

TRANSCENDING OLD ALLIANCES A Decentralist Perspective

by Dan Sullivan

Truly new movements incorporate ideas and attract followers from across the entire political spectrum. Ours is not a new face on the old left; it exists because entrenched elements of the old left could not embrace radical departures any more than the old right could.

Growth of new movements is always slow in early stages. We have no established power base and no mass following ready to storm the Bastille. We do have a growing number of independent thinkers with common principles who are prepared to advance those principles -- people for whom living true to their beliefs is far more important than being politically prominent.

Recently, however, the School of Living and the much larger Green Movement have become recognized as rising stars, and have attracted followers for whom prominence is important. Many have come from the old left, which has suffered a series of political setbacks. They are good people who genuinely support the Green agenda to the extent that they understand it, and who are looking for fresh approaches to combat monopolistic power structures.

However, they bring baggage from the old left with them, and this poses delicate problems. How can we help them wean themselves of certain old-left notions without showing disregard for their legitimate underlying values? How can we embrace them as allies without embracing things that drove us out of the old left in the first place? How can we show them that our growing prominence, to which they are attracted, comes from our ability to subordinate our desires for prominence?

The lead article in Green Revolution ("Building a Social Movement: A Canadian Perspective," by Ulli Diemer, Vol. 46 No. 2) provides excellent examples of someone caught in this dilemma. While it contains what I would regard as enlightened passages, they are sandwiched between old-left rhetoric and old-left solutions which are hostile to fundamental

principles of the School of Living and the Green Movement.

These old-left passages had to do with free trade, social spending, class struggle, unionism, and the concept of taking sides. It is on these issues that I feel compelled to offer what I see as "greener" alternatives. In doing this, I want to be clear that what we offer is very much in the interests of old-left constituencies, even when it departs from old-left agendas.

Protection vs. Free Trade

Diemer's article opens with an attack on the menacing ways of foreign corporations (i.e. U.S. corporations operating in Canada). Then, oblivious to the fact that the School of Living has advanced genuine solutions to this problem, it reaches into the old-left bag of tricks and pulls out protectionism. (Ralph Borsodi, the School's founder, was a staunch supporter of free trade, as was Henry George, whose economic principles are central to the School's role in the land trust movement.)

From a decentralist Green perspective, protection is an unacceptable non-solution. It is inherently centralist, nationalistic, monopolistic, authoritarian and bureaucratic. In essence, protection is central powers making people accept bad deals on domestic products by blocking better deals on foreign products. It keeps domestic monopolies fat and happy at the expense of both domestic consumers and foreign producers. Ironically, Canadian arguments about protection from U.S. competition are nearly identical to U.S. arguments about Japanese competition. Blaming foreigners is an easy way to avoid dealing with weaknesses in domestic systems. The notion of decentralized protection only serves to reveal the inherently destructive nature of protection. (Should Toronto be allowed to trade freely with Montreal? Should the city be allowed to trade freely with the suburbs?

GREEN REVOLUTION

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The School of Living, founded in 1934 by Ralph Borsodi, is dedicated to learning and teaching personal responsibility and right-living. It aims to foster self-governing communities which are democratic, humane, globally conscious and ecologically sound. All of its resources, especially the land it keeps in trust, are held in responsible stewardship for all living creatures.

Should you be allowed to trade with your next-door neighbor for something you could have made yourself?) Nationalistic protection thrives only because distrust of foreigners masks its uncooperative nature. While the Green movement is focused on transcending national boundaries, protection makes it difficult to even cross those boundaries. As a professional furniture mover, I have dealt personally with customs officials at the U.S. - Canadian border. I once spent hours on end while Canadian customs agents plodded through a maze of forms, subtracting American import duties from Canadian import duties on a customer's Japanese camera, television and VCR. He ended up paying the Canadian government only \$16.47, but he had to pay us \$125 just to cover our time waiting. What a stupid way to welcome new residents!

Free trade is a natural process that would work quite well in the absence of manipulative central authority. Free trade presents problems only because other perversions of the marketplace have not been remedied.

Why are taxpayers forced to subsidize airports, seaports and overbuilt highway systems? Why do small, efficient producers with

few resources pay more taxes than big inept producers allowed to monopolize the world's resources in the first place? The protectionist Band-Aid does not address these root causes. In fact, by protecting inept domestic producers from foreign competition, protectionism often makes matters worse.

Social Spending

"The state giveth, and the state taketh away." This captures the essence of current social spending systems. As monopoly squeezes more and more from productive people, increasing numbers find themselves unable to cope. Some become physically and emotionally ill; some turn to drugs as an escape; some turn to crime; some simply fail to find a niche in the system.

The old-left strategy has been to make these people wards of the central government so that the system can go on squeezing everyone else to near destruction without totally destroying those who have already collapsed. One result of this non-solution is that the system squeezes even harder to support growing numbers of idle poor without curtailing its support of the idle rich. In fact, social spending is often used as a means of indirectly supporting the idle rich.

I was once given a seat on the Pittsburgh board of Americans for Democratic Action. I couldn't help notice that most of these people, who exuded great concern for the urban poor, were themselves quite wealthy.

Years later, while doing research on land ownership patterns, I repeatedly came across names of various ADA members who owned multiple properties in poorer sections. Suddenly it dawned on me that there was more than altruism behind efforts to see that poor people were able to pay their rent!

I do believe that most support for social spending is based on genuine concern for the poor, even among rich liberals who exploit the poor. And making people perpetual wards of the state is still more palatable than the strategy of the old right, which is to let these people be destroyed. I am reminded, however, of a quote by Henry George:

"There are people who are always trying to find some mean between right and wrong - people who, if they were to see a man about to be unjustly beheaded, might insist that the proper thing to do would be to chop off his feet!"

Indeed, welfare is notorious for conveying the message that it will spare your life, but you will never work again. Only when the old-left gets serious about attacking root causes will they be able to win broad support for maintaining welfare as a transitional device.

Our main strategy is to build alternative communities where people are not routinely destroyed and where neighbors look after one another as a matter of course. Because these communities are not trapped into supporting a rich idle class, members are in far better positions to support one another.

Many people who had difficulty coping in mainstream systems are better able to cope as productive members of alternative communities. Although the land trust community movement is a small movement addressing a big problem, I believe our strategy is sound. I see no hope in the old-left strategy of fostering dependence on a system it opposes.

Another Green strategy is changing tax systems to take pressure off healthy productive enterprise and increase pressure on monopoly. When the old-left is ready to support the taxing of monopoly privileges to fund welfare, we will be their enthusiastic allies. After all, the power to tax is the power to destroy. By destroying monopoly privilege, we destroy the artificial job shortage and the need for much of our welfare system.

A Realistic Look at Class

Ours is a class society, but the old-left paradigm of business class vs. working class just doesn't fit reality. I have held union jobs and non-union jobs, have been self-employed and have employed others. At no time did I sense that I was moving from one social class to another. I was simply altering my strategy for survival.

Social class is based more on privileges and handicaps than on what one does with them. A more realistic view of class, based on land and resource monopoly, is as follows:

Tenants - they pay tribute for the right to merely exist on the earth.

Mortgaged homeowners - like indentured servants, they have negotiated for a degree of freedom in the future, but they still make payments for the right to exist.

Paid-off homeowners - they may now rest their heads in freedom, but their livelihoods depend on resources monopolized by others. They must either work for wages or rent business properties. (The few who work from their homes are usually dependent on monopolized resources such as telephone and mail systems.)

Self-sufficient property owners - they are able to find both shelter and livelihood from their own properties. However, they are taxed to support a system that exploits poor and middle classes to benefit richer classes.

Active landlords - they have accumulated natural resources that others need. They live by selling or renting these resources to others. (These resources include such goodies as coal, oil and timber, but the greatest and most often forgotten natural resource is the land value component of surface real estate.)

Resource monopolists - they have accumulated more resources than they are inclined to market. They have found that they can create artificial shortages by holding resources off the market. These shortages are parlayed into higher prices for their marketed resources.

While there are other monopolies, such as banking, patent and trade restriction monopolies, resource monopoly is clearly the most far-reaching.

The essence of class based on resource monopoly is that some own the earth and others must rent from them. In a classless community, resources are held by the community itself and made available for rent on equal terms. In such a community, everybody owns and everybody rents. The privilege of privately holding resources is matched with the burden of paying fair rent on those resources. (Royalties are paid on extraction of non-renewable resources.) Community members who hold no resources receive benefits from land rent, either as tax-free community services or of outright cash payments.

The Problem of Unions

Solidarity with labor unions presents problems for decentralists. Although unionization

provides essential barricades to prevent human beings from being crushed in the mad race to monopolize resources, modern unions have failed to attack the underlying problems that made their existence necessary. In many cases they aggravate these problems by protecting the monopolies that employ their members. Real solidarity with unions requires fundamental changes within the union movement.

This is especially true in North America, where workers are organized on an industry by industry basis. For example, U.S. Steel always had support of United Steel Workers when it called for import barriers and relaxation of pollution controls; the United Auto Workers supported the Chrysler bailout and unions connected with oil consistently support off-shore drilling and other environmentally hazardous practices.

American unions have been the number-one force against free immigration, which is an essential element of personal freedom. They would rather see Mexicans starve on a few pennies a day than see them work in the United States at slightly below market rate. They harp on how immigration would drive down prevailing U.S. wages while trying to repress the fact that it would drive up prevailing Mexican wages. We cannot support the idea that Central American workers should remain slaves to United Fruit's captive labor market in the name of higher American wages any more than we could support it in the name of cheaper American bananas.

There has been a slow awakening among more progressive unions, and there are some natural coalition issues around substances that pose both occupational and environmental hazards. However, the environmental movement, the peace movement and even working people have been repeatedly betrayed by elements within the union power structure. Whole-hearted Green support for old union movement agendas simply will not exist as long as those elements prevail.

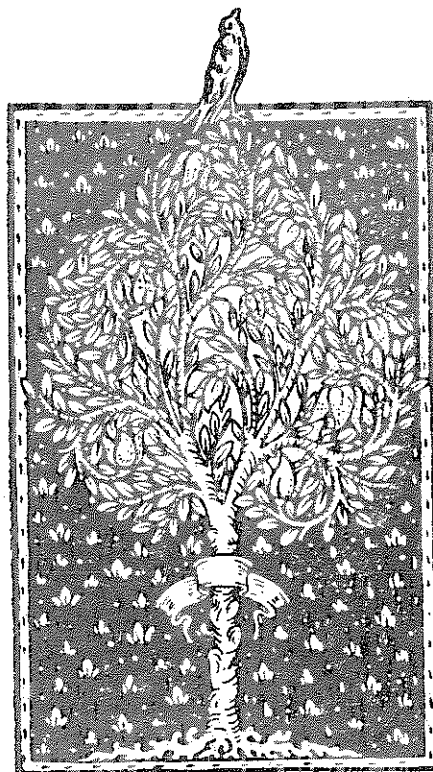
An old-left belief lingers that we should supplicate for union support while we continue to blindly support unions. This belief seems to be based on the idea that centralized business monopolies can be checked only by centralized labor monopolies. All this overlooks the great strength of decentralism.

Live and Let Live

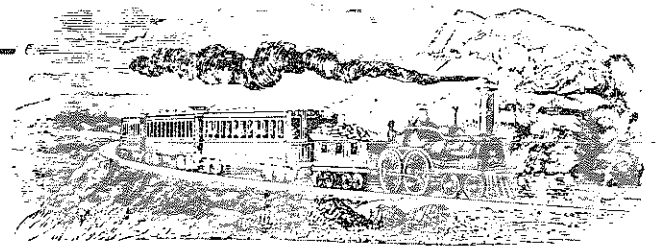
The Decentralist star has been rising despite a lack of public support because we have been building alternatives that transcend the old right-left struggle. The old-left and union stars have been falling despite their widespread public support because they are locked into a no-win struggle, trying to fight industrial monopoly while living off monopoly industries.

Decentralists are not so easily trapped into supporting monopoly institutions because we depend less on these institutions to support us. We instead find ways to directly support one another while avoiding involvement in structures which support tyranny. There is a great wholesome peace in this approach.

Dan Sullivan is the director of the Pennsylvania Fair Tax Coalition, which advocates shifting local taxes onto the value of land and natural resources. He is a past president of the School of Living and a vice president of the Henry George Foundation.



SUMMER OF '89



My summer began with a month-long circuit of the continental U.S. covering about seven thousand miles, mostly by rail. It was an exciting time filled with many adventures; a chance to see many old friends and colleagues, to cement network relationships and move forward with some important new projects.

One of the main items on my agenda was to attend the second national gathering of U.S. "Greens" at the University of Oregon in Eugene. This event was intended as a working meeting to move forward the process begun months earlier of forging a Green platform. Bringing together delegates from local Green organizations and contributors from various "greenish" groups (including the School of Living), a good start was made toward articulating Green policies and positions on diverse issues of current importance. While some measure of consensus was reached on a few points, the major work lies ahead.

It was clear that the Green movement in America is still struggling to find its identity and that more work needs to be done in developing a more deliberate process. Still, I was encouraged by most of what I experienced at Eugene. The American Green movement shares the solid foundation built by its European colleagues and expressed in the "four pillars" - ecology, grass-roots democracy, non-violence and social responsibility. It has added to this foundation 10 key values which, admittedly, need to be articulated in behavioral terms and in reference to specific issues.

The Green movements, both in Europe and America, have from the start tried to distance themselves from the old political paradigm and purported to offer a completely different approach to politics and power. This attitude is expressed in the slogan "neither Right nor Left, but in front". In light of this, it was rather strange to find at the Eugene gathering the outspoken presence of a sizeable contingent of self-proclaimed "Left-greens" whose foremost agenda item seemed to be to persuade the entire assembly that the Greens should declare themselves to be "anti-capitalist". While adding spice to the proceedings, the vigor and persistence with which the articulate Lefties pushed their agenda raised some concerns. Why did a sizeable group choose to differentiate itself

by adopting the "Left" label and how much influence do they have over the American Green movement? Is it possible for the Green movement to be taken over by opportunistic elements having their own agenda? Will Greens choose to organize as a political party and to play the game of power politics, competing for centralized power and challenging the establishment in elections for high office?

The history of the past century has important lessons which cause us to be wary. It is replete with examples of popular movements being harnessed to serve the purposes of one statist element or another. It has become clear that the primary political issue of the nineties will be the ecological crisis. Already we are seeing the power structure maneuvering to control this force by co-optation. To the extent that the Green movement shows itself to be interested in vying for control of the political power centers, it can expect itself to be the object of exploitation by various and sundry opportunistic groups.

Fortunately, the assembly, in general, showed little inclination to express itself in negative terms, nor did it seem to be at all vulnerable to the seductive smell of power.

If the Green movement is to accomplish anything beyond the application of a few environmental palliatives; if it is to achieve the all-encompassing transformation suggested by the 10 key values around which the movement has coalesced, then it will have to forswear power-seeking in any ordinary political sense and concentrate its energies on grass-roots organizing and local community initiatives. If Greens are serious about the dispersal of power, then that is what we will have to demonstrate in our own actions. If we do that, I wonder... will the Left still be interested?

- T. Greco

[Reports of the Eugene gathering have appeared in (1) the Los Angeles Times edition of June 27, 1989, (2) the Utne Reader #35, Sept./Oct. 1989, and (3) New Options, August 1989. Interested readers should consult these sources for more complete details.]

GATHERING AT ALTAMIRA

The largest Indian gathering in the history of Brazil took place at Altamira, a small town near the confluence of the Xingu and Amazon Rivers, in late February of this year. It was organized by the Kayapo Indians of the Xingu River Basin and several support organizations, in order to protest the government's plans to build six major hydrodams on the Xingu, and also to repudiate the government's lawsuits against two prominent young Kayapo chiefs, Paiakan of the Aukre community and Kubei of Gorotire. They, and an American anthropologist Darrell Posey, were being prosecuted under the Law of the Foreigner (or Foreign Sedition Act) for having allegedly defamed Brazil and interfered in matters of national security when, in March of 1988, they met with the President of the World Bank in Washington, D.C.. An eyewitness to that meeting has told Survival International that their statement to the World Bank was simply a request that they and other Indians in Brazil be consulted before the Bank begin the process of granting loans to Brazil for development projects on Indian lands. All three men were under threat of two to three years in prison and expulsion from Brazil. Understandably, the Kayapo Nation was outraged by this suggestion that two of their number might be treated as foreigners and expelled from the lands which had been theirs for centuries before the Europeans "discovered" Brazil.

Official government maps had shown six major dams to be built in the Xingu Basin but, by the time the Gathering began, discussion had narrowed down to two. These were: Kararao, to be built some 80 miles downriver from Altamira, which would have flooded portions of the Juruna and the Xikrin-Kayapo Indian areas, and even a portion of the town of Altamira itself; and Babquara, sited immediately upriver of Altamira, which would have flooded portions of the Arara, Assurini, Parakana, Arawete, and Kararao-Kayapo Indian areas.

The Gathering was, to say the least, a unique event. The hundreds of Indians there represented all of the 14 Kayapo communities, each of the six other Indian groups of the Xingu Basin, more than forty other Brazilian Indian nations, and groups in Canada and the United States. I had certainly never seen anything like it. Life in a quiet Yanomami village of 50 people had been a far cry from this tightly organized media event of

700 Indians, traditional enmities forgotten in their common cause against the dams and the lawsuits. I was very impressed by how well they had organized the lengthy meetings that went on day after day, their control of our visits to their campsite, Chacara Betania, some five miles outside of Altamira, and their spectacular dance performances. I also very much enjoyed a two-day visit a small group of us made to Aukre, Paiakan's village. His father, the senior chief, made us very welcome and the people there (most of the villagers were at Altamira at the time) were extremely generous in their hospitality.

Five days of meetings, speeches, and debates had been planned to take place in the Community Center of Altamira and, most mornings, impressive displays of festival and war dances were performed by the Kayapo, resplendently photogenic in feather headdresses and body paint. TV and film crews and journalists of all kinds were there, from as far away as Japan, from several European countries, from Canada, the United States, Mexico, and Brazil.

So, what was accomplished? Perhaps a lot, but it remains to be seen whether or not the Brazilian government will stick to what it said at the time. First (and this does seem final and irreversible) the Federal Court of Appeals has thrown out the law suits against Paiakan, Kubei and Darrell, saying that they were without foundation and referring to them as "ridiculous." Second (and this could, perhaps, not be final), the government announced the abandonment of its original plans and to go ahead with the building of only one dam.

Those of us outsiders who were there will never forget how competent and determined the Kayapo and their Indian allies seemed in their defense of their legitimate rights as Indians. And, of course, we all agreed how important it is that international media and support attention has now been focused on the problems of the Indians of Amazonia as never before. Moreover, the organizers have vowed to hold a continuing series of Gatherings of this kind. They will do so until the Brazilian government learns to correctly respect Indian rights to their lands and resources and the preservation of their traditions, in accordance with the new Constitution of Brazil

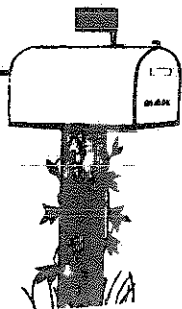
- Kenneth I. Taylor

LIVING GREEN: 101 Green Things You Can Do

The Green Movement is more than a political ideology because Green values also involve how we live every day. This list is for those who have the "Green Spirit" and would like to incorporate it further into daily living...Only by activating the items on this list, can our great-great-great grandchildren have an opportunity to interact directly with the great whales, the elephants, the ravens, the wolves. This list was created by Interspecies Communication board member Christoph Enderlein and his wife Mary-Clayton. Feel free to copy, but do not change it without permission.

1. Recycle paper, glass, and metals
2. Recycle motor oil, dispose of hazardous waste responsibly
3. Use cloth diapers
4. Reuse egg cartons and paper bags
5. Avoid using styrofoam
6. Avoid disposable plates, cups, and utensils
7. Use rags instead of paper towels
8. Use paper bags, not paper towels, to drain grease
9. Give away rather than dispose of unneeded items
10. Use the back of discardable paper for scratch paper
11. Be responsible and creative with leftover food
12. Use the water from cooking vegetables to make a soup
13. Mend and repair, rather than discard and replace
14. Invest in well-made, functional clothing
15. Buy bulk & unpackaged rather than packaged goods
16. Purchase goods in reusable or recyclable containers
17. Buy organic, pesticide-free food
18. Avoid highly processed foods
19. Eat foods from low on the food chain
20. Compost your food scraps
21. Grow your own food (even small kitchen gardens!)
22. Volunteer to start or help with a community garden
23. Support your local food co-ops
24. Discover where the food and goods you buy came from
25. Buy locally grown produce and other foods
26. Use glass and steel cookware rather than aluminum
27. Volunteer to maintain local parks and wilderness
28. Buy living Christmas trees
29. Plant trees in your community
30. Learn about the plants and animals in your region
31. Discover your watershed and work to protect it
32. Oppose the use of roadside defoliants in your area
33. Use non-toxic, biodegradable soaps & detergents
34. Use non-toxic pest control
35. Don't buy products tested on animals
36. Keep hazardous chemicals in spillproof containers
37. Put in a water-conserving showerhead
38. Take shorter showers
39. Turn off the water while you brush your teeth
40. Put a water conservation device in your toilet tank
41. Learn where your waste and sewage goes
42. Learn where the energy for your home comes from
43. Support your local utility's conservation program
44. Hang your clothes out to dry
45. Be sure your home is appropriately insulated
46. Weather-seal your home thoroughly
47. Heat your home responsibly, with renewable energy
48. Don't burn green wood
49. Choose the longterm investment of solar energy
50. Turn off lights when not in use
51. Turn down your hot water heater
52. Lower your thermostat and wear warmer clothes
53. Buy energy efficient electrical appliances
54. Keep your car engine well tuned
55. Drive a fuel-efficient car that uses unleaded gas
56. Walk, bicycle, carpool, and use public transportation
57. Shop by phone first, then pick up your purchase
58. Use rechargeable batteries
59. Research socially-responsible investments
60. Support local credit unions
61. Support local shops and restaurants, not chains
62. "Adopt a grandparent" from the local senior center
63. Volunteer to cook for senior citizens
64. Provide for children in need
65. Hold a community potluck to meet your neighbors
66. Pick up litter along highways and near your home
67. Sponsor a clothes swap
68. Become involved with community projects & events
69. Organize or participate in community sports
70. Be responsible for the values you express
71. Participate in sister city & cultural exchanges
72. Educate yourself on global and "third world" issues
73. Learn about the cultural diversity in your region
74. Work for global peace
75. Learn how your legislators vote, let them know your views
76. Be an active voter - attend "Town Meetings"
77. Vote for candidates who support Green values
78. Become involved with your child's school
79. Encourage your child's natural talents and interests
80. Organize or join a neighborhood toy co-op
81. Put toxic substances out of reach of children
82. Teach your children ecological wisdom
83. Listen to their needs and support their dreams
84. Discourage the use of violent toys in your household
85. Communicate openly with your friends and coworkers
86. Acknowledge someone who provides quality service
87. Work to understand people with different views
88. Be conscious of the struggles of oppressed people
89. Unlearn cultural sexism and racism
90. Acknowledge individual spirituality in yourself and others
91. Donate blood if your health permits
92. Explore ways to reduce the stress in your life
93. Practice preventative health care
94. Exercise regularly and eat wisely
95. Bring music and laughter into your life
96. Learn about the medications you put into your body
97. Practice responsible family planning
98. Learn First Aid and emergency procedures
99. Take time to play, relax, and go into nature
100. Decrease TV-watching & increase creative learning
101. Have fun and be joyful!

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LETTERS

THE ARTICLE in the last issue of Green Revolution, 'Building A Social Movement: A Canadian Perspective' by Ulli Diemer, expressed one Canadian's views, mostly political, about the recent Conservative victory in the election in Canada. In that article Mr. Diemer praised the virtues of the welfare state, and imagined a whole litany of negative symptoms that might result from what he calls 'the free trade deal', between the United States and Canada. I found his article full of contradictions such as opposition to 'continentalism' followed by advice to 'think globally'. In the end, if you got beyond his initial predictions of doom that would result from 'free trade' he proposed small scale decentralist solutions as alternatives to the centralized state, but not without 'social control', for which he seems willing to rely on the central government.

The School of Living always has and now does believe that one of the causes, if not the major cause of most of our problems lies in the centralized power of governments and other gigantic institutions that have grown beyond human control. We believe that 'free trade' is better than barriers to trade and that the more free, trade and markets can become, the more just our society will be. Governments, corporations, unions, and sometimes just individual citizens have a vested interest in seeing artificial barriers to free trade. It depends on whose ox is being gored. If we do not like a particular free trade agreement, we should propose freer trade and freer markets and not reversion to more controls enforced by a Central Colossus. And when the corporations are beyond citizen control so they impose unfair prices, run roughshod over the environment, steal our natural resources, etc. etc., we should limit their power through citizen action and freer markets, not through reliance on an even more sinister power to control them.

Many of us in the School of Living would have a problem finding any benefits from the welfare state, and especially any long term benefit, even to the few who such programs have allegedly been designed to benefit. As a minimum it is safe to say that most, if not all, central government social control proposals create more problems than they solve.

After having just spent most of a week in Canada while attending the 8th Assembly of the Fourth World, and having lived in Canada for several years, my impression was once again reinforced that true free trade between the U.S. and Canada would mostly benefit Canadians. Prices in Canada on what seems to be the majority of items run roughly double what they are in the U.S. We used to joke that the only thing cheaper in Canada was a haircut. But the cost of production in Canada is often less than in the U.S. due both to lower labor costs and to a super abundance of natural resources. Goods produced in Canada often sell for less in the U.S. than they do in Canada. Free markets and free trade would almost certainly tend to bring about a closer parity between prices in the two countries, which should economically benefit the average Canadian most of all.

Canadians in general have an almost pathological fear of being dominated by the United States. They fear that closer ties could make them the 51st State. The size and constitutional makeup of the Canadian Government plus the power reserved for the Provincial Governments, make it a preferable system to that of the United States. If free trade and free markets really brought Canada more under the thumb of Uncle Sam, that would be a political consequence which would indeed be cause for concern. From my perspective, free markets and free trade are more likely to create a more just and a more democratic society. They will aid in the creation of a movement to change society and make social change more possible, which is what Ulli Diemer says he seeks.

- Jubal Stucki
Falls Church, VA.

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Dear Editors & Readers of Green Revolution,

I was so glad to read Ulli Diemer's article "Building A Social Movement - A Canadian Perspective". He pin-points the root cause of nearly all the local and global disintegration - namely multi-national corporate monopoly or conglomerate totalitarianism. To enhance and sustain life on this planet we (LIVING GREEN ACTIVISTS) must bond in small local groups that are democratic to every segment of our lives especially economics. The early church practiced real communism. Intentionally they bonded their

resources, skills, their land, their love and practiced integrity together. We have suggested to the Greens of the U.S.A. to add another key value: namely Integrity in Action and Lifestyle. We can hardly be green and support corporate economics with our "every" purchase! We envision millions of life groups or biocircles, networking around common principles and values in every bioregion. We call it the politics-economics of concentric circles, where the base unit is an intentional community with one or more specific purposes to enhance and sustain life locally. Each autonomous bio cell is connected via computer to every other group locally, regionally and globally. In essence we must create Economic socio/politics that work for everyone and all life forms, and that is truly democratic even to the children.

Multinational corporate monoconsciousness will not release its monopoly on land, resources and political power. Greed is a most serious disease. WE must be the medium of redemption. We must build the green alternative locally by feeding, clothing, housing, educating, etc. etc. etc. - ourselves! We must starve the corporate pyramid by learning to live together in groups that focus on healing, integrity, wholeness and celebration. WE MUST BEGIN TO CO-CREATE BIO-CIRCLES in every country - rurally, urbanally. What else is there that can reverse the corporate psychoses?

- Bruce Shearer
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* * *

Dear Editor,

Ulli Diemer's recent article (Building a Social Movement: A Canadian Perspective, Vol. 46 No.2) was interesting indeed. The wide ranging article made many good points about our need to keep economic values in balance with other human values.

One thing mystifies me, though, and that is why Diemer is opposed to free trade. Whenever we are tempted to take the anti-freedom side of an issue, we must be very careful to study the situation very thoroughly first.

A good place to start is with the definitive book on the subject, Protection or Free Trade. This book was written by the grandfather of

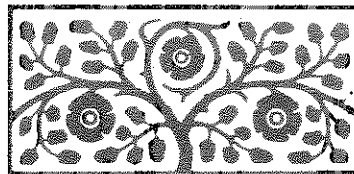
Green Economics, Henry George. George was a foe of big corporate interests and a supporter of free trade.

Every tariff is a sales tax on domestic purchases, you pay tariffs in the form of higher prices to the "protected" industry. In the United States for example, the steel industry is "protected" by a tariff, which means they can and do charge higher prices to users of steel. Anyone who rides a train or car, or owns a house, is paying money to the big steel magnates.

Protectionism means higher prices for consumers, less choice in the marketplace, and subsidies for big corporations.

Read for yourself. Decide whether Green Economics should oppose, or embrace, freedom in trade; whether Green Economics should require nations to erect costly protectionist barriers against one another, or should emphasize cooperation instead.

- Hanno Beck
Henry George Foundation
of America
Columbia, MD.



Do you ever feel overwhelmed by the changes you feel and see going on both inside and outside of you? Knowledge Systems, Inc. publishes a *Guidebook for the '90's* which offers tools and resources for making sense of the times, as well as effecting personal and social change. There are books, tapes and subscriptions to periodicals available, including special packages which combine resources on a specific topic, such as a Financial Independence Package and a Community Package. For information, write to Knowledge Systems, Inc., 7777 W. Morris St., Indianapolis, IN. 46231, or call 1-800-999-8517.

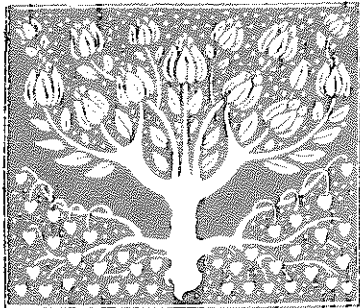
ANNOUNCEMENTS

NINTH ANNUAL E.F.SCHUMACHER LECTURES - The Paths of Decentralism Since E.F.Schumacher; Hazel Henderson, Leopold Kohr & John McClaughry are speakers. For information contact Schumacher Society, 195 Main St., Box 76A RD3, Great Barrington, MA 01230, (413)528-1737.

NORTH AMERICAN PERMACULTURE Network Meeting, Nov. 3-5, 1989, Santa Fe, NM., for information contact Cynthia Edwards, 21300 Heathcote, Freeland, MD. 21053, (301) 343-0280.

THE NINTH ASSEMBLY OF THE FOURTH WORLD will be held July 11-15, 1990 near Dallas, Texas. For information or to make suggestions, contact Joyce and Gene Marshall, 7110 San Mateo Blvd. Dallas, TX 75223.

EARTH DAY 1990, the 20th anniversary of the first Earth Day, is now being planned. To find out how you can be involved, contact Earth Day 1990, P.O. Box AA, Stanford, CA. 94305 (415) 321-2040.



LIBERTARIAN INTERNATIONAL & THE SOCIETY FOR INDIVIDUAL LIBERTY announce that at the S.I.L. "20th Anniversary of the Movement Banquet" held in Philadelphia on August 30, 1989, the two organizations merged to form the movement's premier grassroots networking and support organization -- the new International Society for Individual Liberty. For a complimentary newsletter, sample position papers, and information about ISIL's World Environmental Conference to be held in San Francisco (Aug. 10-14, 1990) contact ISIL, 9308 Farmington Dr., Richmond, VA 23229.

NEW MEMBERS

We welcome the following new members to the School of Living:

JoAnn Agnone - Charlottesville, VA.
Ananda Fitzsimmons - Outremont, Quebec
Michael Gervais - Point Claire, Quebec
Charles & Angeliki Keil - Buffalo, N.Y.
Shelly & Terry Fowler - Toronto, Canada
Pamela Stiles - Rochester, N.Y.
Marion Mathieson - Nova Scotia, Canada
John Bowers - Oakland, CA.
Joe Liebert - Viola, WI.
Charlie Lieden - Altoona, PA.
Leon Vickman - Encino, CA.
Linda Smith - Glendale, AZ.
Timothy Wright - Ontario, Canada

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