

GREEN LINE

Magazine of the green movement. No 9. February '83 30p.



GREEN LINE

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GREETINGS! Especially to those who can spell 'February'!

We welcome two new contributors to this issue. Stephanie Leland, co-ordinator of the eco-feminist network Women for Life on Earth, appears this month as a reviewer, and from March will be writing regularly for us. Kathleen Jannaway, secretary of the Vegan Society (whose membership is growing at an astronomical rate at the moment), starts a series of articles on food that promises to be pretty wide-ranging.

Next month our main feature will be an INTERVIEW WITH TONY BENN, by Jonathon Porritt. The cover will feature Bem, of course, and readers may want to order extra quantities to sell.

The April issue will contain an extended feature on ENERGY, put together by John Valentine and Chris Church. And in May we shall publish a Green Line Summer Special, with a series of major articles reviewing the state of the green art (in theory and practice), and with useful directory material. The Special will be on sale at gatherings, festivals, and other events throughout the summer. More details soon.

SUBSCRIPTIONS £3.20 brings you the next 8 issues (overseas rate £3.60). Extra copies in the same envelope only £2.40 each per 8 issues.

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GLOBAL TAPESTRY zones in on creative energy and exciting new writing. Tina Morris "Defending Planet Earth". 80p sample from Spring Bank, Salesbury, Blackburn, Lancs., BB1 9EU.

UNITED NATIONS ASSOCIATION: help wanted with stall at Spring Ecology Party Conference. Judith Pritchard, 58 Quest Hills Road, Malvern, Worcs.

Fourth World News

DO YOU CONTROL your local school? You may not even have one. Start your own! Let the power freaks know you have had enough. Insist on controlling the schooling of local children yourself.

DO YOU CONTROL your own local hospital or clinic? Start your own centre of holistic medicine.

DO YOU CONTROL your own local energy generation? The production of energy centrally makes possible both nuclear power and economic growthism by the generals of industry.

Peace is not earned by voting somebody else in to make it for you; peace is a way of life. War comes from power we can't control. We need to live our daily lives in an empowered way. Mass political parties are not part of the answer but part of the problem. Don't waste time electing another bunch of power-freaks. Face it now! It's up to YOU to make the Fourth World at your own address.

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GENEVA TWO-STEP

BOTH SIDES want to reduce the cost of the Cold War. Neither side wants to reduce the Cold War itself. It is cloud cuckoo land to suppose that the Cold War has happened because of lack of trust. Each is trying to show that the other side is the aggressor. Each side has to pretend that it is the other side's fault.

Yuri Andropov is worried. Russia has spent billions achieving military parity with America. Now it looks as if Reagan is going to spend billions more and Russia would have to match that spending. And Russia hasn't got the cash.

But Reagan's worried too. Because he hasn't got the cash either.

You might think there was a common interest to reduce the tension of the Cold War and so reduce arms spending. There isn't. The object of the Cold War is to suppress internal dissent so that the

respective elites hold on to their empires and their power.

Because of the Cold War Russia is able to station large armies in their East European territories, and so keep them from straying.

In its South American empire America is able to install right-wing stooges on the pretext of opposing communism. With the existence of an international communist threat any internal nationalist opposition can be labelled communist, and liquidated. The American multinationals can then keep their land holdings, their free trade rights, their exploitation. The Cold War is crucial to the American Economic Empire (Africa is the European Economic Empire.)

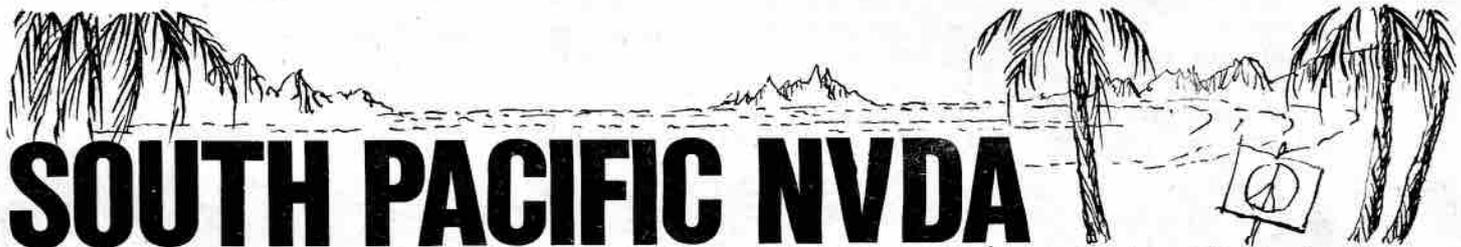
So while Russia and America need to spend less on arms, the last thing either of them wants is detente. But because each has to

pretend that the other is a bogey, each has to pretend that it definitely wants detente and that it is the other which is stopping it. And yet each, having created the other bogey, has to play the militarist. Each has to wear alternate hats of hawk and dove.

For two years Reagan and Thatcher have been rattling sabres. Suddenly Andropov has done a dove. At first Thatcher and Reagan continued rattling their sabres. But they're both faced with growing peace movements. Now they're back-peddling madly.

As long as the peace movements continue to grow we should not be surprised to see pious talk about detente from everyone. And no detente. And real bargaining about arms and real arms reductions.

Richard Hunt



SOUTH PACIFIC NVDA

BEHIND A wall of intrigue and secrecy the United States have been - and still are - exploiting some of the last unspoiled and beautiful areas in the world. The gentle people of the Pacific cannot hope to match their single-minded economic and military might. US occupation of this strategically important 'zone' began after the Second World War and has continued since.

During WW2, effective control of the Pacific was won from the Japanese by the Americans, and in 1947 they came to an agreement with the United Nations that designated the Pacific a 'strategic trust area'. The US was then charged with overall responsibility for the welfare of the islanders and ultimately with leading the inhabitants towards a goal of political and economic independence. The pledge given then has been betrayed, the islanders are even further away from independence than they were then, and they have been ruthlessly used in the area's massive military

build-up.

Nuclear testing in the Pacific began in 1948. Tests were held 66 times in the next 10 years. Not only did the US want to measure the destructive power of the bomb itself, but also the genetic effects of radioactive fallout. Many islanders feel that they were wilfully used as guinea pigs by the US government. Irradiated islanders were given a scientific and medical examination each year. They were given a number and, year by year, conspicuous physical changes were noted. Actual medical treatment was minimal, people suffering loss of eyesight caused by flash and radioactivity were given secondhand, old-fashioned glasses. When babies were born deformed and people's hair and teeth began to fall out, the US authorities told them that the cause was their lack of faith in a Christian god! There has been no reasonable compensation for these atrocities.

In the early 60s the USA took over the world's largest atoll, the

Kwajalein, to establish missile-testing facilities and radar systems that monitor all activity in the region. Indigenous islanders were uprooted and moved to a nearby island, Ebeye. 8,000 people now live on this 78-acre island, which has been nicknamed the 'slum of the Pacific'. There is no grass and few trees. There are no drains, and the sand is covered with garbage and raw sewage. Shacks house between 15 and 40 people who are forced to sleep in shifts. There is no drinking water except that which comes from the Kwajalein. Half the inhabitants are under 14, and suicide - virtually unknown on the other atolls - continues to increase. Basic health care and education are denied, and islanders are refused admission to a whites-only hospital on nearby Kwajalein.

Last June, Operation Homecoming saw the arrest of some 15 natives who staged a sit-in on Kwajalein. The US cut off food shipments and banking services to Ebeye, but the islanders were undeterred. Instead

it led to a massive increase in the number of islanders in the region who were prepared to sit-in on their own islands next to numerous US military bases. There are now over a thousand people living in these peace camps. There are two at the missile range headquarters on Kwajalein, two hundred people outside a radar tracking station on Roi-Namur (an island which the US rents for 10 cents a year), and hundreds on nine other islands in the area.

In the midst of this vital strategic zone, the US are doing what they can to impose a political solution that will take the steam out of the islanders' revolt. The original 1947 agreement expired in 1981 and the American-initiated replacement, the Free Association Compact, has been and is the focus of a bitter political struggle. It promises a degree of freedom and an American investment programme for the region but is designed specifically to continue American imperialism in the region. It allows the USA to use the Pacific as a military training ground and operational base, and proposes continuous missile testing, high-level radioactive waste storage, low-level waste dumping, oil refineries, and so on. To back up their case the Americans have won the support of the Japanese military and business communities. They have also threatened to withdraw all financial aid from the region if

the Compact is refused. 85% of the total budget of the Pacific comes from US sources.

The Compact was initially rejected by Palau, the Marshall Islands, and the Federal States of Micronesia. In response, in 1975, the US-backed Micronesia Constitution Committee was set up. This committee then proposed a pro-Compact 'independent' constitution for the FSM. It was approved in 1978. In 1979, with its own constitution, the Marshall Islands became independent, but both they and Palau maintained that true independence would only come when the Compact itself was rejected at a referendum.

The Palau people then wrote their own constitution which included a no-nuclear section that prohibited the deployment of nuclear weapons and power stations as well as banning the disposal of radioactive waste. It was passed with a 90.2% majority. Unable to accept this ban on its nuclear activities, the US proposed a counter-referendum in October; this was rejected by 70% of the population who then upheld the original constitution by another 78%. Thus, in 1981, Palau became the Republic of Belau.

True independence is still a long way off for the Marshall and Belau islanders. Economic dependence obliges them to continue negotiating from a weak position with the

US military; and they are threatened by Japanese plans to use the Pacific as a nuclear waste dump. Japan has 24 reactors at present and plans for a further 30 by 1990. The London Convention on Ocean Disposal, scheduled for February 1983, will be of crucial importance not only for our own activists combating British dumping in the Atlantic, but also for our Pacific friends.

The Pacific is an area of vital strategic importance. We can do much to make the struggle for a nuclear-free Pacific stronger. The people of Kwajalein request your support for Operation Homecoming. Please send letters of support to:

Kwajalein Atoll Corporation,
Box 5220
Ebeye, Marshall Islands 96970.

You can also write to:

Ambassador Fred Zeder,
Office for Micronesian Status
Negotiations,
US State Department,
Washington DC, USA.

Demand that the US stop testing missile delivery systems on the Kwajalein landowners' islands, and allow the people to return to their home islands.

(Many thanks to Native Peoples News, 217 Liverpool Road, London N1, for much of the information.)

David Taylor and Manami Suzuki



Growth for the Future

SIGNS OF growth which greens can support appeared at Cirencester in January. The two youngest organic producers' associations, the Organic Growers Association and British Organic Farmers, organised a conference entitled "Organic Food Production - the Way Ahead" at the Royal Agricultural College. 250 people, mostly producers, took part. The potential benefits in food safety, energy and resource conservation, environmental protection, and employment, which derive from organic agriculture are possible given increased support for research and education, and given increased consumer demand.

Lawrence Woodward, co-ordinator of the organic Elm Farm Research Centre, opened the conference by asking: What is the way ahead for organic food production, and is it

the way ahead for agriculture? He pointed out the unsustainability of conventional agriculture and the advances in organic methods of husbandry mainly on the continent. However, he expressed concern at the "neo-conventional" approach of many organic farmers in Britain. Many have only stopped using chemicals and replaced artificial fertilisers with bought-in nutrients such as Chilean nitrate, pig and poultry slurry, or sewage sludge.

Conventional agriculture seeks to dominate nature, and Lawrence Woodward feels many organic producers are in danger of applying the same thinking and not taking a holistic approach. Truly organic producers, more common on the continent and led by the biodynamic ones, make use of good tillages, mechanical and thermal weed control, rotations with green

manures, and carefully calculated manure handling. Surprisingly only a minority of organic producers in Britain make proper compost.

A truly hological approach leads one to look at overall structure of agriculture in terms of social and economic factors. In answer to a question whether organic methods could produce the high yields of East Anglia, Dr Vogtmann, professor of Alternative Agriculture and Kassel University, posed another: Why is a farmer forced to produce 4 tonnes per acre? He pointed out that one had to look at agriculture in relation to society, and see who made the decisions and what were the social effects. Optimum, not maximum, productions should be the goal of agriculture.

Whereas 19th century agriculture enriched the landscape and

encouraged the diversity of species, modern methods are wiping out whole species and disrupting eco-systems. Dr Vogtmann stated that disrupted eco-systems are unstable and could lead to a dramatic breakdown in the whole system. Highly industrialised farm enterprises with high profits are leading to ecological crises with very high social costs. However, government policies dictate farmers' decisions and they either have to live with decreases in income or change to specialisation, intensification and mechanisation. But only about 10% earn more in real terms, since the rest are constantly in debt to the banks or go out of business.

At the moment the consumer-taxpayer pays for wasted resources, environmental pollution, and the medical effects of toxic residues in foods. Only organic producers have taken these costs into account by producing food of high nutritional value, using methods that co-exist with natural systems and are regenerative. Consumer support for organic and bio-dynamic producers is urgently needed.

Already the Organic Growers Association have produced paper bags for shops with information on organic production on them. The Soil Association hopes to distribute ½million leaflets on nutrition and organic food in 1983 but needs help from sympathetic groups to distribute them as effectively as possible. The Henry Doubleday Research Association is publishing a Produce Finder Guide in the late spring to help consumers get in touch direct with producers. Many, especially growers, already market most of their produce direct to shops or consumers.

Marketing organic produce direct keeps consumer prices reasonable and producers get more for their produce. Charles Wachter, a grower and secretary of the O.G.A., pointed out that direct selling to consumer groups brought producer and consumer together in mutual understanding. Some consumer groups simply buy produce when they need it and it is available, while others take a more active role. One group in Gloucestershire arranges with a grower what to grow, and pays him in advance so that he can grow it.

On the continent a number of consumer groups have started up in places where a retail outlet was not viable, and then over time developed into a shop or even a wholesale enterprise. Consumers can also play a valuable political



role, not only by spreading information on food issues but also by challenging political decisions. Currently the organic farmers need consumers to write to their MPs supporting the movement's campaign to stop compulsory use of dangerous organo-phosphorous compounds in the warble fly eradication campaign starting on March 15. Despite the fact that Derris powder used with more time, care and effort works as well and has controlled warble fly in both Denmark and the Isle of Man, organic farmers are no longer being allowed to use it as an alternative.

Consumers also need to get actively involved in the organic movement to ensure that its potential as the 'Way Ahead' is not compromised by a "neo-conventional" approach. The ecological crises and social costs affect us all, even the majority of conventional farmers trapped in

the agri-business system. Consumers and producers must stand together against this system and not in opposition to each other.

In his closing talk Dr Vogtmann pointed out the importance of a dialogue between organic and conventional producers, and used a quote from Bertolt Brecht's 'Exile' (1939) that could apply to us as well:

"And they were sitting on the
branches on which they were
sawing
And they were shouting at each other
to tell how much they could
improve their sawing.
And they dropped with noise into
the depth
And those who watched them shook
their heads
And kept on sawing."

Roland Clarke

Living the Future - Now!

THE POLITICS OF EATING

LIVING THE FUTURE - NOW!

The Politics of Eating

The first of a series of articles on the politics and practice of food, by KATHLEEN JANNAWAY, secretary of the Vegan Society.

IT IS becoming increasingly obvious that we live in a world that has had its day. A new world struggles to be born but it is caught in the death throes of the old. Its successful birth depends on the vision, faith, commitment and daily practices of each one of us. It is of paramount importance that we distinguish between the thought patterns and lifestyles that belong to the old predatory ethos of capitalist and communist materialism and those that must predominate as life enters a new epoch.

Ivan Illich, who has done as much as any writer to highlight the madness of the power structures that dominate our world, challenges us with his -

"Everyone of us, every group with which we live and work must become the model of the era which we desire to create. We must live the future now!"

Our power to do this often seems depressingly limited, but if we can manage it in even the smallest degree in any area of our lives it will do more to create hope and faith in a viable future than volumes of theory.

In no area, not even that of nuclear war preparation, is human madness more apparent than that of FOOD. If we escape the nuclear holocaust but fail to change radically what we eat and the way in which we produce and distribute our food, the human species will die out. T S Eliot's prophecy will be fulfilled:

"This is the way the world ends
Not with a bang but a whimper."

If we succeed in 'giving peace a chance', then we must turn our attention urgently to FOOD.

Sane food policies must be developed so that a rapidly increasing world population can be fed economically from the resources of a finite planet. In the world of today millions die of the hunger bred by poverty. In the rich countries people suffer and die of the diseases of affluence, caused largely by wrong eating. We must discipline ourselves to produce and distribute food efficiently, justly and healthily. Most urgently the rich must stop spreading their callous, wasteful, unhealthy feeding habits through the developing world and set an example of sane living.

Land is our most precious resource but we are wasting vast tracts of it in many parts of the world by growing crops for animals condemned to pointless existence in factory farms instead of using it to feed people. We exploit millions of acres overseas to produce tobacco, sugar, tea, coffee which are bad for our health while the people who work those acres exist at subsistence level - or below. In Europe the Common Agricultural Policy sponsors crop production far in excess of what can normally be sold. Millions of tons are stored, millions sold below cost price to the USSR, and millions actually destroyed. Many people must have been shocked by the picture in the Sunday Times of December 12 showing 250,000 Lincolnshire cauliflowers and huge mounds of peaches and tomatoes being destroyed.

As well as land, we are wasting enormous quantities of irreplaceable fossil fuel in the form of artificial fertilisers, pesticides, herbicides, and fuel to run farm machinery, processing and packaging plants, and to transport raw materials and finished goods many miles.

And no one is satisfied! Farmers, workers, traders, manufacturers, governments quarrel over terms while the people they should serve

eat wrongly or insufficiently and grumble at even higher prices - and the really poor die of hunger.

In contrast what we need is local planning of land use, so as to grow food to meet genuine, locally identifiable need, with only enough surplus to trade for real necessities that cannot be locally grown and to store against natural disasters and poor harvests. Transport and packaging should be minimal. Tools wielded by human muscles now atrophying in dole queues, in shanty towns, and in bureaucratic and trading establishments could provide enough power to replace many of the machines, to maintain the health of the soil with compost and green manuring techniques, and to deal with pests and weeds. If the work was shared by all, there need be no "immoderate labour" for anyone. On the contrary, with the proper use of science and technology there could be leisure enough for all to engage in creative activities, in crafts, music, literature, drama, and the arts - in being human!

A pleasing dream of the future, perhaps, but how to live it now? The reality now for most is dependence on the local supermarket fostering - with wages from often pointless jobs or allowances provided by the state - the very system that we deplore. What chance have we now to live on food grown locally, to meet genuine need in a healthy manner? For most people self-sufficiency is equated with the 'Good Life' comedy series.

Yet there are many little steps we can take to clarify the vision, to strengthen the commitment, to prepare mind and body for the new world.

"All life is grass" the Bible says or, to phrase it more scientifically, all food is produced in the first place by the photosynthetic activities of the green plant. Green leaves can be grown abundantly in our own homes, even if they are only bedsitters. They require tiny amounts of muscle power, very

little time, and no chemicals. A jam jar, piece of muslin, rubber band, water, and a teaspoon of alfa-alfa seed and in less than a week you can get a jar full of vital, health-giving food - for a few pence. Exert the self-discipline to enlarge and keep up the procedure, and you can get a constant supply with no more trouble than the chore of teeth cleaning.

This will be regarded as a small gesture no doubt but it is a meaningful one. The food is valuable in itself, and the spectacle of the rapidly growing seed without any obvious source of nourishment can revive faith in the sheer power of Life. Moreover it is free of all the anti-Life practices of the old order that is passing - a symbol of a viable Future.

Remember that for growth all seeds need air - so they must not be allowed to get too crowded in the jar; they need enough water to keep constantly moist but must not be submerged or they will drown and go bad; they need warmth but not so much as will dry them.

Put a teaspoonful of alfa-alfa seed in a jam jar and cover the opening of the jar with muslin held in

place by a rubber band. Rinse the seeds well, draining through the muslin, then cover with lukewarm water and leave to soak for about 12 hours. Drain, rinse, drain and lay the jar on its side in a warmish place - ordinary room temperature will do. Greater warmth can quicken growth but also brings the greater risk of drying up. The jar can be covered with a brown paper bag to exclude most of the light, but it must not be closed over the top of the jar or it will keep out the air. Rinse at least twice, preferably 3 or 4 times, during each 24 hours. When the leaves appear, put the jar on the window sill in the light. The leaves will turn green and the Vitamin A content will increase.

Sprouted seeds are rich in Vitamin C, have significant quantities of B Vitamins (not B₁₂) and all the necessary amino acids (protein) in a digestible form. On germination the starch of the seeds turns to more easily digested sugar. The enzymes that spring into action as soon as the seeds are soaked may have useful effects on human metabolism as well. Then of course there is the fibre content - but it is better to rinse away the tough skins. Many other seeds can be sprouted safely such as wheat, barley, oats.

Mung and soya beans and whole green lentils can give useful quantities of the amino acids that supplement those of bread. Some caution is required with beans as they all contain greater or lesser amounts of toxin. Germination, like cooking, renders these harmless, but those that fail to germinate should be picked out and discarded. It is probably safer to keep to mung beans and lentils as these germinate easily.

DO NOT BUY SEEDS from gardeners' shops as these may have been sprayed with pesticide. They can be had in 'pretty packets' from most Health Stores - or much more cheaply by the ounce from the Wholefood Co-ops that are now opening in most towns. I would like to review my list of these, so please send me the names and addresses of any that you can recommend. Next month I hope to write of ways in which they can help us to 'live the future now'.

Good Sprouting! Good Visions!



** You can write to Kathleen
Jannaway at 47 Highlands Road,
Leatherhead, Surrey.



Machynlleth

THE NATIONAL Centre for Alternative Technology at Machynlleth, Powys, has created a new post of Education Officer, shared by Joan and Damian Randle. They are concerned to project the technology which the Centre promotes as an inherently 'peaceful' technology. And part and parcel of education in the need for conservation, say the Randles, is the development of "the non-materialist values vital to the reduction of conflict between people and between countries."

Damian and Joan write:

"Peace educators must be concerned with the consideration of power and with decision-making. Much of our sense of powerlessness, in the face of the threat posed to our survival by the short-sightedness of our masters, comes from the gross centralisation of power and decision-making in our society. Increased self-reliance, physically and intellectually; increased importance for small, local entities whether industrial or political; much greater emphasis on the

necessity for, and the values of, co-operation: all these demand careful study of a whole range of 'alternatives' of many kinds. The ways of dealing with our problems currently on offer from the powers-that-be are clearly inadequate. People are going to have to think hard about new ways of providing for each others' needs, of working together, and of organising their affairs. The NCAT's way of working is democratic and non-hierarchical, and the whole thrust of its work is towards taking all of this into account.

"In industry, threats to workers' sense of worth, and to their capacity and willingness to co-operate, arise out of ways of working determined by centralised power structures. The type of technology used, and the ways it is used, depend on those structures interests, not on the needs of the workers nor on the needs of society. It is no surprise, then, that with children in schools it is a major task to deal with a deeply ingrained, media-assisted fatalism which can obstruct real learning in Peace Studies."



new year

over sleep
the sound of singing
over sleep
the sound of singing in the street
half past one
the new year begun
all tucked up
while a tippler's bellow
rattles the windy stars
all tucked up
and the sound of singing in the
street
the sound of singing
over sleep
can there be harm
in a man who sings to the moon
who falls to his knees
to speak to the shadow of a cat
who lays his love
on the nearest life
who mistrusts his legs
but remembers the way home
who sings the new year in
with something approaching hope
can there be harm in such a man
sing on friend
and guard your friend the cat
remember there are devils
in us all
and every year gets harder

JEFF CLOVES

PERSONAL GROWTH

Life-skills for radical change



ON DEMOS

In the second of this series of articles on personal growth aspects of the green movement, ROBERT FIELDER turns his attention to 'Direct Action'. The particular emphasis is on 'demonstrating' and its objectives. There is a warning here that we neglect the inner meaning of demonstrating to our long-term detriment.

WHEN WE embark on protest and demonstration, our objective is undoubtedly to seek change. To be specific, let us consider the Cruise issue which is the current focus of demonstration: WHAT CHANGES ARE WE SEEKING? This may at first seem a naive question - we clearly don't want them on our soil. On one level the change we seek is a change in government policy. That is the 'bottom line'. There are other changes however that need to be made if that change of policy is to become a reality.

We need, for instance, to convince more and more people not only of the validity of the demand, but that it is necessary to demonstrate that wish publicly. We further wish to persuade those who feel it necessary to accept Cruise - or those who are undecided - that it is a better choice to refuse them. We in the green movement stand for a great deal more than the refusal of Cruise missiles, however, and our actions over this one issue must be seen to be in context with our broader philosophy and goals.

In changing a government decision, then, there is the first and real task of facilitating a change of consciousness in individuals. We must therefore understand as best we may what it is that motivates people to settle for military supremacy, for abdication of personal responsibility in favour of the vested interests of powerful minorities, for violence as expedience, etc., etc. Whatever the individual motivation, it is safe to assume that the particular choices of individuals fit their experience of themselves in relation to the world - their

self-image. For their (or, of course, our) actions and attitudes to be transformed requires, first, a change in their experience of themselves in relation to the fears needs and ambivalences which we all share as part of our common humanity.

In order to bring about the conditions for change in individuals (and hence governments) we must be able to relate to their experiencing, their feeling and their needs, as well as to their rationality. If we cannot touch the actual experiencing of another, we have no hope of seeing any significant change in that person's perspectives. Intellectual argument will not suffice alone, and emotionalism without rational support soon palls. We can only reach out to the experiencing of another with our own experiencing. This means contacting the ambivalences and fears within us and acting - not OUT of those ambivalences and fears, but out of an UNDERSTANDING of them. Through personal growth work, we can learn to trace, face, accept and understand our fears etc. - and, containing them, exercise their power over our actions. Thus we may approach others offering hope and DEMONSTRATING the power in integrated understanding to heal the psychological sickness of the world of which Cruise is but one symptom.

"Demonstrating", in the above sense, could give us a fresh perspective on what we do in the context of a demonstration (which I will henceforth refer to as public protest, to avoid semantic confusion). In the sense of 'demonstrating', it is possible to demonstrate something as opposed to demonstrate about something. In any event it may well be taken (and undoubtedly is by those who observe our public protests) that we are indeed demonstrating our present level of understanding and personal development. At the same time we demonstrate our potential, or lack of it, for creating an alternative social structure that is viable, sustainable and possible.

When we publicly protest, march, set up camp or whatever, we should give as much thought to "what we are demonstrating" as to "what we are demonstrating about". If we demonstrate that we are driven by our fear, dissatisfaction with ourselves, hopelessness, confusion, violence, irrationality, lack of realism, chauvinism, inability to 'cope': any of these (all of which have been on prominent display in most protests in living memory), then what are we offering? What incentive to change?

There is another phenomenon which it may be dangerous to ignore. Many things (of which Cruise is an example, but nuclear weapons in general are more to the point here) that are offensive to the spirit are used as symbolic guardians of psychological 'security' against personal fears and pain. I will attempt to simplify that statement: The lives of people living in the 'civilised' world are dogged with emotional insecurity. This is psychologically painful. Much of this pain is an inevitable consequence of being forced, by psychological necessity to survive, to 'fit' into spiritually disquieting social norms of behaviour developed over centuries. There is therefore a paradox. As young human beings we learn to retreat from this ambiguity. We become unwilling to accept that we have psychological pain and go to increasing lengths to avoid it. (This will be discussed in more detail at a later date.) We are left with some very disconcerting feelings: something exists which we wish to be rid of, annihilate, protect ourselves against. Since there is unwillingness to accept that the cause of these feelings is in the self, we learn to rationalise that since they exist the cause of these feelings must be somewhere else, and the search is on for a 'cause'. A scapegoat is carefully selected for 'fit', and the drives to annihilate and protect against are enacted on the scapegoat. This, at least in part, gives rise to fanatic adherence to the arms race and the NEED to find the scapegoat consistently at

fault. Take away, or threaten to take away, the nuclear weapons (the symbol of 'protection') and there is panic in the self.

Now, if we protest against these symbols, we bring nearer to the surface of conscious awareness the psychological pain of individuals who have vested their personal (rationalised as 'national') 'security' in them. This much to the good. If at this point, however, we fail to demonstrate that this fear of psychological pain can be faced, dealt with and understood by the individual, giving rise to more healthy ways of being, we are in danger of reinforcing the drive to repress them. What follows is a vicious circle. The protestors become the 'enemy' (the scapegoats with the best fit) against whom the displaced repression is enacted. The greater the resistance, the greater the build-up to 'deterrents' in direct proportion, or, as in the case of the arms race and the treatment of 'dissidents', violent over-reaction. All this is virtually inevitable unless we can demon-

strate to OURSELVES, and thence with compassion to others, that those psychologically based 'enemies' within the self can be admitted, brought into the light of day without loss of identity, dealt with, transcended and contained with safety. New perspectives and initiatives in internal and international relations are then possible.

I cannot pass this point without commenting on the possibility of the above argument being equally true in reverse: Cruise, 'men', government, the law, are all very suitable scapegoats by which we may avoid dealing with our own personal pain.

In order to be effective as peace makers, we must recognise that attitudes and behaviours supporting repression and violence are governed by need and fear. We must be able to point to the root of a problem directly - within ourselves. We must be able to demonstrate how these problems may be dealt with: showing that whilst it may not be easy or 'comfortable', that it can be

done. The contact of warm human compassion is a first requirement. Next is the need for support and guidance in the process of change. The reason why personal growth work, under trained and experienced guidance, is so important is that the patterning of our behaviour and thought are often specifically (though unconsciously) designed to prevent our becoming aware of psychological pain.

The world situation is serious: if it is possible then we must do more than just 'be' different: we must demonstrate the process of change.

** Robert Fielder will be running
** a workshop on "Masculine/
Feminine: Balancing the Self" in Dorset in March. The cost of the workshop, which will run from Friday evening to Sunday tea-time, inclusive of food and accommodation, will be £28. Numbers will be limited, so if you are interested in taking part please send a booking deposit of £12 as soon as possible to: Robert Fielder, 2 Cross House, Fontmeil Magna, Dorset.

Green Get-together at Maastricht

FROM 17th to 21st November I attended a meeting described as a 'seminar for members of European green parties, organised by their Co-ordination Group' at the Europehouse, near Maastricht. The rather ambitious title was 'The Survival of Europe - Alternative Perspectives. There were three more-or-less formal presentations:

1. Andries Nentjes, a Dutch economist, gave his ideas for short-term strategies to deal with the European economic crisis.
2. The former EEC commissioner, Altiero Spinelli, talked about a more democratic constitution for the Community.
3. Our own Roland Clarke spoke on the Common Agricultural Policy as it is, and as it might be.

It will be obvious that there isn't space to give an account of the proceedings here; this will appear separately, anyway. What I will try to do is to give my personal impressions of the seminar, though even this is difficult to do briefly.

The four of us from Britain felt we were a rather small band, but in fact we weren't outnumbered. We consisted (quite by chance) of 2 men and 2 women. I think this

rather embarrassed some of the others whose presence was predominantly male (particularly Die Grünen, represented by 5 men).

The participants were not there as representatives of their parties, but there was a session introducing the various parties and their policies: the overwhelming impression was of the great similarity between these ideas, arrived at via very different routes and from very different starting points.

We were delighted to see members of the two newest green parties, the Ecology Party of Ireland, and the Swedish Miljöpartiet. I had feared, judging from the name of the Swedish party (Environment Party), that it might be just that; but as with all the others it quickly became clear that the Swedes had got a very political programme evolved, it seems, in almost complete ignorance of the existence and ideas of the other green parties. (Must be a moral there, somewhere.)

The apparent almost total agreement among us may have been slightly misleading, as the ideas put forward by Nentjes and Spinelli were not very green, and tended to

unite all those present in opposition to them. Bert Willemsen of the Dutch PPR made a shrewd observation about this, namely that the green parties all differ so much from conventional political parties that only our similarities are demonstrated by conventional speakers - and that, to find out our differences, we need green speakers.

In the evaluation session at the end there was however complete agreement about the usefulness of the meeting. The great regret was the absence of the French and the Italians, mainly because of language difficulties, and it was suggested that future meetings should use French as well as English. Above all, this was a meeting of minds: it was so good to talk to people who, although hitherto total strangers and indeed 'foreigners', knew exactly what you were talking about without any explanatory preamble. Not surprisingly it was agreed that more seminars should be held, perhaps two a year. The next one is provisionally fixed for the week after Easter, or ^{the} subjects of disarmament and grassroots democracy. Should be good.

Sue Miles

Van Robinson

VAN ROBINSON died tragically on Tuesday December 7th 1982 in a road accident cycling home from work in a storm. To those of us who knew him it was a shattering loss. Van was a person whom one couldn't help loving. His nature was such that whatever he did, he brought a quality of honesty and sincerity to it.

I first met him about 6 years ago when he was studying in London. We soon became very close friends and remained so until his death. At the time both of us were dissatisfied with our lives politically, feeling a lack of direction. Van found the green movement first, and it was his warm dedication to it that brought me to it in turn. He was totally committed to the concepts of the movement, especially in the field of education. His work and ideas have far-reaching consequences, and already people are pledged to continue them.

However, Van was not just involved in the green movement, he was involved in Humanity. No one who knew him could ever forget the spirit that glowed within him; he gave everyone he met his total attention and the feeling that here at last was a person who really cared about you as a person.

We shall sorely miss Van's presence in the world today - but all that he was and all that he stood for lives on within all of us. Van was a very special person.

Ruth J Wajsblum

A FEW weeks after the Green Gathering 1982, Van Robinson and I (Alan Leader) met at his home to try and put down on paper our personal hopes for the green movement. It resulted in these proposals that we wanted the Green Gathering collective and activists in the wider ecological/peace movements to consider:

(1) To collate and publish an information bulletin, called the Green Papers, which would list all the various groups, campaigns, etc: what they do, their aims, the equipment and resources they can offer, and what their needs are.

(2) To set up practical programmes like educational campaigns, regional gatherings, and locally based Green Centres, and to work closely with other community based organisations.

(3) To try and get the ideas of the green movement to a wider audience. We felt it was important to hold Green Days and events in towns, cities and villages throughout the country.

(4) That the green movement be publicised through the medium of theatre, music and comedy.

Also, and perhaps more important, we produced the following paper, "Green Autonomy".

GREEN AUTONOMY

AS GREEN autonomists we are not planning some future revolution which will usher in utopia overnight: the revolution is here and now, and we are the future.

It is a quiet revolution, the revolution of everyday life. It must start within us, as individuals, as human beings: it begins by our questioning the way we see ourselves, others, and the world, and our interrelationships. Because of this we are not obvious and are often not seen as revolutionaries even within our own communities where we may be working in various local groups and campaigns; in many cases we are not even known to each other.

We must therefore begin to forge catalytic links between campaigns, groups and individuals so that we are no longer working in isolation, so that we can share our different experiences and collective knowledge. Groups may have very different ideals on the surface - they may be working in apparently unrelated areas - but we must never forget that we are all part of one common struggle, the struggle of humankind to attain true humanity. By creating such links we become a movement which has the power to change our dreams and desires into reality, a movement in which each group, each individual retains autonomy as the all-important first step to realising our hopes and plans.

As autonomous individuals we

must take responsibility for our lives and for achieving our ideals - we must all take every opportunity to speak and act, to actually be our beliefs, to live them as fully as our circumstances and environments allow in every aspect of our lives - in our homes, schools, colleges, and places of work; in the dole queues, hospitals, barracks, and prisons; most importantly in our personal and social relationships.

The challenge that we face is not new - it is a challenge that every generation has met in its own way, a challenge which itself alters with the years but which remains basically the same: how can we be truly free, how can we, with so many pressures and influences distorting and restricting us, find true liberation, true harmony with ourselves and nature? This is a question that we can only answer as individuals but unless we are prepared to realise our fullest potential, to recognise our direct links with the past, present and future, we will always stay in the darkness of day. We must be prepared to sacrifice our isolation, to allow the seas of ignorance and despair to subside and reveal that the islands that we have all become are in reality part of the vast continent that has been terra incognita for so long. Lost Atlantis - lost, perhaps, because it is not a memory but a dream of the future -

can rise for the first time.

The choice is ours: are we to be isolated candles flickering bravely in the wind, at the whim of every stray gust, or are we to fuse together into a great light that can dispel the darkness forever?

Now is the time for action. We must work together to create a movement that is vibrant and alive with the spirit of renewal; for our revolution is a continuum, a process, not an incident isolated in time and space. It cannot stagnate, it will continually reassess its development and be flexible enough to change direction or emphasis.

We are building up a support and information network which will not speak on behalf of any one group - rather it will allow individual groups and projects to plan and act autonomously, but with the solid back-up of other groups in the network if desired. The network will allow for and actively encourage the sharing of resources such as transport, printing equipment, office space, meeting places - and people!

United, but separate in our autonomy, the future can be ours - "The practice of happiness is subversive when it becomes collective."

Van Robinson
Alan Leader
(August 1982)



Women are invited to a camp on February 13, before the court cases.

Upper Heyford

The blockade of Upper Heyford USAF base on New Year's Eve was an unexpectedly festive and relaxed event, as the base was given the day off. Local British employees were reportedly upset by this, as the 'holiday' was swapped for Monday January 3rd (a holiday for most people in the UK this year) when they were expected to report for work. Base personnel seem to have told in effect to make themselves scarce, and even the New Year's Eve disco was cancelled this year.

Participants remarked wryly that police found themselves virtually with nothing to do. Some were reported to have joined with demonstrators in singing "Give Peace a Chance"...

The peace camp's eviction order comes into effect in February, when support will be required. Physical presence from supporters will also be needed at short notice when the attempt is made to hand over the field recently compulsorily purchased for an expansion to the base. A 'Brambles Farm' situation is expected - the land cannot be handed over without vacant possession, and the camp on the extension field may be evicted to try to ensure vacancy. Training for those willing to support has been arranged in East Oxford Community Centre from 2 - 6 p.m. on Sunday February 13 (details from Barbara - Oxford 247429 - or Simon - Oxford 726441). Phone contact for the peace camp is Steeple Aston 40321 (Steve).

RAF Kemble

A demonstration will be held outside RAF Kemble, in Gloucestershire, from 12 - 3 pm on Sunday February 13 (Kemble is on the A429 Gloucester - Malmesbury road.) Kemble is to become the latest US base here, servicing missiles and planes. Further details from Carolyn White on Cirencester 5508.

CAMBRIDGE PEACE CENTRE is planning a conference/event around the issues of sexual politics and peace for the weekend of March 4 - 6. They want ideas and feedback at this stage from people who are interested in going, so that appropriate arrangements can be made.

Colin Wilson writes from the Centre:

"This connects a lot with the original idea of Cambridge Peace

Centre - about ten of us have been squatting a disused vicarage in the centre of the city since last August, as an urban equivalent of the peace camps outside military bases. We feel we want to take peace beyond the issue of getting rid of Cruise and Trident - it's important to work on them as the precondition for the sort of society we'd like to see, but they're not the whole story. We also need to work against the oppression of gays, blacks, animals and women, and of millions of people in this country who are alienated from society and don't have any money, often because they're on the dole. And thousands of people have died last year in the Lebanon and the Falklands without the help of nuclear weapons. We also want to take the peace movement beyond a matter of having meetings and giving out leaflets - one reason that we're squatting. We want to take peace outside the structure of normal political action - though that can be useful sometimes - and into our personal lives. So we're trying to link up the basis of the gay and women's movements - that the personal is political - with working for peace."

** The address of the Cambridge Peace Centre is: 45 Jesus Lane, Cambridge.

THE ENCIRCLEMENT and embracing of the Greenham Common base on December 12 and 13 received tremendous media attention. The fact that 30,000 women, many of them with no previous record of action of this kind, poured in from all over the country took even the most hostile press by surprise.

Not that all women felt happy there. Reporting for the feminist monthly 'Spare Rib', Manny writes in their February issue: "At some corners I felt out of place... When a group of us shouted 'No Cruise' and booed the police cars, we were met with some hostile looks." Another of the Spare Rib collective, Roisin Boyd, writes in the same issue:

"Incredibly, after being roughly shifted by the military police, some women shouted back "Don't you realise we're doing it for you," and singing 'Give Peace a Chance' at them through the gates. It seemed there was no room to voice anger at the brutality and the ruthlessness of the British police and army, and no memory of its history."

After the action, the peace camp approached a contractor to clear the decorations from the 9 - mile fence. The base put pressure on the contractor by threatening to withdraw their lucrative contract if they carried out this work. Later local residents got into the press, clearing up the mess left by the "filthy women".

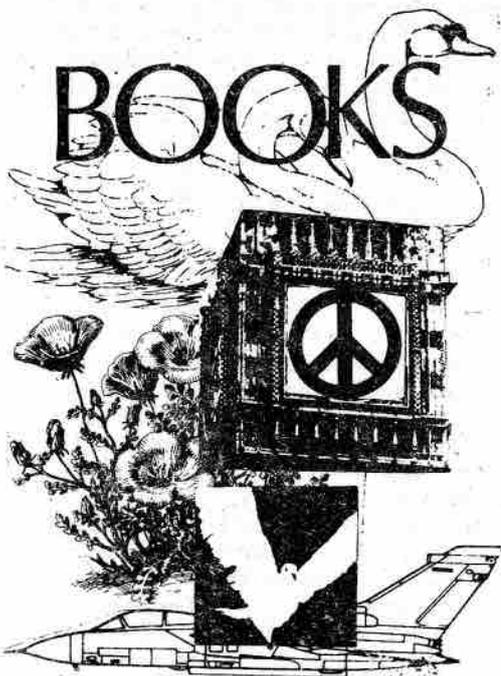
44 women were arrested on New Year's Day when they used ladders to climb the fence and stage a protest on top of the missile silos. They were charged with behaviour likely to cause a breach of the peace, and detained in custody for two nights. They will appear at Newbury magistrates' court on February 14 and 15. On these days as much support as possible will be needed both inside and outside the courtroom.



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Wales



BOOKS

UNUCLEAR DEFENCE

DEFENCE WITHOUT OFFENCE: non-nuclear defence for Europe. Frank Barnaby and Egbert Boeker.

CIVIL DEFENCE IN BRITAIN. George Crossley.

GUIDE TO NUCLEAR WEAPONS 1982-3. Paul Rogers.

(These are all joint publications of the Bradford School of Peace Studies, University of Bradford; and Housmans, 5 Caledonian Road, London N1. They are available from both at £1.50 each plus 22p postage.

The declared purpose of DEFENCE WITHOUT OFFENCE is "to describe a non-nuclear, non-provocative defence policy, based on the selection of appropriate military technologies". And the reason is that "popular support for a nuclear-free Europe will, we believe, only come about if there is a credible non-nuclear defence policy".

In fact the first 21 pages are devoted to a critique of present nuclear policies, and an account of how we are sliding towards a nuclear war. There is nothing new here for those well acquainted with the issue, but it is a clear account, particularly of the military unworkability of current nuclear strategies. I think though that there is too much emphasis on the military/technological causes of war. "This arms race is fuelled by military research and development, and the ultimate goal must therefore be to control military science." If we are talking about "ultimate goals" there is an awful lot further to go after controlling military science!

Part III is eleven pages on the

"concept of non-provocative defence". Again, there is an over-concentration on military argument. There is no critique of the concept of 'defence', and not even the slightest hint of considering the idea of a non-military defence. In general, a re-evaluation of Europe's 'defence' policy needs a much more far-reaching discussion. There is a good section in Part II though on the "Myth of Nuclear Blackmail" which looks at possible reasons for the Soviet Union attacking Britain and concludes by saying "the fear of nuclear blackmail does not seem justified. The withdrawal of nuclear weapons from Europe would not change global parity and would not therefore essentially change the present situation."

Part IV, apart from copious but not very informative diagrams and tables, consists of eight pages on the "Military implementation on non-provocative defence". The defence strategy that the authors propose is based on a 40km wide strip along the East-West border, and it relies on RPVs (Remotely Piloted Vehicles), ground sensors, guided missiles, and then highly mobile squads to 'mop up' the remaining 'enemy'. I am not a military expert, and cannot really criticise the strategy militarily. But it is basically a static defence strategy, and as such must always be vulnerable as the enemy search for ways to get round it. Also, a military defence will always invite an arms race, as even if you have a non-provocative policy technology and strategic thinking will advance and force a constant up-dating and change of policy.

To sum up, any contribution on non-nuclear defence is welcome at the moment, as so little has been done so far. However, this pamphlet from such eminent academics is disappointing. It is never clear who the audience is intended to be. At the same time there is just not adequate discussion of different military options, and there is no mention at all of nonviolent defence.

In his excellent pamphlet CIVIL DEFENCE IN BRITAIN, George Crossley investigates the state of Home Defence planning as it is today (Home Defence and Civil Defence being largely interchangeable terms). He uses material largely drawn from Home Office and other primary sources, and covers all aspects of the government's planning. By just presenting the plans as they exist, Crossley shows just how woefully inadequate they are. He concludes very

succinctly: "Civil Defence as it exists at the present is a farce." "It is inconceivable that any plans could hope to deal with (a nuclear attack) adequately."

The threat of Civil Defence to our civil liberties is also discussed with the conclusion that "the true purpose of Civil Defence is not to ensure the survival of as large a proportion of the population as possible, but to ensure the survival of government, whatever may befall the country." Crossley also points out that there are no plans to re-institute democracy after the implementation of home defence measures, and pertinently asks, "What was the purpose of going to war in the first place - what was it intended to preserve?"

With the government planning legislation (probably to be passed in April) to force reluctant councils into implementing Civil Defence plans, and a possible repeat of 'Hard Rock' in the autumn, Civil Defence will continue to be a topical and important issue for the peace movement. This pamphlet is a very useful contribution to the debate and is well worth reading.

If you drink, Paul Rogers' GUIDE TO NUCLEAR WEAPONS 1982-3 is the kind of reading material best approached after a stiff brandy! This exhaustive, informative and extremely useful update of the April 1981 original 'Guide' dispels any lingering illusions about the state of the arms race. Talking of the current US build-up, "collectively they (the developments) add up to the largest and most rapid expansion in numbers of nuclear warheads in history."

With the peace movement concentrating on Cruise and Trident, this pamphlet helps to restore perspective by looking at all nuclear weapons. Its worldwide survey helps shift us out of 'Eurocentrism', and particularly interesting to me is the huge number of 'theatre' and 'tactical' nuclear weapons that are in existence - with nearly 4 pages on Britain's alone! These weapons make the escalation of a 'conventional' war to a nuclear war very likely, but they often go unnoticed and there is very little awareness of them. The pamphlet also very importantly debunks government-inspired multilateralism. Talking about the new phase in the arms race, "these many developments could be said to make a mockery of supposed commitments to arms control and disarmament." "It can be argued that nothing short of radical

unilateral disarmament initiatives by a country such as Britain are required to break the current impasse and lead to genuine multilateral progress."

This is undoubtedly the best source available on nuclear weapons and it is a very worthwhile possession for anyone interested in disarmament.

Chris Savory.

UNNATURALLY DETACHED

THE DEATH OF NATURE. Carolyn Merchant (Wildwood House, 348pp, £8.50).

IT IS ironic that I should be sitting in Los Angeles, Calif., as I write this review. The city of L.A. is a truly glittering example of an artificial environment created by and for humans with little or no attention paid to the whole ecosystem of which we are only a small part.

Shortly after I arrived here, I went on a rather fruitless (excuse the pun) search for organically grown fruit and vegetables and free-range eggs, and was at last able to uncover a wholefood shop quite some traffic-laden, smoggy distance away. The only earth one comes into contact here are the individual plots carefully tended by a Mexican gardener attached to each of the burglar-alarm-controlled, push-button houses. People are seldom to be found walking around the streets. Aside from the occasional joggers soaking up lungfuls of smog, and the endlessly long movie queues, human existence seems to move from house to car to parking lot or drive-in and back to house again. Contact appears to be via telephone answering machines.

In "The Death of Nature" Carolyn Merchant traces the origins of our alienation and separation from the environment. She believes that it was the Scientific Revolution of the 16th and 17th centuries that caused the shift on our view of the cosmos from that of an organism to one of a machine. She thoroughly and methodically follows the development of the mechanistic philosophy through philosophers Copernicus and Bacon in the early 1500s to Newton and Leibniz in the 1700s. Ms Merchant believes it was this period of so-called enlightenment which laid the foundations for our contemporary scientific and technological world view which is based on the domination of nature, and caused the division of nature and culture into a structural dualism.

However for me this thesis raised

more questions than provided answers. For instance: What caused the Scientific Revolution? What triggered off the transition from peasant control of the land for subsistence to capitalist control for profit? What created the landlord mentality? Why have human beings for so long felt it necessary to have leaders and hierarchical social structures, rather than organic communities of self-determining individuals? I believe that the origins of the mechanistic philosophy began long before the Scientific Revolution, and that the Scientific Revolution was merely an erupting of a symptom of human consciousness whose origins began with the changeover from matriarchal to patriarchal consciousness.

Though I found fascinating the first part of the book which researches into our earlier human perception of nature as female, on the whole "The Death of Nature" is definitely not what I would recommend as an 'easy read'. It is academic and heavy-going in places, though I do consider it an invaluable source-book for those of us interested in the historical evolution of our present-day exploitative attitudes, especially from a feminist perspective. "Feminist history in the broadest sense requires that we look at history with egalitarian eyes, seeing it anew from the viewpoint not only of women but also of social and racial groups and the natural environment, previously ignored as the underlying resources on which Western culture and its progress have been built. To write history from a feminist perspective is to turn it upside-down - to see social structures from the bottom up and to flip-flop mainstream values."

This process of questioning and turning upside-down our mainstream values is vital to both the feminist and ecology movements as we re-discover values once associated with the pre-modern, organic world view and learn together how we may integrate these values into our contemporary society so that we may live in balance with nature and the cosmos. "Juxtaposing the goals of the two movements can suggest new values and social structures, based not on the domination of women and nature as resources but on the full expression of both male and female talent and on the maintenance of environmental integrity."

Stephanie Leland

** Stephanie Leland is national co-ordinator for Women for Life of Earth, a network promoting

the link between feminism, ecology and peace through means of nonviolent direct action, public education and information exchange. For further information send a S.A.E. to: Women for Life on Earth, 2 St Edmunds Cottages, Bove Town, Glastonbury, Somerset BA6 8JD.

SIMPLE OPINION

PETER SIMPLE picked up a copy of the last issue of GL, as a result of which the Daily Telegraph gave us 12 column inches on December 21st! It was Keith Motherson's article that caught his attention. Keith, it seems, once worked for the Telegraph on the Peter Simple column...

"Keith was a moony sort of lad, averse to the manly sports of 50-a-side football and all-in tipcat the hands enjoyed in their leisure hours. Instead he would wander off alone into the woods and fields to be found later staring and even glaring into some translucent pool at his own reflection or vainly trying to outface with waving hands and muttered words the yellow eye and stamping foot of an unyielding ram on some pebbled path along the hill.

"Therein lay his undoing. Soon the environment was invented. The dreaded word "ecology" was heard in the land. Conservation stalked in fury. And green, the colour of our own beloved rural world, came to stand for turbulence, aggression and all manner of daft, even downright immoral practices and opinions. Keith's growing restlessness and excitement did not pass unnoticed. If only we had heeded the warning signs we might have saved him.

"One morning Keith's bunk was found empty except for a straw dummy stuffed with ecological leaflets and environmental potato crisps. He had left them behind in a clumsy effort to gain time for his flight into that world of rancorous opinions, unseemly behaviour and meaningless verbiage in which he has now emerged as some sort of blind leader of the blind.

"Let me assure Keith that should he ever tire of lesbian separatists, freaks, pagans, holists, paedophiles, claimants union summer tent people, and other packs and sects of sturdy beggars, there will always be a welcome for him here."

Is this the Telegraph's first and last word on green politics?



Dear GL,

The Ecology Party's Third World and Economics Working Parties thank Mr David Bull for his review of "Who's Starving Them?" (GL8). He has raised some important points which we wish to answer.

Mr Bull has misinterpreted and so exaggerated the points made on trade and technology by stating that "international trade is out, or subject to tariffs, and so is trade between regions of the same country", and "it seems that all technology is bad per se (even 'intermediate technology').".

The intention is not to outlaw all trade, but to encourage its reduction to the goods of which the country has no readily available home supply. The resulting greater self-reliance would secure a higher level of employment. The proposal for internal tariffs in the UK between regions would encourage greater local and regional self-reliance, but is still subject to debate within the working party because of the doubts on its practicality and efficiency. The comment on technology is a misinterpretation of our statement. In the booklet it was said that intermediate technology would not help the peasants - the reason being that if the peasants were landless and employed by a farmer who sells his crops on the open market, then he would not be using the intermediate technology. To use it would raise his prices above those charged by farmers employing highly mechanised means of production. The quote that "if the peasant owns his own land and is self-sufficient, he's quite capable of inventing anything he needs" needs some clarification. History shows us that the Third World has been quite capable of maintaining itself. For example, in the 16th century there was a thriving cotton cloth weaving industry in West Africa, and China developed paper, printing, the magnetic compass and gunpowder. These facts show that we should not consider the Third World to be totally dependent on us for

technology. We do not oppose technology per se, but do recognise its faults.

To say that cutting government expenditure "is straight Reaganomics, disregarding the impact on employment, health and welfare services and education" is quite wrong. In many Third World economies government is blighted by bureaucracy, corruption and paternalism. So much expenditure could be cut without materially harming health, welfare and education services. The unemployment created in the cities could be more than balanced by employment created in the rural areas. The extra income restored to the rural areas by lowered taxation would employ more people, and in more useful activities at that. The burden borne by the poor could be reduced by lower expenditure on armaments, prestige projects, and inefficient public enterprises. Local autonomy would be increased.

We are accused of descending "in places to rabid monetarism" for saying that "inflation is unacceptable". Put in context our point of view is clear. We stated that in periods of inflation the rich get richer and the poor poorer, therefore inflation is unacceptable. Look at Argentina: are the people in power hurt by inflation? No - but most of the people are. If control of the money supply prevents this, then should we not seriously consider it? Throwing money around has been shown in the North and South to fuel inflation.

Mr Bull suggests the solution to world poverty is "power to the people" - a pre-requisite for land reform. If this means central government, can we ever trust it? Should the people ever take back their land by exerting their own power, then they are not dependent on a distant government being benevolent. Such action is likely when people realise that their government is maintaining a system which doesn't have their interests at heart. When faith in the system ends, the government cannot use the supposed benefits of the system to enforce it. How such local autonomy would be achieved and maintained we do not know.

He says that "it sounds as though they (the Third World) have to change first". We believe that the Third World is more likely to change the system there before we do so here. People there are starving, we are not, so they have the greater incentive to change. It is desirable that we transform the system in co-operation, but history shows us that revolutions

are carried out by the people, not the rulers.

Third World and Economics Working Groups of the Ecology Party.



Dear GL,

A few comments are demanded in reply to Dave Bull's review of 'Who's Starving Them' (the recent publication of the Economics/Third World Working Party of the Ecology Party) in GL 8.

The critic, Dave Bull, is quite right in stating that the authors believe that the money supply should be restricted in order to hold down inflation. It would be exceptionally naive to suggest that the money supply should be unrestrained on the assumption that it does not cause inflation. True, the root cause of inflation is not a rising money supply - we have to look at the pressures which caused the money supply to rise to find a radical solution to inflation. However, it would be unwise to deny that a rising money supply fuels existing inflation, and thus equally unwise to suggest that the money supply should be left totally unrestricted.

It is rather odd to see cuts in government expenditure described as "straight Reaganomics". Is Dave Bull content with the current scale of Mrs Thatcher's defence budget? The point which the authors are making is that the higher the taxes are, the more output has to be increased if the level of spending by individuals is to remain constant. Thus, for example, I might wish to work a 30 hour week in a paid job, but I find myself having to work 31 hours because the government demands an hour's worth of my pay to fund its militarism. That hour could be far better spent, be it on providing the welfare services your critic mentions, on growing food on my allotment, or campaigning for the Third World!

The pamphlet, by its brevity, states its arguments simply. Unfortunately the review in GL falls into the same trap. Contrary to the impression it gave, the authors of "Who's Starving Them?" are not 'rabid' monetarists, they do not believe that 'all technology is bad per se', nor do they use the assumption that 'government spending ... must be bad because it involves taxing people'.

Tim Cooper
66 Princes Square
London W2



Dear GL,

I note that my sub to GL has expired. I do not wish to renew as I feel sure you are encouraging nuclear war. For the same reason I am resigning from the Ecology Party, which I have supported from well before the last election.

The last two wars were caused by Britain's unpreparedness. The next would be the last, and the end of us. Preparedness now consists of deterrence and is vital for survival.

I am sure you people mean well. I am fanatically in favour of nearly all (except the three left-hand) banners on your poster, though how we in Britain can help Third World land reform I don't know - I wish I did!

I fear the Andropov lot are even wickeder than the Kaiser or Hitler!

J L H Chase
C.C.353
8400 Bariloche
Rio Negro, Argentina



Dear GL,

Peter Mutton was unwise to use the Falklands as an example in his case against pacifism (GL7).

The pre-invasion attitude wasn't one of "pacifist posturing" but rather an overtly racist refusal to see the deeply felt Argentinian territorial claims and to compromise on administration despite being geographically dependent on Argentina.

When Margaret Thatcher - egged on by Michael Foot - despatched the Task Force, she undermined any serious hope of a peaceful solution. Indeed, with one eye on her place in the history books and the other on the next election, she was out for blood. If the flame of democracy is rekindled in Argentina thanks to the war, where was the British "pacifist posturing" when they sold the arms to Argentina to snuff that light?

He says "we must show ... we mean to defend what we believe in." Indeed we must. But how many people will starve while resources are diverted to make arms? And what arms? Tanks? Jet fighters? How many battleships would be needed to ensure his "future of co-operation and peace"?

The interdependence of national economies and the prospect of popular non-co-operation has kept the peace in Europe more surely than any deterrence, nuclear or conventional.

No one claims pacifism is easy, but then neither is a green

revolution. Nonviolence and ecology go hand in hand. And if a green wants to knock pacifism, there are lots of wars which make better examples than the Falklands - ask any pacifist!

Alastair Rae
67 Carysfoot Road
London N 16



Dear GL,

Thank you for publishing Peter Mutton's courageous, sane and well-argued contribution to the defence debate. It was especially welcome as it happened to coincide with the current reappraisal of Ecology Party policy in this field.

George Carcasson
Chetwyn
The Avenue
Mayfield, East Sussex TN20 6AY



Dear GL,

I would hope that most readers of GL7 were rather shocked by the content of Peter Mutton's monologue on Pacifism. He seems to be under the impression that pacifism is a neutral approach; that to be pacifist means to do nothing in the face of a delicate political situation such as the Falklands dispute except sit back and feel morally uplifted. No, let us not consider morals, he says: it is better to blunder headlong into a bloody and meaningless war - start the military machinery, it's worked for us before, it's bound to work again, it's what we always do, isn't it?

So, is the green movement about the future, or is it about the past? Do we blindly follow history, or challenge the military tradition? We must encourage other nations to "follow us out of a past of selfishness and war and into a future of co-operation and peace," says Mr Mutton. Yet does his support of the Falklands War really set such a good example? It is surely the pacifist approach that provides co-operation and peace, the positive political approach of negotiation and financial pressure. Such an approach would have achieved far better results; the Falkland islanders would have had freedom without the massive influx of soldiers and tourists that is destined to destroy their quiet and secluded life; the Argentinian regime would have suffered economic collapse; and other nations would have seen that we do not only talk about peace, but practice peace.

It is not pacifism that causes war, but the ill-considered natural reactions of the human animal, the idea that hatred is better than love as a basis for commanding respect and providing the way forward to a truly peaceful world.

Andrew Fryer
The Grove
Stutton
Ipswich, Suffolk



Dear GL,

What does Keith Motherson imply by his use of the word 'paedophilia' in the seventh paragraph of his article (GL8)? Is it a question of altruistic affection of children, or the more sinister sexual connotation? If the latter, then this is one Eco-person who is outraged. I'm all for open discussion, so I'd be grateful for some explanation. If paedophilia is a thread of the Green movement then the sooner we disentangle that thread the better, unless someone can prove to me that it is a worthy aim. God knows the world is dangerous enough for children without our encouraging or fostering this kind of thing.

Mike Potter
Ecology Party PPC, Deal and Dover



Dear GL,

The Ecology Party's policy on unemployment, as outlined in FoE Birmingham's discussion paper on the subject (GL7), leads me to the conclusion that the compilers of the Eco manifesto have failed to grasp the beneficial effects of their land-tenure policy, i.e. full collection of ground rents for Government revenue, on other areas of the economy. Land rent collection would effect the equal right of everyone to land, the prerequisite of all production, thus restoring the right to work and putting an end to unemployment as currently defined, since it would be possible to employ oneself if unable to find work elsewhere. It would be quite unnecessary to indulge in any programmes of job creation.

Full employment, however, is not a good-in-itself. What the worker also requires is the right to the full product of his labour. Taxation is a denial of this right; it is sheer theft even if democratically sanctioned (many of Hitler's acts). All taxation should therefore be abolished, and Government financed solely through the collection of ground rents,

4th World pledge

AN 'ANTI-NUCLEAR VOTING PLEDGE' has been launched by Fourth World News. People who sign it affirm that Britain should make a 'significant reduction' in its nuclear missiles to test Yuri Andropov's offer of December 21, and make further cuts if the Russians respond; abandon Cruise, Trident and Pershing; work for a nuclear-free Europe east and west; and accept Andropov's offer of a 25% cut in both sides' strategic long-range missiles.

Signatories also pledge themselves to voting at the 'crucial next general election ... only for candidates and parties committed to the above policies of reducing, rather than increasing, the number of nuclear missiles deployed in Britain.' They also agree to pass at least 7 copies of the letter onto others,

Letters *continued*

as advocated by a number of economists over the years, notably Henry George. FoE Scotland is currently considering the adoption of this policy on the grounds that such an economic system would, for a variety of reasons, be of outstanding benefit to the environment.

George Morton
(Secretary, FoE Scotland)
29 Hudson Road
Rosyth, Fife

Dear GL,

It has been suggested that if some way could be found of simultaneously stopping all television and radio broadcasts and unexpectedly closing pubs early one evening, then the resulting culture shock would cause the green revolution then and there.

Listen to Walter's Weekly (4 pm Saturdays on Radio 1) for further details.

Philip Windwood
2 North Heath Lane
Horsham, Sussex RH12 4AH

Dear GL,

UK arms expenditure is now in the region of £10 billion per annum, or about £500 per taxpayer each year.

I am coming to doubt the ethics of

thereby establishing an affective chain letter.

The organisers of the Pledge intend to place the letter in newspapers, and to get it circulated as a chain letter in Soviet bloc countries (though since the letter addresses itself almost exclusively to the British situation they must surely have something else in mind for other countries.)

200 copies of the letter are available for £2 post free from ANVP, c/o Fourth World News, 24 Abercorn Place, London NW8.

Student Eco

THE STUDENT Ecology Movement ("still so small as to be on the brink of non-existence!") is growing nonetheless. Nine different groups were represented at the SEM conference in Durham on January 14-16, though most groups consist of just one or two concerned individuals.

Candidates are to be put forward in the NUS elections again. This

tax payment in support of an industry constructing weapons for the final conflict. It is possible that my conscience will not allow me to pay tax in support of these preparations, and I am writing to enquire if any other Green Line readers take the same view.

I liked E P Thompson's description of Cruise as "conspiracy and incitement to commit genocide", and feel that some legal case could be made for nonparticipation by those who don't want it. The fact that the majority of British people are against acquiring the new generation of weapons, and that their acquisition was not decided by parliament, could I feel strengthen a legal case against tax contributions towards them.

I was recently talking to one of the Greenham Common women, and she put it as follows; if they asked you to dig your own grave and then stand up in front of it so they could shoot you, would you do it? I am coming round to accepting this view of the situation. I may be moving towards a self-employed situation in order to be able to send the taxman a note explaining that I'm withholding £500 as I fear that at present it would be used irresponsibly and against the interests of Britain by demented Dr Strangelove scientists.

Frank Dobbs
(correspondence c/o Green Line).

allows a major opportunity to air ecological views at the NUS conference in March.

** Details of SEM from Neil Jacques, 27 Capelstone Close, Lambton 6, Washinton, Tyne-and-Wear.

ACCORDING TO opinion polls, 38% of Tory voters are against Cruise and Trident. For the newly formed TACT (Tories Against Cruise and Trident) this means a potential of some 5 million supporters. Sue Cosslette, who has started the group, is urging CND not to act as if anyone who supports unilateral initiatives must be left-wing. She says: "The unilateralist movement is not the left wing's plaything. Peace and freedom from fear of annihilation is everybody's right." And TACT isn't just anti-Cruise. Rather, they see this as the first step towards closing the US bases and unilateral disarmament.

TACT's address (s.a.e. please if you write) is 115 Ivanhoe Road, Camberwell, London SE5 (01-733 7703).

Dear GL,

Does Harry Kemp of North Cotswold really exist, or are you getting ready for next April.

If he does exist, then shame on you Harry. Go straight to your dictionary and look up the meaning of the word RADICAL. Just in case you don't have a dictionary, here are some definitions from mine (the good old O.E.D.).

Radical

- 1) of or pertaining to a root or roots.
- 2) in mediaeval philosophy, the humour naturally inherent in all plants and animals, its presence being a necessary condition of their vitality.
- 3) fundamental.
- 4) forming the root, basis or foundation; original, primary.
- 5) going to the root, being thorough.
- 6) a fundamental thing or principle.
- 7) in politics, an advocate of radical (thorough) reform, one who holds the most advanced views of political reform on democratic lines.

And, Harry, ecology is not altering the landscape but becoming part of it.

All of what Harry says leads me to wonder just when the Green British Movement is to be launched.

Malacoda.