

GREEN LINE

30p

Magazine of the Green Movement

**STAR MARCHES
GREEN ANARCHY
NUCLEAR TAX...**

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THE DAWNING

GREEN LINE

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The Green movement is diverse, but the sense of common identity is growing. A common understanding of the absolute need to respect all creation, and never to become so obsessed with detail as to lose sight of the whole, inspires a visionary approach to life which manifests itself in various ways: there are greens active in the peace and anti-nuclear movements, campaigning for human and animal rights, working in political parties, engaging in NVDA, and bringing a new insight to the women's movements. There are green socialists, green anarchists, green pacifists - greens everywhere!

Green Line is independent of any one strand of the movement. The more information you feed in, the more your interests will be reflected here. We try to make the gap between the reader and the printed page as small as possible, and that task is best approached from your end as well as this one. There is nothing

mysterious about the printed word: it is here for you to use.

Our print run this issue is 2,000. We're taking a bit of a break, so this issue is dated 'July/August'. The NEXT ISSUE will be published on August 15; the one after that on September 1. DEADLINES: articles must reach us by JULY 15; news and small items by AUGUST 2.

Kathleen Jannaway will be back with us next issue, writing on the politics of diet, as will Robert Fielder (with an article on the masculine/feminine balance).

SUBSCRIPTIONS: 8 issues for £3.20 (overseas £3.60). Bulk orders: 5 copies post free for £1.25; 10 or more copies only 20p each post free. Standing order if you want. NO sale-or-return (you get the big discount instead!)

SPECIAL OFFER: 6 back issues for £1.50 post free.

BADGES: see back cover for details.

small ADS 5p a word

MARTIN STOTT wishes to inform his Green Line reader friends of his permanent change of address to: Ferry House, Meadow Lane, Oxford OX4 4BJ - Tel. 0865 243013.

PLANT A TREE FOR PEACE - please help spread our campaign country-wide by joining Celtic Friends of the Trees. The tree crisis must be fought. £3.50 p.a. for CELT

(quarterly) includes automatic membership with badge. Also details of our Plant a Tree for Peace. CELT-Treelore, druidic spiritual path; contemporary paganism - our native spiritual roots. Send subscription now: CELT, Flat 1, 23 Upton Park, Slough SL1 2DA, Berkshire. :::

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

CHANGE OF PERSPECTIVE? A rural community with 25 adults plus children with interests ranging from organic small-holding to video via the Third World seek new members to share the hard work and excitement. A firm grasp on reality and how it should be changed is as necessary as the £3,000 / £4,000 capital! Contact the Secretary, Redfield, Winslow, Bucks, MK18 3LZ telling us a little about yourselves.

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. 0206-35575 between 7 and 8 am weekdays. (Note phone number was wrongly given in last issue of GL.)



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:

Vegan Society (GL),
47, Highlands Road,
Leatherhead,
Surrey. K22 8NQ



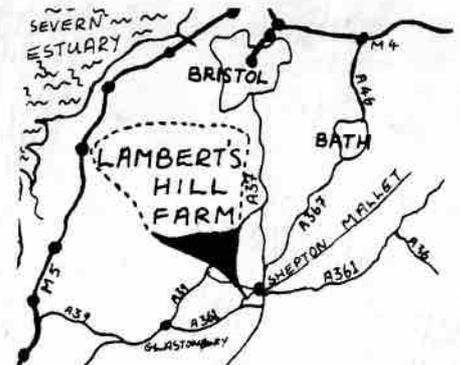
THE GREEN GATHERING July 26-31

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.

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.

5 TOR PARK ROAD, PAIGNTON, DEVON TQ4 7PL
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THE MESSAGE FROM EAST BERLIN

Peter Cadogan

WE HAD an address. We walked for about an hour through endless quiet streets of much decayed buildings. It seems that the planners have given all their attention to the new high-rise blocks and forgotten about old Berlin, surprisingly intact after the bombing. No paint, no pointing, no external restoration; a vast area crumbling to pieces like the Gorbals of yesterday, but impressive under the grime and mostly impeccable within.

The important things we carried, we carried in our heads. The important things we brought out, we brought out in the same fashion. It is the only way.

At the appointed place, in a flat, we then met eight members of the East German 'Swords into Ploughshares' movement, and talked intensively for three-and-a-half hours. We had come to get the message, and we got it.

We heard first about the women's movement in the GDR. It had begun reactively - i.e. in response to things that 'they' did. Last year the government announced that in future women would be liable for military service. There was no indication of the way, or by whom, this decision had been taken. Promptly 146 women wrote to Honecker, the Communist boss of the GDR, to protest: they all gave their names and addresses. No reply. A second letter and still no reply, but this time about 60 of the women had unannounced visits from officials. They were asked or told to remove their names from the letter. If they didn't they might have problems over their jobs. The women stood their ground. There were no retractions. Some were then called into the intelligence service offices for interrogation. There was more pressure. None gave in and not one lost her job. The threats did not materialise - or not yet. Because there was no reply to the second letter they now plan further activity. They have registered a first victory, but take nothing for granted.

The Church and the Peace Movement

The Church is a key factor in the peace movement of the GDR. It is the main organised body which is NOT the government, and its existence is officially recognised. It is difficult for us to grasp (and we have to do it somehow) that 90% of all organised activity in the GDR is official, i.e. run by the Government or its agencies. The Church is a rare independent structure round which something independent can be built.

Take what happened in Jena some months ago, events that are still echoing there and in East Berlin. The Junge Gemeinde (the youth association of the protestant church) planned a march from the Friedenskirche, the Church of Peace, to the central Square of the Cosmonauts to hold a one minute silence against the growing militarisation of their society. Police action was savage and only a few dozen made it. Five banners, all of which featured slogans officially recognised and used by the State, the Party and their own Peace

Committee, were seized and destroyed. The organisers protested but, as with the women, there was no reply. Their existence was not recognised. So they went to see the Bishop of Jena, and it so happened that shortly after the incident Honecker came to nearby Wittenberg for the 500th anniversary celebrations of the birth of Martin Luther; and there the bishop was able to take matters up with him and leading officials. It was a start.

In Berlin-Brandenburg there are several church regions and five of them have Swords into Ploughshares groups. As a rule it is the ministers who are moved into activity by their congregations, but just occasionally it can be the other way round. The group we were with that evening in Berlin was not so much a church group as a group connected with the church. Some were church members, others were not. With the help of the church they got accommodation, publicity, contacts, a measure of security, and access to officials. They have no separate name or identity, that would be just asking for trouble and forbidden anyway. They had never heard of the expression 'affinity group' and were delighted at my explanation of it - it defines their position exactly, but being a Latin word does not translate into German very easily. They use the expression 'network group' - same thing.

Some elements in the Church are hostile to the peace movement. In Halle the Junge Gemeinde was actually dissolved and in other places leading churchmen have been acting as informers. The Church in general sees itself as "a church within socialism" - i.e. in accord with the position and expected to support official policies. This ambiguous position works both ways, so that it is more important to know about particular churches than to make generalisations about the Church as a whole.

The Peace Movement and the State

The general method of the peacemakers is initially to put forward ideas and policies closely in accord with those of the Church and State. What is different and new is not what they say but who they are - an independent association. This means that at the outset at least they are not in overt opposition to anybody, but just because they are independent (which is taboo) they are immediately leaned on by the authorities. This puts the Government in the wrong and rallies support. It also means that they have to work semi-secretly, but they have no desire to be clandestine and are constantly moving in the open and public direction.

Publicity means security for the movement. They want us to write to them regularly and send all our news. Unfortunately very few of them speak or read English. In West Berlin they are taught English at school: in East Berlin, Russian. They say: "If the security people here know we have got friends in the West who will make a fuss on our behalf if necessary, they will treat us with that much more respect." So that clears

(Continued overleaf)



that one up, at least as far as the GDR is concerned. One should always now avoid generalising about Eastern Europe as a whole.

The best way, almost the only way, to communicate effectively with friends in the GDR (and this at least goes for the whole of the communist bloc) is to go in person, get all the news orally, return to West Berlin and write it down. This article is a case in point, written out of the memories of two people. They urgently want better communications with CND, END, and so on, but we are not to expect replies and not to be put off by their absence. They will go on beavering away - we can depend on that.

The Next Action

The current plan is the boldest so far. On July 4th a peace gathering will take place at the village of Rummelsberg south of Berlin. It is a beautiful place with a fine church. It will be a one-day affair with a stand for every group that wants one. Even the gays will be there - there has been some fierce argument about that! The day will start with a service in the church led by Pastor Eppelmann himself, and then people will proceed to the big open air space already prepared to receive them. There will be an expressly designated 'Hyde Park Corner' where public debate (so they intend) will be open and free, something that has never happened before. They are not worried about police surveillance because that will happen anyway whatever they do, but the news is that well-known members of the official SED will take part in the debate. Now that is something! The organisers want genuine dialogue and it looks as though they might get it. This could be a breakthrough: we shall see.

We have to appreciate that East Berlin is something of a shopfront for the whole of the Eastern bloc. Given the industriousness of the Germans it is now relatively affluent and it is of course extremely important to the Russians. Although the standard of living is not high it is not bad - and constantly getting better. The basic costs of food, rent and transport only take up about 20% of pay, leaving 80% for consumer goods and services - but these are in short supply. The waiting list for cars means at least seven years' delay and ten is more likely. Also the GDR has full access to the radio and TV programmes of the Federal Republic, so there is no way it can be isolated. There is no serious economic dissatisfaction in the GDR, people are quite proud of their system - the demands come over protests against militarisation and regimentation. There is always the 'German question', the division of Germany and the fact that because there has been no peace treaty the four occupation forces remain where they were in 1945. This cannot go on for ever.

Our friends very much take the point that peace is more than the absence of war. They want a genuinely peaceful GDR but they face intensifying militarisation. Civil regimentation is all of a piece with militarisation. The fact that about 90% of all organised life is directly under the control of the State and the Party: jobs, promotion, flats, access to places from kindergartens to universities, shops - all a matter of what they call 'Vitamin B'. The "B" stands for "Beziehungen" or "Who do you know?" - not a situation with which we are unfamiliar in the West, but in the East it dominates everything. Most of the important jobs are held by members of the SED, making the GDR into a closed corporation, but in fairness to the SED it does wage a constant war against corruption. The militarisation-regimentation process, justified in the

first place as a response to the 'threat' from the West, acquires a life of its own. Its end-product is intended to be a condition of total conformity.

Inside the Movement

It is possible for people to drop out, or half drop out, of the system, and many have done so. Two of our friends in the flat were ex-teachers, politically a very sensitive profession. They found that they had two choices: conform and give up the peace movement; or quit teaching, take a less rewarding job with less pay, but keep some of their freedom. Today one of them works in a factory and the other in a shop, but they stay with their convictions. They are impressive people.

Forty-six people from the GDR were invited by name to attend the END convention. END's liaison committee and its German secretariat (which worked on the heroic scale indeed) made a slight technical mistake in the form of the invitation, and the GDR authorities made a meal of it. The invitation was a general one coming from the organisation, whereas under GDR rules it should have been person-to-person. Not that it really mattered. The important decision had been taken in Moscow by Yuri Zhukov and his friends. There was to be no representation at Berlin from the East.

It was not quite as simple as that, however. The Eastern bloc sent any number of journalists, and it was apparent from the workshops that a fair number of World Peace Council (i.e. Moscow) friends were there under various colours. Their predictable and boring speeches soon identified them - they could not and would not accept the idea of a non-aligned movement. It is sad to have to record that the official British Quakers were predictably among the worst offenders. They refused to come as delegates and were present only as observers, but they spoke as freely as any.

But there is no way the World Peace Council can now win. There were quite a number of excellent independent people from the East, albeit temporarily exiled in the West. Possibly making history, Solidarity was there with its official spokesman abroad, Jergi Milewski from Brussels, who came up with a simple formula: "You help us and we will help you." Right!

The Official View

The official party press in the GDR cannot avoid discussing the peace movement, and it is significant that Honecker replied in person to the Die Grünen demo in East Berlin during the convention. Neue Weg, the paper of the Central Committee, discussed the situation in its issue no. 7, 1983. Its argument goes like this:

In NATO countries peace demands have to be formulated against governments, but in the socialist countries the aims and policies of the governments are at one with the interests and engagements of the people, therefore how can there be any 'independent' peace movement? Independent of what? (It never seems to occur to them that militarism is militarism is militarism - whatever the label.) They quote George Schultz, "We have to make the socialist countries ripe for counter-revolution," and proceed to identify the independent peace movement with US imperialism... It is an argument that still impresses some people, and the US Government of course uses the same argument in reverse: the peace movement in the West is part of communist subversion, and so on.

Our friends in Swords into Ploughshares see through all this. With them we are in the best of company.

NEW THINKING ON JOBS

Martin Stott reports on a conference held in Oxford by SERA on May 14.

80% OF the population consider unemployment to be the most pressing political issue of the day, according to the opinion polls. The standard alternative to Thatcherism is that embodied in one of the various versions of the 'Alternative Economic Strategy' put out by the Labour Party and the TUC. It assumes that unemployment can be reduced to one million or less within 5 years of a Labour government taking office. It is based on pretty conventional thinking about what constitutes a "job", and how they should be created through economic expansion.

SERA's conference was addressed at those members of the Labour movement who find this 'alternative' unrealistic and backward-looking, and attempted to find common ground amongst those on the left for alternative strategies to the AES. All were agreed in their hostility to the backward-looking nature of the AES with its appeals to "rekindling the spirit of postwar reconstruction" - thirty-five years or more ago. All were agreed on the essentially utopian nature of the prescribing schemes which might in themselves be inspiring and progressive but were totally unrealistic in the present political climate. What the conference concentrated on was, after analyses of what might be, breaking down the distinctions between economic and non-economic work, between workplace and community, between male and female roles - all very familiar to a green audience - how and where to create spaces in the existing political culture which we could grow in, and gradually expand, without the seizure of state power or some other major political rupture.

The conference assumed the continuation of Thatcherite economics in a general sense for the next few years, and turned its attention to initiatives in 'popular planning' in local government. Dave Harker, vice-chair of Lewisham Borough Council employment committee, outlined what that council with £33m spending money could do, and introduced their

document 'The Employment Crisis in Lewisham'. He argued that it was the duty of a council to protect local jobs, and to give contracts for council work wherever possible to organisations run on principles of industrial democracy who didn't see profit as their primary motivation. He argued that merely to accept the lowest tender for a job was misuse of ratepayers money as the ratepayers ran the risk of finding yet another factory closed in their area as a direct result (with resultant rates loss, quite apart from the extra calls on community facilities that the newly unemployed would make.)



Doreen Massey from the Greater London Enterprise Board (*) pointed out that the GLC has a turnover of over £1,000m p.a., greater than the GDP of Sweden, and that such purchasing policies could have dramatic effects if given clear political direction towards workers' co-operatives, socially useful products, long-life products, resource and energy saving products, products creating rather than destroying skills. It is a start, and a realistic one in the circumstances. The participants were sobered by the size of the task ahead, but enthused by the opportunities that do exist even in Britain in 1983.

(*) For further information on the GLC's ideas in this area, see 'Jobs for a Change', published by the GLC's economic policy unit, price 90p.

CAN LIBERALISM BE GREEN?

Steve Dawe

MANY PEOPLE in the green movement would allow some credit to the notion that the Liberal Party has green leanings. There are many errors in this conception, not least that policies passed at Liberal Assemblies mean something to the many Liberal activists who never attend Assemblies. These people often do not share the radicalism of some Liberal policies, as I have found in the past when speaking to Constituency Associations and even some Young Liberal branches. Liberal Party policy is thus a veneer over an organisation housing many people who are not only devoid of 'green-ness' but in fact quite conservative on most questions. The capacity of Liberal MPs to ignore their party's policy has more to do with this than with some kind of conservative bloody-mindedness. In fact, the Liberal MPs probably represent the political centre of the Liberal Party rather than its 'right-wing'.

But there are other fundamental problems in the Liberal Party which are not immediately obvious. The premise of liberalism is that the primary human value or need is freedom. That which restricts freedom is evil. I see no evidence to suggest Liberals would be prepared to intervene in the functioning of industrial units sufficiently to ensure an ecological use of resources and the prevention of pollution. It would be against their philosophy to do this. Liberals also oppose immigration laws without consideration of the consequences; import controls are resisted despite the fact that virtually every country in the world has non-tariff barriers and many have tariff barriers; the EEC's foreign trade with the Third World is not merely not 'free', it actively binds these countries to specific exports and specific quotas; some Liberals have even opposed the seat-belt law. In short, we are seeing the concept of freedom elevated to a level of abstraction which can be used to justify moral

purist attacks on anyone who does not share this political piety. Liberal views on freedom read as a curious capacity to hold utterly contradictory views simultaneously.

Freedom, for the individual, is actually always less important than necessity. Britain became a dictatorship during the Second World War because of the necessity of defeating Nazism. Most people would settle for obtaining the basic necessities of survival rather than be free and starve to death. The basic premise of green politics, in my opinion, is that without guaranteed necessities for the future - survival, food, and energy - the human race faces extinction. Of course, wounded Liberals may retort that the values of freedom and survival are not incompatible. This is correct only in so far as freedom is conceived against a background of ecological politics. If countries like Britain take a long time to adopt ecological policies, then the likelihood of greater centralisation and even authoritarianism increases - particularly if the task is left in the hands of the statist parties: the Conservatives, Labour, and SDP.

Precisely because the premises of Liberalism and

green politics are different, Liberals in positions of influence are unlikely to be green. Thus the Liberal MPs are pro-nuclear weapons and pro-growth in the belief that the former will defend freedom within Britain, and the latter represents freedom applied to the conduct of individuals and groups in the economy. The ideas of the Liberal Ecology Group are thus rendered quite insignificant against the pervasive blindness of the Liberal concept of freedom.

A few words on the SDP, over whom I left the Liberal Party in April 1981 while succumbing to an illusion of possibilities within the Labour Party. The SDP is not even remotely green - they are even pro-nuclear power. Supposedly ecological Liberals justify the Alliance in the name of realism. If this is realism, then a pact with Satan enables one to enter the Kingdom of Heaven! Reforming the Liberal Party is hard enough; reforming the SDP is quite inconceivable. The West German Social Democrats and Free Democrats have adopted some green policies because of a threat to their votes. This threat, the Ecology Party, continues to be the best prospect for winning the adoption of ecological policies. It can do this by existing as a perceived threat and not only by actually holding power.



AN OPEN LETTER TO

THE BISHOP OF LONDON

MY INVOLVEMENT with children during the past few years, lately my own, has led me to take a rather different time perspective and frankly the future looks bleaker the further I look into it.

I read John V Taylor's book 'Enough is Enough', published when he was Bishop of Winchester which he may still be for all I know or can easily find out. In this book he seemed to be setting out an indictment against the kind of exploitation that made and maintains this country. I find this not at all surprising as subsequent research has led me to think that the last priority for Jesus if he were to choose 1983 Britain as a returning point would be to participate in the pomp and pageantry of 'official' state ceremonies while the poor are ill-fed, ill-housed and without hope to the point of tattooing "cut here" on their throats.

Jesus said that it is easier for a camel to pass through the eye of a needle than for a rich man to enter the Kingdom of God. Does Prince Charles know this? Have you told him? Can his mother really be the defender of a faith that excludes her and all her family and friends?

Jesus washed His disciples' feet to show His humility and as a lesson that they should worship only God, and yet at every turn we are brainwashed into believing that we have betters - Worshipful Lord Mayors, Right Honourable MPs, your worship, your honour, your highness, your majesty, etc. When John received the Revelation he records that he fell at the feet of the Angel and was about to worship him. "But he said to me, 'Don't do it! I am a fellow-servant of yours and of your brothers the prophets and all those who obey the words in this book. Worship God!'" (Revelation 22:9). How, sir, do you reconcile such obvious contradictions?



Jesus said that you have to choose between Mammon and God. In supporting the establishment philosophy of Capitalism is not your church on the wrong side?

Jesus said that the peacemakers are blessed yet the establishment that you support assaults and imprisons many who protest against the escalation of Capitalism's destructive capability. I could not wholeheartedly support a regime that denies the Spirit but surely Marx was closer to Jesus with his egalitarian ideals than is Capitalism. How can you reconcile love for your enemy with a plot to burn alive the human beings under his control? How can you reconcile love for your Russian neighbour with a threat to burn alive him and his children if those who control him put a foot wrong?

What can that Russian do? He has not the freedom to vote for a different policy, he is the innocent victim of a totalitarian regime. Yet we are poised to bomb with nuclear weapons millions of such innocents. Would Jesus support such a plan? Would he not rather set an example to those totalitarian leaders by improving the lot of His own people and those that they had hitherto exploited?

Could the Russian leaders maintain the momentum of their 'revolution' if we practiced what Jesus preached? Does Jesus really want His church to be a landowner while His people are homeless? Does he want it to invest in and reap the rewards of Capitalism? Would He want His disciples to live off immoral earnings? Does he indeed believe that it is possible to 'own' the earth itself, His father's gift to humanity?

Please, sir, help me with these three questions, you must see my difficulty. I am poor and I cannot guarantee any future for my children but I am intelligent and see the need to do just that. I cannot in conscience use that intelligence to exploit my fellow human beings which would in theory give my children a better life within the Capitalist system. I know that in our day-to-day lives we consume products that are grown upon land in countries where people are starving but I do not know exactly which they all are. Without access to land of which the church owns so much, there is little I can do anyway.

Will the church ever make its land available to the people who really need it? There is an acre of land per person in Britain which is ample for self-sufficiency; we do not need to live off others. Why not relinquish ownership on some of your land and

allow people to use it on the condition that it sustains at least two people per acre directly and is managed ecologically? I am sure that there are thousands in the green movement who would take up the challenge to show the way towards the end of exploitation. Capitalism denies us the opportunity to do this and is not likely to relent with Mammon being its guiding light. Things have changed little since Ecclesiastes wrote "Don't be surprised when you see that the government oppresses the poor and denies them justice and their rights. Every official is protected by the one over him, and both are protected by still higher officials." (5:8).

The church has the land and therefore the means, can it not find the will?

Please help me to understand so that I may explain it to my children.

Yours faithfully,

Harry Alderslade

47 Lake Street, Oxford OX1 4RN.

** Harry Alderslade has been waiting several weeks now for a reply.

THE FIRST OIL WAR

THE CCST of the Falklands War, still to be finally reckoned up, is estimated at around £3b. That works out at £1½m for each indigenous inhabitant on the islands, plus the running costs of the present garrison. The jingoistic fanfares, the nationalistic claptrap, the blatant propaganda and falsifications outraged and ashamed me. I also felt incredulity at the lofty motives put forward... until I heard about the oil in the continental shelf around the Falklands.

In 1975 a geological survey published in the USA showed that the continental shelf off the east coast of Argentina rests on a bed of sugar sand, the type of strata from which oil is extracted. Early drilling confirmed the presence of oil in the rock close to the Argentine coast. In 1980 the British Government gave formal notice to the Argentine Government and interested companies of its rights to the eastern half of the continental, because of their sovereignty of the Falklands.

The right of coastal states to explore and exploit their continental shelf for natural and mineral resources is covered by UN legislation. The Continental Shelf Act 1964 gives the right to a sovereign state to resources in the sea bed and subsoil outside territorial waters, and sets out a framework for the granting of licences for extraction of those resources. Under the terms of the Act the Secretary of State for Energy has the power to make orders specifying safety zones around off-shore installations.

The North Sea has to be the model for demarcation of zones for off-shore mineral rights. Significantly, the same arrangement applied to the continental shelf between the Falklands and Argentina would give the British Government a zone some 200 miles in diameter around the islands. In the North Sea oil reserves are estimated at between 1.35 and 3.19 billion tonnes. 1 the Argentine/Falklands continental shelf the

estimates range from 5.33 to 26.66 billion tonnes, or between 4 and 8 times as much as is thought to be under the North Sea. At the present rate of extraction our proven reserves beneath the North Sea will start to run out in 1992/3, while the most optimistic estimates of other reserves could provide another 8 - 10 years of extraction before the North Sea is dry of oil.

So far the only actual drilling in the Argentine shelf has been done by the state-owned YPF. Argentina would have to find massive investment for overseas technology to develop its own off-shore oil industry - money it does not have and would find very hard to borrow in the present economic climate. However, using the example of the British Government in the North Sea, they could expect to get revenue amounting to 70% of the gross value of all the oil extracted from their continental shelf.

North Sea oil revenue is propping up our economy and cushioning us from the real effects of industrial recession. The Falklands War could be the first skirmish in the inevitable scramble for oil as stocks begin to dwindle. In spite of recent stability in energy prices and talk of an oil glut, the need to change to renewable energy sources is more urgent than ever.

Bob Bazalgette





A Green view of

PATRIARCHY

FOR ALL its dynamic change, life tends towards balance. This includes the balance between the 'feminine' and the 'masculine' - twin principles which co-exist in us all, however concealed, distorted or repressed one or the other (or both) may be. Yet today - for reasons beyond the scope of this article - we live in a negative culture where men generally repress the feminine in themselves and cause women to repress the masculine in themselves as some kind of attempted compensation. As a result, conditions are created which make it almost inevitable that within men the overstretched, imbalanced masculine principle becomes distorted to a gross caricature of its original essence. And within women, an artificial idea of what it is to be feminine is substituted for the real and the positive.

Any organic, living entity which exists in a state of imbalance exists in a state of disease (or dis-ease.) The dominant culture around us, being seriously imbalanced towards a set of distorted masculine values, may be truly described as sick. Nuclear weapons are a symptom of this sickness and not just a nasty mistake in an otherwise healthy world. They are the logical result of the culture we have created, a culture globally based on the values of economic growth, technomania, centralism and militarism.

Perpetual economic growth depends on an ever-increasing supply of energy and finite raw materials, as well as on ever-expanding 'markets'. Success in this area for the rich North leaves less for poor Southern countries to scramble over and increases both global tension and environmental destruction. Fundamental to the economics of growth, East and West, is a hierarchical control involving physical and spiritual violence to both planet and people. Such a dominating relationship mirrors the stereotype between men and women: this is no mere coincidence. The wealth of Northern industrialised countries, along with their prospects for further growth, is based on the suffering of billions, the starving of millions, the squandering of natural resources and the rape of the Earth. Such wilful blindness is impossible to imagine except in a culture dangerously short of compassion, of caring, sharing and nurturing values. Such values are often labelled by men as 'soft' or 'effeminate', and this shows something of the psychic split at the heart of the problem.

This split is also seen when scientific 'logic' and 'rationality' are viewed with unbalanced admiration. Men have a tendency to shut out the intuitive and the emotional, seeing these as wild and unpredictable. Similarly most scientists see the wildness of the natural world as something to conquer, control and replace with the man-made - the parallels with male

attitudes to women are unmistakeable. Men often attach undue importance to technical achievement and such abstract ideas as 'objectivity'. Such obsessions not only play down the warm and the personal, the 'subjective' and the reality of human suffering, they have also prepared the ground in which the tendency to worship technology for its own sake (technomania) has taken root. We see the fruit of technomania in the nuclear power industry and in the grossly expensive 'race for space' - when here on Earth 30 children die every minute from starvation. We see it also in the spiralling refinements of nuclear weaponry.

The way in which technology's military value has always been promoted above its potential for human benefit, highlights another distorted masculine value - militarism. Boys are taught that attitudes of aggression, callousness and toughness are essential parts of being a 'real' man. For those that become soldiers in this video-game age, technical and impersonal words such as 'lethality index' or 'demographic depopulation' are used to isolate them from the real suffering caused by their actions. Planes explode in a pilot-frying inferno of jet fuel, cities may one day be incinerated, yet it's all just a blip on a radar screen or perhaps just a distant blur through rifle sights. For the military-minded national honour, national pride and national sovereignty are always more important than less abstract realities such as personal sovereignty and personal honour. Militarism means dying for national sovereignty but suppressing personal sovereignty for the sake of discipline, order, and the regiment.

Just as there are strong connections between technomania and militarism, so there are many links between militarism and economic growth. Both result from the same psychological imbalance and share a thirst for expansion, whether territorial or industrial. Both require discipline and a centralised command structure. Economic growth gives more scope for the buying of shiny new weapons as a boost for militarism. In turn, economic growth often depends on the overseas advantage in markets or resource supplies gained through military pressure. The militaristic suppression of the personal has its economic counterpart in the way in which workers and consumers are encouraged to sacrifice such ideas as personal freedom and joy before the altars of 'hard work' or 'savings' and to get into impersonal 'things', status symbols, consumer trivia and the like.

The values represented by economic growth, technomania, centralism and militarism must be seen as mutually reinforcing aspects of the same patriarchal culture - a culture which, as I wrote earlier, may truly be described as sick. The way to heal it - 'heal' meaning to 'make whole' - is to re-unite the twin halves of the circle, the feminine and the masculine, by creating a dynamic balance between them on the personal, political and cultural level. This re-balancing of masculine/feminine duality must underpin any comprehensive political approach that aims to effectively tackle these diseased cultural values. This balance is a key feature of the green political challenge.

Richard Oldfield





STILL OPTIMISTIC

(Tony Jones, currently co-ordinating press and campaign work for the Ecology Party, was closely involved in the 1983 General Election campaign both as a member of the party's General Election Co-ordinating Committee and through his own election campaign in south-west London.)

STILL TO be optimistic after the Ecology Party achieved a lower percentage vote in this election than in the General Election of May 1979 requires some explanation!

The first and most striking point is that the level of support that exists for the 'green alternative' was in no sense reflected by the Ecology Party's average vote of 1.1%. Throughout the 109 constituencies a similar pattern of widespread (in our terms) support, interest and sympathy was evident. Given different circumstances and a democratic (as opposed to blatantly undemocratic) electoral system the oft repeated "I would vote for you but..." would have been heard a lot less frequently.

It is difficult to estimate the size of this potential support, but being optimistic (again!) there might be as many as five times the number of sympathisers as there were voters - that means as many as 250,000 people responsive to our message just in the seats in which we stood. If we can capture their imagination these are potential members, activists, voters.

Continuing in an optimistic mood the campaign and particularly the manifesto gave the Ecology Party a credibility that has been absent until now. In 1979 it was very much a case of 'the shock of the new' - it was our newness that made us worthy of comment. Now, by comparison, we are starting to be seen as a serious political movement able to articulate ideas which address contemporary social and economic issues: a serious minority party that is already respected for its commitment to seeking alternatives to the insanity of contemporary politics, and for our individual and collective honesty in propagating what at times appears an unpalatable political message.

So much for the optimism - but what other lessons are there to be learnt from four hectic weeks? (Creative pessimists start here!) The most important was our failure to achieve the 'media breakthrough' that we so desperately needed and deserved. In retrospect (and only after considerable pushing) the BBC did give us a fair crack of the whip; but the IBA chose to flay us with the whip of non-coverage, and the national press seemed united in a conspiracy to ensure that there was not one single, considered political analysis of our manifesto - and this despite letters to the editors of The Times, Guardian and Telegraph. Harford Thomas, writing in the Guardian, was an honourable exception to the rule.

How to achieve better coverage in the media which is in some cases clearly unsympathetic to our concerns is a question that should exercise not only those in

the Ecology Party but all those who are seeking to establish sane alternatives in an increasingly insane and unstable world. And that, of course is the most depressing feature of all. Another five years of contemporary Toryism must blunt the ardour of even the most optimistic.

So whither the Ecology Party in all this? We certainly need to think about the General Election campaign, its organisation and tactics both good and bad. Although I would make a plea that this process of necessary navel-gazing should not be turned into a post mortem, because our body politic is alive and kicking! Also, we are now experiencing an influx of new members - and the last thing they will want to see is a mutilated corpse of a party done to death by its own post-election paranoia. At a guess, what they will want to see is an organisation that is open and responsive to the changes that will be needed to forge an effective 'green opposition', but not one so nihilistic that it throws away the undoubted gains that have already been made.

Clearly the national electoral road is closed for the present (unless something unexpected happens.) Therefore the Ecology Party could usefully concentrate its efforts in three main areas. As far as elections are concerned the emphasis must clearly be on the local level, to build upon the success in this year's District Council elections. In addition, the party will be organising a number of campaigns over the coming months to focus attention on, among other things, the inadequate nature of our democratic system - a campaign for real democracy.

However, the most difficult but the most important initiative is the laying of the foundations of a broad-based 'green opposition' to the outmoded politics of both right and left. It is only when individuals from different parties, groups and organisations can begin to look at these deeper 'green principles' that unite them, rather than concentrating upon the organisational or structural differences that divide them, that we shall see the emergence of a broad-based opposition to the politics of negation - the politics of death - and an affirmation of the politics of hope - politics for life.



SERA'S 13 MPs INCLUDE NEIL KINNOCK

32 SERA MEMBERS stood as Labour Party candidates in the General Election, seven of them women. Among the 13 elected were Neil Kinnock, Tam Dalyell, Robin Cook and Stan Thorne. The only woman among them was Margaret Beckett (Derby South). Neither SERA nor Green Line knows how many SERA members stood as Ecology Party candidates - we would be interested to know...



Authority or liberty

CONCRETE IS slowly covering the world. Industry is turning the gentle rain to acid. Those forests which survive are being cut down for timber. Millions are starving to death. We face the war to end all wars. Now we've got Mrs Thatcher again. We've got problems.

To try to solve these problems we can take two opposite paths, the authoritarian and the libertarian. The authoritarians take the view that the government knows better than the people: how to spend the people's money; how to care for the people; what the people need. It uses taxation to provide the welfare state, to try to redistribute wealth, to try to equalise by education, to try to defend by nuclear weapons. The authoritarians will use taxation to manipulate behaviour. Are we using too much oil? Tax it! Are we too materialistic? Tax consumer goods!

But all power corrupts. Yes, even the Greens. The Welfare State was introduced to ameliorate the poverty caused by the government's own enclosure acts. It was introduced to save the government's neck, and only secondarily to help the people. Taxation was introduced to take the crops from the poor and give them to the rich. Nothing's changed! Today the top decile receives the lion's share of government expenditure, university subsidies, arts subsidies, transport subsidies, health (the middle classes can afford the time off to go to hospital), mortgage subsidies, insurance subsidies. All the tramp gets after paying indirect taxes on every single thing he buys - all he gets is a clean bed to die on. After 50 years of "people's" governments taxation still takes from the poor to give to the rich. (See "Strategy for Equality", by Julian le Grand, a lecturer at the LSE, who states unequivocally that to redistribute wealth to the poor we must cut taxes.)

Education doesn't equalise. It is used to indoctrinate, to instil the cultural values of the elite: the elite's dialect becomes correct pronunciation, the elite's silly spelling is enforced. The object of education is to reinforce the superiority of the elite, to reinforce its power. In 1941 the elite, to preserve not Britain but itself, sold out to the USA for arms. The quid pro quo was the end of the sterling block (unemployment), and US bases in Britain. All power corrupts.

Throughout history we have seen lawmakers make laws which primarily benefit themselves. It is irresponsibly naive to assume that green politicians will suddenly sprout halos and, against all evidence of human nature, not act from self-interest.

And the authoritarian way won't even work. If we impose indirect taxation on oil, etc., we will increase the cost of living, the cost of the necessities of life: wages will have to go up; labour

costs will increase so we'll get more labour-saving machinery and more unemployment; higher overheads will mean larger firms, fewer small businesses; more corner shops will go out of business; recycling and repairing will become more uneconomic, organic farming impossible. With more taxes government will be more powerful. Goodbye to a green world.

The Libertarian Road

The opposite, libertarian way is to cut taxes to redistribute wealth to the poor, to reduce the power of government, to reduce the cost of living and labour costs and make recycling and repairing economic, to make small businesses and corner shops viable, to give us organic farming.

Today in a village of 100 wage-earners taxes at 50% raise enough money to buy 50 jobs. Only one of those jobs is placed in the village. All the other 49 jobs go to the town, the cities and particularly the south-east. That's the reason for the growth of towns and cities, for regional unemployment, for the depopulation of the countryside and the break-up of the small, caring rural communities.

But how do we cope with our 'greedy, materialistic society'? When communities held the land, when there was no private ownership of the land, the individual depended for his plot on the goodwill of his community; he depended on them for his security, for their help in times of illness. He was greedy. Greed is part of the survival kit of every living thing. But his greed was moderated by his need for mutual aid from the community. When private ownership of land was introduced, the individual owner was no longer beholden to the community. He was fireproof. His greed was no longer moderated by his need for mutual aid. Profit and materialism were unrestrained. So the libertarian way would be to Take Back the Land - not to individuals, but to small communities. That way the small rural communities with greater dependence on mutual aid will reduce the opportunity for individualistic greed. And the communities can only be rebuilt by cutting taxes.

If we are to gain credibility as an international movement, our solutions to problems must be universal. Policies which use taxation to manipulate behaviour in our so-called affluent society are irrelevant in the Third World. Land reform and tax cuts are very relevant indeed.

Small self-sufficient pastoral communities sound like a fairly idealistic concept. But in fact if one is to be realistic and accepts the innate corruptibility of people, there's no place else to go, since only such small communities can live orderly lives without laws. It's realism, not idealism.

Richard Hunt





NUCLEAR TAX

LAST YEAR, Canon Paul Oestreicher withheld some of his tax which, he said, went to nuclear arms. It's always a problem to get an estimate of how much of 'defence' is nuclear, because all NATO craft carry nukes these days. His case comes up this year, and Lawyers Against the Bomb will be defending him. His view is that nuclear stockpiling is illegal; therefore paying tax towards it would be illegal.

More recently, Friends' House in Euston voted at their AGM to allow Quakers employed there to withhold 'defence' tax - UK defence expenditure is equal to 52% of Inland Revenue this year, so the idea is that this percentage of income tax is diverted to some other source. So Quakers have now voted in favour of breaking the law.

Personally I find this regrettable. However, I'm not a pacifist. There are quite good legal arguments against paying just a nuclear component of defence, which becomes stronger with the advent of first-strike weapons systems to replace the old weapons of deterrence. To my mind, intention to commit genocide is unequivocally built into them: that is, they are for use, not deterrence. Nobody has yet used or even attempted to use the UK's very own Genocide Act (1969).

Guildford Ecology Group held a meeting to examine the issue, with speakers from the Peace Tax Campaign, Bradford School of Peace Studies, and Lawyers Against the Bomb. The trouble is that the Genocide Act does not make it an offence to have intention to commit genocide. It simply says that giving orders for the act to be performed, even in war time, would be an offence. A judge could even then take the view that only a small proportion of the Russian nation or races therein would be wiped out.

As a consequence of Pershing and Trident, one can reasonably assume that Russian response to attack is being automated, giving a warning time of only 5 to 10 minutes. Because Cruise is the highest level of the nuclear 'flexible response' chain in Europe, we'll get the big ones coming back in return: i.e. there's no way Cruise can be fired without genocide of the British people taking place.

However, our leaders are ready to agree with the US president ('joint consultation') over launching them, should need arise - resulting in 'acceptable losses' from an American standpoint. Therefore, they are conspiring in an act of genocide. They are no longer free to argue that they would only launch them after a Soviet attack, because of the design of the new weapons - which is counter missile silo and counter air base, that is for first use. There would be no need for us to acquire the much more expensive Trident II as against Trident I if we weren't interested in acquiring such a counterforce capability.

According to Owen Davies, of Lawyers against the Bomb, international law cannot be used to justify breaking the statute law which says that tax must be paid. This is a pity, because (for example) the 1950 Nuremberg Principles are fairly clearly violated by NATO's present position - as the Tribunal held by Die Grünen earlier this year showed so well. However it would be worth pointing out that one's government was infringing such principles. It's easy enough to show how use of nukes would be illegal. The problem is to argue against the momentum of the present situation before the event happens.

Whose Annihilation?

A recent tv programme explaining the logistics of annihilation assured viewers that the launching of Cruise would cause the Russians to fire off their weapons at the US, for the reason that the decision to launch is a purely US one. This gave us lucky Britons security, it was explained, due to 'link-in' with the US deterrent. A different view was expressed in this year's SIPRI brochure:

"If indeed new missiles were installed on the NATO side, it is a mistake to think that they would serve to re-establish the United States 'nuclear umbrella'. There is no doubt that, if a war broke out in Europe, both major powers would attempt to keep their own homelands free from attack with nuclear weapons, by initially avoiding attacks on the homeland of the other side."

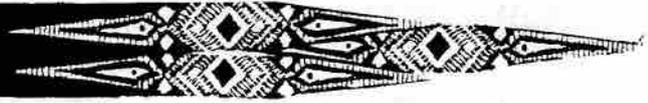
In other words, the new weapons are making possible a holocaust limited to Europe, initiated by the US. The Die Grünen Tribunal went into this in a rather harrowing manner, even quoting NATO officers as to how the US would benefit economically from the lack of competition from Europe. One thing's for sure, what Ecoropa calls 'the deepening shadow of nuclear war' is going to be experienced more definitely as we become the only nation to have two annihilation keys, one in Washington and the other in Whitehall.

** A note on costs. Canon Oestreicher took one fifth of defence costs as his estimate of the nuclear component. Any figure that one takes is going to be symbolic anyway. It's a precedent that has been used, so more valuable than a different figure that hasn't. It may come down to how much one wants the bailiffs to take when they come and raid your house. Distrainment is preferred to imprisonment for tax withholding: people sometimes make over all their property to a partner prior to the bailiffs' arrival.

The government quotes a figure of 2.7% as the fraction of defence spent on nukes. An estimate from the Bradford School of Peace Studies gave 10% - which includes R & D and fuel reprocessing costs, tactical as well as 'strategic' (Polaris). This would go up to 15% in the late 80s as we began to pay for Trident. It does not include the cost of delivery vehicles, of which all but Polaris are dual-capable.

Nick Kollerstrom





UNNATURALLY BRITISH

AT THE beginning of July each year, the farming industry gathers for the largest display of its achievements and innovations, the Royal Show. This year's display at Stoneleigh in Warwickshire will be the biggest consumer con yet, for it aims to promote "Food in Britain" under the title of "Naturally British". Yet this is clearly conscious misrepresentation at the expense of the wholefood and organic movement, and a major stand against growing concern about the way food is being produced.

Three books have appeared in the last year which have exposed in varying degrees the realities of our so-called agricultural efficiency. At the end of 1982 Richard Body, a Tory MP and farmer, shook the establishment with "Agriculture: the Triumph and the Shame", an expose of the real price that has to be paid for expanding food production. Richard Body sets out to show how the consumer, taxpayers and genuinely efficient farmers have suffered under the EEC price support system and the previous national support system.

"The principal beneficiaries," he points out, "have been certain very large companies such as ICI, Shell, BP and Fisons." With extensive facts and figures Richard Body puts forward a convincing argument against protectionism whether national or European, showing how capital, labour, land and natural resources have not only been misused but also diverted from more profitable uses.

He proposes a more sensible agricultural policy based on Free Trade. But the argument succeeds only because of what is not said - for instance: "The uncertainties for the consumer can only be minimised when he has access to supplies from every corner of the world." And "the correct way of looking at this figure of over 3,000 million pounds (diverted from industry to agriculture) is to say that, but for the policy of supporting agriculture, other industries would have had a very large proportion of that money to spend upon their own development and their own expansion."

Richard Body avoids saying that the same companies who 'control' British agriculture are already operating outside the EEC and in many different industries. Nowhere does he suggest measures to stop them dictating the rules of Free Trade. An answer to why he does not lies in the second book, "More than We Can Chew" by Charlie Clutterbuck and Tim Lang, two farmers from the north of England.

They look at "the crazy world of food and farming" from a socialist perspective, and in a light but punchy style paint a far more frightening picture than Body's. "...Food, a fundamental human need, has become a commodity subject to all sorts of economic pressures... Not only is food controlled by a relatively small proportion of the population, but food itself is a form of subtle control of which most people are unaware."

Looking at food and farming over the last few hundred years, Clutterbuck and Lang provide some important insights into the political and economic manipulations behind major events. "(The Chartists) were firmly convinced that while the repeal of the Corn Laws would reduce the price of bread, it would also result

in a lowering of wages and that that was the real aim of the repealers, the capitalists... It would equal free trade without first winning political power for the working classes." Body's proposals are for similar moves towards Free Trade, with political power very firmly in the hands of the 'corporate state'.

"More than We Can Chew" not only exposes the wielders of political and economic power but also the ways they are destroying agriculture, replacing it with agribusiness, adulterating food, and controlling our diet through advertising and types of distribution outlets. Having exposed the lies and squarely laid the blame, Clutterbuck and Lang not only give us some key 'socialist' policies to combat the rot, but also more personal ways of changing direction such as food campaigns, information facilities, and consumer and/or worker co-operatives. Policies such as nationalising wholesalers and using the EEC may seem somewhat 'un-green' but they are well balanced by proposals for different farming methods, devolved responsibility, and land reform.

For those wishing simply to arm themselves with the key facts and get inspired to act, "More than We Can Chew" with only 115 pages is a must, whereas the 339 pages of "Whose Land Is It Anyway?" requires slightly more enthusiasm. That said, it is however by far the most informative and far-reaching in its scope and suggestions. Richard Norton-Taylor, a journalist who has written extensively about agriculture and the environment, has not only looked at who owns the land but also at how "it is abused, wasted, treated just like any other commodity."

In the introduction he points out that "successive British governments have never drawn up a coherent agricultural and land policy." The effect of this is little short of catastrophic as land, the basis of society, now faces irreversible damage if the destructive consequences are allowed to continue. The problem begins with ownership by a few and is aggravated by a lack of effective planning controls, economic pressures on farmers to adopt agri-business methods, and urban infringements from roads, housing, industrial demands and waste dumps.

92.2% of the land is owned by 20% of the population, leaving 7.8% in the hands of the rest of the population! "Britain's farmland is owned by just 2% of the population... and 10% of all farms - the biggest - produce half of all the food grown in Britain." Insurance companies and pension funds are fast becoming the "new Dukes". "The Northfield Committee on farmland acquisition forecast that by the year 2020 they would own 4.75m acres, or 11% of the total agricultural area" - mostly good quality arable land.

Like Clutterbuck and Lang but with far more detail, Norton-Taylor looks at the effects of these landed interests on our health, on the natural and built environment, and on rural society. He makes informative use of quotes from farmers, agricultural workers and other 'interested' parties to show how deep the problems lie and how much the attitudes of those in positions of power are a contributory factor to the overall crisis. The frightening fact is that

there are no reliable figures kept on land use, and there is a massive lack of concern about what our "acquisitive society" is doing to the land.

This brings us back to the Royal Show with its monstrous lie, "Naturally British", being foisted on the uninformed British public. In contrast with that agribusiness future, Norton-Taylor not only makes proposals for a more sustainable agriculture making full use of organic techniques on mixed, preferably small farms in co-operative structures, but also gives positive suggestions for changes to the democratic process including the planning regulations. In fact his Postscript is the nearest of the three books' conclusions to a proposal for an ecological society, covering as it does not only agriculture and democracy but also housing, industry, education, transport, and law and order. It is also the only one to recognise

that economic growth and GNP cannot remain as criteria for measuring the welfare of society.

Such a book is of enormous benefit to the organic and ecology movements, especially in the face of the Royal Show's deception. The Soil Association are planning a press conference to expose the lies implicit in the Royal's theme, and their stand at the Show is sure to be the scene of much controversy. But the truth is now well documented on their side.

Roland Clarke

- (1) Agriculture: The Triumph and the Shame - Richard Body. Temple Smith, £2.95.
- (2) More than We Can Chew - Clutterbuck and Lang. Pluto Press, £2.50
- (3) Whose Land is It Anyway? - Richard Norton-Taylor. Turnstone Press, £6.95.

DADS' ARMY

FATHERING THE UNTHINKABLE: Masculinity, Scientists and the Nuclear Arms Race. Brian Easlea. Pluto Press, £5.95.

WHY DOES the arms race continue? And why has science, which (predominantly male) scientists are always anxious to portray as supremely 'rational', been so readily involved in such a deeply irrational process? This well-researched book seeks to answer such questions.

In doing so, it draws its main inspiration from the vision of many feminists (notably green feminists) in their key understanding of the repression of the feminine principle. In particular, it is about the insecure, imbalanced masculine drive within science that has created nuclear technology. Brian Easlea argues that the arms race is the insane but inevitable outcome of science performed in a world where men wage wars against 'feminine' values, women,

and the 'female' world of nature.

As a survey of science from Francis Bacon's "truly masculine science" to the grotesque and bizarre "role reversal" involved in Robert Oppenheimer's atomic "baby", the author shows how the 17th century scientific revolution already contained the seeds of today's repressive technologies. This book gives a number of eye-opening insights into the usually closed 'scientific' world. It includes a particularly chilling historical account of the development of the first atomic bombs and the subsequent "experiments" on Hiroshima and Nagasaki - experiments which were also deliberately meant to intimidate the (then) non-nuclear Russians. It is a book that every scientist and technician should read, but is nonetheless of very much wider interest. For my taste it does occasionally become rather dry and entangled in details of limited interest; however, overall it is clear and absorbing, a valuable contribution towards a radically new perspective on science, technology, and other hitherto masculine institutions and technologies.

Richard Oldfield.

TRUST IN CHILDREN

CHILDREN ARE the heart centre of the family, as the family is the heart centre of the community and of society. So childraising is a crucial consideration for our survival. Crucial to the family, to the community, and to society, and to the survival of our Indian nations and traditional ways.

These traditional ways were developed over two million years of tribal living experience. Not only on this continent, but all over the world, natural tribal people have lived and transmitted essentially the same beliefs and ways of living from generation to generation with peace and stability, equality and well-being for all members of the community.

What are these traditional ways? Looking at natural tribal groups that survive and resist assimilation in North, Central and South America, in Africa, Australia and a few island societies, I would describe the basic spiritual understanding which underlies all their customs and traditions with two words.

These words are Trust and Respect.

The concept of trust permeates all. A simple faith

in the laws and relationships of the Creation. In terms of child rearing this means a trust in the basic goodness, intelligence and resourcefulness of children. In the "civilised" world people do not trust each other, and they do not trust their children. Children grow up in an atmosphere of mistrust. They do not trust others and they do not trust themselves.

No wonder love is so fragile in that world. No wonder families and communities disintegrate.

Trust is not a quality that can be preached or disciplined into a child. Babies come trusting into the world. To keep that trust we need only keep faith with that baby's expectations. As soon as we take that baby away from its mother we are shattering that trust. If that baby does not go to its mother's breast immediately after being born, to feel her warmth, hear her familiar heartbeat, millions of years of genetic expectations are frustrated.

(From an article by Manitonquat in 'Many Smokes', a magazine of the Bear Tribe published in the USA.)

LETTERS

SERA

Dear GL,

It has been said (by me anyway) that the eco-freaks are somewhat lacking in humour. This is untrue (no it isn't). For instance, I made an amazing pun (you reckon?) the other day whilst changing my 5-month-old daughter's nappy (oh not that puerile drivel about the green movement). Well, she giggled.

Now to more serious matters. It is of course common knowledge that the ecology party is the keeper of that ancient relic, the Holy Grail of Ecology. It became common knowledge when Graham Carey (who?) wrote in the SERA "Activists' Mailing Election Special" (what? Sounds like a Chinese aphrodisiac) that "We know that the Labour Party is the party on a historical basis likely to be the true inheritor of most of what we stand for but it must be seen to be this - we must snatch the green epitome away from the faint-hearts in the Ecology Party, the Liberals, the SDP, etc., and claim it as our property."

Well, what can one say? Faint heart ne'er won fair lady and it now becomes obvious why, they were after the Green Epitome - and carried it off even. Probably got the previous owner stoned and then swopped a Mars Bar for it when he got the munchies.

Anyway, gellow faint-hearts, guardians of that most sacred treasure, fear not because in that same publication was written, "SERA is not officially committed (sic) to any one political party.." I'd match Johnny Porridge against Scarecrow any day, especially after watching the latter trying to reconcile beliefs in hierarchical unions and industrial democracy on the box.

In conclusion I suggest that if anyone tries to snatch your green epitome, or offers to swop it for a red one, tell them to go and get involved in some nonviolent direct action, preferably with a partner for a change.

Vertego,
Oxford.

Dear GL,

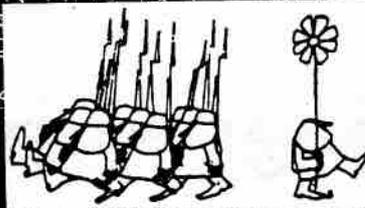
While I am far from uncritical of certain Labour policies, I regret that some of your May correspondents evidently see the world through excessively green-tinted spectacles.

For instance, it is simply untrue that SERA has had no influence on Labour's policies, as Dave Rowsell claims. How does he think that such commitments as opposing Sizewell and the Tory FWR programme; improving animal welfare legislation; banning lead in petrol, 2,4,5-T, and more effectively monitoring other pollution; funding objectors at major public inquiries; and extending controls over the destructiveness of modern agriculture - to name but a few - came to be included in the election manifesto, if it was not through sustained pressure from many organisations, SERA included? Certainly these aims are comparatively modest and need to be strengthened. But surely the Party deserves some credit for maintaining nuclear-free defence as a major plank in its campaign when such a view is not universally popular, not least among many traditional Labour voters.

It seems necessary to point out to some readers that - rightly or wrongly - major decisions, such as the siting of Cruise, are made in Westminster, not (sadly!) in the columns of Green Line. The Green movement appears to have its share of 'Militants'. I for one do not find the view of George Hannah - that the Ecology Party represents the 'one true faith', with all the arrogance and intolerance this implies - either an attractive or a credible alternative. Neither do the voters. I do not wish to be unduly critical, as I am only too aware of the Labour movement's urgent need to look beyond its own narrow boundaries and absorb wider influences. But surely it might be more positive for activists to sink their energies in the Labour movement, and offer constructive criticism - rather than uninformed abuse - to encourage moves towards decentralised socialism, a far more critical attitude to economic growth, and the final overthrow of the nuclear lobby.

The Labour Party can be influenced. I doubt if the deplorable Chevaline cover-up would again be possible if we can achieve the proper democratic accountability which some of us have been seeking. The greater emphasis the Party now places on 'environmental issues' needs to be consolidated; not dismissed.

Richard Mackie
Socialist Countryside Group
9 Poland Street, London W1V 3DG.



Peace Touch

Dear GL,

I think we should listen carefully to what Jude Newman is saying in the letters column of GL 13; that to have been fully effective the joining of hands in the great Easter Chain at Greenham should have been held for longer periods of 10 to 15 minutes - in other words, regarded almost as a meditation in action.

Each of us has a tremendous potential within us for generating positive results, and when love and longing for harmony are consciously projected in such a linking of hands very definite results will follow. Lacking the material resources of those who build and guard the bases, it is on this spiritual strength that we rely at all times.

The actual joining of hands was a significant gesture which must have boosted the morale of many who took part, but we need more than morale boosters at this time. We need to direct our desire for good in a deliberate way, whether individually or - better still - in fellowship.

Jude Newman's letter excited me because I was sure that others that read it would determine that next time the embrace of the Greenham base and any other linking of hands must be given time to work. I hope so, because I too believe that some astonishing things would begin to happen.

Diana Topham-Meekings
Flat B, 1 Madeira Park
Tunbridge Wells, TN2 5SU.

Dear GL,

Contrary to the impression of the (mis)informant who provided the 'Cork Goes It Alone' item in GL 12, Irish political ecologists have never been more united. The Cork group referred to consisted not of disgruntled members wishing to opt out but of thoughtful non-members looking for a suitable structure which they could opt into. After a recent weekend's enthusiastic discussion with members of the Ecology Party of Ireland, the Cork ecologists unanimously agreed to join in a new body to be called Comhaontas Glas - 'The Green Alliance'.

No doubt you'll be hearing more of us!

Christopher Fettes
(Chairman, EPI)
Washington Lodge
Grange Road, Dublin 14.

Consistent views

Dear GL,

I was slightly disappointed in Digby Dodd's article "A New Agriculture" (GL 12). It appeared that Mr Dodd was looking at the issue of Agricultural Production in isolation from other 'green' issues.

The author lamented that this country produces only 55% of our total food and 8% of our forestry needs. My first point is that these figures are at current wasteful demands. These demands need not be so high if we ate less meat and more primary products, if we invested in paper recycling, and if we drastically cut down our use of paper. These things are all possible, and conservation in all respects should be integral to our way of life and the key to attaining self-sufficiency in agriculture and forestry in the long term.

My second point is that intensive agriculture and forestry produces the major threats to conservation of our native wildlife and countryside. These resources are non-renewable.

Mr Dodd stated that only 80% of our 'available land' is 'productive' and that 'the remaining land is sparsely used for sheep production or not at all'. Does this imply that he thinks that all land in Britain should be under intensive agriculture or forestry? Low input grazing management of the uplands has in part shaped the appearance of our uplands, an appearance which many people value highly. Agriculture and forestry production are of immense importance, but what about the aesthetic, moral/ethical and scientific reasons for nature and countryside conservation? Are these not also important?

My main point is that we as greens are often specialists in a particular 'green' field. However, we must educate ourselves in a whole range of green issues if we are to be a coherent movement. Together, these issues should be compatible.

Let us not blinker ourselves within our own specialist interest but work towards a common end where all our requirements may be met through conservation-based activities and developments. It is particularly important when writing articles for publication that we do not make statements that are contradictory to other green issues.

Sue Everett
Wildlife and Countryside Services
7 Church Street
Fenstanton
Cambridgeshire PE18 9JG

Be nasty

Dear GL,

Jon Carpenter's 'Politics or Parties' (GL 13) offers an overview of green movement ideology and politics that is curiously abstract.

Over the past 15 years or so, green groups have developed into mass membership organisations which have achieved improvements in the environmentalist rhetoric of politicians and no more than cosmetic reforms. Whether we like it or not, there remains a gulf between environmentalism and political ecology - between believing that pressure politics is valid, and that ecological policies require an ecological party to implement them. It is up to the Ecology Party's activists to do a number of things: one, explain to environmentalists that political ecology is essential; two, to actively encourage the movement of green Liberal and Labour supporters into the Ecology Party given the current and past behaviour of their parties' hierarchs; three, work for the election of Ecology Party representatives at all levels of government.

This inevitably involves saying people should give priority to the Ecology Party over other parties and pressure groups. This may not be 'nice' but we are in a competitive situation whether we like it or not. (...) Having experienced the complacency and 'club' atmosphere prevailing in both the Labour and Liberal parties, it seems unlikely to me that they will go green unless faced with the alternative of political extinction. And we have to be nasty enough to make that happen!

Steve Dawe
12 Clyde Street, Canterbury CT1 1NA

Dolphins

Dear GL,

I would like to draw attention to the needless slaughter of thousands of dolphins by American and Japanese fishermen. They are caught in American fishing nets, which can be up to a mile long, and as they are mammals and need air they are trapped and die a brutal choking death.

They are dragged to beaches where they are hacked to death with knives by the Japanese, who use them as fertiliser and pet food. Dolphins are loyal creatures and come to the call of a fellow

injured dolphin, so they all get caught together.

Dolphins are used by the Pentagon as living torpedoes carrying high explosives to enemy ships. They have been trained to retrieve potentially dangerous missiles from the sea bed. There have even been experiments to attach a lethal harpoon-type instrument to their snouts to turn the innocent dolphin into a killer. Even in this country with our so-called great love of animals, with factory farming big business, we imprison dolphins in swimming pools to perform acts which have no scientific or educational relevance.

Greenpeace are supporting the petition run by 'Sunday', the News of the World magazine. May I appeal to readers to make their own petitions and collect signatures? The heading should read:

"This petition will be delivered to the Imperial Palace, Tokyo, and the White House, Washington.

"We, the undersigned, demand that the governments of Japan and the USA take immediate action to stop the needless slaughter in their countries of the dolphins."

Christine Merralls
42 Graham Gardens
Luton, Bedfordshire.

Education

Dear GL,

In our society a large rift has been built between work and 'leisure'. This is a direct result of the channeling of individuals into specific types of labour. Working people have been deprived of control over the purpose or character of their labour; their freedom is restricted to non-work periods. During these 'free time' periods they are encouraged to consume or settle with passive distraction (TV), with creative and productive activity of social consequence denied.

Education stimulates this situation by narrowing an individual's skills down, rather than diversifying. Basic lessons in school suggest that there is an authority on every question and specialists for every task. There is the suggestion that the all-sided individual can only be a 'dabbler' (Jack of all trades, master of none). Independence is discouraged in favour of graded 'qualifications' only of value in the 'job market' and of no use to the person who acquires them. They may even be a hindrance as one is pushed further towards specialisation and a narrower field.

People do not know how to sing, they buy songs from professionals. If they don't know how to nourish themselves, they pay doctors to treat the symptoms of an improper diet. If an individual does not know how to mend a puncture or grow vegetables, it is because it is the mission of the school to provide society with workers and people willing to accept the roles assigned to them. In an 'educative' society it should be the role of the school to provide a well-rounded education rather than institutional specialities.

Unemployment is the final and resultant absurdity of a society in which the individual is unable to produce other than by working for someone else.

P A Barney
Bere House
Bere Court Road
Pangbourne, Berks.

Thriving

Dear GL,

I am baffled by the suggestion by John Pontin (letters, GL 13) that the Christian Ecology Group appears to have been "taken over". The group continues to be run by a steering committee made up of various individuals who founded the group, together with some of those who attended our first weekend conference.

We recently held a successful second conference at which Prof. Klaus Meyer-Abich, from West Germany, spoke on Peace with Nature. His talk included an interesting analysis of the distinction between destructive and life-enhancing technology.

The Christian Ecology Group is thriving. Our introductory leaflet is now available (single copies from Judith Pritchard, 58 Quest Hills Road, Malvern, Worcs - please enclose s.a.e.) and a booklet is due to be published in the summer.

Tim Cooper
Chairman, Christian Ecology Group
66 Princes Square
London W2 4NY.

WE WELCOME your letters and try to print them all. Keep them as short as possible: sometimes we have to trim them! Sara Parkin's article (right) also had to be cut: it arrived late, but we wanted to fit it in this issue. See page two for deadlines for the next issue.

PUTTING THE GREEN OPTION

AS EXPECTED the Ecology Party's results in the general election were dismally low. An average of 1% in the seats contested. But the importance of this election and the correct analysis of the implications of its results must not be lost in the natural disappointment that the Ecology Party must feel. And how the green movement, in all its diversity, continues from now on must be regarded in this context rather than in isolation.

It is certain that there is little point in the Ecology Party going on into another general election with more of the same. While there may be grim satisfaction in continuing to be the still small voice of principle and reason, it will serve the entire green philosophy and its objectives little to be able merely to say "We told you so".

Better to look at what we do have that is good and positive and, within the context of the foreseeable future, examine how we can best build on it with the sole goal of maximising the influence of the green philosophy as soon as possible. This goal must always be kept absolutely at the front of our minds as it is dangerously easy to lose sight of it as we become embroiled in the means.

The first 'good' thing to acknowledge is the development of the green movement as a whole over the last few years - in all its wonderful and various facets. The rebirth of CND, the women's movement, the environmental pressure groups, the movements for human and animal rights, the rediscovery of community groupings and their importance - all these and more, together with the increasing 'green conscience' developing in other political parties.

Another 'good' thing, the importance of which should not be underestimated, comes out of this election: the placing of the ecological imperative - which inspires all our activities - in the area of serious debate and consideration. The Ecology Party manifesto, despite early attempts to trivialise it, has now been properly read and generally admired. And Jonathon Porritt on 'Election Call', and the party's election broadcast, have made the press and media generally re-think their previous uninformed dismissal of eco-politics.

Jon Carpenter (GL 13) is quite right when he says that the green movement must develop its critique of contemporary politics, but there is the danger of trying to ignore the distasteful but nevertheless dominant Political (capital P) system within which we are obliged to operate. It would be wonderful and of course entirely ecological if we could only continue to build the green movement along the lines he indicates - local green politics (small p) in all their varieties, building up the green influence from the grass roots.

But he ignores what is perhaps the greatest short-term danger we face. Political power in the shape of the Conservative Party with its hard liners and huge majority and their certain erosion into the democratic rights we seem to take so much for granted. What use is 'basic democracy' if we are refused the right to express it? And when the next general election comes round? With no reasonable alternative what will the electorate do?

There is really no argument for choosing between political and Political activity over the next few years. Both are absolutely vital not merely for the personal health of the green movement but for its goal, which I purposely repeat - to maximise the influence of the green philosophy as soon as possible.

The dialogue within the movement should now be entirely devoted to working out how we can achieve that goal. This means certainly building on the good things I mentioned earlier and not closing any doors in favour of another. We should also openly recognise that we are at the moment in the minority and engaged on a difficult path, and unashamedly acknowledge that we need the support of each other. Thus we must discuss how best to maximise political activity in the face of almost certain repression and how also to bring to the Political scene a green option that the electorate can accept as a genuine and attractive alternative to Thatcherism. If we can't do both, and do it in an ecologically co-operative way, then we are irrelevant as a philosophy and as a movement, and we have irresponsibly betrayed all that we claim to be working for - our children and the world they will have to inherit.

Sara Parkin

NOTEBOOK

GREEN CND

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

IN THIS issue I am aware that I am subconsciously avoiding the fact that the deployment of Cruise missiles is nearly upon us. When animals are faced with imminent destruction they adopt displacement behaviour - that is, involve themselves in anything that isn't directly related to that danger. Hence I am writing mostly about news in the nuclear energy field which doesn't always relate directly to nuclear weapons.

It has been disclosed at the Sizewell public inquiry that the CEBG are planning to build a further 7 PWRs after Sizewell. They do claim however that any future reactor development will be treated on individual merit and may warrant further public inquiries.

Dr Ross Hesketh, a senior scientist at Berkeley laboratories since 1959, has had his contract terminated (the sack!). He was in breach of the clause which states that CEBG staff must conduct themselves in a manner consistent with the proper performance of their duties and the maintenance of good working relationships. Ross, who is 54, has been consistently harassed by the Board since he started exposing the energy/weapons plutonium links about 18 months ago. (The KGB would be proud of the Board.) At the Sizewell public inquiry the CEBG summarised their objectives as "to provide a secure and economic supply of electricity". It made no reference to supplying the government with plutonium! Dr Hesketh is appealing against his dismissal.

The National Nuclear Corporation is about to sign a contract with Turkey for the export of a Magnox reactor. The NNC must be fully aware that Magnox reactors in their first 2 years of life produce high grade plutonium: Turkey is a poor relation of Greece and borders the USSR...

As we go to press three major unions - TGWU, National Union of Seamen, and ASLEF - have decided to

block this year's nuclear sea dumping operation. Credit should go to union members, Greenpeace, and local people around Sharpness who over the last 5 years have been keeping up the pressure. It remains to be seen whether Thatcher will bring in "her boys" to do the dirty work.

The TGWU has just produced a pamphlet, "A Better Future for Defence Jobs" - a strategy for arms conversion. Price 60p from TGWU, Transport House, Smith Square, London SW1.

A new group has been set up: 'Farmers for a Nuclear-Free Future'. Info from B Butler, Lower Westcott Farm, Docombe, Moretonhampstead, Devon.

A new badge: One Nuclear Bomb Can Ruin Your Whole Day.



THE COMPULSION TO ACT

In this post-election gloom the prospect of a divided, poverty-stricken, materialistic post-industrial Britain means that non-violent revolution is even more necessary, but it also means that violent revolution is more likely.

On the other hand, the temptation to think that anything will be changed through Parliament is now removed and we have compelling reasons to act as well as talk. Just how effective our actions can be we shall see.

What is important is that we are true to ourselves, to our own values. The way we live and relate to each other can be just as political as talking about oppression. Working together with friends in a non-hierarchical, non-exploitative way can be just as effective as exposing the workings of Rio Tinto Zinc.

By living our beliefs we can change our lives. By helping others to change theirs we can change society. By changing society we can rid the world of the need for nuclear weapons.

The end no longer justifies the means. The means and the end have become one.

Linda Churnside.

(Editorial in the current Green CND newsletter - 35p post free from 45 Hoblands, Haywards Heath, Sussex.)

DIARY

July 2 SERA AGM, Camden Town Hall, Euston Road, London NW1. 10.30 - 5.

July 3 Sharpness protest. Assemblé noon, Sharpness Docks (Glos).

July 4 - 8 Vigil at Sharpness.

July 4 - 8 Women's Blockade of Greenham Common. (01 251 3133).

July 4 US Independence Day: action at every US base to demand our independence back.

July 6 - Aug 6 West Germany/Holland/Belgium women's peace march to NATO HQ. Info: E Bentfield, Finckstrasse 8, 4600 Dortmund, West Germany.

July 16 GLC Peace Concert of Classical Music, Kentwood Lakeside

July 16 US/Russian Embassy Link. The Greens are gathering at the Round Pond, Kensington Gardens at noon. Bring green flags!

July 22 - 29 Nonviolence for Social Change - seminars, workshops, lectures and sharing at Woodbrook College. Info: Woodbrook EMS, 1046 Bristol Road, Birmingham 29.

July 23 - 24 International Air Tatoo (incl. international arms sales), 'RAF' Greenham Common. Info: Bob Walting, Bury Street, Wrexham, Clywd (0978 350105).

August 5 Faslane to Greenham and WFOE Star Marches reach Greenham.

August 6 Hiroshima Day

August 9 Nagasaki Day



STOP PRESS +++++

A Defence Fund has been set up to help Ross Hesketh fight his appeal tribunal. The CEBG are expected to spend a lot of money presenting their case. Donations should be sent to 'Hesketh Defence Fund', c/o Maxine Relton, 5 The Street, Horsley, Nailsworth, Glos.

SERA is planning an 'Ecology and Socialism' conference in October, with input from Green CND. Ideas for themes, workshops, programme (and offers of help) to Janet Sly, 57 Sandmere Road, London SW4.

John Marjoram

NOTEBOOK

LOWER SHAW FARM
SHAW, SWINDON, WILTS



GREEN CENTRES

CARDIFF: The Peace Shop, 56 Mackintosh Place, Roath, Cardiff. "CND / WFLOE type shop selling books, magazines, candles, painted stones, knitwear, etc. Getting into 'green' things now too. They organise, and act as the centre of organisation for, a lot of things."

SWANSEA: Wales Green Centre, 90 Gorwydd Road, Gowerton, Swansea SA4 3AN (Gowerton 873962). "Sells Ecology Party and other green literature, badges, etc. Setting up a mobile video service to show green movies to small groups."

DUMFRIES: Fisher's Holt, Penpont, Dumfriesshire DG3 4BP (0848-30722). Residential. "An 'open family' with a permanently open door for those in need of a break from the city - or seeking answers to Life's problems (we don't promise solutions)...". Pay according to means, and muck in. Send s.a.e for leaflet. Very active in peace movement.

BANGOR: The Greenhouse, Trevelyan Terrace, Bangor, Gwynedd (0248-355821). Information centre, Wholefood Co-op, Photographers' Collective, Animal Rights Group, Women's Group, Health Centre, Community Action, and a cycling campaign.

BIRMINGHAM (SELLY OAK): Turtles, 498 Bristol Road, Birmingham 29. Eastern clothes shop, plus info on American Indians and green movement. Some space available. Typewriter and duplicator. Book/literature side expanding.

OXFORD: 34 and 37 Cowley Road house offices for FoE and ANC, plus the WISE UK relay; also wholefood cafe, bookshop, and local CND (CATOM) office.

SWINDON: Swindon Pulse, 105 Curtis Street, Swindon (0793-771080). Wholefood co-op; badges, alternative magazines, leaflets, noticeboard. Closely linked with Lower Shaw Farm (alternative courses/holidays/meeting centre).

GLASGOW: Centrepeace, 143 Stockwell Street, Glasgow 1 (041 552-8357). Open 10 - 5 (closed Tue & Sun). Shop sells Third World and development foods, educational materials, etc. Plans educational programmes on development, disarmament, non-violent alternatives to war. Workshops in nonviolent living. Speaker training. Run by the Iona Community and others.

** We shall extend this listing
** in future issues. Write to us with suggestions for inclusion.

Atomic Waste at Sea

The demonstration will probably be over and the 'Atlantic Fisher' at sea by the time you read this. 4,000 tonnes of radioactive waste are being dumped in concrete lined drums designed to leak their contents slowly onto the sea bed. And the AEA is still refusing to monitor fish caught in nearby areas to sea whether there is any sign of radioactive material passing up the food chain.

The campaign to oppose the dumping has had some success: unions are agreeing not to handle the waste. But donations are urgently needed to pay for more publicity and the organisation of demonstrations. Cheques payable to 'Campaign Against Sea Dumping' should be sent to: Dr Richard Lawson, The Surgery, Weston Road, Congresbury, Avon.

GREEN JOKES (à la française)

What do you call a Welsh eco policeman?

Dai-vert the traffic.

What do you call an eco accountant?

An Addvert.

What do you call an eco cat that seduces dogs?

A purrvert.

What do you call a capitalist who votes eco?

A convert.

What's the highest point on a ballot paper?

The vertex.

(Hope you all remembered your Green Cross Code as you voted!)

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

Green Gatherings

HERE are details of Gatherings for July/August/September:

July 2/3 NORWICH GREEN FESTIVAL (c/o UEA CND, Students Union, University of East Anglia, Norwich 618467).

July 15-17: GREEN MOON GATHERING, Cumbria (c/o Richard Crabtree, Pryn House, Nenthead, Alston, Cumbria CA9 3PY - 0498-81512).

July 22-24 SHARPNESS GREEN GATHERING (unconfirmed) (c/o Campaign against Sea Dumping, Old School Rooms, Congresbury, Avon - 0934-835140).

JULY 26-31: GLASTONBURY GREEN GATHERING, Lambert's Farm, Shepton Mallet, Somerset (c/o Dean Holden, 5 Tor Park Road, Paignton, Devon 0803-552397).

August 5-9: GREENHAM COMMON RECEPTION (c/o Bruce Garrard, 4 Chase Crescent, Woodcuts, Salisbury, Wilts - 07255-652). **

AUGUST 26-29: WELSH GREEN GATHERING, Maesteg, Mid-Glamorgan (c/o Julie Baylis, 14 Helens Road, Neath, West Glamorgan - 0639-52223).

AUGUST 25-29: SIZEWELL GREEN GATHERING on the beach, near Leiston (c/o Rob Jarrett, 33 Mildmay Road, London N1 - 01 254-0548).

SEPTEMBER 9-11: OTMOOR FAIR, Murcott, north of Oxford (c/o Wheatley FoE, Joe Weston, 58 Mickle Way, Forest Hill, Oxford - 08677-2679).

** The Greenham Reception is for the Star Marchers only: facilities are NOT being arranged for others who turn up.

Gatherings are NOT necessarily free: check admission before you go!

Green Proportions

GREENS concerned with getting elected have a vested interest in encouraging a proportional representation system of elections. Future ecological representation is dependent on it. Those interested in a Green Electoral Reform Group should contact John Eaton, 24 St Mark Street, Gloucester (tel. 502718). This initiative may be launched at the Green Gathering.

NOTEBOOK

Please help improve our news and events coverage by sending us information about events past and forthcoming.

MOOT 83

Ley Hunter Moot

This is the main event in Earth Mysteries during the year. People come from all over the world. A variety of speakers will include Michael Bentine (dowsing and psychic fields), Alan Bleakley (Cornish stone circles), Brian Larkman (cup and ring prehistoric carvings in the Pennines), Michael Wysocki (dragon mounds in the UK), Charles Brooker (effects of electromagnetic fields on living organisms) and lots of other talks and discussions.

The Moot is being held at the Riverside Centre, Railway Lane, Lewes, Sussex on July 30/31, with an informal gathering for early arrivals on the Friday night at 'The Volunteer', Eastgate Street. Tickets are £7.50 (£7 if you order more than one at the same time). Food and lodging extra. Leaflet with more information from The Ley Hunter, P O Box 13, Welshpool, Powys, Wales.

Gathering Appeal

Bob Bazalgette writes: "Please could you include an appeal for speakers, demonstrators or contributors on AT for this year's Green Gathering." If you can help, please write to Bob at 1 Bredwick Cottages, Blackmoor Gate, Kentisbury, N Devon.

"Take a Sad Song and Make it Better"

Interhelp is a network of individuals and groups expanding rapidly throughout Great Britain and Europe from its American origins. "We help people develop a response to threats to our collective survival - allowing them to remain sane and take charge of their future."

"Of all the dangers that threaten our planet - be they dangers of nuclear holocaust, environmental destruction, or human oppression - none is so great as our collective paralysis in the face of them. Suppression of our anxiety for the future numbs us, sapping our energy and vision. By acknowledging and expressing the depth of our feelings - fear, despair, outrage and pain - we can go beyond powerlessness, paralysis and numbness and move into action."

Interhelp offers workshops for an evening, a day or a weekend, and will also train workshop leaders. It can provide speakers, and has just published the 'Despair and Empowerment Manual'. Send 35p for more information and a copy of the current newsletter to: Interhelp, c/o Post Office, New Galloway, Kirkcudbrightshire, Scotland (tel. New Galloway 468).

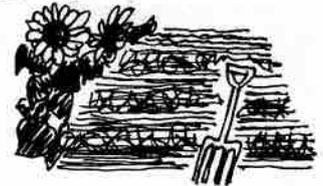
Peace at Mersea Island

Mersea Island CND are organising a Peace Week from July 3 - 10. Details: Colchester 383673.

Work on Organic Farms

'Working Weekends on Organic Farms' is an exchange organisation: its members work on organic farms, gardens and smallholdings, and in return they get meals, somewhere to put a sleeping bag, and transport to and from the local station if necessary.

A bi-monthly newsletter lists places in the UK needing help each weekend, plus details of events, developments and job opportunities in the organic movement.



After two satisfactory weekends experience, there is the possibility of arranging longer work periods. Some farms can take children too, but that's a matter for private arrangement.

Subscription to the newsletter and service is £5 p.a. (per person or per couple) from WWOOF, 19 Bradford Road, Lewes, Sussex BN7 1RB.

Information on courses and training schemes is issued bi-monthly by WWOOF in conjunction with COMET (Combined Organic Movement for Education and Training). Write to Chris Mager, Worcester College of Higher Education, Henwick Grove, Worcester with sae.

Green Groups Grow

Canterbury Green Group is in process of formation. Readers in that corner of Kent can ring Chris Cave on Faversham 532956 for more information.

We have heard of several such groups around the country - some, as at Canterbury, based around Ecology Party branches which are trying to open their doors to people who normally steer clear of conventional parties, while others are of more independent origin. Green Line would like to print a regular listing of such groups to enable readers to get in touch: so if you know of a Green Group, make sure we do too.

We'll also list individuals who would like to meet other greens in the same neighbourhood who might be reading GL: send us your name and phone (or address) and we'll ask people to contact you direct.

MOT-MOT *by Mot*



NOTEBOOK



We have asked all the Star March organisers for up-to-date information on their routes. Here is what they have sent us.

ISLE OF WIGHT Leave Newport IOW July 30; route via Cowes, Southampton, Winchester, Whitchurch, Kingsclere. Jenny Milne, 1 Mertoun, St Boniface Road, Ventnor, IOW.

SOUTH WALES via Cardiff, Newport, Chepstow, Lydney, Westbury, Gloucester, Stroud, Cirencester, Swindon, Hungerford. Margery Lewis, 216 Cyncoed Road, Cardiff (0222-753961).

MID- & WEST WALES Brecon (22nd), Glasbury 23, Hay-on-Wye 23, Hereford 24, Ledbury 25, Staunton 26, Apperley 27, Cheltenham 28, Northleach 29, Bibury 30, Fairford 31, Inglesham 1, Lambourne 2, Welford 3, Hampstead Marshall 4, Greenham 5. Liz Brazier, 2 Plas Newydd, Ffairfach, Llandeilo, Dyfed - 0558-822720, 05503-535.

EAST ANGLIA leaves Haverhill, Suffolk July 25. Via Saffron Walden, Buntingford, Stevenage, Luton, Dunstable, Tring, Princes Risborough, Watlington, Wallingford, Goring, Greenham. Yvonne Innes, Brices Farm, Debenham, Suffolk (Debenham 860302).



CAMBRIDGE Royston 27, Hitchin 28, Luton, Dunstable 29, Berkhamstead 30, Amersham 31, High Wycombe 1, Henley 2, Pangbourne 3, (4th), Greenham 5. Eispeth McLean, Gravel Diggers Farm, Long Drove, Cottenham. Cambs - Cottenham 50617

WREXHAM Leave Denbigh 21, Mold 22, Wrexham 23, Chirk 23, Oswestry, West Felton 24, Shrewsbury 25, Much Wenlock 26, via Severn Valley Way, Bewdley 27, Worcester 28, Pershore 29, Broadway 30, Westcote 31, Brize Norton 1, Faringdon 2, Wantage 3, Welford 4. Janet Tyrrell, 10 Greenfield, Rhosddu, Wrexham, Clwyd. LL11 2NR.

BATH Leave Bath July 30, lunch at Box, overnight Chippenham; 31 lunch Calne, overnight Avebury; Aug 1 Avebury (rest day); 2 overnight Marlborough; 3 Hungerford; 4 near Newbury; 5 Greenham. Marilyn, 33 Phoenix House, Julian Road, Bath.

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. Lippy 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

LEICESTER was planned, but we have no details. Kim Chenoweth, 26 Waterloo Crescent, Countesthorpe, Leics.

A WALK FOR LIFE :: JULY / AUGUST

NIGHT STOPS (01 806-4615)

Chesterfield 1, Mansfield 2/3, Nott'ham 4/5, Ilkeston 6, Derby 7/8, Burton 9, Rugeley 10, Wolverh'ton 11, Dudley 12, B'ham 13/14, Solihull 15, Coventry 16/17, Warwick 18, Stratford 19/20, Bailles 21, Banbury 22, U Heyford 23/24, Bicester 25, ?Aylesbury 26, Princes R'borough 27, High Wycombe 28/29, Maidenhead 30, Bracknell 31, Reading 1/2, Burghfield 3, Aldermaston 4, Greenham 5.



Sunflower Badges

Green Line has published a series of badges which symbolise the underlying unity of the green movement. They are proving very popular, and sell very well.



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.



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!

Shops: send for order form and special terms.

ORDER SOME BADGES TODAY! Send your cheque and order to Green Line, 14 Alexandra Road, Oxford OX2 0DB.