

# In Praise of Neolithic Values

*The author calls for a return to partnership, and to sexual harmony between equals.*

## SACRED PLEASURE

*Sex, Myth, and the Politics of the Body.*

By Riane Eisler.

495 pp. San Francisco:

HarperSanFrancisco. \$25.

By Marina Warner

**B**RIAN HEAP, who's a storyteller in Jamaica, was recently holding a workshop for young people. He read them a news item about bullying. The first time, he put on a raucous dance-hall tape and roared; the adolescents — including the girls — raised their fists and roared for the bully. Then he put on some piano music and read sympathetically, softly. They became subdued and one or two cried.

Riane Eisler is convinced that human nature is not fixed, and that it matters very much indeed what it is exposed to. Stories nourish or train attitudes and feelings and, as the Jamaican workshop shows, how they're told can make all the difference. At the moment, the catalogue of errors is long, the list of griefs appalls, from Bosnia to Oklahoma City.

We are living at a crisis point, Ms. Eisler argues, a period of "great system disequilibrium" when "small changes can come together to form the nuclei of a fundamentally transformed system." Her hugely successful 1987 book, "The Chalice and the Blade," introduced themes elaborated in "Sacred Pleasure": the replacement of neolithic values of cooperation and survival by a masculine cult of violence and suprema-

cy, and the need now to develop a "partnership" way of life to replace the "dominator" model, which finds excitement in pain, exalts the warrior over the peacemaker and locates power in money, tyranny and the subjection of women. "Sacred Pleasure" is longer and baggier, and occasionally loses sharpness of focus in great cloud banks of citations and acknowledgments. But Ms. Eisler is a wise counselor, and she has gathered up fascinating evidence to support her utopianism and to argue that change is urgent, possible and even imminent, however savage the foreground image.

If we live by the stories we tell one another, vulgar Darwinism, which attributes the superiority of Homo sapiens to hunter-and-warrior might, has contributed to the fallacies of the dominator myth (remember "2001," when the ape first stands up and simultaneously reaches for a weapon). Czeslaw Milosz recently called animal films on television "obscene" — "because what they show offends our human, moral understanding . . . for the thesis of these programs is: 'You, see that's how it is in Nature; therefore, it is natural; and we, too, are a part of Nature, we belong to the evolutionary chain, and we have to accept the world as it is.'"

Ms. Eisler refuses to, and she draws the most lively corroboration for her defiance from the activities of an endangered species, the bonobo, wrongly known as the pygmy chimp. Bonobo females show a distinct preference for the less aggressive males; females and males collaborate; they use tools to dig and forage for (vegetable) food; they share it out once they have it, sometimes as a prelude or a sequel to sex; and females' high standing in the troop does not mean they dominate or un-man the males. Bonobo society is based on pleasure and exchange, not coercion and fear.

Furthermore, bonobos make love looking into each other's eyes, and do so, often, for fun. Ms. Eisler is careful not to extrapolate to humans too directly, but

her point is that the key to egalitarian society is sexual harmony between equals: "I believe that far from being a 'baser instinct' or 'lower drive,' our human sexuality is part of what we might call a higher drive — an indispensable part of what makes our species human."

But sexual fulfillment or the biology of love — "sacred pleasure" — has had powerful enemies. Sweeping through millenniums, Ms. Eisler speaks out alike against cavemen and mullahs, the Pope and pornography and post-modernists, and against the sisters who make a cult of bondage and are trapped in "the dominator sexual counter-revolution." She's decisive that prostitution belongs in a cash economy that can only subjugate women, and she squares up to Roman Catholics and fundamentalists and the new right on family values, abortion and contraception ("what is immoral is *not* to educate young people about sex," she writes). It's ironic that Ms. Eisler is sticking to some of the values of Women's Lib, and that they now sound almost old-fashioned, wholesome and solid against the new babel of sexual politics — masquerade and gender slippage on one side, date rape and censorship on the other.

But "Sacred Pleasure," in spite of its length, scants some crucial questions: Ms. Eisler identifies love with sexual activity throughout, overlooking the claims of friends, of children, of family; she does not consider the possibility, let alone the desirability, of being alone, as many people are, by choice or not. Nor does she consider the issues of chastity, of companionship. The book is short on practical approaches, too, though she does call strongly for social measures for child care. (A promised forthcoming volume on "Partnership Economics" might answer some of these questions.) And on principle, exemplifying partnership, not domination, she doesn't use hard words or talk tough; the resulting text is a little bland and doughy, which sacred pleasure should never be. □

Marina Warner's most recent books are "Indigo," a novel, and "Six Myths of Our Time."

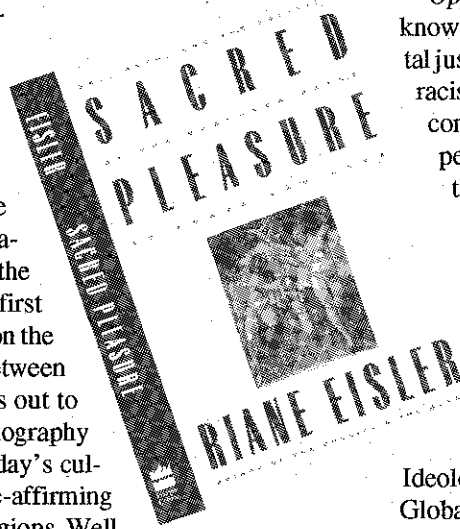


# BOOK REVIEWS

## *Sacred Pleasure: Sex, Myth, and the Politics of the Body*, Riane Eisler, HarperSanFrancisco©1995

Eisler's *Chalice and the Blade* ©1987 opened a new way of seeing the past with new hope for the future for an immense audience. Her newest book expands on her theme of the history of interactions (societal and personal) based either on cooperation and respect or domination and coercion. But now she extends her provocative analysis into the center of human relations: sex, love, and the choice of pleasure or pain as an organizing principle for understanding the universe and the divine. What at first seems an audacious frontal assault on the commonly understood separation between the realms of sex and religion turns out to shed light on the rising tide of pornography and sadomasochistic imagery in today's culture as well as celebrating the life-affirming values behind the world's major religions. Well, actually, religions and their associated myths are repeatedly implicated in the disdain for women and nature as opposed to praise for man and spirit that we have suffered with for the past several thousand years. Eisler's ideas have still drawn widespread support from progressives, even religious ones, because of her take on the earlier, more partnership-oriented societies of our prehistory. As she writes, "[they] sensed the wisdom that lies at the core of our most exalted mystical and religious traditions: that it is only through connection, through love (be it of a divinity or another human) that we can attain our highest potentials."

*Sacred Pleasure* draws from history, economics, archeology, sociology, biology, psychology, art history, chaos theory and more disciplines to synthesize a vision of how we got where we are, where we are now, and where we can go from here. This is an enormously ambitious book. At the same time, the continual welling-up of anecdotes, sources, resources, and examples illustrating her points, tying together history and the present, makes this anything but a dull book to read. At one point she discusses why sexually-charged medieval illustrations of Hell are so reminiscent of current S/M pornography, at another, why homosexuality in Ancient Greece was seldom among equals and coupled with extreme denigration of women. She showed the curious evolution of homoerotic theology in Christianity and the dominator logic behind hysterical denunciations of sex education. And then, how pigmy chimpanzees use sex to maintain social harmony and why



cathedrals are shaped like wombs!

The latter part of the book is filled with hope, talking about the many, many people and organizations—including Media Watch—working for a fundamental reconceptualization of power between men and women, individuals and nations. Because of the repeated urgency of her calls to move beyond patriarchy, this is an exhilarating, wonderful book.

## *Oppression and Social Justice: Critical Frameworks, 1996 Edition*, Edited by Julie Andrzejewski

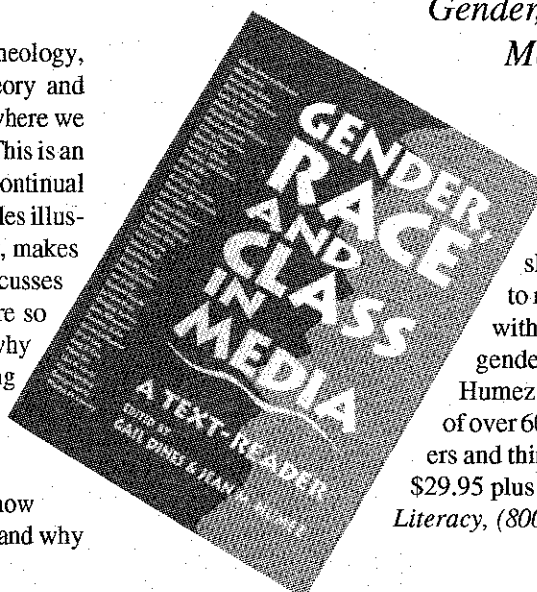
*Oppression and Social Justice: Critical Frameworks* presents knowledge and skills necessary for global social and environmental justice in a clear and concise format. It places issues of sexism, racism, ableism, heterosexism and class oppression in a global context while making connections between the global and the personal. Media critique and analysis is a key component of this book which examines ownership of the "mainstream" corporate owned media, the necessity of the alternative press, and stresses skills in media criticism.

Laura Kuhn's article "Exposing a Woman-Hating Culture" provides the foundation for the chapter on sexism, which is enhanced by articles on femicide, sexism in the media, the myth of male bashing, social control of women, erotic socialization and sexual harassment. Chapters on Definitions and Foundations, Ideology and Social Control, Analyzing Materials, Education, Global Issues, Class, Disability Rights, Heterosexism and Racism stress the importance of understanding the interrelationships between all these issues. This book challenges conventional perceptions by continually asking the questions who decides, who benefits and who loses regarding the policies and practices affecting people's lives.

Examination copies are available for text adoption. Personal copies may be purchased for \$26.00 plus s/h. Call: (800) 374-1200 for ISBN: 0-536-59275-6, the 1996 Fifth Edition, Simon & Schuster, 160 Gould St., Needham Heights, MA 02194.

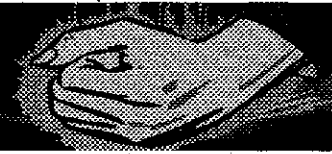
## *Gender, Race and Class in Media: a Text-Reader*, Edited by Gail Dines & Jean M. Humez

From romance novels to slasher films, daytime television to rap music, media are embedded with a variety of messages regarding gender, race and class. Dines and Humez have edited a superb collection of over 60 critical essays by leading writers and thinkers. The book is available for \$29.95 plus s/h from: *the Center for Media Literacy*, (800) 226-9494; item #DB137.



take

Action!



# SLASH AND BURN *Style* OF GOVERNMENT

Rep. Charles Canady (R-FL) and Sen. Bob Dole (R-KS) introduced legislation (HR 2128/S 1085) that would **ban all federal affirmative action programs**. This legislation stops the progress towards equal opportunity in education and the work place made by women and minorities over the last 30 years.

**Education funding drastically cut** The Labor/HHS/Education Appropriations Bill (HR2127), cuts education funding by \$3.7 billion (14.8%). It eliminates or significantly cuts: drug and violence prevention programs in the schools, the Goals 2000 program that establishes national standards for education, vocational education, and student loans for college. Job training is proposed to be cut by \$2 billion. The Budget reconciliation bill (HR 2491) cuts \$5 billion from student loan programs. This bill calls for the elimination of the Women's Educational Equity Act abolishing the only federal education program created specifically to promote educational equity for women and girls. Ask your representatives what they think the federal role in education should be? Will they maintain pressure on schools to comply with Title 9, the law that prohibits sex discrimination in education? How can they want these cuts and fight for Title 9 if sexual harassment and violence prevention programs are being eliminated, along with training in non-traditional fields such as math and science, and 1.1 million students will be denied crucial help in math, reading and writing.

The House and Senate voted to **slash Medicare** (for elderly) \$270 billion over the next seven years. Women are 57% of Medicare beneficiaries; thus these cuts will disproportionately affect women. The House and Senate agreed to **eliminate \$163 billion of Medicaid** over the next 7 years, and send a reduced amount of money in a lump sum to the states for them to allocate at their discretion. These changes will jeopardize access to basic health care services like Pap smears and mammograms for approximately 7 million women, and will mean that guarantees of health care assistance for the neediest will end. Medicaid funded abortion for low-income women has been permanently denied.

**Call your Senators and Representatives** at (202) 224-3121 and the President at (202) 456-111. Contact: *President Clinton, White House, 1600 Pennsylvania Ave., Washington, DC 20500. Name of Representative, House of Representatives, Washington, DC 20515. Name of Senator, U.S. Senate, Washington, DC 20510.* Urge them to consider the survival of women, children and those who are eco-

nomically deprived during the budget negotiations. Ask Clinton why he gave the Pentagon \$7 billion they didn't ask for. Ask them all why the government doesn't start taxing corporations to help raise funds rather than subsidizing them.

## Really Quite Evil

In a open letter to Clinton, **Marian Wright Edleman**, our nation's most passionate advocate for children wrote, "It is moral hypocrisy for our nation to slash income, health and nutrition assistance for poor children while leaving untouched hundreds of billions in corporate welfare, giving new tax breaks of over \$200 billion to non-needy citizens and giving the Pentagon almost \$7 billion it did not request." In an interview with *The New Yorker* she said, "I've never used the world 'evil' in all my years in Washington, but what's going on down here is really quite evil. They're proposing to cut 250 billion dollars from programs for poor children, poor families, disabled children—and it's not even to balance the budget! It's to give a 245 billion dollar tax cut to the non-needy. The cuts they're talking about are 6 or 7 times worse than the cuts we had in the Reagan years. The Republican radicals are trying to eradicate the role of the federal government as a protector of last resort for children and the poor, and for ordinary people during a recession. This is a major attack on government—what I call an ideological coup d'état—without any consideration for its actual consequences. I have never seen less attention paid to facts or the truth. . . . I don't think I've ever seen more people who are aware that something fundamental has come loose in this country. What in the world has happened to us, that we've become so numb, so spiritually dead?" [The New Yorker, 1/15/96]



## Books

by helen knode



Jaeger Smith-Kotos

# Apocalypse No

*If author Riane Eisler is right, ancient history and the future have a lot in common.*

**THE CHALICE AND THE BLADE: OUR HISTORY, OUR FUTURE.** By Riane Eisler. (Harper & Row; 261 pages; \$16.95 hardcover.)

**T**he *Chalice and the Blade* may be the most significant work published in all our lifetimes. Princeton anthropologist Ashley Montagu calls it "the most important book since Darwin's *Origin of Species*." Start reading it; it doesn't appear to be earth-shattering. Futurist/feminist/international legal expert Riane Eisler has a very unhurried, straightforward manner of communicating her thoughts. No portentousness, no scary visions of hell, no big claims about her mission to save humankind. Yet motivating *The Chalice and the Blade* are some profoundly radical questions:

"Why do we hunt and persecute each other?" Eisler asks in the introduction to her book. "Why is our world so full of man's infamous inhumanity to man — and to woman? How can human beings be so brutal to their own kind? What is it that chronically tilts us toward cruelty rather than kindness, toward war rather than peace, toward destruction rather than actualization?"

In these four innocent-seeming questions, Eisler challenges a whole range of deeply ingrained assumptions: that human beings are each other's mortal enemies, that competitiveness between people is natural, and that the biological difference between men and women dictates women's subordinate status. (In other words, she's

challenging the social-scientist/philosopher she's compared to, Darwin.) She's also ultimately asking the question: Do we have to destroy our species and the planet in a nuclear war?

Eisler's answers are as radical, and as radically simple, as her questions: No, humans don't have to hate and oppress each other. No, women are not naturally inferior to men. No, deadly competitiveness is not intrinsic to human nature. And no, we don't have to die in a great ball of fire. In the end, *The Chalice and the Blade* offers hope.

If Eisler presented no evidence for her claims, however comforting they might be, she'd just be another run-of-the-mill utopian, a dreamy New Ager on the loose. But she has mustered, organized and interpreted a staggering amount of proof that for 15,000 years of human history, people lived in relative peace, women were not an underclass, and society was not rigidly stratified with the rich at the top, the poor at the bottom. In addition, contrary to the notion that only competition produces human progress, Eisler shows how the societies of the Neolithic age (from approximately 6000 B.C.) developed all the basic tools and technologies that we use today — agriculture, metallurgy, architecture, urban planning, writing, weaving, sanitation. These peoples also worshiped not a cruel God or an array of capricious, vengeful gods, but the Great Goddess, symbol of fertility, life, regeneration and the bounty of the earth.

Eisler traces the evolution of these ancient cultures — as well as she can, given the incompleteness of the record — aided by the work of a variety of archeologists. She notes what we already knew: that beginning somewhere around 4000 B.C. successive waves of barbarians swept into the European and Middle Eastern areas surrounding the Mediterranean and destroyed many Bronze Age civilizations, the most important being the Minoan on Crete. By approximately 2500 B.C., the ancient world had been utterly changed — derailed, Eisler would say. Slavery, war, fortified cities, the male rule of force, religions of fear, the use of technology for destructive purposes — all of these things had been introduced into formerly harmonious, Goddess-worshipping, highly evolved cultures.

**E**isler proposes two models, *partnership* and *dominator*, exquisite in their clarity, that describe two fundamentally different ways of organizing human society. The originality of her paradigm comes from the fact that she wants to include women's history in the study of human history, which, in practice, means the history of men. Eisler believes that the way the relations between men and women are structured "has a profound effect on every one of our institutions, on our values, and on the direction of our cultural evolution, particularly whether it will be peaceful or warlike."

For many millennia, communities were organized along partnership lines. People were "linked," not "ranked," in Eisler's terms. Women were respected as life-givers and priestesses, but they did not run the show: These societies were sexually egalitarian. (Eisler makes it very clear that the alternative to patriarchy is not necessarily matriarchy.) Hierarchies of dominance, on the other hand, maintained by force or the threat of force, were brought from the peripheries of the civilized world by the barbarians, here called Kurgans. It took several thousand years, but strongman rule was finally established, inaugurating what Eisler terms "a 5,000-year dominator detour." This detour quite literally turned the direction of our cultural evolution around, and it continues to determine the world as we know it today.

Not completely, of course. Neither of these systems is monolithic. The partnership societies were not structureless, leaderless, horizontally linked societies; the dominator model does not entail an absolutely pyramidal society perpetuated by, and perpetuating, violence against people and nature. In fact, Eisler postulates that the course of history is shaped by the tensions between these two alternative systems. At some points, such as around the time of Jesus and in the Renaissance, the partnership drive is in the ascendant. At other, more frequent points, the dominator model is strongest: We're living in one of those periods now. Eisler believes that the stronger the push toward a more egalitarian, peaceful, ecologically sound society, the more strenuously the forces opposed to all that (the dominator or "androcratic" forces) reassert themselves. In the 1980s there are very strong movements for peace and social justice, for instance, and that triggers the repressive responses in Christian fundamentalist circles and among right-wingers in the government.

While this simple formulation represents 10 years of work, it isn't the most difficult aspect of *The Chalice and the Blade's* argument. The most difficult part is for Eisler to explain, first of all, why human society abandoned its pre-historical Eden for the nasty, brutish, short life offered by foreign marauders and, second of all, how contemporary society can reorganize along the lines of the partnership model.

In answering these questions about cultural transformation, Eisler gets to be slightly tough going. Not that she isn't supremely lucid at all times. It's just that the conceptual framework she uses to explain the massive systems shift from partnership to dominator is borrowed from recent theories about systems and the dynamics of change. In contrast to the linear, static models of old-fashioned science, which concentrate on the status quo, these new theories posit systems composed of self-organizing, interrelated, mutually reinforcing, mutually replicating components. Given the right set of circumstances, these systems can be upset to such a degree that

their behavior becomes less and less predictable. Randomness increases until it reaches what scientists call "a critical bifurcation point" where the system has the capacity to transform itself into something completely different.

Eisler theorizes that the several millennia it took to shift from partnership society to dominator society was one such bifurcation point in human history. She also claims that we are, in the late 20th century, on the verge of another such juncture. Humankind is faced with two drastic, diametrically opposed options: We can annihilate ourselves, or we can change our ideas. The reason why hopelessness is one of the major themes of the nuclear age is that, according to the logic of the dominator model, wars must inevitably occur. The next war will be our last, a fact that gets lost as the superpowers haggle over how many medium-range missiles to park in Europe.

Eisler proposes that we change our ideas instead. (One of the nice things about *The Chalice and the Blade* is that Eisler does not thump around like a prophet disseminating the Absolute Truth. She presents her ideas as something the reader might want to consider.) Many people have already changed their ideas — peace activists, ecologists, feminists, Gorbachev — but many more need to do so before large-scale shifts are possible.

Change is possible. At a given point in the past, it happened. Eisler shows how the dominators not only conquered the more peaceful communities physically, but also took the raw material of the partnership society — myths, technologies, belief systems — and transformed it to suit their radically different needs. At a definite period in the past, "knowledge became bad, birth became dirty and death became a holy thing."

For instance, she takes the symbol of the snake. In early partnership societies it was the sign of feminine power and wisdom. Under dominator influence it became the reptile that precipitated man's fall, and it continues to be a symbol of malevolent female power, as the Medusa head and *The Witches of Eastwick* demonstrate. In this manner, *The Chalice and the Blade* offers drastic re-readings of Greek literature, Jesus, the medieval church, Marx, Freud ("a brilliant analyst of the dominator psyche, not the human psyche") and Reagan's attachment to Iran (the linkage of two powerfully regressive dominator regimes).

Eisler believes that, for ideological reasons, the knowledge of our partnership past has been kept hidden or deliberately misinterpreted. In a recent interview with the *Weekly*, she said:

"We have been led to believe, in what is truly the biggest cover-up in the world, that we don't have this history — even though the clues are there. I mean, the Garden of Eden once existed. We have been led to believe that it's divinely ordained, or genetically ordained, that we

live in a dominator system . . . This knowledge, these models, I find to be very useful tools because I no longer find myself thinking there's no hope. We can only actualize our ideas if we think it's desirable and feasible — and that's the real purpose of the cover-up. Twentieth-century nihilism is a way of maintaining the dominator system."

In her talk at the International Synergy Institute in late May, Eisler stated that the three themes of *The Chalice and the Blade* are peace, partnership and creativity. Of these three, her points on creativity are the most nebulous. Her theory is that true creativity, which she distinguishes from mere inventiveness, flourishes in partnership societies, while it is more or less suppressed in dominator societies. As exceptions, she cites the artists of the Renaissance and the Impressionists, creative in terms of their spontaneity, their joyfulness, their use of color and their very immediate connection to nature.

The fact is, in the aesthetic realm, it's very difficult to "prove" Eisler's argument. She says she's speaking purely about form and not about content, but does that mean that a vibrantly misogynist image is a "truly creative" one, or that no church art is ever "truly creative"? How about advertisements: Can they be "creative?"

These questions remain open. Fortunately, Eisler intends to write three more volumes to flesh out and buttress the arguments made in *The Chalice and the Blade*. (The book has caused quite a favorable stir already; there's sure to be strong opposition to it, too.) One volume will focus on the present and trends toward a partnership society. A second will project into the future of the partnership model. And a third will analyze why dominator societies grew up on the periphery of civilization, why they're based on fear, why they oppress women, etc.

In the meantime, read *The Chalice and the Blade*. It might make the future possible. ■



## THE CHALICE AND THE BLADE: INTERNATIONAL UPDATE

December 1993

Since its publication by Harper & Row in 1987, Riane Eisler's ground-breaking *The Chalice and The Blade: Our History, Our Future* -- now in its 21st printing -- has had a remarkable cultural impact. In addition to its profound influence on thousands of women and men who report that it has changed their lives, the following are examples of its impact on the arts, music, politics, business, academia, the healing professions, literature, and the media:

- In Germany, after its 1993 publication by Goldmann Verlag with a foreword by Daniel Goeudevert (former Chairman of the Board of Volkswagen), Riane Eisler was invited to speak in Bonn by Professor Rita Süßmuth, President of the Parliament.
- In China, after the 1992 publication of *The Chalice and The Blade* by the Chinese Academy of Social Sciences, a group of prominent scholars (half women and half men) formed the Chinese Partnership Research Group.
- In the Fall of 1992, inspired by *The Chalice and The Blade*, the **First International Partnership Conference**, attended by 500 people from over 40 nations, was held on the Mediterranean island of Crete.
- To date, *The Chalice and The Blade* has been published in 10 languages, besides Chinese and German, in Japanese, Russian, Spanish, French, Greek, Portuguese, and Finnish, with a **British edition** reaching Australia, India, and South Africa. Danish and Norwegian editions are in process.
- Due to the groundswell of popular response to *The Chalice and The Blade*, in 1990 HarperCollins published a study and action guide, *The Partnership Way*, co-authored by Riane Eisler and her partner, the social psychologist and futurist David Loye.
- There are now over twenty **Centers for Partnership Education** spanning the continental United States, reaching out to Hawaii and the Seychelles Islands. In addition, the **Center for Partnership Studies** was formed in Carmel, California, shortly after the publication of *The Chalice and The Blade*.
- Over forty recent books, in fields ranging from sociology, psychology, business, human rights, and public affairs to archaeology, mythology, religion, and art have been influenced by *The Chalice and The Blade* or feature contributions by Eisler about her work. Examples are Patricia Aburdene's and John Naisbitt's bestselling *Megatrends for*

Women, Suzi Gablik's *The Reenchantment of Art*, Samuel Noah Kramer's and John Maier's *The Myths of Enki*, Andreas Gygler's *Eine Welt für alle*, Gianlucca Bocchi's and Mauro Ceruti's *Origini di Storie*, and Alfonso Montuori's and Isabella Conti's *From Power to Partnership* (based on interviews with famous people on how they are applying partnership concepts in their works and lives).

- The book's influence has also extended to television, the arts, and music. For instance:

The ABC television series *MacGyver* opened its 1989 season with a two-hour episode, for which Riane Eisler was brought in as script and technical consultant, in which MacGyver helps a young archaeologist locate long buried evidence of prehistoric partnership-oriented societies like those described in *The Chalice and The Blade*.

In 1990 in Scottsdale, Arizona, the artist Beth Ames Swartz premiered a new series of paintings called "Return of the Chalice."

The Minnesota New Music-Theater Ensemble is currently seeking funding to adapt some of the book's themes for a number of dance and opera pieces.

A book of interviews with Riane Eisler and David Loye by Mat Callahan, a San Francisco rock star whose club Komotion plays an important role in the Bay Area avant garde musical and art culture, recently came out under the title *Sex, Death, and the Angry Young Man*.

- The impact of *The Chalice and The Blade* has also been felt in:

**Business circles**, including multinational corporations where Eisler has been invited to speak.

**The healing professions**, where many therapists are recommending *The Chalice and The Blade* to patients.

**Churches and other religious organizations** where, for example, the recent World Parliament of Religions invited Eisler to address a major session.

**Education**, with many teachers in universities and high schools using the book in their courses.

**The intellectual community**, where many scholars and writers, for example, the anthropologist Ashley Montagu, the sociologist Jessie Bernard, the physicist Fritjof Capra, the archaeologists Marija Gimbutas and Nicolas Platon, the human rights theorist Bertram Gross, the novelist Isabel Allende, the head of the U.S. Delegation to the United Nations Commission on the Status of Women, Arvonne Fraser, and the former United Nations Director of Research, Ervin Laszlo, have highly recommended the book.



THE CHALICE AND THE BLADE: OUR HISTORY, OUR FUTURE

by RIANE EISLER

"Apart from Darwin's ORIGIN OF SPECIES, no book has impressed me as profoundly as THE CHALICE AND THE BLADE."

Ashley Montagu,  
Princeton Anthropologist

"THE CHALICE AND THE BLADE may be the most significant work published in all our lifetimes...read THE CHALICE AND THE BLADE ...it might make the future possible."

L. A. Weekly

"Everyone ... should have the opportunity to read it."

The Chicago Tribune

"...fascinating reading."

Booklist

"The greatest murder mystery and cover-up of all time."

New Age Journal

"...a blueprint for a better future ... validates a belief in humanity's capacity for benevolence and cooperation."

San Francisco Chronicle

"...clears up many historical mysteries ... provides foundations upon which to build a more humanistic world."

The Humanist

"... one of the most important books of the year."

Minneapolis Star & Tribune

"...fascinating ... sweeping ... examines the past, the present, and even the future to answer some of the central questions of our time."

San Diego Reader

"...an imaginative and persuasive work."

Library Journal

"To read Eisler is to glimpse new vistas of human possibility..."

New Woman

"...an ambitious new synthesis ... rigorous research ... traces the unseen forces that shape human culture."

Los Angeles Times

"...an important contribution to social history."

Publishers Weekly

(page 1, please see other side for more)

"...casts new light on all major problems...brings new clarity to the entire man-woman question...a major contribution."

Jean Baker Miller, M.D., Director  
Stone Center, Wellesley College

"...both scholarly and passionate...essential reading."  
Fritjof Capra, Physicist

"...perhaps a key to our survival...an enormous achievement..."  
Daniel Ellsberg,  
former Pentagon advisor

"...a daring journey from pole to pole of human existence ..."  
Charles Tilly, History Professor  
New School for Social Research

"A gem ... a rare combination of poetic expression and sober substance."  
Jessie Bernard, Sociology Professor

"...a notable application of science to the growth and survival of human understanding."  
Marija Gimbutas, Professor  
Archaeology Department, UCLA

"...shows how our political and economic systems may attain a new balance ..."  
Hazel Henderson, Futurist

"...an extremely important book."  
Merlin Stone, Art Historian

"...a very important picture of human evolution."  
Nicolas Platon, Former Director  
Acropolis Museum, Athens

"... required reading for anyone who is concerned about our destiny on Earth."  
Ervin Laszlo, Former Director  
of Research, United Nations

"Some books are like revelations, they open the spirit to unimaginable possibilities. THE CHALICE AND THE BLADE is one of those magnificent key books."

Isabel Allende, Author  
The House of the Spirits

"...a very important book."  
Robert Muller, Chancellor  
University for Peace

"...a major breakthrough ... essential to the survival of the human race."  
Barbara Walker, Religious Historian

"a groundbreaking book ... brilliant research ... will greatly influence and change our lives."

Women's International Network News

"... as important, perhaps more important, than the unearthing of Troy or the deciphering of Cuneiform."

Bruce Wilshire, Professor  
Philosophy Department, Rutgers