

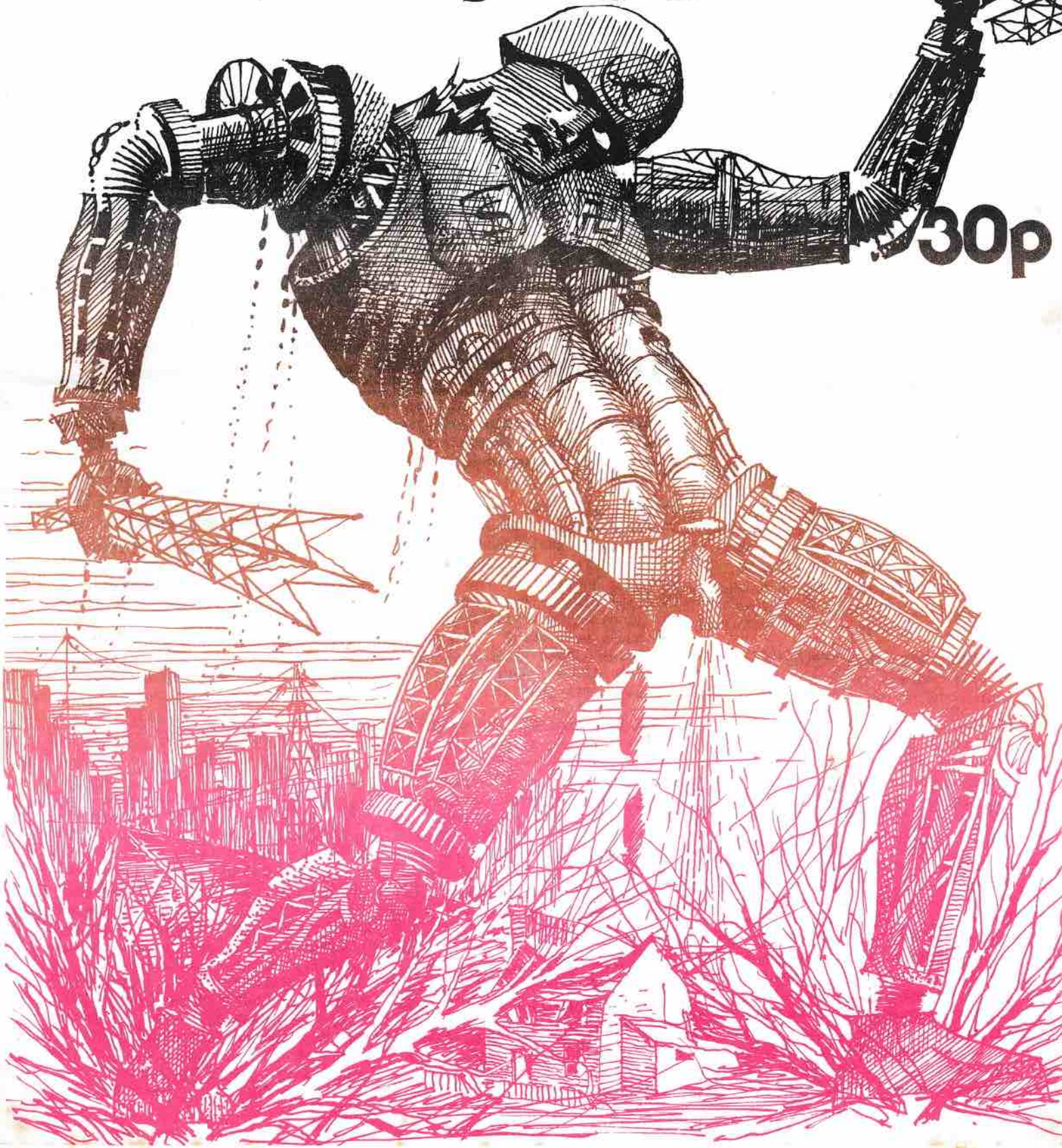
GREEN LINE

NOV. '83
No. 17

Before the
Deluge.
Chile.

Solidarity
going green?

30p



GREEN LINE

EDITORIAL DISTRIBUTION
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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.

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DEADLINES: We shall publish a 'New Year' issue at the end of November, well in time for the CND annual conference (we have one or two timely articles planned with CND in mind!). Monthly publication will resume from February 1st.

In general, articles must reach us by the 7th of the previous month to be considered, but the earlier the better. It's often best to ring us if you have something particularly topical you want to write about. We try to print most of the letters we receive: help us by being concise, as we do have to cut some letters. Items for the 'Notebook' pages can be accepted up to the 21st of the month, and sometimes even later: if in doubt

phone us.

Nov 5 : PEACE AND ECOLOGY

(Schumacher Lectures). Petra Kelly, Susan Griffin. Tuke Hall, Bedford College, Regent's Park, London, 11 - 5. £6. Ford House, Hartland, Bideford, Devon. 01-437 6851 / 02374-293.

Nov 12-13 : SOCIALISM AND THE

GREEN MOVEMENT Conference. SERA/Green CND. Coventry Polytechnic. £6 / £3. 01-439 3749.

Nov 13 : THE LAST CENOTAPH (Peace

Anonymous). Two-minute die-in after the two-minute silence at 11.02 in Whitehall. 01-639 2700.

Nov 24 : UNEMPLOYMENT AND HEALTH

policy seminar, Leeds Univ. Students' Union. Dr Alex Scott-Samuel, 5 Lyndon Drive, Liverpool L18 6HP.

Nov 25-27 : THE HERO'S JOURNEY.

Myths and Creative Imagination. Ludi How, Bernard Nesfield-Cookson. Hawkwood College, Painswick Old Rd., Stroud, Glos.

Nov 26 : PEOPLE AND INSTITUTIONS

(Turning Point). Olya Khaleelee, Francis Kinsman, Satish Kumar. Conway Hall, Red Lion Square, London WC1, 10 - 6. £4/£2. 9 New Road, Ironbridge, Shrops.

SMALL - ADS

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SENIORS FARMHOUSE. Small, informal centre. Beautiful countryside, wholefood meals, low cost. Courses, facilities for groups. November 18 - 20: "William Blake - Peace through the Imagination" (with Peter Cadogan). December 9 - 11: "Building a More Balanced Lifestyle". Semley, Shaftesbury, Dorset. 0747 3961.

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DIARY

Dec 1 : PRISONERS FOR PEACE DAY.

Actions to support conscientious objectors worldwide. WRI, 55 Daves St., London SE17 / PPU, 6 Endsleigh St., London WC1. 01-387 5501. London events organised by London Peace Action c/o PPU.

Dec 2-3 : TRIDENT DEMONSTRATIONS

(Cardiff CND). Royal Ordnance Factory, Cardiff. Cardiff CND, 56 Mackintosh Place, Cardiff. 0222 491897.

Dec 2-4 : CND ANNUAL CONFERENCE, Sheffield

Dec 3 : CREATING THE FUTURE: Response to Crisis in the Health Service. (Wanstead Futures Forum). Jane Natai, Wanstead Friends Meeting House, London E11 3AU.

Dec 3-4 : STUDENT ECOLOGY MOVEMENT

Conference, Exeter Univ. D Ford, Flat 2, Keynes Tower, Univ of Essex. Colchester CO4 3UD.

FAMILY 40/38/12/10, developed, organic, 10½ acre holding seek others interested in co-operative lifestyle, including Education Otherwise, using above holding for most essential and recreational needs. Stobbs, Fendyke Hyde, Station Road, Emmeth, near Wisbech, Cambs. 0945 73539.

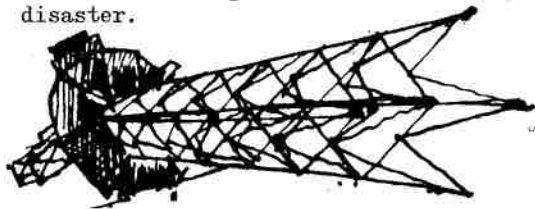
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BEFORE THE DELUGE

IN THE month of the SERA/Green CND Conference in Coventry, which may well prove a historic event not only in the history of green politics but in the evolution of political thinking generally, ALEX HART urges a new and productive cooperation between greens, feminists, and socialist economists before the collapse of capitalism induces global disaster.



FOR ABOUT a decade - since the failed "cultural revolution in both China and the West and the development since about 1973 of the present capitalist world economic depression (still in 1983 pre-critical) - it has become increasingly recognised that mankind is heading for catastrophe and possible extinction.

Human understanding and consequent control of the external world, so extraordinarily developed in this century and still rapidly developing, has not been matched by a corresponding understanding and consequent (self-)control of the human activists themselves. Thus knowledge has grown, but not wisdom. (Lovell).

Human activities and behaviour, though related to social and economic conditions, are normally directly controlled through accepted social aims. (Gramsci). The social aim in our society, accepted by all classes, is to make money. This social aim has become increasingly dominant for several centuries, and has thus both made possible the increasing control of the external world (science) and ensured our lack of understanding and control of our own activities.

Money is essentially a means of measuring and controlling both production and consumption and thus has become the normal means of power (apart from "a state of war"). This works - apart from theft and fraud - so long as the monetary system works. If it breaks down, power is liable to be reduced to brute force. The coming crisis of the world monetary system - so carefully constructed at Bretton Woods in 1945 - is liable to release immediately available force everywhere, as governments are either forced into bankruptcy or taken over by Washington through the IMF (replacing the mostly indirect control.)

In the meantime the quasi-universal aim of making money (profit) has been producing an enormous and annually increasing expenditure of effort (labour) in preparation for a war that would destroy the world. This is the present main danger taking precedence over all other considerations. If mankind is to continue, it has to change ITSELF in order to

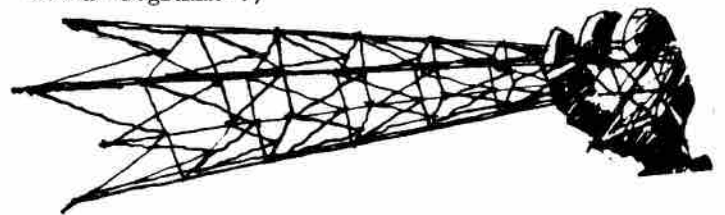
change course from war to peace, from the aim of DOMINATION to that of COOPERATION both with other humans and with the external world or biosphere.

Money and accounting are mathematical conveniences that are also necessities, today's computers being socially comparable to printing when it replaced manuscript. But all such machinery needs to be under human control. Instead the whole monetary system and its products has become increasingly dominant, thus threatening to reduce social power to simple destructive force - if mankind survives at all. We have to develop a SOCIAL alternative, or we shall die - not just as we inevitably must, as individuals, but as a society and possibly as a species.

Marx and Engels in their Communist Manifesto (1847/8) were anticipating in sociology what Darwin was working out in biology ('Origin of Species', 1859) - survival of the fittest, i.e. among societies the most productive and thus most capable of further growth.

They rightly saw that capitalist society had by the mid-nineteenth century essentially solved the problem of production - amply confirmed in this century - and saw the economic problem as becoming primarily one of distribution and thus of class power, but also that the basic problem was one of social aim. What they could not foresee was the extent of the destructiveness of technologically developed capitalism. They also misjudged both the revolutionary potential of the working class in developed capitalism and the difficulty of developing a socialist society. (The first misjudgement is illustrated by the history of Germany 1918-45, the second by the history of Russia from 1917 and of China from 1949.)

Marx, since the 1850 break with Willich and the Communist League, had been or become extremely cautious over the question of a revolutionary party as a revolutionary guide. In 1875 he was not optimistic about the future of the German Social Democratic Party (in the 'Critique of the Gotha Programme'.)

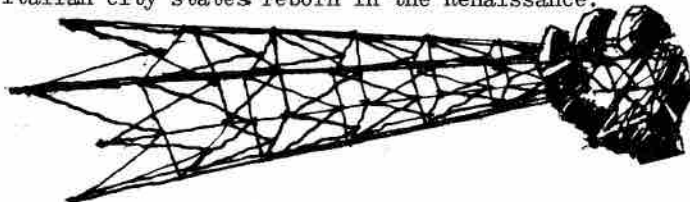


AFTER CAPITALISM

The world is now faced with the following dilemma. Its present trend, if allowed to continue, is into destruction. The alternative is neither that which Marx foresaw - the collapse of capitalism and the seizure of power by a party of the working class on a socialist programme - nor is it a self-reform of capitalism into social viability. Capitalism is obviously doomed to self-destruction.

The only practical alternative is thus something that has never hitherto occurred in known history: a spontaneous change of social aim from within the existing society. Such a suggestion appears to contradict basic materialism (the scientific outlook) in sociology and thus needs discussion.

The essence of 'historical materialism' (or Marxism) is that changes in the way we THINK become socially dominant in any society only as a result of changes in the way we LIVE, and not the other way around. The uncounted millenia of tribalism were, as their duration shows, more conservative than any subsequent postagricultural urban development. The change from the dominant religious outlook of all but the most recent centuries (or even decades) was started about the 8th century BC in Greek Ionia (Sohn-Rethel) and is the ultimate origin of our present science. Ionian Greece was, possibly (even probably) for the first time in human civilisation, a collection of cities based on commerce and SELF-GOVERNING, i.e. relatively democratic as were the north Italian city states reborn in the Renaissance.



POWER WITHOUT CONSTRAINT

Gramsci pointed out how, in all societies, the dominant class (or in the tribal stage the dominant family or families) develop a moral dominance, so that their ideology dominates in general without having to rely primarily on force. He called this 'hegemony', developed and maintained by an intellectual elite.

In our own case of late 20th century advanced capitalism the need to replace capitalism by a viable alternative has been recognised for over a century, though this need has only become acute since 1945. From 1933 to 1945 we had in Europe a reminder, as harsh as any barbarian invasion of the late Roman Empire, of what can happen without atomic bombs simply from letting a moribund capitalism, in a country of advanced economy and culture, continue spontaneous political development without any effective moral alternative from a political force critical of capitalism. Such a moribund capitalism - as is ours today - becomes socially ultra-destructive in its own country before it attacks others in a compulsive attempt to destroy all rivals and occupy the world.

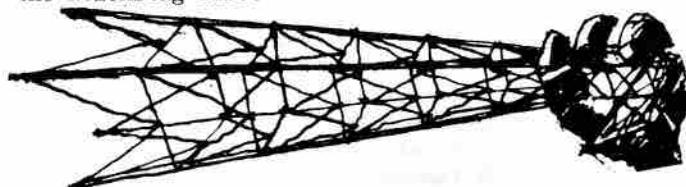
In such circumstances the Utopianism of Thomas More - the friend of the liberaliser Erasmus and opponent of that prophet of capitalism Martin Luther - ceases to be 'historically reactionary' and becomes on the contrary a necessity for progress and even for survival. More's Utopia was an idealistic jump from feudalism, seeking a social form that would retain the humanitarian side of Catholicism (cf today's Jesuits v. the Pope) without having understood the need to replace religion altogether by a new kind of thinking that took in fact three centuries to mature and is still under discussion in the present paper.

It is now a question not of survival of the monasteries as state welfare institutions but of our whole society and possibly our species. This is reflected in the increasing division within the ranks of capitalism and the Tory Party. Just as in the 1930s there was division between the small

Churchill group, who saw the danger of Nazism, and the main Tory party under Chamberlain who saw Hitler as a potential ally (much as Thatcherism allies itself to Reaganism) and by 1940 Hitler's own action in invading the West - with great success - forced an alliance between Churchill-Toryism and Labour, so today's threat is likely to force the liberal wing of the Tories to revolt against Thatcher as Churchill was forced in 1940 to revolt against Chamberlain. But now we need a Labour leadership very different from Attlee's, not to follow the left-wing Tories, but to force them into the only policy that can save capitalist society - not by any pseudo-Keynesian 'alternative to monetarism', but by accepting the road to CLASSLESSNESS.

In 1832 the Tories had the sense to avoid a revolution (on the French model) by allying themselves with the industrialists. In 1940 they saved themselves from a Vichy fate by allying themselves with Labour. In 1984 they may have the sense to seek an alliance with the only real socialists. But this will happen only if those socialists are strong enough with the kind of heavy popular backing that Labour had in the late 30s, when they had no more MPs than they have at present, but there was a strong Popular Front movement.

In the 1983 election the strongest - indeed the only strong - anti-Thatcher force came from two maverick MPs, Enoch Powell and Tam Dalyell. One made the only effective denunciation of nuclear defence policy as "madness", the other led a campaign against Thatcher's creation of the Falklands War to ensure her own political survival (as Hitler in 1933 blackmailed Hindenburg after assassinating Schleicher - in Germany then as in the US today they used cruder methods than those of Downing Street.) The Tory establishment, including almost the whole press and television, was then able to divert further attention back from Thatcher's lying to her "patriotism". It is this last achievement that should scare us most. Before it actually happened, who would have believed it could? It reminds one, in its unexpectedness, of the Reichstag fire.



A NEW GROUPING

What we need is a political change of outlook comparable to one of Kuhn's "scientific revolutions". Salvation can only come through changing the social paradigms from profit as the measure of success to a development of social control that at present in "defence" matters is nonexistent and everywhere else always subordinate. In personal terms of the theorists concerned, from Adam Smith to Marx.

Suggestions on these lines so far made by the present writer (1980-2) have been limited to the need to organise co-operation of socialist economists, ecologists, and feminists - a co-operation which, though potentially already present, still does not so far exist in productive fact. Such a suggestion has been dismissed by those to whom it was shown as (a) needless because already accepted in theory, and (b) useless because it includes no practical programme to produce an actually viable society.

However, the following facts continue to exist:

(a) nowhere in this world at present is there a theoretical programme of the kind outlined above. In several countries there are the beginnings of a search for one, with little coordination, and Marx did not leave us such a programme;

(b) the beginnings of practical steps towards such a programme - here in the UK the Lucas Alternative Plan and the rightly treasured "Beyond the Fragments" - are not linked as they need to be to practical programming that can be popularised (the lessons of the collapse of the Paris "co-operatives" in 1848-50 is still relevant).



SOLIDARITY GOING GREEN

(The following article was first published in Biuletyn DoIn-Slaski in June, and was translated for publication in Voice of Solidarnosc in September.)

ONE OF the worst consequences of the fact that Poland is governed by communists is the poisoning of the natural environment. In some regions the phenomenon of ecological disaster can be observed, and the whole country is on the verge of a catastrophe. Unfortunately society is generally unaware of this state of affairs. Most of us live from day to day, without reflection, in true Soviet fashion. The same people who have the victims, beaten to death by ZOMO truncheons, deeply engraved in their hearts have failed to notice the far greater number of victims of the bad will, stupidity and incompetence of our national economy's administration.

The dependence of living conditions on the state and structure of a country's economy is unquestionable. Average life-span and infant mortality rates therefore serve as basic indicators in this realm. In Poland and other communist countries the situation is of course far worse than in the West, and it has not improved at all since the mid-seventies. The average male life-span in 66 years, the infant mortality rate 2.1% (1 child in 50 dies before it is a year old). As a comparison, an average German can expect to live until the age of 69, a Dutchman or Swede until the age of 72; and Poland's infant mortality rate is two or three times higher than that of highly developed countries (Holland, Sweden, Japan: 0.7%).

Pollution of the air, water, soil and vegetation with toxic chemical compounds is responsible for many diseases (every sixth citizen of the Polish People's Republic dies of cancer, every second citizen dies of diseases of the heart or the circulatory system). The censorship of information on the subject - which was total until 1980 - as well as the belittlement of the problem testifies

It is therefore again suggested that actual co-operation needs to be organised of socio-ecological and feminist economists to produce a practical programme for wide discussion, with the threat of nuclear war always in mind together with the need to develop a NATIONAL CONSENSUS FOR SURVIVAL THROUGH CLASSLESSNESS.

The greatest difficulty is likely to be how to organise administration for social viability instead of rivalry and destruction. No solution to this or any other aspect of our problem is here put forward. But to face a problem and admit its existence may be a necessary first step to its solution.

to the authorities' criminal unconcern and to their naive belief that "somehow it will all be all right."

In Upper Silesia there are towns - for example Szopienice - in which all the children are sick with anthracosis. Krakow is falling into ruin despite the huge restoration programme undertaken by UNESCO. Woods are dying poisoned with sulphur trioxide from power plants and metal works. We are threatened with the complete exhaustion of water resources in a few years' time - something that has already happened in some regions (this was the reason for the deaths of children in hospital in Swiebodzice a few years ago). Water drunk by the inhabitants of Wroclaw, Krakow and many other cities and towns is carcinogenic. (...)

Without changes in the political system any improvement in the situation is improbable. The protection of the environment demands an enormous financial outlay which the authorities - even if they were willing to change their policies - do not have at their disposal. Political reform, which would have provided society with the possibilities of influencing the distribution of the national income, was the only solution. This is something we must struggle for if we are unwilling to reconcile ourselves with the biological destruction of our nation.

To sum up: firstly, the fact that the Party administers the national economy has resulted in far greater losses to the nation than the lives lost in the street demonstrations of 1956, 1968, 1970 and 1981-3. Secondly, I add my voice to those appealing to society to undertake active steps at reversing the course of the events which are today leading the whole country towards an ecological catastrophe. Thirdly, I call for slogans appealing for a healthy environment for Poles to be included on 'Solidarnosc' banners, and for a change of the 'Solidarnosc' colours to green.

Michal Greczynski



THE MIDAS TOUCH



REMEMBER MIDAS in the old Greek story who asked the gods for the power to turn everything he touched into gold? His wish was granted and he exulted in his alchemy - until he came to eat! As everything turned to gold in his mouth he had to face the horror of inevitable starvation.

There is danger of the myth becoming true on a worldwide scale today as the earth's resources are exploited with ever increasing ruthlessness for the purpose of money-making. When the forests are all felled and the soil turned to dust, when competition for diminishing resources leads to war and war escalates into the nuclear exchange, the rich crawling out of their deep shelters will find that they cannot eat money and they will starve as surely as Midas. Even if war is avoided there will be mass starvation if present trends continue.

But they need not. "Trends are functions of present policy and not expressions of inevitable destiny." Policies are made by humans and can be changed by them.

Consciousness of the appalling state in which many millions of the world's poor live is certainly growing fast. FAO and UNICEF as well as Oxfam, War on Want and many other concerned organisations unite in telling the same story - the gap between rich and poor countries and between the rich and the poor in most countries grows ever greater, and the number of the severely malnourished increases too. The Brandt Report and its sequel, Common Crisis, have done good work in alerting many to the seriousness of the situation - but the remedy they suggest is the opposite of what is needed. Industrialised agriculture will not solve the problem. It is geared to profit-making, not food production. Instead of westernising the rest of the world we, the rich, must change our lifestyle. We must use our advantageous position to develop a way of life that is possible of attainment by all the world's people and sustainable within the limits of planetary resources. The present way of the

West is not. It depends on ever-increasing, unnecessary consumption by those who have managed to get in front of the money race, and it leaves the rest ever hungrier and more deprived.

Starvation today, like war, "begins in the minds of men". There are enough resources and skill if rightly used and directed to meet the needs of a vastly greater world population. But false ideas are sown in people's minds that smother their survival instincts and encourage habits that destroy their health and life-supporting systems.

Prestige is given to anti-life practices - to bottle feeding instead of breast milk, to factory produced white bread and other American wheat products instead of native whole grains, to animal products from factory farms, to Pepsi-Cola, to tobacco, to machines instead of tools, to artificial fertilisers instead of the recycling of wastes. The list is long and the items are all the same in that their production wastes the world's resources, brings more money and power to the rich and sends the poor empty away.

Most insidious of all is the prestige given to the way of life of the non-producer. "Till the soil?" asks the newly educated. "That's what the slaves were made to do." There is a significant story told of Schweitzer, a giant of the intellect with degrees in three disciplines. He called to an African he had just taught to read to help him protect a half-finished building from an impending storm. "I am an intellectual," was the reply. "I do not work with my hands."

The old rhyme goes, "When Adam delved and Eve span, Who was then the gentleman?" But when all aspire to be gentlemen, who will grow the food?

It is essential that we get down to basics, away from the fallacious arguments of the economists that, like the dogmas of religions, separate people from the living Truth. Such thinking will be derided as simplistic - but where is the other sort getting us? There is more food produced in the world today and more hungry people! This is not only because priority is not being given to using essential resources to feed them. If we care enough to use - Land, Water, Fertiliser, Human Concern and Ingenuity - to grow the right plants in the right way and to see that their products are available to the people who need them, then all can have food and other necessities without putting an intolerable strain on the environment or getting rid of all the wild life areas.

But it means changing OUR HABITS.

Arch Predators

Only plants can make food from the gases of the air and the water and minerals of the soil. On this all animal life depends. Most animals eat plants direct, others eat them secondhand by eating other animals. In nature a balance is kept. Humans - who are physically like the fruit, shoot, nut eating apes - have become arch-predators. They have upset the balance of nature by deliberately breeding many millions of the animals they prey upon. The animals have to be fed on plant products and most of the nutrients are used up in the animals' life processes. Only a small proportion is made available to the predator. Evidence is building up that human health can be best maintained, and most economically in terms of basic resources, if plant products are eaten direct.

Throughout history the rich and powerful (the more

predatory variety of Homo Sapiens?) have eaten more animal products. Hence rising standards of living are equated the world over with more meat to eat. If present trends continue the whole environment will be destroyed as more and more people struggle to reach the mirage of the Western life-style. More will starve as basic foodstuffs are fed to factory-farm animals or turned into petrol substitutes.

In the short term little direct connection can be made between our feeding more economically on a vegan diet and the poor in the developing countries getting more to eat. The grain saved is not likely to reach the stomachs of the poor. Americans will be prevented from producing wheat if it cannot be turned into money - or gasohol.

In the long term the vastly increased world population can only be fed on a plant diet.

In the medium term social unrest, revolutions and wars will be provoked if the deprived beyond endurance. (In Ethiopia the poor starved while the lentils they had grown sat on British supermarket shelves having earned 'foreign exchange' to buy arms and Western toys for the Ethiopian rich.)

Self-sufficiency

We must begin now to tailor production to need within small-scale, locally self-sufficient communities linked in a worldwide network of mutual concern. Central stores must be maintained against 'natural disasters' with trade confined to surpluses after local needs have been met, so that people can be saved from becoming victims of the economic climate which is as uncontrollable as the weather.

Present practices of the dominant Midas species

CHILE: to freedom

AFTER ANOTHER major demonstration in London to support the Chilean liberation movement, ROLAND CLARKE looks at recent trends in Chilean politics.

TEN YEARS ago in Chile, leading businessmen and Christian Democrats, spurred on by the discontent of the middle class, initiated a military coup they thought they could control against the democratically-elected Marxist government of Salvador Allende. Ten years later - just as Allende warned - removing the military is proving to be a great deal harder.

The *laissez-faire* monetarist 'revolution', begun in 1975, failed to eradicate the deep-rooted social and political determination that is now back on the streets after 10 years of repression. First came physical repression through arrests, torture, executions and exile. Then economic repression as social services, pensions, education, medical care and other basic services were cut or privatised. Grassroots organisations were formed, often by the Church, to meet some of the needs, despite a shortage of resources.

To survive the repression people developed a sense of self-censorship, knowing how far they could go.

are as frightening as the arms race and will, if persisted in, lead as surely to disaster. But there is hope in the very dangers. Frequently through history sworn enemies have united to face a common foe. When people world-wide become sufficiently aware of the relentless destruction of the environment caused by greed, they will unite to deal with it - and change their very natures.

For three thousand years and more teachers of differing cultures have shown the Way. Many have begun to follow but the teachers have been put on altars, doctrines and rituals have grown thick around them and the path has been lost. Now as it becomes ever more obvious that present trends are leading to disaster, the basic instincts for survival are beginning to unite with the inspiration of the teachings to bring about that necessary explosion of consciousness that will free us from the shackles of habit and enable us to walk the Way. As the challenge of the environment becomes sufficiently great, Life mutates. It is the function of the Green movement to nurture the rise of consciousness. The way we eat will be equated with the Way of compassion and the service of our fellow humans with the honouring of bread labour.

"And they shall beat their swords into ploughshares and their spears into pruning hooks. And they shall sit every one under their own vine and their own fig tree. And none shall make them afraid."

Kathleen Jannaway

** A World Food Pack of ten A3 panels (12" x 16") of facts, figures and tables plus eight pictures is available from the Vegan Society, Dept. GL, 47 Highlands Road, Leatherhead, Surrey. Donations towards the cost (£1 plus 60p postage) are welcomed but not essential. The essential is to get it displayed as widely as possible.

Organisations were subject to harassment at any given moment, many being seen as politically subversive. The poorest areas, the shanty towns - 'poblaciones' - received the brunt of the regime's policies and are now the areas of greatest opposition.

Jon Barnes, secretary of the British Chile Committee for Human Rights, there during May, observed a "qualitative" change in the situation. Instead of seeking concessions from the regime, people actually began to demand things as well. "The most important thing," Jon said he saw, "was the extent to which people were losing their fear of repression and standing up for their rights." Monetarism, so dependent on repression, tried to define people by market, into individual consumers, intending to break down community cohesion. The first day of National Protest on May 11 saw the collapse of these economic barriers as neighbours began to feel free to express political feelings.

Pinochet failing

Another major change came about when the middle classes began to shift their support away from General Pinochet. Between 1977 and 1981 they had benefitted from the 7.8% annual growth rate, but then the system collapsed as inflation - though

repressed - went up to 20% and GDP fell by 14% last year. National industry has almost totally collapsed, and unemployment averages 35% (and is as high as 60% - 80% in the poblaciones). The growth rate for the decade has been nil, and the middle classes are now feeling the regime's sting.

Like ten years ago under Allende, they are banging their saucepans in protest at the government.

Five of the main parties, including the Christian Democrats and a section of the Socialist Party but excluding the Communists, have formed the Democratic Alliance, to negotiate a peaceful return to democracy. Their demands include elections within 18 months, immediate legalisation of all political parties, amnesty for exiles, and an end to the State of Emergency. Only the last two concessions have been partially agreed to, and indications are that the regime are mainly interested in dividing the opposition.

The major division among the opposition is the public relationship between the Christian Democrats and the Communist Party, who are often working side by side at local level. To strengthen their middle class support the Christian Democrats cannot afford to be seen in alliance with the Communists, who are committed if necessary to armed opposition to restore democracy. Until they cooperate Pinochet feels secure - since the Communists as the third largest party are needed by the Alliance.

The left-wing Christian Democrats under party leader Gabriel Valdez favour a civilian government, excluding the Communists, to oversee the transition to elections after 18 months. However much they fear the strength of the Communists, the Christian Democrats - who have set themselves up in the public eye as the "vanguard of liberation" - cannot deny them democratic rights for those elections.

Grassroots protest

Since Pinochet's insincerity over negotiations came to light, the Alliance seem to have lost the initiative to the left, who have united in the Popular Democratic Movement, whose call for protests in mid-October was supported by the poblaciones and the unions. Not well organised, the left is divided over means to remove

Pinochet; but the spontaneous grassroots protests mostly arising from the poblaciones are linking up and spreading across the country.

The protests of the last few months have met with increased repression despite promises of 'liberalisation' by the Minister of the Interior. In the year up to August 1982 there were 1,000 arrests compared with 7,000 in the year to August 1983 - excluding mass operations in poblaciones. Torture cases in August 1983 alone equalled the total number of cases in 1982. Jon Barnes describes it as "discrimination in repression", with the military cautious in dealing with Democratic Alliance supporters.

Pinochet's safeguard is the armed forces' traditional loyalty. His support within the navy and airforce has been eroded somewhat, but as its commanded-in-chief Pinochet has strengthened his hold within the army.

Despite the increased repression Britain, unlike other western countries, has not issued a condemnation but instead welcomed the "government's" steps towards democracy. Not surprising from a monetarist-minded government: as Cecil Parkinson said in 1980, "There's a good deal of similarity between the economic policies of Chile and those of Great Britain. And from a government which has continuously supplied them with arms. Chile needs our support on the perilous road to Freedom. We can help by protesting about this government's support for a regime which suppresses Freedom and Democracy.

What lies beyond "democracy" is difficult to say. In any elections a united left would be a serious contender for government, but as in Greece voters might for a while be intimidated by memories of ten years ago. At the grassroots level the community organisations could be the basis for a "third way", out of the traditional left-right clash, if those involved maintain their dynamism as they promote demands - or even, in some cases, actually meet those demands themselves.

Roland Clarke

** You can help. Support the Chile Committee for Human Rights, 266 Pentonville Road, London N1 9JY (01-837 7561); or Chile Solidarity Campaign, 129 Seven Sisters Road, London N7 7QG (01-272 4298).



STOP THE CITY.....

KEVIN McPAUL took part in the 'Stop the City' action. Here he corrects some widespread misunderstandings about what took place. ('Stop the City' was drawing attention to the City of London's involvement in the international arms race and its consequences.)

I FELT obliged to write something about this unique, happy, entirely peaceful event in the light of the unbelievable criticism and uninformed rumours (some of them I know malicious) which preceded it and took up so much of our time and energy in trying to dispel. All I can say now to those who were irresponsible enough to listen to these rumours and,

what's worse, pass them on to others without any verification or justification, is: We held an entirely peaceful series of autonomous actions in the heart of the monster and got through to a lot of people. We also had fun! All I can say to those who believed the sparse and often wildly inaccurate media reports is: Don't believe most of what you read. It was said; that the event was organised by CND, the Young Liberals and the Labour Party. Untrue; that there were 500 people involved. Untrue; that people assaulted the police. Untrue; that commercial and financial life in the City went on as normal. Untrue.

AGAINST IMPERIALISM

TODAY WE face two major crises: the threat of nuclear holocaust, and the starvation of millions in the Third World. And these can be traced to a common cause: imperialism. A covert imperialism imposed as much by "Free Trade" and currency exchange as force of arms.

The object of imperialism is to obtain the wealth, the crops and minerals, from the subject territories. To do this nowadays it is no longer necessary to govern the lands as colonies. It is sufficient to install a pliant puppet government and keep it in power. In return for that power it must sell off its country's crops, or sell its land to the patron state's multinationals to grow the crops themselves. That's how America runs its empire - from Mexico down to Chile and across the Pacific to the Philippines, Indonesia and Thailand.



To maintain its puppets in power it becomes necessary to suppress any internal opposition. This is done by arming its puppets to the teeth and justifying those arms by inventing an external bogey, communism, and labelling any opposition as communist.

America needs the bogey of communism to keep hold of its economic empire. America needs the cold war.

Russia uses the same technique, the threat of a foreign enemy to keep its tanks in the satellite countries. Without the tanks the communist puppets would lose their power. So the object of the Cold War for both America and Russia - to say nothing of Britain, France et al - is to preserve their empires. And the object of the empires is to remove the crops. The object of the Cold War is to continue the exploitation of the Third World. Let that be shouted from the roof tops: "The object of the Cold War is to continue the exploitation of the Third World."

Given the dishonest logic of the Cold War, governments are led inexorably to nuclear weapons which in a time of high labour costs give a "bigger bang for a buck". So the starvation of the Third World produces nuclear weapons.

How do we then oppose imperialism? The battle must be fought on two fronts. In Britain it is an intellectual battle - to disprove the economic theories from Adam Smith through Marx to Keynes which all justify the expropriation of the crops. We have to bring into the daylight the unacceptable support we give to our puppet tyrants, our arms sales.

The other battle must be fought in the Third World as indeed it is now being fought not with words but with guns. If they are to get back their land from their corrupt governments they know they have to fight for it, and we must help them in that fight. During the Spanish Civil War funds were raised to buy arms to oppose the fascists. We must do the same. It is not good enough to take a high moral position on the sale of arms. They are being killed by the guns we have already given to their governments. Do we say, "We cannot have our virtue compromised by selling arms: you must die"?

Do we support the armed struggle against imperialism in the Third World? **THEN BUY THEM GUNS.**

Richard Hunt



The event was organised by War Resisters, London Greenpeace, pacifists, anarchists, greens, women's groups, Anti-Apartheid, the Walk for Life, punks, CAAT, peace campers and many others. There may have been some individuals from CND and the political parties, but the organisations themselves and their politicians either turned their backs on it or actively condemned it, or did their best to spread rumours about it. In this last context special mention should be given to certain members of the Ecology Party and of Greenpeace Ltd. With friends like these...

More than 1,000 people were on the streets at any one time, and it was more like 1,500 or 2,000 in total. The police were the only ones to do any assaulting. Fifteen van loads of SPG in riot gear raided the building used overnight for accommodation

the night before and searched everyone, taking away notebooks, paint, glue and leaflets.

But above all it was brought home to thousands of actual city workers just what sort of macabre activities they and their companies are involved in and will at least have made them think. It has also been a valuable experience for the Movement, being the first decentralised action of its kind in the City, with the emphasis on autonomy. The success of the action even surprised many of us who were on it and it is hoped to have a repeat performance at a later date. But it will need more people to get involved at the early stages if we are to improve numbers and effectiveness. This is a good opportunity for the Green movement to show that it is prepared to act on its analysis of the causes of war and poverty.

(From an article in the current Green CND Newsletter)

They are only meaningful in some sort of context; they cannot live by enthusiasm alone, however single-minded and one-track the enthusiast may be.

And how you, dear editor, could have imagined that Dave was providing "an alternative basis for a green spirituality" is completely baffling to me. In any case, alternative to what? An answer to the question "Is Jesus Green?" could not in itself conceivably be such a basis. When I think of the checks and balances, the paradoxes and theological cross-fire involved in the only philosophy that I am at all at home with, the Christian one, then I wonder what is in your mind.

If Dave means by "growing up" learning how to think and articulate then indeed he is right. But we shall not do it "quite simply", even with the help of brotherly parakeets in the tropical rainforest.

Tom Comber
32 Alexandra Road, Oxford.

Dear GL,

I want to say how completely I agree with Dave Rowsell's "No Man is an Island". Accepting responsibility, i.e. growing up, is basically our only hope.

Julie Brown,
5 Esmond Close, Emsworth, Hants.

Dear GL,

As research director of a community here in the Shropshire hills with 40 acres of farmland and woodland, I am looking for a new member or members, preferably a married couple, to run an experimental programme of self-sufficiency through tree planting (Agroforestry). The programme would be of worldwide significance, as I am co-author of 'Forest Farming', a book that has gone round the world, and am in touch with similar developments in other countries.

Robert Hart
Highwood Hill
Rushbury, near Church Stretton
Shropshire SY6 7DE

Freedom & Pollution

Dear GL,

Muddled? Not as much as Brian Leslie's ideas (Letters, GL 16). Freedom does not exist in isolation from society. It exists in the context of real situations. Every individual has a responsibility to their friends and relatives who care about them. To suggest that this is an authoritarian notion is, in effect, to give sanction to anything any individual may do in the name of freedom. If this is not what Brian means, it is implied by what he has said.

In questioning Liberal Party views on freedom I was highlighting the conflict between principle and ecological necessity which is real and cannot be glossed over by piety about 'freedom'. "Responsible freedom," as Brian describes

it, is currently a rare gem in the affairs of local and central government, public and private industry, etc. Is Brian saying that an ecological government or local council should not intervene to prevent pollution?

There are two basic approaches to this problem. One is to chuck labels at each other while the British military-industrial complex grows. The other is to examine more seriously how far our views would actually cause us to want to stop other people doing things we consider anti-social or anti-ecological. I do not believe in a freedom to pollute, to sell arms, to supply technology for nuclear proliferation, or to squander the resources of this country or the planet. Objections to measures likely to curb these activities and ultimately eradicate them seem quite typical of attitudes in the Liberal Party which I witnessed as a member over several years. They also quite clearly illustrate how far that party is from adopting a green programme.

The answer to Liberal hesitancy on these questions is clearly not the statist assumptions of the Labour Party. If John Bradbrook thinks my view of Labour is sectarian, then presumably he must find Labour Party Conference back-tracking tolerable. I don't, and I wouldn't accept that it's sectarian to say so.

The problem is that thinking on the powers to be vested in different tiers of government - and what effects these may have on the freedom of the individual - in a more ecological society is generally vague. The work of SERA and the Ecology Party has done little to clarify the issues - so far.

Steve Dawe
12 Clyde Street, Canterbury CT1 1NA

Sexism

Dear GL,

I think the editorial comment which followed Tom Comber's "Is Jesus Green?" (GL 15) was appropriate. I am saddened when writers on spiritual/religious themes (especially in the green and peace movements) fail to recognise how excluding, and often unintelligible, they are when continuing to use the traditional language of Christian theology. This is precisely a "private code language" which Peter Bolwell (Letters, GL 16) wants Green Line to avoid.

However, my personal criticism of the use of "He" and "Him" to refer to God is less because it is sexist (although it is, and this must be recognised) and more because it can lead to a limited and inadequate conception of what God is - or isn't!

The mystical writers of all world religions, including Christianity, have devoted careful effort to describe their conception and experience of the Divine, and we devalue the fruits of their inspiration and vision when we casually call God "he" or "him".

Interestingly the greatest English mystic, a woman, Lady Julian of Norwich, refers to Jesus with wonderful depth and simplicity as feminine: "Our Saviour is our true Mother, in whom we are

endlessly borne."

I hope other GL readers are not too perplexed about the relevance of this discussion to the Green movement!

John Careswell
Seniors Farmhouse, Semley,
Shaftesbury, Dorset.

Dear GL,

It is quite easy for men (myself included) to use non-sexist pronouns and to use Mother instead of Father for God as part of a pro-feminist etiquette. So using non-sexist language is no proof that someone is not male chauvinist but if they aren't prepared to take even this much trouble it is a pretty good indication that they are.

Yes, we should avoid jargon words, but everyone knows what Mother and she mean. The first time people see them used for God it is bound to make them stop and think, but surely that can't be a bad thing. Christian Scientists use Mother-Father for God, so why can't other Christians?

Tom Comber really gives the game away when he writes (GL 16, Letters): "Could we not accept that the feminists have made their point and get on with the real ecological debate..." If they had successfully made their point he would realise that feminism is part of the real debate. Most violence is committed by men whether it is against other men, women, fellow animals or the environment. The imbalance between men and women is so marked I really think we as men should look closely at the possibility that it is male culture which is responsible. Then we might ask what we can do about it.

David Barnsdale
16 St Leonards Road, Surbiton, Surrey.

Dear GL,

Mike Bell of the SDP Greens was cautiously hopeful in GL 14. But he was speaking for his half of the Alliance only. On the other side there is the Liberal Ecology Group (LEG). It is one of the foremost pressure groups in the Liberal Party, but it's not so active as it was.

Why? Because the green views it represents have been accepted by a large proportion of the party, and are fully recognised in the party's official policy. LEG is now almost unnecessary.

Green thinking has always provided the backbone to Liberalism. LEG has been pushing to make the backbone more prominent, and to make the green ideals consistent with freedom.

If anyone has an open mind on the Labour-Alliance-Eco tussle in GL, I would say to them: Please don't swallow the media's view of Liberalism whole. Read the Liberal Party's programme on each aspect of government and see for yourself.

I'm a member of the Liberal Party, and of LEG, myself, so I admit my bias. But I joined them because I'm a green, and because I want green thinking put into practice at the highest level in this country.

David Boyle
21 South Street, Osney, Oxford OX2 0BE.

THE DOWNWAVE. Robert Beckman. Pan Books, £2.50

TO PUT it in a nutshell, what Beckman says in this extraordinary and readable book is that if we look at economic activity over the past 200 years or so, we see a clearly defined cycle with a period of about 50 years. History repeats itself says Beckman, and the high inflation of the 70s and the prolonged recession since 1979, together with crazily inflated land values and the impossible indebtedness of countries like Poland and Brazil, are clear indicators that a downwave starting in 1982/3 will persist until the mid-1990s.

During this period businesses will go broke, banks will collapse, and land prices will fall - but there's even more good news, no serious wars have ever occurred in a downwave.

If Beckman is right, and I must say he makes more sense to me than most purveyors of economic wisdom (even if does use a little journalistic licence to prove his point), then greenies should think again. Don't moan about iniquitous land ownership: make sure you don't go down on the downwave and buy it up cheap in 1995. Don't crusade against nuclear power - we won't be able to afford it anyway - get skilled in insulation and solar heating and set up a small co-op. Don't worry about nuclear war, it's not going to happen - not yet anyway. That comes at the beginning of the next upwave - 1999?

Beckman talks a lot about psychological waves - optimism and pessimism, linking them with fashion as well as economics and conflict. I found here the seeds of a very useful analysis (or was it just a confirmation of my prejudices?). If the green movement can raise sufficient consciousness of the psychological pre-conditions for war between now and when those pre-conditions are again fulfilled (i.e. at the beginning of the next upwave), then it may be possible for the energy to be diverted into something constructive. If however the present trend continues and greenies keep on "making war on war", "killing the pigs", "hating Maggie" or "fighting capitalism", then we shall be part of the next conflict even though we campaign against it, or as the Buddha might have said, remain trapped in the "cycle of redeath".

This book merits further study. If the ideas are right they imply a rethink on strategy since we have more time and thus more hope of achieving both sufficient personal transformation and actual political changes. We should sit down with a cool head and plan effective action on both fronts.

Mike Bell

The Power within

DREAMING THE DARK: Magic, Sex and Politics. Starhawk. Harper and Row, £4.50.

THIS BOOK grew out of the experience of the women's movement and the pagan community, centred around the west coast of America, and attempts to bring together the spiritual and the political. The haunting title "Dreaming the Dark" refers to

that space "dark and half-forgotten within which lies a power that runs counter to the principle of domination upon which our society is based."

Essentially the book is about power - the calling forth of the "power from within" as opposed to "power-over" (the power of domination - that of the gun and the bomb). Starhawk offers a new and highly personal interpretation of the ancient religion and culture of the Goddess. She defines the power that is manifest in the natural world as "immanence" and makes it clear that she is not proposing a new belief system but urging us to take this living planet - the people and other species on it - as the ultimate meaning and purpose of life. Living things would be sacred, and the Goddess the power for good within us all - women and men.

A society based on the principle of immanence would most certainly be what we would call a vision of an ecological society, one full of choices and conflicts in order to avoid exploitation of each other and the planet but one infinitely more satisfying than one based on the old patriarchal, hierarchical structures.

The historical background to witchcraft is given separately in an appendix, chillingly subtitled "The Burning Times". Besides the well-researched chronology of the old religion, Starhawk makes the connections between the exploitation of women, the land, and the expropriation of knowledge.

Starhawk's coven makes use of ritual techniques to create a strong bonding and their techniques and rituals are applied to their political activities, as at Diablo Canyon in 1981 and the encirclement of the Pentagon.

The book, although not exclusively aimed at feminists is very empowering to women and the chapter on sexuality and politics offers a deeply erotic view of the possibilities of relationships based on immanence, or power from within.

The other appendices offer procedures for groups; some beautiful chants and songs (words and music); and a very comprehensive bibliography. Wherever your interests lie - feminism - sex - politics - paganism - this is a book to be read.

Anne Waterhouse



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SAVE OUR SWANS

Nick Kollerstrom writes:

TIME WAS when one or two thousand swans could be seen on the Thames. Now elderly folk can recall seeing a few dozen swimming by. Younger people have only ever seen one or two swimming about. Mrs Cooke, founder of 'Save Our Swans', has predicted that in 5 years time there will no longer be swans on rivers, only in special sanctuaries.

In 1981 the Nature Conservancy Council recommended that all lead shot be phased out within 5 years and this year a Royal Commission has recommended that lead shot - for shooting as well as fishing - be banned by law as soon as suitable substitutes are available. Unfortunately these are likely to be more expensive and less satisfactory for anglers than lead. This is the heart of the problem: pressure is needed.

The second main cause of death in swans, next to direct lead poisoning, is hitting overhead objects. This is probably due to non-lethal lead levels which impair co-ordination. Geese for example don't die by hitting man-made objects. More than half, maybe two-thirds, of swans in England die due to lead altogether.

Swans move out as the leisure industry moves in on rivers. Anglers say river boats are the main cause of decline. Certainly

they'd appreciate it if each river had a stretch free of motor boats and anglers, or if motor boats weren't allowed during the nesting month of May. One speeding boat can wreck all the nests on the river. Swans feed on certain varieties of river weed much reduced, it is said, due to organophosphate pollution draining into rivers from farms.

** Alternatives for anglers:

+ Newark steel pins (available for a couple of years).

+ Tungsten weights from Wimet Ltd of Wolverhampton (available for about six months).

+ 'Angler's Weight' - a putty containing steel dust which is to come on the market in the new year and is made by Evode Ltd in Staffordshire. Evode claim that in tests and competitions anglers have generally found the putty satisfactory.



Coming Shortly in Green Line

In December we bring you Jonathan Porritt interviewing Raymond Williams; John Marjoram reflecting on his year on CND National Council and some provocative questions he's left with; and David Taylor asking what 'defence' really means and what we need to 'defend'. And in the New Year we have the edited text of Susan Griffin's Schumacher lecture. Plus lots more as usual ...

Greening the Alliance


Mike Bell writes:

Under the auspices of the Tawney Society (the Alliance policy research club) a joint initiative has been launched in the Alliance - "Towards a Sustainable Society". The second meeting was held at SDP HQ on Saturday 8th October with members of both SDP Greens and the Liberal Ecology Group, Alliance environmentalists, the Conservation Society, and Eco members.

We agreed action on two fronts - short-term single-issue pressure on policy committees on urgent subjects like energy and work, and longer-term consciousness-raising of the concept of sustainability which could underpin ecological policy-making.

The next meeting is planned for early December after an SDP conference on environmental policy where the platform will be shared by SDP politicians and authors of the World Conservation Strategy.

I wouldn't call it a breakthrough, but it is progress!

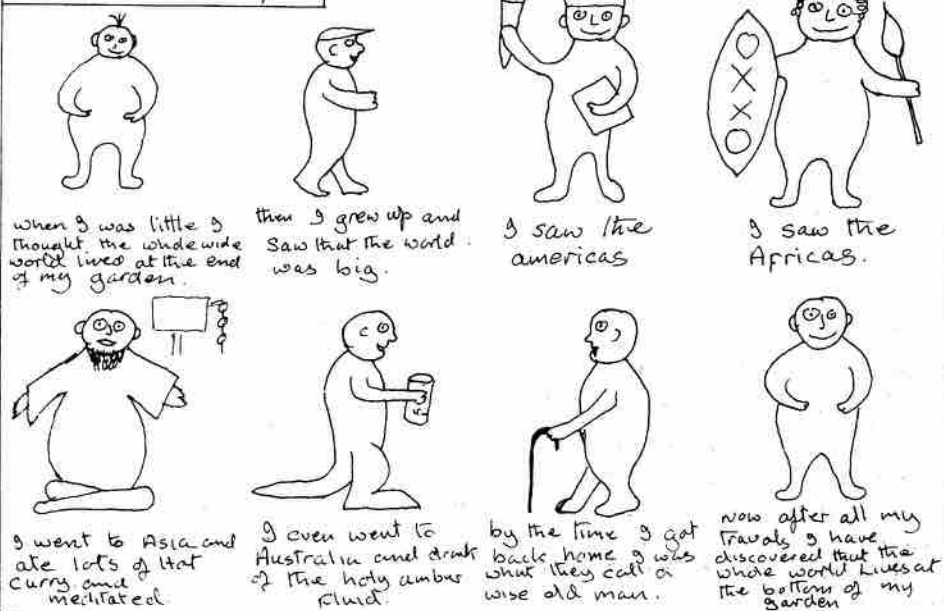


Predatory man is destroying the world and himself! A vegan Britain could easily feed itself and have plenty of land for wildlife, recreation, trees and other 'energy crops' which obviate the need for nuclear power.

A vegan diet is healthy, cheap, attractive and convenient when you know how. Send 20p for full information to:

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

MOT-MOT by Monty.





Farm Gold

HARVEST GOLD is the title of another 'World in Action' programme from Granada now available on film and video from Concord Films. Harvest Gold looks at the agricultural lobby and the openings for profiteering in farming. The worst farming practices are heavily subsidised by the British government and the EEC, and there are tremendous incentives to farm in larger and larger units.

The 26-minute programme costs £9.80 to hire on video, £14.20 on film. Details from Concord Films, 201 Felixstowe Road, Ipswich, Suffolk IP3 9BJ (tel. 0473 76012 / 715754).

Spider's Web

THE GOING is tough at La Ragnatella, the women's peace camp at Comiso, Sicily. Almost all the 5 - 15 women there at any given time are foreigners: Italian women are conservative and shackled by a system which provides no social security for single women, and no pension. Nor have the links been forged between feminism and the tactics and principles of nonviolence.

The camp (La Ragnatella means spider's web) consists of a small house and a stretch of land on which a women's symbol is being grown by planting orange trees.

Green First Time?

Test yourself with Vertego's questionnaire:

(1) If we carry on as we are and there is no divine intervention, do you think the world will last:

- a) maybe 25 years
- b) your lifetime
- c) your children's lifetime
- d) for ever

(2) God is:

- a) Truth and Love
- b) a means of repression
- c) nice for the kids
- d) Government Property

(3) Jesus was:

- a) a revolutionary with some great ideas
- b) a right-wing committee
- c) born on December 25
- d) a wet

(4) The aftermath of a nuclear war would be:

- a) like the aftermath of a nuclear war
- b) terrible
- c) really horrid
- d) inconvenient

(5) A single 1-megaton bomb can ruin:

- a) humanity
- b) a large city
- c) your curtains
- d) your whole day

(6) Nuclear waste is:

- a) a cancer that cannot be cured and must be prevented
- b) a cancer that science will cure
- c) a cancer that science has cured
- d) profitable

(7) Nuclear power is:

- a) death
- b) OK if we wield it
- c) there, so we might as well get used to it
- d) strike-proof

(8) Our nuclear weapons are:

- a) a useless (so far) suicide threat
- b) debatable
- c) a necessary deterrent
- d) the only thing standing between us and a Russian attack

(9) Foreigners are:

- a) from countries other than this one
- b) OK if they're socialists and do menial work
- c) quaint
- d) repugnant but profitable

(10) War is:

- a) a fight to the death between children whose parents disagree
- b) necessary to overthrow fascism
- c) a necessary evil that just happens
- d) to defend sovereignty and very profitable.

SERA & GREEN CND

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COVENTRY POLYTECHNIC

12th and 13th NOVEMBER

Further details: SERA, 9 POLAND ST., LONDON W1. Tel: 01-439-3749

'NEW GROUND' Journal of the Socialist Environment & Resources Assoc.
Nuclear waste dumping, Arms conversion, Acid Rain. Contributions from:
Raymond Williams, Jeremy Seabrook, Alan Taylor, Neil Kinnock & Eric Heffer
answer questions on the environment. Margaret Thatcher's views on the
environment. 'NEW GROUND' IS AVAILABLE FROM SERA, 40p POST FREE.

Seventh Regionalist Seminar

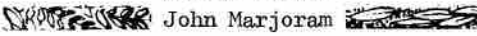
Representatives of decentralist groups throughout Britain will be gathering at Fitzwilliam College, Cambridge on November 26/27 to review recent progress in getting the regionalist message across. Particular attention will be paid to the question of getting East Anglia to make more of a contribution to the network's activities. Further information from David Robyns, 55 Eaton Crescent, Swansea (0792-470532).

Free Nuclear Power Posters

Free A3 posters bearing the slogan "Nuclear Power: Not Safe, Not Needed, Not Wanted" are available from the Sizewell Action Fund, 8 Ludgate Causeway, Eye, Suffolk. Please send a s.a.e. bearing 27p in stamps and you will receive 12 posters.



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



John Marjoram

THE OTHER DAY I came across a 1959 press cutting I had kept showing Bertrand Russell addressing a CND rally in Trafalgar Square. We all looked both attentive and respectable - but if I remember the correctly the message took the same form as it did for Oct 22. And through the years, with very few exceptions, I have felt a sense of disappointment with the speeches from the rostrum. Speakers fall into a number of traps. They either make promises which cannot be substantiated but raise wild cheers - "We will close all the US bases when we get to power!" Or they take the tack of saying what a wonderful crowd of people they are. The worst are those who reiterate what the present position is.

Despite strong representation, yet again we had no indigenous green speakers at the rally on October 22. When you complain, 'they' say "But you had Petra

PEACE TAX and GREEN DESERTS



The Peace-Building Fund could be used to finance inter-national work camps for desert tree planting:

Arab with Jew
American with Russian
Argentine with British

Isn't that a better way to build security?
Let's start at tree-roots!

For more information contact:
The Peace Tax Campaign
26 Thurlow Road
LEICESTER LE2 1YE

Kelly two years ago" - as if she was the only green speaker in the world! Please drop a line to CND on this point, for we have a very different message to give. What we don't want to hear is party hacks like Foot and Kinnock blowing out the same fixed, old rhetoric. The crowd go home no clearer in their minds of what sort of action they should take: somehow the rally itself becomes the most important event.

New Emphasis at CND

CND National Council has advocated regional actions tied in with affinity groups around the country. Nationally, Whitehall and Parliament are seen as the centres for protest. And for the first time they are looking into alternative defence strategies - voted third on the list of resolutions going to CND National Conference.

Greenham Women Against Cruise

Simone Wilkinson and Su Lamb of Women for Life on Earth are in the US making final preparations for their case of putting the US government on trial. On Nov 9 they hope to get an injunction to halt the deployment of Cruise. They are maintaining that Cruise contravenes laws including the 1907 Hague Convention and the 1949 Geneva Convention. To highlight their case they are calling on activists to set up peace camps at the 102 US bases in this country from 6 pm Nov 8 to 6 pm Nov 9 (minimum time). Each camp will send a mailgram which will be pinned to a huge map of Britain displayed outside the court and showing all 102 bases.

The women are specifically appealing to women to organise this action, and hope each local group will decide what kind of involvement they want from men.

Details of regional contacts from (and donations to the £20,000 fighting fund to):
Greenham Women Against Cruise,
344 South Lambeth Road, London SW8. 01-720 1374.

Diaries

Oh yes, we hope to get through 1984!?

Pluto Press' "Big Red Disarmament Diary" (£2.95) has a directory of over 800 radical/alternative groups. Of course you want to know the address of Hot Pink Heart Graphice, or the new address of the Spartacist League


Housmans "Peace Diary" (£2.50) is in an entirely new format: an international edition with over 1500 international addresses, and an edition more for the UK peace activist. I feel after writing to PN letting them know how dull their diary was and that I didn't want to know Prince Charles' birthday that I have won a personal victory!

Green CND Events

The next bi-monthly meeting is at Bradford on Nov 5, venue signed from the main entrance to the university building. Agenda items to David Taylor (0480 63054). Accommodation: Dave Farrar (0274 617749) in advance.

The Green CND/SERA conference on Socialism and the Green Movement will be held in Coventry (Lanchester Polytechnic), Nov 12/13. Cost £6 (unwaged £3). Workshop leaders include David Fernbach, Jonathon Porritt, Guy Woodford, Linda Churnside, John Marjoram, Roland Clarke, Judy Sader, Mark Caulfield, David Taylor, Janet Sly, Steve Bodington, Joy Clancy, David Wheeler, Kevin McDonnell, Sheila Duncan, Tilly Adamson. Details: SERA, 9 Poland St., London W1 (01-439 3749). Creche provided.

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NETWORK



Green Groups

Bridgend Green Group is holding a meeting on Thursday November 10. Don Mathew of FOE will speak on 'Defending Your Public Transport'. Information on the group and the meeting from Bridgend 55388. (There are already Green Groups in Cardiff and Maesteg, all started by Ecology Party members).



Sheffield Green Group was recently established under the name "Green Action". It has an impressive project for reclaiming and 'greening' derelict urban land: the group has found a site in the Attercliffe area of Sheffield - where industry is closing down and unemployment is high - and is having soil samples tested. They hope to buy the land. Green Action have formulated a brief Manifesto which sets out their philosophy and relates green thinking to the urban situation and issues like youth unrest and unemployment. Phone messages can

be left at the Peace Shop (0742 700873); or write to Jenny Watson, 5 Tyas Road, Ecclesfield, Sheffield S5 9FA.



Colin Cheesman writes to say that a new Ecology Party branch has been set up East Hertfordshire, covering both Bishops Stortford and Hertford/Ware. More information from Colin on Bishops Stortford 503574 or from 77 Havers Lane, Great Havers, Bishops Stortford, Herts.



A number of greens in London have started to meet with the aim of setting up a Green Centre in Central London. Such a centre, it is envisaged, would accommodate offices for green organisations and forwarding facilities, a green resources centre, and stocks

of recycled goods and relevant literature with which to service green groups in London. Their next meeting is on Sunday 27th November at 155 Gloucester Place, London NW1. More information: ring Brenda Sawyer on 01-402 9229.



A suggestion for a Glasgow Green Gathering has been made by Alistair Paterson, resources librarian at Centrepeace (143 Stockwell Street, Glasgow G1 - 041-552 8357). FoE are organising 'Green Gatherings' this month in Glasgow, Edinburgh and Aberdeen - but these appear to be concerned purely environmental issues. FoE groups are however among a number of organisations which have expressed an interest in the new proposal, which is for a more eclectic kind of event more broadly based in the alternative culture.

Reclaimed Paper The inside pages of GL are now normally printed on 'reclaimed' paper. This is more ecological than 'recycled': it is paper which would otherwise have been pulped!!



Sunflower Badges

Our sunflower badges have had a tremendous reception. They have been welcomed as symbols of the green movement's unity-in-diversity.

The designs, as shown here, are printed in three colours on 1" badges. They're very eye-catching. The set comprises 7 different designs: CND, feminist, yin-yang, anarchist, Christian, Eco and FoE.

They retail at 20p, but for bulk orders (20 or more) we charge only 12p each post free: order 100 or more and they're only 10p each! A sample set of the seven designs costs £1. All strictly cash-with-order. From Green Line, 14 Alexandra Road, Oxford OX2 0DB.

This is our new sticker, printed in light yellow, gold and green and very striking. It retails at 30p, but we supply orders for 10 or more for 20p each post free (or 100 for £18). 3 1/4" x 5 1/8".

