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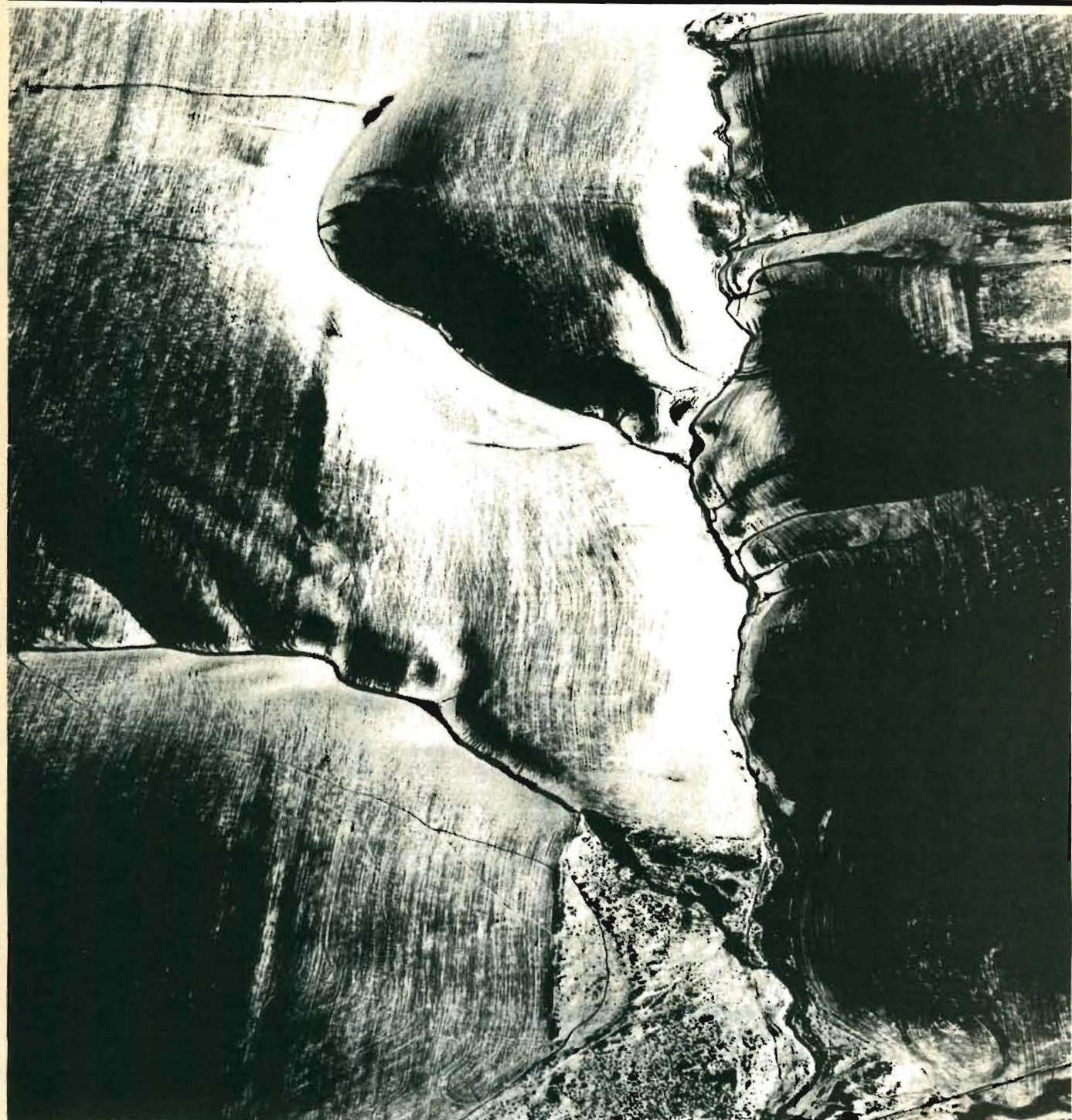
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# RAIN

\$1.50—No Advertising

Volume VI, No. 6 April 1980



## FEMINIST ROOTS

Ancil Nance

MURRAY BOOKCHIN ON REVOLUTIONARY ECOLOGY

THE STORM BEHIND THE DRAFT





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# R A I N D R O P S

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Last month we were "in transition" again. We moved our offices upstairs so that those of us who live at Rainhouse can use the kitchen without going "to work" and work can be left upstairs with the door closed on it.

Mark has moved in from the Tualatin Valley, and John, our resources coordinator, has crossed the river to live here in the Northwest neighborhood too. Jill's moved downstairs and I'm coming down from the ridge where I've lived in the forest all winter and will be living at Rainhouse also. We've been stripping and sanding and plas-

tering and painting, and we've really only begun to transform our enormous old house into the glowing lovely working/living space we dream of. Jill and Karen and I have spent sunny afternoons in the garden making "where we are a paradise."

Anyway, amid all the chaos, our Feb./March issue went out with more uncorrected errors than we like to see. We're fully aware, for example, that the Underground Space Center in Minnesota is not Underground (for that matter it's not really underground either). MASEC is the Mid-America Solar Energy Complex, not

Conference (in case you were wondering when it was scheduled to occur). Then two Rainmakers were left out of the staff box: Karen Streuning, our intern from Antioch, and Deanna Nord from Macalaster (Deanna was only here for a month-long interim internship). Artists went uncredited, too, last month, most notably Ben Shahn, whose *Man Picking Wheat*, 1950, we used with our Family Farms spread. (© estate of Ben Shahn, 1980, permission granted.)

Honest, folks, we'll settle down someday. We're working on it. —CC

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## RAIN

### Journal of Appropriate Technology

RAIN is a national information access journal making connections for people seeking more simple and satisfying lifestyles, working to make their communities and regions economically self-reliant, building a society that is durable, just and ecologically sound.

RAIN STAFF: Carlotta Collette, Mark Roseland, Pauline Deppen, Jill Stapleton, Dawn Brenholtz, John Ferrell Karen Struening

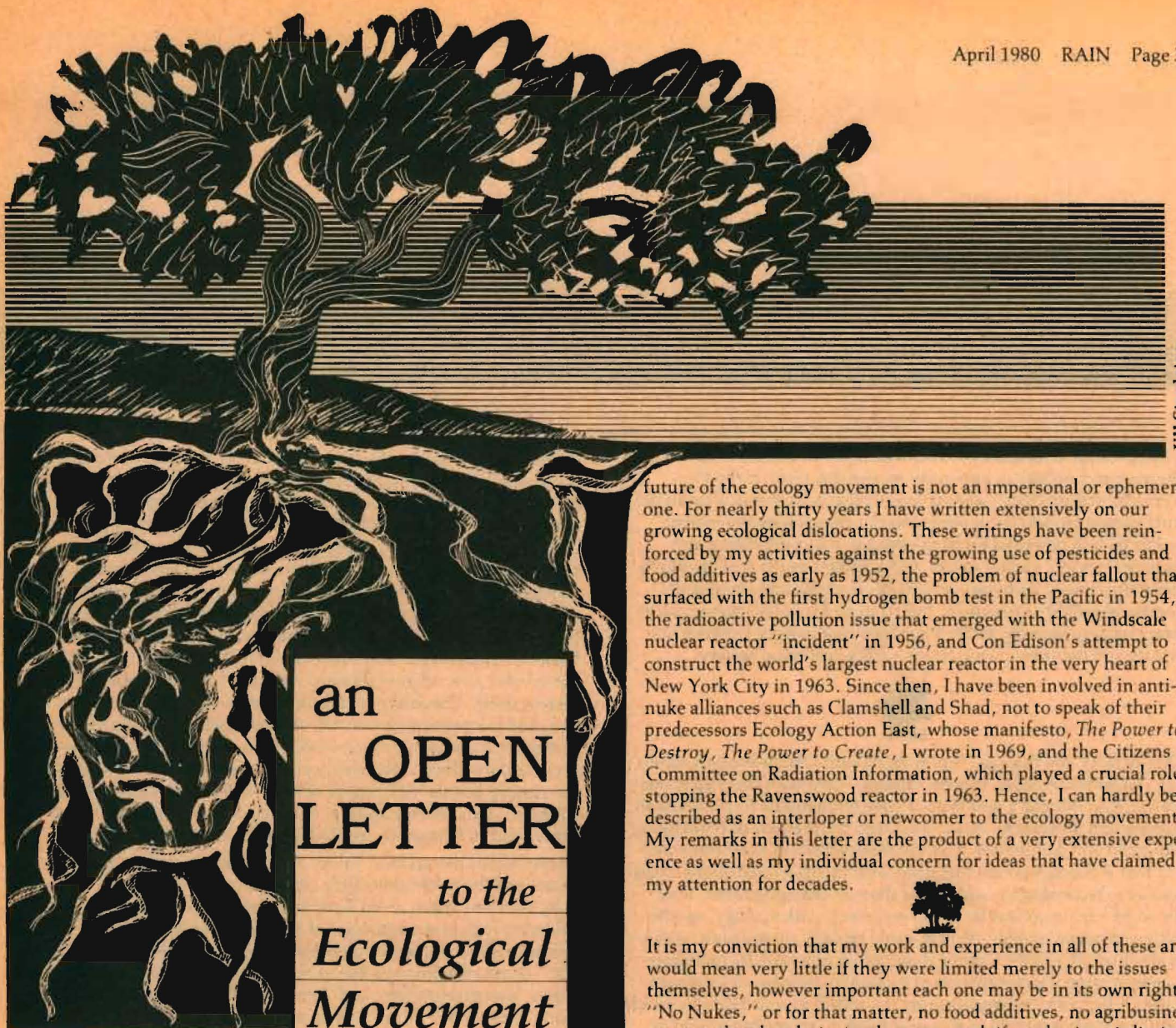
RAIN, Journal of Appropriate Technology, is published 10 times yearly by the Rain Umbrella, Inc., a non-profit corporation located at 2270 N.W. Irving, Portland, Oregon 97210, telephone 503/227-5110. Copyright © 1980 Rain Umbrella, Inc. No part may be reprinted without written permission.

Typesetting: Irish Setter Printing: Times Litho An aerial view of Eastern Oregon by Ancil Nance

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Jill Stapleton

an  
**OPEN  
 LETTER**  
*to the  
 Ecological  
 Movement*

by Murray Bookchin



With the opening of the eighties, the ecology movement in both the United States and Europe is faced with a serious crisis. This crisis is literally one of its identity and goals, a crisis that painfully challenges the movement's capacity to fulfill its rich promise of advancing alternatives to the domineering sensibility, the hierarchical political and economic institutions, and the manipulative strategies for social change that have produced the catastrophic split between humanity and nature.

To speak bluntly: the coming decade may well determine whether the ecology movement will be reduced to a decorative appendage of an inherently diseased anti-ecological society, a society riddled by an unbridled need for control, domination and exploitation of humanity and nature—or, hopefully, whether the ecology movement will become the growing educational arena for a new ecological society based on mutual aid, decentralized communities, a people's technology, and non-hierarchical, libertarian relations that will yield not only a new harmony between human and human, but between humanity and nature.

Perhaps it may seem presumptuous for a single individual to address himself to a sizable constituency of people who have centered their activities around ecological concerns. But my concern for the

future of the ecology movement is not an impersonal or ephemeral one. For nearly thirty years I have written extensively on our growing ecological dislocations. These writings have been reinforced by my activities against the growing use of pesticides and food additives as early as 1952, the problem of nuclear fallout that surfaced with the first hydrogen bomb test in the Pacific in 1954, the radioactive pollution issue that emerged with the Windscale nuclear reactor "incident" in 1956, and Con Edison's attempt to construct the world's largest nuclear reactor in the very heart of New York City in 1963. Since then, I have been involved in anti-nuke alliances such as Clamshell and Shad, not to speak of their predecessors Ecology Action East, whose manifesto, *The Power to Destroy, The Power to Create*, I wrote in 1969, and the Citizens Committee on Radiation Information, which played a crucial role in stopping the Ravenswood reactor in 1963. Hence, I can hardly be described as an interloper or newcomer to the ecology movement. My remarks in this letter are the product of a very extensive experience as well as my individual concern for ideas that have claimed my attention for decades.



It is my conviction that my work and experience in all of these areas would mean very little if they were limited merely to the issues themselves, however important each one may be in its own right. "No Nukes," or for that matter, no food additives, no agribusiness, or no nuclear bombs is simply not enough if our horizon is limited to each one issue alone. Of equal importance is the need to reveal the toxic social causes, values, and inhuman relations that have created a planet which is already vastly poisoned.

Ecology, in my view, has always meant *social* ecology: the conviction that the very concept of dominating nature stems from the domination of human by human, indeed, of women by men, of the young by their elders, of one ethnic group by another, of society by the state, of the individual by bureaucracy, as well as of one economic class by another or a colonized people by a colonial power. To my thinking, social ecology has to begin its quest for freedom not only in the factory but also in the family, not only in the economy but also in the psyche, not only in the material conditions of life but also in the spiritual ones. Without changing the most molecular relationships in society—notably, those between men and women, adults and children, whites and other ethnic groups, heterosexuals and gays (the list, in fact, is considerable)—society will be riddled by domination even in a socialistic "classless" and "nonexploitative" form. It would be infused by hierarchy even as it celebrated the dubious virtues of "people's democracies," "socialism," and the "public ownership" of "natural resources." And as long as hierarchy persists, as long as domination organizes humanity around a system of elites, the project of dominating nature will continue to exist and inevitably lead our planet to ecological extinction.

The emergence of the women's movement, even more so than the counterculture, the "appropriate" technology crusade and the anti-nuke alliances (I will omit the clean-up escapades of "Earth Day"), points to the very heart of the hierarchical domination that



underpins our ecological crisis. Only insofar as a counterculture, an alternate technology or anti-nuke movement rests on the non-hierarchical sensibilities and structures that are most evident in the truly radical tendencies in feminism can the ecology movement realize its rich potential for basic changes in our prevailing anti-ecological society and its values. Only insofar as the ecology movement *consciously* cultivates an anti-hierarchical and a non-dominating sensibility, structure, and strategy for social change can it retain its very *identity* as the voice for a new balance between humanity and nature and its *goal* for a truly ecological society.



This identity and this goal is now faced with serious erosion. Ecology is now fashionable, indeed, faddish—and with this sleazy popularity has emerged a new type of environmentalist hype. From an outlook and movement that at least held the promise of challenging hierarchy and domination have emerged a form of *environmentalism* that is based more on tinkering with existing institutions, social relations, technologies, and values than on changing them. I use the word “environmentalism” to contrast it with ecology, specifically with social ecology. Where social ecology, in my view, seeks to eliminate the concept of the domination of nature by humanity by eliminating the domination of human by human, environmentalism reflects an “instrumentalist” or technical sensibility in which nature is viewed merely as a passive habitat, an agglomeration of external objects and forces, that must be made more “serviceable” for human use, irrespective of what these uses may be. Environmentalism, in fact, is merely environmental engineering. It does not bring into question the underlying notions of the present society, notably that man must dominate nature. On the contrary, it seeks to facilitate that domination by developing techniques for diminishing the hazards caused by domination. The very notions of hierarchy and domination are obscured by a technical emphasis on “alternative” power sources, structural designs for “conserving” energy, “simple” lifestyles in the name of “limits to growth” that now represent an enormous growth industry in its own right—and, of course, a mushrooming of “ecology”-oriented candidates for political office and “ecology”-oriented parties that are designed not only to engineer nature but also public opinion into an accommodating relationship with the prevailing society.

Nathan Glazer’s “ecological” 24-square-mile solar satellite, O’Neill’s “ecological” spaceships, and the DOE’s giant “ecological” windmills, to cite the more blatant examples of this environmentalistic mentality, are no more “ecological” than nuclear power plants or agribusiness. If anything, their “ecological” pretensions are all the more dangerous because they are more deceptive and disorienting to the general public. The hoopla about a new “Earth Day” or future “Sun Days” or “Wind Days,” like the pious rhetoric of fast-talking solar contractors and patent-hungry “ecological” inventors, conceal the all-important fact that solar energy, wind power, organic agriculture, holistic health, and “voluntary simplicity” will alter very little in our grotesque imbalance with nature if they leave

the patriarchal family, the multinational corporation, the bureaucratic and centralized political structure, the property system, and the prevailing technocratic rationality untouched. Solar power, wind power, methane, and geothermal power are merely *power* insofar as the devices for using them are needlessly complex, bureaucratically controlled, corporately owned or institutionally centralized. Admittedly, they are less dangerous to the physical health of human beings than power derived from nuclear and fossil fuels, but they are clearly dangerous to the spiritual, moral and social health of humanity if they are treated merely as *techniques* that do not involve new relations between people and nature and within society itself. The designer, the bureaucrat, the corporate executive, and the political careerist do not introduce anything new or ecological in society or in our sensibilities toward nature and people because they adopt “soft energy paths;” like all “technotwits” (to use Amory Lovins’ description of himself in a personal conversation with me), they merely cushion or conceal the dangers to the biosphere and to human life by placing ecological technologies in a straitjacket of hierarchical values rather than by challenging the values and the institutions they represent.

By the same token, even decentralization becomes meaningless if it denotes logistical advantages of supply and recycling rather than human scale. If our goal in decentralizing society (or, as the “ecology”-oriented politicians like to put it, striking a “balance” between “decentralization” and “centralization”) is intended to acquire “fresh food” or to “recycle wastes” easily or to reduce “transportation costs” or to foster “more” popular control (not, be it noted, *complete* popular control) over social life, decentralization too is divested of its rich ecological and libertarian meaning as a network of free, naturally balanced communities based on direct face-to-face democracy and fully actualized selves who can really engage in the *self-management* and *self-activity* so vital for the achievement of an ecological society. Like alternate technology, decentralization is reduced to a mere technical stratagem for concealing hierarchy and domination. The “ecological” vision of “municipal control of power,” “nationalization of industry,” not to speak of vague terms like “economic democracy,” may seemingly restrict utilities and corporations, but leaves their overall control of society largely unchallenged. Indeed, even a nationalized corporate structure remains a bureaucratic and hierarchical one.



As an individual who has been deeply involved in ecological issues for decades, I am trying to alert well-intentioned ecologically oriented people to a profoundly serious problem in our movement. To put my concerns in the most direct form possible: I am disturbed by a widespread technocratic mentality and political opportunism that threatens to replace social ecology by a new form of social engineering. For a time it seemed that the ecology movement might well fulfill its libertarian potential as a movement for a non-hierarchical society. Reinforced by the most advanced tendencies in the feminist, gay, community and socially radical movements, it



*The hoopla about a new "Earth Day" will alter very little in our grotesque imbalance with nature if it leaves the patriarchal family, the multinational corporation, the bureaucratic and centralized political structure, the property system, and the prevailing technocratic rationality untouched.*



seemed that the ecology movement might well begin to focus its efforts on changing the basic structure of our anti-ecological society, not merely on providing more palatable techniques for perpetuating it or institutional cosmetics for concealing its irremediable diseases. The rise of the anti-nuke alliances based on a decentralized network of affinity groups, on a directly democratic decision-making process, and on direct action seemed to support this hope. The problem that faced the movement seemed primarily one of self-education and public education—the need to *fully* understand the meaning of the affinity group structure as a lasting, family-type form, the full implications of direct democracy, the concept of direct action as more than a "strategy" but as a deeply rooted sensibility, an outlook that expresses the fact that *everyone* had the right to take *direct control* of society and of her or his everyday life.

Ironically, the opening of the eighties, so rich in its promise of sweeping changes in values and consciousness, has also seen the emergence of a new opportunism, one that threatens to reduce the ecology movement to a mere cosmetic for the present society. Many self-styled "founders" of the anti-nuke alliances (one thinks here especially of the Clamshell Alliance) have become what Andrew Kopkind has described as "managerial radicals"—the manipulators of a political consensus that operates *within* the system in the very name of opposing it.

The "managerial radical" is not a very new phenomenon. Jerry Brown, like the Kennedy dynasty, has practiced the art in the political field for years. What is striking about the current crop is the extent to which "managerial radicals" come from important radical social movements of the sixties and, more significantly, from the ecology movement of the seventies. The radicals and idealists of the 1930s required decades to reach the middle-aged cynicism needed for capitulation, and they had the honesty to admit it in public. Former members of SDS and ecology action groups capitulate in their late youth or early maturity—and write their "embittered" biographies at 25, 30, or 35 years of age, spiced with rationalizations for their surrender to the status quo. Tom Hayden hardly requires much criticism, as his arguments against direct action at Seabrook last fall attest. Perhaps worse is the emergence of Barry Commoner's "Citizen's Party," of new financial institutions like MUSE (Musicians United for Safe Energy), and the "Voluntary Simplicity" celebration of a dual society of swinging, jeans-clad high-brow elitists from the middle classes and the conventionally clad, consumer-oriented low-brow underdogs from the working classes, a dual society generated by the corporate-financed "think tanks" of the Stanford Research Institute.

In all of these cases, the radical implications of a decentralized society based on alternate technologies and closely knit communities are shrewdly placed in the service of a technocratic sensibility, of "managerial radicals," and opportunistic careerists. The grave danger here lies in the failure of many idealistic individuals to deal with major social issues on their own terms—to recognize the blatant incompatibilities of goals that remain in deep-seated conflict with each other, goals that cannot possibly coexist without delivering the ecology movement to its worst enemies. More often than not, these enemies are its "leaders" and "founders" who have tried to manipulate it to conform with the very system and ideolo-

gies that block any social or ecological reconciliation in the form of an ecological society.

The lure of "influence," of "mainstream politics," of "effectiveness" strikingly exemplifies the lack of coherence and consciousness that afflicts the ecology movement today. Affinity groups, direct democracy, and direct action are not likely to be palatable—or, for that matter, even comprehensible—to millions of people who live as soloists in discotheques and singles bars. Tragically, these millions have surrendered their social power, indeed, their very personalities, to politicians and bureaucrats who live in a nexus of obedience and command in which they are normally expected to play subordinate roles. *Yet this is precisely the immediate cause of the ecological crisis of our time*—a cause that has its historic roots in the market society that engulfs us. To ask powerless people to regain power over their lives is even more important than to add a complicated, often incomprehensible, and costly solar collector to their houses. Until they regain a new sense of power over their lives, until they create their own system of self-management to oppose the present system of hierarchical management, until they develop new ecological values to replace current domineering values—a process which solar collectors, wind machines, and French-intensive gardens can *facilitate* but never replace—nothing they change in society will yield a new balance with the natural world.

Obviously, powerless people will not eagerly accept affinity groups, direct democracy, and direct action in the normal course of events. That they harbor basic impulses which make them very susceptible to these forms and activities—a fact which always surprises the "managerial radical" in periods of crisis and confrontation—represents a potential that has yet to be fully realized and furnished with intellectual coherence through painstaking education and repeated examples. It was precisely this education and example that certain feminist and anti-nuke groups began to provide. What is so incredibly regressive about the technical thrust and electoral politics of environmental technocrats and "managerial radicals" today is that they recreate in the name of "soft energy paths," a specious "decentralization," and inherently hierarchical party-type structures the worst forms and habits that foster passivity, obedience and vulnerability to the mass media in the American public. The spectatorial politics promoted by Brown, Hayden, Commoner, the Clamshell "founders" like Wasserman and Lovejoy, together with recent huge demonstrations in Washington and New York City breed *masses, not citizens*—the manipulated objects of mass media whether it is used by Exxon or by the CED (Campaign for Economic Democracy), the Citizen's Party, and MUSE.

Ecology is being used against an ecological sensibility, ecological forms of organization, and ecological practices to "win" large constituencies, *not to educate them*. The fear of "isolation," of "futility," of "ineffectiveness" yields a new kind of isolation, futility and

**cont.**



In discussing alcohol fuels, distinctions must be made between gasohol and pure alcohol, and between ethanol and methanol.

Gasohol is a mixture of alcohol and gasoline. In the U.S., the mixture usually contains 10 percent alcohol, but many cars can take mixtures of up to 20-25 percent alcohol, and with minor modifications, even more.

In fact, it is not hard to modify cars to run on pure alcohol, as racing cars do.

Ethanol is drinking alcohol, and methanol is the highly toxic "wood" alcohol. Ethanol is commonly made by fermenting almost any source of non-woody biomass. The starch molecules in the biomass are broken down to sugar, which is fermented to alcohol.

Methanol is made by "pyrolyzing" wood or coal, heating it at high temperature and pressure, so that it releases a variety of gases and liquids. One of the gases is then converted to methanol. Both methanol and ethanol can be used for auto fuel pure, or as gasohol. Ethanol has slightly better performance characteristics.

Thanks to David Holzman, editor of *People & Energy*.



# ALCOHOL FUELS



RAIN doesn't happen to have a resident Alcohol Fuels Expert (all I know about alcohol production is that my grandfather supposedly died from a bad batch of his own brew—Grandma carried on the business for many years), so in recommending information for you to study we're sticking this month to the freebies. The information we've compiled is due in large part to Deanna Nord. Deanna, during an internship with the Minnesota Energy Agency, had compiled a reference list and bibliography on gasohol. When she applied to intern here at RAIN we asked her to do a similar search for us. The results are giving us the opportunity to study the whole business ourselves, and we'll be letting you know what we learn. Thank you, Deanna.

—CC

*The Energy Consumer*, Jan. 1980, from:  
DOE  
Office of Consumer Affairs  
Room 8G082  
Washington, DC 20585

Descriptions of policy, history, economics, resources in each state, and other publications make this issue of the *Energy Consumer* the most up-to-date source for alcohol fuels information. To complement this, the DOE is operating toll-free lines you can call for more specifics. 1/800/533-5333, 1/800/535-2840, in Louisiana 1/800/353-2870.

*Facts About Gasohol, and The Reading List*, from:  
Solar Information Data Bank  
SERI  
1617 Cole Boulevard  
Golden, CO 80401

Concise, even terse, glossy overview of gasohol. As it states, this is just the basic facts, no "how-to," more "why-to."

*Alcohol Fuels*, an annotated bibliography from:

National Center for Appropriate  
Technology (NCAT)  
P.O. Box 3838  
Butte, MT 59701

Everyone we asked for information referred us to Scott Sklar and Jim Kerstetter's bibliography. Like most every other bibliography, it has become quickly dated, but they intend to revise it. In the meantime it's still an excellent place to begin.

*Fuel from Farms*, a guide to small-scale ethanol (grain alcohol) production, from:

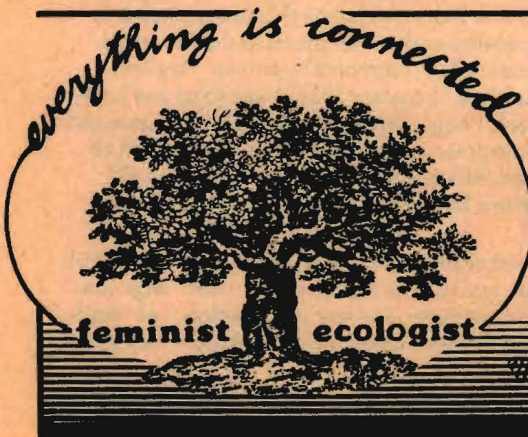
DOE  
P.O. Box 62  
Oak Ridge, TN 37830

William Hedrick, a consulting engineer who builds alcohol plants, suggests that this publication may be "the best summary treatment of the field." "There are," he adds, "still some shortcomings, such as the need for a directory of manufacturers of the equipment."

ineffectiveness, namely, a complete surrender of one's most basic ideals and goals. "Power" is gained at the cost of losing the only power we really have that can change this insane society—our moral integrity, our ideals, and our principles. This may be a festive occasion for careerists who have used the ecology issue to advance their stardom and personal fortunes; it would become the obituary of a movement that has, latent within itself, the ideals of a new world in which masses become individuals and natural resources become nature, both to be respected for their uniqueness and spirituality.



An ecologically oriented feminist movement is now emerging and the contours of the libertarian anti-nuke alliances still exist. The fusing of the two together with new movements that are likely to emerge from the varied crises of our times may open one of the most exciting and liberating decades of our century. Neither sex-



**Bookchin  
cont.**



# ENERGY

*Solar Energy Handbook*, 1979  
from:

**Power Systems Group/Ametek Inc.  
Chilton Book Co.  
Radnor, PA 19087**

This is a good nuts and bolts overview of active solar systems from the people who brought you all those nuts and bolts car repair books. It starts with the sun, explaining the equations of its motion as it traverses the sky. Once you know where the sun will be, the book explains how to collect the energy available detailing collector types and efficiencies. It proceeds to explain how to distribute the energy you've just collected. To wrap it up, there are collector and storage sizing techniques and methods of estimating long-term cost and payback. It's a better than average book in that it describes the good as well as bad points of the types of systems it covers.  
—Gail Katz

**Feminist Resources on Energy & Ecology (FREE)**  
P.O. Box 6098 Teall Station  
Syracuse, NY 13217

"Eco-Feminism" promises to be one of the buzzwords of the '80s. Last month women from all over New England and New York gathered in Amherst, Massachusetts, for "Women and Life on Earth: A Conference on Eco-Feminism in the '80s." (More on that in a future issue!) One of the groups represented at the conference was FREE, a feminist ecology organization. FREE provides information, materials, speakers and skill-sharing "dedicated to addressing women's concerns from an ecological perspective and providing information on energy, technology, politics and the environment from a feminist viewpoint."

ism, ageism, ethnic oppression, the "energy crisis," corporate power, conventional medicine, bureaucratic manipulation, conscription, militarism, urban devastation or political centralism can be separated from the ecological issue. All of these issues turn around hierarchy and domination, the root conceptions of a radical social ecology.

It is necessary, I believe, for everyone in the ecology movement to make a crucial decision: will the eighties retain the visionary concept of an ecological future based on a libertarian commitment to decentralization, alternative technology, and a libertarian practice based on affinity groups, direct democracy, and direct action? Or will the decade be marked by a dismal retreat into ideological obscurantism and a "mainstream politics" that acquires "power" and "effectiveness" by following the very "stream" it should seek to divert? Will it pursue fictitious "mass constituencies" by imitating the very forms of mass manipulation, mass media, and mass cul-

ture it is committed to oppose? These two directions cannot be reconciled. Our use of "media," mobilizations, and actions must appeal to mind and to spirit, not to conditioned reflexes and shock tactics that leave no room for reason and humanity. In any case, the choice must be made now, before the ecology movement becomes institutionalized into a mere appendage of the very system whose structure and methods it professes to oppose. It must be made consciously and decisively—or the century itself, not only the decade, will be lost to us forever.

Murray Bookchin teaches in the School of Environmental Studies at Ramapo College, NJ, and is founder and director of the Institute for Social Ecology at Cate Farm (c/o Goddard College, Plainfield, VT 05667). He is the author of numerous articles and books on social ecology. Essays which elaborate more freely on views only noted in this letter are available from Comment Publishing Project (P.O. Box 371, Hoboken, NJ 07030).

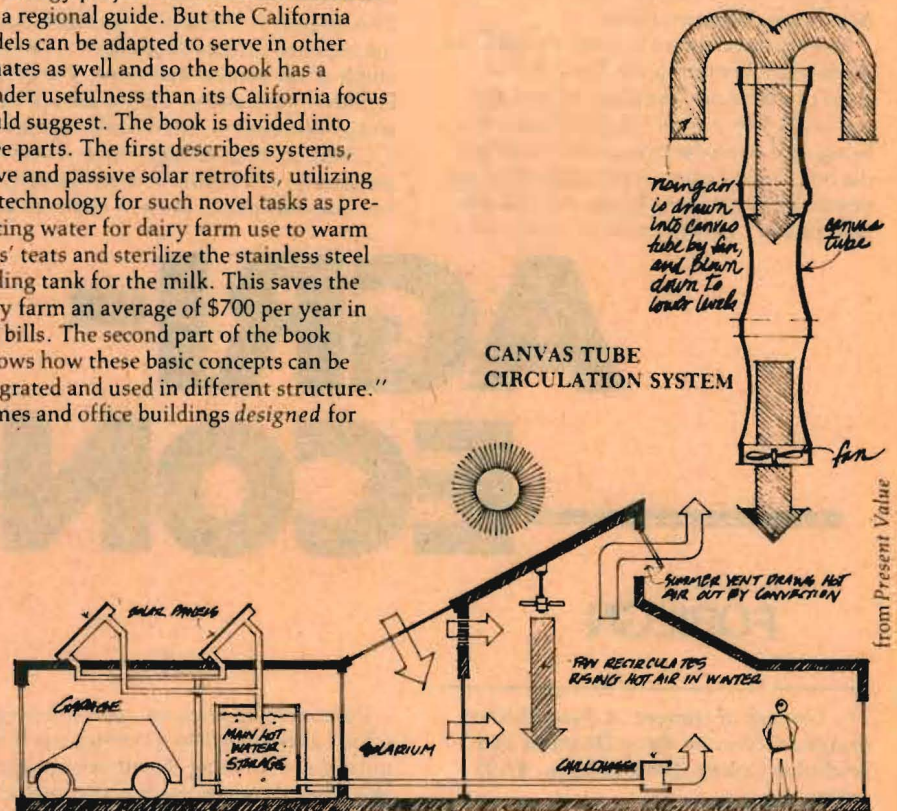
*Present Value: Constructing a Sustainable Future*, by Gigi Coe, 1980, \$5.95  
from:

**Friends of the Earth  
124 Spear Street  
San Francisco, CA 94105**

*Present Value* describes examples of renewable energy projects in California. As such it is a regional guide. But the California models can be adapted to serve in other climates as well and so the book has a broader usefulness than its California focus would suggest. The book is divided into three parts. The first describes systems, active and passive solar retrofits, utilizing the technology for such novel tasks as pre-heating water for dairy farm use to warm cows' teats and sterilize the stainless steel holding tank for the milk. This saves the dairy farm an average of \$700 per year in fuel bills. The second part of the book "shows how these basic concepts can be integrated and used in different structure." Homes and office buildings designed for

solar reliance and natural cooling are featured, with the last example being Village Homes, where the concept of energy conservation is extended to include a whole community's planning. In part three the natural conclusion of the book blends the earlier mentioned technologies with "local enterprise, food and energy production, and waste recycling" to describe ways to build "self-reliant communities."

The book's order, layout and graphics all combine to make it readable, enjoyable and valuable as a tool for, yes, "constructing a sustainable future." —CC





## DOMESTIC

*The Wheel of Fortune* (1976), 72 pp., from:

The Center for Rural Affairs  
P.O. Box 405  
Walthill, NE 68067

*The Wheel of Fortune* tells the story of yet another technology's ability to determine the fate of lives and land regardless of the consequences. The center pivotal irrigation system has had a dramatic effect on increased crop production in Nebraska. It has also introduced what could be termed "speculative farming" on a grand scale. Land appreciation and tax breaks have attracted absentee and multiple/corporate investors faster than The Center for Rural Affairs can document them.

The absentee owner in rural America and the foreign investor in the Third World show the same careless waste of land and resources. The pivotal irrigation system is being used to produce crops on land which the Soil Conservation Service has classified unsuitable for farming because of its high susceptibility to wind erosion. Land used in

this way will produce crops for a few years, but unless allowed to lay fallow the topsoil will blow away. The majority of these farms is controlled by absentee owners. Exploitive short-term use of farm land has led the authors to compare absentee owners in Nebraska to mining in Appalachia.

*The Wheel of Fortune* is a particularly sensitive and well-researched report. The Center for Rural Affairs puts out *The New Land Review*, an equally well-done and accurate periodical (\$.50 donation per copy). —KS

*Southern Profiles: Appropriate Technology in the Southeast*, by Jeff Tiller and Dennis Creech, 1980, \$3.00, from: Georgia Institute of Technology Engineering Experiment Station Atlanta, GA 30332

This directory, financed by a grant from the National Science Foundation, is an example of tax money well spent. The listings include organizations, individuals, films and publications in such broadly defined a.t. fields as food, energy, waste & water utilization, and health. It describes activities, presents points of view, and even ac-

cesses funding sources. It's an exhaustive resource directory, perhaps the best regional guide I've seen. One criticism—the access info for RAIN is over a year old. I wonder if that's true for other listings. —CC

*Southern A.R.C.: Appalachian Resource Catalogue*, 1979, \$4.00 from: Southern A.R.C. Box 71-A Warne, NC 28909

This is not really the same sort of directory as *Southern Profiles* although some overlap does occur. Perhaps the funding of each of them has defined their perspective. *Southern Profiles* has the luxury of independent financing while *Southern A.R.C.* seems to be at least in part dependent on advertising. "The *Southern A.R.C.* is a network to connect you with the products (italics mine) and services" of the Appalachian region. It's more difficult to utilize as a resource guide than is *Southern Profiles*, but then its intention is broader. The A.R.C. is meant "as a directory, guide, or as an enjoyable book to read." Its index retrieves information sometimes lost in the bulk of the book, but the bulk of the book is indeed enjoyable. —CC

# AGRI-ECONOMICS

## FORIEGN

*The Growth of Hunger: A New Politics of Agriculture*, by Rene Dumont and Nicholas Cohen, 1980, 213 pp., \$7.95 from:

Marion Boyers Inc.  
99 Main Street  
Salem, NH

*The Growth of Hunger* addresses all peoples' right to food. The CIA's position is, "As custodian of the bulk of the world's exportable grains, the U.S. might regain primacy in world affairs." On the international market food is viewed as a commodity. As a result of this attitude toward food, people go hungry while transnational corporations gain revenues from luxury crops.

A new politics of agriculture would suggest that staple grains be exempted from inflationary market manipulations. Price stabilization has been continually squelched by agri-powers at World Food Conferences.

Dumont and Cohen see appropriate agriculture as the origin of a country's political and social well-being. A self-reliant economy depends not on agribusiness capital but decentralized land reform with government-assisted credit and village-based appropriate technology. As world agriculture currently stands, the broad political and economic changes that would lead toward a new politics of agriculture seem out of reach. However . . . "there is a potential for revolution within the populace of the hungry and oppressed which cannot be ignored."

*The Growth of Hunger* is part of an Ideas in Progress series published by Dumont and Cohen. Authors such as Ivan Illich, William Leiss, Godfrey Boyle, Robert L. Heilbroner and Henry Skolimowski, experts in ecology, health, economics and energy, "rethink the underlying concepts of many of our leading institutions and provide alternatives." —KS

"Agribusiness Targets Latin America," January-February 1978 issue of *NACLA-Reports*, bi-monthly, \$11/year, from:

North American Congress on Latin America  
464 19th St., Oakland, CA 94612

North American Congress on Latin America has been in touch with the political struggles of Latin Americans for eleven years. *Agribusiness Targets Latin America* offers five articles that describe the changing face of transnational agribusiness. No longer satisfied with cash crops such as tea, bananas, coffee and sugar, U.S. corporations have taken a further plunge into Third World economics. Low cost production (cheap land, labor and materials) has accelerated expansion and investment into non-traditional agri-sectors such as beef and vegetables, as well as many manufacturing and processing industries.

NACLA describes the power of transna-



**The Small Farm Development Corporation**

1006 Surrey Street  
P.O. Box 2699  
Lafayette, LA 70502  
318/232-7480

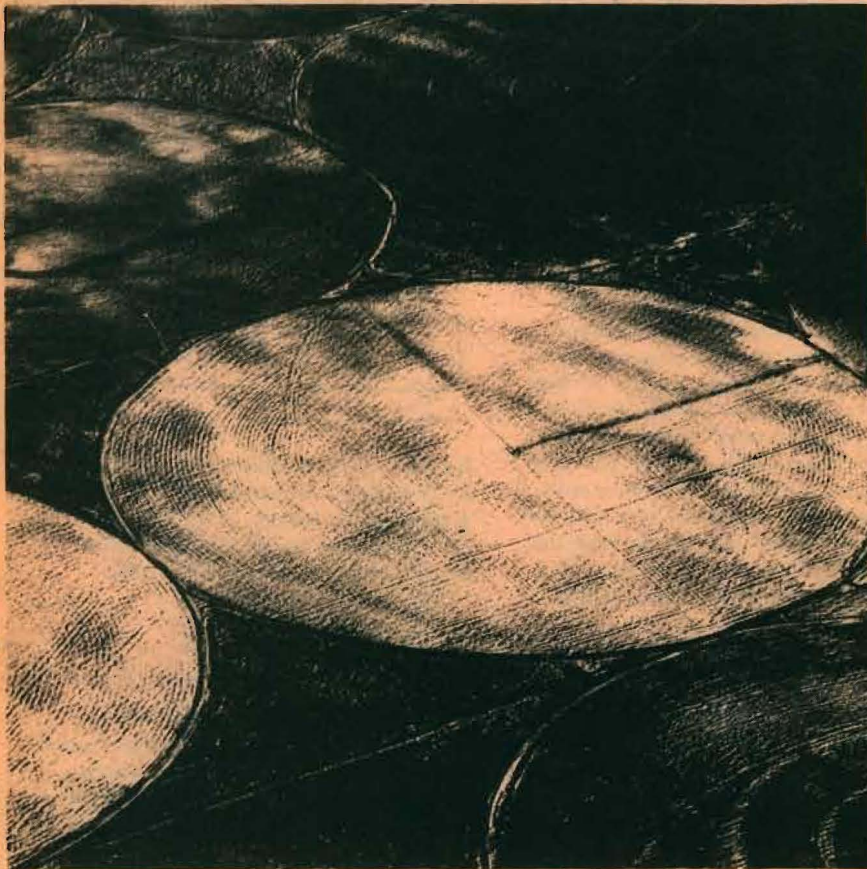
At last a program that provides tools, land and technical training to low income people interested in making farming their livelihood. *The Family Farm Cooperative* (FFC) program is modeled after the Israeli "Moshav," a cooperative farming community of individually owned farms. Qualified applicants are paid to receive two years of on-site training in vegetable and livestock

farming, small farm management and marketing. At the end of the training period, title to individual parcels of land is transferred to the participants. FFC provides access to housing, medical care and social services.

Family Farm Cooperatives are being planned for Alabama, Florida and Louisiana. Each will eventually consist of 120 families. Four different federal agencies (Community Service Administration, Department of Labour, Economic Development Administration and Farmers Home Administration) are providing funding grants to the Small Farm Development Corporation, a non-profit organization

which will operate the FFC. Implementation of the program begins summer 1980 with help from the Israel Association for International Agriculture, an organization which provides technical assistance on agricultural methods.

The FFC is designed to break the cycle of rural poverty, unemployment, and migration to urban centers. If successful, the program could serve as a nationwide model for rural renewal. People concerned about the direction of agricultural policy and small farming should keep a watchful eye on the development of this program. —KS



Ancil Nance

*The Graham Center Seed Directory*, by Cary Fowler, 1979, \$1.00 from:  
Frank Porter Graham Center  
Route 3, Box 95,  
Wadesboro, NC 28170

If last month's access from *Tilth*, "Seeds of the Earth," has you wondering where to turn for viable, traditional seed and plant varieties that are not distributed by subsidiaries of awesome megacorporations, the answer is the *Graham Center Seed Directory*. This beautiful little booklet lists small family-owned nurseries as well as larger but still independent ones which provide, for the most part, organic products. There is also a "Seed Saving Chart" in case you have seeds left over from last year, and a thorough analysis of the seed patenting crisis confronting world agriculture. Important reading and useful access together in one very handy resource. Not bad for \$1.00 —CC

tional companies over the lives of *boais frias* (landless laborers) and *minifudistas* (subsistence farmers and day laborers). They document exploitation of field laborers and the inability of corporate agriculture to meet "people's most basic need for food."

The impact of agribusiness in the Third World cannot be separated from its effects in so-called developed countries. Transnational corporate ability to manipulate food prices led American consumers to be overcharged by \$12-15 billion in 1977 alone, according to the USDA.

Clearly we are fighting the same enemy. *NACLA Reports* offers an excellent tool for understanding the dynamics of transnational agribusiness. —KS

*Needless Hunger: Voices from a Bangladesh Village*, Betsy Hartmann and James Boyce, 1979, \$3.00 from:

Institute of Food and  
Development Policy  
2588 Mission Street  
San Francisco, CA 94110

"In one stroke land became private property."

"Land, the ultimate source of wealth and power . . . is becoming concentrated in fewer and fewer hands."

" . . . most of the food aid goes to those who can best afford to pay the market price, the urban middle class."

"Foreign aid dollars are directly supporting Bangladesh's military and police forces."

Sound familiar? Hartmann and Boyce do

an excellent job of analyzing the social and economic crisis in Bangladesh (from living there), but beyond describing the problem, their more significant contribution is in generating responses to it. They suggest:

"We can work to halt military and economic assistance which bolsters Bangladesh's narrow elite at the expense of the country's poor majority. . . . We must look beyond the symptoms of hunger to the causes. . . . We must ask whether the best way to help the poor is to give arms, money and food to the rich."

"We can assist the many people in Bangladesh and throughout the third world who are working to mobilize the poor for development and social change. We can offer financial support to groups working in their own communities."

"We can continue to educate ourselves and others about the needless hunger of millions of people throughout the world."

—CC



## LIBRARY

### Agri-Economics cont.

**Agricultural Marketing Project (AMP)**  
2606 Westwood Drive  
Nashville, TN 37204

The Agricultural Marketing Project (AMP) began in 1974 to assist family farms in Tennessee. Currently it has sister organizations in Alabama, North Carolina and Georgia. "AMP seeks systematic change in the food production and distribution system to increase farmer and consumer control over the economic forces that affect their lives. Concepts of decentralization, local self-sufficiency and maintenance of an ecological balance are all important factors in shaping the direction of AMP's efforts."

In 1975 AMP initiated Food Fairs, direct farmer to consumer markets, commonly held in church parking lots. Food Fairs soon spread to 29 cities throughout Tennessee, Alabama, Mississippi, North Carolina and Ohio. AMP organizers set up the first Food Fairs in particular cities. In the fall, farmers incorporated to form Farm Associations for Retail Marketing (FARM) which continues Food Fairs with AMP providing technical assistance only.

One of AMP's principal aims is to encourage the growth of urban-rural coalitions. Farmers and consumers face many of the same problems, such as higher prices, fuel costs and the expansion of corporate agriculture. Educational pamphlets which provide information on nutritional foods, the growth of corporate agriculture, financial conditions of small farmers and the causes of high food prices are distributed at Food Fairs. AMP organizes workshops taught by farmers which include such topics as site management, consumer publicity, and alternative technology. Food programs for gradeschoolers which emphasize nutrition and the economics of small farming have been developed by AMP and Manna, a Nashville anti-hunger coalition. AMP feels that communication and reciprocal education between consumers and farmers will lead to dialogue about the political changes that must take place in the agricultural economy.

This integrative approach of working on many different levels, establishing communication between groups, and viewing the problem from various directions is an important part of AMP's success. It is very inspiring to find an organization putting the tools and knowledge into people's hands that can help them push for a market economy responsive to their needs. —KS

**"Emerging Patterns of Community Service,"** edited by Margaret E. Monroe and Kathleen M. Heim, special issue of *Library Trends*, Fall 1979, \$5.00 from: University of Illinois Press  
Urbana, IL 61801

Libraries have traditionally catered to highly literate users—people with power and status in the community. A survey in the 1960s revealed that many librarians, while recognizing that a real need existed to serve people at the other end of the spectrum, were psychologically locked into doing what they knew best: developing central reference services and highly specialized subject collections. The essays in this special issue of *Library Trends* describe how these patterns have gradually broken down to allow for literacy training programs and other services to non-traditional library users. They also reveal a broadening of community involvement in such areas as the development of information files to direct people to the programs sponsored by their local citizen groups. Perhaps most interesting: some libraries are now offering programs in bibliotherapy ("self-growth based on the shared experience and discussion of literature"). These are positive innovations, and we can hope they will flourish and expand. We can also hope that librarians will learn to describe them to us with a more sparing use of professional jargon. —JF

**Guide to Convivial Tools (Library Journal Special Report #13),** by Valentina Borremans, preface by Ivan Illich, 1979, 112 pp., \$5.95 from: R.R. Bowker Company  
Xerox Publishing Group  
1180 Avenue of the Americas  
New York, NY 10036

*Convivial tools are those which give each person that uses them the greatest opportunity to enrich the environment with the fruits of his vision. —Ivan Illich*

"The library—today more than ever—is the place where a dissident world view can first take shape and consistency. By properly labeling a new kind of perspective and by putting a new kind of material on the shelves, a new social reality can be fostered that will be confirmed even by those who impugn its legitimacy."

Cataloging hundreds of books, periodicals and organizations, this comprehensive international guide is a bibliographic *must* for researchers, librarians, students and others interested in "use-value oriented convivial tools." —MR

**Science and Technology Libraries (Volume 5 of Subject Directory of Special Libraries and Information Centers, 5th ed.),** edited by Margaret L. Young and Harold C. Young, 360 pp., 1979, \$48 from:

Gale Research Company  
Book Tower  
Detroit, MI 48226

This volume contains descriptions of several thousand libraries with collections in the areas of science/technology, agriculture, energy, environment/conservation, and food science. It is weighted heavily towards government, industry, and university-supported institutions, and is hardly a sure source of information about library holdings of your favorite grass-roots non-profit group (it even omits the RAIN library, for heaven's sake!), but it is still likely to point you toward some rich lodes of research data which you didn't know existed. A good book to recommend to your local library. —JF

## THE PAST

**By the People: A History of Americans as Volunteers,** Susan J. Ellis and Katherine H. Noyes, 1978, 308 pp., \$8.95 (hardcover), \$5.75 (paper) plus \$1.00 postage and handling from: Energize Book Orders  
6507 North 12th Street  
Philadelphia, PA 19126

From Red Cross worker to frontier vigilante; from community group fundraiser to student activist: Americans have always shown a remarkable propensity for involving themselves in volunteer causes of all kinds. Authors Susan Ellis and Katherine Noyes, themselves volunteer organizers, believe the self-reliant spirit evidenced in volunteer action has had a profound effect on American history—while somehow escaping the special focus of historians. They also note that until the present century, women in America could make their impact felt *only* through volunteer action, so in the absence of a comprehensive history of volunteers there has not really been a comprehensive history of women's accomplishments.

*By the People* was written to fill these gaps. Ms. Ellis and Ms. Noyes have combed many hundreds of sources to locate the people who have shaped the present through their dedication to social, political and religious volunteer action, but have tended, until now, to fall between the lines of history texts. The result is a book with a fresh and frequently inspiring picture of America's past. —JF



# Feminist Roots



Jill Stapleton

**Woman and Nature, The Roaring Inside Her, by Susan Griffin, 1978, \$3.95 (paper), from: Harper Colophon Books Harper & Row 10 East 53rd Street New York, NY 10022**

Saturday, Feb. 16, 1980

Began *Woman and Nature* and learned that the book records many voices. That the first of these reflects on the definition of matter. That matter is defined by linear thinking. Among the descriptions of matter is the history of women burned for their wisdom (wicca meaning wise, meaning witch). I think as I read about the talk I will deliver today at an anti-draft rally. "Women," I will say, "are the victims of every war. We are the spoils of war."

The morning's paper tells of two previously convicted rapists and their horde of photographs of 500 women. That 40 of the women are missing. That five are known to have been tortured, raped, mutilated and murdered. That the mother of one identifies her daughter's tape-recorded voice "screaming and begging for mercy" while she is tortured, raped, and finally murdered.

Asleep, I dream of 4.2 million (half the number of witches murdered) draft-age women armed and trained to avenge the mother and her daughter. I am sick all night.

Monday, Feb. 18, 1980

"We say there is no end to any act. The rock thrown in the water is followed by waves of water, and these waves of water make waves

## The Women

In sand deserts are women who wear suitcases like hats, and travel light.

These women are careful to trim their hair, their ears wear gold.

They breathe the clean hot air like coyotes, and their feet have burned to leather.

These women know when to move the tents in time for the next birth.

These women are silent at sunrise, alert for the flight of birds.

At noon they feed the children.

In the low hours of purple light they groan and pace with pleasure.

At night they change to trees and populate the world with arms pointing to the moon.

Elizabeth Erickson  
December, 1979

Elizabeth Erickson is a feminist, poet, visual artist, mother of two, and co-founder of WARM, a women's collective art space.

*in the air, and these waves travel outward infinitely, setting particles in motion, leading to other motion and motion upon motion endlessly. . . . We say in every particle every act lives."*

Griffin reminds us that they'll cut off the top of the mountain and carve out the ore. They'll sell this to fill their banks. I think of Butte, Montana. I recall my horror at the second largest manmade hole in the world.

Saturday, Feb. 23, 1980

All week I avoided the book. I was angry and depressed. I worked in the garden. Gradually I was restored. Today I finished reading it.

*"We heard of this woman who was out of control. We heard that she was led by her feelings. That her emotions were violent. . . . That certainly her life should not be an example to us. (The life of the plankton depends on the turbulence of the sea.)"*

To describe Griffin's sources, numerous, varied, documented, her years of search/research would be, I think, a misdirection. What she has done is weave together the pieces of history, the construction of logic, the habits and techniques of dominance. These she tells to illustrate the connection between harnessing a planet and silencing women. Of course the planet has rebelled. . . .

*"The equation for oxygen stays in his mind but he cannot breathe what he used to call air." . . . "Every attempt he makes to order this world decreases his space." . . .*

And the women—ROAR.

*"This above all, we have never denied our dreams. . . . We do not deny our voices. We are disorderly. We have often disturbed the peace. Indeed, we study chaos—it points to the future. The oldest and wisest among us can read disorder." —CC*





# notes on feminism & ecology

*ecology* (e-kol'e-ji) 1. the branch of biology that deals with the relations between living organisms and their environment. 2. in sociology, the relationship between the distribution of human groups with reference to material resources, and the consequent social and cultural patterns.

—Webster's New World Dictionary

Donna Warnock

In this spread on women non-dominant values. T pressed, the values denie change. We approached tation. We've reacted to sources. We've cross-pol process a nurturing one. gry, some of it makes us stronger. In her letter to spective: "I'm not one fo sexism before folks und oppression. I think it lea ing behavior modificatio

Both feminism and ecology embody the belief that everything is connected to everything else—that the eco-system, the production system, the political/economic apparatus and the moral and psychological health of a people are all interconnected. Exploitation in any area has repercussions on the whole package.

Merging feminism and ecology is not simply a device to unite two currently popular movements, thereby strengthening the numbers of each. It's no coincidence that the two movements share common concerns, common roots, and common visions. Patriarchy's attack on women is so closely associated with its assault on nature that it's difficult to see where one begins and the other leaves off. "Feminist ecologist" may be a new term. But the movement it describes is not.

Societies once existed which were ecological, democratic, communal and peaceful, where women held social and political power. Relationships between women and men were non-monogamous, so that the paternity of children was often difficult to establish. Consequently, kinship was matrilineal (traced through the mother). Property was owned by women and inherited by women. Records of the tribes and their balances and accounts were kept in the temples of the deities—the Divine Ancestresses. It is likely that the women of these temples invented writing to maintain these records. It is only with the invasion of the Indo-Europeans (beginning about 3000 B.C.) that cultural patterns dating back many centuries are disrupted (the earliest goddess image found has been dated about 25,000 B.C.). The Indo-Europeans replaced the mother deity, the life worshipping religions of the people they conquered, with a male god. To secure patrilineal kinship and inheritance they instituted monogamy. To guarantee paternity, any transgression of the monogamous relationship on the part of the woman (including her being raped) was punishable by her being put to death.

There was tremendous opposition to these ideas. They were seen as unnatural. Whole tribes were massacred for their resistance (see the Old Testament). But resistance and reactive slaughter continued into the 18th century in the form of witch burnings.

In the meantime a market economy developed. Political power accompanied economic power. As merchandising grew, communal property became private, production expanded, small tribal governments became kingdoms, and communal agricultural societies gave way to feudal ones. The economy became profit-centered, and classes of producers and consumers were created to generate that profit.

The contemporary product of all of this is embodied in our global crisis. Non-renewable resources have been all but depleted. In the past quarter century alone global fuel consumption has tripled, oil and gas consumption quintupled, and there's been a seven-fold increase in the use of electricity. Thousands of new polluting chemicals have been put on the market, and deadly radiation from nuclear power production will remain with us for the next 250,000 years. Five million people could be killed from a nuclear reactor accident, and nuclear war could end life on earth. The doomsday predictions are all too real. And who are we told is to blame?

*"In an overpopulated world, ordinary, 'normal' woman may yet become the sorceress who inundates man with every new creation, who keeps pouring forth a stream of children for whom there is neither role nor room, whose procreative instinct, irresistible, keeps producing like a machine gone mad. . . ."*

*And in the end the balance of this globe may yet again have to be redressed by the Great Mother herself in her most terrible form: as hunger, as pestilence, as the blind orgasm of the atom."*

—Wolfgang Lederer, M.D.  
*The Fear of Women*, 1968

***Witches, Midwives and Nurses*, by Barbara Ehrenreich and Deirdre English, 1973, 48 pp., \$1.95 from:**

**The Feminist Press  
SUNY/College at Old Westbury  
Box 334  
Old Westbury, NY**

Authorities estimate that millions of women accused of being witches were killed between the 14th and 17th centuries. "One writer has estimated the number of executions at an average of 600 a year for certain German cities, or two a day, 'leaving out Sundays.' Nine hundred witches were destroyed in a single year in the Wertzberg area, and 1000 in and around Como. At Toulouse, four hundred were put to death in a day. In the Bishopric of Trier, in 1585,

two villages were left with only one female inhabitant each."

Who were these women and why has the gynocidal intent of the witch trials been obscured and erased?

Witches were strong, autonomous women. They were not the possessions of men. For this they burned. Many of them were healers, who used their knowledge of herbs and plants to care for the sick and the poor. Historians would like us to believe that the witch hunts were carried out by hysterical peasant mobs purging their villages of eccentric, isolated old women. The opposite is true. "The witch hunts were well-organized campaigns, initiated, financed and executed by the Church and State."

What were the crimes of these women? "The Church associated women with sex,





and ecology we are exploring these are the values suppressed, yet the values essential to this from our feminist orientation each other and to our re-linuated our ideas, making the Some of this has made us ansad, all of it makes us us Donna sums up our per-r talking about overcoming rstand the roots of women's ds to superficial and patroniz-n." —CC & KS



Never mind the fact that people—especially women—have had little or no say in production decisions. Never mind who profits from pollution, or who pays for it. "People cause pollution," the industrialists argue, "by their insatiable demand for the products which pollute." Women are at fault any way they look at it. After all, "people" are consumers, "consumers" are women, and "people" are caused by women.

So now the standing-room-only syndrome has environmentalists and industrialists alike putting the blame for pollution and hunger on population growth and, ultimately, on women. Population control becomes a handy coverup for the rape of the Third World countries (see *RAIN*, Jan. '80) and for domestic problems, too. In rhetoric reminiscent of Hitlerite eugenics, the Rockefeller-backed Population Council argues that births must be "equalized between people at different socio-economic levels" and discouraged "among the socially handicapped." They conclude that tax, welfare and education policy could be used to achieve this (and these have certainly had an effect). But when all else fails, they return to sterilization.

And so we see that sterilization has been on the rise. The National Center for Health Statistics reports that perhaps as many as 25 percent of all Native American women have been sterilized—many of them involuntarily. There is one tribe in Oklahoma in which all of the full-blooded women have been sterilized.

The implications of sterilizing Native American women should be seen in full. It is anti-woman. It is racism and it is genocide. It also represents a modern return to the witch hunts, for it is an at-

tempt to kill a culture which challenges the anti-nature Judeo-Christian theology. Native spirituality has reverence for life and understands the merger of the body and soul, the spirit and flesh. It is the closest culture that exists in the geographical U.S. to the ancient ecological civilizations.

Like sterilization, rape must also be understood as more than the crime of violating a victim's body and spirit. Through its adjective, "rapacious," it has also come to mean "living on captured prey." Today's patriarchy becomes "the rule of rapists." Mobil, Exxon, Westinghouse, G.E. and their corporate brothers all stand guilty. Their violence, lies, deceptions, manipulations, exploitation, violations—all part of the act of rape. Our bodies, our minds, our spirits, our planet—all victims.

We are at a crossroads in time. The feminist and ecology movements must work together to oppose the notion that women and nature exist to serve man. For, as serious as the threat of global destruction is right now, it promises to get worse and we must be prepared: *The patriarchy wants to play God*. This is especially evident in their experiments in DNA, their institution of involuntary sterilization, and their development of atomic power and warfare. They want to determine who will live and who will die. They want total control. And they will get it if we don't all work together to stop them.

The needs of the planet and the needs of women have merged. But the line of division between the movements supporting each remain. Ironically, it is reminiscent of the patriarchy's own separations between the body and soul, the political world and the natural one. It's academic; it's artificial; it's illusory; it's a trap; and it benefits the exploiters only. Feminism and ecology require thinking across such boundaries.

"I'm not talking about adopting the old school "You-come-to-our-demos-and-we'll-go-to-yours" attitude. I'm talking about the need for a deep philosophical and political merger which results in ecologists seeing themselves as feminists and vice versa.

Feminism and ecology both call for liberation through self-reliance, cooperation, community and democracy. They call for nurturance of the earth, its resources and its inhabitants. They understand that everything is connected to everything else. Therefore, any attempt to liberate women or solve the ecology crisis without countering the forces of hierarchy and domination which place men over women, whites over peoples of color, heterosexuals over lesbians and gay men, the able-bodied over the physically challenged, industrial nations over "underdeveloped" ones, the rich over the poor, and so on, is a gross misunderstanding of what is necessary to save this planet and establish peace and equality.



**Donna Warnock works with Feminist Resources on Energy & Ecology (FREE) and is a member of the Syracuse Peace Council. "Notes on Feminism and Ecology" are notes from Donna's research for a book on this subject.**

and all pleasure in sex was condemned, because it could only come from the devil." And thus women were killed for their sexuality.

They were also accused of being healers. "If a woman dares to cure without studying (and there were no schools for women), she is a witch and must be burned."

Women healers posed a threat to the male doctors patronized by the ruling class. These men did not serve the peasants but people's medicine was threatening their monopoly on the secrets of healing. This was at a time when bleeding patients and applying leeches to their skin was the current state of the art.

The medical elite actively participated in the witch trials. They were called upon to determine if certain women were witches

and what diseases were caused by witchcraft. This proved to be a very efficient way of eliminating competition.

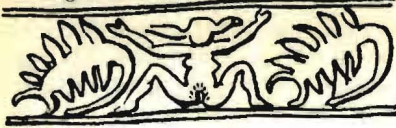
The suppression of women healers was not quite so easily accomplished in the United States. The Popular Health Movement in the 1830s and '40s was a serious challenge to the medical establishment's monopoly on the mysteries of medicine. "The movement was a radical assault on medical elitism, and an affirmation of the traditional people's medicine."

With the age of industrialization came big money, and the medical elite was once again supported by the patronage of the ruling class, only this time it was the Rockefellerers. Breakthroughs in germ theory and clinical science allowed universities sup-

ported by corporate and government money to expand and change the nature of medical training. Schools for minorities and women were forced to close. Eventually lay midwives were even outlawed. Today women make up a meager 7 percent of U.S. doctors. They are restricted to the role of nurses, which was originally seen as an extension of women's "natural" domestic nature.

But women are reclaiming the art of healing. Feminist clinics are available in most major cities. The self-help movement is one of the most vital parts of the women's movement. Within this context it is especially important to understand the suppression of women healers. We know we were once witches. —KS





***Gyn/Ecology: The Metaethics of Radical Feminism*, by Mary Daly, 1978, 424 pp., \$6.95 from:  
Beacon Press  
25 Beacon St.  
Boston, MA 02108**

*Gyn/Ecology* initiates a new phase of feminism. Radical feminism can no longer be a reaction to male culture. It can no longer seek "equality" in a culture whose very values and priorities are alien to women. We now know that "No social revolution however radical that falls short of metapatriarchal movement can break the circle of repetition." *Gyn/Ecology* is about a journey of re-membering, of listening with the inner ear. It is about dis-covering a radical new sense of reality . . . a women-centered, life-loving, self-affirming reality.

To begin this journey we announce we can identify the source of mind-binding, mind-splitting reality. "Patriarchy is itself the prevailing religion of the entire planet, and its essential message is necrophilia." Women are realizing that our autonomy and the autonomy of our mothers and grandmothers was invalidated by men.

Naming the source that erases, fragments and silences women is fundamental to transformation. Male culture is dependent on the female for nurturing but denies our very existence. To do this it must erase women who challenge and silence women who speak. Women who glimpse behind the cloak of lies and denial are identified as anti-male. This reversal on the part of male-identified culture (and people) is a form of blaming the victim. Women are made to feel crazy for questioning prevailing culture and dogma seemingly without evidence. They have erased our past and the litany of their crimes, but the evidence is murmuring in our inner ear.

Daly explains that the patterns of patriarchal dominance are hidden by a complicity of all men throughout all cultures. "As long as the 'knowledge' of the horrors of androcracy (andro means male) is fragmented, compartmentalized, belittled, we cannot integrate this into our knowing process."

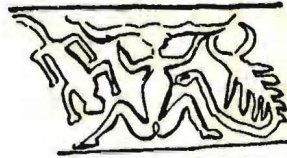
In the United States the complete no-speak on rape is an example of the erasure process. The fact that the magnitude and extent of this crime of absolute violation is virtually ignored illustrates societal complicity with the act. Keeping women terrorized and not acknowledging the validity of their fears is an example of binding, splitting and suppressing the female self.

Examining myth and history we find that woman is confined and limited by defi-

nition. She is tokenized, assimilated and feminized (i.e., made male-identified), but there is no commonly held reality that reaffirms a female-centered self. "The words do not exist. In such a situation it is difficult even to imagine."

Daly challenges us to imagine. To spin a biophilic web of connection. Part of this is re-membering the past, and reaffirming the self-centered process of sister travelers. Part of this is "re-membering the Goddess in the full sense, that is recognizing that the attempt to murder her mythically and existentially is radically wrong, and demonstrating through our own being that this is indeed not final/irrevocable."

For remembering the Goddess within us is re-membering our power—power to restore, rejuvenate, spin life-loving energy, connect and weave cosmic tapestries of growth. —KS



***When God Was a Woman*, by Merlin Stone, 1976, \$3.95 (paper), from:  
Harcourt Brace Jovanovich  
757 Third Ave.  
New York, NY 10017**

A simple review of this book will not do. The sheer quantity of information culled from over 300 references and ten years of research prohibits an easy summary. I could say . . . "She describes in minute detail the sources and practice of the life worshipping Goddess cultures and their conflict with and eventual domination by invading male deity centered cultures" . . . but this statement glosses over the vast implications of such an upheaval.

Imagine this myth . . . "In the beginning was the sea, out of the sea came the Goddess. Stepping out onto land she grasped the tree of life and bore two beings. These were woman and man. She breathed into each of them the secrets of their existence and fed them fruit from the tree. 'The tree,' she explained, 'nurtures you, and you in turn must care for it. Together you can create and maintain new life.'" I made that up, but it is very like the creation myths of Sumerians and Babylonians and numerous other cultures whose Goddess was named Ishtar, or Ises, or Athar, or Ashtoreth. But why would I make up such a myth? Perhaps to justify a world view that says that women and men are both whole beings, created together. To say that together they understand and can create life which like themselves is sacred. That the creation of this life embodied in their sexuality is to be celebrated. That their *raison d'être* is somehow linked to their planet in an interdependency. That it is good.

Compare this myth to the one which has so vitally shaped our culture. That a god created man—in his image—and that from a relatively mundane part of this man he created a woman and gave her to the man. That the two were in a paradise until the woman, seeking the "knowledge of good and evil" succumbed to the temptations of a serpent and consumed the "forbidden fruit." That her punishment (and the man's too, since he succumbed to her beckoning) is to be cast out into a harsh world never to return, *causing the downfall of all humanity for all time*.

Why would this myth be designed? Perhaps to justify the stance "that male supremacy was not a new idea, but in fact had been divinely decreed by the male deity at the very dawn of existence." That woman is created, asexually, from man and becomes his property. That her inherent role is as temptress, virgin, or servant. That she is gullible and/or evil by nature and ultimately to blame for what life is. That since the "fall" life is hard.

Add to these stories some additional references and you get a larger allegory. The Adam myth becomes the tale of the perversion of Goddess worship and the creation of a dualistic (good/evil, man/woman, happiness/suffering) world view. In older times, the times of the Goddess, the fruit of the sycamore fig was passed around the temple in a form of "communion." "According to Egyptian texts, to eat of this fruit was to eat of the flesh and the fluid of the Goddess, the patroness of sexual pleasure and reproduction." The snake "was the symbol . . . of divine counsel in the religion of the Goddess."

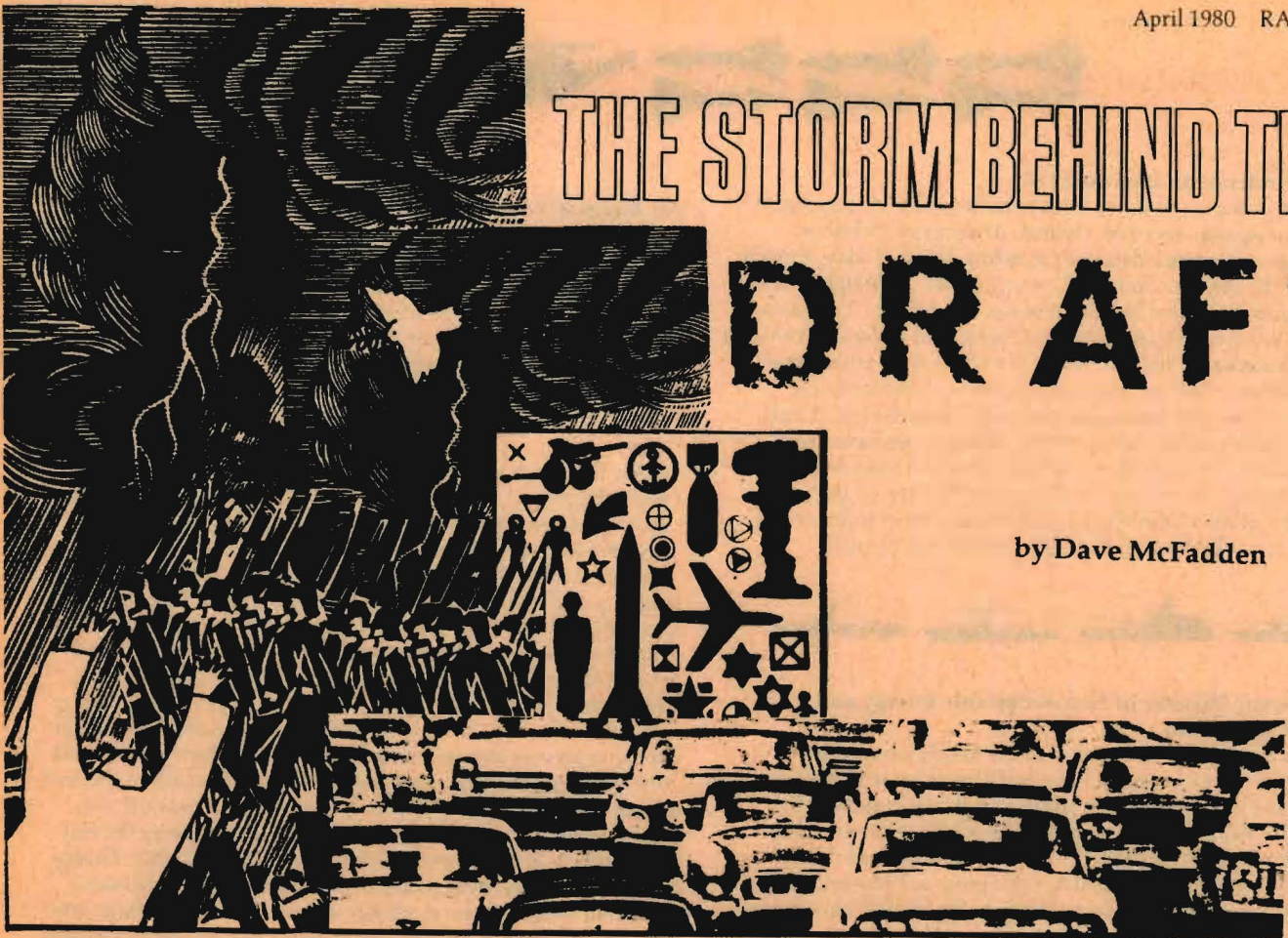
Historically speaking, the Yahweh worshippers and Goddess (Ashtoreth) worshippers were contemporaries, the one imposing itself upon the other. "This image of Eve as the sexually tempting but God-defying seductress was surely intended as a warning to all Hebrew men to stay away from the sacred women of the temples, for if they succumbed to the temptations of these women, they simultaneously accepted the female deity—Her fruit, her sexuality, and perhaps most important, the resulting matrilineal identity for any children who might be conceived. . . ." The book in focusing on the Middle East also focuses very negatively on the Hebrew people. I think this is a vital weakness. The Hebrews recorded their society and beliefs. That has made them unique and vulnerable to this study. It is unlikely that their anti-goddess attitudes were also unique. I understand Ms. Stone is currently working on a follow-up volume. I hope she intends to explore other cultures, their myths, and their roles in the "suppression of women's rites." —CC





# THE STORM BEHIND THE DRAFT

by Dave McFadden



## Energy and American Security

President Carter's call for renewed draft registration, this time for both men and women, is but the leading edge of a strengthened U.S. commitment to a military buildup and a new cold war. Although carefully couched in terms which downplay any obligation to the actual *induction* of men and women into the Armed Forces, the coupling of Carter's draft registration pronouncement with his articulation of the "Carter doctrine" makes clear his willingness to commit U.S. money, resources, sons and daughters to fight to preserve the flow of Middle Eastern oil to the United States.

It should not be lost on those of us concerned about the present crisis that the justification given for the new U.S. policy is protection and maintenance of our energy supply. We would not be facing a new cold war and the increasing possibility of a U.S.-Soviet confrontation were it not for the overwhelming dependence of the western world on imported oil from the Persian Gulf. The very real danger of war we now face has come about because of simultaneous energy and economic crises resulting from both an overdependence on non-renewable energy (imported oil in particular) and an increasingly non-productive and energy-draining military sector.

### The Carter Doctrine: How It Makes Us Less Secure

The "Carter Doctrine" essentially states that the Persian Gulf region has become part of America's "vital interests," and that any intervention there by a foreign power shall be resisted by whatever means necessary, including military force. This doctrine, its central place in U.S. defense policy, and Carter's threats to the Soviet Union are only the latest in a series of developments increasing U.S. commitment in the Persian Gulf. It has been clear for some time that the United States considered its Middle East oil supplies part of its "vital interests." Last year Secretary of Defense Harold Brown told a TV audience that protecting the oil flow from the

Middle East "is clearly part of our vital interests" and promised "any action that is appropriate, including the use of force." The much-vaunted "rapid deployment force" recently proposed by Carter was actually announced by the Army last June. And since the closing days of the Vietnam War there have been numerous reports of military training in the desert as preparation for Middle East action in the "next war." Throughout these years there have been U.S. arms shipments to North Yemen, Saudi Arabia and Jordan, massive arms sales to the Shah, and an expansion of U.S. naval forces in the Arabian Sea and the Indian Ocean.

Carter's accompanying announcements of massive increases in the military budget for the next five years have also been in the works for awhile. Despite promises of a \$5 billion cut, Carter has increased Pentagon funding every year of his presidency. The latest five-year plan, for 5 percent increases above inflation every year from 1981 to 1985, will result in a 1985 military budget of over \$200 billion. (This basic outline was proposed December 13—well before the Soviet intervention in Afghanistan.)

Increasing our military budget, talking tough to the Soviets, and threatening intervention in the Persian Gulf will not lead to increased U.S. security. More likely, as history has shown, the Soviets will increase *their* military budget, talk tough to us, and the chances of war will be increased. Moreover, as Richard Barnet, author of *Global Reach*, has pointed out, the Carter strategy of assuring access to oil through military bases and forward deployments cannot work because sabotage, terrorism and seizures in other places could jeopardize American interests throughout the world. Military operations provoke reactions which cannot be controlled. Like Vietnam, the Middle East oil problem is being treated as a military rather than political challenge. The only real solutions lie in reducing American dependence on foreign oil and in reformulating America's role in the world community from a dominant to an equal partner.





### U.S. Dependence on Imported Oil

In 1978, oil imports amounted to 45 percent of all U.S. petroleum products consumed, over \$39.5 billion, or about \$11.5 billion greater than our entire balance of payments deficit. Today, foreign oil supplies 22 percent of our total energy needs. Although *Persian Gulf* oil constitutes only 34 percent of our oil imports, it supplies 61 percent of Western Europe's oil and 72 percent of Japan's—both seen as part of America's "vital interests." Since the Arab embargo of 1973-74 we have actually *increased* our reliance on foreign oil. With an economy and transportation system geared to oil (35 percent of our oil goes directly into motor vehicles), we have vividly seen the effects of rising prices and oil shortages. Dependence on imported oil for U.S. security has led, quite directly, to the announcement of the Carter doctrine and the danger of military confrontation. It is also leading to a deepening economic crisis.



### The Economic Disaster of Non-renewable Energy and Increased Militarism

In Carter's annual economic report to the nation January 30 he painted a grim picture of continuing inflation (now at 14 percent annually) and laid the blame on rising energy prices spurred by imported oil. What he didn't explain is how his own National Energy Policy continues our reliance on nonrenewable, costly and inflationary energy supplies and how his proposed new military budget will accelerate inflation even more. This double blow to the economy may be the most disquieting security factor in the Carter doctrine. For, in the words of Senate Majority Whip Alan Cranston (D-Cal), "In the final analysis, a nation is no stronger than its economy."

Barry Commoner has clearly detailed the bankrupting effects of nonrenewable energy on the U.S. economy. As supplies get tighter costs will continue to go up, with or without OPEC or Iran. These costs rise exponentially, as each part of the supply becomes more difficult to get out of the ground. More and more resources have to be diverted to the production of energy, depleting capital resources necessary for economic growth. This contributes to unemployment and is a driving force in the rapidly spiraling inflation rate.

The second factor in our economic crisis is the massive diversion of the nation's resources into military production. Carter's proposed defense budget for fiscal year 1981 (\$158.7 billion) exceeds the official cost of fighting the Vietnam War, more than \$110 billion over a ten-year period. The new Research & Development (R&D) budget shows that the Carter administration is planning large increases even after the end of the "five-year plan"—1985. Military R&D funding jumped from \$13.5 to \$16.5 billion, a rate of increase much greater than the rest of the Pentagon budget. The impact on the economy of this massive infusion of money into the military is disastrous, producing inflation, unemployment, and deterioration of industrial activity. This triple effect has been amply documented by Seymour Melman (*The Permanent War Economy*) and others. Pouring more and more money into capital-intensive weapons produces goods that people cannot buy, employs far fewer people than comparable investment in the civilian sector, and depletes the scientific and technical resources needed for industrial growth. Particularly harmful is the fact that fully one-third of all U.S. scientists and engineers work on military-related projects. Is it any wonder that West Germany and Japan have much higher industrial growth rates than the U.S.? They invest from 25 to 40 percent of their Gross National Product (GNP) in new industrial capacity, while the U.S. invests less than 10 percent. At the same time, they spend less than 1 percent of their GNP on military production, as compared with our nearly 6 percent spending.

### An Alternative Energy Plan

A shift of national energy resources from nuclear, coal and oil to renewable sources over a period of years would contribute directly to our national security by fighting inflation, providing needed jobs, and removing a key excuse for foreign intervention. A primary emphasis on conservation and renewable energy could be one of the answers to our energy, economic and foreign policy crisis. It could:

- provide us with safe, renewable, non-inflationary sources of energy;
- create thousands of jobs in hundreds of skill levels;
- begin the process of converting our military-, nuclear-, and oil-dependent economy to safe and socially useful production, under decentralized community control.

Such a strategy has been outlined in detail by Dr. Leonard Rodberg in a study for the energy subcommittee of the Joint Economic Committee of the Congress. In "Employment Impact of the Solar Transition" (April, 1979), Rodberg shows how we could save 40 percent of the nonrenewable fuels projected to be consumed by 1990. Solar systems could supply about 15 percent of the total energy required while conservation technologies could save enough energy to prevent increases in total energy use between 1980 and 1990. Rodberg's findings are supported by the Council on Environmental Quality, Stanford Research Institute International and, most recently, by *Energy Future*, the excellent study by the Harvard Business School energy project (see RAIN, Jan. '80). *Energy Future* stresses the great potential of conservation—that mix of insulation, weatherization, energy efficiency, co-generation, and industrial and commercial measures which, it is variously estimated, could cut between 30 and 40 percent of our energy demand if we made a serious commitment.

A combination conservation-renewable strategy utilizes a variety of technologies, with no single technology providing all the answers to our needs. Such a path includes (a) conservation and energy efficiency measures; (b) active and passive solar systems for hot water and space heat; (c) concentrating collectors providing higher temperature solar heat for industrial applications; (d) electricity generation through wind systems, photovoltaic cells, low-head hydro, and solar thermal community power plants; (e) liquid fuels (methane and ethanol) from biomass and agricultural products.

Rather than making this commitment—to a 30-50 year total transition from our current centralized, oil- and nuclear-dependent economy to a renewable energy system—the Carter administration has chosen the hard path: a mix of oil, coal, nuclear and synthetic fuels development that only gives lip service to conservation and solar development. (A mere 8 percent of the 1980 Department of Energy budget is earmarked for solar and conservation, while 25 percent is still committed to nuclear power and related technologies. Even the windfall profits tax of \$20 billion is currently estimated to provide only \$1 billion for biomass-based fuels; the rest is going back to the big oil and mining companies for synthetic fuels development.)



### How to Make the Change: Local Organizing for Conversion and Renewable Energy

The current crisis, especially Carter's proposed draft registration, has given new impetus to anti-war forces across the country and has ignited anti-draft protests on college campuses. At the same time the pro-solar, anti-nuclear movement can be found nearly everywhere in the wake of Three Mile Island. Rarely, however, are these movements working together. Yet the kind of change necessary, for both energy and national security policy, requires a massive



grass-roots movement which sees and works on the issues of energy and security together. Alternative energy activists, anti-draft groups, disarmament activists, and labor and community leaders must see an alternative energy and security policy as a joint approach to the common problem of jobs, inflation, energy and security.

The perils of a singular concentration on one or the other are easily seen. A simple focus on stopping the draft does nothing to change the foreign policy which leads to military intervention or the massive misuse of energy which provides its justification. And a single-minded focus on solar energy development will lead us into traps like the MX-RES program (see accompanying box) where, in order to promote a de-stabilizing development in the arms race, the Pentagon tries to cover it with a solar-electric development program.

Instead we must organize in a unified way for *conversion*: from an interventionist foreign policy to one of respect and equality; from a military/nuclear economy to provision of secure jobs through rebuilding our urban centers, providing health care and public transportation; and from an oil and nuclear energy policy to an emphasis on conservation and renewable energy supply. Of course this requires a national commitment to such changes, along lines suggested by Barry Commoner. Such a federal commitment would mean a transfer of funds in the Department of Energy budget and a shift of funds from military production to production for human needs.

But the real work to make that commitment happen must occur locally. This is not only because political pressure must be built from the grass-roots, to affect Congress and national policy, but because significant changes in energy and conversion planning can happen at the local level. In working for changes as large as the ones we propose it is important to have a sense of movement and development, a sense that change is in fact possible. By working to develop conversion planning and alternative energy development at the local level people can see changes happen.

Dave McFadden is co-director of the Mid-Peninsula Conversion Project.



The Departments of Energy and Defense have embarked on a joint project for powering 4,600 separate MX missile shelters with solar electricity. According to *Solar Energy Intelligence Report* (\$97/yr. from Business Publishers, Inc., P.O. Box 1067, Silver Spring, MD 20910), December 3, 1979, the plan, called MX-RES (for missile X renewable energy system), would utilize a combination of parabolic troughs, photovoltaic cells, concentrating collectors, various design windmills, biomass boilers, and geothermal power plants. These are intended to provide 180 megawatts of electricity continuously for somewhat over \$1 billion, and in the process, to help commercialize several solar-electric technologies.

The agencies also announced they are requesting "supplemental" appropriations for the project of \$141 million for fiscal year 1980 and an additional \$131 million for 1981. System procurement, if approved, would begin in 1982. Project management has been initiated and 46 companies have already been consulted. While public hearings (not yet scheduled) for residents of the missile base areas will be held, people should be aware that the propaganda machine has been activated. "Stressing the national priority to reduce the use of fossil fuels, DOE and DOD officials added that the proposal came at an 'ideal time' for a national demonstration program."

—MR

## The Mid-Peninsula Conversion Project: conversion planning and solar development

In California's Santa Clara Valley, south of San Francisco, a group of activists and community supporters are pursuing an alternative energy and security strategy by linking the issues of energy and conversion. Located in one of the most heavily defense-dependent counties in the United States, the Mid-Peninsula Conversion Project (MPCP) has built a coalition of environmentalists, peace activists, religious and community leaders, labor and small business to: (1) reduce the area's dependence on the military and (2) develop its solar and alternative energy industry. The project works actively with organized labor and community groups on *employment planning* and has stimulated the development of a county task force to plan for protection of local jobs in the event of government cutbacks or technological changes. MPCP takes the economic obstacles to cutbacks in military budgets into serious consideration, so as to protect workers and communities during transition periods.

MPCP is also working on the problem of nuclear power conversion, including the protection of nuclear workers and the shift of partially built plants to non-nuclear fuel, such as natural gas/methane from biomass. Such a transition strategy is necessary to build labor support for a non-nuclear energy transition.

Finally, MPCP is working actively on solar and renewable energy development in the Santa Clara Valley. We have taken a leading role in the formation of the Santa Clara County Solar Coalition, a group of 46 solar businesses, environmental, civic and community groups, labor unions and local government officials committed to accelerating solar and renewable energy development in the county. The coalition has focused on public education and acts as a clearing-house for information, exchanging ideas between labor, low income, and solar business people, and helping in the development of city and county ordinances to speed solar development. Four ordinances now in various stages of review at the county level are: (1) energy audit/conservation retrofit (passed); (2) solar access; (3) solar swim pool; and (4) solar water heating for new housing construction and retrofit on resale for existing construction. We believe that measures like these, in cities and counties throughout the country, will stimulate commitment to conservation and renewable energy and make conversion to a peaceful economy more realizable. We are also convinced they will increase our security and make the American people less inclined to military intervention abroad.

The key to MPCP's work—and, we believe, to the alliance of safe-energy with anti-war and anti-draft groups nationwide—is a serious commitment to work *both* for alternative energy *and* against the draft and renewed militarism. We need to do both simultaneously.

—Dave McFadden

*Mid-Peninsula Conversion Project* publishes *Plowshare Press*, a bi-monthly, 8-page "forum for discussion about the military industry of the Santa Clara Valley and planning for alternative production to meet people's needs." Subscriptions are \$6/yr., \$4/yr. for low-income. They have also published *Creating Solar Jobs: Options for Military Workers and Communities* (1978, 69 pp., \$4.00 ppd. —see RAIN, April '79) and the *Santa Clara County Solar Fact Book* (1980, 60 pp., \$2.40 ppd.). Write MPCP, 867 W. Dana, No. 203, Mountain View, CA 94041, 415/968-8798.

On the East Coast, *SANE: A Citizen's Organization for a Sane World*, publishes the *SANE Conversion Planner*, a bi-monthly national newsletter on conversion and conversion planning. \$5/yr. from SANE, 514 "C" St. N.E., Washington, DC 20002, 202/546-4868. *SANE* and MPCP can refer you to groups working in your local area.

Canadian readers can get the bi-monthly *Plowshares Monitor* from *Project Plowshares*, *The Institute for Peace and Conflict Studies*, Conrad Grebel College, Waterloo, Ontario N2L 3G6.

—MR



# Is Population a Problem? —dialogue

Dear RAIN editors,

There's no denying that people are precious, wonderful inventions, as Tom Bender and Lane deMoll wrote in the January RAIN. Still, we people can create problems when we come into an ecological system, or a social system, faster than it can provide for us.

As Oregonians, you RAIN people know what it's like to reject population growth. It's not the people, exactly, that Oregonians want to stay away; it's their unending needs, for bigger and bigger metropolitan areas, cars, fuel, highways, supermarkets and power plants.

True, people don't have to live that way. Their needs can be smaller and their self-sufficiency greater. But, among Americans in 1980, they're generally not.

In response to threatened population growth, Oregon and other communities haven't been giving newcomers crash courses on appropriate technology or vegetarian living. Instead, they've grasped the immediate means to reduce the impact of people, by trying to slow in-migration—often by limiting home construction.

Growth-conscious communities found they couldn't get to the root of the problem—the great demands of people's lifestyle—so they attacked the problem where they could. Thus, "population control" is often the answer when people can't find (or agree on) any other answer. It has been adopted by governments on the far right as well as the far left, including the People's Republic of China.

In China, needless to say, the problem of people is more serious than in Oregon. Its population of 975 million people grows each year by more than four times Oregon's whole population. It has less than half the arable acreage of the United States, with four times the people.

It sounds likely, as the RAIN article said, that Mao Tse-Tung once proclaimed that people are China's greatest resource. A very political thing to say. People like to hear it. And it's true, besides.

But while Mao was still alive, his government recognized that people are also a major problem for China. It began to extol the virtues of having only two children. Now it's urging families to have only one. Vice Premier Chen Muhua, the woman who heads China's Birth Planning Leading Group, has written: "We must squarely face the fact that rapid population increase obstructs economic development." Population growth outpaces China's accumulation of capital for agriculture and industry and the expansion of its schools and "unfavorably affects our efforts to bring about the four modernizations," Muhua says.

***The response to our Population piece in the January issue was well-thought out and appreciated. It made us see where we left important things unsaid and some of what needed to be said more clearly. Let's continue the dialogue.***

It's understandable that RAIN's writers would question the motives and means of population control when there have been so many instances of coerced sterilization, both here and abroad. But we were surprised to see RAIN adopting the favorite argument of the anti-abortionists: that more people means more Beethovens. Actually, more people also means more Nixons. I see no net benefit.

Greetings and good wishes,  
Steve Behrens  
Publications Editor  
Zero Population Growth, Inc.

To RAIN:

Tom Bender and Lane deMoll have erred on the side of exaggeration to overstate their point. They point out correctly the simple value in individual human lives. They also point out correctly something that every American should consciously live with daily: corporate mal-appropriation of prime Third World land for production of export products has vast consequences in affecting food shortages in these many countries. The problem of our excessive purchasing power, and, hence, imperialism of these lands has forced people into hunger in Central America, the Caribbean, South America, Oceania, and Asia.

But Bender and deMoll go far beyond these facts in their suggestion that our population control policies are an "unconscious" policy to eliminate people via birth control, that is, genocide; although they avoided the use of this loaded word, they expressed the concept quite loud and clear.

This is absurd. Every college course or lecture circuit speaker or commonly available text or book on population problems includes discussions of our excessive demands on the world's energy and food relative to our own population. A sample of the people who affirm birth control assistance would, I am sure, affirm my faith that these people assume a responsible position on voluntary simplicity at a personal level, as an example to our society to diminish its greed. The fact is that most consumer-oriented Americans aren't touched by either world population stress or American overconsumption and ignore calls to conscience on either side.

Bender and deMoll also ignore the relationship between overpopulation and disease. The authors practically wish for the horsemen of the Apocalypse to ride in on the wake of technological failure and to pull off a neat elimination of population around the world. Leave our American population "without change left," in their words, due to our low population ranks. In fact, contagious disease spreads most rapidly where population is most dense, where health is already poor due to malnutrition, where water is unclean, where human wastes are not treated, where housing is ineffective to prevent insects and rodents from carrying contagion. In other words, the major cities of the Third World and our own inner cities would be hardest-hit. Is this an unconscious wish for genocide, or what? I think it is ignorance.

The Four Horsemen—famine, disease,

***There is arrogance in a view that advocates breeding people into every corner of the globe, without regard for the consequences to other species.***

war and death—are already at large in areas of the world where no land expropriation by the west has taken place—where, in fact, twentieth-century population growth (partly spurred by modern medicine's impact on infant survival) have forced people into utter misery. The northern half of Africa, large parts of the Middle East, are areas of marginal capability to support use, and have turned to desert. The land itself is also a fatality.





The notion of "control" can be a beautiful notion: control of one's temper, the self-control of the seated Buddha, the control of the labor of a community for its own benefit, control of resources for growing food. Of course control can be abused. "Re-productive freedom," given the responsibility to understand and act on the consequences of the understanding, is the tool by which a society can take control over the stress their own demands make on the land. France and Spain have characteristically been small-family societies for many generations—French intensive gardening, Spanish aquaculture—social adaptation to limited land and human fertility. An Indian farmer who had many children 50 years ago saw only a couple make it to inheriting his accumulated goods; today, a half-dozen youngsters may share the inheritance, each with a meager share. The social pattern is non-adaptive, and with interests in the individual welfare and the land itself a benefit could be assured by lowering the family size.

To return to the single valuable contribution of the article, I want to know how the land can be redistributed to the population in the Third World. As consumers, should we stop drinking coffee and tea, eating bananas and pineapple, sugar and tapioca, using mahogany and teak and rubber? I wish RAIN could investigate this end of the population problem, the problem of the distribution of land and population.

One small last comment: the authors share a misconception that wilderness is created as a playground of wide open spaces for greedy Westerners. The single most compelling reason for wilderness is to preserve viable natural systems that are being systematically destroyed by human exploitation and interference. In the Northwest, as elsewhere, our long-term regional self-sufficiency may hinge in some part on our wild fisheries and natural gene pools of timber, food, fiber and medicinal plants, and food- and fur-producing animals that may only remain as relics in wilderness after corporate and individual exploitation remove the standing wealth we now enjoy.

Sincerely,  
Taffy Stewart  
Springfield, OR

Dear Tom and Lane,

Your population article seemed romantic to me. Are you contemplating having a baby? I couldn't help wondering. I think if you lived in my neighborhood, you'd feel differently. I live in the 12th densest city in America, Cambridge, Massachusetts. I live in the densest neighborhood of Cambridge, 32,000 per square mile. There are 300 dwelling units on my street alone (one block long).

Sometimes I think you lose sight of the nasty problems of living in the East Coast Urban Corridor because you live in a very

***What is there in our values, our institutions and our economic system that makes us destroyers rather than enhancers of life?***

sparsely populated part of the country.

I agree with you that people are our most important resource and I also agree that we should take care of our own business in the U.S. before we start messing around with the Third World's problems. But shouldn't we also improve education and advertising (yes! advertising) of birth control info in this country? Maybe when I see condom ads on TV and in mass market magazines, I'll be less worried. Don't you feel that freedom of information on birth control (I can't think of another word except control—but I mean personally controlled, not government controlled) is censored and forbidden? I do!

Overcrowding ruins good farm land with suburban housing, ruins good living with crime, noise, ugliness, air, water and earth pollution. Americans, as you point out, waste too many of the earth's resources and the way to stop this is *not* by censoring birth control info or by disallowing funds for Medicaid-funded abortions. One could argue that large numbers of people increases large technology and large government (i.e. centralization). Do you really want Oregon packed to the gills like Massachusetts? (You should know that Massachusetts is as dense as West Germany, Belgium, Lebanon, or Japan—that is approx. 750 people per square mile.) I suppose we

could spread out across the land, but I can't believe you'd like that. You didn't build your house in the city, did you?

I hate overcrowding. It is inhuman and hurts human dignity. I want to move but cannot afford to. But I'd be glad to trade with you all the benefits of living in close quarters with my fellow earthlings if you'll let me live in the Oregon woods.

Charles Spencer Bedard  
Cambridge, MA

Howdy!

I enjoy occasionally reading your provocative discussions in RAIN. I'd like to make a comment pertinent to the issues raised in "Is Population a Problem?"

I think you may be overestimating the amount of control people have over population growth. Let me give an example. A couple of years ago I was studying Brazilian culture. The population of the country then was something like 110 million. Now Brazil's growth rate was one of the world's highest, and had been for some time. Demographically, what this means is that the population is relatively young, i.e., a relatively high percentage of women are of childbearing age. Because of this, even if the birth rate were to have been suddenly reduced to the same as the death rate in 1977, the population would have stabilized at over 300 million many years hence! This phenomenon is sometimes called "demographic momentum." It may be likened to traveling 70 mph in a car: it takes a while to

***The Boston-Washington slurbanoid exists because more of us have chosen to migrate there.***

stop, even once you decide you want to.

Brazil is probably an extreme case. But it raises the issue of whether we aren't going too fast already, even given the epidemics you mention (my friend just mentioned to me Paul Ehrlich's assertion that one couldn't dream of a better breeding ground for an epidemic of Bubonic Plague than many of today's Third World urban slums). The real population crisis may not be so much one of numbers, but rather of control. . . .

David Stein  
Oakland, FL

**cont.**



Dear RAIN,

I was very disappointed by the article in the January 1980 issue entitled "Is Population a Problem?" The article completely misses the point. Certainly there are other factors involved in many of the problems of the world . . . but they need to be tackled in addition to slowing population growth, not instead of slowing our growth.

For example, land and resource distribution is an important area that needs a lot of work, but the fact remains that the land can only support a finite number of people. If we ignore our population size and just concentrate on equal distribution, we will all just end up starving together a few decades later instead of starving a few at a time, now! Population growth and who controls the land are the problems we have to work on.

All of the other points in the article suffer from the same error. We need to work in each of these areas and slow our growth. Our future depends on it.

Porter Storey, M.D.  
Nashville, TN

Dear Tom and Lane,

While I generally respect your writing, your latest essay, on population, left me wondering how people in Oregon can have the chutzpah to write about population. Isn't Oregon the state that tells the rest of us to come visit, but don't stay? Some ten years ago, when I was a demography buff, the average population density of Oregon was approximately 30 per square mile, while in my native Massachusetts it was around 650. I'd love to send you most of the people in southern New England, the New York metropolitan area and New Jersey, so that some summer I could have a Cape Cod beach to myself, or so that land values would plummet to where I could afford half an acre. I would love to see the return of all the wildlife that left New England when it became too crowded.

If you really think that meditation can replace "huge tracts of preserved wilderness," come live in the Boston-Washington corridor for a year, that urban agglomeration that stretches longer than your Oregon coastline, and you'll find you miss Oregon so badly you won't be able to stand it. You say that "our cultural heritage of 'wide-open spaces' blinds us to the value of close community and of self-development in close interaction with others." Yet sense of community exists more strongly in

small towns (provided they are not boom-towns) than in places like Washington, D.C. and New York City. This is because too much of anything can breed contempt for that thing. Consider the cockroach, an interesting little bug taken one at a time. I have watched one clean its body like a cat. But a kitchen infested with cockroaches will turn anyone's stomach. And who doesn't love birds? Yet, Alfred Hitchcock's movie *The Birds* demonstrates that even they can become noisome in too large a dose. Think about people. They generally don't even look up at you during rush hour in downtown Washington, yet they are invariably friendly on a wilderness trail.

One of my loudest complaints is that you seem to misunderstand some of the natural phenomena that you talk about. Your contention that we need to breed to ward off the possibility of extinction is incorrect even if, as you say, "the whole spectrum of antibiotics is expected to be useless by about 1985" (I suspect that's an exaggeration). Epidemics do not kill off entire populations. The Bubonic Plague killed one-third of the population of Northern Europe, hardly putting the human race in danger of extinction. However, this breeding which you advocate will certainly increase the danger of an epidemic, which is not a pleasant prospect for anyone. To understand why this is so, consider modern agriculture. Every so often, some crop undergoes a blight, such as the corn blight of 1970. This is because vast acres of any crop is a gold mine for the pest that feeds on that

***When I was a demography buff, the average population of Oregon was 30 p/sm, while in my native Massachusetts it was around 650.***

crop. However, blights are rare in natural ecological systems, and when they occur, it is often because of some human-caused disturbance. Concentrations of human populations are like a monoculture, and as such they invite epidemics.

The thing that bothers me most about your essay is that it ignores the rest of na-

ture. There is arrogance in a view that advocates breeding people into every corner of the globe, without regard for the consequences to other species.

In nature, the population of one species never expands without the contraction or extinction of other species, except when a new ecological niche is opened up, as when the first amphibian-like fish crawled out onto land. The rapid expansion of the human population over the last three hundred years has brought about the extinction of more than 200 forms of birds and mammals (not to mention reptiles, amphibians, plants, and invertebrates). In most cases, the living space of other species is usurped, the same way Native Americans lost their territory. Large animals, and animals that feed high upon the food chain, such as eagles, are hardest hit by human expansion. They need vast areas to support not only their own breeding populations, but the breeding populations of the species they feed on, and the breeding populations of the species that their prey species feed on, etc. There must be ten times as much body weight of prey species as of predator species, so the amount of land necessary to support one large beast feeding on the fourth or fifth rung of the food chain is huge. This means that national parks are more like museums than true wildlife preservation areas if they are surrounded by anything but wilderness. "More people means less for everyone, or so the story goes. But less of what?" you ask. Are you aware that elephants and rhinoceroses are in danger of becoming extinct?

You raised some good points about the values of western civilization, resource allocation, and forced sterilization. But to blame advocates of zero population growth is false, and does a gross disservice to people who are trying to think through these issues. It should be obvious that the human race cannot increase its numbers for much longer. Why not stop now, while some of the earth's natural heritage remains?

David Holzman, Editor  
*People & Energy*





## Bender/deMoll respond

It is always difficult to open up a reevaluation of an issue—especially one that we all have strong feelings about. And it is crucial to have feedback in the evolution of such questioning. The response to our *Population* piece in the Jan. issue was well-thought out and appreciated. It made us see where we left important things unsaid and some of what needed to be said more clearly. Let's continue the dialogue.

To raise questions about an issue we feel needs to be thought through more deeply is not, we feel, doing a disservice to people who have been working long on population. Our questioning arose from a realization that the population issue is being used to divert our attention from the real causes of starvation, cultural collapse, urban problems, etc. Avoiding that issue and the new perspectives it opens would do vastly more disservice to us all. It is important to continually test our assumptions as our understanding of things changes, or we get locked into increasingly unreasoned and untenable positions. If we fail to dig deeper into the population question we not only fail to resolve the root problems but miss also the opportunity to join together productively with people whose hearts are with us, but whose experience and understanding of the issues rightfully differs.

Our statement concerning wilderness vs. meditation drew fire for being anthropocentric. It was purposefully so. We were addressing what appears to be the dominant motivation of "wilderness" preservation—people recreation. We suspect that is more central to most people than are eagles and bears. How many wilderness areas are there that totally exclude people and leave it all to the other creatures? And how many "wildlife refuges" are set up with special facilities around them for hunters to pick off the arriving and departing migratory birds?



Our sense is that our attitudes and relation to the rest of nature is vastly more important than preservation of wilderness as something we're not part of, and closer to the root of population pressures on natural systems. Why can we not live as a part of nature in peaceful coexistence with the rest of it? Native Americans and other cultures have been able to do so. Preserving wilderness is an essential holding action to slow the decimation of nature by our industrialized culture. What is ultimately more essential, though, is to deal with what there is in our values, our institutions and our economic system that makes us destroyers rather than enhancers of life.

Similarly, we see the urban impacts of population to be more caused by cultural patterns than numbers. The Boston-Washington slurbanoid exists not because of numbers but because more of us have chosen, either individually or institutionally, to migrate there than to a pattern of small towns which could accommodate as many people. And any time spent in what remnants of civilized cities survive in Europe reminds us that our 20th century cities are unloveable by choice. We have given over two-thirds of the land to the automobile, built cities as economic rather than humane places, and replaced conversations with neighbors with the blare of our stereos and TVs. It is our social policies that breed urban crime, not our numbers.

Many good living places exist—in cities and in whole countries such as the Netherlands—with densities far higher than 650 people per square mile. Likewise, some pretty horrible ones exist with densities lower than 30 p/sm. The impact of absolute numbers is a relative and cultural thing. We have a friend once from Brooklyn who couldn't stand the "wilderness" of White Plains, and we have known people to whom Oregon's population was as overwhelming as that of New York.

Our use of the term "global extinction" may be too extreme for the population hazards we face. We need to realize, however, that the combination of factors we have generated—both in the destructiveness of our weaponry and the *number* of diseases whose virulence we have been increasing, make the results of the "Black Death" a weak comparison. More relevant perhaps is the "virtual extinction" of Native Americans with our yet primitive 18th century technology and diseases, the genocide of Cambodia, East Timur, the Amazon basin and parts of Africa. We hope global extinc-

tion is still an improbability, yet it is increasingly a possibility. Massive cultural disruption is a virtual certainty, and its effects upon a culture interwoven on a scale such as ours is an absolute unknown.

The major area of misunderstanding about the article is that we seem to have given the idea that we were 1) in favor of breeding in great numbers, and 2) against any form of population control. In reading back through our piece, we can see how that misunderstanding developed. To clarify, we agree that from certain perspectives population is a problem, but we don't feel it is *the* problem. Our feeling is that it is more often a symptom. While we need to deal with population and wilderness and hunger, we need more importantly and simultaneously to deal with our materialism and greed, our dispassionate cruelty to other people and other forms of life, and our conscious and institutionalized suppression and exploitation of other countries and peoples. These things are rarely spoken of in the same breath as population, and almost never as the root causes of the "population" problem.

It is important that we can each make choices about our own impacts on future population numbers and our own environment based on informed knowledge about personal, community and regional resources and goals. That choice includes knowing what levels of density an area can support with food and other necessities and knowing how many children one's own family can emotionally and financially foster. It also involves having means of birth control at hand to act upon those choices. Being able to make informed choices—sometimes for many children, sometimes for none—ensures a kind of empowerment that is quite the opposite of the situation today, where many of us have little control over our own lives.

When momentous decisions affecting our livelihoods, the quality of our food and environment, as well as our general level of well-being are being made by others far away without knowledge of local needs or situations, no meaningful personal action is possible. When our economic system operates at a scale that prevents us from realizing the real impacts of our numbers and our appetites on others and other areas, no meaningful action is possible. Dealing with population "problems" on a governmental or global scale produces at best a muddle, and more likely policies brutally controlling "others," not ourselves.

We don't know if we need more people or less—ironically, we probably need both. There is not one balance between people and resources, but many, depending upon cultural sensitivities and practices. We need the diversity of different cultural sensitivities, and ones in touch with people, nature and life.

—Tom Bender and Lane deMoll



# R U S H

## General Announcements

**Earth Day '80** will be April 22! Neighborhood and community groups across the country will be involved in a celebration of the earth. ED '80 will be a time for citizens to look back on the ten years which have passed since the original Earth Day and forward into the second environmental decade. People interested in putting together local events can contact Richard Kinane, Earth Day '80, Suite 510, 1001 Connecticut Avenue N.W., Washington, DC 20036, or call 202/293-2550.

*The Coalition for a Non-Nuclear World will sponsor anti-nuclear activities in Washington, DC, April 25-28, with parallel actions in Phoenix, Arizona. Lobby Day, Teach-in, March & Rally, Religious Service, and Nonviolent Civil Disobedience at the Dept. of Energy. Contact the Coalition at 236 Massachusetts Ave. N.E., #506, Washington, DC 20002, 202/544-5228.*

"Celebration at the Crossroads" is the theme of the 11th annual Whole Earth Festival May 2-4 on the UC Davis campus. Workshops, new games, crafts, natural foods, music and speakers (including Holly Near and Brooke Medicine-Eagle). Contact: Pat Echevarria, 6 Lower Freeborn, UC Davis, Davis, CA 95616, 916/752-2568.

The National Science Foundation has announced the establishment of an experimental program in appropriate technology. The program will seek to aid in the development of appropriate technologies with a potential for generalization and contribute to an improved understanding of a.t.'s social, economic and scientific impact on American life. Unsolicited proposals may be submitted at any time to: Dr. Edward Bryan, A.T. Program Manager, Room 1108, National Science Foundation, Washington, DC 20550.

*April 17 is Big Business Day! Its sponsors (Ralph Nader, John Kenneth Galbraith and James Farmer among them) want the event to do what Earth Day, Food Day and Sun Day did for their subjects by providing a forum to expose abuse and explore alternatives. In communities nationwide there will be alternatives-to-big-business fairs, promotion of small business and appropriate technologies, nominations for a "Corporate Hall of Shame," and symbolic "bread lines" at banks which red-line communities. For information contact Big Business Day, 1346 Connecticut Avenue N.W., Rm. 411, Washington, DC 20036, 202/861-0456.*

The National Center for Appropriate Technology has announced a \$150,000 grants program which will allow low-income people in a hundred communities nationwide to receive hands-on training in solar greenhouse construction this spring. Grants will be awarded to local Community Action Agencies (CAAs), and NCAT will provide preparatory workshops for the grantees

in greenhouse construction, design and horticulture. Grantees will then purchase building materials with the grant funds and hold local workshops. For details, contact NCAT Grants Office, P.O. Box 3838, Butte, MT 59701, 406/494-4572.

## Courses & Conferences

How can individuals and communities decrease their dependence on expensive food and energy? The Farallones Institute Rural Center has announced an intensive four-week summer program (July 28-August 22) to provide community organizers with practical skills in small-scale solar systems and conservation techniques. Other upcoming courses at the Rural Center include "The Edible Landscape" (May 19-June 20) and "Nutritional Gardening" (August 25-29). For information, contact Alison Dykstra or Donna Clavau, Farallones Institute, 15290 Coleman Valley Road, Occidental, CA 95465, 707/874-3602 or 874-3060.

The Fourth National Conference on Rural America will be held in Washington, DC, June 24-26. Subjects to be discussed include housing, health, the elderly, support for the fast-fading family farm, enforcement of the reclamation law, minority access to land, energy development, and rural transportation. Contact Rural America, 1346 Connecticut Avenue NW, Washington, DC 20036.

Amory Lovins of Friends of the Earth and Barbara Blum of the Consumer Protection Agency will be keynote speakers at the annual conference of the National Association for Environmental Education to be held May 25-27 at the University of New Mexico in Albuquerque. Theme of the event will be "An Environmental Agenda for the '80s." For information, contact J. Heidelberg, NAEF, P.O. Box 400, Troy, OH 45373, 513/698-6493.

*SolWest '80, an international conference sponsored jointly by the Solar Energy Society of Canada and the U.S. Pacific Northwest Solar Energy Association, will be held in Vancouver, B.C., August 6-10. Contact Kate Allen, PNW-SEA, SolWest '80 Headquarters, Economy Building, 93 Pike Street, Rm. 314, Seattle, WA 98101, 206/624-6409.*

The ethics of energy development and consumption; energy and social policy; human needs and corporate perspectives—these are examples of the kinds of topics to be discussed at an "International Symposium on the Human Side of Energy" to be held in Laramie, Wyoming, July 7-9. Contact Joseph Davenport III, Symposium Planning Committee, Wyoming Human Services Project, Merica Hall #312, University of Wyoming, Laramie, WY 82071.

A panel of homeowners with first-hand experience in using wind-generated electricity will be featured at a conference on practi-

cal applications of wind power, to be held in Rochester, Minnesota, April 25-26. For information, contact Alternative Sources of Energy, Inc., Milaca, MN 56353, 612/983-6892.

*Three short courses are being offered in the Davis-Sacramento area this spring by the University of California (Davis) to help do-it-yourselfers build an energy-efficient small home or make an existing home more energy-efficient. The courses are: "Energy Efficient Passive Solar Design," May 3, and "Passive Solar Water Heater Workshop," May 9-10, both in Davis, and "Designing the Small House," May 17-18 & 31 in Sacramento. For details, contact University Extension, University of California, Davis, CA 95616, 916/752-0880.*

An intensive four-week workshop covering vegetable and herb production, floriculture, propagation, chickens and goats, composting, soil husbandry, bees, and fruit culture, will be offered at Camp Joy near Santa Cruz, California, August 1-28. Write Camp Joy, 131 Camp Joy Rd., Boulder Creek, CA 95006.

The third meeting of the Latin American Committee of Appropriate Technology for Underdeveloped Countries will meet in conjunction with the Third International Symposium of Engineering to be held in San Salvador, El Salvador, July 25-30. Theme of the symposium will be "Basic Needs and Technology" and registration fee will be \$100 for professionals and \$50 for wives (!). For further information, write to Ing. Ricardo A. Navarro, Universidad Centroamerica "José Simeón Cañas," Apartado Postal (01) 168, San Salvador, El Salvador (and be sure to inquire about the registration fee for husbands of professionals!).

*The American Wind Energy Association will hold its national conference in Pittsburgh, PA, June 8-11. For information, contact AWEA, 1609 Connecticut Ave. N.W., Washington, DC 20009, 202/667-9137.*

Brazil, the site of so much recent research and development in alcohol fuels, will be the site of the Fourth International Symposium on Alcohol (and other Biomass Fuels) Technology, October 5-8. Simultaneous translation in Portuguese and English will be provided at all sessions. For details, write: Instituto De Pesquisas Tecnologicas/IPT, IV Alcohol Symposium, Att. Nedo Eston De Eston, Caixa Postal 7141, 01000, São Paulo, Brazil.

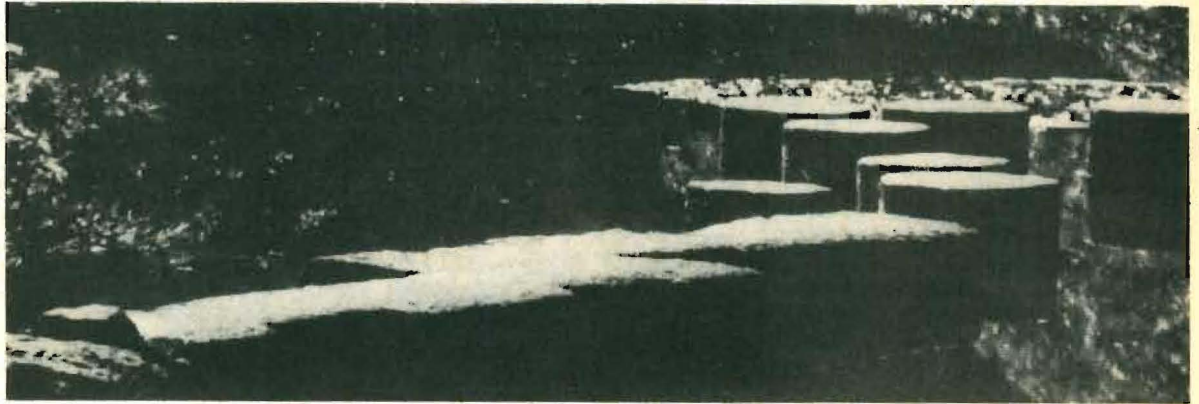
## Help Wanted

ACORN, a multi-issue nineteen-state grassroots community organization developing political power for low and moderate income people, has openings for community organizers. Contact Kay Jaeger, ACORN, 404 Lodi Street, Syracuse, NY 13203, 315/476-5787.



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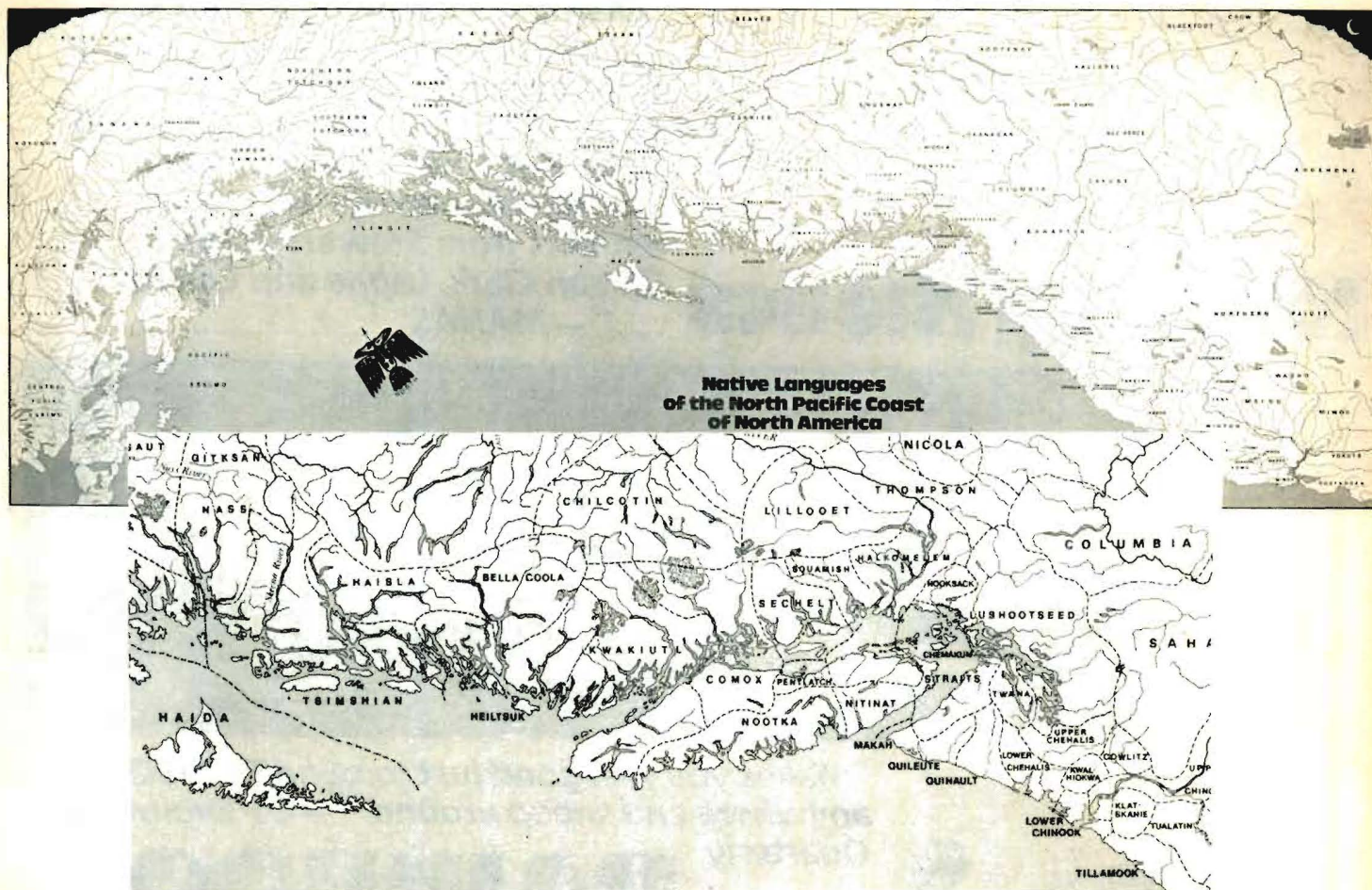
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***Native Languages of the North Pacific Coast of North America*, a two-color map compiled by Wayne Suttles and designed by Cameron Suttles, 14"x37¼", \$1.98 (\$1.80 if payment included with order) plus \$1.00 postage and handling, from:  
 Cameron Suttles  
 2410 N.E. 48th Avenue  
 Portland, Oregon 97213**

At first glance, *Native Languages of the North Pacific Coast of North America* is a marvelous map, showing the native peoples of this region by the languages they have spoken—a diverse grouping of both familiar and strange-sounding names associated with the many homelands of our predecessors. These boundaries of language represent the closest native equivalent of our concept of nation, although there were many dialects, and the names of some of these are more familiar to us today. In itself, this makes for an educational experience—expanding our sense of time and appreciation of cultural diversity, and teaching us the possibility for land-based visions that are learned from the past.

But *Native Languages* is much more. Its startling perspective stretches laterally from Alaska's Kodiak Island to the Monterey Bay in a satellite's

(or spirit's) eye-view that lovingly enfolds the coast around the viewer. It's as if you were about to come in for a landing on the Queen Charlotte (Haida language) Islands. Such a perspective, says the author, is no more distorted than any two-dimensional representation of our three-dimensional world. "We forget that north is not really 'up' and south 'down,' but rather *up* is really upstream, away from the sea, and *down* is really downstream, toward the sea. It was this way for the native peoples of the coast, who gave directions and locations by reference to the flow of water . . . orienting the map this way gives us something closer to the native view."

A most-favored feature of mine is that *Native Languages* is the combined creation of a father/son team. Wayne Suttles, anthropologist, compiled it, and his son Cameron Suttles designed it. Something about their joint effort fits the map very well. At its modest price this high quality production is almost a gift—as are certainly the perceptions it shares. For bulk order information write to the above address. . . . Now, if someone could begin to adapt Erwin Raisz' engrossing, hand-drawn landforms (*Rainbook*, p. 23) to such a perspective!

—Steven Ames

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