

# The Social Artist

**Libraries**

**civil society**

**children**

Winter 2019

# The SOCIAL ARTIST

(incorporating The SOCIAL CREDITER)

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# Editorial

We live in interesting times. Thomas, our church organist, recently spent five weeks in Hong Kong on business. He noted the weekend riots as they raged at full tilt. And he noted that on Monday mornings it was all smart suits and business as usual. And I reflected that, twenty years ago, the *Real World Economic Review* (<http://www.paecon.net/PAERreview/>) set about exploring what made the world economy tick. The original title for the world-wide group of socially and ecologically concerned economists was “post-autistic economics (pae). Presently, the term ‘autism’ could well be applied to all of us. As we get and spend our money we pay lip service to social, peace and ecological issues. But we continue to wreck the planet because home-grown, home-made, un-packaged, un-processed and un-transported food is far too slow - and anyway, it doesn’t ‘count’ financially. Every act of getting and spending ‘our’ money links us inextricably into the all-embracing web of financial power. The question is - how do we fight free? By joining the Extinction Rebellion? Isn’t that Hong Kong all over again?

The task ahead is to move beyond protest and towards positive, soundly thought-through locally based activism. It is with a view to aiding this process that we have crafted the discussion document entitled “Making Ourselves At Home On the Planet”. The alternative title to the discussion document could well be “Your Money or Your Life?” The focus

shifts from the management of MONEY to the living of life on earth to the full. This is pure Social Credit, transforming money from master to a useful tool. And that means ceasing to ask at every turn, “but where’s the money to come from?” This is a far more challenging notion than appears at first sight.

We are up against ‘Big Brother’, *aka* Artificial Intelligence, who seeks to tailor our world-view and mental habits to suit the world of Big Business by making “all other modes of thought impossible”. So wrote George Orwell in the 1940s, spelling out exactly how language was being changed “by eliminating undesirable words and stripping such words as remained of unorthodox meanings, and as far as possible of all secondary meanings whatever. To give a single example. The word *free* still existed in *Newspeak*, but it could only be used in such statements as ‘this dog is free from lice’ or ‘this field is free from weeds’. It could not be used in its old sense of ‘politically free’ or ‘intellectually free’, since political and intellectual freedom no longer existed even as concepts, and were therefore of necessity nameless. ... *Newspeak* was designed not to extend but to diminish the range of thought, ...” It is well worth dusting off one’s copy of *1984* in order to appreciate just how well Orwell detected the trend towards mass-think that was growing as the mass entertainment of film, TV and radio permeated the social

order. Fortunately, there are signs that we are no longer content to dismiss such thoughts as fanciful.

Change is coming from many directions. The key is through books, through the (folk) story and through re-valuation of the rights and freedoms of childhood. The

quest is to design new ways of working together in harmony with the living planet. To that end, we include the cover details of a number of currently available books which may be ordered for your local library. Full discussion of the issues raised will appear in future issues of *The Social Artist*.

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<sup>1</sup> George Orwell 1984, p241

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# Reflection

## Sr Redempta Twomey

Earlier in the year the celebration of the 50th anniversary of the Apollo 11 moon landing awoke in many people a renewed sense of awe at this extraordinary achievement. Numerous television and radio programmes recalled the courage and daring of the astronauts, the technical skill of the many scientists involved, the discoveries made and, not least, the delight in the dream realised. It was indeed “a giant step for humankind.” It seemed as though everyone on earth felt part of the huge adventure.

We now face the infinitely greater challenge - to land, not on the moon, but on the earth, our common home. The science of the moon landing has opened new doors and windows on creation, giving us a deeper understanding of the wonders all around us, the myriad miracles that may have gone unnoticed for lifetimes. We have learnt, and are learning daily, something of the hidden wonders of plants and animals, of insects and birds, of the marvels of the oceans; we

are awed again by the stars and planets.

Our faith is nourished by this knowledge as our love embraces the miracle of creation. Maybe we have been asleep, or somewhat unaware of the riches that surround us. Not everyone, of course. People who have gone before us drank in the beauty enfolding them, knowing it was absolute gift. They may not have said it in so many words but they understood that it was a profound revelation of God.

St Columban in the sixth century knew this well. “If you want to know the Creator,” he said, “look at creation.” And in one of his sermons he wrote that God, who is “infinite and eternal, utterly vast, yet present in the smallest creature, is both immeasurably far off and inconceivably close. Believing this, he says, “gives us enough to live the life of faith.” Next time you look at a daisy or a tiny scarlet pimpernel or a wagtail, or ‘a red ladybird upon a stalk’, think about this. We are all, as part of the seamless

garment of creation, deeply, deeply related.

The tragedy of our time is that we are in danger of unravelling this garment, of silencing the great song of creation. Scarcely a day goes by but we learn of the extinction of yet another species, of the destruction of habitats, of the unending pollution of seas and rivers. “Things are now reaching breaking point” (*Laudato Si’*, 61).

But, there is hope. Already individuals and societies are increasingly aware of the heedless damage done to our lovely and loved planet. The young, especially the young, and the old are galvanized into action, into care for our wounded earth. It may be the eleventh hour, and we ourselves may be on the verge of

extinction but while we live we will love and work and pray for our lovely, precious common home. “The more clearly we can focus our attention on the wonders and realities of the universe about us, the less taste we shall have for destruction” (Rachel Carson). Joy will overcome the bleakness of our times; we join with Saint Francis of Assisi in his great Canticle of Creation, praising God for our Brother Sun, our Sister Moon, for all the wonders of the world. We give thanks. We offer praise. We believe in God our Father who created all and with great faith and unwavering hope, we pray, “Send forth your Spirit, Lord, and renew the face of the earth.”

Sr Redempta Twomey,  
*Far East*, the Magazine of the Columban Missionaries.

Extract from

# The Coming Collapse

Chris Hedges *May 21, 2018*

The Trump administration did not rise, prima facie, like Venus on a half shell from the sea. Donald Trump is the result of a long process of political, cultural and social decay. He is a product of our failed democracy. The longer we perpetuate the fiction that we live in a functioning democracy, that Trump and the political mutations around him are somehow an aberrant deviation that can be vanquished in the next election, the more we will hurtle toward tyranny. The problem is not

Trump. *It is a political system, dominated by corporate power and the mandarins of the two major political parties, in which we don't count. We will wrest back political control by dismantling the corporate state, and this means massive and sustained civil disobedience, like that demonstrated by teachers around the country this year. If we do not stand up we will enter a new dark age.*

The Democratic Party, which

helped build our system of inverted totalitarianism, is once again held up by many on the left as the savior. Yet the party steadfastly refuses to address the social inequality that led to the election of Trump and the insurgency by Bernie Sanders. It is deaf, dumb and blind to the very real economic suffering that plagues over half the country. It will not fight to pay workers a living wage. It will not defy the pharmaceutical and insurance industries to provide Medicare for all. It will not curb the voracious appetite of the military that is disemboweling the country and promoting the prosecution of futile and costly foreign wars. It will not restore our lost civil liberties, including the right to privacy, freedom from government surveillance, and due process. It will not get corporate and dark money out of politics. It will not demilitarize our police and reform a prison system that has 25 percent of the world's prisoners although the United States has only 5 percent of the world's population. It plays to the margins, especially in election seasons, refusing to address substantive political and social problems and instead focusing on narrow cultural issues .....

In an open and democratic political process, one not dominated by party élites and corporate money, these people would not hold political power. They know this. They would rather implode the entire system than give up their positions of privilege. And that, I fear, is what will happen. The idea that the Democratic Party is in any way a bulwark against despotism defies the last three decades of its political activity. It is the guarantor of despotism. Trump has tapped into

the hatred that huge segments of the American public have for a political and economic system that has betrayed them. He may be inept, degenerate, dishonest and a narcissist, but he adeptly ridicules the system they despise. His cruel and demeaning taunts directed at government agencies, laws and the established élites resonate with people for whom these agencies, laws and élites have become hostile forces. And for many who see no shift in the political landscape to alleviate their suffering, Trump's cruelty and invective are at least cathartic....

The press is one of the principal pillars of Trump's despotism. It chatters endlessly like 18th-century courtiers at the court of Versailles about the foibles of the monarch while the peasants lack bread. It drones on and on and on about empty topics such as Russian meddling and a payoff to a porn actress that have nothing to do with the *daily hell that, for many, defines life in America*. It refuses to critique or investigate the abuses by corporate power, which has destroyed our democracy and economy and orchestrated the largest transfer of wealth upward in American history.....

The ratio of CEO to worker pay now averages 339 to 1, with the highest gap approaching 5,000 to 1. This circular use of money to make and hoard money is what Karl Marx called "fictitious capital." ....

An economy reliant on debt for its growth causes our interest rate to jump to 28 percent when we are late on a credit card payment. It is why our wages are stagnant or have declined in real terms

– if we earned a sustainable income we would not have to borrow money to survive. It is why a university education, houses, medical bills and utilities cost so much. The system is designed so we can never free ourselves from debt. ....

And so, to quote Vladimir Lenin, what must be done? We must invest our energy in building parallel, popular institutions to protect ourselves and to pit power against power. These parallel institutions, including unions, community development organizations, local currencies, alternative political parties and food cooperatives, will have to be constructed town by town. The élites in a time of distress will retreat to their gated compounds and leave us to fend for ourselves. Basic services, from garbage collection to public transportation, food distribution and health care, will collapse.

As a foreign correspondent I covered collapsed societies, including the former Yugoslavia. It is impossible for any doomed population to grasp how fragile the decayed financial, social and political system is on the eve of implosion. ....I would be happy to be wrong. But I have seen this before. I know the warning

signs. All I can say is get ready.

*Chris Hedges*, spent nearly two decades as a foreign correspondent in Central America, the Middle East, Africa and the Balkans. He has reported from more than 50 countries and has worked for *The Christian Science Monitor*, National Public Radio, *The Dallas Morning News* and *The New York Times*, for which he was a foreign correspondent for 15 years. The complete article was originally published by *TruthDig*, subsequently by *COMer* ([www.comer.org](http://www.comer.org)), and this extract is reprinted here with the latter's kind permission.

*COMer* comment: Who would deny the importance of early detection and treatment in curing disease? But this holds for sick societies as well as sick people! There have always been far-sighted people who could see trouble ahead and who cared enough to alert the rest of us to our impending danger. The rest of us have not always responded well enough to avoid the ugly consequences – such as devastating world wars. We're particularly fortunate today in knowledgeable, analytical activists like Chris Hedges – for the need for truth was never greater – given our ever increasing capacity to waste ourselves. Getting ready? Time to find out?, Then help others find out. Time to join others already *acting* on what we know. Waiting is not an option!

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# Yorkshire Sense of Service

## Malcolm Parsons

Authority, service, sacrifice, sanctuary - they are not words which one associates with modern medicine. But they were the very basis of the religious foundations

which, nearly 2,000 years ago, created the first hospitals. They did so in response to a command which still adorns the wall of the Medical School at Leeds -

AEGROTOS SANATE, LEPROSOS PURGATE; DONO ACCEPISTIS, DONO DATE. (Heal the sick, cleanse the lepers, .... freely have ye received, freely give.)

It is interesting to consider the present state of medicine in the light of this story. Criticism [of modern medical provision] comes not only from a vociferous minority *whose complaints are fostered by the media*, but also from a silent majority which is clearly deeply dissatisfied with the present service. In essence, their complaints seem to be based on the loss of four things.

The first is sanctuary - a bed, simple but dignified care and the relief of pain (sometimes provided by a cottage hospital), and the 'asylum' which allows those whose minds are disturbed to escape from the worries of the world. Needed as much now as they were when they were provided by monastic foundations or the philanthropists of the eighteenth and nineteenth centuries, they cannot be replaced by 'proper' hospitals where the cost of technology has so reduced the number of beds that they are in a permanent state of crisis.

The second is the unfashionable virtue of sacrifice. The hospital trained nurse who replaced the religious retained not only the title of sister but also, in effect, her vows of chastity, for until recently most ward sisters were unmarried. Some even lived in flats adjacent to their wards, providing a level of care and supervision which, by today's standards, defies imagination. The same, indeed, applied to the nursing staff, for as recently as

1966 the historian of the Infirmary, S.T. Anning, wrote that a trainee "might hope to become a staff nurse if she did not give up her career to get married." Tyrannical though some of these ladies were, their meticulous care of patients and their vast experience of medicine were the very backbone of the hospital service. They also provided the highly regulated environment in which modern medicine was able to develop.

By the same token, although with little in the way of altruistic motives, every newly qualified doctor spent at least a year in hospital, more or less permanently on duty. This system was designed primarily to provide the incumbent with experience after his long academic training and to ensure the smooth running of the unit, for at this stage the houseman's knowledge of practical medicine was limited. Nevertheless, the collective experience of the 'doctors' mess' combined with that of the (apprentice trained) nursing staff was formidable. But above all, patients were reassured by the fact that 'their' doctor, who had at least a fundamental knowledge of their problems, was always available.

The third, and in many ways the most alarming failure of modern hospitals, is the decline in service. Thirty years ago the smallest unit could at least guarantee rest, quiet and exemplary personal care. The modern ward, by contrast, it is all too often a scene of squalid turmoil in which beds are unmade, patients are unwashed, and drugs are forgotten. The reappearance of bedsores and of 'hospital sepsis' are particularly alarming. One cannot but notice that this decline started

when the ward sister was replaced by the 'nursing officer' and apprentice-style training by 'Nursing 2,000'.

The fourth and final need is for authority. The medical profession has been much criticised for its 'god-like attitude', and one objective of the introduction of management was to reduce doctors to the level of all other employees. But hospitals were founded at the instigation of doctors so that their patients could receive certain forms of treatment and they alone - if they are honest and courageous enough so to do - can ask the right questions and make the correct demands. Can the junior staff provide adequate cover and receive adequate training if they only work one night in five? Has the cost of technology so eroded the number of beds that basic services can no longer be provided? Is modern nursing delivering the care and attention patients require? Indeed, to what extent has the introduction of the new 'academic' form of nursing been

responsible for the lack of recruits and the difficulty in retaining staff? These are hard questions which run counter to social and professional aspirations and even to the rule of law. But if sanctuary and service are to be restored, sacrifice has to be made.

Is it this an ancient lesson that we have forgotten?

COMMENT: Some intriguing questions buzzing around here. The above extract from Malcolm Parsons' *Yorkshire and the History of Medicine*, William Sessions, York, 2002, (p106-8) raises highly topical issues about working for a money wage or salary, and giving service to common humanity. Should hospitals be run for the benefit of patients, or for the benefit of those working in them? How does the community provide for its servants outside the employment system? That is, how do farmers and guardians of the natural world fit into the picture? How do mothers as primary carers come into the picture? How do artists come into the picture? Your observations would be most welcome.

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## Making Ourselves At Home on the Planet: Towards Libraries and Allotments for All

*With thanks to William Krehm*

Frances Hutchinson

The world is in a mess. Over the past century men and women have found ingenious ways of feeding, clothing and housing themselves by exploiting the natural wonders of the planet and blowing each other to smithereens.

All this for no sensible reason beyond pride, greed and the quest for power. Technological and economic 'progress' has brought about a situation where 4 million children are living in poverty in the UK, that is a third of all children,

and the figure is set to rise to 5 million in 2020. As sea levels rise, pollution expands and species become extinct, political, economic and financial crises follow in rapid succession. Not a very sensible way to go about things? But what is the alternative?

A stark choice faces humanity at the present time. The question is - will we hand over power to a world-wide military dictatorship, as Orwell foresaw in *1984*? That is, will Artificial Super Intelligence (ASI) destroy humanity? Or can we find sound ways of working with and through digital technology?

Presently, all roads lead to finance. Where is the money to come from? According to economic theory as taught in universities and business schools across the world, money doesn't grow on trees. It has to be worked for. Hence people go to work to earn money from producing material goods and services so that they can spend the money so earned on buying back the goods and services. The more we produce, the more money will be available to spend on the goods produced. A moment's reflection reveals the fallacy in this basic premise of neo-liberal equilibrium economics. There is no *necessary* connection between the availability of finance and the production of goods and services.

### **Production does not create money**

Production does not create money: money is created in banks. Imagine a producer who has free access to a plot of land, a discarded spade, saved seed potato and horse manure. It is possible for that producer to plant, tend and

harvest a potato crop at no financial cost. The crop can be put in a discarded sack and sold to a neighbour for £5. Has the producer created £5? Or any money at all? Clearly not.

At the point of exchange no value is created. However sophisticated the system, production of all commodities follows the same pattern as the potato example. Production requires resource inputs. First, all production requires inputs from the natural world which the financial economy cannot create. And second, all production requires human inputs. These take two forms. First, an inherited body of knowledge, as in the ability to save seed, cope with pests and drought and so on (known as the common cultural heritage). Second, a 'producer' who may be employed or self-employed, but who comes to the task physically developed from infancy to maturity and requires the ongoing social care produced in the household. Neither form of 'human input' is produced through exchange on the market. Wealth *creation*, in other words, can only take place *outside* the exchange economy.<sup>1</sup>

Where traditional farming practices continue, a large proportion of subsistence requirements can be seen to be produced outside the formal economy. Hence in newly monetized economies 'cheap' labour occurs because subsistence requirements continue to be provided from outside the cash economy.

Money has no intrinsic properties, only those which people choose to give it. Hence a comment such as 'There is no money in the country with which to do

such and so' is meaningless, unless it is an indication that the goods and services required to perform the task in question do not exist and cannot be produced. In that event it would be useless to create the money-equivalent of the non-existent resources. On the other hand, it is misleading to argue that the country 'has no money' for social betterment or for any other purpose, when it possesses the skill, the labour and the material and plant to create that betterment. The financial system in the form of the banks or the Treasury can, if they so wish, create the necessary money in five minutes. Indeed, they are creating money for 'necessary' tasks every day, and have done so for centuries.

Money can be described as a 'ticket system' whereby money 'tickets' grant the right to participate in the economy. The railway ticket office is not the place where the measurement of productive capacity should take place. To orthodox economists steeped in general competitive equilibrium theory the dynamic relationship between money creation and policy formation in production and distribution remains totally incomprehensible.<sup>2</sup>

In popular belief, banking is understood to be no more than a private pawnbroking transaction between borrower and lender, whereby lenders place their savings in a bank, and borrowers take that same money to invest in new machinery, labour and materials. In reality the banker is in a unique position of lending something without parting with anything, and making a profit on the transaction. The bank lends new money; bank loans create

money and the uses to which it can be put are dependent upon the terms of these transactions. Every credit transaction affects the interests of every person in the credit area concerned, either through its effect on prices or through the diversion of the energies available for production purposes. An overdraft, arranged perhaps on the basis of the title deeds of a factory, facilitates production. However, the overdraft is new money exactly as if the banker had coined goods for sale. Hence the granting of credit by a financial institution is more realistically viewed as the creation of a debt to be repaid by the sale of future production.

The excessive industrialization and waste we have seen over recent decades is the inevitable result of the concentration of power in the financial sector. The incorporation into current price of the rate of growth already achieved brings with it the need to continue that growth, and its rate of its growth into the distant future. The slightest shortfall of this commitment triggers the collapse of the price structure. And since share values serve as collateral for further financing, it becomes unsustainable. The mathematics of the model in fact are those of the atom bomb.

### **A National Dividend**

Presently, finance rules the rulers of kingdoms. The banking system originated as a private venture. The Bank of England was founded in 1694 as a private institution for the purpose of making fictitious loans to the King and his government for the purpose of fighting a war.<sup>3</sup> It has remained a private institution for most of its existence. The creation

of 'financial credit' for the purpose of producing battleships, armaments and other saleable items ensures that industry becomes mortgaged to the banking system. A great financial network covers the world, operating on an informal but highly centralized basis, speculating in brokerages, underwriting, merchant banking and derivative boutiques. The financial system was set up to rule the rulers of kingdoms, and it continues to do so to this day. But what is the alternative?

One answer floating in the ether is the notion of doing away with finance altogether through some kind of 'back to the land policy' subsistence agriculture. Or money could be given to all citizens in the form of a social dividend. For each individual, this would represent a share of the contribution of society over generations in creating the institutions, the inventions, the scientific and technical discoveries that made the productive potential of our world possible. It would include, too, the unrewarded labour of mothers, and the contribution of martyrs and prophets that made possible the social and legal framework for modern society and its productivity. That could be allotted to all citizens and it would fill the gap and free society from servitude to financial capital.

Instead of patenting scientific discoveries, even genes, for speculative investors to collect a rent on them, the National (or Social) Dividend would contribute to gearing down the drive to maximization of the financial sector. It would encourage alternative life styles that would cultivate other goals than the consumption of highly promoted items of little or

negative usefulness.

A further suggestion is that industry-based 'guilds', including farmers, would have to become their own bankers, working through a national clearing house to serve local producers and consumers through locally run cooperative ventures.

### **The common cultural heritage**

The vast increase in the scale of production is finance-driven. It is undermining local institutions and communities in the process. Current globalization and deregulation continue to have destructive effects on the environment, the family, the local community and the multiplicity of life styles. Thus people are turned into waged and salaried slaves, bound in service to the financial institutions that operate as lethal parasites upon the living world and the sustainable social institutions of home, family and farm. One hundred years ago, in the aftermath of the First World War, study of the works of John Ruskin, William Morris, Robert Owen and a host of poets, writers and philosophers gave rise to a sustained world-wide and popular debate amongst ordinary people on issues of politics and economics. The time is right to revisit the rich legacy of alternatives to rampant materialism.

To that end, we have put together a series of discussion papers designed to enable us ordinary people to catch glimpses of the history and content of our common cultural heritage. The eight Discussion Documents are not intended as coursework or study material. Rather,

they are a resource to enable more of us to think globally in a systematic manner, leading to local action in all three spheres of the social order - economic, political and cultural. To that end, we take a fresh

look at libraries and allotments. Read on.

Reading List and Discussion Material available from  
f.g.hutchinson@btinternet.com

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- <sup>1</sup> Money is useful as a means to exchange material goods and services that have been, or are in the process of being, made. It is a tool of control, not an instrument of creation. It represents worldly power over people and property, but it cannot create. There are, in short, two economies: the real economy and the financial economy. Presently the tail of the money economy is wagging the dog of the real economy, with the disastrous results the world is currently experiencing.
- <sup>2</sup> In economic theory, wealth is created through exchange for money on the market. People go to work to produce goods. The wages, rents and dividends they receive gives money value to their services. No money, no value. Hence unpaid labour and the gifts of nature do not register. As they spend their money on the goods available on the market, the income-earners turn into consumers, selecting their choice of goods from those on offer on the market. How or why that particular range of goods - arms or farm products - is available is a matter of investment policy, which lies outside the study of basic economic theory.
- <sup>3</sup> Hamilton, Valerie and Martin Parker, (2015) *Daniel Defoe and the Bank of England*, Zero Books.
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# Human Nutrition

## Wendy Cook

It was [the] poisoning of the earth and her wildlife that prompted Rachel Carson to write *Silent Spring* in 1962, and although her book caused a great stir and was an awakening call, more sophisticated chemicals continued to be developed. To this story has now been added the genetic modification of foods, introducing yet another hitherto unknown variation into nature.

In the UK cancers have increased by 60 per cent since 1950, obesity has trebled since 1960, and there are 1.4

million people with diabetes. (It has been predicted that there will be about 3 million people with diabetes by the year 2010.) Coronary heart disease accounts for 27 per cent of all deaths, and strokes, due to cerebrovascular disease, account for a further 12 per cent. One child in five has some kind of respiratory disease. Our hospitals are overloaded. (A sign of a country's health status would surely be fewer hospitals rather than more.) The argument that we are living longer must be qualified by the fact that longer lives are accompanied by debilitating

and long-standing illnesses such as Parkinson's disease, Alzheimer's disease, arthritis and diabetes.

“Just as there's no human society that doesn't have a spoken language, there's no human society which doesn't cook in some way. Like language, cooking is a prerequisite of culture; and the key feature of cooking is its *transformation of raw materials by fire*. Fire is the agent by which nature (raw food) is transformed into culture (cooked food)”  
Aristotle [WC].

That great systematizer Aristotle saw cooking as the continuation of a natural sun-ripening process - heat influencing matter, perfecting and maturing it. He called the process *pepsis*, which involves a softening, a kind of 'predigestion' through cooking. His view, which has survived for over 2000 years, had an important influence on alchemists who thought precious metals were incubated in the earth's belly by the sun's heat. So by using fire and crucible, the alchemists were always attempting to reproduce those conditions.

Significantly the alchemists also describe their art as 'cooking'. But the kind of cooking I wish to speak about is a little more social than the alchemist's lonely enterprise. Nevertheless every time we create in our kitchens we are engaging in that original alchemy which later became the basis of the study of chemistry and physics. We are also entering into a kind of Genesis situation where substances are prepared, then they interact and transform each other through the agency of heat in a creative process. What actually happens

in the intricate energetic relationships of cells when cut up and combined with other substances in this cooking is still a mystery. Our reductionist thinking cannot grasp the matter by a description of actions of proteins, starches and fats. It is beyond analysis, because though cooking is certainly a science and a craft, it is also an art where the inspiration, imagination and knowledge of the cook give an immeasurable input. Then, when we have created, we have to give away the results of our efforts and this is the very social nature of cooking.

I have always loved cooking, graduating from the early age of mud pies garnished with cowslips to ambitious banquets. I have been endlessly fascinated by every aspect of cooking, from the growing of food to the eating of it - even the washing up doesn't put me off! But it seems that not everyone shares this love. In the West we seem to be more concerned with results than process, so it is little wonder that many women, and possibly men, see only a pile of washing up as the result of a two or more hours' cooking session (the food having taken a matter of minutes to eat) rather than the enjoyment of the process. This is surely why convenience foods have such an appeal?

That the business of eating has been relegated to simply 'refuelling the machine' and meal-times are a 'pit-stop' pause, something to be got through as quickly as possible, has led to the kind of rushed eating called 'grabbing a bite', 'eating on the hoof' or 'grazing'. I am convinced that these practices (and I am aware that there are many people who do not live like this) are responsible for

certain deteriorating social problems.

I lament that children and young people are, generally speaking, no longer being taught cookery either at home or at school. They might be doing Food Technology, but this seldom seems to involve hands-on preparing a meal. Many young people leave university still unable to boil an egg! Now if education does not give young people practical life skills, what hope do we have of a strong, useful and creative society? What happens if all this technology and imported food for some reason cannot be sustained? Could Britain feed and sustain herself? We saw the results of short-sightedness at the beginning of the last World War when Britain only had enough grain and sugar to last for three weeks. If we have generations who can neither cook a meal nor grow a lettuce we have again put ourselves in a rather vulnerable situation.

Do we have to lose something in order to know, too late, that we have lost it. The fish only realizes the importance of his watery environment when he is flapping about on the kitchen table. Do we have to lose the human skills and our delicately balanced environment in order to know to what extent we are dependent upon them? The sad reality is that many people feel that they have little power to change the juggernaut impact of factory farming and supermarket monopolies. But we can bring about change, and the process starts in our own homes, our own kitchens, our own gardens. *We need to inform ourselves, experiment, retrieve our own authority back from the hands*

*of the 'experts'. We have had so much of our own wisdom, our own common sense - common to all of us, until recently. We need to look with new eyes, for the more we look the more we will see, and the more we see the better we will know where to look.*

When I was working in an energetic Waldorf school in Sussex it was clear to see the effect of good food on the young people and the staff. We had wonderful, biodynamically grown vegetables, biodynamic milk, yoghurt and freshly made bread. Often the young people would come after having left the school and say, 'I've just popped in for one of your BD meals and brown rice!' The food too had become an important part of their education. The ones who went home to mothers with a freshly cooked meal or home baked bread also were discernible; it seemed to give them an extra 'shine'. So having come thus far with me on my philosophical journey I shall assume that you, too, share something of my passion for the subject of nourishing ourselves, and that you too want something other than a time that is a motley of tin-foil containers. Let us consider some of the aspects of choosing a balanced diet.

Wendy Cook's *FOODWISE: Understanding What We Eat and How it Affects Us. The Story of Human Nutrition* was published by Claireview Books in 2003. This most valuable and urgently needed resource has lingered in anthroposophical circles. We have printed extracts from the book to aid the quest for a new edition to be published as soon as possible. (Ed)

# Extract from Laudato Si'

## Pope Francis

Authentic human development has a moral character. It presumes full respect for the human person, but it must also be concerned for the world around us and “take into account the nature of each being and of its mutual connection in an ordered system”. Accordingly, our human ability to transform reality must proceed in line with God’s original gift of all that is...

..... [Pope] Benedict urged us to realize that creation is harmed “where we ourselves have the final word, where everything is simply our property and we use it for ourselves alone. The misuse of creation begins when we no longer recognize any higher instance than ourselves, when we see nothing else but ourselves”.

[Patriarch] Bartholomew has drawn attention to the ethical and spiritual roots of environmental problems, which require that we look for solutions not only in technology but in a change of humanity; otherwise we would be dealing merely with symptoms. He asks us to replace consumption with sacrifice, greed with generosity, wastefulness with a spirit of sharing, an asceticism which “entails learning to give, and not simply to give up. It is a way of loving, of moving

gradually away from what I want, to what God’s world needs. It is liberation from fear, greed and compulsion”.

Saint Francis is the example par excellence of care for the vulnerable and of an integral ecology lived out joyfully and authentically. He is the patron saint of all who study and work in the area of ecology, and he is also much loved by non-Christians. He was particularly concerned for God’s creation and for the poor and outcast. He loved, and was deeply loved for his joy, his generous self-giving, his openheartedness. He was a mystic and a pilgrim who lived in simplicity and in wonderful harmony with God, with others, with nature and with himself. He shows us just how inseparable the bond is between concern for nature, justice for the poor, commitment to society, and interior peace.....

His response to the world around him was so much more than intellectual appreciation or economic calculus, for to him each and every creature was a sister united to him by bonds of affection. That is why he felt called to care for all that exists..... If we approach nature and the environment without this openness to awe and wonder, if we no longer speak

the language of fraternity and beauty in our relationship with the world, our attitude will be that of masters, consumers, ruthless exploiters, unable to set limits on their immediate needs.....

The poverty and austerity of Saint Francis were no mere veneer of asceticism, but something much more radical: a refusal to turn reality into an object simply to be used and controlled.....

Humanity still has the ability to work together in building our common home. Here I want to recognize, encourage and thank all those striving in countless ways to guarantee the protection of the home which we share. Particular appreciation is owed to those who tirelessly seek to resolve the tragic effects of environmental degradation on the lives of the world's poorest.

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# Mothers At Home Matter

## *Manifesto for the 2019 General Election*

As the political parties release their manifestos and promises in an attempt to win your vote, we remind you of what matters for many mothers across the United Kingdom. *Mothers at Home Matter* is the voice for the many mothers who want to be at home to bring up their children yet who are so rarely represented in public debate or in policy circles. One freedom the average mother no longer has is to choose to be at home to care for her children

### **Promote a better understanding of children's developmental need for loving and consistent care.**

The needs of the child do not appear to be at the heart of the drive for subsidised childcare. *Mothers at Home Matter* are concerned for families who financially need to go out to work and cannot because of the cost of childcare, and for those who do go out to work but find

their earnings are all used up in childcare.

However, many parents would prefer to care for their children themselves if they could afford it and this vital element appears absent in all the debates on 'affordable childcare'. No political party is talking about the injustices that force the mother away from the family in the first place. And there is almost no debate about the impact of the said childcare on the well-being of babies and children. Instead debate focuses on the need to 'remove the obstacles' which 'prevent mothers finding fulfilment in the workplace' because 'sitting at home' is a 'waste of talent' and 'experience'.

"Significant advances have been made in neuroscience research on infant brain development which confirm the infant's need for early attachment to at least one primary caregiver."

(Society for Research in Child Development, Dec 2014)

**Campaign for an economic level playing field for parents who stay at home.**

The average mother no longer has the freedom or choice to be based at home to care for her child. MAHM campaigns for: Economic level playing field for parents who stay at home. Taxation which falls fairly on those who stay home and those who work. Childcare subsidies which follow the child, with parents able to choose whether they use it to stay home, or give it to a grandparent, childminder or external setting for care. Child benefit to be distributed fairly. The UK is one of the only countries in the world that does not recognise the dependent nature of the family in its taxation system. Treating the family as a unit should be the first principle of taxation. Anomalies & unfairness from not doing so: Households on £30k, where a parent stays at home, are taxed double the amount as those where parents work. Some families are financially better off apart than together by £12k.

The income tax system has not taken proper account of families since the 1960s but the problems families face today stem from the introduction of “independent taxation” in 1990. [www.taxandthefamily.org](http://www.taxandthefamily.org)

**Enhance the status and self esteem of mothers at home, representing their voice in policy debates.**

As a society, we undervalue the role of care and undermine the role of the mother at home. MAHM aims to enhance

the status and self esteem of mothers choosing unpaid care and represents their voice in policy debates. Mothers who are, or who would like to be, at home are radical and progressive wishing to make a conscious choice to raise our own children. We believe this is in the best interest of our families and our own fulfilment. We challenge the notion that gender equality is achieved simply through narrow income measurement. Mothers who stay at home are not old-fashioned, un-economic units who contribute nothing to the economy and do not work hard. The value of informal childcare [is estimated] as £343 billion per year – 23% of GDP. We believe that: Equality also lies in valuing the role of care giving, which is a key priority for many mothers; Raising the next generation is an important contribution to society; We save costs to the economy in minimising the adverse mental & emotional health of children; Mothers develop a wide range of skills in raising children which makes them valuable to employers on returning to work. This needs to be recognised. For further research please see: <https://mothersmatter.libsyn.com/14-mothers-and-family-friendlypolicies4>

**Mothers at home matter: who are we?**

MAHM was set up almost 30 years ago in response to the increasing pressure on mothers to return to the workplace before either they or their children were ready. Our members are from all walks of life. We are a campaigning organisation to help make the choice of staying at home possible for mothers while also supporting mothers in their journey as they raise their children and to help deal

with the challenges of being at home. All our committee members are volunteers, with many of us fitting campaigning work around our main task of raising children.

Follow us online via our website or on social media to find out more. [www.mothersathomematter.co.uk](http://www.mothersathomematter.co.uk)

“The library remains one of the few places in the world where you don’t have to buy anything, know anyone, or believe anything in order to enter.”

*Katherine Rundell (2019)*

## Books for your local library

The following books are recommended as aids to the study necessary for sound local community development.

### **Enchantment: Wonder in Life**

*Patrick Curry*

Enchantment is a profound human experience; we find it in our encounters with wonder, awe or amazement. Enchantment can reveal significant truths, lead to deep values and become central to a life well-lived.

This unique book explores enchantment - in art, religion and learning; love, food and drink; and perhaps most significantly in our relationship with the natural world.

Patrick Curry argues that attempts to undermine or dismiss enchantment as delusion are not only misguided but dangerous, potentially leading to disengagement with our world that could have disastrous consequences for our future on this planet.

*Enchantment* is published by Floris Books (2019). Patrick Curry is author of *Defending Middle-Earth: Tolkien, Myth and Modernity*, and

editor-in-chief of the online journal *The Ecological Citizen*.

### **Plunder of the Commons: A Manifesto for Sharing Public Wealth**

*Guy Standing*

How did an 800-year-old charter establish our right to share society’s wealth? Why have we been deprived of our common wealth and resources? How can we foster a more free, equal and ecological society today?

*Plunder of the Commons* is published by Pelican Books (1919)

Guy Standing is the author of the bestselling *The Precariat: The New Dangerous Class* (2011) and is a Fellow of the Academy of Social Sciences. *Basic Income And How We Can Make It Happen* was published by Pelican in 2017.

### **The British Betrayal of Childhood: Challenging Uncomfortable Truths and Bringing About Change**

*Al Aynesley-Green*

With provocative insight and based on an illustrious 40-year career in public office,

Sir Al Aynsley-Green demands to know why outcomes for the UK's children for health, education, social care, youth justice and poverty remain among the worst in the developed world. He draws global comparisons and offers astute observations of the realities of being a young person in Britain today, to show how government policies have been shamefully failing children on a grand scale. Prioritising the need to support and inspire all children, including those with disability or disadvantage, and to design services around their needs, Sir Al puts forward a brave and timely alternative for the UK. By building local communities, shifting national attitudes, and confronting barriers between sectors, he presents a fresh and realistic road map that can enable new generations of children to be as healthy, educated, creative and resilient as they can be, equipped with the confidence and skills they need to lead happy and successful lives. A must-read for those engaged in children's services, policy and parenting in the UK, Sir Al confronts the obstacles and attitudes faced by young people today with tact, honesty and compassion, to offer his vision of a society in which each and every child is valued.

*The British Betrayal of Childhood* is published by Routledge (2019).

Sir Al Aynsley-Green is Visiting Professor of Advocacy for Children and Childhood at Nottingham Trent University and Professor Emeritus of Child Health at University College London, UK

### **Humanity's Last Stand: The Challenge of Artificial Intelligence. A Spiritual-Scientific Response**

*Nicanor Perlas*

Although still in its earliest stages, artificial intelligence (AI) is radically transforming all aspects of society. With

the immanent emergence of Artificial Super Intelligence (ASI) and the illusory temptations of 'transhumanism', mankind stands at a crossroads. In *Humanity's Last Stand*, Nicanor Perlas makes an urgent plea. It is imperative, he says, that we take immediate steps to ensure that digitized technology is aligned to human values and priorities. Otherwise, ASI will kill the essence of our humanity. Further, if we do not master it now, ASI will transform mankind into its own image. Ultimately, it will destroy the human race.

AI experts have not offered a single cogent solution to this existential threat. Rudolf Steiner, however, not only foresaw these developments, but gave clear alternatives. Steiner, the founder of a contemporary, scientific approach to spirituality, provided philosophical, ontological and social innovations to save humanity from the abyss. It is the task of the global anthroposophical movement to pioneer this civilization-saving work: to establish spiritual-scientific ideas in mainstream culture that would allow AI to emerge in a healthier societal context. Perlas gives an overview of the phenomenon of AI, together with its related transhuman concepts of 'perfecting humanity', and outlines the critical internal and external responses required to meet them with consciousness. In particular, he addresses the movement connected to the work of Rudolf Steiner, indicating its all-important tasks: to cooperate with progressive individuals and movements, including scientists and civil society activists to mobilize its 'daughter' movements for action; and, ultimately, to cooperate with the spiritual powers that have guided and served humanity since the dawn of time. This, says the author, is humanity's last stand, and failure is not an option.

*Humanity's Last Stand* was published by Temple Lodge in 2018.

Nicanor Perlas is an adviser, global activist and speaker on artificial intelligence and globalization.

### **What Everybody Really Wants to Know About Money**

*Frances Hutchinson*

MONEY makes the world go round — but in ever-diminishing circles. It's the driving force behind most of the world's problems: global warming, habitat destruction, homelessness, ethnic and religious conflict, the widening poverty gaps within and between countries, Third World debt and 'structural adjustment' ... to name but a few. Thanks to money, the world is a nastier place by the day.

There seems to be no alternative to social injustice and environmental destruction, simply because there is no money for anything else. We all use money every day, but we don't understand where it comes from, who creates it, and most importantly, why.

As this book shows, most economists do not have a clue what is going on, and that is partly because they make all sorts of assumptions about human nature that are manifestly nonsense. Since economists have little understanding of the nature of money, they assume it is just a convenient

neutral alternative to barter. In fact, money is now traded for its own ends, and has become the universal measure of good and bad. To bring about today's global capitalist free market, work has been devalued to a form of slavery, and people everywhere have been denied access to their natural and basic means of survival: the land.

Frances Hutchinson shows why this situation has arisen, and explains many of the basic errors of the orthodox economics upon which all politicians rely. After discussing the powerful body of ideas that originated in guild socialism and were popularised across the world by the social credit movement in the 1920s and 1930s, she applies these insights to develop a 'home economics' which can be introduced by groups of people in their own localities anywhere in the world. With a chapter by Alan Freeman on the World Trade Organisation and the globalisation of world trade, together with intellectual property rights and the privatisation of public and traditional knowledge.

*What Everybody Really Wants to know About Money*, published by Jon Carpenter in 1998, can be ordered at £12 per copy, including p&p via the Publications page of the Social Credit website: [www.douglassocialcredit.com](http://www.douglassocialcredit.com)

### **Children Learn What They Live**

*Anon*

If a child lives with criticism,  
he learns to condemn.  
If a child lives with hostility,  
he learns to fight.  
If a child lives with ridicule,  
he learns to be shy.  
If a child lives with shame,  
he learns to feel guilty.  
If a child lives with tolerance,  
he learns to be patient.

If a child lives with encouragement,  
he learns to be confident.  
If a child lives with praise,  
he learns to appreciate.  
If a child lives with fairness,  
he learns justice.  
If a child lives with security,  
he learns to have faith in himself.  
If a child lives with acceptance and friendship,  
he learns to find love in the world.

# Book Reviews

**The Children's Forest:  
Stories and Songs, wild food, crafts  
and celebrations**

*by Dawn Casey, Anna Richardson and  
Helen d'Ascoli*

Hawthorn Press, 2019 Pbk. £28.99  
ISBN 978-1-907359-91-0

*The Children's Forest* is a beautiful, all-year-round learning text that will enchant and draw you into the world of nature. The authors are a complementary triad of knowledge, skills and passion in forest school, music and story telling that make this book a wonderful resource.

The cover is an array of colour and the contents, design and illustrations are equally stunning. It is a deeply connecting book that will inspire teachers, forest school practitioners and parents to encourage and promote outdoor learning where children can explore the forest and learn about all the treasures that nature has to offer.

The forest is a rich learning environment and gives us a solution to climate change that we need to take on board at this time in the history of our planet. It is a place for children and young people to access the benefits of nature on their mental health and wellbeing. Pressure in school to do well, general expectations, SATs testing and regular assessments are taking their toll on the more vulnerable children and their deteriorating mental health is in crisis. All too often they are being led to

prefer the world of learning through the internet with little experience of social interaction in the real world. Reference is made to texts that show how and why being in nature as a child is linked to better mental health in adulthood.

All great educators of the past, including Froebel and Steiner, have advocated the importance of spending time in the natural world. *The Children's Forest* is a magnificent book for the outdoor classroom such as the Forest School. This inspirational process offers ALL learners regular opportunities to achieve and develop confidence and self-esteem through hands-on learning experiences in a woodland or natural environment with trees.

The authors explore the forest through a variety of pathways and entice you in by using poetry, song, story telling, folklore, treelore, craft and woodland games. Also included are wild recipes and medicinal remedies from the plants and trees within the forest. Guidance is offered in the identification of plants, native trees, animal tracks and the use of imagination to experience the forest and outdoor learning safely.

*“Significantly, and on many levels, a woodland environment is central in supporting this very dynamic approach to learning: the passage of time, from the changing of the seasons, to the contemplation of an ancient tree;*

*the dynamic nature of an outdoor environment - an infinite source of smells, textures, sounds and tastes; a range of visual stimuli from near to far, high to low, very big to very small; and the infinite layers of historical, cultural, spiritual and mythological significance that speak of our deep relationship with trees and woodland through the age".*  
([www.forestschoollassociation.org](http://www.forestschoollassociation.org))

*The Children's Forest* follows the cycle of the seasons; Imbolc, (Spring), Beltane, (Summer), Lughnasa and Samhain, drawing on traditional celebrations of ancient Celtic peoples in Britain and beyond. It starts with the festival of Imbolc on 1st February. This is a time of mystery - life is awakening after the dark and cold of winter when things are stirring deep within. The word Imbolc comes from the Gaelic, meaning 'in the belly' for at this time of the year ewes are carrying their lambs in their bellies. In the belly of the earth, life is quickening.

The book tells you what is happening in the forest during each season, along with traditional stories, songs, tree characters and woodland games. Each season has an

exciting place to play, learn and cherish ancient customs that we need to keep alive to share and pass on to our children and future children.

I would highly recommend this book for all lovers of nature and for those who have yet to connect. It is an amazing tool for encouraging children and adults to enter the magical world of the forest and learn the value of nature and what it has to offer with its gifts of abundance and creativity. An ideal book for parents and all who work with children aged 5-12 and want to make a difference to their world of imagination and learning.

Although not within everybody's budget at £28.99, *The Children's Forest* would make a great gift for any child and is worth every penny compared to cheap plastic toys in this throw-away world. If available, an audio recording of the songs/music would be a bonus to add to this beautiful book.

Dawn Nouch, Parental Involvement and Primary School, and Children and Young People Development Worker at Small World, a Keighley Arts-based charity

## A Senior's Version of FACEBOOK

*Anon*

For those of my generation who do not, and cannot, comprehend why Facebook exists, I am trying to make friends outside of Facebook while applying the same principles. Therefore every day I walk down the street and tell passers-by what I have eaten, how I feel at the moment, what I have done the night before, what I will do later and with whom. I give them pictures of my family, my dog and of me gardening, taking things apart in the garage, watering the lawn, standing in front of landmarks, driving around town, having lunch and doing what everybody does every day. I also listen to their conversations, give them "thumbs up" and tell them I "like" them. And it works just like Facebook. I already have 4 people following me: 2 police officers, a private investigator and a psychiatrist.

*We are grateful to Linda Scotson for sending us this piece.*

## **Shaping Globalization: Civil Society, Cultural Power and Threefolding**

by *Nicanor Perlas*

*Temple Lodge, 2019*

ISBN:978-1-912230-29-7

Pb, 294pp. £20

A thought-provoking book if ever there was one, *Shaping Globalization* has been studied in colleges and universities across the world over the past twenty years. This new edition is all about how we can truly make ourselves at home on the planet.

Presently, humanity is plagued with great challenges, including rapid climate change, multiple species extinction, terrorism, widespread poverty amidst plenty, unstable economies, irresponsible governments and the unprecedented deployment of artificial intelligence in all walks of life. Tech giants now manipulate billions of human beings into addictive behaviour; the privacy of human beings is invaded across the planet; tens of millions are threatened by massive unemployment; great health hazards are emerging from the widespread installation of 5g networks; kindergartens are by law required to make iPods available to young children; and the misapplication of artificial super intelligence (ASI) could lead to the extinction of humanity itself. From the perspective of the individual, especially a parent of young children, not only are we wrecking the earth's ecosystems, we are also rapidly rendering ourselves incapable of living as rational, intelligent, spiritual human beings.

Perlas presents us with a working document offering a variety of sound alternatives to capitulation to the inevitable, so long as we are prepared

to study, think and act decisively. He explains how, over the course of the twentieth century, the world social order has been increasingly dominated by the politics of the nation state operating arm-in-arm with big business. The capitalist economy has become "the defining value and the primary mediator of the relationships among persons and institutions." He continues:

"The whole of public life is dominated by global financial markets that value life only for its liquidation price. Using money as an instrument of control, the capitalist economy co-opts the life energies of each individual and directs them to the task of replicating money as the defining purpose of society."

In short, policy decisions throughout the world social order - not only in the economy but also in the political and cultural spheres, are being determined by financial considerations. Society is dominated by the force of finance operating through the spheres of politics and economics. This situation has not happened overnight.

From the fifth century BC we can trace various institutional forms of political power over land, people and resources; forms of economic cooperation; and ways of learning, communicating and understanding. Rudolf Steiner's presentation of the three competing principles -

1. the political/legal
2. the material/economic
3. the spiritual/cultural

- has been variously interpreted and discussed for over a century. Each sphere

has a legitimate role to play in modern society. But they need to be brought into a healthy relationship to each other, so that each can express itself in accordance with its fundamental nature, free from domination by the other spheres.

In *Shaping Globalisation*, Perlas's major contribution is in exploring and explaining the practical potential of the third sphere, embodied in civil society, to harness the political and economic power of the other two spheres, power that has, over the course of the twentieth century, been allowed to get out of hand.

In a chapter headed "Identity Crisis" Perlas demonstrates what can go wrong when leading figures fail to distinguish clearly between resistance to totalitarianism by Civil Society Organisations (CSOs), and the assumption of political power by former civil society leaders. He cites Nelson Mandela who rose to power on the basis of extensive support from civil society. Whilst he was in prison, colleagues organised a vast network of interlinked activist institutions through regions, town federations, right down to village level. Through organisation at national level, the network brought Mandela out of prison to become the President of South Africa. At this point things started to go wrong because Mandela and his advisors failed to understand the nature of the civil society formations that had brought them to power. Instead of maintaining good communications with their former colleagues in civil society, Mandela and his political advisors saw themselves as the 'good guys' in power, who had the right to take totalitarian measures against critics in Civil Society.

Perlas urges the importance of understanding the nature of civil society. However good the leaders in government might be, they have a duty to recognise that business, governments and civil society, as the key institutions in the economy, polity and culture respectively, necessarily have distinct roles in the "overall harmonious progress of a country". These issues are most helpfully explored, with concrete examples, in a full chapter entitled "The Cultural Nature of Civil Society".

In the Afterword to the new edition, the author notes that CSOs must be constantly on guard against co-optation to the governmental or business spheres. The real challenge is to develop "the new skill of being in arenas where real dialogue, instead of criticism, is essential for the pursuit of critical engagement with the other powers of society". Important victories in civil society in the Philippines in recent years have been the result of such dialogue. These include "the establishment of a nuclear-free Philippines, the banning of 32 pesticide formulations, the constraining of élite globalization policies in APEC (Asian Pacific Economic Cooperation), the protection of millions of rice farmers from unconstrained liberalization, the creation of enabling laws that are now benefiting indigenous peoples, the basic sectors and organic farmers".

Traditionally, CSOs have focused upon a single issue, calling those in power in the sphere of business or politics to account for their wrong-doing. This is a necessary function of the voluntary sector. Nevertheless, Perlas recognises the necessity for "inner conditioning", to recognise that we are all human and hence prone to make mistakes, prone

to manipulation, to be misled by our very success into seeking prestige and power, and even to lie to ourselves as to our motives for collaboration. He calls for Civil Organisations to move beyond their single-issue focus and seek to work together to form a united front capable of entering into workable dialogue with political and business organisations. All can gain by moving beyond confrontation and towards collaboration.

Industrialisation and technological progress has produced a global social order dominated by Big Business. Multi-national corporations, backed by the politics of the centralised nation state, control the new communications technologies, leaving the ordinary citizen dispossessed of the powers of self-determination. Without commons rights of access to land the individual must work for the financial system on terms dictated by that system. In 2003 Perlas called for the third sector of Civil Organisations to find common ground in order to take concerted action on behalf of the grass roots. To the extent that his call was heard, civil society now joins the state and the market as the third key institutional form shaping globalisation. However, the lightning development of the new information and reproduction technologies now poses a serious threat to human survival.

In 2003, it was already predicted that humanity was moving into the “post-biological age”, an age in which the human race is swept aside by the tide of cultural change, taken over and replaced by its own inventions. The indications were that, by 2020 or thereabouts, artificial intelligence and robotic mobility would have made it possible

to download all the concepts of our brains into computers housed in mobile robots. Freed from biological decay, the machines would be capable of evolving by their own design, rendering fragile biological humanity and the living world superfluous.

In the light of our present and predicted capacities for technological change, *Shaping Globalization* is a most valuable resource for the stimulation of the reflection, discussion and debate about the future of humanity on this planet. Civil society, where the knowledge, world views and values of society are created, is to be the moral and spiritual conscience of a society, the basis of a science that is respectful of both the material and the spiritual. The book is essential reading for citizens, activists and professionals in politics, business and throughout civil society. In the Afterword the author urges Civil Society to familiarise itself with the “amazing” discoveries of the “post-materialist scientists in such fields as quantum physics, epigenetic biology, neuroscience, consciousness studies, astrophysics, linguistics, mathematics, philosophy, among others”. These new approaches to science have profound implications for civil society’s potential to mobilize and hence to address the complex challenges of our times.

The task ahead is for Civil Society Organisations to enable the political and economic spheres to transform the currently unregulated and increasingly dangerous power of artificial intelligence, so that the latter will serve humanity instead of destroying it.

Frances Hutchinson

## Social Credit literature currently available in print or online.

Over the century (virtually) since Clifford Hugh Douglas first put pen to paper, a vast literature on the subject of Social Credit has appeared in print. Douglas' own works were translated into many languages, and most of his books can still be bought over the internet.

***The Political Economy of Social Credit and Guild Socialism***

Frances Hutchinson and Brian Burkitt, (2005)  
£12.99

***Social Credit: Some Questions Answered***

Frances Hutchinson £3

***The Grip of Death:***

***A study of modern money, debt slavery and destructive economics***

Michael Rowbotham £18

***Understanding the Financial System: Social Credit Rediscovered***

Frances Hutchinson (2010) £15

***What Everybody REALLY Wants to Know About Money***

Frances Hutchinson £12

***Asses in Clover*** (Fictional dystopia)

Eimar O'Duffy (2003) £11

***This Age of Plenty***

***A new conception of economics: Social Credit***

Louis Even (Pilgrims of Saint Michael)

### **The Social Artist**

The journal is freely available electronically. For both print out and read only versions see [www.doulassocialcredit.com](http://www.doulassocialcredit.com).

Hard copies are available on payment of annual subscriptions to:  
Social Credit Secretariat, £10 (UK), £15 (airmail).

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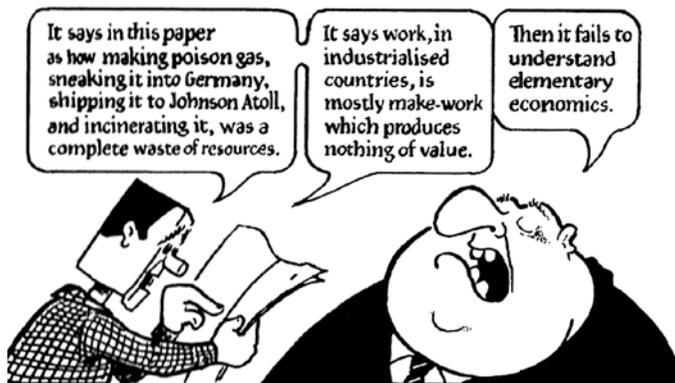
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Cartoon from *Wildcat: ABC of Bosses*, Freedom Press (2004) p28.

### **FAO ALL OUR READERS**

**Despite repeated increases in postage, and because of pressures on our very small production team, SC Secretariat members took the decision not to increase the prices (UK and overseas) of annual subscriptions to *The Social Artist* in 2020, but to publish instead just two issues each year - in Spring and Autumn. We trust that our loyal readers will continue to support us.**

### **We recommend**

the journal *New View* as an excellent source of in-depth reflections on major issues of the day  
[www.newview.org.uk](http://www.newview.org.uk)

The body of economic theory known as 'social credit' was studied across the world in the inter-war years of the 1920s and 1930s, as ordinary men and women struggled to understand how it was that the world could afford the waste and horror of war. The Social Credit movement was supported by leading figures in the arts, sciences, the church, politics and social activism, all of whom presented the case for peace based upon social justice and environmental sustainability.

**What is physically possible and socially desirable must be financially possible**

### **Circulating *The Social Artist***

If you enjoy reading this journal and feel that friends or colleagues might find it interesting and helpful, you might consider asking us for extra copies each quarter. We would be pleased to send you them free of charge. If you feel that you would prefer to circulate the journal electronically, see [www.douglassocialcredit.com/publications](http://www.douglassocialcredit.com/publications) for two pdf versions of current and back numbers.

*The Social Artist* is a journal dedicated to breaking the boundaries between Christian Social teaching, Anthroposophical Social Renewal, and the institutional analysis of money as presented by the Social Credit movement.