



## The ominous, but ignored, overpopulation threat

Jorge Silva-García

„The ominous, but ignored, overpopulation threat.“ First published in: *Fromm Forum* (English Edition - ISBN 1437-1189) 14 / 2010, Tuebingen (Selbstverlag) 2010, pp. 41-42.

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There must be a reason why the ominous threat of overpopulation is seldom spelled out. Could it be a part of mankind's defense mechanisms against truth? Many scientific programs, such as "Animal Planet" (TV) hint or suggest it or may even mention it, but without the indispensable emphasis. It becomes worrisome that the major concern that present efforts clearly express, are directed at an *effect* rather than the *cause*. True, the excessive concentration in our atmosphere of CO<sub>2</sub> and Methane Gas is the immediate cause of the overheating of our atmosphere. But the real culprits are the thousands of millions of human beings and their simultaneous use of millions of machines of internal combustion brought into the world scenario by modern technology: automobiles, trucks, trailers, plus the multiple use of other apparatuses that burn coal or its derivatives.<sup>1</sup>

Thus it is rather lamentable that the present major concern is discovering or inventing new non-contaminants for their continued use for individual and mass transportation. But this present goal misses entirely the above mentioned core issue. This will neither decrease the overheating nor attack the basic cause: the overpopulation problem with its simultaneous destruction of animals, plants, other indispensable

forms of life and the ecosystems that sustain them.

A false insoluble dilemma is presented to us today. Either we feed, house and clothe millions of humans, or we preserve Nature and the indispensable varied forms of life that conform it. *This dilemma is not true*. Our real alternative is that we must become many less inhabitants; at most, one or two thousand million human beings, all told – a goal that must only be reached by education; never by fiat.

The source of this unhappy state of affairs is to be found, I believe, in our very distant past, when a drastic event took place circa 4,500-4,000 BC, that changed our overall human psychosocial structure. Till then, everything suggests the peaceful development of humans, as they slowly, patiently and probably stimulated by their natural curiosity, walked their way into all the corners of the Earth. It stands to reason that human newborn babes had to be protected, as well as the mothers who bore and nourished them; obviously, both of them were the source and the hope of the group's survival. At that time, *men ignored their equal share* in the process of procreation!

During all those thousands of years that it took mankind to cover the Earth, we do not know what went on in male minds. I believe that two baleful events slowly took place: the male envy at woman's capacity to breed, harbor, and nourish life, plus jealousy for her social prestige also brought about by her womb and her breasts. Campbell may be right, that men

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<sup>1</sup> Bowen, Mark (2005): *Thin Ice: Unlocking the secrets of Climate in the Worlds Highest Mountains*. Review by McKibbean, Bill: *End of Nature*. In: *New York Review of Books* Vol. 53. No. 1 (January 12, 2006).



may have felt useless, unnecessary – only good as sources of sexual pleasure.<sup>2</sup>

I believe, and it is quite open for discussion, that men, while in Eurasia, came to know of their equal participation in procreation when they learned to breed and tame horses and to utilize the traction power of oxen. Before this, in Old Europe and Anatolia, people bred goats, sheep, pigs, dogs etc., and they derived no knowledge of their participation in the procreation of human beings. Why not? Because it must not have been so obvious to them? Again, why not? Again, fear of the truth? Like the males of Trobriand, that Malinowski so ably studied? “The idea that it is solely and exclusively the mother who builds up the child’s body, the man in no way contributing to its formation, is the most important factor in the legal system of the Trobrianders. Their views ... affirm without a doubt or reserve that the child is of the same substance as its mother.”<sup>3</sup>

But when men became certain of their paternity, of their equal participation in procreation, their narcissism knew no bounds. They could not accept that men and women were equals. Being physically stronger than their women they became possessive of them and of their offspring. They had to make it clear that they were Lords and Masters, “Los Supremos”, “The One and Only”. Why else the demand for women’s premarital virginity if not to make clear, and to ensure their paternity? Also, their offspring had to bear their last name, and not that of their mother. Another reason could be: a means to put a permanent stop to the sexual freedom of bygone eras? Why else the ‘injunction’ for women’s absolute fidelity to their husband? Probably for the same two reasons. *Men rule, but clever women still make little of it, as we all know.* It is quite probable that a leftover of the past sexual freedom of the Neolithic Matrilineal era remains in the present as Saturnalia and Carnivals.

The Kurgans – the initiators of the patriar-

<sup>2</sup> Cf. Campbell, Joseph (1960): *The Masks of God*, Volume I, *Primitive Mythology*. Secker and Warburg, London, pp. 320ff.

<sup>3</sup> Bronislaw Malinowski (1929), *The Sexual Life of Savages in North-Western Melanesia*. George Routledge & Sons, LTD. London.

chal culture – not only destroyed the Neolithic Matrilineal Culture.<sup>4</sup> Most significantly, they imposed their Indo-European language, and their Patriarchal, authoritarian, misogynist mores, and also granted primacy to the norm *to have* above and over *to be*,<sup>5</sup> priding themselves on their riches, their possessions in things and in women and children. One of the earliest Kurgans, Mairkop, was buried in a funeral mound over 10 m high, dating to the fourth millennium BC. The chieftain had a tunic decorated with 18 bulls, a diadem of golden rosettes and elaborate necklaces of precious stones, turquoise, carnelian and lapis lazuli.<sup>6</sup>

The Kurgans also started the trend to overpopulation that Aristotle (385-322 BCE) so ably criticized. Aristotle foresaw the severe negative consequences of such an event. He stated: “A great city is not to be confounded with a populous one. *Experience shows, moreover, that a very populous city can rarely, if ever, be well governed.*” And he adds further on: “The special functions of governors are to command and to judge. But if the citizens of a state are to judge and distribute offices according to merit, then they must know each other’s characters. *Where they do not possess this knowledge, both the election to offices and the decision of lawsuits will go wrong.*”<sup>7</sup>

Paul R. Ehrlich adds his timely dire warning: “It is still not too late to make the choice: Population control or race oblivion.”<sup>8</sup>

I must add that religiosity will never disap-

<sup>4</sup> Gimbutas, Marija (1974): *The Goddesses and Gods of Old Europe: Myths of Old Europe*. University of California Press. Reprints 1996, pp 17-33. Mellaart, James (1967): *Çatal Hüyük: a Neolithic town in Anatolia*. McGraw Hill Books. New York, pp 19-23 & 223-224. Eisler, Riane (1987): *The Chalice and the Blade*. First HarperCollins Paper Back Edition 1987. San Francisco.

<sup>5</sup> Fromm, Erich (1976): *To Have Or to Be?* Harper & Row Publishers, New York.

<sup>6</sup> Kelekna, Pita (2009): *The Horse in Human History*. Cambridge University Press, p. 80.

<sup>7</sup> Aristotle, *Politics*, Book VII, Chapter 4. In: L. R. Loomis (Ed.), *Aristotle. On Man in the Universe*. New York (Nostrand Co.) 1943, pp. 392-3.

<sup>8</sup> Ehrlich, Paul R. (1968/1971): *The Population Bomb*. Random House of Canada, Toronto. Fifteenth printing.



pear, for there is the incredible awe inspired by all of Creation: by the Macro- and Micro-cosmos, the miracle of Life, all of Life, all that

Lives. We must become their Guardians, no more their despoilers.

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Joaquín Romo 171, Tlalpan  
14410 México, 22 D.F., Mexico  
E-mail: jsilvag82@prodigy.net.mx.