

Liveable Nation

The Voice of Progressive Nationalism

QUARTERLY NEWSLETTER AND THINK-TANK OF PROGRESSIVE NATIONALISM

FOR - NATIONAL ECOLOGY - SOCIAL JUSTICE - MONETARY REFORM & PEACE

Editor: Wayne Sturgeon

No. 1

What is it?

Liveable Nation is a think-tank for those interested and active in promoting the contemporary **convergence** between 'progressive nationalism' and the ecology/environmental movement.

Inspired by the publication of the *Declaration and Philosophy of Progressive Nationalism* (by Graham Williamson and Tim Bragg)* it seeks to build a popular and radical counter-cultural movement aimed at the **creative fusion** of Environmentalism, Nationalism, Social Justice and Monetary Reform. It is open to all discussions and writings flowing from the above Declaration.

It seeks to **develop** many of the environmental ideas laid out in the Declaration and unite those progressive in thought and attitude and who agree with the principles of fusing ecology with nation, encompassed within an holistic worldview.

Who is it for?

For all those clear thinkers who see this *liberal cultural nationalism* as a new and progressive form of governance and wish to contribute in thought and action to the development of this ideology. It identifies its **roots** in the historical English radical tradition inspired by visionaries, poets, thinkers and political activists e.g. John Ball, William Cobbett, Robert Blatchford, William Morris, Rolf Gardiner, William Blake, Edward Carpenter, H J Massingham, GK Chesterton, CH Douglas, John Hargreaves and George Orwell etc. Yet it also seeks to extend these ideas throughout the world.

Why is it needed?

To further the aims of the Declaration i.e. its Social Ideology and Libertarian Philosophy. Progressive Nationalism is *living* and *dynamic*

in an unstable and often unjust and violent world. We need vision, intellect and common purpose to promote a **different nationalist worldview** that is inclusive, non-racial, anti-war and globalisation, and for both political and economic decentralisation and devolution.

What YOU need to do!

Simply **respond** to this Declaration with your own ideas/critique, become involved and help shape and promote Progressive Nationalism. Please send written work and any requests to help etc to Liveable Nation c/o PO Box 4217, Hornchurch, Essex RM12 4PJ

*For the **Loyalty** of the Right, for the **Compassion** of the Left and the **Green** Centre ground!*

*Remember: We strive to promote a vision of nationalism that is spiritual, green and wholly libertarian. We believe the '**Nation**' is **different from the 'State'** and so promote the idea of the nation being a bulwark against statist tyranny. We totally reject any form of nationalism that has stepped over its particular metaphorical and/or physical border (such an ideology is not nationalism but ethnic imperialism!). We have come to realise that nationality stems from the organic **culture and values** of a nation's peoples **rather** than the state.*

Furthermore traditional nationalists have largely focused on preserving the Sovereignty of the 'State', showing little interest in the welfare of its people or the protection of its 'Eco-System'. We see the worldview of Progressive Nationalism as **resolving** that contradiction.

* A copy of this book can be obtained for £5 (made out to Third Way) by writing to LN c/o PO Box 4217, Hornchurch, Essex RM12 4PJ

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Maybe it stems from our core – but ultimately irrational – notion that we will “live forever” that causes so many problems for us and our environment. We know we are mortal but embedded within us is a sense of going on forever – that others may die but, somehow, not us. It’s a part of our survival mechanism I presume. The trouble seems to be that in these modern days (that will become thoroughly un-modern) this sense of “going on forever” is attached to everything we do. Instead of viewing ourselves as part of a flowing stream that may well ripple and bubble in the ‘here and now’ but that has come from way, way back and flows seemingly forever into the future – we think WE ARE the stream in its entirety. Where the stream has come from is only incidental and begrudgingly a necessary prerequisite to NOW. The stream that goes on is our stream, with us at its very heart – we its current.

Despite the constant reminders that life isn’t perpetual (not in this world at least) we have placed upon us the crown of infinity. This thought-set is then APPLIED TO EVERYTHING WE DO. We expect our environment to remain the same – we expect our culture and demographics to remain the same. If we give the future any thought – and do so without planting ourselves in that future – we may have dark visions – but, I believe deep down – we cannot shake

the idea that things go on as they are IN PERPETUITY. Yes, I know we can see how things have CHANGED – but that is either dismissed as historical or, if related to our own lives, is seen as some kind of time-parochial aberration. If it wasn’t like it is now when we were young – then we’re simply remarking that things should be that way and that – given some common-sense attention – certainly will be. Yes, forests are cut down; yes concrete paves green fields; yes more and more cars are on the road – but, hey you know – things are not going to really change that much are they? You’ll see – everything will turn out fine – without doing a thing...

Well things do change – and do so constantly – it is the VERY nature of life. And we change. And we grow old and we die. And the things that we have created that have come from thought into action will also be TEMPORARY. Further, this temporary nature is passed-on to our children – they inherit everything we have done as we have inherited everything done by our predecessors. What is needed then – and urgently – is to pull people up or snap them out – at least occasionally – of the contented notion of FOREVER-NESS. Well. This happens in life. A friend or loved one dies and we are instantly dislocated from everydayness and made to contemplate their and our mortality. At these times we may well view EVERYTHING differently. As a society and nation –

rather than constantly living on the crest of a wave of economics, finance, politics, ecology, population we also need to be snapped-out of this complacency and made to think about the ephemeral nature of all of us. We are PART of the stream we are NOT the stream. How we treat the environment WILL have long-lasting effects. Our population has a DIRECT effect on the environment and our social welfare. The closest thing we have to infinity, perpetuity on this earth is the earth itself (one day it will be gone but a day far enough away to seem forever). We need to hold in our minds and in our politics our temporary relationship with this (in human terms) near time-less planet. Once we get this relationship correct we can address things in a truly rational and responsible manner.

When we pull ourselves out of our heady stream of consciousness and take a sober look at our actions we can start to think in terms of the effects of our gurgling stream – the here and now – on not just the ‘here and now’ but the hereafter! We can think about the effects of human population and mass migrations of people. We can think about the relationships between communities and nations. We can truly think about our actions and resolve to view them in terms of our community and nation as it is and their respective futures and keep all this in context with the whole world, the global environment. Every action needs to be an action for

the now AND the future – for our well being as a living people and for those who come after we are dead. We need to see our lives as framed. In that sense we could – on the one hand – be very selfish and, say some people without family or a sense of spirituality, could well think that life is to be lived (regardless and without care) and suffer the consequences. But it is possible to lead a full life and be responsible. This is a matter of culture. If through culture our community and nation understands its temporariness within a stream of time it will understand from whence it flows (and have a responsibility to those who have created it) and also understand the consequences of its actions on those who come afterwards. Just because you die you don't dismiss the cares and needs of your children or children's children. As we are individuals we are also part of our community, nation, world and its environment.

Maybe we are eternal beings – but if so we are not eternal biological beings. Here on earth we live from the fruits of the land – how we treat that land being essential to our survival. We exploit pristine forest, clear it to raise cattle that are exported – on the hoof – across the world to feed the growing desire for meat. But much of the meat that is

consumed could be reared locally. This too we have to come to terms with – in our rapidly changing world we will have to RE-ADDRESS our attitude not only to our place in the flow of things but the effect our stream, our current has; so that we don't erode the very banks that define us. So that we don't erode the world's resources so that we don't dissipate and no longer have the power and potential to be anything we choose. If we ignore our forefathers and those who come after – if we are greedy and believe ourselves immortal we may well destroy all that is POSSIBLE for humanity. We need to live LOCALLY as well as in a global ether. We need to be able to feed ourselves nationally and locally in communities – it makes sense at every level. The world IS changing and it is a green community, green tribal, green national approach to this world that will have the answers to its and our survival. Just as the tribes who sustain their environment and way of life deep in tropical rainforests – we too must adapt and learn to live within a sustainable environment. This will mean a change of attitude. This will only occur if we view life more spiritually – recognise that we are not the be-all-and-end-all. We are here for a short time; a time that is certainly framed but also part of a great narrative stretching back many

thousands of years and stretching forward likewise.

As with culture – where we take the best of the past and bring it forward into the present and on into the future – so too all the parts that we may not naturally associate with culture – but are the very things that have made us who and what we are now; we will need to have the vision to re-member-re-call skills of the past and utilise these in our brave new world. We must re-evaluate our relationship with money and the institutions that create and deal with it. We must re-animate our relationship with the land. We must learn to live as different peoples but mature enough not to war; we can trade where it is sensible and fair AND environmentally preferable to. If we don't over-populate ourselves still further; if we resist mass immigration (as opposed to organic); if we limit our crazy drive for wealth and conspicuous consumption; if we learn to live with each other again and know our place in time – then maybe we can create a better world out of the chaos that is to come. It's entirely possible. But we have to start thinking carefully and hard right now. The first step maybe is to contemplate our mortality – that done – live life fully, honestly and be both individual and part of something greater than ourselves simultaneously.

TP Bragg 20/10/08

THE CORE OF PROGRESSIVE NATIONALISM

The two core issues that stimulated the idea of Progressive Nationalism was and is the importance of **Ecology** and **Culture** within the Nation. In other words the absence or downplaying of these ideas within traditional Nationalism provoked the development of a Progressive view of Nationalism that sought to address this weakness.

Traditional Nationalism, perhaps today promoted by groups such as the BNP and UKIP, either sees **Ecology** as the preserve of anti-national forces or a divergence from the real struggle of 'saving the nation' (for the BNP from mass-immigration, for UKIP from the EU).

Also, as so often with Traditional Nationalists(TN), the presence of the extreme-left negatively colours an issue whether it be Trade Unionism or environmentalism. Indeed many TN's voluntarily enact their own *No Platform* policy by default!

QUALITY OF LIFE

A Progressive Nationalist (PN) however sees that the quality of a **nation** rests not just in its **people** or in its sovereignty but in its **land** too.

A human being's **Quality of life** is affected by a number of factors including Financial Wealth, Community Spirit e.g. how 'neighbours' interact with each other and their Environment, primarily but not exclusively the natural.

A **quality environment** means for example, minimising the amount of concrete within our 'spatial awareness', the amount of pollution in our air or in what we consume and the aesthetics of the structures around us. It may also involve increasing access to a more natural environment, particularly for those who live within more urban environments.

HEALTHY ECOLOGY

A healthy Ecology is not an obstacle or a divergence to a healthy Nation but a prerequisite! One of the PN's roles is to fuse together the ideas of environmentalism and nation, ultimately in an holistic outlook.

CULTURE = VALUES

A PN's view of the nation also diverges from that of the traditionalists. The latter either see the nation through the prism of ethnicity or territorial sovereignty (sometimes both). Thus the greatest threat to the nation is a threat to its (dominant/indigenous) ethnicity (via mass-immigration) or its territorial sovereignty (via supra-national bodies such as the EU).

That is not to say that there are no consequences or problems arising out of mass-immigration or from Euro-Federalism but a Progressive Nationalist will not view it primarily one of ethnicity or statism but of culture and nation.

Culture (our 'way of life') encompasses all manner of activities but for a PN the primary focus is on its values i.e. codes of conduct and life. English/British

values are often expressed as Liberty, Tolerance, Fair Play, Patriotism & Freedom. The list is not exhaustive but many facets of life (as we know it!) will be encompassed by these values.

Liberty - from being oppressed by the state or by fellow citizens, innocent before guilty etc, **Tolerance** - of others viewpoints or ways of life, **Fair Play** - creating and maintaining a 'level playing field' between citizens e.g. in job opportunities, administration of justice and authority, **Patriotism** - Love and defence of country but, in particular, all the other values!, **Freedom** - from an Omnipotent Government or from foreign interference.

It is the support of such values such as these that '*maketh an Englishman*'. That is not to say that no other cultures encompass such values but the combination and importance of these particular ones are perhaps peculiar to our culture?

Are they then under threat?

DIFFERENT CULTURES

Well the impact of mass-immigration has certainly introduced different cultures into the body-politic and some certainly **threaten the stability of the nation** e.g. the increasing use of violence to settle arguments, the suppression of national sentiment for fear of offending, the rise of religious fundamentalism after years of secularisation, positive discrimination etc. Yet support of existing cultural norms is not necessarily based on ethnicity. All races can and do support our values.

The traditional **Ethnic Nationalist** can't countenance such a notion and excludes any non-British/White citizen from the equation. At the other extreme the traditional **State Nationalist** accepts all who falls within its territory (with a passport) without asking for 'something in return'. As **Cultural Nationalists** we ask for **allegiance to our values** and in return embrace all those who would.

The impact of supra-national bodies like the EU also threatens some of these values e.g. by introducing 'Continental' systems of Justice we lose traditional rights such as Habeous Corpus and Trial by Jury. The rule by appointees (Commission) rather than voters (Parliament) is also alien. However a PN's objection to the present workings of the EU is based on these **cultural factors** rather than that body's 'foreign' credentials.

A CHALLENGE

It is our belief in the importance of Culture and Ecology that makes Progressive Nationalist's stand out from traditional forms and is why it **will challenge** both those that would reject the concept of nation and those who would reduce it merely to ethnicity or sovereignty. In future issues of *Liveable Nation* we shall look at ways to promote PN within the fields of Politics, Economics and Culture.

Graham Williamson