

Climate change: the whole strategy in 40 topics

Notice: The following pages are a summary of a long research that concerns many aspects of our society and how it has developed to a stage of reaching the tipping point. You will find on our webpage <http://www.desertcreekhouse.com.au/alliance/alliance.html> all the documents which describe in more details what is exposed here below in a short version.

A) Climate change calls for a change of way of living / thinking / sharing

- 1) **The Tipping Point:** Today we are coming near the tipping point where the whole natural system and climate may collapse and generate terrible cataclysms. Nature in its whole equilibrium is under threat. The current economic system is also threatening our wellbeing because it is mainly based on speculation, exploitation and competition and it excludes the poor or the weak while it makes the rich ever richer and the powerful ever more noxious. Totalitarian regimes are on the rise and the practice of democracy is severely endangered. We need urgently to act in order to avoid the tipping point and to survive. This is a question of life and death.
- 2) **A change of way of living:** Climate change is not a problem to be fixed by even the most sophisticated technical measures. Far from that, it is very simply the sign that our modern way of life is completely unadapted. We have now to get the message before it is too late. The solution requires from us a radical change in the way we live, we think, we produce, we consume, we transport... and we understand life. And, for us the more privileged people, a drastic reduction of our standard of life.
- 3) **The laws of nature:** Climate change is principally the expression of our inability to adapt to the rhythms of nature and to obey the laws of the universe (natural cycles, biodiversity, main natural equilibrium, systemic interdependence of species...). It is the consequence of an excess of consumption of resources that are used at a higher rate than nature is able to renew them and of an excess of production of wastes that are rejected at a higher rate than nature can absorb and recycle them. We have urgently to understand that nature dictates the rhythms and not us. We can only adapt.
- 4) **(In)equity:** This striking imbalance is mainly generated by 10% of world population: us, the ordinary people who consume 84% of world wealth. The two thirds of world population who live on 2% of world wealth are not to blame¹. We, the 15% of richest people, belong to the range of people who have a car and a credit card and who live in North America or Europe or Japan or Australia, minus the poor of these countries (about 15% of their population), plus the elites of poor countries (the BRICS, the Emirates, India, China and a few more). In total approximately 1 billion people. It means that climate change is only the work of a minority! Demography is not to blame, but wealth and high consumption by a minority.
- 5) **All in one:** Climate change is narrowly linked with the state of our global economy which is in crisis because it is based on overproduction and extreme competition, both stimulated by the purpose of its dominant actors to accumulate a maximum of profit, instead of aiming at answering the basic needs of the whole population in a radical spirit of equity. The collapse of democracy adds to this state of decay and prevents our communities from taking back control of their future in a constructive and

¹ See how the strong disparities of wealth are visible on this world wealth distribution diagram: <http://www.desertcreekhouse.com.au/alliance/world-wealth-distribution.pdf>

meaningful way. Climate change, economic inequity and democratic degradation are three indissociable aspects of the one and same crisis.

B) We are the main actors who have to initiate the change

- 6) **Equity as first condition:** There will be no answer to climate change as long as there is no equity. Nowadays the rich, in Western countries such as the US or the EU, spend the resources and the poor pay the price in Mali, Bangladesh or the Maldives.
- 7) **We are the real actors:** If, as privileged people, we have generated climate change, we are also able to reverse the process by the same (but inverted) means by which we have produced it. We need drastically to reduce our standard of life to make it compatible with Earth's biocapacity (her capacity to provide the necessary resources)². Nobody will do it for us: no government, no corporation, no church, no wise leader. We are the main actors. It is our responsibility to start now the move towards change.
- 8) **We have to initiate the change:** Governments cannot initiate the move towards change unless they are totalitarian and want to impose drastic measures but these measures, in this case, would in any case not offer the right solution. They could organise a wide and radical answer to the crisis (as they do for a pandemic or an economic crisis), but they do not have the necessary vision or the courage to dare to become leaders, because they fear to lose their electorate and they are kept prisoners by the major interests that finance them. As the necessary reconversion concerns mainly a radical change in our standard of living (in quantity and quality) and a choice for much different and more human priorities, it is our responsibility, as ordinary people and citizens-workers-consumers, to initiate the change. Nobody can do it for us.
- 9) **Pressure on governments:** If we want to succeed, the process can only be truly democratic; it means it has to involve all people, even the ones who are generally disempowered. Our radical and direct involvement as citizens, if it is consistent, will inevitably put pressure on governments to act. Only if we, as ordinary people, initiate this change, will governments be able to follow and implement the broader necessary measures that escape our direct control as citizens, such as leadership, broader vision, institutional legal frame, investment in necessary infrastructures, subsidies, taxes, trade agreements, international cooperation.
- 10) **Corporations:** Corporations will only follow when it will be in their interest; it means when consumers will put the necessary pressure on them. For us, privileged people who can afford to consume more than strictly necessary goods, our choices are powerful. Most powerful corporations (Apple, Google, Monsanto, Unilever, ExxonMobil, Nike) are branded and sell products we could live without or choose alternative ones (fair trade, local products, open sources). State legislation has to drastically frame corporate activities and impose standards of quality, limits to power.
- 11) **One choice is one vote:** Each choice we make, personally or collectively, concerning any good, or service, or value we choose to consume or use, is a vote or a plebiscite for the good we buy, for the service we use, and especially for the values which sustain these different products or services, and even for the way these "things" have

² To know more about the ecological footprint and access the data for each country, see [Global Footprint Network](#)

been produced (social, ecological, political conditions). By addition of our respective choices, we create the world in which we (wish to) live. Each of our personal choices is of very small significance in what concerns the impact it has worldwide but it costs us yet a very high price to restrain from it, especially when, because the item seems harmful, we renounce something we love. Yet the accumulation of all these small apparently insignificant impacts has generated the huge problem of climate change we have to face now.

- 12) **Empowerment:** We have to empower ourselves. Empowerment relies on the awareness that we have here and now all the possible means we need to manage our present and future, in cooperation one with another. If not, we can organise ourselves to be able to reappropriate ourselves most of these means. Empowerment relies also on a perception of true unrealised potentials.
- 13) **Consensus:** We need to develop a vision of the society we want to implement locally. Consensus is the necessary condition to find a suitable agreement between all members of the community about the aims and priorities we intend to follow. Consensus is based on the ability to give up minor preferences in order to be able to meet the others and agree with them about the major priorities concerning our local community. Every aspect that cannot be included in this consensus will remain out of control and will be exploited by external actors in their own interest, i.e. very probably at the detriment of the local community. Consensus is enriched, and not prevented, by diversity because it allows a more complex and complete perception to arise, beyond our respective tendencies to adopt simplistic beliefs often linked with our privileges. Consensus calls for opening to a wider and more inclusive perspective.
- 14) **The Tipping Point Alliance:** In order to multiply our impact in our struggle against climate change and in our alternative way of thinking, living, producing, consuming, as persons and communities, we need to come together, beyond our differences, in complementarity of our diversified actions, skills and preferences, and conclude an Alliance between movements, communities, citizens, classes. We propose here to constitute the Tipping Point Alliance³ as a form of contract where each person and each group is invited to commit to practise a new way of life in daily life. This informal contract (it is only oral) is based on a series of options⁴ each participant can choose or propose or adapt to his/her own situation. Altogether the implementation of these options will generate the necessary changes that concern all main domains of life and on all levels. As a gearbox, the Alliance is meant to multiply the effects of our respective actions and to enable coordination. We will support and encourage each other; we will enrich each other with our respective experiences, spirit of innovation and creativity.
- 15) **Quantum Leap:** This necessary fundamental change does not constitute a loss of wealth and quality of life in a kind of bitter state of mind or self-inflicted restriction but, on the contrary, it is the opportunity to rediscover life to the full and to become free of obsessive and oppressive processes: to rediscover a true quality of life based on real creativity and authentic human exchanges. It is a true quantum leap.

³ Remember the present document is only a summary. For the general link of the webpage of the Alliance, with all the more complete documents, see: <http://www.desertcreekhouse.com.au/alliance/alliance.html> or for the presentation of the proposal of the Alliance itself, see: <http://www.desertcreekhouse.com.au/alliance/al-strategy.pdf> (21p).

⁴ For the 10 basic options of the Alliance which are proposed at the start (and can be modified), see: <http://www.desertcreekhouse.com.au/alliance/al-strategy.pdf> and for the wider catalogue of options, see: <http://www.desertcreekhouse.com.au/alliance/al-options.pdf>

C) A fundamental change of mentality is needed

- 16) **A radical change of mentality:** Einstein used to say that a problem cannot be solved by the same mentality as the one which has generated it. It means, facing the crisis of climate change and economic collapse, we need to go through a radical change of mentality and spirit: a revolution of the mind. The fundamental change consists mainly in seeing that life is nourished by relationships in a community. Nobody is an island. It means we have to switch from an attitude of egocentric accumulation of wealth and pleasure to a general practice of compassion, caring and sharing for one another. The true maturity of a society can very clearly be evaluated by the degree it is capable to care for its weakest or most marginal members. As long some of its members are missing on something essential, an advanced community cannot be at peace.
- 17) **Reversing the inversions (untwists):** The new way of thinking we have to (re)-discover will be in strong contradiction with what we practise today. Not because it will go against common sense or realism but because our present way of living has indeed, in its madness, inverted the main laws of life, such as adaptation to the rhythms of nature, protection of diversity, complementarity in diversity, cooperation, generosity, care for one another, sharing of resources and skills, gratuity of what nature or society provide. It is essential to recognise that our present modern way of living goes against life: it has focused wrongly on material accumulation and it has in this way inverted these basic laws of life. The necessary radical change of mentality we aspire to will reverse these inversions. It will undo the twists. Let's now describe these necessary untwists.
- 18) **Untwist 1 - True value of the Commons:** We need first to rediscover that our personal wellbeing does not depend on our ability to overtake our competitors but on the contrary depends on the wellbeing of our local community. The broader the common wealth of a community is, the better its members feel. The more equal a society is, the more wealth and privileges are accessible to all; the less there is poverty, criminality, drug dependency; the more this society feels secure as well as its members. The Commons are the common wealth of a local community. These Commons constitute the wealth which remains accessible to all and which nobody can own or exploit for private interest. These include life, air, water, food, land, public space, know-how, knowledge, wisdom, education, health, all shared values, a common vision of the future, consensus, common infrastructure, goods in common property or accessible to all, skills, creativity, justice, natural resources, nature, etc. This new understanding of the Commons questions of course the way we practise ownership nowadays. There are indeed very few goods one can own privately because most resources are given freely by nature or society, or are made possible by an important contribution of our context. There is no wealth we create just by ourselves. Everything has its origin in nature or in the Commons: life, land, air, water, space, knowledge, skills, exchanges are all given free of charges. To revise this relation with ownership will also help us to review the issue of equity.
- 19) **Untwist 2 - Rising to our responsibilities:** It is not enough to define human rights because the people who do not enjoy the satisfaction of these rights are precisely the ones who are deprived of them because of their state of poverty, disempowerment, exploitation or oppression. It is why we need to rediscover our sense of responsibility and to rise to our responsibilities and take spontaneously the initiative to initiate change, even if we do not suffer under the same ills. Responsibilities concern in this

sense more the urgency to put an end to our harmful behaviours than the ambition to change the world into something we could believe would be better.

- 20) **Untwist 3 - Inclusiveness:** We need also to rediscover the sense of diversity and to see that it offers a rich wealth, based on the complementarity of sometimes divergent or even antagonistic perceptions which can yet be reconciled when one rises at a higher level of understanding that is more inclusive. For instance, if we consider our individual interest, we have only a very partial picture; but if we consider the whole of our community, we discover then new factors and relationships, on a higher level, which will transform our perception in general, and even the perception of our own egocentric needs. In this way we need to practise inclusiveness as the basic energy that allows each one to participate and to find his/her own place among others, despite differences of ethnic, cultural, sexual, racial, religious identities.
- 21) **Untwist 4 - Indigenous people:** We have also to rediscover how the culture and the persons of indigenous people have been hurt, destroyed, violated and finally marginalised by a prevailing western white will for domination and exploitation. Our whole global society worldwide has been impoverished by this form of false pretence of superiority, denial and exclusion. Beyond our evident responsibility to correct a scandalous wrong which is a humiliation for all, it is urgent that Indigenous people may first recover the practice of their full rights. And, today more than ever, they have also a very important role to play because they can teach us, if they accept to, how to relate to the land, how to adapt to natural laws, and how to give priority to hetero-centric human values over material egocentric interests⁵. One of the best ways to establish a true communication and way of listening between First Nations people and white Australians would be to share about the meaning the Land has for all of us⁶.
- 22) **Untwist 5 - Sense of meaning and truth:** We have also to rediscover the value of truth. In our postmodern culture we have given so much attention to the diversity of opinions that we have lost the sense of truth and meaning. Any opinion goes. We cannot discern any more opinions from knowledge or wisdom. In a certain way we became tragically incapable of opposing manipulation. It is why we need to rediscover the sense of meaning as a main guideline in our personal and collective choices. We have also to search for the meaning of what life is about. This search will not provide readymade answers but a constant interrogation about this true meaning will help us to focus on the essential and will keep us awake in our search for truth and for the right priorities.
- 23) **Untwist 6 - Relationships:** We need also to rediscover that not objects but relationships between people and with our environment are at the core of life in a community. Caring and sharing are the main energies that allow true humanity to thrive.
- 24) **Untwist 7 - Role of economy:** We need also to rediscover the real role of economy as a means to collectively satisfy basic needs and not as a way to individually accumulate wealth through speculation. The market, and the laws which run it, must remain under the control of the community and have to define real human priorities

⁵ It is striking how the Uluru Statement of the Heart appears to describe an approach which is also answering the challenges of climate change. As long as First Nations people cannot be fully recognised and listened to and as long as they cannot practise their full rights, there is no possible response to climate change. For the Uluru Statement of the Heart, see: <http://www.desertcreekhouse.com.au/texts/uluru-statement.pdf>.

⁶ Concerning our search for the meaning of the Land, see: <http://www.desertcreekhouse.com.au/texts/two-insights-one-proposal.pdf>

instead of imposing their illusory laws on all our relationships and instead of making of each of us a simple cog in a global machine of production and consumption. It is indeed the true purpose of politics to develop a vision of a common future and to find a form of consensus that includes all members in their diversity. And to implement it.

- 25) **Untwist 8 - Use of money:** We need also to rediscover how to use money as nothing more than a simple tool that makes things possible for the common good. Nowadays money replaces relationships and kinship. Money is yet nothing more than a temporary support for the transfer of value. Speculation harms and prevents its correct use.
- 26) **Untwist 9 - Investments:** We need also to rediscover how capital has to be invested in projects that profit the local community, without any interest rate or at least at a minimum rate. Investors should get the profit from the fruits of their own investments through the improvements and benefits it will provide locally and not through the payment of interests. Disinvestment from harmful activities (fossil fuels, weapons, drugs) would liberate important amount of available capital. Many investors look for ethical projects and will be keen to support a creative and just economy based on sustainability and equity. The value of invested capital should be kept constant, equal to the purchasing power at the time of investment (indexation according to the increase of subsistence's cost). This means that the shareholding system should be abolished or used only for providing the necessary funds for investments, without any dividends or speculation on values. Tax havens should be prevented and controlled by international agreements; taxation scale and rates reviewed in order to provide more equity.
- 27) **Untwist 10 - Technology:** We need also to rediscover the true role of technology. Facing climate change all possible technological solutions are presented as the solutions for the present crisis. This is pure illusion because most of these technologies do not even exist at a stage that they can be applied broadly or they are not realistic for a reason of scale: it is for instance impossible to provide electric cars for 7 bio people by lack of the necessary materials and energy, and because our planet could not afford it. As it is also the case with biofuels: we would need many planets to produce the necessary quantities, without even feeding ourselves. More generally, nowadays technology invades every field of our lives. It has replaced meaning. Technology is perceived as the solution in general, and especially as the solution for the problems generated by too much technology: this is precisely the flaw in our thinking that climate change reveals to us! We have indeed to practise a very soft form of technology which questions the aim, the adequacy of the means, the impact it has on social network and environment as well as the values it is based upon. And whether it brings us humanely further.
- 28) **Our addiction to comfort and pleasure:** The main obstacle against the rediscovery of these main untwists is, in one word, our general state of addiction. We are indeed addicted to our present way of life and comfort. Not because it is so perfect, but because we know it well and we are afraid of change. And the main problem with addiction is that we all deny being addicted. This state of denial is the proper characteristic of addiction. We need then first to become aware of our state of addiction... and treat it drastically, for our own physical and mental health.

D) We will recreate a local economy and society to be truly sustainable

The following proposals will constitute a practical answer to the present crisis⁷.

- 29) **Re-create a local economy:** The first priority and urgency as a global response to the present triple crisis (environment, economy, democracy), in a spirit of equity, is now to re-create a local economy that is sustainable, practically self-sufficient in what concerns our most basic needs and resilient in case of major disturbances of supply systems, as violent and destructive events will be more and more frequent in a near future until we have found the necessary balance.
- 30) **Before ten years:** We do not have more than ten years to implement the change, taking into account the natural tendency for acceleration of all types of imbalances and the inertia of natural systems. It will take a few years, depending on our degree of motivation, to reconvert our economy and our ways of living. Even if we do that quickly, for many decades we will yet still observe how the situation will degrade; but slowly it will recover. The best we can do is to hurry up and to try to avoid the coming tipping point. In doing so we must also ensure a degree of minimum resilience for the present time of transition and care for the people who will have to undergo a deep change in their form of subsistence. All intermediary targets fixed politically at 2030 or 2050 are in fact pure illusions and alibis.
- 31) **Progressive disconnection:** The new local economy needs progressively to detach from the globalised market, at the same rate as it becomes more capable of providing for itself, because external products are opaque and abstract while local production is transparent and reveals in which conditions it has been provided. External exchanges should be maintained for immaterial goods and for goods that cannot be produced locally if they are truly necessary.
- 32) **Local citizen councils:** We need first to constitute local citizen councils which will be in charge of managing the change. Members of these councils could be volunteers or chosen according to a system to be imagined. Election is not necessarily the best way as it is important that these councils should be representative of all social categories. These citizen councils will only define the main options and they will delegate the execution of diverse specific projects to some specialised committees. Means of evaluation will be implemented as well as assessments for further improvement of the process. The product should not be the only focus or priority but rather the quality of the process. It is fascinating to see how friendship is an important part of this process of establishing true direct democracy⁸.
- 33) **Integration with natural cycles:** From now on we have to integrate all our activities with natural cycles for the renewal of the resources we consume and for the absorption of the wastes we produce. This means no more fossil fuels, no more wastes that are not biodegradable, no more use of energy that is not renewable. This means also fundamentally that we do not decide how far we adapt; it is given and even dictated by nature: we have to obey. As long as our footprint⁹ is higher than the average bio-capacity of the Earth, we are the problem!

⁷ As this is only a summary, you can refer to a description in more details of all the following proposals in one single document, under the link: <http://www.desertcreekhouse.com.au/alliance/al-bega.pdf>

⁸ About the role of friendship, see: <http://www.desertcreekhouse.com.au/texts/markettechnocommunity.pdf>

⁹ The more detailed document about the reduction of our personal footprint is to be found under the link: <http://www.desertcreekhouse.com.au/alliance/footprint-reduction.pdf>

- 34) **Food supply:** Food is the priority. We have to organise a regular supply through a contract between producers and consumers (farmer baskets). Consumers commit to buy regular quantities of food they pay in advance. Producers provide what they can, according to weather variations and seasons. The contract is a global form of support of one for another. If enough supply is not available locally, we need to ensure safe sources at a near distance.
- 35) **Leave them in the ground:** We have first to stop feeding climate change by our excessive use of energy and natural resources: we have to reduce our total consumption and replace the source of energy by renewable ones (solar, wind, hydro, thermo). Fossil fuels must immediately remain in the ground. Traditional forms of energy production must be urgently dismantled as they are progressively replaced by sustainable sources, in parallel with a drastic reduction of the total consumption. The present tendency is rather to install more sustainable sources of energy without yet dismantling the old ones. It is true that these present sources are usually big units which cannot be dismantled progressively. But they have to.
- 36) **Community-owned energy production and storage:** Energy has to be produced by a community owned not-for-profit association or corporation. It will install a grid that will allow interconnection of the different parts and sources of production, according to the pattern of the net and not the tree, so that each part can remain connected even if one connection fails. A network which is composed by a high number of small units is highly decentralised and flexible. The community-owned corporation will install all the elements and remain owner of them, whether solar captors on private houses or inverters, as well as the whole grid. Users can also install their own system at their own costs. As renewable energy is never regular because it depends on natural conditions (sunshine, wind), an important storage has to be organised. Instead of relying on batteries, because they need a lot of special materials and energy to be produced and replaced regularly, storage will be preferably organised as out-of-rivers pumped hydro systems¹⁰.
- 37) **Small workshops for production of solar cars:** For local transport, we need to find a solution that does not rely on fossil fuels but remains flexible. It would be very interesting to produce some very light and simple solar cars, as kind of solar rickshaws. Not that electric cars are the solution; they are evidently not, by lack of the necessary materials, or by simple common sense. Yet solar cars would change deeply our habits and how we relate with mobility. They would be shared, used only when energy is available, calling also people to share opportunities (what shall I buy for you in town?)¹¹.
- 38) **Variety of trades of small scale:** Small local workshops have to be organised which will produce the main basic goods we use in everyday life and where work will be varied and working conditions flexible and adapted to the wellbeing of workers, and not submitted to profit requirement. One could produce all sorts of goods such as clothes, furniture, all kinds of practical items (plates and pans and pencils...), simple

¹⁰ To see a detailed description of an out-of-rivers-pumped-energy-hydrostorage, please refer to: <http://www.desertcreekhouse.com.au/alliance/hydrostorage.pdf> or directly at the ANU website (Prof. Andrew Blakers): <http://re100.eng.anu.edu.au>

¹¹ If you want to find more details concerning this project of solar car and the impact it could have, see: <http://www.desertcreekhouse.com.au/alliance/solarcar.pdf>.

And for practical examples of simple solar cars, see: <https://www.solartaxi.com> (Switzerland – a car which relies on its own solar panels) or www.sunnev.com (USA – a car for some US\$6'000.- with a range of 50km and a speed of 40km/h – today out of production).

tools, computers, light small solar cars, solar captors, or all kinds of necessary goods that will need to be redesigned according to requirements of durability, guaranty, reparability, sustainability, and degradability or recyclability of the components. New forms of building can be developed that will offer energy efficiency and thermal mass and use only recyclable materials. Just prices should also be calculated in order to remain in narrow relation with production costs, to satisfy the needs of workers, to respect all ecological and social security requirements, to provide a security for the business without yet creating accumulated wealth. It is not essential that all parts should be produced locally. What matters is that the design and the production will remain local and under the control of the workers and users. What needs to be imported should also remain relatively regional. We need urgently to repatriate production from China!

- 39) **Local currency:** A local currency needs to be revived and extended (such as LETS) which should be accepted in most local shops and workshops. Maybe only for part of the price as imported components will need to be paid in the official currency. All members of the community will be invited to accept local currency for their services and to use it, as it will be the best way to keep local wealth to circulate locally. The more diversity in the network (trade people, doctors, educations, public services, energy, shopping), the more efficiency and accessibility for everybody.
- 40) **A community-owned financial institution:** A local bank needs to be created that will manage the necessary funds. At the start, the investors will be mainly the users who will disinvest from other activities and concentrate their capital on local utilities or will be investors keen to invest according to ethical rules (they are many!). The purchasing power of invested capital will be kept constant. A warranty of this constant value will be provided (by the government?). Flexibility will ensure investors they can get their capital back at will. Important subsidies have to be found from institutions for major infrastructures. Progressively exterior and more wealthy people can be inspired to participate and support the action. The bank itself is also community owned and managed by the users and investors.

These are only proposals for a start of reflection and action. Add to it! Participate!

More details to be found on our website:

<http://www.desertcreekhouse.com.au/alliance/alliance.html>

The present document here above is only a summary of much broader material. Many other documents can be found on the website which develop some more partial aspects in more detail. Because these documents have been written at different stages of the research, they may present some minor repetitions, contradictions or omissions:

- **A Vision and a Strategy for a Meaningful Life in a Fracturing World (21p):**
The Vision itself is an affirmation of the central values and qualities that define a creative attitude about today's urgent challenges. The Strategy shows how to do that in practical terms.

It is accompanied by a basic Strategy of 10 Options that proposes a way to translate the spirit of the Vision into everyday action.

This is what unites us. The WHY.

<http://www.desertcreekhouse.com.au/alliance/al-strategy.pdf>

- **There is a short version that describes the core idea in 1 page**
<http://www.desertcreekhouse.com.au/alliance/al-short.pdf>
- **General comment: the real challenges of climate change (5p)**
 A general description of the choices to be made concerning money, technology, domination, virtuality, individualism and passivity: Five arguments and 7 twists.
<http://www.desertcreekhouse.com.au/alliance/5arguments-7twists.pdf>
- **The question of equity - sharing wealth (1p)**
 One of the principle challenges of climate change is the issue of equity. Wealth worldwide is the cause of huge disparities: 10% consume 84% of resources while 2/3 of world population live on only 2% of world wealth. This is the true cause of climate change: we (the 10%) have caused it by our excessive standard of life; it is now our responsibility to solve the problem by reducing drastically our standard of life, in order to make it compatible with Earth resources. It can easily be done: we just have to decide to do so. We won't miss on anything. It is only about giving up the superfluous. We will even discover a much richer way of life, based on true human values instead of egocentric greed. See the diagram of wealth distribution. Source: Credit Suisse.
<http://www.desertcreekhouse.com.au/alliance/world-wealth-distribution.pdf>
- **Eight necessary changes (or untwists) of mind (11p)**
 A description of eight changes of mind we need to bring through before we can be free of the inversions created by our technology and market society. It describes also the real obstacle which explains (but does not justify) our extreme difficulty to start an action against climate change: our strong addiction to our present way of life.
<http://www.desertcreekhouse.com.au/alliance/al-untwists.pdf>
- **The catalogue of possible options for the extension of the Strategy (13p)**
 The basic Strategy is in principle a list of 10 options; each person may shape their own Strategy by adding some complementary options of their choice, according to their own conditions, priorities and preferences. Here is a catalogue of possible options; they are only examples and you can adapt them; they have evidently to remain conform to the spirit of the Vision. You may of course also modify them or design your own; it is the spirit of the Alliance to be modulated in diversity.
<http://www.desertcreekhouse.com.au/alliance/al-options.pdf>
 There is unity in the core of the Vision (the values) and the basic Strategy (10 options). There is diversity in the terms of the personalised Strategy (the complementary engagements each one choses to add to the 10 options of the basic Strategy) because everybody is free to commit to what they want. This is a way to find unity in a few core values and basic options, and yet to invent diverse ways of expression of how we can translate these values into further actions in daily life.
- **Concrete proposals how to make Bega a more sustainable, self-sufficient and resilient community (11p)**
 These are a few thoughts how to re-organise our local community in prevision of the drought and fire events that await us in the coming years.
<http://www.desertcreekhouse.com.au/alliance/al-bega.pdf>
- **Diverse documents that illustrate the approach on a more specialised topic:**
 - Diagram of world-wealth distribution:
<http://www.desertcreekhouse.com.au/alliance/world-wealth-distribution.pdf>

- A description of out-of-rivers-pumped hydro-storage:
<http://www.desertcreekhouse.com.au/alliance/hydrostorage.pdf>
- A description of how to produce light solar cars locally and what it brings:
<http://www.desertcreekhouse.com.au/alliance/solarcar.pdf>
- A few reflections about our election system:
<http://www.desertcreekhouse.com.au/alliance/elections.pdf>
- A few reflections about the colonial system and how it still defines the way we act democratically (or don't):
<http://www.desertcreekhouse.com.au/alliance/colony.pdf>
- How the measure of our footprint can help reduce our impact on the environment:
<http://www.desertcreekhouse.com.au/alliance/footprint-reduction.pdf>
- **Market, Technology, Friendship and Community (5p)**
Market and technology have ejected us out of society as creative members. We are condemned to be only cogs in a system where we are reduced to be mainly consumers. Friendship is indeed the true way to rebuild our local community, not only having good time together in BBQs but also and especially in being involved in one's another's lives; it means in sharing and caring for one another and for our common present and future.
<http://www.desertcreekhouse.com.au/texts/markettechnocommunity.pdf>
- **The Platform for Australia or Strategy OZ (12p)**
This is the wider vision for Australia: WHAT FOR.
Warning: the following text is only a first and temporary draft as starting point for a further discussion between grassroots movements. It should be completely re-written when we meet and come to an agreement. The text below is only a first concrete proposal to help start the process.
<http://www.desertcreekhouse.com.au/alliance/al-oz.pdf>
- **The Uluru Statement of the Heart (1p)**
It is striking how much the Uluru Statement of the Heart expresses the same needs as what we need for mitigating climate change: equity, telling the truth, sharing, listening, adapting to the land, creating a society based on diversity and inclusiveness, etc. <http://www.desertcreekhouse.com.au/texts/uluru-statement.pdf>
- **Searching for the meaning of the Land (4p)**
The best way to establish a living and reciprocal communication between First Nations people and white Australian would be to share about the meaning of the land for all of us. The Land is the best place where we can join and where Indigenous people can teach white Australian most of what they need to learn.
<http://www.desertcreekhouse.com.au/texts/two-insights-one-proposal.pdf>
- **A few personal comments around the Vision and the values that guide the Strategy (50p)**
Note that it is a personal approach that engages only its author. Be clear that you can be part of the Alliance, even if you do not agree with these comments:
It develops the main ideas of the Vision and Strategy in a personal way and illustrates them with examples.
<http://www.desertcreekhouse.com.au/alliance/al-comment.pdf>
- **An annex about the relationship between Spirit and Matter (13p).**
<http://www.desertcreekhouse.com.au/alliance/al-annex.pdf>