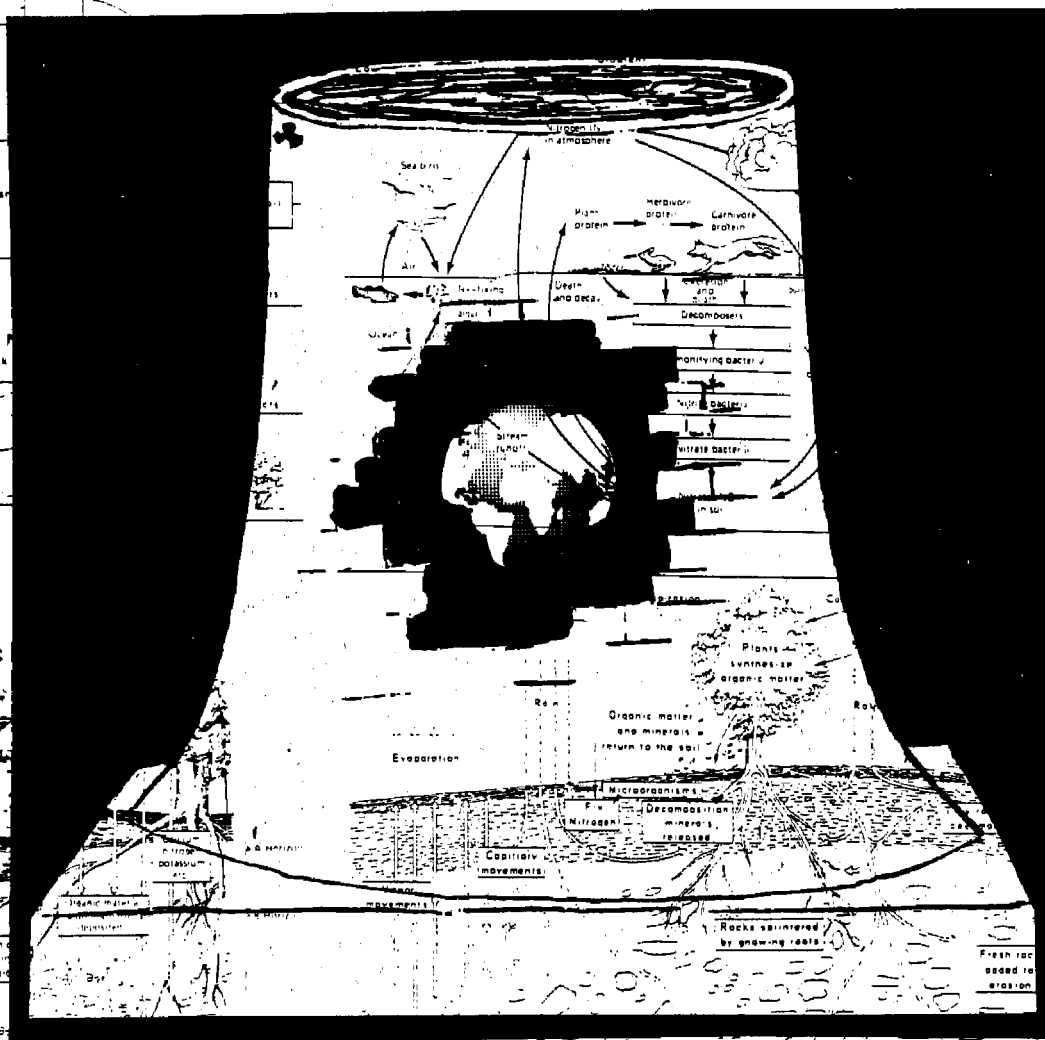
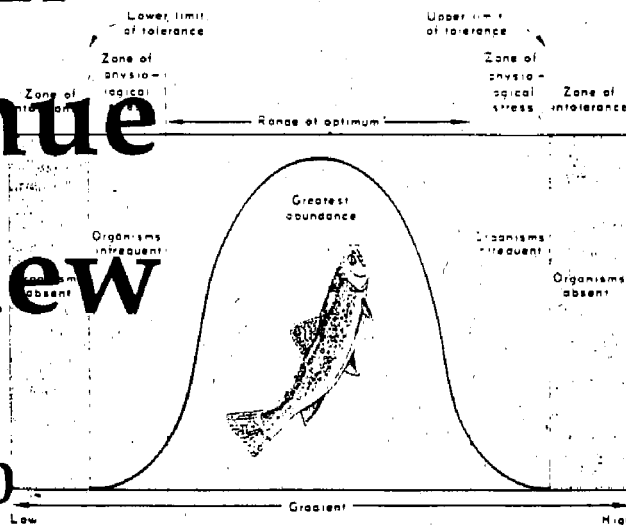


## May 1990



## STRUCTURE

*The North Avenue Review* is a magazine of thought and expression communally edited and produced by a collection of Georgia Tech students, faculty and staff--all of whom have contributed writing, graphics, or time.

Unless otherwise stated, the views expressed herein are solely those of the individual contributors and are not intended to express the sentiments of the Georgia Tech community.

*The North Avenue Review* is published twice quarterly by Chapman Publishing

### We are:

|                    |                   |
|--------------------|-------------------|
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| Jerry Bennett      | Troy Lanier       |
| Charles Boyer      | Kevin Leeds       |
| Dr. Cliff Bragdon  | Lisa Little       |
| Suzanne Burnes     | Zed Lloyd         |
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| R. Steven Hinton   | Torrance Stephens |
| Sam Hooper         | Allan Yarbrough   |
| Stacy Johnson      | Chris Yeagers     |



## SUBMISSIONS

### General Information

Please include your real name, p.o. box and phone number on all submissions.

Send submissions to:

**The North Avenue Review**  
GT Campus Mail  
P.O. Box 35919



### COME TO OUR NEXT MEETING:

Thursday, May 10 in D.M. Smith room  
105 at 6 pm.

Anyone who submits articles, literature or graphic arts has the option of becoming one of many editors for that issue of *The North Avenue Review*; just come to the meetings.

If there are any concerns, questions, or problems, contact Steve Danyo (p.o. box 35307) or Tom Hickman (p.o. box 35919).

### Articles

*The North Avenue Review* welcomes any topics that you deem worthwhile by students, faculty, and staff. Be prepared to rewrite. Facts are important. Articles which we feel are unnecessarily inflammatory will be rewritten by the author or will not be printed. Submissions should be written or saved in Microsoft Word, with a text size of 10 points and a font of Times (We're not kidding), for the

Macintosh. You can use many of the Macs around campus. Save your writing, as we will use your disk to manipulate and extract your article to layout. Graphics with your article would be greatly appreciated!

It is strongly encouraged that you attend the meetings to defend your piece during group review.

**Graphic Materials, Announcements, Poetry, Fiction, Blurbs, Photos, Surveys, Small Items of Interest, Whatever You Want, etc.**

We welcome all of this stuff from students, faculty,

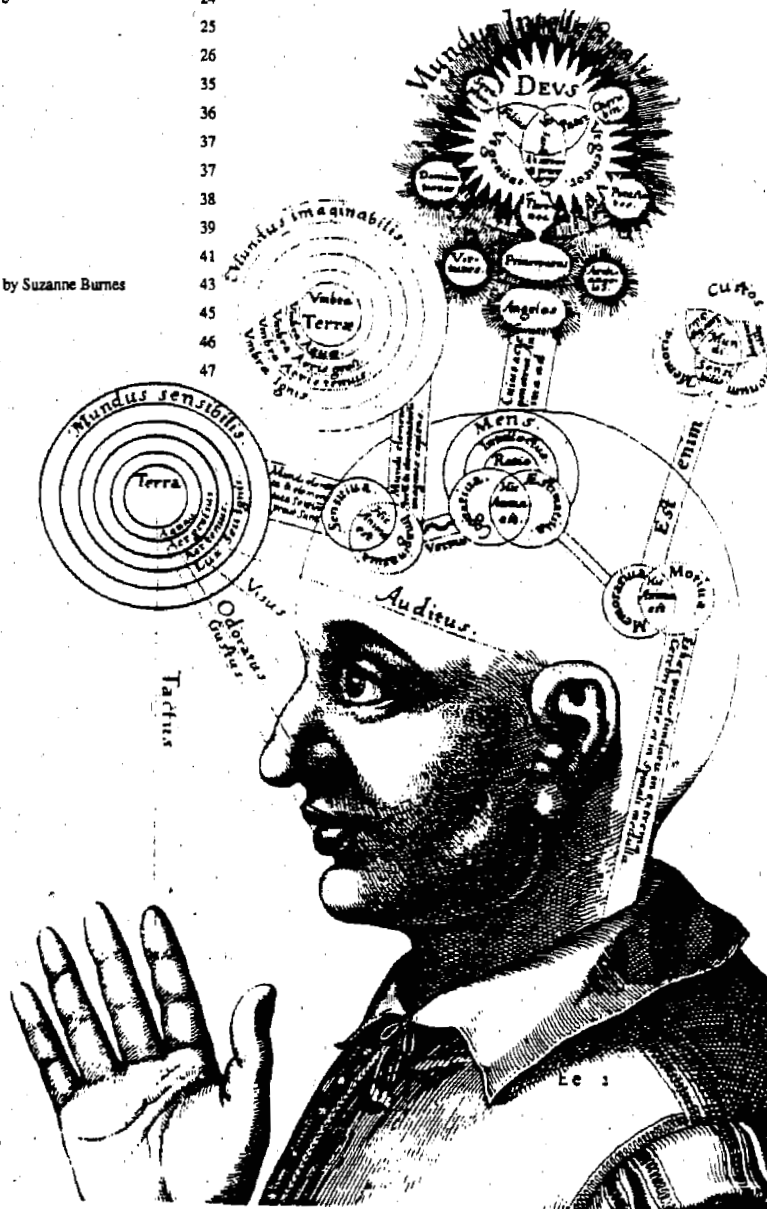
alumni, and staff. Please submit all of it at our deadline meeting, or to our p.o. box prior to the deadline.

### Letters

All letters to *The North Avenue Review* will be printed, regardless of political bias. We do, however, reserve the right to withhold letters if deemed unnecessarily inflammatory. Letters should be succinct and signed. You can request to remain anonymous, but we need to know your name and address. Your letter will not be edited, so make sure it is written exactly as you want it.

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## To the North Avenue Review:

This is a response to one of the articles written by Allan Yarbrough in a recent issue. While I disagree with Mr. Yarbrough on most points, I am pleased that you publish his work, since it demonstrates the NAR is genuinely committed to presenting the broadest range of viewpoints. This is important for the Tech community, as it may stimulate and facilitate the sort of intellectual and political dialogue which is so sadly lacking on the campus.

To be honest, I am especially pleased that it is Mr. Yarbrough who presents these particular views, since his style is so pretentious and pedantic that I suspect few readers are persuaded and most are turned off completely.

I would like to make some general comments about the article, "Human Relations Department and the First Amendment" (which appeared in issue #4) and then state three specific questions, to which I hope Mr. Yarbrough will respond. In this article, Mr. Yarbrough describes what he sees as the abuse of "human relations departments" at the Universities of Pennsylvania, Michigan, and California-Berkeley.

Question #1: *What are the sources on which Mr. Yarbrough bases these accounts of events that are very controversial? Surely he is not personally knowledgeable about complicated events that happened in Philadelphia, Ann Arbor, and the Bay Area. Somehow I had the strongest feeling that I was reading some kind of College Republican newsletter. If Mr. Yarbrough's source(s) are so definitely partisan and one-sided, then I think he*

LETTERS  
What do you think  
do you think think.

has an obligation to tell his readers that this is the case.

The same point is even more clearly illustrated by his version of events at Dartmouth College, where students on the staff of the right-wing "Dartmouth Review" were convicted by a disciplinary hearing of harassment, disorderly conduct, and invading the privacy of a black professor. Dartmouth's disciplinary board then suspended these students from the campus (unjustly, in Mr. Yarbrough's view). This much-publicized and controversial case is very complicated. It has been (and continues to be) a subject of litigation. That means, quite simply, that the facts of what actually occurred are in dispute.

Question #2: *Since this is the case (Mr. Yarbrough says "accounts vary"), then why does Mr. Yarbrough present only one account? What was the evidence that led the Dartmouth disciplinary hearing to the opposite conclusion from the one preferred by Mr. Yarbrough? Does he know both sides of the story? If so, why does he give his readers only one? If not, why does he feel so competent to discuss the matter without getting all the contending sides to an intensely-disputed matter?*

In this same article, Mr. Yarbrough

reports that the American Civil Liberties Union (ACLU) successfully challenged the University of Michigan's human relations policy on First Amendment grounds. Mr. Yarbrough snidely describes this ACLU action as a "rare burst of principle."

Question #3: *Mr. Yarbrough, is the ACLU acting "on principle" only when it supports*

*the side you favor? If not, please cite some cases when it supported causes you oppose but would still merit your praise as "acting on principle." Somehow one suspects that Mr. Yarbrough's hostility to the ACLU derives from a weak grasp on the realities of how civil liberties must be protected. I know an ACLU lawyer who comments sadly that he has to spend most of his time defending lunatic fringe types of people he regards as obvious jerks because that's how the protection of free speech really works.*

I could go on, but it's virtually certain Mr. Yarbrough and I will always be in substantial disagreement. For example, I strongly object to his notion that "hatred and prejudice" cannot be reduced because they stem from human nature which is "evil and corrupt." Mr. Yarbrough should not say that Original Sin is "empirically verifiable," unless he acknowledges that he is not talking about the Catholic doctrine of the same name. That mankind is capable of evil behavior (also saintly behavior) is empirically verifiable; events in the Garden of Eden are not.

Part of the problem here is a persistent tendency of Mr. Yarbrough either to fasten upon the trivial or to miss the point altogether. In your issue #3,

wrote a densely-reasoned article (including the specification of his "postulates" and references to Burke, Hobbes, and Locke) to discuss whether or when ethnocentrism is "good" or "bad." Ethnocentrism is obviously neither good nor bad, it is simply inaccurate. That's the whole point.

Again, thanks very much for printing Mr. Yarbrough and all the other stimulating and interesting articles. The North Avenue Review is a remarkable achievement and one that gives me renewed faith in Tech's potential. That your staff is totally uncompensated and that you produce the magazine with neither a room nor any kind of equipment whatsoever is astounding. Please keep up the good work. It makes me proud to have been a student here.

Robert Matthews

#### Mr. Yarbrough responds

I am sorry that Mr. Matthews found my essays so difficult to understand, and I will confess to writing above a sixth grade reading level. However, they were directed toward a college audience, where one should safely assume a command of multi-syllable words, like "pretentious" and "pedantic." Shall I move on?

The sources for my essay on the Human Relations Department were *The Wall Street Journal* and *U. S. News & World Report*. Fascist publications, obviously.

The version of the events at Dartmouth College propagated by its disciplinary committee might be more believable if (a) Dartmouth had not established a pattern of abusing the powers of the disciplinary committee to harass conservative students, particularly those affiliated with the *Dartmouth Review*, and (b) Dartmouth had not condoned far more disruptive behavior by liberal students than anything accused of the *Review* staffers.

When the ACLU was founded it devoted over 90% of its resources to defending the civil liberties of all persons, regardless

of their race or creed. Such activity now absorbs less than half. Replacing this commitment is a raw political agenda that has little to do with civil liberties and even less to do with the Constitution of the United States. Whenever this agenda conflicts with the defense of civil liberties, civil liberties take the back seat. For instance, the ACLU failed to condemn the police brutality against Operation Rescue demonstrators, refused to challenge the court injunction against Operation Rescue that forbids them to carry signs, and failed to speak out against the use of the Racketeer Influenced and Corrupt Organizations (RICO) law, originally intended for use against organized crime, against Operation Rescue. (The ACLU does in fact oppose the RICO law, but *only* when it is used against organized crime.) Such inconsistency does not leave one impressed with the ACLU's commitment to principle; thus I was surprised at its "rare burst" in the Missouri case.

I never said that the expression of hatred and prejudice cannot be reduced. Like murder, it can be deterred by sending its practitioners to the gas chamber, if that is the way that we want to punish the exercise of First Amendment liberties. However, hatred and prejudice can never be "educated" away because, like murder, they do not spring from a deficient education but rather from the corruption in an unregenerate human heart.

In stating that "ethnocentrism . . . is simply inaccurate," Mr. Matthews makes two value judgments: one, that there is some truth to which ethnocentrism does not conform, and two, that such lack of conformity is worthy of comment. To the extent that he asserts these value judgments against those inclined to disagree, he himself is a practitioner of ethnocentrism. Should he then claim that his type of ethnocentrism is correct, he would be engaging in precisely the same differentiation that I attempted in my essay. To argue otherwise is pure sophistry.

Notwithstanding his total lack of ability as a philosopher, his praise of the *North Avenue Review* is duly noted, and appreciated.

#### To the Editor:

I am shocked and dismayed at the interview you had with an Indian student in the last issue. There was biased questioning on the part of the interviewer. The NAR demonstrated its lack of judgement quite effectively by letting the interviewer get to hear what she wanted to hear. Where is the objectivism that a "intellectual" magazine should be pursuing? And note, the role of men or women in any society is more or less the same. The treatment and status of women is what differs from society to society and that is what you should be interested in.

Let me start by saying that a wrong person was chosen for the interview with an Indian student in issue 4. The interviewer (Suzanne Burnes) claims she was talking to someone with first hand experience. How can somebody who has never lived in India have first hand experience, leave alone insight into Indian society? The girl who is supposedly representing millions of women back home does not show the intellectual maturity to talk about the issues posed before her. Looks like her only knowledge about anything or anybody Indian are her few friends here and cousins in India. Her parents being raised in India doesn't mean anything, especially when you are talking about the role of women in a changing society. Making myself redundant, let me reiterate: all the answers showed immaturity and ignorance.

Why are there questions regarding religion in India in an interview about sexism and the role of women in society?

There is a difference between conservatism and oppression; nobody is slave driving or whipping the women into submission. What do you mean by "Indian women are so uneducated" - either they are educated or not. Call up any university in the U.S. and you will find Indian women pursuing higher education in all fields. I personally know a number of friends back home who have a degree and/or a job.

Hugging, dating or sleeping with a

different guy each weekend is what comes under sexual freedom, not oppression of women. Yes sexual freedom is definitely lacking in India, though you should be more worried about freedom of thought and action which certainly are there. Things are changing. Maybe we will never reach the point where American society is today in terms of sexual freedom, but changes are taking place.

I don't deny that Indian society is filled with traditions, customs, mores and drawbacks but claiming that Indian women are oppressed, uneducated and unable to distinguish between what is good and bad for them is unfair. As more and more development takes place, people are changing and abandoning their conservative outlook. As a result, there is going to be more dating, more love marriages, and more divorces if that is what you want. There are laws and rights certainly: abortion is legal in India and there is no fight between life or choice, it's just that it is a social taboo.

The last question blew my lid. Never ever judge a society by your standards, ethics and morals; what may be wrong/right here may not exactly be wrong/right everywhere. How do you say women here are lucky or women in India unlucky? From your own stats, a woman with a 1 in 4 chance of getting raped, a 1 in whatever chance of getting abused is lucky. There are obviously negative and positive points in any society so don't prejudge any society.

Maybe I have overreacted with all the above stuff, but everytime I saw NAR on someone's desk or somebody reading it, I tended to get worked up. There were also a lot of spelling and grammatical mistakes, in short a bad article. Spread around thought, expression and information, not misinformation.

Be India what she will, with all her faults, she is my country still (with apologies to Charles Churchill).

Gautham Nalamada

### Ms. Burnes responds

I would first like to say that had you carefully read the introductory paragraph to my interview, much of your letter, and in turn my response, could have been avoided. This is because in the intro I specifically stated that although the student being interviewed had lived in Ghana, she had lived in a traditionally Indian society. By this I mean that the culture she was exposed to was not that of a modern Indian society necessarily, as in large Indian cities today, but that simply the people she interacted with were all Indian, and apparently old fashioned, traditional Indians. Of course in such a situation the experiences are not going to be identical to those of a woman living in India—much like the experiences of a Native American Indian living on a reservation in the U. S. would no doubt be different from those of the same person in a truly Native American Indian society (I don't mean to imply that the Ghanaian Indian area was in any way similar to a reservation, but that they are both somewhat isolated societies.). I had hoped to make that clear in the intro, however if I did not then that truly was my fault and I apologize. My intent was not to misrepresent India, but if you read the interview thinking that the student had grown up in India it might easily seem that that is exactly what I was doing.

Now on to your other complaints. As for the *North Avenue Review's* "lack of judgement" let me explain the policies of our publication. We are a student magazine with no "editor" per say. All persons contributing to the *NAR* are our editors. We meet and everyone reads everything that is being submitted. Anyone is free to edit any article, correct grammar, or add suggestions. In this editing process, my interview passed the inspection of several other staff writers as to content and grammar. Granted, we are not all English majors, but usually at least one of us will catch any blatant mistakes. Let it also be known that your own letter was corrected for grammar in many places. In the future if you have any doubts about our journalistic abilities, I would suggest that you come to one of our editing meetings

and express your outrage over "spelling and grammatical mistakes, in short a bad article" there.

You also remark in your letter that you feel my questions were biased. Before you can make such a judgement I feel you should know how the interview came about. I was acquainted with the person interviewed, and in many casual conversations she mentioned her feelings about the society she had come from in comparison with her life here. When the *NAR* decided to have an issue focusing on women's and gender issues I thought that an interview with this woman might give some readers insight into a culture that I doubt many American Tech students are aware of. I went into the interview with our past conversation in mind, so in that sense maybe my questions were biased. Had I come up with the idea for the interview with no one in mind, I can see how the question might be construed as biased.

I do feel that you, one who is so quick to criticize being judgemental, are very judgemental of the person I interviewed. How can you call this person "immature" and "ignorant" based on her answers to a few questions? Considering that her background is so obviously different from your own I fail to see how you can accuse her of this when you have no idea where she is coming from. Every person's experiences are different, and who's to say that had she grown up in a very strict, traditional society in India rather than Ghana, her experiences might not have been similar? I'm not assuming that they would be by any means, but simply pointing out that you are not justified in judging her. I would also like to note that she mentions in the interview that the situation for women in more modernized areas is bound to be very different, and she does not pretend to speak for them. (For an excellent account of this situation, I advise you to read Jyoti Kollhe's article in this issue on East Indian women). The view that she hopes to present, I believe, is that women under much poorer circumstances, and considering that India is still by most standards a developing or "Third World" nation, the group of peasant or lower class women

g makes up a large part of the population. She does not form this belief completely blindly—she does have many relatives in India whom she has discussed this with at length. Of course I cannot know positively if these views are truly representative of any Indian woman, but I take it on trust of the woman I interviewed that she would not lie about her own experiences.

I hope that this in some way justifies to you and any other distraught readers any perceived faults with my interview. Again, if my opening paragraph was unclear I apologize, for it seems that the bulk of your complaints stem from not understanding that paragraph. The interview was not meant to generalize all Indian women or try to ignore the progress that many Indian women have made in the struggle for equality, but

was merely one person's view of the situation. If I misrepresented it as anything otherwise, I sincerely apologize to anyone who was offended by it. In one final note I would like to say that in my opinion your views, as an Indian man, might be taken with a grain of salt, in the same sense that any outraged man criticizing beliefs somewhat contradictory to those of any male dominated society should be.



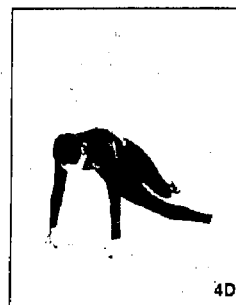
1D



2D



3D



4D



5D

1D-2D. To begin footwork start from the first position of Top Rocking, uncross the arms and place right foot over left.  
3D. Drop the right hand and body to the ground, extending the right leg in front of the bent left leg.  
4D-5D. Place the left hand on the ground parallel to the right hand, both hands extended from chest while extending left leg back and sweeping right leg under left leg.



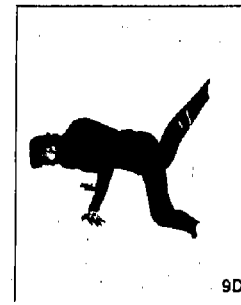
6D



7D



8D



9D

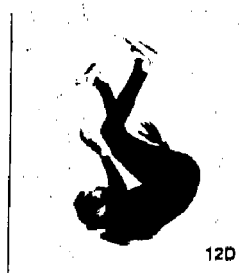


10D

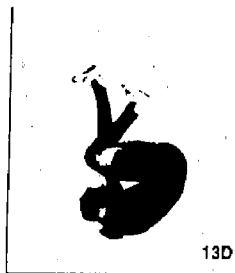
6D. Continue turning to right bringing both legs to a bent position underneath body.  
7D-8D. Extend right leg out placing left hand in the air. Continue turning to the right placing left hand on the ground.  
9D-10D. At that point lean body forward placing body weight on the left elbow kicking left leg in the air and twisting left shoulder under the body. Use both legs and right arm to push off the floor to generate momentum.



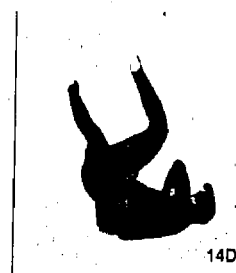
11D



12D



13D



14D

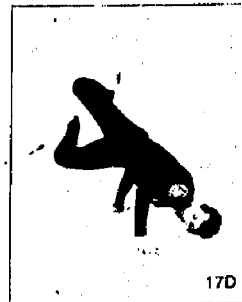


15D

11D-13D. Continue to turn on the shoulders moving arms and legs into a tucked position while building up speed for the transition into a back spin. Execute as many back spin revolutions as possible while retaining the tucked position.  
14D-17D. To stop the backspin place the right elbow on the floor and unwind the bent legs rolling over on the left hand while supporting the body on the left elbow.  
18D. Roll over and lock arms and legs into stylized FREEZE.



16D



17D



18D

# FOOTWORK

SWEN



# The Golden Era

by Kevin Leeds

On Earth Day I bought a poster of the Earth from outer space. There are so many different philosophies, religions, and political parties on Earth that the only thing we have in common is that we all live on the same planet.

Someday I hope there will be a global religion (any prophetic talents out there?) where everyone will worship the Earth Goddess, a.k.a.

Mother Nature, and love one another, and stop being so

greedy!

In the Sixties there were a lot of writers who vilified the big corporation (and

white men in blue suits) as being the destroyers of the environment. My parents had those books, and I read them, it tainted my appreciation for

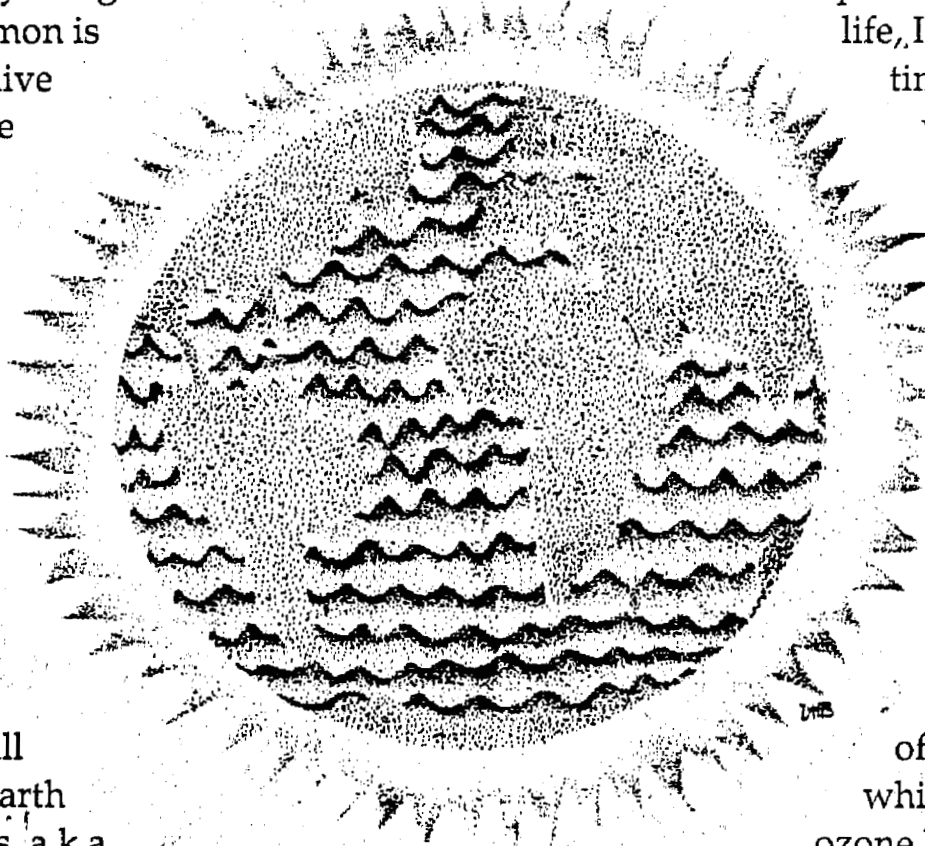
Corporate America for life, I think. For some time I thought I was supposed to be a hippie but I am only a semi-hippie.

In Indianapolis I worked for a pharmaceutical company for a year. They

were using cans of freon (cfc which eats the ozone layer) for the

simple task of blowing dust off of little strips of plastic

with a little chemistry experiment on one end. I told my manager it shouldn't be done that way but I don't think he passed it on.





# A Few Radical Proposals for a Sustainable Society

by Steve Donkin

It is hoped by many that Earth Day 1990 will stand out not only as a significant pinnacle in the history of the environmental movement, but also as a point of departure along an entirely new path of thought and action for mankind as a whole. Civilization as we know it is teetering on the brink of disaster, due mainly to our careless mismanagement of the planet, and as more people come to realize this, we will hopefully see more calls for a serious reassessment of where we are and where we are going. The decisions that humans, particularly we in the U.S., make - or do not make - in the next twenty years will quite literally decide the fate of the entire world for many generations to come. Never before has a moment like this existed.

Some seemingly radical ideas about how humans need to change the way we live are currently being discussed by some of the more visionary among us. A society based on life, liberty, and the pursuit of happiness is no longer enough. We now must start thinking about how to make that kind of society sustainable for future generations. In the spirit of this new mode of thought, I would like to put forth a few radical proposals of my own, some less original than others, concerning some very

broad issues that I think are of particular importance for a sustainable society, namely economics, attitudes towards other animals, and population growth.

**Economics** - Right now Congress is wrestling over various amendments to clean air legislation which could have important effects on the health of air, people, and industry in this country. Some argue that our current levels of air pollution are the cause of serious health problems, such as increasing numbers of childhood asthma cases, and so

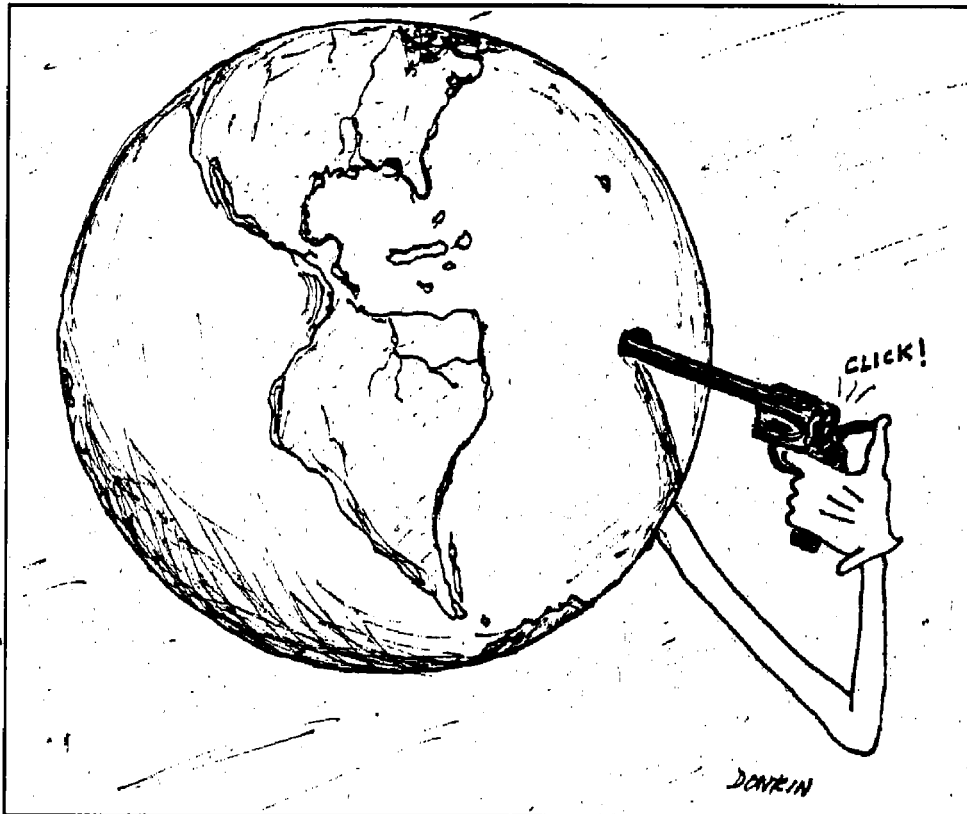
economy, or clean air with a poor economy:

Essentially all arguments between environmentalists and industry are presented as this kind of choice. Such a no-win situation is no basis for a sustainable society, and it must be remembered that the effects of industry on the environment have been the subject of serious public policy debate for only the last few decades. Are we to expect this sort of perennial wrangling between the people and industry, which results in legislation so seriously compromised as to

be essentially useless, to still be a matter of course one or two hundred years from now? Is it impossible to have clean air *and* a healthy economy?

These sort of futile choices are to be expected in an economic system such as ours which is so antagonistic to the environment. As long as capitalism has ignored environmental destruction as a cost of production, it has been a wonderfully successful basis

for our incredible progress. The U.S. owes much of its current status as the wealthiest nation in history to its system of capitalism, which has allowed business to plunder resources from the earth, as well as its own human resources, without paying for any of the destruction. Now that bill is finally



strict controls on industry must be implemented. Others counter that such controls will be expensive, and the result will be massive unemployment as industry cuts back on jobs to save money lost to pollution abatement. We are thus given a choice between dirty air with a healthy

coming due, and the entire capitalist system is in a quandary trying to figure out how to pay it - or, more precisely, how to continue to avoid paying it. Whether it be the free-market capitalism of the West or the state-controlled capitalism of the Eastern Bloc, the problem is the same.

One could argue that capitalism need not be totally scrapped if only it can be overhauled so as to include environmental considerations as a cost of production. Thus, destroying a forest or polluting a river could be given an actual dollar amount and subtracted from profits just as wages or capital investment would be. However, nature does not work in dollars and cents, and assessing the importance of a forest is best left to ecologists rather than accountants. The clearcutting of old-growth forests in the Pacific Northwest, for instance, makes perfect sense in a capitalist economy, where the worth of the trees is reduced to a dollar value and nothing else. Only now, after it is too late, are people realizing that there are other costs involved which do not enter into a financial spreadsheet, such as the increased soil erosion which is resulting in threatened salmon populations in the rivers (the silt buries the eggs and prevents hatching) and destroyed homes of people living in the valleys (less rainfall is retained in the mountains, causing lowland flooding, as happened this past fall).

A sustainable economy would not be based on capitalism, which labels as worthy only those endeavors which create a profit, but rather on a democratic, worker-controlled socialism, in which the people make the decisions about how business is run, and management is all but eliminated. This is not just an archaic form of pre-industrial Marxism; Marx, after all, was certainly no environmentalist, and in fact believed the key to success was to come through building more machines and more smokestacks. This we know is not the answer. But one fact that Marx had right was that a just, and truly productive, society cannot be had until employees control their industries, setting wages, work hours, and benefits, and participating in decisions concerning

investment, plant location, and design of technology. I would take this argument further and include environmental policy. Management level would thus be removed and no longer able to force workers into believing that they can have their jobs or a clean environment, but not both.

Of course, for all this to work, the entire context must change. An economy in which the success or failure of a business is dependent on how well it serves society, rather than how much profit it accumulates, would also require heavy government subsidization. This practice has been implemented for various ends with some success by European socialists for years, often with considerable returns on the investment. Subsidization using taxpayer money occurs regularly in the U.S. also, but usually on the side of corporations and the wealthy, and usually at the service of short-term goals. A more progressive policy might be to transfer the subsidies that the military now receives into alternative energy development, which would serve the long-term goals of demilitarization and energy self-sufficiency, as well as improve the environment by reducing two major sources of toxic waste - weapons production and fossil fuel combustion.

**Attitudes Towards Other Animals** - "Animal rights" is an emotionally-charged term which I avoid using for two reasons. First, it is broadly defined and is often used to encompass some extreme and unreasonable positions with which I disagree (such as a total ban on laboratory use of animals). Second, it carries with it quasi-religious overtones (animals have "God-given" rights) which I think are inappropriate in discussions of public policy. I prefer to take an atheistic stance, on this as well as other issues, because it squares well with my own personal beliefs, and it is the only stance which does not require one to take anything on faith alone, i.e. all arguments are based in the real world, here-and-now. I would also like to dispel the myth that atheism is a philosophy with no sense of morality. It is rather a philosophy which does not acknowledge the existence of a moral code

decreed from a supernatural authority. We create our own morality, simply because we are intelligent humans and thus capable of recognizing what is right and wrong.

From this point of view, then, animals, including people, do not have any *inherent* rights. However, the fact that they are sentient beings capable of being harmed compels a moral person to refrain from harming them whenever possible. This argument applies also to our treatment of other humans, but note that it does not invoke humans with any claim to a higher level of respect just because they are humans. Respect is given equally to all living beings, human and non-human.

Our current attitudes towards animals are wrong for several reasons. First, most animals are seen merely as resources to be exploited for their dollar value, just as all natural resources are, as explained earlier. A second, even more illogical wrong is our selective compassion for some animals and simultaneous disregard for others. For instance, when the family pet dies, we mourn yet no tears are shed for the equally loving and loyal cows, pigs, and horses that have served as food for that pet. Third, our view of animals as sources of food has grown far out of proportion, especially for a species like us which, if not entirely herbivorous (plant eaters), is most certainly omnivorous (mostly plants, some meat). Related to this notion is the growing concern about the destruction of forests to create pastures for beef cattle, such as is happening now in the Amazon. This is a terribly inefficient use of limited land resources, considering that our population is growing, the amount of arable land is decreasing, and worldwide food production is decreasing as well. Grain that is converted to meat rather than fed directly to people loses 75 to 90 percent of its caloric and 65 to 90 percent of its protein value. In the light of all this, the great American beefsteak is fast becoming an enormous burden on the rest of the world.

A sustainable society will be based on recognition of the roles which all animals, including humans, play in the global ecosystem. Causing the permanent extinction of

of a species (which we do to the tune of perhaps hundreds per year), simply because they are in our way and we don't understand their importance in the world, will be seen as nothing less than criminal. Likewise, meat will become a smaller and smaller portion of the human diet, resulting in healthier people and a healthier planet.

**Population Growth** - In the 1960s, when people were finally waking up to the fact that our population growth was getting out of hand, the coincident introduction of the first birth control pill was hailed as the answer to this impending crisis. However, no one counted on the tremendous power that would soon be wielded by the radical Right and Christian fundamentalists in quickly squelching all hope for a simple solution to overpopulation. Religious groups, more than anyone else, must take the blame for slowing down, and in some cases reversing, any small gains made in this area. Despite the fact that we have added over a billion

more people since that initial alarm was sounded in the sixties, religious activists have succeeded in cutting off family planning services to many developing countries, reviving the medieval notion that abortion is a criminal act, and preventing the marketing in many countries, including the U.S., of the newly developed RU486 pill, probably the safest and most effective method of birth control yet developed. Clearly, a sustainable society cannot be based on our current rate of population growth, which now has a doubling time of only 38 years. I reiterate the argument that religion, and especially religious fanaticism, must be excluded from

decisions concerning serious public policy.

Enormous, and possibly irreparable, damage has been done by supposedly well-intentioned activists who decry the 1.5 million unborn fetuses aborted each year in the U.S., yet voice no such concern over the 12 million children under the age of five who die each year throughout the world from malnutrition. Those who believe that family planning in this country has nothing to do with the population crisis in less developed countries need only to consider that the U.S. has 5 percent of the world's



population, yet uses over 30 percent of its natural resources. A child born in the U.S. will thus be a far greater burden on the stretched resource pool of the earth than will a Third World child. Obviously, much of this also has to do with the great disparity in the distribution of resources between wealthy and poor nations, and thus, as stated earlier, a new economic system is in order as well. But the fact remains that no gains made in other areas will have any lasting impact if we don't get our global population growth under control.

A sustainable society will seek immediately

to slow global population growth by making the latest proven methods of birth control available to all, regardless of nationality or social standing. Sex education should be as much a part of all school curriculums as arithmetic. Contraceptives will be free and available to everyone, paid for by the government, because society will realize that it is much cheaper to buy condoms for people than to provide public assistance for unplanned children. These measures alone will greatly reduce the number of abortions necessary, but this service too will be retained and provided free to those who need it. Hopefully,

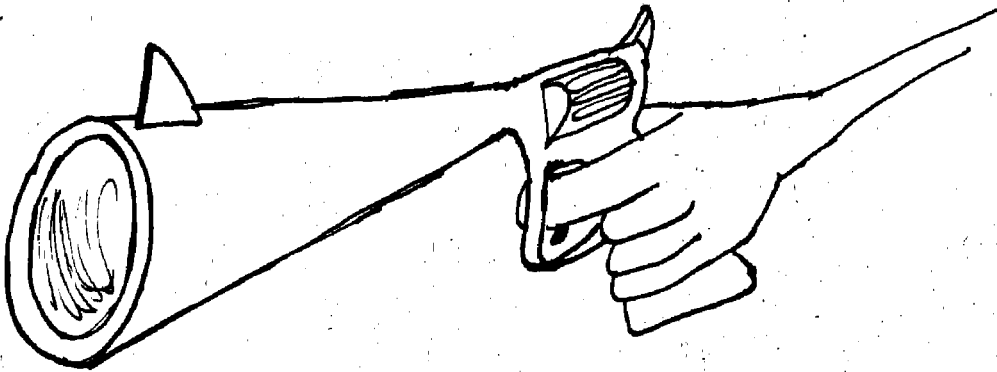
then, the world's population will not increase much beyond its already high level of 5.2 billion, and nations can begin to address the problem of seeing that the majority of those people change from desperate subsistence to fruitful existence.

Implementation of these proposals will, of course, not lead to a perfect world. The world will never be perfect. However, there is a chance that changes such as these, when added to

others not mentioned here, will at least lead to a world that will last long enough for our children and grandchildren to enjoy. We alive today have the dubious distinction of being the first generation in history capable of rapidly wiping out all higher forms of life on earth, if we so choose. Even without having made a conscious decision, that is in fact what we are currently doing. Though we may disagree on how to solve the world's problems, it is certain that changes of some kind must be made. Whatever changes we must make to achieve a sustainable society, they will have to be radical, and they will have to be fast.

# Gunman kills one, wounds four at Perimeter Mall

You are probably sick of hearing about it by now. The dramatically detailed news coverage may have made you sick. The fact that a man would walk into a mall and open fire on a crowd may have made you even sicker. But the truth still remains that it happened. And maybe you will forget about it pretty soon. But the part that still makes me sick is that a man can walk into a pawn shop and buy a gun. No questions, just one form. One form that requires a person to state that he or she is not mentally ill. That's all. No waiting period. No checking to see if that person may be lying. And he can walk out with a gun. A gun that he bought with a drivers license in a false name. With a form that he signed



swearing he  
isn't  
mentally  
ill. And  
then he can  
"allegedly"  
shoot five  
people.  
And now  
Michael  
Musick is  
"allegedly"  
dead.

And we can read the details in the paper. We can see the color illustration of events as diagrammed on the front page. We can read about the Soviet-Georgians who witnessed the shooting. We can read the interviews with the spectators. We can read about the killer. We can read about the victims. We can get a whole bunch of useless and trivial information that the news hounds dig up. But we can't do anything. Because the government will not pass laws on gun control. Because "eight of ten members [in the Georgia House and Senate] own a gun and 40 percent own at least four firearms."\* And none of them will get Michael Musick's vote next election. ■

\*Cummings, Jeanne. *The Atlanta Journal*. "Hours Out of Hospital, Shooting Suspect Got Gun." Apr 25, 1990. A9.



## In The Spirit of Earth

by John Schendel

Sacred is an adjective used to describe something regarded with reverence, particularly in relation to it being devoted to some religious or spiritual purpose. Our relationship to the earth has a spiritual sense apart from yet related to that which concerns what we take from it for our survival and the things we give back to it in fulfillment of our part in natural cycles. Many of us regard the earth with a spiritual reverence and consider the earth as a sacred place. But is the earth's sacredness indebted to our invention of the word "sacred?" I think not. The earth's sacred nature embodies not only human spirituality but also perhaps a spirituality that involves the union of all things living and non-living, tangible and ethereal, which inhabit the landscape.

I celebrate my spiritual bond with the earth by choosing some spot in a natural area and doing something that reinforces my knowing of the connections I share with the land and of the responsibilities inherent in this relationship. This "doing something" can be likened to a sort of informal ritual, a deliberate and focused reaffirmation of the sacredness of the land. By doing this I make a personal (perhaps unspoken) contract to behave within that place with regard and respect.

The word sacred also implies security against violation or infringement as by reverence or sense of right (Random House Dictionary). Since the earth has and is continuing to suffer violations of its sacredness by human hands, it appears as if something has been and is often lost within humanity's innate spiritual sense of the earth as sacred and our practical application of that sense in daily life. Nevertheless, as a measure of how far we have come, in a positive sense, toward molding our actions so that they more

accurately reflect our regard for the land and our desire to live harmoniously within it, take the establishment of the National Park System and of city parks, state parks, and wildlife refuges. These designations for certain natural areas represent contracts made between the people of the city, state, region, or nation and the protected areas themselves. It is often stipulated in such contracts that the area is to be used only for specific, well

harm. How can these unofficial natural areas receive some measure of real protection? Obviously one way is to work to make such areas officially designated as deserving of protection. While this is a viable and practical alternative, sole consideration of this route at the expense of many others limits the potential that exists within human approach, and does an injustice to our spiritual connection with nature which lies at the root of all efforts to protect nature.

### *We must influence more people to recognize their spiritual kinship with the earth...*

defined purposes and is to be protected from misuse and harm. Probably without exception the motivation for setting up such contracts involves--in part--those less tangible feelings that represent humanity's spiritual connection to the earth. As such, these contracts represent official ritualizations of our acknowledgement of certain places as sacred and therefore deserving of our special regard. They are official in the sense that the entity acting on behalf of humanity in setting up these officially sacred areas is oftentimes a government or institution that possesses some power of enforcement of these contracts. While the success in keeping these areas unviolated and free of harm relies heavily upon the the reaffirmation of each visitor's desire to protect them and to act diligently within the dictates of the contract, officially sanctioned sacred areas such as state and national parks do enjoy a measure of protection above and beyond that achievable through the conscientiousness of the individual in the public at large. This puts these areas at an advantage over "unofficial" natural areas in terms of enforceable protection from misuse and

Another approach toward achieving greater protection for unofficial natural areas is for individuals to more conscientiously perform ritual celebrations of their spiritual connection to the earth. Carried

out in places important to each person, these rituals would serve to reaffirm their commitment to protect each place as something sacred. The simple, eloquent celebration of a single person multiplied over the combined efforts of many like-minded individuals acting on behalf of one particular natural area can then begin to approach the kind of protection enjoyed by officially sanctioned places. It should be recognized that ritual reaffirmations of the sacredness of natural places by humans have probably been taking place as long as humans have been inhabiting the earth. Formal ritual ceremonies have been and still are performed among many aboriginal cultures as well as among religious groups and environmentally related organizations. Less formal though more common rituals might include those carried out by solitary individuals or small groups of people, the essence of which could be found in the simple act of visiting a nearby park or natural area.

So, what is the difference between the carrying out of ritual reaffirmations and spiritual celebrations that have gone on among humans all along (without any

apparent need for planning or promotion) and the kind proposed here. First, by the present plan, everyone would at some time be consciously recognizing the significance of their activity in nature as a celebration of their spirituality with nature. This could be as simple as merely giving momentary thought to one's motivations for and feelings about visiting a certain natural place. By doing so, each of us would reinforce what may already be a strong commitment to protect nature nurtured during experiences of a less cognizant level of awareness. Second, the plan is intended to be a mass effort. Spread by word of mouth, the unity among individuals such an effort fosters would serve to strengthen both individual resolve and the cause as a whole.

So, the trick is, how do we get people to participate in such a scheme? The answer is two part. First, we must influence more people to recognize their spiritual kinship with the earth, and to become motivated to act upon that recognition. The most direct way to accomplish this is to get more folks to go out into the natural areas and experience these places. Only nature itself can provide the experiences, the personal passages through to becoming motivated to act on one's spiritual feelings. Second, the phrases used in this text, such as "performing rituals for celebrating humanity's spiritual bond to the earth or for reaffirming the sacredness of the earth," must be generalized such that everybody's belief systems are compatible with this effort to protect nature. No particular theological perspective should be espoused as dominant or necessary. Rather, these phrases and the seemingly loaded terms within them are being used here in their most general sense. It is not but for the individual to determine the meaning and substance of one's spirituality. This generalization in meaning for these phrases and terms must be made known for this plan to work.

So, by mobilizing people en masse to carry out their many and various ritual reaffirmations of the sacredness of their beloved natural places, an unofficial but nevertheless real contract for the protection of unofficial natural areas can be achieved. This can be done without the organizational and monetary impediments to getting these areas placed under more official governmental or institutional protection. All that this program requires is for people to get the message, go out and experience nature, and to pass the word on. Furthermore, this plan is not designed to be exclusive of alternate approaches. It can be easily integrated into other programs, of greater or lesser officialism, that serve to achieve the same thing: protection of nature. The plan proposed here in no way takes away from these already successful, similar human efforts toward the protection of nature. It only serves to strengthen these efforts through the making of more people aware of their active spiritual kinship with the earth and their unity in this awareness.

## A CRITICAL ANALYSIS OF "THE KING ALFRED PLAN"

For Real!!!

Tobias P.

Have you read the "King Alfred Plan?" Read it. It will tell you what the majority (Whites) intended to do with the minority (Blacks) during the Civil Rights Movement (1964). It will tell you how there have been "dossiers" built on African American organizations since their inception. It will tell you how these dossiers included information about the African American leaders of those organizations and that the information was used to keep the African American leaders "in-check." It will also tell you how the government planned on handling an African American uprising; it would have been handled similarly to the way the Jewish people were handled during WWII. Do you think the government is incapable of such a cruel act? Look at the way the Asian Americans were handled by the United States during the time of the Japanese threat during WWII, and you will be able to understand that the same could happen to African Americans. The Emergency Detention Act has not yet been abolished. In fact the same has been planned for African Americans in case of a "sudden threat." President Bush has declared a War on Drugs in the United States, but, in reality, he has declared a War on Black people and any people of color. Who does the United States generally associate with drugs? Drugs are something that have infiltrated and penetrated the American Society by our own sources. Black people and people of color perpetuate their usage. Black people are often seen in the media arrested and/or jailed for dealing, thieving and murdering, and it's *always* related to drugs. Black people ruin the community, the schools and, in general, American society with their 'gang-bangin' attitude and behavior, all because of drugs. Black people are the perpetrators of the epidemic and American society can't do anything to stop it. Therefore, a war must be declared on drugs, Black people. When all else fails, go to war. Is this not the general view of American Society? Let's be truthful.

The document by the title of the "The King Alfred Plan" does not officially exist. King Alfred is a name associated with the plan for reasons, at this time unknown to me. However, I know a plan such as "The King Alfred Plan" exists today. It is common sense to know that the government security agencies would develop a systematic plan for the containment of a group of people in case of an insurrection. That is the very purpose of the Emergency Detention Act. During the time of the Civil Rights Movement there was mass nonviolent protest that could have escalated into violent protest. The government felt it necessary to contain Asian Americans during WWII because of the possibility of an Asian insurrection. I believe the same has been done in the present case. "The King Alfred Plan" is real, whether it is called the "Dragon Plan," "The King Alfred Plan," "A Conspiracy to Destroy Black Boys," "How to Destroy Underdeveloped Africa," "The White Problem In America" or "The Miseducation of the Negro" it is, by any title, the intentional destruction and annihilation of the Black race. Its topic, motives and processes must be discussed, analyzed and evaluated if people are to understand the seriousness of the racial problems we face in this world. As W.E.B. DuBois has once stated, "The problem of the 21st century will be that of the color line."

Let's see, from clear facts, how the United States operates today according to a plan on how to handle 'A Black Problem.' Are we all familiar with the 'Virginia Beach Incident?' Greekfest '89, Labor Day weekend: A large gathering of young African American college students gathered for the celebration of Labor Day. This gathering had become a tradition and was very similar to

traditional Spring Break Fort Lauderdale Vacation taken by many White college students. Looting broke out, violence and destruction, possibly drunkenness (although the purchase of alcohol was banned for the weekend) and other disorderly conduct also took place. However the same thing has repeatedly happened in Fort Lauderdale, particularly in 1985. One student, who attended Greekfest during Labor Day weekend was in Lauderdale during that time in 1985 when she saw many drunk White college students, disorderly, unruly, urinating in the streets, loud, obnoxious and violent. "However the National Guard was not called out to aid city police in crowd control, as was the case in Virginia Beach."<sup>2</sup> In many, if not most, if not all, of the cases the violence displayed was displayed by the local residents of the area. And the violence that was displayed by the college students was, more times than not, a result of police harassment; harassment of Black young people having a good time in a way not much more different in degree than White young people. This plain fact is evident for the simple reason that the police and federal government view young Black people, old Black People, poor, rich- Black people in general as one-in-the same people- person. "When that Emergency (the racial war due to unrest) comes, we must expect the total involvement of all 22 million (the Black population at that time) members of the Minority men, women and children."<sup>3</sup> The federal government has a plan and believes it knows how to contain and eliminate us, Black people. This is only one example of how plans, such as the "King Alfred Plan" exist today. There are many more examples.

This document, "The King Alfred Plan," will, also, tell how the government plans to, has and will continue to handle Blacks in the military. Many Blacks are stationed overseas in what is considered hostile territories or areas of necessary security such as Germany, Korea, Vietnam and the Mediterranean regions. These Blacks will be easily eliminated if a war or brief battle were to break out. "Since the Korean War, this Department (of the federal government) has shifted Minority members of the Armed Forces to areas where combat is most likely to occur, with the aim of eliminating, through combat, as many combat- trained minority (Black) servicemen as possible... Today the ratio of minority (Black) member combat deaths in Vietnam... is twice as high as the minority (Black) population in America."<sup>4</sup> Blacks represent roughly 15% of the population in the United States and 41% of the deaths in Vietnam. Today Blacks comprise 33% of the Army and only 7% of the officers, in all of the services. As you can see the task has been and is being accomplished.

The primary reason the "King Alfred Plan" was established was and is: Black people are considered a threat to America because, as stated in the document, "we are a formidable enemy, bound to this Continent by heritage, we know political asylum will not be available in any other country."<sup>5</sup> REALLY NOW; ANY OTHER COUNTRY WILL ACCEPT THE BLACK MAN. THE MAJORITY OF THE WORLD'S POPULATION CONSISTS OF PEOPLE OF COLOR. IN FACT, PEOPLE OF COLOR REPRESENT NEARLY 80% OF THE WORLD'S POPULATION!!! It may be true that the Black man, the Black race, may be a 'formidable enemy', but let's understand why that may be true. We have realized the 'Bullshit' Americans are dealing with, and it's a simple fact that we, Black people, are a misrepresented people denied our basic human rights granted to us as people. We are denied these rights by ourselves as a result of a racist system that oppresses people of color. Black people, according to this document, are still not satisfied "despite new laws passed to alleviate the condition of the Minority." Black people are not satisfied because these laws have been made, first of all, by White people for Black people, second of all, these laws do not have our best interests at heart and, third of all, Black people and the people of color, who suffer from oppression, are the only people

who must have laws passed and enacted to grant us our basic HUMAN RIGHTS!!! Another man can't live this Man's struggle. Black people don't want the integration which represents 'comparable to' or 'equal to' the White man's economic, political and social status (assimilation), because the mentality is still the same. And, if the mentality, the value base of this nation, is the same, then the condition for Black people will remain unchanged. Johari Amini, a Black intellectual and historian, states, "Changing an imperialist exploitative peoples economic system from capitalism to socialism or communism will only retard or transform their imperial exploitative behavior (as is the case in Communist Russia); if the values of a society dictate that the people believe in competition, exploitation of others and imperialism, those people will continue behaving in those ways, regardless of their economic system, until their society's value base itself is changed."<sup>6</sup> A value base is the foundation of every society. The value base of this society concerning Black people is: Black people are believed to be inferior. Black people are seen as backwards, lazy, degenerate and ugly. Black people are regarded by the American Society as unable to make the decisions that decide the fate of this nation, that decide the policy and future direction for this nation. We don't have the intellectual capacity to make such decisions. Bullshit!!! Some people are racist and don't realize, through their inferior perspective, that Black people are human and are the source, the beginning of man. Some people, most people don't realize that we, Black people, established the beginnings of civilization and culture, and, if we did not have the intellectual capacity to make such 'weighty' decisions, then humanity would not exist today. Some people - most people - all people must learn THE REAL STORY.

"The King Alfred Plan" is a systematic plan established to contain and possibly eliminate Black people in the case of a violent uprisal. This plan was designed because the government, made up mostly of White people, does not know how to understand our problems and simply believes that we are a violent peoples who will attempt to overthrow the federal government at any moment. This mentality has always existed in the White man's mind who feels 'guilty, ashamed, afraid and insecure of and about himself. This is the type of mentality that breeds racism. White people do not know nor understand Black people. But, most importantly, we don't understand ourselves, and this we must do before we expect any documents such as the "King Alfred Plan" to be destroyed. Because, as I said before, as long as the mentality is the same the condition for Black people will remain unchanged. We, Black people must find out what it is we need before someone else tries to tell us once more, which may cause a real uprisal, because NO ONE should be nor likes to be CONTROLLED and/or DOMINATED by another (Perennial Treatment and Transubstantiation). "Our struggle leads to remaking America. And to remake this country is to save ourselves, to save African American men, African American women, and African American families- by all means we have," (unknown).

#### FOOTNOTES AND SOURCES

- 1 'The Capsule' (Newspaper). (1985). The King Alfred Plan.
- 2 'The Black Collegian'. (1989). Greekfest '89: Fight The Power. 34- 42.
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# An Article by a Female Eastern Indian Student

by Jyoti Kollhe

As a female East Indian student born in America, I was jolted into reaction by some of the thoughts expressed by a fellow East Indian student in an interview conducted in the last issue of the *North Avenue Review*. It is one thing for someone to express his or her opinion on a situation but it is very misleading for one to speak with such authority and present opinions as fact as was done by this student. The interview dealt with the role of women in Indian society and compared Indian women to American women. The opinions expressed were extremely one sided and at times facts were misquoted. Therefore, I would like to inform the readers on the role of women in India from a different yet factual angle.

First, to really understand India, some history must be presented. From 1858 to 1947 India was a colony of Great Britain. She was governed by a Viceroy under a Cabinet Minister responsible to the British Parliament. In 1885 the Indian National Congress was founded and it began the struggle for independence. In 1893 Mahatma Gandhi left India to go to South Africa to fight for the fair treatment of Indians in that country. He returned to India in 1914 and joined in the struggle for independence. Under his non-violent non-cooperation movement, India gained independence from British rule on August 15, 1947. India has since been an independent, self governing democracy for less than 50 years.

The main religion in India is Hinduism, which is more a philosophy on how to live life than a religion. Hinduism differs a great deal from the Judeo-Christian religions. There are no central leaders and no churches. There are many gods and goddesses representing all aspects of life. The male and female deities are viewed as equals.

Hindu women have always had much respect but through the centuries the respect was shown by over-protection and they became deprived of all civic rights. The reason behind this was that in theory a woman was always some male relative's ward. Until she married she was the responsibility of her father; with marriage she became the responsibility of her husband, and after his death the responsibility of his family.

Keeping this in mind, it is out of-line to compare Indian women to American women or to any other western, Judeo-Christian society. To see the progress and role of women in India, you have to look at what they've done and how far they have come in India, and especially over the last 50 years.

After India's independence laws were past for the emancipation of women. This was largely due to the influence of Gandhi. He understood that for a people to succeed, the women must be brought to equal standing with men. Gandhi wrote, "I am uncompromising in the matter of woman's rights. In my opinion she should harbour under no legal disability not suffered by man. I should treat the

daughters and the sons on a footing of perfect equality." He made a special point to get women involved in politics and join in the fight for independence. The new Hindu Code gave women almost full equality with men. Monogamy was enforced for Hindus, divorce became permitted, the dowry system was made illegal, and daughters inherited an equal share with their brothers. Unfortunately laws are not always followed. The dowry system is still sometimes used by among the middle and upper classes and among the educated it is widely looked down upon.



सत्यमेव जयते

In the interview it was stated that most women are uneducated and afraid to get involved or speak out against the system. This is also very misleading. In India, there is a strong separation between the middle/upper classes and the lower class. Even though most Indians are in the lower class, making such a broad generalization

you are robbing the middle and upper class women of their outstanding progress.

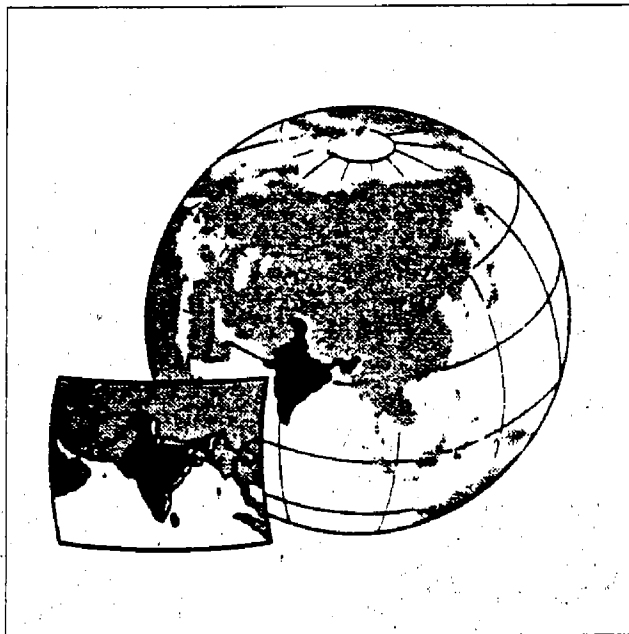
Education, through high school, is free and almost all middle and upper class males and females attend school. Most of these women go to college and among them a large percent get graduate degrees. Fifty years ago women did not go to college. Today there are women engineers, lawyers, physicists, and mathematicians; also almost 30% of all medical degrees go to women. When compared to 50 years ago, this is quite impressive.

In 1965, less than 20 years after gaining independence, there were women ministers, vice-chancellors of universities, state Government and even one Chief Minister of a state. The first female Ambassador to the United Nations, Sarojini Naidu, was from India. And of course, Indira Gandhi, former prime minister of the country, is a female.

It was also stated in the interview that there is no legal support for women and laws protecting women are ignored. In 1971 a

group of women cart-pullers in the cloth market city of Ahmedabad City formed the Self-Employed Women's Association (SEWA), to address political injustices faced by working women in the form of employee harassment, police brutality, and discrimination. They created a bank and thus their own means to economic security and hired lawyers to bring their grievances to court. Today SEWA has a membership of over 22,000.

Among the poorer class, which consists mostly of rural area farmers and mill workers, neither the men nor the women are widely educated. Education is available — schools exist — but the people must work instead in order to survive. Even among these people, however, women are making progress. A grass roots woman's organization, Annapurna Mahila, of poor, slum women who prepare



food for workers in the mills, have joined together and created a credit group. This group guarantees the loans of the individual women in the organization, thus allowing money to come into the poor communities and in the hands of women. More than anything this group has given these women a sense of pride and unity. They have begun to gain respect in their community and thus the respect of the men and more importantly the respect of other women. One member says that before joining, her husband yelled at her when the house was not clean or the food not prepared well. Since joining and gaining respect from the community, she now has respect from her husband. Also, outside organizations such as Oxfam help in the rural areas by promoting projects which specifically help women.

Women all over the world are constantly struggling for the respect and privileges men are almost automatically given. The cultures may differ and some societies may grant women more equality than others but I do not think there exists any society where women are not standing up for their rights and making progress. In different cultures equality may even be defined differently, but the underlying meaning is the removal of oppressive laws and customs. In all societies, no matter what the religion, customs, or traditions women will continue the struggle until equality is reached. India is no exception.

# The Downfall of Humanity

by Kevin Leeds

Everything will stop functioning at once. The way our society works, once one sector stops working (transportation, water supply, electricity, wood, metal, petroleum) the economy and the whole system are going to go blooey. No more hot dogs at the Varsity, they'll all be gone.

It reminds me of something I heard once about how someone set up a big ant colony somewhere in New York, and all the people walking by would look at it and see all the things the ants were doing, and it went on for a week or so, until suddenly one day the whole thing died.

It's hard to imagine our society declining gracefully, with everyone being selfish and wanting to drive sports cars around (my favorite example of unnecessary consumption). Sports cars are what are seen on television, and I don't see television turning around and helping society to decline gracefully. It will only be lone martyr-like rebellious individuals like myself who will see what is going on and wish they could be president, or God, or a large supercomputer, so they could get everyone to cooperate, slow down, and decide on a mutual solution.

Speaking of a mutual solution, Worldwatch Institute (which lives in Washington D. C. and publishes forecasts about these kinds of things) said we (the people of the world) have until 2040 to create a sustainable global economy, meaning we would use technologies that would allow the global economy to be sustained indefinitely. How are we going to do this? It will take cooperation from managers of companies, from engineers, from politicians, and from citizens of all countries.



# Which Way to Tolerance?

by Dale Gillis

It was a turbulent period when I went to college the first time. Some black students demanded to see the University President, who simply ejected them from his office. The blacks marched against the President and circulated a petition calling for his resignation. This happened at the University of Florida, in 1971. As a white student, I was sympathetic, although some said that the whole incident was staged. I went to their rally, modeled on a black church service, and marched on the President's house. I signed the petition demanding the President's resignation.

It was not that hard to believe the claims of others that the University was treating them badly. Later, the black students withdrew from UF to protest its policies. The administration brought in black students from Jamaica and other places to supply the University with black students.

Julian Bond once spoke at UF, as an officially sponsored speaker. Only two white students showed up to hear him, among a crowd of black students. Some of the black students demanded that the whites leave, preferring to be alone with one of their leaders. Intimidated, the white students left. Julian Bond was probably not aware of the incident. It should not surprise us that intolerance can cross all lines and knows no barriers.

Although born in the South, I never thought of myself as a southerner until someone from Massachusetts told me that all southerners are ignorant rednecks. Then I found that I was pegged.

I am not aware of any basic shift in my views since I marched in 1971. Gradually I became aware that I can no longer make sense out of what black leaders are saying. Jesse Jackson objects to runoff elections, for instance. He prefers the possibility of a plurality winner, turning the election into a lottery.

The February issue of *North Avenue Review* carried eight opinion pieces arguing that blacks are still oppressed by racism. Not all minorities share Zed-Lloyd's rejection of loyalty to America. Let me use the Jewish Reform Temple on Peachtree Street as an example. The eternal flame above the ark hangs from a chain held by an eagle, part of a molding of the arms of the United States. This molding in the ceiling is a reminder of religious freedom in America, I was told.

Blacks who were hurt by segregated education will continue to suffer for a long time. Still, let us deal with the question of whether fresh racial injuries are still taking place. Blacks are being killed in Atlanta almost every day, but not by racists. Blacks are killed in Atlanta, because there is too much violence, encouraged by easy access to weapons.

Yancey Spruill says that the condition of blacks has not changed since slavery and that "white supremacy" lives on. This view seems to rest on a confusion between the racial majority and the political majority. A white person is a member of the racial majority, but may not agree with the political majority. Poor white men find that having a President of the same race and sex does nothing special for them.

Blacks are mostly Democrats, and the Democratic Party has held almost uninterrupted power in Congress since 1933. This seems to put Blacks in the political majority.

Moreover, the political influence of blacks and their allies is vast, even over Republican administrations. Remember the resignation of James Watt, the infamous Secretary of the Interior, in 1983? Environmentalists loathed Watt, and environmental groups had been trying to dislodge him from his post for a couple of years. Watt's ouster came when members of Congress demanded his resignation after a single comment about a committee having a black, two Jews and a "cripple" on it. Watt's political life ended eighteen days after his remark.

Watt deserved to go, but the why and how raises questions. Does one comment outweigh years of environmental mismanagement? Another twist is that the comment was truthful, although delivered with the wrong spin. This may recall a story told by Tung Ching-Ping, a defector from the Chinese People's Republic in the 1960's. A professor was placed in a concentration camp after a single comment in class. The professor quoted Mao, but in the wrong tone of voice.

The removal of James Watt from the Cabinet can be compared to the ouster of Earl Butz, a Republican Secretary of Agriculture, in 1976. Butz was abrasive, entirely anti-consumer, and often quoted in the media. His political demise came when a joke told about blacks leaked out. There are great masses of rhetoric about the need for the President to be independent of Congress. Members of Congress demanded the removal of Butz, and notions of Presidential independence were set aside. Butz was instantly axed, resigning only two days after the *New York Times* identified him as the Cabinet member who told the joke.

In other contexts liberals have said that trying to suppress things only calls attention to them. Like James Watt, Earl Butz deserved to be fired on his record. But the circumstances of his exit raise doubts about our priorities.

An incident in 1974, during the Ford administration, provides a useful comparison. General Earle Wheeler, Chief of Staff of the Army, vented some views at a press conference. He said that Jews have too much power and that there are too many Jews in high places in the U.S. Wheeler's views aside, for some reason Jews are said to wield a lot of political power. If so, the case General Wheeler shows us no signs of it. Wheeler was criticized, but no question of his removal ever arose.

Far from being a powerless minority, the political power of blacks seems to dwarf that of the legendary "Jewish lobby." The power of blacks over Republican administrations, which have never pretended to support, is particularly striking. If blacks are dissatisfied with the Democrat politicians they elect, let

see TOLERANCE, p.

# Economic Injustice, Environmental Abuse

by Stephen Danyo

During this time of environmental concern, keep in mind that the middle and upper classes possess the economic luxury to consider and act upon environmental issues. The lower and underclasses have no such luxury. Foremost in their minds is their day-to-day survival, consisting of inadequate housing, substandard or no health care, malnutrition, poor educational opportunities, inaccessible prenatal and well-baby care, and so on.

For example, when the only employer in a particular community is an uncontrolled commercial waste dump, a parent who must feed his or her family has no choice but to work there. That parent does not have the economic freedom to avoid working at the dump, much less to attempt politically forcing a source of work from the area. This is especially true for rural communities, where the chance for alternative employment is even less.

Or what about the polluted Rio Grande? Federal officials instruct Americans not to drink the water, yet Mexicans—who are much poorer than Americans—rely on fish caught from the river to survive. For them, the immediate concern of eating supercedes the long-term health consequences of consuming polluted fish.

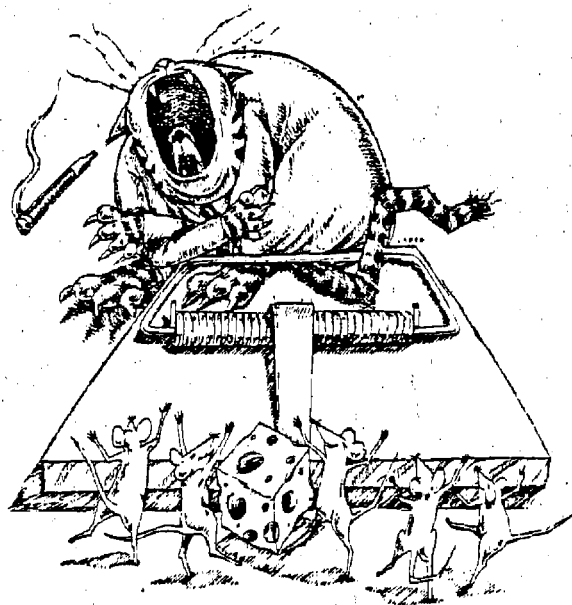
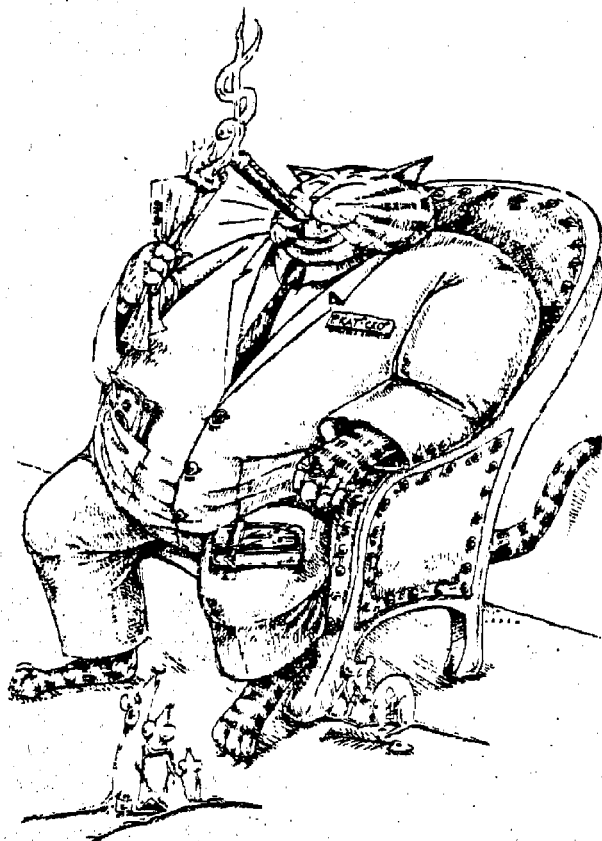
Although environmental problems affect everyone regardless of economic position,

the middle and upper classes should look out for their less fortunate brothers and sisters who lack the economic resources to look after themselves. But government for better or worse has the final responsibility. Abraham Lincoln wrote in 1854: "The legitimate object of government, is to do for a community of people, whatever they need to have done, but can not do, at all, or can not do, so well do, for themselves—in their separate and individual capacities."

One problem with my plea is that humans have, historically, rarely operated in any interest but their own. So we have no reason to believe that the middle and upper classes as a whole will even identify the poor as their brothers and sisters, much less help them out.

What is needed then, is basic economic equality via economic justice. By equality I mean equal access to life, liberty and the pursuit of happiness; indeed, health care, education, housing, nutrition, and so on are components of this most American ideal. The other important component is environmental health.

Until those stranded in the bleak cycle of poverty are economically and politically empowered, they will have no control over the environmental issues that affect them. Granted, such empowerment will not



guarantee environmental progress, but is our only hope.

# Toxics and Taxes

by Dale Gillis

## Part I: A Technical Solution

Toxic wastes come in a variety of colors and textures. It is impossible to say what one looks like. Sand or dirt with toxic metals in it, such as lead or arsenic, perhaps from an arsenic containing pesticide, becomes a toxic waste. Acids, solvents and adhesives all become wastes as soon as they are no longer pure. A mixture of acid and rubber cement is an example of an industrial waste. These wastes are not necessarily more hazardous than pure chemicals or mixtures that you might buy. Wastes are more likely to be dumped and forgotten, because they are no longer useful.

For several years I was a laboratory worker who examined waste samples. The company I worked for sold waste solidification. The idea behind solidification is to return wastes and toxic materials to the solid state, like the minerals they came from. Tests prescribed by the EPA simulate the effect of groundwater on the solid. Solidification may be the method of choice for many wastes, especially inorganics like contaminated sand or dirt. Incineration may be the best method for solvents. Recycling companies will not take solvents unless they are 70% pure in something they can sell. Another fact that should promote solidification is that secure landfills do not accept liquids, only solids, because they are more manageable.

The magnitude of the problem is appalling. At least two of the wastes I have examined come from companies with over a hundred million gallons of waste at a single site. Neither of these were treated. One of the greatest sources of liquids needing solidification or dried solid needing further treatment is the electroplating industry.

The public often thinks of anti-pollution work as something the government does, or something environmental groups advocate. Consider two ways of getting industry to do something. First, you could have piles of government reports saying that it should be done. Second, you could have a private company ready to do it, looking for customers. This may seem a simple point, but it gets blurred over. Anti-pollution efforts do not simply cost money, nor do they simply cost jobs. Money spent on anti-pollution machinery creates work for the people who produce it, so this money is not lost to the economy.

So far, the response of industry to toxic treatment processes is sadly lacking. I have been laid off from laboratory work in the toxic waste field twice. Only a handful of the wastes I examined were treated. Lax environmental enforcement during the Reagan administration is a major reason for this lack of interest. If the country wants to return to stronger enforcement in the future, what then? Legitimate companies in the field have gone bankrupt, investors have been burned, researchers and employees have moved on. I fear that it will take too long to replace the opportunities that have been squandered.

## Part II: A Social Solution

One reason for taxing pollution is that the government builds hospitals and subsidizes health care in a number of ways. More pollution means more health care costs borne by the State. In this sense a pollution tax is simply an assessment for damage done. One possibility is that pollution assessments could go into a fund to compensate people with pollution related diseases.

We tax cigarettes to punish smokers, mostly for hurting themselves. Surely it makes sense to tax emissions that are harmful to whole communities. Taxes inevitably discourage, hamper, or punish something, so why not tax something that is bad? Government communicates its demands and desires to the people largely through taxes, so why not use this method? Taxes convey information in the public sector just as prices do in the private sector.

We already pay too much in taxes, and there are too many of them, you may say. I agree. Still, the methods of taxation could be improved.

The interests of the public are not always identical with those of the consumers of a particular product. Consumers may benefit, while neighbors of a plant get polluted air and water, and may never use the product. A pollution tax passes the cost on to the consumers, as opposed to the public, which is the right place for it. Taxing pollution lays a tax on something physical, that undeniably exists and has consequences. In contrast, present law often rewards legal fictions or evasions, paying people to complicate the accounting. Issuing tax regulations for the various forms of pollution would be complex, but it would be a realistic complexity, not an artificial complexity.

Under this plan, a tax reduction for a company reducing pollution levels would be automatic. A tax increase for increasing pollution levels would also be automatic. Taxing pollutant levels is better than granting tax deductions for expenditures on anti-pollution equipment because it rewards results, not a show of effort. A pollution tax does not licence pollution, as some plans would. It recognizes that some pollution is inevitable, but seeks to minimize it. This is better than establishing an acceptable level of pollution. A pollution tax fits with the "best available technology" approach.

A pollution tax does not rule out other remedies. The State may levy an assessment on a plant for its contribution to health costs. Neighbors can still sue over their own particular health problem. The plant can also be prosecuted for particular violations of environmental regulations. The use of taxes does have many advantages. Legal actions can be tied up in the courts for years, even those filed by prosecutors. Fining a company does not necessarily force them to clean up the mess. A company must be proven guilty to levy a fine, and guilt usually involves proof of ill intent. On

other hand, the State does not have to prove guilt or ill intent to collect taxes.

Likewise, if a fine is delayed for five years, these are five years lost to constructive action. But if a company fails to pay a pollution tax for five years, they would still owe tax for every one of those years, with interest. With a pollution tax, covering up pollution or lying about emission levels, would automatically be tax evasion. This could easily make it a more serious crime in the eyes of the business community, which tends to view pollution laws as technical regulations. Pollution taxes would also give the government more incentive to pursue polluters.

How would a pollution tax affect "lagoons" of liquid waste or piles of untreated solid waste? A tax could be levied on the amount of untreated, non-stabilized waste. The tax rate could be determined by the degree of hazard, and also by the physical form of the waste. Liquids and fine dust could be charged a higher rate than blocks of dry solid because they are more difficult to control.

Our future can be protected by taxes in other ways. A tax on the use of natural resources, as on mining, would encourage recycling and careful use of resources. Making products that last longer is one way of making resources go further. A tax on junking of products could also be used to discourage planned obsolescence. If one brand of cars or washing machines winds up in the junkyard faster than others, a junk tax could be levied on the manufacturer. Junk is a source of pollution, as well as being ugly. A combination resources tax and junk tax should discourage planned obsolescence, benefit the consumer, and reduce pollution.

Some resources may come to be taxed almost inevitably. Some states already license wells that bring up significant amounts of groundwater. Heavy water use has depleted aquifers in several parts of the country. In coastal areas, salt water intrusion is one result. Scarcity of groundwater will mean regulation, and a charge for using groundwater is probably the best way.

Several of the taxes we have now could be profitably traded for taxes on pollution, untreated toxic wastes, and use of natural resources.

## HE SPEAKS WITH FORKED-TONGUE

by Torrance T. Stephens

I am one of the many disrupted and unstable descendents of Africa living on, or should I say under, the foot of American society. I am one of those who doesn't "understand that affirmative action is unadulterated racism." According to David Wilens in his article "Racism Revisited" in issue 5 of the North Avenue Review, it was noted that the author did not even understand racism either. In addition, he failed to articulate an operationalized definition for racism. In particular consideration to the fact that others have never been discriminated against in the manner in which people of African descent have. A most noble accomplishment indeed. The author probably doesn't get stopped by the police when he drives a sports car and women probably don't clutch their purses tighter when he walks by.

For your information, racism is a Western concept. It is a derivative of the European logic that produced Christianity, Imperialism, and colonialism. Bertrand Russell explained that the traditional illustration of such logic tends to advocate strict subject-predicate relationships. As a consequence, all events and activities must be broken down to this presupposed subject-predicate, symmetrical relationship. Subject-predicate in this sense is nothing more than subject-object.

Ayn Rand is by no means an authority on racism. Kwame Nkrumah in *AFRICA MUST UNITE* noted that racism grew out of the biles of slavery. This was documented by Dr. Eric Williams in his book *CAPITALISM AND SLAVERY* some 20 years before. It is important to understand that in order for one to be a racist, he/she must be in a position to oppress others. This oppression can be individual and/or collective. However, in this country it is usually manifested via systemic operations such as slavery, secondary citizenship, and taxation without representation. By 1500, slavery had become a fixture in the colonies. It was described by some historians as an "economic necessity" and considered "durante vita" (for life).

It is a common tendency for proponents of

Western orientations to attach no significant relevance to the effects of traditional practices. G. Stanley Hall, the founding father of the American Psychological Association via his Ecapitulation Theory, proposed that people of African descent are in a state of incomplete development. This type of belief supported through centuries, has successfully paved the way for the same attitudes today. Does it not strike one peculiar at all to note that more than 70% of the prison population in states like Colorado are occupied by individuals of African descent, when simple mathematics state that less than 10% of the state's population are of African descent? Even so-called research supports similar systemic aberrations. Heilburn, Fuster & Golden (1989) suggested that "blacks who kill whites are generally more dangerous than whites who kill whites". What is the difference? They even "reaffirm" that there is a large imbalance in the death penalty cases for individuals of African descent in reference to race of victim. In essence, chances of receiving the death penalty increase if you are of African descent and the victim is white.

Yes, racism is a European concept. Even from a biblical perspective the story is the same. Ham was the father of Mesraim, Phut, Kush and Canaan. Isn't it, however, ironic that Canaan was the only son cursed? Not considering the fact that he lived in the land that the Jews had coveted all of their history. Even more striking is the fact that Ham (Cham or Kam) comes from the Kemtic (Egyptian) KMT which referred to the people of the land. In Hebrew, Ham means heat, black, or burned. Such a difference would only be made by individuals alien to the continent of Africa.

History also records the Greeks as being the fathers of Science, Architecture, Art and civilization, when in fact the Egyptian (Nilotic/Sudani) peoples were the first to build in stone, the first scientist and the first Artist. Orphus carried back to Greece the fable of Heaven and Hell. Melampodes took back the rites and rituals of Bacchus (Dionysus) and the story of "Saturn and the

Titans". Seneca even wrote that Eudoxus had to go to Egypt to study Planetary motion. Moreover, Miletus, Virgil, Ovid, Archtinus, Pythagoras, and Hertodos all studied in Egypt. But present text will not include such information in the curriculum.

In response to Affirmative Action, there is only this question: Why is it so hard for young white Americans to sacrifice a little in reference to what they have gained via slavery and oppression? The historical

importance of slavery was that it paved the road of American race relations. Terms such as English, Free and Christian represented white. When our ancestors spoke out against injustice and learned to read and write (illegally), they were burned, lynched, castrated and their heads cut off and placed on poles. Hill (1978) in his work *THE ILLUSION OF BLACK PROGRESS* stated that many whites have the overwhelming acceptance of the attitude that there has been economic progress for people of African

descent. As a result, he further comments that they become more resistant toward racial equality. This analysis does not include the fact for centuries we were not allowed to read, go to school, or own property.

Please talk about subjects that you have experienced directly when you speak of racism, and take your azeotropic ET/Walden philosophy on out of here, because it is simply inapplicable...WORD!!!

## RECYCLE THIS MAGAZINE

If you do not wish to keep this issue as a family heirloom, there is a newspaper recycling bin behind Caldwell dorm where you can dispose of this magazine. For those of you who are unfamiliar with West campus, the bin is in the parking lot at the corner of 8th St. and McMillan. There are recycling barrels for aluminum cans, glass bottles, and other paper on the parking lot side of the Student Center.



## TOLERANCE

...continued from p. 18

say so, but they are not an embattled minority.

Black writers often express irritation with society, but irritation is not persecution. It is not always clear what could be done about these feelings. One says that more attention should be paid to minorities, while another is offended at being called a minority. In a story I read once, the author suggested two rules for a harmonious world. The rules: Don't offend anyone, and don't be offended too easily. It is the second of these rules that blacks seem to have overlooked.

Who lives in fear of violence and who has to put up with it is an important indication of who has power. At one time I worked midnights and evenings at a municipal water plant in a ghetto area. This meant driving through a dangerous area after dark, and my car was sometimes pelted by rocks thrown by roaming teenagers. On one occasion I witnessed a robbery from my work post. I called the police in time for a Deputy Sheriff to come and be beaten up. Several more

Deputies arrived in a few minutes, but the attackers had disappeared into the forbidding darkness.

I was always afraid of my car breaking down in that area. It is likely that a white man is in more danger than a black man would be. Whites are always assumed to have money. Compared to these quite real fears, many of the complaints made by minorities seem rather nebulous.

When someone is irritated by someone of another race, how important is this? Much of the rhetoric says that frictions are of paramount importance and suggests cultural re-education to prevent them.

Should racial friction spur fears of widespread violence? To take the worst case, let us try to reconstruct the role of feelings in Nazi Germany. No doubt many of those who willingly took part in the Holocaust were irritated by Jews. Some of them may have had no particular feelings about Jews, but went along with the crowd. There were also those who resisted the Holocaust, even though they could have been personally safe if they had not done so. One German officer kept Jews on road crews

long after they were ordered shipped to Auschwitz, for instance. These heroes may also have been irritated by Jews, or had grudges against individual Jews. Leader worship may have done more to bring about the Holocaust than anger at differing customs. Perhaps we should guard against leader worship.

It is not unusual for people to be irritated by others, and we cannot say with certainty that they were wrong to be irritated. What is certain is that the Holocaust happened because there was a lack of respect for human life. A greater value placed on human life could have prevented it.

Look at the question, "How much anger does it take to cause a homicide?" The more value is placed on human life, the more anger it will take to overcome it. Respect for human life is a barrier against homicide and genocide. It is unlikely that the world can be cleansed of all irritations and frictions, but we can put more value on life. More generally, we can respect the rights of others. Perhaps people should contemplate the nature of freedom. This may be better than going to Human Relations classes and hearing the irritations of others.



# Small is Beautiful, and Organic.

by Wes Slaymaker

Purchasing organic produce is a direct way to show your support for a cleaner, healthier environment. The benefits to the land and people (and economy) are many, and the product of your energies can be enjoyed at mealtime.

The main function of this article is not to create another knot of environmental problems in your stomach, but instead to provide a chance to reconcile consumer behavior's effect on the environment. Organic produce is sold in stores around the country; there are even a few stores in Atlanta that carry organic foods. Although this produce may cost more, let's look at the benefits.

The largest benefit of organic foods comes to you indirectly. You are helping to establish farms that do not contribute pesticides, herbicides, or artificial fertilizers to local waters. The second benefit is more direct: saving yourself from the pesticides, herbicides, growth hormones and whatever else farmers want to spray on your food. The third benefit should be taste, although this cannot be guaranteed.

Organic produce usually contains more nutrients, especially trace elements. The reasons organic produce has more nutrients can best be explained by examining the modern non-organic farm. The new genetic breeding in the seeds, causing expedient plant growth or a firmer product to prevent damage in shipping, in no way creates a healthier product. Instead, modern farmers usually grow produce on poor soils, adding chemicals to make the plants grow, but not necessarily adding the trace elements that make up vitamins and minerals. Of course, if you eat processed foods (i.e. canned or packaged) then you shall get even less of the original vitamin content. Tests have shown some commercial produce, taken from a store, to contain 25% of the mineral content of organic produce. Your response may be, "Well I'll just take my Flintstones vitamins." You should add the cost of your vitamins to your produce costs for comparison with organic produce costs. Throw in a doctor's bill (a sickness from ill nutrition or too many headaches from the same), and the costs even out.

Let's get back to the farm for a moment. Today's farmer usually tills hundreds of acres by her/himself utilizing capital-intensive technology. The organic farmer finds her/himself using simpler

methods and more employees to grow the same amount of food. While this may seem to be of no consequence in these days of prosperity, in times of economic depression, the organic farmer is the winner; not to mention saving the U.S. taxpayer millions of dollars in subsidies, price supports, and disaster relief. Which farm is more at home in our capitalistic economy anyway? The diversity of a farm decreases with an increase in farm size, and thus organic farms are usually small. The diversity is what keeps the insects in check, a huge field of one crop cannot have effective insect control organically.

An environmental assessment of this organic farm might also turn up some added benefits. These organic farms have much more diversity; in fact this diversity is what keeps the insects from becoming a problem. A second appraisal of this diversity comes when one slips a shovel into the ground and looks beneath the surface. The soil that has not been sterilized with chemicals has many beneficial microorganisms to help the plant assimilate the nutrients (A look at Copper Hill Tennessee reveals what sterilized soil does for life; nothing grew on that soil until a chemically resistive microbial was found to fix nutrients for some pine trees). These organic farms are not just food producers, but home to a whole ecosystem of life. They sustain the diversity of life which allows the natural evolution process to continue. In other words, these farms benefit the land. They contain at least as much diversity as a comparable section of uncultivated land.



Are we not all told that a huge machine run farm is the most efficient? That is a myth. Overall, smaller is better. Economist Jim Hightower defends this in his book, *Eat Your Heart Out*, "Economic smallness is more efficient, more productive, more innovative, and generally more enriching to our lives than economic giantism... bigger is not better." Even if a small farmer used a pesticide, she/he could spray it on each individual plant which would be a vast reduction in waste versus airplane spraying in large fields (Rachel Carson, in her book *Silent Spring* discusses aerial spraying and direct human illness). Unfortunately today's small farmer finds her/himself fighting bankruptcy, unable to compete against the modern food oligopolies,

continued on next page...

but if they grew organically they would eliminate most of their competition.

So when you go to your local grocery, you look around and you see...no organic produce. Tell your grocer you want organic produce; she/he may tell you they cannot obtain any. There is not enough organic produce in the U.S. to meet the demand. Next you get in your car, or on your bicycle and go elsewhere. You can find such produce at Sevananda Natural Food Cooperative in Little Five Points, the Dekalb Farmer's Market, and several other stores in Atlanta that sell organic.

Your next question may be, "Are all organic foods the same?" The answer is definitely no. Certified organic usually means a thorough inspection has been made of the farm, and the soils tested. Usually, for certification the farm must have been chemical-free for 1 to 3 years, depending on which state or organization does the certification. If you are now saying, "Whoa, let's not get too bureaucratic with this", then it's up to you to ask your store about the farms they buy from, and whether they have someone from the store (or you) visit the farm to verify their techniques of growing organically. Wyche Fowler, one of Georgia's Senators, is introducing an amendment to the 1990 farm bill, which requires farms to be chemical-free for three years to qualify as certified organic. Lastly, there are some farms which are biodynamic. Biodynamic agriculture is at the far end of organic gardening, and everything is grown with a philosophy of harmony with nature. Biodynamic refers to being in balance with living organisms, and the farm becomes very much a closed loop (i.e. all the fertilizers, etc. are produced on the farm). Seldom is biodynamic produce seen in a store, although one can find biodynamic products such as yogurt; try some sometime.

There you have it, but I have only scratched the surface. Each of these topics (economics, agriculture, organic, etc.) deserves an article of its own, but instead I will recommend some readings:

*Silent Spring*, by Rachel Carson (pesticides)  
*Eat Your Heart Out*, by John Hightower (food industry)  
*Small is Beautiful*, by E. F. Schumacher (economics)

In the meantime, try a taste test: an organic apple and one of those monstrous shiny apples you can find in Krogers. I feel confident in the results of this competition.

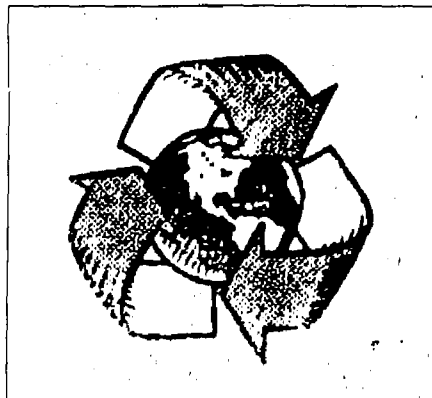
# US RECOVERY ATTACKING TRASH PROBLEM HEAD ON

by Jimmy Moore

Inspired by environmental awareness, and driven by the desire to succeed in the business world, former Tech student Ron Townley and his wife Shelley started US Recovery, one of the fastest growing recycling companies in Atlanta. They are concentrating their efforts on glass and aluminum, but are actively involved in all recyclable materials. "We are a grass-roots company," says Townley, "We are considered a small company, but we have a definite presence in this city, and we are efficient."

US Recovery has clients all over the Atlanta area, ranging from bars and restaurants to retirement homes and apartment complexes. "We can provide a complete collection center anywhere, and we encourage anyone to call us," Townley added, "We are getting calls everyday." Their biggest accomplishment so far is being chosen by the Environmental Protection Agency Region 4 office for recycling services.

The idea for this business came from Shelley, who was working in a restaurant where hundreds of glass bottles were being thrown away each week. "It seemed a shame to throw away all so we decided to it," she said. She with Ron, who to use his Management Georgia State, from Tech. They glass bottles from restaurants, in Ron's '51 After over a year now have three lift and a large their employees separate the glass according to color. The glass is then taken to a local company which manufactures new glass bottles from the old ones. "It's a tough business," Ron stated, "But we've survived past our first year, and we're able to keep food on the table."



that recyclable glass, do something about discussed the idea saw it as opportunity B u s i n e s s education from where he transferred started collecting a couple of bars and January 1989 with Chevrolet pick-up. of hard work, they flat bed trucks, a fork warehouse where

The majority of the clientele for US Recovery is bars and restaurants. "We set up each organization's collection center with bins and barrels, and whatever else they need. We try and make it as easy as possible for them to recycle," said Townley. He added that they can actually save the average bar \$40 per week in trash pick-up costs, and in some cases, the organizations can earn revenue for their recyclables. They do have a pilot curbside program, but their plan is to shy away from curbside pick-ups, since it is such a large project.

One of the unique features of this company is the fact that they are able to operate without legislative interference. "We are not too worried about government legislation. This is one environmental problem that can be handled without regulatory interference. What we really need is capital," Townley said humorously. "Some sort of incentive for participation would help," Shelley added, "Something like a landfill tax credit that would encourage more people to recycle."

# Quayle

## droppings.



compiled by Steve Danyo

This is a regular column in our little magazine spotlighting the wonderful work our Vice-President, Danforth J. Quayle, is doing for America. Please send any nice pictures, clippings, quotables, and so on to: Quayle Droppings c/o The North Avenue Review, po 35307.

A mind is a terrible thang to taste, so dim the lights; here's the scene: Danforth is talking to *New Republic* writer Hendrick Hertzberg in late 1988 about his intellectual rebellion.

"I think my intellectual rebellion, my interests in what I wanted to do from an intellectual basis, was formed much later than most. It wasn't formed in college, but later."

At this point, Dan is asked what the influences of that development were:

"Well, it wouldn't be an intellectual rebellion. I guess I read Charles Reich's *The Greening of America* in '68 or

'69 and at the time I thought it was an interesting book. I haven't reread it, but I've read enough about it that I was really somewhat confused at the time. The sort of thing with three layers... That was sort of the book at the time. We all read it and we all talked about it. But as I look back now it was sort of an exercise in frivolous intellectual curiosity. As far as now, since I've come to the Senate I've been much more interested in trying to focus on what my intellectual approach is. Over spring vacation I read three books that I think were important.

"I read Nixon's book, 1999. I read Richard Lugar's book on *The Letters to the Next President*. And I read Bob Massie's book on *Nicholas and Alexandra*. Nixon's book was about the Soviet union and how we ought to handle them in the future, in 1999. Lugar's was much more of a foreign policy

review—the Phillippines, South Africa, what we ought to be doing in Nicaragua... And then Massie's book on Nicholas and Alexandra, which is a really interesting book on the downfall of the Russian czar and the Empire and the coming of Lenin and how that whole thing just crumbled when his father passed on unexpectedly and Alexandra had to take it and they had that child that had hemophilia. And it came through Queen Victoria and everybody sort of thought that the hemophilia was from the high living and they didn't realize it was hereditary. It comes through the mother. And Alexandra was from Germany. And it was a very good book of Rasputin's involvement in that, which shows how people that are really very weird can get into sensitive positions and have a tremendous impact on history.

"Let's see. And then I read other things....I've reread over the last four years both Plato's *Republic* and Machiavelli's *The Prince*....you always learn

something by reading the classics. Particularly *The Prince*. I go through and look at this from an intellectual point of view....Machiavelli had these three classes of mind, and it fits in so much with Plato's state. The first class was the person that was creative enough to be leader and be able to lead a great nation without much help. The second class of mind was one that wasn't creative but could take ideas, put people around him, and be able to lead nations forward. And the third class of people didn't really know much of anything. And they were the worst kind of leaders, because not only were they not creative, but they didn't know what was right or wrong and they just went by whatever they felt like. I've tried to figure out where I am. I know I'm not the first one because I don't think I have that creativeness that Machiavelli talks about. If I go back and reread it I might figure it out exactly where I put myself. I'm somewhere in between two and one."

"I WAS ELECTED VICE-PRESIDENT AND ALL I GOT WAS THIS LOUSY T-SHIRT"



## GET THIS LOUSY T-SHIRT

S-M-L-XL

(shipping & handling - NY residents also add sales tax)

New York, NY 10014

Fishrap  
starts here

Fishrap  
starts here,

Fishrap

starts here

Fishrap  
starts here

Fishrap  
starts here

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Fishrap  
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### Granite eyes

And Marble thighs

Adorn the house of God.

Fourteen happy Gargoyles

(doing happy gargoyle things)

Gravel breath

And Stoney death

Guard the house of God.

Fourteen angry Gargoyles

(doing angry gargoyle things)

### Sacred Stone

And earthen bone

Keep the house of God.

Fourteen horny Gargoyles

(doing fourteen horny Gargoyles)

T. Hickman

### Oh Willy, Oh Why

Oh Willy, oh why did you go to the farm?  
Oh Willy, oh why did you take that girl's charm  
and wrap it all around her hair in a bow  
then take her to parties and watch her twinkle her toes?

Oh Willy, oh why did you take that girl's dream  
of tying a bow bigger than the world's ever seen  
and twist it all around your tiny little head,  
spray-paint it black with evidence of red?

Oh Willy, oh why did you yell and then scream  
when the gloves you bought her just didn't seem  
to fit on her hands? They swallowed her whole  
right down to the bone, or was that her soul?

Oh Willy, oh why did you take that girl's fire  
and burn all her forests, melt all her tires?  
And you never would tell her just where you roamed,  
insisting that she call that desert home.

Oh Willy, oh why did you take that girl's trust,  
flaunt it and taunt it, watching her rust?  
Rust no one could touch and no one even cared,  
with you around, who would even dare?

Oh Willy, oh why did you take that girl's life  
bend it and twist it and make it your wife?

- David Gibson

### SPIDER

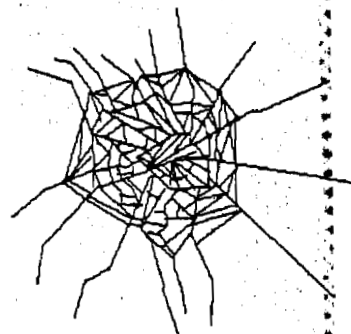
Love's web spares none  
So tightly it is spun  
Even I am caught unsuspecting

For each strand I break  
Ten others replace  
Freedom is quickly retreating

Resigned to fate  
I am content to wait  
Doom is quickly approaching

To my peril she glides  
With murder eyes  
None are spared the spider

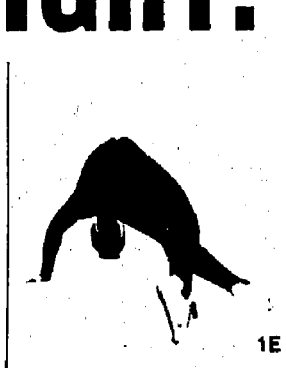
- Jerry Bennett



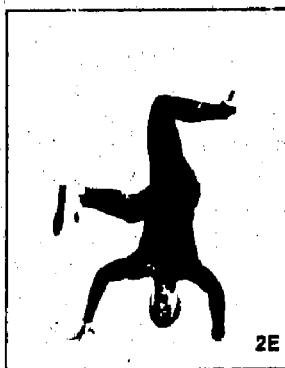
# GET IT DONE RIGHT!

Now you can stay in touch with  
the reservoir of pleasure . . .

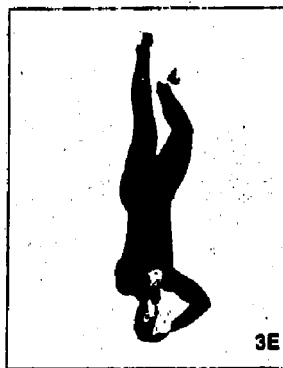
## HEADSPIN



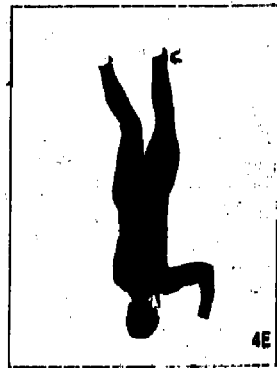
1E



2E



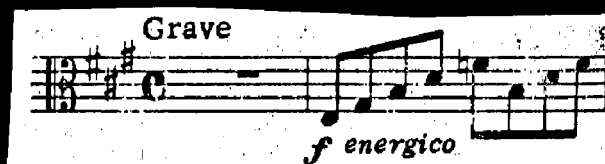
3E



4E

1E. Place head to ground with body weight on extended arms.  
2E. Lift legs off the ground, placing body in headstand position.  
Twist legs to the left, preparing to spin the right.

3E./4E. Whip legs to the right lifting the hands off the ground and  
straightening legs, spinning the body to the right on the head.



And then one day you'll  
see those six shiny strings waiting to be caressed and told what to do and you'll feel  
it—the blues I mean. You'll flip on your amp, turn up your guitar and begin to say  
and play what you always wanted to. And you'll feel the juice flowing out of your  
four 12" Lansing speakers and it'll feel good and you'll know it's there because  
that's what keeps you going. And you'll wonder who in the hell ever said New York  
is an island? And that's what the rock revolution is all about and that's what blues is  
all about and that's what lead guitar is all about.



## VISIONS

Visions \_\_\_\_ of invisible things,  
Appear before me \_\_\_\_ unconsciously.  
Try to escape them \_\_\_\_ they become more clear,  
Try to see them \_\_\_\_ they disappear.  
The source of these visions \_\_\_\_ I cannot decide,  
Is it from substance \_\_\_\_ or is it inside?  
Real enough to touch \_\_\_\_ until I try,  
Vivid as life \_\_\_\_ but impossible to describe.  
If I turn my thoughts to them \_\_\_\_ they become more unclear,  
As my mind wanders back \_\_\_\_ again they appear.  
Their presence is felt \_\_\_\_ neither bad nor good,  
Always to remain \_\_\_\_ but never understood.

Paul Barranco

## Three Monkeys on Our Backs

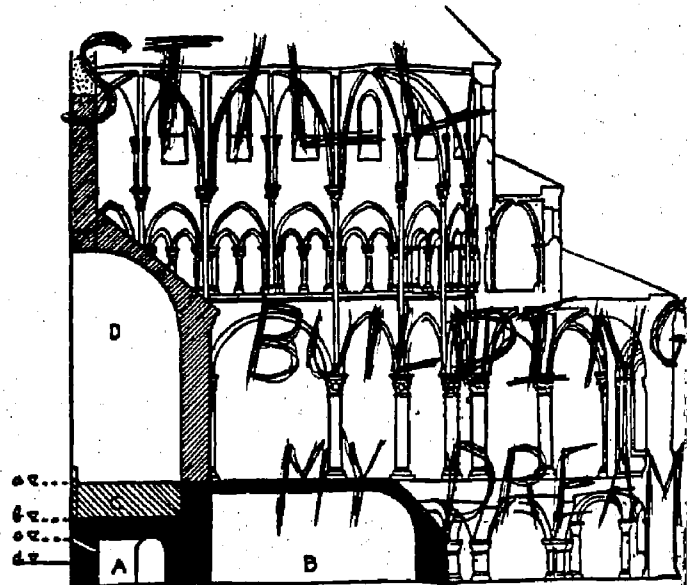
In concrete jungle and toxic wasteland,  
We blindly seek the serpent's slithered slides  
Through oiled ocean and bare limpkin-less strand  
While the leopard on the far mountain hides.  
We hear not Gaea's last echoing cry  
In the pocked darkness of baleful eyed night  
Through clouded thoughts that nothing dare descry  
While owls seek their mistress' long absent light.  
In self-spun syllables of fell webbing,  
We voice the snare, drawing all to center  
Where favenous void makes sure the ending  
And bends the scarce photon to surrender.  
Open eyes, unstop ears, and speak true thought  
Is this the trite message the poet sought?

Rob Gibson



but the damn cars  
 and they scream  
 I run to find defense  
 and return to wait  
 for attack with my  
 weapon hidden inside  
 nobody comes.  
 they will.

-b.s.



CAN YOU FIND THE HIDDEN WORDS?  
 you probably think you can, eh?

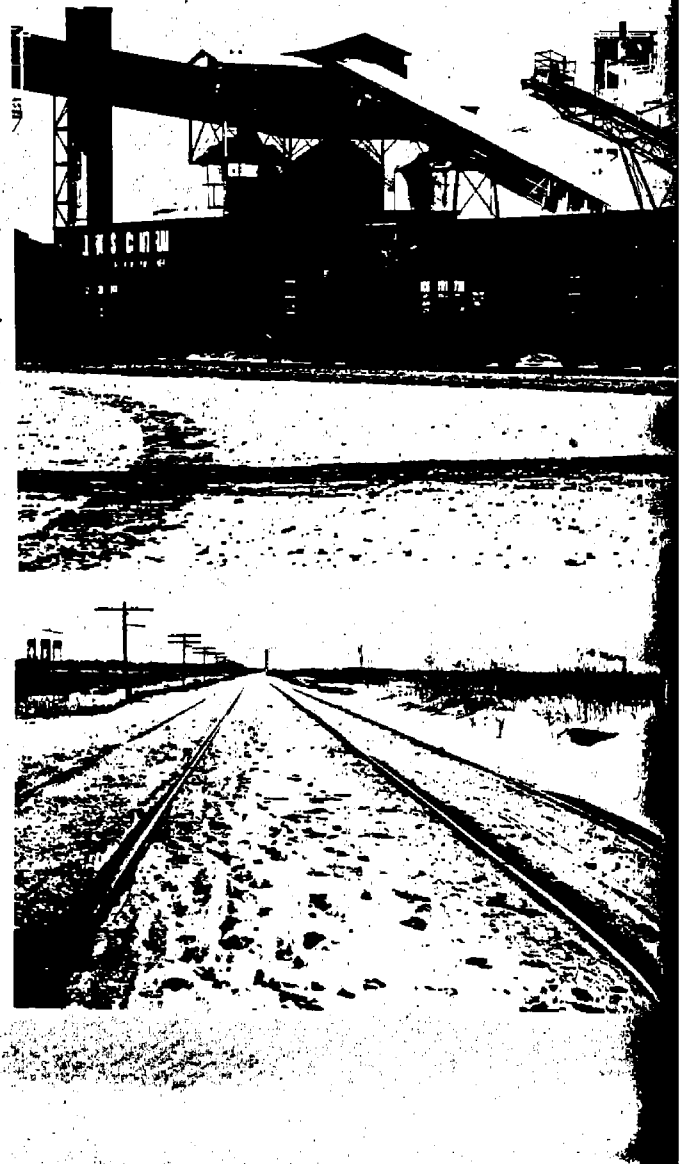
### A Chilling Frost

Though many claim to see  
     with pureness of the soul  
 What we all should be  
     and bound us to their goal  
 They lack the understanding  
     for their vision is not whole  
 Their faith is too demanding  
     their hearts, they are too cold

For if they are the Chosen  
     that, lead us to our End  
 Then we shall be all frozen,  
     with many hearts to mend  
 From their cold self assurance  
     and unwillingness to bend  
 From the final reoccurrence  
     of the Damnation of those who Sinned

And in the Darkness of the Damned  
     our souls shall be lost  
     for they were only lent  
 Until the coming of the Frost

John Cross



# The Jungle

by Edward Gibbs

Dave finished his frozen peach pie and slurped down the last of his milk leaving just enough left on the bottom to annoy his mom. He could hear the TV on in the other room, his parents were watching the news. Dave jumped out of his chair and rushed upstairs to get his trucks. Pulling them out of the closet he clumped back down the stairs. Dropping the trucks on the hardwood floor in front of the TV he settled down to play till the good shows came on at eight. Dave's father just glanced at his son and walked over to turn the volume up. Dave paid no attention sliding his trucks across the polished floor and quietly adding the sound effects. A commercial for Peter Pan came on and Dave stopped his playing for a moment. He knew his Mom was taking him to the movies Saturday.

His attention diverted from his trucks he glanced up at the TV to the news story coming on. "Today a famous environmentalist was assassinated in Cama, Brazil. Authorities suspect powerful developers to be behind the slaying. The victim, Franco Emerson, was a leader in the movement to preserve the rapidly disappearing rain forests. Developers in Brazil are believed to be behind the slaying and the numerous attempts on his life over the past few years, ...he was gunned down for trying to save trees," the newsmen summarized moving on to a human interest story on Greenpeace.

"Crazy liberals," his dad commented as he picked himself up and headed into the kitchen for a beer. "Coming, dear?" he added as he walked past his wife.

"Well alright, might as well get started on the dishes now," his mom replied as she followed her husband picking up the dessert plates and glasses as she went. "I don't suppose you're going to finish this milk are you, David?" Not receiving a reply she continued into the kitchen.

Dave had stopped pushing his dump truck around adding the puttering engine sounds. Yet, something was puttering on his insides. He left his trucks scattered randomly on the floor, his mom would complain, but he wouldn't be around to hear.

The sun was already sinking down on a breezy fall day as Dave stepped out under the pink clouds. A strange man was outside kicking and cursing his car which had a flat. Dave scrambled down the steps and out into the back where the tiny forest beckoned at him from the borders of the backyard. To one side of the house lay the site of the new houses under construction. The earth bled crimson: red clay replacing the leafy floor of the former forest. He could remember trying to stop the bulldozers from plowing down his woods. The stench of diesel death had filled his nostrils as he dug around the bulldozer long after the construction workers had gone home. He shoveled clods of red clay throwing them onto the machine. He had dug a trench around the bulldozer until the sky had turned black. This was sure to stop them.

Red and green shotgun shells pushed to the front of his thoughts. He could remember collecting the empty shells. He kept the collection in his room, the blue, green, and red shotgun shells with the shiny brass ends. With a little thinking he remembered the day his father had bluntly called them shotgun shells. So these were the cause of those hollow bangs in the distance. These were the refuse of the ones who kept him confined to the little woods in his backyard. Hunters, men with rifles waiting out under the trees.

Now, he remembered getting scolded for pulling up all those stakes about a month ago. He had strolled through the woods pulling them out and tossing them all in the clump of prickly bushes near the road. His mom asked him about it about a week later and forbade him from going outside after supper for a week. She told him the stakes were important, and that Dave shouldn't go near them anymore. A few weeks later the bulldozer showed up.

Things pieced themselves together in strange ways, now. The ones who hunted, who left their shells behind, these were the ones who killed. They had killed a man in South America, hunted and gunned him down because he wanted to save trees. Dave had tried to save trees. He had pulled out the stakes and trapped the bulldozer. Maybe those distant gunshots had been meant for him. How could he be sure they were only hunters looking to bag a big buck as his Dad often chipped in. His own mortality shivered him about the knees. He could feel goose bumps rising even on the scar that ran down his arm, the reminder of a nasty fall from a tree.

Dave looked about and wondered. The shade of the trees melted into the universal shading of night. He could think better here in the twilight, in the growing shadows. He dropped to the ground and laid back in the grass. The pink clouds drifted by their shapes in constant change and disorder. The world had been, had seemed, wild and wonderful. Home, school, and church had all seemed to be the order of the universe. Now chaos had crept in. It had oozed threw the cracks or the holes in his limited world. There was no great plan that ran the world as if it were a giant clock. Things were immensely complex. Why had they killed the man in South America? There must be some point to it. It was all just a little too much to worry about. Maybe he could just go to bed early and sleep it away.

Dave got back up and wandered back inside. He went straight up to bed not even bothering to take his trucks up with him. He slipped out of his sneakers and fell into bed.

"Killed him for protecting trees." His mind was stuck on it. After a while of pondering the thought finally slipped out of his head, maybe rolling out an ear, lost in the wrinkled sheets. Dave fell asleep clasping his stuffed leopard surrounded by the jungle print wallpaper of his room.



-David Gibson

Quickly now, I have no toes,  
my body just a wooden host,  
arms stretched far left and right,  
barbs sharp and fast, strung tight.  
The barbs are really sharp, you know,  
and "better," they tell us, "that your arms don't bow."  
I wonder what it is we hold,  
why our faces splinter in the cold.  
Whose timber axe and scheming hands  
have hewn us into planks,  
then hammered long and hard,  
deep beneath the ranks?  
Merge my embers,  
seam my spleen,  
sweep my cinders,  
make me clean.

The Border Guard



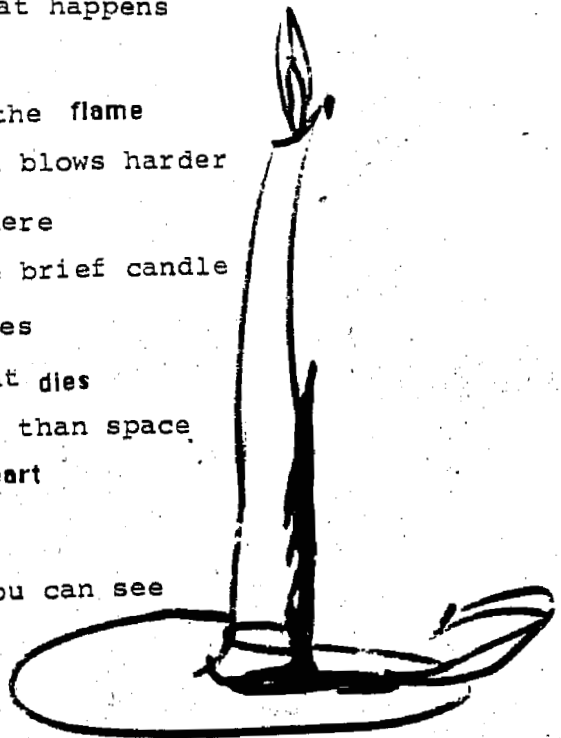
-Steve Danyo

This marriage is a salt mine  
and a love letter  
from her  
is a bullet  
in the head  
gold-plated, armor piercing.  
Rover from the barrel of a gun  
is never permanent

# THE CANDLE

tell me your **TRUE** feelings, tell me your Thoughts  
i cannot take this **BIG** run around anymore  
i **MUST** know now what it is that is there  
in the deepest regions of your flourishing soul  
is there **SOMETHING** i can do to make it better  
please let me know, i just want to talk  
i just want to *live* my life to make people happy  
i don't know what to do, you are not happy  
a **breathless** child living a life without light  
the candle is there but should i ~~take~~ it  
what happens when the ~~wind~~ blows, what happens  
when the **FLAME** dies, do i run out  
i have tried to lose my breath with the flame  
and when it **LIGHTS** afar, the wind blows harder  
i am *sorry* if i cannot see what is there  
but my eyes were **blinded** by the brief candle  
how can i put out the light that lives  
how can i **destroy** something that dies  
it has gone to a place more **terrible** than space  
the candle **BURNS** bright in my heart  
why can't i *extinguish* the light  
because there is **HOPE** in what you can see

NICK GRISWELL



PLEASE HEAR WHAT I AM NOT SAYING

Don't be fooled by me. Don't be fooled by the face I wear. For I wear a thousand masks, masks that I am afraid to take off, and none of them are really me. Pretending is an art that's second nature with me, but don't be fooled, for God's sake don't be fooled. I give the impression that I'm secure, that all is sunny and unruffled with me, within as well as without, that confidence is my name, and coolness is my game: that the water is calm and I am in command and that I need no one. But don't believe me, please! My surface may seem smooth, but my surface is my mask. Beneath this lies no complacency. Beneath dwells the real me in confusion, in fear, and aloneness. But I hide this, I don't want anybody to know it. I panic at the thought of my weakness and fear of being exposed. That's why I frantically create a mask to hide behind, a nonchalant sophisticated facade, to help me pretend, to shield me from the glance that knows. But such a glance is precisely my salvation. My only salvation. That is if it's followed by acceptance, if it's followed by love. It's the only thing that will assure me of what I can't assure myself; that I am worth something! But I won't tell you this, I don't dare. I'm afraid to. I'm afraid your glance won't be followed by acceptance and love. I'm afraid you'll think less of me, that you'll laugh at me, and your laugh would kill me! I'm afraid that deep-down I'm nothing, that I'm so good, and that you will see this and reject me. So I play my game, my desperate game, with a facade of assurance without, and a trembling child within. I idly chatter with you in the suave tones of surface talk. I tell you everything, that is really nothing, and nothing of what is everything. Of what's crying within me. So when I'm going through my routine, do not be fooled by what I am saying. Please, listen carefully and try to hear what I am not saying: What I'd like to be able to say, what for survival I need to say, but what I cannot say! I dislike hiding. Honestly! I dislike the superficial game I'm playing, the phony game. I'd really like to be genuine and spontaneous and me, but you've got to help me. You've got to hold out your hand, even when that's the last thing I seem to want. Only you can wipe away from my eyes the blank stare of breathing death. Only you can call me into aliveness. Each time you're kind and gentle and encouraging, each time you try to understand because you really care, my heart begins to grow wings, very small wings, very feeble wings, but wings. With your sensitivity and sympathy and your power of understanding, you can breathe life into me. I want you to know that. I want you to know how important you are to me, how you can be the creator of the person, that is me, if you choose to. You alone can break down the wall behind which I tremble, you alone can remove my mask, you alone can release me from my shadowy world of panic and uncertainty, from my lonely prison. Do not pass me by. Please, please do not pass me by. It would not be easy for you. A long conviction of worthlessness builds strong walls. The nearer you approach me, the blinder I strike back. I fight against the very thing I cry out for. But I am told that love is stronger than walls and in this lies my hope. Please, try to beat down those walls with firm hands, but with gentle hands for a child is very sensitive.

NICK GRISWELL

# Another Look at Sex and Civilization

by Stacy Johnson

In the last issue of the *North Avenue Review*, many readers were exposed to Mr. Allan Yarbrough's insightful views on sexism. Mr. Yarbrough claims that "sexism is the belief in and adherence to two distinct and complementary gender roles. These roles represent a complex product of natural impulses and nurtured loyalties leading to participation in the family unit. . ."

The problem with Mr. Yarbrough's definition of sexism is that he makes the assumption that there are *natural* impulses which differentiate men from women, such as the maternal instinct to which Mr. Yarbrough refers. I can not prove that there is no natural maternal instinct in human beings because I would have to base such proof on a study in which humans were raised and then reproduced in an environment completely separate from society and the influence of society on sex roles. However, Mr. Yarbrough, likewise, can not prove that there are such natural impulses, nor does he attempt to. Certainly, the testimony of one woman is not a plausible argument for enslaving the entire gender to the role of "primary homemaker and care-giver to the children," as Mr. Yarbrough suggests each woman is biologically destined to be.

Mr. Yarbrough's reasoning then follows that these "complementary gender roles" are natural and in the best interests of the entire species; however, what he fails to realize is that sex roles are determined by society, and they are certainly not in the best interests of women (nor do they benefit men, for that matter).

If females react differently than men to different situations, it is because each female is trained by society to do so from the moment she is born and a pink bracelet is slapped onto her wrist. Perhaps the only reason why females tend to assume the more child-caring role is because they have been taught to ever since they were little girls. Society assigns toy dolls to girls and toy guns to boys. Many studies have focused on

society's influence on sex roles and have found many interesting results. For example, when a girl makes loud noises, she is scolded and told to act lady-like; however, when a boy misbehaves in the same manner, he is rarely (if at all) scolded, and his action is dismissed with the ingenious cliché, "boys will be boys." Society also teaches females to be more modest about sex, because a girl who engages in more sexual activity is looked down upon, while a boy who does the same is not. I could go on forever with examples, but we all know that these things happen. And they happen much more than most people realize, because it has become so widely accepted that most people do not even bother to stop and think about it.

Aside from the belief that women have natural maternal instincts (and complementary to it) is Mr. Yarbrough's next argument that men also have "natural impulses" which contribute to the proper division of roles between the sexes. He states that the reason why the man should be the "primary breadwinner and authority figure" is because of the "promiscuous element in his sexual nature." He goes on to explain that by having such responsibility, the male is going to miraculously undergo a necessary moral transformation (which would make him less promiscuous), since he must provide for his "possessions"—his wife and children. Again, Mr. Yarbrough has assumed that a *natural* impulse exists more strongly in one sex than the other.

First of all, it is absurd for him to assume based on his ROTC experiences in a male-dominated environment that males are more promiscuous than females. He has never nor will he ever be in an entirely female environment. He cannot possibly know that the sexual desires expressed in such an environment are any less than those expressed in a male-dominated situation, or, if indeed they are not expressed, that it is not just a result of society teaching women to be more sexually modest than males. Secondly, while I am relieved that he did not put males

in the breadwinning position because he thinks that they are more competent in business situations, I am also appalled that he thinks that his alleged problem entitles him to a job while his "possession" (wife) is then "freed" to cook dinner for him. Just as it is ridiculous to state that a job and a family are going to completely overcome the natural sexual desires, it is also as equally ridiculous to assume that it will keep a man from actually exercising his sexually promiscuous desires. There is obviously plenty of evidence to the contrary. Thirdly, a woman is a human being. She is NOT property, and a man is not "freeing" her (as Mr. Yarbrough phrased it) by making her do all the family chores and keeping her from having a job.

The sex role hierarchy that Mr. Yarbrough praises, and that has been in use for centuries, is based entirely upon assumptions on behalf of the males who perpetuate it. I will not argue, however, that there are not plenty of females who also contribute to discrimination against their own gender. Many females are very eager to take advantage of a free meal from their *déjà*, since he is traditionally expected to take care of the bill. It is also true that there are plenty of females who, for religious reasons or otherwise, completely agree with the present division of labor between the sexes, and some even believe the masculine superiority philosophy. However, there are tremendous numbers of women who are sick and tired of being stereotyped on the basis of sex. It is very frustrating, especially at a male-dominated technical school, for women to have to listen to the same male-chauvinistic comments all of the time, especially when there is no factual evidence in behalf of these comments.

The only conclusion that I can derive to correct the situation is not to wage war against men, but hopefully to let people like Mr. Yarbrough think about the bases of their actions and how their actions affect everyone else. The problem cannot be alleviated by one sex alone.

# No Civilization

Allan W. Yarbrough

*In a departure from Review policy, Mr. Yarbrough was allowed to submit this commentary on Ms. Johnson's "Another Look at..." past deadline for this issue.*

Stacy Johnson's essay brings to attention the conflict between two very ancient strains in social philosophy. The first, made famous by the philosophers of the Enlightenment and the founders of the American republic, sought to ask, "What is the nature of mankind?". In other words, what are the thoughts, interests, emotions, and motivations that human beings have in common and possess by virtue of their humanity. Further, how can these interests and motivations, understood to be essentially private, be made to work for the common good, for the advance of civilization, and for the harmony of society. Among the topics their followers explored were the differences between the sexes. They asked, "How do men and women, both human beings, differ in their thoughts and feelings, and how do these differences manifest themselves in their abilities and actions?" The answers to these questions varied widely, but few of those who asked them were worried about who was superior or inferior, and most agreed that no single gender would have much success in making the world work alone.

The second strain, propagated by Karl Marx (though there are signs of it in the writings of Plato), committed itself to the assertion that human beings do not in fact have any nature that could be considered in any way permanent. A person's behavior is determined, completely and totally, by the environment in which that person exists. Marx argued that all the evils of European society, including crime, poverty, sloth, etc., were the products of the capitalist system. If only we could destroy capitalism and replace it with a society in which all things were held in common, all the nastiness of the world

would quickly disappear. His heirs, Vladimir Lenin and Josef Stalin, sought to create a "New Soviet Man," a person with no thoughts of himself who would work industriously for the common good to create a world without nations, ethnicity, religion, private property, or anything else that separates us from universal brotherhood. Last year, the result of their work, the USSR, admitted to the world the dismal failure of Marx's ideology and began a relentless spiral of collapse.

Stacy Johnson begins her essay by attacking my belief that the differences men and women exhibit have anything to do with differences in their natures, stating that there is no evidence to support either a Lockean or Marxist perspective on such differences. She then proceeds to argue entirely from the Marxist perspective. Such an argument would have to be supported by real examples gynocratic or androgynous societies, in the same way that an argument for Marxism must rest on real examples of propertyless societies. Neither exists.

By far the most controversial section of "Sex and Civilization" was that in which I described the philosophical underpinnings (Bloom's "strains and stresses") of the family. As I had partially expected, this description came under fire from people with whom I am usually in agreement, while earning me some uncharacteristic allies. All in all, however, it was far more trouble than it was worth, so without actually recanting the position, I want to make clear that I am not nearly as dogmatic on those points as I may have appeared, and I certainly don't hold to Miss Johnson's misrepresentation of them. I perhaps leaned too heavily on Professor Bloom's book, which I had before me at the time of writing, and probably oversimplified in my 1000-word essay.

Still and all, however, I do stand by the proposition that the traditional family structure is the only one that works with any consistency. This has been the thesis of a large number of authors, including Maggie Gallagher, George Gilder, and even Daniel Patrick Moynihan. Though they differ on

the details, the general idea is the same, and they all have a wealth of empirical evidence supporting it. Whether or not we think that this structure is good or just in and of itself does not change the fact that we cannot simply scrap it and confidently expect a "kinder and gentler" structure to emerge automatically. In the same way that the designers of the buildings in which we live must obey the laws of physics, the designers of human institutions must obey the laws of human nature. As Bloom reminds us, "Wishes do not give birth to horses," and an egalitarian family structure will not work just because we want it to.

From here, the second part of my essay goes unrefuted. Miss Johnson herself acknowledges that the family contributes to the advance of civilization, but is terribly unconcerned with the consequences of its destruction. Let me remind her. The Black underclass of the inner-city has served as the subject of a cruel experiment in social policy, where we may observe the consequences of familial dissolution. Is this the model that she would have the rest of the country follow? For most feminists, the answer is no. As Professor Michael Levin documents in his book, *Feminism and Freedom*, the feminist social model is rigid socialism, the substitution of the state for the role of the family. The model is also essentially totalitarian, and for the same reason that the Soviet Union is (was) totalitarian: if people refuse to live their lives according to the abstract design, then they must be coerced under the barrel of a gun. Whatever the disadvantages of patriarchy, it is surely superior to this.

However, I hasten to assure Miss Johnson that nobody is telling her how to live her life. This is, after all, a free country. If she wants to marry, have children, divorce her husband and put her kids in a day care center while she pursues the presidency of IBM, that is her prerogative. But the architects of social policy, if they are prudent, must take care that their decisions do not encourage centrifugal social forces, and as unpopular as it may be to say so at Georgia Tech, here is one of them. □



# Are you serious...?

by R. Steven Hinton

Cut the crap. If you really want to help save the human species from extinction, then you will have to go beyond recycling and other conservation measures. Don't get me wrong, conservation is a positive step, but it is not a solution.

The real task that confronts the human species is to learn how to live in harmony with the earth. Should our collective intellect fail in this task, we will be terminated. The earth will survive, and nature will rejuvenate in spite of all the damage. The

only difference is  
will be flushed  
cosmic  
chalked up  
failed  
the cosmic



homo sapiens  
down the  
shithole and  
as one more  
attempt in  
scheme.

Living a bal-  
style sensitive  
ments of other  
not all that hard. In  
fact, numerous popu-  
lations in this so called "civilized world" have long realized the im-  
portance of our relationship with the earth. For example, the way a  
native American is in his or her heart.

And with a little effort, yes you, can live. All you must do is to take  
into your heart, body, and soul a world that is divided politically and  
economically by the principles of nature.

Just visualize the beauty of a world that is whole, existing as one.  
Gone are all of those cookie-cutter lines, drawn like lines in the mud  
by little children. You can see the beauty of boundaries prescribed  
by nature. Intoned by centuries of geologic turmoil within the earth.  
Inhabited by all kinds of living creatures. And how these creatures  
are a manifestation of their interaction with the earth. Their  
environment, the flora, the fauna. Their blood.

The "gene pool". And how the earth is a beautiful mosaic of "bi-  
omes" that flux and flow with the Sun and the Moon. What a revo-  
lution to see the wickedness of government built from the percep-  
tion that our species was granted dominion over all others by some  
divine right.

# Appropriate Technology

by Kevin Leeds

Appropriate Technology is the name given to small-scale, low-tech technology which is used to improve people's lifestyles without breaking their budgets. It is one of the things Peace Corps volunteers do when they visit less developed countries (known in the international communities as LDCs). However, the need for it is probably deeper in the U.S.A.

In order for humanity to achieve global peace, appropriate technology will have to be applied in America. Otherwise there is no way other countries will allow us to go gobbling up all the good stuff at a highly disproportionate rate.

As a first step, let us all begin riding bicycles as often as possible. Cars pollute! When I ride my bicycle I am tempted to hold up a sign that says "YOUR CAR POLLUTES!" Usually I ride Marta, which means I cause about 5% as much pollution as I would if I rode in a car.

Carpooling is also a way to reduce car use. Of course when you are young and horny there is no way I can convince you not to use your car, the ideal vehicle for chasing sexual booty in. However, when your adolescence is over I hope you will remember that cars are evil and help to destroy the planet.

# Poison Park

Thomas C. Hickman

It wasn't my favorite place in the world but it was close. It was a park. Four, maybe five acres of green space in the middle of Metro-Atlanta. I used to go there a lot.

Once I took a young woman there at night. We sat on a blanket underneath an old willow tree and drank wine and talked about life. We looked at the stars. We were close to the creek. It made its creek noises and lulled me into a false sense of something that I can't even begin to describe. The water, the wine, the stars, the young woman... It was all too much for me that night. I may have fallen in love for the first time then. It was a very long time ago though, and I don't seem to be able to want to remember.

The young woman doesn't talk to me anymore, and I don't often think of her. But even after that particular part of my life turned ugly, I would still go to the park. Maybe it was the park I was in love with, not the girl. I would go there when reality got to be too much for me, when I stressed out. I'd sit on the big slabs of granite that the creek ran over and let the creek noises lull me out of my angst. If it was raining, I'd sit under the bridge and listen to the cars rolling and roaring over my head. It reminded me of when I was a kid. It always cheered me up a little.

In the middle of the park is a big green field. There's a trail around the outside of it. Kids would play ball in the field, and I would go there and run around the outside of it and watch them play, getting my daily mileage a half mile to the lap. It was probably the most

pleasant place to run in the whole city. It was a well kept secret. There were happy kids and happy dogs, but not too many of them. The grass was soft and easy on my knees. Maybe, now that I think about it, that was my favorite place in the world.

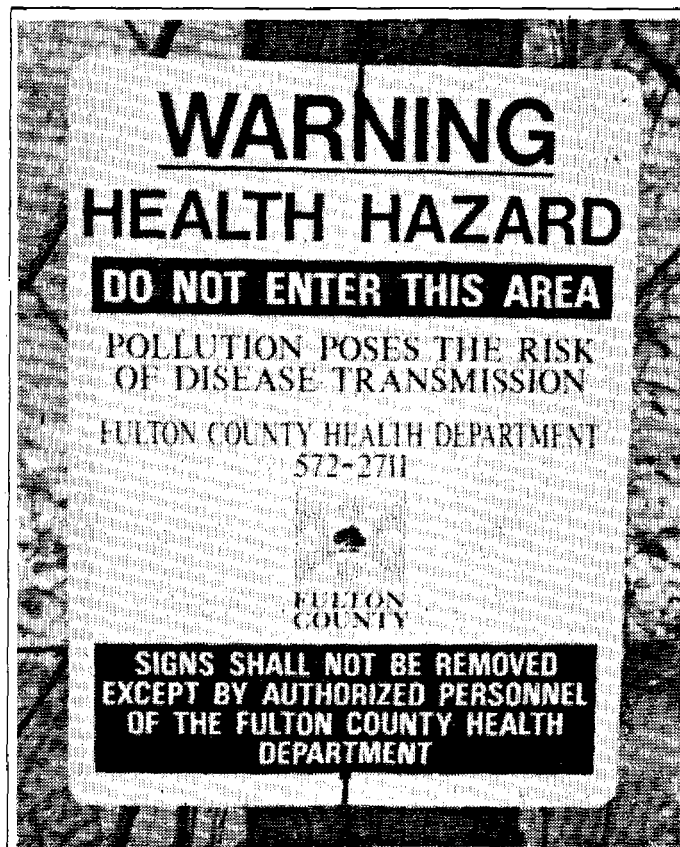
About a year ago though, I noticed these signs... Something about disease transmission and pollution. I thought it would get cleaned right up. This was a PARK. Something very important happened here during the civil war. The whole place is littered with those cast iron historical landmarks that no one ever reads. I was sure it would get cleaned right up.

I was there not long ago. I went there to run. The grass was still soft and green. There were no happy kids there playing ball. The only dog I saw looked belligerent. I think he wanted to bite me. But the

grass was still a healthy green color, and I was happy to see a field that wasn't covered with asphalt and autos. I was happy to see something green. Then I saw the creek. It was green too, but it wasn't a happy, healthy green. It was a putrid, nasty smelling green. The banks were strewn with litter washed from upstream by the winter rains. The signs were still there... "possibility of Disease Transmission." Disease transmission? That's really scary. It's been a year or so now. That little creek flows into Peachtree Battle Creek, which flows into the Chatahoochee, which flows into the Atlantic. Whatever poison is in that little creek has had a year or so to spread and grow. I wonder if the smell down stream is as bad as it is there in the park. I wonder if the rocks down stream are covered with the same nasty slime. I wonder why no one has done anything. I think

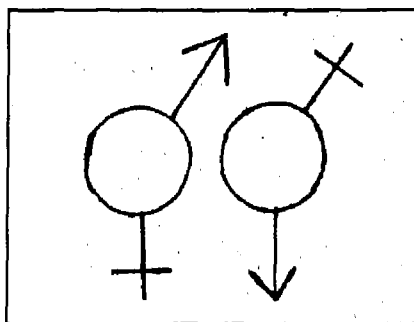
maybe it's like Lou Reed said... "Americans don't care anything for beauty. They'll shit in a river... dump battery acid in a stream."

But this was my favorite place in the world, or at least damn close. And it's been turned into a septic tank. Whoever did it put up a sign to keep people from getting into it and getting sick. They probably only did it to remove any legal responsibility. Or maybe they put the signs there to fool people like me into believing that someone gave a shit, that someone was doing something. Well, it almost worked, didn't it. It's been about a year. No one has done anything. I listened to the creek while I was there. It wasn't making happy creek noises. It sounded like it was choking to death.



# Androgyny

by Louise Frantzen



Androgyny is a force which is changing society. As it is a reaction against traditional attitudes and roles, the results are slow and gradual change, but the results can still be seen. Defining androgyny is not a simple task. The word literally means having characteristics of both sexes, as it stems from the Greek roots *andros*, meaning man, and *gyne*, meaning woman, but in one sense, it may be defined by telling what it is not. It is behaving in a manner in which the behavioral roles are not divided along biological lines. In essence, it is separating sex and gender. This presents another definition to fill. *Sex* is simply the biological fact of male and female human beings. *Gender*, however, is socially determined. One's gender role is "...a set of behaviors, attitudes, and motivations culturally associated with each sex but not seriously expected to occur in a pure form." (Davidson 1979: 2) The relationships between one's sex and one's gender role is socially influenced, and the forces within a society are determining factors as to the opportunities available to the individual. Now that this has been established, there is another concept to present: that there are two alternative versions of androgynism. Joyce Trebilcock states, "Traditional concepts of women and men, of what we are and should be as females and males, of the implications of sex for our relationships to one another and for our places in society, are not acceptable." (Vetterling-Braggin 1982: 161) Therefore, she puts forth two models of androgynism which present slightly different aspects of the general idea of androgyny. The first is monoandrogyny, which is essentially role-sharing, and is actually the basis for the official policy of some countries, such as Sweden. The Swedish policy states "...every individual, regardless of sex, shall have the same practical opportunities not only for education and employment, but also fundamentally the same responsibility for his or her own financial support as well as shared responsibility for child upbringing and housework." (Vetterling-Braggin 1982: 162) In practice, monoandrogynism advocates a single ideal for everyone, whereby men and women

have shared psychological characteristics and social roles that are both masculine and feminine. The second model is polyandrogynism, which focuses on a variety of options for both men and women; "...not a single ideal but rather a variety of options including 'pure' femininity and masculinity as well as any combination of the two." (Vetterling-Braggin 1982: 188) The major advantage of this model is that it provides for more personal freedom than monoandrogynism, and also accepts the fact that some people may wish to choose a "pure" gender role of either feminine or masculine. The point of this paper is not to debate which model is more acceptable, but to point out that either form of androgyny may lead to an integrating of femininity and masculinity that will yield new attributes and kinds of personalities.

The traditional gender roles prevalent in society are the result of the social forces which mold all of our behaviors and attitudes. "Socialization includes the process by which people learn attitudes, motivations, and behaviors commonly considered appropriate to their social positions and the process by which they are reminded of that learning throughout life." (Davidson 1979: 9) It is this continuous process which imposes the gender roles on males and females; the socialization that we all experience as children affects the experiences that we as individuals have—often we do not realize that human behavior is socially shaped as well as biologically and psychologically. Thus the relationship between one's sex and one's gender is socially influenced. There is a chain

reaction in the perpetuation of sex differences through socialization. Sex differences are traits that are, on the whole, associated with one sex or the other. It is true that socialization and the material internalized as young children is the most enduring, thus when adults act towards a child based on its sex, they reinforce behavior in the child considered "appropriate" to its sex and discourage "inappropriate" behavior. The child internalizes this information until perhaps resocialization occurs where these beliefs and cultural behaviors are questioned. "Therefore it is not innate differences, but differences in social treatment of females and males, that eventually affect the actual distribution of traits between populations of males and females." (Davidson 1979: 13)

Social institutions and ideology also convey ideas about gender. An ideology is a way of explaining ongoing reality that is basic to a society. Although several different ideologies or interpretations may exist, there is generally a dominant ideology that is considered the assumed way of thinking in the society. Institutions function to establish patterns of behavior for dealing with human concerns, and thus have much power in conveying ideas about gender that are integrated into society's thinking. "The strongest gender-related messages found in these institutions support the dominant ideology, the 'interpretation' of reality held by those in the highest statuses of society." (Davidson 1979: 157) Although alternative ideologies may or may not be considered with much seriousness by those in power who control the institutions, there are possibilities for change. These changes occur slowly, resulting in a gradual shift in emphasis rather than a radical departure. An example of institutional change may be seen in the education system. Patricia Minuchin has done a study which shows a relationship between children's sex-role concepts and the traditional or modern orientation of the schools they attend. The traditional schools incorporated relatively fixed conceptions of sex-appropriate roles and behavior, while the more "modern" schools incorporated relatively open conceptions of sex-appropriate roles. As was predicted, the

children from the modern schools held less conventional sex-role attitudes than those from the traditional schools. (Kaplan 1976: 206-22) Thus, the institution of education is both affected by the teachers within the system who provide alternative role models for gender-appropriate behavior, and in turn affects the gender-role attitudes of new generations of children within the system. In these ways, it becomes a powerful agent of resocialization towards a more androgynous model of roles and behaviors.

Androgyny as a social force may perhaps be seen more clearly in the context of social groups, both formal groups such as the workforce, and also primary groups such as the family. In the workforce, androgynous attitudes tend to produce career women who are characterized as autonomous, individualistic, confident, dominant, and self-sufficient. "In sum, the studies on career women suggest that these women portray a picture of fully functioning human beings, developing the positive masculine traits valued in our culture without necessarily sacrificing the positive feminine traits. According to our definition, they are androgynous." (Forisha 1978: 283) Although much attention has been paid to the phenomenon of working women, few studies have been made on the effects of androgynous attitudes on men in the workforce. However, a study by John F. Flaherty and Jerome B. Dasek presents some interesting data on personal self-concept and androgyny. The subjects tested were classified as masculine, feminine, or androgynous based on an androgyny test and independent of the subjects' sex. Then they were tested according to four aspects of self-concept: adjustment, achievement/leadership, congeniality/sociability, and masculinity/femininity. The androgynous subjects scored high on the first three aspects, and, as predicted, scored in-between on the masculinity/femininity aspect. Overall, "...examination of the results strongly supports those ...who argue that an androgynous orientation leads to the possibility of greater behavioral flexibility and adaptation." "These subjects not only view themselves as adjusted and in

harmonious balance with their environment but also see themselves positively in instrumental and expressive aspects of the self." (Flaherty 1980: 990) If it can be assumed that greater flexibility and adaptation as well as a positive self-concept are qualities that are conducive to better performance in the work atmosphere, then it can be argued that having androgynous attitudes and behavioral roles is a positive force in the social groups incorporated in the workplace.

The family group is greatly affected by androgynous attitudes because it is the primary source of socialization. The results of many case studies in Linda Olds' book *Fully Human* show how sex-role attitude change is precipitated in both men and women. In regards to male androgynous development: "When examined in overview, there seems to be considerable support for hypothesizing that positive contact and closeness to women facilitates the development of androgyny. Not only were androgynous men closer to their mothers as children, but they also reported more positive contact with girls while growing up..." (Olds, 1981: 102) For women, much of the initial awareness of gender-role attitudes came from the family also, but with some differences from what the men reported. "In general, androgynous development in women appears to be facilitated by avoidance of reinforcement for traditional sex role behavior...and by positive reinforcement for atypical cross-sex behaviors. This support for atypical behaviors most often takes the form of support by family and teachers for achieving, intellectual behavior..." (Olds 1981: 135) There seems to be a cyclic relationship to the trend towards androgynous attitudes and behavior in that those individuals who subscribe to the androgynous ideal incorporate that ideal into the socialization of their own families, and in turn, the growing number of families where this is stressed produce more children who are open towards the changing gender-role attitudes of society.

Describing a person as androgynous means that he or she behaves according to a full

range of human emotions, responding to a given situation according to what he or she feels is appropriate. (Forisha 1978: 29) Everyone has certain characteristics which may be typically thought of as belonging to the opposite sex, and no one is completely "masculine", or "feminine." There is a growing tendency for people to make a conscious effort to foster both masculine and feminine aspects of their behavior, making them more open towards being changing individuals with greater range of expression and the capacity to respond genuinely and authentically to their experiences. Androgyny's impact can most easily be seen on the small scale. As Linda Olds writes, "Perhaps the most important first steps towards androgyny are those small scale, everyday changes that occur close to home in the friendships, relationships, marriages, or families that form the daily context of most of our lives." (Olds 1981: 140) Thus, through our everyday contact with society, a new ideal of androgynism may come to pass. ♀♂

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# Population Growth: An Environmental Problem

Ian Smith

Population growth is an environmental problem, even though many people don't think of it as one. Population growth is a problem in every developing country, and worse, it is a situation that makes other difficult environmental problems worse. In the developed world it is often overlooked when environmental issues are considered, but this cannot continue.

Population growth is the for the fire of other environmental problems. It makes such problems as deforestation, soil loss, desertification and short food supplies worse. In all of these cases, the increasing numbers of people in a given land area increase the demand to consume, but no more resources are available. In this situation, land use becomes environmentally unsound, as the populace is forced to attempt to produce enough food to feed itself. In such areas, it is common for land to be both over used (not rotated) and planted with new "super-strains" of crops which more heavily tax the soil. In large cities, population growth causes increases in pollution, as more people are available to consume, and governments must provide facilities for increasing numbers of people, often without a commensurate increase in resources.

There are several obstacles to curbing world population growth, but there are three principal ones.

First, and foremost, in many parts of the world it is an economic reality that having children is fiscally wise. They are both workers which provide income or home labor and support for parents as they become elderly. Also, in many cultures children are a measure of a family's worth, making children highly desirable (This fact is often related to the first). Finally, many religions do not favor some or all types of family planning. When one examines these three problems, several things become apparent. To fight the problem of the need for children, other environment, political, and social problems must be addressed in a di-

The fun-

damental notion is that family size is largely determined by parent's motivation, and that this motivation reflects rational, and broadly economic, decisions. Family size is not seen as an accident, as the expression of religious beliefs, or as a result of the availability of birth control technology, although family planning can certainly affect family size. The crux of the theory is that parents balance economic benefits against economic costs in deciding whether to have another child, especially a fourth or later child. - William Murdoch

from *The Poverty of Nations*

tion to population control measures. The second and third of these problems must be handled very delicately and must not be "fought" at all. All societies that are not aware of population problems must be informed of them, and any and all assistance must be given to societies which wish to deal with their cultural and religious difficulties in curbing population.

In the past and present, some headway has been made in attempting to control population growth. Two countries with high growth rates (ie. greater than 1% ) Japan and China, have succeed in decreasing their growth rates by half. Japan went from 2.2 % growth rate in 1949 to under 1 % by 1956. In China in the period from 1970 to 1976 the growth rate in China went from 2.6 % to 1.3 %.<sup>1</sup> While this author does not support the political policies used by the Chinese government to achieve these ends, it is an example of the fact that a government making a significant committment towards reduction in population growth rates can achieve significant results. More remarkable even is the Japanese effort's success which was achieved before the advent of many modern contraceptive devices. Other countries have also made major strides towards slowing the rate of population growth (such as Singapore and South Korea), but in every case it has required a major political and social committment from the government and the populace.

For population control to succeed in the developing world, several things must be acheived. The most important of these is **education**. Its importance cannot be overstated. In every society that wishes to achieve population control or stability, all members of the society must understand the importance of population as it relates to standard of living, use of resources, and the future of their society. In every society with a successful population control program, this has been a main focus.<sup>2</sup> Additionally, the society must make widely available family planning services, so that persons who wish to limit family size may do so. This is a cost that must be paid in advance, with the understanding that there will be a long term reward. Also, nations that have succeeded in population control tend to offer incentives for small or single-child families such as free education and health care for the child. Finally, the people of a country must be eventually put in a position that they do not need to have children to survive; thus general socioeconomic increases in the quality of life must be achieved to result in long-term success.

**What you can do:** When you are called upon to give of yourself to support our planet's continued survival, do so.

You can also write congressmen and tell them that you support economic and enviromental aid to the developing world being coupled with population control objectives.

<sup>1</sup> Carl Haub, Population Reference Bureau, Washington D.C.

<sup>2</sup> Studies have been conducted, which show a direct relationship between the education level (general education) of the women of a nation and its birth rate. See: Jodi L. Jacobsen, *Planning the Global Family*, Worldwatch Paper 80



# Savannah River Plant: Are We Really Defending Our National Security?

by Suzanne Burnes

The Savannah River Plant is one of the United States' largest producers of weapons grade plutonium and tritium. It was built in the early 1950's, and has been a cause of controversy since the 1970's. The plant is located near Aiken, S.C. on the Savannah River, and it covers over 300 square miles. It employs 18,000 people, making it the largest single employer in South Carolina. Unfortunately jobs are not the only thing that the plant creates. Over the past 35 years the Savannah River Plant (SRP) has produced 35 million gallons of high-level liquid radioactive waste, more than 16,000,000 cubic feet of low-level solid waste, and hundreds of thousands of cubic feet of transuranic waste<sup>1</sup>. There are two main environmental issues that arise from the operation of this plant. One is the disposal of this hazardous radioactive waste, and the other is the problem of being able to safely operate the reactors.

Although many important questions arise in relation to nuclear waste producing facilities, including both nuclear power plants and nuclear weapons defense plants, such as SRP, there is one question that if not answered properly can lead to health risks to all life forms. How is it possible to isolate safely the nuclear wastes from all living organisms for the incredible lengths of time necessary for the decay of these wastes? Scientists and engineers throughout the United States and Europe have carefully considered this question since 1945 when the first nuclear testings were done in New Mexico. Although some of the isotopes used in bomb production will not decay completely for hundreds of thousands of years, the officials at SRP have decided, rather irresponsibly, that they should only be responsible for seeing that this waste does not reach the biosphere for 1000 years, due to the fact that most of these radionuclides will have decayed to a "safe" level after that long.

There are several methods for the disposal of radioactive wastes that have been investigated, but most of them have eventually run upon the problem of absolutely containing these wastes from the biosphere for any length of time. In some of these options, perhaps more time and research could make them viable methods for disposing of nuclear wastes. For the present the one method for disposal that is even somewhat realistic in terms of cost and risk is mined geological disposal. This involves the burial of high level waste 1600-3600 feet deep in the earth in canisters. The waste is solidified through vitrification into a glass form and sealed in a lead canister chemically treated to deter corrosion. This canister is then enclosed in a cement casing and buried. This method isn't being used yet at SRP but is the method they plan on using in the near future. In mined geological disposal (MGD) one of the most important concerns is keeping the waste from reaching groundwater. This is because when water flows over the canisters it causes the outer casing to corrode, therefore leaking nuclear wastes into the water, where after

time it can reach the water table and contaminate creeks and rivers. It takes 13 million gallons of water to dilute just 1 gram of radioactive waste to meet drinking water quality standards<sup>2</sup>. Under normal circumstances groundwater flow is very slow, often moving only a few feet a year, but when this water comes in contact with hot waste the water is heated and becomes lighter and more viscous therefore moving upward towards the surface much faster. When the MGD method of disposal is used it is much more effective in containing the waste if the waste is cooled considerably before burial. In Sweden and other parts of Europe the waste is required to be cooled for 40 years before burial, a relatively safe length of time, but in the United States the time for cooling is only 10 years. The effect of burying the waste at greater temperatures is that besides causing an increase in the velocity of groundwater that the waste comes in contact with, the enormous amounts of heat that are put off by the wastes increases the pressure on the surrounding rocks causing the rock to fracture, thereby increasing the groundwater flow even more. The previously mentioned problem of increased velocity and corrosion of the containers is only one side effect of this. The other is that now regardless of the radioactive contamination of the water, its temperature has increased such that when it reaches creeks and rivers it causes the temperature of the entire river to increase. This can be very harmful to life forms in the water, that are now forced to adapt to their new climate or die, as in the case of SRP.

Unfortunately the method of disposal currently being used at SRP is considerably worse than the proposed models for future disposal. High level wastes are now poured into containers as a sort of liquid sludge and sealed, and then placed in shallow trenches in the ground. The geological formations at SRP are undesirable for a permanent repository site for MGD but are considered tolerable for temporary disposal. This is very questionable due to the location of the Tuscaloosa Formation, a large aquifer directly under SRP that supplies drinking water for South Carolina and several surrounding states, including parts of Georgia. According to the Charlotte Observer, there are some streams near the plant that have more than 750 times the limit of radioactivity allowed for drinking water.<sup>3</sup> Right now there are 35 million gallons of high level sludge stored in these temporary repositories at SRP, and many of these tanks are leaking. Although the plant has future plans to dispose of this waste through MGD at another location, it will take 10 years at the rate of 400 canisters a year to process existing waste<sup>4</sup>.

When processing this waste it is planned that the less radioactive salt from these tanks will be mixed with concrete and stored permanently at SRP in football-field size slabs. The problem with this is that some of the radionuclides in the saltcrete will last longer than the life of concrete. There are also 16,000,000 cubic feet of low level radioactive waste and hundreds of thousands of cubic feet of transuranic waste buried at SRP. Transuranics are elements that are heavier than uranium; some are highly toxic and will be for thousands of years. As if this plant was not already producing enough toxic materials with its nuclear waste, it has also produced more than 230,000 cubic yards of chemical waste. These liquid wastes have been poured into unlined seepage basins at SRP. The latest government estimates for the cost of cleaning up all of the existing contamination at SRP are as high as \$24 billion.



The second cause for environmental concern at SRP has been the frightening number of reactor problems in recent years. Since the 1970's officials at SRP have acknowledged about 200 safety problems at the plant. The question of whether or not we, as humans, are capable of safely operating a nuclear facility is one that has been seriously doubted in the case of the Savannah River Plant. At its construction in the early 1950's, SRP was made up of 5 nuclear reactors-3 operational reactors and 2 fuel operation plants- and one heavy water producer. The plant was built by Du Pont at the request of President Truman, and was operated by Du Pont until April 1, 1989 when Westinghouse Electric Corporation took over. Although operated by a private contractor, the facility is controlled by the Department of Energy (DOE). The only other weapons production plant in the U. S. is in Hanford, Washington, but it is now closed down due to problems with the reactors. Two of the five original reactors at SRP have been shut down permanently. The remaining three were shut down in the spring of 1988 because of maintenance and operating problems. These problems include growing numbers of cracks in primary cooling system pipes, flaws in the emergency cooling systems and engineering deficiencies that made reactors vulnerable to serious earthquakes. In investigations following the shutting down of the last reactor it was discovered that when the reactors were built in the 1950's, Du Pont bought cracked pipes, repaired them with welds and then installed them in the reactors. In 1960 a crack developed in a pipe that drained one of the reactors, leaking 100 gallons of high level waste<sup>5</sup>. The repair of this leak failed in 1964 causing the shut down of the reactor. A similar problem occurred in another SRP reactor in 1984 that led to its permanent shutdown, a year later. These studies also revealed that if the reactors were operating at full power and primary cooling systems failed, the emergency system might not be able to provide enough water to the reactor core to control heat and prevent a major meltdown. When the DOE was alerted in 1986, it immediately ordered that the reactors power be cut by 25%. Only months later the DOE again ordered the power to be cut to 50%. Eventually the last reactor was closed down in 1988. DOE officials claim that their reactors are far less vulnerable to meltdowns than commercial reactors because the government reactors operate at lower temperatures and pressures, but even they admit that a large-scale meltdown at Savannah River could spread radioactive contamination over wide areas of South Carolina. Prior to the shut down of the last reactors, Richard Starosteki, DOE's top safety official said, "Let's not kid ourselves, we're going to have more incidents. The real issue is training our people to cope with them so that they can probably handle them."

One major problem with the regulating of the safety of nuclear weapons facilities is that they are controlled by the DOE and the Nuclear Regulatory Commission has no jurisdiction over them. This has resulted in the safety conditions for federal weapons production plants being considerably less than those for commercial power plants. One such example of this is the fact that although all commercial reactors are required to be shielded by a containment dome, none of the government defense reactors were required to. This is truly scary considering that building bombs takes considerably more energy than producing nuclear power, yet its restrictions are much more lax. Over 10% of all government high level waste tanks have leaked in the past.

Due to the wide range of problems that have occurred at SRP in production and the astronomical cost of restarting the plant, it seems that the only sensible solution to this problem would be to spend these funds cleaning up the damage that has already been done and forget about trying to reopen the plant. Unfortunately this solution is far from popular with DOE officials, Westinghouse Electric, and the people of Aiken that depend on this plant for their jobs. As for this loss of employment, why not give these people jobs cleaning up the mess instead of creating more of one?

We now have more than 23,000 nuclear warheads in our arsenal. The question we must ask at this point is does the nation really need the plutonium the Savannah River Plant would produce if restarted. According to all estimates the United States is veritably swimming in plutonium. Plutonium decays so slowly that it can be recycled from obsolete weapons, therefore adding to our already large stock. Thomas Cochran, coauthor of the Nuclear Weapons Databook, calculates that the nation currently has 90 tons of plutonium stockpiled in weapons, 10 more tons in storage and an additional 10 tons in available scrap. Retiring about 500 warheads under the INF agreement could supply 2 more tons; the START accord could yield yet another 15 tons<sup>6</sup>. This is by far enough plutonium to keep our arsenal up to "necessary" levels.

DOE officials concede that we can possibly do without extra plutonium production now, but say there is a real concern that our nation's supply of tritium will be lacking without the production at SRP. Tritium is like the icing on the nuclear cake. Only seven grams are added to each warhead but that small amount can increase the bomb's destructive power by several cities. The problem with the current lack of tritium production is that tritium has a very short halflife, which means that it decays very quickly and must be replaced every few years. Even without the production of the material though, 50 years from now we would still have enough tritium left for 1500 warheads<sup>7</sup>.

The ultimate question in relation to arms production is whether or not there will be a need for such expensive, dangerous bombs in the future. The whole concept of mass production of warhead materials in the United States sprang up at the height of the cold war. This was a somewhat realistic need given the deterioration of relations between the U.S. and the new world superpower, the Soviet Union. This need dwindled some just prior to the Reagan administration but was viewed by Reagan and his supporters as of utmost importance. Whereas missile production had been cut since the Johnson administration, Reagan came into office and spurred nuclear weapons complexes into a frenzy of production. This increased production, besides the obvious effect of making more production necessary, had an unexpected side effect in that at a time of this increased production the Savannah River Plant, already 30 years old, close to the predicted life expectancy of a nuclear plant. This increased strain caused it to crack at the seams thereby leading to the plant's eventual shut down.

Now the tables are turned a bit. Relations have greatly improved between the Soviet Union and the U.S. since Gorbachev's plans of glasnost and perestroika have been implemented. In recent months the Soviet Union has been turned upside down with the dissolution

of the Soviet bloc and now the possible secession of several Soviet states from the Union. The Soviet government is having enough trouble feeding their people, much less worrying about their nuclear stockpile. Taking all of this into consideration, why is it that this country is so terribly concerned with maintaining the current over-exaggerated level of nuclear weapons?

Currently the DOE has plans in the works to reopen the Savannah River Plant. In December, 1988 they released their "2010 Study" that suggested the Department's direction for the next 20 years. It calls for the spending of \$81 billion over that period. Despite estimates of over \$150 billion needed for cleanup during the next 20 to 30 years, the DOE only called for the expenditure of \$29 billion. The study also called for \$52 billion for modernizing of the existing facilities and the building of as many as five new production reactors and a new laser processing facility. The DOE plans on restarting the first of the original five reactors in October, 1990, and the construction of at least one new reactor and the restarting of the existing four is scheduled for spring of '91.

What can be done? Besides keeping these hazardous existing facilities closed, congress should pass The International Plutonium Control Act. This bipartisan legislation, introduced in May 1989 in both houses of Congress, would end funding for the production of plutonium and highly enriched uranium for nuclear weapons if the Soviets agreed to negotiate a verifiable treaty to end production. Past experience has proven that it is highly unlikely that production plants such as the Savannah River Plant will ever be run safely. Further research into some of the aforementioned disposal methods could easily make them viable ways to get rid of radioactive waste from nuclear power plants, but even if used in relation to nuclear bomb plants, there is still the problem of reactor malfunctions. This can also be a problem in nuclear power plant reactors, and has been in the past, but debating the necessity of nuclear power is a whole different argument. The necessity for bombs production plants is considerably more questionable. It seems that our national security would be better defended by trying to protect the health and longevity of our nations citizens, than by trying to protect the nations ability to destroy itself and the planet.

If you find these atrocious practices that are going on right "In Our Back Yard" disturbing, do something about it! Write to our state and national Congresspersons and express your outrage at the way which your tax dollars are being spent, and become active in any number of environmental organizations that are working to keep plants like Savannah River closed permanently, such as Greenpeace Action, Earth First!, and Sanel/Freeze. For more information about these organizations contact Suzanne Burnes at 881-6030 or come to any of the Environmental Forum meetings at 11:00 every Thursday on the third floor of the Student Center.

#### FOOTNOTES

1. Simon Close Hart, "Savannah River Weapons Plant-Poisoning our Land," *Rural Southern Voice for Peace*, August, 1989.
2. Paul Gnirk and Ulf Lindblom, *Nuclear Waste Disposal-Can We Rely on Bedrock?* (New York: Pergamon Press, 1982) 12.
3. "Nuclear Power-Sleeping on the Job," *The Economist*, 9 May, 1987.
4. Energy Research Foundation, "The Savannah River Plant and its Role in the Nuclear Weapons Production Complex," *Federation of American Scientists Public Interest Report*.
5. Greenpeace Action, "Stopping the Arms Race at the Source: Campaign to End Nuclear Weapons Production."
6. Melinda Beck and Douglas Waller, "The Plutonium Factor-We're Awash in the Stuff-So Why Risk Problems?" *Newsweek*, 14 May, 1989: 67.

## The Garbage Mines

by Kevin Leeds

Garbage in garbage dumps doesn't rot. It gets squashed down by all the garbage on top so no air, water, or light gets in and nothing can live to make the garbage decompose. The plastic bags form layers with the garbage, so each layer of garbage acts sort of like a Tupperware container with the garbage around it.

In the future cities will run on garbage mines. At first there will be small bands of nomadic mutant survivors of the Great Collapse (when there were 0 trees left to make Cheerio boxes out of and everyone went bananas). Civilization will grow back again, but instead of having virgin forests and streams to deal with, the people will have empty spray cans, tattered plastic bags onward towards the horizon - in short, garbage galore. The groups that will survive will be those most adept at using these articles of garbage to create weapons, cooking implements, etc., and those who will be able to dig through the mess for food without catching too many diseases. I can't decide if humans will be able to do this. If not humans, some other life form.

If it works for humans, cities will grow back and Institutes of Technology will always be looking for more applications of physics, lasers, chemistry, and other sciences to improve their capacity to mine the garbage.

Include care packages in your garbage. If you spend 20 minutes on this, you could make life easier for, say, a whole family of future back-to-the-stone-age garbage-mining people, who would make much better use of the goods than we would.

The problem is that few people take their garbage seriously. People throw it away and nobody ever mentions it again. Here is an example of some garbage conversation that might be heard in a more responsible society: "Remember that 150 watt bulb I stuck in the Cheerios box with the banana peels on June 12, 1981 - a worm just choked on the filament."

# 3-D Environmentalism

by Dr. Clifford Bragdon

As we celebrate the 20th anniversary of Earth Day, it is imperative we examine our earth as a three dimensional resource. Not only should we protect both the natural and social resources our environment must consider time and space are finite and non-renewable resources.

Identification of problems and necessary solutions requires understanding these three dimensions that compose our life support system, the biosphere. Within this biosphere, the atmosphere, lithosphere, and hydrosphere do not represent separate functional layers, but rather one complex vertical and horizontal structure.

For example, the hydrosphere covers two-thirds of the earth's surface area. However, the horizontal area of the water surface portrays only a portion of the total system. Consider the Pacific Ocean. It has a surface area of 64,186,300 square miles, more than the total land area of all our continents. We need also to examine its vertical dimension. Vertically the Pacific Ocean averages 12,925 feet, or 2.45 miles. When planning for water use development and the siting of a marina, including both the commercial and recreational boat population, more comprehensive questions need to be asked about how the hydrosphere can be used. What is the potential for subaquatic development, including fish farms and other submerged commercial and residential activities? Several more densely populated countries are beginning to develop three dimensional water master plans, which provide for assessing the positive and negative environmental impact of such proposed uses.

The lithosphere and its three dimensional potential are now being explored, in part because of land costs, which in downtown Tokyo, for example, can reach up to \$10,000 a square foot. Subterranean based cities supporting up to 500,000 persons are now being considered at depths of 1,600 feet below the earth's surface in Japan. These underground spaces for human habitation also require examining more complex transportation networks that must be environmentally compatible. The United States is about a decade behind, or one order of magnitude if land costs are an indicator. In Los Angeles, these costs can approach \$1,000 a square foot versus the \$10,000 per square foot in Tokyo.

Atmospheric developments that recognize air space as a real estate potential are also beginning to occur. Rooftop uses of space, such as areas over public rights-of-way including highways, are now being considered for commercial purposes. The Massachusetts Turnpike Authority offers air use leases to developers for a variety of developments including neighborhood shopping centers, convention centers, hotels, etc. Regardless of the proposed use, all negative and positive environmental factors need to be clearly assessed before approval is granted.

The built environment is taking on new meaning and dimensions, as traditional ways of examining space are no longer sufficient. Certainly the use of the phrase "land use planning" is no longer

applicable, and the concept of "space use planning" needs to be substituted. Furthermore, despite all the technological potential our society possesses, the basic inescapable fact remains. Time, space, and our natural resources are finite. Technology cannot bring about elasticity, consequently these resources must be carefully managed and planned for.

Both the physical and social aspects of the environment are being challenged as the world becomes increasingly populated and urbanized. As the U.S. population approaches 300,000,000 people on a land area of 3,539,289 square miles that remains constant, there are potential impacts developing. Increasing population density is one by-product as society evolves.

The resident population in this country has grown over one hundred percent since 1800. Today there are 68.8 people for every square mile of land area, compared to 6.1 people in 1800. This is well below the average density of the world, which registers 101 people per square mile. Within North America, Mexico ranks first in density (114 people/square mile), United States second, and Canada a very distant third (7 people/square mile). Due in part to their limited land area, the countries of Monaco and Singapore rank as the densest in the world. Countries in the orient represent the second tier, but are rapidly growing.

Accompanying this population growth, there is a change in the settlement patterns, which also has significant environmental implications. Larger numbers of people are locating in selected geographical areas, consequently the population distribution is unequal. More than three out of every four Americans live on just 16.3% of the land. Clearly our cities and urbanized areas are preferred by the population for a variety of reasons. However, the increasingly dense settlement patterns, with the accompanying transportation needs, are contributing to many environmental problems requiring certain regulations and controls.

Population and environmental conditions of our cities must be kept in perspective with the rest of the world. Even though there are urban populations in North America with substantial densities (high population per square mile) such as Guadalajara (35,205), Mexico City (32,277), Monterrey (30,532), Toronto (19,299), Montreal (17,238), New York City (11,458), Los Angeles (8,152), San Francisco (8,855), Philadelphia (8,545), Chicago (8,544), and Boston (8,152), other world cities have significantly denser populations. Along with a dense population are accompanying environmental impacts. Hong Kong outdistances all other cities with a population per square mile of 270,750. In the case of Hong Kong, as well as other compact and dense cities, the resident population spills over onto the water for supporting their housing needs. Although housing census is difficult, the boat people of Hong Kong who use these craft as their permanent home number approximately 200,000. Water and land are inextricably linked together, consequently housing, transportation and sanitation all occur in a confined geographical area of Hong Kong's harbor.

The ultimate success in environmental planning for our ecosystem and future Earth Days will be the careful planning of all space three dimensionally, including land, air, and water surfaces. This requires the multiple use, mixed use, and adaptive reuse of space three dimensionally.

# Die Grünen: The Greens

by Thomas C. Hickman

*The Establishment parties... behave as if an infinite increase in industrial production were possible on the finite planet Earth. According to their own statements, they are leading us to a hopeless choice between the nuclear state or nuclear war, between Harrisburg or Hiroshima. The worldwide ecological crisis worsens from day to day: natural resources become more scarce; chemical waste dumps are subjects of scandal after scandal; whole species of animals are exterminated; entire varieties of plants become extinct; rivers and oceans change slowly into sewers; and humans verge on spiritual and intellectual decay in the midst of a mature, industrial consumer society.*

*It is a total concept, as opposed to the one-dimensional, still-more-production brand of politics. Our policies are guided by long-term visions for the future and are founded on four basic principles: ecology, social responsibility, grassroots democracy, and non-violence.*

The above quotation is taken from the Federal Platform of die Grünen: the Green Party of the West German Parliament. The party formed in the early 80's as a loose coalition between several activist factions. Its goal: to politically empower a faction of the population concerned with issues other than industrial growth, other than increased militarization, other than the proliferation of nuclear power. The Greens consider themselves the political voice of the citizen's movement. They embrace ecology, anti-nuclear power, peace, feminism... In March of 1983, twenty-seven parliamentarians took their seats in the Bundestag (West German Parliament). When elected, the Greens insisted that they not be seated to the left of the liberal Social Democrats. They refused to be seated to the right of the conservative Christian Democrats. They insisted that they be seated in the center of the assembly hall. In calling for an ecological, non-violent, non-exploitive society, the Greens transcend the linear span of left to right.

The Green Party is not an environmental party. It is not a "peace" party. It is much more that any one label can suggest. The Greens view politics as an extension of

their holistic philosophical view. As their platform says, they espouse the "four pillars": ecology, social responsibility, grassroots democracy, and non-violence. Lofty goals, these; but the Greens are no ordinary politicians. The original 27 Greens elected in 1983 ranged in age from twenty and forty-five. The Green Party is not run by lawyers. The original 27 came from very diverse backgrounds: teachers, social-workers, nuns, priests, writers, salesmen... It is clear that Green Politics transcends class structure.

The Green Party started in West Germany, ostensibly as a response to post-holocaust industrial growth and this growth's effect on the environment and the population. But these effects are not unique to West Germany. The concerns addressed by the Greens are global in scope.

The Green Political Movement has become a global movement. In 1984, a Green Party was founded in the United States under the name of The Committee of Correspondence. The Committee's basic political/philosophical platform was set forth in a statement entitled *The Ten Key Values*. These values are as follows: Ecological Wisdom, Grassroots Democracy, Personal and Social Responsibility, Nonviolence, Decentralization, Community-based Economics, Postpatriarchal Values, Respect for Diversity, Global Responsibility, and Future Focus.

A Green Party has been in existence in Atlanta for about a year. The Atlanta Greens, as they call themselves, follow *The Ten Key Values* listed above. There are currently about 170 people on their mailing list, and they are expanding rapidly. If the current trends in global politics alarm you, if you are a pacifist, if you were at all moved by the events of Earth Day '90, then perhaps The Greens are for you. If you wish to read more about the Greens, check out *Green Politics, The Global Promise*, (Charlene Spretnak and Fritjof Capra, 1986). If you want to join the movement, or if you simply wish to talk with someone about the Greens, The Atlanta Greens may be reached through: Hugh Esco, c/o 429 Moreland Ave. Atlanta, GA 30307. Telephone: (404) 521-3731.

# LIVING GREEN:

## 101 Things You Can Do To Promote Green Values

The Green movement is more than a political ideology. Green values also involve how we live every day. This list is for those who have the "Green spirit" and would like to incorporate it further into daily living.

1. Recycle paper, glass and metals
2. Recycle motor oil, dispose of hazardous waste responsibly
3. Use cloth diapers
4. Reuse egg cartons and paper bags
5. Avoid using styrofoam
6. Avoid disposable plates, cups & utensils
7. Use rags instead of paper towels
8. Use paper bags, not paper towels to drain grease
9. Give away rather than dispose of unneeded items
10. Use the back of discardable paper for scratch paper
11. Be responsible and creative with leftover food
12. Use the water from cooking vegetables to make soup
13. Mend and repair rather than discard and replace
14. Invest in well-made, functional clothing
15. Buy bulk & unpackaged rather than packaged goods
16. Purchase goods in reusable or recyclable containers
17. Buy organic, pesticide-free foods
18. Avoid highly processed foods
19. Eat foods from low on the food chain
20. Compost your food scraps
21. Grow your own food (even small kitchen gardens!)
22. Volunteer to start or help with a community garden
23. Support local food co-ops
24. Discover where the food and goods you buy come from
25. Buy locally grown produce and other foods
26. Use glass & steel cookware rather than aluminum
27. Volunteer to maintain local parks & wilderness
28. Buy living Christmas trees
29. Plant trees in your community
30. Learn about the plants & animals in your region
31. Discover your watershed & work to protect it
32. Oppose the use of roadside defoliants in your area
33. Use non-toxic, biodegradable soaps & cleansers
34. Use non-toxic pest control
35. Don't buy products tested on animals
36. Keep hazardous chemicals in spillproof containers
37. Put in a water-conserving shower head
38. Take shorter showers
39. Turn off the water while you brush your teeth
40. Put a water-conservation device in your toilet
41. Learn where your waste & sewage goes
42. Learn where the energy for your home comes from
43. Support your local utility's conservation program
44. Hang your clothes out to dry
45. Be sure your home is appropriately insulated
46. Weather-seal your home thoroughly
47. Heat your home responsibly, with renewable energy
48. Don't burn green wood
49. Choose the long-term investment of solar energy
50. Turn off lights when not in use
51. Turn down your hot water heater
52. Lower your thermostat & wear warmer clothes
53. Buy energy efficient electrical appliances
54. Keep your car engine well tuned
55. Drive a fuel-efficient car that uses unleaded gas
56. Walk, bicycle, carpool or use public transportation
57. Shop by phone first, then pick up your purchases
58. Use rechargeable batteries
59. Research socially-responsible investments
60. Support local credit unions
61. Support local shops & restaurants, not chains
62. "Adopt a grandparent" from the local senior center
63. Volunteer to cook for senior citizens
64. Provide for children in need
65. Hold a community potluck to meet your neighbors
66. Pick up litter along highways & near your home
67. Sponsor a clothes swap
68. Become involved with community projects & events
69. Organize or participate in community sports
70. Be responsible for the values you express
71. Participate in sister city & cultural exchanges
72. Educate yourself on global & "Third World" issues
73. Learn about the cultural diversity of your bioregion
74. Work for global peace
75. Learn how your legislators vote & let them know your view
76. Be an active voter and attend "Town Meetings"
77. Vote for candidates who support Green values
78. Become involved with your child's school
79. Encourage your child's natural talents and interests
80. Organize or join a neighborhood toy co-op
81. Put toxic substances out of reach of children
82. Teach your children ecological wisdom
83. Listen to your children's needs & support their dreams
84. Discourage the use of violent toys in your household
85. Communicate openly with your friends & co-workers
86. Acknowledge someone who provides quality service
87. Work to understand people with different views & values
88. Be conscious of the struggles of oppressed people
89. Unlearn cultural sexism and racism
90. Acknowledge the spirituality in yourself and in others
91. Donate blood if your health permits
92. Explore ways to reduce the stress in your life
93. Practice preventive health care
94. Exercise regularly and eat wisely
95. Bring music & laughter into your life
96. Learn about the medications you put into your body
97. Practice responsible family planning
98. Learn First Aid and emergency procedures
99. Take time to play, relax and go into nature
100. Decrease TV watching & increase creative learning
101. HAVE FUN AND BE JOYFUL !!!