

# Letters to the editor

## SYSTEMS CHANGE: MONEY CHANGE

I enjoyed the welcome in the July/August issue of *Resurgence & Ecologist* and would like to add a necessary action to take us further away from the old 'normal' of ever-rising economic activity and consumption. Our money system needs changing; it is based on debt created by the banks when they make loans so that there is a pervasive pressure to repay the loans, which requires increasing economic activity. The present money system is the driver for rising consumption. Money should be like cash, an inert medium of exchange and store of value that does not require economic growth. Our priority should be to remove the power to create money from the private banks and have debt-free money issued by the Bank of England.

**John Schofield**  
Cornwall

## A CLASSLESS SOCIETY

The article *The Politics of Love* (Issue 320) begins with a statement with which I can fully agree: "Love should permeate every aspect of our lives." The extension of this, from love for our fellow beings to love for the whole of Nature, indeed the full meaning of 'all', I can also fully agree with.

Where I find myself in disagreement is with the statement regarding political philosophies.

Satish Kumar writes: "Political philosophies like utilitarianism, socialism and capitalism set human life above all forms of life." This is not true in the case of socialism, if by socialism we are talking about the type of socialism that I have held to throughout my life. Definitions of what is meant by socialism differ widely.

I hold to a Marxist interpretation, which starts from a belief that all value comes from an alliance of Nature and of the labour of humans expended upon Nature. According to my philosophy, socialism and capitalism are diametrically opposed. Capitalism is based on a propertied class profiting from the surplus value produced by a working class.

Class war is an ever-present reality produced by this division. Only by removing this division – that is, by the elimination of capitalism – can we have a classless society. In such a classless society love can reign supreme, not as a spiritual entity, but as a living reality. It is this that drives me to work for

a revolutionary change in the economic and social structure of society.

Whilst I find a great deal to admire in the efforts and programmes carried out by so many in the environmental movement, I am concerned that many of those good people are reluctant to accept the reality of the life as it is lived on Earth and of the economic formation on which it is based.

As long as we accept a situation in which the driving force of society is the accumulation of profit by an elite, we will never be able to protect the natural life of the planet that we all love.

**Ralph A. Tebbutt**  
Kent

## LIVE FOR TODAY, FARM FOR TOMORROW

In response to Brendan Montague's excellently argued article *The Virus Is Capitalism* (Issue 320) and Vandana Shiva's call for an end to our toxic food system *One Planet: One Health* (Issue 321), one thing is for sure – business as usual in a post-Covid future is not an option; not if we want to bequeath our children and grandchildren a world anything like as beautiful and plentiful as the one we inherited.

Society has clung to business as usual for far too long. It's human nature. After all, we – together with our growth-driven economics and political systems with brief five-year time horizons – seem all too often programmed to do what is in our own immediate interests, and perhaps those of our offspring.

The attachment to status quo includes the way we keep farmed animals. We could end the competition between our industrially reared animals and people for food, but instead our choices have seen ever more intensification.

There are reasons for this. Multi-billion-dollar industries benefit from intensification: from selling cages, fertilisers, pesticides, pharmaceuticals and the like. Policymakers are stuck in a mindset that views industrial farming as some kind of bargain, producing lots at little cost, the true cost being deferred to future generations.

We've been encouraged to 'live for today', partying on seemingly cheap meat subsidised by taxpayers and Nature. We've forgotten about 'living for today but farming for tomorrow'.

Factory farming is not only the biggest cause

of animal cruelty on the planet, but also a major driver of wildlife declines worldwide. The two go hand in hand.

Food production already covers nearly half the usable land surface of the planet, more than four-fifths of that being devoted to producing meat and dairy. As the global hunger for animal products increases, so agriculture encroaches further into the world's remaining wildlands, bringing us into contact with new species of life, including viruses.

We must seize the opportunity to change things; the response to Covid-19 has arguably set the template for what could be done to stave off other pressing threats facing society, including factory farming.

There is an ancient Sanskrit quotation from 1500 BC that reads: "Upon this handful of soil our survival depends. Husband it and it will grow our food, our fuel, and our shelter and surround us with beauty. Abuse it and the soil will collapse and die, taking humanity with it."

We forget this at our peril.

**Philip Lymbery**  
Global Chief Executive of Compassion in World Farming

## TREE CHEERS FOR RESURGENCE

I am writing to express my appreciation for this latest issue of *Resurgence & Ecologist* (July/August). In every issue I find something that touches me, but this one held the balance between inspiring commentaries and analyses of our current state of the Earth, and accounts of particular practical activities and projects that are heart-warming antidotes to all the bad news that comes at us. Especially I welcomed *Gardening for the Earth*, as there is so much talk about planting trees as a solution to some of the ills of the world, with little consideration of the need to care for them if they are to flourish.

Thank you.

**Wendy Stayte**  
Devon

**CORRECTION:** In Stephen Moss's review of Jini Reddy's book *Wanderland* (The Spirit of the Land, issue 321), it is stated that she is a young writer who has spent the majority of her life outside the UK. Both of these are incorrect, and we would like to apologise to Jini for the mistake.

## TWITTER

**Angela Fendley**  
**@AngelaFendley**

Enjoying a leisurely lunchtime catch up with @Resurgence\_mag So glad to see you've changed your delivery packaging too.

## TWITTER

**Grace Garland**  
**@GJ\_Garland**

Just started a year's online subscription\* to *Resurgence & Ecologist* (@Resurgence\_mag)... WHAT a beautiful message delivered in such a beautiful way – I want to write for you one day!  
\*Thank you @theMegnetic  
What a flipping brilliant birthday prezzie.

## TWITTER

**Walter Bailey**  
**@walterbailey3**

Marvellous to be in such good company in the current edition of *Resurgence & Ecologist* magazine. Recovery time is full of ideas on how to create a regenerative more equitable world as we learn the lessons of Covid-19  
#CultureDeclaresanEmergency  
@Resurgence\_mag

## TWITTER

**Robert Williams**  
**@\_Rob\_Williams**

Thanks for organising such an inspiring session. Satish's focus on the need to recognise anew the deep connections between soil, soul and society resonated, especially (amongst many other things)!

We welcome letters and emails commenting on *Resurgence & Ecologist* articles and issues. These should include your postal address. Send your letters to The Editor, *Resurgence & Ecologist*, The Resurgence Centre, Fore Street, Hartland, Bideford, Devon EX39 6AB or email [editorial@resurgence.org](mailto:editorial@resurgence.org)  
Letters may be edited for reasons of space or clarity.