



saskatchewan
green
party

A Publication of the Saskatchewan Green Party

“We are the earth.
We are the sky.
We are the young bird
Learning to fly.”

“You have to act as if it were possible
to radically transform the world,
and you have to do it all the time.”
Angela Davis

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EDITORIAL

by *Dave Greenfield*

Welcome to the Winter Solstice 2020 edition of the Weaver.

This edition is being published in the wake of a very successful provincial election campaign. To all who ran as candidates in our provincial election, and to all who helped out, thank you for your participation. The work that begins now is the work of forming constituency associations and the work of communicating our crucial message of the need to move to ecological well-being and social justice. Our work is not simply the work of running during an election, but also the work of helping to shift Saskatchewan people toward ecological and social justice consciousness. In the words of Henry David Thoreau, Green Politics asks you to “Cast your whole vote, not a slip of paper merely, but your whole influence”.

One interesting aspect of being a political party is that, unlike a group focused on a few specific issues, we have the task of answering the questions “What would a Green approach be in every area of life and governance. What is our approach to health? What is our approach to education? What kind of economy would we have? What do we have to say about agriculture?”.

In short, Green Politics calls us to imagine a vision of what our entire society would look like from a Green perspective. I invite you to come and journey with us in imagining such a new society and to begin to build it and live it.

Meanwhile, in this issue of the Weaver, I hope you will enjoy the range of articles we have included, articles that challenge us to think and to act and which represent something of the range of thought within our green-progressive movement.

WE’RE JUST GETTING STARTED:

A Message from Our Leader

It’s the morning after Saskatchewan’s 2020 provincial election, and those reaching out to me are surprised to find such a positive, upbeat leader of a party with no more than three percent of the vote.

I feel fantastic really; haven’t skipped a beat. The first thing I did was sign up two new members, then started reaching out to my candidates. They should be proud, we’ve moved the needle, and during a pandemic when we couldn’t even campaign properly.

Now, it’s back to work. We have four years until the next provincial election. I will invest that time with Greens all across Saskatchewan. Together we will build strong constituency associations, cultivate great candidates and all the while continuing to strengthen our provincial party structures.

A common question to me is “how do you stay so positive and upbeat?”. Even my dedicated assistant, Kelly Green, questions my sincerity, my resolve. The truth is I’m driven, I’m motivated, and I’m stubborn as hell. In my life, there has been no shortage of hardship and challenge. Those that really know me, my family and closest friends, have seen it. It is lived experience one can’t ever learn otherwise. Regardless of the adversity I and my family have faced, I will put them all on my back if I have to. But that doesn’t answer the question so much as provide context.

What really lights my fire are the giants whose shoulders I stand on. Those women and girls in our world who’ve fought with all their heart and life to make it a better place for their families, generations into the future.

I’m inspired by a man in my riding of Regina Elphinstone Centre who, after a short conversation, opened up his heart and confessed that he just may vote this time, now that there is someone to believe in. I’m inspired by my candidates, many who’ve never run before, most of whom didn’t think they had a voice, let alone any justified place to use it. We energize each other.

I'm inspired by the newcomers, the single moms, those left on the margins by an ugly, cold uncaring world.

Everyday people wake up to a struggle. Many do it in the cold, on an empty belly. Yet in my work as a community organizer, teacher, Mom and farmer, I've learned how much good a little love and respect can do in someone's life. A smile and kind word are priceless coming from one with nothing else to give.

That's why I ran in a riding that's one of the poorest in our country. These are the people that need someone to believe in. My job, as political candidate, representative, or regular-of-single-Mom-in-the-hood, is to reach out and care for those who need it most.

While we continue to build our party around the province, I will also continue the good work close to home. People know I am one to count on, and I'm accessible. When they call, I answer. When it's urgent, I drop everything and help where that help is most needed.

Then sometimes, the seeds of compassion and love grow and those in need become helpers. Or maybe it's just as simple as a warm smile of gratitude that keeps me going. Lastly, but not least are my kids; they are my life and I would do anything for them. Everything I do is for them and those kids that follow. I feel I don't need to remind readers, but the climate crisis is closing in. That drives me too.

As long as there's breath in my lungs, I will act, I will love, I will build and I will dream.

You can help by inviting me to your community or online spaces. Let's find common ground together on your local issues and pair them with the Green Values and Principles that inform our actions.

It quite simply comes down to good old-fashioned organizing. One meeting at a time, one supper, one fund-raiser, again and again, ever building both our local supports and the provincial infrastructure that in turn support them. Then we just expand that outwards.

The first thing I did as party leader was to launch the Prairie Green Alliance, reaching out to Albertans to the west and Manitobans to the east. We will continue to grow those bonds. In addition, I've played a big part in establishing the Provincial-Federal Green Party Alliance.

The early fruits of this labour are dedicated and hard-working volunteers who joined our Saskatchewan campaign from two other provinces. If not for simultaneous elections in BC provincially, and the byelection in Toronto, where our newly minted federal leader Annamie Paul ran, we would have pulled even more support.

February 29, 2020, was the day I became the leader of the Saskatchewan Green Party. It was also the day my father was put to rest, and only two weeks prior to the official WHO declaration of a pandemic.

The Saskatchewan Green Party was on the ropes, nearly de-listed, and fading away. There were no funds, few members, and fewer candidates. Like many of my trials, this was nothing elbow grease couldn't solve, so I and a few others went to work.

We doubled, then tripled the membership base. Funds were secured to run an election. Then we got down to the work of finding candidates. It took some effort, and many, many miles, but in the end, we fielded 60 of 61 candidates, giving almost every person in this province the ability to vote for the Green Values they believe in.

Speaking on the phone with one of those candidates this morning is what keeps me going. Tired and possibly demoralized, they put the results of last night's election on their own shoulders, apologizing for not doing better. I assured them they should be proud. Very few people have the courage to step up, especially against such massive odds. They responded with renewed vigour, vowing to keep learning and keep building those relationships in their community. The call ended with a pledge to run again in 2024. I was inspired, but first, my assistant was in dire need of breakfast.

We dined, debriefed, and then dreamed of what comes next. The common refrain is "we are going to do all the things". So, we got down to it.

There were days during this campaign when the other volunteers and candidates were bent, nearly broken under the strain. As their leader, I would not, could not allow them to break. We stopped, talked, cared for one another and lifted each other back up to fight another day. Today is that day. And tomorrow, and the next after that. Who's with us?

Like the Haskap trees I planted and nurtured through drought and financial ruin, we will provide this movement with the nutrients it needs. We will continue to build from the ground up and pull in support from on high. I and our Saskatchewan Green Party have the support of new federal leader Annamie Paul as well as past leaders, Jim Harris and my hero, Elizabeth May.

In a short time, I and our party also forged friendships and alliances otherwise unheard of. Former and current party leaders of three Saskatchewan political parties talk with me regularly, even if just to confess they are totally blown away and amazed at the abilities and fight in this little farm girl from the prairie.

Moving forward we will continue to do all these things. I will continue to reach out to people in diverse communities because we know, I feel it every day, Green values resonate with them regardless of any preconceived political leanings or loyalties. I feel like this is my calling, and I'm just getting started.

Will you join me? Many hands make light work and there's a whole lot to do.

Join me. Email me. Call me. I'm excited to get at it.

Naomi Hunter

Leader, Saskatchewan Green Party

[1-306-561-8880](tel:1-306-561-8880)

naomihunter@saskgreen.ca

info@saskgreen.ca

Find me on YouTube!

<https://www.youtube.com/user/personalkelly11>

ON BEING A CANDIDATE FOR THE GREEN: (An Endangered Species)

by Jacklin H. Andrews

I would like to begin this little exercise by admitting that I am, I have been and I always will be proud to be a Canadian. I think we have a beautiful country. Within the boundaries of this great place that we call home, I have met many really terrific people; I have had great opportunities to self actualize my own being and I have had a raft of experiences nurturing my personal/spiritual growth.

We have historically made a number of mistakes. We have not done well with indigenous peoples; we have traumatized many of our lands and nominated far too many species for endangered status. I don't know that we can correct our wrongdoings—probably not all of them. But we can commit ourselves to following more judicious, sensitive and caring policies in the future that may well be the wingnut to our survival. That is the foundation of my personal and political platform.

I have to admit that throughout the campaign I was left with one major disappointment. I did not get a chance to debate my policies with the other parties. In my constituency, we did not have an all-party forum to debate our stances. Oh wow, that was just terrible! The leader of the NDP ran in my constituency and the Sask. Party was doing what it could to flip the riding in their favour. You would think with those kinds of dynamics we might have had some interesting interplay. I talked to the Sask. Party guy and I knew that he was keen for some kind of an open forum but the NDP leader was not. He was relying on past performances and a few extra lawn signs to convey whatever marginal interest he had in the constituency. I was pretty sure I could hold my own with both of the other candidates in my constituency but I never got a chance to do that.

What I learned about my own will to live in a political world is that I would like to be with a campaign that was really cognitively orientated. The other two parties were into a bit of name-calling and even though by comparison to the U.S. of A. it was

marginal, the intent was largely the same, which is to dismember the persona of the opposition so your own cohorts will vote for you. I would rather people voted because they liked my stance on the pipeline (which few of them asked about), because they admired my sensitivity to non-European cultural groups and because they were willing to risk building a social support network that without question made sure families in need get the stuff they need. I would prefer they let the personal thing go.

A number of years ago I did some personal studies on deep ecology. This is ecology with a strong indigenous bias. I learned a heck of a lot from those studies. Mostly what I learned was, if we refine our metaphors to better include traditional indigenous thought, we might have a chance to survive in what is otherwise a turbulent world. First of all, and most importantly, we need to learn how to listen effectively and communicate efficiently. For that to happen we need a better appreciation of the variation between indigenous readings and industrial inferences. Secondly, we need to learn the real meaning of humility. The industrial ego is simply not genuine. And finally, we need to embrace a cooperative stance on problem-solving. Wouldn't it be great if in future elections we were able to develop our campaigns on all of the above? The possibility that that might happen is what drew me to the Green Party and is that which will keep me honouring my annual membership dues.

Take Care

THE SUN IS RISING IN WASCANA

by Josh Campbell

Our Start

Wascana Solar Co-op (WSC) began with two grassroots community meetings in Regina - one in early 2017 at the Cathedral Community Centre and the other later that same year at the Artful Dodger in the Heritage Neighbourhood. It was at these meetings that our two foundational programs were born—Solar Investment Opportunity (SIO) and Group Buy (GB).

With our SIO program, co-op members purchase preferred shares (\$1,000 each). We then reach out to potential partners who offer us space to install our systems. We help our partners “go green” while they pay us the cost of their power usage. We anticipate good returns with this program which is a benefit to all interested in solar energy investment, but especially those who don't have the space or capital available to install their own panels.

We partnered with Conexus Credit Union and MiEnergy for our first SIO, installing 115 solar panels on the roof of the North Albert Conexus branch. We are currently exploring our second SIO installation here in Regina and expect to be offering an investment opportunity very soon. If you would like to learn more about our SIO program please visit the website: <https://www.wascanasolarco-op.com/investment-opportunities>.

In our GB program we organize a group of our members interested in purchasing panels, gather the technical requirements for solar projects, then tender it out in a Request for Proposal. In our first group buy we estimate that our group of 13 members collectively saved \$67,000 off of the market rate on our panel purchases and installation (that's an average of \$5,000 each).

To date, we have installed 353 solar panels through our three GB program. We are planning our fourth GB kick-off in early 2021. If you would like to learn more about our GB program please visit this website: <https://www.wascanasolarco-op.com/group-buy>.

In our mere 28-months of incorporated existence as a co-operative, we have installed 468 panels in southern Saskatchewan through our SIO and GB programs. This is an estimated reduction of 150 tons of CO2 per year.

Challenges

In only our first year of incorporation as a co-operative (2018-2019), WSC installed a total of 398 panels through our SIO and GB programs. While some of this success was due in part to government subsidies at both the provincial and federal level, a very significant contributing factor was the 1:1 net-metering program in place by SaskPower. The restructuring of this program into a net-billing program (more like 0.5:1) has devastated the solar energy industry in our province. This is evident in a recent Regina Leader-Post article which spoke of an over 600% decrease in solar energy applications since the inception of the new net-billing program.

In spite of this change, WSC remains confident in our ability to achieve our vision of “acting as a catalyst for growth in solar power.” Both our SIO and GB programs still offer some of the most economical ways that Saskatchewanian citizens can decrease their carbon footprints.

Our Future

In the past year we had a bit of a board shuffle. Leaving our group was Paul Levasseur, John Brazill, Donna Nelson and WSC co-founder Susan Birley. All four of these people helped make our organization what it is today and we wouldn't be in the optimistic position we are without them. Added to our board were three new members: Shanon Zachidniak, Will Ingenthron and Dennis Snyder. Dennis is our new treasurer, Shanon our new vice-president and Will, the director of our GB program. Recently Shanon was also elected a Regina City Councillor. We are thrilled to have someone from our board on council, especially as Regina seeks to become 100% renewable by 2050. We are also thrilled to have Will Ingenthron join our board as GB director. Will brings a plethora of knowledge and experience in the solar industry. He obtained his Industrial Systems Engineering degree at the University of Regina and also sits on the Saskatchewan Electric Vehicle Association board. He helped establish a solar co-op in another province and has worked in the solar

industry for a number of years. To utilize Will's skillset, we created a contractor position for him through which the GB program is now run.

Thanks to Co-operatives First, we have been given an opportunity to revise our business plan with the help of a consultant. Discussing our new plan is energizing. While we can't get into too much detail at this point, we can mention a few things that we are looking at. One of these is an energy monitoring program that would work in a similar way as our GB program. This program would enable those who wanted to assess their energy use throughout one calendar year so that the site-specific project economics could be evaluated and guide the property owner to better understand their project economics.

Another exciting option that we are looking at is an industrial behind the meter opportunity. Industrial-size Solar Investment projects such as the Saskatchewan Environmental Society Solar Co-op's partnership with CNH Industrial in Saskatoon appear to be cost effective if an industrial project partner can be found. We are considering possible partnerships in the Regina area at this time.

The government has promised a home renovation incentive of up to \$20,000 that applies to

solar power installations, and this is being monitored by WSC.

In addition to residential use, the GB program could also include one or more commercial projects. Please contact Will Ingenthron for more information at [639-999-5995](tel:639-999-5995).

Under the direction of Andrew Tait, our second SIO installation is coming up soon. If you would like more information about this upcoming opportunity, please visit our website (<https://www.wascanasolarco-op.com>) or contact Andrew at [306-201-6107](tel:306-201-6107).

(Josh Campbell is a member of the Saskatchewan Green Party who resides in Regina)

CAPITALISM: The Real Enemy

by Joe Crimson

What exactly is capitalism?

Capitalism is an economic system, whereby items are mass-produced for sale. The companies which produce the items are in competition with one another, and must constantly invest in new machines and other factors of production (“Capital”). To invest in the new capital, the companies must make profits – which can only come by paying their workers less than the value of work (“added value”) which their workers exert.

Capitalism is now a world-wide system. The tendency of capitalism to squeeze out smaller producers has meant that the vast bulk of the factors of production (that's the machines and factories used to make goods which we use) are now owned by a tiny minority of people, who have enormous wealth. The rest of us must work for this tiny minority of *capitalists*, who make their obscene wealth by exploiting our labour power.

Does this cause problems?

These capitalists are in constant competition with each other, and must constantly increase their profits to survive. Profits can only be increased by increasing the exploitation of those who work for the capitalists, e.g., the *working class*.

The exploitation can be increased by reducing wages, increasing working hours, or sacking some workers while making the remaining workers work much harder.

Why are disabled workers often treated unfairly?

The tendency of capitalism is to exploit and oppress all workers. This tendency increases in times of economic crisis. But to do so would cause a massive backlash by the working class, which the capitalists are scared of.

So they create a “divide and rule” system of oppression, in which workers are encouraged to view a minority of workers – such as black people, immigrants, gay people and, last but not least, people with disabilities – as the cause of their problems.

Are people with disabilities responsible for the current economic decline?

NO! Neither are black people, immigrants, gay people, Martians, or whoever!

It is in the cyclical nature of capitalism to go into booms and slumps. This is partly because a number of competing companies all attempt to supply the demand for profits, leading to a *crisis of overproduction* and a slump in the profits of the competing firms as they are left with unsold goods.

It is also in the long-term nature of capitalism for the crises to become more frequent and more severe, as Marx described as “the falling rate of profit”.

Are job losses, and discrimination in employment, the only ways in which people with disabilities are oppressed by Capitalism?

No. It has already been described how the Capitalist Establishment uses “divide and rule” to distract attention away from the faults in its own system. This leads to many working-class people buying the myth that disabled people are “taking their jobs” or are “a drain on the welfare state”. Hardly surprising, then, that harassment of and even physical attacks on disabled people tend to increase drastically in times of economic crisis.

Also, in times of crisis, capitalist states are encouraged to cut back on welfare spending. This leads to cut-backs in healthcare, and in disability benefits – causing a “double whammy” to people with disabilities who are, at the same time, more likely to lose their jobs.

If Capitalism is so terrible, why do so many workers support it? And why do they buy the myth that minority groups are the cause of their problems?

Part of the cause is mass brainwashing by the Capitalist establishment. As Marx said, “the ideas of the ruling class are the dominant ideas in society”. The Capitalist establishment has a strangle-hold on the media, the education system, etc. And the fact that so many members of the Establishment have such rotten, backward ideas as disabled-ism and racism, lends a false credence to such poisonous bulls**t. This, however, is only part of the story. We live in an artificial world, in which people – whether as individuals or as groups – are forced to compete

for artificially “scarce” resources such as jobs and housing. This contrasts with humanity's co-operative nature, and our life in an un-natural state makes us think and act in unnatural ways – what Marx called Alienation. This alienation makes us more susceptible to establishment brainwashing, and at the same time causes such perverted ideas as disablism to be spread throughout the working class.

Can we do anything to change this?

As I say, it is in the nature of Capitalism to go into crisis, and then to scapegoat minority groups for the havoc which it has wreaked on millions of people's lives. Thankfully, such ideas break down whenever workers struggle against the system, notably during strikes. The only way to permanently end the scapegoating and the economic havoc, however, is if we *destroy capitalism*.

That's a big task... Where do we start?

The power is within us, the working class, to destroy the system which is exploiting and oppressing us. But we cannot do it as individuals. We must act collectively. So, a start is to join an organization working for the dismantling of the capitalist system.

We must also get involved in every strike, every struggle against capitalist businesses, and make links with every fight against racism, homophobia, and every other form of discrimination.

Black and white, gay and straight, male and female, young and old, disabled and able bodied - Unite and Fight!

Other questions

What constitutes “Capital”?

Capital is the machines, land, monetary reserves, and other non-labour items used by capitalists to produce goods and services to sell for profit. It is wrong to argue that all machines used to make work easier, or indeed possible, are “capital”. A hammer and screwdriver used for DIY do not count as “capital” because, although it is used as a tool to enhance the effects of one's labour, the end product is for personal use and is not sold, for profit or otherwise. If all tools are capital, you may as well describe a washing machine, vacuum cleaner or bottle of washing-up liquid as “capital”!

Is the use of Capital inherently wrong?

It's not the use of labour-enhancing tools that is wrong, it is how their use is implemented under Capitalism. Machines could easily be used to give us all an improved standard of living, by producing more goods in less time, and giving us all more economic goods and more free time. Under capitalism, however, the competition between companies forces each to keep investing in new capital, paid for by increasing the rate of exploitation of the workforce. The workforce can be exploited more by making us work harder, reducing the number of workers (so the rest have to work harder for the same money), reducing real wages, or all of the above. That is wrong!

Are we against technological progress?

No! We welcome new technological developments which make our life easier, and improve our choice of entertainment and leisure. We certainly welcome new developments such as electric wheelchairs, loop systems and text readers for blind people, blood glucose monitoring systems, video subtitles, etc. But we believe that technological innovation should be driven by the needs of working-class people, not the greed of the capitalist ruling class.

Who are the rich?

To be truly “rich”, a person needs to have so much money that they do not need to work to obtain a decent standard of living, they can afford to live on the money they have saved. Generally speaking, the rich also use their money to give them power – overtly through political donations, less overtly through exerting control over those who work for them. Just because your work mate has a posh car or house, or has a new DVD recorder, does not mean we would consider them “rich”.

Command economies also exploit their workers, despite having state monopolies. Why?

Command economies such as the former USSR (often mistakenly described as “socialist” [\[http://www.reddisability.org/political-articles/DisabilityAndTheLeft.html\]](http://www.reddisability.org/political-articles/DisabilityAndTheLeft.html)) do have monopoly industries inside their own borders. But they also need to compete with the rest of the world. To gain much needed foreign capital, products made by state monopolies in state capitalist countries, were competing on the world market with those made by

private capitalist multinational companies. To compete effectively, these state capitalist industries were as reliant on exploiting their workforce as the private capitalists were. This situation was aggravated by the arms race, meaning the former USSR and its allies needed foreign capital for military development.

Please note: This is our view of capitalism; take it or leave it. Granted, it is not an in-depth analysis of how capitalism has developed over the last 2 centuries, and does not go heavily into economic theory. But, at the end of the day, this is an activist website, not an Economics lesson! If you want a more in-depth analysis of capitalism, try the following links:

- [Marx's Capital - Volume 1](#)
- [Understanding Marx's Capital](#)

Joe Crimson is a British socialist and person with disabilities. At the time he wrote this article he was active with a group called Red Disability, a group which sought to bring an anti-capitalist analysis to the struggles of people with disabilities and workers in general.

CELEBRATING THE TREATY ON THE PROHIBITION OF NUCLEAR WEAPONS

by Kevin Kamps

with an Introduction by Gordon Edwards

A Brief Introduction:

On October 24, 2020, Honduras became the 50th country to ratify the Treaty on the Prohibition of Nuclear Weapons! Fifty was the magic number for this treaty, for it to come into force. So, it will officially enter into force 90 days hence, on January 22, 2021.

This is a huge milestone in the decades-long effort to eliminate nuclear weapons.

Gordon Edwards

Celebrating the Treaty on the Prohibition of Nuclear Weapons on This Historic Day OCTOBER 24, 2020

The Alliance for Nuclear Accountability (ANA) today celebrates the 50th ratification of the Treaty on the Prohibition of Nuclear Weapons (TPNW). Under the terms of the treaty, it will enter into force, and become part of international law in 90 days, following today's deposit of its instrument of ratification at the United Nations by the nation of Honduras.

The TPNW puts legal force behind the aspiration of the nations of the world to be free from the threat of destruction by nuclear weapons. Adopted at the United Nations in 2017 by an overwhelming majority of the world's countries, formally signed by 84 to date, and now officially ratified, the TPNW bans the development, testing, production, manufacture, acquisition, possession or stockpiling, transfer, control or receipt, use or threat of use, stationing or deployment of nuclear weapons by any state party to the Treaty.

No state currently in possession of nuclear weapons has signed the TPNW. Nevertheless, the entry into force of this Treaty is an historic milestone on the journey to a world free of nuclear weapons. Nations that possess or stage nuclear weapons, including the United States, will now find themselves standing outside the bounds of international law. Today, the international "norm" changes and nuclear weapons are illegal.

As precursor, in 1970, the Treaty on the Non-proliferation of Nuclear Weapons (NPT) obligated the United States and other states parties to the NPT to pursue in good faith negotiations leading to complete disarmament at an early date. In 1996, the World Court underscored that legal obligation in a unanimous ruling that the NPT required the nuclear weapons states to not only pursue but to achieve disarmament. Today, the Treaty on the Prohibition of Nuclear Weapons adds moral and legal weight to the disarmament aspirations embraced—and the obligations incurred—in the Non-proliferation Treaty.

ANA, a network of thirty-one organizations whose members live downwind and downstream from the U.S. Department of Energy weapons complex sites, calls on the U.S. government to hear the compelling call of the TPNW, and to take immediate steps toward compliance with the Treaty.

ANA President Marylia Kelley noted, “The U.S. should sign and ratify the TPNW. In the meantime, the United States should take immediate steps toward the overarching goal of the TPNW, a world free of the existential threat of nuclear annihilation.” ANA recommendations include constraining the development of new nuclear bombs and warheads and focusing instead on environmental justice and cleanup for communities suffering from the radioactive and toxic pollution that accompanies nuclear development.

ANA is a national network of organizations working to address issues of nuclear weapons production and waste cleanup. Beyond Nuclear has been an ANA member organization since 2007.

This article was written by Kevin Kamps on Beyond Nuclear (<http://www.beyondnuclear.org/>).

Beyond Nuclear aims to educate and activate the public about the connections between nuclear power and nuclear weapons and the need to abolish both to safeguard our future. Beyond Nuclear advocates for an energy future that is sustainable, benign and democratic.

NUCLEAR THOUGHTS: Green New Deals and Nuclear Power

Should nuclear colonialism be permitted to continue?

If we include high costs of new nuclear, the rapid technical advances in renewable energy, the plummeting costs of solar, the risks of more catastrophic accidents after Chernobyl and Fukushima, the increased cancers in children near nuclear facilities and the umbilical connection with nuclear weapons, it is clear there is little justification for including nuclear power in Green New Deals.

Should nuclear energy be part of a Green New Deal? Nuclear power is not a good job creator. It is impossible to scale up nuclear power fast enough to reduce emissions at the rate required to meet tight climate targets, and uranium mining and radioactive waste disposal target Indigenous land.

EU countries agree their green transition fund will not pay for nuclear or gas.

European Union countries agreed their flagship fund to wean countries off of fossil fuels should not finance nuclear or gas projects.

Climate experts predict grim future for nuclear power.

Academics advising the U.K. government's nuclear watchdog warn of a climate-invoked disaster. “You can never completely manage all risk. There is going to be residual risk where you might have your very extreme events or where you have unknowns.”

When it comes to the nuclear industry, we have all been colonized to some extent. No to nuclear colonialism wherever it occurs.

Nuclear power is never green. Small and nuclear is not beautiful. Only no nukes is good nukes.

TWO'S A CROWD: **Nuclear and renewables don't mix** *From the University of Sussex with a Background by Gordon Edwards*

Background:

A study of 123 countries by the Sussex University Business School has gathered historical data that bolsters a conclusion often articulated by environmentalists. New nuclear plants are too slow and too costly to make a rapid or affordable contribution to the reduction of greenhouse gas emissions. By contrast, energy efficiency measures and renewable energy sources can be deployed quickly, substantially reducing greenhouse gas emissions from the very first building season. What's more, these “green alternatives” cost less money to install and maintain, and create far more jobs per dollar invested than is the case with nuclear power.

The Sussex University study goes further, confirming that even existing nuclear plants have not succeeded in reducing greenhouse gas emissions as much as renewable energy systems. The study also shows that, contrary to the claims made by nuclear proponents, nuclear power and renewables cannot easily co-exist. In Ontario, for example, Premier Ford cancelled all the signed contracts for building renewable energy systems, paying a penalty of over \$200 million for breaking those contracts, while financing the multibillion-dollar refurbishment of geriatric nuclear reactors at Darlington and Bruce, and simultaneously foregoing the cheaper option of importing massive amounts of surplus hydropower from Quebec. Nuclear power cannot economically bear the competition provided by energy savings and renewable sources.

When Ontario's electricity demand slowly but steadily declined over a period of several years, the province turned off the cheapest and cleanest renewable source of electricity in the province — Niagara Falls — in order to keep the nuclear power plants running. Such Alice-in-Wonderland nonsense springs from the necessity to wring every ounce of benefit out of super-expensive nuclear plants — plants that cost almost as much when totally shut down as when operating at full blast.

In a crisis, one should turn to the quickest, surest, and cheapest "green" alternatives first, not the slowest, most expensive — and in many cases the untested and unproven nuclear technologies that are now on the drawing boards.

Gordon Edwards

Two's a crowd:

Nuclear and renewables don't mix

If countries want to lower emissions as substantially, rapidly and cost-effectively as possible, they should prioritize support for renewables, rather than nuclear power.

That's the finding of new analysis of 123 countries over 25 years by the University of Sussex Business School and the ISM International School of Management which reveals that nuclear energy programs around the world tend not to deliver sufficient carbon emission reductions and so should not be considered an effective low carbon energy source.

Researchers found that unlike renewables, countries around the world with larger scale national nuclear attachments do not tend to show significantly lower carbon emissions—and in poorer countries nuclear programs actually tend to associate with relatively higher emissions.

Published today in *Nature Energy*, the study reveals that nuclear and renewable energy programs do not tend to co-exist well together in national low-carbon energy systems but instead crowd each other out and limit effectiveness.

Benjamin K Sovacool, Professor of Energy Policy in the Science Policy Research Unit (SPRU) at the University of Sussex Business School, said: "The evidence clearly points to nuclear being the least effective of the two broad carbon emissions abatement strategies, and coupled with its tendency not to co-exist well with its renewable alternative, this raises serious doubts about the wisdom of prioritizing investment in nuclear over renewable energy. Countries planning large-scale investments in new nuclear power are risking suppression of greater climate benefits from alternative renewable energy investments."

The researchers, using World Bank and International Energy Agency data covering 1990-2014, found that nuclear and renewables tend to exhibit lock-ins and path dependencies that crowd each other out, identifying a number of ways in which a combined nuclear and renewable energy mix is incompatible.

These include the configuration of electricity transmission and distribution systems where a grid structure optimized for larger scale centralized power production such as conventional nuclear, will make it more challenging, time-consuming and costly to introduce small-scale distributed renewable power.

Similarly, finance markets, regulatory institutions and employment practices structured around large-scale, base-load, long-lead time construction projects for centralized thermal generating plants are not well designed to also facilitate a multiplicity of much smaller short-term distributed initiatives.

Andy Stirling, Professor of Science and Technology Policy at the University of Sussex Business School, said: “This paper exposes the irrationality of arguing for nuclear investment based on a ‘do everything’ argument. Our findings show not only that nuclear investments around the world tend on balance to be less effective than renewable investments at carbon emissions mitigation, but that tensions between these two strategies can further erode the effectiveness of averting climate disruption.”

The study found that in countries with a high GDP per capita, nuclear electricity production does associate with a small drop in CO2 emissions. But in comparative terms, this drop is smaller than that associated with investments in renewable energy.

And in countries with a low GDP per capita, nuclear electricity production clearly associates with CO2 emissions that tend to be higher.

Patrick Schmid, from the ISM International School of Management München, said: “While it is important to acknowledge the correlative nature of our data analysis, it is astonishing how clear and consistent the results are across different time frames and country sets. In certain large country samples, the relationship between renewable electricity and CO2-emissions is up to seven times stronger than the corresponding relationship for nuclear.”

*From the [University of Sussex, October 5, 2020](https://techxplore.com/news/2020-10-crowd-nuclear-renewables-dont.html)
<https://techxplore.com/news/2020-10-crowd-nuclear-renewables-dont.html>*

SOME THOUGHTS ON OUR ABILITY TO THINK

by Dale Dewar

The right-wing neoliberal plan is to keep “the masses” ignorant, to believe that only they, (the neoliberal pro-corporate elite) have the intelligence necessary and the leadership qualities to run the country. They count upon a nation of followers, those who cannot think for themselves.

Everything takes practice – even thinking for yourself. Leadership doesn’t just happen – sometimes it rises through the ranks of home and public circle, sometimes it learns through trial and error but the greatest are those who have listened so well that they can speak for the people.

(Dale Dewar was a Green Party of Canada candidate here in Saskatchewan in the 2019 federal election.)

“Wind Power
I’m a Big Fan.”

Slogan seen at the large Montreal climate march, September 27, 2019.

THE RIGHTS OF MOTHER EARTH

by Dave Greenfield

In 1972, the American professor of law, Christopher D. Stone, published an essay entitled “Should Trees Have Standing?”. In this essay Stone proposed the idea that trees, rivers, lakes and other eco-systems should have legal rights and should be able to be represented in courts of law based on such rights.

It was a somewhat new and startling idea at the time, and for a while, the idea lived in the realm of ideas as one of those interesting proposals, without a whole lot of action being done to make it a reality.

In recent years, however, the concept of the rights of nature has grown as a movement with some progress being made in realizing the principles involved.

Three books that have been published in recent years which go into more detail about the rights of nature are:

- “Should Trees Have Standing: and Other Essays on Morals, Law and the Environment”, by *Christopher D. Stone*, in which Stone re-publishes his essay along with additional writings of his which describe how the concept has evolved in the decades since 1972,
- “The Rights of Nature: A Legal Revolution that Could Save the World”, by *David R. Boyd*, and
- “The Rights of Nature: The Case for a Universal Declaration on the Rights of Mother Earth”, including essays by *multiple authors*.

An international organization has been formed called The Rights of Nature (www.therightsofnature.org), on which more book titles and other resources can be found.

One highlight in the past fifteen or twenty years, as the concept of the rights of nature has been gaining momentum, was the People's Conference on Climate Change and the Rights of Mother Earth that was held in Cochabamba Bolivia in April of 2010. On Earth Day, April 22nd 2010, the people present at the conference adopted a Universal Declaration of the Rights of Mother Earth. This document is modeled on the various human rights declarations and conventions that have been adopted by the U.N. over the years, such as the Universal Declaration of Human Rights, the Declaration of the Rights of Indigenous Peoples and so forth. The objective of writing the Declaration of the Rights of Mother Earth is to have it adopted by the U.N. General Assembly that it might have the same force in international law as other such declarations. Thus far the declaration has not been adopted by the U.N. and it remains a long way away from achieving such status.

Here, in the text below, is the Universal Declaration of the Rights of Mother Earth. I invite you to read it, think about it, and perhaps get involved in promoting the declaration and the concept of the rights of nature in general.

Universal Declaration of the Rights of Mother Earth

We, the peoples and nations of Earth:

Considering that we are all part of Mother Earth, an indivisible living community of interrelated and interdependent beings with a common destiny; Gratefully acknowledging that Mother Earth is the source of life, nourishment and learning and provides everything we need to live well; Recognizing that the capitalist system and all forms of depredation, exploitation, abuse and contamination have caused great destruction, degradation and disruption of Mother Earth, putting life as we know it today at risk through phenomena such as climate change;

Convinced that in an interdependent living community it is not possible to recognize the rights of only human beings without causing an imbalance within Mother Earth;

Affirming that to guarantee human rights it is necessary to recognize and defend the rights of Mother Earth and all beings in her and that there are existing cultures, practices and laws that do so; Conscious of the urgency of taking decisive collective action to transform structures and systems that cause climate change and other threats to Mother Earth;

Proclaim this Universal Declaration of the Rights of Mother Earth and call on the General Assembly of the United Nations to adopt it as a common standard of achievement for all peoples and all nations of the world, and to the end that every individual and institution takes responsibility for promoting through teaching, education and consciousness-raising respect for the rights recognized in this declaration and ensure through prompt and progressive measures and mechanisms, national and international, their universal and affective recognition and observance among all peoples and states in the world.

Article I: Mother Earth:

1. Mother Earth is a living being.
2. Mother Earth is a unique, indivisible, self-regulating community of interrelated beings that sustains, contains and reproduces all beings.

3. Each being is defined by its relationship as an integral part of Mother Earth.
4. The inherent rights of Mother Earth are inalienable in that they arise from the same source as existence.
5. Mother Earth and all beings are entitled to all the inherent rights recognized in this declaration without distinction of any kind such as may be made between organic and inorganic beings, species, origin, use to human beings or any other status.
6. Just as human beings have human rights, all other beings also have rights which are specific to their species or kind and appropriate for their role and function within the communities within which they exist.
7. The rights of each being are limited by the rights of other beings and any conflict between their rights must be resolved in a way that maintains the integrity, balance and health of Mother Earth.

Article II: Inherent Rights of Mother Earth:

1. Mother Earth and all beings of which she is composed have the following inherent rights:
 - A) The right to life and to exist;
 - B) The right to be respected;
 - C) The right to regenerate its bio-capacity and to continue its vital cycles and processes free from human disruption;
 - D) The right to maintain its identity and integrity as a distinct, self-regulating and interrelated being;
 - E) The right to water as a source of life;
 - F) The right to clean air;
 - G) The right to integral health;
 - H) The right to be free from contamination, pollution and toxic or radioactive waste;
 - I) The right to not have its genetic structure modified or disrupted in a manner that threatens its integrity or vital and healthy functioning;
 - J) The right to full and prompt restoration for violation of the rights recognized in this declaration caused by human activity;
2. Each being has the right to a place and to play its role in Mother Earth for her harmonious functioning.

3. Every being has the right to well-being and to live free from torture or cruel treatment by human beings.

Article III: Obligations of Human Beings to Mother Earth:

1. Every human being is responsible for respecting and living in harmony with Mother Earth.
2. Human beings, all states and all public and private institutions must:
 - A) Act in accordance with the rights and obligations recognized in this declaration;
 - B) Recognize and promote the full implementation and enforcement of the rights and obligations recognized in this declaration;
 - C) Promote and participate in learning, analysis, interpretation and communication about how to live in harmony with Mother Earth in accordance with this declaration;
 - D) Ensure that the pursuit of human well-being contributes to the well-being of Mother Earth, now and in the future;
 - E) Establish and apply effective norms and laws for the defense, protection and conservation of the rights of Mother Earth;
 - F) Respect, protect, preserve and, where necessary, restore the integrity of the vital ecological cycles, processes and balances of Mother Earth;
 - G) Guarantee that the damages caused by human violations of the inherent rights recognized in this declaration are rectified and that those responsible are held accountable for restoring the integrity and health of Mother Earth;
 - H) Empower human beings and institutions to defend the rights of Mother Earth and of all beings;
 - I) Establish precautionary and restrictive measures to prevent human activities from causing species extinction, the destruction of eco-systems or the disruption of ecological cycles;
 - J) Guarantee peace and eliminate nuclear, chemical and biological weapons;

- K) Promote and support practices of respect for Mother Earth and all beings, in accordance with their own cultures, traditions and customs;
- L) Promote economic systems that are in harmony with Mother Earth and in accordance with the rights recognized in this declaration.

Article IV: Definitions:

1. The term, “being” includes eco-systems, natural communities, species and all other natural entities which exist as part of Mother Earth.
2. Nothing in this declaration restricts the recognition of other inherent rights of all beings or specified beings.

A BOOK OF THOUGHTS TO THINK ON: “Green Political Thought” by Andrew Dobson

Reviewed by Dave Greenfield

Green Political Thought is a very interesting and informative book. Even for me, with some thirty-six years of experience in the green movement, I found it interesting and well-written.

Green Political Thought was the first real political science textbook to be written specifically about Green Politics and the green perspective. It was first published in 1990, and the edition I am reviewing here is the fourth edition published in 2007.

The author begins by making a distinction between environmentalism and what he calls Ecologism. By environmentalism, he means the more mainstream movement addressing specific environmental concerns which are largely represented by mainstream environmental groups such as the Sierra Club, Friends of the Earth and so forth. By Ecologism, he means a more all-encompassing and often more radical perspective that has as its starting point the understanding that the earth is very finite and fragile, that the system in which we live as a whole is the problem, and that bringing society back into balance with the ecosphere will require deep fundamental systemic change.

He acknowledges that, while there have been precursors to ecological thought over the preceding century or so, the beginnings of Ecologism as he defines it can be traced back to the publication of *The Limits to Growth* study in 1972 ([The Limits to Growth - Wikipedia](#)). This study challenged us fundamentally to understand that there are definite ecological and resource limits to what we can do and what we can consume. Planet Earth is a finite entity with only so much to go around.

Since 1972, a number of writers, thinkers and activists have, in different ways, made a distinction between a shallow or light environmentalism working for incremental change and a deeper or darker shade of green that calls us to work for radical systemic change. He considers the schools of Deep Ecology, Social Ecology, Ecofeminism and Ecosocialism all to be manifestations of Ecologism. Among these four schools of thought, they don't all agree on what the source of the problem is or on what forms the radical changes must take.

Deep Ecologists tend to see industrialism, human over-population, and the way in which we perceive our relationship with the rest of nature as being the problem. Ecosocialists see capitalism as being the problem, along with such offshoots as colonialism and imperialism. Social Ecologists tend to see social hierarchy, expressed in both corporate and state power, as being the problem, while Ecofeminists tend to focus more on the role that patriarchy and gender oppression have played in creating the conditions that have encouraged ecological destruction. The solutions proposed by these various schools of thought tend to involve overcoming what they view respectively as being the source of the problem.

In addition to mentioning some of the differences between these schools of thought, Dobson spends some time discussing the tension between a more radical, principled Ecologism and the more piecemeal approach to social change that often arises as principled radical green thinkers bring their ideas into the mainstream of societal discussion and

electoral politics. When discussing Green Parties, he largely focuses on the German and British Greens. He does not mention the French Ecology Party which was part of a left-leaning coalition government in France from 1997 to the early 2000s and played a significant role in stopping the Multi-lateral Agreement on Investment. Similarly, he does not mention Ralph Nader's campaigns for U.S. president on the Green Party ticket in 1996 and 2000, though these campaigns were definitely a significant chapter in Green political history.

Toward the end of the book, he discusses how Ecologism interacts with a number of pre-existing political ideologies, namely liberalism, conservatism, socialism and feminism. He concludes that Ecologism is not synonymous with any of these and cannot be contained within any of their boundaries. Ecologism, he concludes, is a political perspective of its own and should be studied and respected as such.

All in all, I recommend this book to anyone who wants a good introduction to the philosophical grounding on which Green Politics has been built, and the various ideas and realities that have interacted and made us what we are.

MARK SATIN'S *NEW AGE POLITICS* REVISITED:

A review of an old book re-published in
2015

by *Dave Greenfield*

In the early to mid 1970s, as the student-based "New Left" was collapsing in North America, and people who had been politicized as students by the civil rights and anti-war movements of the sixties had graduated and were building lives in the wider community, some activists began to speak of a "New Politics", a politics that was arising from the new range of issues brought to the forefront by the environmental movement, the women's movement, the peace movement, the holistic health movement and so forth. During the same time period, many from among the 60s generation began exploring various forms of eastern as well as earth-based

spirituality and adding the insights of eastern mystical thought as well as western psychology to the political insights they had gained in the previous decade. Some who were involved in this combination of inward and outward exploration began using the term "New Age" to describe this rather eclectic mix of activism, quiet meditation and philosophical reflection.

In 1976, Mark Satin published an initial draft of "New Age Politics: Healing Self and Society, An Alternative to Liberalism and Marxism". Mark Satin had been an activist in the Students for a Democratic Society in the mid-sixties and had then migrated to Canada as a draft resister, publishing a guide for draft-age Americans seeking to immigrate to Canada. He sold copies of his first draft of "New Age Politics" at the Habitat Conference in Vancouver in 1976, a conference that attracted many hopeful idealists and activists at the time. He later expanded his book, republishing it in 1978 and again in 1979. During the 1980s, it could be found on the shelves of many libraries across Canada, and it became something of an underground bestseller, being reviewed in a number of alternative publications, but never making any formal bestseller list that I'm aware of.

During the 1980s, the use of the term "New Age" degenerated from its earlier use to mean something more esoteric, someone with a crystal on their head, or someone who was channelling spirits from various realms and tended to lose its credibility as a phrase. The more social activist dimension of the "New Politics" of the 1970s came to be called Green Politics, with such offshoots as Ecofeminism, Deep Ecology and communitarianism.

By the late 1980s, "New Age Politics" was out of print. The right-wing fundamentalists, meanwhile, had gotten hold of it and often mentioned it for the purpose of slamming it and cited it to prove that all their adversaries were in league with each other. For many years, in the 1990s and early 2000s, most of the references to Satin's book on the internet seemed to be in this context of right-wing fundamentalists attacking it.

Mark Satin himself had moved on to publish the “Radical Middle” newsletter, but often received requests from friendly inquirers to republish his most well-known book.

In 2015, as the fortieth anniversary of his first draft approached, Satin republished “New Age Politics” shortening it down to roughly the length of his 1976 edition, and giving it a new subtitle, “The Only Real Alternative”.

I read the 1979 edition of the book back in 1985, while I was involved in our original Saskatoon chapter of the Greens. In the mid-1980s, it was one of a number of books that we read in trying to build a new political paradigm. For myself, at seventeen, it was one of the first analytical books that I had read. In the following years, I would come to realize the flaws in some of his assertions, and I would move forward with a more adequate analysis of our society, what the roots of our problems are and what needed to change. It was interesting, nonetheless, to read his 2015 edition this fall, thirty-five years later, having lived through the intervening years and having gained my own insights on the world and how to change it.

One of the main points of “New Age Politics” was to let go of a Marxist analysis of society and to try to replace it with something that seemed more compatible with the new movements of the 1970s and beyond. Instead of applying a historical materialist analysis that attributes the cause of social and attitudinal reality to material class interest, he flips Marx on his head and proposes a much more psychological or psycho-cultural explanation for the mess in which we find ourselves.

He argues there is a six-sided prison in which we live, or which lives in us, which tends to govern much of our behaviour. This six-sided prison consists of: 1, Patriarchal Attitudes, 2, Egocentricity, 3, Scientific Single Vision, 4, The Bureaucratic Mentality, 5, Nationalism, and 6, The Big City Outlook.

By Patriarchal Attitudes, he means the attitudes which are used to justify the dominance of men over women, a system of attitude whose origins are lost in the mists of time. By Egocentricity, he means the belief that the self ends at our skin, that we are

beings separated from the larger world. By Scientific Single Vision, he means the tendency to reduce everything to a rationalistic way of knowing. By the Bureaucratic Mentality, he means the tendency of individuals to view themselves as agents of state, corporate and related bureaucracies. By Nationalism, he means the primary loyalty to one's nation-state, and by The Big City Outlook, he means the tendency of the individual to be alienated and isolated in the anonymity of the big city.

He proposes to replace Patriarchal Attitudes with Androgyny, to replace Egocentricity with various types of spirituality which teach the person that they are intimately part of a larger cosmic whole, to replace Scientific Single Vision with multiple visions, to replace the Bureaucratic Mentality with the co-operative mentality, to replace nationalism with a planetary perspective and to replace the Big City Outlook with various types of human-scale community, both urban and rural.

In addition to this six-sided prison, he talks about the Monolithic Institutions, from the energy system to the education system to the military etc. and proposes to replace these monolithic institutions with what he calls Biolithic Institutions (meaning living stone institutions).

He rejects the idea of understanding society in terms of economic classes (e.g., the capitalist ruling class and the working class) and instead divides society into people who are life-oriented, thing-oriented and death-oriented, basing these categories completely on attitude or outlook, rather than on income or social influence.

Another contribution to the world of ideas that he makes is to reject both a material world view typical of Marxism and a non-material world view typical of some eastern spiritual traditions, and instead to propose what he calls a transmaterial world view in which there are different states of consciousness. He argues there are four states of consciousness: the material state, the spiritual state, the religious state and the mythic state.

The material state is the normal state in which we perceive everything as it is, consisting of physical objects, furniture, floors, walls, etc. The spiritual state is a state in which all distinctions have disappeared and all things are one, usually only reached through deep meditation. The religious state is a state of consciousness somewhere between these first two, in which we perceive the normal physical world but we also perceive such entities as God, Jesus, the Goddess and so forth whom we may pray to or seek mystical union with. Finally, the mythic state is a state in which we enter into a mythic story and live out that story though we know it is just a story.

In addition to this transmaterial world view, he also includes a slightly altered rendering of Maslow's hierarchy of needs, stressing how we all have the need to grow and move to the next level of psychological development.

He states that there are four principles to the "New Age Politics" that he is proposing: Self-development, Ecology, Self-reliance/Cooperation and Nonviolence. These four principles seem to balance the outward and inward. He identifies four founding perspectives to this new politics: Ecology Theory, Feminism, Eastern Spirituality and Western Psychology. Again, these four founding perspectives tend to balance the inward and outward.

What Mark Satin was calling for, both in the late 1970s and in the 2015 edition of his book, is a transformative politics in which the outward work of social change and the inward work of psychological and spiritual growth are balanced with each other and we recognize the need for both.

On the one hand, he would be critical of those who want hard-edged political confrontation but who never take the time to do the inward work of self-evaluation and reflection. On the other hand, he would be critical of those who only want inward growth and meditation, but who refuse to be active politically.

In this dimension of his thought, I agree with him. Whether we see ourselves as being spiritual or not, we are all emotional beings and we all need our sources of peace and joy and our ways of centring ourselves so we may coexist and get along reasonably well in activist groups and communities. If we're going to be able to live with less on Planet Earth, we will need to find sources of meaning which do not ravage the earth.

Where I disagree with him is in his complete rejection of a material-class interest analysis. What is missing during his entire discussion of both problem and solution is an understanding of vested economic interests, the unwieldy power of corporations, the ways in which the interests of the capitalist ruling class have a way of controlling public policy and marginalizing those who propose more justice-oriented solutions. Surely it is not just attitudes or outlooks that keep the destruction machine intact. Surely it is economic vested interest and the tendency of the capitalist system to defend its profit margins.

Related to this rejection of a Marxist historical materialist analysis is Mark Satin's rejection of the idea that the workers can be agents of progressive social change. He seems, ultimately, to promote the idea that the world will be changed by a layer of young urban professionals who eat organic food, practice meditation, and have been "transformed" by various psycho-therapies and experiential workshops. The problem with this picture is that it leaves out traditional industrial workers, as well as service workers, as agents of change, almost to the point of looking down its nose at blue-collar and white-collar workers.

I can't help thinking that it is attitudes like this that have played a role in alienating traditional industrial workers from the green-progressive movement and created a situation where many such workers are voting for Trump or in our case, voting for the Sask Party or the Buffalo Party.

It is all very well for Satin to encourage people to think of themselves as being transformative human beings, rather than simply workers serving the machine, but at some point, any process of progressive change toward social justice and ecological well-being must include the workers. For most people, whether we like it or not, having viable employment is fairly central to their sense of purpose and dignity in life. A Process of progressive social change must include the workers as well as the envisioners.

We are all agents of social change because we all share this planet. We must be firm in carrying out the vision, a complete ending of fossil fuels by mid-century, a re-ordering of the economy to one of local and regional self-reliance where human beings live much more simply and lightly on the earth, but we must believe in the ability of everyone to undergo a deep shift in consciousness and be prepared to live differently. Workers, farmers, people of all ethnicities, classes, sexes, ages, abilities and orientations, all are part of the solution.

The unnamed “New Politics” of the 1970s evolved into the Green Politics of the 1980s, the 1980’s peace movement, peace feminism, ecofeminism, deep ecology and social ecology, followed in the 1990s and 2000s by the mobilizations against the first and second Gulf Wars, the Zapatista uprising, the anti-corporate globalization movement, the Occupy movement, the Idle No More movement, the Black Lives Matter movement, the Climate Strike movement and so forth.

Each decade brings its own energies of dissent and transformation which Satin could not have foreseen in 1979. We will continue to build a movement that combines working for outward change with the work of inward change, and we will give it many names and use many varied approaches.

Mark Satin’s “New Age Politics” will stand as a book that made a number of interesting points and which was one of many books and articles written between the 1970s and the present in which people in the movement tried to make sense of our world and how to change it.

I’VE HEARD THE RUMBLE

by Dave Greenfield

I’ve heard the rumble of the midnight tanks,
The calculated charge through streets and
sands,
The wakened people broken in their stands,
The soldiers marching brainwashed in their
ranks.
Behind it all, the quiet hum of banks,
And electronic money changing hands,
The Kissingers, the Khurs, the Len Rands,
Conspiring to crush each slight “No thanks”.

But all the tanks and missiles, bombs and guns,
With all their power to destroy and kill,
And all the corporate interests weighed in
tonnes,
And all their personnel both well and ill,
Although they may ensure the system runs,
Cannot make one fern bloom or one finch trill.

WE DREAM ARCADIA

by Dave Greenfield

We dream Arcadia, a distant land,
Of shepherds, Maidens, hills and morning dew,
A land of sweet fresh rain where all is true,
Where all hearts sing agape’s sweet command.
We dream Arcadia and raise our hand,
As if to touch it in its deep sky blue,
And let its waves and memories break through,
And flood our minds like waves across the sand.

The dream ends, and we wake and realize,
Arcadia was in the distant past.
The twisted nightmare 'neath the urban skies,
The power games of ruling class and cast,
Are all that greet us, yet their battle-cries
Shall fall, we know, before Arcadia’s blast.

WINTER CALENDAR OF DAYS OF REFLECTION AND COMMEMORATION (December 24th to March 21st)

December 24

Christmas Eve, and the day, in 1968, that Apollo 8 orbited the moon and sent back live photos of the earth rising over the surface of the moon, known as the Earthrise photograph.

December 25

Christmas Day, and the date of the 1914 Christmas Truce, when thousands of soldiers from both sides across the western front spontaneously stopped fighting and fraternized with the other side.

January 1

New Year's Day, and the date of the commencement of the Zapatista uprising in Chiapas Mexico in 1994.

January 3

Birthdate of Swedish climate strike organizer, Greta Thunberg, in 2003.

January 9

Birthdate of Guatemalan Indigenous rights activist, Rigoberta Menchú, in 1959.

January 15

Birthdate of American nonviolence theorist and civil rights leader, Martin Luther King, Jr. in 1929.

January 27

International Day of Commemoration in Memory of the Victims of the Holocaust.

January 30

Date of the assassination of nonviolence theorist and Indian independence leader, M. K. Gandhi, in 1948.

February 6

The International Day of Zero Tolerance to Female Genital Mutilation.

February 12

Birthdate of scientist, Charles Darwin, in 1809, celebrated by those who wish to affirm a belief in science, as Darwin Day.

February 20

World Social Justice Day,

March 1

Nuclear-free and Independent Pacific Day.

March 8

International Women's Day.

March 11

The date of the earthquake that caused the Fukushima nuclear accident in Japan in 2011.

March 21

The International Day for the elimination of Racial Discrimination.
The International Day of Forests and the Tree.

A GREEN-PROGRESSIVE BOOK LIST

by Dave Greenfield

Introductory Books on Green Politics:

Green Political Thought, Andrew Dobson
A Green Manifesto: Policies for a Green Future, Sandy Irvine and Alec Ponton
Seeing Green: The Politics of Ecology Explained, Jonathon Porritt
The Coming of the Greens, Jonathon Porritt and David Winner
Green Politics: The Global Promise, Fritjof Capra and Charlene Spretnak
Fighting for Hope, Petra Kelly
Thinking Green, Petra Kelly
Building the Green Movement, Rudolf Bahro
The Enemy of Nature: The End of Capitalism or the End of the World, Joel Kovel

Books on Climate and Energy Issues:

This Changes Everything: Capitalism Versus the Climate, Naomi Klein
On Fire: The Case for a Green New Deal, Naomi Klein
A Good War, Seth Klein
Civilization Critical, Darrin Qualman
More Powerful Together, Jen Gobby
Nuclear Power is not the Answer, Helen Caldicott

Books on History:

A New Green History of the World, Clive Ponting
A People's History of the United States, Howard Zinn
A People's History of the World, Chris Harmon
Canada Since 1960, Cy Gonnin
Ten Thousand Roses: The Making of a Feminist Revolution, Judy Rebick
Unsettling Canada, Arthur Manuel
Another World is Possible, David McNally
The Great Turning: From Empire to Earth Community, David Korten

Books on Indigenous Issues and Thought:

Report of the Truth and Reconciliation Commission
Report of the Inquiry into Missing and Murdered Indigenous Women and Girls
Seven Fallen Feathers: Racism, Death and Hard Truths in a Northern City, Tanya Talaga
21 Things You May Not Know About the Indian Act: Helping Canadians Make Reconciliation with Indigenous People a Reality, Bob Joseph
All Our Relations: Finding the Path Forward, Tanya Talaga
Suffer the Little Children: Genocide, Indigenous Nations and the Canadian State, Tamara Starblanket
Unsettling Canada, Arthur Manuel
All Our Relations, Winona LaDuke
Recovering the Sacred: The Power of Naming and Claiming, Winona LaDuke

Books on Ecofeminism and Peace Feminism:

Woman and Nature: The Roaring Inside Her, Susan Griffin
Reweaving the Web of Life: Feminism and Nonviolence, Pam McAllister
You Can't Kill the Spirit: Women and Nonviolent Action, Pam McAllister
This River of Courage: Women and Nonviolent Resistance, Pam McAllister
Reclaim the Earth, Women Speak Out for Life on Earth, Stephanie Leland and Leonie Caldecott
The Politics of Women's Spirituality, Charlene Spretnak
Fighting for Hope, Petra Kelly
Nonviolence Speaks to Power, Petra Kelly
Thinking Green, Petra Kelly
Reweaving the World, The Emergence of Ecofeminism, edited by Irene Diamond and Gloria Orenstein
Healing the Wounds: The Promise of Ecofeminism, edited by Judith Plant
Ecofeminism, Vandana Shiva and Maria Mies
The Vandana Shiva Reader, Vandana Shiva
Earthcare: Women and the Environment, Carolyn Merchant
Radical Ecology, Carolyn Merchant
Ecofeminism as Politics, Ariel Salleh

Books on Eco-socialism:

The Enemy of Nature, The End of Capitalism or the End of the World, Joel Kovel
Ecology and Socialism, Chris Williams
The Rise of the Green Left, Derrick Wall
Marx's Ecology, John Bellamy Foster
The Ecological Revolution: Making Peace with the Planet, John Bellamy Foster
What Every Environmentalist Needs to Know About Capitalism, John Bellamy Foster
Eco-socialism or Eco-capitalism, A Critical Analysis of Humanity's Choices, Saral Sarkar
Ecosocialism: From Deep Ecology to Social Justice, David Pepper
Four Futures: Life After Capitalism, Peter Frase

Books on Corporate Power:

When Corporations Rule the World, David Korten
The Post-Corporate World, David Korten
The Myth of the Good Corporate Citizen, Murray Dobbin
Corporate Rule: Understanding and Challenging the New World Order, David Model
Corporatizing Canada: Making Business Out of Public Service, multiple authors

Books on Social and Economic Alternatives:

Doughnut Economics: Seven Ways to Think Like a 21st Century Economist, Kate Raworth
Viking Economics: How the Scandinavians Got It Right, George Lakey
Worker Co-operatives and Revolution: History and Possibilities in the United States, Chris Wright
Making Mondragon: The Growth and Dynamics of the Worker Cooperative Complex, William Foote Whyte and Kathleen King Whyte
Practical Utopias, Michael Albert
Parecon: Life After Capitalism, Michael Albert
Capitalism as if the World Matters, Jonathon Porritt

General Analysis:

Loving This Planet: Leading Thinkers Talk About How to Make a Better World, Edited by Helen Caldicott
Hegemony or Survival, Noam Chomsky
Who Rules the World, Noam Chomsky
Profit Over People, Noam Chomsky
Optimism Over Despair, Noam Chomsky
The Zinn Reader, Howard Zinn
Freedom is a Constant Struggle: Ferguson, Palestine and the Foundations of a Movement, Angela Davis
A Propaganda System: How Canada's Government, Corporations, Media and Academia Sell War and Exploitation, Yves Engler
Toward a Living Revolution, George Lakey

Books on Deep Ecology:

Deep Ecology for the Twenty-first Century, George Sessions
The Ecology of Wisdom, Arne Naess
Ecological Ethics: An Introduction, Patrick Curry
Dwellers in the Land, Kirkpatrick Sale
In the Absence of the Sacred, Jerry Mander

Books on Social Ecology:

The Ecology of Freedom, Murray Bookchin
The Philosophy of Social Ecology, Murray Bookchin
The Politics of Social Ecology, Murray Bookchin
Marxism, Anarchism and the Future of the Left, Murray Bookchin
Renewing the Earth, The Promise of Social Ecology, John Clarke

Books about Mobilizing for Social Change:

Doing Democracy: The MAP Model for Organizing Social Movements, Bill Moyer
This is an Uprising, Mark Engler and Paul Engler
How We Win: A Guide to Nonviolent Direct Action Campaigning, George Lakey
Poor People's Movements: How They Succeed and Why They Fail, Francis Fox Piven
Challenging Authority, Francis Fox Piven
The Empowerment Manual, Starhawk

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Dave Greenfield
David Walther

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Samantha Kirk
Ward Pederson

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