

# GREEN LINE

30p

Magazine of the Green Movement  
No 13 June 1983

Party or Politics  
COs in Germany  
Embrace the  
trees  
Food Politics  
Berlin Demo



# GREEN LINE

JUNE 1983  
No 13

GREENS share the values of peace, co-operation and nonviolence, seeking to give them tangible forms in both the personal and political dimensions. Green Line is a link between the many threads of this radical movement for change. The production of the magazine is shared by a small group of people centred around Oxford and Reading.

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SUBSCRIPTIONS: 8 issues for £3.20 (overseas £3.60). BULK ORDERS: 5 copies post free, £1.25; 10 or more copies only 20p each post free. Standing orders on request. No sale-or-return: you get the big discount instead! (But special deals - with returns - for stalls at major events: ring/write for details.)

DEADLINES: Next issue out June 30. Articles in by June 7, news by 14th.



**Predatory man is destroying the world and himself! A vegan Britain could easily feed itself and have plenty of land for wild-life, 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 20p for full information to:**

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47, Highlands Road,  
Leatherhead,  
Surrey. K22 8NQ**

# THE GREEN GATHERING

ON A BEAUTIFUL 20  
ACRE SOMERSET SITE,  
OVERLOOKED BY  
GLASTONBURY TOR AND  
SHARING ITS POWER,  
GREENS ARE INVITED  
TO GATHER TO SHARE  
IDEAS, DREAMS AND  
CELEBRATIONS OF A  
NEW WAY OF LIVING

A number of themes will run throughout the Gathering - including ecology, alternative healing and technology, sexism, and economics, with workshops and talks on these and other topics arranged in a timetable which will allow you to consider a wide range of interests during the period.

The alternative healing centre will run throughout the Gathering. Alternative technology exhibits will include hot solar showers, wind generators and cheap, efficient woodstoves. We hope that all electricity used on site will be generated by "alternative" means.

There will also be a women-only marquee.

*A major theme for the Gathering is that adults can learn as much from children as kids can from adults.*

## July 26 -31

The basic framework is provided for us to build on ... wood, water, toilets, marquees, daily newsheet. Wholefood and other supplies will be available from a comprehensive range of stalls. Festival Aid will be there to help cope with mishaps.

BRING your tent, sleeping bag, cooking gear, cutlery, crockery and loo roll. We want to cut down drastically on litter by encouraging you to bring cups and plates for the food purchases you make.



We won't provide stages because we hope that people will want to meet spontaneously in small groups. Please don't bring electric music because we want to encourage people to make their own and to make the Gathering as much of a holiday from normal living as we can; so please leave your radios and motor generators behind and help us to make this a Gathering and not a "look-alike" festival.

*All workshop speakers and entertainers are being asked to make special plans for children and young people.*

## TICKETS

On the gate, tickets will cost £10 for the whole Gathering or £5 for the weekend only. All children under 14 will be admitted FREE.

A limited number of advance tickets are available at a cost of £7.50 for the full 6 days of the Gathering. Please make cheques payable to "THE GREEN GATHERING" and send them with a stamped addressed envelope to:

5 TOR PARK ROAD, PAIGNTON, DEVON TQ4 7PL

The advance ticket offer will close on June 30th.

If you want to bring a stall to the Gathering, please contact Anne Waterhouse at 55 Stuart Close, Emmer Green, Reading, Berkshire, RG4 8RF. Phone Reading (0734) 478297

# POLITICS OR PARTIES

TAKE A percentage point here or there, the Ecology Party vote this time round will surely be much the same as in 1979. Given the recent invention of the SDP, some will argue that even a small decrease on the 1.6% of four years ago could represent some kind of tactical 'progress'. But there's no doubt that the general argument heard from political commentators and politicians alike will be, "These ecologists can be a useful pressure group - but a political party? No!"

The point has been well made recently by, among others, David Taylor and Jonathon Porritt that green politics derives its claim to originality not from the detail of policy which may be inferred from it, but from the overall approach - the siting of every political issue within a broad context, and observing the interrelatedness of issues and problems. The word 'links' came into use to describe the inseparability of the nuclear issues: it now describes the essence of the whole green perspective.

To make this point is to lay claim to a redefinition of politics itself. More accurately, we are trying to return to a basic and perhaps more original understanding of the word, but that is an academic point. Today we have to see 'politics' in the context of a general election campaign which has showed, despite all the swings and polls, the one truth that every politician and every commentator is avoiding: that most people have gone beyond the point where politics was a dirty word and reached the land of honourable apathy, realising that at the end of the day it makes no difference which rag-bag of policies you choose. Political parties are mere purveyors of electoral titbits: not only are the forces which shape our lives all too often difficult to understand, let alone control, they are most certainly outside the scope of the media-mongers of the 'big' parties. We do not have to denigrate an electorate that refuses to get too worked up about such goings-on.

If we accept a redefinition of politics, restoring the vision and the principle to this jaded concept, we must also redefine the role of the party. Die Grünen, who are always and glibly cited as an example of a 'successful' green party, explicitly say they do not expect to gain a parliamentary majority in the Bundestag: they exist to bring pressure to bear on the decision-makers, to obtain information through their representation on councils and parliaments, and to educate the population. They also operate in a major fashion outside the electoral process: indeed the various groups which coalesced into 'Die Grünen' began with 'direct' actions and only came into the electoral system after a decade of action politics.

If greens (inside as well as outside the Ecology Party) in this country could rid themselves of the narrow definition of a 'party', political progress in all directions would be considerably more rapid. The parties as we know them are historical vestiges of battles and issues fought out half a century and

more ago. Even the Ecology Party in its present form grew out of the doomsday debate of ten years ago, when there was no political movement at the grassroots to support its point of view: for it too, times have changed.

The green movement must develop its critique of contemporary politics. Certainly it must not side-step them. The green position sets the traditional 'right', 'left' and 'centre' politics all in the same camp: from our point of view, there is only one opposition, and that is the green one. The others agree among themselves on all the important issues. It is a false distinction to break politics down into a series of parties with varying perspectives, with Eco on a green wing and competing for party status with the Workers' Revolutionary Party and the National Front. It is quite simply the greens and the rest.

The last thing we should do is try to fragment the green movement. It must be of a sufficiently broad base that anyone, regardless of present or former party allegiance, can call themselves 'green' without shame. If greens are to 'come out', let's set out to encourage them. This means a lot of hard work on a local basis, and a lot of give and take at that level. The Ecology Party's council has already agreed that there should be a series of rallies/conferences throughout the regions this autumn to give those thousands of people who join the party during the election campaign an opportunity to develop appropriate strategies for their areas and - most important of all - get to know and trust one another. It is very much to be hoped that the organisers of these gatherings will involve other groups too and make these events as ecumenical as possible.

If this sounds woolly, it is because it must be so. We must be permissive, not prescriptive. We are building a new movement of extraordinary political dimensions which cannot be contained within the traditional notions of what constitutes political parties and political policies. I believe this will grow most effectively from the old Ecology Party, not least because of the party's comparatively broad social and ideological base (though there's no room for complacency on either score!), its relatively decentralised structure, and its communications network. And its organisation, if a trifle clumsy, is certainly democratic. The radical difference is that after ten years of the Ecology Party, there is at last a grassroots movement from which the new political animal is ready to leap. The old eco-politics has evolved into the more embracing green political view, more radical and less defensive, assertive without being aggressive, emphasising 'basic' democracy against the near-totalitarian position of some of the old 'eco's'. From the politics of a charter, we are moving to the politics of a movement.

That's more important than a percentage point on the swingometer...

Jon Carpenter

ELECTION RESULTS: Next month's Green Line will report on the local and general election results. Please send details of results and campaigns (including copies of leaflets) of Ecology Party and other green candidates to us as soon as possible for inclusion in the report.

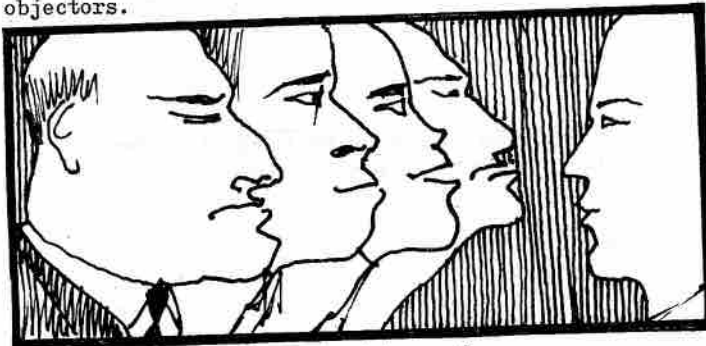
# CLAMPING DOWN ON GERMAN CONSCIENTIOUS OBJECTORS

JANUARY 27 this year saw a nationwide strike by conscientious objectors in various cities in West Germany. Over 10,000 took part. The strike marked the anger and discontent which objectors, as community workers, feel in view of the new laws due to be enacted shortly. Those who do not do military service for reasons of conscience are obliged to serve 18 months as community service workers. This article outlines the history and hypocrisy conscientious objectors have had to go through.

In 1956, after long debate, West Germany re-introduced military service for all men over the age of 18. The constitution made provision at the same time for conscientious objectors. Article 4 states that nobody may be forced to serve under arms against his will. Article 12 states clearly that "replacement service" - i.e. community service for objectors - should be no longer in length than military service. Further laws provide guidelines as to what constitutes "grounds of conscience".

Until now the conscientious objector has been employed in old people's homes, homes for the handicapped, accident services, clinics, children's homes, social centres, youth hostels, etc. Although the constitution states that length of service should be equal, community service has been extended over the years and is presently 18 months, while military service remains at 15 months.

In the late 50s and early 60s, the number of conscientious objectors remained fairly static at around 5,000. Surprise, surprise, 1968 saw the figure double. The trend moved dramatically upward after this, so that by 1973 over 35,000 men were taking part in community service (there is no military service for women in West Germany). After 1975 the trend continued until by 1977 nearly 70,000 applications were received from conscientious objectors.



**Suppose someone raped your sister....?**

The whole business of applying for community service on the basis of conscience has been fraught with tangles of legislation and gibberish only intelligible to the legal profession. At age 18, every strapping young man of German citizenship is eligible to be called up for military service. Exceptions are those with a criminal record, last remaining sons of families and those considered medically unfit. On reaching military service age an application stating grounds of conscience may be submitted to the local mustering office. Rarely is such an application passed without further ado. Generally the applicant is called before an examination committee to establish the validity of the claim. This involves

questioning the applicant on the basis of the information he has already submitted, as well as a series of questions designed to establish whether he really has feelings of conscience or whether it's all just a pack of lies.

The sort of questions he can expect could have come directly out of a Police Instruction Manual on lie detection. For example: "You are in a wood with an axe with your girl-friend when a strange man comes up and starts to rape her. He then threatens her with a knife and is about to kill her - would you try to stop him?" Or: "Imagine you see a Russian plane carrying an atomic bomb which it is just about to drop on the town where your loved ones and family live. You happen to be standing by an anti-aircraft gun - would you try to shoot it down? If not, why not?" Or: "Would you be prepared to give up driving as a conscientious objector? If you knocked someone down, and this person later died as a result, how could you answer this to your conscience?" This last question was the subject of legal proceedings in Bremen, amongst other places.

Then there is the question of the impartiality of the examination committee. Basically, it has consisted until now of three laymen eligible for jury service and one member of the legal profession with a judge's training. This lawyer has only had an advisory capacity until now: only the three laymen could vote on the individual case in question. This is now to change. Even under the old system, the "judge" had to undergo a training in the special aspects of law concerning conscientious objection (a course run by the Bundeswehr, the federal army.) His position is provisional and there is a one-year trial period where he is expected to show the right attitude and keep the rejection statistics as high as possible.

The new laws come into force fully in 1984. Here is what they will entail:

- Military service will be extended to 20 months. Community service will be extended to 24 months. Call-up for conscientious objectors doing community service will be extended to the age of 32. Duties of the community service worker will be moved away from the "soft zones" ("tea-making", as a CDU minister put it) and guided into manual work. The objector will be forced to move away from his home more often, and generally find that being a conscientious objector is much more unpleasant than serving time with the Bundeswehr. A comment by a CDU member of government, Herr Hartmann, sums up the whole attitude: "From the mid-80s the Bundeswehr will need every man it can get."

- The situation of the examination committee is to be changed. Instead of three laymen and a non-voting lawyer, the committee will now consist of two laymen and a lawyer with voting rights. The applicant's right to representation during the examination - either by a member of the legal profession or someone from the church - will also be scrapped.

- The application will be even more formal than now. The objector must provide at the start:

- (a) a written statement of objection which must concur with legal requirements, making its formulation that much more difficult.
- (b) a curriculum vitae. His education will be under

consideration: will applicants coming from non-grammar schools have an immediate disadvantage? (c) a police report on behaviour. While this is a formality that every German has to go through when s/he applies for a driving licence, it nevertheless means that objectors will now appear on police files. This is nothing short of the methods of the police state.

Only when all these formalities have been completed can an initial decision be reached. On rejection by the examination committee, there will no longer be an appeal committee to apply to. Instead the matter will have to be heard by the local administrative court. This is a costly business requiring lawyers. The fact that an intermediate appeal stage has been removed shows that the government wants to frighten people from then having to take court action.

All the established political parties in West Germany are interested in extending militarism. And Britain? How close are we to seeing the re-introduction of some form of conscription to bolster the "professionals"? Thatcher is a long-standing admirer of German efficiency, and the euphoria of the Falklands could serve as just the right back-drop to mop up the unemployment figures with some sort of community service.

On the anniversary of Hitler taking power in 1933, the regulations forbidding objectors political activity, and the present hard-line policy, serve to remind those living in West Germany today that unscrupulous politicians are still ready to drive us into yet another madness. The lot of the objector in Germany is just the tip of the iceberg.

John March



# THE FAST FOR LIFE

ON AUGUST 6 - the 38th anniversary of the bombing of Hiroshima, eight people will begin an indefinite fast, to be broken only when the nuclear weapon powers have taken a significant step to halt the nuclear arms race and prepare its reversal. On that date the fasters and their supporters are requesting simple parallel actions by thousands and millions around the world. They are also holding the door open for others who feel called to join them in their own commitment.

Political fasting has been used by many people through history. In the early days of America against British rule, by the English and American women's suffrage movements, by Gwynfor Evans to win

faster. In other words, the fast was staking one's life on one's truth. In practice his opponents gave in, not because they were persuaded by his truth but because they were afraid of the consequences should he die.

Solange Fernex, one of the organisers of this year's Fast for Life, has fasted before. She was active in the early days of the Alsatian political ecology movement and then headed the Green list for the European elections in 1979. After considerable media discrimination and a blatant attempt to ignore their candidates, Solange began an indefinite fast. It only had to run for nine days: she won television coverage on all the national channels.

Solange is one of the four French people who will be fasting in Paris at the seat of the French independent nuclear deterrent. The other four will commence their fast in Vancouver, Canada, at the Sixth Assembly of the World Council of Churches. No one in Britain has committed themselves to the full fast, but support actions are being organised. When the Star Marches arrive at Greenham Common on August 6, many will begin a fast that will continue until Nagasaki Day on August 9.

The Fast has been endorsed by people throughout the world including Philip Noel-Baker, Helen Caldicott, the Patriarchate of Moscow, Kenneth Greet (Secretary of the Methodist Church), and Rudolf Bahro and Roland Vogt of Die Grünen.

Innana/David Taylor



\*\* Fasts are not to be taken on lightly. Anyone considering such action should read the Guide first. Photocopies of it, as well as copies of The Date is Set - the first issue of the Fast for Life Newsletter with personal statements by three of the participants - are available for a s.a.e. from: David Taylor, 4 Bridge House, St Ives, Huntingdon, Cambs. Small additional donations towards costs welcome!

Support actions in this country are being co-ordinated by Helen Trash of the Peace Chariot, 220 Lane End, Chapelton, Sheffield S30 4WJ.

**We Hunger for Disarmament**



**FAST  
for  
LIFE**

a Welsh TV channel, by Vietnam veterans to get action over the Agent Orange defoliant casualties, and by peace activists throughout history. The Guide to Political Fasting, put out by the Nonviolent Tactics Development Project, lists 70 fasts since 1774. Some involved thousands of people. In many cases significant victories have been won, and in all cases awareness has been heightened.

Mahatma Gandhi used fasting in his struggles against British rule, the caste system, and communal violence. He often fasted alone and did not encourage others to join him. He drew a sharp distinction between his ideal of the Satyagraha fast and the more common hunger strike. In his view a fast was like a prayer and required great purity, non-possession and non-attachment to the results. The ideal fast was not coercive but a request that the parties involved would seek the truth and adhere to it, even if it meant the death of the



# The Politics of Eating

## ALL NECESSITY REMOVED

The function of politics should be the fostering of the right use of resources so that the needs of people, world wide and in future ages, can be met. Until such time as politicians realise this the task of all concerned people should be to so order their consumption that they take the profits out of wrong resource use.

Land is our most precious resource, on it the survival of all living things depends. Yet today, more than ever before, we are using it to pander to addictions rather than to meet needs. One of the most deep rooted as well as the most wasteful addiction is to animal products for food. Having been confronted with the economical and environmental as well as the ethical reasons for moving away from dependence on animal exploitation, many people are joining the trend towards the vegan way of life. Why do others hold back?

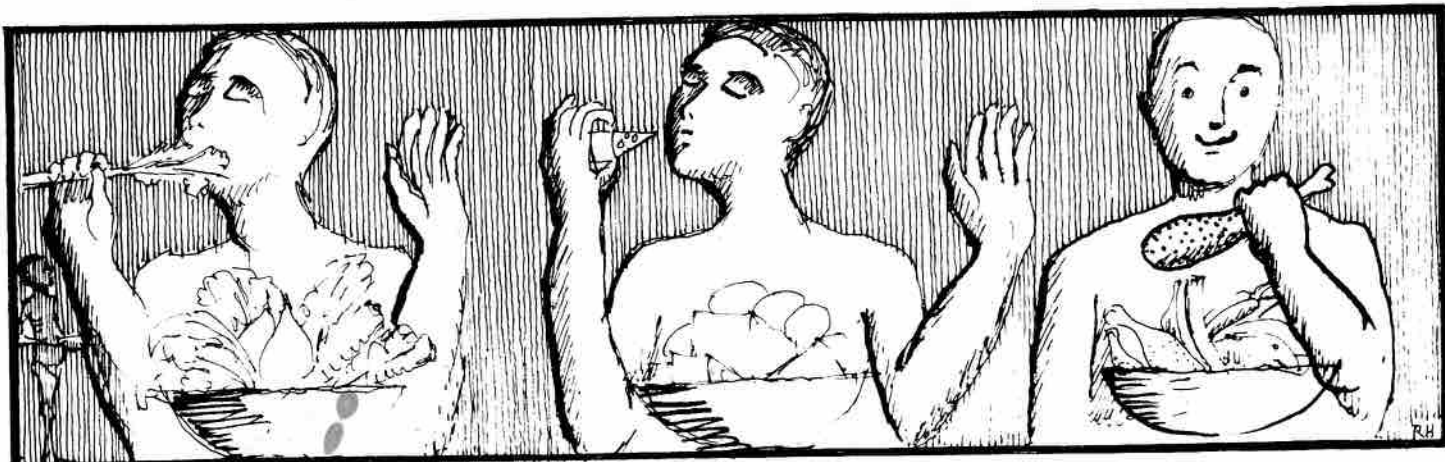
Probably because they fear the social isolation that might come with behaving differently from the herd and because they fear that the new diet may not be adequate to sustain health. Both fears are understandable. Individual survival is the prime, though not always the over-riding, motive in all animal behaviour. For a gregarious animal with poor defences survival can depend on keeping with the herd, and for all organisms the securing of food according to their particular physiological requirements is the basic activity. It may be cruel to exploit and slaughter highly sentient creatures so like ourselves in their emotional life, it may require far more land and other scarce resources to provide meat and dairy products, the second population explosion of deliberately bred food animals may be placing an intolerable burden on the environment but if animal products are necessary for human health they must be provided. But are they?

The characteristic that has contributed in major degree to human dominance is adaptability. In most species behaviour patterns are genetically determined in great detail and their feeding activities and corresponding physical structure are largely immutable. Human societies show an amazing variety

of dietary patterns and ability to adapt to novel foods - though there is reason to believe that their adaptability is being strained to near breaking point by over processed, chemicalized food. Nevertheless, the human constitution is basically similar to that of frugivorous apes, so through long ages, pre-human if not early human, diet must have consisted of nuts, fruits and shoots. At some period, probably in response to an environmental crisis, humans took to flesh eating, first as scavengers, later as hunters. Now another environmental crisis - feeding an over populated world - is challenging the species to once more change its eating habits. Since the change this time is compatible with its still basically frugivorous constitution, it is reasonable to argue that it can be accomplished with much greater ease and considerable advantage to health. And so it has proved.

When in 1944 a group of vegetarians woke up to the fact that there was more cruelty involved with dairy products than with meat and therefore decided to live on plant products alone, they caused great consternation among their milk, cheese and egg dependent fellows. They were told they would run into health difficulties and bring disrepute on the whole vegetarian movement. So, inspired by the conviction expressed by Donald Watson, their first Secretary, that "what was ethically right could not be dietetically wrong", they formed their own Society - the Vegan Society, and they set themselves to evolve a way of eating that both carried vegetarian teaching to its logical conclusion and was also demonstrably healthy. They succeeded and now nearly forty years later they and those who have joined them give irrefutable evidence that animal products are not necessary either for the maintenance of bodily and mental vigour into old age or for the bearing and rearing of healthy children. Their overall achievement cannot be gainsaid. It's up to the nutritionist to analyse it.

Nutritionists are fast waking up to the fact that they are being offered the results of a long term,



well disciplined experiment in human nutrition. This for a young branch of science that has hitherto depended largely on experiments with animals or short term human volunteers, is an important factor. Vegans have been the objects of much clinical investigation during the last 10-15 years. These have revealed that, providing narrow cults are avoided and diets such as those recommended by the Vegan Society are followed, vegans compare well in every respect with those that follow other dietary regimes. The conclusion given in 1975 by the United States Academy of Sciences that the vegan diet is adequate "providing it is supplemented with Vitamin B 12 and includes a wide variety of plant foods," is not now challenged by any person capable of weighing the evidence objectively. (Vitamin B 12 is now easily obtained from bacteria grown on a plant base).

Moreover epidemiological evidence from various parts of the world supports the view that the special features of the vegan diet can be of great value as preventives of several of the degenerative diseases now common in areas dominated by Western culture. In 1971 the United States Senate Committee on Nutrition and Human Needs (the McGovern Committee) proposed dietary goals that accord well with Vegan Society practices - "less fat, more fibre, more fruit, more vegetables, less sugar."

Coronary heart disease (and related strokes) now accounts for about 52% of all deaths in Western societies and is particularly serious in that it affects so many men of working age. It has a variety of causes and there is some controversy over details but wide agreement over the major risk factors being: 1. high serum cholesterol levels. 2. raised blood pressure. 3. obesity. 4. diabetes. 5. smoking. 6. insufficient exercise. Clinical investigations in both the United States and the United Kingdom have shown that cholesterol concentration is considerably less in vegans than in lacto-vegetarians and omnivores.

Since high levels are associated with the intake of animal fats, it is not surprising that vegetarians who eat a lot of butter, cheese and milk score badly in this respect. Most authorities agree that fat intake should be lower than that common in Western societies where it can exceed 40% of the energy intake. In vegans it averages 30%. Moreover a good proportion of polyunsaturated fats from oils such as sunflower, corn and soya are recommended as these can reduce cholesterol levels.

Other investigations have shown that a vegan type diet may decrease the tendency of the blood to clot in the arteries and veins. This is important as regards thrombosis, heart disease and strokes.

One of the important differences between plant foods and those of animal origin is their fibre content. High fibre diets are known to relieve constipation and, by speeding the transit time of faeces through the colon and rectum, reduce the likelihood of cancers in these regions. They are also considered to be helped in preventing appendicitis, diverticular disease, hiatus, hernia and certain forms of heart disease. The fibre intake of vegans was found to be 100%-200% greater than that of omnivore controls. The fibre intake of lacto-ovo-vegetarians was found to be only 50% greater than that of omnivores because of their use of milk products and eggs which are devoid of fibre.

The vegan diet with its low fat and high fibre

content may also mitigate against breast cancer now afflicting one in 17 women in England and Wales.

There is a growing belief among doctors and other practitioners that the vegan diet has a curative as well as a preventive role to play as regards a variety of disorders. One doctor, with long experience, writes "Diseases especially relieved are eczema, asthma, chronic upper respiratory infections, acne vulgaris, maturity onset diabetes, hypertension, hyperlipidaemia, post coronary thrombosis, ulcerative colitis, diverticulitis, migraine and haemorrhoids."

Here's a "healthy" fruit cake recipe - no eggs high in cholesterol, 100% flour, no saturated fat.

#### FRUIT CAKE

8 oz 100% flour	1 oz molasses
3 flat tsp baking powder	2 oz seeded raisins
1 flat tsp agar-agar	3 oz oil
2 oz currants	8 oz water
2 oz sultanas	

Soak raisins in warm water for about 30 mins. Mix flour, baking powder and agar-agar. Stir in currants and sultanas. Whizz in blender the raisins, oil, molasses and water (or if no blender, cut raisins into small pieces and stir vigorously into oil, molasses and water). Stir well into the flour mixture. Bake 50 mins at 350°F or until knife comes out clean.

Finally investigation into vegan pregnancies, lactation and the health of under fives has been most encouraging to vegans. All have a good number of children now who have been vegan since birth (save for their mother's milk) and a few life vegan young adults who are having healthy children.

So the experience of vegans through forty years and more, epidemiological research and clinical investigation all unite to assure would-be vegans that they have nothing to fear from omitting animal products from their diet and replacing them with suitable plant products that are more economic in terms of plant resources and free from the taint of the factory farm and slaughter house. On the contrary they can expect improved help and some protection against the degenerative diseases that are a scourge (perhaps deservedly?) of our culture. All plea of necessity has been removed from cruel and wasteful animal exploitation.

The only difficulties are the social ones. These can be minimised by a positive attitude on the part of vegans, a willingness to understand the hesitations of others and to share light with them rather than condemn darkness. Social difficulties will disappear as the present trend to veganism accelerates and economic factors tip the balance. Then meat eaters and the unweaned will feel isolated.

Kathleen Jannaway.

A booklet "Veganism: Scientific Assessment" by Dr. T.A.B. Sanders who has been engaged in research on vegans for 10 years, will be available shortly from The Vegan Society, 47, Highlands Rd, Leatherhead, Surrey.

# EMBRACE

JULIE GALE reports on the disastrous results of deforestation in India, and the successes of the 'Chipko' movement in resisting the tree fellers.

THE UNINHABITED Indian island of Purbhaha in the Bay of Bengal is growing rapidly. It is formed entirely from silt, sand and rock washed down from the Himalayas each year by the two great rivers, the Ganges and Brahmaputra. Meanwhile, in the Nalgarh Shivaliks, a range in the Himalayan foothills, enough sand and rocks are washed down from every five acres of hillside to bury an acre of land in the plains every year.

In the past, the rivers carried fertile silt to the plains, but now they deposit more and more sand and boulders, and the prospect of the Indo-Gangetic plain turning into a barren dust-bowl is becoming frightening real. The severe erosion is largely the result of massive deforestation which is threatening the Himalayas. Clear-felling of trees by commercial timber companies - with the approval of the Forest Department - is causing rapid wind and water erosion: the frequency of landslides and the severity of floods and droughts are increasing.

The Indian Forest Department have responded to the inevitable competition between the felling companies and the local people for access to the forests by declaring some forests to be "reserved". (Reserving areas of forest is a practice that goes back to the days of British rule, and its effect is to limit the local people's right of access to the reserved areas and to the produce of the trees that grow there.) In Delhi, the draft Indian Forest Bill, 1980, which has not yet been passed, proposes heavy penalties for the cutting down of trees, collecting of leaves and flowers, or grazing of animals on any area of forest which the forest departments may declare "reserved".

Widespread commercial extraction of timber goes on virtually unchecked, with the blessing of the forest departments - except when the fellers find groups of women and men waiting for them, ready to embrace the trees in defiance of their axes. The word for embracing, in Hindi, is "Chipko".

## Chipko Andolan: Hugging the Trees

Chipko Andolan is India's most famous 'conservation' movement, and also one of the most exciting examples of ordinary people joining together to protect their common interests through nonviolent direct action. The movement began as a response to a situation which was increasingly intolerable for the forest people. They were, and still are, threatened by the same developments that are putting the Himalayas themselves at risk; and the villagers were affected in two ways. Firstly, their rights of access to the forest produce on which they depended for subsistence were being increasingly denied to them. Secondly, the effects of the policies of clear-felling pursued by the timber companies were badly affecting yields on

the villagers' land holdings. Their way of life was under threat, and men were being forced to go to the towns to try to find work.

In the wake of devastating floods in 1970 in the Alkananda valley, in the Uttarakhand region of Uttar Pradesh, the people acquired a deeper understanding of the vital importance of the forests in their lives, but it was not until January 1973 that the Chipko Andolan came into being. Villagers had applied for permission to fell a group of trees to use for making agricultural implements, but the felling rights were granted instead to a sports goods manufacturer who wanted the wood to make hockey sticks. The villagers decided that the most appropriate action to prevent the felling was to cling to the trees "like a mother protecting her child from a dangerous animal."

Right from the beginning the chief strength of the movement has been the determination and awareness of the forest people, and particularly - as observers have often remarked - that of the forest women. This is hardly surprising, for they suffer most from the consequences of over-felling. When the wells dry up, it is the women who must walk to the next water-course every day; it is they who must grow enough to feed their families on ever less fertile plots of land; who must fetch firewood; and who must take sole responsibility for the family when their men go away to the towns to earn money, sometimes never to return. In some cases, involvement with Chipko has set women against their menfolk, for the



# the TREES



latter may see the felling companies as a source of employment and therefore are unwilling to oppose the activities of these companies. The women have no such reservations, and have faced armed police and even gone to prison for obstructing forest auctions in their determination to save the trees and their own livelihoods.

The dedication of Chipko supporters is enormous. Their tactics are reminiscent of those of the Greenham Common peace campers: active, determined, and strictly nonviolent. The action which is synonymous with Chipko is, of course, that of clinging to the threatened trees, but the people also spend time mounting guard over areas where they suspect felling may take place; they stage invasions of halls where forest auctions are to be held; and in some areas the women have formed mobile theatre groups which perform plays and songs in the villages to teach people about the forest issue.

## Organised from the grass roots

As Chipko is essentially a grass-roots movement, it is difficult to speak in terms of "organisation": most of the crucial confrontations have occurred spontaneously, without organisation or the presence of leaders. But there are two groups which have in their different ways contributed to the Chipko cause. They are the Dasholi Gram Swarajya Mandal, whose members first hit on the idea of hugging the trees back in 1973, and whose leader is Chandi Prasad Bhatt; and the Parvatiya Vavjeevan mandal, led by Sunderlal Bahuguna. These two men are regarded as "leaders" of Chipko, and they represent two very different approaches to the conservation issue: though their goals are the same, their methods, and their motivations, are different.

Bhatt's group works closely with the people of Chamoli district of Uttarakhand. He first became involved in 1964, when he set up one of the first local co-operatives to counter the trend for big companies to extract forest produce for processing in their factories in the plains: the wealth of the region was being stripped, and the people received nothing in return. Co-operatives now in existence include saw-mills, wood-turning, tree nurseries and fruit-growing schemes. Chandi Prasad's concern is first and foremost for the forest people. He works quietly, away from publicity, teaching people about their dependence on the forests, and about how they are threatened by the big companies who cut down so many trees. He helps and encourages the setting-up of forest-based co-operatives, and organises Ecodevelopment camps sponsored by the Dasholi Gram Swarajya Mandal which brings together villagers, students and social workers and which have planted over a million trees. His work in one of

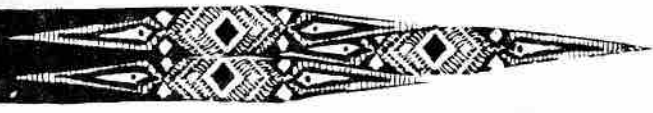
consolidation, of strengthening of the spirit of Chipko in the place of the movement's birth. His highest priority is that the right of first use of the forests should belong to the people who live there: he calls for the banning of all felling by outsiders.

In contrast to Chandi Prasad, Sunderlal Bahuguna seeks maximum publicity for his work. By trade he is a journalist. His approach is that of a committed environmentalist. Safeguarding the forest is of the utmost importance to him, and if they are threatened by over-felling, then all felling should cease immediately - including that done by local people. He agrees with Chandi Prasad that the needs of the villagers must be met, but he seems to regard all forest-based industry, on a large or small scale, as undesirable at least in the short term. He calls for a massive afforestation programme, with emphasis on the species which the local people find most useful. This demand is the basis of his "forest for five 'f's" campaign": we should plant trees for food, fodder, fibre, fuel and fertiliser.

In India, Sunderlal directs all his writing and speaking power against the forest departments. He has travelled to Nairobi, Switzerland and Britain, addressing UNEP gatherings and seeking international action to save the Himalayas, and support for Chipko. Perhaps his most spectacular endeavour so far has been the 1981-2 padyatriya (foot-march) across the length of the Himalayas from Srinagar in Kashmir, near the border with Pakistan, to Kohima in Nagaland, near the border with Burma. Everywhere, he said, he saw a desert spreading across the hill slopes. Some indication of the respect he commands in India may be given by the fact that a few years ago he was awarded the Padma Sri, one of India's highest civil awards: this he refused to accept from a government whose policies he was fighting.

Sunderlal argues that disaster in the Himalayas cannot be averted without urgent action by the government and the UN. Chandi Prasad argues that no amount of legislation or expert advice will save the forests if the local people are not actively involved at all levels. They are probably both right. The village people in northern Uttar Pradesh are now feeling the effects of developments which scientists have been predicting for years. In their determination and courage lies hope for the Himalayas. They have forced the issue of the environment into the public eye, and can claim several victories to date. In 1974 the women of Reni village proved so determined to prevent the felling of their forest that a committee of inquiry was set up to investigate their claims: it concluded that scientifically the forest department was wrong, and that all felling in the area should be banned. In the late '70s, all felling in the Alkananda valley was finally made illegal - though only for a period of 10 years.

These victories are significant, but small: the major battle, the battle to save the entire range of the Himalayas, from Kashmir to Kohima, is only beginning; and time is running out.



## Lesser violence

PIECING IT TOGETHER. Feminism and Nonviolence Study Group, £1.50.

This pamphlet is of particular relevance to "greens", connecting as it does, two major strands of green theory and practice. In using a feminist analysis the pamphlet gives a new perspective of the situation we are in and the means we have to change it.

In the first section which deals with the causes and manifestations of violence in the world today, it is shown that societies are divided into classes: the dominant and the oppressed. Patriarchy is seen as the root from which oppression stems; "...with capitalism and the State as basic and linked aspects of that system." In patriarchy women are oppressed by men; in capitalism the workers are oppressed by a small, rich elite, in the State a minority oppress a majority of ordinary people. Women are doubly oppressed in the latter two cases.

This oppression is built into the male-created institutions, the media, the N.H.S., the D.H.S.S. The family is criticised as a political institution that must be challenged because of its power to mould people. It reinforces womens' position as possessions of men, socializes children into sex roles, conditions people into accepting patriarchal authority as the norm, and any sexuality other than heterosexuality to be deviant.

The second section asks how we can challenge and change the status quo, and examines the means of doing it: feminism and non-violence. There is a very good discussion of the advantages and implications of both means. Two very honestly written pieces stood out.

Firstly on the use of violence by people trying to liberate themselves from unbearable oppression. To quote Barbara Deming from "Revolution and Equilibrium": "Can you call degrading the violence used by the oppressed to throw off oppression? .... And if the individuals who can find the courage to bring about change see no way in which it can be done without employing violence on their part - a much lesser violence they feel, than the violence to which they will put an end - I do not feel that I can judge them." A viewpoint echoed by the writers of the pamphlet, and perhaps one acceptable to non-violence activists in relatively free countries. Peace without justice is a very empty peace, perhaps sometimes justice has to be taken violently. However, the point is, the authors feel, to permanently reduce violence and the damage it does.

Secondly they reject the idea that women should accept what the male theoreticians in non-violence have stated, that particularly seeking out suffering is good. Women suffer already, though this suffering is not sought out. It is regarded as the norm all over the world. Womens' suffering has no shock value. As the authors quote Andrea Dworkin, we know that however much they may think they are writing about human experience, men are describing a world they have seen through the eyes of the

privileged. If suffering lead to an equal amount of success, women would be living in Utopia now.

The authors contradict what some eco-feminists have been saying about womens "natural" role as carers and nurturers. This relegates women to their traditional passive role and denies those of us that are angry and have a straightforward political involvement. Further, men are allowed not to develop these qualities themselves. "... we are all responsible for the future of the planet," and women must make men take on their responsibility.

As has been pointed out, women face greater violence in their lives than men. The third section of the pamphlet deals with our responses to violence. It is strongly emphasised that the violence women face cannot be accepted. It must be made visible and challenged. Womens' self-defence for use in individual situations is justified on the grounds that to be a victim of violence is to collude with it. We should reject it utterly.

Feminists have made significant moves to prevent violence, for instance by the "Reclaim the Night" marches, by opposing porn shops, sexual harrasment at work, on the street, in the family, by means of Womens' Refuges, Rape Crisis Centres, etc. By organising in non-violent ways, feminists have developed the use of non-hierarchical structures, of collective leadership etc. This contribution hasn't been acknowledged by the male-dominated non-violence movement.

Within the peace movement too, women have found that the men in it are no more anti-sexist than outside it. Men often run meetings along hierarchical lines, which makes it hard to join in and women fall into the traditional support role, while men dominate the limelight.



When women have organised separately to avoid these problems there have been loud cries of "divisive" from the men. Womens actions are certainly different. Any woman who's ever been to Greenham will have felt the special atmosphere there, the sense of empowerment that comes from acting together as women. It is doubly liberating for women to act against the State without men. We are showing that we will not be oppressed, we are giving ourselves confidence by showing that we can organise ourselves. Above all, we recognise the fears that we all have and try to be supportive. Women demand the right to define what our role in the peace movement shall be. The over-riding principle of non-violence is that the means shall be the same as the end. It will be a short-lived peace if women are not free in the disarmed world, thus women should have freedom in the peace movement. The pamphlet ends on an uplifting note, with a vision of the world we are struggling for. The authors picture a holistic society of liberated people living in co-operation with one another and the earth. It's a very "green" sort of society, with de-centralisation, de-industrialisation, (to a certain extent), renewable, safe energy systems, work sharing,



resource sharing, disarmament with no national armed forces. It's a short description with no practical "how to" suggestions, but it's a positive reminder of what we can achieve; something which often gets overlooked.

For green men who aren't sure what feminism really means, or how it is important to the green campaign, this pamphlet gives a good outline. For green women who would like to explore the links between their feminism and non-violence, the pamphlet is a good introduction. It's not a learned tome; it's a concise, clearly written outline, which makes it very accessible. It raises many points in its 54 pages and provides more suggestions than answers. There's a comprehensive bibliography and a list of useful addresses. An excellent pamphlet for the thinking activist.

Caroline Leckenby.

(definitely NOT on the "Feminism and the Ecology Party" Group!)

P.S. I forgot to mention that all the authors are women!

## Practical peace

DEFENDED TO DEATH. Edited by Gwyn Prins. Penguin

THIS book is an important contribution to the disarmament debate. It would be hard for anyone to read it thoughtfully and with an open mind and then not be convinced of the need for serious steps being made towards nuclear disarmament. Although clear and accessible, the book is aimed at educated readers. This is understandable, but a pity, because there is a serious lack of literature that is readily understandable to everyone.

My own interest was particularly stimulated by ch. 2, 'The Trail of Mistrust 1914-73', which traces the political roots of the present conflict between east and west. Misconceptions were a major cause of war in 1914. Since then, among the most important historical developments has been "the fragmentation and transformation of both communism and conservatism". These things being so, ch. 1 concludes, "to assume that the nature of the east/west conflict in the 1980s is roughly the same as it was 2, 3 or 4 decades ago is to risk concocting the same dangerous mixture of miscalculation and mutual incomprehension which led inexorably to war earlier this century."

Ch. 5, 'The Steel Triangle', weaves a fascinating web of explanation around the military/industrial/academic complex.

The government's case for a nuclear 'defence' policy is taken apart concisely and elegantly in ch. 6. If your MP is pro-nuclear, take this chapter along to their next surgery and see if they can get out of it!

Ch. 7, 'The Soviet Threat', is a very useful contribution to the reduction of paranoia. It concludes: "There is a Soviet threat, and its existence dictates a proper caution in relation with the USSR. But this kind of threat is not inevitably permanent; it is not something which justifies the present politics of nuclear terror. This is a threat which it is in the power of policy-makers in the east and west to diminish and to remove."

There are also some useful appendices, including the power/weapons link and the disposal of highly radioactive materials.

The green perspective on peace and war tries to understand the roots of our problems and tries to see

broad connections. But somehow we have to get from today's mess to tomorrow's peaceful green utopia! The place of books like 'Defended to Death' is in giving us options and policy choices about defence, that are a step in the right direction and are also acceptable to a large number of people. The policies the authors put forward may not be nearly radical enough for most greens, but they certainly merit close examination and thought as practical steps to be taken now.

Chris Savory

## More Brandt bull

COMMON CRISIS. The Brandt Commission 1983. Pan £1.95.  
FOOD FOR BEGINNERS. Susan George and Nigel Paige.  
Writers and Readers £2.50.

THREE YEARS after the publication of the Brandt Report, the Brandt Commission realised that things had got worse, not better. The Cancun summit produced nothing but prepared statements. So they decided on a final push before they closed up the shop. "Common Crisis" is the result.

But the Brandt Commission was composed of politicians and theorists whose ideas and livelihoods were dependent on maintaining the status quo. Their policies are still grandiosely internationalist - conferences, IMF loans, printing SDRs by the billion, Energy Affiliates, action by IMF, OECD, BIS, CFF, IDA, GATT, DAC to produce agreements like the GAB, EFF, STABEX, SAC, ODA. And Land Reform? "Ensuring that small farmers and the landless have adequate access to land can be crucial in facilitating food production." In the whole book that's the only mention it gets. In the eight-page summary of proposals it gets nothing.

Since their first report, they have made one small iota of progress. The Third World is starving because its land is growing crops for us: over half Senegal is growing peanuts for our polyunsaturated margarine. The Brandt Report wanted even more cash crops. In 'Common Crisis': "project assistance has been moving to cash crops for export away from food production." Certainly in 'Common Crisis' there's no longer direct mention of increasing cash crops, though all the financial policies - a large proportion of the book - are inevitably directed that way.

The Brandt Report had no excuse for promoting cash crops. Susan George, in 'How the Other Half Dies' (Penguin Books), had already expressed the problem. In her latest book, 'Food for Beginners', she hammers it home. The text is short. The message is very simple. They starve because we eat or use their crops. The drawings by Nigel Paige drive the message home. The establishment can't go on ignoring this problem for much longer with people like Susan George around. But she herself has moved a little. I don't remember her being quite as decentralist as she appears here. On the last page she quotes Brecht: "The enemies of the people are those who know what they need." Right on!

Her most important point is that, unknowingly, we are all exploiting the Third World. If we wear cotton jeans, we are causing starvation. So she advocates awareness rather than paternalistic interference in the Third World. She ends: "Good luck, and loan this book to a friend." Go one better. Buy this book. Read it, and at the end write: "This book has no owner. So pass it on." Then give it away, rather than let it gather dust on your shelf.

Richard Hunt.

# LETTERS

Dear GL,

Anyone who has had any experience of meditation, prayer, absent healing, spiritual healing, etc., will recognise the power of positive thought. Also, the fact that the effect of these is increased with time, and group effort.

When we Embraced the Base at Greenham on December 12, and formed a Peace Chain from Greenham to Burghfield at Easter, a large number of people gathered and joined hands. The amount of energy produced by an action of this kind is potentially enormous - and is best generated by sustained linkage. Everyone I've spoken to about the Easter Chain has expressed a sense of anti-climax: all that time and effort spent in forming the chain, only to have it in existence for literally a few seconds. Somehow, it wasn't satisfying.

No one I know has expressed any sense of anti-climax about December 12. The first embrace lasted two to three minutes, and the circle was formed again, twice, for much shorter periods. In between we kept active in whatever way felt good to each of us. Every time the embrace was joined, I felt the energy just beginning to build, when it was broken. One or two others have remarked on this - and it isn't in any way a criticism, just a view of how we could possibly improve future effectiveness.

If only - especially at the Easter Chain - we could have held that link for ten or fifteen minutes, each of us doing/thinking/feeling whatever we do when we contact the 'centre within', I can't help feeling that we would all have gone away with a greater sense of something having happened. (And in my belief something would happen, but this is just a personal notion). Basically, I guess I'm saying, as we've taken all the time and trouble to get to an event where links are formed, let's hold those links for longer, and build the energy/thought form/prayer up.

Jude Newman  
22 Stanley Road, Newbury, Berks.

Dear GL,

I was arrested at USAF Greenham Common on 7th February when I blockaded the works entrance with

many other women. We were protesting to Michael Heseltine who was visiting Newbury that day that we do not want Cruise missiles in our country. We were arrested and charged with "wilful obstruction of the highway". On April 18, I - with 33 other women were on trial before the magistrates at Newbury. We pleaded 'not guilty', all except 1 woman. We all had the same result - conditional discharge and £10 costs which most of us are intending not to pay. We have 28 days. Nearly all the women in court with me made well researched and articulate - in fact wonderful - statements as to why they were there.

Unfortunately only the people in court that day will ever know about all of the events of that day unless papers such as yours pass on the information. In view of our small costs it seems to me that all the effort each woman took with her defence was well worth it. Also, I feel most people don't realise that no legal aid is granted for blockading, and the Greenham Peace Camp's financial situation desperately needs help. Anyone reading this letter who is supportive but not prepared to do NVDA could greatly help by sending off a donation to the camp.

We were very glad of the services of our solicitor and barrister - both the women who were represented and those who elected to represent themselves.

We need massive NVDA of many different kinds, not just blockading, if we are to change our world. Such enormous changes as we are working towards need enormous changes in our whole way of thinking, accepting or not accepting. NVDA IS A WAY OF LIFE. We are all powerful - we have to believe that. And the time to act is NOW.

Wendy Morgan  
(WFLOE/Eco Prospective Candidate for South Hams)  
8 South Street, Totnes, Devon.

## Ego-centric

Dear GL,

Last year I attended the first conference of a new group called the Christian Ecology Group. It was an excellent start for self-examination and the development of inner values linked with external change. That little body now appears to have been taken over by a political action group, if the notice in GL 12 is anything to go by.

I am in full agreement with Martin Stott (letter, GL 11), only at this stage in the history of the Ecology Party I would ask the question, why do individuals stand when they will be "squeezed into oblivion"? Is it an ego-centric action to build a personal "face" in the community? I do not know, but the development of the Green movement in the UK will not grow in this way. Look at the last ten years.

John F Pontin  
16 Highfield Lane  
Bury, Lancs BL9 8DR

## Delusion

Dear GL,

I read with bemusement John Bradbrook's piece on the launching of the Socialist Countryside Group (GL 12). It was addressed by pro-growth, pro-NATO Michael Foot - not the most re-assuring of figures for such an event. I have believed in God, Father Christmas and even the Labour Party at various times in my life, but not any more.

When will people like John Bradbrook learn that such patronage means nothing? If our long-term survival depended on the ideas of people like Michael Foot, then we should all be doomed. His ideas would have us eat up our resources, and still involve us in an alliance that could lead to nuclear war. Neither of these is likely to be of much benefit to the countryside!

It is muddled thinking to believe that people like Foot can be persuaded to go green. The only message that Foot, Steel, Jenkins and Thatcher could receive that might be persuasive is a loss of votes. Their behaviour indicates how significant this factor is in their calculations and how insignificant 'internal' pressures are - e.g. Steel's pro-nuclear weapons stand against the Liberal Party's opposition to nuclear weapons.

Michael Foot might talk with more meaning about the countryside were someone like John Bradbrook - but more ecological - contesting Labour seats in the general election. The Ecology Party's hundred or so candidates offer a start to this process. The vain initiatives to turn Labour or other parties green are a delusion which helps put off the implementation of ecological policies.

Steve Dawe  
12 Clyde Street, Canterbury.

## REPORT FROM BERLIN

ACTIONS AND FEELINGS were overtaking the rhetoric in Berlin during the second END Convention held from the 9th to 14th of May. Despite the experts who often held the official stage, it was the interaction of peace camp women, the numerous greens, delegates from the Third World, and hundreds of ordinary European activists who gave the gathering life and direction.

The International Congress Centre in West Berlin felt like an airport with its cold design, escalators, and automatic display boards. And yet after six days the atmosphere of confrontation and cold reason it initially induced in one had been transformed by the energy and determination of the 3,000 delegates. With 37 workshops and 6 forums, crammed into the three main days, it was impossible to begin even to touch on the content that flowed from every side, some of it new, much of it echoes from the past. However, there were gains to be found in casual meetings, concrete proposals from those involved in local actions, and a few inspiring speeches from the floor.

Stopping deployment of Pershing and Cruise was clearly seen by all as the immediate priority. Like a pistol pointing at the heart of Russia the threat they pose to Eastern European and Russian people can only push the Soviet Union to respond in kind. Erhard Eppler, a member of the German Bundestag (SPD), pointed to the West's obligation from its current position of military and economic strength to conceive and build the new 'peace order' in Western Europe. Although he felt it would spill over into Eastern Europe, Eppler urged the western movement not to try to define it there or make it a prerequisite for our actions. There was considerable discussion of relationships to official and independent peace groups in Eastern Europe, and of whether Western human rights demands would be interpreted as a political threat that might only provoke oppression. Most people felt that human rights everywhere were an integral part of the peace movement's overall strategy, but that our first priority must be Pershing and Cruise. The same feelings prevailed in discussions over solidarity with human rights

movements in the Third World.

The 46 conventional conflicts in the world today were mostly local conflicts resulting from the North's exploitative attitude to the Third World. The involvement of the superpowers, especially in backyard conflicts such as Afghanistan and El Salvador, could easily lead to a global holocaust. It was felt that direct aid to liberation movements could split the peace movement, but we could establish an action body with the resources and energy to tackle the underlying causes of wars and if possible try and offer 'non-aligned' peace negotiators in conflicts.

In numerous discussions the confrontation of communist and capitalist ideology was seen as the biggest barrier to peace, and the concept of a third way was often put forward. Often this pointed along a path that was green in all but name. One Indian pointed out that "Security lies in how we live ourselves and in how we let others live their lives", and that "we as individuals who do not want to exploit each other have greater power than two or three world powers."

The green presence was impossible to ignore with 13 parties and groups represented, numerous Die Grünen and Alternative Liste supporters, and above all the controversial 'green action' in East Berlin. Five members of Die Grünen, Petra Kelly, Gert Bastian, Roland Vogt, Gabi Potthast, and Lukas Beckmann, as individuals crossed into East Berlin and demonstrated in the Alexanderplatz, the main square. There they unfurled a banner with the symbol of the independent East German peace group, 'Swords into Ploughshares', and handed out copies of an open letter to Honneker calling for the right for East Germans to demonstrate for peace. They were quickly arrested and, after questioning, sent back to West Berlin where the Convention organisers accused them of irresponsible actions that could have endangered the aims of the Convention.

However, Honneker's reply was published along with the open letter in the Eastern papers and was

positive enough to encourage the Swords into Ploughshares group to write and thank the greens for their action which they felt had helped the situation in East Germany. The mass of Convention delegates were moved to look at their own approach by this action, especially when seen in the light of the growing importance of the peace camps and similar grassroots actions. Although the socialists may still hold the reins in the areas of parliamentary and industrial strategies, they are having to take note, be inspired, and sometimes even led, by those like the peace camp women and the West German greens.

Roland Clarke

### Vegans on Holiday

THE Vegan Society has produced a number of leaflets giving practical help and advice. One, 'Backpacking the Vegan Way', has suggestions for light and portable foods, and addresses for getting leather-free boots, wool-free walking socks, and quality down-free sleeping bags. 'Youth Hostelling the Vegan Way' has simple recipes of interest to anyone, with the emphasis on raw materials you can carry with you. 'Vegan Nutrition' tells you where vegans get all necessary nutrients from. These and other leaflets are available for a s.a.e. from Laurence Main, 9 Mawddwy Cottages, Minllyn, Dinas Mawddwy, Machynlleth, SY20 9LW, Wales.

### Open Centres

OPEN Centres is a twice-yearly newsletter linking centres, groups, private houses and friends who share the main aim to be "open to the truth through meditation, movement, healing and interfaith work." As well as articles and news, Open Centres contains lists of such centres and houses. 40p + 12½p stamp from Cara Voelcker, Avils Farm, Lower Stanton, Chippenham, Wilts SN14 6DA

### European Meeting of Women for Peace

A meeting for peace women is being held in Wiesbaden, West Germany, on June 17 - 19. Information from Gertrud Schilling, Die Grünen im Landtag, D-6200 Wiesbaden, West Germany. Phone (code from UK): 010 49 6121 350353.

## Peace: censored

Peace - censored (official)

THE following circular has just gone the rounds of a BBC local radio station, under the heading "The Unilateral and Multi-lateral Argument".

"Concern has been expressed in London about the balance between the above arguments and with immediate effect, we are being asked to keep a note of significant local news items, reports, interviews and discussions in the disarmament issue which will have to be sent to London as a monthly return at the beginning of each month.

To this end, can you supply me with the relevant information at the end of each month. I will need to know the format of the feature, who took part and the names and stance of the participants."

Local radio stations have also been told to stop referring to the 'peace' movement, and to use the term 'anti-nuclear' movement instead.



### Special Care Project

SOME WOMEN at Greenham Common have initiated a special care project to create the means of providing special physical and emotional care for women peace workers suffering from the special stresses of our way of life.

Continual police harrassment, constant media presence and the daily arrival of visitors often in coachloads asking us to explain or justify our lives, threat of arrest and reality of imprisonment, living outside at a military installation and keeping up direct and indirect nonviolent actions, living with a perpetually changing population - communicating among ourselves and with other peace groups can cause breakdowns.

We need a centre in a rural setting where women can rest in the care of at least two others. This would NOT be a holiday house but a special care centre for women in crisis and in need of healing. It may

occasionally be necessary to have women trained in coping with psychosis without major tranquilisers as well as medical doctors available at the centre.

Donations to the project may be sent direct to Women's Peace Camp Special Care Fund, Williams and Glyn's Bank, Market Place, Newbury, Berks (a/c 12698387), or to the camp. Helpful contacts are also needed to publicise the project. This is a long-term effort which will need committed women to make it happen. If you are interested in getting involved please contact Jean, Sue or Anna at:

7 Whitehill, Echchinswell, near Newbury, Berks.

If you have no money or time to spare but feel the importance of the special care project, please send loving thoughts of a healing home to help make this idea a reality.



### Comiso Newsletter

AN English edition of the Comiso International Peace Camp's third newsletter is being circulated by War Resisters' International. Cruise is due to be deployed there in October, and police action against the camp has been very harsh.

Donations to, and more information from, War Resisters International (Comiso I.P.C.), 55 Dawes Street, London SE17 1EL. All money sent for the peace camp will be forwarded to Comiso. If you want a copy of the excellent nesletter, we suggest you send 4 x 12 $\frac{1}{2}$ p stamps as well.

### Animals and Peace

THERE has been a women's camp for Peace and Animal Liberation outside the entrance to Porton Down Chemical Defence Establishment since March 13.

The camp is planned initially to last until the end of September, and women are welcome to stay for however long they can. Events are planned throughout the summer. On Saturday August 27 there will be a rally at Allington 'Farm', the animal breeding station at Porton, with street theatre, music, and an all-night vigil.

Contact Sue on 0980-862029.



### Star Marches - the Update

THE following information supplements the details published in GL 12:

**BARROW** Leaves Barrow in Furness July 16; route via Morecambe, Lancaster, Fleetwood, Blackpool, to Preston; then bus to within two days of Greenham. Eva Joyce, 29 The Row, Silverdale, Lancs. (0524 701792).

**LEAMINGTON** Route: Leamington Spa, Kington, Banbury, Upper Heyford, ?Kidlington, Oxford, Greenham. The route follows the canal to Oxford: loan of a boat(s) would be a great asset. Bonny Landsborough, c/o The Other Branch, 12 Gloucester Street, Leamington Spa, Warwicks.

**DORSET** Route: (departure dates) Dorchester July 23, Winfrith 24, Wareham 25, Poole 26, Blandford 27, Shaftesbury 28, Chilmark 29, Wilton 30, Salisbury 31/1, Amesbury 2, Middle Wallop 3, Andover 4. If you live near or on the route, send s.a.e for a checklist of ways you could help. Donations welcome too. Lopy Garrard, 4 Chase Crescent, Woodcutts, Salisbury, Wilts (07255 652).

**SUSSEX** from Eastbourne: arrival dates - Lewes July 24; Brighton 25; Burgess Hill, Cuckfield or Haywards Heath 26; Crawley 27; Billingshurst 28; Cranleigh (?) 29/30; Godalming 31; Aldershot, Farnham or Farnborough 1/2; Basingstoke 3; (?) 4; Greenham 5. Probably the ONLY walk for women and children only. Camping equipment, entertainers, and playbus urgently needed; also very short of cash. Imogen Jay, 37 Bentham Road, Brighton, Sussex

\*\* Thanks to those Star March organisers who have sent information so far. Next issue will contain ALL information received up to JUNE 21.

# NOTEBOOK

Green Line sells very well at rallies, marches, etc.: why not take a quantity to sell, and make a profit too!

## GREEN CND

23 Lower Street, Stroud, Glos.  
(04536 70962)

June 2 :: The Sizewell Public Inquiry moves from its idyllic and remote setting at the Snape Maltings to Church House, Westminster. At 9 am two wreaths will be laid signifying deaths that have occurred through the nuclear industry, including Hiroshima victims, uranium miners, and Karen Silkwood. Those attending this witness are asked to wear dark clothes. Further details from Chris Church (0865 249344).

June 4 :: Anti-Trident Convention, Kelvin Hall Area, Glasgow. Info: 041-332 3141.

June 10 :: Demonstration in Paris during NATO ministers meeting. Info: 01-272 1236.

June 17-18-19 :: CND's Glastonbury Festival (for all the ageing hippies!). Lots of groups plus theatre and peace workshops. Good if you can stand the pace, but expensive: 3 days £14, 2 days £10, Sunday £5. Sell Green Line there!

July 4 :: US Independence Day. Demonstrations outside US Air Bases across the country. Let us ask for our independence back!

July 4-8 :: Despite the London Sea Dumping Convention and four trade unions opposing dumping in principle, the UKAEA are dumping their annual nuclear waste from Sharpness Dock, Gloucester. The amount is double this year. For action, contact Richard: 0934-835 140.

July 4-8 :: Greenham Common blockade. Info: 5 Leonard Street, London EC2. 01-251 3133.

The Atomic Comics, Fran and Charlie from San Francisco, are pioneers in the gentle art of nuclear farce. Now at the end of their tour but can still be seen in Sheffield (The Leadmill, May 31), Cambridge (ADC Theatre, June 2), and Liverpool (Merseyside Unity Theatre June 3/4)

Green CND have just been comforted by the Green Party of the USA who are planning an international gathering at the beginning of 1984 in America. More details later.

In addition to the news of Comiso on page 14; a sponsored Peace Cycle Ride from Greenham to Comiso leaves Greenham Common on July 2, arrives August 31, proceeds to the peace camps. Forms etc: send s.a.e. to Lynda Bostock, 33 Chelwood Close, Chippenham, Wilts.

A concise and perceptive article by Inanna (ne David Taylor) on the Green Movement appeared in the May 13 edition of Peace News. In the same issue Keith Motherson has the first of two articles on

alternative socialist (or radical) thinkers. Among those he briefly covers are William Godwin, Fourier, Proudhon and Kropotkin. The second article (May 27) deals with later 19th century and early 20th century socialists and anarchists.

John Marjoram

**URGENT APPEAL:** The Bath Star March needs to find accommodation (a friendly field?) between Chippenham and Marlborough, in the Avebury area. If you live, or have friends, in that area, please ring Maylin Heard on Bath (0225) 318563.

## small ADS 5p a word

### ECOLOGY AND ECONOMICS, £1.50.

Transcript of a lecture given to Wealden Alternative. **PRELUDE IN ECONOMICS**, 80pp, £2: is there a path from capitalism to socialism? **NEW ECONOMY:** a quarterly current affairs magazine from the point of view of spiritual science: subscription £2. Issues 8 - 11 inc. All prices incl. of UK post and packing. Johanus Press, William Morris Yard, Forest Row, East Sussex, RH18 5NW.

**'NADIR'** - cassettes by post. Music from Dib-Jak, Peter Dancey, Beyond Sound, NAFF, Big Hat and others. S.a.e. for details to NADIR, 498 Bristol Road, Birmingham B29 6BD.

**SENIORS FARMHOUSE.** A newly established residential meeting place, which provides an environment where the relationship between inner and outer peace can be explored and applied. Particularly involved with and committed to the Green / Peace Movements. Simple, practical and contemplative lifestyle. Courses, hospitality and facilities for groups to hold their own events. Spring/Summer programme includes: June 17-19 "Building a more Balanced Lifestyle"; July 22-24 "Peace with Nature". Bookings or further information (s.a.e. appreciated): John Careswell and Ingrid Schultz, Seniors Farmhouse, Semley, Shaftesbury, Dorset (0747 3961).

**CYCLING OR HIKING HOLIDAYS,** South of France. Windwheels will transport people and bicycles to Languedoc, Occitania. Week's campsite included in price. £125 return, £75 single. Mediterranean Montpellier 30 km. Yachting holiday: catamaran currently lying Portugal. S.a.e. to Low Impact Travel, 9 Grays Cottages, Colchester. Tel. 0206 575 between 7 and 8 am weekdays.

### MOT-MOT by Mafz.



Once CANVASSING was FUN



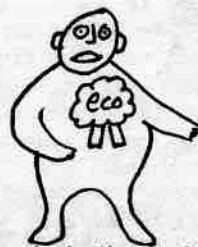
You could have a Joke with people. A Jolly good Time was had by all.



But now



when you go canvassing it is all very different



why did they have to bring politics into elections

## FOE Rallies

DES Wilson's "Green Rallies" in April remain something of an enigma. Attendance varied from a splendid 3,000 in London to a disappointing 400 in Bristol. An Ecology Party speaker was included on the platform after last-minute complaints from the party, but other British green movements were not represented (Green CND, the Green Gathering, and Women for Life on Earth, for example.) Was the idea to promote FoE as part of the green movement - or to risk a few thousand pounds pushing it into the position of 'leader'? Why were other groups only allowed to have stalls at the rallies after protest, and why was Green Line refused a stall?

Presumably there will be some kind of follow-up. When that happens perhaps things will be clearer.

## TOWARDS A NEW SOCIAL ORDER

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The idea of a green party in this country, on Die Grünen lines, was firmly 'put down' by Des Wilson at the first two rallies. At Bristol he changed his tone, acknowledging the work of the Ecology Party to date. (He's been in trouble with the Ecology Party already for pretending it doesn't exist!)



Regina Leshcel was the Die Grünen speaker at the London rally. LOUISE KRAMME asked her to explain what sort of a party 'The Greens' are: here is her report...

"Die Grünen is a controversial organisation, given that it stands for 'basic democracy'. Its role has to be redefined from experience in day-to-day politics.

Regina was frustrated by consumerism, decreasing creativity, and so-called technical progress. It was important to her to find people who shared this experience: together they changed her life-style completely (she threw out the TV and dishwasher, for example), and they founded the first green political groups. They call this "taking activity back into the home".

Regina has to admit that people participate differently in the party organisation. There is a temptation for elite groups to separate their ideas and actions from the base. So the grassroots of the party deeply distrusts its MPs and attempts to bind them closely to its will - showing a lack of confidence in people who have repeatedly shown their loyalty to shared ideals. She feels closer to her own consciousness than to orders from the party base and considers herself strong enough to stick to her own convictions.

Bearing in mind its ideals, can the Green Party justify its presence in parliament? Leshcel pointed out that the party would never be an end in itself, but would give a fringe minority the opportunity to discuss with and influence the people in power. And representation can only be one aspect of democracy: the direct participation of the people - civic action - is the other essential part. Political parties are going to lose their dominating role in politics."



## Sunflower Badges

THE COVER design of this issue of Green Line is made up from seven different sunflower motifs, all of them available in badge form from Green Line. We thought it appropriate to design a series of badges which illustrate the underlying unity of the movement in all its different facets.



The designs are: CND, feminist, yin-yang, anarchist, Christian, FoE, and ECO. The badges are in three colours (green, yellow and dark yellow), 1" diameter, and extremely striking. Early reaction to them has been very favourable.



Retail price is 20p. Bulk orders (20 or more) only 12p each post free: order 100 or more and they're only 10p each. So they're good for fund-raising too. (If you want a sample set of 7, send us £1). All strictly cash with order!

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### Green centres

A growing number of shops and other centres around the country are taking part in the expanding green movement. We would like to print a list of green shops/centres in the next issue: please send us details of anywhere you know of.

