



Justice Rising

Grassroots Solutions to Corporate Domination

Moving from Corporate Extraction to the Grassroots Restoration Economy

by Jim Tarbell

Increasingly over the past century, classical and neo-classical economics became the theology of the American culture—with money as God. According to this economic faith, the magical market place has a munificent invisible hand that distributes all fairly and efficiently as long as we all go about our lives in the greediest and most selfish ways possible. Corporate owners and managers latched onto this world view as the avenue to paradise. Unfortunately, corporatist economists devised this vision based on false assumptions, which made the true costs of the industrial revolution and the commodification of our lives uncalculated, largely unacknowledged and ignored. These false assumptions created an invisible hand that is blind to critical environmental, resource and human costs external to the market. Over the past century, these externalities have allowed the invisible hand to oversee a corporate extraction process that has consumed the earth's most precious resources, devoured unspoiled nature, dissipated the natural systems that are vital to existence, and exhausted the human spirit. Now, the reckoning day is upon us, the cataclysmic bill is coming due and the earth, biosphere and the human spirit are coming to straighten out the accounts.

On top of this, over the past 25 years, our corporate leaders and their wealthy patrons have been sucking hard-gained affluence out of the workers and middle class. In the past quarter century, a sea of cash created by international currency traders has caused a hyper growth in the price of assets. At the same time, the globalizing economy has forced a stagnation in wages. Between 1980 and 2005 real wages increased 17.5%. Meanwhile, real housing prices in the United States increased by 112%. Most astoundingly, however, real stock prices of the Dow Jones Industrial corporations increased 1,014%. Between 2001 and 2005, the wealthiest one percent of households, who earn mainly from return on assets, increased their share of total income by 3.6% while the lower 90% of households had a 4.2% decline. This is due not only to the fact that the rich

are making money more on assets, but also that through hedge funds and other exclusive financial vehicles, they are able to access rates of return far above those available to the average worker.

The exploitation and destruction created under this extraction theology is a well known tale. It is briefly covered in this issue of *Justice Rising*. Our main concern here is with the reckoning of the external costs. How can we create a restoration economy that restores nature, resources and the human spirit to their full potential? How can we birth what Riane Eisler calls a caring economy where the vision is not one of a selfish human race, but of a nurturing and revitalizing spirit that can deliver a true paradise on earth? Examples of this new vision abound. In the fabulously successful solidarity economy of Quebec, they have an economy with "values added." In the blossoming localization movement, people are discovering community and how to thrive in a post-carbon world. These are the models of hope for a bountiful future.

We have created an empire... based around the World Bank and big corporations.

John Perkins, page 2

Peaks in fossil fuels virtually ensure that the world's energy supply will begin to shrink within a few years.

Richard Heinberg, page 3

Bigger machines, entailing ever bigger concentrations of economic power and exerting ever greater violence against the environment, do not represent progress

E. F. Schumacher, page 5

The Solidarity Economy thrives on building connections; reminding us that we are all related.

Julie Matthaei & Jenna Allard, page 12

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ALTRIA

Local Food & Energy Co.



graphic: kjersten Jeppesen

Inside View of Extraction & Exploitation: John Perkins Speaks

Excerpts from an Interview with John Perkins, author of Confessions of an Economic Hit Man about his new book, The Secret History of the American Empire: Economic Hit Men, Jackals and the Truth about Global Corruption, on Corporations and Democracy on August 3, 2007.

The extraction economy is about the extraction of resources, labor and money. Most Americans do not realize that our lifestyles are supported by terrible exploitation around the planet including slave labor. In the last ten years more than four million people have died in Africa over either the mining of coltan or wars to keep its price low so that we can have cheap laptops and cell phones. This is also happening with the extraction of other resources like oil or in the sweatshops that companies like Nike have across the planet.

The U.S. has less than five percent of the world's population yet we consume over twenty-five percent of its resources and produce thirty percent of its pollution. That is a failed model which can't be replicated in the rest of the world. It's not something that even we can keep doing. It has become clear that we must change and devote ourselves to creating a sustainable, stable and peaceful economy, politics and world. We have to recognize that our planet is very small. We have to see that to have homeland security we have to see the homeland as the entire planet.

We have created an empire and after World War II it became systematic based around the World Bank and big corporations. The few men and women who run the biggest corporations all went to the same schools and know they have to achieve the basic goal of the corporation which is

excessive windfall profits to make a few people much richer. This is not conspiracy theory. It is not illegal. It is how they are trained

They are greedy, but deep in their hearts they don't want to see Florida sink into the ocean, or a huge hole in the ozone layer or global warming.



Child laborers mining coltan in Africa. Slave labor and wars have killed four million people to ensure that this component of laptops and cell phones remains cheap. photo:dizolele.com

They don't want to see rivers polluted or forests destroyed. They want to see a world for their children and grandchildren. We have been successful at turning corporations around when we let them know that they can change the paradigm.

Rainforest Action Network has been very successful at convincing big corporations like Mitsubishi and Boise Cascade to revise their policies about cutting the rainforest. They did this by picketing stores and putting big ads in newspapers with pictures of the executives and accusing them of ripping off the rainforests so that their children ask, "Well Daddy, why are you doing this?"

I heard one Mitsubishi executive toasting Randy Hayes of Rainforest Action Network saying, "Randy I want to thank you. I have kids and hope to have grandchildren. Someday I want to take them to the Amazon and the great rainforests of British Columbia. I and a lot of other executives at Mitsubishi had wanted to do the right thing all along, but did not dare. We thought we would lose our jobs. So when you and your people came along and forced us to re-evaluate our policies then we were able to do the right thing." They want us to force them to do something other than destroy the planet.

We need to transform this empire into a model for a sustainable, stable and peaceful world for people all over the planet. We need to redefine the very essence of what it means to be a corporation. Let's step it up a notch. It is time to go after how corporations are chartered. Their charter should include that their primary goal is to provide a better world for their employees, all of the people around the world that provide resources for them, and the communities and environments where those people live. In other words a better world for all of us.

There is nothing more satisfying than creating a better world for our children and grandchildren. We can each do this in our own way, everyday. It is a very exciting time for change. What a wonderful time to be alive.

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Peak Everything

by Richard Heinberg

This is an excerpt from the introduction to Richard Heinberg's recently published book Peak Everything: Waking Up to the Century of Declines

Petroleum is not the only important resource quickly depleting. Regional production peaks for natural gas have already occurred and the economic consequences of gas shortages are likely to be even worse for Europeans and North Americans than those for oil. Studies show global coal production will peak and begin to decline in 10 to 20 years. Because fossil fuels supply about 85 percent of the world's total energy, peaks in these fuels virtually ensure that the world's energy supply will begin to shrink within a few years regardless of any efforts that are made to develop other energy sources. In the course of the present century, we will see an end to growth and a commencement of decline in all of these parameters:

- Grain production (total and per capita)
- Uranium production
- Fresh water availability per capita
- Arable land in agricultural production
- Wild fish harvests
- Yearly extraction of some metals and minerals (including copper, platinum, silver, gold, and zinc)

We are at the beginning of a period of overall societal contraction. The only real question is whether societies will contract and simplify intelligently or in an uncontrolled, chaotic fashion. On the intelligent side, there are some good things that are not at or near their historic peaks

- Community
- Personal autonomy
- Satisfaction from honest work well done
- Intergenerational solidarity
- Cooperation
- Free time
- Happiness
- Ingenuity
- Artistry
- Beauty of the built environment

These are the types of categories that make up the Genuine Progress Indicator (GPI) that many economists and non-governmental organizations have promoted while criticizing governmental reliance on Gross Domestic Product (GDP). While a historical GDP chart for the U.S. shows general ongoing growth up to the present, GPI calculations show a peak around 1980 followed by a slow decline.

We must focus on and use the intangibles that are *not peaking* (such as ingenuity and cooperation) to address the problems arising from our overuse of substances that *are*. International studies of self-reported levels of happiness show that, once basic

survival needs are met, there is little correlation between happiness and per-capita rates of consumption of fossil fuels. The sense of community and the experience of intergenerational solidarity are literally priceless, in that no amount of money can buy them; moreover, life without them is bleak indeed.

Addressing the economic, social, and political problems ensuing from the various looming peaks will require enormous collective effort. Enlisting people in that effort will require educating and motivating them in numbers and at a speed that has not been seen since World War II. Part of that motivation must come from a positive vision of a future worth striving toward. People will need to feel that there will be an eventual reward for what will amount to many years of hard sacrifice.

They must feel that their efforts will lead to a better world, and tangible improvements in life for themselves and their families. A reversion to the normal pattern of human existence, based on village life, extended families, and local production for local consumption—especially if it were augmented by a few of the frills of the late industrial period, such as global communications—could provide future generations with the kind of existence that many modern urbanites dream of wistfully. So the overall message is not necessarily one of doom—but it is one of inevitable change.

Richard Heinberg is a Professor at New College of California, a Research Fellow at the Post Carbon Institute and is one of the world's foremost authorities on Peak Oil.



The overall message is not necessarily one of doom—but it is one of inevitable change.

Moving Away from Fossil Fuels

Our central survival task for the decades ahead, as individuals and as a species, must be to make a transition away from the use of fossil fuels—and to do this as peacefully, equitably, and intelligently as possible.

The post-peak decline in availability of oil, natural gas, and coal—if our dependence on these fuels continues unabated—could trigger economic collapse, famine, and a general war over remaining resources. While it is certainly possible to imagine survivable transition strategies away from fossil fuels involving proactive efforts to develop alternative energy sources on a massive scale and to create policies mandating energy conservation, also on a massive scale, the world is currently as reliant on hydrocarbons as it is on water, sunlight, and soil. Without oil for transportation and agriculture; without gas for heating, chemicals, and fertilizers; and without coal for power generation, the global economy would sputter to a halt. While no one envisions these fuels disappearing instantly, we can avert the worst-case scenario of global economic meltdown—with all of the human tragedy that implies—only by proactively reducing our reliance on oil, gas, and coal ahead of depletion and scarcity.

The Great Extraction

How Did We Get Here?

By Jim Tarbell

Our dominant modern economy extracts the resources out of the earth, the life out of the bio sphere, the functionality out of our natural systems, the wealth out of the working and middle class, the vitality out of community, democracy out of the political system, fairness out of the economy and creativity out of our lives. It is an Extraction Economy that comes out of our prehistoric past when humans killed and consumed woolly mammoths until the mammoths were all gone.

In this scenario, communities lose the fabric that binds them together; and people become depressed, isolated and poor in a poisoned world.

Ten thousand years later, as the extraction-based industrial revolution took off, classical economic theory developed out of a combination of the big-animal economy and the money-based market system. It modeled an economic human that maximizes his greed and in the process miraculously facilitates the public good. Classical economists created the formula: land + labor + capital = production = consumption = happiness. In the process they made the following critical assumptions that:

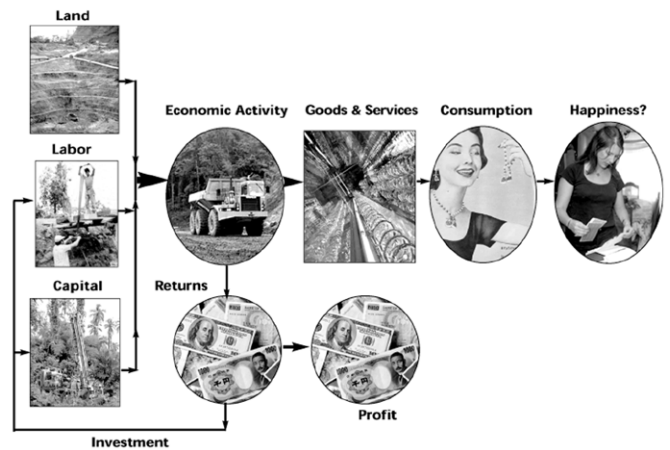
- Unimproved land is inert
- The supply of land and resources is limitless
- Consumption leads to happiness
- Large enterprises would serve the public good.
- Capital would remain within national borders and
- Labor would always work at subsistence wages;

One hundred years ago these assumptions may have seemed reasonable, now they seem absurd. The crises of our economic system are a result of these fallacious assumptions by the early economists. We see this in a long list of looming disasters including the onset of global warming, the coming of peak oil, the loss of community and the race to the bottom caused by the neo-liberal, free trade agenda

The initial impetus for some of these assumptions came from the fact that early economists were paid by the rising merchant and industrial class in England amidst their political battles with the landed aristocracy. To satisfy their employers, economists down played the importance of land, ignored the value of natural systems and devalued the resources of the earth by claiming they would go on forever.

That consumption leads to happiness comes straight out of the merchant class' business plan, which equated their market-driven economic man with human nature. Noted Austrian economist Karl Polanyi, however, points out that "to subject (man) to the laws of the market was to annihilate

Extraction Economy



all organic forms of existence and to replace them by a different type of organization, an atomistic and individualistic one . . . that could not make up for the social destruction it wrought."

Corporatist economists who lauded the growth of trusts a hundred years ago failed to see that the energy industry would ignore resource depletion. This problem has become exacerbated as corporate donations have vaulted energy executives into public policy leadership roles. Their drive is to extract all fossil fuels as fast as possible in order maximize their return to capital and maximize profits, despite the problems this will cause for future generations

Meanwhile, imperialist rationales for free trade were based on comparative advantage. Countries that grew olives would trade them with apple-growing nations and both would prosper. To make this theory work, capital had to stay within national boundaries and workers had to live on subsistence wages.

Of course, private capital spread across international boundaries almost before the ink was dry on that assumption. Today the biggest corporations have a larger budget than most countries. Globe-trotting investors have taken ownership of both the apples and the olives. They decimated comparative advantage and replaced it with absolute advantage, wherein money is power.

Meanwhile the labor movement has spilt its blood for centuries to claim rights to the economic value workers create. Now owners can subvert labor's hard-fought wage gains by transporting resources to factories in countries where labor is cheap and environmental regulations non-existent.

Under the realities of this globalized Extraction Economy our natural world will continue to be damaged, labor will be returned to a subsistence wage and communities will be destroyed by the flight of capital to more corrupted shores. In this scenario, communities lose the fabric that binds them together; people become depressed, isolated and poor in a poisoned world and only the wealthy will find temporary relief before the existence of life as we know it comes to an end.

Creating a New Economic Story

By Jim Tarbell

It is time to turn around centuries of human behavior. Our economic story must be rewritten before the final chapter ends it all. We must have a new vision for a restoration economy of the future, if there is going to be a future for our children, grandchildren and all the world we know.

Wise thinkers have been working on this "great turning" for over a century. But it was not until the 1980s that sustainable economics became defined as "development that meets the needs of the present without compromising the ability of future generations to meet their own needs . . . and environmental needs of present and future generations."

But a sustainable economy will only leave the planet and our culture at the level of degradation caused by thousands of years of the extraction economy. We need to create a restoration economy that restores our ecology, human community and economic vitality to levels of maximum potential.

Many visionaries have wrestled with this problem over the past 130 years. The ideas of three economists, Henry George, E. F. Schumacher and Herman Daly, have helped lay the groundwork for a Restoration Economy.

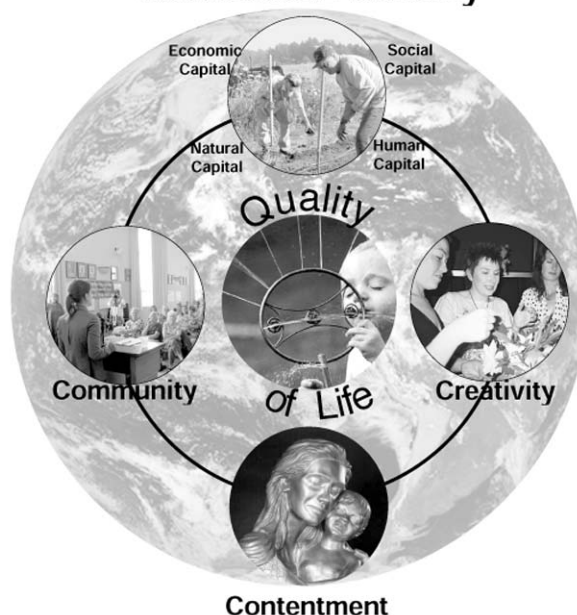
In the 1870s Henry George dedicated his first book "to those who, seeing the vice and misery that spring from the unequal distribution of wealth and privilege, feel the possibility of a higher social state and would strive for its attainment." He challenged the assumptions of the classical economists in the late 1800s. He saw land and natural systems as a birthright for all of humanity. He made economic justice a focal point of his concerns.

In reorienting economics to concentrate on the value of land and natural systems, he created a firestorm of dissent among established economists who worked feverishly to discredit his views. These mathematically-based professors, working in the finest academies of the British Empire, created a neo-classical economics that re-emphasized their self-centered economic man, the virtue of free trade and posited that natural capital could simply be replaced by manufactured capital.

In the mid-twentieth century E. F. Schumacher began to develop what has become known as humanistic or Buddhist economics, which puts human needs ahead of financial gain. He laid out his vision in his seminal book *Small is Beautiful*. He challenged the neo-classical paradigm with thoughts like:

- "The aim should be to obtain the maximum of well-being with the minimum of consumption . . .

Restoration Economy



The less toil there is, the more time and strength is left for artistic creativity."

- "Ever bigger machines, entailing ever bigger concentrations of economic power and exerting ever greater violence against the environment, do not represent progress: they are a denial of wisdom. Wisdom demands a new orientation of science and technology towards the organic, the gentle, the non-violent, the elegant and beautiful."

Herman Daly, beginning in the latter decades of the twentieth century, helped create a new economic vision called ecological economics. This growing field of academicians challenges the neo-classical claim that land and natural systems can be replaced by manufactured capital. They concentrate on the finite scale of our planet and the inevitable depletion of our fossil fuel energy resources. They emphasize that quality is far more important than quantity.

A restoration economy recognizes that economic activity exists within a larger sphere of natural systems, Natural systems are not just a component of the economic system. The restoration economy will be a partner with community, creativity and that which brings contentment to maximize a high quality of life. This new economic vision will nurture and strengthen both natural capital and human capital. It will utilize social capital to create economic institutions that promote economic democracy and fairness. It will invest our economic capital in an appropriate and efficient manner. In this framework nature is valued, community is strengthened and people are secure, comfortable and happy.

"Wisdom demands a new orientation of science and technology towards the organic, the gentle, the non-violent, the elegant and beautiful."

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Jim Tarbell

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JUSTICE RISING is a publication of **The Alliance for Democracy**, whose mission is to end the domination of our politics, our economics, the environment, and our culture by large corporations. The Alliance seeks to establish true economic and political democracy and to create a just society with a sustainable, equitable economy.

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Justice Rising

Everywhere I have gone in the past year, economic localization has grabbed the attention of social activists. This has been true in Boston, Kansas City, Providence and where I live in Northern California. In world where food travels an average of 1500 miles and our high-quality energy resources are coming to an end, this makes sense. But people are also discovering the pleasures of community as neighbors and friends restore our soil, natural habitat and natural systems together.

We are also discovering new economic and political institutions that can allow us to re-envision the world in a way that will allow life to reach its maximum potential. Human relations to the land have been largely destroyed during the reign of neo-classical economics, which posits that, if necessary, land can be replaced by capital. But land and nature are irreplaceable. Community land trusts (CLT) model a realistic land tenure system that can achieve a harmony between humans and the rest of nature. Land held by a CLT is taken out of the speculative market and held for the public good. Affordable housing, farms, community gardens, nature preserves are some of the possibilities for a community land trust and only part of a vision that will restore the health of our economy, communities and planet.

Human health will be the topic of the next *Justice Rising*. Dr. Peter Mott will help put it together under a banner of Health for Humans not Corporate Profits. The deadline for submissions is November 15. We look forward to your submissions and participation.



AfD Makes a Big Presence at USSF

The Alliance for Democracy reached out to embrace and be embraced by the broad social justice movement that came together at the first US Social Forum this summer in Atlanta. Under the banner that Another World is Possible and Another US is Necessary, AfD members came from the Pacific Northwest, California, Massachusetts, DC and Florida to be part of an effort that helped lead seven different workshops and co-hosted both a Democracy Tent and a Water Tent. Fifty-seven different groups joined together to create the Democracy Tent. They included AfD, Black Radical Congress, Free Press, Global Exchange, Hip Hop Congress, IPPN, Liberty Tree, POCLAD, the Transnational Institute and SDS.

In the centrally located Water Tent, Alliance members joined with the Council of Canadians, Food and Water Watch, People's Health Movements and others to make this one of the most active tents at the Social Forum. Barbara Clancy and Vikki Savee spent long, hot hours educating people about the AfD and privatization of water under the Alliance banner.

Barbara reported that "Everyone was very receptive—putting literature into people's hands wasn't a hard sell, and almost everyone was open to hearing about water privatization, AfD, and the Security and Prosperity Partnership (SPP). I was surprised at the number of people who admitted to regularly drinking bottled water because of concerns

about their local public water quality.

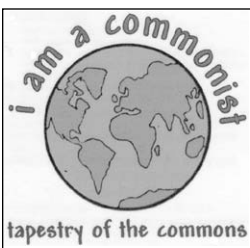
"Not too many people had heard about SPP so I was pleasantly surprised that people signed the petition so quickly. We gave out all the info we brought on SPP, about 125 issues of *Justice Rising* on Water and about 100 issues on the Commons and on the Environment. People took about 120 buttons, and 300 or so bumper sticker. I printed up 1200 one-page "We are the Alliance for Democracy" fliers and came home with about 150. Almost everyone who came to the table left feeling positive about their visit."

Vikki added that "the Tapestry of the Commons was well received. One woman stated, very positively, 'I want to learn how to do that!' I really enjoyed applying our 'Commonist' tattoos to a rainbow sampling of young arms! Another high point was meeting the Native American tribal keeper of the water on Mount Shasta who took a stack of the Mt. Shasta postcards for the folks in his community to sign."

The AfD members helped present workshops on: Race, Property and the Commons; A World of Peace without Empire or War is Possible!; Defending Our Water and Protecting Our Food; Our Bodies, Our Water; Trading Water, Trading Democracy; and Power Shifting: From Corporate Rights to Sovereign Communities. AfD members also participated in the marches and interviewed a host of people for the TV show *Reclaim Democracy*.



Barbara at the Water Tent
photo: Jim Tarbell



Commonist Tattoos passed out at the Water Tent



Vikki at the Water Tent
photo: Jim Tarbell

Alliance for Democracy's 7th National Convention

"Shifting Power from Corporate Rights to the Rights of People and Nature"

*Thursday, November 1 to Sunday, November 4
Tucson, Arizona*

Plus Special Events Before and After the Convention

Democracy School: October 30 - November 1
Border Links Cross-border Educational Tour: November 5 - 6

CONVENTION SCHEDULE

Thursday, Nov. 1 Registration

from 4:00 pm on

Friday, Nov. 2 Building the Alliance

- How to produce radio and TV interviews and get them on the air.
- How to work with local media.
- How to involve more people in the work of Alliance chapters.
- How to start a new chapter.
- Taking AfD's message to local, state, and national officeholders.
- Innovative ways to raise funds.

Friday evening Keynote Address

Thomas Linzey, Founder and Director of Community Environmental Legal Defense Fund

Saturday, Nov. 3 Power Shifting: Looking at Our Campaigns Through a New Lens

- Reframing our campaigns to focus on the corporate actor and to assert the rights of people, our communities, and nature.
- Separate workshops on: water, trade, healthcare,

elections, the commons, and the media with an emphasis on passing local ordinances to assert the rights of communities over corporations.

Saturday evening Plenary

How Corporations Use Trade, Immigration, and the Security and Prosperity Partnership of North America (SPP) to Destroy Communities in the U.S. and Mexico

- Rev. John Fife, Co-founder, Sanctuary Movement
- Isabel Garcia, Board member, National Network for Immigrant & Refugee Rights
- Rick Ufford-Chase, Founder of BorderLinks and executive director of Presbyterian Peace Fellowship

Sunday, Nov. 4 Another US is Possible

Lou and Pat Hammann will present an illustrated show of Hundredfold Farm, the sustainable community they have helped to design and create in Gettysburg, Pennsylvania. Yes, there are alternatives to corporations controlling our lives and ruling our communities!

Business Meeting: Reports from campaigns and officers, nomination of officers and other Council members to present to full membership for vote.



LOGISTICS:

Registration: \$60.00 before September 30, \$90.00 from October 1 on, Single day registration: \$30, Go to www.thealliancefordemocracy.org, email afd@thealliancefordemocracy.org, call 781-894-1179 or write P.O. Box 540115, Waltham, MA 02454-0115.

Housing: Rooms for convention participants have been reserved at the beautiful Riverpark Inn, 350 South Freeway (www.theriverparkinn.com). The inn has a peaceful landscaped inner courtyard, swimming pool and spa, with WIFI and high-speed internet. Double rooms feature two queen-size beds, singles have one king-size bed. All rooms are \$69.95. To make reservations, call 800-551-1466 and reference "Alliance for Democracy." We can help match you with a roommate—please call the AfD office at 781-894-1179.

Food: The Riverpark Inn serves a free, full, American-style buffet breakfast. Lunches are provided by the Food Conspiracy Coop. Dinners are provided by local caterers (veggie meals available).

Convention locations Thursday through Saturday: First Christian Church of Tucson, 740 E. Speedway Blvd. Sunday: The Riverpark Inn

Transportation: The Arizona Stagecoach Shuttle to or from the airport is \$20.00 one-way or \$38.00 round trip (to reserve call 520-889-1000). Group rates are available. SunTran, has two bus routes serving the airport. Transfer to get to the hotel or to the church, see www.suntran.com. The Riverpark Inn will provide free shuttle service to and from the First Christian Church.



Digby Neck, Nova Scotia vs M

Struggling to Maintain a Small Scale Sustainable

By Janet M Eaton, PhD.

The Sierra Club's Corporate Accountability Committee joined a dozen environmental groups, several local organizations and hundreds

of individuals to highlight Digby Neck, Nova Scotia to stop the incursion of US Cement Company Clayton Concrete, that obtained a permit to extract basalt for aggregate from the mountain range that runs through this peaceful tourism paradise.

In the Sierra Club's PowerPoint entitled "Basalt Assault" two kinds of economies are contrasted—the existing small-scale, sustainable, localized economy and a mega-quarry extractive economy linked to a large-scale, industrial, unsustainable globalized economy. (see www.sierraclub.org/CAC). The present economy is characterized by:

- Community development
- Sustainability
- Small—scale and local
- Participatory
- Eco-tourism
- Retirement area
- Small-scale fishing
- Marine research
- Learning, discovery
- Intermediate technology emphasis

The kind of economy exemplified by a large scale mega-quarry stands in stark contrast :

- Globalized economy
- Industrialization of unique bio-region
- Undemocratic imposition on local community by foreign corporations and governments
- Derailing of local sustainable development by introduction of large-scale, unsustainable industry
- Cumulative impacts as more industries are attracted

by deep sea port

The Sierra Club is concerned because Clayton Concrete would contribute to suburban sprawl and is an extension of the unsustainable fossil fuel economy. It is also concerned because of corporate abuse of power which interferes with the ability of communities and nations to protect the environment. Finally it is concerned because Clayton Concrete derails the transition

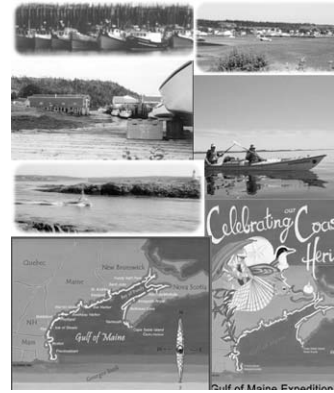
to a sustainable economy and furthers corporate economic globalization. This model of the extraction economy assumes that economic growth is an end in itself; that a natural area is "wasted" if not developed for profit; and that all environmental costs are externalities—all of which are major causes of global environmental destruction.

We challenged the permitting of this quarry for both local and global reasons. Local reasons included environmental, cultural/spiritual, political and economic. Global reasons included the failures of corporate globalization as evidenced in many reports, studies and books, and the unsustainable nature of the existing global economy as evidenced by so many collapse scenarios—peak oil; collapse of the US economy; collapse of the American Empire; collapse of the climate system(global warming); collapse of ecosystems; and numerous studies which provide dire warnings of the collapse of civilization. James Howard Kunstler, peak oil writer, in an interview with the author of this article, further reinforced our claims that Digby Neck is a model, small-scale economy for a post-peak oil future and should not be subjected to a mega-quarry with the potential to destroy this pristine small-scale fishing and tourism model.

SPP vs Local Economies

It became obvious that the NAFTA Plus Security and Prosperity Partnership of North America (SPP) and its north eastern Atlantic cross-border geographic area, Atlantica, threaten small-scale community economies like Digby Neck. First of all the SPP, like NAFTA before it, manifests the hallmarks of corporate globalization: privatization; de-regulation; trade liberalization and assault on the public sector; putting corporate rights above those of citizens and sovereign governments at all levels. Secondly, NAFTA has failed the environment and weakened our capacity to protect it under existing legislation. NAFTA Plus, as the SPP is

Digby Neck –



Mega-Quarry, SPP and Atlantica: Economy in Face of Imposed Extractive Economy

Model Economy

Digby Neck & Islands

Present Economy:

- Tradition of community economic development
- Sustainable
- Small Scale, localized
- Community based
- Participatory
- Eco-tourism
- Retirement area
- Small scale fishing
- Marine research
- Learning, discovery
- Intermediate technology emphasis

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known, is much worse. Under the SPP the extractive economy is continued and furthered by a natural resource pact where energy and natural resources are becoming more deeply integrated across the three North American nations, Canada, the US and Mexico. This is leading to: a) added exploitation of the tar sands of

Alberta from one million barrels per day up to two million barrels per day for US national energy security, with projections as high as 5 million barrels per day; b) higher levels of uranium mining and exports from Saskatchewan; and c) high rates of mineral, aggregate and coal extraction on both sides of the border. There is a continuing emphasis in the SPP on extraction of fossil fuel resources and other unsustainable coal, tar sands, and uranium—all sources of unsustainable energy.

The SPP is part of a global economic system fostering global economic relations with China with all its negative implications for food and product safety, global greenhouse gas emissions, outsourcing and loss of manufacturing jobs. This model has led to a global hyper-growth economy with super-container ships built in China, carrying large numbers of containers into super ports built in all three countries to connect with super corridors along which super trucks will carry goods to the hinterland. Research shows that coastal super quarries and mega quarries are a solution or low-cost aggregate for infrastructure demand in time of rapid global economic integration.

According to Mander and Cavanaugh writing in

Alternatives to Economic Globalization, "Global transportation infrastructure built to service the global economy brings a multitude of negative consequences."

This past June the Environmental Assessment Panel for the Digby Neck Mega Quarry held its final hearings and the author made a presentation examining the impact of the

quarry on the Bay of Fundy, the issues around NAFTA and implications around the SPP and Atlantica for further quarries. We also noted the vulnerability of the entire North Mountain Range if this quarry goes ahead.

Concerned citizens fear that quarry creep will be inevitable as demand for aggregate will increase given the emphasis on SPP and Atlantica super-corridors documented in a recent CCPA report on Atlantica and other US and Canadian sources.

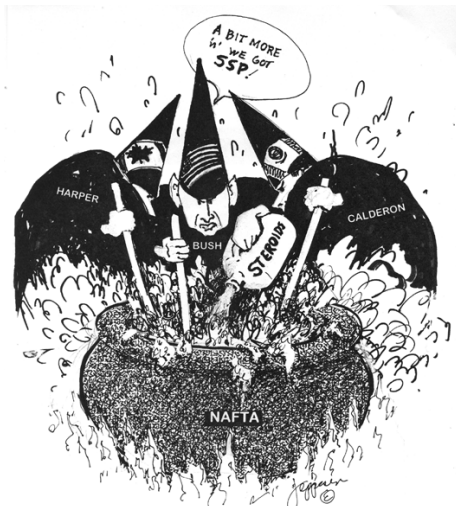
The panel is expected to bring down its verdict soon. The evidence is so overwhelming that this quarry was wrongly permitted and it was so highly opposed by local residents and the coalition of environment NGOs, which have lobbied strongly against it, that most people in opposition feel it would be difficult for the panel to rule in favor of going ahead with the quarry. But then again, we have an environmental assessment system in place largely for purposes of mitigation of impacts—not for stopping proposals for extractive industries. And the federal and provincial governments involved do not have to listen to the panel if they choose to dig in their heels. Both the 'conservative' provincial government and the current federal so-called 'New Conservative Government of Canada' have been doing this a lot of lately. It is therefore imperative that we bring to light the environmental consequences of NAFTA and the more severe impacts of the SPP.

When it comes to small-scale sustainable versus large scale industrial extractive models for rural areas it is obvious that, just as in Digby Neck where the rallying call became Preserve Digby Neck Stop the Quarry, that globally the time has come to foster smaller-scale restorative economies and "Stop the globalized extractive economy!"

Janet M Eaton, PhD, is Sierra Club of Canada's International Liaison to the Sierra Club's Corporate Accountability Committee

Powerpoint urls: www.sierraclub.org/CAC click on Basalt Assault and http://www.sierraclub.ca/atlantica/programs/economic/digbyquarry/Digby_Neck_Hearings_July_07.pdf

Digby Neck & Islands Citizen Concerns



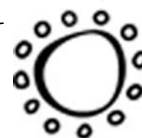
graphic: kjersten Jeppesen



GROUPS —To Move Us from the Extraction



Post Carbon Institute (PCI) is a think, action and education tank offering research, project tools, education and information to implement proactive strategies to adapt to an energy constrained world. It hosts The Relocalization Network at www.relocalize.net, which supports localization groups as they work to develop and implement the strategy of relocalization in their communities. PCI supports the Network by providing on-line communication tools, developing valuable resources, facilitating meaningful and useful connections between local groups and cultivating a sense of working together globally on local projects.



Redefining Progress is dedicated to smart economics that ensure a sustainable and equitable world for future generations. It links to an Ecological Footprint indicator that will tell you how many planets it would take if all of the world's population lived like you do. They also created the Genuine Progress Indicator (GPI) as an alternative to the Gross Domestic Product (GDP) as an indicator of true economic health. Although like the GDP, the GPI starts with personal consumption, it also factors in household and volunteer work, income distribution, and subtracts out the costs of crime, pollution and resource depletion as well as other odious factors of life in the extraction economy. They also publish *The Community Indicators Handbook*, which guides communities in developing their own indicators for local sustainability or restorability.



The Center for Popular Economics (CPE) promotes programs and publications that simplify the economy and put useful economic tools in the hands of people fighting for social and economic justice. CPE was a major

force behind establishing the Solidarity Economy track at the US Social Forum. They offer workshops and a Summer Institute on topics such as the living wage, anti-war economics and the US and International Economy.



Grassroots Economic Organizing is dedicated to building a national and worldwide movement for a cooperative social economy based on democratic and responsible production, conscientious consumption, and use of capital to further social and economic justice. They produce the Newsletter for Democratic Workplaces and Globalization from Below at www.geo.coop.



The Business Alliance for Local Living Economies catalyzes, strengthens, and connects local business networks dedicated to building strong Local Living Economies. At www.livingeconomics.org, BALLE serves as a network of regional economies, which ensure that economic power resides locally, sustaining healthy community life and natural life as well as long-term economic viability. Their annual conference brings together their networks and a broad spectrum of the people involved in the growing movement for economic localization.

The Institute for Local Self Reliance provides the conceptual framework, strategies and information to aid the creation of ecologically sound and economically equitable communities. ILSR works with citizens, activists, policy makers and entrepreneurs to design systems, policies and enterprises that meet local or regional needs; to maximize human, material, natural and financial resources; and to ensure that benefits accrue to all local citizens. Their activities include the New Rules Project promoting new rules for energy production and consumption and protecting locally-owned businesses



The E. F. Schumacher Society links people, land and communities by building local economies. Robert Swann, the founder, was an early pioneer in creating community land trusts where land is taken out of the speculative market and used for affordable housing or community good. It has also been an early advocate of local currencies, gives seminars on building sustainable local economies and has an extensive library in Western Massachusetts.

To the Restoration Economy—BOOKS

by Chris Calder

"Who controls the past controls the future. Who controls the future controls the present."

George Orwell

Imagining the future is at the root of politics, but the visions that actually move people can come in terrible or inspiring forms. Our growing distance from the twentieth century and its bloody utopian ideologies is making possible work like Geoffrey Hodgson's *Economics and Utopia*. With a clarity and scholarly sweep that makes you wonder if maybe the British are smarter, Hodgson analyzes the ways of thinking that were taken for reality during the Cold War and traces their elements back through the minds and conditions of the early 1900s. In so doing, all kinds of dead, deadly and certainly limiting assumptions fall away, leaving a truly clear-eyed view of the path on which we have come.

Moving from Cambridge to Main Street, we find Storm Cunningham's *The Restoration Economy*, directed toward entrepreneurs, boldly pitching the profit possibilities of what he describes as the coming wave of global redevelopment. Projects from prairie restoration in the midwest to ways of reinventing urban water systems are varied and variously convincing. Cunningham is persuasive that a rapidly growing portion of the already existing economy is focused on a deep kind of redevelopment, a reworking of old relationships within human society, and between society and the natural world. His ability to rhetorically connect with a business audience enhances the power of his message, that a genuinely sane future is being born and there's a buck in it.

In *Going Local*, Michael H Shuman sets out to write about "a new economics sensitive to place," the main tool of which is the community corporation, which he defines as "any business anchored in the community through ownership." He goes on to say that, "The only way communities can ensure their economic well-being is to stop chasing multinational firms without community loyalties and to start investing in community corporations. Prosperity follows when ownership, production, and consumption become intimately connected with place."

Shuman supports his argument with examples from a variety of industries and public service realms, looking in detail at issues such as corporate structure and workable local hiring plans. The extensive list of relevant organizations included in the book adds to its value as a resource for anyone thinking or doing something about strengthening a local economy.

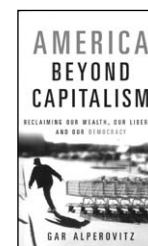
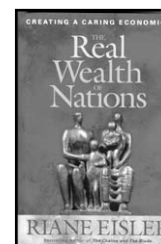
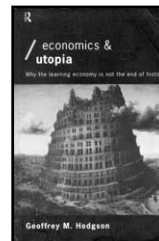
One standard among books that reimagine the economic future is Bill McKibben's *Deep Economy*.

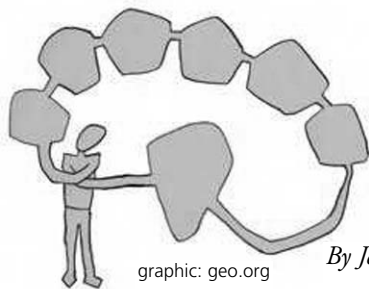
McKibben starts with the critique that "economics ... has become abstracted from the actual planet we inhabit," and responds to the problem with the aid of economists like Stanford's Bob Costanza, who apply systems ecology to problems in human society, particularly ones involving the limits to economic growth. McKibben analyzes things in a very big-picture way. He starts with food, which, he points out, accounts for at least 50 percent of the world's assets, consumer expenditure and jobs. Managing limits in relation to food is an ancient human talent, and McKibben musters examples of it still being done skillfully in many places, even within our post-modern food chain. Other very broad aspects of human life—community, wealth, sustainability—he approaches in the same manner, making for a book that is beautifully simple, given its scope, and filled with real optimism about our potential.

That same combination of inspiration and analytical skill characterizes Riane Eisler's *The Real Wealth of Nations*. Eisler breaks through the fences around traditional economics to practice a "caring economics," which includes the essential intangibles not only of human, but of all life. Drawing on varied intellectual fields and sciences in a way that reveals a brilliant mind at work in a global age, Eisler is at heart an analyst of power. She focuses on the dichotomy between partnership and domination, treating economics as manifestations of both those kinds of power, but also as part of a much more inclusive cultural and natural realm. *The Real Wealth of Nations* reaches back before and beyond capitalism and Marxism to describe forms of power with which a healthy humanity can live long term.

Gar Alperovitz has lived American politics for the past 40-plus years as few others have. He worked with Martin Luther King, helped found Earth Day, and organized against the Viet Nam War. Out of all that, Alperovitz derives a vital truth: that real social change is inconceivable right up until it occurs. Based on this outlook, Alperovitz assembles all kinds of ideas that are inconceivable in the United States today—genuinely widespread worker-owned firms; a 25-hour work week, a North America made up of regional commonwealths instead of an imperial superstate—to make a book full of fertile seeds. In fact his passion and sense of the future, make Alperovitz a kind of Johnny Appleseed for progressive American politics, and the ideas contained in *America Beyond Capitalism* are likely to be among those that change the political landscape in decades to come.

Chris Calder is a freelance journalist and former small-town newspaper editor in Northern California.





U.S. Solidarity Economy Network is Born

Growing the Green Economy

By Jenna Allard and Julie Matthaei

Economics where human needs, human development, and solidarity form the center, instead of unfettered competition and an insatiable drive for profit.

Our country faces systemic problems from increasing inequality and persistent poverty to environmental degradation, a corrupt political system, racism and sexism. The solidarity economy can unite these progressive causes as part of a larger movement that recognizes the necessity of all types of transformative practices. In Atlanta in June, at the first ever Social Forum in the United States, the Solidarity Economy Working Group for USSF 2007 coordinated a track of workshops and convened caucuses to find ways to unite our common causes in systemic economic transformation and strategic cooperation from the grass-roots. More of a framework than a model, the solidarity economy has great potential to link our concerns for structural change. It also strategically links organizing groups that are already engaged in transformative practices. Common values, such as cooperation, democracy, equality, justice, ecological sustainability, community, and respect for diversity hold the solidarity economy together. Ultimately, it is economics where human needs, human development, and solidarity form the center, instead of unfettered competition and an insatiable drive for profit.

The Working Group organized a block of 28 workshops, and included 53 associated workshops in a printed program at USSF 2007. On the final day of USSF workshops, the second Solidarity Economy caucus met. Enriched with new faces, and energized by the content of the

workshops, it concretely resolved to found a U.S. Solidarity Economy Network (SEN-US). We want this network to be a broad tent, linking institutions, networks, and individuals who share the values of the Solidarity Economy. SEN-US will be a place to exchange practice and theory, to offer support to one another, and to push together for transformation.

Through SEN-US we will continue the conversations and coalition-building that happened during USSF 2007. As part of the international solidarity economy network, SEN-US can help make the solidarity economy a growing and flourishing reality in the U.S. and across the world. The Solidarity Economy will thrive on building connections; reminding us that, amidst our wonderful diversity, we are all related—as members of a society, as parts of an ecosystem, and as creators of a new paradigm of economic life based on cooperation and solidarity as well as individuality and freedom.

For videos and transcripts of some of the USSF Solidarity Economy sessions, see TransformationCentral.org; to join the SEN-US mailing list, send a message to: sscaucus-subscribe@lists.riseup.net

Julie Matthaei is an economics Professor at Wellesley College and is co-founder of Transformation Central. Jenna Allard is an editor of Good Economic News and Economic Transformation and the Solidarity Economy at TransformationCentral.org.

Mission, Objectives and Examples of SEN-US

The mission of the U.S. Solidarity Economy Network is to connect a diverse array of individuals, organizations, businesses and projects in the shared work of building and strengthening regional, national and international movements for a solidarity economy. Through publications, a website, mailing list, and face-to-face gatherings, the network will facilitate: ongoing communication and dialog relating to the development of solidarity economy ideas, values and practices; the sharing of experiences, models and skills; and the creation of collaborative, movement-building projects between network members.

Objectives for SEN-US include: 1) Join the Global Solidarity Economy movement; 2) Create a common vision and framework that can promote a common identity and agenda among the currently fragmented elements of the U.S. solidarity economy; 3). Investigate and develop ways to build collaborative support systems for solidarity economy development; 4) Raise the visibility, legitimacy and public support for solidarity economy practices through public education and media coverage; 5) Promote public policies and leverage resources for the support of the solidarity economy; 6) Facilitate research on the scope, scale, and impacts of the solidarity economy; best practices; opportunities for cooperation; and the development of training and technical support resources.

Examples of solidarity economy participants include: Coops—worker, producer, consumer, housing; local exchange systems, complementary currencies; social enterprises and 'high road,' locally owned businesses; social investment and worker-controlled pension funds; fair trade and solidarity finance; reclaim the commons movement; land trusts, co-housing, eco-villages; consumer-supported agriculture; green technology and ecological production; participatory budgeting; collective kitchens; collective health programs; community-based services; open source movement (Linux, Wikipedia, YouTube); unpaid care labor.



graphic: Matt Wuerker

Toward Old Growth Democracy

Sustainability is not a fun concept for most Americans. It brings up thoughts of limits and cutting back on desires. As Americans we have always associated "growth" with all the good things in life. Growth is about more. Growth is chocolate cake. Sustainability is a diet.

Growth is for the young, sustainability for the mid-aged. Or perhaps the mature. Growth can be sustainable, or it can be uncontrolled—mature or immature.

For something to be sustainable, all the factors including growth must be balanced. Balance is also a mature concept involving careful weighing and trade-offs. When we balance a budget we must give up some of our immediate desires in favor of the reality of our bank account. The alternative is to borrow and go into deficit spending. And that is what Americans have chosen: personal and global deficit spending. We are also deep in debt to the planet itself, and the bank of nature is nearing collapse.

Maturity, balance, and sustainability are marks of a healthy old-growth forest. In its younger days the forest had its flings with different kinds of shrubs, a variety of birds and animals, and was thinned by the occasional forest fire and drought. But once it reached maturity things settled down. Trees don't grow taller forever, the species that fit stay, the others move on. Balance is achieved. That does not mean things are not alive and growing, just that they have reached sustainable growth.

Human beings are a young species and the U.S. is a young (some say adolescent) country, but it is now time to grow up. As humans and Americans we have progressed through stages of development—often two steps forward, one step back. We are still facing issues of human rights but are making steady gains.

After over 200 years of struggle, U.S. law prohibits slavery and recognizes all citizens—regardless of race, sex, color or religion—as legal persons with rights in the Constitution. Our democracy is growing, maturing, and achieving balance. Two steps forward.

But along the way, the Supreme Court gave corporations personhood and other constitutional rights, throwing our democracy out of balance once more. One step back. We need to remove these rights from corporations to continue our progress towards a balanced, mature, growing democracy. But it can not end there.

When we work to create sustainability, we need to consider more than human rights. It would be a big step forward to give constitutional rights to nature. Recognizing the rights for all the aspects of nature to survive, to fulfill their roles in the ecosystem, to be recognized and protected by human law as more than mere resources, will go a long way to restoring balance and achieving ecological sustainability in the U.S. and beyond. This will be an American Ideal worth spreading.

In America we are engaged in an experiment called democracy. Like the forest, we have had our ups and downs. For our society to mature into a healthy old-growth democracy, which is balanced and sustainable into the future, we should seek out the ideas that bring balance and let go of those that upset the scales. Maturity brings wisdom. If you doubt this, just take a walk in an old-growth forest.

Jan Edwards is the creator of the "Tapestry of the Commons," which is online at www.TheAllianceForDemocracy.org. She is a member of the Redwood Coast Chapter of the AfD.

We are deep in debt to the planet itself, and the bank of nature is nearing collapse.

Q&A On Rights of Nature

Question: How do we recognize Rights for Nature and still use nature sustainably?

Answer: We are all still grappling with this. Rights for Nature will need to grow and mature as a concept. Thomas Berry gives a good list of how the rights could be conceived (see *Justice Rising* vol 2 #4). The book *Wild Law*, by Cormac Cullinan, fleshes out these ideas. And there is a new college in Florida, The Center for Earth Jurisprudence, where details will be discussed and strategy developed.

But for example, let's say the Colorado River has the right to fulfill its historical geological and biological role in the ecosystem. It could be argued the river should be allowed to flow all the way into Mexico and eventually into the ocean. That would require a certain amount of water, maybe removal of dams or other obstacles humans have placed in the way. Extra water when available could be used by humans, but not so much that the river cannot complete its mission. Same thing with a forest. Each individual tree does not have the right to not be cut, but the species has the right to not be made extinct, and the ecosystem of the forest in question has the right to continue to function as it has and complete its role in nature.

Will this be an easy thing and cause no arguments? Of course not. But now we will be discussing a different concept: What is the historic, biological and geological role/mission of this aspect of nature and how can its rights be protected? We will have shifted the basis of the conversation.

Restoring Local Economy and Community

by Nancy Price

There's a long history in the U.S. of intentional alternative communities: religious, utopian, counter-cultural, and back-to-the-land. Peak oil and global warming, however, create an urgency and necessity to create an alternative lifestyle for the whole society. The growing number of

localization and sustainable non-profit community programs nationwide is not an alternative counter cultural movement.

It is a broad-based, all-inclusive transformation of mainstream culture. Even before peak oil, certain communities and regions were already moving in this direction because of unsustainable development, globalization with job loss and economic dislocation, big-box mall, sprawl, traffic, poor air quality, loss of open space and farmland. Now, in small rural towns such as Willits and Nevada City,

California, large metropolitan centers such as Tucson, Arizona, and bio-regions such as the Hudson Valley, New York, people have formed non-profit groups to create economic localization projects dependent upon the characteristics of the community and region. "Sustainable Tucson" begins with neighborhoods and has comprehensive projects for a metropolitan area of over a million people, and links to 50 or more community groups. City governments like Berkeley, California and Portland, Oregon, have sustainable projects to prepare for the energy crisis in economically and environmentally responsible ways, not waiting for top-down corporate-driven solutions.

Though programs support individual and household "green" living and business practices, the broader goals are to develop new economic plans, enhance the "quality of life," and preserve natural and cultural assets for present and future generations. To some degree, these draw on, or even revive, earlier ideals of simplicity, self-reliance, reverence for nature, and cooperation.

Creating a community inventory

To identify opportunities and constraints for relocalization and sustainability, most programs begin with a detailed inventory of the community's economic, ecological and social/cultural/political characteristics, assess the state of the natural and cultural commons, and analyze how basic

needs (food, water, housing, transportation, etc.) are provided. Like a thriving, resilient eco-system, all elements of a community must be functioning and in balance. Big-box stores, like an invasive species, threaten local and regional economies, and a community dependent on tourism is vulnerable to rising energy and gas prices like a single-crop field is to one pest.

Once assets and needs are identified, planning within and among communities can lead to new kinds of cooperation and mutually beneficial projects throughout a region based on principles of localization and sustainability, with particular emphasis on the economy. This cooperation undercuts current development practices driven by corporate business and finance that pit one community against the other and plunder and pollute nature for profit.

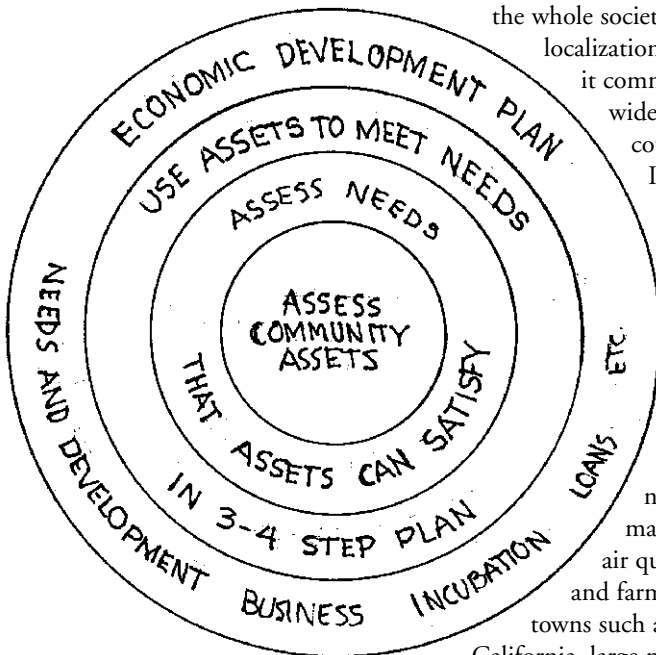
Creating Community—Doing Democracy

The revolutionary potential of relocalization and sustainability movements in the US is seen by how "indigenous peoples" throughout Latin America, oppressed by colonial and national regimes, have through community solidarity and collective action reclaimed their right as a sovereign people to economic, social and environmental justice. They have swept indigenous and populist leaders into national office in eight countries.

In the US, while officials "represent" their wealthy and corporate patrons in the name of democracy, people of place—the root meaning of indigenous—are coming together to re-imagine and re-create the economic and political life of their communities. In the process, they are getting to know each other, share hopes and concerns, agree, disagree and compromise, have fun and enjoy their successes together. In part, this is what Virginia Rasmussen calls "doing Democracy."

The question is: can community programs be carried out in the current regulatory and jurisdictional framework? Will people have to go further in asserting community rights by passing local or county ordinances as many communities have recently done in Pennsylvania, New Hampshire and California? Ultimately, will communities find it necessary to assert that they are not bound by the rules of the undemocratic international trade agreements and the new Security and Prosperity Partnership of North America? Will they make their own restorative economy [and community] that promotes healthy communities and a healthy planet?

Nancy Price is the Co-Chair of the Alliance for Democracy and is active in the community development of her home town of Davis, CA.



graphic:Kjersten Jeppesen



photo:treehugger.org

Cuba's Organic Revolution

by Kjersten Jeppesen

“Checkmate to Neoliberalism!” proclaims a poster in the office of the Cuban Institute for Tropical Agriculture where a government and grassroots partnership is bucking the world trend toward

industrialized agriculture. The long-standing U.S. trade embargo and the collapse of the Soviet Union in 1989, left Cuba destitute, in need of machinery, fertilizers, pesticides and fuel. In 1991, Fidel Castro launched Cuba's “alternative model,” a science-based, low-input, sustainable agricultural program, the largest such conversion in history.

Cuba became a laboratory for using non-chemical fertilizers and pesticides in agriculture. Cuba needs to feed two percent of Latin America's population, and it has 11 percent of its scientists to do it. Barefoot, just-graduated agronomists, work in rural co-operatives to invent the needed substances for the agricultural revolution. Farmers re-discover techniques of intercropping, and through necessity replace tractors with oxen. The experiment continues to evolve. More than 200 bio-tech centers produce and distribute non-toxic fertilizers and pesticides.

In contrast to the industrialized countries where small farming is being squeezed out by agribusiness, land reform switched 40% of state farmland to incentive based co-operatives. Remaining state farms were broken up into basic production units in which the state still owns the land but members run the business.

In the countryside, organic sugar, coffee and orange groves are becoming established, but the spectacular aspect of the organic revolution is taking

place in the cities, where a world model for organic practices has developed. Sixty percent of Cuba's produce is grown right where it is eaten. Veggie stalls appear on pavements, street corners, and under the covered walk-ways of Havana's elegant but crumbling colonial buildings. Chemicals are forbidden. The smallest gardens are grown between houses, and in more than a million patios (*huertos*).

Called *organoponics* the larger urban market gardens grow in raised beds and the produce is sold on site. A typical urban farmer feeds his garden with compost from his kitchen, his catfish on worms and larvae, his rabbits on leaves and herbs, and he makes his own natural pesticides. He grows vegetables, avocados, mangos, medicinal plants and herbs under his palm trees. Havana has 62,000 *huertos*, plots of less than 800 square meters.

The Playa Borough Community Garden is a hectare of parsley, lettuce, spinach and tomatoes. Here, compost is made by worms, and fungi is controlled by other fungi. Volunteers assist paid workers and a full-time technical manager is employed by Granja Urbana, the government's Urban Farming Institute.

The government gives unused city land to anyone wishing to cultivate it. State shops supply seeds and tools, and high productivity delivers results. An official of the Institute for Tropical Agriculture states that every dollar of produce on a small plot costs 25 cents to produce. Increasing area increases cost of product: more workers, lower yields, more complex irrigation systems, more transport needs. As is, customers collect their food on their way home from work.

Kjersten Jeppesen is an acclaimed artist living in Southern California.

Sixty percent of Cuba's produce is grown right where it is eaten.



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Why You Should Care

Corporatist economic theory is destroying the planet

For two hundred years, corporatist economists have used false assumptions and blatant misstatements to convince the public that the corporate free-trade agenda is in tune with human nature and the laws of the universe. Meanwhile, they have implicitly accepted the reality of monopoly capitalism while deprecating government enterprise even though economic analysis consistently shows that government enterprise would be better for the public good. Neo-classical economics has failed and is ruining communities, the environment and life as we know it.

The corporate economy enslaves people across the planet

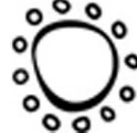
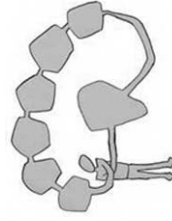
From the mines of Africa to the sweatshops of Asia, the Global Corporate Empire has unleashed an economy that enslaves workers or turns them into commodities, destroying communities across the planet as people are forced to flee their homelands in search of work wherever it is offered.

Short-term corporate view depletes resources & natural systems

Resources are depleted and natural systems are compromised by an economy that worships the sanctity of the short-term, corporate bottom line and is blind to the impacts that will arise from resource depletion and natural system collapse.

Asset owners grow richer and wage earners suffer

As corporate currency traders flood the world economy with cash, stockholders grow richer as asset prices rise, while workers grow poorer as wage rates stagnate or decline.



What You Can Do

Join the Solidarity Economy. Be part of the transformation from the Extraction Economy to the Restoration Economy by working and trading within the solidarity economy that celebrates cooperation, democracy, equality, justice, ecological sustainability, community, and respect for diversity.

Form a Community Land Trust. Take land out of the speculative market by forming or supporting a community land trust in your community. Community land trusts keep housing affordable, guarantee that land is used for the public good and ensure that the value of land is secured as a community asset rather than as a private gain.

Join or form a localization movement. Support the localization of your economy. Go to www.relocalization.net and see if there is a localization group in your community that you can become part of. If not, check out the resources at the Post Carbon Institute to start an economic localization group and do asset surveys of your community.

Create a broader understanding of restoration economics. Break through the economic mythology that says that humans are selfish, resources are endless, land is inert and that people are commodities. Embrace the vision of a restoration economy that nurtures the environmental health of the earth and strengthens the social and economic fabric of our communities, producing healthy products, healthy people and a healthy planet.

Moving from Corporate Extraction to the Grassroots Restoration Economy