Diamond has also been approved for an Incidental Take Permit AKA "license to kill": the company may "harass, harm, pursue, hunt, shoot, wound, kill, trap, capture, or collect" the owls as part of their logging plan.

Not-so-Green Diamond's Habitat Conservation Plan (HCP), which sounds really ecologically adept, is required by the feds and doesn't guarantee habitat conservation at all. In reality, the HCP protects the logging companies against lawsuits from environmental groups by granting them immunity from the Endangered Species Act in exchange for lame mitigations.

Brown Diamond is "certified sustainable" by the Sustainable Forestry Initiative (SFI). This sounds really great if not for the fact that SFI was created by the forest industry's main lobby, the American Forest and Paper Association. SFI lacks credible standards in sustainable timber management and protecting wildlife habitats. Their few concrete standards often mirror state forestry laws. Here's a giggle: Maxxam/Pacific Lumber also won SFI certification. Daniel Hall of the rockin'

group American Lands says "SFI fails to protect the environment, and is not a credible certification system. Virtually any timber company could meet SFI's vague parameters."

As if bad couldn't get any worse, just north of the proposed spotted owl clearcut, Diamond wants to punch a road through the forest to ease Cutten's "traffic congestion." Actually, they want to build houses where the forest is currently located to make a sweet profit. Neal Ewald, the vice president of California Timberlands, a subsidiary of Green Diamond, denied any plans to sell to



McKay Tract Satellite Photo: Circled areas (right) represent 1,000 foot radius around Spotted Owl nests. Outlined areas indicate stands targeted for clearcutting beginning in Feb. 2009. Note the planned cutting of Spotted Owl nest areas.



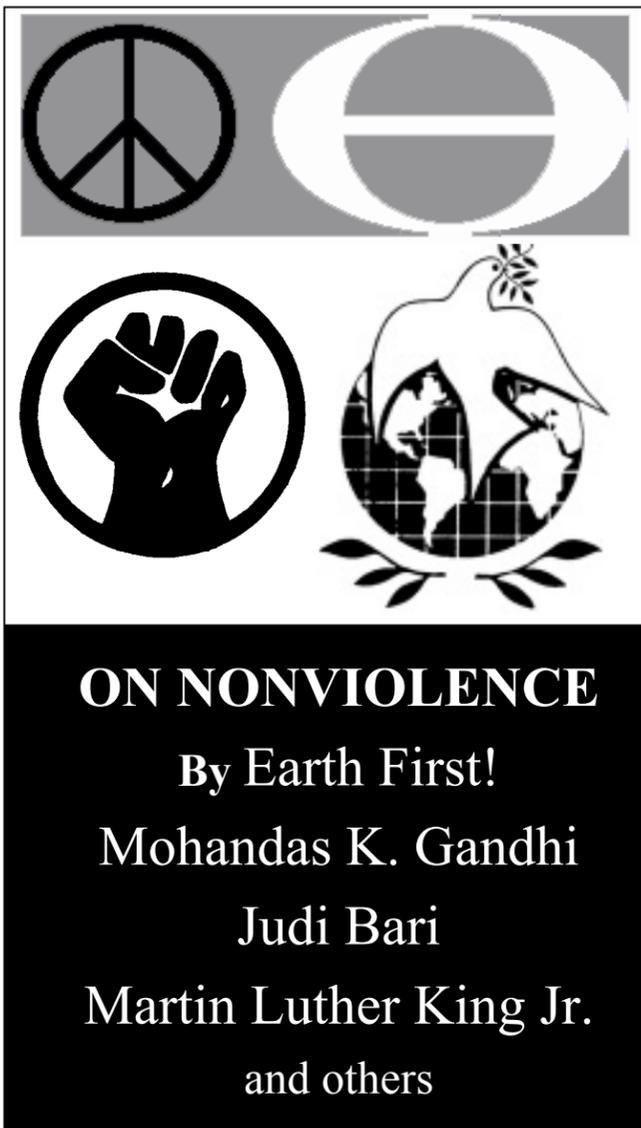
area residents. An unusually healthy population of young Coho salmon, comparable to any in the Humboldt Bay Watershed, is located in the proposed cut and run area. These endangered salmon live their earliest years in Ryan Creek. Greedy Diamond's aspirations for residential development in the McKay Tract are a major threat to the fish. Developments are known to seriously harm salmon. Threats include erosion caused by rapid storm runoff from roads, and chemical pollution from vehicles. The area is also home to another endangered species, the Northern Spotted Owl. EF! activists exploring the area for the first time were unexpectedly visited by a Northern Spotted Owl and discovered numerous scattered ancient redwoods that were spared during the first round of cutting at the turn of the century. "We were compelled to set up a tree-sit out here because it was obvious that there is no where else for these owls to go if they log this grove. It's basically a death sentence" said "Z," an activist with Earth First! Humboldt.

The activists chose a massive residual old-growth redwood tree near the nest of the Spotted Owl for the treesit. The tree was marked with blue paint, directing loggers to cut it. Two weeks later, a Green Diamond wildlife employee discovered the sitters when he came out to the unit to mark the tree as a "wildlife leave tree." Green Diamond's

developers in the August 2008 North Coast Journal. However, in a letter dated March 2008, Daniel Opalach, the California Timberlands Investment Manager, wrote the following to Kirk Girard, the director of Community Development Services of Eureka: "Implementation of the McKay Tract Master Plan will help the county meet its housing objectives and provide opportunities for housing for many decades..." We estimate that 442 acres [of the McKay Tract] are suitable for residential purposes." We agree, however the current residents, the owls and salmon, do not want housemates.

Green Diamond's plan to clear cut the McKay Tract is an ugly situation that promises to get repulsive if the land is sold to developers. The groves they plan to cut are some of the last remaining habitat for the Northern Spotted Owl, who continues to slip towards extinction with the help of Endangered Species Act exemptions. Plans for logging and residential development will definitely be detrimental to the survival of the Coho salmon in the area in a time when salmon are declining in all Northcoast rivers. Green Diamond paints a pretty picture in the minds of consumers, but they are not to be trusted with their bogus definitions of sustainability. We are working to stop the destruction and would be thankful for your help. Please volunteer or send \$/ supplies.

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Philosophy of Nonviolence

First, it must be emphasized that nonviolent resistance is **not a method for cowards; it does resist**. If one uses this method because one is afraid or merely lacks the instruments of violence, that person is not truly nonviolent...

A second characteristic of nonviolence is that **it does not seek to defeat or humiliate the opponent, but to win their friendship and understanding ...** The aftermath of nonviolence is the creation of the beloved community, while the aftermath of violence is tragic bitterness.

A third characteristic of this method is that **the attack is directed against forces of evil rather than against persons who happen to be doing the evil**. It is evil that the nonviolent resister seeks to defeat, not the persons victimized by evil.

A fourth point that characterizes nonviolent resistance is a **willingness to accept suffering without striking back....** Suffering, the nonviolent resister realizes, has tremendous educational and transforming possibilities.

A fifth point concerning nonviolent resistance is that **it avoids not only external physical violence but also internal violence of the spirit**. The nonviolent resister not only refuses to shoot the opponent but also, refuses to hate her/him.

A sixth basic fact about nonviolent resistance is that it is based on the conviction that **the universe is on the side of justice**. Consequently, the believer in nonviolence has deep faith in the future. Whether we call it an unconscious process, an impersonal Brahman, or a Personal Being of matchless power and infinite love, there is a creative force in this universe that works to bring the disconnected aspects of reality into a harmonious whole.

- Dr. Martin Luther King Jr.

From "Six Principles of Nonviolence"
Derived from "Pilgrimage to Nonviolence" in Dr. King's *Stride Toward Freedom*, Harper & Row, 1958
(Language altered for inclusively.) Bold added.

Practice of Nonviolence

- 1. Means must be consistent with the ends.**
A good example of this principle is group or consensus decision-making; the process used to reach a decision is as vital as the political viability of that decision.
- 2. Respect all life.** The essence of this working assumption is the attempt to relate to all individuals in as human a way as possible, despite disagreements or anger, and value and respect non-human forms of life.
- 3. Transform rather than destroy opposition.** Basic respect for the other individual in any confrontational situation makes it possible to work toward changing rather than destroying that person. Linked to this approach is the awareness that it's not only the other person who needs to change; we must be willing to listen and undergo change or hardship ourselves.
- 4. Use creativity, humor, and love.** Use of creative ways to approach adversaries can sometimes prevent reactions of fear, anger, and hate, and at the same time, produce unexpected positive results.
- 5. Aim for underlying changes.** Nonviolence seeks underlying changes more than surface changes. To reach deeper, more profound change in society and the way people live obviously may take much longer, but will produce more enduring, higher quality change.
- 6. Power lies in social dynamics.**
Power doesn't "belong" only to certain people or groups; it lies in social dynamics. It is our cooperation with people and institutions in power positions that gives them power. Through organized nonviolent action and civil disobedience, it is possible to withhold our cooperation from those who abuse power and thus remove power from them.
- 7. Nonviolence is active.** Although to some the word nonviolence implies passivity, nonviolence is actually an active form of resistance. It analyzes the sources of institutional violence and intervenes on a philosophical and political level through direct and persistent actions.

Nonviolent Response to Personal Violence

Nonviolence focuses on communication:

- 1. Be clear about your objectives.**
Your objectives must be reasonable. You must believe you are fair and you must be able to communicate this to your opponent.
- 2. Don't be frightened.**
Maintain as much eye contact as possible.
- 3. Don't be frightening.**
Make no abrupt gestures. Move slowly. When practical, tell your opponent what you are going to do before you do it. Don't say anything threatening, critical, or hostile.
- 4. Don't be afraid of stating the obvious.**
Say simply, "You're hurting my arm," or "You're shouting at me."
- 5. Don't behave like a victim.**
Someone in the process of committing an act of violence has strong expectations as to how his/her victim will behave. If you manage to behave differently - in a nonthreatening manner - you can interrupt the flow of events that would have culminated in an act of violence. You must create a scenario new to your opponent.
- 6. Befriend your opponent's better nature.**
Even the most brutal and brutalized among us have some spark of decency which the nonviolent defender can reach.
- 7. Don't shut down in response to physical violence.**
You have to play it by ear. The best rule is to resist as firmly as you can without escalating the anger or the violence. Try varying approaches and keep trying to alter your opponent's picture of the situation.
- 8. Keep talking. Keep Listening.**
Get your opponent talking and listening to what s/he says. Encouraging them to talk about what s/he believes, wishes, fears. Don't argue but at the same time don't give the impression you agree with assertions that are cruel or immoral. The listening is more important than what you say - keep the talk going and keep it calm.
adapted from an article by Mark Morris in *WIN*, January 24, 1974, p. 22

Judi Bari on Nonviolence

Bari: Being here and being subjected to this terrorism, I've had to do a lot of soul-searching. It took me a while even to face it. I was unable to sleep for a long time, because I was afraid to sleep. I was afraid to face what my subconscious had in it. So I've had to do a lot of thinking about violence and non-violence and terrorism and things like that. I met Brian Wilson one week before this happened, and at the time I had a discussion with him and I told him that I considered non-violence to be the only appropriate tactic in our country at this time, but that I considered it only a tactic. I wasn't a Gandhian who considered non-violence to be the only way ever. I would never tell a Salvadoran to use non-violence only. And Brian gave me an answer that has played out in my mind a thousand times since then. He said, "Your belief in non-violence as a tactic only will not be enough to sustain you through the hatred you're going to experience this summer." So that one has really gone through me a lot of times. I realize that the person who ran me off the road with the logging truck last summer, I wouldn't have used this word, but I guess that I could say I forgave him in that I saw that he was a victim who took his anger out on the wrong person.

I could see that about him. They hauled him out of his truck and made him confront me, and I could see that he was horrified at what he had done. When he saw that my children were in the car too, he kept saying, "The children, the children, I didn't see the children." But the person who bombed me was a monster. I've been unable to understand him. I've been unable to understand somebody who would deliberately and coldly, premeditatedly place something like that in my car with the intent to kill me. Knowing who I was and knowing that I have small children and that I'm their sole support, and certainly their emotional support as well as physical support. And what I realized about myself, I never really thought of myself as a Gandhian, I still don't actually because I'm just not that pious. But what I realized is that if you gave me the same bomb, and you gave me the person's car who did this to me, I don't have it in me to do that back to him. What I have discovered is that there's a level of violence, there's a level of terrorism that's really unacceptable to me, and I think that's one of the things that we really need to change the world. The existence of this kind of violence in the world and this kind of terrorism, this is part of the problem. The same mentality that would level a redwood forest and destroy it's ability to regenerate, this is the same mentality that would place this bomb in my car and would do this kind of violence to me. I think that the problem isn't just the economic system, isn't just the social relations, I think that part of the problem is the violence in society. Violence against humans and violence against the Earth. That's the lesson that this has really taught me.

"This system cannot be stopped by force. It is violent and ruthless beyond the capacity of any people's resistance movement. The only way I can even imagine stopping it is through massive non-cooperation." - Judi Bari

From *Timber Wars* by Judi Bari, 1994,
Common Courage Press
Quote from *Revolutionary Ecology* 1995,
<http://www.judibari.org/revolutionary-ecology.html>

Gandhi on Nonviolence

Non-violence is not a cover for cowardice, but it is the supreme virtue of the brave... Cowardice is wholly inconsistent with non-violence... Non-violence presupposes ability to strike. 1-59

He who cannot protect himself or his nearest and dearest or their honor by non-violently facing death, may and ought to do so by violently dealing with the oppressor. He who can do neither of the two is a burden. 1-77

One who having retaliation in his breast submits to violence out of policy is not truly non-violent, and may even be a hypocrite if he hides his intention. It should be remembered that **non-violence comes into play only when it comes in contact with violence.**

1-99

Without a direct active expression of it, non-violence, to my mind, is meaningless. 1-113

[non-violence and pride] If one has pride and egoism, there is no non-violence. Non-violence is impossible without humility. My own experience is that whenever I have acted non-violently I have been led to it and sustained in it by the higher promptings of an unseen power. Through my own will I should have miserably failed. 1-187

[To a Chinese—1939—re Japan] In a position of hopeless minority [i.e., the non-violent are very few] you may not ask your people to lay down their arms unless their hearts are changed and by laying down their arms they feel more courageous and brave. But while you may not try to wean people from war, you will in your person live non-violence in all its completeness and refuse all participation in war. You will develop love for the Japanese in your hearts. ... you must be able to love them in spite of all their misdeeds. If you have that love for the Japanese in your hearts, you will proceed to exhibit in your conduct that higher form of courage which is the true hallmark of non-violence. 1-189

It is better to be violent, if there is violence in our hearts, than to put on the cloak of non-violence to cover impotence.

Violence is any day preferable to impotence. There is hope for a violent man to become non-violent. There is no such hope for the impotent. 1-240

Ahimsa (non-violence) is an attribute of the brave. Cowardice and *ahimsa* do not go together any more than water and fire. 1-243

[*Hijrat*—self-imposed exile] My advice to migrate is for all who feel oppressed and cannot live without losing self-respect in a particular place. ... My advice is meant for those who, though they are conscious of self-respect, lack the strength that comes from non-violence or the capacity to return blow for blow. 1-255

If the capacity for non-violent self-defense is lacking, there need be no hesitation in using violent means. 1-260

War is an unmitigated evil. But it certainly does one good thing. It drives away fear and brings bravery to the surface. 1-270

Non-violence of the strong cannot be a mere policy. It must be a creed, or a passion. ... A man with a passion expresses it in every little act of his. Therefore he who is possessed by non-violence will express it in the family circle, in his dealings with neighbors, in his business... in his dealings with opponents. 1-276

In *ahimsa* it is not the votary who acts in his own strength. Strength comes from God. ... Never have I attributed any independent strength to myself. 1-321

The votary of non-violence has to cultivate his capacity for sacrifice of the highest type in order to be free from fear. ... He who has not overcome all fear cannot practice *ahimsa* to perfection. The votary of *ahimsa* has only one fear, that is of God. He who seeks refuge in God ought to have a glimpse of the *Atman* [The transcendent self] that transcends the body; and the moment one has glimpsed the imperishable *Atman* one sheds the love of the perishable body. ... Violence is needed for the protection of things external; non-violence is needed for the protection of the *Atman*, for the protection of one's honor. 1-335

We should learn to dare danger and death, mortify the flesh, and acquire the capacity to endure all manner of hardships. 1-335

It is likely that what we believe to be an act of *ahimsa* (non-violence) is an act of *himsa* (violence) in the eyes of God. 1-338

Non-violence that merely offers civil resistance to the authorities and goes no further scarcely deserves the name *ahimsa*. You may, if you like, call it unarmed resistance. ... To quell riots non-violently there must be true *ahimsa* in one's heart, an *ahimsa* that takes even the erring hooligan in its warm embrace. Such an attitude cannot be cultivated. It can only come as a prolonged and patient effort which must be

made during peaceful times. The would-be member of a peace brigade should come into close touch and cultivate acquaintance with the so-called *goonda* [hooligan] element in his vicinity. He should know and be known to all and win the hearts of all by his living and selfless service. No section should be regarded as to be too contemptible or mean to mix with. *Goondas* do not drop from the sky, nor do they spring from the earth like evil spirits. They are the product of social disorganization, and society is therefore responsible for their existence. ... Let everyone who is interested in removing this disease make a prompt beginning in his own neighborhood. 1-344

No doubt the non-violent way is always the best, but where that does not come naturally the violent way is both necessary and honorable. Inaction here is rank cowardice and unmanly. It must be shunned at all cost. 1-402

Sabotage is a form of violence. People have realized the futility of physical violence but some people apparently think that it may be successfully practiced in its modified form as sabotage. It is my conviction that the whole mass of people would not have risen to the height of courage and fearlessness that they have but for the working of full non-violence. How it works we do not yet fully know. But the fact remains that under non-violence we have progressed from strength to strength even though our apparent failures and setbacks. On the other hand terrorism resulted in demoralization. Haste leads to waste. 11-2

No secret organization, however big, could do any good. Secrecy aims at building a wall of protection around you. *Ahimsa* disdains all such protection. It functions in the open in the face of odds, the heaviest conceivable. We have to organize for action a vast people that have been crushed under the heel of unspeakable tyranny for centuries. They cannot be organized by other than open, truthful means. I have grown up from youth to seventy-six years in abhorrence of secrecy. There must be no watering down of the ideal. 11-2

Jesus was the most active resister known perhaps to history. This was non-violence par excellence. 11-16

Non-violence in the sense of mere non-killing does not appear to me to be any improvement on the technique of violence. It means slow torture, and when slowness becomes ineffective we shall immediately revert to killing and to the atom bomb. 11-29

So long as one wants to retain one's sword, one has not attained complete fearlessness. 11-38

A *satyagrahi* may never run away from danger [*satyagrahi*: literally "person struggling for truth," or "truth warrior" i.e., nonviolent activist], irrespective of whether he is alone or in the company of many. He will have fully performed his duty if he dies fighting. 11-59

In life it is impossible to eschew violence completely. The question arises, Where is one to draw the line? The line cannot be the same for everyone. ... Meat-eating is a sin for me. Yet for another person who has always lived on meat and never seen anything wrong in it, to give it up simply to copy me will be a sin. 11-69

To allow crops to be eaten up by animals in the name of *ahimsa* while there is a famine in the land is certainly a sin. 11-69

Fear of the foreigner is what gives rise to hatred. **Fear gone, there can be no hatred.** Thus his conversion implies our conversion too. If we cease to be inferiors, he cannot be our superior. His arsenals and his weapons, typified in their extreme by the atom bomb, should have no terror for us. It follows that we should not covet them. 11-74

If non-violence does not appeal to your heart, you should discard it. 11-134

If people are not ready for the exercise of the non-violence of the brave, they must be ready for the use of force in self-defense. There should be no camouflage. ... It must never be secret. 11-146

To take the name of non-violence when there is a sword in your heart is not only hypocritical and dishonest but cowardly. 11-153

There is nothing more demoralizing than fake non-violence of the weak and impotent. 11-153

From *Non-Violence in Peace and War*, published by Navajivan Publishing House, Ahmedabad, 1948 by Mohandas K. Gandhi, edited by Thomas Merton. *Satyagrahi* definition by Michael L. Westmoreland-White. Bold added.

Nonviolence According to Jesus

"You have heard that it was said, You shall love your neighbor and hate your enemy; But I say to you, **Love your enemies** and pray for those who persecute you..." Mt. 5.43-46

"You have learnt how it was said: Eye for eye and tooth for tooth. But I say to you, Offer the wicked man no resistance. **If anyone strikes you on the right cheek, turn the other also**; if a man takes you to law and would have your tunic, let him have your cloak as well. And if anyone orders you to go one mile, go two miles with him." Mt. 5.38-41

"You have learnt how it was said to our ancestors: **You must not kill**; and anyone who kills he must answer for it before the court. But I say this to you: anyone who is angry with his brother will answer for it before the court." Mt. 5.21-22

When it was almost time for the Jewish Passover, Jesus went up to Jerusalem. In the temple courts he found men selling cattle, sheep and doves, and others sitting at tables exchanging money. So he made a whip out of cords, and drove all from the temple area, both sheep and cattle; he scattered the coins of the money changers and overturned their tables. To those who sold doves he said, "Get these out of here! How dare you turn my Father's house into a market!" Jn. 2:13-16

"You will be hated by all men on account of my name; but the man who stands firm to the end will be saved. If they persecute you in one town, take refuge in the next; and if they persecute you in that, take refuge in another." Mt. 10.22-23

"For anyone who wants to save his life will lose it; but anyone who loses his life for my sake will find it." Mt. 16.24-25

"Do not be afraid of those who kill the body but cannot kill the soul..." Mt. 10.28

"anyone who wants to be great among you must be your servant, and anyone who wants to be first among you must be your slave" Mt. 20.26-28

"You must love your neighbor as yourself." Mt. 22.40

"when you stand in prayer, forgive whatever you have against anybody, so that your Father in heaven may forgive your failings too." Mk. 11.25

"No intimidation! No extortion! Be content with your pay." Lk 3.14

"Love your enemies, do good to those who hate you, **bless those who curse you**, pray for those who treat you badly." Lk. 6.27-28

"Be compassionate as your Father is compassionate. **Do not judge**, and you will not be judged yourselves; do not condemn, and you will not be condemned yourselves; grant pardon, and you will be pardoned." Lk 6.27

Jesus (on the cross) said, "Father, forgive them, they do not know what they are doing." Lk 23.34

"What I command you is to **love one another.**" Jn. 14.27

Modern Examples of Nonviolent Action

On November 22, 2003, crowds surrounded the Georgian Parliament building, protesting the rigged legislative elections masterminded by the president, Eduard Shevardnadze. They marched past walls still scarred by bullet holes left from the 1992 civil war that followed the tiny country's declaration of independence from Russia. As the nation teetered on the brink of revolution, members of a Georgian student group dashed between the crowds of protestors and the police cordon, soothing tempers and preventing shots from being fired. Then, opposition leader Mikhail Saakashvili led the crowd into Parliament where Shevardnadze had just begun to speak, overturning desks and shouting for the president to step down from his post. As Shevardnadze was hustled out a back door, Saakashvili – or Misha to his many admirers – leapt onto the podium holding a rose, rather than a gun. “The velvet revolution has taken place in Georgia,” said Misha, referencing the peaceful revolution that took place in Czechoslovakia in 1989. He then added, “We are against violence.”

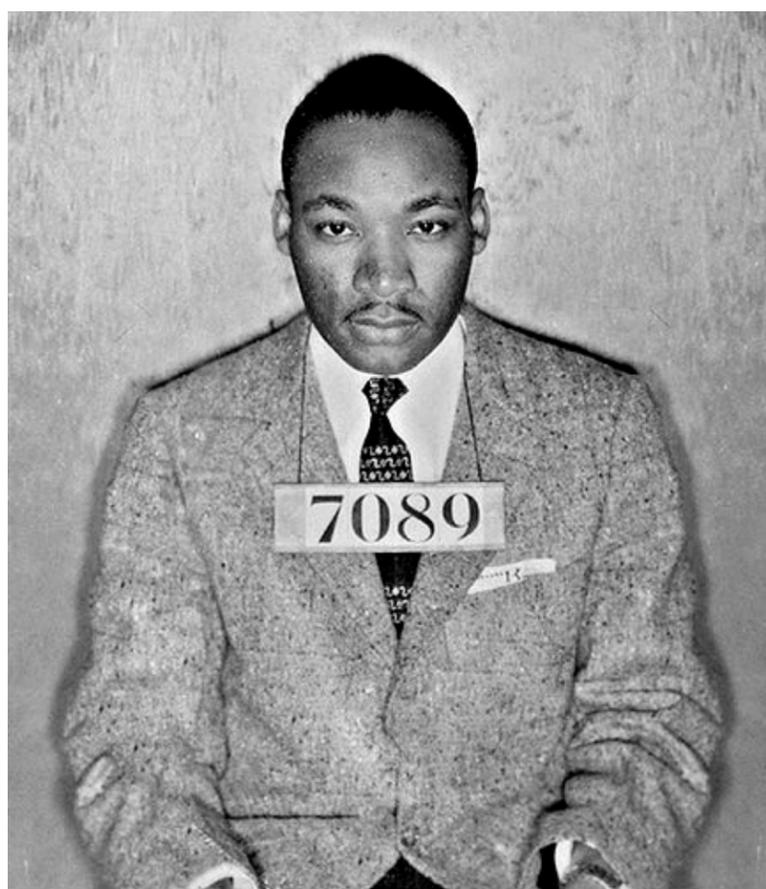
In 1990, thousands of Lebanese Christians demonstrated for weeks on end, demanding Syria withdraw from Lebanon. The Syrian army quashed the protests with tanks and fighter jets. Fifteen years later, Lebanese of all religious stripes took to the streets after a devastating car bomb assassination was pinned on Lebanon's overbearing neighbor. But this time, the brutal act of violence tipped the balance of power in favor of the protesters. Syria weighed its options and realized that with the entire world watching, a military clampdown was untenable.

When electoral fraud prevented Viktor Yushchenko from winning Ukraine's 2004 presidential election, his supporters flooded Kiev's Independence Square and stayed for weeks. Their joyous and passionate resolve caught the world's imagination night after night on the evening news. But the protesters' moment of truth came with news that soldiers had been sent to the city to dislodge them. Those who weren't prepared for the crackdown were encouraged to leave. Most stayed and braced themselves. Any hint of aggression would have given the soldiers an excuse to start shooting. But the excuse never arose.

Much of the power of nonviolence lies in its magical capacity to attract and persuade. In 2000, Yugoslavian citizens stormed the parliament and demanded President Slobodan Milosevic step down. Police officers not only refused to shoot at their fellow citizens; many joined the nonviolent protesters.

In 1970, a group of shipyard workers in Gdansk, Poland went on strike and clashed with police, resulting in the deaths of dozens of strikers. In 1980, they tried it again, this time keeping it nonviolent. They called it Solidarity. Initially all they wanted was an independent trade union, but the movement spread throughout the country, and ten years later, Solidarity helped drive the Soviets out of Poland.

By Eliza Strickland, Sam Singh, and Nicholas Klassen from *Adbusters* #59 May-June 2005



Mugshot of Dr. Martin Luther King Jr.

Conflict Management Tools

- show respect
- take a few deep breaths
- ask to be shown respect
- use a low calm tone of voice
- use non-inflammatory language
- use a non-threatening body posture (sit down, give space)
- be honest and sincere
- ask what is needed and you if can help
- listen intently and don't interrupt, without necessarily agreeing, express understanding
- express agreements to show an understanding of their situation
- don't debate the issue or confront complaints directly, instead calmly communicate personal reasons for this action
- if frustrated or not getting anywhere, step back and let another peacekeeper take over and clarify any possible misunderstandings
- clearly tell what it is that they want
- assure you want them to be treated fairly
- look them in the eye, but let them avoid eye contact
- state your first name, ask theirs, use it often
- if someone is out of control, shift their attention away from the source of anger
- find a common ground to build trust on
- agree to disagree
- avoid drugs/ alcohol that interfere with clear thinking
- don't take yourself too seriously
- don't make sudden movements
- sit down or ask others to sit down
- keep people from crowding around and talking over one another
- if already sitting down, get up, do so slowly
- be flexible
- walk away
- be aware of other people's boundaries
- adjust your attitude
- state the obvious (I don't want to fight)
- leave an honorable way out
- explore other options
- get advice from a trusted person

Adapted from the Earth First! Direct Action Manual

Earth First! would like to thank the following for their contribution to this project: Ali Morse for many late night art creation sesh's – you win the prize for most hours volunteered in 24 hours. Allison Fox for being our prez, writing, and painting our color-by-numbers. Andrew Demos for canvassing the illustrious neighborhood of Sunnybrae and being our facilitator many-a-times. Jack States for his mad canvassing skills and being a superhero of the chalkline and paintbrush. Sebastian Legeti for being our web-god. The qualified and unquantifiable Robin Anderson for her English major talents. Had she not dotted our i's, this newsletter would be an unedited assimilation. She is also the e-mail glue that keeps us all together. Greg Bourget for feeding us, framing debates, figuring finances, and facing the administration at HSU. Greg also does our sweet layout. And as for the woman who shows up to every meeting with great ideas, and keeps the peace – Thank you, thank you, and thanks again for painting. HSU EF! wishes to thanks the administration of HSU for staying out of our way while we take over campus and for official HSU recognition, protection, meeting spaces, and administrative assistance. Most of all, we'd like to thank Humboldt EF!, the movement of local people whose individual acts of conscience are what Earth First! is all about. We hope that our volunteerism and everyone's financial assistance will lessen the risk you experience defending the last ancient redwoods.

I was asked to write down a few lines about my volunteering with Earth First!. I wrote an article and I email a lot of people to coordinate HSU Earth First!. I am active with the campus group as well as talking regularly with some of the campaigners. At times it is a blur of computers, paint, meetings, writing, research, and coffee. In general, HSU EF! provides media, legal, and outreach support for individual EF! activists in the county. Although it can be fun to do these things, I am involved because I am angry about the destruction of wildlife and ancient forests. Another woman in the group was asked what it was like for her to volunteer in a university-recognized role with HSU Earth First! She had this to say:

I'll be honest, I wasn't sure what to expect. I was on my way to my very first Humboldt State University Earth First! meeting. I was a tad bit nervous but I couldn't keep away. As I entered the room where the meeting was to be held, I was surprised to see people who looked like average college students. I warily sat down in a chair far from everyone else. The thought popped in my head that I might be thoroughly interrogated to determine whether or not I truly believed in the cause. (Just stay calm, they can sense fear!) Not only was this my first Earth First! meeting, it was my first college club meeting. I'd spent the last two weeks trying to adjust to the college lifestyle and decided that maybe it would be a good idea to join a club. I'd picked Earth First! on a whim. I thought to myself, "I'm an environmentalist; maybe I'm not as extreme as some other people but that doesn't mean that I'm any less dedicated to the saving of the planet."

There is something very appealing about a "no compromise" ethic. That night I went to sleep with fantastic delusions of living a life of lawlessness, of going back to my nature roots and casting off the chains of society. The next morning I woke up and scoffed at my dreams of last night. Do I really want to live like a hermit in the woods? Really? That's not a very sensible thing to do. However, for some reason, I decided to go back to the next meeting. This time we held a little election to fulfill the university requirements of club treasurer and president. When it came time for someone to step forward and volunteer to be president, I watched, horrified, as my hand raised and my mouth formed the words, "I'll do it." My brain proclaimed: "Do you realize what you've just done?!" What I'd done was commit. That night I went to sleep with a sinking feeling in my stomach. Did I do the wrong thing? What if I get myself arrested?

I've since realized that there is nothing to be afraid of. Sure, Earth First! is a bit extreme when compared to other environmental groups, but does that have to be a bad thing? Without a bit of radicalism, a watered-down version of the original idea becomes the driving force of the movement, and then a piece of the goal we were striving to reach has been lost. I feel that few others are willing to fight for Mother Nature with the same level of passion and enthusiasm. I've only been involved with Earth First! for two months now and I still have a lot to learn. I just want to say that HSU Earth First! is a cool thing and I look forward to being a part of it for the next few years of my life.

Please fund us well so that we may continue to assist the folks blocking chainsaws with their bodies.

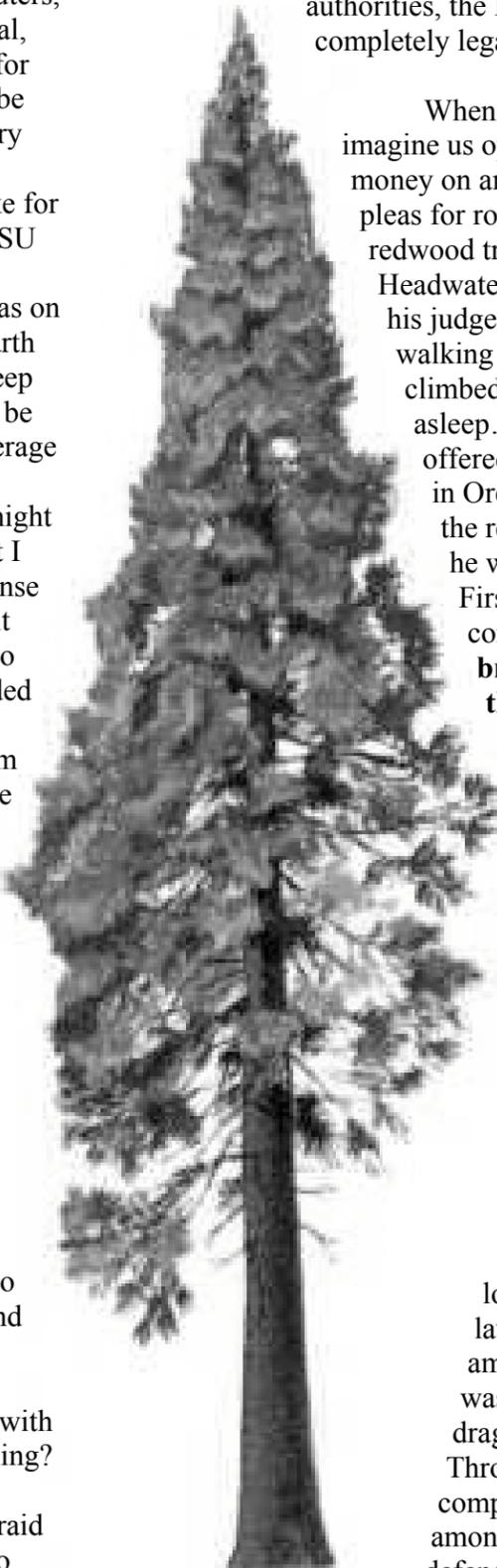
We will keep you well informed by sending our newsletter. State authorities, the IRS, and the judges tell us that your support is completely legal.

When you write your check to Earth First!, you may imagine us opposing reckless logging by spending the money on armored handcuffs and tree sitting platforms. Our pleas for rope are merely colorfully figurative. One redwood treesitter who faced conspiracy charges from the Headwaters campaign in Humboldt County explained to his judge how he ended up in the tree. He said he was walking along in the forest and he saw a rope...when he climbed the rope he found a pleasant platform and fell asleep...kind people he met in the morning came and offered him food. The judge exclaimed that he lived in Oregon! The treesitter replied that he considered the redwoods "Baha Oregon." This is a true story, he was found innocent of conspiracy. Each Earth First! direct action is an individual act of conscience. **When someone must nonviolently break the law to protect ancient redwoods in this region, they deserve our support.**

By stepping in with assistance, a potentially unknown act can become widely known, inspirational, and celebrated. Fair media coverage and a competent legal defense can help local people protect their civil rights. For instance, when 1,033 people trespassed at the Scotia mill during the Headwaters Forest protests in 1996, authorities tried to impose fines on those arrested. Lawyers for the defense pressed for individual innocent trials. When that looked likely, all charges were dropped.

During the many recent trials against local Earth First!ers, Maxxam and their shifty lawyers failed to prove a conspiracy to break laws among forest activists. It's not that the company wasn't trying. They subpoenaed madly and dragged local forest defenders to court relentlessly. Through six years of countless depositions, the company could find no evidence of conspiracy among the over three thousand Humboldt forest defenders arrested to date.

Should you ever feel the desire to feel the wind in your face as you stop a multinational corporation from wrecking nature, contact us! You may be the lucky winner of an all expense paid vacation to the canopy of the redwood forest. We would love to arm you with the tools of nonviolence as well as blockade history and methods. When folks rush out to buy armored handcuffs, tree sitting platforms, and rope with their own money to protect nature, we are not liable, but we will be there to help.



Name _____

Mailing Address _____

I can help with:

\$ 20 \$36 \$49 \$100

Contact me, I want to volunteer

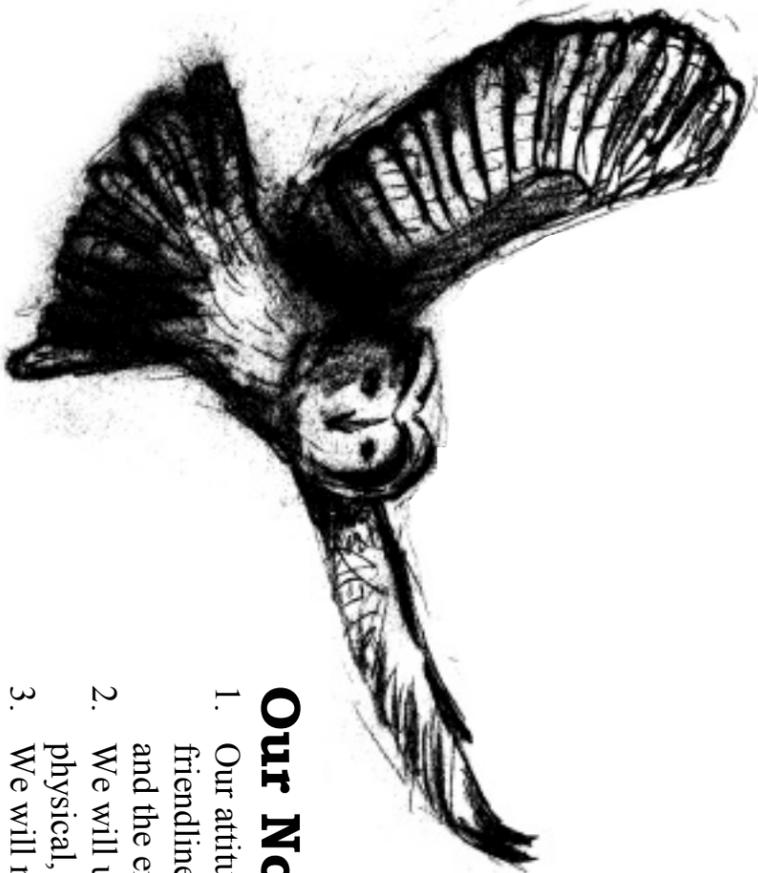
I am available hours; per week; per month

I am available days evenings weekends

The following days are best (circle) M T W Th F Sa S

Please send cash or a check payable to "Earth First!." Volunteers please also include a telephone number or email and the best time to contact you. Send to: Redwood Nation Earth First!, P.O. Box 219 Bayside, CA 95524

Redwood Nation Earth First!
PO Box 219
Bayside, CA 95524



Our Nonviolence Code

1. Our attitude will be one of openness, friendliness, and respect toward all people and the environment around us.
2. We will use no violence, verbal or physical, toward any person.
3. We will not damage property.
4. We will not bring firearms or other weapons.
5. We will not bring or use illegal drugs or alcohol.

Redwood Nation Earth First! is outspoken in its opposition to violent methods. Because only 3% of the old-growth redwoods remain standing, RNEFI adopted a popular "No Compromise" stance in protection of the last ancient redwood ecosystems a decade ago. Judi Bari's advocacy was largely what led Northern California's Earth First! movement to adopt a nonviolence code renouncing tree-spiking and equipment sabotage. Throughout a decade of confrontational timber protests, not a single injury has happened to our opposition. This is despite thousands of arrests, pepper spray, pain compliance, illegal police brutality, a car bombing, and other forms of violence suffered by nonviolent protesters.



Redwood Nation
Earth **First!**

