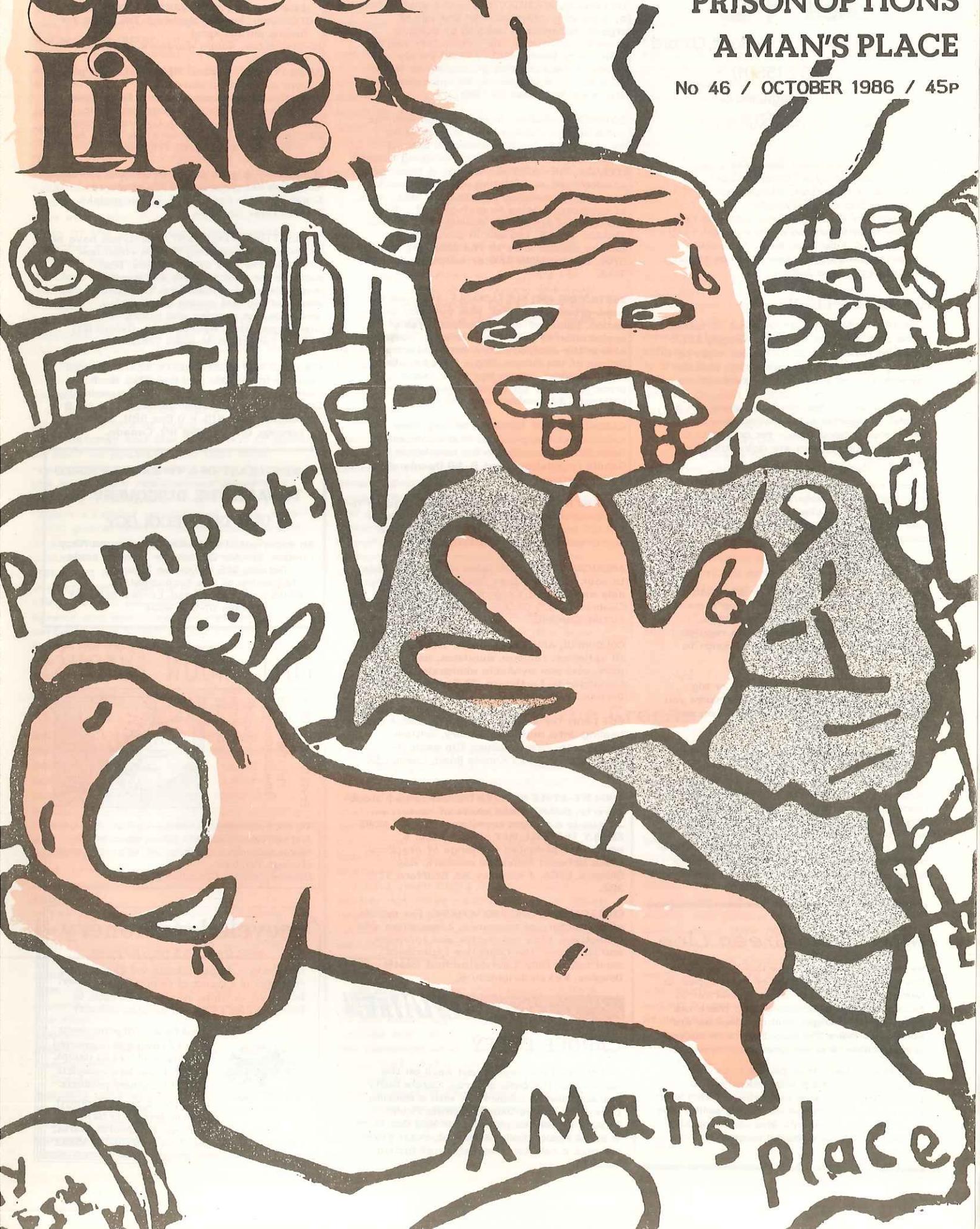


GREEN LINE

ILLICH ON THE BODY
CLOSER TO CHERNOBYL
PRISON OPTIONS
A MAN'S PLACE

No 46 / OCTOBER 1986 / 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 produced by an Oxford-based collective. It is entirely independent of any one group or organisation.

This month's issue appeared with the help of Andy Kaye (who also did the cover), Leigh Shaw-Taylor, Julie Gale, Barry Maycock, Graham Hooper, Wayne Adams, Sarah Tyzack, Jon Carpenter, and Julian.

SUBSCRIPTIONS

Subscribe today and get the next 10 issues in the post for just £8 (low/unwaged £5). Overseas rate is £7, and cheques must be in sterling drawn on a UK bank. Note: please say which issue you want to start with.

Special offer for the hi-waged: take out a special "supporter subscription" and do your conscience a good turn - for only £10! A number of our readers are doing this, and it helps a lot.

Except for a very nominal payment for keeping the accounts, no one is paid for working on Green Line, and we regret that we cannot therefore afford to pay our contributors either.

BULK ORDERS

We'll sell you 5 - 9 copies for 35p each; or 10 or more for only 30p each! That's post free. Send cash-with-order first time, please: after that, if you want a regular standing order, we'll give you a month to pay.

For special occasions like demos or big meetings, we'll give you sale-or-return; you pay 35p a copy for however many you sell, and recycle the rest.

ADVERTISING

Green Line reaches an audience of people much like yourself - at very cheap rates! Display ads are just £45 a page, smaller sizes pro rata (£5 for one third of a column on this page, for example). Send camera-ready copy by the 10th of the month before publication, or enquire for our charges for doing typesetting and layout for you.

News from Green Line

We hope you like our 'new look', thanks to the typesetting facilities of Greentypes. GL has abandoned its portable typewriter in favour of word-processing, and there are more (minor) changes still to come. We are working to make the magazine more accessible and readable, and welcome your comments.

We'd like to hear from people in or near Oxford who can help with editorial and production work; who can draw; or with word-processing experience (or typing ability and a willingness to learn!). Give us a ring and come to our next editorial meeting.

MIKE (27) is looking for a community/cooperative to live/work in. Anything considered. At present I work in computing in Oxford, am into organic gardening and have my own craft/business. Contact Mike on 0865 249866 ext 232, or 029578 8396.

ECOLOGICAL ARCHITECTURE - can anyone help me by supplying information on the use of organic materials in building or building projects in Britain? Any information sources (pamphlets, books, etc) or hints warmly received, because this graduate has found none so far. S Littlemore, 65 Uppingham Ave, Stanmore, Middlesex HA7 2HY.

SCORPION MAGAZINE, in conjunction with the cultural organisation IONA, is organising its second all-day conference in central London on October 25 on the following theme: ECOLOGY; THE GROWING DILEMMA. A panel of six speakers will be initiating what promises to be a very stimulating debate on a wide range of subjects relating to ecology and culture, ecology and economics, ecology and politics. Tickets are £10 payable in advance. For further details write to The Scorpion, BCM 5766, London WC1N 3XX, or telephone 01-834 3188.

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 overpopulated, post-industrial Britain of the future. 60p + 15p p&p. Also recipe booklet, 'Whole New Ways', same price. Movement for Compassionate Living, 47 Highlands Rd, Leatherhead, Surrey.

GANDHI HAD THE ANSWER - to long-term solutions of the problems that confront us. Send £2.50 subscription for newsletter to Gandhi Foundation, Dept B, 68 Downland Rd, Purley, Surrey.

READING BIRTH CENTRE Conference, October 11-12. Speakers include MICHEL ODENT. Tickets £10 (£5 unwaged, £17 couple) incl of lunch and creche. Ring 0734 584191/65648.

AMERICAN INDIAN TIPI (also roofracks) made to your specifications. Secondhand tipis for sale and wanted. Canvas repair service. Cumbria Tipis, 1 Chapel Terrace, Nenthead, Alston, Cumbria.

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

OUT FROM THE CORE - a magazine about radical healing: info, self-help, theory, critique, poetry, etc. First 2 issues 70p each, 3-issue sub £1.80. 23 Knowle Road, Leeds LS4 2PJ.

THE LIFE-STYLE MOVEMENT is concerned about poverty, pollution and waste of resources. Join us in a written commitment to LIVE MORE SIMPLY THAT ALL MAY SIMPLY LIVE. A newsletter promotes exchange of practical ideas between individual members. Ray Oldacre, LPGA, 4 Kingsley Rd, Stafford ST17 3BZ.

COLLECTIVE LIVING AND WORKING. For details of a directory of communes, communities and collectives, their newsletter and Infopack, and the book "The Collective Experience", send sae to Gilly, Laurieston Hall, Castle Douglas, Kirkcudbrightshire.



CAROLE DUFFY

IF YOU read our report last April on the sacking of the Oxford nurse, Carole Duffy, you may like to follow it up with a meeting organised by the Oxon Hospitals Public Inquiry Committee planned for Wed Oct 15 at 8 pm at Ruskin College, Oxford. Peter Fryer will give a talk on 'The History of British Racism'.

Small Ads

5p/word

LOWER SHAW FARM :: AUTUMN PROGRAMME
3-5 October. Fungus Weekend. THE event for fungus enthusiasts!
10-12 October. Rough Woodwork. Creative carpentry.
24-26 October. Bamboo Pipes. Make and play your own musical instrument.
21-23 November. Music Weekend. For anyone who enjoys the sound of song and music. Wholefood meals. Low cost. Children welcome. SAE (please) to Lower Shaw Farm, Shaw, near Swindon, Wilts (0793 771080).

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

TYPESSETTING A PROBLEM? Greentypes have an economical typesetting system which now produces the text of Green Line. It's suitable for most leaflets and many magazines and newsletters. Top quality photosetting and design service also available. For samples and prices write to Greentypes at 33 Newton Road, Oxford OX1 4PT, or talk to us on 0865 726229.

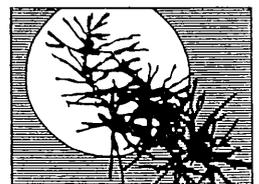
POLITICS AND SPIRITUALITY, anarchism and feminism in the 60s and the 80s... it all comes together in KICK IT OVER magazine. Sample copies \$2. Subscriptions, \$7.50 for 6 issues. Write to: KIO, P O Box 5811, Station A, Toronto, Ontario M5W 1P2, Canada.

TAKING HEART IN A THREATENED WORLD TOWARD THE DISCOVERY OF OUR DEEP ECOLOGY

An experiential workshop with Joanna Macy
London, Sunday 26 October : sliding scale
Details: SAE to Doreen Tobin,
Fellowship of the Reconciliation,
40-46 Harleyford Road, London SE11 5AY
Phone: 01-582 9054

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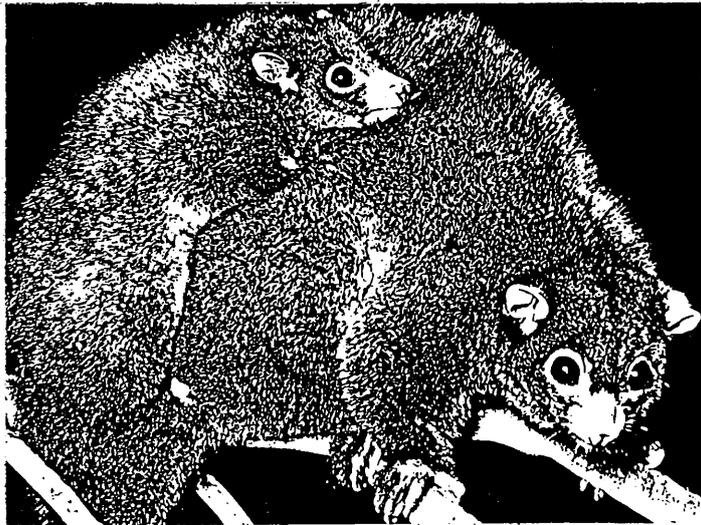
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RAINFORESTS



the unforgivable folly

THE DESTRUCTION of rainforests is by no means a 'new' phenomenon. But the assault on the rainforests - the world's storehouses of genetic diversity - has now reached critical proportions. Globally, at least 39 million acres are destroyed every year (FAO 1982) - that's 750,000 acres every week. Brazilian Amazonia is currently losing 14,000 sq km of rainforest every year (a rate which has doubled in 5 years), and West Africa's rainforests have a half-life of just 13 years. The threat to the world environment, and to the people who live in and depend on the forests, is enormous.

Hugh Iltis, Professor of Botany at the University of Wisconsin, has recently written: "We are faced today with the greatest biological calamity the world has ever known - the imminent decimation and extermination of the world's tropical biota. ... Terrible as those catastrophes [of limited nuclear war, energy depletion or economic collapse] would be for us, they could be repaired in a few generations. The one process ongoing in the 1980s that will take millions of years to correct is the loss of genetic and species diversity by the destruction of natural habitats. This is the folly our descendants are least likely to forgive us." ('Environment', 25/10).

Resettlement in Indonesia

BALI AND JAVA are the most fertile and populated of the 13,000-island Indonesian archipelago. In parts of rural Java there are as many as 5,000 people to one square mile. Of the people living in the countryside, 40% have no land; another 35% do not have enough land to live on. Land distribution is unfair: one third of the land in Java is in the hands of 1% of the landowners.

The outer islands - notably Sumatra, Kalimantan, Sulawesi and Irian Jaya - have relatively infertile soils which are unsuitable for intensive agriculture or dense populations. Until recently they have only been inhabited by small, isolated groups of people who hunt, fish, gather and practise shifting cultivation in the forest.

The 'Indonesian Transmigration Program' (moving people from the overcrowded central islands to the outer islands) has been implemented on and off since the 1950s. Since 1979 between 1.5 and 2 million people have been moved, and the government plans to move .5m in the next five years. Millions of hectares of primary rainforest have already been destroyed by this programme, and over 3.3m hectares of tropical rainforest are designated for transmigration in the next five years. Many of the indigenous tribal people have been forced to abandon their traditional land and lifestyle

and have no alternative but to try and integrate into Transmigration Settlements. They are expected to abandon their sophisticated and sustainable agricultural techniques for the settlers methods of shifting cultivation which lays the land to waste in a couple of years.

The Indonesian government admits that, as a means of reducing population pressure, transmigration hasn't worked. The real reason for it seems to be one of national security - a desire to domesticate the ethnic groups who seek independence.

Despite the fact that legislation has been passed requiring the World Bank to lend money to 'environmentally beneficial projects' and for the 'protection of indigenous peoples', it continues to support the Transmigration Program. Britain has recently pledged further assistance, and supports the programme directly and indirectly through the involvement of the government's Land Resources Development Centre, and multilaterally through the World Bank, the EEC, and a variety of UN agencies. In total, over \$800m have so far been poured in.

Earlier this year a coalition of over 30 non-governmental organisations from 13 countries called on the World Bank and other agencies to curtail their support for the programme. In his reply, Mr Clausen (the outgoing president of the World Bank), stated that "economic and social development entails trade-offs" and "difficult choices".

The campaigning lobby is outraged by the Bank's implication that the wholesale destruction of rainforests and the extinction of tribal peoples are "costs" that can be "traded off" against the dubious benefits of economic development, and they have accused the Bank of displaying "an apparent contempt for internationally recognised human rights and a reckless disregard of the true value of the outer islands' unique and irreplaceable natural wealth and culture."

A voice from Papua New Guinea

"I SHALL speak of the land and the forest. This is our land and no one else has the right to take it away from us. This land gives us our food and everything else we need. The companies can't have our land. The government can invite companies to their land, not ours. I will keep the company away. If the company comes again, I will kill them.

We don't want their money. Money has no future. Money disappears. Only man and land remain. Our ancestors didn't live on money. Our ancestors didn't descend from money. We have all we need; the land, the trees, the fish. I will not allow them to take our land. The forest is our skin: take away a person's skin, and he dies."

Kipling Jinegari, Chief, Binandere Tribe, Timouro, Papua New Guinea.

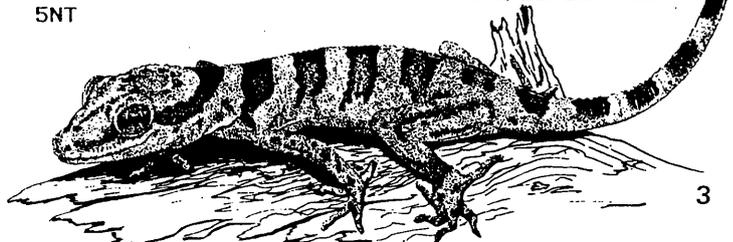
For more information, contact: Simon Counsell, Friends of the Earth (01 837 0731); Luke Holland, Survival International (01 839 3267); Carmel Budiardjo, TAPOL (01 874 3262); or write expressing your concern to Mr Barber Conable, President, The World Bank, 1818 H Street NW, Washington DC 20433, USA.

(This feature was written and edited by Julie Gale)

RECOMMENDED READING

'In the Rainforest', Catherine Caufield, Picador £3.95
'What's Wildlife Worth?', R & C Prescott-Allen, Earthscan £3.

Special issue of 'The Ecologist' on Indonesia's Transmigration Programme, vol 16 no 2/3, £4 from Survival International, 29 Craven Street, London WC2N 5NT



Sexual violence in the peace movement

DURING THE last year two women have been raped at Molesworth peace camp. Another has been raped in London by an ex-camper. Some women have responded to these events with attempts to close down the camp - or to make it women-only. The women were outraged, not only at the rapes themselves, but at the conspiracy of silence surrounding them; the fact that the peace movement seemed to be more concerned with its 'good name' than with the rapes; and that 'peace men' were no more to be trusted than any others.

There still seems to be very little understanding of what rape really is - and that the majority of rapes are carried out by men who are known and trusted. To the women who came to close it down, Molesworth peace camp had become as hated a symbol of male violence as the base itself. Their angry reaction, however, seems to have caused further outrage, obscuring the central issue of male violence.

The whole future of mixed peace camps has now been called into question, as has the usual 'open door' policy: campers could be more selective, and willing to eject those who do not comply with camp conditions. Strictness about admissions could actually increase numbers at peace camps by making life there more tolerable and attractive. However, it is surely not possible to impose a solution at Molesworth or anywhere else - for the simple reason that it cannot be done; if a group of people pitch a tent outside a base and call themselves a peace camp, it is no solution to act like bailiffs and evict them. These events at Molesworth are a serious challenge to our ability to cope with a physical threat without simply relying on state power.

The issue of violence, and specifically violence against women, within the peace movement is no longer one which can be ignored. Nor can it be pushed down the agenda, while we deal with more 'serious' matters. We have been all too ready in the past to point accusing fingers at the bleak reality of state violence; at the police, the military, the courts. Now, however uncomfortable it may feel, it is time to look at ourselves.

^ This has been adapted from an article by Mallen and Sue, which for reasons of space could not be included in full. They are offering their collective experience - one rape crisis counsellor and one past resident of Molesworth - to facilitate meetings and workshops on the subject of rape and male violence in the peace movement, for groups that want them. For further information, contact Sue and Mallen, 37 Beechwood Avenue, Mutley, Plymouth, PL4 6PW.

Men and sexism

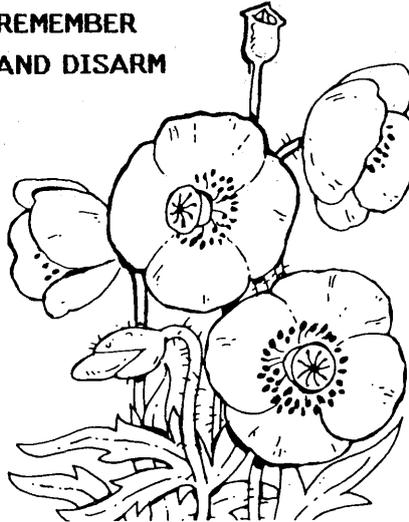
A LOT of attention has been focussed on the Molesworth rapes - to the extent that, paradoxically, it could enable us as men to distance ourselves from this issue ('I'm not capable of such an act!'), instead of realising that rape is merely the most extreme and violent expression of the sexism that is in all of us. This comes out in subtle, invidious ways in our everyday lives - ways that are humiliating to women but largely invisible to ourselves. I think it is necessary for men to get together to talk openly about this, to give it proper, serious attention for a change, and try and confront the roots of our own sexism, however difficult it may be.

Anti-sexist groups for men are listed in the Anti-sexist Men's Newsletter (22a, Oakfield Road, Cardiff); or contact MOVE (Men Overcoming Violence), c/o Steve Mason, 18a

Claremont Road, Bishopston, Bristol (0272 45346); or, better still, we should form our own groups.

Any suggestions, views or ideas relating to men's violence and sexism, particularly with reference to the peace movement, would be welcome: please write to Barry Maycock, 1a Walton Well Road, Oxford, so that we can share them with other readers.

REMEMBER AND DISARM



The Peace Pledge Union is again organising a number of activities on and around Remembrance Day (Sun Nov 9). An invaluable Action and Information Pack is available from the PPU at £1.75 post paid. White poppies are also available at 30p each, or in a display box of 100 for £23. Contact PPU, 6 Endsleigh Street, London WC1 ODX (01 387 5501).

SAT OCT 4 :: CND's autumn jamboree, reclaiming the hills of Gareloch above the Clyde in Scotland. There will be a mass trespass on military land which surrounds the Polaris nuclear submarine installation off Coulpport. Details from Faslane Peace Camp, Shannon, nr Helensburgh, Dumbartonshire (0436 820901). People could then go on to:

SUN OCT 5 :: "Arms around Scotland", an action which involves a human chain from coast to coast. Details from 420 Sauchiehall Street, Glasgow (041 331 2878).

Also on OCT 4 :: a mass rally at Rof Llanishen, near Cardiff (assemble 11 - 11.45 at factory) to protest against its role in the manufacture of Trident components. At one time Britain's bomb factories (like Burghfield and Llanishen) were considered so secret that their names couldn't be uttered in open court, and slips of paper would be passed between counsel, witnesses, magistrates...

THU OCT 16 :: international day of action against McDonalds (and other burger places) on World Food Day. Contact London Greenpeace, 5 Caledonian Road, London N1 (01 837 7557).

SAT OCT 18 :: 'Dig the Base' winter wheat planting at Molesworth - a Ploughshares action.

OCT 19 - 26 :: One World Week, including a week of prayer for world peace. Contact One World, POBox 1, London SW9 8BH.

OCT 24 - 25 :: Time off for Women (see separate feature).

OCT 31 - NOV 3 :: Snowball Action, 10th stage. Mass nonviolent civil disobedience. Don't sit on the fence, cut it! For further info and briefing pack, contact Snowball, 48 Bethel Street, Norwich, Norfolk NR2 1NR.



Time off for Women



- * WOMEN'S WORK for peace and environment
- * WOMEN'S WORK against poverty
- * WOMEN'S WORK against racism and immigration controls

The whole economy rests on what women do. Women do two-thirds of the world's work for 5% of the income and 1% of the assets. Even this underestimates the horrendous workload of Third World women. Counting all women's work makes visible how much we contribute which has never been acknowledged or paid for - and therefore how much we are entitled to in both Third World and metropolitan countries. Unless all women's contribution is recognised and counted, neither women nor men will ever know how much we have all been ripped off by multinationals and the military. Demanding that all women's work be counted brings us together so that we can together reclaim what is ours.

Coordinated by the International Wages for Housework Campaign, King's Cross Women's Centre, 71 Tonbridge Street, London WC1 (01 837 7509).

Friday Oct 24 - activities in individual cities.

Saturday Oct 25 - Greenham women are considering a national women's gathering

Decentralise festivals!

Linda Hendry writes:

WELL, I wasn't going to Stonehenge, was I? As I said to Sid Rawle over a cup of tea, "It's a centralised festival, Stonehenge; we should be into decentralised festivals all over the place. For too long all the Scottish freaks, hippies, greens and dealers have gone all the way south instead of getting their act together here in Scotland." I told Brig something similar (if I didn't he can refute it in his column), but along the lines of, "In India they have the Melas at different sites over a cycle of so many years. Why can't Stonehenge the Solstice Festival move around and be at Stonehenge on the seventh year? That way the Trust might be happy and so might we."

So off I went to Scoraig. "Where?" you ask. Well, I'm not telling you in too much detail in case any drongos hear about it. It's not on next year anyway, so you've missed it. I took a bus to Perth, then got a lift via Inverness to ... We parked beside the track; an efficient minibus shuttle took us the few miles to the ferry over to the peninsula the festival was on. It was a normal small festival of about 1,000 people. The local crofters' windmills span in the air, the tents vibrated in the wind, the dancers undulated in the rain. What was special was the view of sea and mountains rising like a wall before you every time you looked up from the festival field. All payment was by donation, and on Monday the organisers "thought they'd broken even." Time will tell. For me the bands went on too late; I go to the country hoping for at least some peace and birdsong, but the local inhabitants started the festival to bring their friends and loud noises to their rural retreat, so who am I to complain?

The food stalls were wonderful, from dahl curry through baked potatoes to prawn chowder. The cups and plates were recycled

as much as possible, though it's amazing how many people hadn't even got it together to bring their own mug. My only complaint was the tea stall which resembled the machine in the Hitch-hiker's Guide to the Galaxy by sometimes producing that solution not quite tasting like tea. But we should keep off drugs, shouldn't we?

The high spot of the weekend was finding that the big lodge was from Talley and full of the real tipi people. The Rainbow Tribe led the chanting and dancing from the stage on the Sunday night, Sid blew his conch, but despite it all (or was it because of it?) the sun shone on Monday morning. There were some good bands from Edinburgh as well.

If you ever hear there is going to be another Scoraig Festival, tell only a select group of your most right-on friends and head on up there. Remember to take warm clothes.

Oh... and the beer was free until it ran out on Sunday.

Coming events

PARTY FOR 'FREEDOM'

The anarchist magazine 'Freedom' celebrates its centenary with a party on Tue Oct 21 at 7 pm in the October Gallery, 24 Old Gloucester Street, London WC2. There's a bar, and food provided by Peacemeal. Entertainment from Adrian Mitchell, Street Accord Band, Riffraffpoets, and Beattie Mitchell.

SHREWSBURY GREEN BRIEFING

Liberals in Shrewsbury are holding a 'Green Briefing' on October 18 at Shrewsbury Liberal Club. Speakers include Simon Hughes MP, Robin Grove-White, Paul Ekins and Des Wilson. Time: 10.15 - 5. Contact: Robert Hutchison (0743 240405).

INFORMATION TECHNOLOGY

"New Patterns of Communication for a Post-Industrial World" is the subject of the next Turning Point meeting, to be held in Conway Hall, Red Lion Square, London WC1 from 10 - 6 on Sat Nov 8. Information and communication technologies are transforming ways of life and work throughout the world, but for better or worse? Speakers and workshops. Info from Alison Pritchard, The Old Bakehouse, Cholsey, Wallingford, Oxon OX10 9NU (0491 652346).

GREEN NETWORK

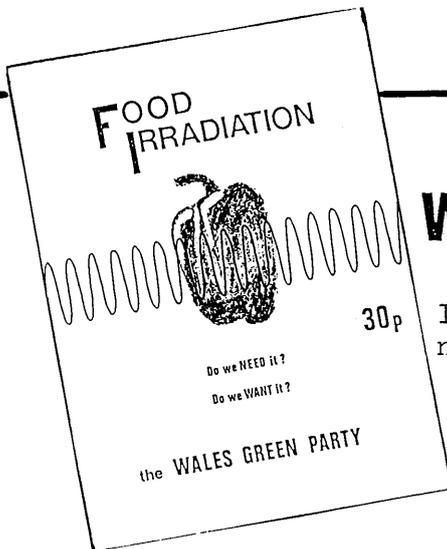
Following the indoor gathering held in Glastonbury by the Green Collective earlier this year, a Harvest Gathering is being held in Norwich from Fri Oct 17 - Sun 19. Workshops on projects actively underway in Norfolk and Suffolk will be led by the people involved. Book in advance (so accommodation can be sorted out: camping or in someone's home) by sending £2 to Box 86, The Greenhouse, 48 Bethel Street, Norwich, or phone 0603 631007.

GREEN EDUCATION

A preview edition of the forthcoming magazine, 'Green Teacher', is available for a sae from Llys Awel, 22 Heol Pentrerhedyn, Machynlleth, Powys, Wales SY20 8DN. The first edition proper is due out this month: annual subscription (6 issues) costs £10.

The magazine 'Lib Ed' is organising a conference at Countesthorpe College, Leicester on Sat Oct 4 round the theme of Libertarian Education. There will be a women-only space. Info Lutterworth 209029.

Copies of the first draft of the Green Party's Education Working Party report are available from Paul Emmeron, 13 Salisbury Road, Chorlton, Manchester M21 1SJ, price £1.



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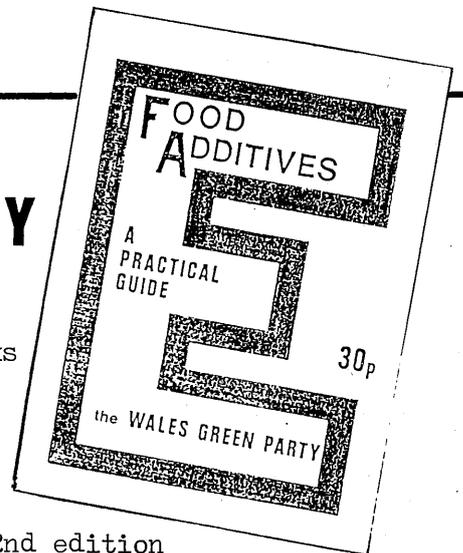
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LIVING GREEN



The first early potatoes are planted on the NoDig garden

Organic gardening centre opens

ABOUT 18 months ago the Henry Doubleday Research Association moved from Essex to a new site in Ruyton-on-Dunsmore, near Coventry. Now their new home is open to the public as the 'National Centre for Organic Gardening'.

Admission is £1.20 and there are hourly tours round the gardens and displays of composting, green manures, pest and weed control, cultivation methods, unusual crops, and other aspects of other organic gardening. The Centre also has a cafe and a shop well stocked with literature, organic produce, seeds, equipment, plants, etc.

There is also a mail order service.

I visited the Centre the other week and was quite impressed and inspired; it is well worth having a look round. It's open 7 days a week, except Christmas, and parties are welcome (let them know in advance so that extra guides can be laid on). It is not far off the A45 Coventry to Northampton road; follow the signs to 'Ruyton Gardens'.

For more information, and membership of the HDRA, write to them at the National Centre for Organic Gardening, Ruyton-in-Dunsmore, Coventry CV8 3LG; or phone 0203 303517.

The Eco-loo

A more ecological alternative to the flush toilet has been developed by the director of Practical Alternatives (and Lifestyle 2000), David Stephens. The "Eco Lavatory" recycles human body waste and could be of great benefit to rich and poor countries alike.

The process is brilliantly simple. Urinating and shitting are done separately. One pisses into a salvaged 25 litre drum with a funnel at its mouth. Waste water from cooking (and washing?) can also be added, and the collected urine can be used to water the garden.

Shit is deposited in an open-top 25 litre drum or chemical toilet, which is lined with a thick black plastic sack, and it is covered with earth from a convenient nearby bucket. A lid on the drum keeps any smell in and the flies out. When the bag is half full, it is tied up at the neck and replaced. Full bags are stored outside on their sides while the pathogens die, before being used as grow-bags for vegetables or trees. Apparently, one person's annual output of faeces is equivalent to a 25kg sack of EEC 20:10:10 fertiliser.

The process is claimed to be quite hygienic, with less pollution and disease risk than with water-borne sewerage, and is inoffensive enough to locate inside the house. It is recommended, however, that vegetables grown in the shit bags should be cooked to kill any surviving pathogens.

Practical Alternatives can supply chemical closet type containers for £45 and black plastic bags at £7 for 30 or £12 for 60. Larger quantities for "mass catering at pop concerts, Palace garden parties, etc" are available at cheaper rates.

Practical Alternatives supplies other useful 'eco' products such as re-usable envelopes and recycled paper notebooks; and produces a magazine of the same name that covers ways of living with less demand on the ecosphere, and which will be of interest to many readers. Lifestyle 2000 Ltd is a company that aims to raise funds for financially viable ecological projects.

More information about the eco lavatory, Practical Alternatives, and Lifestyle 2000 can be obtained from David Stephens, Old School House, Bancffosfelen, Pontyberem, Dyfed, SA15 5DR (0269 871 014).

Energy savers

- + IF YOU soak dishes before washing them, you'll need less hot water to clean them.
- + Most people keep water so hot they have to add cold before using it. Of course this wastes energy. It's cheaper to reduce the thermostat a little so the water is the temperature you actually want.
- + Draughts lose energy and are cheap to stop. Stop draughts through the letterbox by putting a box behind to catch the mail. Stop draughts under doors with an 'insulating sausage' stuffed with rags.

These ideas are from the Centre for Alternative Technology's publication 'Over 50 Energy Savers' available in radical bookshops, or from CAT, Llwyngwern Quarry, Machynlleth, Powys, price 50p plus postage.

Cycle lessons for drivers

PROBABLY THE cheapest, most energy-efficient and ecologically sound form of transport, after walking, is the bicycle. But it can get a little hairy when there are motorists about. There were 22,045 reported bike-car collisions in 1983, killing 170 cyclists.

This year Friends of the Earth have published their 'Guide to Cycle-Friendly Motoring', written by Liz Speed and Jan Fox. It's aimed at informing conscientious motorists about sharing the roads with cyclists.

The 12-page booklet advises the motorist reader to be aware of cyclists at all times, and of their space requirements and their speed (it's not unusual for a cyclist to be doing 20 or 25 mph). Also covered are positioning at junctions, the state of roads, effects of weather conditions, and stopping times and distances.

This useful booklet makes a change from the usual warnings to cyclists to be careful. There doesn't seem to be a price on it, but it can be obtained from FoE at 377 City Road, London EC1V 1NA, or perhaps from your local FoE group.

Why not get some for your motoring friends this Christmas?

Recipes

Vegetable Bourguignonne

Vegetables:

- 4oz small button mushrooms
- 4oz shallots or baby onions
- 2oz red and green peppers, chopped
- 8oz small new potatoes
- 2 carrots, sliced

Sauce:

- 2 tbsp vegetable oil
- 1 onion, chopped
- 2 cloves of garlic, crushed
- 1oz cornflour
- 5 fl oz water (saved from cooking veg)
- 1/2 pint red wine/red grape juice
- 1 dsp tomato puree
- 3 bay leaves

Boil carrots and potatoes for 15 mins. Fry the onion for the sauce in the oil for 5 mins. Add the garlic, and the cornflour mixed to a paste with a little water. Cook, stirring well, for a further 2 mins.

Gradually add the wine or juice, the vegetable cooking water, and the remaining sauce ingredients. Put the carrots, potatoes, shallots, mushrooms and peppers into the sauce, cover the pan and simmer gently for 30 mins., stirring occasionally. Remove the bay leaves and serve. (From Vegan Recipes, by Elaine Garrett)

Apple and Damson Chutney

To use up any remaining damsons (or plums).

- 1 lb damsons/plums, stoned
 - 1 lb apples, chopped
 - 1 onions, chopped
 - 1 oz dried fruit
 - 1 pint vinegar
 - 1 cup apple juice concentrate
 - spices
- [Keep to the ratios given]

Put all the ingredients in a large saucepan, mix well and let soak overnight. Bring to boil and simmer for half an hour or until a good chutney texture. Put in sterilised jars and seal.

Living Green is written and edited by Graham Hooper.

Italy's Green Party

Matthew Sands writes:

LISTA VERDI is perhaps the nearest to a Green Party that Italy has got. I discovered them on a visit to Rome this June. Outside the Roma Termini railway station there were a number of left political parties and environmental groups holding a daily petition stall. Their petition was demanding a referendum on the future of nuclear power in Italy. I tracked down the office of Lista Verdi (one of the groups organising the petition) in the same block as many of the other radical and left political parties' offices.

It was explained to me that Lista Verdi is a coordination of green groups. They intend to be "an expression of an idea, not a political party". They have no manifesto, but they put up candidates in local elections, regional government elections and might contest the next Italian general election. Although they have no developed policy (only having been formed within the last two years) they organise single issue campaigns in each region: Lista Verdi has no national centre. Currently they are helping to organise the nuclear power petition, and have a petition campaign demanding a referendum on hunting (of animals and birds).



Green Gathering for 1987

THE GREEN Collective is now laying plans for a Green Gathering in 1987, the first all-Britain gathering since 1983. A provisional booking has been made for the same site as in '83 - at Lambert's Hill Farm, near Shepton Mallett, Somerset - for August 13 - 19. If you'd like to get involved, or want more information, write to P O Box 23, Glastonbury, Somerset, or ring 0458 32452 in the evenings. If you send £5, you'll be on the mailing list for the next year too.

Belgrano lessons

IN THIS International Year of Peace, what is the relevance of a study of the sinking of the Belgrano to the US raid on Libya? What prospects are there for a future settlement of the Argentina/Falklands problem? Malcolm Harper, chairman of the UN Association, Tam Dalyell MP, and Clive Ponting among others will be speaking at the Belgrano Enquiry in Hampstead Town Hall on Nov 7 - 8 from 9.30 - 5. Admission £2 daily (£1 unwaged/senior citizens). Full details from Diana Gould, 11 Queen Elizabeth Road, Cirencester, GL7 1DH.

Schumacher lectures

As advertised in last month's GL, this year's Schumacher lectures follow the theme "A Green Future? Spiritual, Social and Ecological". Joanna Macy, Rudolf Bahro and Jose Lutzenberger are the speakers in the Bristol University Union on Sat Oct 11 from 11 - 6 (tickets £6).

Liberals' energy alternative

The Parliamentary Liberal Party has published a straightforward, illustrated briefing document presenting the case against nuclear power and aimed at stimulating campaigns by constituency parties. A more detailed campaign pack is to follow. Make sure your local Liberals use it (and embarrass the SDP!).

Greens in election mood

GREEN PARTY activists from all over the country gathered in Newcastle from October 18 to 21 to hold the party's AGM and debate policy. The conference was held very much in the knowledge that a General Election may be less than a year away, and greater emphasis was laid on the passing of policy statements in order to up-date the party's policy resource book.

A new paper on Foreign Policy reasserted the party's commitment to "peaceful means of conflict resolution", while maintaining that resistance groups around the world have the right to determine their own forms of defence. It also repeated the party's opposition to continued membership of the European Community, and called for all military ties with the US to be cut.

On the subject of trade unions and workers' rights, the Greens want the right to trade union membership protected by a Bill of Rights, along with the right to strike and to picket peacefully. Strikers should be entitled to full social security payments, no-strike agreements should not be legally binding, and members of the armed forces should be allowed to form and join unions.

Conference also passed a paper on community credit, which would deprive the private banks of the power to create money. This power would be vested in central and local government, and in community banks.

After a contentious debate, conference gave overwhelming approval to a series of motions on gay and lesbian rights. It also called for an end to animal dissection in primary or secondary education, and for a choice of vegetarian and vegan menus for school meals. Children should also be able to prepare vegetarian and vegan food as part of home economics classes, and local parties were urged to press local education authorities for this to be done.

Several additions were made to the party's environmental policies. The Greens called for immediate membership of the '30% Club', as a first step towards reducing sulphur emissions by 75%. Severe restrictions and bans were proposed for a number of agricultural chemicals, and bans were called for on all aerial crop-spraying and on field straw-burning. The Greens would bring in independent scrutiny of all findings on food additives, and would ban many additives at present in use here. Labels would have to declare all additives.

The Maingreen faction put forward its slate of four candidates for the postal ballot for membership of Party Council, but

only one was elected. Jonathan Tyler, co-convenor of the Maingreen group, narrowly missed election. The party's General Election manifesto is to be written by Sara Parkin and Martin Ryle, and the first draft will be available for consultation within a couple of months.

WOMEN AT GREENHAM

WOMEN WHO have chosen to visit rather than live at Greenham are invited to a Halloween Gathering at the Green Gate on Fri Oct 31, for witching hour activities. It's hoped to keep Green Gate open every weekend during the rest of the winter, and a rota of groups offering to help maintain the camp has been set up.

Plans will also be laid at Halloween for a action on the weekend on December 12, to be known as 'Confront the Fence'.

For more info ring Lynette on Portsmouth 829390, or Anji or Freddie on 697976.

VIDEO * VIDEO * VIDEO

"THE THRESHOLD OF CHANGE"
A recorded talk by

JONATHON PORRITT
(Director of Friends of the Earth)

A lecture by one of the best known exponents of ecological philosophy, covering the emergent politics, economics and spiritual dimension of the green movement. The contemporary issues of employment, feminism, education, the arms trade, industrialism and the third world are discussed.

This 56 minute VHS video is an ideal focus to promote the green movement and instigate discussion at public meetings, residential courses, group meetings, schools and colleges.

THE THRESHOLD OF CHANGE is available at £17.50 (incl. vat & p&p) from IOTA PICTURES, May Cottage, Harewood Road, Calstock, Cornwall PL18 9QN. Tel: (0822) 833692.

World Socialist
JOURNAL OF THE WORLD SOCIALIST MOVEMENT

"What we call man's power over nature turns out to be a power exercised by some men over other men with nature as its instrument." So write C S Lewis. Socialists would go further: until the earth and all that is in and on it is no longer monopolised by a small minority through a state or private firms; until, in other words, the very idea of property itself, of producing wealth for sale on a market rather than directly to satisfy needs, is allowed to fade into a distant memory within the framework of a radically new and revitalised society, then nature will continue to be heedlessly plundered as a resource, polluted as a cesspool, in an unrelenting pursuit of profit. Social equality is the logical extension of an ecological perspective: the dynamics of world capitalism block off any other route to ecological sanity.

For FREE 'World Socialist' and Socialist Party info write:
Socialist Party (N.L.), FREEPOST, London SW4 7BR.

AFTER CHERNOBYL



a visit to Berlin and Prague

IN BRITAIN we got off lightly. In other parts of Europe the consequences of Chernobyl were, are, and for decades will be far more severe. CHRISTOF ASPEN experienced the horror in Berlin and Prague as news of the accident broke...

"ATTENTION, DANGER to life!" is glued to shop windows all over West Berlin warning children to stay off playgrounds. On Saturday May 3 pregnant women and children were asked to stay at home altogether. On Monday everything was officially said to be safe again. People are worried about the direction of the wind, and hope the recent sunny weather remains. On May 8, almost two weeks after that fatal Friday after things started going wrong at Chernobyl, the great downpour occurs. Measurements of up to 5000 becquerels per litre of rainwater are taken. Nevertheless Berlin escapes the worst of the fall-out. Southern Germany and Austria are less lucky. And they again compare less favourably to the Baltic, Eastern Poland, and parts of Scandinavia.

Dried milk is sold out within a few days. But then it is made known that some stocks of dried milk are themselves radioactive: the dairy, intent on getting rid of its polluted

milk, had quickly turned it into dried milk. As a consequence the "alternative Liste" (the green faction in the local parliament) buy up tons of uncontaminated dried milk in West Germany and distribute it via wholefood and organic shops, with those most at risk coming first. High values are registered elsewhere: according to the Senate, for example, on May 6 the value for spinach is 1208 becquerels per kilo, and for parsley 2056 becquerels. Confusion and fear (<angst> in German) and dramatic official about-turns characterise the situation. Yesterday it was safe to carry on as normal, today leafy vegetables must be washed (!), and the weather bureau asks small children not to sleep with the window open at night.

People who never saw the inside of a "Bioladen" (organic food shop) suddenly buy soya milk and miso, while the previously food-conscious can be seen buying up sprayed and tinned pre-Chernobyl foodstuffs. "Concentration camp eggs are OK," I hear somebody say. Batteries have roofs, don't they? The Berlin magazine 'Zitty' meanwhile interviews pregnant women and publishes safety advice. At one point an English friend of mine has a breakdown. He is the father of an eight-year-old child and is now convinced that it was all wrong to bring him into the world. He goes to the nearest shop and buys up all pre-Chernobyl apples and as much tinned food as he can lay his hands on. He gets home and realises he doesn't know what to do with it. His neighbour buys a year's supply for himself.

Eating and drinking has become a conscious effort. We analyse everything. The generally accepted red flag is milk, and with the fortunately short half-death of Iodine 131 of about eight days, it can be consumed again in about six weeks. Strawberries and cream, the hit of the season, are definitely out. Which doesn't mean that some people don't eat them. "Keep a cool head" is their slogan.

We look around in an organic food shop and find all the cheeses, yoghurts and other dairy products labelled according to their exact radioactivity and the isotopes they contain. After a first feeling of revulsion we realise that of course much food is already irradiated, undoubtedly to much higher levels, but not labelled accordingly. It feels as if a second level has slipped into reality - that of openly declared, yet invisible, all-permeating irradiation made worse by sullen ignorance. Life from now on seems tainted with insidious muckiness.

On May 15 a doctors' initiative publishes detailed warnings. Fruit and veg from the garden should not be eaten. Because of the radioactive dust, flats should be vacuum-cleaned thoroughly and shoes left outside the front door. Nobody should lie on the ground without a blanket, or walk barefoot. Children should not play near still waters, and should be washed thoroughly with soap after playing outside. But most of all, products free from radiation or low in radiation should be consumed, and pregnant and lactating mothers as well as children should be issued with radiation-free supplies by the Senate, from their or EEC stores. A compulsory labelling of food should be introduced and strictly safeguarded. As a general guideline for adults, the safety limits issued in the state of Hessen are given (20 becquerels of iodine 131 per litre of milk, and 100 becquerels of caesium 137 per kilo of meat).

Chernobyl delivers a heavy blow to farmers. Stallholders lose about half their business this month. In some areas cattle are kept inside. Organic growers are very depressed: they had carefully cut out pesticides, herbicides, and later additives, and then the hard rain fell on it. One gardener has lost 12000 lettuces, and after the long winter and with the summer holidays coming soon, he is worried about bankruptcy. Official advice to plough the fields to dissipate surface contamination is rejected with scepticism - wouldn't it be better to harvest and then store the produce?

While in the Rhineland Palatinate health officials confiscate tons of vegetables, East Berlin looks calm, selling Romanian tomatoes. A chauffeur I meet thinks it might have been exaggerated. Do people know that only 25 miles away, in Rheinsberg, there is another nuclear plant? West Berliners are puzzled. Where would you evacuate them to? Another air lift, perhaps? In reverse order? But here in East Berlin there is no outward trace of great worry; a dull, heavy mood prevails. Some builders I chat to on the train are cynical. "After all, we've got the wall, and radioactivity won't get



Cartoon from die Tageszeitung. It reads: "What do you mean, No? Mummy hasn't gone to all this trouble in vain! You will eat up your caesium just like the rest of us, OK!"

past it! Anyway, you can't stop eating, can you?" Unfortunately, the wall is not a very reassuring edifice in this situation, even if it does filter the information flow.

Before reaching the Czech border we notice huge billboards. A peace dove and slogans: "There is nothing more important than peace." "Without nuclear weapons into the 21st Century!" Despite being on a so-called transit journey, which implies we are merely passing through, we are heavily searched. Some communist party brochures and a brand new book about Chernobyl are taken away - and then returned, after half an hour's delay, by an embarrassed looking East German border guard. Later, in Prague, I am told there have been no official warnings, but Rude Pravo has carried daily reports on accidents at nuclear installations in the West. But people in general stopped eating fresh vegetables or dairy produce, watched Austrian or German television or listened to the radio. When I point out to my friend that Czechoslovakia herself generates nuclear power, he emphatically denies it. I manage to find a convincing source to prove it to him. He really didn't know.

A bread called Kiev bread is known here. So the word is: Kiev bread has been brought up from the larder to help with the lighting in the living room. Another joke is: What's the most recent peace initiative by Comrade Gorbachov? - Well, he's changed his tactics; he now demands a no-first-use of nuclear reactors.

Despite what I've been told, old and young everywhere are queuing for ice cream (smrzilna). This weekend Prague looks deserted and people have gone to the "country". The temperatures are in the eighties. Who can resist a cooling bathe in some pond, or picking the fresh and proud leaves of one's

Announcement found in a West Berlin pub in June 1986

CHERNOBYL IS EVERYWHERE

:: we don't sell any leafy vegetables any more, not even to decorate the dishes. Equally, we do without fresh herbs

:: we do without fresh milk

:: we cannot protect you from possibly contaminated fresh vegetables

but we can inform you where they have been grown:
apples: Chile bananas: Honduras avocados: Israel
mushrooms: France

zucchini: Italy cucumber and tomatoes: Holland
carrots and cabbage: from our own storage

:: apart from that, we will make greater use of deep-frozen produce in the future

Zille-Kollektiv

How many cancers will the meltdown at Chernobyl cause?

In West Berlin and West Germany the radiation per person per year has increased by about 50 to 110 millirem, on top of the existing natural background radiation of 110 millirem, on average, per year. This is a very marked increase, given that it compares to the estimated level of 120 millirem per person that the United Nations estimated that the world's population had been exposed to by the 379 atomic tests conducted in the atmosphere between 1945 and 1963 - which is a period of many years.

A dominant cause for concern after Chernobyl was the wide range of differing opinions by scientists themselves on the extent of the damage. How many cancers are caused, for example, is often based on extrapolations from events like Hiroshima or the fall-out on the Marshall Islanders, e.g. linear extrapolations from high levels of exposure, and many experts believe that the effects of low-level radiation are underestimated when this method is used. This is certainly the opinion of Dr Alice Stewart, from the University of Birmingham, who has done studies on low-level radiation since the early fifties.

So we are dealing with different estimates. Some scientists believe that each increase of one millirem per one million people causes one cancer, others expect about ten cases. As a result we may say, given the above values for West Berlin and West Germany, that we will get between 3000 and 6600, or between 30,000 and 66,000 additional cancers per year caused by Chernobyl. Of course no individual cancer can be traced back to Chernobyl, but this means we will see cancer statistics rising after a latency period of at least five years depending on the type of cancer.

West Germany is not an immediate neighbour to the Ukraine, but these are at least the figures from a country where the aftermath of the meltdown was analysed and measured in great detail. And these are the probable consequences from a nuclear accident at one single nuclear installation which according to the first vice president of the Soviet Union was loaded with 192 tons of uranium on that Friday, April 25 1986.

allotment? I see a lot of children playing in water.

An old friend, confined to menial work because of his connection with the human rights movement, points us to a very intriguing story. He says that Chernobyl, in Czech, is the name of a plant which is mentioned in the Bible - artemisia absinthium, or wormwood. On my return to England I look it up. This is what I have found, in Revelation 8:10...

"The third angel sounded his trumpet, and a great star, blazing like a torch, fell from the sky on a third of the rivers and on the springs of water, the name of the star is wormwood. A third of the waters turned bitter, and many people died from the waters that had become bitter."

It made me think of the seven thousand wells that are currently being sealed up throughout the Ukraine. And of much more.



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A man's place

Jo Baker



Britain is the only country in Europe to have blocked a recent EEC directive urging that a minimum three months paternity leave be introduced in European countries. Why did Britain block it? Because Margaret Thatcher believes that "such things are best sorted out between employer and employee." In practice, as we all know, this means women looking after the kids for no pay, while men work for pay outside the home. JO BAKER argues that this covert suppression of women (and children) is long overdue for a change.

THE WAY to end patriarchal society is simple. Men must take equal responsibility for looking after their kids. By equal responsibility I do not mean paying a nanny (female) or childminder (female) or au pair (female) to look after them. I mean that a man must look after his own children himself, at least part of the time.

The one thing that unites male politicians of the left, right and centre is that they do not do this. In fact, why limit it to politicians? Men of all occupations – plumbers, soldiers, industrialists, teachers, journalists – unite in failing to look after their kids. Most men, by divorcing themselves from what really makes the world go round (that is, by cutting themselves off from their homes, children and roots for most of the day) have ceased to understand it and are

in danger of stopping the world from going round at all as we career toward oblivion in the ridiculous nuclear arms race.

So what is it that makes the world go round? It is balance and harmony, a balance and harmony which you immediately sense in a small child. Children are very intuitive and know when something is right and when it is wrong. When one spends time with them one can't help benefitting from their clear insight. But more than that, what one really benefits from is freedom from ego. For another thing that makes the world go round is many small acts of service to others. The obvious and only way in which men should seek to change their 'role' is to take on more of the actual day-to-day work of nurturing the next generation.

I think every man should look at his own life. First at his mother (the personal, as we all know, is political, and many a man's subliminal political ideas spring from his role models). Did she look after him at home while dad went out to 'work'? Chances are that she did, and that he is therefore the product of a system which enslaves women.

Then he should look at his day-to-day living. Does his current girlfriend or wife do more of the domestic work than he does? If so why? I don't think any male these days should be so naive as to assume it is because she wants to. If he has children, who looks after them? If his wife, girlfriend or another female who is paid less than him looks after them full-time, then he is guilty of propagating the system which undervalues firstly children and secondly women.

It strikes me that most men who 'work', as well as many childless women, suffer under delusions about children. They either think that mothers are naturally supposed to look after their children all the time, or that there are some types of women for whom it is easy to do that.

Both are wrong. All the full-time mothers I meet are frustrated; as a result their children are frustrated. I doubt whether the fathers are aware of this, so wrapped up in their egos are they.

Now this doesn't mean that the mothers are prepared to give their children into someone else's care. For a start they probably have known those moments of complete joy and understanding which one is granted as a working parent of a young child. This joy makes you humble and happy to be with them, and you sense its rightness. But secondly, this joy makes you more vulnerable. You become less adept at erecting that hard shell around yourself which is necessary in the exclusively adult world of paid work. In addition of course you are chronically tired since looking after children is a 24-hour job, and if you are one of those women who was grossly insulted and mishandled while giving birth in hospital, then you are probably still reeling from the shock and pain of discovering that what you thought would be a "fulfilling womanly experience" was in fact a nightmare. And thirdly, like any "unemployed" person your sense of your own low status and worthlessness soon becomes quite crippling, so that you feel unable to approach any employer except for the most menial of jobs.

So looking after your children becomes an all-or-nothing. You either make the huge, guilt-ridden effort to give it up completely during the day (to some other woman) and rush gratefully back into the patriarchal work system, grabbing status symbols along the way to save your bruised ego. Or else – and out of goodness and fear this is what most women do – you take on the whole burden of childcare as a noble unpaid duty, till your life is so subsumed in it that you can neither see

outside nor feel pain at what you're missing. The ego compensations for this are the pats on the head society gives you for doing your womanly duty (enslaving yourself to the male) and allowing paid workers to continue in their delusion that looking after kids is some sort of Laura Ashley idyll.

Neither of these solutions is ideal. If a woman goes back out to work before her child is two, the child loses out on crucial parental contact; if she stays at home, she loses out on adult contact. It's a no-win situation. But what no one EVER seems to suggest to resolve it is that the father takes over part of the day-to-day care of his kids. For most couples this is out of the question. Why?

Because men have made it so. Men have relegated childcare to the very lowest status in terms of pay (though lavishing it with all sorts of ideological claptrap - English, for instance, is the only language with a word for "motherhood") and they prefer to give people money for mucking about on computers, or motor vehicles, or production lines churning out junk goods, anything but looking after the next generation. This they are quite happy to leave full-time in the hands of women.

Thus a gulf grows. Between the father in the ego-tistic adult world which excludes children from its workplaces, and the mother in the ego-subsuming world of childcare in which she may scarcely speak to an adult from dawn to dusk for weeks. Inevitably a gulf grows. His resentment at her secret joy and lack of understanding of her tiredness (she's just at home all day, isn't she?), her resentment at his earning power and the foolishness of his ego-pursuits which he can't help since he doesn't know the joy which could transform them, since it can only come in submission of the ego and the Western world doesn't pay men for this.

Thus the gulf grows. I have seen gulfs grown terrifyingly huge in the couples I know, where the man is reduced to a state of wheedling infantility by years of ego-massage as an executive this-that-or-the-other, and the woman is stoical, tired and bitter through years of unending service to husband and kids with no regard left for the person she once was. Neither is fulfilled, though in my experience the woman is by far the wiser, more aware and attractive individual... but she has no money and is full of resentment, to say nothing of being a physical shell. (Hysterectomy is now the second most common operation in Britain, all those poor worn-out wombs unable to die in peace.)

No wonder "privileged" young mothers are saying no these days, and paying other women to look after their kids so that they can continue to earn money. But is this the answer? I don't think so. In the short term it may improve the status of women, but in the long term I can only see it making women as brutal (if as materially rich) as men. Seeing the 'executive woman' portrayed in the media always makes me think of the pigs in Orwell's 'Animal Farm' who have no sooner overthrown the oppressing farmer than they don his clothes and drink his wine. In the battle of the sexes to control the purse strings it is too often the children who are left out in the cold, looking in at one smooth armour-plated face after another, unable to tell which is father and which mother. No, rather than women becoming as materially rich as men at the cost of becoming as brutal as them, what we should surely be aiming for is a balance of material and spiritual riches between the sexes.

Theoretically this is possible the 'natural' way, with women looking after children at home and men working to main-tain the home and provide for women and

children. But this only works if the home is the centre. Nowadays this is not the case. Nowadays the office or the factory is the centre, and so-called work takes place outside the home. Therefore women and children at home are marginalised, and what they do is not seen as work.

The only way to change this is for men to take on more day-to-day responsibility for their children, either by staying at home or making provision for them at their own workplace for at least part of the day. (I am speaking here mainly of pre-school children and in particular those under two, since I personally feel that after the age of 1+ - 2 children can benefit from going to childminders, playgroups, etc., for part of the day.)

Men doing this would drastically change society - for they would learn that childcare is as much work if not more so than anything else they might do, and also they would be privy to that strange joy which comes from daily subsuming your ego in the small needs of another, and from watching the miraculous development of a new human being. I believe that this experience could not help but revolutionise the way in which men construct and manipulate their working environment. At the moment the keywords for the largely male urban environment are 'flatness' and 'sterility'. Anyone, for instance, who has ever tried taking a young baby through central London soon realises that it has been set up by men to exclude the relatively helpless such as babies, the old, the handicapped, and is as a result a flat sterile environment where even the trees are caged. As T S Eliot says, "The desert is squeezed in the tube train next to you, / The desert is in the heart of your brother." Is there any hope for a saner society when, as I heard the other day, a man can feel himself sufficiently removed from the nurturing process as to bash a woman over the head with his newspaper simply because she was breast-feeding on the tube?

Nor is it enough for men to say, "I will try to bear in mind that what a woman is doing at home is as valid as what I am doing outside it. I know from experience that this just doesn't work.

My point is that it is very easy to become brutal. I know, I've been there. Next time you're in town, look at the women pushing babies in buggies. They are doing the hardest job in town for no pay and little adult appreciation, and generally in strange isolation which often means going for days on end where they speak to no one over the age of two. I know what it's like, I've been there. Before I was there, I voted Conservative and thought than a woman (or man) had made it if s/he could earn a lot of money, enough to pay someone else▶15



A plea for body history

-Ivan Illich-

TWELVE YEARS AGO I wrote 'Medical Nemesis'. The book began with the statement, "The medical establishment has become the major threat to health." Hearing this today, I would respond, "So what?" Today's major pathogen is, I suspect, the pursuit of a healthy body. And importantly, this endeavour has a history.

As a public cause, the pursuit first appears with the emergence of the nation state. Here, people came to constitute a resource, a "population". Health became a qualitative norm for armies and then, during the nineteenth century, for workers; later, for mothers. In Prussia, as in France, the medical police were charged with its enforcement. But the pursuit of health was also understood as a personal right; as the physical realisation of the Jeffersonian right to the pursuit of happiness. The valetudinarian's dream of a ripe old age on the job, together with the economy's demand for productive workers and fertile reproducers fused in the idea of health. But what began as a duty and entitlement has been transmogrified into a pressing need. In 1986 I would place the historical phenomenology of this novel need into the centre of research. For many of our contemporaries, the pursuit of health has become con-substantial with the experience of their bodies.

Since I wrote 'Medical Nemesis' the symbolic character of health care has changed. Americans now pay more money to health professionals than they spend for either food or housing. An instructive paradox appears: medicines, psychologies, environments and social arrangements increasingly influence how people think and feel, while the concepts and theories to which the professions appeal are publicly questioned. As a result, expenditure on various and sundry holistic wellness programmes have increased faster than medical costs.

Health appears to lie between the lines of every second ad, to be the inspiration of every other media image. Allocations for safety, ecology, law enforcement, education and civil defence are approved if they can be related to integral health care. Therefore the relative importance of the medical establishment within the health sector has been reduced. A curious mixture of opinionated but detailed self-care practices joined to a naive enthusiasm for sophisticated biocratic technology make the efforts and personal attention of physicians ever more frustrating. I suspect that the actual contribution of medicine today is a minor factor in the pathogenic pursuit of health.

In 'Medical Nemesis' I set out to examine the spectrum of effects generated by medical agents. I called these effects "iatrogenic", doing so with a rhetorical purpose. I wanted to call public attention to the research on medical effectiveness carried out during the late fifties and sixties. My conclusion stated the obvious: only a small percentage of all healing, relief of pain, rehabilitation, consolation

and prevention was attributable to iatrogenesis. Most of these outcomes occur without or in spite of medical attention. Further, the iatrogenesis of disease is comparable in importance to the iatrogenesis of well-being. What sounded shocking then has become commonplace. In his forecast for 1988 the US Secretary of Health estimates that 80,000 to 100,000 patients will be seriously injured by hospitalisation.

But this kind of accidental damage to individuals was marginal to the central argument of my book. I wrote in order to highlight the institutional, social and cultural effects of the medical system. At the centre of my analysis stood the iatrogenic reshaping of pain, disease, disability and dying, as these phenomena are experienced by their subject. The cultural constraints of and the symbolic impact on these experiences, insofar as they are mediated by medicine, were my interest. I am not dissatisfied with my text, as far as it goes; but I am distressed that I was blind to a much more profound symbolic iatrogenic effect – the iatrogenesis of the body itself. I overlooked the degree to which, at mid-century, the experience of "Our Bodies and Our Selves" had become the result of medical concepts and cares.

I did not recognise that, in addition to the perception of illness, disability, pain and death, the body-percept itself had become iatrogenic. Therefore, my analysis was deficient in two respects: I did not clarify the historical "Gestalt" of that period's body-percept or the role of medicine in shaping it. And since I was unaware of the iatrogenic nature of the experienced body, I did not explore its metamorphosis: the emergence of a body-percept congruent with a post-professional high-tech lifestyle. To gain perspective on such a contemporary metamorphosis, Body History became for me an important condition for an examined life in the 80s.

I originally came to Body History through teaching on the Middle Ages. In my courses on the 12th century, I focus on the emergence of certain ideas, on themes and concepts for which antiquity has no true equivalents, but which in our time are experienced as certainties. One of these we call our "selves". "Some thirty inches from my nose / the frontier of my person goes" writes W H Auden in one of his poems. If you are uncertain about this distinction between yourself and all others, you cannot fit into Western society. There is general agreement that this sense of Self emerges with the Crusades and cathedrals, European peasantry and towns. Further, its successive forms and its contrast with the person in other cultures have been well studied.

Little attention has been directed to the fact that the Western Self is experienced as flesh and blood, that the birth of selfhood endowed Europe with a body of experience unlike any other. In collaboration with a colleague studying the early 18th century body, I developed concepts necessary for a historical phenomenology of the body. And I soon met others struggling with the same questions in various periods and

settings. As Body History takes shape, we are able to understand how each historical moment is incarnated in an epoch-specific body. We now begin to decipher the body of subjective experience as a unique enfleshment of an age's ethos. Through these studies I have learned to see the Western body as a progressive embodiment of Self.

Searching for a common element which might help me interpret disparate changes in the transition from a Romanesque to a Gothic worldview, I hit upon the notion of Body History. I needed to explain how the odour of sanctity could disappear between 1110 and 1180, how relics came to heal on sight, the circumstances under which the bodies of the poor souls in Purgatory assumed their shapes. Why did the zoomorphs, which people the inside of Romanesque churches, become gargoyles poised for take-off on the outside of Gothic cathedrals? How did the Christ figure, with outstretched arms and clothed in royal raiment, become the naked martyred body hanging on a cross by the year 1200? How to explain St Bernard, training abbots for a thousand reformed Cistercian monasteries, teaching these men to breast feed their young monks with the pure milk of Christ? And, most important because of the immense social consequences, I began to understand the context in which the idea of a modern sex and marriage was shaped: men and women were endowed with "human" bodies which each "Self" could give to the other, thereby creating kinship ties between their respective families; not by the will of the elders, but by a legal contract between individuals who exchange rights onto their bodies, a new kind of society was coming into being.

I came to see that there was a distinct awareness of the body as the primary locus of experience. This body, specific to one period, but subject to profound transformations, sometimes occurring within relatively short spans of time, was parallel to but clearly distant from the body that was painted, sculpted and described in that historical moment. Then this insight and understanding revealed to me the kind of critique which 'Medical Nemesis' needed. At the core of my argument there I had placed the art of living - the culturally shaped skill and will to live one's age, bearing or enduring and enjoying it. As a philosopher I was interested in fostering and protecting this art and its traditions in a time of intensive medicalisation of

daily life. I tried to show that the art of living has both a sunny and a shadowy side; one can speak of an art of enjoyment and an art of suffering. On this point I was questioned by some who questioned my motives; because I saw "culture" in a subjective way as including the patterned skill and motivation for the "art of suffering", my critics claimed that I was a romantic, a masochist, or a preacher anxious to restrain any expectations of progress. Others applauded my attempt to root the concept of culture in the experienced meaning of personal action.

Body History, however, led me to see what was genuinely deficient in my analysis. Both enjoyment and suffering are abstract concepts. They name opposite forms in which sensations are culturally embodied. Enjoyment speaks about the localisation of pleasure as the "body", and suffering about the topology of depression, lassitude, irritation or pain. Until recently I had looked at the body as a natural fact which stands outside the historian's domain. I had not understood the difference, which can be great, between the experienced body and other less ephemeral objects which the historian must examine for their use and meaning. My wonder at not finding a body like mine in the 12th century led me to recognise the iatrogenic "body" of the sixties as the result of a social construction which belonged to only one generation, albeit in a gender-class, tradition- and place-specific way.

I realise that the medical system cannot engender a body, even if it cares for one from conception to brain death. In every epoch, bodies exist only in context. They form the felt equivalent of an age, insofar as that age can be experienced by a specific group. In most periods, women seem to have different kinds of bodies than men, serfs different from those of lords. The first repair men of the new windmills which appeared in the 13th century, itinerant mechanics, were shunned by city and country folk alike because of their feel.

Transportation plays as large a part in the socio-genesis of our bodies as medicine does. Bodies which require daily shipment were unthinkable a few generations ago. We say that we "go somewhere" when we drive or fly. Engineering manuals speak of "self-transportation" when we use our feet rather than the elevator. And we feel entitled to high-tech crutches, deprived if we must fall back on our feet. I can understand the body of Americans during the period of the Vietnam War as belonging to homo transportandus, and caricature this body as the cancer-frightened consumer of valium. But after some study I see that the term most apt must directly refer to a transition now taking place: the dissolution of the iatrogenic body into one fitted by and for high tech. Choosing the adjective "iatrogenic", I call attention to the very special relationship between the medical establishment and body perception, a relationship which now dissolves before my eyes. I see something occurring.

Around the middle of this century, the medical establishment reached an unprecedented influence over the social construction of bodies. Designers deferred to medical norms in creating new furniture or automobiles; schools and the media inundated the imagination with medical and/or psychiatric fantasies; the structure of welfare and insurance systems trained everyone for patienthood. We experienced a special moment of history, when one agency, namely medicine, reached toward a monopoly over the social construction of bodily reality. A somewhat comparable situation ▶15



Prisons and justice

Alan Leader

Greens declare that they are concerned with social justice, yet like other political movements they seem to have forgotten an issue that concerns us all – the use of prison as a means of social control. ALAN LEADER outlines an alternative approach.

OVER THE LAST ten years we have heard many a public "outcry" over the state of the prison system. Many jails built in the Victorian era are now overcrowded and in a state of collapse.

It is a fact that imprisonment is used most in those societies which value freedom least, and the growth of the penal system is one of the sharpest indicators of the political direction a society is taking. The present government is committed to a massive prison building programme and seems intent on filling these places. Those who end up behind the walls are from the poorest and most disenfranchised sections of our society. It seems that prisons are an outward expression of a society which has no social justice.

Is it possible to have a free, just and caring society if we are willing to use the machinery and instruments of the present social order? Pursuit of profit means that the safety and welfare of the people has been neglected, and has helped create the social conditions in which people turn to criminal behaviour to achieve the goals that society has set for them.

In its manifesto the Green Party says it aims to reduce the prison population by developing alternatives to prison sentences. But does this go far enough? Shouldn't greens be demanding the total abolition of imprisonment? Of course, to achieve this, we would also be committed to changing the economic and political organisation of society.

I can hear some of you saying that prisoners are dangerous, and that if they were released it would endanger public safety. Quite apart from the inaccuracy of this, it's worth stating that public safety is threatened more systematically by many social institutions and practices which are not regarded as criminal: the nuclear power programme, the production of weapons of mass destruction, the threat of genocide, the abuse of industrial legislation, and of course the extensive reliance on motor vehicles.

Is it not absurd to think that prisons are something that reduces risk in some areas of our lives? Prisons are a menace in their own right. They habitually brutalise people, and return them to society far more embittered than when they went in.

PRISONS DON'T WORK, and that's a fact. Rule 1 of the Prison Rules states:

The purpose of the training and treatment of convicted prisoners shall be to encourage them to lead a good and useful life.

But half of all male prisoners over 21 are convicted within two years of release! In 1978 the assistant governor of Wormwood Scrubs said:

We know that whatever we do, it seems to make little difference. The whole process seems at best negative, at worst positively harmful.

In 1981 a Home Office report claimed:

There is now almost unanimous agreement that less rather

than more use should be made of prisons.

This study stated that if each prisoner's sentence were cut by six months, this would reduce the total amount of time served by 40% while convictions would rise by only 2%.

Well, what about the alternatives? Are greens for conventional or radical ones?

The conventional ones include alternative sanctions imposed by the state, e.g. fines and community service. They may also include facilities, but facilities imposed on the people they are supposed to benefit. The facts show that those sanctions become extras rather than alternatives, increasing state interference in the offender's life. And in many cases they do not work better than imprisonment.

Radical alternatives are facilities or services provided by groups independent of the penal system to help people stay out of prison: the guiding principle is to minimise the degree of coercion and authoritarianism in human relations. The following principles give an idea of the ethos:

- (1) Non-punitiveness. A radical alternative does not aim to provide a sanction, and ideally it should be fully voluntary. Of course, if offenders are given to understand that participation in the project will persuade the courts not to send them to prison, the voluntary nature of their participation will be open to doubt.
- (2) Self-determination. As far as practicable, those involved in the project, whether participants or staff, should decide what it does. Its aims should not be dictated by agencies like the Home Office or the probation service.
- (3) Self-help / mutual aid. Participants should be encouraged to support themselves and one another, rather than becoming dependent on authority figures. As the project evolves the staff may be able to phase themselves out, and former participants take over.
- (4) Any behaviour that does not hurt others or cause extreme disruption is OK. The projects are not there to make people conform to a norm.

Imprisonment could be abolished immediately for certain offences. Some offences, like vagrancy and drunkenness, should be taken off the statute books altogether. But it would be irresponsible to deny that many people convicted of drunkenness, begging, sleeping rough or petty theft have real and specific problems and may need help. Only 6% of the present prison population are in fact violently dangerous offenders.

However, prisons cannot be looked at in isolation. Not only must the other parts of the criminal justice system, the police and the judiciary, be subject to the same sort of critical and radical overhaul, but the society in which these systems would work will also need constant scrutiny. The links between crime and social and economic justice have long been recognised: how else can one explain the high number of poor in our prison population, and the increasing number of prisoners who come from oppressed ethnic and cultural minorities?

As greens, I would ask you to consider asking your political party, your trade union, your community or student organisation to call for:

- * an end to the prison building programme
- * reduce the prison population by decriminalisation of certain offences; and provide genuine and humane alternatives to custody
- * those in prison should be allowed to organise their own union

- * prisoners should be paid a wage for the work they do
- * prisoners should be able to write and say what they like
- * easier access for relatives, journalists, lawyers and medical experts
- * adequate library and reading facilities, with access to any information publicly available outside prison
- * the right for prisoners to organise their own education according to what they see are their own needs
- * all prisoners should have independent legal representation in any dispute or at any internal hearings
- * abolition of the Prison Medical Service, ensuring that all medical work is undertaken by NHS practitioners
- * end drugging of prisoners
- * an end to solitary confinement

* prisoners should have the vote

These proposals have been formulated by prisoners and ex-prisoners, and are supported by organisations like PROP and Radical Alternatives to Prison. They would be a first step towards the abolition of imprisonment. As greens, are we prepared to take that step, or do we, like others, prefer to brush the issue under the carpet?

I would like to end by quoting George Jackson, from his book 'Soledad Brother':

The practice and purpose of the law is not order, it is prisons. There are thousands of laws and hundreds of prisons, but there is no social peace and no social justice.

► A MAN'S PLACE (continued)

to look after the kids while s/he got on with a stimulating career. I now know that's so much ego-blindness. Children are where it's at. If we, women or men, palm off the care of our children (to lower paid, lower class citizens than ourselves) before they are of playgroup age, then we are as good as saying that ego-gratification is worth more than the coming generation.

Of course, I realise that it is hard. In this country there is no paternity leave, Britain being the only country in the EEC to have opposed a minimum three-month paternity leave directive. But I urge women and men everywhere to recognise that this is not a side issue, but one that is absolutely central. Already with the new trend of men being present at the birth of their children, we are getting a radically new sort of man, one who knows much more deeply (and not just through hidden fear) the strength and power of woman and who, I believe, can be much more in tune with his child's growing. This attunement is the most marvellous gift, something which any working parent knows, and which is almost impossible to convey to people who don't know it in terms which don't just sound sentimental or cutesy.

Over-idealistic, you may say. But paternity leave as a political issue isn't over-idealistic. It is absolutely vital. And there are many men out there, mainly under 30, who would love to be closer to their children if only social circumstance allowed. As a way of balancing the need of mothers to remain active in the adult work world, and the need of fathers to be more in touch with their children and roots, paternity leave has much to offer for our future sanity. Just think how much better towns could be planned, for instance, if there were women and men on local councils who knew the rigours of looking after young children.) And this is to say nothing of the short-term jobs which would be created during periods of paternity leave.

In West Germany periods of up to ten months paternity leave are already granted with many short-term jobs being created as a result. I don't think it is generally realised how radical a change this is. It goes a long way towards ending the patriarchal society, and in a world out of balance it helps towards reasserting human values which seem to have been forgotten in the blind rush towards a mechanistic Utopia. With Britain now temporary head of the EEC, and still blocking paternity leave, the time is ripe for people to lobby their Euro-MPs to stop putting money before people, and to introduce legislation offering incentives to employers granting paternity leave. The cost of doing so would I suspect be minimal compared to days of work lost through the family stress which occurs under current conditions.

Besides, when all is said and done, this is not a question of economics; this is a question of sanity.

► A PLEA FOR BODY HISTORY (continued)

seems to have occurred around 1220 when the Church influenced the experience of lust: when the polymorphic bodies in the capitals that carry roman churches became mere gargoyles or marginals in books.

Usually the generation of the felt body cannot be assigned to just one agent. When the plague reached Florence in 1622 to 1623, no "health care system" was mobilised. In a remarkable study, Giulia Calvi described how the entire city rose to the challenge of the scourge. Barbers and surgeons, together with candlemakers and smelling-salts vendors, magistrates and grave diggers, chaplains of special sanctuaries for desperate cases and incense merchants, each had their particular response to the epidemic. The flesh of each Florentine, be he anguished or diseased, was reflected in various ways, as if from mirrors, pools of water, polished metal, the eyes of neighbours. No single professional body could catch the diseased flesh in one single mirror. No one agency was endorsed with the power to establish the felt body as such. The mid-20th century bid for such a monopoly on the part of medicine has been unprecedented.

I have come to believe that the medical establishment has lost this claim during the last ten years. Professional power over the definition of reality has reached its apogee and is now in decline. At this moment, a confusing mixture of high tech and herbal wisdom, bioengineering and autonomous exercise operate to create a felt reality, including that of the body. Twenty years ago it was common to refer to "the body I have" as "my body". We know that this reference to ownership in ordinary speech is post-Cartesian. It first appears in all European languages with the spread of possessive individualism, a phenomenon well described by C B McPherson. But now I frequently meet young people who smile when somebody does not "identify" with his body. They speak of the body they "are", but then, paradoxically, refer to it as "my system".

During the sixties the medical profession was prominent in determining what the body is and how it ought to feel. During the seventies it has begun to share the power to objectify people with other agents. From an enterprise that objectifies people as bodies or psyches a new model has sprung that engenders people who objectify themselves: who conceive of themselves as "producers" of their bodies. It is now but a part of a new epistemological matrix in the process of being formed. It may be one that brings forth people who experience themselves as contributors to a complex computer programme and to see themselves as part of its text. Nothing seems to be more important now than the clear distinction between the current trend towards "body building" and the traditional art of embodying culture.



Labour's energy fix

THE ENERGY FIX. Andy Porter, Martin Spence and Roy Thompson; Pluto Press, £5.95.

WE ARE offered in some detail an alternative energy strategy for the UK. Essentially, the authors provide the basis for a Labour government to back off gently from nuclear power and fossil fuels to an increasing reliance on alternative sources. In fact, arguably the most useful part of the book is the section outlining the contributions alternative sources could make to our energy needs.

Where I think the authors fall down is in describing their programme as "green". No one has a monopoly on the label, but there are three aspects of the book which strike me as extremely ungreen. The authors quite specifically envisage the following: reindustrialisation, the continuation of a highly centralised energy-producing industry, and the continuation of the British nuclear industry for an unspecified period. They also specifically state: "While one can sympathise with many Green ideas on energy policy, the view that society can live in perfect harmony with nature has serious shortcomings. It is the degree and form of dis-harmony that is crucial - the path forward must be a balance between socialist production for human need and ecological impact" (p 132). Since reindustrialisation, centralisation and the nuclear industry seem very unlikely to occur without serious negative ecological impacts, where does the "green-ness" of the strategy lie?

The answer must be that the authors intend only a strategy which takes the environment 'into account', not one where ecology is the primary consideration. This approach is environmentalism rather than green politics, and could well mean the continuation of many forms of pollution under a greener Labour government. Obviously such a strategy as the authors envisage would be an improvement on the Thatcher regime, but that does not make it green.

Green politics, for me and I think for many greens with various party allegiances, means a redistribution of power from the centre to local communities; this would include a progressive transfer of responsibility for energy industries. This is at variance with the assumption of many conventional socialists and social democrats that centralised planning would be more efficient. I think it would be very hard to do anything but damn such planning after studying that states where it has been practised. Read, for example, of the appalling ecological effects of centralised planning revealed in China by Vaclav Smil in 'The Bad Earth' (Zed Press); or in India in the 'State of India's Environment' reports from the Centre for Science and Environment in Delhi. It seems to be an inevitable consequence of centralisation that local needs, local preferences and real democracy all become victims of bureaucracy.

The authors of this book need to be questioned further on their basic assumptions. Since the nuclear industry in the UK could be shut down without depriving the CEGB of reserve generating capacity against unusually cold conditions, since employment creation can occur without a central government commitment to reindustrialisation, since energy industries can be decentralised, one is tempted to ask why the writers of this book have been so limited in their suggestions.

Talking to friends and acquaintances in the Labour Party and reading Labour-supporting publications suggests an explanation. In the wake of the demoralising 1983

general election, the Labour left has tended to group itself around Neil Kinnock and in practice strays very little from the policies he favours. This may well be positive in unifying the Labour Party, but it seems to be suffocating debate about many areas of policy and questions of strategy including the possibility of coalition after the next general election. Of particular concern to the energy policies suggested in 'The Energy Fix' is where the money comes from. This seems to me to undermine much of the current policies being advocated by the Labour leadership. More positively, self-questioning policies seem desirable rather than the burden of impossible promises. However, energy policies cannot be divorced from the basic economic policies of the Labour Party. Most ordinary Labour Party members still seem to believe, like the Conference of Socialist Economists London Working Group's book 'Alternative Economic Strategy' (1980), that economic growth of 5% plus per annum is both conceivable and desirable. The sustainability and quality of the jobs thus created remain a concern to very few; the consequences of such a programme of growth failing are, it seems, of no concern to anyone.

If the new 'Energy Fix' operates at all, it will do so by virtue of fundamental changes in the economic assumptions of the Labour and trade union leaderships. Such changes seem unlikely at present, so the 'Energy Fix' is probably the best 'historic compromise' between the labour movement's pro- and anti-nuclear wings that we could expect. It isn't green yet, any more than are the fundamental assumptions of Labour Party socialism.

Which only goes to show how much work greens in the Labour Party still have to do.

Steve Dawe

Costs of living

THE REAL COST. Richard North, Chatto and Windus, £7.95

RICHARD NORTH sets out to find the real cost, in terms of exploitation or depletion of human, animal or global resources, of the goods that we use daily. In spite of the author's claim that this is not a doomsday book, the outlook is pretty bleak for the majority of humankind unless we change our ways.

The writer does not take an overview or reach conclusions, but presents facts on which readers can base their own judgements. This is not easy, because there are often incompatibilities. Take employment as an example: a booming economy will create a demand for new workers, but it will also encourage the investment which will lead to automated production... and further unemployment. Keeping people in work requires deliberate purchasing choices, and a change in habits from acquisition to repairing, re-using and recycling. Poor as well as rich countries will have to practise sustainable agriculture, and develop products and processes which employ large numbers of people.

The range and scope of this book is impressive, and every page is filled with facts. Richard North draws connections and lines of dependency for population, employment, food, drugs, cigarettes, packaging, clothing, water, power, metals, cars, computers, chemical waste dumping, wildlife and wilderness preservation, and war. It is inevitable that any reviewer will find important omissions; there is no discussion of the costs involved in general health provision in the North. Residential and commercial buildings use vast amounts of raw materials and energy, but are not discussed.

My main regret is that there are no comparisons between alternative courses of action within the same areas of consumption. A chapter on jeans discusses ecological and human costs of cotton production. However, one has to wear something, but what? Woollen garments wear out quickly and exploit sheep. Synthetics are hard wearing (which creates unemployment among garment workers) but is based on non-

renewable petroleum; and as Flixborough showed, the manufacturing process is potentially dangerous.

Many of the examples and tables refer to the US rather than the UK, and all money is quoted in dollars. Thus in 1984 Brooke Bond's chairman received a pay rise of \$35,000, in itself around sixty times the total annual wages of one of the plantation workers who is indispensable to his lifestyle. However, this is not a book which exclusively bashes the rich and the multinationals; it rightly focusses on the insistent demand by the masses of Northern consumers for cheap products.

In the words of the foreword by David McTaggart: "Change for growth's sake is untenable and unsustainable... If society does not come to terms with the finite nature of the resources upon which many of its economies are based, the result will undoubtedly be social dislocation on a global scale... Either we change now, by choice, or we change later through necessity and suffer the consequences."

There is much in this book to inform and inspire us to changes which will make our living less exploitative of the planet and its peoples.

Max Reid

Original greens



THE ORIGINAL GREEN MANIFESTO OF 1965 AND GUIDELINES FOR THE NEW AGE. The Graigian Society, 80p.

NOT FOR everyone were the 1960s a time of planning for abundance, economic expansion, and 'white-hot technology.' A London-based group, recognising the transparency of such goals had by 1965 started living earnestly for a different set of ideals and were trying to persuade others to join them. Calling themselves the 'Positive Movement' they adopted as their 'doctrine of faith' the Manifesto printed in this pamphlet. Later the group dissolved and some of its members were instrumental in starting other organisations, including the Conservation Society, Friends of the Earth and the Ecology Party. The Manifesto is thus an example of early 'green philosophy' and provides some measure of how much our perceptions have changed since those days.

As might be expected given the time of writing, its starting point is the spread of affluence and its implications: "Our affluence and waste are ugly and to pay for them the underdeveloped countries grow steadily poorer." At the same time it suggests that quality of life has been degraded as human values are displaced and the individual ceases to have control over his or her destiny. Counteracting the forces of so-called progress can only be achieved by a commitment to the principles of 'Less production instead of more', 'Communities instead of masses', 'Quality before quantity', 'Use instead of abuse', 'Nurturing instead of exploitation', 'Value before money' and 'Need not greed'. Unfortunately the discussion doesn't go very much further than this, so that while much of what is said rings true, as a piece of analysis or a prescription for action it is somewhat superficial. On the plus side the style is very readable and the sense conveyed is always clear.

The second part of the pamphlet is called 'Reclamation' and is the first chapter in a series which together make up 'Guidelines for the New Age'. It starts with a historical survey of the conquest of Nature and the growth of urbanism, followed by a discussion of the factors which hinder and those which favour 'natural and human growth'. In the former category the institutions of 'mindless

marriage', mechanicality, money and monotony are identified and the way they contribute to the deadening effect of modern life explained. The conditions which favour 'natural and human growth' are suggested as 'Controls on behaviour destructive to Nature', 'Groups led by Communicators', 'An organisation which trains Communicators and Inter-communicators', and finally 'Respect for all that is feminine'. Neither of these categories would appear to be comprehensive, and one wonders on what basis the apparent choices are made; to the second for example one might add 'A more enlightened treatment of children, minority groups and the disabled', 'A reduced dependence on the money-based economy', or perhaps most fundamentally 'A commitment to providing basic material security for all'.

The remainder of the essay deals with reclamation of the natural environment, urban wastes and the agricultural landscape, and the reintroduction of natural indigenous species. In this way, it is maintained, the ecological balance can be restored and psychological health recovered. To illustrate the change in consciousness which is required, an example of 'reclamation that should have been' is given. Members of the Graigian Society, the organisation which revives the Positive Movement, tried to buy and return to its historic condition a 65 acre field in North Wales which had been used for intensive agriculture, but despite great effort were unable to secure it.

As expressed in these two parts of their pamphlet, the essential message of the Society is that only through a rediscovery of that kinship with the natural world can the positive qualities of human behaviour, on which the alternative society will be based, eventually spread and flourish.

The pamphlet, the text of which is beautifully handwritten, can be obtained from the Graigian Society, 10 Lady Somerset Road, London NW5 1UP, price 80p plus p&p, together with details of membership of the society.

Basil Harriss

Housmans Bookshop

5 Caledonian Road London N1

Open 10-6, Sat. 10-1, 1.30-5

Letters

To Wilfrid Price

AN OPEN LETTER

Since you ask readers of GL to respond to the views in your letter (GL45), I will oblige.

I wish I could be surprised at them, but I am afraid I am not. I have already discovered that some people calling themselves 'green', and showing concern for a sustainable society, nevertheless reveal attitudes to other people quite in order with those of Nazis.

I have no interest in 'defending' my capacity for loving and erotic relationships, or my right to express it, or that of other gay people. I think that centuries of our being killed, tortured, robbed of home or livelihood, reviled, abused and lied about by 'straight' society mean that it's US who are entitled to an explanation.

Patriarchy's obsession with controlling and exploiting womankind (and just about everything else) means it is unable to tolerate human reality - the wonderful variety of sexuality and emotional potential encountered in people. It must impose narrow patterns of living on everyone. The claustrophobic atmosphere of the male-dominated nuclear family is a good case in point. It produces dehumanised, mechanistic views of sexuality which reduce womankind to breeding machines and stunt people's ability to love through repression, fear and guilt. The teaching of mainstream Christian theology on this point has created untold misery for at least a millennium.

I am glad the Green Party is sponsoring the Lesbian and Gay Green Group, and not merely because I am gay. I understand part of the green way to be about resisting authoritarian systems which seek to define reality at the expense of others. It is about rescuing from silence all those human voices suppressed or drowned out by the ceaseless whine of sexism, materialism, et al. It is about creating a society of complete decentralism, where a unified, organically interconnected and highly diverse style of community is valued. This must apply to how we relate as well as to how we grow our crops.

Of course supporting all this is "political suicide" under the present system! Haven't we known that all along? The system is fundamentally designed to shore up all the things we are trying to change. I am sorry, Wilfrid Price, but I thought that what made the Green Party different from the other lot was that it wanted to build a sustainable and non-oppressive society, not to secure a stake in the status quo by pandering to bigotry. Or maybe you believe in power at any price, for whatever purpose?

Imperial Rome certainly did, and you seem to evince a strangely un-green regret at the passing of this proto-fascist institution. To dispose of this old chestnut so beloved of homophobes

yet again, I will remind you that Rome was ruled by gays at the height of its power - notably Hadrian, who was a military genius. This gives me no satisfaction as a pacifist. I will add that at the same time gay love was highly valued and celebrated in Roman society. Funnily enough, it was only in the declining years of the empire, the 4th and 5th centuries, that gays became the victims of harshening legislation and social attitudes. Vulnerable minorities do not cause "social decay", they become scapegoats for it. Ask any Jew. It really cannot be a surprise to any green that ruinous taxation, an economy bled by galloping militarism, and the increasing tyranny of government, were what destroyed the Roman Empire.

Scapegoating seems to be what you are about in your letter. Your frustration is understandable if your concern about greening agricultural techniques and money systems has not been heard. It is a pity you vent it in such unproductive and oppressive and vicious ways. It is all too reminiscent of the violence characterising life under patriarchal cultural values - the values which are exploiting and destroying the Earth you want to protect.

Steve Hope
16 Alum Waters, near New Brancepeth,
Durham DH7 7JL

Making others angry

Anyone who has taken the trouble to listen to Wilfrid Price's ideas on Social Credit can only be impressed by the years of hard work and commitment which have gone into thinking through and campaigning for a very credible solution to one of the most central problems in global society - money.

I cannot support any of his abusive treatment of homosexuality on GL45. I have no doubt that some people will not vote for homosexuals. If he had ever met Peter Tatchell, whom he refers to obliquely, he would know that Peter is a charming, articulate and thoroughly likeable man who is deeply committed to the peace movement. I also believe Peter has endured unbelievable personal abuse with great dignity. I regard him as a fellow member of the green movement.

In a peaceful society which does not violate a valuable and fragile ecology, we would all be tolerant of any action which did not harm the peace or ecological balance of the planet. Homosexuals have been subjected to awful violence and oppression in the 20th century. Yet they threaten no one by their sexuality, except perhaps themselves (if you really want to believe all the media rubbish about AIDS). We who stand for that peaceful and ecologically safe future must welcome and stand up for all who are endangered by the violent and destructive forces in the world today. Homosexuality's most dangerous attribute is its ability to make others angry. The source of that anger is in the gay-hater, not in the gay man.

I cannot help Wilfrid to get in touch with the source of his own anger and distaste. I expect it is a very difficult thing to deal with, and I offer him my brotherly love in his task.

Graham Bell
1 Abernethy Road, London SE13 5QJ

As a woman

I'd like to make a couple of points as a woman.

Point one. As a woman I value my two close male homosexual friends beyond price. I can visit them and have them visit me free of any worry that they might 'make a pass at me' or any other embarrassing heterosexual nonsense.

Point two. Though homosexual men can and do have children normally, and by artificial donation of sperm to lesbian friends, homosexuality must be and is part of the natural way of slowing down the population explosion.

Point three. As the ex-editor of Econews can tell you, when Wilfrid or A N Other tried the same trick in that mag responses flowed in from animal lovers throughout the country describing their animals' lesbian and gay relationships. I think it ran the gamut from lesbian tortoises to our homosexual dog.

To any lesbians and gays, if it's any consolation Wilfrid is part of a dying breed which evolution is rapidly getting rid of.

Linda Hendry
2a West Preston Street, Edinburgh EH8 9PX

Feeling good about affection

The opinions expressed by Wilfrid Price are in TOTAL CONTRADICTION to the original aims of the green movement which were first formulated in our "Original Green Manifesto of 1965". The green movement stands for the FEMININE elements: Earth and Water and a return of the feminine attributes and virtues... warmth, integrity, care, purity, depth of feeling and love. This includes the emancipation of men, allowing them to express freely what they naturally feel.

Homosexuality is NOT the result of oppression; quite the opposite, it is more often than not repressed for the sake of 'normality'. The big hurdle, we have always felt, is not men having sexual intercourse, but openly, honestly feeling GOOD about their natural affection for one another. Mr Price's view of sex is abysmally superficial and excludes deep feeling, positive emotion and true love.

Green Brother Sebastien
(Secretary of the Graigian Society)
10 Lady Somerset Road, London NW5 1UP

Error of judgement

Your decision to print Wilfrid Price's letter was an error of judgement and taste for which you owe a real apology to all your readers. Your apologia is beneath contempt. You are not obliged to print everything, however vile, that a member of the green movement chooses to write. Someone ought to be exercising editorial discretion.

I hope to see your apology in your next issue.

Joan Vickers
35 The Avenue, Leeds LS17 7BD

(We received several other letters about Wilfrid Price's letter, and are sorry we cannot print them all. Ed.)

CND's support for local work

As Green CND's member of CND Council and a member of CND Projects Committee, I must reply to Barry Maycock. I don't know whether the heading is the author's own, or an editorial invention. I suspect the latter, since it does not appear to fit the main thrust of the article, but either way it requires an answer.

The July CND Council overwhelmingly endorsed a general election strategy paper from its Parliamentary and Elections Committee. This paper was notable for its unremitting criticism of the Labour Party, especially in terms of its total lack of any visible campaigning on nuclear weapons issues, and the scepticism with which it addressed the possibility of the next Labour government (whether majority or minority) implementing its limited anti-nuclear policies. With a contrast which many GL readers would find heartening, the same document stresses the importance of the Green Party as the only UK party which supports CND policy, and recommends that CND should "work with the Greens, SNP and Plaid on promoting their policies on closure of all (US) bases / leaving NATO as being the closest to CND's position."

It is certainly true that virtually all CND members at every level want to see Thatcher and the Tories out of power as soon as possible, and that most realistically regard the Labour Party as the most likely replacement government. However it is equally true that very few regard a Labour government as an automatic guarantee of nuclear disarmament or anything like it. CND Council includes a number of Labour Party activists, but also an at least equal preponderance of people with no firm party allegiance. It also includes Liberals, Greens and even one SDP member, and is certainly not a tool of the Labour Party. The increasing esteem in which the Greens are held in CND is due to those of us who have made the effort to get involved, rather than directing ill-informed sniping from the sidelines!

The majority of Barry Maycock's article concerns a different topic - that of centrally coordinated events and campaigns - but is equally flawed by being only semi-informed and highly coloured by prejudice. The topic is a serious one, and the issues which Barry raises have also occasioned much thought and debate within CND Council and its committees. The image which he presents of a "process" which blindly "trundles on in a well-established fashion" is false.

The problem of an over-full events programme is one which is recognised, as is in fact evidenced by the quote he gives from an internal CND Council paper. Projects Committee is under a firm instruction from CND Council to organise only one 'national' event in the first six months of next year, specifically so that work on such events should not "crowd out" local campaigning.

Some of Barry's criticisms are mutually contradictory. He complains of events which are "unprompted by the needs of campaigning groups or the current political context", yet in the same paragraph derides the fact that the

theme of the next EPIC (Extended Public Information Campaign) is so far undecided. It is undecided not because "no one has yet thought of a theme" for it, but precisely because an extensive process of consultation is taking place to ensure that the choice is prompted by the needs of campaigning groups and the current political context! These EPICs are designed specifically to prompt and aid the kind of locally-based activity which he espouses later, by providing local groups with well-produced campaigning materials for local use.

Barry states that "ideally, different types of campaigning should complement and reinforce each other". Presumably he is NOT saying that there should be NO "national" demonstrations, whether mass NVDA or 'head-counting' Hyde Park rallies, and he does allow that such events have certain advantages and justifications. However, he gives far greater prominence to listing the problems of these events, and his overall tone is so negative that it would seem that everything central CND does is necessarily wrong! We know that we have to cope with media distortion and trivialisation, but cope with it we must, unless we would prefer no media and no events.

Bruce Kent's "Long March" was very much his own idea and a personal way of making up for the many peace marches he could not take part in when he was General Secretary. It was an honest (and successful) effort to raise funds for CND and War on Want, and it is an unwarranted slur on Bruce's own integrity to suggest that its aim was to promote him as a media star and the acceptable face of CND.

In relation to mass NVDA at Molesworth and Culpport, it should also be acknowledged that these events constitute a real breakthrough for the accep-

ance of NVDA by CND - the first such events that CND itself has ever organised, at last putting behind it the 1960s split between the constitutionalists and direct-actionists. Surely we greens should be applauding this overdue shift. The encouragement of "ordinary" CND members to take part in civil disobedience is an essential development, emphasising that NVDA should not be the exclusive prerogative of dedicated commando-style specialist squads. Of course such actions do lack the surprise element which small, independent actions can achieve, but whilst some small actions can have a large impact, it is also true that many are totally ignored and have no impact at all. Barry Maycock is projecting a blinkered view in implying that small actions are successful and mass actions are not; the two are different, each type of action has its place, and both need encouragement.

Readers may find it strange that I am apparently leaping to the defence of CND for I have frequently been an outspoken critic in the past. I have not changed my tune, and I do not think that I have become absorbed by the establishment. I still recognise CND's faults - especially that it is bureaucratic and hugely over-centralised. However I am not alone on CND Council in recognising these faults, and there are great efforts going on to remedy them as fast as institutional inertia will allow. Whilst there is always room for informed and reasoned criticism, it is also important to give credit where credit is due. Barry Maycock's cheap jibe that Libya and Chernobyl must have been a nuisance for the CND planners betrays a desire to run down CND regardless of the facts. This regrettable attitude appears to run throughout his article, and reflects no credit either on him or on GL.

Brig Oubridge
Marchogllwyn Fawr, Llanfynydd, Dyfed



CND, Labour and the Greens

I'm not really sure what Barry Maycock was getting at in his very critical and rather unconstructive article "CND - Labour's Secret Agent?" (GL45). He says that we are doing the Labour Party's defence campaigning for it whilst squelching local group initiatives and leaving little scope for creative energies.

I have been CND's Parliamentary worker for three years. For all of those years we have had a Green representative on our parliamentary committee as well as Liberal and SDP representatives and someone from the SNP as well as Plaid Cymru.

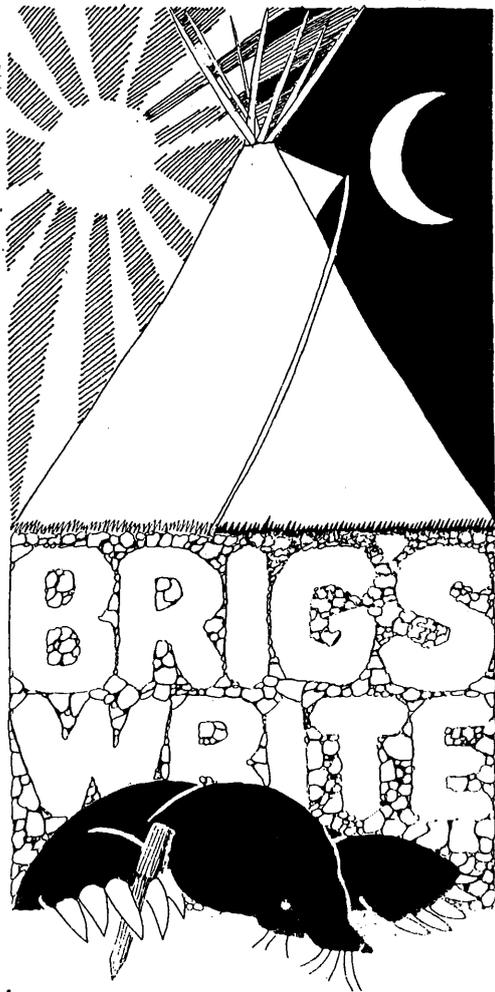
We are not doing the Labour Party's campaigning for it - quite the contrary. We are encouraging constituency Labour parties and Labour activists to call for the campaign which was supposed to start after last year's conference. And we are well aware that our policy is not identical to that of the Labour Party - on US bases, for example, or membership of NATO. That is why we are holding fringe meetings on those and related subjects at Blackpool this year.

In our plans for the general election which Maycock dismisses, we are talking about encouraging groups to use their initiatives to set up candidates' peace forums and to work closely with Green candidates all over the country and the SNP in Scotland and Plaid Cymru in Wales to put the pressure on establishment candidates. Our parliamentary monitors' network which only survives because it is composed of the grassroots, is all about what people can do locally to put pressure on their MP.

If the recent Newcastle-under-Lyme by-election is anything to go by, in many areas there will be CND Liberals who might well be more in favour of voting to get rid of Cruise than old style hacks like Labour's Llin Goding.

As far as creative energy goes, I think Barry has wasted his in writing the article. If he wants to channel his views in a positive fashion, we'd like to hear from him.

Marjorie Thompson, Parliamentary worker
CND, 22-24 Underwood Street, London N1



Brig Oubridge writes:

The optimistic scientist

The nicest thing by far about being back in Wales is the chance it gives me to see so many old friends. On a recent trip up to Liverpool I was especially glad to be able to stop off in mid Wales to visit my favourite "eccentric professor" - anti-nuclear scientist Don Arnott.

Don, who resigned from the British government's atomic research programme in 1944 in anticipation of the first A-bomb, has for many years now been one of the foremost scientific advisers to the anti-nuclear movement. I first met him in 1979, when we helped set up the Welsh Anti-Nuclear Alliance to coordinate opposition to proposed waste-dumping in mid Wales, and eventually persuaded every Welsh county council to become a nuclear-free zone. Readers in the North East may remember his contribution to the Cheviot public inquiry which put an end to waste-dumping plans up there. Green Party members owe him a debt of gratitude for the help he gave in proof reading the technical part of our submissions to the Sizewell Inquiry - as indeed he did for many other objectors. Those of you involved in the current Elstow, Fulbeck, Killingholme and Bradwell campaigns will remember his bent figure (the result of polio some years ago) from the BAND conference in Bedford in April.

Predictably, we discussed matters nuclear and anti-nuclear, and so here I pass on some of his observations and words of wisdom.

Myths of Chernobyl

On Chernobyl, Don was keen to explode a couple of the myths promoted by the nuclear industry. Firstly, he said, it is not true that the reactor fire was the result of the use of graphite in the core, because graphite cannot be ignited by steam alone. Don reasons that the real cause of the trouble was the reaction between the super-heated steam and the zirconium alloy cladding of the fuel rods. It was this same "zircalloy"-steam reaction (producing hydrogen) which caused the Three Mile Island disaster in 1979, once the pressure loss had allowed the water to turn to steam. The two events, it appears, were not so dissimilar as some would have us believe! What is puzzling, however, is why the Russians should have gone over to zircalloy cladding at all, since their earlier reactors of this type used non-reactive stainless steel.

For the record, the British AGR reactors also use zircalloy cladding and graphite, but are cooled by CO2 gas instead of water. Five parts per million of water vapour in the CO2 should cause a British reactor to SCRAM (ie. shut down) automatically.

The second Chernobyl myth that Don was eager to dispel was the idea that Western scientists had never liked the Russian design, and would never dream of building anything remotely similar. In the mid-seventies both the UKAEA and BNFL sent teams to look at the Russian reactors. Whilst they did have some minor reservations, their reports were not uncomplimentary overall. Dr (now Lord) "Wally" Marshall was in fact quite enthusiastic. For a while it seemed that British scientists might adopt some of the Russian ideas in the Winfrith experimental Steam Generating Heavy Water Reactor. The SGHWR project was eventually scrapped, although this was not due to any safety worries: the damn thing just wouldn't work properly, and it would have been too expensive to make it do so!

Dounreay

Don's current preoccupation is the Dounreay inquiry, where he is giving technical advice to the local objectors, CADE (Campaign Against Dounreay Expansion). He rates the pro-nuclear case at Dounreay as the worst prepared and worst presented in all his public inquiry experience, with masses of additional material being presented late and at impossibly short notice.

All the main anti-nuclear organisations are boycotting the Dounreay inquiry, because of its extremely restricted terms of reference - soon to be proved unworkably restrictive, reckons Don. He regrets the boycott, since it has left CADE to fight on alone without adequate funds or expertise. Whilst he appreciates the political reasons for the boycott, he suspects that the real reasons have more to do with poverty and exhaustion after Sizewell, and wishes that CADE could have more support (even if only to help pay his fares back and forth to Scotland).

Trawsfynydd melt-down

"By the way" said Don "did you know about the near melt-down and Trawsfynydd?" I didn't, although I did vaguely recall a story of a leak earlier this year. At the time it had been the usual reassuring story - no cause for alarm, no danger to health or the environment - and it had managed to seem genuinely insignificant amid the deluge of "leak-a-week" Sellafield stories which preceded Chernobyl. In fact, said Don, the

"minor escape" had resulted in the loss of 10% of the reactor's CO2 coolant in about 15 minutes, bringing us within a whisker of a Chernobyl of our own.

In general though, Don is still very hopeful. The anti-dumping campaigns are doing so well that he sees no need to get personally involved. Sellafield is totally discredited, thanks mainly to Greenpeace. Don's own local council is one of a number who, since Chernobyl, now want their own independent fall-out monitoring system. Even on Sizewell Don is more optimistic than most; he still gives the Inquiry a 50-50 chance of deciding either way.

Whether the end comes sooner or later, the days of nuclear power are clearly numbered. As I left his house to continue my journey, I felt again a warm affection for a man who has done more than most to help bring that about.

Cafes of Liverpool

The weekend in Liverpool (for a Green CND conference) I found most enjoyable. Despite its economic troubles, the city still abounds with vitality. It also abounds with excellent cafes, which (thanks to the prevailing high unemployment) seemed very reasonably priced. On the Friday night I ate at a wonderful vegan establishment called the "Carrogeen". Since that was closed on Saturdays, the next night we had to disregard our distaste for sexist language and plunge into the "Everyman Bistro" beneath the theatre. The food was again cheap and wholesome, with an adequate range of vegetarian options, and we consoled ourselves over the name with the thought that it was certainly less ideologically unsound than the "El Macho" just down the road!

The conference was highly successful in more ways than the enjoyable filling of bellies. For Green CND it represented a successful breakout from the Southeast enclave in which we had become reluctantly confined. The influx of fresh faces and new energy has now given us a newsletter team based in Liverpool and a new literature secretary in Yorkshire. With the membership department moved to Swansea and our next meeting set for Stoke on Trent, we are at last "getting about a bit" - to the great relief of the work-weary old faithfuls.

Travellers (again)

My thanks to the reader who wrote to remind me of the Cripps report. This was a report ordered in 1976 by the then Labour government on the implementation of the Caravan Sites Act (1968), which had been intended to provide traveller's sites all over the country. Cripps' observations and recommendations are all still relevant today, and anyone interested in the issue should certainly try to get hold of a copy (probably through their library).

Anyone currently grappling with the problems of homelessness would do well to get a copy of "Ideal Home" (Survival Edition), a new paperback guide to squatting, travelling and other unorthodox options for those without a roof over their heads. Whether your ideal home is a deserted building, a truck, a bus, a boat, a tipi or a dome, this book is packed full of useful tips. What it doesn't appear to have is a publisher's address, but it seems to be published by Hooligan Press and compiled by an anarchist group calling themselves "Suspect". I got my copy from a bloke in a bus up the lane: the easiest route to a copy is probably via your nearest anarchist bookseller, price £2.40.