

## Edition 51: Women and Climate Change

Transcribed by Teja Kukar

*:theme music - Real Voice by Thistle Pettersen:*

*:sauntering acoustic guitar fades in:*

*"...But through the hallways of academia  
And on the face of the moon...  
The footprints of conquest  
Haven't left us any room.  
To say what we think, or...  
To speak what we know...  
To hear different voices  
At least a sound from below..."*

*Oh-oh oh oh oh oh...*

*:vocalizing fades out:*

Thistle PETERSEN: Greetings and welcome to the 51st edition podcast of Women's Liberation Radio News for this month of July 2020. This is Thistle coming at you from Madison, where I live on an isthmus, a little strip of land with lakes on either side of it.

*:soft arpeggiated piano, pulsing bass:*

The Ohio river runs through the middle of it connecting the two lakes. It is predicted that the isthmus will be underwater if climate change continues along its current course.

*:The sound of a rainstorm, crack of thunder:*

We chose the month of July to focus on climate change because it's often one of the hottest months of the summer, reminding us of the ever-present threat of global warming. In my We'Moon calendar for this week, there is a short poll by Susa Silvermarie that goes like this: "Be willing to awaken as the world dissolves before your eyes. Call yourself forth. Call yourself by your true name."

This month's edition focuses on the importance of feminism in climate crisis activism. We'll hear an excerpt from an interview WLRN's Sekhmet She-Owl did with Lierre Keith, author and eco-feminist activist, in addition to poignant commentary from WLRN's Dana Vitalosova.

The team at WLRN produces a monthly radio broadcast to break the sound barrier women are blocked by under the status quo rule of men. This blocking of women's discourse we see in all sectors of society, be they conservative, liberal, mainstream, progressive or radical. The thread that runs through all of American politics, except for separatist feminism, is male dominance and entitlement in all spheres.

To start off today's edition, here's April Neault, with women's news from around the globe for this Thursday, July 2, 2020.

*:xylophone plays root-third-fifth to indicate news segment, fades into typewriter - keys typing, bell, and register return:*

*:mellow lo-fi beat fades in:*

April NEAULT: WLRN's Dana Vitalosova, along with Ukrainian radical feminists, is organizing a real-life gathering of gender abolitionist radical feminist women coming from Eastern European countries. If you are from Eastern Europe and would like to attend this August 2020 5-day festival full of workshops, fun, and nature taking place in Slovakia, go to [ffeast.wordpress.com](http://ffeast.wordpress.com) - that's f-f-e-a-s-t.wordpress.com - to learn more about the application process. The organizers will also warmly welcome donations to cover transportation costs for low income women.

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As of June 6, Swiss men can resume purchasing the bodies of poor women, while other close contact activities remain closed due to the COVID-19 virus. The activities still prohibited include judo, boxing, and wrestling due to their "close and constant physical contact". Swiss Minister of Health, Alain Berset, tried to clarify the glaring contradictions of these measures by stating, "There are certainly personal contacts but a concept of protection seems possible. I am well aware of the bizarre aspect of my answer", he told the press conference. "To tell you the truth, erotic services could have resumed earlier."

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There's been a surge in rapes resulting in teen pregnancies in the country of Kenya, attributed to the recent COVID-19 breakout. According to Salome Muthama, Machakos County Children Officer, the reported number of pregnancies of school girls is much less than the actual number, and estimates that as of June Kenya has, "4000 impregnated girls". She also added that most of the cases were a result of incest by close male family members, and that about 200 of these girls were aged 14 years and younger.

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In Canada, a woman used a self defense technique to stop a man from using the women's bathroom at a shopping center in Winnipeg. The man who identifies as trans, Lara Rae, tried using the women's washroom near the food court to wash his hands and "put on lipstick" was greeted by two females blocking the entrance. According to Mr. Rae, both women were intoxicated and one of them abused and misgendered him. Mr. Rae tried to show proof that he was in fact a woman by displaying his government-issued license as his bona fide female identification. When, according to Mr. Rae, one of the two women "Basically karate chopped my hand and caused the injury", the general manager of the mall, Dave Stone, met with Mr. Rae to discuss the incident and "extend our apologies for Monday evening's attack." The statement by Mr. Stone also reads, in part, "Based on this conversation and subsequent feedback from the LGBTQ community, we are taking recommended and immediate steps to better protect and enhance LGBTQ safety while at the mall. This includes signage, washroom signage, and sensitivity training." Mr. Rae now wears a supportive wrist sock and according to the CBC is calling for more education about "sexual minorities".

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On Wednesday, June 24, a black woman was set on fire in Madison, Wisconsin after four white men threw lighter fluid on her and set her ablaze while she was in her car. The victim, 18 year old Althea Bernstein, said the men who set her on fire called her the n-word before attacking her. Althea suffered third-degree burns on her face and neck and confirmed the liquid thrown on her was lighter fluid. Ms. Bernstein commented that she had such good memories of that neighborhood, and that this experience "ruined all of the childhood memories." She further added, "I never really knew someone could hate you just by looking at you. They didn't know me, I didn't know them. I was just driving my car and minding my own business." According to the Wisconsin State Journal, the police are investigating the incident as a potential hate

crime. Police are urging anyone with information about the attack or Bernstein's assailants to contact Madison area Crime Stoppers at 608-266-6014 or at p3tips.com.

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On June 25, more than 70 health and medical practitioners signed a letter to Greg Hunt, Australia's federal health minister, asking for an urgent inquiry into treatments for kids under the age of 18 for gender dysphoria. The letter cautions that the current gender affirming approach is largely experimental, and the known side effects, including infertility, cardiovascular issues, low bone density and other issues, have largely been withheld. TJ Jack Martin, an emeritus professor of medicine at the University of Melbourne, one of the better known signatories, referred to the treatment of gender dysphoria in children as an "uncontrolled experiment" and there was no evidence that was superior to non-invasive alternatives. He added, "in order to justify the medical treatment proposed, you need to have fairly substantial evidence. And there's certainly not substantial evidence supporting the affirmation approach." The Australian health minister's Advisory Council, which brings together the top health officials across the nation, has requested states and territories to carry out the audit of their treatment approach to gender dysphoric children and report back by July 17.

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In a news story that WLRN previously reported on, a Swedish man who identifies as transgender, known at the time as Kristoffer Johansson when he brutally murdered his 20 year old former girlfriend in May 2013, has according to womenarehuman.com, been released from prison and is currently using the alias Magdala Johansson. His Instagram account with "TERF hunter" in his bio also sports pictures of large bullets as "ammo for my new TERF hunting rifle". Womenarehuman.com acknowledges that they haven't independently confirmed these rumors of Mr. Johansson's release.

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Nigerian women have been marching in the streets to bring about an end to sexual violence against women and to pressure the state parliament to declare a state of emergency on rape in their country. Between January and May there have been a recorded 717 rapes in Nigeria. These marches are also spurred by the horrific deaths of two female students in the past several months. In a petition to Nigerian lawmakers, the Women Against Rape in Nigeria, WARN, said, "The unfortunate events are not a standalone. Rather, they are a culmination of unhealthy cultural practices". WARN is

demanding all the states in Nigeria to have a sex offenders list and that the list be made available to the public.

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In the month of May, the Australian Academy of Science adopted the definition of woman to mean "anyone who identifies as a woman". During June, the Women's Action Group created a petition to demand to know how the academy came to that redefinition, and seeks to encourage the "much needed discussion with women and women's groups that understand the importance of upholding sex-based rights for women and girls and ensuring the protection of science as a respected discipline, devoid of political influence and subjective hyperbole." You can sign the petition at <https://www.ipetitions.com/petition/anyone-can-be-a-woman>

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June saw the murder of two more Iranian women in so-called honor killings. Reyhaneh Ameri was killed on June 15 by her father with an axe for coming home late. She was only 22 years of age. When her father was arrested for the crime he became angry and denied knowing anything about the murder. However, the trunk of his car was full of her blood. During the interrogation, the father admitted to killing her with a blow to the head from his axe, and left her body in an open area within the city limits of Kerman. Apparently he recounted the story with a smile on his face. The second Iranian woman, Fetemeh Barihi was only 19 years of age when her husband beheaded her. Barihi was forced to marry her would-be murderer at the young age of 17 who was also her abusive cousin. Habib, Barihi's husband and murderer used a knife to cut off her head. State media in Iran justified the murder by claiming it was the result of Barihi fleeing her husband the day after she was forced to marry him.

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On June 29, Reddit banned one of the largest online gender-critical communities for inciting "hate speech." This comes after a new revised content policy that states in part that any group or users that "incite violence or that promote hate based on identity or vulnerability" will be prohibited. The subreddit r/GenderCritical had nearly 65,000 users. They originally created that space to "rebrand themselves as being against hate." Reddit administrators never communicated with the moderators of the GenderCritical subreddit that they were in violation of their terms or in threat of being shut down. Reddit claims that only 10% of the 2000 subreddits recently banned have

more than 10 active daily users, while the GenderCritical subreddit had more than 27,000 daily users. Perhaps unsurprisingly, the male version of the feminist gender critical page taken down, r/GenderCriticalGuys remains up, as do many blatantly misogynistic Reddit pages. Some noteworthy woman-hating and currently unbanned subreddits are r/theredpill, r/antifeminists, and r/strugglefucking, which was until recently r/rapingwomen, and now boasts over 263,000 members and dedicates its content to rape pornography.

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By a five to four vote, the US Supreme Court struck down a Louisiana law that required doctors who perform clinic abortions to have admitting privileges at a nearby hospital. This law was nearly identical to a Texas law that was struck down four years ago. Chief Justice John Roberts is said to have cast the fifth and decisive vote in this case, which seems surprising as he was one of the dissenters of the Texas law four years previous. He claimed he stood by his reasoning in his earlier dissent but voted with the liberal court judges citing that the law "instructs us to treat like cases alike". If the law were to go into effect, at minimum two of the three abortion clinics in the state would be forced to close, and women would have to wait longer and drive farther for abortions. Furthermore, if passed, the effects would leave only one doctor to perform the estimated 10,000 abortions requested each year. Nancy Northup, president and CEO of the Center for Reproductive Rights, wasn't terribly optimistic about the ruling, stating they were "under no illusions that the fight is over with this case", adding [that] fighting those who wish to restrict abortion rights was like a "whack-a-mole over and over again".

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A bill in the state of Wyoming in the USA to ban female genital mutilation, FGM, was nearly defeated by trans activists citing the bill would outlaw genital surgery on minors for the purpose of gender reassignment. The bill defined FGM as a partial or complete removal of the clitoris, sewing of the vaginal opening to be closed, along with other mutilations. The bill would further allow victims of the illegal practice to bring civil claims against the people who perform the procedure years after the crime is committed. Lastly, the bill also encourages a statewide education campaign. More than 30 states have already outlawed FGM. The point of contention for the trans activists was the exception to the bill that includes sex reassignment surgery, that would not be considered FGM if "the person on whom it is performed is over 18 years of age and requests and consents to the procedure." Trans activists were concerned it might limit

the access of transgender youth to medical care. The language was then reworded to appease the trans rights activists and the bill was passed on that basis, and became law on July the 1st, 2020.

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On June 6, JK Rowling, quote-tweeted a devex.com article referring to women as 'people who menstruate' with the following words: "People who menstruate, I'm sure there used to be a word for those people. Someone help me out. Wumben? Wimpund? Woomud?" What seemed like an innocuous satirical take on the willful removal of the word 'woman' from our common lexicon quickly got branded as transphobic by many Twitter users. Body Shop UK went so far as to offer her education on trans rights. Unfortunately for her detractors, JK Rowling is a woman of substance and wit, and doesn't succumb easily to the fascist methods employed by most gender ideologues. She then proceeded to do a thread of specific tweets that read in part: "If sex isn't real, there's no same sex attraction. If sex isn't real, the lived reality of women globally is erased. I know and love trans people, but erasing the concept of sex removes the ability of many to meaningfully discuss their lives. It isn't hate to speak the truth." This tweet alone has over 36,000 retweets and 230,000 likes. JK Rowling further added to the discussion by making a statement to clarify her stance on the erosion of women's rights through gender ideology and her issues with the medicalization of gender nonconforming children in a statement published on her website on June the 10th. She spoke openly and bravely about why she feels single sex spaces must remain on the basis of sex for women, citing her own survival of sexual and physical abuse from men in her life. WLRN commends Ms. Rowling for her bravery and empathy and for adding a much needed public voice to the erosion of women's rights we are experiencing.

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In Nashville, Tennessee, six teenage girls aged 14 to 16 organized and led a 10,000 person protest against racism and police brutality. This event was the largest protest in recent history, according to The Tennessean. All six teenage girls met on Twitter and quickly bonded and felt common outrage at the recent death of George Floyd. Jade Fuller, Nya Collins, Zee Thomas, Kennedy Green, Emma Rose Smith and Mikayla Smith then used various social media platforms to create groups for the protests that took place on June the 4th that started at Bicentennial Capitol Mall State Park and ended up at the Tennessee State Capitol. Zee Thomas, one of the organizers, made a passionate speech at the rally stating in part: "as teens we are desensitized to death because we

see videos of black people being killed in broad daylight circulating on social media platforms. As teens we feel like we cannot make a difference in this world. But we must." One of the other organizers, Emma Rose Smith stated, "we wanted to show people that no matter how old you are, you have a voice and you can make a change."

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And that concludes WLRN's world news segment for Thursday, July the 2nd, 2020. I'm April Neault. Share your news stories and tips with us by emailing [wlrnewscontact@gmail.com](mailto:wlrnewscontact@gmail.com) and letting us know what's going on.

:background music fades out:

:Song interlude - c:

:vocalizing:

*Da doom doom da da doom*  
*Da doom doom da da doom*  
*Da doom doom da da doom*  
*Da doom doom da da doom (continues under verses)*

:vocalizing ooooooh:

:light rhythmic drums fade in:

*And these lies they be killin' us*  
*Forced to flounder on a small supply*  
*Leaded water they been dealin' us*  
*Hapless choices dyin' to survive*

:background vocalizing continues:

*And the government be billin' us*  
*Like everything is fine*  
*Reckless truths that they conceal from us*  
*Truth will surface in the tide*

*Ooh-wa, ooh-wa, ooh-wa (continues under chorus)*

*I said stand up, good water is a human right.*  
*I said stand up, it's time to fight.*  
*I said sta-a-and up with the ebb and with the flow*



*Preacher man said Rick Snyder has got to go  
Rick Snyder has got to go*

*Da doom doom da da doom (continues)*

*Reminds me of Katrina, 2005  
Black and brown bodies, bodies  
Wading in the water, ungodly sight  
Where is FEMA  
They've forgotten our humanity  
[They see us] suffering and leave us  
Water keeps us alive 'til we can't breathe*

*We can't - We can't breathe  
We can't - We can't br-  
We can't - We can't br-  
Can't -  
I c-*

*:digital interference sound effects come in:*

*Ooh-wa, ooh-wa, ooh-wa*

*I said stand up, good water is a human right.  
I said stand up, it's time to fight.  
I said stand up with the ebb and with the flow  
Preacher man said Rick Snyder has got to go  
Rick Snyder has got to go*

*:vocalizing ooooooh:  
Bottles of water at my door  
Can't open up, they'll take me away for sure  
Seems I'm high and dry  
Stuck in the 810  
Usin' the faucet full of toxins that you ignore*

*What if they be packin' heat?  
Scared to take away my family?  
ICE is still after me  
Years in this country and I cannot call it home  
Gas turns to water, my heart to stone*

*Ooh-wa, ooh-wa, ooh-wa  
Da doom doom da da doom*

*I said stand up, good water is a human right.  
I said stand up, it's time to fight.  
I said stand up with the ebb and with the flow  
Preacher man said Rick Snyder has got to go  
Rick Snyder has got to go*

*New world water like oil,  
A basis to fight  
People buy it up just to knock up the price.  
What is the price of a life?  
How do we unite, evolve power from plight?*

*State of emergence, emergence, emergency  
State of emergence, emergence, emergency  
State of emergence, emergence, emergency  
Shift purpose and breathe  
Flow*

PETTERSEN: That was Aisha Fukushima with her song *Flint*.

*:piano softly, quickly alternating between 2 notes, clock-like quality:*

Next up, we'll hear excerpts of an interview Sekhmet with Lierre Keith, in which they discuss the true state of our environmental crisis, what mainstream climate activists get wrong, and why feminism is a valuable force in environmental politics.

Sekhmet SHEOWL: So what would you recommend individual women do to respond to this situation?

Lierre KEITH: So there's a environmental philosopher Kathleen Dean Moore, and she gets asked all the time, like, what can one person do? And her answer is always the same which is, don't be one person. I think that's the right answer, because there's no individual solutions to huge global problems. Especially problems that are created by absolutely vast systems of power that have gone rabid, you know, with their own sadism and destruction. And we're up against the three biggest ones. We're up against

civilization, capitalism, and patriarchy. And all three of those together have made the sort of intertwined monster that is simply going to devour life until there's nothing left. And the only way that we're going to stop that is - it's really just all of us rising up together. There's not really much any of us are going to do as individuals. So I think this is one way that the left has kind of been led astray because there's always these books about oh, ten simple things you can do. There aren't ten simple things you can do to save the planet. There simply aren't. Nothing you do as an individual is going to have anything but an absolutely homeopathic dose against that level of destruction. It's really only going to be movements, you know, political movements, of resistance that can change this. So I think we need to kind of refocus our framework here because this kind of individual approach really isn't going to get us anywhere.

So in that regard, yes, we are going to have to either create or join movements that already exist, that can actually name the problem and then try to figure out like, what can we do that will match the scale of the problem, such that life can continue. And right now, there's not a lot out there. So it's, it's a harder task. Like if I could say, Oh, these five groups are doing it, right...They aren't. That's part of the problem. But that doesn't mean we can't get there. But we have to start with the correct analysis. It's like, you go to the doctor and you're sick, you need the correct diagnosis. Well, that's what this is like, we need the correct diagnosis. So we have to start with civilization, capitalism and patriarchy. We have to understand what those systems are and how they work, how they're devouring the planet, essentially, to have gotten us into such a bad state.

SHEOWL: So you're kind of talking about collective direct action and I'm not entirely sure what sort of direct actions the right groups could take other than, I guess, protesting, but protesting has always seemed sort of like step one in a longer process.

KEITH: Yeah, I mean, I would agree. And right now, there is kind of a collection of groups that call themselves like, the climate change movement. And I understand that they are well meaning people. And I think many of them, especially the younger ones, are absolutely inspired by the seriousness of the situation. But as a whole, they've hijacked the environmental movement and I don't think that they are particularly useful. They have offered a bunch of very false solutions that don't name the problem correctly, and solutions that aren't even going to work, even if we could get those solutions through. So that is something that is probably going to be contentious to some people. But I stand by those statements. The environmental movement used to be about protecting wild beings and wild places from destruction. And that is what I

will claim it still remains. Like if you're an environmentalist, that's what you care about. And instead, we've had this overlay of the climate change movement, and their goal is to save industrial civilization. Now, the problem is that industrial civilization is what is killing the planet. So what they want is to find a way to continue that destruction to take - I mean, right now we have living communities, living beings, turned into dead commodities, and then turned into private wealth, and that's the flow, right? And the point isn't to fuel that a different way, and that's what the climate change movement wants. They want some way to change, to kind of swap out oil, gas, coal, for something alternative that wouldn't create climate change, but to continue that destruction.

So number one, they're solving for the wrong variable. They're solving for industrial civilization. And the incredibly, you know, just dense amounts of energy that every single last one of us has been provided with in rich countries, and the consumer goods and this entire lifestyle, and they want to continue to have that, they just want to feel a different way. And that, to me is completely wrong. We need to be solving the variable for a living planet, which means industrial civilization has to stop. There's no way to get all those goodies and no way to use all that energy without rendering the planet lifeless. Okay, so that's problem number one.

Problem number two is that the solutions they're actually proposing, things like wind and solar and hydro - all of them are forms of destruction against the planet. Some of them are at least equally as bad in terms of climate change, but because of various accounting tricks, they've managed to get them, you know, these environmental, giant international bodies to declare them carbon free even when they're not. And these are things like hydropower and biomass, which actually are worse than coal in many ways, and they're certainly as destructive in other ways. All of that kind of alternative energy - They are universally resisted by the people who have to live in the places where those things are proposed. Sometimes the people win and sometimes they don't, but they are every bit as destructive to the planet. And what's happening is the very last wild lands that still exist are being slated for that kind of destruction. So the different desert areas are now - the plan is to cover them with solar panels from end to end. And it doesn't matter whether, you know, the giant desert tortoises are all gonna die. Nobody cares about the incredible life that has lived there, that's been evolving for millions of years in those very harsh conditions, and every last one of those creatures is going to die. And nobody cares. And we can talk about the bats and the birds that are going to be destroyed by the wind turbines and it doesn't matter. All they care about is, you know, this sort of pretense that this might actually stop global warming. None of those technologies scale up and every last one of them depends on fossil fuel. So this is why Ozzie Zehner says that you have two options - One is fossil fuel and the other is

alternative fossil fuel. You're not going to make the steel without using fossil fuel. And oil is functionally irreplaceable for industrial civilization.

So there's no way to have this way of life without still consuming oil and gas and coal, even if a tiny bit of it - you know, if somehow the energy could come from these other sources, but the other problem of course is the Jevons paradox, and that's this thing that they never want to talk about. This is a noted phenomenon that this guy Jevons figured out. This was back in the coal era, but he realized that every time that engineers made coal easier to use, when they made it more efficient, instead of using less people just used more. And every single substance that has been tested in this regard, it's always true. If you make it easier, if you make it more efficient, all it means is that people use more of it, they never use less of it. So all of those quote 'alternatives' like solar and wind and whatever, it's never - not a single one of them actually reduces the amount of fossil fuel that humans are using. It's only added on as another additional fuel source for people to use. So this is never going to work, on all of those levels. It's the same industrial platform.

There isn't enough steel, copper. rare earths, you know, all the different things that go into making those technologies - there's literally not enough on the planet to build out to the extent that would be required to even try to replace fossil fuels with them. You also can't do it without fossil fuel. You can't make steel without, for instance, the coke coal, which is a really refined, expensive kind of coal, but that's what goes into making steel. So all the infrastructure, all those processes rely on fossil fuel.

And the mining itself is incompatible with life. So one example is, there's a place in modern day Jordan that's called, I think it's pronounced Wadi Feynan. I'm not 100% sure how it's said, I've only ever read it. But this 2000 years ago was a copper mine. Okay, and so this is true about mining everywhere. It's incompatible with life. So 2000 years ago, they had this copper mine, and to this day, the plant growth is stunted on the side of that mine. The goats that graze that area have all kinds of genetic problems, particularly in their generative organs. The goats are also highly valued, if you sell them to other parts of the region they're wanted, and the reason is because they do not support parasites. The reason they don't support parasites is because they're utterly toxified, so parasites cannot live inside them. And this is 2000 years later, one single copper mine. So that's what's involved in mining. Mining was also the very first form of slavery. The Roman mines were also penal colonies, and it was a death sentence, both. So you took a citizen who had been accused of whatever, and if you were sentenced to the mines, everybody knew you'd be dead in three months. So it was probably the first form of slavery alongside agricultural slavery. So this is the pattern that humans have

been living under, for, you know, maybe about 8,000 years and it's called civilization. This is the thing that nobody wants to face, right, like, this is the pattern, it's all about extraction.

It's all about - the earth is extracted, but as well, the humans are extracted. So usually it was, you know, the top five to ten percent of the people were free. And they were always men, of course. And then underneath everybody else was essentially either a serf or a slave. By the year 1800, at the beginning of the fossil fuel age, three quarters of the human beings alive on this planet were living in some form of indenture, serfdom, or out and out slavery. So this is what's required when you have this pattern. And the reason is because it's backbreaking labor. It all depends on agriculture, and agriculture is a war against the living world. And this is why we have to face the nature of the systems that we are up against. It's kind of not enough to just say vaguely, oh it's greed, or, you know, it's just human ignorance. It's not. It's a specific pattern of human life, of human culture. And it's based on agriculture, which is an inherently disruptive activity. Every year, it's drawdown and overshoot. Drawdown means you're taking things like the soil and the water and the trees and the fish, you're using more and more of them every year, they can't regenerate at the pace that you're using them, and so there's fewer and fewer, less and less, every year. And at a certain point, your land is just done, you've got nothing left. And that's what a city is. If you think about what a city is, the food, the water, the energy all have to come from somewhere else. The city has absolutely used up its own. And at this point, it's all paved in concrete, so even if you wanted to try you couldn't. But there's too many people. So it's people living in those densities. It's an arrangement that didn't exist before 8,000 years ago. So on a human scale, I mean, it's just a blink of an eye. But we all accept it as normal because it's what we're used to.

But that's the pattern called civilization. So once you've used up your soil, your fish, your water, your trees, you have to go out and get those from somewhere else. And that's why civilizations always become militaristic and imperialist, because you have to conquer your neighbors and take their stuff. And some of the stuff you're taking is, of course, other human beings, because this process is also backbreaking labor. So you take all their stuff, including the people, they're brought into the power center, you know, all their resources are stolen, their land is degraded. And what's happened 34 times - there have been 34 civilizations - every last one of them ends in collapse because it's an inherently destructive activity, especially to the soil. And this comes back to global warming, because the origin of global warming is not actually the beginning of the Industrial Age, which is about the year 1800. It's not the burning of coal. Global warming actually started with the beginning of agriculture. So if you -

we've all seen that hockey stick graph, you know, where you see oh, year 1800 and then there's this huge rise in carbon. That's true and I don't mean to say that's not true. But if you back that up seven or eight thousand years, we actually released as much carbon from the beginning of agriculture to the year 1800 as we have released from 1800 till now.

So fossil fuel is clearly a dramatic accelerant. And I don't mean to downplay that. But agriculture itself is where this started. And what we were burning through was not coal, but it was soil. And every time the soil is destroyed, that's where it goes, all that carbon is released up into the sky. So that's where global warming started, and particularly rice agriculture. It's the same reason that dams are so destructive. It's because of all the methane that's underneath the rice paddies. It's the same with the dams. You have this anaerobic decomposition from all the plant matter. And that is, you know - methane is this incredibly powerful greenhouse gas and that's why.

So yeah, so that's agriculture. That's slavery. That's militarism, imperialism, and then just that intense destruction across the entire landscape. So usually civilizations collapse. They last somewhere between eight hundred and two thousand years, which is exactly when the soil gives out, is when they collapse. So that one ends and then somewhere in the region nearby, it'll pop up again. So you can follow this around the Mediterranean for instance, you can follow it around China, you know, ancient India, wherever you want to live, South America, the southeast United States. It's been the same process over and over again, where the civilization rises, they use up all their stuff, they conquer their neighbors, and then eventually the whole thing collapses. They used to have kind of a natural limit, civilizations, because you could only transport things as far as draft animals could carry it. Or sometimes, like around the Mediterranean, you had boats that did that work. But you couldn't get the food from the hinterland into the power center for more than a few days, and there was no way to transport it. It couldn't be done - before fossil fuel, of course. So for instance, Northern Europe, anything north of the Alps was protected from the Roman Empire. That's why they couldn't get over those mountains to conquer more. So they had sort of a natural limit, even though they were, of course, horribly destructive, you know, they could only get so big. And of course, the moment humans figured out what to do with fossil fuel that was over. So now the entire thing is completely global. And that's why we're looking at just this incredible increase in the destructiveness of it. There's really nowhere that is safe. So I don't know, that's kind of like, you know, world history in whatever that was, ten minutes. That's the situation that we're in. So until we - I think until we can have the proper diagnosis, that's the problem. We're not going to come up with solutions that match the scale of that. And, you know, the solar and the wind

and all the rest of it are never gonna actually offer solutions to that problem. They're not even going to offer solutions to global warming. So I think that's part of the problem, you know, I want women to get involved, I want us all to get as politically active as we feel the desperation of this clearly. But there's nobody out there who actually understands - there's not a political group, I could say, Oh, go join, because nobody gets *that*, like, if you join a global warming group, all of their solutions are going to be solving for their own variable, and they're going to offer solutions that actually aren't. So yeah, I mean, we don't even have, you know, like a politically active kind of organization out there yet that is actually facing the nature of the problem or the scale of the problem.

SHEOWL: So just to be clear, what you're saying is that really, the only way to save the planet is to return to a non-industrial, non-agricultural way of life as a species, which would look like, I guess, the hunter-gatherer model?

KEITH: So that is the only way of life that's sustainable, and it doesn't honestly matter what I want, or what I wish was true. What honestly matters is what the earth can support.

SHEOWL: Right, right.

KEITH: That's just reality, right. And nobody really wants to face that, because we're having so much fun consuming, you know, two thousand ghost-slaves per year, as Americans, but nature doesn't - it's reality, you know? It's chemistry and physics and just biology, really. What can the planet do? And that's it. We get a small sip of sunlight and a little bit of rainfall. That's our share. Anything more than that is destructive to the web of life. I mean, we did live on this planet for something like two million years without laying waste to it. We did actually really well. And we made beautiful art and we clearly had music and ritual, and probably a lot of love, and we probably had good dreams and lots of fun dances and, you know, we made really cool flint tools and we understood astronomy and all kinds of fun stuff.

But, uh, I don't know what to say. People get really upset about this but it's just reality, we can't continue to consume. We can't have our planet and eat it too. We do need to remember how to be participants of the living community around us, rather than dominators imposing ourselves across it, which is the problem. That's precisely the problem. We can't keep destroying soil, we can't keep destroying species.



SHEOWL: So I think I already know how you going to answer this, but do you see this environmental situation as a feminist issue or as its own separate political issue that is just, you know, sort of related to feminism?

KEITH: So I've got two answers to that question. The first answer is that women are the only group who are never allowed to have our own liberation movement. Like no other movement is told, oh no, you have to include these other people or oh no, you have to address all these other issues before you're actually allowed to talk about the people that you want to put at the center of your liberation. And women are always told that. We're never allowed to just have feminism. We're never allowed to have a liberation movement for women. So, very strongly I want to say feminism is about the liberation of women, and I mean that. I'm not backing down from that. It's also true though that we're not going to get to the place that we need to without understanding how patriarchy - how male domination and male power links up with all of this other stuff that's going on, all of the really bad systems of power.

And some of those, I think some of that analysis was for me really fascinating to understand. And I think that other women find a kind of - both kind of a relief and also there's a tremendous amount of grief, like it's always both, right, when you're coming to political consciousness. But to understand that there's this male violation imperative that comes with patriarchy, with male domination. That's their thing. At the core of it, it's about violating boundaries, particularly the boundaries of women and children. And a lot of male socialization is simply men learning to say to other men, 'I'm human. She's not; do it to her, don't do it to me'. That's essentially it. You know, 'we're going to create this other subclass of humans. We're going to call them female, and you can do what you want to them because they don't matter. I'm a human, you're a human, we're not going to do this to each other'. And I think half the reason they do that is because they know what they're capable of. They know the kind of sadism that they built into their sexual response, and they need to be very clear about who is the appropriate recipient of that. But once you kind of understand that, that the core of this is this kind of sadistic, necrophilia impulse - I don't think men are born this way. Now, there are some radical feminists who do, and they are biological determinists, and sort of essentialists in that regard. I'm not. I think that there's been enough cultures that I've stumbled across to say that men don't have to do this. There are rape-free cultures, there are places where men did not behave this way. So I'm not, you know, whatever. That's a discussion that people can have. It's usually very lively.

Regardless, they socialize each other to become this. And the problem is once you have that kind of violation imperative, it's never just going to stop with the people that

you want to stop at. So from my perspective, you know when you see racial hierarchy, you're going to find that same violation imperative. When you see the environmental destruction, it's that same imperative. So, it's the boundaries of forests and prairies and rivers. It's the boundaries of indigenous people. It's the boundaries of - you know, they talk about how they have to penetrate the deep vault of the ocean to get the minerals that we're going to need for solar panels and wind turbines. But that's the language they use. It's all about penetrating and dominating and, you know, always this kind of gross sexual metaphor. And it's also, I mean it's the genetic code. So we've got all this genetically modified stuff now, they've got transgenic salmon and they have transgenic trees and so it's, you know, violating the basic code of life itself. And they have to do it because they've just got to keep violating. There's no boundary that's sacrosanct.

And of course, it includes the boundaries of the atom itself, so we have nuclear weapons. It's like the ultimate kind of necrophiliac sexual fantasy, we could kill the entire planet and - that's what they've done. It's not like I'm making this up. Like that's what men have done, so if there are men that don't feel represented by that then they need to get out there and fight other men over it, because as far as I can see that's male culture, and it's very necrophilic. And it is motivated by this kind of sexual thrill in the domination and the violation. But I don't think we can understand racism without understanding that same impulse. And I don't think we can understand the destruction of the planet without understanding that the ultimate sadistic impulse is necrophilia. That if that urge to dominate is really the urge to render - you know, the ultimate expression of it is rendering a life-filled creature lifeless. And it's an obsession with machines. It's an obsession with the mechanical, with anything that is not alive. And they've literally taken the planet to the point of being just a machine feeding a machine. Like that's their ultimate goal. And now you've got these idiots out there saying we're all gonna upload ourselves into computers. Like that is their ultimate dream, is to have no bodies. Like, no connection to anything alive, and they really think this would be paradise, to live inside a machine. And I will shoot myself in the head if it comes to it, because there's a way that I am living with that as, like, the ultimate goal. Like there's just, I can't imagine anything more wretched - to live inside a machine forever? That just sounds like hell. So...

But that's it, that's the necrophilia of patriarchy and I certainly learned that from Mary Daly back in 1980. You know, I mean, all her work was sort of around that theme. And she's absolutely right. And it's, whatever, 50 years later, 40 years later, certainly, and you know they've just done more and more of the same. Turning the living world into a machine.

*:theme music - Real Voice by Thistle Pettersen:*

*:acoustic guitar:*

*"So speak out, speak over, speak under  
Speak through the noise  
Speak loud so I can hear you, I wanna know you,  
I wanna hear your real voice.  
I wanna hear your real voice.  
Your real voice, your real voice, your real voice..."*

*:music fades out:*

*:uptempo thumpy guitar riff, minimal bass:  
:snare comes in sharp, beat follows:*

Jenna DiQUARTO: WLRN is looking for new members to join our collective. If you're tired of male dominated news outlets not covering or misrepresenting stories important to women, it may be time to consider taking things into your own hands and joining your sisters here at the station. We are particularly interested in having more team members research, write, and deliver the world news segment on a monthly basis. We also could use more audio editors. If that interests you, or if you just want to be a part of a fantastic team of radical and lesbian feminists putting together our regular monthly podcast, click on the volunteer for WLRN tab on our wordpress site to learn more. Or send us a cover letter and your resume to [wlrnewscontact@gmail.com](mailto:wlrnewscontact@gmail.com). We want to hear your real voice.

*:solo drum kit fades out:*

*:Sudden low end hit, slight reverb, precedes quick, clean electric guitar strum, with whole note keyboard chords behind - gives the sensation of building:*

*From across the femisphere...*

*...to women worldwide*

*- Worldwide -*

*:morse code fades in/out:*

*To women worldwide...*

*Radical feminist media...*

*...to break the sound barrier*

*:glass shatters*

*Break the sound barrier*

*:women chanting:*

*Break the sound barrier*

*:"Let Women Speak! Let Women Speak! Let Women Speak!":*

*- Break the sound barrier -*

*- Radical feminist media to break the sound barrier -*

*:Music finally resolves, bass and drums enter, uptempo, major key signature, theme repeating in each bar:*

*This is your*

*Your*

*Your*

*Your*

*Grassroots community radio station*

*- YOUR radio station -*

*Grassroots...*

*- This is your grassroots, community radio station -*

*:all voices:*

*- Women's Liberation Radio News -*

*:music fades out:*

*:reversed cymbal crash fading up to a stuttered drum fill of kick, snare, hi-hat:*

*:piano, minor chord arpeggiated quickly resolving to arpeggiated major chord; light hand percussion eventually comes in:*

Dana VITALOSOVA: A few years ago, scientists warned the world that if we didn't drastically curb our CO2 emissions, in 50 years or fewer, our planet would become uninhabitable. The more pessimistic of those scientists said that even if we did take those necessary steps, it could already be too late. We didn't take those steps. Or, to put it more accurately, our rulers - in other words, the wealthiest and the most powerful men on this planet - did nothing. And so I believe it is now too late. We are not gonna save this planet's hospitable climate. So, the question should no longer be *whether* it will be destroyed; We should be asking *when* it will happen. Will it be in our lifetime? Or in the one of our children? Another question we should be asking is what to do with

the remaining time. How should we act in the face of the approaching unprecedented, unimaginable catastrophe? What should we do as feminists, as women, or, as Mary Daly used to say, as biophilic creatures?

When the land I consider my home gets hit by some of the effects of the impending climate destruction, when it's visited by a heat wave, by extreme drought, or by a nonexistent winter, one of my reactions is despair. Such moments, when I realize the impending destruction of not only my life, but of most life. Of plants, of soil, of water cycles, animals, and the air, I feel like I'm in a nightmare. Desperation is a fitting reaction to such a situation of helplessness. There really is nothing I can do to stop this catastrophe from happening. However, at such desperate moments, I remind myself that although I might be helpless, the situation is not hopeless. On the contrary, although the destruction of the earth's climate is an atrocity, it will be the final one. With an ostentatious boom, it will be the last tremor of male necrophilia. And then, it will be the end of patriarchy, the end of men, the end of wars, the end of rape, the end of exploitation and abuse. The end of killing for the sake of killing. The end of machismo, of noisy, smelly machines. The end of soul-sucking work in ugly, air-conditioned buildings. The end of sweatshops. The end of sexual slavery. The end of mutilation in the name of therapy. The end of women and children living next to toxic waste dumps. The end of animal cruelty. The end of child rape and all its depictions made for male amusement. And it will be a new beginning of life on this planet, because contrary to what people sometimes say, it is not the planet that will be destroyed. She is much too strong to be terminated by the fart in the wind that is patriarchy. She'll shake humans off her surface, and it will hurt, but the earth itself will stick around for another millions of years.

Anyway, back to the question. What should we, as women and feminists, do with the remaining time? I believe we should continue our work. As long as there are men, women, and other creatures, we can help alleviate a lot of suffering. We can make women hopeful, and connected to each other, as well as to the earth. We can help and inspire our sisters to get rid of the men who are currently sucking out their energy. We can also help other biophilic creatures, such as animals and plants. And, last but not least, we can enjoy the beauty of this earth while we are still on it. We can go out to see the forests, the mountains, the deserts, the swamps, the rivers, the oceans, and the meadows. And, if we are lucky, we may see each other there. I'll be in the orange-tinted tent, curled up against my dog, listening to the sound of silence. If you come closer and say hello, we may become friends, and dance the night away.

*:music fades out:*

*:simple kick/snare starts in, followed by bass melody, and eventually additional light percussion indicating outros:*

NEAULT: Thanks for listening to WLRN's 51st edition podcast on women and climate change for this July the 2nd, 2020. WLRN would like to thank Lierre Keith for speaking with us on this topic. Thank you, Lierre, for sharing your wisdom and insights. This is April Neault. Until next time, stay safe and stay cool this month of July.

PETTERSEN: If you like what you're hearing and would like to donate to the cause of feminist community radio, please visit our wordpress site and click on the donate button. Check out our 'merch' tab to get a nice gift in exchange for your donation as well. In addition, if you're interested in joining our team, we're always looking for new volunteers to conduct interviews, write and deliver the world news, write blog posts, post to our Facebook page and other social media pages, and do other tasks to keep us moving forward as a collective of media activist women. Thanks for staying tuned! This is Thistle Pettersen, signing off for now.

SHEOWL: And I'm Sekhmet She-Owl. Thanks for tuning in. Next month, we'll focus on the organization Save Women's Sports and the work they're doing to prevent males from competing in female sports. Our handcrafted podcasts always come out the first Thursday of every month, so look forward on Thursday, August 6. If you'd like to receive our newsletter that notifies you when each podcast, music show, and full-length interview are released, please sign up on the WLRN wordpress site. Stay strong in the struggle, and thanks for listening.

VITALOSOVA: This is Dana Vitalosova, signing off on another edition of WLRN's monthly handcrafted podcast. You can find us on Twitter, Facebook, Instagram, and SoundCloud, in addition to our Wordpress site. Thanks for listening.

DiQUARTO: And this is Jenna DiQuarto. Our monthly podcasts are always crafted with tender loving care and in solidarity with women worldwide. Thanks for your support. We would love to hear from you, so please comment, like, and share widely.

*:theme music - Michigan (Gender Hurts) by Thistle Pettersen:*

*:driving acoustic guitar fades in:*

*:vocal harmonies:*

*“...But how will we find our way out of this?  
What is the antidote for the patriarchal kiss?  
How will we find what needs to be shown?  
And then after that  
Where is home?  
Tell me  
Where is my home*

*‘Cuz gender hurts  
It’s harmful...”*

*:lyrics fade out:*