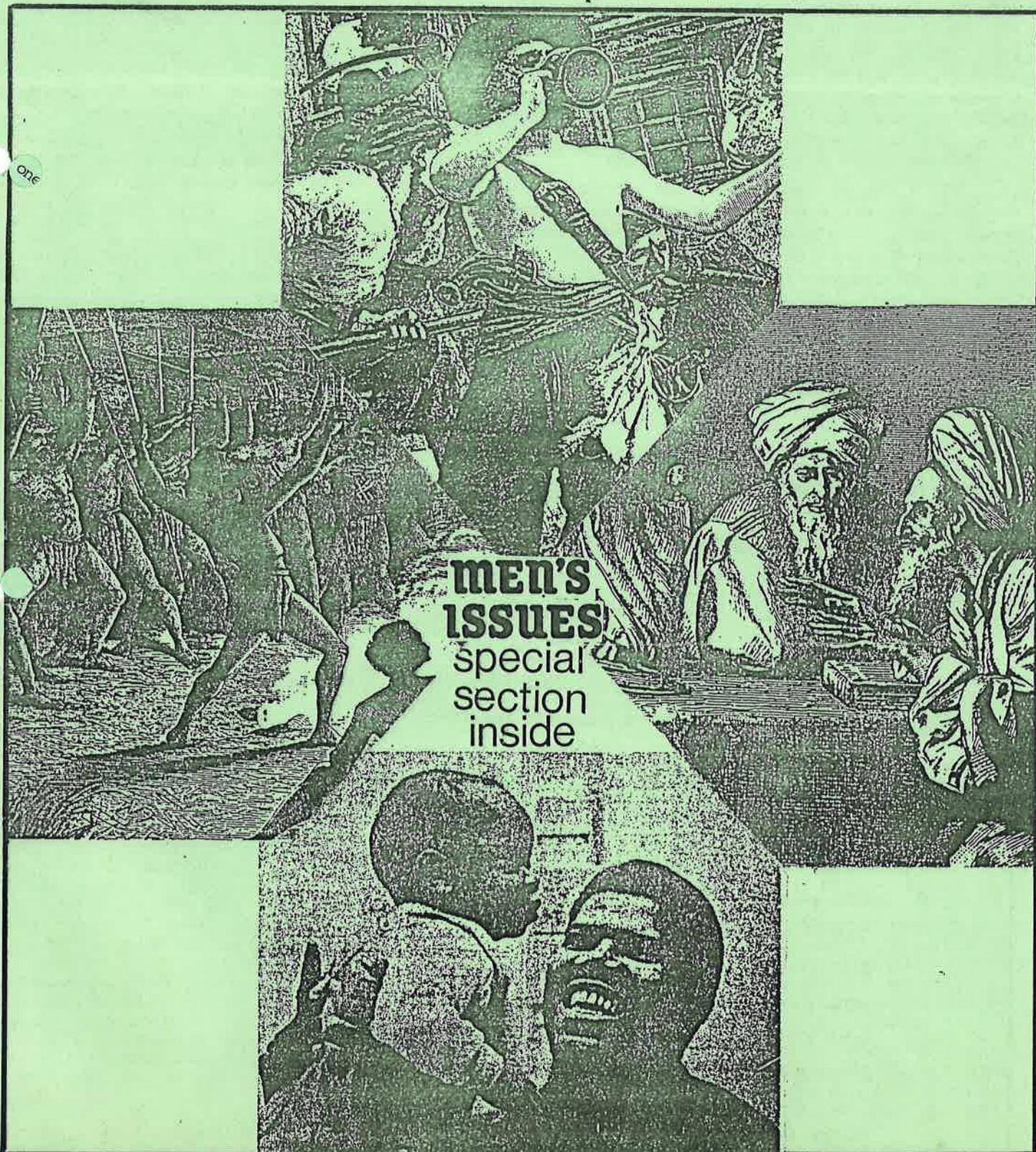


The Green Collective

**Bi-monthly Mailing
for Green Collective
subscribers**

number 15

July-August 1986





c/o PO Box 23,
Glastonbury,
Somerset.

This man had been at Stoney Cross, and had then walked to Pilton as more-or-less a refugee. He was bitter about the situation; and I didn't want to relate to the bitterness, but nevertheless the message was clear that the 'Go For It' mentality manifested by the convoy and the so-called 'new convoy' that materialised in Salisbury on June 14th is actually - at the present time at least - the energy which the Earth most needs for her healing.

I look forward to the rest of a sunny busy summer.

Love, Bruce.

Hello,

What an amazing solstice ' I spent solstice night myself on a hill near the festival site at Pilton, watching day appearing in the east on one side and the huge full moon setting into the last of the night on the other. I don't know the precise indications of such a remarkable celestial conjunction; and Lucy, our resident astrologer, has given up referring to her ephemeris on each and every occasion, so I shan't go asking her just now: but I do know it was powerful.

I met a man on that hill who was overcome with the fact that such a rare and impressive cosmic event should (and it really should) have been witnessed at Stonehenge. What with the shooting stars and all I was enjoying the spectacle so much anyway that I was totally happy, but nevertheless he was right. And Stonehenge has been denied us for the second year in a row. What happens next year when there will be no festival at Pilton I leave to the collective imagination.

* Our efforts to persuade people who came to the Green Network Gathering at Easter to become Collective subscribers have come to very little indeed, whilst no one at all has picked up on our ideas for bulk Mailing subscriptions for local groups. We'd spent a lot on postage etc promoting all this; and also on printing a special 'festival edition' of Mailing 14 for sale at Pilton - this came out looking very good but for one reason and another (see Lucy's report on the Green Field) we didn't have the energy to actually go out and sell it.

As a result our kitty's somewhat empty, but we feel we do have a good-looking magazine where there used to be a slightly untogether and out-to-lunch news sheet; and this magazine does have sales potential. So if anyone would like copies of this Mailing or the next one, on a sale-or-return basis, please get in touch.

Letter from karelia - for green collective - 20iv86

Mens issues are War and Government and Industry
 womens issues are peace and childcare and fertility and
 no no no this rotten language
 I see coks hassling cnts no I quit suss
 womens lib is mens lib my body is male
 my emancipation is to know feel and be my
 masculine and my feminine yet this dirty guilty world
 even gurdjeff said theres no such thing as casual sex
 yet how few pregnancies are planned cousin
 yet how few studs think eighteen years suspended
 so I'm a wnkr and a feministe and a
 and I'll do whatever She tells me to do
 and once I used to be in love but
 gents can feel maternal too yes
 I honour a womans right to abort
 you see sum single mums are male
 and when you kill my bits in you I cry
 I cry I cry have you ever been experienced???

dice george miles (c).

GREEN COLLECTIVE NEWS & INFO

GREEN COLLECTIVE MEETING

The next Green Collective meeting will be at the Crystal Studios in Bournemouth over the weekend of August 2-3. Sorry it's such short notice, but every other weekend for yonks clashes with something. (The Green Deserts Fayre scheduled for Ashton Court in Bristol that weekend has been cancelled).

As usual the informal agenda will be the most important; and there's been no formal agenda prepared, but items for discussion ought to include:-

The Green Field post mortem; ideas arising; any outstanding cash ?

The Land Fund: by this time we will have prepared some concrete proposals as to what the Land Fund should go for.

The Mailing: How do people feel about the new-look Mailing ? How should it develop ?

Green Network Gathering in Norwich, at the Autumn Equinox ?

Plans for 1987: With no Pilton festival next year, do we want to be directly involved with Stonehenge ? Do

we want our own Green Gathering ? Or to promote lots of smaller, local ones ?

The meeting is at Crystal Studios, 43 Poole Road, Westbourne, Bournemouth. Sorry, no map available; but it's right on the main street through Westbourne - which is at the end of the "Wessex Way" as you come into Bournemouth phone (0202) 767098 if you get lost, or need more information beforehand.

Everyone invited.

GREEN COLLECTIVE LAND FUND

A meeting has been arranged in Glastonbury for the last weekend of July, to get together some concrete proposals to go forward for the Land Fund - which can then be discussed at the Collective meeting. This is intended to be a small working group meeting, and only a few people who have shown a specific interest in the Fund have been particularly invited; but if you'd specially like to come, ring Bruce on Glastonbury (0458) 32452 before July 26th.

TURN

THE GREEN FIELD

I have a very broad awareness of the events that took place at the Green Field this year; working at the Information Station ('Reality Checkpoint') with Bruce, Sheila, Sally, Pixie and the children meant being at the centre of so much positive communication between a very broad spectrum of groups and individuals in the green/alternative/anarchist movement and all that it embraces. We began to set up about 10 days before THE weekend, so had plenty of time to take in all that was around us.

The weather and the landscape were beautiful; also the space to breathe and move freely for those of us who had escaped the town.

WEATHER REPORT: Clouds were noticed yesterday drifting across the site in pretty white puffs and then spiraling into huge rain clouds just across the way. Watch out for the weather.

'The Daily Firelighter', Friday 20/6/86

It seemed to be well appreciated also by people who were staying there after having walked from Stoney Cross, as an action of protest about having their homes and lives wrecked yet again by establishment thugs. It was so good to see old friends, some from the 'convoy', and some women I met at Greenham who had joined the convoy at Stoney Cross for a pre-Stonehenge event and got trashed/impounded in the process. They had lived, suffered and walked together in protest; one woman, Hannah, said that some of the Greenham women wanted to stay with the convoy - they felt they had found more of their spirit-family.

I can remember how I felt when I saw two groups of friends from different spaces in my life, come together with so much love and respect. Also in the Green Field were the Rainbow Village, who were formally invited by the Green Collective to be part of the event this year. Their lightweight geodesic domes provided an excellent 'refugee camp' for those who had lost everything, and their energy and skills were woven strongly into the whole field.

Even with the most thoughtful preparation for a festival site the size of the Green Field, there are loose ends - and tying them up neatly was done by so many. For example, gate problems due to Stoney Cross vehicles coming back from the pound, or parents wanting to join their children with the convoy, had trouble with inexperienced and overworked gate crew. Support in sorting things out was done by individuals from all the tribes represented, as with many of the problems that came up.

DRUG SQUAD: We have heard that there is a police holding station in Shepton Mallett, set up for the purpose of searching people for drugs; also police are pulling most vehicles in lay-bys.

'The Daily Firelighter', Thursday 19/6/86

WEATHER: Be aware that it may rain tonight.

'The Daily Firelighter', Wednesday 18/6/86

WEATHER: Our weather expert predicts 3 feet of snow by mid-day, a tidal wave soon after, and probably a typhoon during the heat wave. By 2.30 pm 23 rainbows will spill forth from the sky. Any complaints to the holy Swami Bahmi in the King's (Queen's ?) field.

'The Daily Firelighter', Thursday 19/6/86

There was no creche provided this year. As both Sheila and I had young children, this was not only a disadvantage for all who could benefit from our work, but a lot of strain put on all at the Info Station, as kids attract kids and sometimes we became a harrassed and involuntary creche ourselves, as sticky fingers poked in typewriters and tea cups and stick-fight casualties ran to us for cuddles. There were other workers with the same sort of problem. How can a gathering of any sort call itself 'green' if the needs of some are not provided for, if the end result is more important than the means by which the result is established.? I can see this being a problem every meeting, Green Field or gathering, UNLESS individuals who are prepared to come forward and do it, do so. I am not going to. I am a sleeping/walking/living creche. How about some of you men and women who do not live with children constantly, doing your bit for a co-operative, supportive society ?

CULTURE SHOCK: There seem to be a lot of wierdnesses this morning. Outside the asylum of the Information Station it's all different ... If you are greeted by strange beings when you wake and the shock is all too much, take my advice: go with the flow and smile (good vibes) - that is, if you have not knocked out all your teeth falling over invisible guy ropes and metal tent pegs whilst out at night.

STRANGE NEW BEINGS: WELCOME. Please, if you have really invisible guy ropes and wicked tent pegs, please stick/tie some white tape/off-cuts of white plastic bags in crucial places. Some people can't see very well or are disabled or spaced out or something.

'The Daily Firelighter', Thursday 19/6/86

June 23rd was the first anniversary of the delaration of the Free State of Avalonia, but none of us have a copy of the special commemorative issue of the 'Daily Firelighter' which was published on this date. Has anyone kept this invaluable collector's item? If anybody has, please make a copy and send it to us at PO Box 23 - 'The Daily Firelighter', for Monday June 23rd. Very important. Thanks.

Another negative aspect I encountered was not so obvious. Prejudice. Loud amplified music (one night only - all was sorted out afterwards) was blamed on 'the convoy'. It was not. And with thieving, complaints of stealing from punters and stallholders, fingers were again pointed ("how can they do it in their own space?"). Well, as one of the people to whom things were reported, I know that there was nothing stolen until just before, during, and just after the official weekend, when the 100,000 punters came/went with more/less than they originally had. And with them came the litter, the beer can ring-pulls, the city vibes, the money ... I hope most of them went away richer in spirit and higher in consciousness ...

I can't help feeling though that Green Field was a huge success; the sun shone; the organisers/co-ordinators worked day and night, and apart from the occasional growth of fangs and claws remained not only human but brilliant and beautiful as their stress turned to wisdom and humour ...

The reason we always know the date and day is because Pete has a multiple function watch that lights up under water; however, it's not always possible to find Pete.

'The Daily Firelighter', Thursday? 26/6/86

THANKS to the builders and instigators of that amazing sauna. It is like being re-born, except when you stay in too long and go all crinkly.

'The Daily Firelighter', Thursday 26/6/86



FROM STONEY CROSS TO GLASTONBURY

Imagine being woken up at 4.00 in the morning to hear: "The police are coming in, you've got about four minutes to get out of bed before we get trashed". It's a bit of a shock to the system, hiding in the woods watching those men in blue uniforms walking around your home and poking through your belongings, until eventually you realise that their intention is for you to leave your home and disappear with the help of social services buses to take you to the concentration camps (a large concentration of hippies did go to those camps).

But if Mrs Thatcher thought that she could split up the convoy by stealing their vehicles, she could not have bargained for the actual effects of her actions. By losing everything we became free; no longer having any material possessions we no longer have any ties or commitments except to each other, and Mrs Thatcher's actions made us strong. We'll walk, we said, causing much confusion to the police and the authorities.

So we set off and the first day was very hard, constant harrassment from the police, at least 50 people were arrested for absolutely nothing. We all saw one man who was arrested taken to a police transit and then being severely beaten up. Basically that first day was a forced march and we did 23 miles before we were finally given a field to stay the night by a local farmer.

But then local support came flooding in, and we were inundated by supplies of food and bedding and wood for the fire. We had an amazing party that night, everyone's energy was really high. This atmosphere continued for the whole walk ...

DAWN

Taken from a hand-out produced in the Glastonbury Green Field.

CHURCH SPEAKS OUT AGAINST DRUGS: The Reverend Boris Gestetner, newly created Abbott of Avalonia, today spoke out firmly against drugs. "I've survived the first two bonges" he said, "and that was great. But three would be ridiculous, I just couldn't handle it". Later he admitted to having smoked the third bong. "The mind was weak" he said, "but the flesh was willing".

'The Daily Firelighter', Wednesday 25/6/86

The 'Daily Firelighter' news sheets were popular; the only complaints were that some were damp ... the entertainers were unforgettable, the stalls and sideshows were a myriad of support and imagination and fun ... the toilets were the cleanest on site ... the Earth Mysteries space was a unique and cosmic experience, from the profound strangeness of the Swami Bahmi to the silent energy of the sacred oak. The solstice sun shone and the moon was full and electrical energy was discharged in the crashes and flashes of a summer storm ... the space and the love was beautiful and we GREW ...

Workers, musicians on stage and around fires, people in cafes and free food kitchens and from all the 'tribes' worked together, communicated, bathed, and lived together under one sky; it was so clear to see the truth and strength in the words and action of

ONE STRUGGLE - ONE LOVE

Lucy.

WHERE TO NEXT ??? Love and strength to all of you who have yet to find a space to be ... Michael Eavis wants is all gone by Sunday ...

'The Daily Firelighter', Wednesday 25/6/86

who

COSMIC WEATHER REPORT: There will be no rain. The wind will die down. Don't worry. The days are getting shorter. It's nearly Christmas.

'The Daily Firelighter', Wednesday 25/6/86

MUCH THANKS AND APPRECIATION to the dedicated couple who are keeping the shitters in good order.

LITTER: It seems like we're not going to get the litter bins emptied before Monday, but we do have a rubbish compound down near the loos, and plenty of rubbish bags at the Information Station. Please do your bit to avert a litter crisis.

'The Daily Firelighter', Saturday 21/6/86

DATELINE SALISBURY * JUNE 14 * 1986

The most wonderful magick occurred in Salisbury on Saturday (June 14th) when the walk from London to the Stones reached the city. Joined by a small rally which gathered outside Salisbury Guildhall, altogether about 200 people were herded by police into the cattle market car park. From there they were not allowed to march towards Stonehenge, nor through the city centre, so they had to go round the ring road.

Within half an hour the march had turned into a procession, and by the time we were half way round the ring road there were over 500 people and 52 vehicles, completely blocking 3 successive roundabouts in a half-mile-long moving chaos carnival. I don't know where they all came from - it was magick. The Assistant Chief Constable said that he was delighted with how peaceful and good-humoured it all was; and eventually, with 80 vehicles joined in behind us by now, we all disappeared into the forest at Grovely Woods. It must have been the most amazing traffic jam ever to have happened in Wiltshire.

The people stopped on Forestry Commission land and will probably be moved on again straight away. More people are coming, but even more are needed to HOLD a site. They are approximately travelling round the edge of the Exclusion Zone in a sunwise direction.

LATE NEWS: 2am MONDAY.

There are about 400 people in about 40 vehicles (mainly cars and small vans), also about 30 motorbikes, continuously moving round the edge of the Exclusion Zone, but they were parked up last night, for the night, about 4 miles from the 'Henge. They are mostly aged between 16 and 24, with only half a dozen or so older people. They are surrounded by about 400 police, and although the atmosphere is tense the would-be festival-goers were doing their best to have a festival as they were ...

There is very little danger of them being trashed - police would lose all credibility. Wiltshire residents are waving and cheering at the "new convoy" as they go by, BUT, THEY DO NEED MORE SUPPORT VISITORS, EVEN FOR A COUPLE OF HOURS, WOULD MAKE A DIFFERENCE, ESPECIALLY IF THEY BRING SOME FOOD (sandwiches, salad etc) AND WATER CONTAINERS FULL OF WATER. The police are constantly putting pressure on them to go to Pilton.

- 'The Daily Firelighter' (Green Field news sheet, Glastonbury CND Festival, Pilton), Monday 16/6/86

STONEHENGE: The London/Salisbury walkers' convoy is at Hanging Langford (just off the A3, a few miles from the Stones) and have found a small site by the river Wylve. According to the police, the owner is going for an eviction order, but this is likely to take at least a day or two.

'The Daily Firelighter', Wednesday 18/6/86

STONEHENGE: The site at Hanging Langford is being evicted 4 pm today. The authorities seem to be OK about people going for the Stones today, as long as they find a safe & sensible (?) place to park up outside the Exclusion Zone first. People wanting to go/ offering lifts, meet in the tipi circle 2 pm today.

'The Daily Firelighter', Friday 20/6/86

STONEHENGE ceremonies took place in an extremely oppressed fashion, with Druids having to do it in the road outside, attended by those who could blag their way past the police road blocks a couple of miles away. Police conditions imposed for a "well-ordered ceremony" inside the Stones had been issued yesterday afternoon. They were outrageous. Most of the people from the camp at Hanging Langford were arrested during the day ...

'The Daily Firelighter', Saturday 21/6/86

FESTIVALS & GATHERINGS 1986

- July 12: Joss Bay Peace Day, Kent; (0843) 588176.
- July 17-20: Green Youth Gathering, Groundwell Farm, Swindon. Info: GYG, 2 Sheringham Court, Liden, Swindon, Wilts. Aims to bring young people active in the green/alternative movement together for a weekend of discussion and enjoyment. £5 for the weekend, camping.
- July 18-20: WOMAD, Bristol; (0272) 290242.
- July 19-20: Norwich Rainbow Fayre, Earlham Park, Norfolk. Info: The Greenhouse, 48 Bethel Street, Norwich; Norwich 610993. "This is the year of the comet, a turning point, a time to make a wish. The fayre will be a celebration, a glimpse into a bright future. Come and share your hopes and dreams and lets make the fayre a focal point for happiness".
- July 25-27: Elephant Fayre, Cornwall; (0503) 30816.
- July 31: Caribbean Music Village, Holland Park, London.
- Aug 1-4: Porton Down Summer Peace Camp, outside the MoD research establishment for developing chemical and biological weapons. Info: Peace Pledge Union, 6 Endsleigh Street, London WC1; 01 387 5501.
- Aug 1-3: Cambridge Folk Festival, Cherry Hinton Hall Grounds, Cambridge.
- Aug 2-11: Celtic Festival, Lorient, Brittany, France.
- Aug 5: Lammis rituals.
- Aug 8-10: 'Torpedo Town Festival', Brambles Farm, Waterlooville, Portsmouth; Portsmouth 737819. Off main A3 near Brambles Farm industrial estate. Info: Sean, 167 Fawcett Rd, Southsea, Hants.
- Aug 8-9: Fairport Reunion, near Banbury, Oxfordshire.
- Aug 9-10: Milton Keynes Festival for Peace, Peace Pagoda, Willen Lake. Info: c/o Peace & Justice Centre, 4 Church Street, Wolverton, Milton Keynes, Bucks MK12 5JM; (0908) 312843 or (0908) 662620.
- Aug 11: Cantlin Stone free festival, Clun Forest/Newtown, Bishop's Castle (OS map ref 220882).
- Aug 15-24: Avebury Women's Festival. Info: Carey House, Brooke Road, Clapton, London E5.
- Aug 16-17: Pullens Festival, London SE17.
- Aug 22-25: Notting Hill Carnival, London.
- Aug 22-25: Towersey Village Festival, near Thame, Oxon.
- Aug 23-25: Moat Farm Fair, Kougham.
- Sept 19-21: PPU Conference, Lower Shaw Farm, Swindon, Wilts.
- Sept 19-21. (provisional) Green Network Gathering, Norwich.
- Sept 23: autumn Equinox, Stonehenge.
- Oct 4: Second Annual Magic Mushroom Picnic, The Sandpit, Aspley Heath, Nr Woburn Sands, Beds.

LATE NEWS: Barsham Fayre is on, in August over the August Bank Holiday.

The Travellers' Skool

THE TRAVELLERS' SKOOL PROJECT: PROGRESS REPORT

We are trying to establish a mobile school in a bus for the children of the travelling community, particularly those who presently receive no provision from the Education Authorities and whose parents are perhaps most sceptical about the value of schooling, having themselves suffered under the state system; New Travellers, Convoy, Hippies, Rainbow Warriors or New Age Gypsies.

We do not wish to impose our way on them. We see our way as theirs, yet we are not them, we are not living on the road with the bus people where the need is, where the children are; if we were we probably wouldn't be able to get this together.

The pressures of life on the road make it very difficult to work at or co-operate on long-term collective projects, to go to meetings, or to keep in touch by post. Though the travellers may be with us in spirit they won't really believe in this project, beyond the fact that it is a good idea, or be able to put their considerable energies into it until there is a bus and 'teachers' there with them ... when it becomes NOW ...

The project has developed into a fairly fail-safe three phase operation which is being activated simultaneously on all fronts:

Phase 1. Donations of money are beginning to come in, mostly from some of the Stonehenge benefits. Claire's Skool Bus Benefit raised £35 and more is being promised and planned for the summer, as well as collections that are being made at the festivals and fairs. Money and cheques can be paid direct into the: "Skool Bus", account number 0222778 at Lloyd's in Glastonbury, through any Lloyd's bank.

By the end of the summer we should have collected enough money in small amounts to be in a position to buy, tax and insure a bus to GO FOR IT with. In order to avoid reaching OUT TO LUNCH status with this vehicle, we'll make sure that someone's responsible for it (even if we don't have any teachers as such with it).

No one should live in it, hence the availability of the traditional school care-taker, with a considerable amount of driving. Even if nothing else is achieved, there will be the opportunity of developing a kids' bus as a co-operative self-help project, and to continue to gather and spread information about the needs of the travellers. For it to be useful to more than one of the many travelling groups in the winter, it will need more money and a well-supported staff (?)

A fund-raising letter to colleges, universities, alternative groups and friends will shortly be sent out, and anyone who wishes to help with this (especially a friendly firm with a post office deal going), or to receive stickers and information to go with the collection tins for the fairs (maybe badges too), write to: Claire Whitmore, Critical Mass, 95 King Street, Ramsgate, Kent (see please).

Phase 2. A draft fund-raising letter to Charities and Trusts is currently in circulation, seeking advice and support from concerned groups and individuals. It proposes that funds be made available for setting up, equipping, maintaining and staffing the bus at a cost of some £25,000 in its initial year, and for a further two years at about £22,000 (there's a breakdown of the budget in the draft document).

Funding for all or part of this budget could become available any time between this September and April next year; this can be put into the development of the GO FOR IT project. In order to be able to receive these grants (per-

haps to be offered them), and to be in a position to be able to employ people to work on it, we are going to need to set ourselves up as a charity. To this end we are receiving legal advice from the N.C.V.O. and F.W.S. It seems fairly straightforward, and appropriate to the project's educational aims which, in the Trust application documents, should be included as the OBJECTS OF THE CHARITY, roughly:

1. To set up a free travelling school.
2. To encourage the realisation of the potential for learning in each child.
3. That the education provided be appropriate to the needs expressed by the travellers.
4. That all employment and other financial matters should be determined by the Trustees (50% of whom should be travellers).
- Perhaps 5. To seek direct funding from the D.E.S. no Area Pool, be registered by them and accredited by Her Majesty's Inspectorate.

These objects make the scope of the Charity quite narrow.

Phase 3. Recognition and permanent funding direct from the Department of Education and Science is quite possible, but it will take some two to three years before this possibility can be realised. The bureaucratic process has begun, and I have received encouragement which I hope to manifest as practical help, by furthering communication throughout the education system towards the establishing of a mobile resource for the new travellers. The project is seen, at least in principle, as appropriate, and in theory is eligible for direct funding. It all seems to fit within current D.E.S. policy for Traveller Education under the legal requirements of the Education Acts.

Some people are concerned that if the D.E.S. fund the project, they will also determine how it is run. Most travellers' experience of how this is done in main-stream education gives them good reason to expect that it will be imposed and heartless, that it would become a part of the system and try to bend the travellers to the way of the Gauja (the gypsies' word for non-gypsies or house-dwellers)

In the system this is called 'the hidden curriculum'; to the traveller it is social conditioning or brain-washing. But the teachers and advisers working in the field of traveller education realise that in order to teach travellers (or any minority group) you have to approach them as INDIVIDUALS. Continuation of life on this planet demands that we learn to accept and understand our differences. Educational policy and practice must change; and it is.

The model we have presented for this school is an invitation to put real energy into a child-centred and flexible resource that acknowledges the diverse and changing needs of all children. Even if it is seen as a 'bridging project' to prepare travelling children for 'regular school attendance' (as is currently policy for such on-site provision), mobile schools could be the best way of achieving 'education' for them.

There is presently an absentee rate of about 90% amongst the Gypsy children of secondary school age; so the teaching offered must be appropriate, flexible, and to a large extent determined by the travellers themselves. The Trustees, a sort of Board of Governors, should be made up of parents, children, teachers and advisers in equal representation. If the state won't wear it, then we will only lose a great opportunity for change. We don't need their help ... they need ours; because come the revolution they will be well ? ... We are all up against various walls; effective revolution is continuous and we all want to save the world.

Richie Cotterill.

POSITIVE MALE IMAGES



MEN'S ISSUES

When we were putting together the 'women's issues' section for the last Mailing, there were several people saying "well what about men's issues? Are you going to do that next?" - so here we are. And for me the most interesting thing about it is the nature of the material that came together: a complete contrast to last time.

When women write about the issues relevant to them, it is Greenham Common, or violence in the home, or reclaiming the streets and dealing with rape, or gaining adequate representation in government and equal opportunities at work. And where does this leave men? - making peanut butter sandwiches at the demo ... organising creches ... learning to respect women's space, women's contributions, women's bodies ...

Which is all very good, but what's in all this for men as men? Most people killed and maimed in wars are men - should not the peace movement be primarily a men's issue? Most people condemned to wage-slavery are men - should not the liberation of the work-place be primarily a men's issue? Most victims of violence on the streets, police harassment, drug addiction, mental illness and degenerative diseases are men ... but these are not the issues that concern men as men.

If there can be said to be a movement for men's liberation in any sense equivalent to the women's liberation movement, then our chief concerns within it are our own internal liberation, freedom from our emotional constrictions, and our escape from personal imprisonment by clearing the channels of communication between ourselves as individuals. And this, I'm sure, is as it should be.

If we are ever to create a healthy society, populated by happy balanced people, then we can't just wait for some revolutionary leader to wave a sword and make it so for us: collectively we have to create that society by making it so in our own individual worlds. And so, of course, women have to claim those areas which have been traditionally denied to them - and the same is true for men.

A woman friend once pointed out to me that amongst her social circle all the women knew about all the men's problems, hang-ups and disabilities, whilst the men themselves were largely unable to share them with each other - to gain the kind of mutual support which the women take more or less for granted. At the same time as feeling keenly for all the issues which could be labelled 'feminist', she felt very sorry for the men over this.

It is clearly only us, as men, who can solve this for ourselves; and so no longer feel threatened by women's apparently mystical solidarity and emotional power; no longer put women down for being 'gossips', 'feather-brains' or 'over-emotional' and 'illogical'; no longer need to compensate by physical, political and intellectual domination; so that women will no longer need to struggle for elementary social justice; and so that ultimately, perhaps, we can all live and work together harmoniously, and relate to each other creatively, as people.

Bruce.

Today, men, and 'masculinity', seem to be in a very awkward position as the shortcomings and oppressiveness of the male-dominated system come under much justified criticism, especially by the feminist movement, and, while I find it easy and right-on to support women, goddess religion and seek the feminine within, it is very much harder to discover what the nature of my true male energy is.

For me, the masculine has become defined as mental and physical, while the realm of feeling has become defined as feminine. Men on the whole tend to think of women as 'being more emotional' and therefore less reliable etc. And even men who see being in touch with their emotions as a positive thing still turn to women if they need to share about them. For example, I can't remember the last time I got together with some men and talked about the problems we were having in relationship to women.

I am also afraid of the realm of the masculine. My relationship with my father never happened. He was a vague, distant figure, rather like the 'father' I was told about in Sunday School. When I was 5 he came and took me into his second marriage, and I was confronted by a large and powerful person who would put his fists up to me, chuck me under the chin, tell me to 'come on', and never put his arm around me, or talk to me about his feelings, or mine.

Later in life I saw the world of the male as competitive, militaristic, macho and greedy, and I equated it with much of the destruction and inequality I saw in the world. And, of course, it was in this world that male tears were a sign of weakness, and women were to be oppressed and dominated, and I rejected that, for women to me seemed much closer to who I was, and it was therefore, easier for me to be feminine than to be masculine. There were no adequate role models for me as a man and so it was very difficult to feel good about myself.

I needed a new definition of 'masculinity'. I wanted to have all my male energy and power, but I did not want to be the cock-on-the-dunghill ousting others on the way to the top. Competitiveness, for example in sports, is a stimulating and absorbing pastime, but I fail to see how a society governed by political and run by economic competition can produce anything but an ecological and human wasteland.

Where then could I turn to obtain my own, new definition of maleness? I wanted the power of Thor and the wisdom and gentleness of Gandhi, and I wanted to be whole, not split into separate personalities like Clark Kent....I wanted to be real...to be me.

I turned within my own psyche, and used the technique of inner-journeying or pathworking to get in touch with my own deep masculine. By going inside and using self-directing processes I was able to access the powerful symbols of masculinity that I needed from my own subconscious.

Jung called symbols with such numinous power archetypes, and said they existed in some way in the Collective Unconsciousness. A male archetype common to those of the Indian race for example, might be Shiva; for the Ancient World, Dionysius; for the Celtic peoples, Cernunnos. These cultures had rituals which initiated the aspirant into the mysteries of the god, and so provided the psyche with symbols of maleness and male power. (Does reincarnation make all such archetypes available regardless of race ancestry?)

I found that all traditions gave me access to deep-seated, inner, male power, but none so much as the ancient, European-Celtic mythical archetypes. In particular: the Wildman, the Greenman, Cernunnos, Merlin, Arthur, Llund, Belin and the Irish hero Cuchulainn. →



LISTENING IS A MEN'S

INTUITION: "You should love me still".

LOGIC: "I should love what I want to, love what I feel to".

INTUITION: "You never show me any love any more".

LOGIC: "Never is an overstatement; don't exaggerate".

INTUITION: "But that's how it FEELS !!"

LOGIC: "Don't get heavy with me, it just pushes me further away".

INTUITION: "I need you".

LOGIC: "Fuck off !" (You can't HAVE me).

Two years after I stopped living with Jenny, my son's mum, we were a lot more realistic in our approach to each other; the wounds from the attacks we made on each other, living in conflict, seemed to be healed. So, when one day we argued ourselves to the point where the same old negative shit was flowing, I nearly exploded with frustration.

"Oh no ! I'm not gonna be pushed over the edge. I'd kill you !"

Well, I knew enough about myself to get off that spiral. I'd been involved in two men's groups, and at that time a current fathers' group of which Jenny's boy friend Steve was also a participant (a potential father). I had to talk to someone and I went to see him. I poured out my troubles; the

my sexual energy 'turned inwards' and I was able to use it more creatively. The horns sprouting out of the forehead of the wild god are a symbol of this extremely potent but inturned and balanced sexual power. Cernunnos, for example, is invariably depicted seated. He is clearly fertility itself, leaves sprout from out of him, but he does not have to act upon his power (much less compete), he just sits in it. Many eastern gods, like Shiva, are shown like this.

The Celtic power animals too: the stallion, hart, unicorn, lion, griffin, eagle, hare and salmon - and in particular the serpent - are powerful vehicles for inner journeying. And the wild places where all the elements are present - especially water and forests - are good settings for contacting the inner powers.

Ultimately the richness of a society is expressed in the myths that make up its culture. The predominantly Christian myths in western society though of significance, fail to access the inner powers of the elementals, of sexuality, and the essential equality between male and female. This has led to great imbalance. By reclaiming our native tradition, once more it becomes possible to walk the earth in harmony with the elemental powers, to tap and creatively use our sexuality, and find within our own psyche the marriage of male and female powers; which is not a sexless androgeny, but a sexual potency, naked, dynamic and whole, which once tapped and balanced is capable of transforming the world.

Nick Mann, July '86.

Later this year I hope to help organise a workshop on Male Initiation into the Wildman powers, perhaps in conjunction with one for women. If anyone is interested in this, or in talking about these issues, I would be glad to hear from you on Glastonbury (0458) 33179.

In the past the inner journey into these powers may have existed as collective rites of initiation - for example, for adolescent boys - but now I feel they exist as codes ingrained upon the inner psyche. Because of this the operative law for pathworking is 'Do what works for you', or, 'Only I can make real', or, 'Do what THOU wilt'. There is no initiation but that which is born out of the individuals' willingness and commitment to dive into the depths of their own inner world and experience it for themselves. The experience may be facilitated by a friend - in my case a woman - but there are no right or wrong ways of accessing 'Power-From-Within', and there is nothing to fear, for on this path one simply cannot receive by definition what one is not experiencing.

Initiation is personal and private, and all forms of 'Power-Over' others, as evidenced by claims to mastery or by references to 'the way' or to 'the hierarchy' are best avoided.... 'The way that can be named is not the way', or, 'If you meet the Buddha on the road, kill him!'.

By contacting my own inner maleness through journeying to these collective inner archetypes - especially that of the Wildman or Cernunnos - I found many of my life issues clarifying. For example, instead of disseminating my sexual energy out into the world through fantasy projections - usually over women -

Men, fathers, brothers, sons, lovers, how can we listen to the pain of women until we open to our own? When will we stop pushing that even onto them? Making them cry for us, cradle us? Let us find each other's eyes and hands. Let us begin to touch one another. Let our tears and laughter quench the fire. And then we shall be free...

- Arthur Law, 'Threads' (newsletter of the Interhelp network)

ISSUE

frustration that Jenny still has all that shit buried in her which she can throw at me when she's not getting her own way.

Steve listened long and well, and when I'd finished he told me the truth as he saw it; that I was also to blame, that there is shit to be thrown because I was trying to deny the deep deep child-making connection between her and I which, like it or not, is still there. "Jenny still feels pain at that separation, and denying it only inflames that pain. You get defensive and won't listen because it implicates you. You are WRONG; she is in pain and it will never change until you accept that reality, that you hurt her. Until you can hear her pain and really listen, without becoming defensive when you are criticised. You are not a BAD person; just human ... "

I collapsed in a heap; it was like a total guilt realisation. My world fell apart for several hours as I cried and cried. I felt the awful truth of how I was being couldn't be true - I thought I was a good man, a new man, empowered with my true self; but really I had merely taken a philosophical view and a logical/intellectual understanding. Actually making it stick in my actions meant real change, and in order to do that I had to feel. I did then - I had before and I still do - at that point I felt like I was gonna die. I had realised my own pain at our broken bond, which I had kept suppressed with indignance. I weighed ten tons and I couldn't move.

Since that time I have actually succeeded in listening to Jenny when she is hurt. The result is that she can exorcise that bit of grief and the block is eased. We treat each other as individuals, with respect and care. In fact we rather like each other again - as who we are, not what we want each other to be.

What we are involved in is a truly widespread upheaval in moral values, as we reject traditions which seem inappropriate to our consciousness. We are identifying our own values, creating new ways - there are NO RULES...

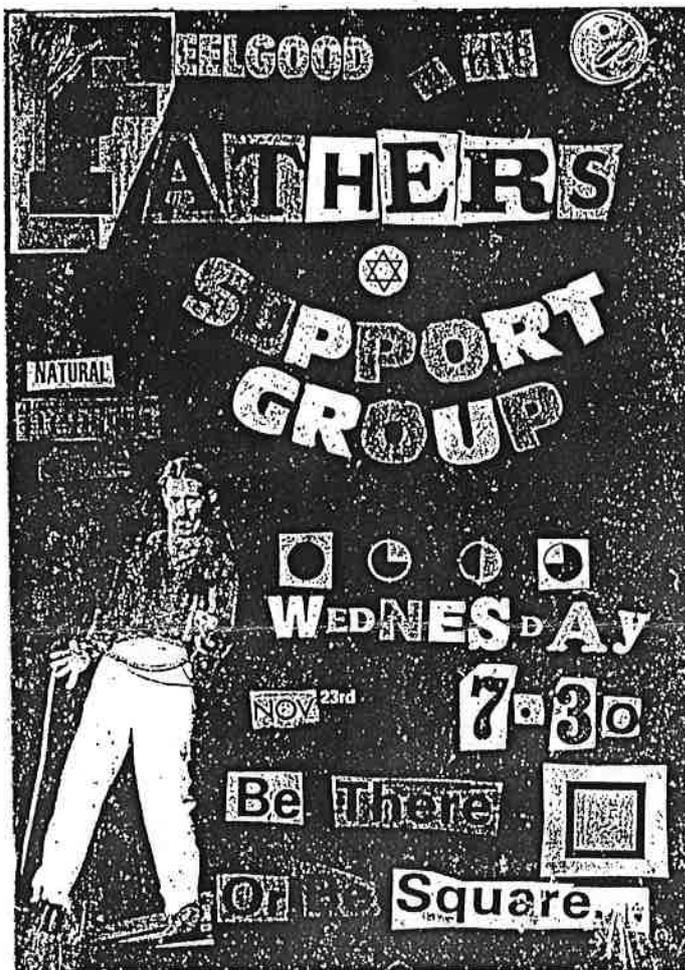
DESPAIR AND PERSONAL POWER IN THE NUCLEAR FAMILY or TOWARDS AN ANTI-NUCLEAR FAMILY

Logic can lead us to draw certain philosophical conclusions about sexism, violence, religion etc; but we are doomed to stoicism and prejudice if we don't bring our intuitions with us. Marry the two: ie match up our feelings with our understanding through experience - test out the theory/consider the feelings. There is always a lot to learn when we remain open to life, and especially when we have children. As a generation we are trying to sort out our heads and hearts; we may cop out from time to time, but having children brings it right back, up front, inevitably - that is, unless we are completely "sussed" or else completely LOST and UN-conscious !

If you are committed to learning and being, then you are never totally "sussed" and life is whatever it will be ...

Being real and open, HERE and NOW is the most important thing.

It can hurt, but pain is OK. It's animal, a pain in the depths of your soul, human - feel it - don't react and reject the pain, don't do the first thing that comes into your head - it is real and has something to say, but you can't hear it if you're reacting. It may be the most difficult thing in the world to listen clearly to someone who is



hurt and blaming you. Reactions to such deep feelings are often subconscious or conditioned responses to the patriarchs and matriarchs rising from our unconscious.

I wish to encourage men to the rightness of accessing their feelings and intuitions, and responding to them with care. We need to dis-empower the weapons of domination by recognising their impotence to solve the crippling dilemmas created by the nuclear family's persistence in the age of personal liberation and choice.

Traditional (patriarchal) values make this seem like a drop in status; going soft or losing power - but that is the old power-over stuff; we talk of power from within, which is of much greater endurance, and it is an attitude - if not the attitude - with which it may be possible to achieve world peace.

Nuclear family disarmament is about self-discovery; conflict resolution through creative listening and co-operation. We want to live in larger groups; we wish to co-operate and to be independent, but the implications of mutual liberation on our lifestyles are dramatic (to be anything more than just another good idea/philosophy). Our children need liberating too, from the strife of new-clear parents still dealing with the pain from the constriction of living in closed units, isolated (in a box) and dependent.

We need to grow large families, where interdependence is chosen; a commitment between a larger group of people. The Anti-Nuclear Family should create the environment where you have all the support that you need as individuals, and all the space that you want. It demands a commitment to growing in relationships to one's partners, co-parents, conceptees, and children. But do our felt connections with close friends - chosen family - matter enough to make any of us change course ? Paths diverge, and learning is thus erratic - erotic ? -

It is the coincidence of paths which makes conception possible. Any thing is possible. LISTEN - LOVE and LEARN.

IN PEACE,

Richie (Cotterill).

STREET HARRASSMENT

HAVE YOU EVER TRIED WALKING ROUND LATE AT NIGHT WEARING A DRESS, EVEN IN A QUIET LITTLE TOWN LIKE GLASTONBURY ?

Can you imagine leaving a friend's house, on a night just like any other ? Out of the corner of your eye you catch sight of an expensive white car pulling out of a side road several hundred yards away, and cruise slowly in the direction you are travelling.

The impression stays, as the car does not race past you but slows and pulls across the road beside you. The road being several feet lower than the pavement, it is possible not to discern the features of a person walking in the early hours of the morning from a car in a dimly lit street; and vice versa.

You might start wondering at the purpose of two men, in a white BMW, at 2 o'clock in the morning, driving slowly past, inspecting, pulling away slowly and upon reaching the roundabout driving around it and parking on the pavement with the engine running and the lights on, facing you.

You become aware that you are wearing a dress, that your body is moving in an increasingly nervous fashion, and for all intents and purposes you could quite easily be mistaken for a woman - a possible rape victim !

You cross the road and walk around the car, keeping the roundabout between you and them, aware of the increased light. A large man steps out of the car. He stands with the door open and stares at you as his companion asks from inside the car "Is it a man or a woman ?"

You cross over again further along, and notice that the first man is following you. You look back and he stands and stares before slowly entering the telephone box. I was acutely aware of what they would have done to me as a woman; but on discovery that I was a man, what then ?

I have been raped by a man before. Thankfully he was drunk and tired and was unable to go further than try several things unsuccessfully; but rape it was, although I knew him. To be restrained and overpowered, to have forced upon you with no immediate means of escape. It does not have to be sexual but in most cases it is. And why is it so ? Because real masculinity has been so suppressed, not only in men but in women also !

Pixie

MEN OVERCOMING VIOLENCE



MOVE was started in 1984 by two men who felt that, while the attention being paid by women to the victims of male violence is both legitimate and constructive, both the women's movement and men who support it were stuck with a useless hostility towards the men committing this violence. They decided to set up a counselling project for men who see their violence as a problem, to help them change.

We would like anyone who is interested in MOVE to contact us. Already we know of men in three other cities who are developing similar projects. Contact: Steve Mason, 18a Claremont Road, Bishopston, Bristol BS7 8DQ, tel: (0272) 45346.

A way forward

(An extract from a book by JOHN ROWAN, to be published this year by Routledge and Kegan Paul).

We have to go beyond patriarchy and matriarchy to what lies beyond, but at this point in history it is the female principle which needs to be put first. So it is time now to draw the threads together, and examine the design we have now discovered. What must a man do, in realistic terms?

Firstly he must admit that there is such a thing as patriarchal consciousness, and that he is a living example of how oppressive it can be. He has to learn from women what that oppression feels like, and how he contributes to it. He has to agree to be wounded by this knowledge, and to feel the pain of that realisation.

Secondly he must do what he can at a conscious and political level to change the patriarchal world - to make new laws, new rules, new organizational forms, or whatever is needed to make the life-chances of women more equal and more fair, and to stop them being exploited, threatened and attacked. He can boost women's egos and make them feel better, to the extent that they permit that.

Thirdly he must work on himself at an unconscious level, to remove his resistances to taking the second step. The reason why the second step is so limited in the world is because the third step has not been taken. (In most cases the first step has not been taken either.) He will discover how to relate better to himself, to women, to men and to children. He will find out more about his internal female, and how to relate to her.

Fourthly, he must work on himself at a spiritual level, first of all getting in touch with his own real self, and then daring to die all over again by going into the world of the Goddess, and being reborn as the Horned God, who can relate to the Goddess in a complementary and helpful way, while regaining that full maleness he had questioned and perhaps lost along the way. He can find that deep masculinity that lies on the other side of the female. He can draw on female energy without exploiting females.

Fifthly, he is then fit to relate to feminists and enter into dialogue with them. It may be that feminists can make a new world without male allies, but I don't see it as very likely. And if there are to be such allies, they can only be men who have been through that whole process of development. Only such men can enter into genuine dialogue with women who want to dismantle patriarchy. By recognising that such women are invoking the power of the Goddess; men can relate to them as guardians and as students.

By doing this, men can gain immeasurably, because instead of seeing power as essentially male and essentially untrustworthy, they can relate instead to the much deeper and stronger female power - the power of the Shakti. What I have tried to do in this book is to show how men can cooperate in this process without losing their male quality, and gaining something quite new. The Horned God, as Starhawk reminds us, is untamed:

He is all that within us that will never be domesticated, that refuses to be compromised, diluted, made safe, moulded or tampered with. He is free.

NETWORKING

This section is divided into classifications. Under each classification heading are 3 types of entries:

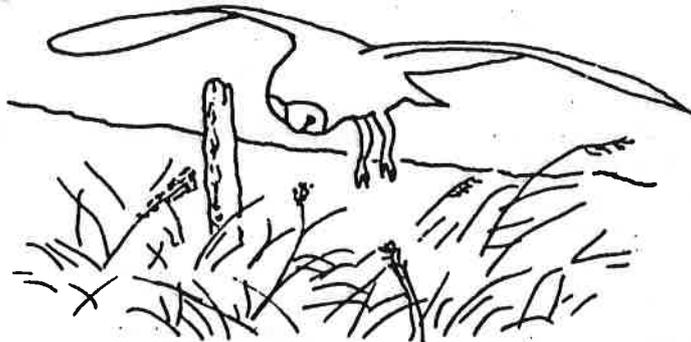
1. Green Collective subscribers who have specifically identified themselves as being involved with a particular organisation or area of activity. These addresses are printed in every issue, as an extra part of the service to subscribers, and will be gradually built up into a comprehensive directory. If your entry is wrong, or if you've been left off and you'd like to be included, please let us know details as soon as possible.
2. Information about events, organisations, campaigns etc which has been sent to us and which will be of likely interest to readers of the Mailing. These entries will be printed once, rather than repeated; but when they arrive from a subscriber, or with a subscription, the address and brief details will be repeated and included in the directory.
3. References to back numbers of the Mailing, or other Collective publications, where particularly relevant information is available. (If you'd like back numbers of the Mailing, a donation of 50p would cover the cost including postage, or else the cost of photocopying the pages you are especially interested in if the issue you want is out of print).

alternative tech.

SOLAR WHEEL (wind generators, solar panels etc) - Bobby Bazalgette, Yeotown Farm, Snapper, Barnstaple, Devon EX31 7JY (0598 3437).

animal rights

DON JENKINGS, Gorphwyffa, High Street, Penmachno, Gwynedd (animal rights bus - available for festivals and gatherings)



THE DEVON BARN OWL BREEDING & RELEASE SCHEME: The Barn Owl population has declined by 90% over the last 30 years. This scheme breeds the owls in aviaries, locates suitable barns in 'good Barn Owl habitat', and supervises their controlled release into the wild. For details contact: David & Frances Ramsden, Waterleat, Ashburton, Devon (Tel. Ashburton 53026).

HEAVEN'S GATE ANIMAL RESCUE CENTRE: an organisation dedicated to the saving of all types of animals or birds from any kind of dire straits, keeping them until they are fully recovered from their ordeal, and finding genuine good homes for them. If you can help by providing a home or contributing money, please contact HEAVEN'S GATE ANIMAL RESCUE CENTRE, WEST HENLEY, Nr LANGPORT, SOMERSET TA10 9BE. (Tel Langport 252656).

anti-sexism

JOIN HANDS - 45 Percy Street, Middlesborough, Cleveland TS1 4DD.

For Women's Issues see also: Mailing No 14 (May/June '86).

children/education

KIDS' SKOOL BUS PROJECT (to provide educational facilities for travellers' children) - Claire Whitmore, 20 Lyndhurst Rd, Ramsgate, Kent.

EDUCATION OTHERWISE - Vicki & Dave Willow, 37 Merton Place, Littlebury, Saffron Walden, Essex CB11 4TH.

See also: Mailing No 13 (March/April '86)

THE NEW UNIVERSITY PROJECT

At a recent conference, the New University Project, which plans to set up an alternative University in Britain, decided to start a small centre in Birmingham this Autumn to act as a base for growing national interest in Ecological, Progressive and Green knowledge, a radical educational community and a focus for a local skill and knowledge-sharing network.

The aim of the project is to set up a residential community whose members will participate in its upkeep and decision-making, and engage in an holistic education which will not divide theory from practice, the personal from the global, or artistic from academic and scientific researches. It aims to promote study in areas neglected by conventional universities, such as Green Economics and Humanistic Psychology, and to create a platform for progressive social thought and action.

The learning process at the New University Project will be based upon discussion rather than instruction, on dialectics rather than rhetoric. It will be a non-elitist situation without examinations or qualifications, which will have a real and self-motivated relevance to the participants and to social problems. The project is in need of financial support. For information/donation, contact:

The New University Project, 11A Saint Quintin Avenue, London W10.

communities/land use

GREEN COLLECTIVE LAND FUND - c/o Chris Walford, 44 Upper Cheltenham Place, Montpellier, Bristol 6; (0272) 551740.

GREENTOWN GROUP - David Olivier, The Limes, 158 Bradwell Rd, Bradville, Milton Keynes, Bucks MK13 7AX.

GLANEIRW HOUSING CO-OP - Blaenporth, Nr Cardigan, Dyfed.

LAURIESTON HALL - Evi, Laurieston Hall, Laurieston, Castle Douglas, Galloway, Scotland.

PEOPLES' LAND GROUP (WATERSIDE) (purchase of land alongside navigable waterways for the use of boat people etc) - c/o Chris, 7 Railway Cottages, Hardy Rd, Norwich, Norfolk.

CAPRICORN COMMUNITY seeks new members. Interests include Healing, Ritual Dance, de-schooling, exploring Yin/Yang, celebration of life, sharing skills, caring for each other and our planet, personal growth. Membership and year's mailing £5. SAE to Capricorn, 11A Bridge Avenue, London W6 9JA.

FRIENDS OF LONG MEG intends to buy farm in Cumbria which includes Long Meg standing stones; to manage the farm on an organic basis, operate a study and arts and crafts centre, and provide a facility for open conferences, festivals, rituals and other gatherings. A donation will bring you membership of the Friends of Long Meg. It is intended that your contribution will be reflected proportionately in the ownership of the farm, which will be managed by the trustees of the Friends of Long Meg.

The Friends of Long Meg, 8 Orme Court, London W2 4RL; (01 727 6366), or c/o Barclays Bank, 93-97 Queensway, London W2 4QJ. A/c No: 40573982, Code No 20-05-30.

computers/database

'GREENBASE' (Green Collective computer services) - Richard Oldfield, 12 Polden View, Glastonbury, Somerset.

dance/ritual

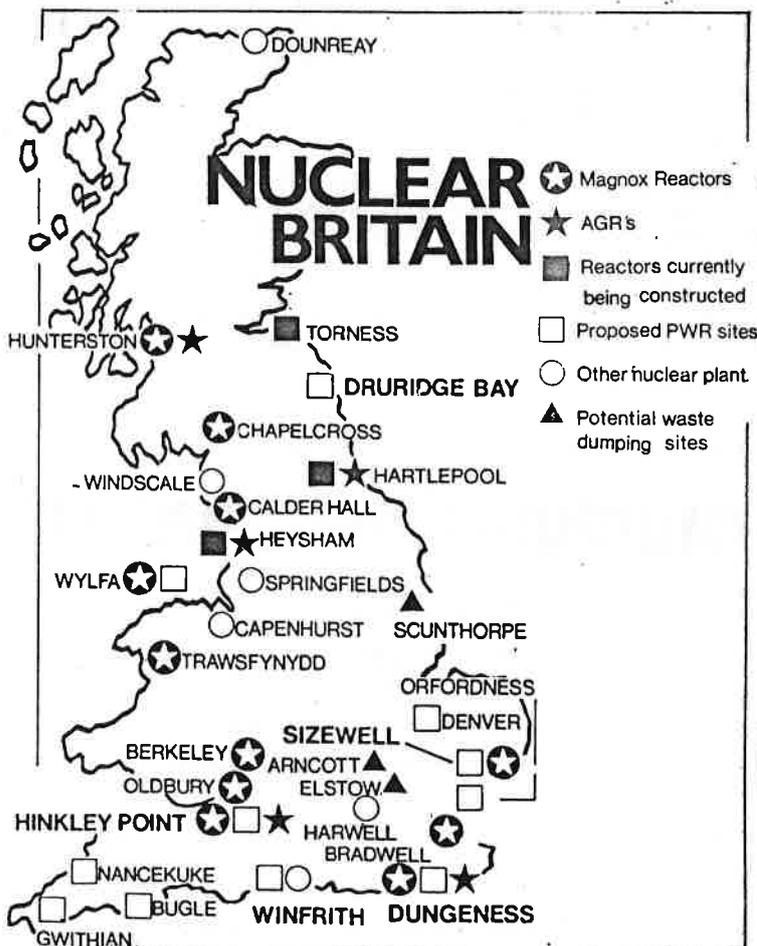
SACRED DANCE - Rosie James, Hallalen Cottage, Harberton, Totnes, S. Devon TQ9 7SS.

CONTINUUM THEATRE - Lorye Keats & Adrian Hopper, c/o The Love Centre, Butleigh, Glastonbury, Somerset; (0458) 50682.

environment

GREEN DESERTS - John Mathissen, Greenacre Beyton, Bury St Edmunds, Suffolk IP30 9AB; 70491.

SERA (Socialist Environment and Resources Association) - Mark Douglas, 103 Osbaldeston Rd, Stamford Hill, London N16 6NP; 01 806 2763 (6-10 pm).



Map from FRIENDS OF THE EARTH LTD, 377 City Rd, London EC1V 1NA; 01 837 0731.

TREES - See also: Mailing No 12 (Jan/Feb '86).

festivals/gatherings

FESTIVAL WELFARE SERVICES - Penny Mellor, 347a Upper Street, London N1 0PD; 01 226 2759.

GLASTONBURY EARTH MYSTERIES CAMPS - Palden Jenkins, The Elms, West Pennard, Glastonbury, Somerset BA6 8EG; (0458) 32601.

GREEN GATHERING ADVICE PACK - available from Anne Waterhouse, 55 Stuart Close, Emmer Green, Reading, Berks (£4 a copy, £2.50 to Collective subscribers).

films/videos

ONE WORLD FILMS (Green/alternative/fun videos, showing at festivals etc) - Penny & Pete Simmons, 22 Bradenham Rd, Shipham, Thetford, Norfolk IP25 7PJ.

GREEN GATHERING '83 VIDEO - available from Roger Eede, 39 Nelson Rd, Branksome, Poole, Dorset; (0747) 2552. (£10)

local green groups

STROUD GREEN FORUM - John Sommerville, Flat One, 18 Bisley Rd, Stroud, Glos GL5 1HE.

HUMBERSIDE GREEN ALLIANCE (sharing information, experience, resources and contacts among a wide range of different groups with broadly Green interests in their area. Organise Beverley Rainbow Festival. Subs - Groups £2, individuals £1) - Betty Whitwell, 3 Thorngarth Lane, Barrow-on-Humber, S. Humberside DN19 7AW; (0469) 30721.

MID-THAMES FOE - 108 Lent Rise Rd, Burnham, Bucks SL1 7BH; (0628) 665024.

NORWICH PEACEFUL GREEN CO-OP - c/o St Julian's Hall, Music House Lane, King Street, Norwich, Norfolk.

CAMBRIDGE UNIVERSITY GREEN GROUP - Gill Handyside, 126 Huntingdon Road, Cambridge.

AIR GREENS - Susan Shearer, 42 Caerlaverock Rd, Prestwick, Ayrshire.

GREEN CND (Scotland) - Peter O'Neill, 5 Upper Kessock St, Inverness, Scotland.

ANDOVER GREEN COLLECTIVE - Steve Harrington-Ellsmore, 1; The Grove, Penton Grafton, Andover, Hants.

PLYMOUTH GREEN COLLECTIVE - c/o Barbican Pannier Market, Southside Street, Plymouth, Devon; Plymouth 21256.

CLEVELAND GREEN ACTION - c/o 81 Thornfield Rd, Linthorpe, Middlesbrough, Cleveland TS5 5BZ.

music

MODERN SPERM PRODUCTIONS - Angela Hembury, Crealy Lodge, Devon EX5 1DR; (0395) 32696.

INTERCHANGE MUSIC & DESIGN (multi-media productions, including music & dance workshops with Pendragon Folk Band) - Kim & Glenny, Hillview, Yeolands Lane, Swimbridge, Barnstaple, Devon; (0271) 830332.

AVALON (green progressive rock band - available for benefits but they do like being paid sometimes) - c/o 16f Williams Ave, Prince Rock, Plymouth, Devon; (0752) 672633.

networking/ international

GREEN COLLECTIVE/NETWORK - c/o David Taylor, 2 Park Cottages, Benedict Street, Glastonbury, Somerset; (0458) 31780.

TRANET (International Green Network) - PO Box 567, Rangeley, ME 04770, USA.

YOUNG GREENS (a network of young people - student, unemployed, workers, pupils - active in the Green/alternative movement. Bi-monthly newsletter 'Green Action') - Steve Mynard, 2 Sheringham Court, Liden, Swindon, Wilts.

TURNING POINTS at St James's was founded in 1982 in order to: create networks of like-minded people; be a source of inspiration and support for action; transform consciousness by providing group experiences; build bridges between radical Christians, Humanists, and the New Age; inspire those who are disillusioned by formal religious institutions; offer a gateway to new opportunities of thinking, living, being and exploring.

TURNING POINTS evenings offer nourishment not only for mind and spirit, but also for the body: wholesome vegetarian food is available at each meeting.

TURNING POINTS is planned and organised by the TURNING POINTS FORUM: for further information tel: Sabine Kurjo, 197 Piccadilly, London W1; 01 625 8804 or 01 734 4511.

ABANTU OR ABELUNGE ?

(This short article is from Alistair Danter, a Green Collective subscriber who is living in Swaziland. We're hoping to print pieces from other people in different parts of the world, where they cast light on our understanding of different cultures and the political issues which are relevant to them).

Bantu languages are those that exist in Southern Africa; the variations and similarities reflect historical movements of clans and family groupings. The word 'bantú', and similar words, means 'people'. Bantu languages include Zulu, siZulu, siSwati, sotho, swana, and many more.

Amongst indigenous people in Southern Africa, survival historically and now is dependent on 'ubuntu' - an attitude towards people and society. It is a prescription for a 'human' way of life as opposed to an 'animal' way of life. It involves sharing, care and love. Everyone belongs to some one. No one should be without.

To find the origins of the word 'ubuntu', the prefix and suffix that surround the root 'ntu' are removed. ntu is an ancestor responsible for the start of life, and also for giving people the quality that makes them humans rather than animals. It is a communal way of life that says that society must be run for the sake of all. No widows should be alone, no one should be an orphan. There must be no poor people.

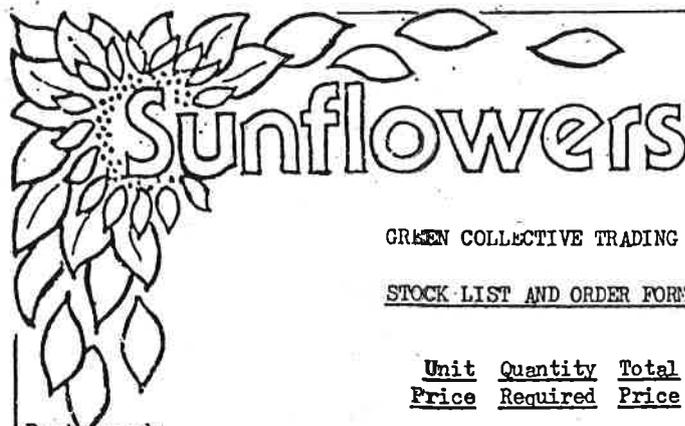
This way of life demands co-operation in all acts necessary for survival. It includes the quality of negotiating with each other and trying to accommodate other people.

The prefix 'ubu' refers to the abstract; it is the human quality, the quality of a ntu society.

'Abantu', a similar word, can also be broken down. 'Abe' is the plural of umu, so 'abantu' are people of a ntu society - it is the personification of the quality 'ubuntu'.

Those who arrived in Southern Africa in the 17th century and their descendants cannot be described as 'abantu', but as 'abelunge' (a privileged person) or 'abamhlope' (white people). This distinction would not have carried on if the new arrivals had shared the residents' attitude to land and way of life in a 'humane' way.

It is thus possible to talk about 'people' and 'whites', which is a bit like saying 'as an outsider, what do you think of the human race?'



GREEN COLLECTIVE TRADING

STOCK LIST AND ORDER FORM

	Unit Price	Quantity Required	Total Price
<u>Post cards</u>			
Green Collective banner	0.20	.....	.....
10 or more, each	0.12	.....	.....
Dove flying over Tor (detail from banner)	0.20	.....	.....
10 or more, each	0.12	.....	.....
<u>T-shirts</u>			
'The greens are Gathering' and sunflower motif, printed yellow on green cotton; size S,M,L,	4.00	S..... M.....	..... .....
in bulk for re-sale	3.50	L.....	.....
<u>Booklets</u>			
'The Green Collective, the best from the Mailing - 1984' ..	1.00	.....	.....
Ditto - 1985	1.00	.....	.....
2 booklets or more, each ..	0.75	.....	.....
<u>Envelope re-sealers</u>			
'The Greens are Gathering', green gold & black. Per 100	2.50	.....	.....
5 packs or more, per 100 ..	2.00	.....	.....
<u>Badges</u>			
1 1/2" 'The Greens are Gathering' 10 or more, each	0.25 0.20	..........	..........
Green star reflector badges; metallic, 3/4"	0.50	.....	.....
5 or more, each	0.40	.....	.....
<u>Peel-off Sunflower stickers, 4 1/4":</u>			
'The Greens are Gathering' ...	0.30	.....	.....
'Liberate the Earth'	0.30	.....	.....
'Animal Liberation'	0.30	.....	.....
'Women's Liberation'	0.30	.....	.....
'Green CND'	0.30	.....	.....
10 stickers or more, each .	0.20	.....	.....
<u>Leaflets</u>			
'The Greens are Gathering' per 100	1.00	.....	.....
<u>The Green Pack: includes car sticker, sample Greenline magazine, leaflets, articles, stickers, badge</u>			
	1.50	.....	.....
<u>Green Collective Mailing: free sample copy on request with order:</u>			
		Total:	.....

Please add 15% to cover postage and packing

Cheque payable to SUNFLOWERS enclosed:

NAME:

ADDRESS:

Send to: 'Sunflowers', c/o Ann Gunn, 8 Wordsworth road, Braintree, Essex CM7 5SX (0373 21184).

 FIFTH ASSEMBLY of the FOURTH WORLD - for small nations, small communities and the human spirit, under the general theme GOVERNMENT BY THE PEOPLE, September 3-6 1986. Helfrei, Grossmunster, Kirchgasse 13, CH 8001, Zurich, Switzerland.
 UK contact: 24 Abercorn Place, London NW8.

TRACES magazine - Ian Henshall, 87 Kirkstall Rd, London SW2 4HE; 01 671 7920.
 EAST-WEST PEACE PEOPLE newsletter - Peter Cadogan, Studio House, 1 Hampstead Hill Gardens, London NW3; 01 794 5590.
 'GREENHOUSE'/GREEN DIRECTORY MAILING - Peter Bernays, Clynog Rd, Penygroes, Caernarfon, Gwynedd.
 UNIQUE PUBLICATIONS (Rainbow Village, Green Collective booklets; contemporary history) - Bruce Garrard, PO Box 23, Glastonbury, Somerset; (0458) 32452 (evenings), (0458) 34719 (daytimes).

publications

WE WOULD LIKE TO EXCHANGE THE GREEN COLLECTIVE MAILING ON A REGULAR BASIS WITH OTHER GREEN/ALTERNATIVE PUBLICATIONS. IF YOU'RE INTERESTED PLEASE CONTACT US C/O PO BOX 23, GLASTONBURY, SOMERSET.

GREEN ANARCHIST magazine - Alan Albon, Watford Station House, 68a Cassiobury Park Avenue, Watford, Herts WD1 7LE.
 GREENLINE magazine - Jon Carpenter, 33 Newton Road, Oxford; (0865) 726229.
 GREEN CND newsletter - Annie Davey, 53 Bartlemas Road, Oxford; (0865) 249450.
 BULLETIN OF ANARCHIST RESEARCH (collates info on anarchist and green publications etc from all over the world) - Tom Cahill, Dept of Politics, University of Lancaster, Lanes LA1 4YF.

 THE MONKEY & THE DRAGON are pleased to make available in Europe the GREAT ATLANTIC RADIO CONSPIRACY TAPE LIST. Sexual politics/health/anti-nuclear/environment/poetry/music/politics ... full list from M&D, Tweed Street, High Bentham, Lancaster LA2 7HW. Cost: £3 per cassette.

 FOURTH WORLD REVIEW for small nations, small communities and the human spirit - John Papworth, 24 Abercorn Place, London NW8; 01 286 4366.

Green Options

A fresh choice in reading is on its way. The GREEN OPTIONS newsletter will be:
 • keeping track - reporting on the greening of politics, the parties, and society at large; a new-style political commentary on building a more effective, coherent green movement; covering popular current affairs from a green viewpoint - insight, information and analysis; independent - focussed on the wider cross-party and non-party movement, from blue-greens to bright greens, from pale greens to pinks and reds!
 • informative - events, dates and a comprehensive address listing that will build issue by issue into a wide-ranging network reference file; based in Glastonbury, printed eight times per year and available by postal subscription.
 First issue late August. Special introductory advance subscription £4. Or, please send a free sample copy of issue No 1 - from GREEN OPTIONS, c/o Richard Oldfield, 12 Polden View, Glastonbury, Somerset.

FREE STONEHENGE 1986



4-colour badges (red, yellow, green & black)
 25p each + s.a.e.
 BULK ORDERS: £1.80 per 10, or £16 per 100
 from: Badges, c/o 42 Main Rd, Lincoln LN4 1AU (cheques payable to "Rainbow Co-op", please)

SUBSCRIBE TO THE GREEN COLLECTIVE

The Green Collective Mailing is available to subscribers only. Annual subscriptions cost £5, which includes a £1 stake in the Land Fund as well as a contribution to the various projects now in hand.

Subscribers will also receive the names and addresses of other subscribers in their areas, details of meetings of the Collective and its project groups, and the opportunity to buy any Green Collective publications at a reduced price; they will be subscribing to the Collective as a whole, rather than just to the Mailing.

Please make cheques payable to 'THE GREEN COLLECTIVE (Mailing)', and send to: THE GREEN COLLECTIVE, P.O. Box 23, GLASTONBURY, SOMERSET.

NAME:
 ADDRESS:

..... Enclosed: (£5), £.... (donation ?)

PLEASE USE BLOCK CAPITALS

Do you want to keep in touch with what's going on in GLASTONBURY? ...read the

Glastonbury Communicator

The Community Magazine: news, views, and cosmic controversy.

Price: £1 (including postage).
Subscriptions: £5 for 5 issues, from 'The Glastonbury Communicator', c/o Nick Mann, The Elms, West Pennard, Glastonbury, Somerset.

A Local Exchange Trading System (LETS) is now underway in Norwich. Here are some details of the system and how to use it:

Name for Community Money.

The unit of exchange within LETS has a value which, for convenience sake, has been set equivalent to £1 sterling. For this reason it would be nice to name the unit of exchange in a way that somehow gives the idea of 'a pound's worth'. Names that have been chosen in other countries (Canada for example) achieve this by using the country's currency in the name itself (as in 'Green Dollar'); however it seems that for legal reasons in this country it is best not to use the word 'pound' in the name. This rules out names such as 'Green Pound' or 'Community Pound'. Unfortunately this leaves us without a satisfactory name for the unit of exchange for the time being. If you have any bright ideas as to names that somehow convey the idea of 'a pound's worth' then let us know soon. In the immediate future the unit of exchange will be referred to in a rather dry way as the 'LETS UNIT'.

Procedure for Recording Transactions.

Many people are not clear as to the various different ways available for recording transactions. Any of the methods below are fine:

- (1) - Write a LETSCHEQUE. Little booklets of community cheques (called LETSCHEQUES) are being provided now. All you need in order to make a transaction is to fill in the date and the two account numbers (one of which, the FROM account, is to be debited; the other, the TO account, is to be credited). Sign and give the LETSCHEQUE to whoever you are paying. It is then in their interest to register the transaction as soon as they can.
- (2) - Telephone the Greenhouse (Norwich 610993) and leave details on the 'Third World Centre' answerphone.

How will people know who they can trade with ?

When you join the LETS system you are asked to give both a list of your present skills, materials or services that you can offer to other members of the LETS system, and a list of current needs (perhaps you need your bathroom decorated, or a babysitter ?) Obviously what people can offer and what they need will change with time, also the LETS membership will (hopefully) expand rapidly, so it is important to update this list of 'offers and needs' frequently. If you wish to change your offers or needs then you can simply attach a note to that effect to one of your LETSCHEQUES or drop a note in at the Greenhouse. At the last meeting we agreed that an update of the 'Offers and Needs' list would be sent to all members every month. Look out for it and use it for as much trade as possible; the success of this alternative to money lies in its ability to offer a serious community solution to unemployment - but this in turn depends upon participation !

Balance Statements

With the 'Offers and Needs' list that is sent every month, a

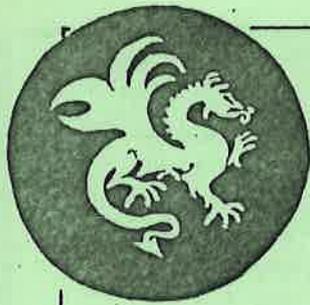
print-out showing the balance of ALL accounts will be sent. It is a LETS principle that the state of all members' accounts should be available to any of the members. This principle is justified on a conceptual basis (rather than an ethical one) - remember that it is of essence that all members start their account with zero LETS UNITS (this is perhaps the most important way in which it differs from a normal bank). No money is 'brought in' from outside the system, and no money ever leaves the system. Consequently any transaction from one account to another will always leave the total number of LETS UNITS in the entire system at zero. Moreover there are no interest charges on accounts that are in the negative and no interest payments on accounts that are positive (another important difference from high street banks). Thus there is no stigma attached to undergoing transactions when your account is negative, because the more one account goes negative the more other accounts will go positive. The hope is that the end result will be a new and progressive attitude to trading. In virtue of the fact that the total amount of LETS UNITS in the system is zero, it seems reasonable that the balance of all accounts should be generally known - the greater the fluctuations between various accounts the greater the amount of trading going on. The more trading that goes on, the more successful the LETS system is being !

LETS charges

So far everything sounds too good to be true - but it must cost something to send out the 'Offers and Needs' list and to record transactions and send out the monthly balance sheet - the meeting last week voted to allocate charges as follows:

- Opening a new account: this requires a cash (£ sterling) payment of £5. This is in £ sterling because initially our setting-up expenses will be in £ sterling. As the LETS system grows, more and more services will be paid for in LETS UNITS.
- Transaction charges: To pay for the labour required to record transactions etc it was agreed that there should be a transaction charge of one LETS UNIT per ten transactions. This charge would be made to the account which was being debited in the transaction; ie if you spend LETS UNITS on ten separate occasions your account will be charged one LETS UNIT. This charge depends on the number of transactions only, and is irrespective of the size of the transactions (on the basis that it is just as much work to record a small transaction as it is to record a large one !) If your account is being credited by a transaction then there is no charge to your account. The transaction charges will be paid into a LETS account established for that purpose. People working at recording transactions will be paid wages from the LETS account in LETS UNITS. Obviously, if you wish to work for the LETS system you must have your own account.

There is a LETS Advisory Service established for people in the Norwich area involved in this scheme. People in other areas who are interested in setting up a similar local system can contact them at THE GREENHOUSE, 48 BETHEL ST, NORWICH, NORFOLK; Tel Norwich 610993.



UNIQUE PUBLICATIONS

PO Box 23, Glastonbury, Somerset.

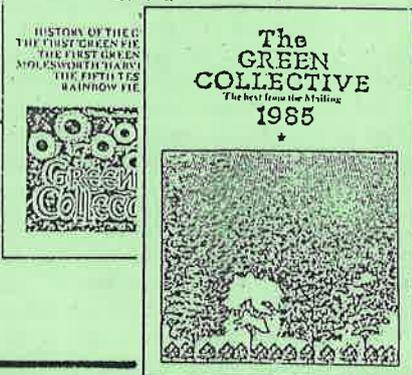
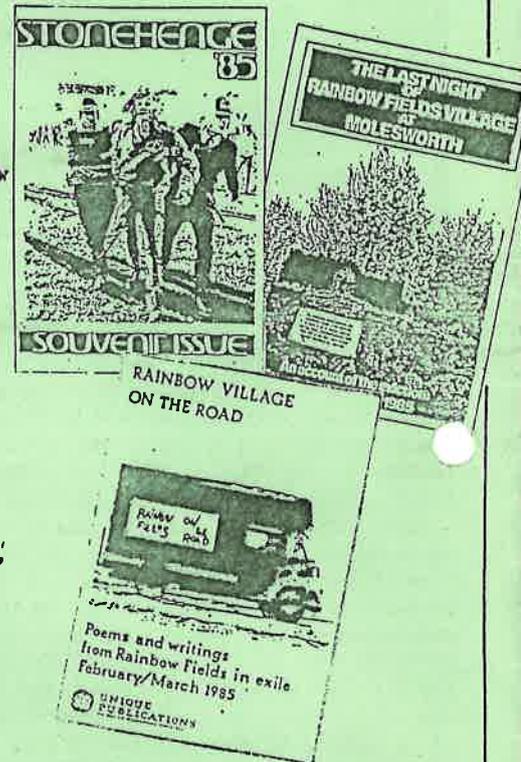
STONEHENGE '85 - SOUVENIR ISSUE: A collection of material to commemorate 'The Battle of the Bean Field', June 1st 1985. Edited by Sheila Craig. What really happened during last summer's police riot? On the road before? And in the police cells afterwards? Here we have the personal accounts of people who were there; their thoughts and feelings, poems and pictures. Material which has been written and collected together over the past year; now published in a volume which tells a powerful and important human story, as well as being a valuable historical document.

THE LAST NIGHT OF RAINBOW FIELDS VILLAGE AT MOLESWORTH: a vivid personal account of the eviction by Heseltine's army on February 6th 1985. Described by many as very moving, it is being sold to raise funds for the publication of the full story of Rainbow Fields at Molesworth.

This is a freshly revised edition of the booklet by Bruce Garrard, with additional material by Brig Oubridge.

These booklets are available @ £1 each, including postage.

RAINBOW VILLAGE ON THE ROAD: an anthology of many people's work, mostly written actually on the road between February 6th and Easter, 1985. The poems, prose descriptions, songs and articles tell the remarkable story of those times.



THE GREEN COLLECTIVE - THE BEST FROM THE MAILING, 1984 & 1985: The most interesting, unusual, creative, and/or relevant pieces from the first two years of the Mailing. Packed with amusing items, useful information, and valuable accounts of contemporary history in the making; as well as following the development of the Collective itself, from being the Glastonbury Green Gathering Collective to the present time.

Each booklet contains 32 pages, priced @ £1 (including postage). Special offer to Collective subscribers: both for £1.50. 20% of all proceeds from the sale of these booklets will go to the Green Collective Land Fund.

UNIQUE PUBLICATIONS: PRICE LIST AND ORDER FORM

	Price	Number Required	Total
STONEHENGE '85 - SOUVENIR ISSUE	1.00	.....	.....
THE LAST NIGHT OF RAINBOW FIELDS VILLAGE AT MOLESWORTH	1.00	.....	.....
RAINBOW VILLAGE ON THE ROAD	1.00	.....	.....
THE GREEN COLLECTIVE - BEST OF THE MAILING 1984	1.00	.....	.....
THE GREEN COLLECTIVE - BEST OF THE MAILING 1985	1.00	.....	.....
Special offer to Collective subscribers: both 1984 & 1985 together	1.50	.....	.....
THE TIMES OF AVALONIA - most disgraceful newspaper in the world - No 3	0.23	.....	.....
THE FAMOUS AND TOTALLY UNIQUE AVALONIAN DRAGON BADGES - 1½" diameter - Rainbow coloured dragon on black background	0.23	.....	.....
Ditto with 'FREE STATE OF AVALONIA'	0.23	.....	.....
In bulk: 23 assorted badges @ 23p less 23% discount	4.07	.....	.....
Total:			

Please include a postage stamp for orders of less than £1. Thanks. Otherwise prices include postage. Make cheques/postal orders payable to 'UNIQUE PUBLICATIONS' and send to: PO Box 23, Glastonbury, Somerset. Don't forget to include your own name and address!
If you'd like to order booklets in bulk for your shop/group/stall, ring Glastonbury (0458) 32452 for details of trade discounts etc.