

GREENLINE

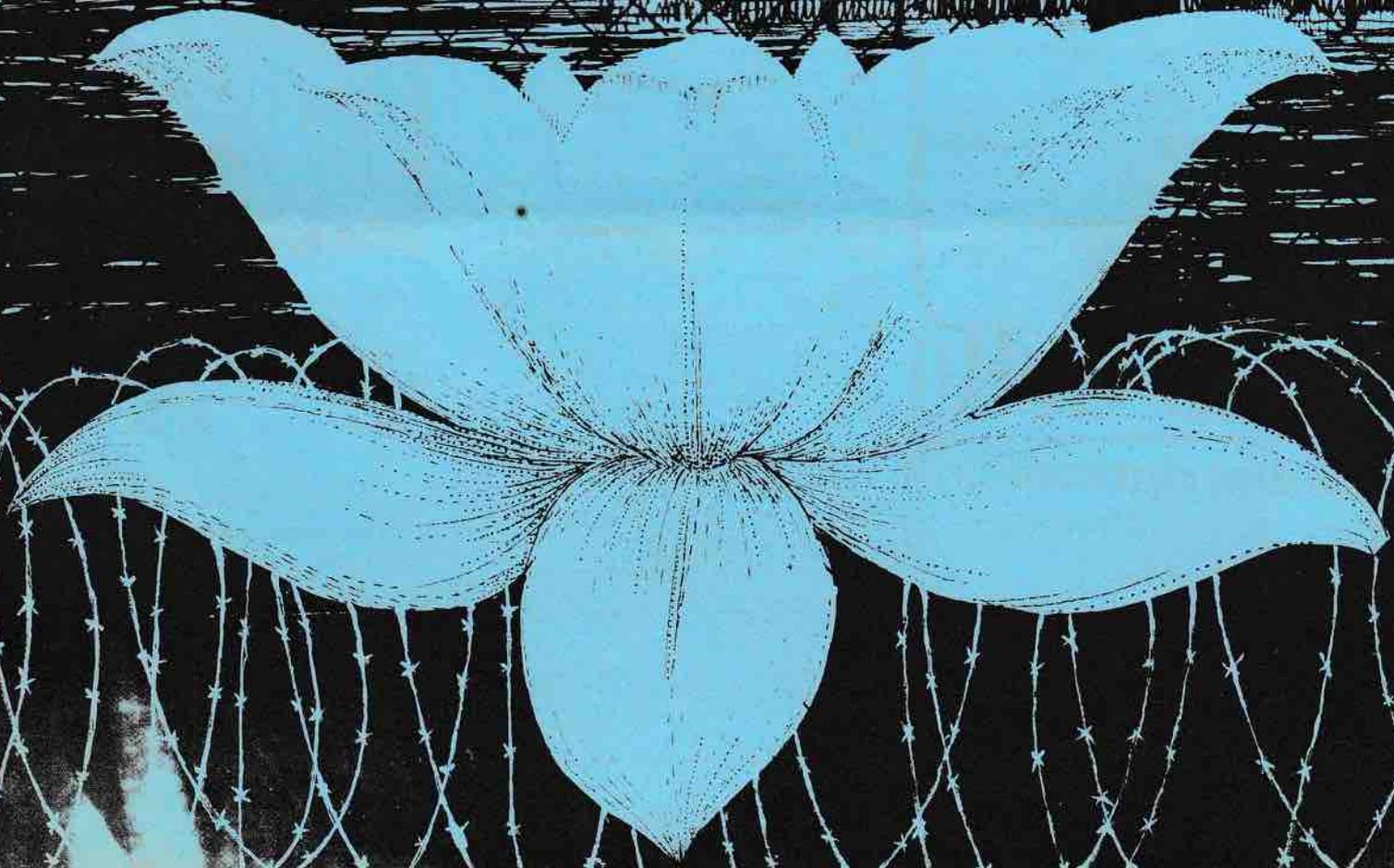
No 5

Magazine of the Green Movement

September 1982

25p

WORLD NEWS



GREEN A LINE

Several bookshops now stock GL. These include Mushroom (Nottingham), Oakleaf (Wolverton), News from Nowhere (Liverpool), Geronimo (Banbury), Sunpower (London N4), and EOA Books (Oxford). Readers can help us by encouraging their local radical bookshop to stock GL: let us know if they're interested, and we'll write to them.

You can also help the paper and the movement by taking copies in bulk to sell at meetings, rallies, and to friends. GL sells very well, but people have to be given the opportunity to buy! You can buy 10 or more from us at only 17p a copy - or we'll send you 5 for £1.

DEADLINES GL will appear at the beginning of October, November, December, and then February. The absolute deadline is the 15th of the previous month. Send us your news, articles, letters, photos, ideas...

From next month we hope to have Green Line printed on recycled paper. Remember, recycled costs more - so keep the orders and subscriptions coming in.

SUBSCRIPTIONS keep us going. Send £2.80 for the next 8 issues to: Green Line Subscriptions, 16 Lundsfarm Road, Woodley, Reading RG5 4PY.

EDITORIAL ADDRESS Unless otherwise stated, all material for Green Line should be sent to 14, Alexandra Road, Oxford OX4 0DB. You can phone us during the day on Oxford (0865) 45301, or in the evenings on Oxford 46079.

Subscriptions

Keep me moving with the greens! I enclose £2.80 for the next 8 issues of Green Line.

NAME

ADDRESS

Post to: 16 Lundsfarm Road,
Woodley, Reading RG5 4PY.

WE CELEBRATE THE first birthday of the first peace camp with a long feature by Bruce Garrard on the camps and the movement that gave rise to them. Bruce will be writing regularly for Green Line, and editing a 'Green' page on CND and the peace movement. Write to him direct at 4 Chase Crescent, Woodcutts, Salisbury, Wilts (phone 07255-652) with your news.

The London to Sizewell 'March for a Safe Future' is under way as we come off the press. It ends on September 17th with a rally on the beach at Sizewell, and the Pure Energy Fair on the 18th and 19th.

And while the marchers are en route Friends of the Earth in Oxfordshire are organising the Otmoor Fair (September 10-12 at Moorlands Farm, Marcot, 6 miles north of Oxford). Lots of stalls, entertainment and music - right on the line of the proposed M40 extension which FoE and others are vigorously opposing. £6.50 for the weekend, day tickets available: details Wheatley 2679.

Green Line's attempts at a regular 'Grassroots' feature based on reports from local groups has rather fizzled out. Instead, we shall now run short news items and reports throughout the magazine. Martin Collins still wants your material for these items - at 46 Hythe Road, Ashford, Kent, or on Ashford (0233) 24692.

STOP PRESS We have just received details of Molesworth Peace Camp's autumn spectacular. 'Tomorrow's Land Today'. This 'participation weekend, creating a community with whatever you enjoy' takes place on Saturday/Sunday October 2 - 3. 'All nuclear weapons bases should be returned to the people for food, recreation, housing and employment. Bring plants, spades, games, music, wood, etc. Come and spend the weekend growing, selling, buying, playing, singing, eating, sleeping on Molesworth Air Base. (Bring a tent and your wellies).' Phone contact: Clopton 257.

'POLITICS OF RENEWAL' is the title of a weekend school organised by Commonwealth and Slough Ecology Party in Ascot on September 25/26. Speakers include Jonathon Porritt, and accommodation can be arranged. Details from Ian Flindall on Slough (0753) 72926.

PEOPLE AT THIS year's Green Gathering felt strongly that no attempt should be made to put out a political statement in the name of the Gathering. A draft 'Declaration' which had been put forward for discussion pending its release to the media was withdrawn. Instead, a group of people who felt that it was valuable to agree on a basic statement of what it meant to them to be 'green', and to seek support nationally for this statement, decided to re-write the Declaration in a briefer and more positive form.

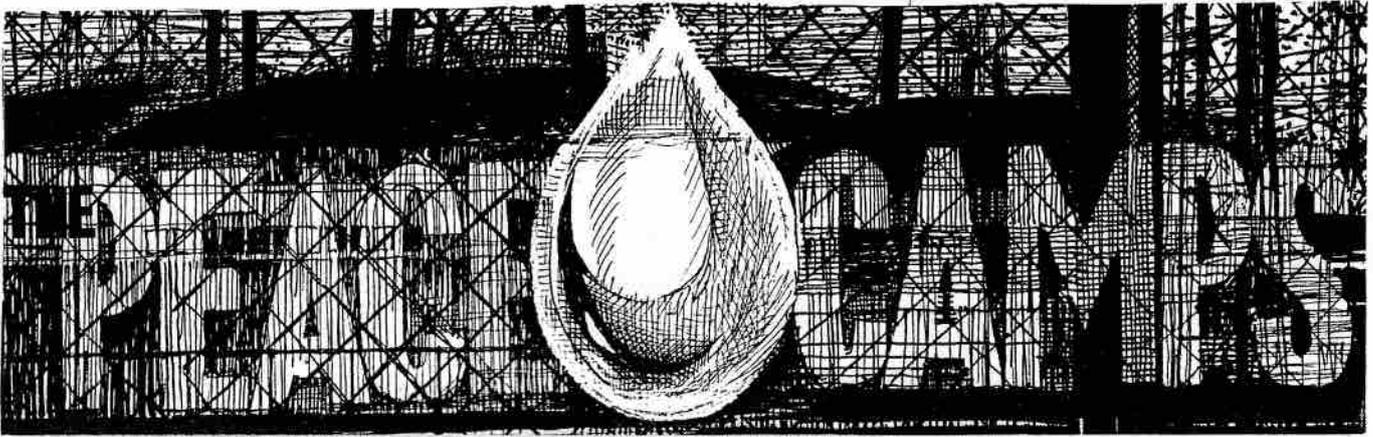
The text of the Green Declaration appears on the back cover of Green Line. It represents no one other than the individuals who endorse it, and the task now is to take it round the country and get as many signatures to it as possible. We hope that many groups and organisations will help by circulating copies to their members. When the signatories run into tens of thousands, the Declaration will be newsworthy in itself. Meanwhile the simple act of signing is an expression of solidarity and common purpose with hundreds of other people.

If you would like copies of the Green Declaration, together with signing sheets, please write c/o Green Line and enclose two 12½p stamps.



ALTERNATIVE TIMES carries articles and reprints about renewable energy. Lots of good info: subs are 10 issues for £3.50 from 35 Wedmore Street, London N19 4RU. CONSERVATIONISTS - NOW READ Eric McGraw's "Proposals for a National Policy on Population." 65p post paid from Population Concern, 27/35 Mortimer Street, London W1.

CHRISTIAN ECOLOGY GROUP conference: 'God, Goats and Groans' (Romans 8 21,22). October 1st - 3rd at Ammerdown, near Bath. An opportunity to discuss critical ecological issues in the light of the Christian faith. Details from Mrs Judith Pritchard (phone Malvern 2630).



THE PEACE CAMPS ARE THE SINGLE MOST SIGNIFICANT DEVELOPMENT IN THE PEACE MOVEMENT IN THE 1980s. THEY ARE NEW, AND THUS FAR VERY EFFECTIVE; AND THEY HAVE FOSTERED A SPONTANEOUS LIFESTYLE WHICH BODES WELL FOR THE FUTURE. THEY HAVE BECOME THE FOCUS FOR NONVIOLENT DIRECT ACTION OF ALL KINDS; THEY ARE AN ENCOURAGEMENT TO EVERYONE, BUT FOR ALL THESE REASONS THEY ARE CLOSEST TO THE GREEN APPROACH TO POLITICS AND TO THE DISARMAMENT CAMPAIGN.

SEPTEMBER 5th IS THE ANNIVERSARY OF THE SETTING UP OF THE FIRST PEACE CAMP. DURING THE PAST YEAR A DOZEN OR MORE CAMPS HAVE BEEN ESTABLISHED RIGHT ACROSS THE COUNTRY, AND MOST OF THEM ARE STILL GOING STRONG.

BRUCE GARRARD TRACES THE STORY OF THEIR PROLIFERATION AND THE DIRECTION THEY ARE NOW TAKING.



The first Peace Camp was set up, as is now well known, at Greenham Common. It was founded on September 5 last year as "an inspired leap in the dark taken by the Women for Life on Earth at a time when a new level of action was seen to be needed by many campaigners in the Peace Movement".

'Founded' is the right word to describe its beginning. The emotional energy that went into it after the long march from Cardiff must have been similar to the founding of a township at the end of a pioneering trek. One woman involved said that "every day was like a month" in the first few weeks. Against all the odds, and the weather, and in the teeth (almost literally) of the nuclear state, they had soon established

themselves as a fixed point of reference for the whole peace campaign.

But every day they were still uncertain as to whether they would still be there the next. The only things in their favour were their own determination and the apparent confusion of the authorities, who no doubt hoped that the women would simply disappear when faced with the rigours of winter. They did not.

The camp grew, from a few tents to a collection of caravans, portakabins, teepees, portaloos, and assorted flags and sundries. At the same time the action generated immense goodwill and enthusiasm throughout the movement: well before Christmas their kitchen caravan was overloaded with Christmas puddings, cakes, biscuits and presents. The

number of visitors, and requests for speakers, was overwhelming.

The first real confrontation with the authorities took place on December 21. A bulldozer arrived early in the morning clearing all the bracken and trees at the side of the camp. They wanted to lay sewage pipes through the middle of the camp into the base, updating the sewage system to accommodate an extra 1200 US servicemen who would arrive with Cruise. The women lay down in front of the bulldozer and stopped this work. The workmen left without incident and never returned. "Now the message was clear: we are prepared to act, we are serious, we will stop you, we are not just camping on a piece of grass outside your gates".

The hope was that come the Spring more camps would be set up outside other US bases all over the country. The first came in fact before the end of the year when on December 28 in deep snow and frost a group founded a camp at Molesworth, Cambridgeshire - the other proposed Cruise missile base - where the Bishop of Huntingdon celebrated the Eucharist as a launching act.

The camps were never intended as a purely passive protest. Great emphasis was placed on going out to speak to people, to publicise the



The original Peace Camp at Greenham Common



The Burghfield bunkers where they assemble the Bomb.

action and to draw attention to the Cruise missile issue. On January 18, the first day of the parliamentary year, women from Greenham and Molesworth demonstrated outside the House of Commons - where it is in fact illegal to display banners. "For six hours we stayed around the building, and many times walked slowly passed keening. 'Keening' is something traditionally done by women, though now generally confined to mourning. It is an expression of feeling, a setting up of a sound vibration... the sound coming from deep within the body and the throat. The higher sounds are described as wailing". The same tactic, along with chaining themselves suffragette-style to the perimeter fence, had been used on their first arrival at Greenham.

Meanwhile, appropriately enough for an initiative which began in Wales, a third Peace Camp was set up at Bridgend, Mid-Glamorgan, on January 25. The County Council had previously passed a 'Nuclear-Free Zone' resolution, and this was the site for the County War Headquarters.

After direct action which resulted in people being physically covered with wet concrete, the camp was eventually to generate sufficient

publicity to dissuade the council's Public Protection Committee from going ahead with the construction of the building.

More camps

On February 6 a camp was established at Fairford, Gloucestershire, outside a base for American 'stratotanker' in-flight refuelling aircraft. On March 7 a camp opened at Burtonwood USAF base near Warrington, Cheshire. Over Easter a camp was set up at Hexham, Northumberland, in connection with a projected sub-regional HQ bunker, though under pressure from the local planning authority it was abandoned after two weeks; and another at Upper Heyford, Oxfordshire, a major base for USAF F-111 strike aircraft.

On April 24 a camp was started outside Burghfield Royal Ordnance Factory near Reading, where Britain's nuclear weapons are assembled; and on April 26 at Caerwent arms dump and munitions factory in Gwent. Another women's camp is at RAF Waddington, Lincolnshire, a base for British nuclear strike aircraft; and more recently camps have started at Lakenheath in Suffolk, the key East Anglian USAF base, and outside the Polaris base at Faslane in Scotland.

"We are here as nonviolent witnesses for peace. We do not believe that peace can be achieved by preparing for war, but rather by working for trust and understanding rather than fear. The camp is a focal point in the struggle to make sure that cruise missiles do not come to Britain.

Fear feeds the arms race. The money that is spent on the arms race could be used to clear the world's slums, to end hunger, to prevent avoidable diseases, and to teach every child to read and write. Just two weeks of military spending every year would provide the money needed."

MOLESWORTH Peace Camp

A feature of this growth has been the special identity and character taken on by each camp. The predominantly Christian initiative at Molesworth, for instance, where they arrived in the snow at Christmas time; and the 'militaresque' (their word) planning that went into the Fairford camp where vehicles, tents, firewood and campers arrived with careful timing inside the base perimeter, where they stayed for several days before ejection. The camp was re-established a little way down the road where it styled itself the 'Alternatives to War Research Establishment' (AWRE), intending to develop nonviolent alternatives to militarism in general. It was this camp however that appeared to lack the emotional commitment to continue, and by the end of June it had dwindled away and had to close.

At Greenham Common, what had always been a women-led action drew its strength as much from the women's movement as from the peace campaign; and whilst it received support from all quarters, those who actually joined to camp there were mostly feminists.

In January, Newbury District Council finally announced their intention to



Life goes on at Upper Heyford.

evict the camp. Though only half the land occupied was under the District Council's jurisdiction, the threat was real, and the mood in the camp changed to the defensive. Friction between the women and the few men who were living there was exacerbated, and the decision was made to restrict the camp to women only.

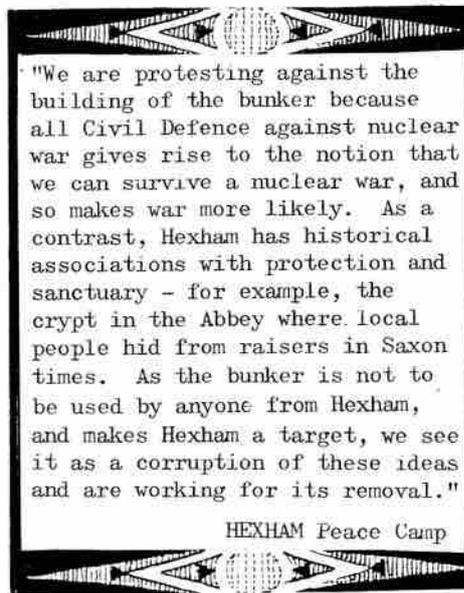
From then on Greenham Common Peace Camp became a specifically women's space, where a women's approach to the disarmament campaign was being evolved. Apart from the symbolic reversal of roles from the traditional situation in which men have gone off to war leaving the women at home, there is at present a tactical advantage in staging women-only direct actions: in situations of potential conflict between demonstrators and police, this has been effective.

The Peace Festival

A Peace Festival had already been arranged for March 21 at Greenham, on what was both Mothering Sunday and the Spring Equinox. It took the form of celebrations in different styles outside each of the base's gates: the Women's Gate, the Green Gate, the Religious Gate, the New Age Gate, the Music Gate, the Artists' Gate, and a gate-with-no-name for the anarchists. It was a unique event, and was followed by a 24hr blockade of all the entrances to the entire base.

There has been much discussion as to whether this action was 'successful'. Work inside the base was held up for only 2 hours on the Monday morning before the MOD police removed a section of the fence to let in the traffic. 34 women were arrested attempting to blockade this gap in the fence, and were subsequently convicted and fined for obstruction. What is certain is that during the previous night a tremendous atmosphere of joyful solidarity had been evoked amongst the blockaders and their supporters (both male and female); and that the publicity generated, though not huge, was out of all proportion to the small number of people taking part and was almost entirely positive.

This event, like all the Peace Camp initiatives, came very much from the grass roots of the peace movement. National CND had offered some help with legal backing; and the previous November - inspired by the Peace Camps - National Conference had voted to support 'considered Nonviolent Direct Action' where 'appropriate'. Nevertheless they viewed the Spring Festival and blockade with mistrust, and almost went out of their way to avoid



publicising it (although, when it was a success, 'Sanity' announced in tabloid language that 'A new craze is sweeping the country - Peace Camp mania.')

March 21 marked a new stage in the development of the whole Peace Camp movement. The camps at Burghfield, Waddington, Upper Heyford and Caerwent followed on directly; whilst 'spot blockades' now became a regular tactic for the women at Greenham, culminating in 15 days and nights continuous blockading stopping all traffic through the main gates for the whole of the period leading up to the District Council's eviction attempt...

The authorities' attempts to dislodge the Peace Camps have been varied, but have not shown marked success. At Molesworth the camp was first threatened with action by the public health authority, but this was dropped. On March 21 the camp observed Mothering Sunday by planting flowers, fruit and vegetables on an acre of derelict land within the base boundary. On April 22 tractors and harrows arrived to tear all this up: 9 people were arrested when lying in front of the tractors, and were charged with obstructing the police in the

course of their duties and, of all things, behaviour likely to cause a breach of the peace! But later the land was replanted, and the local council's attempts to find a legal basis to evict the camp entirely have so far come to nothing.

At Upper Heyford the campers were originally moved on (from the 'Old Camp Road'), on the grounds that they were obstructing a public highway; but they returned, having discovered that the original road crossed the base and that public highway status had been removed - any obstructing done by the camp would apply equally to the USAF. The council is now trying to get rid of them on the grounds that they lack planning permission. At Burghfield the police were able to stop the camp being set up immediately outside the front gates of the factory where the only open space is the road verge; but the camp itself became mobile, whilst for a month a continuous vigil was kept up drawing attention to the factory - which had disappeared from the Ordnance Survey maps. At Caerwent an agent provocateur was planted who instituted irresponsible actions leading to a physical attack from local residents; but this problem was successfully overcome. At both Burghfield and Fairford the MoD put direct pressure on adjacent landowners not to help the campers; and where camps have been set up on private land - notably at Lakenheath and an attempted camp at Whelford (the huge American arms dump near Newbury) - there have been greater problems.

At Greenham Common the 34 women arrested on March 22 achieved a publicity triumph at their hearing in Newbury Magistrates' Court, which became a focus for the on-going protest against Cruise. On March 29 the Council had finally instituted court proceedings for an eviction, and the case was eventually heard by a Judge in Chambers at the High Court on May 14.



Watch the birdie..... please!

The device of hearing the case in chambers (i.e. without the press and public being admitted) was entirely inappropriate since the matter was of considerable public interest: anyway, 40 women attended and the proceedings were delayed until the full court-room was vacant. A further 100 supporters demonstrated outside in the Strand, of whom 24 were arrested.

The eviction order was granted, and on May 28 council bailiffs moved in with bulldozers to clear the site. Five women were arrested trying to obstruct the eviction, but otherwise the camp moved peacefully onto adjacent land owned jointly by the Department of Transport and the County Council, with whom the District Council had not liaised.

Further eviction proceedings have been set in motion, but there seems little likelihood of their real success. The District Council claimed in court that 'other people' might take advantage of the Peace Camp to move onto the common with vehicles; but this did not stop a 'Peace Convoy' of 130 vehicles

arriving from Stonehenge at the end of June. It transpired that the council would have required a fresh eviction order to remove them.

The problem for the authorities stems from the fact that the Peace Camps are a national phenomenon concerned with a national issue, but the government is unwilling to meet them head-on (the Women's Peace Camp's original modest demand was for a public TV debate, which was refused.) As a result they have been treated piecemeal as 'local protests' - and to no avail.

At Burghfield, where (as at many airbases) the perimeter fence is marked with notices saying 'no photographing, no sketching', the campers deliberately went out with cameras intending to publicise our national atomic weapons factory. On May 18 two women were arrested after photographing the assembly buildings and threatened with prosecution under the Official Secrets Act. Nothing came of it however: the authorities preferred to avoid further publicity. The camp now organises regular 'photography picnics' on Sunday afternoons.

"We do not accept that nuclear war is inevitable, or that we must always live with the threat of it. Violence is neither necessary nor right. We oppose violence in any form, including any form of discrimination. Our aim is to live as a community for peace, based on the principles and practice of nonviolence: nonviolence not as a strategy but as a way of life and as an attitude to all people and to our world. We hope by our action to focus attention on the insanity of the nuclear arms industry, and to be a continual reminder to the authorities and to employees in the industry, and to everyone else, of a peaceful alternative. We intend to gather information on the activities and effects of the factory and publish what we find. We hope to provide a stimulus and focus for the peace movement."

BURGHFIELD Peace Camp

The Peace Convoy

A new development came at the end of June when 500 people arrived at Greenham Common with the Peace Convoy for a 'Cosmic Counter-Cruise Carnival'. The sudden influx of such relatively large numbers was evidently cause for concern, and the US Embassy resorted to spreading wild rumours of the base being attacked with bows and arrows and petrol bombs, so as to pre-empt the full involvement of CND (always keen to preserve its clean image.)

The Peace Convoy is the core of people who have been involved in setting up free festivals for several years, they moved onto Greenham after the midsummer gathering at Stonehenge this year,

so adding an overtly political dimension to what had until then been merely 'anti-establishment' in a vague and translucent way.

They lack the discipline of the established Peace Camps, and some of them were easily provoked into tearing down a long stretch of the perimeter fence - which in turn nearly led to a violent clash with the police. The bad publicity did nobody any good.

The action took place at the works entrance to Greenham Common (the 'Green Gate') where the silos for Cruise missiles are presently under construction. A small Peace Camp - an offshoot from the women's camp - had been set up there in April, and evicted at the end of May.

"My responsibility is to act against preparations for nuclear genocide. I choose to do this by visible acts of nonviolent protest. I feel my means are irrelevant since I don't intend to pay the £25 fine." (Georgina Smith (52) from Leamington).

"We have to take responsibility for people and animals. I think what I was doing was responsible." (Annie Anxiety Robyns (22) from London).

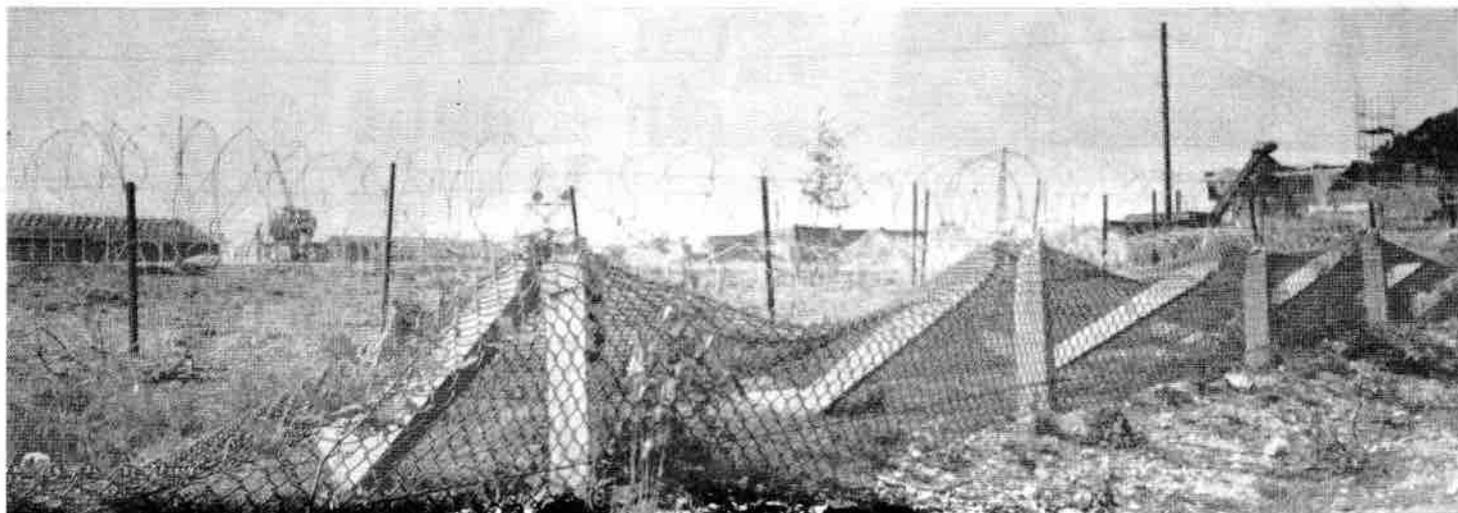
"I do not feel guilty ... we have to stand up and say what we feel ... I do not feel defended by these weapons of mass destruction. I have five children who I wish to see grow up free from this suicidal arms race." (Janet Tyrrei (40) from Wrexham).

Statements in Newbury Magistrates' Court, April 14 1982.

Newbury Magistrates Court April '82

"Silence in Court. Silence in Court!!"





The broken fence at Greenham Common

The Peace Convoy re-occupied the site very effectively; and if they did nothing else they proved that this was possible. They made of themselves a new (if unpredictable) factor in the whole Peace Camp scene. The media seized on the difference between their approach and that of the women's camp in an effort to prise the movement apart; but in fact their action provoked a debate amongst Peace Camp activists which came together at the Green Gathering at the end of July, where the overriding feeling was a desire for unity and to work together, respecting each other's differences.

Differences there certainly are. In particular, the 'women-only' stance at Greenham Common has caused problems. This is not the place to discuss the issues in detail, but it has been noticeable that the original open atmosphere and fluid organisation has tended to be replaced by a rudimentary hierarchy with 'leaders' emerging. At the same time, differences of viewpoint and personality have not led to a breakdown but to organic growth, with a number of the early members of the camp becoming involved in new camps and wider actions elsewhere. It is a grass-roots movement, and from it grow many blades of grass.

Still, there are not enough Peace Camps, and those that do exist could do with much more support. Nevertheless they already constitute a 'movement' that has had some historical impact. About 100 people have so far been arrested at actions at or concerned with the camps, but this has only served to strengthen the campers' resolve.

The Women's Camp at Greenham has carried its action onto the streets of London. Together with others from Molesworth and Upper

"Do you want to know the secret of freedom? It's easy ... when someone gives you an order, ask 'Why?' ... if you don't agree, say 'No' ... You don't help anyone by going along with unreasonable behaviour just to 'save trouble' ... Women with kids, you should understand this ... thing is, people's insecurity compels them to create a predictable understandable universe where everything fits into neat little categories and stays there ... upset the applecart and you provoke the most amazing release of repressed rage, pain and frustration ... amplify the temper of a two-year-old who can't have another biscuit to that of a full-grown man armed with a truncheon and backed up by a heavy mob in blue uniforms ... it's the same trip ... and you're in real danger."

THE PEACE CONVOY

Heyford, they staged a 'die-in' during President Reagan's visit in June. This led to further court cases, and more demonstrations.

Nagasaki fast

The Peace Camps were particularly active over the weekend of Hiroshima and Nagasaki days. The Women's Camp staged a vigil in Newbury, Burghfield took part in a 4-day fast in Reading, and Molesworth was a focus for local actions during which plans were made for protests on a larger scale later in the year; and so on.

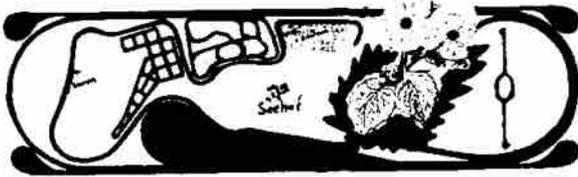
At Upper Heyford the MoD is shortly to take over a further 30 acres of land to make way for an extension to the base. This is to facilitate the stationing of EF-111a 'electronic warfare' aircraft which together with the the standard F-111

strike force gives the USAF at Upper Heyford 'first strike' capability. The Peace Camp, along with local peace groups, is organising a demonstration to protest against this on September 25 (details below).

Molesworth plan a day of mass action on what would have been the last weekend of 'Operation Hard Rock' (October 2 - 3). At Greenham the Women's Camp will soon be holding a large women-only action round the base, whilst all will be welcome to a 'Hallowe'en Gathering' at the end of October (more details from Bristol 44167).

And so it goes on. The story of Peace Camps does not end here, because this is just the beginning. The camps are now making closer contacts with each other, with regular meetings to discuss their individual experiences and common aims and problems. But the next step is one that you, I, we take to further the campaign. The Peace Camps have carried the peace movement right to the doorsteps of the military establishment, where it is most effective. But a Peace Camp does not function in isolation; it can only exist with the support of its political hinterland - the peace movement as a whole. If as individuals we are unable to join a camp or to set up new ones ourselves, then collectively we must give them all the support we can.

**** Upper Heyford demonstration:**
assemble September 25 at 11 am in Marorsfield Road, off Sheep Street, Bicester for an 8-mile walk; or at 2 pm at East End Camp Road, Upper Heyford, for a 2-mile walk.
Followed by a gathering: bring food, drink, and music. Coaches back to Bicester. Further details: Steeple Aston 40461.



Test track? Hein Danke

SINCE JUNE, when the Green Alternative List had its 9-seat success in Hamburg, the green movement in West Germany and elsewhere has been asking itself a crucial question: now that Die Grünen is within reach of having a strong voice in a number of parliaments, will their elected representatives compromise their basic demands and abandon their commitment to extra-parliamentary grassroots action?

A strategy successfully combining radical parliamentary opposition and grassroots initiative is not however new to some Greens. Since 1979 Die Grünen have had six representatives in the Baden-Württemberg Landtag (state parliament) lending strength to various local campaigns, most notably the Bundschuh.

Near Boxberg, in the north of Baden-Württemberg, Daimler-Benz have been planning since 1978 to build a giant car test track on a site 3 miles long and 1 mile wide. 1,600 acres of the best arable land and mature forest will be concreted over and enclosed by fences and guardposts. 845 acres have already been bought from the local Count, along with nearly 370 acres from non-farming individuals. But the final 494 acres are crucial to the livelihoods of nearly 40 farmers, of whom 2 will lose everything, and so all of them refused Daimler-Benz's offer of almost £5,800 per acre - twice the normal sum.

Der Bundschuh

In 1979 the farmers formed the Bundschuh Agriculture and Forestry Production Cooperative to oppose Daimler-Benz and initiate positive alternatives for the land. Bundschuh is the name of the laced shoe worn by their forefathers 500 years ago and used as the symbol of their struggle against the Barons -



who are seen today as Daimler-Benz. About 350 other farmers and hundreds of people from the locality and further afield are involved financially and support numerous actions (among them a car and tractor procession 50 miles to Stuttgart.)

After the farmers refused to sell, Daimler-Benz offered them land elsewhere but it was poorer and stonier. When Daimler-Benz then tried to use the state's power of legal re-organisation of farmland to dispossess the farmers, the Bundschuh sought legal help and uncovered a whole series of planning irregularities that implied possible political interests including the government.

Europe's largest airfield?

Furthermore, the test track is so laid out that not only can it be used for cars and armoured vehicles such as the Leopold tank, but also in times of crisis large capacity planes could take off and land on the test track's two 2½ mile flat straights. If it was an airfield it would be the largest in Europe, but naturally Daimler-Benz claim it is not. Yet in 1980 NATO built a 13-million litre fuel storage tank 500 yards from the test track area, supplied by a pipeline running over it and designed for aviation fuel, even though the nearest NATO base is 9 miles away.

In the Landtag only the six Die Grünen representatives have questioned the test track for the Bundschuh, but their proposals for an official investigation have been turned down. The social Democrats have failed to support the Bundschuh, silenced by the jobs promised by Daimler-Benz, yet ignoring the farmers' livelihoods and numerous allied jobs at stake. The Bundschuh estimates that if the land was used for wheat, it would yield 5,000 tonnes, support 1,000 jobs overall, and feed 13,000 Third World people for a year at a rate of 1 kilo per day.

It is from this kind of thinking that the alternatives arise. The Bundschuh aims to help farmers buy land and machinery and sell their produce cooperatively. Encouragement and help is given to any of the 400 farmers who wish to farm bio-dynamically or simply with fewer chemicals, and a cleaning, packaging, storage and distribution centre is planned. Already 300

Die Grünen and Der Bundschuh take on a car giant.



acres are being converted to bio-dynamics, and if the Bundschuh wins then one of the two 'totally enclosed' farms will be made a show farm. These and the other alternative projects take into account rural employment problems and basic ecological principles.

Joint conferences on actions and alternatives have been held with the farmers from Larzac and Gorleben to strengthen their common cause. In local elections the Bundschuh rather than Die Grünen is the Alternative List, and though outnumbered 21 to 4 in the Boxberg Kommunal Council their influence is growing and next year there are crucial local and Landtag elections. A larger political voice would lend considerable strength to the Bundschuh's legal campaign which is rapidly becoming a water-tight case against Daimler-Benz.

The Bundschuh demonstrates the need not only for a two-pronged approach of anti-exploitation and alternative initiative, but also for united political opposition at all levels coupled with grassroots action. The Bundschuh's supporters are from all kinds of alternative groups including Die Grünen, and through their activities support spreads. For instance, one wholesale cooperative is marketing Bundschuh bio-dynamic grain in packets explaining the campaign's dual aims. This is not unusual as the political side of the green movement often parallels the alternative food shops and biological farming.

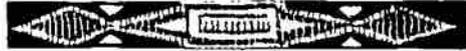
Roland Clarke

** NEXT ISSUE: Roland Clarke writes on 'Biological Farming as a Social-economic Alternative'.



INTERNATIONAL PEACE SOLIDARITY

PEACE MOVEMENTS ACROSS THE WORLD
SHOULD UNITE, SAYS ROGER WINTER.



THE EUROPEAN PEACE Movement has grown into a remarkable transnational phenomenon, bringing together the politically radical forces of our sub-continent, despite reaction from the political dinosaurs of the Left and Right whose roots are mutually embedded in the same war-making culture.

Two of the greatest myths of our time continue to be that the Soviet Union is socialist, and the USA the protector of individual freedom. These myths are - as Rudolf Bahke advises - ones we should discard in our search for an alternative politics. Nor should we contain our vision of future human communities within national boundaries.

If we hope to extend our forces, the barriers of distance and nationality must be ignored. We should concern ourselves with the problems of the transnational peace movement as well as our own. Especially so when the futures of other movements (unlike ours) may lie in the hands of a few dangerous men in under-ocratic regimes.

Turkish and USSR peace groups

Consider then the problems of the Turkish Peace Association, and the autonomous Soviet Group for Establishing Trust between the USA and the USSR. Both these groups are under severe attack from their respective governments. Whereas the Turks have established a Defence Committee in London, no such committee has been formed in the name of the Soviet groups. As for the Peace Movement left, most of them have been mesmerised by the Soviet Union into their traditional inability to defend the interests of movements in the East.

It is almost as if some ideological demarcation line leaves the interests of the Soviet groups to be protected by the right! Our inability to actively defend progressive movements in the East

shows that we are not, yet, a truly non-aligned movement

Jail and repression

In February 1982, twenty members of the Turkish Peace Association - including its entire committee - were arrested and interned to await trial by a military regime. Their 'crime' was to campaign for an end to the Cold War, and to stop the use of anti-communism as a justification for the NATO military presence in Turkey.

In the USA, the group for Establishing Trust between the USA and the USSR has been persecuted in a similar manner. The group has been told that they should contact the western peace movements by telephone.

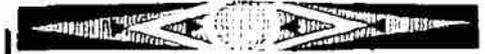
In fact the Moscow group has sent its proposed programme to the official Soviet Peace Committee and stated that it does not wish to act as a counter-weight to the existing committee. No reply, other than arrests, searches and interrogations, was received. When a Swedish member of the group was told that they had decided not to use the usual channels in the Soviet Union because these were not democratic and did not represent the views of ordinary people.

In a joint letter to The Times of July 12, Edward and Dorothy Thompson and Dr Nicholas Humphrey said that:

"The behaviour of the Soviet security services is outrageous. Peace workers in Britain and in western Europe want to open up as many channels of discourse with friends on "the other side" as possible whether official or unofficial.

The demands of this independent group are admirable and are more radical than the programmes of official peace committees which denounce Western militarism but which refrain from any criticism of their own state. They are also very close to the demands which we are making on our own governments in the West..."

In all our fragmented splendour the peace movement is potentially the strongest transnational force for egalitarianism and social justice since the death of industrial Marxism. We should respond to the call of our fellow-campaigners in the East without delay. I appeal to all peace groups to take urgent action.



GREEN CND AGM

BEING SUCH A peculiar hybrid creature, Green CND often needs (re-)defining. The occasion of the AGM was no exception: an innocent who questioned the need for such an organisation was told it had three main aims: (1) to persuade the 'green movement' in general of the necessity of actively opposing the nuclear threat; (2) to share green concepts with the mainstream of CND; and (3) to initiate non-violent action and projects, with a view to producing a harmonious society.

Among the acres of mundane matters we arrived at some important policy decisions. We recommend that national CND present a weapons/energy case at the Sizewell inquiry (an excellent opportunity to expose the links, though the outcome is mostly regarded as a foregone conclusion; and especially relevant at a time when the UKAEA and the CEB are under pressure from people already within the industry to come clean on this matter.) Such a presentation at the Inquiry should not preclude alternative action at Sizewell.

Five working groups were set up to concentrate on campaigning issues, including the international anti-nuclear green perspective. It was felt that the peace movement was lacking an overall strategy towards the deployment of cruise at Greenham - considering we have just one year left for successful action.

David Taylor was thanked for his colourful and spirited representation on CND's national council. In November, John Marjoram will take on this role, together with the secretaryship of Green CND. His address: 23 Lower Street, Stroud, Glos. (Stroud 70962).

RECLAIM

THE

LAW



PHOTOS BY MILES DOUGLAS

THE GREEN GATHERING 1982





ANYONE WHO ATTENDED the Green Gathering at Worthy Farm cannot have failed to have taken home something of lasting value. There was something for everyone (including the children); the atmosphere and the activities giving us a sense of solidarity of purpose and real affirmation that we can and are in the process of shaping a caring and sensitive society which hopefully will rise above the 'alternative' label and develop into a firm foundation upon which human beings can build meaningful relationships with each other, the earth, and all its inhabitants. Leaving a legacy of peace and harmony to future generations.

We are not however in any position to wallow for too long in our achievements. We are at a junction and the process of change is a long and pioneering one. The greens are gathering: it is a continuous process, not simply a once-a-year gathering in idyllic surroundings. To emphasise the point there will be regional Green Gatherings next year as well as the national one and people are needed to help make them happen. Plans are already under way for the South-West Regional Gathering and for one in East Anglia; anyone who is interested in being involved in either these or the national Gathering should send a S.A.E. to the addresses below.

At a meeting during the Gathering to investigate the theme of green solidarity, the majority feeling was to eschew formal statements and dry lifeless edicts in favour of an anthology of poetry, drawings and other relevant material that would express the feelings of those present in all its variety and life-force. Material for this anthology should be sent as soon as possible to: Robert Fielder, 2 Cross House, Fontmell Magna, near Shaftesbury, Dorset.

What did the Gathering achieve? For everyone involved there will be a slightly different emphasis: we discovered that it could not be captured by a simple statement, but there was something quite tangible that unites us in our diversity, something that inspired a feeling of holistic development

that will reverberate through our beings down all our days.

Addresses for Gathering Collectives: National and South-West Region Gatherings: Robert Fielder, 2 Cross House, Fontmell Magna, Shaftesbury, Dorset.

East Anglian Gathering: Mike Bell, 69 Cambridge Road, Oakington, Cambs.

FOR THE PAST three years Bath Ecology Party has been successfully running an Environmental Fair, and as this year the number of applicants for stalls outstripped the number of stalls available they decided to hold a Health Fair as well. Over 60 groups and organisations too part, including the Community Health Department, the Rheumatic Hospital, the Action Committee for Bath Spa Preservation, GASP and ASH, PoE, Compassion in World Farming, and Animal Aid - to name but a few.

The growing interest in natural therapies was recognised and a natural therapies area was set aside, with practitioners from a large area round Bath coming to explain and answer questions on their therapies. As a result of this stand, Bath is now to have its own centre for natural therapies.

Film and displays were also well in evidence. The main complaint from the 1,300 people who paid the 20p entrance fee was that there was too much to see in all at once.

The £1.500 sale about £250 for Bath Ec. It drew a complete cross-section of the community and it was not a case of preaching to the converted. Eco's presence was visible but low-profile: they feel they gain more respect in the long run by not being seen to push the 'party-political' interest too hard.



FOLLOWING A VERY successful series of ten alternatives workshops (and one outing to mystical Glastonbury) which I ran at the Green Gathering this year for 'Young Greens', I would like to see this initiative extended to the wider community.

This autumn I will be hoping to set up a group of younger Greens (ages 12 - 18) in Oxford. From my experience with youth groups this will be a more positive and rewarding venture than trying to introduce ecological thinking directly into existing youth groups. Young Greens can establish a group solidarity which will give them the confidence to press for ecological directions in other groups -

particularly in schools, and also in youth clubs, Young CMD, etc.

I suggest that green people, and particularly of course young green people, try to set up such a group where they live. I am sure you will find green, or greenish, facilitators of workshops and see-through activities. You will also get an enthusiastic response from young people who are after all starved of any real alternative to the society crumbling before their very eyes.

If anyone, especially young greens, would like suggestions and advice about running YOUNG GREENS groups, please write to me at the address below enclosing a largish s.a.e. I would also like to hear from any groups that get going, as I would like to produce a newsletter/magazine to link various groups round the country. Articles, etc. from those who would like to share their green or alternative experience or ideas with young people will also be very welcome.

Please contact: Penny Newsome, 21 South Street, Oxford OX2 0BE (phone 0865 722584 (home), or 0865 61777 x351 (work)).



Concord Films Council

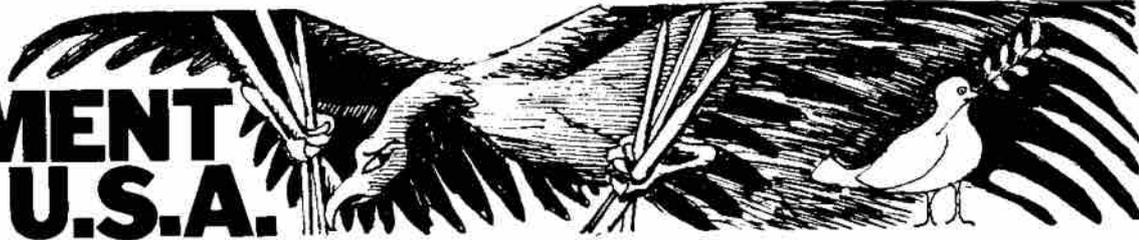
Distributors of 16mm film and video cassettes on the following topics:

**PEACE,
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PEACE MOVEMENT IN THE U.S.A.



OUR VIEW OF the USA from Britain is dominated by Reagan, Haig, Weiberger et al; US military bases in Britain and the threat of Cruise; 'Dallas' and American tourists. Before I came here I thought I would be entering a snake pit of Moral Majorityites, McCarthyites, and Klu Klux Klan. While these people do exist, I was completely unaware of the other side of America.

According to opinion polls nearly 70% of the population wants a nuclear freeze - that means no Cruise or Pershing 2 in Europe. In Vermont, where people have been active for several years, around 140 of its 170 town meetings have voted for a freeze. Other towns, particularly in New England, are following the lead of Cambridge, Mass., whose town meeting voted to put the funds for Civil Defense into Peace Education - and some are declaring themselves nuclear free zones.

At Easter around 80,000 people marched in Chicago for nuclear disarmament. A week later 200,000 people marched in Washington DC against US involvement in El Salvador. At the end of April, for Ground Zero Week, over 100,000 people marched in Seattle against Trident. Ground Zero Week was a focus for nationwide anti-nuclear activity and many local groups mobilised for educational action.

Around a million people were in New York City on June 12 marching for disarmament. When you look at the population size of the USA (around 220 million) and the population spread mainly on the two coasts, the size of the rally compares very favourably with the European rallies.

On June 14 1,700 people were arrested blockading the missions to the UN of the 'nuclear nations' in New York. On June 21 1,300 people were arrested blockading the Livermore Laboratories near San Francisco where they do a great deal of research on nuclear weapons. Something to note was that many of the people involved in

this action had been initiated to civil disobedience at the Diablo Canyon blockade: the anti-nuclear power movement is becoming an anti-nuclear weapons movement too. Over the last two years 630 arrests have been made at Rocky Flats near Boulder, Colorado, an important manufacturing site. The 1980 Women's Pentagon Action led to 140 arrests, and the number increased at the 1981 action. There has been persistent civil disobedience against the Trident at the base near Seattle by the Ground Zero Community. The Community for Creative Nonviolence in Washington DC has been involved in persistent actions at the White House and the Pentagon. The Jonah House Community in Baltimore where the Berrigans live has been involved in long-term resistance.

The churches' role

A distinctive aspect of the Peace Movement in the USA is the leading role played by the church. Traditional 'peace churches' are being radicalised again - the Quakers, Mennonites, and Brethren and there is active involvement from nearly all other Protestant churches. However, particularly impressive is the lead of the Catholic church, which has been radicalised by its involvement in Central America. Notable are the examples of Bishop Raymond Hunt-hausen of Seattle and Bishop Leroy Mathieson of Amarillo, Texas. Hunt-hausen has refused to pay the 50% of his taxes which go to the military, and that has greatly encouraged those people already engaged in tax resistance and those who were wavering. I estimate that several thousand people are refusing to pay substantial amounts of their income tax, and many more are withholding a token amount - which enables you to make a point, and also sends the Internal Revenue Service computer haywire.

Mathieson is bishop of the area which includes the Pantex plant which assembles nuclear warheads. Against enormous opposition, facing the threat of crippling economic sanctions, he started a plan to support, re-train and find new jobs for workers who quit their jobs at the plant. The real hero of this story is Carlos Ramirez, the first

worker to quit his job, publicly stating his moral objections to the work. With several children to support and times when unemployment is really starting to pinch, particularly for minorities, it was a brave decision. Others will surely follow.

Another area where the government's war policies are being resisted is by the many young men - about 500,000 of them - who have refused to register for the draft.

Anti-colonialism

Other features peculiar to the peace movement include the strong link between the disarmament movement and opposition to US involvement in Central America; the experiences of the civil rights movement in the 50s and the anti-war movements of the 60s, with their traditions of civil disobedience and creative actions; and the extremely low level of cohesion among groups due to factors such as distance, local individuality, and the lack of a centralising force. And despite great sympathy among the Black community for other progressive struggles, there remain comparatively few non-whites involved in the movement.

The British and European peace movements can take heart from what has happened in the US in the last six months. The pressure for a 'freeze' in the US should enable us to win the battle against Cruise and Pershing. I also think we are going to witness the largest popular movement in our known history as the Peace Movement takes off in the US. The speed the movement has grown has been amazing.

Folks here are very grateful to the European movement, because news of our actions were a very important catalyst in giving fresh hope, inspiration and direction to the newly emerging mass movement in the US. It is only fitting that awareness in Europe of the situation in North America should give us new hope and strength, and determination to carry on the struggle.

Chris Savory



MARGINAL LANDS

Laurence Main

PART AND PARCEL OF LAURENCE MAIN'S VEGANISM IS HIS BELIEF THAT THE IDEAL CAN INDEED BE PRACTICAL - WHEN WE ARE NOT TOO AFRAID TO GRASP IT ...



MARGINAL LANDS ARE generally assumed to be too poor for growing food crops, and their scattered populations depend on grazing animals, particularly sheep. The little lambs that so delight Easter tourists to Snowdonia have to undergo the horrors of castration and either an extended period of exploitation for the unnatural amounts of wool that man has selectively bred them to produce, or a quick journey to the slaughterhouse to become Welsh lamb. The continental members of the EEC even pay the farmers on their marginal lands a subsidy for each animal they exploit, in an effort to cease the drift from such countryside. Welsh hill-farmers are eagerly awaiting such a subsidy being extended to this part of the EEC. This perpetuation of cruel animal exploitation is seen as 'good housekeeping' in a hungry world. Nothing could be further from the truth! It is this very animal exploitation and the cold disdain of life which it represents that has created marginal lands out of fertile - and if uncheered will create deserts out of marginal lands.

Trees regulate water...

The rains that fall over our hills and mountains were caught and conserved by the broad leaves of deciduous trees which produce the humus which creates fertile soil. Without this tree cover rain sweeps downward, taking the precious topsoil with it. The uplands are left barren, acid and ill-drained; while floods and drought visit the lower land.

Shelter crops ...

Crops could be grown on our uplands with the aid of strategically sited shelter-belts of trees to protect the crops from prevailing winds, ameliorate the climate, prevent erosion, raise the water table, and improve drainage. Land thus spent on planting trees is amply compensated for by better crops on the arable land. Protected by the trees, hardy varieties of most home-grown food plants can be grown, including strains of eastern

European cereals adapted for short growing seasons.

Provide food ...

The food value of the acorn is high, with its carbohydrate content indeed resembling a 'corn'. It would have to be ground into a flour with the tannin removed, although our ancestors may have eaten low-tannin varieties.

The chestnut (not the horse chestnut) belongs to the same family as the oak, and its starchy nuts were a staple food of the Romans. About forty trees could be grown to the acre, yielding about 1,600 pounds of nuts. Similarly high yields can be had from the protein-rich walnuts, while hazels yield heavily on shady slopes.

... And bio-fuels.

Other species could provide timber, fibre, gas, oils and bio-fuel. The Vegan Society has sponsored a demonstration of bio-fuel at the National Centre for Alternative Technology, near Machynlleth, where wood-gas is made from timber waste-products and used for cooking and heating. Wood-gas is already used to drive vehicles in countries such as Sweden, while liquid fuel can also be made.

Yet disaster is near

The remnants of Britain's ancient wildwood will vanish within a century unless there are urgent steps taken to protect them. Most of the existing oak woods only exist because their private owners welcome the winter shelter they provide their flocks. Trees that die now - and oak trees take 100 years to reach their maximum height - may never be replaced.

Without political will

Politicians see fit to subsidise the farming of sheep, so why not subsidise the much more sensible conservation and planting of deciduous and other trees? The Forestry Commission's grant scheme (from £150 to £850 per hectare) can be paid for planting deciduous trees or for encouraging their natural regeneration, but this is only paid for the area of the wood stocked with young trees. Under an existing woodland canopy, regeneration is unlikely to be dense enough to qualify for grant. In practice, shade tolerant species - notably the monotonous conifers - are grown.

A solution can be found if money is made available for oak and other native deciduous trees which do so much to enhance our environment. Natural cycles make us all part of the whole: our hill-farmers should receive public money to re-clothe our uplands with the original tree cover, rather than cruelly to exploit sheep. The nature of the funding should also make public access by foot through such areas such better, while the need to safeguard the wildlife could be similarly recognised.

Trees provide jobs

Encouraging animal husbandry in marginal lands is a short-sighted, short-term solution to the problem of reviving their scattered communities. Forestry is a far-sighted, long-term investment which will create much needed work, including jobs for those not inheriting land. The natural deciduous trees, unlike geometric mono-culture blocks of imported conifers, enhance the landscape, attract wildlife and improve tourism when an aesthetic planting policy is practised.

The work of reclaiming land both at home and abroad is of prime national and international importance. The world's richest nation, the USA, is no stranger to 'dust bowls' emerging quickly as a result of bad farming. The late Richard St Barbe Baker, founder of the Men of the Trees and a life member of the Vegan Society, showed how the Sahara Desert could be reclaimed with trees, giving direct employment to 22 million people. With our finite resources nearly depleted and so much land lost, there is no time to waste in assembling a volunteer task-force to revive this desert. What madness makes men prefer to shed blood rather than heal our wounded earth by restoring its trees?

The bloodless revolution

Restoring our natural tree cover is a bloodless revolution that practically expresses our New Age consciousness. Its basis is the need to co-operate with creation. This is the only way to make marginal lands out of deserts and bring lands out of the marginal. This work is a purification of our being, the earth, in preparation for a New Golden Age.

"On either side of the river, was there the tree of life, which bore twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations."

Revelations XXII 13.



THE MESSAGE IS GETTING THROUGH JUST.

HERE IS THE full text of Prince Charles' message to this year's AGM of the Conservation Society. Needless to say, the press (with the exception of Harford Thomas) chose to ignore it...

YOUR SOCIETY, I understand, is one of the pioneers of the concept that conservation means much more than the protection - vital though that is - of endangered bird and animal species, or the avoidance of the more spectacular mispractices of environmental pollution. You can rightly claim some of the credit for the growing awareness, within Britain and internationally, that man, the chief source of pollution and environmental damage, is himself on the way to becoming an endangered species: that we cannot sensibly talk about conservation and at the same time promote a way of life that consists in the ever more accelerated stripping of the earth of the very materials needed to sustain life.

Those of us who believe that we have an overriding responsibility, as George Keenan once put it, 'to leave the planet earth in a condition at least no less capable of supporting life, than that in which we found it' have no reasons for believing that mankind is discharging that responsibility to future generations. There is an accumulating body of evidence which reveals that the predominant forms of industry and agriculture in the industrialised world are non-sustainable. We would be deluding ourselves if we believed that a technology based on an abundant supply of cheap fossil fuel can long continue, and it is even more unrealistic to expect it to spread throughout the Third World. Neither the resource base, nor the environment, could stand it.

The idea of conservation as the creation of sustainable life-support systems can be seen as the most necessary, and also the most challenging of all ideas. What it means in terms of changes in policies towards our own industry and agriculture, and towards aid and development in the Third World are the kind of questions to which an organisation such as yours should now be addressing itself. We need to find constructive ways of changing the direction of science and technology into more

harmonious channels by encouraging much greater understanding of natural - and sustainable - biological systems. We need new types of technological innovation that take us out of the battle with nature - for, as E F Schumacher once observed, if we win that battle we are on the losing side. Can we use our vast knowledge of the natural sciences to adapt or recreate technology so that we minimise the use of non-renewable resources? Can we increase efficiency, maintain and improve our living standards, by substituting human skill and creativity for capital and fossil fuels? Above all, can we organise our productive activities in ways that give people satisfaction in their work and some meaning in their lives?

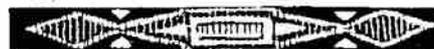
In practical terms, many organisations such as the Conservation Society, which have done much to diagnose some of the drawbacks of conventional industrialisation, should start to move into action to remedy them. I am glad to see that you have involved the Intermediate Technology Development Group in your deliberations over this weekend. It is one of the 'action groups' that has built up an international reputation by demonstrating, not from theory but from practical experience, that technologies which conserve capital and are inexpensive and small enough to be available to practically everyone, can open up new opportunities for people in our own country, as well as in the Third World. I commend to you the favourite dictum of the founder of that Group, that 'an ounce of practice is worth a ton of theory'.

Charles



ECO DRIVE FOR MEMBERS

Faced with falling membership, the party's national council has just launched a membership drive aimed at the green movement, and looking for support at the coming election. Meanwhile, in a bid to cut costs, Eco has had to sack its General Secretary, Paul Ekins, and the national office is now staffed mainly by volunteers. A major task for the party in the coming months will be to raise the cash needed to mount a respectable General Election campaign - a sum estimated to be in the region of £15,000.



My dollars, my beautiful dollars!



THE PEOPLE OF Poland made a bid for more democratic accountability, and failed. The army moved in.

The key factor in the Russia-Poland-US tangle is that the American banks will go bust if they don't get their loans to Poland. Russia and its allies owe the western banks 80 billion dollars. If there was a revolution in Russia the banks might not get back their monies. So it is in the western banks' interests to maintain the present communist governments in power until the debts are repaid - and to maintain the present power structure in Poland for the same reason.

And Reagan knows it. He has just



Predatory man is destroying the world and himself! A vegan Britain could easily feed itself and have plenty of land for wildlife, recreation, trees and other 'energy crops' which obviate the need for nuclear power.

A vegan diet is healthy, cheap, attractive and convenient when you know how. Send 70p for full information and recipe book.

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9. Mawddwy Cottages,
Minlynn,
Dinas Mawdwy,
Machynlleth. SY20 9LW.
Wales

paid 71 million dollars to the American Commodity Credit Corporation to which Poland owes that cash for grain received. That is to say Reagan, in spite of his public sabre-rattling, is quietly covering Poland's debts.

So the people of Poland can't rely on America for much more than platitudes, and wheat to keep up the price to American farmers. It's a little thing called economic imperialism, supporting foreign governments to suppress their peoples to the benefit of international commerce.

But this analysis takes us in another very curious direction. The Russians owe the American banks billions, and Russia is broke. To get their money back the banks must persuade Russia to cut government expenditure to pay its external debts. The banks must persuade Russia to cut its military spending, and to do that they will also have to persuade Reagan to cut American military spending.

Before we can say "John Foster Dulles", the US banks will be saying 'Ban the Bomb', just to get back their monies!

Richard Hunt



NUCLEAR COSTS

"The Costs of Nuclear Power", Colin Sweet. (£1.25 from the Anti-Nuclear Campaign, PO Box 216, Sheffield S1 1BD).

OBSERVERS OF THE anti-nuke scene will have spotted that the campaigning emphasis has been shifting away from safety and health towards an increasing criticism of the need for, and cost of, nuclear generating capacity. Colin Sweet (who is Director of the Centre for Energy Studies at South Bank Polytechnic, London) is one of a small group of economic critics of the

civil power programme, and probably the most articulate. 'The Costs of Nuclear Power' is an important attempt to put his economic arguments into a digestible nutshell.

The book falls into two halves - the first, non-statistical, examines economic evidence (including historical and foreign evidence) in general terms and finds that, whenever nuclear power has had to justify itself in real economic terms, it has failed to do so. Sweet's conclusion in the first part is that there are institutional justifications for nuclear power that are so important that they overrule the economic considerations.

Whatever these institutional considerations are, they are not admitted by the civil nuclear industry, which is concerned to convince us that nuclear power, in the face of increasing evidence to the contrary, can be justified on cost grounds. The second part of Sweet's book examines the techniques the CEB has used to foster the illusion that nuclear generating costs are competitive with coal, and with a scenario that includes efficiency, alternatives, and coal. Sweet's sources, inevitably, are nearly all from official data - he questions their assumptions, logic and correlation, and comes up with figures and conclusions the quality of which may best be judged by the deafening silence with which the CEB has greeted their publication.

John Valentine

THE POWER TO CHANGE

PORNOGRAPHY AND SILENCE: Susan Griffin (Women's Press; £1.75)

I FOUND THIS book had a tremendous impact on me. It drew together many different threads; many things that I felt quite strongly but had never before been able to fit into a coherent picture. I am glad that Susan Griffin has done it in such a clear and forthright fashion in this book.

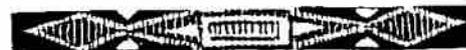
Her main theme is the split between Culture and Nature and how, out of the fear and sense of powerlessness induced in him by nature and even by his own body, the man of our culture tries to subdue and dominate 'the other' - the Earth, the Black, the Woman. Of course he fails because the other is within him also, so he returns again and again to take his infantile revenge, attacking with ever more frenzy until either the earth is reduced to ashes or... he learns to change.

Herein lies the book's message of hope, for Susan Griffin turns on its head the conventional view of man as an irredeemably aggressive being, in which the best we can hope for is to channel the destructive forces into some relatively 'harmless' outlet such as pornography. Rather, she says, we should recognise pornography for what it is, a saddening symptom of a mind divided; a mind which, like that of the sadist or the racist, attempts to punish and control what it sees as an outside threat, but is really a projection of its own repressed 'shadow' - all that is fluid, feeling, gentle, vulnerable; all that is really there and part of us, but which we have been taught to despise. And because it is our culture, our pornographic culture, that has so taught us and continues so to teach us every day, pornography becomes not merely a symptom but a cause. A circle then, but one we can break if we choose to.

I am not sure how others will react to this book. Although I do not think the word 'ecology' appears in the book, Susan Griffin's argument implies very strongly that ecology and feminism are closely related, being but two political responses to the appalling destruction resulting from that one tragic split in our being. If this view strikes you as mistaken I am afraid Susan Griffin may not be able to change your mind. Much of her power as a writer derives from the way she re-iterates her central theme rather than pieces together evidence to arrive at a logical conclusion. If you disagree with her on page 1, you are unlikely to agree with her by page 190.

For those of us who do agree with her, perhaps Susan Griffin's greatest achievement is to deal with such momentous matters, things so deeply embedded in our culture, in such an immediate way as to give us a sense of our own responsibility for the way things are, and our own power to change them. There are not many books for which I can make so high a recommendation.

Mike Birkin



GREEN DECLARATION

The green movement consists of people coming together to create a world in which the quality of life is more important than the standard of living. The strength of nature is in her diversity and flexibility in the face of changing conditions. People who recognise and strive for nature's balance are green people. Only a green movement has the resilience which springs from respecting the diverse resources at our disposal, and treating them responsibly.

We affirm the interdependence between ourselves and our environment. All living creatures belong equally to this planet and have the right to share in its resources. As people we have a responsibility to use those resources wisely.

We strive for a society which is not undermined by the destructiveness of excessive competition. In order to do this we must learn to balance initiative with co-operation.

Our problems cannot be solved by violent means. We believe we can only reach our goal by methods which are consistent with our aims. We intend to make a constructive use of our energies through acting nonviolently.

We want a society in which women, and feminist values, are considered important. Women need space and resources to empower themselves in order to make a full contribution to the difficult struggle of changing the world. Feminism seeks to redress the imbalance created by the dominance of male values.

We are evolving methods of direct democracy as an appropriate tool for ensuring that decisions are not made against the wishes of the people they most affect.

Greater social justice is necessary in order to ensure that those who are at present disadvantaged - whether on the basis of race, class, sex, or age - can exercise their fundamental human rights. We are prepared to make sacrifices in order to build a society which does not reward greed or prejudice.

We see personal development as the basis for a healthy society. We do not consider work solely in terms of material production or paid employment, but in the much wider context of a society which values the whole range of human endeavour. What is useful to us must also be enjoyable and fulfilling.

The interlinked principles of ecology, co-operation, nonviolence, feminism, direct democracy, social justice and personal development form the bedrock of the green movement. We call on those who know and acknowledge these principles to forge new bonds and to develop new means of working together that will allow us to build a more balanced society - a society that does not threaten the world.

If you wish to add your name to the many people who have signed the Green Declaration, please write to us. Copies of the Declaration, together with sheets for people to sign, are also available: please send two 12½p stamps with your request. Write to: Green Declaration, c/o 14 Alexandra Road, Oxford OX2 0DB.