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The Monthly Planet is a biquarterly publication that strives to inform, entertain, and stimulate thought on environmental issues. Reader participation is invited in all aspects of its publication. We welcome responses to the views expressed herein. Letters to the editor should be sent to the Associated Students Environmental Center, Viking Union 113. The views expressed herein are not necessarily those of the Associated Students or any of the advertisers.

From the Editor

This is a special issue of the *Monthly Planet*. Though it was originally intended to introduce a conference dedicated to planning for the future, it consists of a synthesis of ideas which re-examine our past and critically evaluate the present. There is a theme in this issue, but it has resulted more from spontaneous responses to prevailing social and political "realities," than from a predetermined leitmotif to guide the thoughts of its contributors. It represents the concerns and insights of students, faculty, and futurists, at once demanding that we challenge and criticize, as well as clarify and redefine our own values and goals.

Like the conference, many of these articles are designed to critique our current social and political order, to promote the development of new ideas, and to encourage both personal growth and ecological justice. The conference, however, is February 17-19. It will come and go in three days. Ideas will not. The issues discussed will raise questions which warrant thoughtful consideration, and herein lies both the value and intent of this issue.

This edition of the *Monthly Planet* was made possible by a grant from the Associated Students. At a time when budget cuts to higher education make it difficult for students to focus on their reason for being here—namely, to learn—we are especially grateful to have had this opportunity to produce a publication which we hope will contribute to the education of others.

—DG



Where the Wasteland Begins

The Nuclear Waste Policy Act

by Mary Vandenbosch

Four years of unsuccessful efforts to enact nuclear waste legislation culminated in the passage of the National Nuclear Waste Policy Act by both houses of Congress on December 20, 1982. The purpose of the Act is to set a schedule for the development of a permanent repository for high-level nuclear waste, set forth an equitable site selection process, and to determine the rights that shall be granted to states involved in the site selection process.

The federal government has the responsibility for development of technology and safety standards for the disposal of high-level nuclear waste, which must be isolated from the environment for at least ten thousand years, while the costs of constructing and operating the repository are to be borne by the utilities producing the waste.

Congressional guidelines for nuclear waste storage are long overdue. The United States has been generating nuclear waste for four decades, and yet no permanent solution for their disposal has been found. Presently wastes from civilian nuclear power plants are stored temporarily in water-filled pools at the generating site, while military wastes (which account for 90 percent of the total) are stored in steel tanks, which are known to leak. Military wastes, however, are excluded from most provisions of the bill.

The final legislation was a hastily accomplished compromise between the two distinct versions passed by the House and Senate earlier in the session, and contains a hodgepodge of amendments designed to protect the parochial interests of states which are likely candidates for nuclear waste facilities. Although many members of Congress expressed dissatisfaction with the legislation, most argued it was better to pass poor nuclear waste legislation than to pass none at all, and it was adopted by a voice vote in the Senate, after which the House agreed to approve it by a vote of 256 to 32. (With the exception of Mike Lowry, who criticized the bill because it limits environmental and judicial review of siting decisions, the entire Washington state delegation voted to approve the bill.) This opinion was not shared by environmental lobbyists



who eventually threw up their hands in despair and refused to support the bill, labeling it a "federal bail-out of the nuclear industry."

Under the timetable set forth by the bill, the Department of Energy (DOE) must recommend to the President by January 1, 1985, three of five potential sites for further site characterization studies, and the President must submit a recommendation for the location of the first repository to Congress by March 31, 1987. The repository is expected to be operable sometime in the mid 1990's.

The following is a summary of key features of the bill:

Away From Reactor Storage

In response to the pressure of private utilities who contend they will soon run out of room for on-site temporary storage of spent fuel, Congress authorized the DOE to establish up to 1900 metric tons of temporary storage capacity, to be used only for waste from reactors which had filled their on-site storage capacity, and could not adequately store the waste themselves. The cost of this interim storage is to be paid with fees collected from the utilities making use of the storage. The spent fuel must be removed from the AFR storage site within three years after the creation of a permanent repository.

The nuclear industry has been pushing the federal government to assume AFR storage responsibility because the utilities are running out of on-site storage space, and because the waste disposal problem presents a political obstacle for the industry—some states have even prohibited the construction of new nuclear power plants until the waste issue is resolved. Environmentalists argue that the establishment of federal AFR storage is, in effect, a subsidy of the nuclear industry, and insist that temporary

fuel storage should be the responsibility of the private utilities. Another problem with AFR storage is that spent fuel would have to be transported from reactor to storage site, thereby increasing the risk of contamination.

Monitored Retrievable Storage

The bill requires the DOE to explore the possibility of constructing and operating an above-ground, long-term (50-100 years), temporary storage facility from which the wastes can be retrieved. Development of this facility could reduce pressure for a permanent repository and delay its operation. In light of the persistent nature of the problem, a solution to the waste disposal question should be permanent.

Environmental Assessment

The requirements for environmental impact assessments are inadequate. A full Environmental Impact Statement (EIS) is required only after the site has been selected, and site recommendations to the President are to be accompanied only by a limited Environmental Assessment. According to the Council on Environmental Quality regulations for implementing the National Environmental Policy Act, EIS's are to be prepared before a decision is made concerning a project or proposal. An EIS prepared after a site has been chosen could have serious shortcomings.

Testing and Evaluation Facility

Within one year after enactment of the bill, the DOE must identify three potential sites in at least two different geologic media for a facility to test and evaluate the characteristics of underground waste storage. The financial commitment this would entail, however, could bias the final site selection decision in favor of the TEF site.

State Participation

A significant victory for states' rights was won when Senator Proxmire (D-WI) threatened to filibuster unless the Senate adopted his "two-house override" amendment which allows a state or Indian tribe to veto the siting of a permanent nuclear waste repository within its boundaries. The veto stands unless overridden by both the House and Senate. In addition to this provision, the bill requires the DOE to hold public hearings in the vicinity of each site under consideration.



The major problem with the legislation is the time schedule. It is too fast to allow for adequate testing of rock types, and could result in the premature selection of an inadequate repository. Although the general attitude towards nuclear waste disposal on Capitol Hill sees the major problem as political and not technical, many disagree. In a recent article in *Science* magazine, (January, 1983), Luther J. Carter argues that the technical problems have not been solved, and in fact they tend to increase as more is known about the geology and hydrology of a given site.

But what implications does the act have for the state of Washington? It is generally agreed that the Hanford basalt site is a top candidate for the nation's first permanent nuclear waste repository. Other geologic media being studied are welded tuff at the Nevada Test Site; bedded salt deposits in the Paradox Basin in Utah, and the Palo Duro Basin in Western Texas; and salt domes in Louisiana and Mississippi. Present DOE plans call for exploratory drilling in the Hanford basalt, Nevada tuff, and one of the salt sites currently under study. It is likely that these three sites will be the candidates for the TEF.

In contrast to legislators from other states who sought to add pro-

visions preventing the siting of a dump within their state, Rep. Sid Morrison, who represents Hanford's congressional district, inserted language in the bill to increase the chance that Hanford will be selected as a dump. The act prohibits the DOE from conducting any preliminary borings or excavations at a site prior to the recommendation of candidate sites, except where such activities were already in progress upon the date of enactment. This means that Hanford will get a one-year head start on the information gathering process, since drilling will not take place at the other sites until candidates have been recommended.

Why would Morrison want a dump in his congressional district? The answer lies once again in the misguided belief that jobs and environmental quality are incompatible. The expectation that more jobs will be created is used as a justification for compromising the environment. But how does one balance the short-term employment gain with the threat of widespread environmental contamination occurring over at least ten thousand years?

The disposal of high-level radioactive wastes presents a serious and enduring problem—and a tremendous responsibility. Regardless of the temporary ill-effects citizens may suffer from the attempt to find a solution, we have a responsibility to future generations to isolate nuclear waste from the environment in the safest way possible. While the need for waste legislation is urgent, we cannot afford to threaten the integrity of the waste disposal program by making political compromises. An attitude of cooperation is essential to allow the selection of the best site, without trampling on the rights of citizens.

As a result of blindly pursuing nuclear technology without providing for the products of that technology, we are now faced with a serious and possibly unsolvable problem, one which will not go away. As we contemplate future alternatives, this problem should serve as an example of the need to assess the social and environmental consequences of new technology, before it is too late.



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Politics and Social Change in Europe: The Greens Take Root

by Megan Barton

They are a political movement of ecologists and antinuclear activists. But they are also anti-capitalists, feminists, student activists, socialists and communists. They are Die Grünen — the Greens — and they've got the West German political establishment running scared.

In recent decades, the political scene in West Germany has been dominated by the Social Democratic Party (SPD) on the left, the Christian Democratic Union (CDU) on the right, with the Free Democratic Party (FDP) maintaining shifting alliances between the two for the balance of power. But a growing perception that little difference exists anymore between the SPD and the CDU has helped to draw both leftists and rightists alike to the Green cause. Indeed, it is becoming a movement to be reckoned with.

The Greens were predicated on an opposition to nuclear development, both military and industrial, and at the very least, they are inseparable from the West German peace movement. But since they were formally constituted as a political party in 1979, they have come to embrace a more far-reaching political agenda. Thus, in addition to advocating the dissolution of both NATO and the Warsaw Pact, the Greens are campaigning for the decentralization of government and energy, for minority and womens' rights, and for a new humanist approach to employment. Beyond that, of course, is their fight against sprawling industrial growth and its attendant environmental pollution.

Although characterized in the press as merely a loose amalgamation of local and regional protest groups, this growing political force has been making visible and decisive headway in recent elections. Their biggest victory was in the September '82 balloting for the Hesse state legislature, where they garnered 8% of the vote and 9 seats. More recently, the Greens surmounted a concerted effort by the traditional parties to portray them as "anarchists" or "reds", and received 6.8% of the total vote in the December 19 elections for the Hamburg state legislature.

To date, then, this coalition of left activists and environmentalists hold seats on 6 of the 11 state parliaments, as well as on numerous local government councils. Moreover, polls indicate they are



now the third-ranking West German party with respect to public support, with more than 23,000 of their countrymen drawn under their multifaceted banner.

This augments well for the upcoming federal elections on March 6, in which the Greens seem destined to win seats in the Bundestag (national legislature). There is even speculation that they could possibly replace the faltering Free Democrats, thus inheriting the balance of power (as West Germany's third political force).

But the dynamics of the situation are far more complex than the encouraging numbers of various polls would suggest. For, while their sympathies lie with the Social Democrats' left wing, the Greens have consciously kept all parties at arms length to avoid being drawn into the conventional political process. Theirs has been an effort to maintain a kind of purity in politics of power, with many of their state representatives refusing the monthly stipends earned for their positions, or promising to rotate their seats in the state legislature.

Consequently, the Greens are leery of entering into a formal coalition government with the SPD, as has been proposed. But the Social Democrats are also reluctant. In fact, under the new

leadership of Hans-Jochen Vogel, they are trying hard to undercut the Greens' appeal by themselves taking a more progressive and environmentalist stance. By adopting more left-leaning positions, the SPD hopes to circumvent the need to share power with the Greens. A determining factor will probably be the late 1983 Euro-missile deployment. For unless the SPD can guarantee the same adamant opposition to the cruise and Pershing 2 missiles as they themselves, the Greens will not even consider forming any sort of alliance. Either way, the party faces the dilemma of maintaining their distinctive identity, without risking the reforms they could possibly win by collaborating with the SPD on key Bundestag votes.

Such political maneuverings, however, shouldn't detract from the more fundamental implications of the Greens' power — both for social movements in general, and the environmental movement in particular. To be sure, the party's recent victories reflect the political progress that is possible when diverse interests come together as a coalition. But, more importantly, such alliances are perhaps the most appropriate and realistic approach to interconnecting world problems — to improving the human condition.

Indeed, the very concept of affecting social change—especially on the scale many perceive as necessary today—entails a confluence of social, economic, political, and environmental thought and action. Moreover, the basic ecological tenets of wholism and interconnectedness dictate nothing less. As such, the environmental movement in the US would do well to heed the example of the West German Greens. To approach our present dilemmas piecemeal bodes only frustration and failure. At the very least, the sheer magnitude of what we face, and what we hope to achieve requires a unified front. As Rudolph Bahro, a former East German dissident now active in the Green Party asserts, "the disease of militarism can only be prevented by a movement that goes beyond reactive defense — a movement that actively seeks to live a better life."

"Oh, say not 'foreign war!' A war is never foreign."

*- Marie Ebner von Eschenbach
War, Peace and the Future*

*With patterned wings outspread
They lie against the black glass --
The winter moths have come.*

*One brown butterfly
High white clouds in sunlight --
Goodbye to winter!*

*A robin's new song
From inside the winter thicket --
See the tiny green buds!*

*We go through winter
Heads down 'gainst the wind and rain --
Suddenly, green leaves!*

Ernest Padilla-Bey



Within their world, cetaceans have had to develop a detailed awareness of their surroundings, skill in acquiring food, and strong group dynamics. During this process a great amount of sensory input occurs, resulting in increased memory and reaction to the environment. Over a period of centuries, this has led to the emergence of a unique and complex "mind in the waters."

In their respective societies, whales and dolphins are caring, affectionate, playful and aware. They are curious and accepting of humans even after years of being hunted down and slaughtered. Ironically, whaling has left us fearing their extinction, and has therefore brought about a growth of human interest based on curiosity and a concern for a shared environment. It now appears that the ocean dwellers are as open to, and aware of us, as we are of them. Perhaps the species are communicating.

Of the over ninety species of whale and dolphin that inhabit the earth, about eight have been seen in the Pacific Northwest coastal waterways. Among the more well-known is the orca.

In the marine territories of Washington and British Columbia, there are two distinct and well-studied populations of orca designated by researchers as the southern and northern communities. These two groups total 15 pods and about 240 individuals. (A pod is a tightly-knit family group that consists of 5 to 55 members.) The southern population which consists of 3 pods, known as J, K, and L, has about 80 members and shares the same local environment we do. Earlier this month, K pod was seen in the Hale Passage, between Lummi Point and Lummi Island, just across

The Aquatic Northwest Mind in the Waters

by John Kohl

In the infinite quest for the unknown, humanity has been searching for a life form comparable to its own. This curious journey has led us beyond the atmosphere of earth, and into the far reaches of our universe as we seek something understandable to communicate with. This search has had its price, as life on earth has been all but ignored or forgotten. Recently, however, we are seeing the beginning of a great awareness.

In a world within a world there does exist a group of beings with an evolutionary history as diverse and complex as our own. Cetaceans - dwellers of the liquid world - the whales and dolphins.

The cetacean environment is liquid, saline, and buoyant, giving rise to a unique existence for those dwelling within. Aquatic mammals, for example, are less affected by gravity than we are. Moreover, in response to greatly reduced visual acuity, cetaceans developed a sensitive sonar-echolocation system, thus facilitating their high order of family

interaction and social cohesiveness.

In light of their evolution, environment, and existing societies, it is believed by many researchers and observers that, here on earth, there is indeed an intelligence and consciousness as comparable to ours as it is different. It may be that it is even greater than ours. As Dr. John Lilly, a leading dolphin researcher states: "At the time that we were theoretically tree shrews, whales were completely developed and so were dolphins."

The issue of intelligence is controversial. Some wonder if there is such a thing as intelligence, and if it does exist, where is it? Is it in humankind? There is the contention, of course, that because of our use of tools, we are now the highest creature, being, primate, biped, etc...Although tools were and are necessary in our manipulation of the environment, does it necessarily follow that we humans have a premium on intelligence?



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Bellingham Bay. It seems that the friendly aliens are right here beside us, and their range includes the Puget Sound, the Strait of Juan de Fuca, the outer coasts of Washington and Vancouver Island, the San Juan Archipelago, and the Strait of Georgia.

These orca are culturally unique because they are indigenous to this region, unlike other pelagic or ocean-roaming orca. Though curious and aware, the orca tend to call the shots when encountering



humans. They come and go as they please, and on occasion they will "spyhop" (stand vertically in the water and look around with their head out of the water) when near a boat. In air, they have eyesight comparable to ours, and can perhaps recognize individual humans. It is indeed mystifying to have a large dolphin look at you.

During the 1960's and early 1970's, the southern population was subject to massive exploitation, resulting in the death of some orca and the interment of others. A few that were taken were soon released for research purposes. But today, many are the captive inhabitants of aquariums and oceanariums in such strange places as California, British Columbia, Ontario, Florida, and Texas. Aside from this treatment, the southern pods have also endured general harrassment from boaters and fishermen, until the state and federal governments made it a criminal offense to do so.

Awareness has clearly grown. And, as a prominent natural historian commented, "These magnificent beings may teach us that we have too long accepted a view of non-human life which denies other creatures' feelings, imagination, consciousness, and right to exist. They may show us that in our rush to justify our exploration of other life forms, we have become blinded to their incredible essence, and so have we become incomparably lonely."

Federal Cutbacks Make Local Coalitions Vital

Special to the Monthly Planet
by Robert Theobald

Now that President Reagan's tax and spending cuts are in place, it is clear that local groups must find new ways to meet the needs that no longer will be met by the federal government.

Unfortunately, the response to this challenge has not been commensurate with its magnitude. Volunteer groups, churches, foundations, businesses and the White House itself all have been slow to respond. This may be because few of them really believed the Reagan administration could enact its program. So they waited until the budget cuts were in place before they planned for the consequences.

It is naive and dishonest to suggest that local coalitions can be organized to satisfy all the real needs that will exist as federal budget cuts continue. Even a casual comparison of the magnitude of the federal cuts with the small potential increase in private contributions proves that significant losses in services and considerable increases in personal hardship, particularly for the working poor, are inevitable.

The tragedy is that those who are most honest and least demanding will suffer, while those who have learned to abuse federal programs will continue to do so. The problem will be resolved only by the introduction of a streamlined Basic Economic Security scheme that will guarantee everybody an income and abolish the multiplicity of welfare programs that invite abuse.

There already is evidence of growing anger among those affected by the cuts. This will show up in two major forms. First, crime will increase, particularly in the richer areas of cities. The current trend will continue: More and more of the poor will realize that it is intelligent to rob those in the rich areas, rather than their neighbors. Second, many observers believe outbreaks of rage similar to those in Miami are inevitable.

It is thus in our narrow self-interest, as well as morally essential, to work together to prevent that from happening. Unfortunately, the president has inadvertently

raised a barrier to effective action by sending two messages. On the one hand he has argued that the way to ensure increases in production is to provide financial incentives, and that the wealth thus created will trickle down through the total system. On the other, he clearly believes there are unfortunate people who are entitled to community and federal support.

Reagan's first argument is overwhelming the second. He is reviving the old belief that the poor and the handicapped can—and should—deal with their own problems. The evidence of this highly dangerous trend is all around us. The Washington Post recently reported that a blind man was booed for complaining about cuts in bus services. The head of a Department of Economic Security in one state has been accused at two recent meetings of being treasonous because he reminded people of the needs of the unfortunate.

If this trend continues, the social contract will collapse. We urgently need to build local coalitions that link all groups within communities so we can find ways to ensure the quality of life in the fundamentally changing conditions of our time.

The profound, and growing, lack of trust between the races, between unions and management, between the private sector and the voluntary, between the powerful and the common citizens, will make it difficult to achieve such a goal. Rebuilding the communication and decision-making process is going to require levels of empathy and commitment that are rare today.

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The Pacific Northwest:

Will Ecotopia Emerge?

by David Clarke

Our one hope is that the growing understanding of the immediacy and depth of the crisis may help to break through the current barriers to communication. Those who are willing to act should look to those groups that have been building new styles of community leadership—the Urbanarium in Rochester, N.Y., for example, and the Northwest Regional Foundation in Spokane, Wash.

Reagan believes he can restore stability by reversing what he sees as the errors of the last 25 years. It is my conviction that only the development of a profoundly new social contract can prevent catastrophic internal and international breakdown.

Each community will necessarily gamble its future on one of those two beliefs. We urgently need to recognize that the communications era we are now entering will have different values and will need different policies from those that worked in the dying industrial era. The impact of the robots and computers, the economic demands of the poor countries and the need to protect the environment will change lifestyles and life cycles profoundly. Each community must find ways to involve its citizens in discussion of these issues.

The Pacific Northwest has a special destiny, to pioneer some of the social inventions which will be everywhere needed as the turbulent changes, now just beginning, get further under way. In Avoiding 1984, Robert Theobald lists nine driving forces which will frog-march us into social changes whether we like it or not. Two of these are ecological balance and energy/resource availability. On the one hand, these make the acceptance of simpler, more frugal lifestyles a matter of moral obligation, and on the other hand they are in part responsible for the increasing, and probably permanent, shortage of well-paid, industrial age type jobs. 1984 results when, in this state of permanently diminishing material wealth, a privileged fraction of us—say 10%—hold on to the old standards and affluence and, with sneering contempt, develop political techniques for manipulating and controlling the impotent and impoverished rest of us.

But this is not the only scenario, nor even a very likely one. Two more of Theobald's driving forces are telecommunications and changing knowledge patterns. Telecommunications and associated technologies promise in the very near future the ability to move any amount of information easily, quickly and cheaply from anywhere to anywhere, and the ability to process it and thus make it easily assimilable. Changing knowledge patterns bring about the building up, in the heads of all of us, a new picture of the world in which we live. It is an ecological view, emphasizing the interdependence of all peoples and the intimate symbiosis between people and the natural environment. In this new picture, a high living standard means five things: rich and rewarding interpersonal relations, access to and caring contact with a well-groomed and healthy natural order, much leisure time, a life lived in a beautiful civic environment built to the human scale, and human and cultural diversity.

In this view material frug-



ality and conservation become values rather than constraints, and a high quality of life loses its close correlation with high material affluence. As more of us lose our well paid jobs, so new patterns of cooperation and sharing will be invented, not only to cut the increasingly intolerable costs of essentials like food, housing, education, and medicine, but also to bring into being some of the values in the new vision.

The old order, of course, is comfortable, and it is unlikely that the innovations will proceed far until the decay of the old order forces us to move. But meanwhile we can ready ourselves for the changes by doing three things: studying the environmental and resource constraints which any future society must accept; studying our individual and cultural pasts to know better who we are and where we want to go; and inventing attractive possible futures for which we can work collectively.

In all this the Pacific Northwest has peculiar advantages. It is still sparsely populated and has vast areas of wilderness; it is not yet "Los-Angelized" and locked into a high-energy and high-consumption lifestyle; and it has a gentle climate.



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The Implications of 'High' Technology Unprocessed Questions

by Sarah Hamilton

It is upon us. It has moved into our lives like a mudslide, an ocean wave. It is wrapping and weaving itself into our cultural fabric like ivy on an old tree. For many of us it is an uninvited, unexpected, permanent guest. It is, with the utmost efficiency, being sifted into ever crack and crevasse of society. But unlike the ocean wave it will not retreat; there is no ebb to this flow. It is here to stay. What is this illusive and intrusive "it" of which I am referring? No, it's not an extra-terrestrial or even an extra-aquatic, but none other than the extra-computer.

How are we to deal with this alien we have created? Too many of us are taking to computers and high technology with open and loving arms, envisioning it as our saving grace, the crane to lift us out of the messes we have made. Many see it as the new and possibly ultimate hope for economic recovery. On the other hand there are those such as myself who are finding it very difficult to see past the haze of obvious economic incentives for the computer push and get and image of just how high technology is going to help lead to a society of peaceful co-existence and understanding, as many frantically optimistic intellectuals and businessmen would have us believe.

There is strong societal pressure to accept this new era of technologies. To even question or attempt to slowdown technological or scientific discoveries is often seen as un-American and "anti-progressive." Added to this cultural influence is the sense of helplessness that many feel against the powerful outside forces of manipulative and profit-minded businessmen who decide for us what new gadget or component we need next. Do not disrupt "the flow;" you are fighting a losing battle.

But because technology is effecting immediate and widespread cultural and social changes, it is essential now more than ever, that we do question the direction we are going and attempt to slow down the momentum of this technological frenzy. We must make time to assimilate and adapt to the deep and fundamental changes taking place throughout all facets of culture - not just in the realm of economics.

The questions surrounding this exaggerated faith in computer technology are endless, but it is necessary that they be addressed. How for instance, will computers bring humanity closer to nature? How will they alter our egoistic perceptions of ourselves within the universe, and aid in ending exploitative acts against the environment and other living creatures? Will they help to eliminate the power imbalance between race, sex, and class and bring us closer together as a species? And are they effecting younger generations positively with respect to these questions? Will the number of people they put out of work be proportionately higher than the number they employ? I could go on and on.



It has been argued that through computers we will all become better informed, well-rounded people. This will enable us to make decisions more efficiently and to better understand the world. This may be true for the relatively small percentage of the population who have an already established base of information and knowledge within their reach, and who have the economic advantages of obtaining complex computer systems. But it is not valid for the majority of people who are working hard just to get by. Bombarding us with information for the economy's sake will not necessarily produce rational, open-minded individuals. Besides, if Americans are so interested in being well informed, why are video games more popular than our libraries?

It is becoming undeniably apparent that computer technology is dehumanizing and promotes human isolation. In response to the alienating effects of using a word-processor eight hours a day, a group of people in California have organized a coalition called, "Processed World." They are interested in acting as a support group for those in similar situations as themselves, and in making others aware of the frustration and anxiety that often results from working with computers.

The group publishes a monthly magazine consisting primarily of letters from around the country in which other individuals express their outrage and disgust with their processed world.

Even high technology proponents like John Naisbitt, author of *Megatrends*, admits to these inherent and serious flaws. He has, however, come up with a convenient term called the "high tech/high touch formula," which attempts to describe the balance that will be reached between increased technology and basic human needs such as interpersonal communication and sharing. What he does not seem to notice, or is not concerned with, is that both high tech and high touch are being designed by a few and prescribed for the many. He explains that as technology becomes a more dominant part of our lives, the more we will be drawn together by going to movies, shopping centers, and discos. Are we actually supposed to consider these satisfying ways to interact with other human beings?

He uses the same "formula" to argue that increased high tech will motivate us to spend more time in the wilderness. But why must we be overwhelmed by the technological world in order to experience the natural one? When will we stop looking at nature as something to either dominate or use in order to escape from something else?

With great reluctance I imagine that someday soon it will be impossible for any American to avoid computer technology in some form. But we can and must begin now to decide to what extent and in what areas we will allow it into our lives. We must question and examine all the ways in which computers will continue to effect our culture and our future.

Helping Ourselves

Local Solutions to Global Problems

by Bruce Stokes



by Megan Barton and
Mary Vandenbosch

Faced, as we are, with the complexity of present-day problems, the approach often taken is to fight fire with fire. Thus, we find ourselves intimidated by both the problem and its possible solutions. In a book of eloquent simplicity, however, Bruce Stokes shows in *Helping Ourselves*, why and how this just doesn't have to be. Taking the theme of "thinking globally, acting locally," he examines the modern constraints to meeting basic human needs, and provides concrete and common-sense possibilities as to how they can be overcome.

By way of introduction, Stokes elucidates our growing awareness of the present human predicament: "People have lost control over many of the issues that affect their daily lives. Societies have turned to highly centralized, technologically sophisticated methods of coping with...major problems. We have forgotten that human problems require solutions on a human scale."

Thus, we are confronted with vast increases in the power of the state, along with an expanding and more dominating corporate role in everyday life. Moreover, tradition and common sense have been supplanted by the specialized knowledge of experts, in determining both the shape and substance of our society. In effect, this "state and corporate dominance of problem-solving engenders a sense of dependency and helplessness that undermines people's capacity to be active, informed citizens." In addition, we are further alienated by the depersonalized values fostered by the very institutions and elitist professions society so readily caters to.

Yet, as Stokes emphasizes, it is obvious that the size of centralized private and public institutions are now inhibiting their efficiency and effectiveness as mechanisms for solving problems. Therefore, we simply can no longer put blind faith into bureaucratic, technocratic solutions for humanity's ailments. It is at this point that Stokes' alternative presents itself: political and economic power must be returned to the people. And as he points out, "in any society, power gravitates to those who solve problems." Furthermore, since the consequences of problems are most obvious at the personal and community level, "the motivation to solve them is most direct, and the benefits from action are most immediate." Hence, helping ourselves can, indeed, provide for local solutions to global problems.

As to the specific issues, Stokes tackles the best (worst?) of them: workplace malaise, the concentration of economic power, energy, housing, food, health care, and population. His treatment of each is practical and tangible, his arguments convincing. Specifically, his proposals include worker participation and control, conservation and local production of renewable energy sources, self-help housing, home and community gardening, preventative health care, and community-based systems of birth control distribution.

It is important to note, however, that none of these solutions is a panacea. What Stokes offers is not so much solutions per se, but mechanisms for change. For they serve to engender new skills, a new sense of community, greater confidence in the ability to provide for ourselves (as well as the desire to do so), and more cooperative efforts — in short, more effective approaches to problem-solving. Thus, new attitudes and self-perceptions, and the learning processes they are borne of, promise positive repercussions that go far beyond the initial matters of concern.

To support his claim, Stokes draws upon a variety of success stories from both rich and poor, industrial and non-industrialized countries. In thereby revealing the diversity of possibilities and wealth of cultural resources, he seems to leave no stone unturned. Moreover, his cross-cultural accounting graphically illustrates the benefits a cross-fertilization of ideas and strategies are certain to provide.

This, however, points to a weakness in such an approach that is often overlooked, and which basically applies in this case. Specifically, the question of values is an integral part of our search for alternative and sustainable futures, and tactics such as peer pressure are undeniably effective in reshaping them. Yet, how are we to determine, especially given cultural differences, which values are best? And how do we shape the desired values without repressing and ostracizing those who are different?

Furthermore, individualism has given rise to a relative degree of liberation from the need to conform. How are we to move to a community mode without restoring this pressure? These are issues that need to be addressed if we are to avoid imposing our will on others when it is inappropriate or even detrimental.

While Stokes does not delve into these questions specifically, he does not deceive himself as to the many other obstacles to successful self-help efforts. They range, of course, from the impediments of economic and social power structures, to basic human insecurities, self-interest and intrasigence. In Stokes' words: "The

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historical landscape is dotted with the ruins of grand social experiments based on naive and simplistic assumptions about innate human goodness. People are considerably more capable and responsible than paternalistic stereotypes would suggest, but they are also less virtuous and wise than many would like to assume."

Clearly, there are powerful barriers to overcome, but the very nature of Stokes' approach and his proposed solutions are the necessary springboard to do so. "By breaking up issues into their component parts and dealing with them at the local level, interdependent problems can once again become manageable." And, once within reach, self-help activities can then replace the psychology of dependence with an emerging sense of self-reliance. Indeed, we can empower ourselves to control our own destinies, to be part of a "quiet revolution" towards a far more responsive and ecologically sound social order.



"The desert is a state of mind. Only to those who have fallen prey to its fatal fascination has it revealed its deepest secrets."

— Frank Waters

The air is still warm, quite warm, but cooler than before. As the sun sinks, shadows darken the clay wall and the sage bushes below me. The iguanas no longer lay with closed eyes and twitching tails; they have moved on. I sit, scarcely breathing, anticipating the sunset.

From a distance I hear a man singing and I watch him, unobserved, from my sheltered spot. He is wearing a beaten old hat, a tattered serape and has no shoes. His feet look brown against the red earth. A woman walks beside him, her hair done in two long braids; joined by ribbons of blue and red. The dropping sun strikes her silver earring and lights up the right side of her face. She is smiling and I can see a mouth full of black, chipped teeth.

The woman is pregnant and the man sings of his joy. He wants a healthy boy and sings of buying it a chicken. The chicken, he continues, will be the boy's playmate until his mother bears him a brother. The evening breeze picks up and carries the man's song down the valley and through the open fields below.

—Melanie Peck



Moving into the Communications Era

Special to the Monthly Planet
by Robert Theobald

Alvin Toffler has stated in his book *The Third Wave* that we are now moving into a new era which will be quite different in character from that in which those of us who are now adult grew up.

More and more people are accepting this point of view. They are calling the new period of history—post-industrial, information, compassionate, communications. All those who advance this point of view agree that there will be profound changes in the decade of the eighties.

This causes a great deal of tension. It is a natural human characteristic to want to avoid excessive change for this necessarily creates stress. Today most of us find ourselves avoiding new challenges, for we feel that we cannot cope with those which already confront us.

But we can create a better world. There is no reason that the quality of life should not be better in the year 2000 than it is now: the issue that confronts us is what we need to do to ensure this result.

There have been fundamental changes in the past. During the last two centuries we have moved out of the agricultural era into the industrial. The ways in which we live today would seem very strange to those who earned their living in the eighteenth century: this would be true even if they examined the lives of the people who call themselves farmers.

The fact of change is not new. But the speed of change certainly is. Instead of having several generations in which to learn about what is happening, most of us alive today are going to be forced to change the ways we look at the world dramatically.

Energy and Alternative Lifeways

by Ernst L. Gayden

A number of important social assumptions underly most discussions of energy problems and energy policies, whether in the literature or at conferences. These assumptions are seldom discussed at the same time, and yet they form the often-unquestioned context for the discussions.

These assumptions appear to me to be the following:

First, there is the assumption that, overall the direction of material development (the standard of living) in this society, will continue into the distant future. Call this the cornucopian assumption.

Second, there is the assumption that the problems of supplying energy for this continued development will be met by way of new technological means. Call this the tech-fix assumption.

Third, there seems to be the assumption that current values and modes of social and economic behavior will persist, and will continue to be amenable to the same kind of manipulation by media-information, consisting of corporate advertising, government pronouncements and incomplete or inaccurate news reporting. I call this the nation-of-sheep assumption.

(There is a corollary assumption that follows from this last one which would deny actual manipulation or its effects and say that whatever people do is what they want to do, and that neither government nor industry should interfere with that! I call this the "false free choice" assumption.)

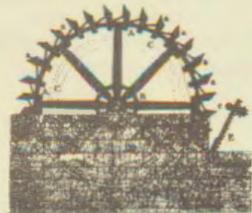
All of these assumptions, taken together, can be summed up by that one great assumption made famous by economic theorists: that of "other things being equal," thereby providing a context for these important discussions that is nothing other than the present urban-industrial society and its existing values.

It makes no difference that we may refer to our society as the "post-industrial," the "information society," the "technological society," or a service economy; the basics are the same: a) most people work for others who have greater wealth and power; b) most people work at making or doing things that are not essential for life (some are, in fact, hazardous or deadly to life) but are to be sold for profit; c) most people live lives that are alienated from natural environments and process, and at the same time live without the intimacy of authentic, cohesive social process of true community.

If we accept the statement that energy is but a means to social ends, then we recognize the error of discussing changes in our system of energy-means without related discussions of social ends to be achieved with the energy. We may find there are opportunities to bring about some mutually reinforcing changes in means and ends which could bring us closer to the achieving of some long-cherished but not-yet-attained social values.

You will recognize, without doubt, this context as similar to those described and favored by the authors of The Conserver Society, Seven Tomorrows, The Sane Alternative, Human Scale, and several others. Yet, we need to go farther toward specifics of this context if we are to be able to delineate the alternative energy sources and systems that are most appropriate to the context.

Following Amory Lovins' "soft energy path," the first alternative is conservation. This alternative would seem to be "a natural" in the context we have discussed above, inasmuch as it depends on attitude and values more than technology, and that conserver attitude will most expectedly be present in this context. It will also assist in setting reasonable limits on size and costs of the systems to be considered.



There is also much more to be said, than I have said here, about alternative lifeways and the transformation of cities-as-we-know-them, and about rural intentional communities, particularly their internal dynamics and their relationships with other parts of the society.

My objective, however, is to speak to the need for the discussion of alternative energy to be considered in the context of ways of life—different from that of the present—that, on the one hand, would be compatible with feasible alternative energies, and on the other would be compatible with and nurturing of some important, long-cherished cultural values: independence, self-reliance, the value of work, responsibility to self and beyond self, and environmental stewardship, all taking place at the bosom of the true human community.

I stress "the group" or "the community" as the basic unit in the alternative context for several reasons, which should become clear in a moment.

It is interesting to realize that it does not become necessary to transform the whole society in order for the "alternative context" to come in to being: nor is it necessary for the alternative context to replace the existing context for the alternative community to come into existence. Both can become reality while what exists still exists. They can be brought into being in a piecemeal fashion, in many different places in this and other countries; and this is, in fact, what has been happening slowly over the last ten-to-twelve years: some elementary models are already in place.

But if this model is to become truly significant, particularly in terms of the total energy future of this society, there are several requirements for these communities to become reality. I refer to them as The Will, The Opportunity and The Means.

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The Will must be expressed as group will, through Organization. The present context will not be changed if only individuals choose alternative life styles because, for the most part, as individuals, only those who are already well-off can afford to make the change. Additionally, individual transformations, unless they be in very large numbers, do not show up well as "role-models" for the society, as they tend to be submerged in the present context. Lastly, many of the alternative energy systems are most economically and technically feasible at the community scale.

The Opportunity is represented by secure access to that most basic of all resources, the land. Not land for speculation or development and one-time monetary profit, but land of horticultural quality and in sufficient quantity that it will be the basis for the continued production of food, fuel and fibre for an indefinite future. Access to land is made easier financially through group purchase of larger tracts of land, which can usually be purchased at a lower cost per acre than small individual tracts. Long-term leases are workable substitutes for purchasing.

The third requirement, The Means, is represented by skills and information: the how-to knowledge and the experience application. This requirement is, today, the one most easy to meet. There is an



enormous volume of information on both old and new "ways to do it." Not all of this information is consistent, but this is not necessarily a problem, because it is a truism that there may be several different ways to do the same thing satisfactorily. We do have to be aware, however, of those who rush into print to tell us how they did it—when they only did it once and are not yet sure how well they did it!

Happily, there are an increasing number of opportunities for interested people to gain some experience in such essentials as homebuilding, intensive gardening, food preservation methods, health self-care, constructing solar heating systems, small engine repair and maintenance, and many other subjects appropriate to a path of self-reliance.

We must hope that the growing interest in The Means will lead to the realization that The Opportunity can, perhaps, best be achieved by way of The Will—the organized group. For this, I believe we will need a cadre of planners, designers, community organizers who have been educated to understand the close interdependencies between social values, land resources, energy and appropriate technologies, that they may become the facilitators for the evolution of the alternative context of the future.



A Final Word of Advice

"Do not burn yourselves out. Be as I am - a reluctant enthusiast, ... a part-time crusader, a half-hearted fanatic. Save the other half of yourselves and your lives of pleasure and adventure. It is not enough to fight for the West; it is even more important to enjoy it. While you can. While it is still there..."

"Enjoy yourselves, keep your brain in your head and your head firmly attached to the body, the body active and alive, and I promise you this much: I promise you this one sweet victory over our enemies, over those deskbound men with hearts in a safe deposit box and their eyes hypnotized by desk calculators. I promise you this: you will outlive the bastards."

- Edward Abbey

Sexism and the Environmental Movement

We live in a patriarchal society. It is a society operated by and for men. It is a society in which women are oppressed and in which the earth is exploited. Through custom, law, tradition, and force, women and nature are controlled and used for the benefit of the men in power. This patriarchy defines the world in terms of opposites. Man/Woman. Good/Evil. Strong/Weak. Active/Passive. White/Black. Mind/Body. Rational/Emotional. Heaven/Earth. The better of the two is Man. The lesser of the two is Woman, is nature.

I become furious when I see time and time again the infusion of sexist patriarchal attitudes into the environmental movement. Sexism is everywhere in the movement. It exists in organizations, in personal relationships, in the execution of specific actions, in the realm of public figures and information distribution.

My most discouraging experience with sexism in the environmental movement occurred within an anti-nuclear group in Springfield, MO. In this organization women were given menial tasks. These tasks represented the majority of work done, yet the work was considered unimportant. Men made up the leadership of the organization and decisions were made only by these men. The important work was done by men only, and when a woman intruded because she believed she could make a valuable contribution, she was told she didn't know what she was talking about and her contribution was rejected. Women in the group were identified in terms of their relationships with men not in terms of their individuality.

Elsewhere in the movement, I see strong knowledgeable women looked upon as an oddity. I see traditional male and female roles adhered to in relationships. I hear human kind referred to as "mankind" and the unidentified faculty member or field investigator referred to as "he" or "him."

I see the acceptance of sexism by the environmental movement as blatant hypocrisy. Environmentalists are committed to a respect for all life and to the maintenance of a healthy environment for all beings. In this society, women are oppressed. They are constantly reinforced with the idea that they



are weak and inferior. They have less opportunities provided to them than men. Many live in fear of sexual harassment, battering or rape. This environment of misogyny and sexism is not healthy. In this society women are not allowed to realize their full potential as human beings. Their ideas and talents are suppressed. They are not given freedom of choice. This is not respectful of women's lives.

Environmentalists, by allowing sexist attitudes to exist within the movement and accepting it in society in general are directly contradicting their ideals of respect for life and a healthy environment.

Environmentalists also view the world as an interacting whole. This world view breaks down the concept of "man" being separate from and in opposition to nature. It breaks down the attitude that "man" dominates and controls nature. But can this duality be dismantled while allowing other dualities to persist? Can you allow

the concept of man being separate from, and in opposition to woman to exist, and allow the continued domination of women by men and still have a truly wholistic view of the world? Stopping the rape of the earth means changing the mentality of patriarchal society, the same mentality which rapes women.

Environmentalism is a progressive movement. In its effort to create a new, more responsible global society, it must acknowledge and show active support for other progressive movements. Environmental degradation and destruction, sexism, racism, classism, heterosexism, agism, imperialism—they all benefit a few and hurt many. Combating sexism is a step the environmental movement needs to take to become a part of a unified movement to end all forms of exploitation and oppression.

—Nancy Uding



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Deceived by Words

Special to the Monthly Planet
by Marion Loring

We are told that Capitalism is the same as Free Enterprise. But is it? To be enterprising means to dare to start something new on one's own initiative. An enterprise can be a farm, a retail store, prospecting for gold, experimenting with solar energy, or a shoe factory. It is good that people should be free to do these things and to earn a living by doing so if they are providing something useful.

Capitalism comes from the word capital. It refers to the man-made things used in production, things needed to start an enterprise — tools and seed and buildings, the money to pay for the raw materials and for initial labour costs.

When one talks of Capitalism one means a system in which capital is the most important factor. There are other alternatives. In the Middle Ages under the Feudal System, land was the most important. Under Capitalism, power is in the hands of those who control the money, and through it the big machinery, the transportation system, etc. It is sometimes said that the Soviet system is not true Communism but is State Capitalism. Certainly most Latin American countries have State Capitalism — political dictators in league with the rich elites and with the big corporations. Even here in Canada we experience a trend in this direction.

An opposite trend is coming from three directions. Right-wing people want a return to free-enterprise, the family farm, less government interference. Unfortunately they make the mistake of thinking that capitalism and free

enterprise are the same thing, that the enemy is the government, and all businesses, big and small, are the same. In fact, the big multinational corporations and conglomerates are destroying free enterprise.

Left-wing groups consist of the back-to-the-landers, the ex-hippies who do craft work and sell it in farmer's markets, the solar energy technologists, the independent building and food co-ops.

Basically these right and left-wing groups want the same thing. To make a living in an independent way without being pushed around by big business or government. Both have certain moral values and take a stand on what they consider right. On the other hand, State Capitalism is at best amoral, often immoral.

The third group who oppose State Capitalism is composed of religious groups who are becoming more aware of the wickedness of some corporations (the Nestle corp-

oration for example) who don't care how much harm they do to people or the environment so long as they make money. Religious groups believe they should help the poor and the oppressed. They give aid to Third World countries where they see so much brutal oppression practiced by the State Capitalism.

If only these three groups would realize their essential oneness, they would be able to defeat State Capitalism and bring about a return to true free enterprise — the economic system which most favors true political democracy.



Minding the Earth Integrating Humanity and Nature

Public interest in environmental issues is not what it used to be. Yawns now greet those old Earth Day topics of litter, recycling, and "restoring the balance of nature." People are numb to such horrors as air and water pollution and over-population simply because it seems impossible to do much about them. But something new is afoot that promises to bring public thinking about human-nature relationships into a fresh focus. What has been lost in intensity has been gained in depth and quality. It's not just our technology, but our minds and our cultures which hold the key to health and survival for both humankind and nature.

The natural environment is no longer the domain of scientists and naturalists alone, and its problems are unlikely to be solved by the activist, the engineer or the politician. Now most everybody is involved, pressed by the need to pay huge energy bills, and scared by the prospects of the immediate future. For the first time in many decades, people know that their lives must change. More astonishing yet, many are ready to change their lives if they only know how to

begin or where to look for help. MINDING THE EARTH, a new national radio series being carried locally by KUGS 89.3 FM, is designed to be useful to people like that.

The title, MINDING THE EARTH, refers to the many ways in which the human mind responds to challenges and to new ideas. MINDING THE EARTH may simply mean thinking about the earth, or it may mean caring for the earth (like "minding the shop"), or obeying the earth (like "minding your mother"), or remembering our obligations to the earth (like "minding your manners"). At all levels, the thinking mind is the hungry organism waiting to help people toward a better way of living for themselves and for their world. These broadcasts satisfy that appetite.

The cast of characters on MINDING THE EARTH reads like a Who's Who of fresh thinking on environmental topics. Nobel Prize winner Linus Pauling links foods to the total processes of nature, and economist Hazel Henderson introduces the new politics of the solar age. The connections between high-

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energy physics and ecology are spelled out by the noted physicist Fritjof Capra. But it is not all heavy science, for the series also includes the living music of The Paul Winter Consort, adventures in an Alaskan wilderness, and childhood discoveries of nature with energetic naturalists like Elizabeth Terwilliger. The ecotopian fantasies of Earnest Callenbach are there, and so are the grim facts of nuclear warfare as explained by Daniel Ellsberg.

The uncommon assumption behind MINDING THE EARTH is that the human mind is able to integrate human and non-human life. The time has passed for using the mind to beat or trick nature into submission, or for spinning fantasies to escape problems. With eyes wide open and clearly focussed, MINDING THE EARTH appraises our prospects honestly, and suggests concrete steps toward a better way of living for people and for the rest of the world. Each program offers small changes that anyone can make to contribute to a healthier world.



The knowledge needed to restore an integration between humanity and nature is available, but not yet widely recognized. We know about evolutionary and cultural history, and about the conditions of ecological balance required for the stable continuation of living systems. The limits to growth have been described and we have measured how near we are to them. Systematic thinking has begun, with its promise of lifting human thought above the short-sighted myopia where it has long been mired. New ways of living have been tried, and their failures and successes judged. And now the impetus of scarcity is upon us, giving good reason for applying what we know.

MINDING THE EARTH brings together what is known with what is needed for a better environmental future, and offers a rich mixture of information and entertainment. Its positive and imaginative approach is a refreshing antidote to the gloom-and-doom that has characterized so much media attention to environmental disasters.

KUGS 89.3 FM will carry MINDING THE EARTH beginning February 11. Pick up a station guide for specific times and dates. Listen and learn.

Implications for the Future of Clallam Bay Citizens vs. DOC

by Sally Toteff

If the Washington Department of Corrections (DOC) had its way, the ground would already be broken for a new state prison in Clallam Bay, Washington. Local Clallam Bay citizens have delayed the project, however, by initiating a lawsuit in response to both the substantive and procedural questions the issue has raised.

Clallam Bay is located near Neah Bay on the tip of the Olympic Peninsula. The present population of the community is about 1,200, a figure which will likely double if the proposed 500-bed prison is built as planned.

In response to the social and financial impacts of the prison, local citizens founded the Clallam County Concerned Citizens Committee (COCC). The group claims that community relationships are already being affected as proponents argue for economic survival and opponents advocate slow, planned growth. Lifelong friendships are threatened as individuals cling more firmly to these contrasting views. Some residents, for example, are particularly concerned because the prison would be only two miles from local schools and nearby neighborhoods.

In addition, county residents are worried their taxes will be increased to subsidize utility and other public services the project would require, and which are not adequately covered by the Criminal Justice Reimbursement Act.

Jobs are also a sensitive community issue because 250 families were left unemployed in 1981 when Crown Zellerbach shut down their local operation. The citizen's group states that although the DOC has assured them that nearly 300 jobs could be created for building and maintaining a prison in their county, a closer examination of the Department's long-term, salaried employment figures indicate only 31 positions will be hired directly from the Clallam Bay-Seki area.

An unusual history lies behind the selection of the Clallam Bay prison site. It began in May 1980, when Judge Tanner of the Federal District Court mandated the DOC build two new prisons in order to offset the overcrowded conditions at existing state prisons.

Clallam Bay



After a statewide study, the DOC found 105 possible prison sites. Although Clallam Bay made the list, it was quickly eliminated because of its distance from an urban center and its inadequate transportation system. The study concluded the best prison site was in Monroe, a city in Snohomish County which already hosts one state prison. But neither Monroe nor Snohomish County wanted another prison in their backyard. Both the city and county fought the DOC in court, and both lost their lawsuits.

Meanwhile, a handful of businessmen and county commissioners from Clallam County went to Olympia requesting the DOC locate the other prison in Clallam Bay. They wanted the prison because it would potentially bring jobs and more business into their community. Their request was based primarily on economic considerations, neglecting concerns of the social impact a new prison facility would have on the residents living in the Clallam Bay-Seki area.

For selecting the second prison site the DOC changed its siting criteria, with priority given to community acceptance. DOC officials said the criteria was changed because "past siting efforts were criticized for lack of understanding and consideration of community feeling." Because of business' successful lobbying effort, the second study concluded that Clallam Bay citizens wanted a prison and therefore was the best site.

COCC attorney Anthony Vivencio thinks the DOC stacked the deck for Clallam Bay siting when "community acceptance" was given priority for the second site selection. "There was not even a pretense of trying to follow the earlier studies' criteria," Vivencio said.

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Community awareness regarding the proposed project has been limited, although it gradually increased after the official prison site proposal was made. But, according to Vivenzio, "the information the community received was largely high gloss. Residents got promotional documents about the prison, but they didn't get a balanced presentation of what the prison is, and what it might do."

In response to the proposal citizens formed the COOC in the fall of 1982. The group clearly emphasizes the split "community acceptance" of the prison site, stressing the negative impacts not only to local citizens but to taxpayers statewide, should a prison be built in an isolated area like Clallam Bay. These concerns are justified.

To begin with, construction of a prison in Clallam Bay will be very costly. It is estimated that seventy-five percent of the material and labor cost will have to be imported from Seattle, Tacoma, and Everett. Uncertain road conditions on State Highway 112 are also likely to escalate transportation costs, for in 1982 alone, road washouts closed the highway for over four months.

Secondly, support services for a 500-bed prison are not available in Clallam Bay. Medical facilities are so limited that inmates would probably have to commute over fifty



miles for treatment. The local volunteer fire department has a rating of eight on a scale where ten is considered wholly inadequate. Moreover, police protection is not prepared to handle a prison with 500 convicts, and additional services from the Washington State Patrol would be needed to assist with prisoner transportation and increased traffic. Entertainment facilities are also very limited in Clallam Bay.

Thirdly, the existing utilities in the area cannot sufficiently maintain a large prison. Power outages are not uncommon, and no water lines service the land near the proposed site. In addition, a significant increase in sewage would overload the local treatment plant. Finally, public transportation into and out of

the area is limited, and prisoners' families would not have easy access to the prison, which is 52 miles west of Port Angeles.

McNeil Island is the alternative site the COOC is recommending. However, McNeil Island is in the custody of the federal government and it is questionable whether Washington State can afford to buy an island that already houses one prison facility.

Another alternative is to relocate the project in Clallam County. Adverse social impacts would be mitigated and some jobs would still be provided for county residents by locating at this site which is 16 miles from Clallam Bay. Nevertheless, a thorough assessment of this area is required before a responsible decision can be made.

What can you do to oppose the proposed prison? Write your congressmen asking them to endorse Senate Bill 1422 in the US Congress. If passed, this bill will release McNeil Island from the custody of the federal government, and offer the site strictly for state use. Write Governor Spellman and express your opposition to the proposed location, or volunteer to help Kathy Bennett on an attitude survey of Clallam County citizens. You can make a difference. Don't hesitate to act. For more information contact Anthony Vivenzio at (206) 683-7288, or Kathy Bennett at (206) 232-8151.

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- Peter Kropotkin

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SCHEDULE OF EVENTS THURSDAY, FEBRUARY 17

Perspectives on the Present

- 10 a.m. Booths open
- 10:30 Conference Introduction
- 11:00 "The Human Predicament: Is technology the solution or part of the problem?" - Bill Catton
- 12:00 Films until 2:30
- Lunch
- 1 p.m. The Energy Dilemma - John Heppely, author "The Mistake Called WPPSS"
- 2:00 Current Educational Problems - Dr. G. Robert Ross, Western Washington University President
- 3:00 Local Government and Local Dilemmas - Mayor Ken Hertz or Shirley Van Zanten
- 4:00 Our Cultural Values - Dr. David Clarke, Western Washington University professor
- Plus films until 6 p.m.
- 7:00 "How new technologies can help small businesses and communities" - Marion Loring

FRIDAY, FEBRUARY 18

Options and Alternatives Education Panel

- 9:30 a.m. Booths open
- 10:00 Health and self help (speaker)
- 11:00 Human Resources Panel
- 12:30 Lunch
- 1:30 Perspectives on Industrial Growth Panel
- 2:00 Energy Conservation (speaker)
- 3:00 Religious Perspectives Panel
- 4:00 Films until 6:00
- 7:00 "Avoiding 1984 - What Bellingham Can Do" - Robert Theobald, Futurist.

SATURDAY, FEBRUARY 19

Planning Strategies

- 11 a.m. Booths open
- Roundtable Discussions
- 12:00 Energy
- Education
- 1:00 Economics
- Religion
- 2:00 Technology
- Government/Industry & Growth
- 3:00 "2001 - A Space Odyssey"
- Games in the Gym
- Entertainment
- Fun Films
- 5:00 Catered Dinner and Final Address



Note: All presentations and seminars will be held in the Viking Union. Contact the Environmental Center at 676-3460 for more information.

*"Establishing lasting peace is the work of education;
all politics can do is keep us out of war."*

- Maria Montessori

*"There will come a time when our silence will be
louder than the voices you strangle today."*

- Albert Spies (Haymarket martyr)



*"Let the people take heart and hope everywhere, for the cross is
bending, the midnight is passing, and joy cometh in the morning."*

- Eugene Victor Debs

*"Living in the 20th century is like a parachute
jump: you have to get it right the first time."*

- Margaret Mead

