

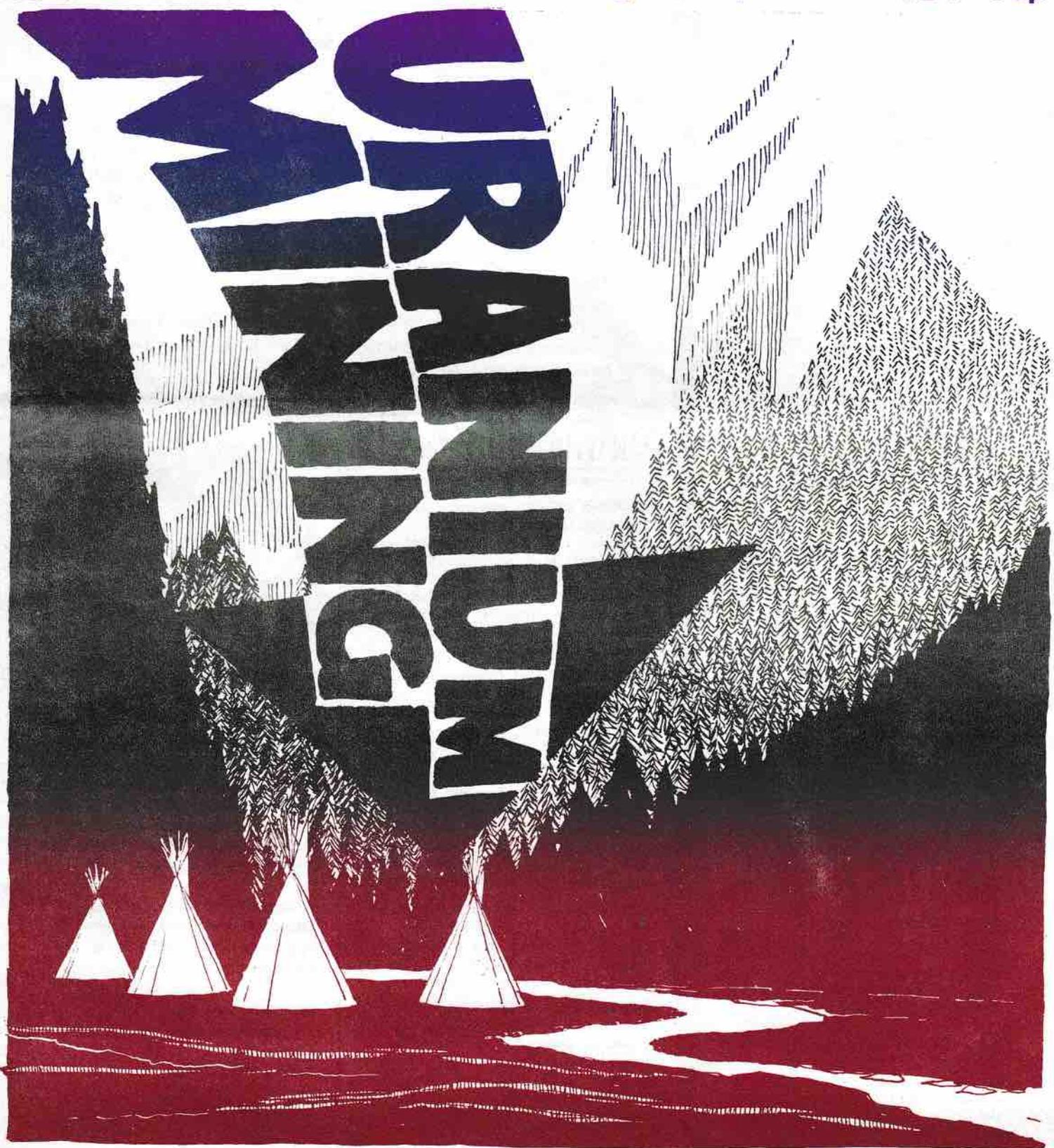
GREEN LINE

Canada's Indians:
Nuclear Genocide

Disuniting the States

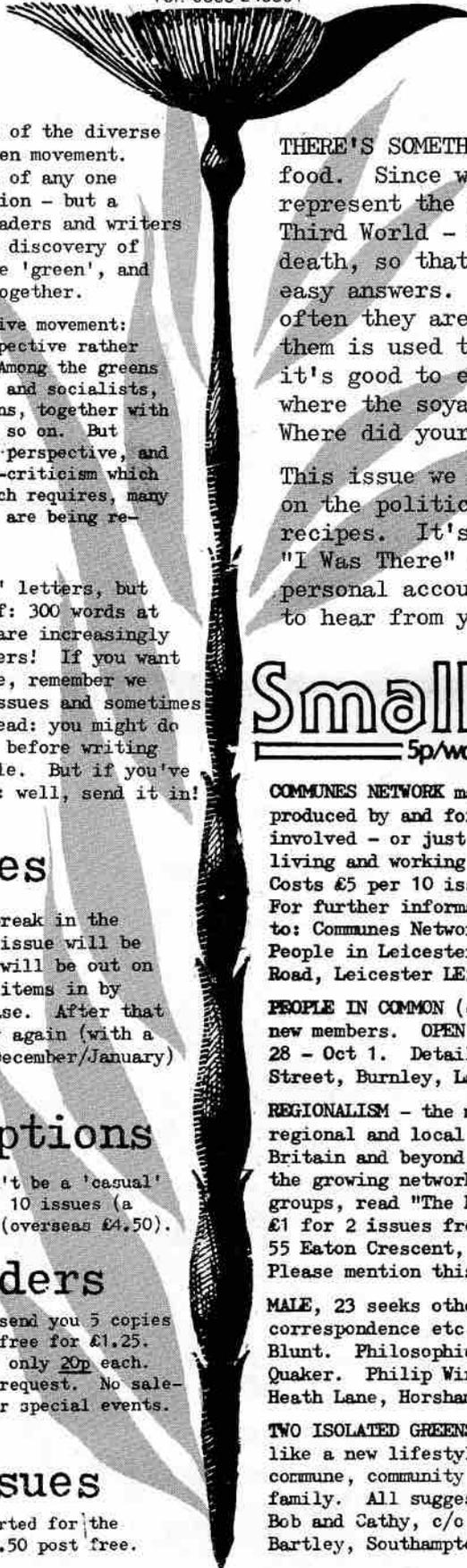
Green Gathering Lives!

No. 25 August/September 1984 30p



GREEN LINE

34 Cowley Road, Oxford
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Tel: 0865-245301



GREEN LINE is part of the diverse but converging green movement. We are independent of any one group or organisation - but a voice for all. Readers and writers share together the discovery of what it means to be 'green', and what brings them together.

It is not an exclusive movement: greenness is a perspective rather than an ideology. Among the greens are many anarchists and socialists, pagans and Christians, together with feminists, gays and so on. But thanks to the green perspective, and to the radical self-criticism which its holistic approach requires, many conventional labels are being re-examined.

We welcome readers' letters, but beg you to be brief: 300 words at most, please. We are increasingly having to cut letters! If you want to write an article, remember we try to 'balance' issues and sometimes book space well ahead: you might do best to consult us before writing the finished article. But if you've written it already: well, send it in!

Deadlines

We take a little break in the summer. The next issue will be dated OCTOBER and will be out on September 14: all items in by September 1st please. After that we publish monthly again (with a double issue for December/January) until next summer.

Subscriptions

SUBSCRIPTIONS: Don't be a 'casual' reader: subscribe! 10 issues (a year) cost only £4 (overseas £4.50).

Bulk Orders

BULK ORDERS: we'll send you 5 copies of this issue post free for £1.25. TEN or more copies, only 20p each. Standing orders on request. No sale-or-return except for special events. Trade terms too.

Back Issues

BACK ISSUES: 6 assorted for the special price of £1.50 post free.

Closed for Holidays

PLEASE NOTE:

Green Line will be 'closed for holidays' from JULY 28 to AUGUST 14 inclusive. During this period letters will remain unopened.

THERE'S SOMETHING very compelling about the politics of food. Since we are what we eat, our very bodies come to represent the bodies of the starving millions of the Third World - who go without, often to the point of death, so that we may feast ourselves. But there are no easy answers. "Wholefoods" may be healthy, but all too often they are merely cash crops: the money we pay for them is used to buy arms, oil and roads... If you think it's good to eat soya or sunflower margarine, remember where the soya beans and sunflower seeds were grown. Where did your last avocado come from?

This issue we start a series which combines reflections on the politics of food with practical information and recipes. It's on the back page. Also new this issue: "I Was There" (pages 8 - 9) in which readers send in their personal accounts of events they've been to. We'd like to hear from you too...

Small Ads

5p/word

COMMUNES NETWORK magazine is produced by and for people involved - or just interested - in living and working collectively. Costs £5 per 10 issues / 50p per 1. For further information send SAE to: Communes Network, c/o Some People in Leicester, 89 Evington Road, Leicester LE2 1QH.

PEOPLE IN COMMON (commune) needs new members. OPEN WEEKEND: Sept 28 - Oct 1. Details: 58 Clarence Street, Burnley, Lancs.

REGIONALISM - the movement for regional and local autonomy in Britain and beyond. For news of the growing network of regionalist groups, read "The Regionalist", £1 for 2 issues from David Robyns, 55 Eaton Crescent, Swansea, Cymru. Please mention this ad.

MALE, 23 seeks others for relaxed correspondence etc. Intense. Blunt. Philosophical pretensions. Quaker. Philip Windwood, 2 North Heath Lane, Horsham, Sussex.

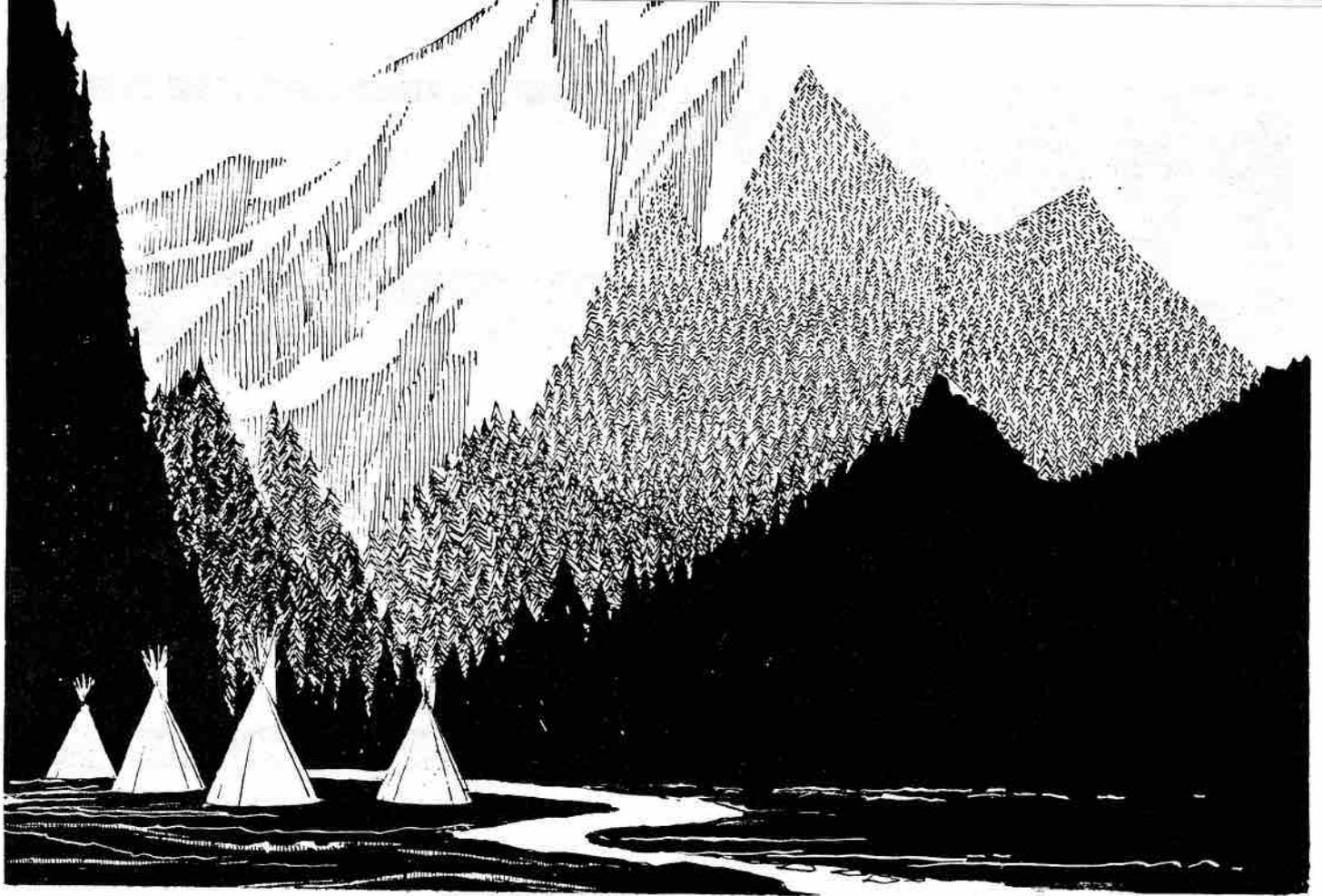
TWO ISOLATED GREENS (30s) would like a new lifestyle - start/join commune, community or corporate family. All suggestions considered. Bob and Cathy, c/o Post Office, Bartley, Southampton.



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

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

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



How can one buy or sell the air,
the warmth of the land?
That is difficult for us to imagine.
If we don't own the sweet air
and the bubbling water,
how can you buy it from us?

Each pine tree shining in the sun
each sandy beach,
the mist hanging in the dark woods,
every space, every humming bee is holy
in the thoughts and memory of our people.
The sap rising in the tree
bears the memory of the Red Man.

Man has not woven the web of life.
He is but one thread.

Your dead cease to love you and the land of
their nativity as soon as they pass the
portals of the tomb and wander away beyond
the stars. Our dead never forget the
beautiful world that gave them being.
They still love its verdant valleys, its
murmuring rivers, its magnificent
mountains, sequestered vales and verdant-
lined lakes and bays, and ever yearn in
tender fond affection over the lonely
hearted living and often return from the
Happy Hunting Ground to visit, guide,
console and comfort them.

Day and night cannot dwell together.

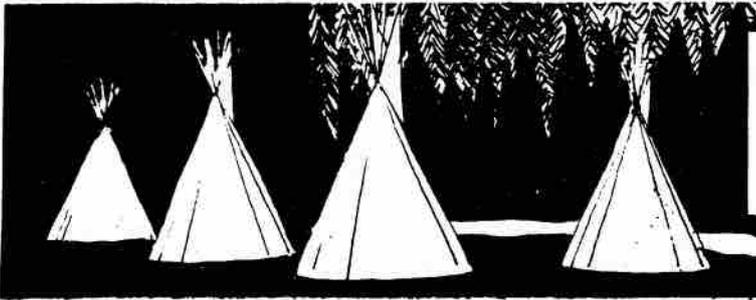
The Red Man has ever fled the approach of
the White Man as the morning mist flees
before the rising sun.

Our departed braves, fond mothers, glad,
happy-hearted maidens and even the little
children who lived here and rejoiced here
for a brief season still love these sombre
solitudes, and at eventide they grow
shadowy of returning spirits. And when the
last Red Man shall have perished, and the
memory of my tribe shall have become a
myth among the White Man, these shores will
swarm with the invisible dead of my tribe.
And when your children's children think
themselves alone in the field, the store,
the shop, upon the highway, or in the
silence of the pathless woods, they will
not be alone.

In all the earth there is no place dedicated
to solitude. At night when the streets of
your cities and villages are silent and you
think them deserted, they will throng with
the returning hosts that once filled them
and still love this beautiful land. The
White Man will never be alone.

Let him be just and deal kindly with my
people, for the dead are not powerless.
Dead - I say? There is no death. Only a
change of worlds.





JOHN GRAHAM is a Canadian Indian who gave evidence as part of the Ecology Party's submission to the Sizewell B Inquiry. The following is a shortened version of what he said.

MY NAME is John Graham. I come from Saskatchewan, Canada. I am a Southern Tachone Indian, originally from the Yukon territory in Canada. I have lived in Saskatchewan for the last five years. I work with the Indian American Movement Survival Group in Saskatchewan.

Presently I have been involved in a tour through Europe speaking about the problems of uranium mining on our homelands. The purpose of our tour was to inform the people about the problems we have concerning uranium mining. To understand the problems I guess you should understand a little bit of the history, because uranium mining in my mind is just one more way what they are wiping out our people, our way of life, our culture, our language, and the methods have been numerous over the years.

I have to say that the Canadian government in dealing with indigenous peoples has never been just. There have never been any laws protecting us as indigenous peoples. The way the Canadian government came to be - history speaks for itself - has not been a clean way or an honest or an honourable way. Therefore, in my mind, it is an illegal government. They occupy our land base today for the use of armed military forces, and that is what gives them the right to do as they wish with the lands.

If anybody knows the history in North America, we have been through a hard historical struggle to survive to today. From the massacres, from wiping out men, women and children - that is their history - to handing out smallpox-diseased blankets amongst our peoples, wiping out whole nations. That is their history. That is where these people are coming from.

We understood then and we understand today that their motivations are the same. It comes right down to it, that they are motivated and they are blinded by their greed.

The problems that we are facing today, the uranium mining particularly. Our people and our history on the land, we are as old as the land. We are one with the land. We cannot separate ourselves as human beings, as human people, from the land. People can try, but you cannot. Try going without drinking a glass of water for a day. You know, it will tell you that you need the earth. You need all of the natural elements of the earth in order for human people to survive.

In understanding that as human people also we are just a small minute part of everything that is natural. We need the elements of the earth - though actually as human beings we are the most pitiful of all natural beings. We cannot live without the water. We cannot live without the plant life. We cannot live without the animal life. We cannot live. You know, the earth, working with the assistance of the sun, it creates life. To us there is no power greater than that, the ability to create life. As human people we also have that power. Spiritually we are connected

to the earth. We cannot separate ourselves from it.

In understanding that our societies were based on the natural. We never took more than we needed. We learned to respect all the living elements of the earth, because we needed them to survive. We learned to respect them. We learned to share with them. We learned to co-exist with them in our societies. It was not our way to make people fight for something to eat, fight for shelter or warm clothing or the things that are needed by human people to survive. It was our understanding that the earth as our mother provides for all human people, and that it should be distributed and not abused or misused.



But for a long period of time now, a few generations, there has been a people that has come amongst us, that they cannot seem to do anything unless it seems to meet their own self-interest first. In dealing with things, thinking like that, with that mentality, it is a destructive way to go, for human people to follow that pattern in life.

Why I say this is because when they first came they took. When our people stood up to defend our people, our loved ones, our lands, they turned and called us savages and they attacked us. They called us heathens, so that they attacked us some more. The name-calling process continues today. On the basis of this name-calling process they justify all of their attacks. That is the policy of colonialism.

Well, today when I look at what is happening in our homes, speaking of the uranium mining. We have heard, and I guess you have been listening to, the problems of uranium mining to the environment, to the water, to the plant life, the fish, the wild life, in its turn the cycle and how it reaches the people. There is no getting away from it, and this contamination is for ever.

In knowing these problems and knowing that the industry with all their technical minds and all of their scientists cannot come up with a solution to this problem of how to control or contain the waste, because it is for ever. Yet they continue to create more waste. It does not seem sane in my way of thinking, or my people's way of thinking, to do that to our children.

Today when we ask them: Honour our rights. Honour our natural rights. Honour our human rights as people, as indigenous people. Honour the agreements, the treaties that were signed between our people and your people, the Crown of England. They tell us: Well, those treaties were signed 100 or 200 years ago and they do not mean anything today. What they do is, they tell us that they have no intentions of bringing any honour on the written word of their ancestors. That they have cut themselves off from their past. As a people, I cannot see how you can survive doing this.

Then when we look at the developments that are going on in our homelands, with the contamination. There is data, there is records, you can stack them from here to the ceiling, on different Inquiries that have brought up the problems of uranium mining, and they continue to mine uranium. They continue to open more mines. When we see this kind of insane development and they have not yet learned to control their problems, then they cut themselves off from their future, from their children; and they destroy their ability to survive, because once this contamination is in the water and it is in the plant life and it is blowing in the wind, and radiation does not know discrimination.

The Environment Minister for Saskatchewan even said: Well, there are only Indians in those areas. That is the mentality that we have to deal with in trying to speak for our rights. The most recent comment by a federal politician in Ottawa was: Well, we should have killed them off 150 years ago and we would not have this problem today. That is the response we get when we talk about just our natural human rights.

I do not know if these people put much thought into what they are going to do when this radiation reaches their own communities, or how they are going to answer to their children.

Our ways of governing our people go back countless generations. Like I say it was a governing system which took care of all the people, the needs of all the people; and we did not have to struggle at that time to survive. It was a way of sharing and understanding and we learned how to control human weaknesses. Today we are forced to live in a society that can do nothing but exploit human weaknesses.



We have gone many times to the Canadian government and even to the Crown of England here and tried to get our rights. The written obligations. It is written in your English law books here. It goes back to the beginning of your time on our land basis. The obligations and the responsibilities that the Crown of England has with our people, and they continually chose to ignore these responsibilities. The Queen at one time was calling us her children. I wonder if all people treat their children this way. She would be facing a serious charge of child abuse. If she wanted to come and take a look at the reserve system in Canada where in some communities as high as 99% are totally dependent on welfare. Yet a few kilometres up the road there will be a uranium mine that can brag they can make \$9m in one day from stolen resources.

The future does not look very good for us as indigenous peoples in Canada or probably anywhere in the world. As indigenous people we were first hit on the nuclear chain with uranium mining. As indigenous we are hit at the end of that chain also when they test their bombs. The so-called civilised governments and people that engage in this kind of activity and they are continually coming into our communities and telling us that we have to conform and we have to take up their way of thinking. They cannot understand why we Indians are always standing in the way of progress. But I wonder is there any creation of life in that so-called nuclear progress - new killer.

We have to understand as people, as human people, that they tell us that we have to take on their way of thinking. But when I see society and the way

you are going, I can see that the nuclear industry is taking society down a dead suicidal path. It is like a cult, because from the waste piles of the uranium minings to the waste of the reactors or the bombs, there is no life left. I cannot see the sanity in taking that way of thinking. I cannot see how these people can answer to themselves.

I know as indigenous people in Canada there is no justice for us, or no law for us to protect us. They just recently did a thing in Canada with the Constitution. I am sure the people here are aware of the new repatriated Canadian Constitution, in total violation of the indigenous peoples and the original agreements and treaties that were signed with the Crown of England, and against all the will and the wishes of the people. They went ahead and patriated the Constitution. What this means for us as indigenous peoples in Canada, I read the Federal Government's policy last August predicting and looking 10 years into the future since the patriation of this Constitution. It is said by 1993 they are expecting that 97% of all indigenous peoples are going to be urbanised, meaning removed from the lands, and because such a high influx of indigenous peoples are going to be in the cities they are saying that the crime rate is going to skyrocket. So Trudeau is introducing a new Police Force today to deal with that problem, and they are saying because of the crime rate skyrocketing they have to have bigger and better prisons, newer facilities, more juvenile delinquent homes. In my mind I can only see in the next ten years as indigenous peoples we are going to be under very severe attack, because these people who can make predictions like this, they must be planning the conditions also, because nobody else can seem to make these type of predictions. Our people had no intentions of being urbanised.

I wonder when it is all going to stop? How much do we have to pay as a people for people's profit? What is the cost going to be? Tell us what to present to this Board here to convince you it has got to stop.



DREAMING DIMENSION



UNTIL FAIRLY RECENTLY the inhabitants of Australia experienced the environment as a living earth dotted with centres of life renewal and healing, places of creative or destructive energy, sites for meditation and communion with ancestors and places of initiation and learning.

Did the environment change inexorably after Governor Philip raised the British flag at Sidney Cove, or were the local inhabitants suffering from a massive delusion? On the other hand it could be that the earth has not changed in

important ways. Perhaps the earth is still giving out distinct forms of energy at specific sites. Perhaps it is simply the acceptance of a narrowness of perception that stops most Australians from knowing the environment as it really is.

A few years ago a handful of people became aware that certain trees, rocks, springs, hills, gullies and other natural features did have special qualities related to consciousness and energy because they were able to affect human minds open to the dreaming dimension of consciousness.

The dreaming dimension was understood in the following way. When we are awake we perceive in a certain way. When sleeping or day-dreaming we perceive in a different way. But when we dream while fully awake, there is a form of perception that draws us into the object under consideration.

To grow in this dreaming dimension, the people went camping in parks and forest. They built up self and environmental awareness. Then, at the end of August 1980, a gathering of Australians of both European and Aboriginal background joined in a dawn ceremony to renew the life force of the dominant hill in the locality. This was the beginning of the renewing of the Dreaming. A couple of camps during the following January defined the Renewal as "the restoration of mankind's innate spiritual relationship with the Earth using as a starting point the power at selected sites."



Group decisions are only made after sensitising to specific localities. It is recognised that not all environments are equal in power. Some have greater impact than others. Some affect one individual but not another. When there is a strong impact, the site may be called a power point or a site of power. It is a fair assumption that such places would have once been used as Dreaming channels prior to the British conquest.

Renewal people (sometimes called Dreamers) have organised over two dozen camps with numbers ranging from 15 to 200 people, and from a weekend to a month in duration. There is no central organisation, no body of doctrine, no profit making, no attempting to gain support from establishment groups. Apart from personal contact, interested individuals are kept informed through a newsletter. There is an attempt to remain within guidelines set by Aboriginal and European communities.

The emphasis is on encouraging people to become attuned to the Earth in their own locality. Even in crowded cities there are parks and gardens.

It would be an exaggeration to say that over the past three years a quiet revolution has begun to take place. But a few people are beginning to be governed by what arises from deep, harmonious contact with natural environments.

But if enough people are able to sit with the environment as openly as most Australians do before television sets, sporting events, or human teachers, then a new harmony can begin to influence society.

People would follow less their own egos or ideas or great leaders - and listen to what the Earth is dreaming. Earth is always experienced as a woman, usually either mother or bride, a loving, uniting and sustaining power.

If the qualities of Earth guided human decisions, how much happier life would be! Of course, Earth energy is used in sorcery and witchcraft, but the problem is not in nature but in humans intent on destruction. According to the Bible (Genesis 11) it was after men began to build a tower to heaven that they ceased to be one people. Unity lies in oneness with the Earth.



Dreamers have evolved activities in accordance with their aims. Meditation at sunset is a common practice. In a few localities there are regular group meditations at specific places. Such times are moments of cosmic unity when, through identification with the Earth, we feel as it were the light of the sun sinking into the depths of our beings.

Group meditations at sunrise or sunset from places of power can be overwhelming experiences to those involved and effective in triggering certain responses in the environment. Sensitising is another common practice. Sensitising to a tree, for example, involves being acutely aware of it through the five senses and extending that awareness into the dreaming dimension of consciousness. It is through sensitising that a person can become aware of the true character of a site.

Another important aspect is meditative linking. If meditation is drawing on inner sources of consciousness and power, meditative linking is thinking of specific people and places at the same time. It is a recognition that at a certain level of consciousness we are all united - mankind, the Earth, all living beings, time, space and matter. Meditative linking has been used to add support to do with justice for the Earth and people. When undertaken from sites of natural power it seems to have effectiveness and if developed has the potential for developing peace on Earth.

Australia has a pattern of sacred sites - protective trees, powerful rocks, places associated with archetypal happenings, energy-giving springs, waterholes and waterways, holy hills, mountains and caves. Probably this is the pattern underlying the whole world, and a basis for unity among all sensitive people.

Even though the spiritual activities of the Dreamers are fumbling and hesitant compared to true Earth-based cultures, progress is being made. There is little in Western culture to encourage true interaction with the Earth.

Our own Aboriginal Earth tradition is probably the deepest in the world. We can all move toward that union with environment, each other and the inner self which typified most of the past 40,000 years of human occupation of this continent. We can be the Nation of the Dawn and lead the world into a new age of unity if we learn how to release the mighty, harmonising energies still in this land.



** 'Renewal' is a loose network. Its address is
PO Box 74, Winmalee, N.S.W. 2777, Australia.

Chris Farmer

(This article was first published in March 1984 in 'Habitat', journal of the Australian Conservation Foundation).

ONE EARTH ONE HUMANITY

The mental thought patterns that cause more dis-ease in the body than all the rest put together are CRITICISM, ANGER and RESENTMENT.

(From 'Heal Your Body', by Louise L Hay).

FEW WOULD DENY that the culture in which we now live is desparately sick - riddled with dis-ease. Let us look for a moment at the human race as one body - a body with billions of constituent parts, with each separate, individual human 'cell' experiencing being part of the body of all humanity whilst at the same time having the ability to look at that 'body', as it were, from the outside.

The 'inside' experience, that of being involved in the workings of the greater body, takes place in everyday life, constantly. It is our relationships with work, play, purpose, friends, family, lovers, food, politicians, money, the Earth - everything we come into contact with, anything that comes to our attention. It is our attitudes to those things, people and situations, how we initiate, how we respond, how we FEEL. Most people are to some degree disturbed, confused and uncertain as to how they really do feel about quite a lot aspects of their day-to-day experience, and how to respond appropriately.

Then, with all this and more going in inside, we look outside in an attempt to find out from an 'objective' viewpoint what on Earth is going on with this 'body' of which we are a part, because it sure feels weird from the inside; and lo and behold, what do we find but chaos, destruction and madness in every quarter of the globe, humanity's home and provider.

"My God! This is more serious than I thought. Huammity appears to be in the process of systematically destroying its source of nourishment and place of residence - and ITSELF! Has it gone mad? Have I gone mad? What am I doing in such an insane creation? Why doesn't somebody DO something? The government should. They're supposed to be the ones keeping everything working smoothly and efficiently; but they're clearly not facing the real issues, in fact they look like the craziest of all, with their huge inflated egos, posturing, pretending and play-acting. Not much hope of them sorting things out. What can I do?"

This is the point for many people where inner experience and outer conditions meet. It is the area we call 'politics', the place where the 'mind of humanity' decides what futures to create and chooses its directions. The agreements and decisions reached should be of the highest quality, taking into account the needs and well-being of the entire body right down to the most diverse and obscure parts.

What we appear to have at present, then, is a body very far from health and wholeness - a body whose different parts are pursuing totally self-centred, often conflicting goals in a spirit of deliberate non-cooperation. Individuals and groupings of individuals are behaving as though all that mattered were the aims, beliefs, viewpoint and indeed RIGHTNESS of their own peculiar part of the body, and the rest of the body is seen as at

best insignificant and at worst a deadly enemy to be opposed at all costs. It is becoming increasingly clear to a growing number of people that we must remember our common unity and earnestly apply ourselves to learning how to co-exist cooperatively and harmoniously, and this must surely be the first principle of green politics:

"I personally have a deep commitment to living cooperatively and harmoniously with my fellow humans and the Earth."

Any alternative ideas, groups or movements not based on this principle, applied daily to all one's meetings and dealings with people (to the best of one's ability - no one's being asked to be a saint!), will result in the same ego-centric, unbalanced, competitive relationships which are at the root of the very things one would change. Beware of old attitudes and modes of thinking with new labels!

It is all too easy to criticise the attempts that others are making to find a way through these difficult times. It is very much more important to be supportive and offer encouragement to one another, to recognise and acknowledge our value and worth as individuals. People who feel worthless and of no use have little motivation for continuing to exist, even though they may outwardly be 'fighting' for a worthy cause. All too often the fight itself may be another way of avoiding being a glowing, vital, loving human being. It is easy too to blame others for our anger and resentment - we may blame the government, our mates, fellow workers, 'society', the rich - the list of those we may point the finger at is apparently endless. But it doesn't help to solve the problems, it only escalates them, pouring more anger and resentment into the world, causing more dis-ease in the body of humanity. PEOPLE DON'T NEED TO BE TOLD THEY ARE WRONG - THEY KNOW THAT ALREADY. THEY NEED TO BE LOVED AND ENCOURAGED, TO BRING OUT THE VERY BEST IN THEM. We must learn to express our disagreements and differences peacefully and with humility, and seek harmonious solutions whereby everyone gets what they need and want.

It's not up to 'them' to do it, it is up to each one of us; and if we are not willing to do this and have this in our own personal lives, it is unreasonable and irresponsible of us to expect anyone else to make the world a better place for us to live in.

It is therefore vital that each one of us, whilst actively engaged in whatever work we feel to be appropriate in the area of our choice, strive to free ourselves from the unloving, untrusting and fearful attitudes that are directly responsible for the conflict, poverty, greed, oppression and imbalance so evident in the world today. The challenge to us now is to repair the damage mankind has done in his ignorance, and to seek to unite with ALL people in a spirit of truth, simplicity and love. Only in love, through love and by love can the work be achieved. Only with a peaceful and cooperative attitude will peaceful and harmonious solutions be found. The choice is ours.

Andrea Mellows

THE GREEN GATHERING LIVES!

ALTHOUGH IT WAS impossible to find a site in the Glastonbury area for a Green Gathering this year, there was a green field at the Glastonbury CND Festival, and it was a great success in its way. It had more of the atmosphere of the old gatherings than did last year's overgrown-gathering-cum-festival at Lambert's Hill.

The field was as far from the main stage as you can get, quite small and screened by a tall hedge. The contrast between it and the rest of the festival was total, and person after person remarked that it was by far the best place to be on the whole site.

The festival at large was its usual self: speedy, tense, dirty, commercial, with an absolute line drawn between providers and 'punters'. The green field was relaxed - though lively, clean and friendly, with most people providing something, however informally, and no one making a packet. Thousands of people passed through the field, and none of them can have failed to be struck by the fact that there was no litter on the ground - while the rest of the site was used, as it always is, as one big disgusting dustbin.

It's a great shame that there was almost nothing to show the casual passer-by that this was the Green Field, or what 'Green' might mean in this context (most people in Britain still haven't heard of us yet). A biggish sign at the entrance saying THE GREEN FIELD with no more than a dozen words to explain who the greens are would have turned a lot of hard work into a lot of good publicity.

The way into the field was through a garden of potted trees and flowers. Well worth the effort it took to set up, the garden set the tone of the field. Along the main drag there were poets and fiddlers, chess games, and Peter Brown the potter with his working raku kiln, as well as a few good cafes. This led to the central circle, a wide open space well used for non-competitive games, all-in drumming sessions - all-night ones, too - theatre, music, and a pleasant place to be away from the rush and crush. Green Deserts were there, so were a bakery workshop for kids, a women's tent, Green CND, and a stall where you could paint a picture by means of an incredible machine that was loosely based on a bicycle.

Among the musicians were Dib-Jak and Planet Waves, both familiar to people who've been at previous gatherings. Neither of these bands let the fact that they play fine music inhibit you from joining in if you feel like it. The boundary between contributors and audience becomes blurred; everyone contributes, everyone receives.

A whole series of workshops was planned, and most of them took place. But very few people took part. Although the Green Field did create its own atmosphere, you couldn't totally escape the festival vibe, and it's not one that really puts you in the mood for workshops. The same went for circle dancing and other spiritual goings-on - not very many people were into them.

This was in marked contrast to last year's Gathering, where the amount of workshop activity was perhaps even greater than before. It was also



I WAS

indicative of the difference between a Green Gathering and a green field at a festival. A Gathering is basically a get-together of like-minded people to share ideas and experiences. A green appendage to a decidedly non-green events is an opportunity to present ourselves to the outside world. The one is about sharing among ourselves; the other is, or should be, about sharing with others.

The pride of the green field was surely the showers. They were the only hot showers on the whole site, and there were two big tubs and an excellent sauna as well. There was a never-ending supply of hot water, run on solar power, a tiny amount of low-grade firewood and a lot of hard work. It would have been even better if there had been a visual display - diagrams and a few words - explaining how it was all done and why. This was a good opportunity to demonstrate that it's possible to have modern comforts without destroying the Earth in the process. But to the average person taking a shower there was nothing to indicate that the whole thing wasn't run on fossil fuel.



BOSCOMBE DOWN :

PEACE —

COURTESY OF THE M.O.D.

ALICE'S MEADOW

"THE FIRST MAN WHO, HAVING ENCLOSED A PIECE OF GROUND, BETHOUGHT HIMSELF OF SAYING THIS IS MINE, AND FOUND PEOPLE SIMPLE ENOUGH TO BELIEVE HIM, WAS THE REAL FOUNDER OF CIVIL SOCIETY. FROM HOW MANY CRIMES, WARS, AND MURDERS, FROM HOW MANY HORRORS AND MISFORTUNES MIGHT NOT ANYONE HAVE SAVED MANKIND, BY PULLING UP THE STAKES, OR FILLING IN THE DITCH, AND CRYING TO HIS FELLOWS: BEWARE OF LISTENING TO THIS IMPOSTER; YOU ARE UNDONE IF YOU ONCE FORGET THAT THE FRUITS OF THE EARTH BELONG TO US ALL, AND THE EARTH ITSELF TO NOBODY."

ROUSSEAU.

SARAH TYZACK

THE BOSCOMBE DOWN festival took place in the countryside of Wiltshire a few miles from Salisbury. The Ministry of Defence not only allowed us to use their land for free camping, but also stopped their planes for the entire weekend and arranged a contingent of friendly Wiltshire police to ensure that we were undisturbed by local bikers. Although some people were put off initially by the very substantial police presence, there can be little doubt that there was a real threat of local hostility. The festival was a small gathering, including several families with young children, camped in the heart of armyland, eating beanburgers and generally having a holiday along a strip of grassland adjoining a popular bike track alongside the perimeter fence of the USAF base.

Whatever their reasons for being there, it was to the credit of the police that they went well out of their way to be cooperative and helpful, and tactfully ignored minor attempts at provocation including a picture of a pig in a helmet placed strategically along their route by enthusiastic animal liberationists. Thanks are owed not only to the MOD and the police but also to the organisers who arranged water, toilets, an inflatable and other essential facilities for families with children, and all the organisations and individuals who stayed to make it a memorable festival... including the Green Roadshow, Planet Waves, Greenham women, Portsmouth women, Andover WFLQE, Green CND, Interhelp, PFU, Southampton Animal Liberation, the Kernow Environmental Research and Insulation Development Ltd., the policeman who gave out badges and let the children play with his lights and sirens, and particularly to Fungus who lent us his kite.

The only apparent disadvantage of that particular site was the long walk from one end to the other. Some sensible people had come equipped with bikes or horses and the police had their Range Rover, but for most of us it was a hot, dusty half-mile trek. By Friday evening it became apparent that numbers were not going to be overwhelming and the police relaxed sufficiently to take off their helmets and stop for a cup of tea at the Cosmic Cafe. There was one moment of tension during the Dragon's outing on Saturday evening when a MOD policeman mistook a pair of cardboard cutout bolt cutters for the real thing, but he realised his mistake just in time and the Dragon returned safely to camp after a successful excursion up to the main gate during which s/he was extensively filmed by a MOD cameraman and watched over by a small but supportive group of anti-nuclear ex-servicemen and women.

Genevieve Bridgeman

WHY NOT SEND US YOUR OWN I WAS THERE! EXPERIENCES FOR FUTURE ISSUES?

ALICE'S PICNIC was held on Alice's Meadow, Otmoor, on June 30. Friends of the Earth sold the field (on the line of the proposed M40 extension) in 3000 lots to slow any attempt at compulsory purchase.

THERE!

The same could be said of the green field as a whole: a missed opportunity. A great deal of work went into it, and the result was excellent, but it wasn't presented to people as a product of the green movement. Very few of the thousands who experienced that contrast between the green field and the rest of the festival can have realised that in it lies the difference between the old way of doing things and the new, green way. It was a failure of communication, and it shows that while the practical side of things has really come together, the communication side has hardly got off the ground. This is understandable, as previous experience has been with gatherings of the like-minded rather than events of this kind. Let's hope that communication with the outside world gets top priority on next year's green field.

But if you missed this year's, you don't have to wait that long. The HARVEST FOR THE HUNGRY at Molesworth Peace Camp, starting on August 25th, promises to be a Green Gathering and a half. Details are elsewhere in this issue. See you there!

Patrick Whitefield

Bioregionalism: disuniting the States

BIOREGIONALISM claims upwards of twenty active groups in the US, and increasing attention is being paid to the concepts it embodies. Defined by Kirkpatrick Sale as "the understanding of the ecological realities that surround us and the attempt to work out economic and political systems that recognise them", bioregionalism looks at the way nature itself sets boundaries, and suggests that we must plan in accord with - and not in conflict with - these natural parameters.

ANYONE WHO HAS seen miles of elaborately constructed highway closed by a decontamination crew in full protective gear attempting to clean up a chemical spill, or heard of an entire town being evacuated because of a similar calamity - and nearly everyone has by now - can sense that environmental disruptions aren't just "issues" any more. They are widespread facts of life that are approaching plague proportions. A deep civilisation crisis is under way, one that can cause social suicide. Our greatest threats no longer come from natural disasters but from the means we use to subdue nature.

We need a positive politics that views the Late Industrial crisis as a transition towards a society that is based in rather than on top of life. There needs to be a full pronouncement of values and thorough implementation of social, economic, technological and cultural practices that affirm the natural basis of the human species in life-sustaining processes of the planetary biosphere.

Classic environmentalism has bred a peculiar negative political malaise among its adherents. Alerted to fresh horrors almost daily, they research the extent of each new life-threatening situation, rush to protest at it, and campaign exhaustively to prevent a future occurrence. It's a valuable service of course, but imagine a hospital that consists only of an emergency room. No maternity care, no pediatric clinic, no promising therapy; just mangled trauma cases. Many of them are lost or drag on in wilting protraction, and if a few are saved there are always more than can be handled jamming through the door. Rescuing the environment has become like running a battlefield aid station in a war against a killing machine that operates just beyond reach, and that shifts its ground after each seeming defeat.

No one can doubt the moral basis of environmentalism, but the essentially defensive terms of its endless struggle mitigate against ever stopping the slaughter. Environmentalists have found themselves in the position of knowing how bad things are, but are only capable of making a deal.

Why hasn't there been a more positive political approach to valuing the earth and reverencing life? Why haven't people been able to fully express their priorities for the fate of the human species and the planetary biosphere? For the fact is that

political structures have become welded to the industrial direction of society. Everyone knows that clean water is necessary and that industrial processes inevitably pollute it, but there aren't effective political forums to establish local alternative ways to make a living. Nutritious food is necessary but there is no direct political means to implement organic permaculture policies. Fossil fuel dependency is a losing proposition and nuclear power is a truly dead end, but the established political apparatus rejects strong renewable programmes as being unrealistic.

It's time to develop the political means for directing society toward restoring and maintaining the natural systems that ultimately support all life. Bioregions are the natural locales in which everybody lives. Reinhabitation of bioregions, creating adaptive cultures that follow the unique characteristics of climate, watersheds, soils, land forms, and native plants and animals that define these places, is the appropriate direction for a transition from Late Industrial society. It's time to shift from just saving what's left and begin to assert bioregional programmes for reinhabitation.

The first step is to unmask Late Industrial wrappings from issues to show how they are actually based on bioregional realities. "Jobs versus environment" is a typical disguise. Who really wants to work in an industry that will cause one's own death or distribute lethal consequences to others? When workers or managers defend these industries they aren't defining jobs as employment in something they necessarily want to do, they're talking about getting an income to pay their bills. All industries depend, however, on some natural characteristics of the places where they are located. It may be direct exploitation as in the case of mining, or indirect dependency as when a favourable climate or rich agricultural base permits a density of population that can be drawn into high technology or service industries. They all must eventually deal with the consequences of their operations on natural systems: minerals become harder to find so strip-mining craters begin to diminish Allegheny Mountains or High Plains farmland; Los Angeles becomes too smog-enshrouded for its automobile-bound population to endure; the computer boom almost instantly overcrowds the natural confines of Silicon Valley. A political response to continuously denuding and fouling life-places is to insist on employment that recreates rather than destroys the natural wholeness that invited inhabitation in the first place.

Once issues are read back through to their roots in the characteristics of a bioregion, a reinhabitory political programme can begin to take shape. For instance, agricultural and natural resources policies can obviously be linked to restoring and maintaining watersheds, soils, and native plants and animals. Energy sources should be those that are naturally available on a renewable basis in each life-place, and both distribution systems and uses for energy

should be scaled in ways that don't displace natural systems. Community development in all its aspects from economic activities and housing to social services and transportation should be aimed toward bioregional self-reliance. Education and cultural activities should teach and celebrate the interdependence of human beings with other forms of life.

There are four different inhabitory zones within every bioregion and each of these warrants a distinct focus for reinhabitation:

CITIES need to undertake programmes that reduce their drain on bioregionwide resources while welcoming back a more natural presence. Green City platforms can, for example, promote neighbourhood self-reliance through assisting block-size cooperatives to undertake a range of new activities: retrofitting houses for renewable energy; tilling community gardens; arranging city/country work and recreation exchanges. They could demand new employment in everything from operating small-scale recycling centres to producing goods for civic and

neighbourhood use from recycled materials. Most of the street space now occupied by parked cars could be vacated by operating neighbourhood-based transportation schemes to complement mass transit, and city soil could then be uncovered from asphalt to grow food or support wild corridors of native vegetation.

SUBURBS can adopt Green City proposals and also restore an agricultural presence on the land they occupy by encouraging food production where there are now lawns, and nourishing it with recycled household water and wastes.

RURAL AREAS are the working life-support foundations for most of a bioregion's population. They urgently require help to remove exploitation threats and to nurture sustainable practices. Country-based information systems that link into urban media should be developed to create greater awareness of an overall bioregional identity. Rural programmes can also demand employment of local people as bioregional stewards to undertake restoration and maintenance projects, and as ➔

OZARKIA: a bioregion at work

The hippies take to the hills!



IN AT LEAST one place in the US, a bioregion is becoming a reality. David Haenke writes:

ONE OF the manifestations of the green political / political ecology movement in the "USA" is the Bioregionalist approach taken by the Ozark Area Community Congress (OACC, or Oak). The Ozarks bioregion is located close to the centre of the North American continent, predominantly in the "USA" states of "Missouri" and "Arkansas".

The Ozarks is an area of hills and small mountains roughly the size of Missouri. It is clearly defined as a region by rivers that bound it on all sides, and by the unique flora and fauna, land forms, and human culture within those natural boundaries: thus it's a Bioregion, a naturally defined region.

The Ozarks as a natural region were carved up arbitrarily by the US Government and now lie under the jurisdiction of five different states. The states don't really know what the Ozarks is. Only the Ozarks know what it is, and one of the things the Ozarks knows is that it is money and resource poor after generations of exploitation.

The start-up of a worldwide movement to celebrate bioregionalism occurred at about the same time that there was a strong influx of "back to the land" urban refugees into the Ozarks in the early 70s. By the late 70s many of us urban refugees in the Ozarks had recognised that even in the "wilds" of the Ozarks we couldn't get away from the pollution, environmental destruction and other nasty stupidities of western "civilisation". We knew that we needed to organise politically around environmental protection. We also knew that all existing, centrist political systems were morally, ethically and ideologically bankrupt, including not only the politico-economics of national/multinational-scale corporate socialist "capitalism" (the present US

system: Right-Wing Corporate Socialism), but also the other forms of socialism, centre to "left" (including marxism, communism, etc) as well as anarchism (ruined by anarchists who failed to understand the 'law and freedom without violence' concept as defined by Kant). Basically, all the conventional forms of political ideologies and systems were hopelessly human chauvinistic.

So, taking cues from the pioneer bioregionalist writings of Gary Snyder and of Peter Berg and the Planet Drum Foundation in San Francisco, while drawing on the home-grown theories of political ecology, OACC began to get organised in 1977.

We never made a serious attempt to become a "political party" in the usual sense. Rather, we are simultaneously an unofficial eco-political organisation, and bioregional congressional body for the Ozarks. We have, again, no official standing in the eyes of any government, and we seek none. OACC, as an ad hoc organisation, only indirectly supports candidates in electoral politics or influences legislation, though an indirect effect on official governmental and political processes has been significant, through the actions of individual OACC representatives and their participation in influential organisations which do work in established political arenas of the electoral system.

Instead (and I believe this is our greatest gift to share) we are engaged in a long-term, non-adversarial, "by-pass operation" with regard to the deleterious elements of the present established systems. In one sense it is "Taoist politics". There was no existing representative "governmental" body to coordinate the many hopeful sustainably-oriented initiatives arising in the Ozarks. So we created one.

At the same time, we are not defining ourselves as completely an "alternative" movement, but rather as ➔

➔ BIOREGIONALISM continued

bioregional guides to educate vacationers and oversee their participation in those projects.

WILDERNESS is the enduring source of a bioregion's spirit and regenerative power. It must be maintained for its own sake and as a reservoir for reaffirming natural systems through reinhabitation. Access to wilderness should become a public right on the same level as learning to read and write, with equipment provided freely and instruction carried out by those who can share their respect for wild places.

Constituencies for bioregional programmes can be assembled around position statements of short-term and long-term goals that are appropriate to areas of habitation. Green City statements would, for example, oppose high-rise condominium apartment construction as a short-term goal and demand decentralised renewable energy housing in the long-term. Suburban groups would block further development of nearby farmland and also insist on water and waste recycling schemes for the future. Rural groups would stand against present pesticide and herbicide spraying while proposing support for long-term permaculture and natural resources enhancement projects. Wilderness groups can immediately advocate intensified protection for

wild places and future redirection of policies away from tourism and towards education.

Naturally bordered locales provide the best organisational basis for these constituencies; creek watersheds, river valleys, plains, mountain ranges, or estuarial areas. An initial strategy can be to present a statement of positions on issues for endorsement by town councils and candidates for local, county, state and even federal offices. Eventual recognition of naturally determined districts within larger bioregional political boundaries would continuously be sought as a long-range goal.

Everyone lives within some bioregion, so everyone can gain from participation in the formation of a political platform that represents their life-place. What are the planks for your area? Find out and begin recovering autonomy to lead a reinhabitory life.

Peter Berg

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Foundation, founded in 1974 to pursue research and publish information on the relationship between human culture and natural processes of the planetary biosphere. He is the editor of 'Planet Drum' which is available on subscription (\$20) from the Planet Drum Foundation, Box 31251, San Francisco, California 94131, USA.

➔ OZARKIA continued

operating "both inside and outside of established systems". The OACC network is continually scanning the whole matrix of events happening in the bioregion. Using the politics of ecology/sustainability as a "discriminator", we make contact with hopeful and potentially responsive elements at any level of government, the private institutional sector, or the "alternative" movements, and invite them to connect with the Congress. We are trying to hook together and coordinate into a whole system all things healthy and sustainable, engaging in direct opposition to destructive situations only when necessary and as resources permit. Environmental Defence is only one aspect of our political programme and platform. Here are some of the other parts of OACC's ecopolitical programme/platform for the reformation of the Ozarks (and why not the whole Earth?).

Technology: appropriate/intermediate technology.

Economics: cooperative economics in combination with other forms of environmentally responsible locally-owned and operated private sector businesses (OACC's policy on economic growth is "responsible growth under ecological law".)

Agriculture: organic/biological agriculture; permaculture.

Energy/Resource Use: renewable resources with efficient end-use utilisation of capital reserves (no nukes).

Politics: political ecology/green politics.

Land Tenure: stewardship and ecological covenants; land trusts.

Peace: there will be no real peace and cooperation between human beings until human beings of the present nation states make cooperative peace with the Earth's whole living community, of which they are only one part and species. Nuclear proliferation is an extension of the state of war humans of nation states have declared on the biosphere of Planet Earth.

Education, Health: ecologically-oriented, holistic.

All these elements fit together seamlessly because they are generated from the "green laws" of ecology, of planetary law. In talking about any one of these elements, we easily begin to talk about any or all of the rest. These human extensions of natural law are hologrammatic: each part generates the whole.

Each year OACC convenes in the Fall here in the Ozarks to bring these elements together. About 300 people and around 150 organisations have participated in the Congresses (which average about 150 - 175 representatives each). As congressional representatives we convene standing committees which deal with every aspect of life in the Ozarks and which formulate resolutions which, when passed by the full Congress, become a form of constitution for OACC and the bioregion: the first "translations" of green law into human terms ever carried out (so far as we know) by a congressional body.

Recently I heard someone quoted as saying, "Bioregionalists are divine fools. What they are trying to do will take 1,000 years;" I accept this. But, if I might paraphrase the Taoist sage, "A journey of 1,000 years begins with a single step." On this journey, humans and the Earth spirit begin to walk together again. As we travel, we are healed.

SHOCK! HORROR! ECOSOCIALISM EXPOSED!

SO IT'S TRUE! Green Line has been taken over by the Daily Mail. How else can we explain the definition of socialism given in GL 23 (in 'Anarchy or Socialism?', by Richard Hunt)? Socialism, we learn, is centralist, authoritarian and hierarchical. It favours state ownership and cannot redistribute wealth without environmentally damaging economic growth. And it means dictatorship (of the proletariat) and a failure to return land to the people. It has a utopian vision which is in 'direct confrontation' with anarchism. Mr Hunt is to be congratulated on a fine piece of newspeak. It sounds authoritative - but is about 100% wrong in every detail.

Since the two saner articles on ecosocialism which I have seen recently (Peter Tatchell in GL 23 and Raymond Williams in The Guardian, June 11) do not actually define the term, we are left only with Hunt's nonsense, and this is a pity. I will therefore try to remedy this by outlining some of the true principles of socialism which I think any aspiring ecosocialist will want to embrace. My view is based on some years of reading* and discussion with socialists, and I can do them only minimal justice in this space.

The Fontana Dictionary of Modern Thought points out that historically "the socialist movement has always been confined to the European left", and it differs from (Russian) communism (which, I think, Hunt is mistakenly describing) by an "attachment to ethical and democratic values" and an emphasis on the distinction between state and common ownership. Socialism favours a social system based on common ownership of the means of production - where ownership is not merely token, but means the democratic ability to shape and control production. And the revolutionary change implied by this is not merely in ownership but in relationships between people, which are influenced by how they organise production. Since they will not be based on classes (i.e. of owners of the means of production on the one hand and those who sell their labour on the other) or the economics of profit, these relationships are likely to be non-hierarchical and not governed by the present alienating 'cash nexus'.

Marx's analysis of history implies that there should be three important principles of ecosocialism. It will devote itself largely to a critique of capitalism, and to exposing how ecological and social disharmonies are produced by its inherent 'contradictions' (such as its tendency to over-produce and therefore to need constantly expanding markets); it will spell out the bases of a desirable economy and society, but will not try to lay down a detailed blueprint for the future; it will show how we need to change the way we organise ourselves to produce our material existence (i.e. our economic

'mode of production') before we can get social change for ecological harmony. This materialist approach distinguishes ecosocialism from the hopeless idealism of so many in the ecology movement (i.e. the belief that we will get fundamental change merely by an appeal to people to change their ideas and values.)

The first two of these principles stem from Marx's conception of a socialist society as one where people have the power to shape their society for themselves - to "make their own history" - rather than having their fate determined for them by a ruling elite. In making their own choices they will be freed from "false consciousness"; that is, they will be aware of all the possible alternatives open to them. And they will also have rediscovered their communal essence, which is part of their basic humanity. So Marxism, by definition, cannot spell out what society will be like - it cannot rigidly prescribe how future generations will organise themselves.

The third principle stems from the need to have a historical perspective in the analysis of present society. This means that ecosocialists will not talk about impending and unprecedented crises of 'resource scarcity', which mean that the 'needs' of an 'overpopulated' world cannot be met, as if these terms referred to absolute physical wants and limits which are the same for everyone through time and space. Rather they will see such terms as relative to the culture and mode of production of the time, and that as these change so needs and resources change. What we 'need', and what are 'resources', then, are not so much a function of physical laws of nature, but are capable of being redefined by society. At present many of our 'needs' are at an unnecessarily high level, having been artificially inculcated by the capitalist mode of production. And there are no eternal biological 'laws' of 'overpopulation' which apply to all societies, as Malthus asserted. But there are capitalist laws of overpopulation, which reflect capital's persistent need for an unemployed (and poor) pool of labour that therefore appears to be surplus to requirements, and capital's tendency to produce gross resource maldistributions between its classes. So ecosocialism's explanations are not made in terms of everlasting and inescapable 'natural laws' or laws of 'human nature', about which we can do nothing except by reverting to a primitive subsistence economy. Rather, they show us that if our prevailing mode of production produces ecological dislocation we can overcome this, substantially by changing the mode of production. This will involve political change, of a sort that is not 'above' traditional politics or about a 'new' politics, in a way that the Ecology Party claims to be. Rather, it will be an extension of the current socialist struggle against alienation, state control and centralisation, nationalism, private property, profit and the division of labour.

Lastly, the historical perspective means that we avoid rejecting industrialisation and economic growth in themselves, but are opposed to capitalist forms of industrialisation and growth, since they inevitably involve environmental costs - which are, furthermore, carried particularly by the less fortunate people. To reject all industrial growth constitutes a solution holding out no hope for the mass of the world's people. They still need the fruits of more and productive economic activity - which can be non-exploitative of humans or nature, and must effect redistribution of resources. As

Williams says, "Schemes for reversion to an economy of subsistence agriculture, crafts and leisure are minority options within the existing social order. There is no real place in them for the millions of urban industrial people who are already here and intend to stay." That is why we must reject romantic utopias - even if, like William Morris's, they purport to be socialist.

And we must be discerning about anarchism too. On the one hand, Kropotkin's anarcho-communist visions prove that socialism is not (as Hunt asserts) the antithesis of anarchism, but that the two can be successfully synthesised. On the other, we must guard against the romanticism which, as George Woodcock says, characterises many other forms of

anarchism - such as Hunt's own, "derived from primitive societies". Hunt also describes how his brand of anarchism will achieve land reform through "authoritarian action from the centre". This strikes me as not only ludicrously paradoxical, but also as a form of ecofascism rather than anything else. Which of course sort of brings us back to the Daily Mail.

* Such as Schnaiberg's 'The Environment', Ensenberger's 'Critique of Political Ecology', Quaini's 'Geography and Marxism', Mc Lellan's 'Marx: the First 100 Years', and various writings from David Harvey, Francis Sandbach, Philip Lowe and Rod Burgess.

David Pepper

□ Green movement before green party □

DAVID TAYLOR responds to Jonathon Porritt's defence of the Ecology Party (printed in GL 23 and itself a response to an article by Richard Oldfield in GL 22).

I COULDN'T HELP feeling, when reading Jonathon Porritt's article in GL 23, that in the midst of his fury he was actually missing the main points of Richard Oldfield's article. He presented it as a deliberate and mischievous attempt to undermine the Ecology Party and Richard as someone who was "intolerant", "bottling out", "selling out", "point-scoring" and "narrow-minded". It might satisfy some of Jonathon's personal frustrations for him to so liberally hurl abuse and attack the personal integrity of both Richard and Roland Clarke. It doesn't help us understand each other or develop trust and solidarity. It's these qualities that the green movement needs right now.

The Ecology Party has been my own political home for some ten years. It's not easy to criticise an organisation which has held my loyalty for so long, but I feel it would be a betrayal of what I've struggled for in the Ecology Party if I didn't speak out in support of Richard.

My principal concern has to be the construction of a politically effective green movement. During the last three years I've developed strong doubts about the party's ability to actually effect political change. This isn't through a lack of commitment or poor policies, it's simply a case of an inappropriate structure. Party loyalty shouldn't cloud one's perception of that organisation's failings.

Circumstances are now changing very quickly. The movement is actually beginning to happen and the structures that emerge at this stage will probably set the pattern for future development. We've got to start developing new structural patterns now.

There are many, many organisations within the wider green movement, but the Ecology Party is the only one which seeks directly to represent that wider movement on the political stage. Its self-appointed role is therefore unique within the context of the wider movement. When we focus on the "how" of achieving change, Eco's strategy, in particular, needs careful examination.

My criticism is of Eco's role as a "national political party" and it is similar to my criticism of any top-heavy national organisation. Too much power ends up in the hands of too few people. The mass movement ends up getting reflected through just one or two "leaders". Actual autonomy and grassroots initiative are discouraged.

Jonathon claims in his article that the Ecology Party is a "political channel through which all greens can combine". It is demonstrably clear that this is not the case. Greens are not combining through the Ecology Party. We have to ask why not, even though some of us might not like the answers.

For many the answer lies in the nature of political parties themselves, for others the answer is tactical or traditional. They have chosen to work through the major parties, either because of deep-rooted loyalties or because the two-party system makes it virtually impossible for any new parties to make headway.

Of those who object to the nature of party politics itself, the women's movement is the most important. They object to what they see as male-dominated and hierarchical structures that hinder the development of consensus and perpetuate the underlying social structures of the old order. These complaints are not aimed primarily at individual party members. They reflect the nature and history of political parties themselves.

You don't have to be a political party to stand for elections. You can stand as an individual, as part of an autonomous community group or as part of a wider federation. "Political parties" are not therefore just a vehicle for contesting elections; more fundamentally they are a recognised structural means of developing a power base and projecting leadership and authority.

When someone joins the Ecology Party, they are joining a national party administered through local branches. A new member's constitutional commitment is therefore to the national party first and the local branch second. The organisation of the party is structurally top-down rather than bottom-up. The effect of this is that initiative and overall financial control lies with the Party Council.

This national top-down structure reinforces and encourages other organisations with similar structures. The party's actual policy indicates that they should be doing the opposite! Surely the green approach is to establish autonomous, community centred groups that can then choose which, if any, national organisation they want to affiliate to?

The green vote is divided. Some vote for Labour, some Liberal, some Ecology - and some for other parties. The blame for this doesn't lie with the Ecology Party, though: it is simply an electoral fact of life. We need forums through which all these people can work together. We must have dialogue between greens in different parties and an independent space where they can meet. This trust-building process is essential if a green movement is to actually emerge in this country.

It might be a good idea to lay out the logic, step by step, of what is needed:

(1) Alternative groups have existed for many years and have achieved a great deal in raising consciousness. We are now trying to bring together a movement that can implement a change of political structure and priorities as well as consciousness.

(2) To do this we must develop solidarity and a common vision within the wider movement.

(3) That means setting up gatherings and groups where people in different parts of the movement, locally or nationally, can get together. It is better if these groups and gatherings are independent of any political parties because they can then facilitate dialogue between greens in different parties and those outside party politics altogether.

(4) The growth of independent green groups and federations is therefore of central importance to the emergence of a green movement.

(5) Independent green groups have the advantage of electoral and political flexibility. They are not bound and limited by the public perception of what a "political party" should be doing.

At one point in his article Jonathon describes the Ecology Party as aspiring to be "the political arm of a body that does not yet exist". Perhaps Richard's point is made more clearly here than in his own article. Shouldn't the movement come first and its "political arm" second? And surely the wider movement will want to decide its own political strategy. What right has the Ecology Party to pre-judge this debate?

If we agree that our first priority should be the development of a green movement, then surely that means independent green groups and not branches of a national (or supra-national - England, Scotland and Wales) political party. I'd like Eco to stop worrying about its own party-political power base and join us in actually building this movement.

Unfortunately there is little chance of this happening. Eco requires a two-thirds majority at its annual conference for any constitutional changes and there is little chance at the moment of this hurdle being reduced or surmounted. So don't wait for the agreement of Annual Conference. It's a bit like waiting for multilateral disarmament: it won't happen without unilateral initiatives.

Set up independent green groups, establish dialogue and trust between different sections of the green movement, build from the bottom up and work on new, nonviolent organisational structures. As the green movement emerges in Britain, not only is it vital that we frequently evaluate our political process: it is also of crucial importance that we evolve new structural models that incorporate our values and are strong enough to withstand the stress of political work.

Alternative defence: time to transarm?

AS EVERY proponent of nuclear disarmament knows, one of the greatest problems to be overcome is the perceived need for security. It is little use pointing out that the present NATO posture is to deny the "enemy" access by committing "omnicide" (genocide, societal and environmental suicide) or even that the predication of NATO's posture around the use of medium range nuclear weapons can only be viewed as a direct threat and provocation by the Warsaw Treaty states. The fact remains that, for a very large number of people, unilateral nuclear disarmament represents too great a risk to take.

Another criticism of disarmament is this: it leaves the military-industrial complex in place - with the ability (and probably the will) to re-arm whenever it becomes politically acceptable. Since we are unlikely to get rid of the military-industrial complex, it is probably best dealt with by changing its goals. Disarmament must be coupled with alternative defence strategies to give it credibility and these strategies must not compromise security.

One step in the process is to "transarm" rather than disarm. That is, replace the offensive weapons systems with systems that are designed only for defence. The tank replaced by an anti-tank

weapon, and so on. Sweden, Switzerland and Yugoslavia all have adopted a defence-only posture. Linked with this is a progressive decoupling from the NATO block, the extension of nuclear-free zones, and the active pursuit of right relationships between nations. The advantage of the transarmament approach is that it reduces tension without compromising security; subverts the military into a less dangerous and provocative role; and reduces the cost of defence. It is a confidence-building measure - for a country with a defence-only posture cannot be perceived as a threat.

It may well be argued that transarmament does not go far enough down the road to a demilitarised society; but it is the first step along that road which we must take.

It is, as I suggest above, only a part of the peace-building process. Other facets include following up the policies most dear to the green movement - a small, self-reliant country following sensible and sustainable energy and industrial policies is far less likely to be seen as a threat, or indeed to be able to be one.

I would recommend a couple of books to anyone wishing to follow up this train of thought:

There are Alternatives! Johan Galtung, Spokesman Books.

Defence Without the Bomb. Alternative Defence Commission, Taylor and Francis.

Steve Foulger

Women? No Problem

No doubt you have been inundated with writings from women in response to your provocative little piece on page 2 of GL 24.

Although you may like to believe that women have not been brought up to speak or write with assurance, this could just be your personal opinion due to not having read any of the feminist literature that has recently become available. The success of the International Feminist Book Fair last month rather disproves the validity of the traditional male assumption that women have some innate or environmentally induced inability to write. And can you really believe, taking into account the success of the present Prime Minister, that it is any great problem for women to "learn to survive" in a "man's world"? Is it putting too much strain on the imagination to suggest that some green women may have ventured beyond the point of learning to survive and are putting their energy into trying to ensure that there will continue to be a world to survive in, regardless of who it belongs to.

You obviously have doubts about the reason some of the women gave you for not having time to write - i.e. the housework. Have you considered that it may be your own definition of housework which is at fault, and that unpaid, home-based work may include more than you realise, especially when it is green?

A. Housewife
WFL0E
25 Rathcole Avenue, London N8 9LY

A Question of Authority

"We don't have time, we're doing the housework" is probably true for a lot of women with children, particularly those in a family with traditional roles. My husband has a demanding full-time job which he doesn't particularly like, and he brings in very nearly all the family income. So we both feel that he should be able to do what he likes with most of his free time. A "housewife's" job is much more diffuse and runs on into weekends and sometimes evenings.

"Free time" is not defined and unless one makes the effort to define it, it just disappears.

In such a family the man uses his free time for what interests him most. A woman uses her time, mostly, for whatever needs doing most urgently, and that isn't usually writing for GL. Unless she has been asked to do it. She needs to be asked so that it will become a priority.

Of course we should like to change the traditional pattern of work and leisure, but it hasn't happened yet! Personally I'm busy not only with home and children but also with part-time job, voluntary job, Ecology Party, peace group, choir, etc., etc. This proliferation of action probably affects many greens of both sexes.

I don't find GL off-putting. It is probably my favourite publication, though of course I don't agree with everything in it. I would not write an article for it because I don't feel I could speak with authority on anything except veganism and vegetarianism (and Classics, which is irrelevant). I was not brought up in a political atmosphere (that was my family, nothing to do with my sex) and since becoming interested in green politics I have not had time to do the deep reading necessary to become an authority.

Usually if I write letters I feel it is more productive to write to ordinary newspapers and radio - which I do with some success.

(Name and address supplied)

Spotlight on Strategy

There were so many gross distortions, misquotes and personal attacks in Jonathon Porritt's reply (GL 23) to my article (GL 22) that I hardly know where to begin.

Let's start with his title, "Green, Growing and Not for the Chop!", which falsely implies that I wish Eco to be simply chopped. My article clearly picked out the positive things Eco has achieved, along with those aspects of the party which could contribute towards, and adapt to, the non-party federal/networking structures which I advocate as most effective for the political development of the whole green movement. Furthermore, the original copy of my article had a question mark after the title: "Dead Wood in a Green Forest?". This reflected my desire for

discussion of this important question of the political-structural development of the wider green movement. The omission of this question mark in the printed copy surely accounts for Keith Motherson chiding me (Letters, GL 23) for adopting a consciousness of "one-way Judgement".

That there is this important question and debate yet to explore and answer apparently eludes Jonathon. He seems to prefer directing torrents of absurd personal abuse on those, such as Roland Clarke and myself, who criticise Eco (as positively as we can) or pose an alternative non-party approach.

Jonathon avoids most of the substantial points in my article and distorts the rest. I did not write for example that Eco "claimed or ... aspired to be 'the green movement'" but rather that it aspired to be the political wing of the movement, a very different thing. Neither did I blame Eco "entirely" for the green movement's lack of influence, nor write that Eco is "splitting the green vote" (but rather that it is exerting another pull on a "movement already split at least four different political ways" including non-party, non-voting greens). I could go on in this disturbing vein of misquote, but space precludes.

Jonathon tries to portray people such as myself as mere troublemakers out to maliciously rock the Eco-boat. Here he substitutes personal abuse for political discussion. He tries further to pretend that Eco represents simply one approach amongst many: each to their own, live and let live, etc. But the fact is that on the political plane, we do not as a whole movement have a choice between a party-political or a party-independent approach. Whilst Eco exists in its present form, the choice is already made for the movement. This is why Jonathon must expect the spotlight to fall on Eco's party-political strategy and not pretend an injured innocence when the flaws contained therein are exposed.

Richard Oldfield
4 Bridge House, St Ives, Huntingdon.

Please Recycle!

It might be an idea to insert a notice in the next issue that informs prospective writers that, if their letter/article displays any of the nascent sectarianism that has crept into a number of recent articles, then their effusions will be directed to the paper-for-recycling pile.

Steve Foulger
38 Turpyn Court, Arbury, Cambridge.

Petra's Manifesto

FIGHTING FOR HOPE: Petra Kelly, Chatto and Windus, £2.95 paperback.

FEW INDIVIDUALS who are part of the alternative culture have captured people's imagination as much as Petra Kelly. It is not difficult to see why. Young, good-looking and articulate, she is a media natural and as such has become by far the best known member of the German Green Party. The electoral success of the Greens has impressed on mainstream politicians the fact that ecologically-based politics are something to be reckoned with. For these reasons, this book - basically a statement of her personal beliefs - will be of interest to those outside the green movement as well as those within.

I for one hope it will be widely read because Petra Kelly has the ability, unfortunately all too rare, to take complex issues and present them in a clear and accessible way. Her style is simple and straightforward and she sticks to the point. Consequently she covers a lot of ground in relatively few pages. Most of the green arguments for the necessity of change in the fundamental attitudes and assumptions within society are persuasively and concisely presented.

The book is divided into sections each dealing with a different area of concern, peace, the environment, feminism, though these spill over into each other in as far as they are interconnected. It begins with a description of the moral bankruptcy of the existing system with its emphasis on the promotion of the things of death rather than the protection of life. In the author's view, efforts to change the system must be undertaken from within as well as without. One section is devoted to the role that she envisages for the Greens - which she calls the 'anti-party party' - within the German political structure. The Greens should not attempt to build a major party and compete for power with other parties, but should rather to seek to influence them in the desired direction. She sees them as representatives of all those who do not benefit from the existing order - the old, the poor, the disaffected, the deprived, those who care about the planet, groups who normally get little attention from the men in power. She appears confident that the Greens can somehow be in this world but not of it, and can be effective without losing their integrity. Whether this is possible remains to be seen. The internal problems recently afflicting the Greens demonstrate how difficult this can be.

She also believes that extra-parliamentary non-violent action is of equal importance. The hierarchical distinction between the legislative chamber and the street must be blurred through an opening out of the democratic process.

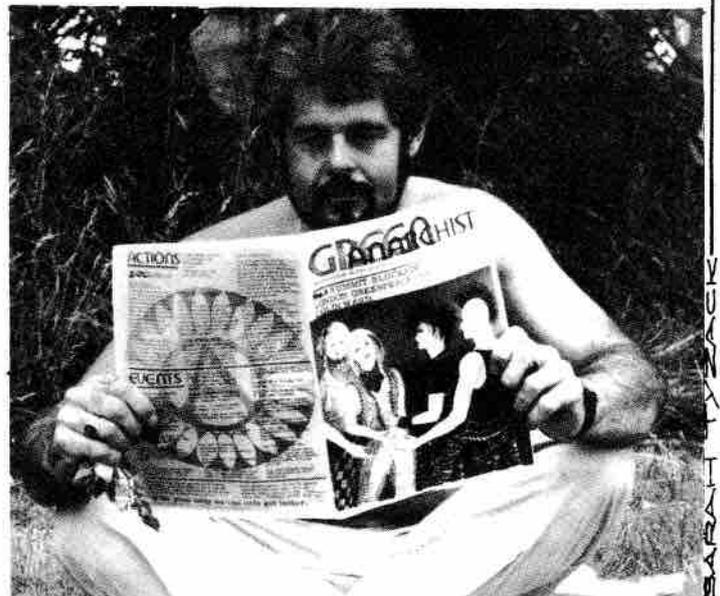
The greater part of the book is taken up with the nuclear issue and consists of her speeches and essays on the subject, including her Schumacher lecture. These carry a passionate and forceful conviction particularly the ones addressed to the Roman Catholic Church. The author admits to an uneasy and ambivalent attitude to the church in which she was raised and which she has now left. On the one hand, deploring its traditionally reactionary nature, on the other she gives her

wholehearted support to the growing trend within the church towards an anti-nuclear stance. As a peace activist Petra Kelly must realise that an anti-nuclear Catholic church would be a powerful ally, and I believe it would give her personal satisfaction as well. I liked her appeal to the East German government to allow in their country what they applaud so much in the West: an independent peace movement. Such things should be more often said to the Eastern bloc countries.

The final portions of the book deal with the assault on the environment and the position of women. Both nature and women are victims of increasing militarisation and nuclearisation, victims in fact of an utter disrespect for life. Petra Kelly believes that only women can infuse the peace and environmental campaigns with the right sort of energy since, having been by-passed by the male-dominated dissociated power structure they are closer to the natural rhythms of the Earth. They have their priorities right and are not afraid to be emotional about it. The reader is given some insight into some personal circumstances which turned the author into an activist. Petra Kelly's sister died of cancer at the age of 11, prior to which the child endured gross and insensitive medical treatment; and she herself had to have an abortion and now cannot have children, possibly as a result of too many medical X-rays. These sad experiences convinced Petra Kelly that we are all victims of environmental atrocity and that to fight for a different world is not utopian but a question of survival.

Despite many of the grim facts and figures quoted, what comes across most strongly to me is hope. This optimism, I am sure, stems from the author's belief in the spiritual power of nonviolent action. This power may not be immediately apparent in a world in which violence is the normal solution to problems, but she is nevertheless convinced that it will prevail in the end. It's an encouraging book and I recommend it.

Andrea Hanfman



ONE OF 'Green Anarchist's' first readers relaxes in the grass at Alice's Picnic. GA is bi-monthly, "a synthesis of the punk and hippy political traditions". £4 for 10 issues from 68a, Cassiobury Park Avenue, Watford, Herts WD1 7LE.

HARVEST FOR THE HUNGRY

THIS YEAR'S Green Gathering is being held at USAF Molesworth near Huntingdon, and it promises to be a very significant event in many ways.

It comes at an important time in the development of the anti-Cruise campaign. Whilst many campaigners seem to be languishing in a post-Greenham haze, there are important signs that attitudes are shifting in NATO - the recent re-formation of the Western European Union, the Dutch decision to postpone deployment and Reagan's 'peace' rhetoric are all indications of this.

Molesworth deployment is not scheduled until 1988 and the peace movement undoubtedly has a better chance of stopping Cruise at Molesworth than it had at Greenham. We'll have to stop new missiles coming in before we can expect to return any that are already in place.

Molesworth is also very important for the green movement. The Gathering is the first large-scale civil disobedience in this country to be organised by greens. It is in fact the first time that anyone has attempted a large-scale gathering of this kind on a military base. The factor that makes all this possible is Molesworth's emptiness. The base is largely disused, has no perimeter fence and no guards. It also has 1300 acres of beautiful, isolated green pasture - perfect for a gathering!

The main focus of this gathering will be on the Third World link. Wheat that was sown on the base over Easter will be harvested around this time and sent to Eritrea to help the millions over there who face starvation this winter. We want to contrast this with the obscenity of spending billions of pounds installing Cruise missiles. During the gathering we shall be ploughing for winter wheat and vegetables, so please bring tractors, ploughs, spades, seeds, etc.

The Gathering has the backing of the CND Executive, Action '84, and numerous local groups. What we really need is a large turnout from the green movement and participation from local groups all over the country. It is a 'gathering', so the emphasis is very much on what you can contribute. Come as self-sufficient as you can and don't forget water as we cannot guarantee supplies. Please come for as long as you can. The Gathering starts on Saturday August 25 and has no official closing date.

Details of other activities planned at Molesworth, plus briefing papers, leaflets and a map, are available in return for a large SAE. The Gathering is costing a lot to put on, but will be free, so financial help is desperately needed: please send whatever you can afford (perhaps what you would have spent on a ticket) to Harvest for the Hungry, Box 272, Peace News, 8 Elm Avenue, Nottingham 3.

David Taylor

Des, Des, Des and Des Again!

Des Wilson on the Principles of Campaigning, Des Wilson on Creating a Campaign, Des Wilson on Winning with the Media, Des Wilson on The Difference Between Success and Failure in Campaigning, and Des Wilson on Why Campaigners? Why Campaigns? Nearly three hours of (you've guessed!) campaigning Des punctuated with questions and discussions and a lunch break, all between 10 and 5 'somewhere in London' on November 9. Organised by Heinemann (publishers of Des' latest book, 'Pressure: the A-Z of Campaigning') and Citizen Action ('a non-profit-making company making available free of charge to selected organisations the campaigning advice and support of Des Wilson and his team').

Tickets £15 (with a free copy of the book), or £12 if 6 or more go from one organisation, from Citizen Action (Teach-In), 2 Northdown St., London N1 9BG.

Organic Eaters

Consumers and would-be consumers of organic produce in Abingdon and Oxford are getting together to ensure regular supplies of fresh organic produce from local growers. Orders are being pooled weekly by several dozen households, and volunteers are driving once a week to North Sydmonton Nursery, near Newbury, to collect vegetables and fruit, milk and eggs.

During the winter the group hopes to get produce through London wholesalers. Some members are already also enjoying supplies of organic free-range meat from the New Forest, and additive-free cheese.

Contact: Peter Jones (Abingdon 28482). The Nursery's phone number is Headley (063 523) 317.

GIVE THE EARTH A BIRTHDAY!

Why not celebrate the Earth's birthday? But when is it? Kevin Stannard is suggesting September 17 as a date. Any ideas? Write to him at 102 Coulston Road, Lancaster.

Car Ads Campaign

Friends of the Earth have launched a national campaign against car adverts which encourage reckless and dangerous driving. Such ads, say FoE, are in any case in breach of the Code of Practice set by the Advertising Standards Authority. FoE cite ads which compare a car with a gun (Toyota) or a catapult (Renault), or tempt drivers with slogans like 'Tame it if you can' (Ford).

In a programme of direct action, FoE will be altering and improving billboard ads across the country.

Boscombe Peace Camp

A peace camp was set up at the end of the main runway of USAF Boscombe Down at the end of the peace festival in June. It is on local council land. Call or write: Boscombe Down Peace Camp, Low Flying Corner, Boscombe Down, Amesbury, Wilts. Info: Weyhill 3308.

Green Resource Centre

Peter Robinson and Geoffrey Syer write:

Is there a Green Movement in Hungary? What was the nature and effect of the huge low-frequency electromagnetic pulses emitted by the Russians and the Americans in the early 70s? What happened at the Stockholm Conference of 1972? Where can I see a copy of the Windscale Inquiry Report? What are the population statistics of Mexico?

These questions and many more like them are beginning to be asked by those concerned about the biggest crisis in human affairs ever, or at least since the Industrial Revolution (we exaggerate, but only a bit), and it is becoming clear that the Green movement needs a good collection of printed and visual material accessible to researchers and historians. As far as we know, no such public collection exists, although it is said that some university libraries (notably Bristol and Warwick) are interesting themselves in the green movement.

Two of us, whose individual collections of books, pamphlets and cuttings going back to the 60s have become embarrassingly large, have combined our material and set up a Green Library and Archive (or, if you prefer, Resource Centre.) We have hundreds of books, several thousand cuttings and complete runs of the important periodicals. If anyone feels like contributing to this archive we should be very glad. Almost anything would be acceptable as even if we have a particular book, second and third copies will be needed.

We particularly need learned journals, relevant Hansards, material in languages other than English, and films and videos. We can arrange to collect bulky materials if they are not too far away. We may already be able to answer simple enquiries (the answers to some questions are not yet known - that's why we are green) for the cost of postage and photocopying. Overnight accommodation can possibly be arranged.

Write to us at Redfield, Buckingham Road, Winslow, Buckingham MK18 3LZ.

Young Libs Challenge Steel

YL News is looking very green these days (many young libs say they've always been green), and appended to the latest edition is the first copy of 'Young Liberal Green News', an insert intended "to enable YLs to make new contacts with others who are campaigning for a more ecological, sustainable and Green society."

Two regional groups are forming: YL Eco Wales (Stephanie Evans, U.C. Swansea, Nevadd Lewis Jones Hall, Singleton Park, Swansea); and YL Eco North (David Johnson, 132 Moss Lane, Hesketh Bank, nr. Preston, Lancs PR4 6AD).

But when two YLs went to interview David Steel, the answers weren't very encouraging. Does Mr Steel know what 'green' means? He says:

"What we ought to do is to persuade members of the Ecology Party that we are a "Green" party in that we give high priority to environmental issues. I don't think that single-issue parties have any long-term viable success. This was true of the Nationalist parties in Wales and Scotland. You've got to have a broad platform if you are going to have more than temporary success."

Strange: if we had PR the nationalist parties would probably have been moderately 'successful'. Perhaps more so than the Liberals are now?

Contact for the YL Ecology Group is Stephen Grey, Ryehurst Farm, Binfield, Bracknell, Berks. (Tel: Bracknell 23819); or Felix Dodds (01-993 2742).

Tears in the Fence

Mark Kinzley and a friend are working on a book of drawings and pictures to show the practicality and magic of the Green vision of society. If you any ideas, or material they could use, write to Mark at 7 Gaysham Avenue, Gants Hill, Ilford, Essex IG2 6TH.

Sorry - no Diary

We've decided not to produce a diary for 1985, but to postpone the project for one year. We haven't time to do the diary justice in the time available, and we want it to be really good. So start thinking again with 1986 in mind, and next summer Green Line will be on the streets with the most exciting and original diary ever produced - and it'll be all green!

Festivals and Gatherings

COMING EVENTS AUGUST / SEPTEMBER

- July 28 - August 5 :: Inner Gathering (to explore self and make plans for 1985 Green Gathering): Yoke Farm, Leominster, Herefordshire. Info: Robert Fielder, Grove Lodge, Melbury Abbas, Shaftsbury 0747 2552.
- August 1+ :: Cantlin Stone free festival, Clun Forest (OS Map 137, ref 220882).
- 4-5 :: Malville rally (see GL 23/24).
- 10 (?) :: Swansea Green Day (475176).
- 10/12 :: Green Moon Gathering, Pry House, Nenthead, Alston, Cumbria
- 10/12 :: Fairport Reunion, Cropredy, Banbury (PO Box 37, Banbury, Oxon).
- 10/13 :: Festival of the Moon (for women), Avebury circle, Wilts.
- 12 :: Rumburgh Rollick (nr. Halesworth, Suffolk) (Linstead 327).
- 17 :: Pontardawe Folk Festival (nr. Swansea) (0970 863955).
- 17-19 (?) :: Fylingdales Peace Festival (nr. Whitby).
- 23-28 :: Glastonbury Living Astrology Camp: Tickets £12 by Aug 8 from Planetary Paths, 23 Windmill Hill Road, Glastonbury.
- 24-27 :: Towersey Village Folk Festival (nr. Thame, Oxon.)
- 25-27 :: Notting Hill Carnival.
- 25 + :: Harvest for the Hungry, Molesworth (see opposite page).
- 26-27 :: Aberystwyth Peace Festival (0970 617894).

- September 1 :: Magic Mushroom Free Festival (all month, somewhere in Kent).
- 1 :: Burnham Market Harvest Festival (info: Rest Harrow, Friars Lane, Burnham Norton, Kings Lynn).
- 2 or 9 :: Tree Fair and Harvest Festival, Bindon Home Farm, Langford Budville, Milverton, Taunton, Som. Info: Green Deserts 0359 70265.
- 6 - 9 :: Whitworth Fair 070685 3266.
- 9 (?) :: Green Deserts Fair, B'ham.

Green Groups: New groups

- HUMBERSIDE Green Alliance: c/o Betty Whitwell, 3 Thorngarth Lane, Barrow on Humber, S Humbs DN19 7AW.
- BASINGSTOKE Green Anarchist Group: Astrid Zeegen, 167 Winchester Rd., Basingstoke, Hants.

Food: the Green Imperative

This is our first regular food feature. See page 2 for details!

David Piper's article "Animal Liberation is Green" (GL 24) gives cogent ethical reasons why greens should reduce or even eliminate their consumption of animal products. However, there are also sound ecological reasons for doing so.

At first sight this might seem a strange assertion to make, since unimproved pasture provides much of Britain's most attractive scenery, whilst there is perhaps nothing less pleasing to the environmental eye than the vast cereal monocultures common to many of our lowland areas. However, we must remember that some three-quarters of these cereals are fed to animals - which, together with the 70% of Britain's agricultural land which is used for grazing, means that only 8% of our farmland provides for humans directly. Indeed, if we take account of land overseas used to grow feed for our farm animals, we see that British livestock use up the equivalent of 120% of our agricultural acreage.

If the same amount of land were instead used to grow food for direct human consumption, it has estimated that the UK could support a population of some 250 million! Fortunately the fact that our current population is only some 56 million means that on a vegan or vegetarian diet much of our agricultural land would become available for other purposes - purposes which could enhance rather than despoil the countryside.

Trees could be planted on a mixed-species, sustainable yield basis for timber, bio-fuels, and for their agricultural value. Vast areas could be set aside for recreational purposes, perhaps creating new National Parks in lowland areas. Present-day monocultures could be broken up into smaller plots, bringing a return to traditional, organic methods of agriculture stimulating the rural economy.

Utopian? Perhaps, but then as greens we should be prepared to alter our lifestyle in order to bring about the future we desire. And becoming vegetarian, or better still, vegan, is one step we can take towards that goal.

This Month's Recipe

BROAD BEAN STEW

1lb broad beans
1lb potatoes
½lb carrots
one large onion
water or stock
2 - 3 oz wholemeal flour
1 tbs yeast extract
herbs and seasoning to taste

Boil carrots and potatoes in the water or stock. Add beans and chopped onions after about 10 mins., adding water/stock so the vegetables are just covered. When cooked, thicken with the flour mixed with a little cold water. Add yeast extract, herbs and seasoning to taste. Mix well and leave to simmer. Serve with green vegetables in season.

Paul Appleby

We'd like to hear from you...

We'd like to print your recipes and food ideas. We'd like suggestions for a truly 'green' attitude to food, and what that would mean in practical terms. Write to us.

Green Lines

PAMPHLETS

(Prices include p&p, except that orders under £2 should be accompanied by a 12½p stamp.)

POLITICS FOR LIFE (Ecology Party, 36pp, 50p).

Eco's election manifesto: a concise statement of green politics. 5 for £2.50

ECO-SOCIALISM IN A NUTSHELL (SERA, 24pp, 50p).

5 for £2.

SOCIALISM AND ECOLOGY - Raymond Williams (SERA,

20pp, 75p). 5 for £3.

FAIR VOTES GUIDE (Campaign for Fair Votes, 32pp,

95p). All the basic facts on electoral reform. 5 for £4.

EMBRACE THE EARTH (Green CND, 44pp, 90p). A green

view of peace set in a broad political context. 5 for £3.50.

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 of seven £1 post free. 20 or more (assorted) 12p each. 100 + (assorted) 10p each post free. Choose from: CND, feminist, yin-yang, anarchist, Christian, Eco, PoE.

STICKERS

"MAKE IT GREEN" stickers printed in light yellow, gold and green. Eye-catching. Size 3¼ x 5½. 30p each: 10 or more 20p each post free

POSTCARDS

A series of eight very colourful postcards. Four are pictorial (industrial man, sunflower dove, green CND symbol, missile in web) and four embody slogans (Embrace the Earth, Take Back the Land, The enemies of the People are those who know what the People need, Power to the People Not to the State). Set of 8, £1. Individual designs sold in 10s at £1 for 10. Bulk rate: 100 cards for £8. All post free.

Prayer-for-Peace postcards :: 10p each.

GREETINGS CARDS

We have a limited number of packs of greetings cards embodying a Celtic design with the CND symbol. Colours as they come. £1.50 per pack of 10 cards and envelopes, post free.

TO ORDER: Send your order with cheque / P.O. to Green Line, 34 Cowley Road, Oxford OX4 1HZ. Cash-with-order only, please!