

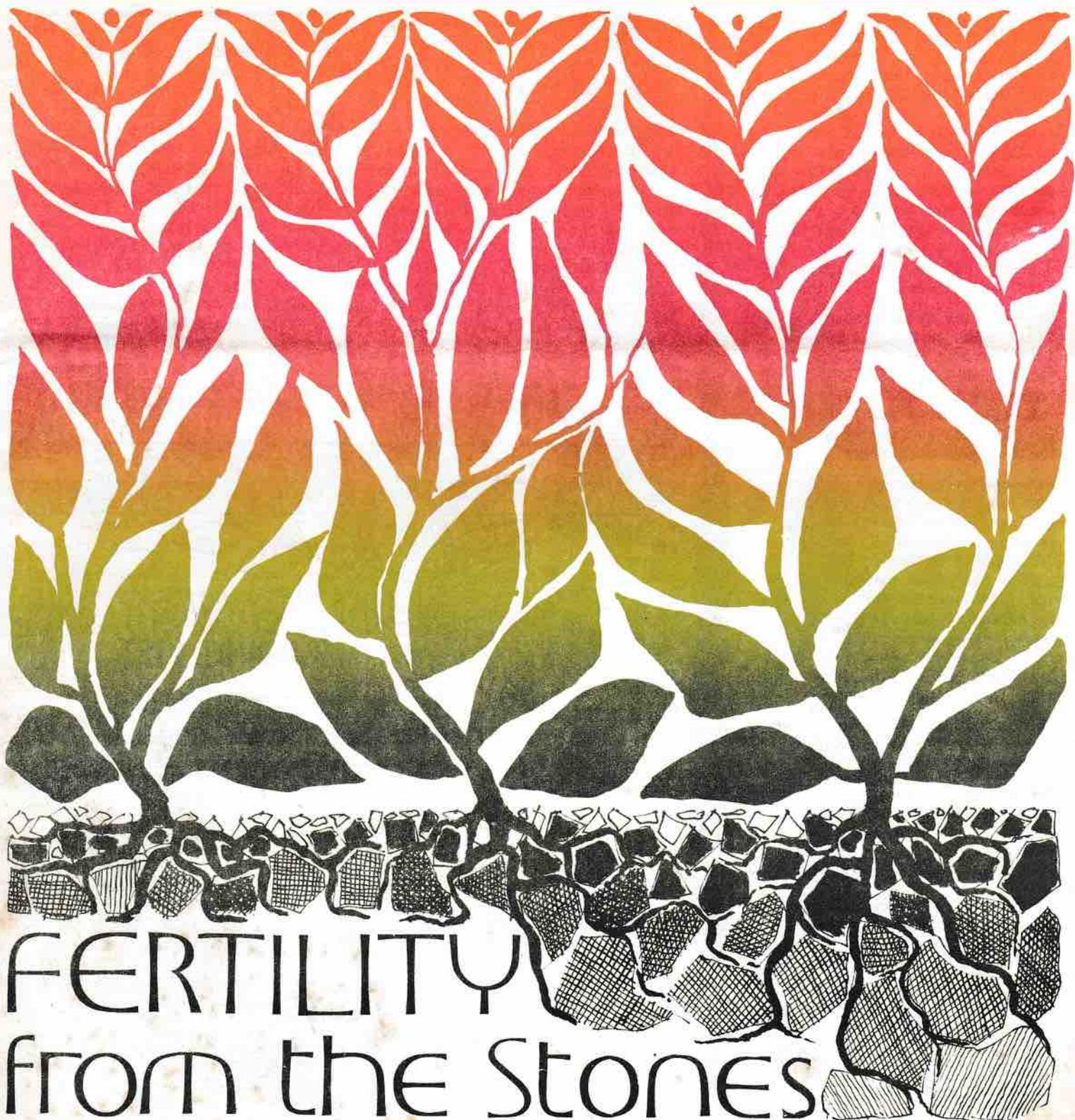
GREEN LINE

30 p.

MAGAZINE OF THE GREEN MOVEMENT

SUSAN GRIFFIN:
Schumacher lecture
ACTION '84:
Will CND catch up?
Free Jean Hutchinson

No. 20 MARCH '84



FERTILITY
from the Stones

WELCOME TO GREEN LINE!

We are one part of a diverse but converging movement, independent of any one group or organisation: writers and readers alike share the discovery of what is in essence "green", and what brings them together.

Readers who want an introduction to the green perspective could start with "Embrace the Earth", the new pamphlet just produced by Green CND and available from Green Line price 90p.

We are at last able to begin our reprint of Susan Griffin's London Schumacher Lecture. The long article on soil re-mineralisation and the CO2 build-up will (we hope) elicit some response from climatologists and others: if there's anything at all in what John Hamaker says, then the need for action is incredibly acute. We should also be considering how urgent action of this kind and on such a scale can be taken - what are the implications for civil liberties, for instance?

In store for future issues: Roland Clark talks to David Blunkett (how green is Sheffield after years of Labour rule?). And Jean Lambert interviews Peter Tatchell (who has given a talk in several parts of the country with the title "Green Socialism").

DEADLINES: Published monthly on the 1st. If you want to write an article, consult us as long in advance as possible. We welcome unsolicited articles, but please don't ask for them back: it's often months before we have space anyway, and if you want a copy, make one before sending it. Phone items for Network up to the 25th, but it's best to put them in writing earlier.

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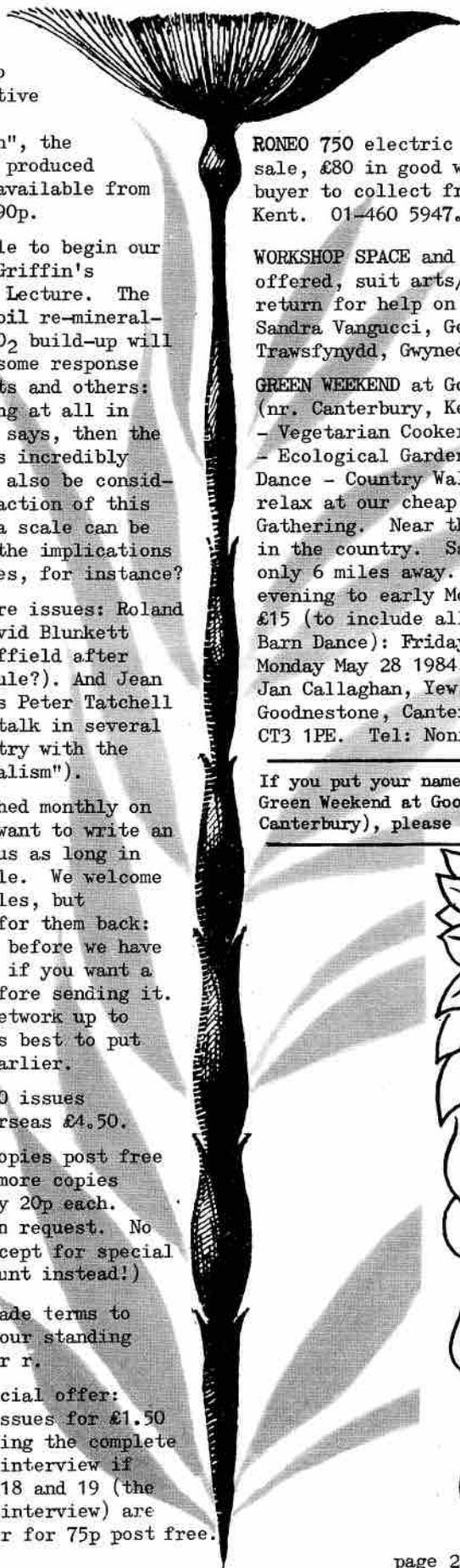
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BACK ISSUES: Special offer: 6 assorted back issues for £1.50 post free (including the complete Raymond Williams interview if you wish.) Nos. 18 and 19 (the Raymond Williams interview) are available together for 75p post free.

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FERTILITY from the Stones

ASK THE average person when the last ice age was and they're likely to think of mastodons and sabretooth tigers, and tell you it was probably a few million years ago. The fact is that the last ice age ended only 10,000 years ago, a few seconds in geological time, and everything we know of as civilisation - cities, agriculture, history itself - has taken place in that brief span of time since the earth last warmed up.

Though glaciers covered only about 30% of the earth's surface during the height of the last ice age, most of the temperate zones had freezing night-time temperatures all year round, destroying most sources of food. And since water evaporates very slowly from the surface of the ocean when the climate is cold, rainfall was minimal even in the tropics during the last ice age, and much of the regions which remained warm enough for food to grow became deserts. Only small pockets of life could exist on the earth during those hundreds of centuries of cold. Most living things died.

But what is the significance of these ancient events to us, now, living in our warm sunny climates thousands of years later? Simply this: the great ice ages are now known to occur with great regularity on an awesome 100,000-year cycle. Each ice age takes up some 90,000 years of that cycle, with the warmer inter-glacial periods such as the one we're now living in lasting only about 10,000 years. And it has now been some 10,800 years since the end of the last ice age. We're due for another one any time now.

But who can say exactly when it will occur? Although the warm interglacial periods have averaged about 10,000 years, they have occasionally lasted as long as 12,000. How long is ours going to last - before most of the earth gets too cold to grow food and we stop eating?

One scientist has produced evidence that we are already moving rapidly towards ice age conditions on this planet which could lead to massive worldwide starvation within a decade or less. Though John Hamaker is almost alone in his extreme pessimism at this point, his reading of the evidence seems to gain credibility from the fact that he alone has a plausible theory of what causes the ice ages to re-appear, almost on schedule, every hundred thousand years.

If all this sounds like more bad news than we can possibly stand at this point (haven't we got enough to worry about?), there may yet be one bright ray of hope here: for if Hamaker is right about the ice ages, we may be able to pull off the incredible feat of stopping this one in its tracks.

There is no doubt that the earth's climate has been cooling for several decades now, and increasingly: five of the last seven winters have been severely

cold. Climatologists know that the world's weather and temperature fluctuate all the time, however, in cycles lasting years, decades, and centuries (most of them recognisable only after the fact). What then, if anything, is so different about this long cold spell?

The changing climate

The most obvious thing is that it has been colder at times during the past few years than ever before in recorded history for that time of year. World temperature extremes began in 1972 with record cold in scores of places. Satellite photographs showed that the northern hemisphere's total snow cover had increased by an incredible 1½ million square miles over the previous year. It was estimated that only seven such winters consecutively could establish an ice cover the equivalent in area (though not yet in depth) of the last ice age.

Recent research shows that the last warm interglacial period came to an end very abruptly. Wooded areas such as those in modern France which now support warm-weather deciduous forests, nut and apple trees, went in twenty years to the kind of inhospitable cold-weather pine and birch forests which today characterise the northern parts of Sweden and Alaska! And within only some 200 years or so these formerly luxuriant areas in what is now France had become tree-less tundra.

It's not only freezing temperatures and snow cover that have been reaching record levels recently. The incidence of major storms and of tornados has also been increasing for many years, and at an accelerating rate. Several decades ago the US was hit with an average of a hundred or so tornados each year. Now there are close to a thousand per year, and the number is steadily rising.

It appears to be no coincidence that all these extremes of weather are happening simultaneously. The fierce winds that propel storms, hurricanes and tornados are caused by the extreme temperature differentials between the poles and the equatorial regions, differentials which have been increasing steadily in recent years. The warm air of the tropics creates low-pressure systems (warm air is lighter, and rises) which quickly get filled by the heavy, cold, high-pressure systems coming down from the polar regions.

While the temperature differential between the poles and tropics is being widened by the steadily refrigerating trend of the higher latitudes, it is being widened still further by the tropical regions becoming hotter and hotter. This sounds paradoxical but it appears to make perfect sense meteorologically. As the higher latitudes become colder, and wind

conditions increase in range and magnitude, evaporated moisture which would have normally fallen back on the tropics as rain now falls further away, often as snow. Thus the tropics tend to get warmer and drier, the higher latitudes colder and wetter. The snow of the north is the drought of the tropics.

If present climatic trends continue, the United States along with Europe, the Soviet Union and the rest of the northern hemisphere will be increasingly caught in a huge pincer - longer and colder winters, shorter, hotter and drier summers, reducing the growing season beyond the point where we can grow enough food to live.

ICE AGES

What causes the ice ages to recur every 100,000 years?

Until recently most scientists have believed that the cycle of ice ages could be explained by the Milankovich theory. Milankovich was a Yugoslavian mathematician who was looking, around the turn of the last century, for a "cosmic problem" to solve. Deciding to try to develop a mathematical theory capable of describing the climate of the earth, past and present, he began to refine some ideas which had been gaining credence during the latter part of the nineteenth century, that ice ages are caused by changes in the earth's orbit around the sun.

Recent computer modelling, by a man who has been the foremost modern exponent of the Milankovich theory, John Imbrie at Brown University in the US, has finally cast serious doubt on the validity of Milankovich's ice age hypothesis. In a paper published in "Science" (Feb. 1980) Imbrie reports that the most sophisticated recent version of the Milankovich theory (Imbrie's) is capable of explaining only the smaller climatic changes associated with minor fluctuations in glaciation - and that only for the past 150,000 years or so. Beyond about 350,000 years ago it seems to have little value in predicting any of the climatic changes we know about.

With astronomical causes more or less ruled out, the great ice age cycle must be caused by something here on earth. And this is where John Hamaker comes in.

Hamaker was trained in mechanical engineering. He became interested in climatology only after thinking about the environment for many years, watching it deteriorate from neglect and abuse. Why, he wondered, are the winters getting colder, the summers hotter and drier, the storms and tornados increasingly frequent with every decade? What forces on earth are large enough to cause such global changes?

The greenhouse factor

When he looked at these steeply rising curves, another curve came to mind: the exponentially rising curve of carbon dioxide (CO₂) in the earth's atmosphere.

The CO₂ curve is well-known. Most scientists believe it is caused by the ever-increasing burning of fossil fuels - coal, oil, petrol, natural gas - since the industrial revolution began. And many of them presume the increased CO₂ will "eventually" create a "greenhouse effect", trapping warmth

radiated off the earth from the sun and increasing the temperature all over the globe. Supposedly, if the climate gets warm enough the ice caps at the poles will melt, raising the height of sea level by 200 feet or more and inundating most of the major cities of the world.

But there is no consensus as to when this global greenhouse effect might be large enough to cause such changes. In spite of the very large increase of CO₂ (about 20%) which has already occurred, nobody can seem to find the slightest rise on the earth's average temperature over the last century. On the contrary, the earth seems to be a cooling phase in recent decades.

Apparently Hamaker saw what no one else did: that the greenhouse effect is occurring differentially - primarily in the warmer latitudes which get the most sunlight (the poles don't get any sunlight for six months out of the year, and very oblique rays the rest of the time). And that the tropics have already been heating and drying up for the last few decades, that consequently the northern latitudes have been getting colder and wetter, and that the increasing temperature differential between the two has taken on a life of its own and is accelerating the whole process.

Sir George Simpson of Britain was the first to point out that the glaciation which characterises an ice age cannot come about by a general cooling of the earth's atmosphere - because some source of increased energy is required to transport poleward the huge amounts of moisture which make up the glaciers. Most climatologists now agree. But until Hamaker's explanation of a differential greenhouse effect, no one has been able to figure out what the source of that enormous amount of energy could be. (Lester Machta, head of the National Oceanic and Atmospheric Administration's Air Resources Labs, recently confirmed that CO₂ could indeed cause massive cloud cover and cooling at the poles. And David P Adam of the US Geological Survey agrees that Hamaker's CO₂ theory provides a very plausible explanation of the energy behind glaciation.)

Hamaker also believes the steeply rising incidence of earthquakes can be attributed to the steadily increasing weight of snow and ice cover pressing on the molten layers just underneath the earth's crust, causing shifting and slippages. He notes that the sharp rise in major earthquakes began about ten years after the climate began to get noticeably colder, beginning in 1940. He also predicts a steadily increasing incidence of volcanic eruptions, for the same reason, and suggests it has already begun in the last few years.

The dying forests

Another crucial observation Hamaker made was that the earth's entire biomass (all its vegetation, especially the millions of square miles of trees) plays a key role in regulating atmospheric carbon dioxide: since trees consume CO₂ (while giving off oxygen), the more CO₂ in the atmosphere, the more plant life should thrive and spread, thus taking in more CO₂ and in effect regulating the atmosphere.

But that doesn't appear to be what is happening. Why not? Is it just that our fossil fuel burning has overwhelmed the trees' ability to absorb carbon dioxide? Or are the earth's trees themselves under so much stress that they are no longer able to act as guardians of the earth's climate?

The answer is frightening: the world's trees are dying. Forestry scientists are aware that this has

been going on for more than half a century - and at a rate that, again, seems to be increasing exponentially year by year. The blights which have killed off billions of America's trees, including almost all of certain beautiful species - Dutch elm disease, chestnut blight, etc. - only began to take their heavy toll in the last 50 - 100 years. Insect populations which formerly lived in a balanced ecology with the forests - borers, budworms, gypsy moths, bark beetles, etc. - have been exploding in numbers lately and destroying millions of acres of trees. Chemical poisons do not seem able to stop them.

The forests of the world are also being increasingly consumed by fires. Since most forest fires are started by lightning rather than by man, the condition of the forests themselves seems to be the key factor in whether fires spread - things like drought, trees weakened by insects and disease, etc.

Forest fires, diseases and insects have been around for centuries, and the forests survived nicely for most of that time. Because trees, and people, that are basically healthy apparently do not succumb readily to disease or stress. What is it about the world's forests at this time in history that is weakening them in such a profound way?

MINERALS

The answer is suggested in a little-noticed article in the Harvard Forest Bulletin, # 22, 1947. Studying the gypsy moth, the authors found that the most susceptible forests were growing on mineral-depleted soils - and that the forests growing on mineral-rich soils were highly resistant to insect damage.

But isn't the amount of minerals in any soil simply a function of geography, one are compared to another? Could mineral depletion be affecting forests all over the world? How?

IT IS JOHN HAMAKER'S THESIS THAT MOST OF THE SOILS OF THE ENTIRE EARTH HAVE BECOME SEVERELY DEMINERALISED, DUE TO GRADUAL EROSION AND LEECHING OVER CENTURIES AND MILLENIA - THE 10,000 YEARS SINCE THE LAST ICE AGE.

THAT THE DYING OF THE WORLD'S PLANT LIFE WHICH RESULTS LEADS TO A GREATLY INCREASING AMOUNT OF CARBON DIOXIDE IN THE ATMOSPHERE (DYING TREES NOT ONLY FAIL TO CONSUME CO₂, THEY GIVE IT OFF WHEN THEY DIE AND DECOMPOSE).

THAT THE CONTINUING INCREASE OF CARBON DIOXIDE, BY WIDENING THE WORLD'S CLIMATIC TEMPERATURE DIFFERENTIALS, BUILDS UP THE POLAR GLACIERS AND EVENTUALLY BRINGS ON THE NEXT ICE AGE.

AND THAT THE FUNCTION OF THE GLACIERS IS TO REMINERALISE THE SOIL.

To control the climate!

Hamaker's thesis leads to the astounding conclusion that we can control our own climate and prevent the next ice age from ever occurring simply by re-mineralising the soil ourselves.

Glaciers slowly grind down the primeval rocks in their path, releasing fragments and particles to be carried away by wind and water. The mineral-rich dust which results, called loess, can blow for thousands of miles and has been deposited in some areas in layers

up to 20 or 30 feet deep. Inching along at a few feet per year, the glaciers take the better part of 900 centuries to re-mineralise the earth. If we intend to take over their job, however, we may have to do it within the next few years, or it may come to be too late to reverse the process.

The de-mineralisation of the soil seems to have been accelerated this time round by our recent reliance on chemical agriculture. Chemical agriculture began more than a century ago when Justus von Liebig, a German chemistry professor, analysed the ash residue from burned plants and found that it consisted primarily of three minerals: nitrogen (N), phosphorous (P), and potassium (K). The chemical companies picked up on this and started selling N-P-K "fertiliser" made from compounds of just these three elements, a practice which has continued almost unchanged to the present day. What von Liebig didn't know was that plant ash contains dozens of different minerals essential for healthy crops, though some are present only in minute quantities (the "trace minerals"). Had he had access to today's spectro-graphic equipment, he would have seen that plants contain more than ninety different elements.

The momentum of chemical agriculture was not to be stopped, however: there was too much profit to be made in it. More than 95% of American agriculture now relies exclusively on N-P-K fertiliser. The chemically-oriented US Dept. of Agriculture (USDA) seems to have published studies on the value of re-mineralising the soil without realising their significance. Twenty years ago it put out articles describing how cement kiln dust (ground from local gravels), when spread on farm soils, supplied on the average 3 times the magnesium, 9 times the potassium, and 16 times the calcium typically removed in a 5-year rotation of crops.

Fertility

In 1976 Hamaker spread gravel crusher screenings on part of his 10 acres in Michigan. The following year, in an area of dry summers and with no irrigation, his corn produced 65 bushels per acre, compared with yields of under 25 produced by other local farmers. Moreover, when independent analyses were done his corn was found to contain 28% more protein, 47% more calcium, 57% more phosphorous, 60% more magnesium, and 90% more potassium than the same type of corn grown with chemical fertilisers nearby.

Almost all the degenerative diseases have been on the rise in America since chemical agriculture took over completely in the 1950s. We have come to attribute much of the increase to such dietary factors as fat, cholesterol, salt, sugar and white flour products, along with a sedentary lifestyle. Another major factor may be a serious deficiency of minerals in our food, through no fault of our own.

The only way we are going to get food which has enough protein, calcium, iron and other minerals to keep us healthy and feeling good is by growing it ourselves individually and collectively. We can grow healthy food in our own yards, window boxes and community gardens, mineralising the soil before we plant with about 2 lbs per square foot of crushed gravel dust or fine screenings, available at local gravel pits. And we can get together and talk to local growers, encouraging them to re-mineralise their croplands in order to get better yields as well as to provide a better product. It will take a big educational and political campaign on every level.

Hamaker says there are only three things we can and must do to bring down the level of carbon dioxide in

the earth's atmosphere and reverse the inexorable progression of climate towards the next ice age - and that we must do them all quickly:

CRASH PROGRAM

- re-mineralise the soils of the world with glacial gravel dust, in order to rejuvenate the forests and crops so that they will eventually consume the excess CO₂;
- plant huge tree plantations to consume CO₂ and eventually to provide wood as an alternative to fossil fuel;
- cut back drastically on our use of fossil fuels of every kind (over 97% of the world's energy comes currently from burning fossil fuels, almost one third of it in the US).

If we do none of these things, Hamaker thinks there will be massive worldwide starvation by 1990, with the possibility of nuclear war over dwindling resources. If we do only some of them, or do not act quickly enough, the ice age progression may be slowed down but may become irreversible anyway before very long.

Because of the size of the job we have to do and our inexperience in organising such a global-scale project, because we are starting so late and still so few people recognise the scope of the problem and the gravity of the situation, Hamaker thinks we have less than a 50% chance of surviving.

The forests and jungles can only be re-mineralised quickly by spreading gravel dust by air. Yet the territory that must be covered is so enormous that thousands of planes will have to begin flying full time if we are to have a chance of succeeding in time. Many aircraft will have to be taken out of military and passenger service and converted for this purpose.

He estimates that within two years after they are re-mineralised, the world's forests will stop dying. As they get healthier they will begin removing large quantities of CO₂ from the atmosphere and storing it in the soil. But he thinks it could take until 1990 to get a good onceover coverage of all the world's forests and jungles, and that that is likely to be too late - unless billions of new trees are also planted at the same time.

Coal is the most concentrated source of atmospheric carbon and must be phased out as quickly as possible along with coal-derived synthetic fuels; heating oil is close behind. We need to begin immediately to convert coal- and oil-fired plants to natural gas, as a transition strategy until the first crop of new trees matures. This can be done in a matter of months, if we only decide that it needs to be done. (When trees are eventually cut and used for fuel, all the ashes or other residue must be completely returned to the soil from whence it came, because it contains the precious minerals as well as organic matter, the true fertilisers of the soil).

Phasing out coal and oil will also dramatically reduce the incidence of acid rain, which is also contributing greatly to the death of the world's forests (acid rain is now known to be falling worldwide, not just downwind of heavy industry.) For the same reasons we need to immediately stop all

incineration of garbage.

By re-mineralising the world's farmlands we will maximise the possibility that we will have enough food to eat during the next few years, while long cold winters and hot dry summers can be expected to continue no matter what we do. We, the industrialised nations, can also help make all the nations of the world more self-sufficient, therefore less aggressive, and thus be able to transfer more and more of our limited resources from military expenditures to more productive uses.

By eliminating nitrogenous fertilisers we will also be stopping the emission of nitrous oxide into the atmosphere, a very serious addition to the greenhouse effect, and another assault on the ozone layer of the atmosphere which protects us from cosmic and ultra-violet radiation - further sources of cancer. Hamaker estimates that organic farming on re-mineralised soil, using no pesticides whatever, can produce yields up to 3 and 4 times that of chemical agriculture, and on a steady and secure basis.

Remineralisation is top priority

Even if Hamaker's ice age explanation is all wrong, other studies suggest that we had best re-mineralise the earth's soil pretty soon, if we know what's good for us. Chemical agriculture is bankrupt. The topsoil is disappearing. The world's forests are undeniably dying. Most everyone agrees that our life-support system - the organic, natural earth - is disintegrating. How slow or how fast is the only matter for debate.

All the experts agree that our warm interglacial period is "almost" over, and that the next ice age is on its way. Hamaker may be right or wrong about how fast it is coming, but coming it is. If he is wrong we may have as much as fifty, a hundred or even a thousand years before our continued survival becomes unlikely. If he is right we must begin immediately and act decisively if we want to survive. We will have to act eventually, or perish. When should we start? The question seems ultimately to come down to this: What margin of safety do we want for our lives, our kids' lives, the life of the human race? If there is only a 10% chance that Hamaker is right that the next ice age is almost upon us, is a 10% chance of extinction OK?

Many of us have come to see the need for sweeping changes in our way of doing business with the earth we live in and on. But there are powerful vested interests who seem to prefer to keep doing things the old, profitable ways, even when universal disaster can be seen just on the horizon. If we intend to survive, it would seem that our governments are going to have to lead the way out of the thicket - and that we are going to have to show our governments the way.

New thinking

John Hamaker puts it this way:

"Frightening as is the physical challenge, even more frightening is the inability to recognise that a new set of physical parameters in the world calls for new ways of thinking. It has been almost 40 years since the atom demonstrated that man cannot live on this earth if he persists in maintaining the social development thus far achieved. Yet there has been

no change in our thinking... What is true for the US is true for all the nations of the world. If the world cannot abandon its lust for wealth and power... then none of us shall survive."

** This is a very slightly condensed version of an article by Larry Ephron. John Hamaker's book, "The Survival of Civilisation", contains a more complete presentation of his perspective together with the evidence on which it is based. It is

distributed in the UK by Green Line, price £5.95. Trade terms are available to bookshops, and a discount of 20% is offered to bookstalls (c.w.o., please). Order from Green Line Books, 34 Cowley Road, Oxford OX4 1HZ.

More information about de-mineralisation will appear in future issues of Green Line. Leaflets are available for a s.a.e. from Harry Alderslade, 47 Lake Street, Oxford.

FROM A GREENHAM WOMAN IN AN AMERICAN COURT

HELP!

I WAS following through a speaking tour in Michigan when I was arrested on three charges of conspiracy. My speaking tour included visits to an action at Williams International Corporation, which is a factory at a place called Walled Lake just north of Detroit. Williams have a contract to make the F-107 turbojet engine for cruise. It is thought that the order from the US military is somewhere between 5,000 and 7,000 engines, each one costing \$300,000 to the US government - so hundreds of millions of dollars are involved.

I had appointments during the week of action to speak to and support the groups taking part in the Blockade. It seems that the Sheriff's Department infiltrated the training sessions and prayer vigils and 51 people were charged with conspiracy charges as well as actual trespass. Also there was a court injunction on the area which meant that almost 40 people went to jail immediately for contempt of court - they were given 30 days which would have included Christmas, but the judges decided to release them before Christmas. I am the only person who is charged only with trespass - I did not take part in the blockade.

From here on I must apologise for the fact that the whole account sounds like an extremely bad "B" movie in which Reagan should be the lead part instead of me! During the last blockade on Friday December 2nd, some supporters heard my name coming over the police walkie-talkie with instructions to arrest me. We went through a fumbling charade of trying to hide me in the crowd and change my clothes! It was no good - there were plain clothes police in the crowd and I don't think peace people are very good at this kind of thing, I'm happy to say. A young Quaker tried to help me by taking me to his car, but I was grabbed from behind and told I was under arrest for trespass - I said I had not trespassed, but they took us both. I was very relieved when Paul was released - he really did nothing at all!

My release was secured on two \$1,000 personal bonds pending two trials on three counts of conspiracy. Two of the charges carry 1 year maximum sentence and the other 6 months maximum. If they were to run concurrently my maximum time in jail would be 10 months.

When analysed, if that is possible, my "crimes" seem to have been:

- (1) Showing a film of Greenham about blockading, taking over the sentry box, keening and celebrating (I joked about the film being dangerous material).
- (2) Waving a piece of Greenham Common fence around and describing the October 29th action (they first of all sought to charge me with incitement because of this - I think the trial will be very amusing at this point). Women went on to weave webs after seeing the film, and the Greenham "spirit" sprang to life.
- (3) Generally offering encouragement and applause for what they were doing.

There was a fourth way in which I offered encouragement. I used the words of Thomas Merton and Thoreau: if using that kind of quote has become a crime and to be feared by those who plan war, then we must be on the way to peace!

MERTON: "Actions are the doors and windows of being. Unless we act we have no way of knowing what we are. And the experience of our existence is impossible without some experience of knowing or some experience of experience." (From 'Thoughts in Solitude').

THOREAU: "Dissent without civil disobedience is consent."

I shall of course be very happy to say all this again in court. It will be said on behalf of Greenham and Molesworth and the 66% of British people who don't want this devilish, squalid little

engine sent to Britain inside Cruise missiles.

They must know by now that they have made a big mistake by my arrest. By means of these cases Greenham Common and Williams International are linked in a very effective way.

My arrest seems to be very political and good for the struggle against Cruise, maybe on both sides of the Atlantic, though it is rather uncomfortable for me. The church where we stayed while preparing the actions was searched on the night before my arrest - my name and the name of a Catholic priest were on the search warrant, but it seems they were trying to confiscate the Greenham film. There are many unanswered questions. The warrant for my arrest hasn't been seen by anyone of us, though we know it existed. Did the fact that I am a plaintiff in the Greenham vs. Reagan case in the New York Federal Court have anything to do with all this? Or is it simply that Greenham women are dangerous creatures and the US military must be protected! I was arraigned in a shabby back-room office at the jail, in prison clothes and without benefit of public or press. After my release on two \$1,000 personal bonds, Immigration let it be known by rumour that they were looking for me - though they could easily have found me during the 24 hours I was in jail. We think they wanted me to run away in order to be able to smear the Williams action, the case in New York, and maybe the senators who are plaintiffs with us. I feel sure they would have loved to point to a squalid Greenham woman who ran from justice! They don't know us, do they?

The cases for all of us are to be held in two different courts, in Walled Lake and in Pontiac, but all cases are subject to appeal and "on hold" at the moment. In Walled Lake the Prosecutor has gone over the top and has asked the whole bench of three judges to disqualify themselves because of their bias in our favour: they have refused, and the Prosecutor is appealing to the Supreme Court of the state. In Pontiac the judge allotted to us is so awful the attorneys are appealing to have the

venue changed. I don't know how long this will rumble on - maybe for months! The arguments on my behalf will centre on the First Amendment rights to free speech and advocacy, and opinion is that they ought to succeed - but nothing is certain.

There is a deep commitment to Cruise protest among the people I was arrested with. They are nuns, priests, Methodist ministers, Quakers, writers, students - they are determined to go on with the actions whatever our sentencing turns out to be.

A suggestion has been made for a Free Jean Hutchinson Campaign in Britain. I would be quite happy with that because it would be another way of gathering strength in the struggle against Cruise. If in spite of all efforts I remain in the cases, then that would also be positive for the international peace movement. Whatever happens it would be good if individuals and groups could make capital out of the situation by writing to the press pointing out the link between Williams International and USAF Greenham Common.

One of the lawyers, Bill Goodman, described my arrest as an attempt to teach the peace movement not to make international links. Let's show them such things cannot be taught; and what the New York Guardian calls "one of the sharpest cases of political repression and police spying in the US in more than a decade" will simply sharpen our commitment to peacemaking. Wittier souls than myself would probably manage to quote things about exiles in a strange land at this point, but I can only think of one suitable word...

HELP!

Love and peace,

Jean Hutchinson.

Write to:

Greenham Women Against Cruise, 5 Leonard Street, London E2.

Christian CND, 11 Goodwin Street, London N4.

Jean Hutchinson, c/o Julie Hurwitz, 975 East Jefferson, Detroit, Mi 48207, USA.

REVIEW

Nothing new under the sun

"Eve and the New Jerusalem: Socialism and Feminism in the 19th Century." Barbara Taylor. Virago Press, £5.95.

ONE OF the most important projects that progressive people can engage in these days is the reclaiming of our cultural and historical roots. Capitalism consumes our history just as it consumes everything else, and our collective memory of past endeavour is destroyed.

Reclaiming historical roots is something that has been particularly important for feminists; it's no accident that Sheila Rowbotham called her path-breaking book on this subject, "Hidden from History".

Barbara Taylor has produced a book of particular interest to non-sectarian reds, greens and feminists. It charts the development of ideas, and the attempts at practical application, by a group of people inspired by the writings of the inventor of the word 'socialism', Robert Owen. Owen's socialism is nowadays frequently dismissed as utopian; certainly his followers thought it was, that's why they wanted to put it into practice!

The Owenites' vision was one of extraordinary relevance today, a social ownership of wealth and the means of production based on co-operatives in the productive sphere, and communal living in the domestic, a revision of the relations between men and women that broke down the nuclear family and released women from their oppression, and a recognition that changing sexual relations as well as those based on class was of vital importance in building the "New Jerusalem" on earth.

Those interested in early utopian experiments will probably be familiar with the Owenites' communities, New Harmony, USA, and New Lanark and Harmony Hall in Britain. Barbara Taylor examines the success or otherwise of these and other communities from a

feminist perspective and in the process reveals much about their everyday preoccupations and ways of living that sounds as if she is describing the 1980s rather than the 1830s. One group, who produced a journal called "The New Age", are described as "an intensely romantic lot, vigorously experimental in their approach to everyday life, with enthusiasms ranging from vegetarianism and hydrotherapy to meditation and something called 'philanthropic philology'."

It really does seem that all those new age greens of one sort or another have been beaten to it by about 150 years, and that there really is nothing new under the sun. I for one am extremely grateful to Barbara Taylor for the scholarly detail and sympathetic perspective with which she has approached her account of our spiritual and ideological predecessors, the Owenites and feminists of the 1830s.

Martin Stott.

Inappropriate technology

ENERGY FOR ALL: a look at centralised energy systems and the practical alternatives. Cathy King, London Greenpeace Group, 50p.

AS THE anti-nuclear power debate has moved into the power/weapons area and also onto the Sizewell/Windscale axis, certain reasons for opposing nuclear power - such as the irreconcilability of civil liberties and nuclear power, and its inherent centralised nature - have been rather obscured.

For this reason I greeted "Energy for All" with optimism. Produced by London Greenpeace (not to be confused with Greenpeace-UK and the Windscale campaign), it seemed as if it might re-ignite the debate about the more "political" side of nuclear technology. Sadly, it seems unlikely to appeal to anyone not already in agreement with the author's rather polemical approach. This becomes clear in the second paragraph on page 1 when, after discussing attempts by "the government" to smear renewables as unfeasible, it says, "This is obvious bullshit." What makes this dogmatic statement worse is the sentence following it, which states that "Most people or small communities can be energy self-sufficient by making use of the energy all around them, by harnessing the stream(s) near their houses, capturing the wind or sun, or tapping the methane from their wastes." "Most people" of course cannot do this. They live in urban areas where streams or rivers are enclosed, slow-running and totally unsuitable for hydro-power of any shape or size; they lack the open, upland space where a wind turbine would function efficiently; dwellers in rented accommodation cannot just turn the roof into a solar collector; and lastly the mind boggles at the inhabitants of a Dagenham tower block all trying to set up bio-digestors in the toilet. Certainly the hundreds of thousands of pensioners at risk from hypothermia that are mentioned in the next paragraph are not going to be able to build or afford their own energy systems.

After this unfortunate start things don't improve

much. References are made throughout the pamphlet to "our future energy scheme", but nowhere is this scheme described at all. The future seems to depend totally on renewables ("Coal does not fit into our future energy scheme") yet nowhere does it describe how this transition could occur. The most detailed survey of renewable energy futures, Earth Resource Research's "Opening the Solar Option", has coal and oil still providing 25% of our energy in 2025 in their most radical scenario - one that envisages massive renewable development and considerable social change.

Coal and oil cannot just be written off as nasty and polluting without planning for what would replace them in transport, heavy industry (someone's got to produce the high-quality steel for all those windmills) and agriculture. Sadly, throughout the pamphlet there are similar strings of ideas and suppositions presented as valid paths to the future. While I don't for a minute resent the author's ideals, it worries me that any slightly sceptical potential convert to a green energy policy who reads this would find it easy to reject this out of hand, and the whole movement with it. I've always assumed that the reason for writing pamphlets is to educate people. To produce what is all too often misinformation is not helping anyone, least of all the anti-nuclear movement. Renewable energy systems are vitally important to our future, but to present them as a cure-all, ignoring the unsolved problems, is to act just as the nuclear industry does in its promotion of nuclear power.

The fundamental problems seem to lie in the author's perception of small-scale technology as being automatically better, and of it leading to localised control. We could all put solar water heaters on our roofs next to photo-voltaic cells for electricity, yet someone has got to build them. It is no secret that in the US multinationals have been busy buying up control of all copper production (essential for efficient solar water heaters) and of all the small firms that did most of the pioneering work in photo-voltaics.

To paraphrase the well-known cartoon about multinationals owning coal, oil and uranium, it is becoming clear that they can in effect own the sun and wind. We will not be able to run any realistic future society with solar panels made from old radiators and windmills made from bicycle wheels. Building your own little self-sufficient dream house and retreating into it is not going to help the pensioners next door or the housing estate down the road. The "smallest-is-beautiful" philosophy may be alternative, but it is going to be grossly inappropriate in a nation as densely populated as this one. Cutting down all our communities to a size where each one can be powered by windmills on the secondary school playing fields is mostly going to result in a massively wasteful duplication of resources, especially if each windmill is attached to its own little grid.

"Alternative" does not equal "appropriate". "Renewable" does not necessarily equal either concept. The way forward to a sane energy future does not lie in over-enthusiastic descriptions of new technologies. Rather it lies in assessing the needs of our towns and industries and seeing which form of energy is most appropriate. While nuclear power, one can safely say, won't be appropriate, there is no guarantee that solar power will be either. Above all we have to work together - as villages or cities or even nations - to ensure that we get the technology we need.

Chris Church

SUSAN GRIFFIN

Ideologies of Madness

SUSAN GRIFFIN delivered her Schumacher Lecture in London in November 1983. We are grateful to Satish Kumar of the Schumacher Society and editor of Resurgence for allowing us to transcribe her talk. It will be published in two parts.

OVER AND OVER again as we think about the prospect of a nuclear holocaust I hear different people saying - whether they are standing here on a speaker's podium or whether just in a casual conversation in someone's home - I hear people say, it's madness, how can we understand rational plans which are very obviously going to end up if followed out in the destruction of the earth, rational plans which are supposed to defend us and in fact are going to end up by killing us. What I am going to talk about today is the idea that indeed it is a form of madness, quite literally: a socialised and generally accepted madness which has led to what we know as the nuclear holocaust. It's a madness which is not separable from the other issues which we face today: it's really one madness which underlies the destruction of the earth, the scientific view which Petra Kelly in her speech defined as predominantly masculine (though I think she wouldn't have meant biologically masculine but historically masculine), and it's the same madness which informs and shapes the hatred and oppression of women, anti-semitism, and racism.

I want to begin by asking you to think of the explosion of the first atomic bomb, metaphorically, as if it were the symptom of a kind of mental illness; and as if we together were analysts trying to understand the meaning of that illness - an illness which our whole civilisation shares. In the first place, in order for the atomic bomb to be exploded, it involves the splitting of matter. The atom has to be split, violently torn asunder. The first atom bomb was dropped on the Japanese population by America, a population considered other than human by a certain proportion of Americans, a population regarded as other in the context of racism. Many of you may not know this, but the first atom bomb that was dropped over Nagasaki had a pin-up of Rita Hayworth painted on its belly. And finally the fact that that bomb was developed in a race with the Germans, with the idea that the only way that the allied forces could win against the axis powers was to invent the same kind of weaponry and to beat them at the invention of the atom bomb.

I want to begin with the metaphor that the atom is split. What happens in the splitting of the atom is that the energy inside of the atom is taken out of the atom, so that in a sense energy and matter are separated. Now we are living in a civilisation which essentially has always looked at matter and energy as separate. That's been one of the assumptions of the scientific point of view. And the scientific point of view didn't really begin

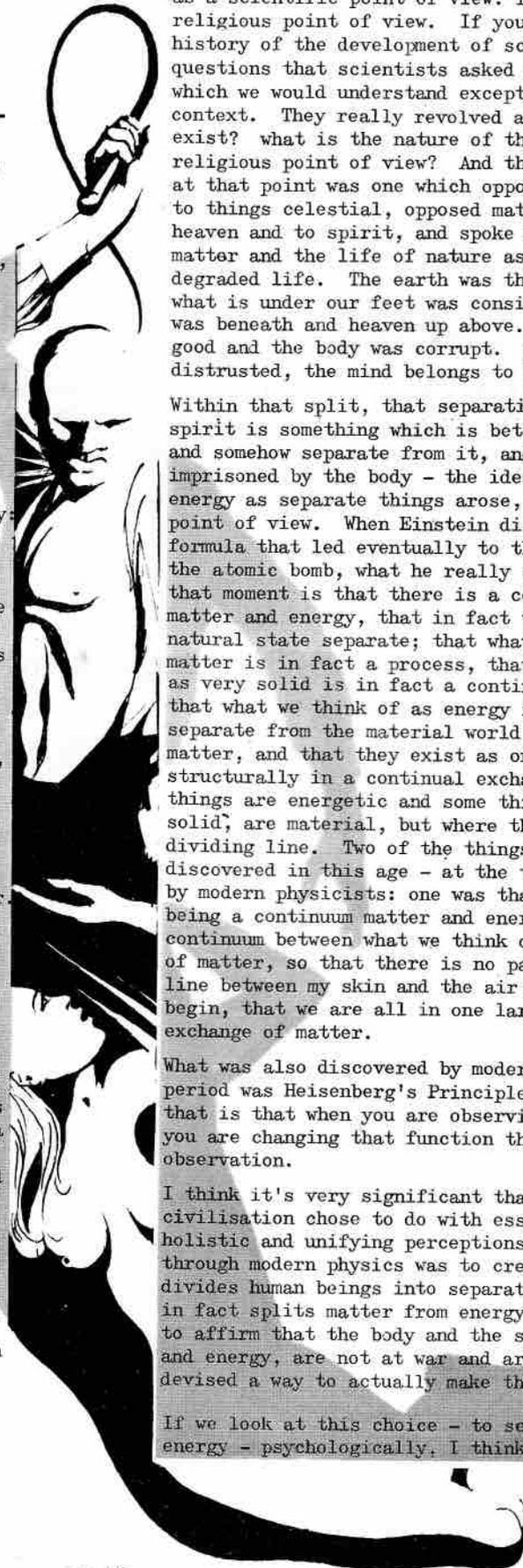
as a scientific point of view: it began as a religious point of view. If you look at the history of the development of science, many of the questions that scientists asked were not questions which we would understand except in a religious context. They really revolved around, why do we exist? what is the nature of the world from a religious point of view? And the religious paradigm at that point was one which opposed things earthly to things celestial, opposed matter and nature to heaven and to spirit, and spoke of the life of matter and the life of nature as if it were a degraded life. The earth was the devil's terrain: what is under our feet was considered evil. Hell was beneath and heaven up above. The spirit was good and the body was corrupt. Emotions are to be distrusted, the mind belongs to God.

Within that split, that separation - the idea that spirit is something which is better than the body and somehow separate from it, and corrupted and imprisoned by the body - the idea of matter and energy as separate things arose, and was science's point of view. When Einstein discovered the formula that led eventually to the possibility of the atomic bomb, what he really comprehended at that moment is that there is a continuum between matter and energy, that in fact they are not in a natural state separate; that what we think of as matter is in fact a process, that what we think of as very solid is in fact a continual movement, and that what we think of as energy is not really separate from the material world but is a form of matter, and that they exist as one another structurally in a continual exchange in which some things are energetic and some things are more solid; are material, but where there is no distinct dividing line. Two of the things which were discovered in this age - at the turn of the century - by modern physicists: one was that, along with there being a continuum matter and energy, there was a continuum between what we think of as discreet bits of matter, so that there is no particular dividing line between my skin and the air and where you begin, that we are all in one large continuous exchange of matter.

What was also discovered by modern science in this period was Heisenberg's Principle of Uncertainty - that is that when you are observing any function you are changing that function through your observation.

I think it's very significant that what this civilisation chose to do with essentially the very holistic and unifying perceptions that came about through modern physics was to create a weapon which divides human beings into separate camps and which in fact splits matter from energy. So rather than to affirm that the body and the spirit were matter and energy, are not at war and aren't separate, we devised a way to actually make them separate.

If we look at this choice - to separate matter and energy - psychologically, I think a lot can be



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discovered here. What I am going to argue is that in this civilisation we are very dangerously divided against ourselves, and that this is not only a matter of intellectual conception, but that it is something which shapes our thoughts and our feelings in a very dangerous way at this point in history, but also in a very personal way continually. But in fact we are not used to experiencing ourselves as nature. We are taught through our socialisation, through our families, through the institutions we live in, to divide off from our physical selves and to regard the natural part of our being as something lower in ourselves, part of ourselves that we'd really like to push away and not include in our idea of ourselves.

In a sense we've really learned to hate the part of ourselves that we think of as belonging to nature, as if somehow the thinking, spiritual part does not belong to nature; and the body that has needs, that has to go out and have lunch or go into the bathroom before you come and sit down and listen to a lecture again, does not have anything to do with the part of us that thinks and exists in relationship to the spirit. If you think about it, all of our social rules of polite behaviour reinforce this kind of separation - it would be very unseemly of me to burp up here on the lecture podium, I'd feel very embarrassed - we excuse ourselves if we sneeze, use all kinds of words which have become what we call swear words in our vocabulary and they all really describe bodily functions.

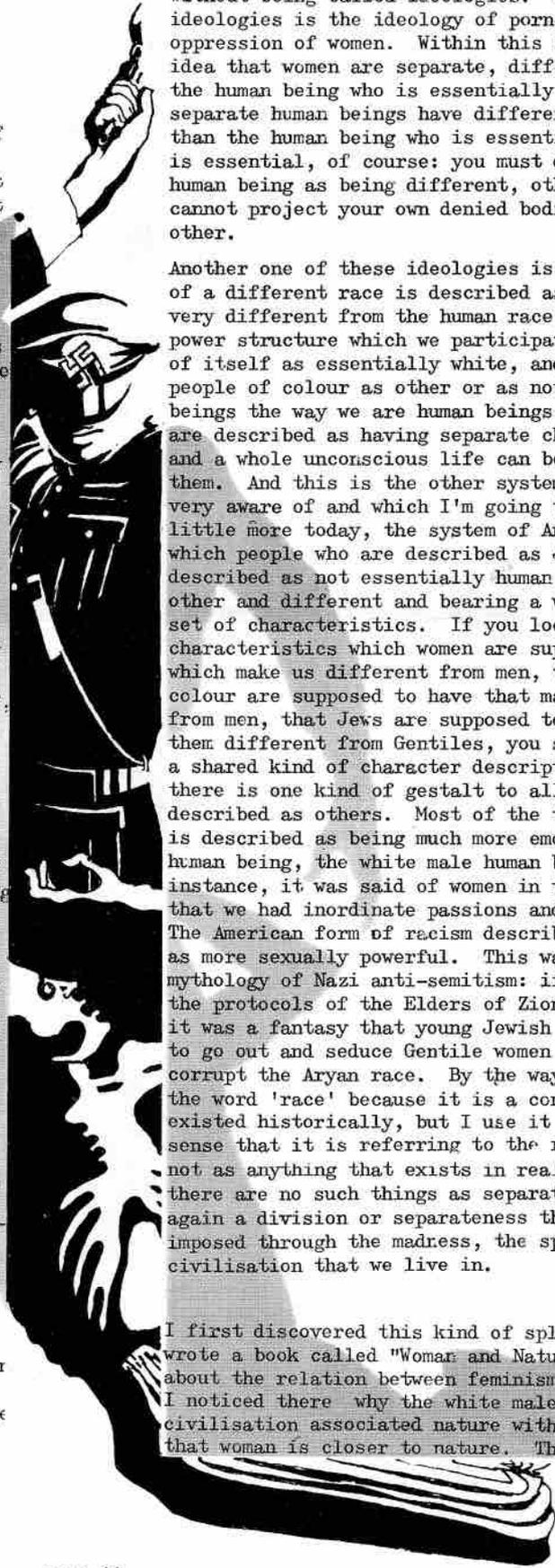
What has happened in this split is that we have become very seriously alienated from ourselves, so that we actually hate a part of ourselves. What I am going to argue is that that self-hatred has actually led to a suicidal impulse within our civilisation, and that this is a civilisation which is on a path towards suicide.

When you split off a part of yourself from yourself, if you're going to say that the one you really identify with is the spiritual, intellectual, cultural part as opposed to the natural, material, physical part, then you have to do something with this other part of yourself - because it's always there as part of consciousness. It's part of the holism of human nature, which is like the holism of nature; you can't just split off without there being some violence, you can't just split matter and energy without there being a violent explosion and radiation and pollution. In the same way I can't get rid of my body, and in fact the knowledge of my body. Within my very bone structure, within my physical experience of the universe, I have a whole knowledge which I try to push away from myself. For instance, the body really knows vulnerability, the body really knows weakness, the body knows the power of nature, the body understands (in a way that defies all the descriptions that our civilisation gives to us of our human condition) our real existence in this biosphere, the body intuitively understands that we are dependent on the biosphere - we can't destroy the air we need to breathe, we can't destroy the water we need to drink - that we are reliant on each other for our existence. The body knows that we exist in a life-cycle that includes birth and includes our own death. And it is this knowledge of the body that this civilisation has tried to push aside. But it is the nature of the human being, as I said before, to always include all knowledge or to want to include knowledge and

consciousness: you can't just get rid of it and push it away. So what happens is that, if I have a part of myself which I am trying to deny, I have to put it somewhere in my consciousness - it doesn't just vanish altogether. It crops up in dreams and it crops up in all kinds of unconscious patterns of thought. And there are several unconscious patterns of thought which have become institutionalised within this civilisation. They are acceptable modes of insanity. They are in fact ideologies - without being called ideologies. One of those ideologies is the ideology of pornography and the oppression of women. Within this ideology is the idea that women are separate, different beings than the human being who is essentially male. And these separate human beings have different characteristics than the human being who is essentially male. This is essential, of course: you must describe the other human being as being different, otherwise you cannot project your own denied bodily self onto the other.

Another one of these ideologies is racism. Someone of a different race is described as essentially very different from the human race - which in this power structure which we participate in conceives of itself as essentially white, and looks at people of colour as other or as not quite human beings the way we are human beings. So again they are described as having separate characteristics and a whole unconscious life can be projected on them. And this is the other system which we're very aware of and which I'm going to speak to a little more today, the system of Anti-Semitism, in which people who are described as Jewish are again described as not essentially human beings, as other and different and bearing a whole different set of characteristics. If you look at the characteristics which women are supposed to have which make us different from men, that people of colour are supposed to have that make them different from men, that Jews are supposed to have to make them different from Gentiles, you see that there is a shared kind of character description here, that there is one kind of gestalt to all these people described as others. Most of the time the other is described as being much more emotional than the human being, the white male human being. For instance, it was said of women in the Renaissance that we had inordinate passions and affection. The American form of racism describes black people as more sexually powerful. This was part of the mythology of Nazi anti-semitism: if you look at the protocols of the Elders of Zion, the centre of it was a fantasy that young Jewish boys were going to go out and seduce Gentile women and therefore corrupt the Aryan race. By the way, we have to use the word 'race' because it is a concept that has existed historically, but I use it only in the sense that it is referring to the racist mind and not as anything that exists in reality, because there are no such things as separate races: it's again a division or separateness that has been imposed through the madness, the split in this civilisation that we live in.

I first discovered this kind of split self when I wrote a book called "Woman and Nature", which talked about the relation between feminism and ecology. I noticed there why the white male mind in this civilisation associated nature with woman and said that woman is closer to nature. Then I extended



that thinking to the question of pornography when I began to write a book on pornography; and I discovered in pornography that sexuality had really become a mode of violence and hatred rather than love.

If we go back again to this metaphor of the first atomic bomb that was dropped, and first realise that it was dropped on a population conceived of as a lower race, as a people who were other and different and closer to nature, and then realise that on the belly of that bomb was painted a pornographic image of a woman - we begin to see the connection between these issues that Petra Kelly had written into her speech are not casual inter-connections but they are really part of one system of thought, one way of thinking that is really an insane system of thought.

When you read pornography you are impressed very deeply with the deep connection between sexuality and violence in this culture. I began to ask myself why is it that this connection exists? Why is it that the sexual experience is so threatening? And I realised that in fact sexuality is a pre-verbal sexual experience that takes one back to a point of memory that existed before we were told that nature and culture are separate, and that we have a human existence that is separate from the biosphere or supernatural. In sexuality, in the sexual experience, we experience fully being physical beings, and therefore we are cast back deeply into the knowledge of the body. Within this knowledge we discover again that we are mortal and that we can suffer from the power of nature over our lives, and that we do not have control over our own natures even, and over nature. I began to realise that the real purpose of the madness of this culture was to make us feel that in fact we can control nature and our own natures through cultural expression.

Then I realised also why it was that this culture associates a woman - and particularly a woman's body, and particularly a woman's nude body - with nature. And that is because our first experience of natural power was through our mother's body: this was the body that could hold us, could feed us, could change us if we were wet - her presence meant comfort and safety, her absence terrified us.

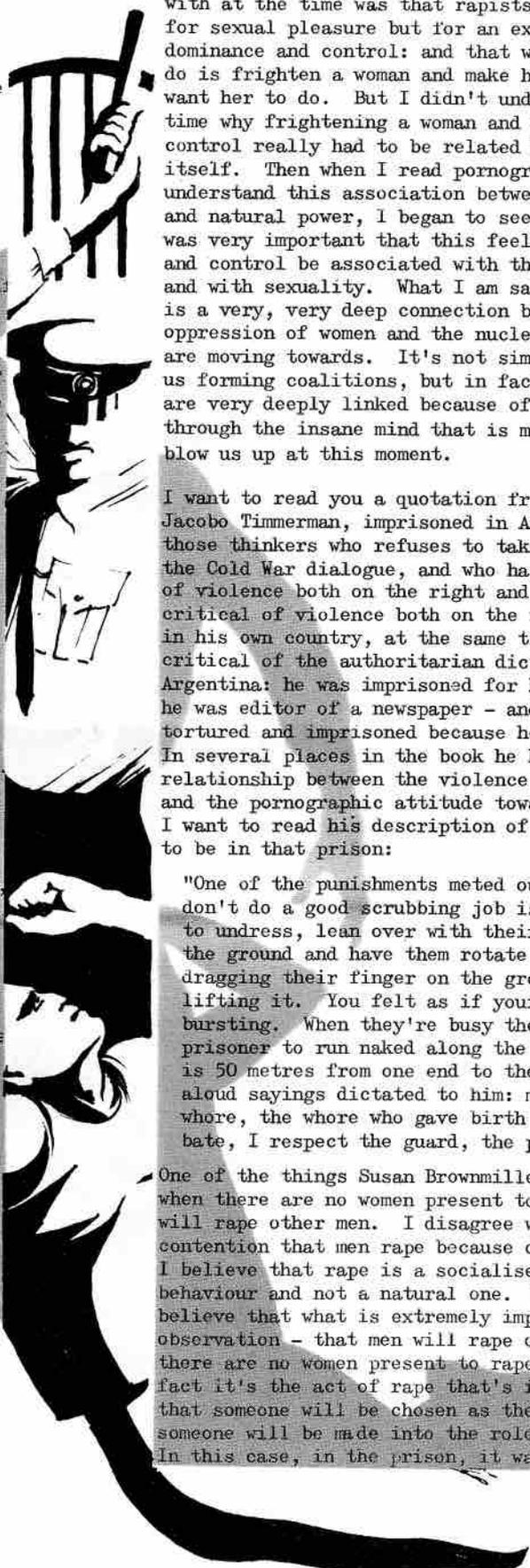
None of us has actually experienced death. But if we are expressing through our fear of nature a fear of, among other things, mortality and death, we don't really know what death is: death is simply the unknown. Unless there is such a thing as reincarnation (and we haven't a knowledge available to us in our consciousness), we don't know what happens to us after we die. Our whole image of death is made up of experiences which belong to life. We think of death as lonely, cold, frightening, as an experience of isolation: these are all experiences which the infant has when the mother is absent. When she returns she brings life. Very early in human experience one learns to associate the power of nature to give life or to take it away with a woman's body. You find this in the Christian tradition in the whole idea that Eve brought death into the world. And she brought death into the world, by the way, partly because she was closer to nature: she was used to having conversations with snakes, for instance, which Adam didn't let himself do (maybe he didn't understand the language!).

I understood then, through understanding this link between sexuality and violence, the real meaning behind rape. I did a study of rape a number of years ago, and one of the first things I realised was that the motivation of the rapist is not really for sexual pleasure: a recent study has revealed that many men don't even have orgasms during rape. What became clear from the studies I was dealing with at the time was that rapists are not looking for sexual pleasure but for an experience of dominance and control: and that what they want to do is frighten a woman and make her do what they want her to do. But I didn't understand at the time why frightening a woman and putting her under control really had to be related to sexuality itself. Then when I read pornography and began to understand this association between a woman's body and natural power, I began to see that in fact it was very important that this feeling of domination and control be associated with the sexual moment and with sexuality. What I am saying is that there is a very, very deep connection between the oppression of women and the nuclear holocaust we are moving towards. It's not simply a question of us forming coalitions, but in fact all our lives are very deeply linked because of the connectedness through the insane mind that is making plans to blow us up at this moment.

I want to read you a quotation from a book by Jacobo Timmerman, imprisoned in Argentina, one of those thinkers who refuses to take a position in the Cold War dialogue, and who has been critical of violence both on the right and the left. He was critical of violence both on the right and the left in his own country, at the same time as being very critical of the authoritarian dictatorship in Argentina: he was imprisoned for his criticism - he was editor of a newspaper - and he was also tortured and imprisoned because he was Jewish. In several places in the book he has noticed this relationship between the violence of the oppressor and the pornographic attitude towards sexuality. I want to read his description of what it was like to be in that prison:

"One of the punishments meted out to those who don't do a good scrubbing job is to force them to undress, lean over with their index finger on the ground and have them rotate round and round dragging their finger on the ground without lifting it. You felt as if your kidneys were bursting. When they're busy they order the prisoner to run naked along the passageway, which is 50 metres from one end to the other, reciting aloud sayings dictated to him: my mother is a whore, the whore who gave birth to me, I masturbate, I respect the guard, the police love me."

One of the things Susan Brownmiller noted was that when there are no women present to be raped, men will rape other men. I disagree with Brownmiller's contention that men rape because of their anatomy: I believe that rape is a socialised form of behaviour and not a natural one. However, I believe that what is extremely important about this observation - that men will rape other men when there are no women present to rape - is that in fact it's the act of rape that's important, and that someone will be chosen as the victim of it, someone will be made into the role of the woman. In this case, in the prison, it was male prisoners



who were in essence being psychologically raped by the guards, and they were raped through sexual imagery.

In the book I wrote about pornography I began to realise that the shape of what I call the pornographic mind was very familiar to me. And I realised finally that this mind reminded me of the anti-semitic mind; that the kind of structure, the kind of conclusions that mind would reach were very much like anti-semitism and in fact made me think continually of the Nazi holocaust. It was wonderful for me to hear the connection being made by the Green Party in Germany between the concentration camps and the atrocities in Germany in World War 2 and what is happening now to the earth. In fact the concentration camps were set up almost as 3-dimensional places of pornography. They were very sadistic places, a kind of sado-masochistic psychology was played out in them, not that the Jewish people were being masochistic, but that the SS in the camps were playing both sadist and masochist.

In order to understand this, you need to understand what the psychology of the split from the self involves. One of the things I realised when I was reading pornography was that in the pornographic drama the woman is not really a woman: you can tell this as a woman reading pornography, there's nobody to identify with there, nobody whose feelings are at all recognisable. In fact, what I've called the heroine in the pornographic drama is the female impersonator. Andrea Dworkin, who also wrote a book on pornography, calls her the male transvestite. James Baldwin has written about racism, which is as I've said an identical ideology to pornography, that the word 'nigger' for instance is not a description of black people, but it's a very accurate description of the mind of the white racist. If you look at the pornographic heroine in this way, she is the expression of the fantasy of the male pornographic mind. And the same thing is true of anti-semitism.

I want to tell you a story about Adolf Hitler which will express this very dramatically. Later in Vienna, when he had moved away from the study of art into politics and began to conceive himself as having a mission to destroy the Jewish people, he describes in 'Mein Kampf' a moment when he was walking through the streets of Vienna and he decided that it was important for him to bear this mission of anti-semitism. He saw an older Jewish man walking through the streets of Vienna - he had on a kaftan - and he first asked himself the question, Is this man Jewish? Then he corrected himself and said No, the real question here is not Is this man Jewish? but Is this man German? And that became very important for him.

What is significant here is that he needed to define the man as not German. He had to be other than himself. Again it's this question of projection. I cannot deny things in myself and project them on another person unless I define that person

as other, because if I define that person as like me and I project unconscious material, when I identify with them I am going to have to take the unconscious material back. For instance, say I feel an anger that I'm unconscious about and say, 'This woman sitting here is angry'. Well, since she has blonde hair like mine, that's going to be dangerous for me to do: I'm going to have to own back my anger. We look too similar. So I'll choose the man here in the beard and I'll say, 'He is angry,' and I'll be able to experience my own anger as belonging to him. I can feel that I don't look like him, I can feel not endangered by the idea that in fact this unconscious material really belongs to me. It was very important for Hitler, if he was going to project a denied part of himself, i.e. the natural part of his existence, on to the Jew, that he define the Jew as not like himself - as not German. This became the policy of the Third Reich, it was taught in school as part of the supposedly objective material of race identity: the Jew is not German.

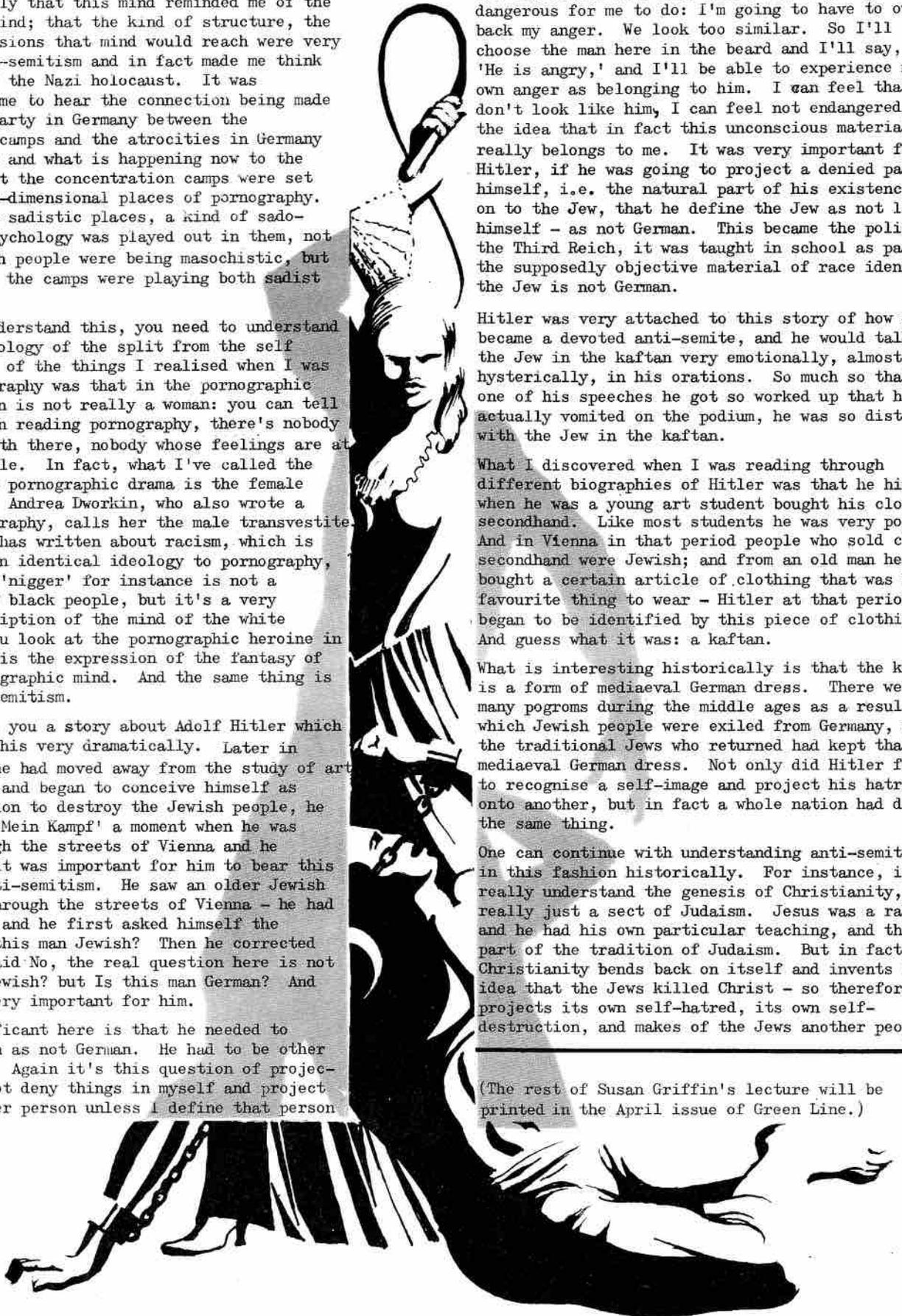
Hitler was very attached to this story of how he became a devoted anti-semitic, and he would talk about the Jew in the kaftan very emotionally, almost hysterically, in his orations. So much so that at one of his speeches he got so worked up that he actually vomited on the podium, he was so disturbed with the Jew in the kaftan.

What I discovered when I was reading through different biographies of Hitler was that he himself when he was a young art student bought his clothes secondhand. Like most students he was very poor. And in Vienna in that period people who sold clothes secondhand were Jewish; and from an old man he bought a certain article of clothing that was his favourite thing to wear - Hitler at that period began to be identified by this piece of clothing. And guess what it was: a kaftan.

What is interesting historically is that the kaftan is a form of mediaeval German dress. There were many pogroms during the middle ages as a result of which Jewish people were exiled from Germany, and the traditional Jews who returned had kept that mediaeval German dress. Not only did Hitler fail to recognise a self-image and project his hatred onto another, but in fact a whole nation had done the same thing.

One can continue with understanding anti-semitism in this fashion historically. For instance, if you really understand the genesis of Christianity, it is really just a sect of Judaism. Jesus was a rabbi and he had his own particular teaching, and that is part of the tradition of Judaism. But in fact Christianity bends back on itself and invents the idea that the Jews killed Christ - so therefore projects its own self-hatred, its own self-destruction, and makes of the Jews another people.

(The rest of Susan Griffin's lecture will be printed in the April issue of Green Line.)





FOR A GREEN EEC

THE EUROPEAN Economic Community as presently constituted is unlikely to permit the movement of individual member states towards a radical ecological programme. This may not continue to be the corporate EEC view as the costs and increasing scarcity of resources impinge on the Community.

The European elections afford us an opportunity to see if the parties which most greens support are actually asking the right questions, taking realistic long-term and short-term views of the EEC.

It is certain that the Conservatives and the Alliance will favour staying in the EEC and that Labour and the Ecology Party will advocate withdrawal unless fundamental alterations are made soon to the EEC's nature, structure and policies. It is likely that the media will focus on the issue of withdrawal and on seeing the European elections as a large scale opinion poll on Neil Kinnock.

I believe the essential question for greens is not whether Britain should remain a member of the EEC. The issue is whether remaining in or leaving the EEC will be a better basis for the growth and application of ecological principles, both in Britain and elsewhere. It will prove very difficult to get the media to focus on this supremely important question since the major participating parties in these elections will - at least superficially - appear all to be talking about membership, sovereignty and reform.

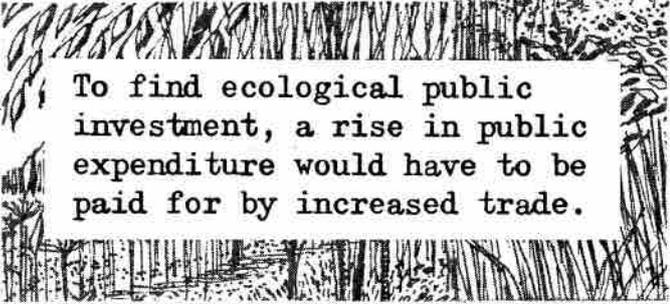
There is a tendency in the green movement to look at many things in the long-term, at the expense of the more difficult business of examining "transitional" problems. Life outside the EEC may be so bad as to prevent green policies from being introduced. Why?

Any programme for radical change in Britain requires funding - particularly public investment. Our economy is not, and cannot quickly become, self-reliant. About 60% of our exports are going to the EEC at present; this compares with about 15% and 12½% to the USA and Commonwealth respectively¹. The substantial rise in public expenditure necessary for fundamental ecological changes - removal of environmental pollution, giving real economic power to local government, refurbishing and extending the canal and rail networks, funding alternative energy projects and related research - cannot be met simply by transfer from the rich and the defence budget. In the short term, a non-inflationary rise in public expenditure would have to be paid for by increased trade - even more so if trade with the EEC was in decline. The global problems of over-capacity and the presence of newly industrialised low-wage dictatorships like Taiwan and South Korea in the international economy do not encourage optimism about trade expansion. Such expansion would cut across the objective of pursuing self-reliance anyway. A quarter of Britain's industrial investment during Britain's membership of the EEC has been from overseas.² If we pursue ecological changes foregoing external investment then an electorate accustomed to a standard of living grossly above the world average will react negatively. They might not do so if they felt they were experiencing a common European programme for

self-reliance, a direction in which the EEC will almost certainly be forced to go during the next decade.

Some people would like to argue that these problems would be off-set or even nullified by the capacity to buy food at lower world prices and trade more selectively. World food prices are steadily rising and so any relief experienced would either be temporary or non-existent by the time Britain actually withdrew from the EEC. Selective trade can only be introduced slowly because of the need to obtain bilateral agreements in order to avoid a sanctions war, and because of our responsibility to dependent Third World producers. The assumption that Britain would be allowed to withdraw over a period is serenely optimistic.

The most likely scenario for a Britain having just left the EEC would be dependence on multinationals for a large proportion of immediate investment needs. This in itself would be at least a short-term problem in imposing trade controls as these companies always press for trade liberalisation and Britain, like many other countries before, might not find it easy to resist. The presence of multinationals in the British economy is already at higher proportions of ownership and investment than in most other western industrialised states. About 2½ million jobs are dependent on trade with the European Community and foreign companies account for about 20% of manufacturing output and approximately one-third of exports - a situation that cannot simply be shrugged off with platitudes about the inappropriateness of the goods these companies produce.³ If our economy was in a weak state, as seems very likely after pseudo-monetarism, we would probably be forced to borrow from the International Monetary Fund. Standard features of the IMF "package" are import control liberalisation and resistance to the development of import-substituting industries. There is no prospect whatsoever of the IMF aiding us towards ecological



To find ecological public investment, a rise in public expenditure would have to be paid for by increased trade.

objectives; there is no possibility of a rapid jump towards self-reliance without an enormous drop in the standard of living that would be resisted by the electorate. I believe it would be very hard for a country like Britain to avoid a spiral down to the situation exemplified by Venezuela today - politically democratic, economically indebted to and dominated by IMF strictures. It is impossible for the Venezuelan government to pursue national self-interest, let alone self-reliance.

Our membership of the European Community will continue for the foreseeable future. By the next

general election, Britain will be even deeper into the EEC economy.

Our membership of the EEC is an unpalatable compromise with a currently unecological, undemocratic and bureaucratically deformed institution that we should endeavour to change. But those who suggest they can see a road to an ecological society outside the EEC are assuming that an integral part of the international economy and "strategic balance" will be permitted the autonomy for real change. Grenada wasn't; nor is it likely that this country would ever be permitted that freedom. However, the

slow development of EEC and wider European interests different from the USA offers some hope for peace and a long-term greening of Europe as resource depletion bites.

Steve Dawe

References:

- 1 FACTS - the journal of the European Movement, Nov/Dec 1983.
- 2 "The European Community: Labour Prejudices and Reality" - Labour Movement for Europe pamphlet, 1982.
- 3 FACTS - May/June 1983.

GETTING ELECTED IN MAY

THE SITUATION is curiously ironic. All over the country the major political parties are twisting their members' arms to persuade them to stand for the coming District Council elections. In some wards this will mean instant election. Yet the Ecology Party continues to field willing and able candidates who have almost no chance of getting elected. I am convinced that with a little political cunning and without selling your soul, greenies could not only get elected, but also initiate effective change by either joining the major party nearest their view, or by joining the party most likely to get them elected, or under certain circumstances by standing as an independent.

"But you couldn't get anything done, even if you did get elected," I hear you mutter. "They'd make you toe the party line."

This view, however, does not take account of the realities of local government. Anyone who has ever been involved in the actual process knows only too well that the majority of councillors are pretty apathetic and are often there either because they've had their arms twisted, or because they are retired and are looking for a hobby with a bit of status. Whatever the reason, these people generally turn up to most meetings, generally don't say much, almost never initiate any new ideas, usually go along with any well-reasoned arguments which are not overtly political, and tend to take the advice of the "experts". Since most green ideas relevant to the district council - insulation, waste disposal, cycleways, trees, wildlife, etc. - do not fit anywhere particular on the political spectrum, the political banner under which you were elected will not affect the ease or difficulty of the task. In fact, in terms of strategy, if greenies could get themselves elected to different parties, and the idea then had support across party boundaries, then the chances of success would be greatly increased. Councillors elected under a specifically green banner could well find themselves practically impotent if they made green issues into party issues. We must get it into our heads: it doesn't matter who implements the policy, what matters is that it is implemented.

"That's all very well," I hear you murmur, pretending to be bored, but in fact disturbed by my challenge to your assumptions. "They never would select you anyway." But don't succumb to the demands of your

subconscious "concept-of-reality-protection-system" by turning the page. Read on:

You may be under the illusion that there is some vetting procedure which would prevent your selection but as far as I can tell any vetting that does take place does not specifically discriminate against greens. Often the fact that you are willing to stand will mean that you are selected de facto. The factors are more likely to be: ability to project your personality, enthusiasm, or the amount you are known by those at the meeting. It must be remembered also that the political spectrum divides people mainly over the eternal question of the ownership and distribution of wealth, while the big green question is, "What should be produced and how?"

Perhaps at some subconscious level all this is well understood by most greenies. Perhaps we all know that we could get elected, could improve the local environment, could implement energy-saving schemes, could create workshop space for small businesses, could instigate a waste-burning CHP station for the new estate, could use the not inconsiderable influence given us by elected office to raise public consciousness; but prefer to stay home and grumble about what "they" should be doing, or stand for Eco and play at democracy by standing with no chance of winning, secure in the knowledge that we can return to our self-satisfied complaining complacency having convinced ourselves that we have done our bit.

So get down to the local party that least revolts you, or if you live in one of those places that elects independents, go it alone. Obviously I would recommend the Alliance, since my experience is in the SDP. Here decentralisation and local control are written into party constitutions, minds are less fettered by dualistic dogma, and the independence of the councillor is more or less assured. You may have to mouth off a few platitudes about "market forces", "capitalists", "freedom" or "choice", but as a good Taoist you'll know they don't exist, so no harm will be done. More than likely, if you just give a hand with the jumble sale, or ask a question at a meeting, you'll be marked out as an activist and find instant acceptance. Simple enthusiasm should carry you through the rest of the way.

"Is that what you're going to do?" I hear you ask.

Well, actually I prefer my complaining complacency. How about you?

Mike Bell.

LETTERS

What culture

Dear GL,

My thanks to David Taylor for raising the question of "What Are We Actually Defending?" (GL 18). However, when he starts talking of defending our culture, he begs his own question, i.e. precisely what culture does he wish us to defend?

It is simply not possible to point to any one set of characteristics or period of time and state that "that is (or was) our culture". As in all things change is the rule, and it is very much an open question whether a culture is being "destroyed" or is responding vigorously to changing circumstances.

Evidently, David does not identify with the dominant, "highly-centralised and commercial TV-centred media culture", so it is not that he would have us defend. Like him, I believe that the "alternative" culture embodies many of the features of what will become the dominant culture of the future, but so too does the dominant culture we live in now. The shape of things to come will emerge from the interplay between the two, not from the imposition of one on the other.

What concerns me is the tendency in Green circles towards a sort of cultural snobbery which, at worst, could result in this minority sub-culture becoming an isolated, puritanical elite, having no sense of common cause with the dominant (majority) culture which it seeks to influence.

Our task is not simply to elaborate a Green ideal which we would like to see somehow emerge (or be imposed) at some future date, but to acknowledge the situation as it is now in order to influence it in the directions we regard as desirable.

After indulging ourselves briefly in (for example) bewailing the fact that the telly is the dominant medium in our culture, we might then get down to applauding the many good people doing excellent work, pushing the inherent limitations of that medium as far as they will go. How about some support for the people producing programmes aimed at raising popular consciousness on the issues which we care about? The idea of defending a culture is too akin to defending against change: not only undesirable, but simply impossible. Rather than holding ourselves aloof and simply tut-tutting we will only influence the shape of things to come by being involved right now and doing what we can to influence the changes taking place in the belly of the beast itself.

Mark Palmer
The Gate House
Fen Road, Milton, Cambridge CB4 4AF.

Dear GL,

I agree with Mark Kinzley to a large extent. There is no single road to a green future, least of all a purely parliamentary one. The Ecology Party has pioneered holistic policies linking together peace, social justice, economics and ecology, but has been slow to take up holistic action. Fighting elections is excellent for talking to and persuading individuals of the rightness of green ideas, but in the same way that we try to turn sympathy into votes, we must turn votes into action.

As Rudolf Bahro says, we must build a new economic structure here and now. We already have an ecological political party, green groups in other parties, and Ecology Building Society; let's hope we can build up alternatives to all the other conventional institutions, from having community land banks to daily green newspapers. Parliamentary legislation must be the last, not the first, step towards Ecotopia, not the base but the capstone which will cement the edifice together.

I hope to see more autonomy in local Ecology parties which will in future be based on easily recognisable geographical areas; saying not just how many candidates are we going to run in Biddlestone, Camden or Belfast, but how are we going to get a green Biddlestone, Camden or Belfast and then work towards it.

Derek Wall
334 Commonwealth Hall
Cartwright Gardens
London WC1 9EB.



Dear GL,

A propos recent correspondence, I stood as a Scottish Ecology Party candidate in the General Election to publicise the Party, the issues, and the lack of time the world has to do something about it all. Greens have to work at all levels, and it is up to individuals to work where they feel they can be most useful. As a Scot I don't think I would take up a Westminster seat should I win it - I hope we shall have a Scottish Assembly first.

Peter Bolwell is one thing but Keith Leech's patronising sexism is too much. Who says women don't work well in the structure of committees? Women have been running the Women's Rural Institute, the Townswomen's Guild, WRVS, Queen Alexandra's Nurses, WRENS, WACS, etc for YEARS - where has he been?

Of course it is a SHOCK for women the first time they go on a committee with men - the waffle, gossip, back-biting, etc. on some mixed committees is difficult to put up with.

The language is very important. In French, for example, some words are male and some female which gives balance. Using "he" and "man" as they are commonly used must have subconscious effects; no wonder women feel excluded to a greater or lesser degree by the patriarchal society.

Edinburgh Ecology branch started looking for District Election candidates before Christmas. We soon discovered two women and eight or ten men willing to be candidates. Since even enquiries about joining the party run about two thirds men to one third female, it is difficult to know how to get women involved. We decided to make an effort to ask women to stand and now have 12 women candidates and 12 men. It remains to be seen whether we decide to accept more male candidates or whether some women drop out.

Unlike Sigrid (GL 19) I do not object to the use of the word "rape" to describe the effects of multinationalals, wars, fascist governments and so on on a country. It does not, to me, trivialise as long as what is described is horrifying enough. Having had two children I doubt if rape alone would upset me as much as the suffering in various countries does - i.e. Iranian and Turkish torture, or the revelations from the Argentine where I have two disappeared friends. I am not seeking to trivialise or condone rape of women and children by men, but where there is no other injury and the person (like me) has had a number of lovers and hospital intervention, even the psychological trauma cannot be as bad as watching your children slowly starve, crops wither, parents shot, etc. etc. over a long period which has no end in sight. Physical rape ends with ejaculation, and recovery can start; the rape of the earth started centuries ago, and no end is in sight.

Linda M Hendry
2a West Preston Street
Edinburgh EH8 9FX.

Action 84

ACTION 84 is the coming together of two groups of people who found they were working to the same end. One is a group of CND activists in Essex, among them Jimmy Johns. The other is Peace Anonymous, a 70-strong group of London activists whose main action so far has been the Die-In on Remembrance Day in 1983.

Action 84 believes that mass NVDA is the only effective mass tactic for 1984, and that if direct action is not organised by CND - despite three conference resolutions calling for it - then others must do so.

Lancaster House Blockade

Action 84 has come up with a number of proposals: the current favourite would appear to be a massive blockade of Lancaster House to coincide with Reagan's visit to the Economic Summit. The Summit starts on June 7 (a Thursday) and ends on Saturday 9. Possible proposals for action have been circulated for discussion and feedback to 1,500 peace groups and others.

In the scenario for an effective blockade of the ending of the Summit on the Saturday, people would meet informally in thousands and make their way along pavements in small groups towards Lancaster House (the first building on the left along The Mall as you come away from Buckingham Palace). Wherever people encountered a police blockade enough would sit down to form an effective barrier of their own, while others would carry on to the next police barrier and do the same. The police would thus themselves effectively set the boundary of the blockade.

The object would be to physically prevent the Heads of State from leaving Lancaster House at the close of the economic summit.

As the Action 84 draft proposals put it:

"Both in form and content this has all the makings of a breakthrough action. We should have special leaflets addressed to the public and

the police. If our action involves confrontation with the police, that is regrettable. They stand to be the victims of World War III just as much as the rest of us. We act for them too.

"The Summit will be a highly sensitive occasion taking place in the most sensitive area of London. This is a very ambitious project, perhaps the most difficult and controversial to date. The new escalation makes for a new urgency and this action will express it. We are moving away from being victims on the defensive. We are starting to take charge of our own future and break the mould of war."



It is intended to make the message of the action international, and to seek simultaneous demonstrations in other countries. An international summit makes the international media. The message could be threefold: de-escalation east as well as west, the end of the Cold War and the withdrawal of all foreign forces from Europe, and the end of arms sales and 'global management'.

CND's role in the campaign for effective direct action (by which is meant something illegal, or leading individuals to arrest) is at best seen as ambiguous. There is no doubt that the CND grass roots, whose voice is heard at the annual conference and in the support for peace camps and regional initiatives, is firmly in favour of major acts of civil disobedience. Those who carry this view with them onto CND's committees and national council often feel that staff and officers are very anxious to prevaricate for as long as possible on this issue.

And there is still the strong feeling among some activists at the centre

that the most crucial concern for CND must be not to rock the Labour Party boat - whatever that might involve.

CND's Projects Committee met in County Hall, London on February 19th in a room next door to the Action 84 meeting. A more positive attitude to the Action 84 initiative emerged: the CND bulletin "Campaign" was to have carried a report dismissive of the Action 84 call for action, but after further discussion it was agreed that the tone should be more co-operative.

Any proposal that CND should support the proposals for direct action in June - and it should be emphasised that nothing is fixed at this stage and that everything is still open to discussion - needs the approval of the National Council in April. Discussions are continuing within CND, and Jimmy Johns has been co-opted onto Projects Committee. Supporters of civil disobedience are beginning to feel that the tide is beginning to flow their way at last, given time and a sensitive response to those who are as yet not happy with the plans.

Official endorsement from National Council, although it would come only weeks before the action itself, would bring in the whole CND publicity machine - and there is no doubt that the CND "seal of approval" still counts for a lot with the wider movement.

Meanwhile, however, it is inconceivable that the ball which Action 84 have started rolling will stop of its own accord. In the view of some of its supporters, while CND is not actually supporting direct action it might just as well be against it. Action 84 meets again in Birmingham in late March, coinciding with a CND regions' meeting. The question uppermost in many people's minds will be: is CND going to give meaningful support to mass civil disobedience in London in June, or shall we see the role of effective leadership in the movement finally pass from CND to others?

Boscombe Down Festival of Peace

A weekend peace camp festival will be held at Boscombe Down (east of the A345, 6 miles north of Salisbury) on June 8 - 10, leading to the setting up of a permanent camp on Sunday 10th. It is hoped to attract about 2,000 people.

There will be stalls, folk bands, and theatre. Anyone who wants to take part should contact Caroline Lanyon on Salisbury 21865.

Information about the peace camp from Vee Wright, 26 Venice Court, Andover.

Green Collective's Progress

The Green Collective, organisers of the Green Gatherings at Glastonbury, are going through a period of change and expansion. It may not be possible to organise a "national" event this year, though some sites are still being investigated: there are several local Gatherings being planned however, and the Collective has several other projects under way:

** A 'Green Field' at the Glastonbury CND Festival (June 22/24), which is intended to bring the ideas and practices of the Gatherings to a wider group of people.

** A 'Green Roadshow' to take the Gathering on the road, to Fairs and other events throughout the country - as well as to encourage smaller, local Green Gatherings.

** A Gathering of the Greens later in the year, either in the form of another outdoor event or, if a suitable site cannot be found, as an autumn conference of independent Green Groups.

** The formation of a Green Resources Group to act as an information bank, to expand the "Sunflower" trading operation, and to explore the possibilities of setting up a Land Trust (to purchase Gathering sites, Peace Camp sites, Green Centres, etc) and an Educational Charity to promote green ideas.

The Collective is now producing a bi-monthly mailing to keep people up-to-date with these projects as they develop, to circulate information, skills and ideas, and to act as a communication network between the many green groups which are now emerging.

The mailing is available to subscribers only. For £5 p.a. - which includes a contribution to the various projects in hand - subscribers receive news of other subscribers in their areas, details of meetings of the Collective and the various project groups, and an opportunity to buy the Green Gathering Advice Pack at a reduced price. Subscriptions (cheques made out to 'The Green Collective') should be sent to Bruce Garrard, 4 Chase Crescent, Woodcutts, Salisbury, Wilts.

Advice Pack

With more and more people putting on local gatherings, the Green Collective have done a useful service in putting all their experience together into an Advice Pack - 44 duplicated A4 pages of shared experience and solid advice from people who helped put together the Glastonbury Gathering in 1983.

The sections, which can be detached to be divided up among the different members of an organising group, cover Working as a Collective, Finance and Budgeting, Press and Publicity, Police and local authorities, Site Arrangements, Site Kitchen, Gate, Health and Welfare, Information, Workshops, Entertainments, Kidz (sic), Stalls, Site Services and Facilities.

Printed on one side of the paper only it's heavy to post, a waste of paper, and arguably over-priced - but then, from another point of view any such compendium of information and ideas is worth its weight in gold, and profits only go back to the Collective after all.

The Pack is £4 from the above address (£2.50 for bulk orders) post free.

Peace Action Camp in Holland

Taking their inspiration from Larzac and Greenham Common, a group of Dutch people have organised a peace-action camp and alternative village in Woensdrecht, Holland. It will start on Monday July 16 and continue through August.

Work starts at Woensdrecht this summer in preparation for the arrival of missiles there in 1986. Local people are opposed, and the majority of the local council are refusing to collaborate with government plans. The peace-action camp is intended to occupy the site of the base: the infrastructure of tents, toilets, etc is there already, but the plans for the summer include a substantial alternative village complete with meeting hall, free media, etc. Mornings will be devoted to practical work, while afternoons and evenings will be devoted to workshops, actions, and festivity.

A 'panel of guests' for Tuesday July 19 includes such names as Ivan Illich, Andre Gorz, Rudolf Bahro, Theodore Roszak, Hazel Henderson, James Robertson, and Karl Boehm.

Information from: I.O.C., Lazarijstraat 6, 3500 Hasselt, Netherlands (Tel: 011/25 23 41). UK contact is Helen Prescoth, Creative Mind, Lark Lane Community Centre, 80 Lark Lane, Liverpool.

Living on the Earth in Shropshire

Eight adults and four children have spent their first year on their 20-acre organic farm 600 feet up on Wenlock Edge. The record of that year they have published themselves in a rewarding little book, Heart Land. It runs to 80 A4 pages, has many photos, and describes just what went on as they found their own spring, came to terms with cow and goats, and shared the experiences of communal living.

Heart Land is £3.50 incl p&p from: Highwood Hill, Rushbury, Church Stretton, Shropshire (Tel Longville 342).

Biofuels

Johann Galting, Norwegian peace researcher of worldwide repute, said recently that war between nations would be less likely if they could be self-sufficient in food and energy. On a Vegan diet Britain could achieve this sustainably if land now given over to livestock - over 90% of the agricultural land - was used for trees for biofuels. The Welsh mountains, heavily subsidised for sheep rearing, should grow alders instead.

On May 3 at 7.30 pm Professor David Hall of Kings College will talk on the subject at the Quaker Meeting House, 52 St Martin's Lane, Westminster (near Trafalgar and Leicester Square tube stations.) The meeting is organised by the Vegan Society: vegan refreshments at moderate prices will be available from 6.15 pm.

Focussing the Green Vision

Green CND are organising a conference, "The Green View of Peace", in Manchester for June 16/17. Details later. In July it is planned to hold a follow-up to the joint SERA/Green CND conference held in Coventry last year: no venue has been arranged to date.

Green Esperantists Confer

A Green Esperantist Conference has been arranged for March 27 - 30 in Brussels Youth Hostel. Beginners will be equally welcome to this informal gathering of greens who want to beat the language barrier. The total cost is £16, plus do-it-yourself food. Details from Christopher Fettes, St Columba's College, Dublin 16 (phone Dublin 905551).

Buddhism and the Greens

There is a considerable overlap of consciousness between Buddhists, greens, and the peace movement. You can contact the proposed British Buddhist Peace Fellowship through David Arnott, "Gilletts", the Street, Smarden, Ashford, Kent TN27 8QA (0233 77224).

GREEN GROUPS

Dinefwr

A new group has recently started in the Llandeilo area. The main aims, Mat Ridley writes, are to bring Greens in the area together, establishing a network for action; begin taking the message to the local community especially concerning acid rain and nuclear waste dumping which both affect West Wales: and raise funds for groups such as Greenpeace and World Forest Action.

Meetings are held on the 1st and 3rd Sunday of each month at The Salutation Inn, New Road, Llandeilo at 8 pm.

Edinburgh's Green Women

The Edinburgh Ecology Women's Group meets on the first Thursday of each month to discuss green politics, topical environmental issues, etc. Details: 031 667 6488.

Birmingham Urban Green Group

meets at 7.30 pm on the second Thursday of each month at Turtles Co-op, 498 Bristol Road, Selly Oak, Birmingham (021 471 2301). They are hoping to organise an urban gathering in the West Midlands over a weekend later in the year.

Directory of Green Groups

There are now over 20 independent "green groups" up and down the country. Some are more substantial than others; some organise specific events only, while others campaign more widely. Please notify us of any alterations or corrections to the following list.

England

SHEFFIELD Green Action: The Peace Shop, 51 Leopold Street, Sheffield 1, S Yorks. Tel 683692/700873. Or: Jenny Watson, 5 Tyas Road, Ecclesfield, Sheffield 5.

CANTERBURY Green Group: Chris Cave 19 Abbey Street, Faversham, Kent. Tel Faversham 532956.

MID-DEVON Greens: David Goldman, Westbrook Farm, Bampton, Devon.

HUDDERSFIELD Green Society: P O Box 39, Huddersfield Polytechnic, Huddersfield.

BRADFORD Green Gathering: Lynne Ladd, 12 George Street, Saltaire, Shipley, W Yorks. Tel

HUNTINGDON Green Group: Sue Everett, 7 Church Street, Fenstanton, Cambs. Tel St Ives 68353.

LOUGHBOROUGH Green Group: Dinah Freer, Old Rise Rocks, Copt Oak Road, Markfield, Leics. Tel 0530 242474.

LOWESTOFT Green Group: Bob Walker, Tel 0502 87042.

CALLINGTON & District Green Group: Nigel Miles, 1 Rose Terrace, St Ann's Chapel, Gunnislake, Cornwall, PL18 9HT. Tel (weekends) Tavistock 833626.

BIRMINGHAM Green Group: "Turtles", 498 Bristol Road, Selly Oak, Birmingham 29.

STROUD Green Group: John Summerville, 23 Lower Street, Stroud, Glos. Tel 04536 70962.

CAMBRIDGE Green Group: Mo Ostler, 90 Milton Road, Cambridge. Tel 0223 316189.

FOREST ROW Green Group: Linda Churnside, 120 Hartfield Road, Forest Row, E Sussex. Tel F.R. 2996.

TORBAY Green Collective: Dean Holden, 37 Parkers Way, Bridge Town, Totnes, S Devon. Tel 0803 864568.

NORWICH Peaceful Green Collective: Andy Pratt, 143 Argyle Street, Norwich NR1 2BZ.

Wales

DINEFWR Green Group: Mat Ridley, Ground Floor Flat, Hill House, Carmarthen Street, Llandeilo, Dyfed

SWANSEA Green Group: Claire Phillips, 140 Hanover Street, Swansea SA1 6BN. Tel 092 475 176.

MAESTEG Green Group: Tony Williams, 94 Victoria Street, Caerau, Maesteg, Bridgend, Mid Glamorgan CF34 0YP. Tel Bridgend 55388.

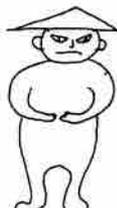
CARDIFF Green Action: The Peace Shop, 56 Mackintosh Place, Roath, Cardiff. Tel Cardiff 21841; or David Forder Cardiff 566548.

BANGOR and COLWYN Green Groups: Vickie Buxton, 318 Abergale Road, Old Colwyn.

Scotland

AYR Green Group: Jane Dickie, Castlehill Manse, 3 Hillfoot Road, Ayr, Scotland KA7 3LF.

MOT-mot by Mot=.

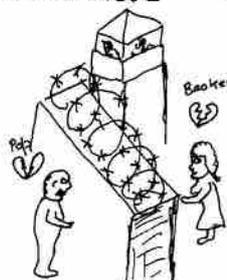


when I was little I was told to hate the 'gerry'

as I grew up I was told to hate the Russians

the Chinese

the Argies



The Palestinians and Libyans

by this time I had been told to love 'gerry' so I did

so they built a wall and stopped me leaving my Gerry

Someone out there doesn't like how, do they?

Holiday Swops

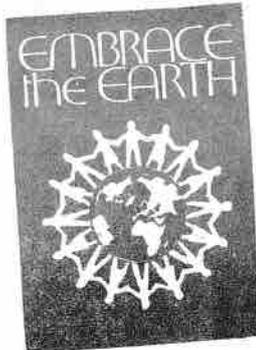
Last month we printed a suggestion from a reader that we list what amount to 'Green Crash-pads' - people willing to swop or offer holiday accommodation to others of like mind.

George Waddell, 2/2 14 Kersland St., Glasgow G12 8BL offers floor space to one person in his 'cupboardlike dwelling' and time to guide; wants something just as basic with access to country, alternative theatre, new wave (as Glasgow).

Dee and Helmut Kröhle-Bundy, Max Planckstrasse 26, 6501 Saulheim, West Germany; children 11 and 13; details in GL 19; looking for exchange of children and eventually of homes.

** Write to Green Line with details of what you can offer and what you want, and people will contact you direct. We will print details in each issue as space allows!

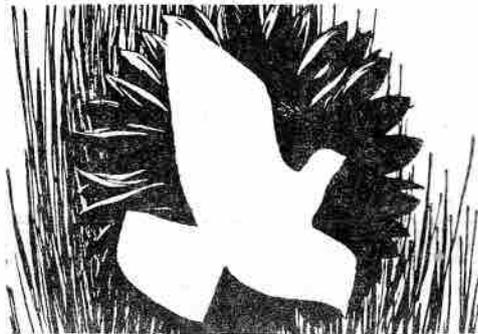
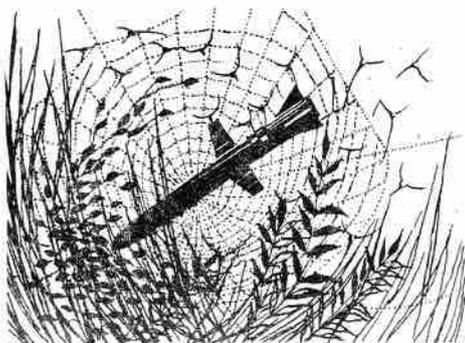
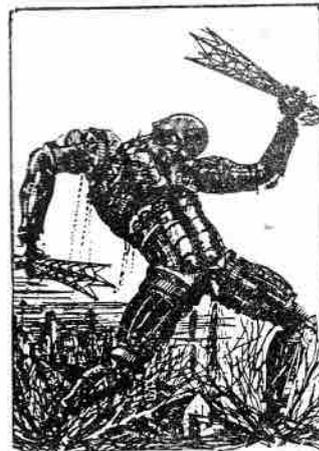
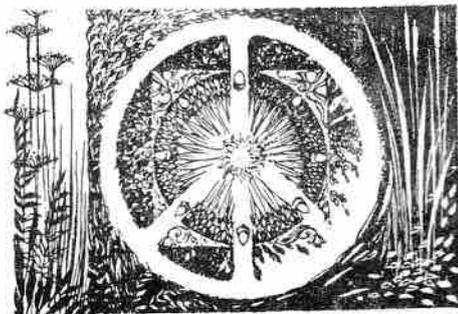
Green Lines



Post Cards

Each card is approx 6" x 4" and printed in two 'rainbows' of colours - the reproductions here do scant justice!

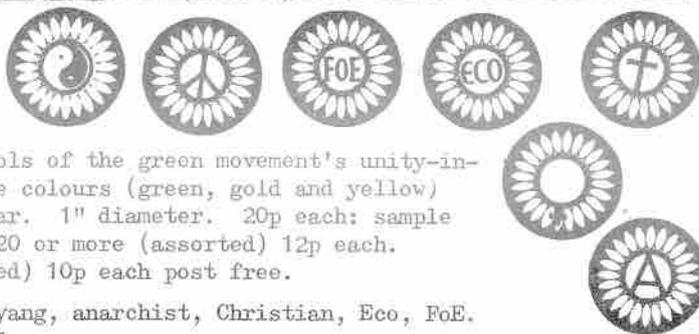
Available early March. Sample set of eight: £1. Individual designs sold in multiples of 10 at 10 cards for £1. Bulk reduction: 100 cards for £8.



Stickers

These are printed in light yellow, gold and green - and catch the eye at a distance! 3 1/4" x 5 1/8". 30p each; 10 or more 20p each post free.

Badges



Seven designs, symbols of the green movement's unity-in-diversity. In three colours (green, gold and yellow) and visible from afar. 1" diameter. 20p each; sample set £1 post free. 20 or more (assorted) 12p each. 100 or more (assorted) 10p each post free.

CND, feminist, yin-yang, anarchist, Christian, Eco, FoE. More designs planned.

Pamphlets

(We shall shortly be offering a range of pamphlets and books by post, some at discount for bulk orders.)

EMBRACE THE EARTH: a green view of peace. Published by Green CND / CND Publications. A persuasive and attractively illustrated look at the nature and causes of conflict, concluding that peace means more than just tinkering around with weapons systems. 90p (£1 post free). 5 for £3.50 post free.

TO ORDER: Send order, with correct payment, to Green Line, 14 Alexandra Road, Oxford OX2 0DB. Cash-with-order only, please.

