

References and Links

This personal selection of references serves some of the purposes of a glossary. It privileges brief and lucid introductory printed works and informative websites, ordered alphabetically by **subject**.

Bertell Ollman provides a useful introduction to **alienation**, as conceived by Karl Marx, in *Alienation: Marx's Conception of Man In Capitalist Society* (1971, Cambridge University Press, London). See also the entry on alienation in *A Dictionary of Marxist Thought* edited by Tom Bottomore (1983, Harvard University Press, Cambridge). Some of these ideas are approached in a simpler way in Albert Einstein's 'Why socialism?' (May 1949, *Monthly Review* 50: 1), which can be viewed at the magazine site, <http://www.monthlyreview.org/598einst.htm#Volume>

Bioregionalism is a diverse movement of thinkers, who apprehend people in their natural local context, and activists dedicated to enhancing the integration of people within their place of residence: see contributions to the collection edited by Michael V McGinnis, *Bioregionalism* (1999, Routledge, New York and London) and Kirkpatrick Sale, *Dwellers in the Land: The Bioregional Vision* (1991, New Society, Philadelphia).

On **carbon rationing**, which is a grassroots way of collectively changing practices to reduce carbon emissions, see <http://www.climateactioncentre.org/carbon-equity>

Classic visions of more **communal, supportive and environmentally sustainable ways to produce, exchange and relate** include: Peter Kropotkin's *Mutual Aid: A Factor of Evolution* (1902, Heinemann, London); Paul & Percival Goodman's *Communitas: Means of Livelihood and Ways of Life* (1947, Vintage Books, New York), a utopian approach to urban planning; and aspects of Alexander Berkman's *ABC of Anarchism* (1964, Freedom Press, London).

There are numerous models of **cooperatives** serving different purposes, some nonmonetary: see the International Co-operative Alliance site, <http://www.ica.coop> The Mondragon cooperative consortium in North Spain is an employee-owned community economic development, <http://www.mondragon-corporation.com/language/en-US/ENG.aspx>

Critiques of capitalism from environmental and Marxian viewpoint's have been mounted by: James O'Connor's *Natural Causes: Essays in Ecological Marxism* (1998, Guilford Press, New York/London); John Bellamy Foster's *Marx's Ecology: Materialism and Nature* (2000, Monthly Review Press, New York); and Joel Kovel's *The Enemy of Nature: the End of Capitalism or the End of the World?* (2002, Fernwood/Zed Books, Nova Scotia/London and New York).

Destabilisation of socialist governments has taken many forms: military interventions; disinformation and antagonistic media commentaries; economic disciplinary action through international financial institutions; government trade embargoes; and various pressures from private business, mainly disinvestment. See, for instance: Michael

Manley's personal account *Jamaica: Struggle in the Periphery* (1982, Third World Media and Writers and Readers, London); on cases such as Chile, start with the sources listed in World History Archives, <http://www.hartford-hwp.com/archives>; and on Cuba, those affected mainly by US imperialism, see the Democracy and Why USA? pages on the UK site of Kryss Katsiavriades and Talaat Qureshi, <http://www.kryssstal.com/democracy-whyusa.html>

On **ecoforestry** critiques and approaches, see *Ecoforestry: the Art and Science of Sustainable Forest Use* edited by Alan Drengson and Duncan Taylor (1997, New Society Publishers, Gabriola Island). Michael M'Gonigle, Brian Egan, Lisa Ambus et al. produced a series of reports, *When There's a Way, There's a Will* (2001, University of Victoria BC Eco-research Chair of Environmental Law and Policy) recommending alternative institutions for community-based environmentally friendly forestry, specifically a community ecosystem trust. For a general account of developments in mainstream forestry on one continent see John Dargavel, *Fashioning Australia's Forests* (1995, Oxford University Press, Melbourne). *For the Forests: a History of the Tasmanian Forest Campaigns* (2001, The Wilderness Society, Hobart), edited by Helen Gee covers a variety of forest actions and activists. For a simple explication on practice of zoning and social conflict see Nelson A (2005) 'Stakeholders contest the future of Goolengook', *Proceedings of the VI Australian Forest History Society Conference 2004*. Augusta. (Ed. M. Calver) Mill Press, Amsterdam [CD]. David Suzuki's site includes explanations about how the environment benefits from community forestry, <http://www.davidsuzuki.org>

Economic rationalism is simply a strongly pro-capitalist movement. However, many analyses (such as Stuart Rees, Gordon Rodley & Frank Stilwell (eds) *Beyond the Market: Alternatives to Economic Rationalism*, 1993, Pluto Press, Leichhardt) confuse the policies, programs and agenda of economic rationalists as the main problem with current practices, rather than identify capitalism as the source of environmental and social crises.

Joseph A. Schumpeter's *History of Economic Analysis*, George Allen & Unwin 1986/54 is an outstanding humanities-oriented introduction to **economic theories**. His perspective on **money and capitalist crises** are exceptional: see 'Money and the social product' *International Economic Papers* 6 (1917–1918: 148–211), and *The Theory of Economic Development: An Inquiry into Profits, Capital, Credit, Interest and the Business Cycle* (1961, Harvard University Press, Cambridge). On **crises** James O'Connor's *The Meaning of Crisis: a Theoretical Introduction* (1987, Oxford, Basil Blackwell) is straightforward. On money and crises, also see John Kenneth Galbraith: *Almost Everyone's Guide to Economics*, written with Nicole Salinger (1978, Houghton Mifflin Company, Boston), *The Great Crash, 1929* (1972, 3rd edn, Houghton Mifflin, Boston), and *Money, Whence It Came, Where It Went* (1975, Houghton Mifflin, Boston). Hyman Minsky's works on crises are also relevant: see his profile and references at the New York New School for Social Research's History of Economic Thought site, <http://newschool.edu/nssr/het/>

On **eco-villages**, see: the Global Ecovillage Network site, <http://gen.ecovillage.org>; Robert and Diane Gilman, *Ecovillages and Sustainable Communities: A Report for Gaia*

Trust (1991, Gaia Trust) and Robert Gilman's In Context site, <http://www.context.org>; as well as the pages on ecovillages on the Gaia Trust site, <http://www.gaia.org>

Participants in the multinational People of Colour Environmental Leadership Summit, which was held in Washington DC 1991, defined 17 principles of **environmental justice**. These principles do not identify capitalism as a barrier to environmental justice. However, could such principles become ideals within a society based on monetary exchange and production for the market? See the Clark Atlanta University Environmental Justice Resource Centre site, <http://www.ejrc.cau.edu>

Fiction on worlds without money include: Iain M. Banks, *The Player of Games* (1989, St Martins Press New York); Ursula La Guin, *The Dispossessed* (1975, Panther/Granada, London/Toronto/Sydney/New York) and *The Left Hand of Darkness* (1969, Barnes & Noble); and Ken MacLeod's *The Cassini Division* (1998, Orbit Books, London), *The Cassini Division* is Book3 of *Fall Revolution*. Literary critiques of the power of money proliferate but a favourite is John Berger's short story, 'The Value of Money', in *Pig Earth* (1979, Writers and Readers Cooperative, London).

On the **gift economy**, see Terry Leahy's site, <http://www.gifteconomy.org.au/>

Pierre Vilar gives a fascinating account of the inter-relationship between **gold and money**, i.e. precious metal developments in the context of the rise of capitalist money, in *A History of Gold and Money 1450–1920* (1976, NLB, London).

A critique of the measure/**indicator** approach to sustainability appears in Alan Fricker, 'Measuring up to sustainability', Ch. 18 in *A Reader in Ecology, Culture and Sustainable Living* edited by Nora Haenn and Richard Wilk (2006, New York University Press, New York).

Inequity in use of the world's resources is a special concern of the *New Internationalist* magazine, <http://newint.org/>

We use the contested term '**the left**' loosely, to refer to progressive social activists, a heterogeneous conglomeration of people with values emphasising social fairness and broad democratic participation in organising society.

For information on the **LETSystem** (Labour/Local Exchange Trading System), see Michael Linton's and Angus Soutar's design manual at, <http://www.gmllets.u-net.com/> and the **UK LETS** site, <http://www.letslinkuk.net>

A summary **Marxian approach** to social analysis, is offered by Fredy Perlman in 'The reproduction of daily life', Chapter 4 of a collection edited by Jesse Schwartz, *The Subtle Anatomy of Capitalism* (1977, Goodyear, Santa Monica: 51–65). Another good basic introduction is 'Our obsolete market mentality' by Karl Polanyi, reprinted in *Economic Sociology* edited by R Swedberg (1996, Edward Elgar, Cheltenham: 146–54). *Marx's Capital* by Ben Fine and Alfredo Saad-Filho (2004, 4th edition, Pluto Press, London/Sterling, Virginia) is a succinct and classic pocketbook that is especially useful for introducing economic aspects such as **Marx's labour theory of value**.

Karl Marx's works, including the best introductory work, *Economic and Philosophic Manuscripts of 1844* (also known as the *Paris Manuscripts*), his three volumes of *Capital* and the *Grundrisse*, have been translated into English and published widely. Versions published by Penguin, Harmondsworth, the *Collected Works* series from Lawrence & Wishart, London, are generally available along with second hand copies initially printed by Foreign Languages Publishing, Moscow.

Suzanne de Brunhoff offers a contemporary **Marxian analysis of money, government and finance** in 'State management of money', Chapter 2 of *The State, Capital and Economic Policy* (1978, Pluto Press, London: 37–60). The French Greens Party politician Alain Lipietz presents a creative Marxian reinterpretation of monetary developments in *The Enchanted World: Inflation, Credit and the World Crisis* (1983, Verso, London). Riccardo Bellofiore's work, such as 'Marx After Schumpeter' (1985, *Capital and Class* 24: 60–74), unconsciously lends itself to the anthropological interpretation presented in **Money**. The final chapter of Anitra Nelson's *Marx's Concept of Money: the God of Commodities* (1999, Routledge, London) reviews other significant twentieth century works on Marx and money. *The Limits to Capital* by David Harvey (1982, Oxford, Blackwell) incorporates contemporary spatial insights (and see David Harvey's site, <http://davidharvey.org/reading-capital/>).

Non-market Socialism in the Nineteenth and Twentieth Centuries, is a significant work edited by M Rubel and J Crump (1987, Macmillan Press, London). Also Charles Bettelheim has theorised over **money and socialism** in 'Planification et rapports de production', in *La Transition Vers L'Économie Socialiste* (1968, Maspero, Paris). Anitra Nelson's 'The poverty of money: Marxian insights for ecological economists' (2001, *Ecological Economics*, 36: 499–511) puts a brief case for a **transition to communism** without money, based on the Russian and Cuban cases, and Marx's logic associated with alienation, commodity fetishism, price and money. Also see *Life Without Money: building fair and sustainable economies*, which will be published by Pluto Press London later in 2011. All ten contributors to *Life Without Money* advocate a non-market-socialist approach to addressing contemporary challenges.

Nonviolence is a strategy and philosophy involving particular forms of politics and economics: see the bibliography at the Civil Resistance site, <http://www.civilresistance.info>, and R Powers and W Voegelé (eds) *Protest, Power, and Change: Encyclopedia of Nonviolence from ACT-UP to Women's Suffrage* (1997, Garland, New York). Mahatma Gandhi suggested that **nonviolent economics** would focus on small, decentralised, local and human-powered activities, emphasising self-reliance (similar to bioregionalism).

Works by economic anthropologists on **non-monetary exchange** include the classic by the French scholar Marcel Mauss, *The Gift: Forms and Function of Exchange in Archaic Societies* (1925, reprinted in 1974 by Routledge & Kegan Paul, London). C Gregory provides a useful introduction in *Gifts and Commodities* (1982, Academic Press, London) and shows more holistic, ethnographic, ways of studying economies than in mainstream economics in *Observing the Economy*, co-written with J Altman (1989, Routledge, London/New York).

Bill Mollison and David Holmgren co-originated the now international movement known as **permaculture** in the mid-1970s as presented in *Permaculture One: A Perennial Agricultural System for Human Settlements* (1978, Corgi, Ealing/Melbourne). The best recent reference is *Permaculture: Principles and Pathways Beyond Sustainability* (2002, Holmgren Design Services, Hepburn). See too the Holmgren Design Services site, <http://www.holmgren.com.au>, which includes links to international permaculture organisations.

'What if I'm wrong', Chapter 6 of Dr Paul R. Ehrlich's *The Population Bomb* (1971, Ballantine/Friends of the Earth/Pan, London), is a neat indication of rebuffs one might make to anyone who thinks things are not so serious as to dispense with money, even though these arguments were initially created as responses to **population control** sceptics. The book itself is a classic; many of its points remain central in confronting environmental crises today. In a cruel and insecure world families remain idealised and children blessed, whereas a concerted, collective compact addressing our environmental situation would encourage voluntary population, short of wiping out our species of course. By the end of the twentieth century the population of our planet had multiplied four times from 1.5 billion to 6.2 billion and in the second half of the century our economic activities multiplied 15 times over, (see *Cities People Planet: Liveable Cities for a Sustainable World* by Herbert Girardet 2004, Wiley-Academy, Chichester: 86, 195).

Practical examples of alternative living can be found at the International Communities site, <http://www.ic.org> and include the long-established Twin Oaks Intentional Community, <http://www.twinoaks.org> Practical examples of alternative non-monetary exchange networks include, <http://www.freecycle.org>

Private property is a fundamental capitalist category referring to a claim to the profits of a unit, or units, of productive capital, for example a farm, factory or café. Sometimes the productive unit is wholly owned and managed by a sole operator. More often a few or lots of people have an interest in the business, for example in the case of companies shares. 'Private property' is sometimes confused with **personal property**, i.e. something that belongs to an individual person, like a toy or a book or clothes or a house, which is not applied to capitalist production but consumed or used by someone for their own purposes. Personal property endures in all societies. Despite the misconception that all property is shared in communism and no-one has anything of their own, only private property is dissolved under communism.

E F Schumacher's *Small Is Beautiful: A Study of Economics As If People Mattered* first appeared in 1973 (Blond & Briggs, London) but the 25-year-anniversary edition in 1999 (Hartley & Marks, Point Roberts/Vancouver) is complemented by quotes and commentaries from other creative thinkers in its margins. George McRobie's *Small is Possible* (1981, Jonathan Cape, London), promoted as a sequel to Schumacher's classic, reported on the results of Schumacher's call to develop 'small, simple and non-violent' 'technology for a democratic society' (1) describing applications of alternative, intermediate technologies, i.e. what have become known as **appropriate technologies**, throughout the world at that point in history. See also the Intermediate Technology Development Group (ITDG) site, <http://www.itdgpublishing.org.uk>

Many present-day visionaries and activists discuss how **socially just and environmentally sustainable practices** might work in movements such as degrowth, eco-communalism and social ecology (see Murray Bookchin, 2005, *The Ecology of Freedom: the Emergence and Dissolution of Hierarchy*, AK Press, Oakland). The World Socialist Movement (see <http://www.worldsocialism.org/index.php>) and member organisations, such as the Socialist Party of Great Britain (see <http://www.worldsocialism.org/spgb/>), advocate a world without money, whereas other currents with similar visions do not recognise the need to dispense with money. Some examples follow. Participatory economics (Parecon) has been elaborated on by Michael Albert and Robin Hahnel in works such as *The Political Economy of Participatory Economics* (1991, Princeton University Press, Princeton), and *Looking Forward: Participatory Economics for the Twenty First Century* (1991, South End Press, Boston). The Tellus Institute site, <http://www.tellus.org> initiated the Great Transition Initiative, <http://www.gtinitiative.org> David Suzuki has been a prominent humanist campaigner for new ways of living that take account of our complex ecological environment, <http://www.davidsuzuki.org>

John Eaton's *Political Economy: a Marxist Textbook* (1949, revised 1952, Lawrence & Wishart, London) shows how certain British Marxians viewed **Soviet socialist planning**, including the continued (temporary) use of money and prices (Ch. XI), as well as the role of Marx's law of value, socially necessary labour-time and how 'value' excludes nature (as in a price for land, Ch. VII).

Ted Trainer is a well-known Australian environmental activist who has published on sustainability economics, such as *The Transition to a Sustainable and Just World* (2010, Envirobook) and *The Conserver Society: Alternatives for Sustainability* (1995, Zed Books, London) in which Ted argues for a **steady-state economy**, which he admits is 'a death sentence for capitalism' but 'not necessarily for free enterprise and the market, both of which could still play a role' (80). See Ch.8 of *The Conserver Society* for his economic prescriptions, a discussion of LETS, issuing your own local money and interest-free loans. Trainer's work offers numbers of ideas for local self-sufficiency associated with housing, energy, technologies, resources, eco-villages and cooperative models in Australia and elsewhere.

On the environmental costs of trade, of long distance **transport** of goods instead of local exchange, see *Ripe for Change: Rethinking California's Economy* (2004, International Society for Ecology and Culture, Berkeley CA) and available in summary and complete forms at their site, <http://www.isec.org.uk/>

The concept of **underdevelopment** was originally elaborated by Andre Gunder Frank in *Capitalism and Underdevelopment in Latin America* (1967, Monthly Review Press, New York). The roles of trade and money were examined by Rosa Luxemburg in *The Accumulation of Capital* (1951, Routledge & Kegan Paul, London) and *The Accumulation of Capital — An Anti-critique*, which was published along with Nichol Bukharin's *Imperialism and the Accumulation of Capital* (1972, Monthly Review Press, New York) and later by Samir Amin in *Unequal Development* (1976 Monthly Review Press, New York) and by Arghiri Emmanuel (1972, *Unequal Exchange: a Study of the Imperialism of Trade*, New Left Books, London).

A **use-value** is not an intrinsic property of a thing but rather a human-imputed purpose, its use or quality, for example if an apple is bought to eat, its use-value is as food. If you don't use a thing but rather give it to someone else in exchange for money then you receive **exchange-value** instead. In a market society the exchange-value shows itself immediately and directly in the **price** as money.

The **Union of Concerned Scientists** site contains the World Scientists' Warning to Humanity,

<http://www.ucsusa.org/about/1992-world-scientists.html>

Certain ways of analysing capitalism make it more understandable and easier to analyse. One approach is to follow Marx in framing practices and processes in terms of the **universal or general**, the **particular** and the **individual**. In other words, to reflect and analyse the implications of a development from a holistic, whole-of-society perspective (the universal), as well as from the partial point of view of a sector or industry (the particular) and in terms of the consequences for and activities of selected firms or persons (the individual). As an example, think of the ways that capitalism has been perceived of as the most efficient form of production, which begs the question, why would you want to change it? Claims of efficiency depend on the distinct lens adopted, that of individual capitalists, a particular sector or capital in general.

In *Reading Capital Politically* (1979, The Harvester Press, Brighton) Harry Cleaver traces Marx's elaboration of economic categories such as 'money' in terms of the dynamics between workers and capitalists. Cleaver's activities include being a **Zero Work** activist opposing the practice of work, i.e. waged labour in capitalism, see his site, <http://www.eco.utexas.edu/~hmcleave/> The environmental benefits of **work-time reduction**, as pursued by various groups including the shorter working week movement, is eloquently argued by Anders Hayden in *Sharing the Work, Sparing the Planet: Work Time, Consumption and Ecology* (1999, Between the Lines/Pluto/Zed Books, Toronto/Annandale/New York).

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