

## RESEARCH REPORTS

*Reviews of new research at public agencies and private institutions*

### **"The Rural Underclass: Examination of Multiple-Problem Populations in Urban and Rural Settings."**

Population Reference Bureau, 1875 Conn. Ave. N.W., Ste. 520, Washington, D.C. 20009. 25 pp. \$5.  
Authors: *William P. O'Hare and Brenda Curry-White*

The so-called underclass is usually assumed to be a strictly urban phenomenon: a poor, mostly black population living in impoverished inner cities and also displaying assorted social pathologies (e.g., chronic joblessness, out-of-wedlock births, criminality, welfare dependency). O'Hare and Curry-White of the University of Louisville note that there also is a rural underclass, with some of the same characteristics.

In 1990, the authors estimate, the American underclass numbered about three million adults. These were people who had not finished high school, were receiving welfare or some other form of public assistance, and were either never-married mothers or long-unemployed men. Eighty percent of them lived in poverty. Of these three million, one-quarter or more lived in rural areas.

Like their urban counterparts, members of the rural underclass tend to be concentrated in areas with very high poverty rates. That, according to most analysts, is what distinguishes the (urban) underclass. Moreover, the rural poor are even more likely than the able-bodied urban poor to

be sunk in poverty for years. (Among the former, 7.8 percent suffered long-term poverty in 1976-85, compared with 4.4 percent of the latter.)

There are other striking parallels, O'Hare and Curry-White point out. Just as middle-class blacks moved out of the cities, leaving the poor more isolated, so better-educated people have been leaving rural America. In 1986-87, nearly one million more people left than moved in. And just as the decline of manufacturing in cities may have swelled the size of the urban underclass, so the decline of farming and manufacturing in rural areas may have contributed to the rise of a rural underclass.

Despite such similarities, differences between the two groups are striking. Whereas the urban underclass is about evenly divided among the four main regions of the country, two-thirds of the rural underclass is in the South, report O'Hare and Curry-White.

A majority (55 percent) of rural underclass adults are white—compared with only 17 percent of the urban underclass. A majority in rural areas (53 percent) are men—compared with 40 percent in the

central cities. And the rural membership is older. One potential difference the authors do not explore, however, is crime rates of the rural and urban underclasses.

That blacks make up about half of the urban underclass (as the authors define it) but only one-third of the rural underclass is not because urban blacks are more prone to underclass behavior, O'Hare and Curry-White say, but simply a reflection of the fact that blacks form a much larger proportion of the overall population in central cities.

Between 1980 and 1990, according to the authors' analysis, the rate of underclass membership among blacks in large northern cities declined from 9.5 to 8.6 percent, while there was a slight increase (9.6 to 9.7 percent) in the same period among blacks in the rural South. Since the net flow of southern blacks to the North ceased by the mid-1970s, the authors argue, their finding lends support to journalist Nicholas Lemann's thesis in *The Promised Land* (1991) that today's black urban underclass and many of its ills have roots in black sharecropper society in the rural South.

### **"A Policy Agenda for Famine Prevention in Africa."**

International Food Policy Research Inst., 1776 Mass. Ave. N.W., Washington, D.C. 20036. 24 pp.  
Author: *Joachim von Braun*

Famine in the late 20th century has been confined to Africa. China, for example, suffered 20 million famine-related deaths after the 1958 Great Leap Forward, but subsequent

agricultural reforms eliminated the threat of massive starvation. Yet such famine-prone African countries as Ethiopia (pop.: 51.7 million) and Sudan (pop.: 25 million)

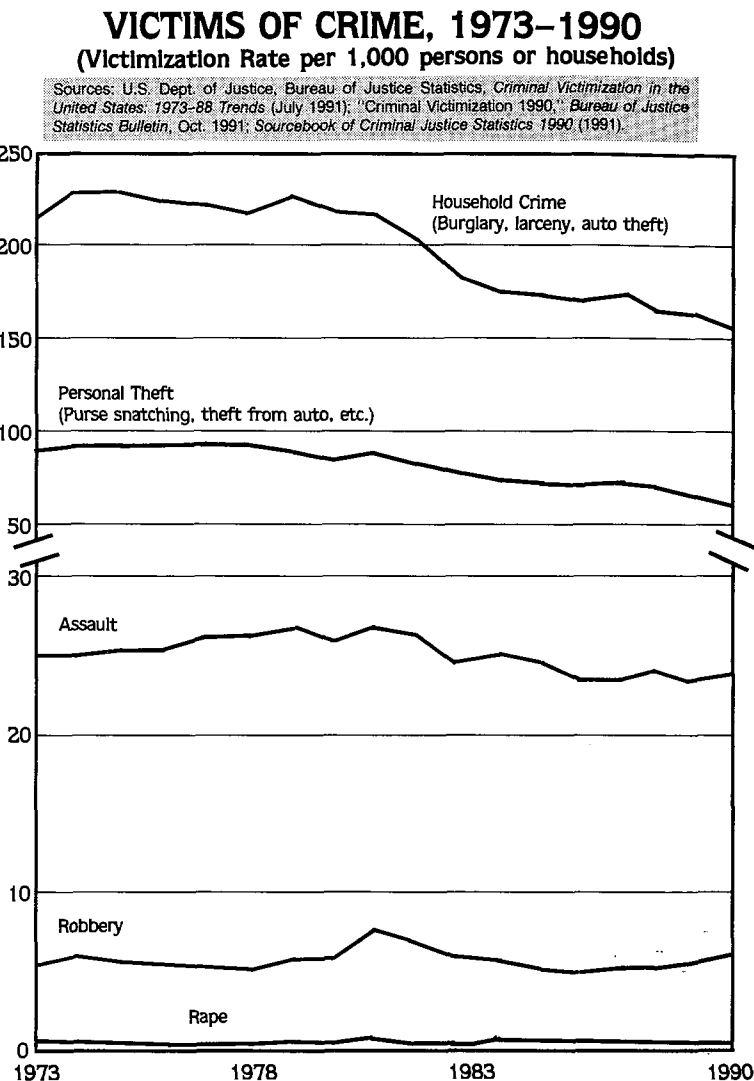
have not managed to escape the shadow of hunger. The blame is usually put on droughts, loss of productive crop land due to deforestation, and disruptions caused by civil

war. But the International Food Policy Research Institute cites additional reasons: the prevalence of subsistence-oriented agriculture, inadequate roads and transportation, and unresponsive governments.

An estimated one million people died from famine in Ethiopia in 1983-86, and more than 500,000 are believed to have died in Sudan in 1984-1990. "Most survivors have been left with fewer assets, and with an increasingly risky agricultural income base that offers little buffer against future crises," writes von Braun. Food production in Ethiopia and Sudan in the late 1980s remained below 1979-81 levels. In Ethiopia's worst-hit regions, net per-capita annual income is less than \$100. Despite the overthrow of Colonel Mengistu Haile Mariam's Marxist regime last year and an end to the civil war there, much of the country remains vulnerable to famine. In the Sudan, still wracked by civil war between the Muslim fundamentalist regime and its enemies, food shortages worsened last year.

One key to famine prevention, von Braun says, is improved agricultural technology, such as advanced irrigation systems and chemical fertilizers. During the 1984-85 drought, villages taking part in the Jebel Mara Rural Development Project in the Darfur region of the Sudan produced nearly three times as much grain as other villages.

But improved agricultural production is not enough, von Braun says, because many households have been displaced from their land and have lost "productive assets." Public works projects can pay impoverished workers in food or in money to buy it. Building



*Crime is claiming fewer victims, according to the Justice Department's National Crime Victimization Surveys. In 1981, 41.5 million persons or households were victimized; in 1990, "only" 34.4 million. Murders, not included in the surveys, also fell—from 10.2 per 100,000 inhabitants in 1980 to 8.7 nine years later.*

roads and bridges also gives farmers access to larger markets, thus encouraging greater farm output and less dependence on single crops.

During the past decade, Ethiopia and Sudan have become "highly dependent" on outside aid. Ethiopia received more than one million tons of food

in 1988 and 1991. But because the affected populace in both countries had little say in governmental decisions, relief workers encountered many obstacles. "Clearly," von Braun says, "political reform and reform of economic policies would go a long way toward famine prevention."

## COMMENTARY

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We welcome timely letters from readers, especially those who wish to amplify or correct information published in the Quarterly and/or react to the views expressed in our essays. The writer's telephone number and address should be included. For reasons of space, letters are usually edited for publication. Some letters are received in response to the editors' requests for comment.

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### *Recreating the Small Town*

In the 1960s Jane Jacobs exploded the myths of modernist urban planning and taught us to look anew at the strengths of the traditional urban neighborhood. What Jacobs did for the cities, Andres Duany and Elizabeth Plater-Zyberk ["The Second Coming of the American Small Town," *WQ*, Winter '92] are now doing for the suburbs.

Like Jacobs, they can see more clearly than anyone else what is in front of all of our eyes. They translate the deep but inchoate discontent with suburban growth and the automobile into precise and original planning and architectural proposals. And also like Jacobs, they appreciate the enduring relevance of traditional forms and relate them to the larger goals of community building. From the humble alley to the pedestrian-scaled street to the town itself, they have created a vital new model for post-suburban development.

I hope their argument will have an impact similar to what Jacobs's *The Death and Life of Great American Cities* had in its time. But I should add that Duany and Plater-Zyberk have their limitations, which are similarly Jacobean. They have adopted Jacobs's blanket disdain for planners and planning, along with a corresponding faith in what private developers can accomplish—once they have been enlightened by Duany and Plater-Zyberk.

In the 1960s Lewis Mumford attacked Jacobs's proposals in an article called "Mother Jacobs' Home Remedies." (The piece later appeared in a 1986 collection of Mumford's writings under the gentler title "Home Remedies for Urban Cancer.") We have seen to our shame the justice of his critique: Many urban neighborhoods that should have survived and prospered by Jacobs's criteria have been overwhelmed by the larger urban crisis.

I am tempted to call Duany and Plater-Zyberk's proposals "Home Remedies for Regional Cancer." The return of the small town will be indefinitely postponed unless it becomes part of a larger regional policy that provides a context for its innovations. American small towns of the 19th century possessed the coherent form that Duany and Plater-Zyberk rightly admire because limitations in transportation not only required concentration around Main Street but also kept a natural greenbelt of farms at their periphery.

Today the nature of our automobile transportation system leads with far greater force toward deconcentration and sprawl. The only remedy is land-use policies that regulate development and operate at a regional scale, such as the proposed New Jersey Development and Re-development Plan.

Similarly, the new American small town will reach its full potential only in regions that have diverse, productive, great cities at their core. Now more than ever these cities require sustenance from the suburbs to perform their vital functions.

Duany and Plater-Zyberk have performed an invaluable service in their work. But the force and originality they show in their model for the new American small town must now be extended to chart the new American post-suburban region.

*Robert Fishman*  
*Dept. of History*  
*Rutgers Univ.*

Andres Duany has been so accomplished at gaining media attention over the years that he recently had to acknowledge that there were "all sorts of people going around saying that I'm an excellent snake-oil salesman." Lord knows, that assessment is accurate. But I for one genuinely hope that Mr. Duany is right in thinking that he and Elizabeth Plater-Zyberk have all the answers to the problems of our built environment. I mean that. We've got a long way to go and a short time to get there. If they have the problem solved, I propose that we all reach deep into our pockets to finance a statue of them for the middle of every single village square they build. We will owe them no less.

Of course, there have been all sorts of "breakthrough" panacea announced over the years, all proposing to tell us how we should build our world with community, identity, civilization, and soul. The creators of the 1960s "new towns" such as Reston, Va., and Columbia, Md., come to mind. It is marvelous that the authors deride such places. They are not wrong to point out flaws. But I wonder whether we should not look to previous such "breakthroughs" to anticipate what someday will be viewed as Duany and Plater-Zyberk's legacy.

The landscape outside the old downtowns that we once thought of as "suburban" is rapidly urbanizing and has become the center of our world. It is

changing so fast that the First Law of its design is the Law of Unintended Consequences. That is: "No matter what you think you're doing, the final result will be something different."

It is instructive that the authors are running smack into this law in their neotraditional small-town project called Kentlands. As documented in the December 1991 issue of *Architecture* devoted to "Edge Cities," the practical result in Kentlands is not matching the plan. The reasons are predictable and, for that reason, important. The neotraditional small town is being knocked around by the market; it is being altered by human beings who insist on acting in ways contrary to those planned for them by the "experts"; and, most deliciously, it is running headlong into the imperious forces of other planners—particularly the legendarily high-handed ones on the lavish payroll of the government of Montgomery County, Maryland, where Kentlands is located. In short, like every town and city ever built, it is evolving in ways that have far more to do with the market and people's expectations than with the drawings of designers. The final result may or may not resemble anything close to the original plan.

This is not to suggest that what Duany and Plater-Zyberk are doing is unimportant. It may be simply that the importance of their work will be other than what they now think.

Again, think about the Unintended Consequences of "utopias" like Reston and Columbia. Their lasting legacy is: (1) No one will ever build "new towns" like those again. Nobody has deep enough pockets to wait 20 years for a return on investment—not even an oil company. (2) "Mixed use"—mingling homes and work places and shopping districts—is not some pipe dream. Done right, it is so profitable as now to be conventional wisdom among developers.

Similarly, the authors' legacy may not be what they wish—a return to the neotraditional small town. For one thing, they undermine their argument simply by being sarcastic about cars.

What is truly revolutionary and correct about the authors' argument is the importance they put on changing all of America's design codes.

Twenty years from now, we'll probably look back with incredulity on just about every number now in the zoning code books. We will find it hard to believe that we once legally insisted on cul-de-sacs so impossibly large and feeder streets so wastefully wide.

This will be comparable to the way we now find it almost impossible to understand why anybody ever thought it was a good idea to try to zone our lives into widely separated distinctions among places to shop, work, and live.

And the shift will come for the same reason. The people who produced these mechanistic codes were largely thinking about such factors as whether a semi-tractor-trailer could easily negotiate even the smallest residential streets. It never entered their minds to consider whether the result would be a place that actually felt warm and inviting and good for humans to live.

And when this shift comes, Duany and Plater-Zyberk will deserve their due, for they are absolutely right in drawing attention to our past follies. There is no inherent reason that the works of man have to be viewed as a scourge upon the land, the way frequently they are now. It was not this way in the past. It may well be possible in the future to build new developments, in harmony with the land, in a way that serves to reconcile our culture's divided sense of what the word "progress" means.

One good start is to allow the authors to convince us that—to the extent that they do not contribute to making our world feel inviting and human—every single architectural, traffic engineering, and urban planning design promulgated for the past half-century is now suspect.

*Joel Garreau*

*Author, Edge City:  
Life on the New Frontier  
Broad Run, Va.*

Andres Duany and Elizabeth Plater-Zyberk remind us that the deplorable state of the contemporary urban environment is the result neither of neglect (as liberals would have it), nor of the free expression of market forces (as conservatives might argue). We do not have the cities we deserve, only the cities we have built for ourselves.

I wish that I could be as sanguine as they are about the possibility of significant change. Not because the rules and regulations cannot be changed—their own not inconsiderable achievements have already shown that they can be—but because, as they point out, a generation of Americans has come of age that knows nothing except an automobile-oriented way of life in heterogeneous, separated suburban neighborhoods. I would agree that many of these people react positively to old Sonoma and to Georgetown, but do they really see these as viable urban environments, or rather as anomalous distractions, enjoyable, to be sure, but—like Disney World—not quite real? The tragedy of the urban mistakes of the past is that towns, like buildings, are human artifacts that, in turn, affect their makers.

*Witold Rybczynski  
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photograph by Shonna Valeska

The Albert Einstein Memorial  
National Academy of Sciences, Washington, D.C.

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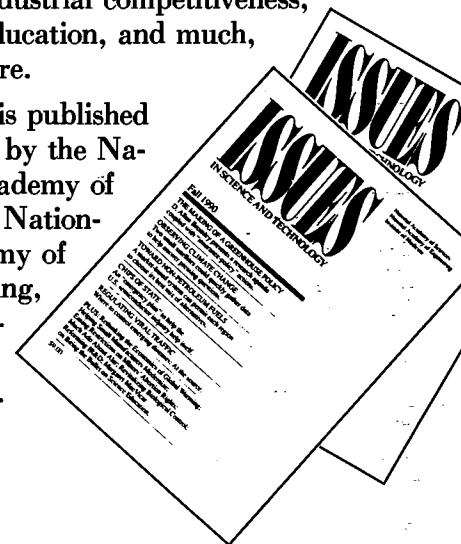
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The authors have taken the heretical step of admitting that the "Old Timers" designed towns better than (most of) today's experts. They are to be applauded for their modesty. All too often, self-proclaimed experts are unwilling to concede any degree of competence to previous generations.

However, there is an insidious force that is overwhelming the return to the small-town concept that the authors espouse. The Philadelphia suburban communities in which I was raised and lived for many years are now a part of the "Boston-Washington, D.C." megalopolis. Originally, these suburban areas resembled small towns and, indeed, offered the same quality of life. Overpopulation has destroyed the small town aspect of these communities. The numerous vacant lots where kids played ball are now occupied by homes. Many of the borough lakes where children skated or fished have been drained to avoid potential law suits. Public swimming pools have been converted to private swim clubs or have been bought by developers for more profitable use. School mergers have erased the pride of individual communities. All of these "advances" are a demonstrable result of overpopulation. No matter where the authors plan their small town communities, rampant population growth will eventually defeat their purpose.

*William C. Merz  
Meshoppen, Pa.*

The authors treat cars as if they were monster with wills of their own, and think that only people are pedestrians. Cars are used by people, most of whom would rather drive than walk, even to places within easy walking distance.

I live near a small town with many of the features that the authors recommend. The buildings along the traditional Main Street are architecturally varied yet compatible in style and scale. Many of the proprietors of small shops live upstairs. The sidewalks are safe and inviting. Still, there aren't many pedestrians on Main Street. Most shopkeepers do little business, and their businesses don't last long. People would rather drive to shopping centers, some as far away as Paramus, New Jersey, for lower prices and a wider choice of goods. Town planners and zoning boards aren't to blame for this state of affairs. Back to the drawing board.

*James D. Hoover  
Cornwall, N.Y.*

While the criticisms of city planning reflect views that are popular in some circles, they show little relationship to the lives that people actually live. The authors attribute too much to visual aesthetics

and far too little to the utilitarian values by which most people conduct their lives. While complaining that people won't walk on sidewalks that are close to moving traffic, they ignore the fact that most urban travel is purposeful, not recreational. People don't use many sidewalks because they aren't a convenient route to their destination.

The authors argue that traffic should be diverted from collector streets to residential streets, which is precisely what the residents vigorously oppose. The authors deride our emphasis on accommodating motor vehicles. The argument is absurd: We

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design cities to accommodate motor traffic only because people use cars. The object is not to protect the cars, but to provide the ability to move about while protecting both drivers and pedestrians from the pain and cost of accidents.

People who dislike auto-based suburbanization argue that it was caused by bad government policies. Similarly, they argue that different policies are necessary to correct the problem. I think that they entirely overstate the power of government in these areas. In my own field, the bike paths that many planners advise are the most dangerous facilities that we know. Government, even with the power inherent in building new highways, can make only detail adjustments to the process of urban and technological change. True, many of those adjustments should have been different, but we all make mistakes. What we need is a thoughtful analysis of how best to adapt urban areas to the technological change that has occurred, and I see little of that approach in the article.

*John Forester  
Cycling Transportation Engineer  
Sunnyvale, Calif.*

What seems missing in Duany and Plater-Zyberk's article are solutions. They propose creating neotraditional communities similar to the 1920s-'30s street car suburbs to produce better communities. Such communities *are* physically interesting places. They are attractive to walk and live in, but I wonder if a number of new designs, located here and there in the suburbs, would truly solve the problems that suburban America faces.

First, I believe that it is important to correct the problems in our existing suburbs before building new ones. Duany and Plater-Zyberk's solution involves building "better" new developments, rather than correcting the suburbs we already have. It's an extension of America's classic throwaway mentality—build new rather than repairing the old. What I see happening is the development of enclaves, like the gated golf-course developments of the 1970s and '80s, surrounded by inefficient suburbs. Granted, the enclaves may be better, but won't correct the basic structural problems that our suburbs face.

Second, solutions should address the realities of current American lifestyles. The authors paid little attention to the changes that have occurred since America's small towns and streetcar communities were built. These towns and neighborhoods developed when families had one worker, one car (maybe none), and everyone worked "downtown." Entire cities were developed exactly alike—just as Duany and Plater-Zyberk describe them. Every resi-

dent could reach everyone else on foot or on a streetcar. Streetcars brought commuters to downtown, shoppers to stores, and families to play. When cars were used, they were for short trips. There were no freeways leading to shopping malls, or jobs in outer suburbs. People lived, worked, shopped, and played in their immediate communities. Life was simple, as were the communities.

Life is far more complex these days. Two-worker families are common. Commuters often travel long distances, perhaps in the opposite direction of their spouses. Single-parent families are common. Families have two or more cars, and shop at the mall or the warehouse. Kids are driven everywhere, and frequently! Transit or para-transit travel is inefficient given our low densities and the scattering of jobs throughout the region—caused mostly by automobiles.

I am not suggesting that we are trapped or that these problems are going to be with us forever. However, these new patterns need to be part of our community building process. We need to integrate our complex lifestyles, family forms, child-rearing patterns, communication options, etc. with the designs (or redesigns) of our communities. I am not sure that "better and simpler code" can produce a community that is truly appropriate for today's lifestyles—if it doesn't correct the basic transportation and "community" problems that our suburbs face.

My comments are not meant to deride the authors' idea—I live in a traditional neighborhood and love it. We walk to shopping, restaurants, parks, and community activities. Electric buses take us to everything we need. But it works because the "small town" grid pattern covers roughly 50 square miles, and because most jobs are nearby.

*Richard Untermyer  
College of Architecture and Urban Planning  
Univ. of Wash.  
Seattle, Wash.*

Following World War II, Americans embarked on a puzzling crusade to remake society in a new image shaped by the mobility of the automobile. They passionately embraced the new, vernacular suburban culture which now dominates the landscape. Society blithely threw away the lessons of 5,000 years of urban community life and forged on toward an unknown, but beckoning, future.

The future has arrived. We ignored history, and now we reap the harvest: social dysfunction caused by car-oriented land uses. I'll name just a few negative social consequences of suburbanization. Drunk drivers kill people in record numbers because drinkers cannot walk to and from bars and taverns. Many young people become bored juve-

nile delinquents since they have no places to casually meet their peers, let alone interact with other segments of society. Senior citizens unable to drive are isolated in their homes or are forced to live in nursing homes. Wage earners spend hours commuting that should be spent with their families. These problems directly result from the way automobile-addicted Americans order the landscape.

Andres Duany and Elizabeth Plater-Zyberk offer an achievable alternative to this dysfunctional society. Their model is the traditional town, for a simple reason: Small towns grew up organically. Traditional small towns evolved from thousands of years of responding to residents' social needs. Small towns form containers for that increasingly elusive concept: "community."

Prior to 1945, most Americans, other than utopian visionaries, seldom thought about community. It just existed and people believed it would always exist. So, it was easy to unwittingly throw the concept away. Now we must reestablish that fundamental building block of society. Duany and Plater-Zyberk are in the vanguard of the movement to achieve a humane future.

*Ken Munsell  
Dir., The Small Towns Institute  
Central Wash. Univ.  
Ellensburg, Wash.*

Andres Duany and Elizabeth Plater-Zyberk's article is extremely important. Terrestrial and aquatic scientists who are studying the effects of man's activities on living resources now recognize that the way we have developed our cities, suburbs, industrial sites, and agrarian endeavors accounts for much of the damage to wildlife and fisheries, and, in many ways, begins to compromise human well-being.

A return to small-town conditions, with mercantile endeavors conducted at the center of each town and village, and with mass transit connecting the various communities, is possible. Such a change will have the effect of reducing pollution resulting from the use of individual automobiles and will result in far better habitats for man and his wildlife companions on Earth. The blueprints are in place in the form of earlier writings of Mumford, Le Corbusier, McHarg, and Gottmann; it remains to be seen if our society has the inclination, courage, and will to follow them.

*Dr. John. B. Pearce  
Falmouth, Mass.*

### *Lacking Confidence and Cooperation*

Frank Gibney and James Clad [in "The Promise of the Pacific" and "The Half-Empty Basin," *WQ*,

### **Time, Freedom, and the Common Good** *An Essay in Public Philosophy* Charles Sherover

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Winter '92] have written articulate, complementary essays on the "prospects" for the Pacific Basin as a region, one optimistic, the other skeptical. Yet the issue of how optimistic to be about so diverse a region tends to obscure the complex phenomenon of regionalism itself. Those for whom an Asia-Pacific "region" is a present reality—military planners, diplomats, intelligence analysts, and, above all, business executives—worry less about the "prospects" for regionalism than about its current dynamics.

James Clad is correct in observing that there are pervasive tensions in many parts of Asia that could lead to instability, and some aspects of economic growth are not what they appear (although citing corruption in Southeast Asia is itself a red herring since it no more undermines regional dynamics than does corruption on Wall Street). The underlying phenomenon is simply this: Throughout the region, "domestic" events in one country are much more often interpreted in other nations in terms of their regional implications. In this sense, Pacific regionalism does not have to be "organized" to be real as long as the system remains stable and maintains its current levels of economic interdependence. Initiatives such as APEC and PECC respond to this reality and seek to preserve and enhance it—not create it.

I agree entirely with Clad that America should not "tilt" toward the Pacific at the expense of its ties with Europe, but his is hardly a dissident voice these days in terms of mainstream American views about our "Pacific prospects." Optimism no longer describes the national outlook on Asia, a fact now reflected in protectionist presidential campaign rhetoric as well as sensationalist book titles such as "The Coming War with Japan."

Rather, optimism is in short supply if measured against the past "Pacific" century in which American leadership emerged. American optimism and idealism, beginning most importantly with the vision of Woodrow Wilson, helped transform Asia, even if at times the United States was tragically misinformed and misguided in its actions, and a recovery of American optimism toward Asia remains the real hope for a stable, cooperative Pacific Basin.

Paradoxically, this will require not only the usual forms of international cooperation but a willingness to assert in a non-confrontational manner our differences with Asians when they arise on such matters as human rights and to accept the realities of a separate East Asian regionalism such as that promoted by Malaysian Prime Minister Mahathir. His proposed "East Asia Economic Caucus" stands more as an expression of centuries-old interactions and interdependencies than a harbinger of a new Pan Asianism. The administration's current vocifer-

ous opposition to his initiative bespeaks, even more than a lack of cultural sophistication, a lack of confidence in ourselves.

Mark Borthwick  
Pacific Economic Cooperation Conference  
Washington, D.C.

### *Ideological Inspiration*

This sonnet was inspired by George Watson's "The Fuss About Ideology" [WQ, Winter '92]:

#### *Current Testament*

Electric charges pierced the cloudy air  
Uncertainty possessed me—He—came—down  
Seems sympathetic—sad—and wears a frown  
As wires whisper and the winds declare

With subtle sounds implying his despair  
That murmur softly—spreading through the town  
Oblivious of skin—white—black—brown  
Or social status—whether clothed or bare

"Your ideologies cause interference  
Confusing 'sin' and 'judgments'—  
right and wrong—  
Assumptions—doubts increase in  
marked degree—  
Experience and logic lend coherence  
Restore morality—where you belong—  
For certainty—remember—start with 'Me.'"

Alfred W. Israelstam  
Highland Park, Ill.

George Watson, the author of "The Fuss About Ideology" [WQ, Winter '92], claims that ideologies may be as true as positive theories and are justified by the doctrine of coherence. In order to make an assertion of the truth value of any positive statement, one must first identify the phenomenology to which the proposition applies and also, by implication, claim some particular standards of proof used in that particular area. The claim that any ideology may be true because it meets a test of common sense or common experience must be rejected; if that were the case, anyone could claim his ideological views on physics—although he holds no credentials in physics—were as valid as the views of a Nobel Laureate in physics.

Watson also disregards the divide between the positive and the normative. The standards of proof used in the positive disciplines differ from those used in philosophy and ethics, which rely on "justification"—a method of reasoning which includes

coherence. Justification of a philosophic proposition essentially means rational argumentation among peers.

When discussing ideology, it is easy to confuse the positive with the normative. Thus, a person who holds to the ideology that the Japanese are a superior race may be asserting that there is such a thing as a race genotype which produces a superior (in some specific way) phenotype. Or he may intend to assert that the Japanese have a special obligation to be a superior race and ought therefore to behave in a particular (superior) manner.

Monroe Burk  
Columbia, Md.

### *Another Satisfied Customer*

What evil spirit made you print such nonsense as Anthony Burgess's "Mozart and the Wolf Gang" (bad pun) and George Watson's "The Fuss About Ideology"? Those two egocentric fantasies rank just below the average "poetry" published in the *New Yorker*. And that's full condemnation! *Quo Vadis, WQ?*

Herbert P. Von der Porten  
Santa Rosa, Calif.

### *India Revisited*

A friend from America met me last week and gave me a copy of the Summer 1991 issue of the *Wilson Quarterly*. I have gone through the three articles on Hinduism and must express a sense of distress, even resentment, at the way in which this great religion has been projected in these articles. The very first sentence of John Stratton Hawley's article ["Naming Hinduism"] is obnoxious and unacceptable, and the whole article seems to be directed toward trying to denigrate Hinduism. To suggest that a religion based upon the Vedas, which date to at least three thousand years before Christ, needed modern Western scholars to give it a name and definition is quite absurd. The other two articles also are generally in the same vein.

It is a matter for deep regret that a prestigious journal such as the *WQ* should have thought fit to commission and publish such negative articles. This is certainly no way to bring about a better understanding of this great and complex religion, probably the oldest continuing religious tradition in the world.

Dr. Karan Singh  
Chairman, *The Temple of Understanding*  
Former Indian Ambassador to the U.S.

*John Stratton Hawley replies:*

No one doubts the antiquity or greatness of the complex religious tradition that increasingly goes by the name "Hinduism"—certainly not I. The issue is when and how it came to be so named. My main purpose was to describe Europeans' struggle with issues of definition that simply were not issues, it seems, until they came along. If in doing so I have fallen into the trap of seeming to repeat, in a new form, Sir John Strachey's odious dictum that India did not exist before the British made it so, I am truly regretful.

A great part of my own fascination with Hindu religion has to do with its diversity, age, and history of creative adaptation. I also believe, as does Dr. Karan Singh, that its protean perspective makes it an unusually helpful partner in the dialogue of world religions. What I do not believe is that it has possessed a single, well-defined core of either doctrine or practice for millennia. I cannot see how it is "the oldest continuous religious tradition in the world" in that sense. And if one retreats from that claim and focuses on the element of continuity alone, then the Hindu tradition surely has rivals from farther east and west as the seniormost member in the family of living faiths.

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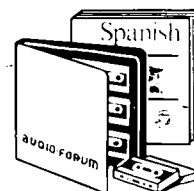
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# Chest pains that don't rest... even when you do.

## Picture the following situations:

You are sitting at home, relaxed, when suddenly there's a painful tightness in your chest. Minutes later the pain is gone. You find that the same pain comes and goes from day to day. Sometimes the pain occurs under the same circumstances, sometimes not. Like on your walk to work in the morning, but not when you walk home in the evening. Some days you feel the pain, other days you don't. It's a worrying, cramp-like discomfort in the chest.

The pain just described could be mixed angina. It's characterized most commonly by the unpredictable nature of the occurrence of pain. Medical researchers have developed a checklist of clinical clues to help diagnose mixed angina.

For instance, if you experienced chest pains:

- at rest, or even during sleep...
- at varying levels of exertion (your ability to perform the same physical tasks changes from day to day)...
- at specific times each day, usually in the morning...
- upon exposure to cold...
- under emotional stress...

all your symptoms point to mixed angina. A checklist of clues like this could be the most important element in making the diagnosis. Because with mixed angina, it is *when* you feel the pain that is most important. And even if you have already been diagnosed as having angina, you should report any of the above clues to your doctor because treatment can be very different.

## What causes the pain of angina?

The pain occurs when the heart muscle does not get enough oxygen-rich blood. In some forms of angina this happens when the heart muscle cannot get all the oxygen it demands because of fatty obstructions that have formed in the coronary arteries, blocking the flow of blood. But mixed angina is different. Because along with fatty obstructions, in a person with mixed angina a temporary squeezing or narrowing of the coronary artery will occur. This narrowing of the vessel wall decreases the flow of blood to the heart muscle causing pain. The medical term for it is *vasoconstriction*. Vasoconstriction blocks the flow of oxygen-rich blood to the heart muscle. The presence of vasoconstriction explains why mixed angina can occur for no apparent reason—at rest, or even during sleep.

## What kind of pain is it exactly?

Most people experience anginal pain as a heaviness, pressure, or fullness in the chest, sometimes extending into the left shoulder and arm, even the jaw. Sometimes it's just a feeling of "indigestion," discomfort, or shortness of breath and/or fatigue.

## Can mixed angina be treated?

Yes. There are specific types of treatment for this kind of angina. If you were diagnosed as having mixed angina, your physician may suggest that you lose weight, avoid stressful situations and stop smoking. A program of rest and relaxation, together with correct diet and exercise may be helpful. And there are medicines that both effectively improve the blood supply to the heart muscle and reduce the heart's demand for oxygen. But before your doctor can correctly diagnose mixed angina and begin treatment, he or she needs important information from you.

You'd need to carefully describe precisely when, where and how you felt the pain, and what you were doing when it occurred. Details that may seem unimportant to you could be very important to your doctor. Keep a complete list of the occurrences of pain, because it will help you answer questions when you visit your doctor's office. Remember—the variability of time and circumstances of occurrence of your pain provides the key.

Don't forget, only you can provide your doctor with the necessary information. But you also have an important support system to help you manage mixed angina. We call it...

## Partners in Healthcare.

### You are the most important partner.

Only you can spot the symptoms and report them to your physician. And it's you who must decide to accept the guidance and counseling of your physician, pharmacist and other healthcare professionals. When medicines are prescribed, only you can take them as directed.

### Your doctor interprets the symptoms, orders your tests, and makes the diagnosis.

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