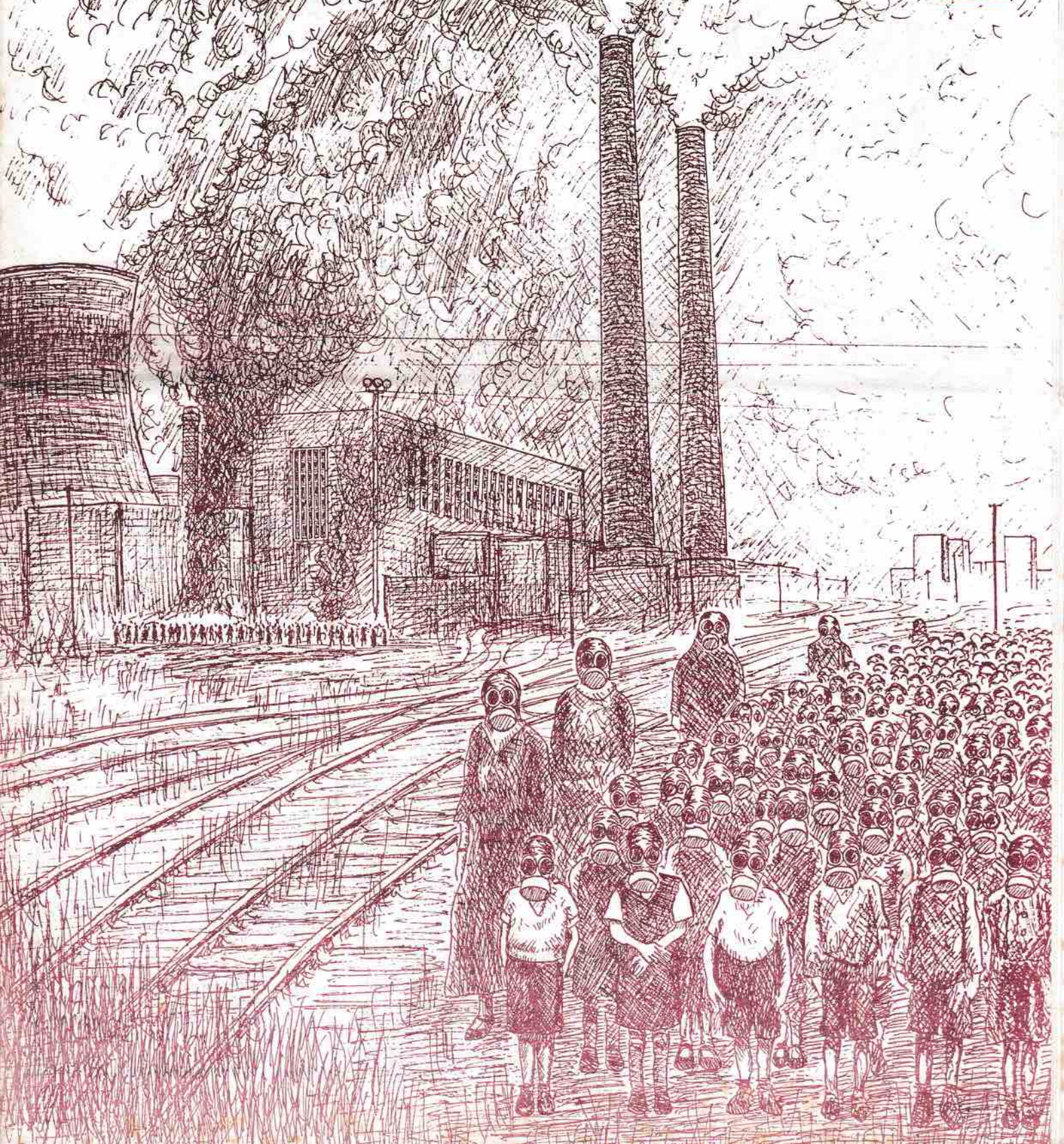
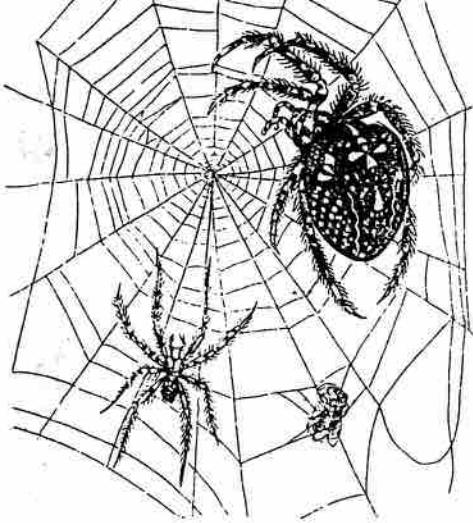


GREEN LINE

WHOLEFOOD POLITICS
CND: LABOUR'S HACKS?
SPIRIT OF STONEHENGE
IDEOLOGY DECENTRALISED
GREEN BUDDHA

August/September 1986 No 45 45p





GREEN LINE

Green Line, 34 Cowley Road, Oxford

(0865 245301)

Monthly magazine of
Green politics and lifestyle

GREEN LINE is published ten times a year, and is edited by an Oxford-based collective. It is entirely independent of any one group or organisation.

The next issue will appear on October 1st: deadline for articles is September 3rd, for news and letters, September 10th.

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GOVERNMENT BY THE PEOPLE. Theme of the Fifth Assembly of the Fourth World, Zurich, 3 - 6 September 1986. Forums on Economics, Ecology, Politics and Education. Explore the new options with Greens from many other countries. 24 Abercorn Place, NW8. 286 4366.

BUDDHISM - a good selection of books available. For list please send 17p stamp to Great Tortoise Books (GL), 72 Mincinglake Road, Exeter EX4 7DX.

SUSTAINING AND SUSTAINABLE, the case for home-grown vegan diet, plus nutrition information, balanced menus, recipes. Free of exploitation of people and animals. Sustainable in the over-populated, post-industrial Britain of the future. 60p plus 15p p&p. Also recipe booklet 'Whole New Ways' - same price. Movement for Compassionate Living, 47 Highlands Road, Leatherhead, Surrey.

MORFA NEIGHBOURHOOD CO-OP offers camping site and group room for groups, max 25. Close to Preseli Hills, Pembrokeshire coast. SAE to Morfa, Blaenffos, Boncath, Dyfed (0239 74462).

COUPLE, early 20s, are looking for self-supporting community to live/work in, or co-operative to work in. Anything considered. Contact Chris, 4 Palace Road, Ripon, N Yorks (0765) 3605.

GALA WEEK, August 22 - 29. A holiday with the emphasis on looking at Galloway, its wild life, farming, forestry, rivers, shoreline and gardens. What's happening now, and what's the future? Write: Laurieston Hall, Castle Douglas, Kirkcudbrightshire.

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LINO PRINTS. Original prints of GL illustrations, 75p each plus 25p p&p. Give issue number and page when ordering. Andy Kaye, 52a New Yatt Road, Witney, Oxon (phone Witney 3811).

THE BEGINNINGS of an alternative/green university is starting in Birmingham in October based on holistic, radical education. We need loans and people! There will be an alternative skill/knowledge sharing week 1-6 September. Workshops on a vast range of green topics/skills in a friendly/participatory atmosphere. Further information: New University Project, 11a St Quintin Avenue, London W10. Tel. 01-960 5773.

COLOURFUL ADHESIVE WINDOW TRANSPARENCIES (11 varieties, rainbow, mandalas, peace dove, etc). Now available wholesale. SAE for catalogue to Earthcare, 33 Saddler Street, Durham.

news from Green Line

We'd like to hear from more people, especially in or near Oxford, who would like to join the group... whether with a specialist interest or talent, or just a willingness to stick stamps and stuff envelopes.

We also badly need help from a competent typist.

Jon Carpenter

ENERGY WISE?

Three courses on Energy and the Environment

TOUR TO CENTRE FOR ALTERNATIVE TECHNOLOGY, WALES (SEPT 20 & 21)

Another opportunity to stay at this pioneering centre where hydro, wind and solar power serve the community and form a fascinating display of their potential. Return travel from Bristol and accommodation included. Price £25 (£19 concession).

TOUR TO MILTON KEYNES (SATURDAY SEPT 13)

A day's visit to the Energy World exhibition. Milton Keynes is renowned for its low-energy housing, and this exhibition features 50 purpose built energy efficient houses, all different. There will be demonstrations, stalls and entertainments too! Return travel from Bristol and admission included. Price £18 (£15)

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Labours secret agent?

Is CND little more than a way of doing the Labour Party's defence campaigning for it, and stifling the initiative of local groups? BARRY MAYCOCK questions the wisdom of nationally defined "peace campaigns".

CND'S DIARY of events remains as crowded as ever. On July 8 the Star Wars lobby of parliament took place, and in the meanwhile Bruce Kent has been completing his 500 mile walk from the Faslane nuclear submarine base to the Burghfield bomb factory near Reading. Bruce's 'Long March' is a fund-raising exercise (one third of the money goes to War on Want), but is primarily intended to "grab media attention" (as stated in CND's spring report) presumably with regard to the British Bomb: he is travelling the route taken by the Polaris warhead convoy. There is no respite for tired activists when these events are over - preparations are already well advanced for CND's Autumn demo. This will take the form of a mass trespass at Coulport near Glasgow on October 4th, in order to "reclaim" military land where the bunkers for Trident are being built.

Options for next year's "Spring Demo" are already being considered, and plans will be finalised in the autumn; so the whole process trundles on in a well-established fashion. What is rarely questioned is the oddity of their method of campaigning, of organising the year round "mass actions" and "media events" which take place in a complete vacuum, unprompted by the needs of campaigning groups or the current political context. The importance of the next general election, though, is continually stressed - though this event has been "looming" ever since the last general election! Ideally, campaigns should grow "organically", as it were, from group and individual initiatives; now we have a situation where the next four-month "Epic" (Extended Public Information Campaign) has been decided upon, but no one has yet thought of a theme to fill it!

The problem with orchestrating events on a mass scale and playing the media game lies in the fact that the state is being challenged where it is strongest, able to manipulate the media and distort any "subversive" message. There is also the vexed question of trivialisation, and a 30-second slot of the demonstration on Newsnight just before the bit about Charles and Di seems a poor reward for many months of work and preparation. This is the world of slogans and stereotypes, presentation and image - hence the necessity of promoting Bruce Kent as a celebrity and media star,

the acceptable face of CND, though he has long since stepped down as General Secretary. On this level too CND's resources are meagre indeed alongside those of the nuclear state, and the campaign is open to disruption by right-wing pro-nuclear groups such as the Coalition for Peace through Security, who really are adept at "grabbing media attention" and sharing this brief moment in the limelight with CND. Though the message does reach millions of people in this way, it does so in a fragmented and confusing manner.

It is true that members do get involved, some for the first time, through these large-scale events, which are also justified in terms of "morale-boosting", giving groups something to do, prodding into life the "inactive members". This immediately sets up a false distinction between an active leadership and the passive lumpen mass of members "out there" awaiting orders and ideas. Certainly when CND demonstrates its strength by mere counting of heads and plays the numbers game, people will only end up feeling like mere numbers - hardly an empowering experience. And there is a problem too with NVDA (Nonviolent Direct Action) on this sort of mass scale - as at Molesworth last February and now at Coulport: these actions are thoroughly publicised and planned long in advance, thus ensuring that the authorities, deploying all their resources, will retain the initiative and remain in control. A handful of people unpredictably and without warning cutting the wire and entering a base can often have a far greater impact, as the Greenham women have shown.

But the "strength" of the peace movement surely lies in its variety and diversity, and in its thousands of small groups: there is practically a peace group in every village. Consider a different kind of campaigning, one based on the small groups, with their roots in the local communities: they establish contact with people (and potential new members) through door-to-door canvassing, leafletting, local newsletters, stalls and fundraising events, they organise talks, meetings, videos, work through the schools and churches and in the workplace, and make links with other campaigning groups. This sort of interaction and dialogue establishes continuity and prevents stereotyping - and on this level those shadowy right-wing anti-CND organisations do not exist. There is nothing more threatening however than for thousands of demonstrators to descend on a community for a day, and as rapidly to depart, which must have been an alienating experience for the villagers round Molesworth, for instance.

Ideally, different types of campaigning should complement and reinforce each other. In practice however work on "national" events cuts across local campaigning, crowds it out and pushes it down the agenda, leaving little scope for creative energies. There is this rueful comment in a recent CND report: "Our timetable is so full of events that it does not allow any flexibility." And there is also a warning

(Continued on page 15)



GREEN INTERNATIONAL



Greens in affluent Sweden

NO. NOT A scene from a Bergman film, but an anti-nuclear power demonstrator outside the Barsebäck nuclear power station in southern Sweden. Not surprisingly, this is the issue currently most concerning the green movement in Sweden, the country which first "noticed" the fallout from Chernobyl, and one which has been very seriously affected by it.

As it happens, the roots of the Swedish greens are firmly planted in the soil of opposition to nuclear power. Sweden has the highest number of nuclear power stations, in relation to its population, in the world. In 1976 the "Environmental Alliance" (Miljöförbundet) was formed, largely to unite opposition to nuclear power. As GI readers will doubtless recall they succeeded in getting a referendum on the subject, which was held in 1980. Not surprisingly however, the politicians who were in favour of nuclear power managed to influence the form of the questions asked in the referendum,

so the electors were faced with three choices, none of which was the immediate shutting-down of nuclear power stations. In the ensuing confusion the result was of course ambiguous, and has been interpreted by subsequent governments to suit themselves. At the moment the official plan is for Sweden to have got rid of all her nuclear generating capacity by the year 2010.

Partly out of disgust with the behaviour of the Social Democratic party and of Folkpartiet (sort of Liberal) over this referendum, some of the people who had been active in Miljöförbundet, in 1981 founded Miljöpartiet, the Swedish Green Party. Per Gahrton, for example, who was a Folkparti member of parliament from 1976-79, resigned his seat over this issue, was a founder member of Miljöpartiet, and is now its representative to the European Greens.

Despite this 'single-issue' background, Miljöpartiet has evolved policies on all aspects of life and is, as far as I can see, thoroughly green rather than merely environmental. The party has about 5000 members (the population of Sweden is about 8½m). It has a weekly newspaper (state subsidised, so, in accordance with the newspaper law, obliged to contain a good deal of general journalistic content, not just internal party material).

Although Sweden has a system of PR, Miljöpartiet failed to get into parliament in the general election of September 1985. The barrier stands at 4% and they polled only 2.2%. The problem is, I think, partly the same as one that afflicts the Green Party in the UK: Sweden has a very old parliamentary democracy - and party loyalty, particularly to the Social Democrats, is very strong. In opinion polls over 20% of the people said they were thinking about voting Green; clearly most of them thought again. The party does have representatives in local government, especially at the "lower" levels: i.e. it is much more successful on small town councils, where members have been re-elected and on which green representation has indeed been increased, than it is on county councils. Will the present worry about fallout be converted into votes for Miljöpartiet? We shall have to wait until 1988 to find out - when the next elections are due to take place.

In the meantime, surely the Swedish green movement in general must gain

support from having been proved right on one question? We should not forget that Sweden is still a very affluent country in which it is possible to ignore problems of environmental degradation and the economic and social crises in the rest of the world (even the acid lakes still look beautiful, in fact more beautiful, because being dead they are absolutely clear). Very few people have as yet been forced into an alternative lifestyle in Sweden by economic circumstances; those who do lead a life less wasteful of resources do so out of choice. And this is what the Swedish greens are asking their compatriots to do; to give up a lot of their affluence, out of solidarity with the poor countries, solidarity with other species, with nature and, above all, with the future. What is happening now should provide support for their arguments. What use is "the highest standard of living in the world" when you dare not eat fresh vegetables, and children cannot play outdoors, for fear of radioactive contamination?

Sue Miles

"Green International" is edited by Leigh Shaw-Taylor.

News in brief

GREEN GAYS and Lesbians are welcome at a meeting organised for Wed Aug 27 at 7.30 p m in the London Lesbian and Gay Centre, 67-69 Cowcross Street, London EC1 (nearest tube Faringdon). The meeting is organised by the Lesbian and Gay Green Group: Jonathon Porritt will be speaking on the subject of "Human Relationships in a Green Society".

GREEN LONDON is a possible name for a new London green magazine, so far the brainchild of Peter Cadogan who says, "A movement is built round a paper." If you're interested in getting this important venture on the road, contact him on 01-328 3709.

ULSTER ECOLOGY Party is holding a Green Gathering over the weekend of August 15-17. Bring what you expect to find. Map for a SAE to 99 Prospect Road, Portstewart.

MILTON KEYNES Festival of Peace takes place Aug 9/10 at the Peace Pagoda, the Willen Lake Mini-bowl and surrounding parkland. Info: 0908 312843 (day)/662620 (eve).

A GROUP of greens in Basildon, Essex, are organising a Civil Rights Action Group which will investigate and campaign particularly on local housing issues. Contact is Peter Wakeham, 41 Carlyle Road, Manor Park, London E12.

Scientists say No to SDI cash

RECENTLY MORE than 80 Oxford scientists signed a pledge refusing to have anything to do with the Strategic Defence Initiative (the so-called Star Wars programme).

The pledge states that:

"We believe that the Star Wars programme is technically dubious. An anti-ballistic defence system of sufficient reliability to defend populations against a first strike is not technically feasible in the foreseeable future. A system of more limited capability will only serve to escalate the arms race by encouraging the development of both additional offensive overkill and an all-out competition in anti-ballistic missile weapons. The programme is already making arms control negotiations more difficult than before.

"Accordingly, as working scientists, we will not apply for or accept support from the Strategic Defence Initiative Organisation. We encourage other scientists and technical personnel to join us in refusing to co-operate with this deeply misguided and enormously expensive programme."

Hopefully this sort of non-co-operation by scientists, looking at the political implications of what they are doing, will help to undermine SDI. However, the myth of pure disinterested research still prevails in many quarters, as the information officer from Culham Laboratory (which has been offered nearly £3m for SDI research) has confirmed: he has stated that "we are doing the underlying research for the Neutral Particle Beam and it will be up to the American scientists how they use this research. But ultimately these beams could be used to hit an incoming missile."

This is either really naive, or an example of the way scientists quite openly help to promote State Terror.

Libyan bombing: how did you feel?

IT IS many weeks now since the US bombing of Libya, and already the event has faded into "history". It is not at all clear whether it has brought about any lasting political repercussions: a loss of confidence in the US military presence in this country, for example, may be quite short-lived.

Many people, however, experienced for the first time, through their whole being, the fragility of this frightening and uneasy nuclear stalemate. It was an example of

how the fear that is usually pushed into the background of our lives suddenly becomes tangible and overwhelming. Those who lived through the Cuban missile crisis of 1962 experienced a similar shock during those few days when the two super-powers came into direct confrontation.

If anyone wishes to write to GL about their feelings and experiences of the time of the Libyan bombing, please send your contributions to Barry Maycock, 19 Walton Well Road, Oxford.

Peace actions

PORTON DOWN SUMMER PEACE CAMP

Fri Aug 1 - On the 82nd anniversary of the First World War when chemical weapons were first used, the Peace Pledge Union is arranging a camp outside the MOD Research Establishment at Porton Down, and will engage in various actions in nearby Salisbury. This protest seeks to draw attention not only to chemical and biological weapons, but also to challenge the attitudes which make such places possible. Please contact the PPU at 6 Endsleigh Street, London WC1H 0DX (01-387 5501) if you want to come to the camp or can help publicise it.

GREEN ACTION: TAKE BACK THE LAND

Aug 9 - 16 People are urged to gather at Faslane Peace Camp on August 6 to be part of a vigil in remembrance of Hiroshima and Nagasaki; and also to plan and prepare for a week of action to reclaim land at Coulport which the MOD have taken over for the building of bunkers for Trident submarines.

NAGASAKI DAY: WOMEN'S ACTION

Aug 9 To mark the day 41 years ago when a nuclear bomb was dropped on Nagasaki, women will be nonviolently reclaiming land at sites linked by a chain of destruction - researching, producing, reconditioning, storing, deploying and using nuclear weapons. On Fri August 8 there will be a gathering at Greenham, and actions at various bases and local military establishments.

RAF FYLINGDALES: PEACE CAMP

Aug 9 - 30 Organised by activists in Yorkshire. Day of NVDA planned at the base on the 25th. More details from 10 Brookfield Avenue, Harehills, Leeds 8 (Leeds 405348).

USAF UPPER HEYFORD OPEN DAY

Aug 16 Enter the base legally!

WOMEN'S CAMP: RAF LEEMING

Aug 16-24 Women are asked to bring a tent for themselves and food for communal cooking. Children welcome. Details from Katherine or Nina on Leeds 405348.

★ "Peace News" is edited by Barry Maycock.



THE BUDDHIST PEACE FELLOWSHIP

BPF is working simultaneously for the liberation of "self" and "society". The violence we practise towards ourselves, other people, animals, and the environment, is rooted not only in the structure of our mind, but also in the structure of our society. In reality, the two cannot be separated. It is relatively easy to be an out-and-out politico, or a contemplative cut off from the main stream of social life; what is most difficult is to be both active and contemplative at the same time. And yet, to sacrifice either the "inner" or the "outer" is to lose the totality.

You don't have to be a card-carrying Buddhist to work with BPF. We also welcome fellow-travellers who use other metaphors.

Send £1 for a sample copy of our magazine "Down By The Riverside" to BPF, "Gillets", Smarden, Ashford, Kent.

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After Chernobyl

MANY PEOPLE questioned why, following the fateful day of April 25, CND organised no public events of any consequence around Chernobyl. The reasons may have been several: CND have been slow to concede that nuclear power is inextricably tied in to nuclear weapons; Chernobyl came straight after Libya, when there were impressive demonstrations and all energy was temporarily spent on these; we were all just too stunned at the enormity of it to get moving. Perhaps also all the campaigning agencies were too overwhelmed with inquiries and phone calls in the aftermath to be able to do anything more than cope with these. FoE certainly gave that impression. It was difficult to get a line through to them for a week or two.

But now, in my own neck of the woods at least (North London), there has recently been a spate of meetings to rally the cause. FoE, SERA, Green Party, CND, ALARM and the Labour Party have been active and now have the opportunity to concert over campaigns. What form these take remains to be seen - letters to MPs, lobbying of councils, tackling the rail unions over transport of waste, demonstrations, petitions and NVDA. A number of London boroughs are tokenly "Nuclear Free Zones", the most conspicuous of these, however, with waste trains trundling through them regularly at night.

What has been stressed at the public meetings is that Chernobyl must not be allowed to recede into the back of public consciousness. The nuclear industry has taken a massive and it is an opportunity that has to be seized. If the disaster of Challenger will help to discredit Star Wars technology, then the investigations into Chernobyl are revealing the monstrous deceit of the whole nuclear Babel worldwide.

'The Observer' correspondents have jumped instantly into the debate with an impressive array of statistics and arguments about "The Worst Accident in the World", depicting Chernobyl as "the end of the nuclear dream". All campaigners would do well to get hold of a copy and read it. They depict, in the book by that title, the awful history of nuclear power, not just in the West but also the parallels in the East, with their own brand of nuclear technocrat, the "Red Specialists". They also narrate how the accident occurred, the slow discovery and leak of information, and the journeyings of the "cloud" over Europe.

These implications are of course very frightening. Take the consequences of the cloud:

Five successive "waves" of death are catalogued in an early chapter on the dangers of radioactivity - those who die from high levels of radiation instantly; those who suffer from lower levels but who die from gastro-intestinal damage in the week or two following exposure; those whose bone marrow is affected in the months after; those in whom leukaemia or cancer will be detected in the immediate years after exposure; and finally the long-term cancer deaths about which little statistically is known.



The experience from Hiroshima is deeply depressing. Today, more than 40 years after, people are still developing cancers and the excess risk among survivors is still increasing. So on that basis Chernobyl will still be killing people 40 years from now, in the year 2026. And another, more alarming possibility, referred to in this book, is that the safety levels of radiation, based on the Hiroshima experience, may have been set far too high. It is currently being suggested that people now dying of cancer in Japan received

only half as much radiation as has hitherto been believed. And radiobiologists assert that no allowance has been made for the fact that some people are far more sensitive than others. Nor for the further possibility that radiation causes cancers that do not necessarily kill, and therefore have not been included in the statistics. To take these considerations into account would imply a tightening of radiation standards by a factor of at least ten.

The nuclear industry has of course massive resources at its disposal for a counter-Chernobyl propaganda campaign, and time may help it in that respect. But Chernobyl has happened, and if the anti-nuclear, pro-soft energy groups take up the cause in earnest it could prove to be a momentous watershed in the history of the modern energy industry, to say nothing of the multiple spin-offs. As Rosalie Bertell pointed out in a recent interview in 'New Socialist', "If you wipe out the commercial nuclear industry, the military nuclear industry could not survive." This, as everyone would agree, would leave the door wide open. It's really up to us.

Tony Cartwright

** "The Worst Accident in the World", The Observer. Pan Books, £2.95.

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LIVING GREEN

Problems with paper bricks

AROUND THIS time some of us may be thinking about pressing out a supply of waste paper bricks for burning on the fire/stove this winter. However, according to some research done by the Unit for the Development of Alternative Products at Lanchester Polytechnic (Coventry) bricks pressed from printed paper have a bad side to them...

Although paper bricks have a calorific value comparable with mixed logs and compare well with coal in terms of fuel cost per kwh, and of course they (re-)use waste materials, there is a snag with the inks.

Apparently the printing industry uses the cheapest stuff available for ink and some ingredients are

quite dubious, producing toxic emissions when burnt. Some inks could also make handling the soaking mixture before pressing a bit unhealthy, although there is supposed to be an additive in existence that can be put in the mixture to make it medically safe.

Smoke emissions for paper bricks are also a problem. According to experiments done by the Warren Springs Laboratory for UDAP, smoke emissions from the bricks is higher than the maximum level allowed for smokeless zones under clean air act.

UDAP had hoped to develop the technology whereby co-ops etc. could turn out recycled paper bricks for sale, but have now abandoned the project.

Additives guide

THE WALES Green Party has published a booklet, 'Food Additives: a practical guide', which looks at additives and the processed food industry.

According to the booklet there are now over 4000 additives in food, alcoholic drinks, medicines and vitamin pills, of which only 300 are regulated in Britain and less than 200 have an "E-number". The number is increasing, and the average Briton may consume between 3kg and 7kg of additives a year (children may consume more!).

The booklet covers the food industry the rather uninformative E-number system, and safety testing (described as "terribly inadequate"). Also covered are the health risks from many additives and from toxic chemicals used elsewhere in our lives - and nutritional value of foods. According to the authors, "Only a third of what the average British person eats is good for them. The other two thirds is made up of things that actually do harm."

Suggestions are made as to what governments should do, and the reader is encouraged to become conscious of the nutritional value of his/her food and to move away from unhealthy processed foods towards healthier, less processed foods. Finally there is a list of the E-numbered additives with indications of their possible health problems.

★ "Living Green" is edited by Graham Hooper.

mainly practical information, with articles on windpower basics, building a Cretan-type windmill, and erecting wind-generator towers. Issue 2 was expected to follow around the end of July, with further information about building a Cretan windmill, alternators and more.

** The mag costs 30p an issue (plus SAE) or £1.50 a year, and articles from interested folk are welcome. Wind Power Forum, 12 Liqueurpond Street, Boston, Lincs.

Recycled ribbons

GOOD NEWS for folk with word processors, or computers with printers. A company, name of Aladdink, has sprung up which re-inks those expensive ribbon cassettes which are normally thrown away.

According to their press release, Aladdink will re-ink used cassettes and even re-used re-inked cassettes for a third of their original purchase price.

** Aladdink, 4 Hurker Crescent, Eyemouth, Berwickshire TD14 5AP.

Recipe

Celery and Apple Pie

Soak 3 oz sunflower seeds for 24 hrs in warm water. Put 6 oz chopped celery, 6 oz sliced potato and 6 oz sliced apples in a pie dish, sprinkling layers with sunflower seeds. Mix 1 teaspoon Barmene (or other yeast extract) with a ¼ pt of stock and 1 tbsp oil. Pour over mixture. Top with slices of potato; brush with oil. Bake 1-1½ hours at 150°C.

(From 'Sustaining and Sustainable', Kathleen Jannaway, Movement for Compassionate Living, 1986).

Wind mag.

For those interested in providing their own power from the wind there is a new small magazine 'Wind Power Forum'. Issue 1 came out in March/April and contains

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WHOLEFOODS: The politics of supply

The links between wholefoods and Third World exploitation are being made with increasing frequency. STEVE MYNARD works in a wholefood co-op, and here shares his concerns about the present situation along with some possible lines of action.

AS A VEGAN and a member of a wholefood cooperative, I often find myself in the position of having to explain the realities of this link and my own position on the subject. I welcome this opportunity to explain my position (and probably that of many others in the same situation) and hope that my suggestions for action/campaigning will be of use.

I think it is important to have a clear picture of the extent of the link we are to discuss. I feel that people who address the question of wholefoods/exploitation to wholefood shops in particular, but also to vegans, are unaware of the real situation. I can only relate the situation in the company I work in, but since almost all co-ops use the same import/distribution network, it will be much the same throughout the country.

- + Rice: of the 6 types we sell, 4 come from Italy, one from Pakistan and one from Australia.
- + Pulses: the common ones - soya, red beans, butter and haricot beans - come from the USA, flageolets from France, black and adzuki beans from China, mung beans from Australia, red and brown lentils and chick peas from Turkey, green lentils from Canada, field beans, split peas and broad beans from the UK.
- + Nuts and Seeds: almonds - USA; chestnuts - Spain; hazelnuts - Turkey; walnuts - India; brazil nuts - Brazil; peanuts - China / USA; cashews - India; sunflower and sesame seeds - USA.
- + Fruit: apricots, figs - Turkey; sultanas, raisins, currants - Greece; dates - Iraq; lexia raisins - Australia; prunes - USA.
- + Cereals: all but a fraction of our grains, flakes and bread flours come from Britain.

The above basic ingredients we sell in our shop,

loose in bins or packed in bags. Our warehouse distributes these by the sack to a number of restaurants, shops, schools and hospitals throughout the West Country. The above account for some 35% of our shop stock and perhaps 60% of our warehouse stock. The rest of our stock comprises local dairy produce, organic vegetables, pre-packs, herbs and so on.

Now, out of the basic ingredients which we import, and this is not the majority of our stock, what is there to have second thoughts about? Well, a small amount of rice, some pulses, most of the nuts and a lot of fruit. When I say "second thoughts" I mean that I do feel guilty about dealing with Turkey, Afghanistan, India, Pakistan, Iraq and Brazil, though I feel it needs putting into perspective. The fruit and nuts, pulses and rice which we are importing from "underdeveloped" countries only represents 10 - 15% of our total stock. They are "cash crops", that I do not dispute, but there are several "excuses" for this.

(1) Britain could feed its population on a healthy diet using less than the currently available agricultural land if we were all vegans or vegetarians or at least cut our meat consumption to a reasonable level. At the moment Britain doesn't. Those of us who choose to live healthily without animal exploitation have to use some imported food. I personally use North American and European imports rather than the produce of the world's poor. In a more sustainable future pulses would be grown in abundance in this country and we will have a varied home-grown diet. We do not yet.

(2) This follows from the first point. The imports which supply the wholefood market are infinitely small compared to the imports which feed the meat industry. As a vegan my diet is at least 10 times less resource-dependent than a meat-based diet. The point is that imported wholefoods are going straight into human bodies, not via animals.

(3) Walnuts, brazil nuts, hazelnuts and apricots are all grown on trees. Having never been to their countries of origin I cannot say what would happen if those trees were chopped down, but I'm sure you can imagine.

More home-grown protein

The immediate "but" that will spring to people's lips is that as the "veggie" market increases, the decreasing meat market will free the imports to feed "veggies". Thus the imports will still be made and the exploitation will continue. This is a false perception for the following reasons:

- (a) As the meat trade declines (and it undoubtedly



already is - check the trade papers) it will free land in this country for plant protein production. No farmer, realising that the market for his/her beef is vanishing, will leave the land unproductive, and so will be forced by consumer demand to grow plant foods. Government incentives/grants will be forced to mirror this growing consumer/health demand. The process has already started - witness the increase in the anti-food-mountain press.

(b) Even if plant protein was still imported the efficiency of the vegetarian/vegan diet would mean that perhaps 80-90% of the present meat-directed imports would be unnecessary. Gluts in the Third World? Yes, they will cause world prices to drop, but isn't it more likely that they will first bring about the collapse of the export-orientated money economies of the Third World countries? No exports, economy in shambles - the cash crops would stay on the farms and be eaten by the peasants for the first season, until the crop is replaced with more varied plants for their own consumption. This is exactly what has happened in Uganda. A simplistic rendering of the case, perhaps, but we are already experiencing the beginning of this scenario.

Having warbled on at some length about the present situation and the way things may develop, I feel I should try and draw from this practical suggestions for future work in this area. I shall deal with two approaches; personal, and social/economic.

The Personal Approach

Kathleen Jannaway, one-time secretary of the Vegan Society, has formed a new organisation called "The Movement for Compassionate Living". The movement preaches "ecological veganism" and I would recommend sending £3 to 47 Highlands Road, Leatherhead, Surrey as a year's subscription to their newsletter, 'New Leaves'. They also offer an excellent display, 'Food for All' (£1), and a recipe booklet 'Whole New Ways' (60p) using only British ingredients.

In your own lifestyle, "think global". I have a very varied vegan diet based on North American, European and British staple foods and aim to grow all my own organic vegetables on an allotment I rent from the Council. We cannot preach alone, we must practice

what we preach. If I had not adapted my diet in this way and did not grow my own vegetables, what right would I have to talk about Third World exploitation, ecological farming, local production for local consumption, and more recent concepts such as "own work"?

On a personal level revolutionise your lifestyle.

The Social/Economic Level

At this level we get on to campaigning. The first and most obvious way of working is to educate friends and relatives about your own revolutionary diet and lifestyle in relation to Third World exploitation. But don't stop there. The 'Food for All' display mentioned earlier is ideal for displaying in libraries, local wholefood shops or in schools - so get it, mount it, and display it with a local contact address.

At an economic level we can also have an effect. Recently a wholefood co-operative wholesale network was set up. It is surprising what a big chunk of the wholefood market co-ops control. The big names in wholefood co-ops have met once or twice to discuss co-ordinating distribution, increasing efficiency and buying from producer co-operatives in other countries (fruit from Spain looks likely soon). This wholesale network potentially has more 'influence' than individual concerns and could feasibly be used as a lobbying device to encourage home production of wholefoods.

Co-ops are usually more receptive to public opinion than 'straight' shops, so there is good scope here for educational work. Get to know the co-op workers and gain their support. Find out which countries their food comes from and encourage them to look for alternatives. As a viable business they will not just scrap their 10% Third World imports; but it is possible to get walnuts from the USA, for example. If you produce a free leaflet of recipes based on North American / European foodstuffs, and mention on it that all the ingredients can be purchased at 'Sunset Wholefood Co-op', then the workers at Sunset will probably be only too pleased to distribute the leaflet to customers. The aim all the time is education in alternatives.

Britain can and will feed itself on a balanced, healthy diet without exploiting our brothers and sisters in the South.

To conclude, I feel that the wholefood/Third World exploitation link is often exaggerated. At present cash crop imports for the wholefood market are small and the growing concern for healthy eating is not indicative of increasing Third World exploitation to satisfy this demand. There is no doubt whatsoever in my mind that Britain can and will feed itself on a healthy, balanced diet without exploiting our brothers and sisters in the South. I look forward to hearing the views of others.

** This article first appeared in the June issue of "Growing Concerns", the newsletter of the Green Party's Agriculture, Food, Forestry, Fishing and Countryside Working Group. "Growing Concerns" is published quarterly, and is available for an annual subscription of £2 (cheques to B. Whitwell) from 3 Thorngarth Lane, Barrow-on-Humber, S Humberside DN19 7AW.

The spreading spirit

STONEHENGE '86

As travelers, festival-goers, pagans and others made their way toward Stonehenge last month, court orders and police tactics meant that those who would have attended ceremonies at the Stones on June 21 and held a festival were split into several groups. STEVE HIERONYMOUS was with one of the groups as it sojourned at Hanging Langford.

DESPITE THE detachments of police hindering passage at both ends of the lane and the obligatory air displays from military planes and police and press helicopters, the five days or so the festival waggon train spent at Hanging Langford near Wylve in Wiltshire were happy ones. Good to be in one place for more than one night, good to see that people were persisting long enough down the road to get through (hoping that those who got turned away would be back), good to get a friendly response in the local lanes, shops and pubs if not the local papers ('Pray against the hippies' urged one, 'their celebration is none of the Lord's' - 'Hang'em, flog'em' urges local MP).

A few bands played, notably Culture Shock from Warminster, suitably energetic and rousing: one thing nobody's mentioned is that the free festivals, as well as having their traditional favourite bands (Hawkwind turned up, so the story goes, but weren't allowed anywhere near the place with all their equipment) also provide the opportunity for little-known groups to play in front of half-a-dozen or several thousand people, whichever is suitable, spreading reputations far faster than the pub/club circuit. Cutting that off is strangling one aspect of 'alternative' culture with possibly serious results...

Anyway, I'm digressing. It seemed a pity to leave the place on Friday, but they had rushed the eviction papers rather quicker than usual, and it did seem foolish to waste energy contesting a strip of land by a fish farm when it wasn't there we wanted to be anyway but Stonehenge. So we tidied the site up to demonstrate that we weren't the dirty degenerates of popular imagination and left all together, waving goodbye to the villagers, the cameras and a posse of evangelical Christians who had last been seen

performing peculiar rituals and Hebrew incantations on the fringes of the site. We left together, not because convoys are the only way to travel, but because there were obviously informers of one shade or another amongst us and it would have been a shame if the police had got to our new site before us.

When we eventually pull out onto the A36 (the police kept us hanging around for ages for traffic-control excuses, it seems more likely with hindsight that we simply weren't fitting in with their timetable) our little line of 40 or 50 vehicles feels quite good, but is dwarfed somewhat by the regular convoys of overloaded lorries and idiots with caravans that our road system is dedicated to (I've never seen a caravanner arrested for obstruction, though)... But we're proceeding at a good enough pace, all the vehicles are quite roadworthy, no breakdowns, everything's going great until we hit a stretch of dual carriageway (convenient, eh?) just before the junction with the A303 - at this point we're at least 9 miles from the stones, going in the opposite direction even, not that this matters in the end - when suddenly the line of vehicles comes to a halt. When we at the back of the line get out to find out why, we find that the road is blocked by a line of police and their vehicles.

A couple of senior officers do their 'reasonable' act and explain that they want to split us up into small groups, partly because we're a traffic hazard (not that holding us back and letting us through in dribs and drabs wouldn't disrupt the traffic even more) but mostly because the sight of large numbers of vehicles travelling together apparently fills the gentle villagers of Wiltshire with fear. Presumably the convoys of military vehicles they are subjected to every day fill them with a deep and lasting sense of peace and security. These officers also outline again the conditions for attendance at the Stones at dawn, contained in a letter from Donald Smith, Chief Constable of Wiltshire, that had been delivered to the site that morning (overturning the more sensible and amicable arrangements that some old negotiating hands had come to with him the day before).

Just for the record, the new proposals contained clauses specifying that only 300 people, in groups of 100, were to be allowed in the area; we would have to hire coaches from agreed firms, not use our own transport; only 45 minutes was to be allocated for some sort of ceremony before the next shift of sun worshippers was admitted (presumably the powers that be would be able to arrange three sunrises for us); and finally that the people who had been camping at Hanging Langford were specifically excluded from these arrangements.

We milled around for a few minutes, discussing what to do, agreeing these proposals were ludicrous,

when lines of police started advancing from both sides. We realised that they had already made up their minds and were arresting people, starting with drivers sitting in their vehicles and those at the very back of the line who didn't even know what was going on. Some ran off over the fields and escaped altogether, I hear. Many of us returned to our vans and tried to make a get-away that way - again a few managed it, most of whom were picked up later - but most of us were blocked in by lines of police (27 vans, 2 coaches, police from 7 counties - 7 countries according to the Western Daily Press!)... enough of them that there was one each for the 300-odd of us that were arrested in about 45 minutes, with plenty left over to be on the safe side... all of us charged with obstructing the highway (stopping for a police roadblock) and obstructing a police officer in the course of his duty (funny that most of them were no trouble at all...).

The next 24 hours were extremely boring - queuing for hours in Devizes Police Driving School and their gym, denied the telephone and access to a solicitor of course; then spread around most of the nicks in the south-west, as far north as Gloucester, as far south as Portsmouth; put in cells in the late/early hours of the solstice morning, then hanging around in coaches hidden out of the way behind public buildings in Salisbury, in the blazing sun, many people handcuffed all day, until the courts could deal with the bail hearings.

Best bit was to find everyone in the market square in Salisbury, spirits running high, singing, dancing, drinking, smoking, the second time in a week the citizens had been treated to a festival in the city centre... In fact, apart from a few bleak and exhausted hours late the night before, the spirit of the free festivals remained high in most of us, they may have stopped the event, but they can't kill the spirit of it... even the cops were admitting it was a farce, the police/prisoners game they were trying to set up didn't work in the slightest... in fact the only part of the game that had worked their way was that we'd all walked blithely into what we later realised had been a set-up all along, and that by arresting 300 at one swoop they'd saved themselves a lot of trouble later on, so many fewer people to deal with in the crucial early hours of the morning...

About 150 got to the Stones that night, mostly in small groups, though the escapees from the mass arrest had remained in a group of about 60... there were rumours of more mass arrests at the one-mile limit for

A lot of people had their resolve strengthened by seeing just how faceless and stupid the state is when faced with something it just doesn't have room for.

walkers set out in the police's original declaration of war, but I haven't met anyone who can corroborate that or was at the scene... anyway the lucky 150 had a nice sunrise, so they tell me, from the deeply significant vantage-point of the triangle between the roads and the fences around the stones; the so-called 'Druids' did whatever it is they think they're doing on the same place; and the crowd of pressmen hung around for a while, not knowing what they were looking for, before retreating to their hotel bars to file whatever it was the police issued as the true account of the proceedings as their on-the-spot report.



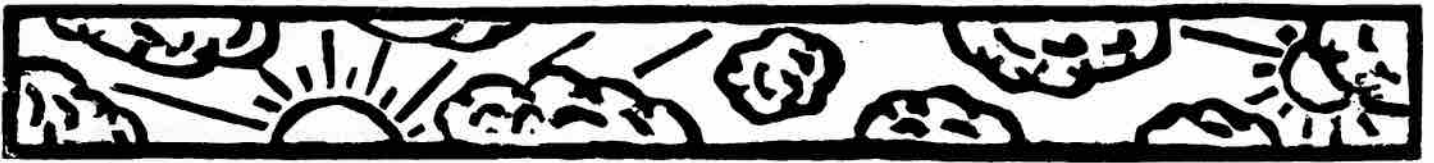
As well as the inevitable helicopter and riot gear, I hear that the police at the Stones were actually armed, with hand guns and semi-automatics, in case anyone was struck by a pagan berserker frenzy, perhaps... as for our promised reinforcements from Pilton, they were apparently neatly prevented from leaving the festival site there at all, on various police pretexts at the gates.

It probably counts as a successful police operation, certainly even more costly than last year, but they stopped many hundreds from enjoying the sunshine for a while, prevented any dangerous mass magic at the Stones (??), and had a lot more practice at their Civil Defence tactics for dealing with mobile groups of dissatisfied citizenry. The incidental damage to freedom of movement, police credibility, and the fun they're going to have explaining how they came to arrest 300 people on the flimsiest of excuses, presumably don't come into that calculation. I'm amazed at how little they understand, individually or collectively. How surprised their carefully-briefed officers were to learn that all of us actually live in houses; some of us even have jobs; and we didn't spend our time naked, out of our brains and rolling in shit.

I also suspect that local support from those in Wiltshire that actually came in contact with us has multiplied considerably.

Lastly, they don't understand that they're not going to stop the festival, that we'll be back next year despite whatever extra powers the Public Order Act is going to give them. In fact if there isn't going to be a Glastonbury Festival next year we'll be back in much greater strength... start planning now! All that happened this year was that the festival spirit got spread further afield than just the Stonehenge area, and a lot of people had their resolve strengthened by seeing just how faceless and stupid the state is when faced with something it just doesn't have room for...

That's enough. I could go on all night...



Turning to God

Writing in Green Line two months ago, Tina Pye recommended a return to Pagan values. She claimed that the established church is too dogmatic and entrenched in materialist society. GRAHAM WROE believes that while her criticism of the Church may be justified, it does not mean to say that the Gospel it preaches is untrue.

BISHOP DESMOND TUTU once said that in the early Church people were attracted to it not so much by the preaching but by the fact that they saw Christians as a community living a new life as if what God had done was important and had made a difference. As the first Christians were converted we read that they had everything in common. They sold their possessions and goods, and gave to anyone who had need.

Today many churches are rediscovering the importance of living as a community, from the inner city Sheffield church where I worship to the Sojourners Community in Washington DC. Throughout the churches of Britain there is a growing concern to see the teachings of Christ effectively applied to the desperate needs of our society and the world. Christians of widely differing backgrounds share a common desire to express their faiths in practical public terms as well as personal terms. They wish to address issues such as the arms race, exploitation of the Third World, race relations, inner city deprivation and international justice.

Many biblical ideas have encouraged me to become active within the Green movement.

In the Old Testament we find what must be one of the most radical Community Ground Rent schemes! "The land must not be sold permanently because the land is mine and you are but aliens and my tenants" (Leviticus 25:23). So it is a biblical principle that land

is a common heritage and must be cared for on behalf of the community and future generations.

Christ teaches that we should love our enemies and turn the other cheek. What better argument for disarmament and an end to the arms trade? Jesus says we can't serve both God and money, and that we should seek his kingdom without worrying about our material needs. What higher authority do we need to consult to stop clamouring for economic growth and the politics of more and more? God seeks justice for the poor and oppressed. So why not a New International Economic Order and policies that offer people an escape from poverty and exploitation? God saw that creation was good. So why do we persist in the destruction of the planet and the exploitation of its creatures?

I do not believe these problems can be solved simply by the right policies and politics. At the heart of the problem is the nature of humankind. However hard we try as people to improve ourselves, we still remain imperfect. Christians call this sin. There is both personal sin and corporate sin. Wrongdoing by individuals and by organisations/companies/nations. We need to turn from our wrongdoing, admit our faults to God and ask for forgiveness.

We need to turn, both as individuals and as a society, from self to others, from violence to peace, from consumption to conservation and from unbelief to faith. God wants to forgive and mould us to become more like Jesus.

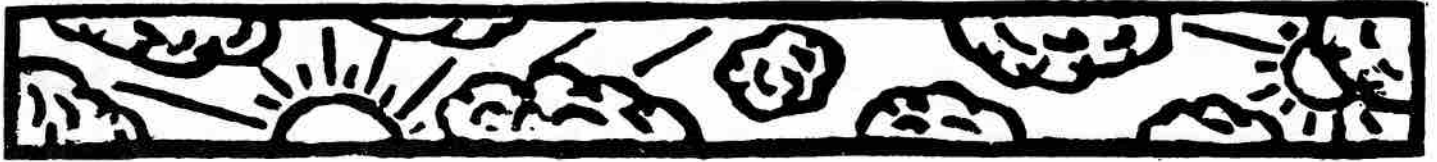
Tina talks of the true Pagan sacrifices, those of energy, money and time. The Christian believes that the ultimate sacrifice has already occurred. Jesus Christ, the son of God, died on a cross to save us from our sins. We cannot earn forgiveness by our own good works, but we can trust in the loving and forgiving nature of God. This doesn't mean to say that we can sit back and wait for the end of the world. A Christian has a responsibility to live a life of service to humankind following the example of Jesus.

Many Christians are now coming to realise the relevance of biblical teaching to our own lifestyles and politics. Richard Foster challenges Christians to live a simple lifestyle. "Christian simplicity is not just a faddish attempt to respond to the ecological holocaust that threatens to engulf us, nor is it born out of frustration with technocratic obesity. It is a call to every Christian. The witness to simplicity is profoundly rooted in the biblical tradition and most perfectly exemplified in the life of Jesus Christ." ('Freedom of Simplicity', Triangle/SPCK 1981).

And Jim Wallis calls for a radical new way of life:

Jesus calls those who would follow him to a life that completely undermines the values and structure of this world and opens up possibilities of a new one. The way of Jesus overturns the assumptions of right, left and middle and presents a genuinely new option for both our personal and political lives. It calls for a new life lived for God, for

(Continued on page 15)



"Nothing stands still..."

SANDRA looks at the close
affinities between Buddhism
and the Green philosophy.

IT IS neither surprising nor difficult to find comparisons between conservation, ecology and Buddhism.

The Green movement believes in harmony, peace and life. The acceptance of life other than the human race. It is a basic and simple idea: it is also logical and commonsense. When we understand certain ideas and arguments put forward by the "green" groups it is easy to see the strong line of commonsense and logic running through. Their ideas speak of such basics as peace, harmony, the air, the soil, the water, and nature - who is after all the first and best farmer providing us with all the essential ingredients we need (such as the soil, sun, air and water) without which there would be no life on Earth.

The Buddhist belief is built on logic also. It is simple, uncluttered and free from rituals and mysterious ceremonies. It deals with life, the suffering that every conscious being undergoes, what causes that suffering and the way to stop it. What could be more simple than that? Like the Green movement it too has been looked on with scepticism, doubt and disbelief. Because it is so simple people think there must be more to it somewhere, some hidden message lurking under the surface. Likewise are not the ideas of the Green movement frowned upon by many? As if to save the planet and the life on it was not a message enough, but really a cover for something more sinister!

May

May is particularly significant to all concerned. It marks the beginning of the Buddhist year. It is the month in which the Buddha was born, it was on the night of the full moon in May that he reached enlightenment, and it was also in that month, at the age of 80, when he died. After his death the Buddhist calendar started at year 1, so 1986 is 2529. May sees the biggest celebration in the Buddhist year, the first since winter. Enlightenment can be seen as a new life born to the Buddha in May.

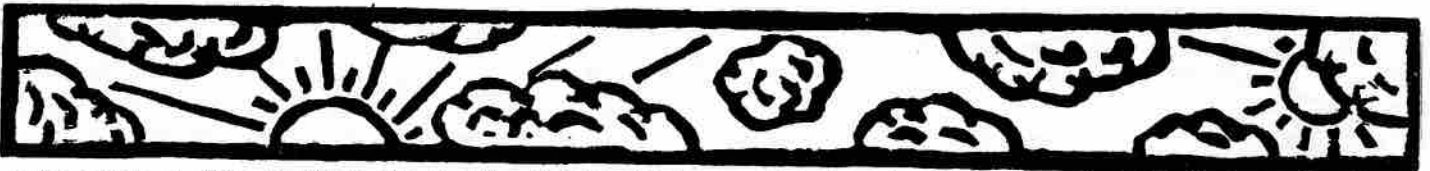
The Three Evils

One of the most profound sayings of the Buddha was that "the world is burning with three evils; greed, hatred and delusion." Buddhists believe these are the cause for all the suffering in the world. Everything can be traced back to one or more than one of these. This is applied not only to a personal scale but to large nationwide problems. Take nuclear arms for instance. Is there not an element of greed behind them? The desire to be a powerful and feared leader. An element of hatred? Surely such weapons are pointed only at a civilisation we wish to destroy. They are not sent off with a message of goodwill! And the element of delusion? If leaders were content with the status quo would the need for such weapons arise? Isn't it true that some people think peace is not possible without "defensive weapons"? They feel peace is not possible without weapons and that peace itself is a delusion. It is inconceivable for a Buddhist to believe in their necessity. Can there be a conservationist who believes that their presence or what they could do harmonises with nature? One of the best-known aspects of the Buddhist faith is peace; one of the best-known aspirations of the "green movement" is peace. All seek harmony and peace and these are not possible if greed, hatred and delusion are present.

The three evils are apparent too in the insatiable hunger for land. With all too regular frequency woodland, wetlands and other wild places are lost as people build houses, roads etc. One reason at the root of this clamour is greed. Who stands to gain from the sale? The landowner knows that more money can be got by selling it than by keeping it as wood or meadow. Once the land is sold the wildlife on it has to move elsewhere or die. The creatures and plants whose habitat it has been certainly gain nothing from the sale. Unlike humans who are able to move and still survive, the majority of wildlife cannot. Even if the animals and birds can find alternative homes (though some species have specialised feeding requirements and there may not be another suitable site for miles, if at all), plants can't get up and move. Then, if building is taking place on newly-acquired land, the developer also makes a great deal - and is there not an ego-boost in owning a new house, in being one of the "privileged few" who can afford a "luxury new home in a highly sought-after area"?

Life

This element of selfishness or greed, hatred and delusion affects the way we look at others, in this case other life forms. The human race has adopted an attitude of "what it wants it can take" - that its need is greater than theirs, and ultimately that its life is superior to theirs. But is it? Is human life superior to others. One might now ask, "Are you now saying that an animal is equal to a human?" The Buddhist would answer that by looking at the question from a different angle. The answer would be, "The life in a flea is equal to the life in a human, and life is as important to the flea as is life to a human."



Let us look at this question of equality of life more closely. If some people think they accept the equality of blacks with whites, females with males, the simple with the intelligent, the unemployed with the employed, the poor with the rich, then they consider they are not doing too badly and to have an open mind on the subject of equality. But such people have not started to touch the problem yet! When we talk about the colour of skin, the sex, the wealth - these are all external features and only cover the people in the world - the human race. What about the rest of life? What is it that every living, conscious being needs to survive? The answer is LIFE. What do all living, conscious beings have in common? The answer is LIFE. There is no substitute for it, nothing can survive without it, there is no price for it, and it cannot be chosen for another by any external agency. It is that which each of us carries within us. Whether we are recognised as human, animal, bird, insect or fish is only the external appearance, only the wrapping paper: what is inside - life - is the important part.

The Buddhist does not go by external appearances but looks within and sees that same river of consciousness running through all, whether the external is four-legged or two, whether it swims, flies or crawls. If this view were taken by more, wouldn't there be less destruction of wild places, less slaughter, less exploitation - and more concern, compassion and understanding between all life? This world does not belong to the humans, they do not own it. There is room for every creature, but we - the destroyers - must allow others to live in peace and share this green and bountiful planet with them. It is not ours. The call to share this planet with the wild-life is one that every conservationist makes: we are a species of animal which wants more than its fair share.

The Middle Way

The Buddhist way of life is called "the middle way". Not following a path of extremes. Not indulging in sensual pleasures, not wallowing in too much food or drink. Not rushing for every latest gadget which comes onto the market. Not living a life of luxury. It does not ask either for a life of self-mortification, or self-imposed poverty. Not deliberately going without those basic requisites each of us needs to survive. The Buddha experienced both of these extremes in his search for the right way and found that the only way to happiness is a path of moderation - the middle way. Having just what we need and being content with it is what his followers strive for.

The sort of lifestyle the green movement is proposing is also a middle way. They are not suggesting the human race gives up everything and returns to a life in caves, while the world outside becomes overgrown with brambles because it is wrong for us to cultivate the land. But nor are they encouraging a life along the lines we are now following: a life of greed, self-importance and self-centredness which makes it difficult and in some cases even impossible for others to survive. What it is asking for is an understanding of all life's basic needs, a life of tolerance and compassion, of harmony - and this can only come out of wisdom. We are not being asked to sit back while vermin run riot, but to allow others to share the environment with us. To spare a thought for the

well-being of others, to understand their needs, to view others with compassion, and to view other forms of life with respect and tolerance.

No Self, no Soul

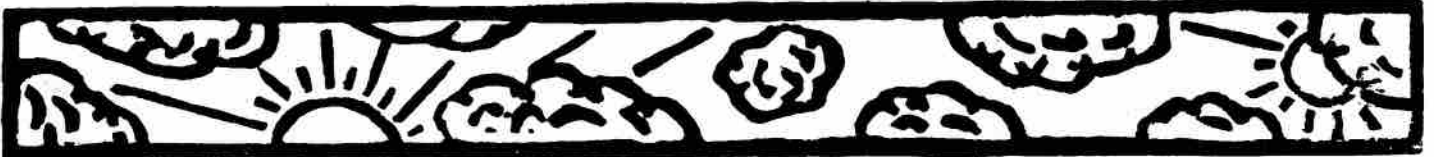
In the Buddhist belief there is no "soul" or "self", no lasting entity. There is nothing which stays unchanged. Buddhists know they do not own their bodies, they will change with age, they will become sick and most certainly die. Over this they have no control. They cannot control a passage of time or the changing seasons. As there is no "self" to control, how can they use the words "I", "me" or "mine"? They cannot. No one owns the air, the sun, the weather, the seas or the land - although some would think the latter is theirs. Those within the green movement also agree that we cannot own these priceless gems. They are here and we can all enjoy them. We can make use of them - but not abuse them: one day we will have to leave them when it is time for us to go. They will go on without us.

It is because some people have thought - or still think - that the air, land and water are theirs that they have set about abusing them. Some farmers, protecting themselves behind the shield of "land-owner", have taken leave of their senses and repeatedly set about poisoning the land (and eventually the rivers and seas) in the belief that they are in fact feeding the land and in the hope of making a greater profit from the crops they have planted on it. Many landowners have said, "It's my land and I'll do as I like on my land." But they have done as they like on planet earth's land, and now the consequences are being seen. Humans have destroyed natural areas because they have considered themselves to be the owners. Humans have added to these areas buildings, motorways or power stations, disregarding the fact that the land was not theirs in the first place but only on loan until such time as they die. No matter how rich they become they cannot take the land or the wealth with them - yet what is left behind might well be a piece of land so exploited that it can no longer support life, it is sterile, dead.

If such people had thought, "This land is not mine but I am working upon it, and I don't own it but I can care for it and look after it for future generations," would we not see a greener and plesanter land? If we cannot own our own bodies - something which is so close to us - how then can we own something as immense as the land?

Constant movement

When watching nature we can see how everything is on the move all the time, how seasons change, how a tree comes into leaf, into flower, produces fruit and the leaves change colour and drop. Or we watch our favourite plant in the garden come up in the spring, show us its flowers and wither and die down in the autumn. We can see the changing heights of the rivers and streams, the different colours of the landscape with the changing seasons - nothing stands still, everything is on the move all the time. The Buddha taught, "All is in a constant state of flux." Buddhists know that no matter what they are looking at it is changing right before their very eyes, even though it might be very slowly and the changes can't be seen. Our knowledge and technology is on the move too. We don't live as the Victorians did because we have progressed - time has moved. What we have today



was not available 50 years ago, and what we have today will be old-fashioned and out-of-date in 50 years time because time moves forward.

But progression need not be destruction. When it is said we should return to a more natural way of life we are not being asked to throw away everything we have, to live in caves - to beg for our meals the way the Buddhist monk does. If only people would stop panicking at the idea and look at it, they would see it is quite sensible. Neither side saying live like a pauper; nor are they saying live in the past.

If we look at what we are doing NOW we will see when we are doing harm and causing suffering to others. Buddhists live for now. They are not concerned with the past, that has gone and nothing can be done to alter it. It is no good living in the future, imagining what will happen when all the time we are living under the threat of nuclear war. We might not live long enough to see all these things we suppose are going to happen in years to come. Buddhists are aware of what they are doing now so that their actions will not have harmful effects in the future. They believe they must do good now, or how can they expect good to come out of their actions?

Dependent origination

We hear words like "eco-sphere", "eco-system" and "eco-chain" used often. What they stand for is abused even more often. Take the food chain: it is an indisputable fact of life, yet we readily destroy it, turning a blind eye, a deaf ear and a numb mind to what happens as a result of our actions. The destruction of the rain forests are a prime example. Break one link and the whole chain is ruined. As the survival of the human race is a part of this chain, it seems suicidal that we continue to treat the earth as we do. Just as nature is a chain of links, so the Buddhist views life in the same way, believing that each moment is a result of the preceding one and that every action is the result of that which has just occurred. Buddhists call it "dependent origination".

For example. I say something you don't like, you get offended, you retort, I get offended, your temper rises, my temper rises, each action growing out of the one before until emotions reach a point where physical blows occur. The natural world is a series of links and so, to the Buddhist, is life. The chain reaction runs through everything. Through the way we speak, the way we act, through the trees, their surroundings, through the insects, the birds and animal life which lives there. If we don't take care of each link in nature disastrous consequences occur, as we have seen with areas turned to desert as a result of people's misuse of the land. In the Buddhist way of life each link must be understood

➔ TURNING TO GOD / contd. from p. 12

neighbour, for the poor and even for enemies.
(*'The New Radical'*, Lion 1983).

So by all means criticise the established church - but don't write us off! Jesus is alive and is calling his church to follow him. A rediscovery of Jesus is the most likely way for this country to be released from materialism and the worship of money. Such spiritual renewal may well open the way for Green politics and a truly international approach to government. ::

and looked at. Buddhists search their minds to find what triggered the flaring temper or spate of verbal abuse. Although they try hard to quell any link which might be an unpleasant one or lead to unpleasant repercussions, nevertheless they realise their existence as part of life which must be understood for what it is and for its bearings on other things.

Non-political

It is possible for a conservationist or environmental group to remain non-political; many prefer it that way rather than to be bound to any one party. What their message says is aimed at all and any political party, at all and any individual. It is a call for moderation, tolerance, acceptance, compassion, knowledge, consideration and understanding as well as a lot of peace. These are basic requirements of any civilisation, and so can and should be asked of any political party regardless of whether it is right, left or centre. If it can't, or won't, allow these or give them to the population, it is not fit to call itself a political party and stand for election.

Like many religions Buddhism stands strongly non-political - though each individual is not barred from voting. Its message, too, is beyond any political belief. It does not need politics to survive. Its message can be followed by any party and any individual. It also covers all walks of life, all environments, regardless of east or west, poverty or prosperity, black or white. In the past few years we have seen Buddhist monks and nuns of a particular sect taking part in peace marches and being present at CND gatherings. They were not making a political statement but were making a plea for peace. Peace towards each other and throughout everything we do.

➔ LABOUR'S SECRET AGENT? / continued from p. 3

about over-elaborate planning: "Libya and Chernobyl have reminded us that the best laid forward plans are liable to be overturned by events beyond our control." What a nuisance such events must have been for the planners!

There is a further worrying aspect to all this. Such "national planning" helps to control the campaign from above. Local groups, most of them completely autonomous and formed independently of CND, will now be beavering away of the autumn demo. It sometimes seems like an attempt to impose a sort of uniformity, a unanimity round a single issue, on the infinite variety of peace groups. And lest a stray, disruptive thought drift through our heads, there is always CND's publication 'Campaign' to do our thinking for us, tell us what to do to the tiniest detail, and even write our press releases for us! Everything is thus tied in, co-ordinated round these current themes: the British Bomb, the coming election, and Labour Party policy. Many people however will have misgivings about doing the dirty work of defence campaigning for the Labour Party - which itself seems ill-inclined to campaign seriously on defence and is currently pro-NATO, pro-US bases (minus the nuclear weapons), and in favour of a massive increase in defence spending on "conventional weapons".

Away from the real world, however, we could all direct our thoughts to the 1987 autumn demo... Anyone got any ideas?

Being or preaching

The decentralization of ideology

Decentralisation is espoused by all parties, and practised notably by the Tories! But a green party, argues MARK KINZLEY, must decentralise not only its organisation - but also its ideology.

IN BRITAIN the organisation of the Conservative Party is the perfect example of complete decentralisation! The Green Party, because of its small membership, has to work at the level of the borough. The Conservative Party has committees at the level of the ward. The ward committees administer their own party membership, and there is no obligation on them to pass any of their membership money on to the national Party. Each ward party passes on whatever percentage of their money they feel they can afford - quite anarchistic really.

The ward committees join in a federation called "The Association" in order to pool resources. They employ one election agent for the borough and share the cost. Each ward sends 6 members to make up the executive committee for a parliamentary constituency, but this committee only meets three times a year. When they want to select a candidate for parliament they set up a temporary "joint-selection" committee, composed of members of the ward committees. Furthermore, the candidate they select must be endorsed by a meeting open to all paid-up members in the constituency. The organisation that they have at the level of the borough (composed in my case of three parliamentary constituencies) is even more minimal. They have a joint AGM at which any individual member can criticise matters within the borough party.

Some people have been saying that the Green Party is too hierarchical, too similar in its organisation to the conventional parties, that we need to pass the administration of membership and the finances down to the lowest practical level. If only we had it organised the way I just described, what a democratic anti-party party we'd be! How new, how fresh. And yet of course the Conservative Party has stolen a

march on us. Is the Conservative Party not decentralised to perfection? Are the Conservative ward committees autonomous or are they not? As you can see, everything is initiated at the lowest level, nothing is imposed by a higher level.

It's like a conjuror's trick. Everything in front of the camera, don't take your eyes off it, etc... And yet the autonomy is missing. How was it done? We know in our guts that the old parties are hierarchical and centrally commanded. But where is the hierarchy? Can we actually put our finger on it? Only then dare we say, "It can never happen to us." We are not Conservatives, we are Greens, of course - we are different. But how does this manifest? What tangible thing is different? Otherwise it's a difference that makes no difference.

If the decentralisation of a political party only required the decentralisation of its organisation - its membership administration and its finances - then the Conservative Party would be decentralised. But since it remains centrally commanded there must be another dimension of decentralisation.

This has to be the first question a green party asks. It's all very well passing resolutions on education in the local community, health in the local community, and so on; but lest we presume to tell a local community what it should want, we should better make sure the lowest level of the party is autonomous in the local community, rather than acting as a representative to the local community of a national party and its ideas. When the local party is representing to the local community the ideas of a national party, then the local party can't represent the local community. Which is it? Is the local party a tool of neighbourhood self-government? Is it neighbourhood self-expression? Or is the local party a sales team selling a new national brand to a passive electorate?

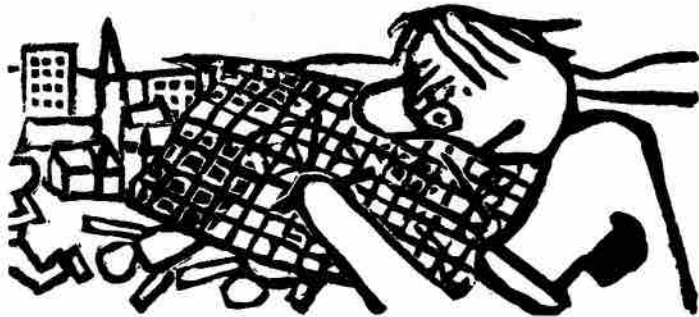
The flow of ideas

In the old parties, if we look at the direction of flow of ideology - of ideas and policy - it is always from the top down to the local parties. If a local party wants a say in policy, what options are open to it? It can propose a motion at its party conference and have it voted on, and perhaps this will even get into the manifesto. If it is the elected party for its area, it can reselect its MP. But the local party remains entirely helpless to influence the daily decision-taking of the representatives. Imagine trying to decentralise the decision-taking of the Cabinet!

This is only practical, since if every local party demanded a say in every decision, how could they all equally take the same decision? This is why they have to be represented by a few voices, the representatives, and why these in turn must be represented by just the Cabinet or Shadow Cabinet. The only practical way to steer this kind of party is for the representatives to sell generalisations, held in advance for application to all problems which may come up - the party's philosophy or principles. To this prejudice local parties can subscribe. It then becomes their job in turn to sell generalisations to the electorate.

True decentralisation of a party means decentralisation of ideology as well as organisation. The decentralisation of ideology means its death. Ideology is generalisation. The language of local manifestoes is the language of common sense, because they talk about problems which all local people have in common seen (sensed). They propose solutions which all local people could see, or visualise. Local manifestoes describe alternatives to specific

problems in specific places. National manifestoes are a list of generalisations - generalisations about the problems and about the solutions. Examples of actual working solutions, such as city farms, skills exchanges, urban communes, self-help groups, appear to fulfil all the best ideologies simultaneously. But actually not a single one of these solutions has ever been made by a Conservative or a Socialist or a Communist or an Anarchist or a Green. These are busy making generalisations about all schools, all hospitals, all communities, about Economic Growth, etc. Actual solutions are made by neighbours. It's the difference between having separate ideologies and becoming neighbours. Having a general solution or being a part of it.



The ideology of a national manifesto is not only divisive: it is also the root of all authoritarianism. Imposing national ideas on a local situation is to impose generalisations on a unique situation. This is authoritarian. Local problems have to conform to a category of problems. Local solutions can only be selected from a category of solutions on offer. The local reality is pinched and pulled to fit. Pinching and pulling hurts. As a green I believe human nature and Nature are essentially good. Evil shows up afterwards when we lose faith in effortless goodness and try to arrange it. A national manifesto is a loss of faith. It is a monumental effort to arrange goodness by pinching and pulling. We call it 'only' enabling decentralisation. But the Conservatives call it restoring freedom of the individual from the State, and the Left calls it restoring freedom of the oppressed from the oppressor. Everyone calls it something nice! It's a loss of faith.

So how might decentralisation of ideology look in practice. It would mean not one manifesto but a thousand manifestoes; local manifestoes neither red nor blue nor green but common sense; a Manifesto for a Sustainable Liverpool, for a Sustainable Thames Valley, etc. To arrive at a local manifesto would require a local annual conference for people of all alternative groups: FoE, Green Party, alternative medicine, vegetarians, etc. Such a conference on sustainability for the local area would form working groups on different areas of policy, to submit policies for voting on. Whilst a booklet of such policies might be useful in lobbying candidates of all parties, a local Green Party could adopt it wholesale as its manifesto. Such a shift would go hand in hand with decentralisation in the Green Party of membership administration and money. Then a local party would truly be a party in its own right. But without decentralisation of ideology, decentralisation of organisation will fail to dispense with hierarchy in green parties. Decentralisation of ideology undercuts issues like compromise vs. fundamentalism, red/green vs. green. What we are is more important than what we preach; one is our being, and the other comes only from our head.

** For ideas on how to found a conference on sustainability, send a SAE to Mark Kinzley, 7 Gaysham Avenue, Gants Hill, Ilford, Essex IG2 6TH.

Them and Us

"THE CONVOY ARE COMING" has been the fearful cry on bated breath every year at the Green Gatherings and latterly at the green field at the Glastonbury CND Festival. This year at Glastonbury the Convoy, or some of them, fresh from their "de-commissioning" at Stoney Cross, were already on site when we arrived. They, the Rainbow Village (originally from Molesworth) and the greens shared the same field, and made a harmonious mix. Barriers are breaking down.

There was music, cafes, try-your-hand craft stalls, a tipi circle, cart people, a log-cabin sauna and plenty of open green space in the adjacent field. There was a wider range of green organisations represented than ever before, including SERA, UCAT, FoE and many more. The Albion big top was powered by a varied cluster of windmills, a combined project by the CAT and Wind and Sun. The atmosphere was peaceful and convivial, a place to meet old friends, make new ones, and have fun.

The green field isn't so much a part of the festival as a small green gathering going on alongside it. This year the main site came to be known by people on the green field as Babylon - half joking, half in contempt. As the years go by it becomes more and more like a large chunk of inner city dumped in the middle of the countryside, with its hedge-to-hedge litter, private police force, noise and frantic atmosphere. It's very much a place where people go to get release from the dull round of everyday life by being spoon-fed mass entertainment and consuming as much as possible in the shortest possible time. From an ecological point of view the festival is part of the problem, not part of the cure.

As for the fat cheque it provides each year for CND, this seems to have had the effect of making the CND hierarchy financially independent of its members, and thus unresponsive to them. CND has become part of the establishment, and lost its fire.

Yes, it's easy to criticise the big commercial festival, paragon of mainstream industrial life, and compare it to the beautiful green field. I could go on for pages. It's easy to sit around on the green field and smugly say how good it is that all those people from Babylon who visit us can see the contrast, the lack of litter and so on, and learn from it. I know. I've done it.

It's just another "us and them". We see "us and them" operating over race in South Africa, over religion in Northern Ireland, over class in the politics of Margaret Thatcher and Arthur Scargill - and it's alive and well in the green movement too. "It's not us killing the planet," we protest, "it's them out there." But at bottom ecology is about wholeness, about seeing the Earth and all her members both human and otherwise as one. So long as we see things in terms of us and them, we are part of the problem, not of the cure.

Patrick Whitefield.



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Letters

Replies to John Rowan

(1) Dear GL,

We are asked to fall for it every time, aren't we? The extract from John Rowan's book, with its mystico-mythical archetypes, is presumably offered for our applause. I for one cannot applaud it.

Its tone is patronising (viz. the third paragraph of "A Way Forward") and the essay (and presumably the rest of the book) does nothing other than perpetuate through male invented myths the dominance of the phallus.

To reduce the male and female to archetypes is a dangerous game. John Rowan is seeking a new power kick whilst perpetuating the role of the female as a mere receptacle for reproduction (i.e. the Goddess, earth mother - call it what you will). And frankly there is more to me than my womb and my cunt. Reduce women to such an essence and you deny those who cannot or do not wish to bear children any meaning to their existence.

Until such time as men and women remove such archetypal ideas from their thinking and treat one another as individual, complex human beings, no progress will be made in achieving a sane balance. The dressing up of cock dominance in such pseudo ideas as the Horned God is detrimental, no matter how well intended, to such progress.

Katy Graham
Brighton

(2) Dear GL,

I would like to question whether it is a good idea to publish lengthy articles by men like John Rowan quoting extensively from feminist work.

It is quite easy for some men to absorb the ideas of Feminism and write erudite articles. However, the cosmic sexual union advocated by J Rowan presupposes a trusting relationship between men and women where revolutionary changes in power have been established. I and many women have had cosmic sexual experiences with men, but the cosmic connection often does not extend from the bed - or leafy grove - to the kitchen sink.

To be more specific, I have had some personal experience of J Rowan's

dealings with women in struggle (namely myself). In the course of a conflict with another so-called anti-sexist therapist, I had found this man prepared to call in both the police and a social work agency (the latter about being a bad mother). Unfortunately, when J Rowan was informed he seemed quick to believe my oppressor rather than me, and keen to avoid having to take a stand.

What in essence I would like to hear from men like Rowan is not of their vampirism on Feminism, but of the practical changes they have made in their own lives - in terms of shared childcare, sharing of their large incomes and privileges, including of their privileged use of time to write books. I would be really pleased to hear that such men plan to spend their next few years in obscurity doing childcare to enable women to write, or that they have agreed to donate a proportion of their income to women's projects.

I find that this whole article is a bit reminiscent of the effect of a premature ejaculation, leaving me as a woman frustrated and disappointed. I have had enough of this cosmic bullshit! I would suggest that if Rowan is wanting to relate to Feminists as a student and guardian (the latter I certainly did not observe in connection with my own struggle), that he initiate himself quickly into the mysteries of scraping the shit off nappies. Alternatively he could do a stint as a BR cleaner and contact the Shakti by rolling up his sleeves, getting down on his knees and scrubbing floors.

Daphne Francis
53 Victoria Street
Kirkpatrick Durham
nr Castle Douglas
Kirkcudbrightshire, Scotland



Gay party

Dear GL,

Does the Green Party want to commit political suicide in sponsoring the Lesbian and Gay Green Group? Do we want to be known as the Poof Party? It is held that one of the reasons why Labour lost the 1983 by-election in Bermondsey was because their candidate was a queer. (We got 46 votes!)

Contrary to "Gay" propaganda homosexuality is not natural - it is a perversion. Addicts suffer a psycho-somatic illness. Except possibly in a few cases of innate glandular defect, homos are not born but made. I should know - I went to a public school and saw them being made in my own dormitory. Like other perversions such as

sadism and masochism, homosexuality is a by-product of harsh monastic disciplines - that's why it is so prevalent in public schools, armed forces, and secluded unisexual groups. It is also strong in the extreme opposite - libidinous orgiastic groups. It is a factor in social decay and was a marked feature in the decline of the Roman Empire.

It is not suggested that homos be harshly treated, just that their vice is an illness in need of treatment not glorification, and the Green Party should not allow its resources to be used for recruitment into the "Gays". Remember the great majority are heterosexual and find homosexuality distasteful.

It is odd that so-called Progressives should wallow in Sodomy for Sixteens, easy abortion on demand, legalising pot, and other decadent avant-garde aims, yet show no interest in the Leisure State concept of Social Credit. Though I tell people that for over 300 years the Big Banks have been creating our money out of nothing and lending it to us with usurious interest, piling up huge debts, these Progressives just don't want to know. When I point out that the Green programme, involving subsidising the return to good-husbandry farming, reorganising our drainage system to allow an uncontaminated return to the land of organic waste, reforestation, as well as the National Income, will, without the funding by use of community credit, create a huge burden of taxation, the avant-gardists couldn't care less.

While I am in sympathy with Paul Ekins' wish to reform the Party, unless he faces up to the above issues, his efforts will be wasted. Will readers write and tell me what they think; after all the issues are really important!

Wilfrid Price
Cairnacre, Midgehole
Hebden Bridge, West Yorks HX7 7AL

** Those of us who work on GL wish to dissociate ourselves completely from the views expressed in this letter: we print it because we recognise that there are people in our movement who hold these views.



Maingreen debate

Dear GL,

The debate over the Maingreen proposals may well prove to be an extremely damaging red herring for the Green movement as a whole. Whilst I suspect that most of us would object very strongly to the kind of organisation that Tyler, Ekins et al envisage, because of

the implications of such a pragmatic approach for the kind of society the Green movement seeks to bring about. Nevertheless, any debate over such questions must not be allowed to eclipse the more fundamental questions which the Green Party and the rest of the movement have not yet resolved and which many individual greens have not even considered.

There is very little point in arguing about how we are going to effect social change before we have sorted out the essential morality which makes such changes necessary. Most importantly, our claims to represent a new, more caring politics, fundamentally opposed to the exploitative self-interest of conventional politics will continue to sound hollow as long as prominent greens participate in the ruthless exploitation of animals by eating meat.

Similarly, it is easy to dismiss a party which has not examined the basic political assumptions involved in the concept of defence, and the tremendous implications of such a policy for the value of the very things it is intended to protect, but instead offers banal assurances that it is in favour of peace and centres its development of a peace policy on such peripheral matters as the best means of disposing of weapons grade plutonium.

To argue that such inconsistencies as these must be resolved before we worry too much about selling ourselves electorally is not necessarily to adopt a strictly "fundi" approach. What makes green politics important is that it represents an ethically consistent alternative to the power-seeking of the more established parties. Unless we can make the alternative we offer a genuinely new and more honest approach to politics, we lose most of what we have to offer an electorate and we become just another political party: and what is there to suggest that we would be any better at running conventional politics than those with years of experience of it?

If we waste our time arguing endlessly about the best way to achieve our goals before we have established the values which must underlie them, we will not only limit what we hope to achieve but lose the credibility we have built up - and hence ruin our chances of having a positive effect on the world. There is plenty of room in green politics for both "realos" and "fundis", but if we are not scrupulous about basing our politics on beliefs rather than tactics, the very idea of green politics is meaningless.

Stephen McKenna
142 Salhouse Road, Norwich NR7 9DW

We are the other

Dear GL,

It is said that the world may be divided into two types of people. There are those who divide people into two types, and there are those who don't. Your report on the Maingreen would-be faction within the Green Party can only encourage those who divide people into two (us and them, fundis and realos, goodies and baddies). The article (in GL 43) states that there have always been two answers to the question, "What does green mean?". I am not sure what these two answers are, but again this implies that all Greens must either subscribe to the content of one "answer" or the other. This is a model of the cold war mentality. It is like the delusions suffered by the Maingreen duo that one group of "intellectuals" (clean-shaven and conventional) will always have the only Right and Good answers; and that Us must always have a prejudice against Them (of no fixed abode; of no fixed hairstyle; of no intellect; and ultimately of no value).

We have already this century seen an Us and Them situation lead to a holocaust. As individuals in politics we should see that we always might agree or disagree with each other on different observations. As E P Thompson put it at the close of his pamphlet 'Beyond the Cold War': "Humankind must at last grow up. We must recognise that the other is ourselves."

Matthew Sands
227 Cromwell Road, Whitstable, Kent

Eye-sore

Dear GL,

Without wishing to comment on the content of your magazine, I feel I must express my utter contempt for the visual appearance of it. It is, in short, an eye-sore: unimaginative layout, total absence of cartoons and photos (perhaps you can't afford screening, but even so is it too much to ask for you to rip off the occasional one from other publications?) and worst of all those horrid square illustrations which plague almost every page.

Your publication lacks style: it looks stale, and I would suspect that the growth of the Green movement is not matched by the growth in your circulation.

The reason I'm so ruthlessly slagging you off is simple: the Greens need to present a credible, competent and professional image - something clearly recognised by Richard Oldfield with his new project 'Green Options'. Your

magazine barely fills any of these criteria and, even worse, looks boring.

Please, for everyone's sake, wake up to the 1980s.

Robert Waters
28 Meade Grove, Longsight
Manchester 13.

Switch to renewables

Dear GL,

I note on the Green Party's "No More Chernobyls" leaflet that the Green Party is supposed to be keen on revitalising ship building and coal mining.

Surely we espouse the post-industrial era when people will no longer rape the earth for fossil fuels and transport them all over the place. We could switch to renewables very rapidly if we wanted to. If the human energy and dedication that went into the Second World War was put in, we could stop burning coal and oil and raising the carbon dioxide content of the atmosphere, all within 5 years.

Malcolm Samuel
99 Prospect Road, Portstewart, NI.

(Continued from back page)

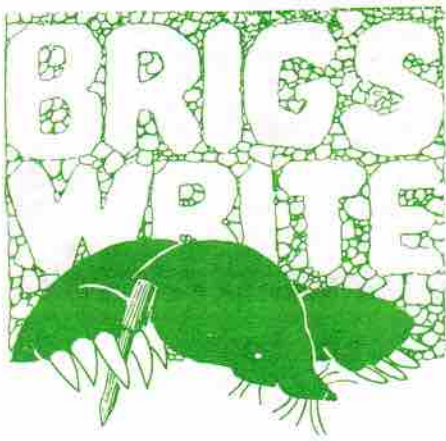
Brig's Write

a prize for the best effort, and it is devoutly to be hoped that by the time of the party conference in Newcastle in September the whole affair will be as dead and buried as the political reputations of its instigators. Calls for expulsions of the "Non-Militants" seem to me to be unthinkably un-green - such McCarthyite reactions are best left to the Labour Party!

Rumour has it...

that during the last London Dumping Convention (on nuclear waste), at which the Sellafield discharges were discussed, there was an attempt by the British government to exert "undue pressure" on the Irish delegation to abandon or tone down their opposition to the lethal overflow from Britain's nuclear dustbin. Apparently, Maggie Thatcher threatened Dr Garrett Fitzgerald that unless the Irish shut up about Sellafield, she would send some "heavy regiments" into Northern Ireland, thereby deliberately wrecking the Anglo-Irish accord! Fortunately a copious flow of "leaks" of the LDC proceedings to the Irish media ensured that the Irish delegation had no option but to oppose the outpourings of the Cumbrian cancer factory, despite the British government's pressure.

Brig Oubridge



More police tricks

AFTER STONEHENGE, the double dealings of Wiltshire police left a bit of a bad taste behind. On the Thursday afternoon before the Solstice we seemed to have successfully negotiated a position in which people wishing to go to the Stones at dawn on Solstice morning (Saturday) would be able to do so. Provided that people walked peacefully to the Stones (with no camping equipment), we were told that they would be able to park their vehicles in lay-bys etc. outside the police exclusion zone for about 12 hours without being hassled. When they arrived at the Stones, it would of course then be up to English Heritage whether or not anyone would actually be let in.

However, on the Thursday evening we got an urgent message summoning us to another meeting at Wilts police headquarters at 8.30 the following morning, when we were told that the police would be making "positive proposals". These turned out to be a set of six conditions from the Chief Constable which effectively overturned everything which had been negotiated in the preceding days and weeks.

The first condition was that "those people at present camped at Hanging Langford as a group will not be permitted to attend." That group (of about 400 people) included those who had walked throughout June all the way from London, and the "new convoy" (of entirely different people from the convoy which had been "decommissioned" in the New Forest) which had joined up with the march on the Salisbury ring road the previous Saturday. This condition alone made it impossible to accept the Chief Constable's "positive proposals".

The remaining conditions were equally impossible. A maximum of 300 people would be allowed to attend but only if they arrived in hired coaches which had been previously cleared by the police. They could conduct ceremonies in the road outside the Stones in three separate groups of 100 people, for no more than 45 minutes per group, and the whole

arrangement could be cancelled at any time by the senior police officer present. (Under what new police power the Chief Constable intended to make the sun rise three times was never specified - certainly no such power exists in the Police and Criminal Evidence Act!)

On the Friday afternoon the "new convoy" left the Hanging Langford site in obedience to a court order and set off up the A36. No one was quite sure where they were going, but they still hoped to find somewhere to park up from which they could attempt to walk to the Stones for dawn. A little way along the road they came up against a police road block, and were given the impossible order to disperse. Some of the walkers and a couple of vehicles managed to get away, but most of the vehicles were blocked in and couldn't turn round. About 250 people were rounded up and arrested for "obstructing the highway" and "obstructing the police", held overnight, and bailed the next day on condition that they remained outside Wiltshire. (A participant's account of these events appears on pages 10 and 11 of this issue of GL - Ed.)

The National Council for Civil Liberties has now produced an excellent report on the events at and around Stonehenge. It concludes that police actions both this year and last considerably exceeded their legal powers, and that the county councils involved are also in breach of their legal duty to provide sites for travellers. The report is available from NCCL, 21 Tabard Street, London SE1.

Tribal homelands

Thank goodness for the chance of a week's break in the Glastonbury Festival Green Field. Lots of saunas and massage and relaxation was just what I needed after the frantic climax of the Stonehenge '86 campaign, and once the crowds had gone the scene became wonderfully reminiscent of the Worthy Farm Green Gatherings of former years.

From there I went back to my tribal homeland in Wales - the Tipi Village at Talley. Yes, it IS still there, despite last year's planning inquiry which resulted from Dinefwr District Council's attempt to find a way of evicting us from our land. Twelve months after the inquiry, the inspector's report is still sitting on a shelf somewhere in the Welsh Office, after Secretary of State Nicholas Edwards vetoed its publication. As long as it stays there, the village is safe. Even the council are taking no action to get the report released, since they fear it might actually give us

planning permission to be there officially.

Not so lucky are the people at Llwyn Piod in Powys, whose planning inquiry report HAS been published. They now face hefty fines for remaining in their benders, domes and huts without permission, even though they too own their own land. And if they were to leave and take to the road, they would have to face all the persecution that is presently being dished out to anyone of no fixed abode who might possibly be considered a "hippy". It's a Catch 22 situation which now seems to apply all over England and Wales: if you're not in a house, you must be part of the "Convoy", and Maggie says your life must be made as difficult as possible!

"Injuns" of course have it even worse than "hippies". July 6th was the deadline for the Navajo people to be "relocated" from their tribal homelands in Arizona. The official version of the story is that they are being moved as a result of a US court ruling in a dispute between the Navajo and the Hopi over the "Joint Use Area" of their reservation.

In fact there never has been any dispute between the traditional Navajo and Hopi peoples, who have lived happily side by side for generations. It is the Hopi Tribal Council (a body set up by US law and recognised by only 10% of the Hopi) which has been used as a front by mining companies greedy to get their hands on the rich reserves of coal and uranium which lie under the Navajo land.

Thanks to domestic and international pressure, the US Bureau of Indian Affairs allowed the deadline to pass without sending in the troops to remove the last of the Navajo from their sacred land at Big Mountain. However, it is likely that the reprieve will last only as long as the pressure can be kept up.

Further details from CIMRA, 218 Liverpool Road, London N1.

"Maingreen" or what?

There seems to be unofficial competition going on within the Green Party to find the most suitable collective description for those involved in the "Maingreen" affair. The "Gang of 24" (a reference to those invited to the Maingreen meeting) seems inappropriate in view of the haste with which most of them appear to be distancing themselves from the Maingreen proposals. Other alternatives which have been suggested include the "Non-Militant Tendency" and the "Pin-Stripe Suit Tendency". However no one has yet come forward to offer

(Continued on previous page, col 3)



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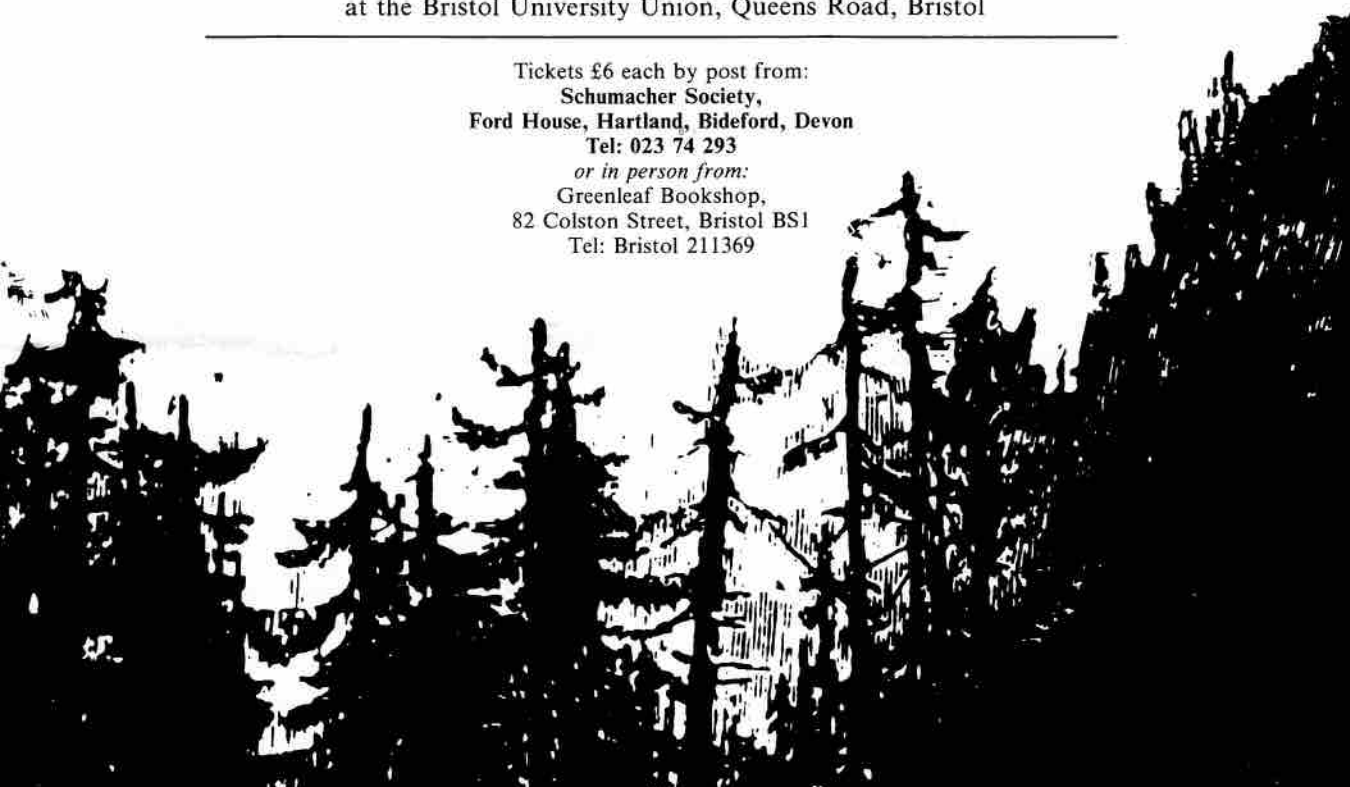
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Jose Lutzenberger is an agronomist and consultant in organic agriculture in Brazil. His work for the protection of rainforests is well known. He has devoted his life to the preservation of the wilderness and respect for its inhabitants, the forest people and Indians. He has written and lectured extensively on the question of forests.

Rudolf Bahro, former East German dissident spent two years in an East German jail for writing his widely acclaimed book *The Alternative in Eastern Europe*. After a sustained campaign he was released and exiled to West Germany, where he became a prominent member of the West German Green Party. He is a political thinker with international influence.

Recently he resigned from the Green Party on the grounds that the party lacked the spiritual dimension and total commitment to non-violence to humans and animals alike. His latest two books are *From Red to Green* and *Building The Green Movement*.

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The Schumacher Society sponsors a series of lectures and events, involving eminent thinkers and activists who are concerned with the ideas and practices advanced by E. F. Schumacher, or who have made their own special contribution to 'better living'.

Since 1980 there has been established an E. F. Schumacher Society of America, and in West Germany.

Schumacher Lectures

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How to get involved

The Schumacher Society needs members — people who support these aims. We also need money to publish them and to organise the annual lectures. Will you consider joining us and by so doing, directly helping to transform the ideas of Dr Schumacher into reality? We have already gone a considerable way. But this is a time of great opportunity to spread his ideas across the world — please help us to do this now.

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