

## a day in daybrook

the wild berry  
named after me:  
your jam in gray dawn

the crow is dunking  
toast in the birdbath;  
Pa reheats the coffee

toothless Grandpa  
is picking all  
our baby carrots

a mourning dove calls,  
the mailman  
drops some letters

the poet is planting  
amaryllis  
for his next eclogue

he stops  
at the hive —  
gregorian chant

it's hard to spot  
the prima ballerina  
in milkweed tufts

the dragonfly  
is off and back  
like that

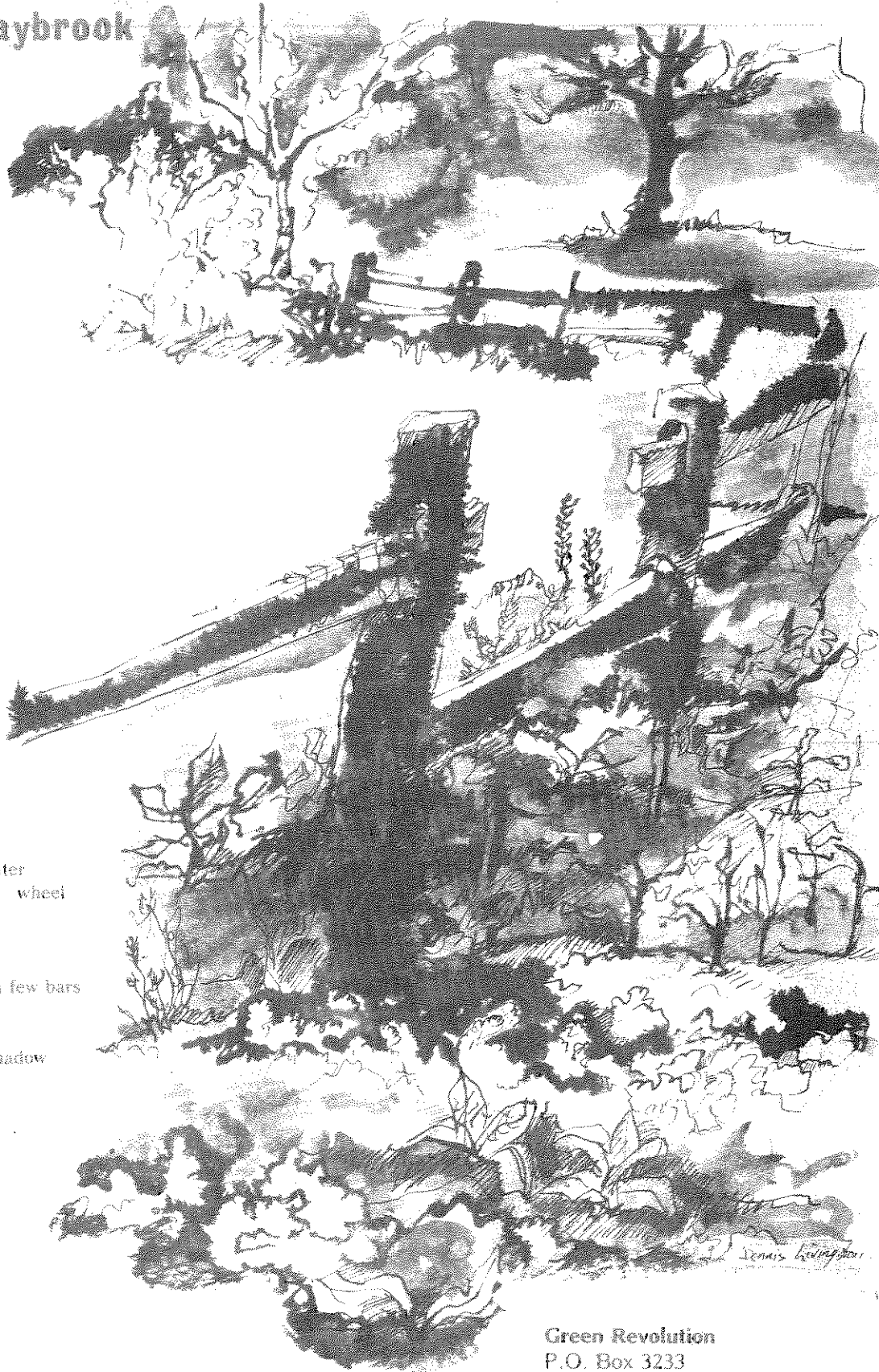
birds sing barley  
singing too the water  
wheel

my ear pressed hard  
on the watermelon  
hears "Dixie" — just a few bars

potato bug! these lines  
from my pen are but shadow  
of vines

last year's moon  
tonight's moon,  
my lover gone

— Raymond Roseliep



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# GREEN REVOLUTION



## EDUCATION

ACCESS TO THE WORLD  
— JOHN HOLT

ECONOMICS AS IF PRICELESS THINGS HAVE VALUE  
— BRIAN CRISSEY AND BOB OLSON

DEEP RUN SCHOOL: AN ALTERNATIVE  
— ANNE SHUMWAY

TEACHING POLICEMEN  
— JAN HOUBOLT

## GREEN REVOLUTION

Published monthly, except January  
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editor Kyla  
associate editor Walter Chase  
art editor Suzette Olsen

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June 1977

ENJOY

Cover by Dennis Livingston

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Because of last minute changes in the armory, the  
report from Seabrook was written by Anne Shumway  
and Jubal, and not by Norman Westfall as was printed  
in the table of contents. Anne wrote "The Spirit of  
Freebrook" and Jubal wrote "The Anatomy of the  
Occupation." We apologize to Anne for the error. She  
wrote a fine article.  
— GR.

## LETTERS

Dear GR,

The attempted put-downs of spiritual experience and spiritual authority  
in Vol. 34, No. 2, seem to cry for some feedback.

To Kyla I would say — her basic philosophy is simply a rehash of Hindu  
doctrine, and the idea of living in the moment is Buddhistic in origin. Why  
not give credit where credit is due?

To Judson Jerome I would say that I am sorry God never spoke to him  
personally, but that is all the more reason why he should not to undertake  
to proclaim his own limited insights to the world as Universal Truth. If he  
could get beyond the concerns of his libido, he might eventually discern  
that "all love" does **not** have "a libidinal component," after all!

Ironically, both writers are not putting down orthodox gurus so much as  
they are engaged in establishing themselves as gurus to **Green Revolution**  
readers. Frankly, I do not anticipate receiving any useful spiritual  
instructions from writers with no experiential knowledge themselves.

Audrey M. Patton  
Moody, Mo.

Dear GR,

Judson Jerome's article "Middle Aged Males in Communes" was brave  
in its confessional and poignant pain. I can feel an empathy with him.

I think one thing that Judson didn't account for was the threat to the  
young man's sexuality which is presented by the older man. Also, young  
male communards sometimes bring a much greater fear of failure into the  
group because they are still operating under "straight world" principles,  
too, without the advantage of having "made it" in the straight or without  
the financial security to choose communal or straight living.

For many or most it is not an either/or situation.

Sandra Price  
Vidor, Texas

# THE BREAKING POINT

When everyone in the world is a member of The School of Living....  
population centers, governments and industries will be decentralized....  
people will live in small, relatively autonomous, relatively self-sufficient communities....  
humanity will have achieved ecological balance with other forms of life on the planet....  
individuals will be enlightened, self-realizing, loving and cooperative....  
and there will be no further need of **The Green Revolution**, for the revolution will be over: We will have won.

## UNTIL THEN, HOWEVER, WE NEED YOUR HELP!

You may have noticed that in 1977:

**Green Revolution** has increased its size by a third, doubled its readership, and its quality is steadily improving.

You are probably looking forward to later issues on such topics as:

**Diet, Food and Health** (August), **Cottage Industry** (September)  
or, to come, on **Land Trusts, Shelter and Tools** and other relevant themes

plus our regular features, such as:

an enlarged **Sprouts** section, packed with information on promising developments; newsletters from the  
**Aquarian Research Foundation**; a new department, **Rumors of Change**, by Judson Jerome;

and always, timely articles piecing together a better world.

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- contribute (News, articles, poems, letters?)
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# ACCESS TO THE WORLD

— JOHN HOLT

Our professional experts on reading and the "teaching" of reading have said a great many foolish things, but I don't know that any of them is more foolish than the notion that the way to get children "ready" to read is to show them a lot of books full of nothing but pictures and ask them a lot of silly questions about them. This is standard practice, almost everywhere, as far as I know.

The proper analogy can be found, as is so often true, with children learning to speak, that extraordinarily intellectual feat that we all accomplished before adults got it into their heads that they could "teach" us. Children get ready to speak by hearing speech all around them. The important thing about that speech is that the adults are, for the most part, not talking in order to give the children a model. They are talking to each other because they have things to say. So the first thing the baby intuitively figures out, learns about the speech of adults is that it is serious. Adults talk to make things happen. They talk, and things do happen. The baby thinks, feels, that this is a pretty serious activity.

When I was a kid, I taught myself to read, as a great many children do. Nobody taught me, and as far as I can remember, nobody helped me very much or read aloud to me. In later years, a grandmother read aloud to my sister and me, but by then we were already skillful readers. She read the Dr. Doolittle books by Hugh Lofting, and sitting on the sofa, one of us on each side of her, was a very happy scene, all the more so because she read these stories with the greatest seriousness, without a touch of sentimentality or condescension, no "cute" inflections in her voice. But, as I say, my sister and I were already good readers then.



One of the things that gave me a great impetus to read was that in those days (long, long ago) children's books had very few pictures in them. There were illustrations here and there — magnificent ones — many of them painted by Andrew Wyeth's father, N.C. Wyeth. Pirates, knights, Highland chiefs — marvelous pictures. But there weren't enough of them to give me any idea of what the stories were about, so I realized that if I was going to find out what those pictures meant I was going to have to read the book. Which I learned to do. It seems too bad to have to keep making this point, but when children — even poor, even non-white, even culturally disadvantaged — want to figure something out, they are very good at doing it. (see Dan Fader's *Hooked On Books*.)

What children need in the way of reading readiness material is exposure to a lot of **print**. Not pictures, but

print. They need to bathe their eyes in print, as they bathed their ears in talk when they were smaller. After a while these meaningless forms, curves, and squiggles, begin to steady down, take shape, become recognizable, so that after a while, children, without knowing what letters are or words, begin to see — as I did myself, looking at a page of writing in an Indian type — that this letter appears here, and here, and that group of letters appears here, and here. When they've learned to see the letters and the words, they are ready to ask themselves questions about what they mean and what they say, but not before, just as, when I am learning a foreign language, there is no use telling me that such and such a word means such and such a thing until my ears have become sharp enough to pick it out from other people's talk.

All of which leads me up to a concrete suggestion. I propose that schools, or people bringing up their children at home without school, or anyone interested in making it easier for children to discover how to read, use as one of their "reading readiness" materials the large print edition of the N.Y. Times. The print is large enough to be easy for children to see and recognize. The paper is obviously a part of the adult world, and therefore attractive. It is serious. It has real information in it. It lends itself very easily to being put up on walls, etc. It is not so precious that anyone has to worry about its being torn, defaced, etc. A year's subscription brings enough written material so that it could be shared out among many schools, families, etc. Indeed, I find myself remembering something I saw in Oslo, where one of the principal newspapers in town (it may be worth noting that this city of about 600,000 people has nine daily newspapers) puts up on the wall outside its main building the pages of each day's paper so that passersby, if they wish, may read it there. The idea being that it is more important for people to read their paper than it is for them to sell it. Though, of course, they hope that people who think it's a good paper will prefer to buy it and read it in comfort at home, rather than standing up in the street. But there it is. And it occurs to me that something like the large type edition of the Times might actually be posted on walls or put up in windows or in other places in low income communities for kids to look at. Of course, we have the problem that in many cases it would be defaced with graffiti or perhaps torn down, but not everywhere, and perhaps, if everyone knew what it was for, not at all.

Beyond this, I would suggest that we put into the visual environment of young children, both in school and out, and not just in the pre-reading years but for a while thereafter, all kinds of written stuff from the adult world. Thus, among other things, timetables, roadmaps, ticket stubs, copies of letters, political posters, bills, various kinds of official forms, copies of bank statements, copies of instructions from various kinds of machines, warranties, copies of contracts, all those little throw-aways that we find in banks, etc. — In short, lots of stuff from that adult world out there where all those people are doing all those mysterious and interesting things. Oh, let me add, old telephone books,

and above all, old classified telephone books. Talk about social studies; a glance through the yellow pages gives a better idea than any textbook of what people do, and what there is to do.

May I note that all of this stuff is free, so there is no problem in its not being available to low income kids.

They say that life moves in circles, and sometimes I am tempted to believe it is true. I keep hoping that people involved in free schools will, as time goes on, get to know more about freedom, get a stronger and deeper sense of what it means, and a belief in it, will in short learn more and more to trust children to explore the world around them and make sense of it. But I see a lot of stuff in print that makes me fear this is not happening. Indeed, a lot of what some free school people put in writing makes me feel that they are gradually turning themselves into the kinds of schools in which I first taught fifth grade, and about which I wrote in *How Children Fail*. So much for lessons learned.

Thus, the principal of a (public) "alternative" school, one long associated with free schools and well known to many in them, and a person for whom I have personally had much trust and respect, has recently written a fairly detailed description of his school. Children are grouped so that a span of three years is covered in a class. But since the school goes through the seventh grade, why only three years? Why shouldn't first graders have a chance, if they want, to spend some time with seventh graders (and vice-versa). Seventh graders tend to talk about a lot of things which would be very interesting, if mysterious, to first graders, things which third graders are very unlikely to talk about. Of course, better some age span than none, but why not more?

There is more than a little talk about the curriculum, so carefully planned, guided, and enriched. So here in free schools and alternative schools we are still doing what conventional schools have always done. We take children out of, and away from the great richness and variety of the world, and in its place we give them school subjects, the curriculum. Perhaps we may jazz it up with chicken bones, Cuisenaire rods, and all sorts of goodies from EDC. But the fact remains that instead of giving them access to more and more people, things, and experiences, we are cutting the world up into little hunks and giving it to the children according to this or that theory we have about what they need, or can handle. I assert and insist that what they need instead is access to more and more of the real world; plenty of time and space to think about their experiences, to make fantasy and play and so meaning out of them: road maps, guide books, advice, to make it easier for them to get where they want to go (not where we think they ought to go), and to find out what they want to find out. Finding ways to do all this is not a small matter. The modern world is dangerous, confusing, not meant for children, not generally kind to them. We have a great deal to learn about how to make the world more accessible to them, how to give them more freedom and competence in exploring it. It is not a small subject. But

it is a very different thing indeed from designing nice little curricula.

This person's description of the school goes on to describe the process of "evaluation." Let me assert again that except as and when asked for, evaluation is no proper part of an honest human relationship, including relationships between the young and the old. "Judge not, that ye be not judged," is a good maxim. "When I want your opinion, I'll ask for it," is another. The report speaks of the teachers making, everyday, every class, all the time, "detailed anecdotal records" about every child. It also speaks of teachers writing detailed reports of children's "progress," and as I recall, "social development." What are we, that entitles and enables us to make such judgments? Are we gods? Do we see and know everything?

What is more to the point, children who live under this kind of judgment or adult scrutiny, however laid over with all kinds of kindnesses and endearments, are made very anxious by it. Let me say once again that the school where I first taught fifth grade, and about which I wrote at length in *How Children Fail*, was a school in which most of a group of children of about 125 IQ from upper-middle and wealthy business and professional families, had with very few exceptions been made stupid by their school experience, more particularly, by the need to concern themselves all the time about whether what they were doing was or was not pleasing to the adults around them. And I have to add that there is almost nothing in this contemporary description of an alternative school that the teachers and parents of that earlier school where I taught would not have subscribed to. The language and rhetoric is all the same. The school gave no letter grades, at least until 7th grade. It thought of itself as being extremely child-centered, kindly, progressive, and held that reputation in the community. It made a great point of not spurring children into competition with each other, and not making them anxious. And yet the fact of the matter was that they were very nearly paralyzed with anxiety.

And I know those detailed reports of progress and development. I had to write a lot of them myself. How does one convey in a page or two the essence of a person, even a person one knows well? The idea is both presumptuous and absurd. Since I taught at that school I have known some children who went to the very best alternative schools and received similar reports and I have read such reports. They are full of anxiety and doubt. I think of a ten-year-old I know, one of the nicest children I have ever known, wise, friendly, generous, kind far beyond her years, doing math at a level at least two years ahead of her age and reading at least four years ahead. And over the years the reports from her school have constantly worried about her, her growth, her development, and above all, so help me God, her reading.

And I know those parent conferences too. In this contemporary school the parent conferences are described as "lengthy." So were the ones I took part in. They were more often than not a joint fault-finding session, an attempt to see how many things one could

find to worry about in the child. I remember being astonished and horrified to find that when I told the parents how much I liked their child, how well that child was doing, how interesting, lively, and active he/she seemed to be, in almost all cases the parents became anxious. Clearly I wasn't looking deeply enough. Perhaps the child was fooling me, pulling the wool over my eyes. Perhaps the parents in this new alternative school are different, but lacking hard evidence to the contrary I take leave to doubt it. I suspect that, with very few exceptions, they will assume that the more a teacher can find to complain about and worry about in their child, the more competent and on his/her toes that teacher is, the more to be trusted.

I am not by any means saying that all free schools are of this kind. But I sense a very strong movement in this direction, and it disheartens and distresses me very much. To sum it up once again, children do not need to be made to learn about the world, or shown how. They want to, and they know how. Access, and moral support, which as a very minimum includes trust, are what they need.

A small footnote. To people who are thinking of starting new schools, perhaps because there is no other way that the law will let them teach their own children, my very strong advice is, keep that school as small as possible, the absolute minimum that the law will allow and still call it a school. The problems of schools, the difficulty in running them, the troubles they get into with the authorities, seem to increase, roughly, with the square or maybe the cube of the size of the student body. Four or five kids can go anywhere with an adult; a dozen gets to be a bit of a problem; two dozen is a big problem; and for forty or fifty you have to get a permit from City Hall. Keep it small, keep it cheap; there's no other way to go.



## DEEP RUN SCHOOL — An Alternative

—ANNE SHUMWAY

Annie is 10. She is a winsome little girl with big brown eyes and a wide smile—and a reading and writing ability of about a second grader. But she is up to her grade level in math and other subjects and has the emotional capacity, sensitivity and understanding of a much older child. In a public school, because of her learning disabilities, she would have been classified as "retarded" and placed in a special class, when in fact she is not retarded at all. At Deep Run she functions at her own level in every subject; she is given special help with her reading and writing, and she adds a great deal to the school by her perceptiveness and ability to relate to others. Her imagination (she writes plays) is encouraged; she feels good about herself. Our school can fill the needs of a child like Annie.

David is also 10. He was failing in his grade at school because of his poor handwriting and his negative attitude about himself and school. He was considered a slow learner. Now, this year at Deep Run, he is a changed child. He has developed his math skills—his best subject—so that he feels really good about himself. His handwriting has improved tremendously. He loves school—a real change from last year. He is working with me on a carpentry project which he enjoys thoroughly, and which has helped him learn to carry through a project carefully, plus teaching some math skills along the way. Our school can save a child like David from becoming a failure.

Ben is 7. He has been reading since he was five—when he entered our school. He enjoys playing by himself, and working when he feels like it. He is very bright—and very much a loner—very curious about the world, but resists being pressured into anything. His own special personality, his own unique

learning gifts, are allowed to develop at Deep Run, where though he often seems different from the other children, he has never been a misfit. Deep Run allows for the blossoming of children like Ben.

When I see children like Annie, Ben and David developing their potential, feeling good about themselves, and enjoying the whole learning process, then I feel all the struggles of the last five years have been worthwhile. Five years ago, when my youngest son, Eric, was four, I had been deeply involved in the anti-war struggle. My oldest son suggested I do something really useful: Why not start a school? It seemed like a good idea—and so I did. If I had known all the problems and troubles that entailed, I probably never would have tried, but in all my innocence and naive idealism, I did just that.

My four older children suffered the defects of a particularly repressive public school system, plus the snobbery and pressure of "academically oriented" private schools. My older daughter learned to hate school at an early age and dropped out at the beginning of her senior year. My oldest son and younger daughter learned to conform—but I saw the toll it took. I saw the joy in learning squelched, the creativity natural to children often discouraged. Surely there had to be a better way; I had gone to a "John Dewey" type school myself years ago and knew school could be fun, and that homework and grades were not necessary.

Two young teachers came along who were interested; we got a state license, found a couple of rooms in a church which we could use, and scrounged for equipment and books. We started with 18 children from 4 to 12. Those first two years we went through four different locations, as the various churches would become alarmed at having a "radical hippie school" in their basements, and we would be thrown out. It didn't

help much that I had such a wild reputation as an anti-war activist—I suppose that the ideas we were teaching were dangerous—that war is wrong, that people should cooperate with each other instead of compete, that our society can be made more just, that America has not always been right. But we were also teaching phonics and the multiplication tables.

It became obvious that if the school were going to survive, we had to have our own building. We mortgaged the farm, and, with lots of volunteer help, built a simple cement-block building on our farm, which had to meet state specifications. We found that the state rules on buildings are the biggest obstacle, besides financing, that an alternative school faces, and certainly some unnecessary expenses were incurred because of some of the stringent regulations we had to meet. For the past three years, we have been in our own building. Maintenance has been a constant problem, and heating bills have been high, but the advantages of having our own space to do what we want with on a farm which can be explored and enjoyed by the children outweighs everything else.

We have gradually grown, with ups and downs, so that now, after five years, we have 25 students, ages 5–11. We have had several different teachers—teachers at alternative schools seem to stay an average of two or three years, which has been our experience, too. Right now, we are at a crucial point in our development, looking for two new teachers for next year for the two younger groups (I teach the oldest group), trying to make ends meet, as usual, and working towards **real** parent involvement and decision-making, which has always been our ideal but which has usually fallen short of reality. The companion article to this one gives an excellent description of the process which we have gone through from the parental standpoint; I feel a bit schizophrenic about the situation, being not only the founder, but also a teacher **and** a parent.

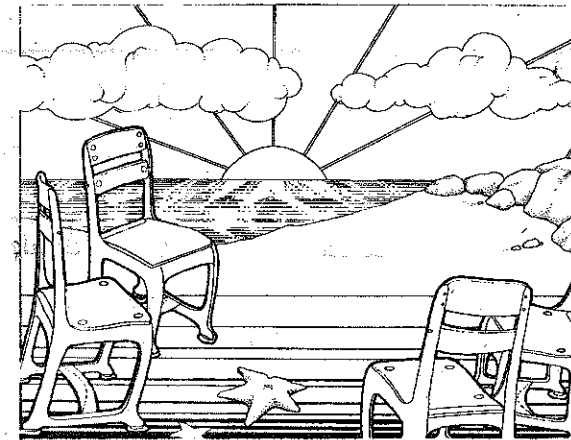
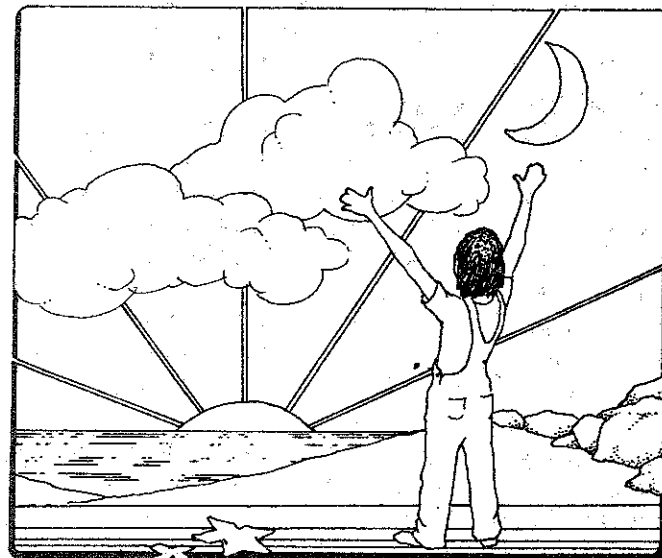
We have parents from a variety of backgrounds. One is a waitress, one a bookkeeper, one a farmer, several are on welfare, one is a lawyer, two are in social service, and some work in local factories. Some of the parents come from the "straight" world, while some believe strongly in alternative values. But all of them are searching for a better and more open education for their children, and all of them would like to see a world of justice and peace, where people count—though none, aside from two of us, are political activists.

One of the ideals I started with (and cling to) is the belief that the school, if it is to be a truly alternative school and a mechanism for social change, **must** remain open to all children regardless of income. Too many alternative schools become upper-middle class because of the over-riding necessity of paying the bills. We are searching for alternatives, trying to keep on a sliding-scale tuition, which means that one family pays \$10 per month for two children, and another family pays \$80 per month for one child, although the average is about \$30. So far we have barely managed to keep

above water financially, with tuition paying about half of our operating expenses and the other half coming from donations and benefit. The only way that the school could operate on as low a budget as it does is because of the support of Deep Run Farm Community, which pays the mortgage of the building, provides transportation at far below cost, and provides my services as a free teacher. So—we scratch along, with teachers receiving below-standard salaries, scrounging materials where we can. (Our biggest fund-raiser is our annual music-craft festival, which netted \$3000 last year; one of our parents is a musician, and she has, for the past four years, rounded up really fine blue-grass and rock groups to play for us free. The festival has been an annual event very much looked-forward-to and liked in the community of York.)

Finances are always a problem at alternative schools; another is finding suitable teachers. We have had some very fine teachers—and we have had some who idealistically believed in alternative schools, but being young and inexperienced, found the reality far harder, fraught with difficulties, and who as a result became "burnt out" within a relatively short time. We have come to understand that experience is necessary, because teaching at an alternative school, even though classes are far smaller, is in some ways more exhausting and draining than teaching in a regular classroom. We use textbooks and workbooks—but we also are teaching all the time, taking advantage of situations as they arise, being aware of children's feelings, using every tool we can find to enrich the children's learning and experiences. So we need excellent teachers who love children but who are willing to work for small salaries—and we need teachers who believe in "new age" concepts. We openly teach values such as non-violence, cooperation, respect for each other and the land, simple living, good nutrition, alternatives to war and nationalism—and we have to find teachers who share those values if our school is going to continue in the same spirit.

Parents are also a problem, though we depend on them a great deal to survive. I speak both as a teacher

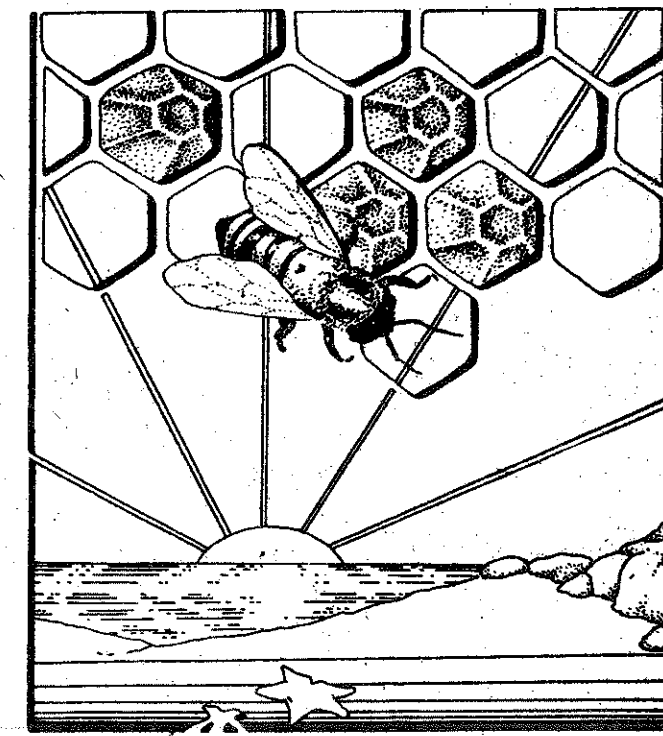


and a parent when I say this, because I see both sides. We as teachers want to be free to teach using all available tools, such as field trips (which are an important part of our teaching), to encourage children to develop not only their academic skills but also social ones, their values, their creativity, their joy in learning spontaneously. We are often caught between believing in these methods of very free-form teaching (the kind John Holt believes in) and the constant worry of the parents that the children are not learning "academic skills"—that they are not sitting at desks working in workbooks! As a teacher, and as a parent, I strongly believe in the necessity of children learning basic skills, and that all learning is not necessarily fun, but may involve some drudgery, but I also believe that as a teacher I have to be allowed the freedom to make the choices as to how those basic skills are going to be taught. What we as teachers know—but the parents don't—is that those basic skills can be taught in about two hours a day of concentrated work, in a small school like ours, and that the rest of the time can perfectly well be spent doing more enjoyable things. But many parents are worried if most of the time is not spent in "academic pursuits." This problem is one which may be resolved by the parents finding more conventional teachers—but I hope that instead there may evolve more understanding of what education is all about.

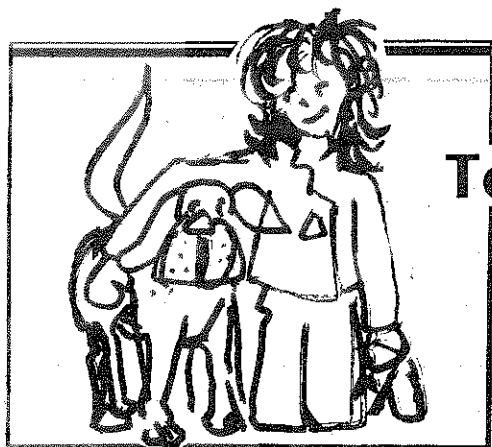
The remaining problem for alternative schools is the students themselves. We have some well-adjusted, happy children who learn easily and well. But we also have children (about a third) who have either behavioral or emotional problems or learning disabilities. They necessarily take up a great deal of our time, though all of them are making progress. We have had children in the past who were so severely disturbed that we couldn't handle them, but our school is a good place for children with moderate problems. It is also, I am convinced, a good place for "normal" (whatever that means) children. I look at my own son, Eric, who at 9 is much happier in school and out than my older four were, and who seems to be learning just as well if not better than they did.

But children simply do not learn all on their own—at least the ones we have had in our school. The first years we allowed the children to learn when **they** wanted to—and we soon found out that the result was

chaos. The children preferred to play, not use the lovely and innovative learning centers we had arranged for them. We increasingly have moved towards some structure, such as dividing up the children into three different groups and scheduling morning activities fairly tightly, to avoid a chaotic non-learning situation. Perhaps it is true that if we had more **time**—if the parents would allow their children to remain for years and years in school without their seeming to learn very much—that such total freedom as Holt suggests would work—but if we can't show certifiable results each year we not only are in trouble with the state of Pennsylvania but we lose our students. So we compromise. The children have freedom to decide—within limits which we impose—what they want to do. They often seem very lazy and unself-motivated. The ones who come from public schools are so used to extrinsic rewards that the rewards of learning for its own sake, of doing a good job to please oneself, seem to escape them. Their lackadaisical attitude rubs off on the other children, which is very frustrating for the teacher who believes in the "joy of learning" theory. Some days **nothing** seems to interest them, however exciting it might seem to the teacher; but there are other days when all our theories really click, when David gets excited over understanding how fractions work or Eric gets lost in a science book or Vanessa becomes inspired to write a poem. Some days I have the discouraged feeling that we are raising a society of TV-damaged, passive and undisciplined children; and that the whole struggle of the last five years has been a waste of time. Then Cheryl, who is just now beginning to develop a good self-image after miserable years of thinking herself a failure, beams at me because she has finally mastered the multiplication tables—and I know it is all worthwhile.







## Toward a PARENT-RUN SCHOOL

— PAM MOTICH

I had thought I would organize this article with a neat arrangement of the difficulties versus the benefits of being a parent involved in an alternative elementary school. But I find that the difficulties, in most cases, have brought about the benefits; and that I see my growing involvement with the school, as well as the development of the school itself, as a learning process. My stages of involvement with Deep Run School, if not typical, are not uncommon. My husband and I were firmly against sending our son to public school mainly because we were resisting any encroachment of "establishment" values and systems into our lives. We did not feel capable of teaching him ourselves, and because we lived in a rather isolated area with no other children nearby, we thought he needed to meet people his own age. Since Deep Run was accepting four-year-olds at that time, we sent him there as an experiment. Those first two years the school shifted from one church basement to another; it soon became apparent that without some stability in the form of a permanent building, the school would fold. During those years I must (flinchingly) admit that my personal commitment was non-existent: I didn't really regard it as a school, perhaps because my son had not yet reached the age of mandatory school attendance. I didn't care what was taught, or not taught, as long as the teachers were pleasant with the children. I had no comprehension of what was meant by a parent-run school, so I let the others take care of it with no realization that there was anything in fact to be taken care of. The school no longer accepts four-year-olds for several reasons, but chief among them is the ease with which a parent can regard it as a cheap and advantageous alternative to babysitting or nursery school. Mandatory school attendance is still far enough in the future that many parents have not yet determined their own educational philosophy in regard to their children.

We found ourselves facing public school when we moved to State College for a year. Our son was six, and we hadn't the money or time to look at alternatives. We were fortunate that the school in our district had adopted the open-classroom approach and was staffed

with excellent, caring teachers. A non-graded checklist system, the individual attention, as well as the teachers' comments on our son's interpersonal relationships made clear to us that this was the atmosphere we desired in a school. It was during that year in an exceptional public school that we fully appreciated the benefits of a creative approach to learning.

When we returned to York two years ago, we chose Deep Run, not as an easy-out from public school, but rather as a center that sparked spontaneous learning (a discussion, for instance, of the frog that just erupted from Johnny's pocket), that provided an objective but caring view of the world around us, promoted an appreciation of oneself in relation to others, and, particularly, one that fostered learning as a continuous process. Our personal involvement in the parent body has grown along with our commitment to the ideals of an alternative school. Much of this involvement has resulted from our growing comprehension of the meaning of a parent-run school. It means participating on a real level in selecting teachers, determining policy, structure, and lines of authority and responsibility. It also means assuming duties which are generally taken care of in public school: maintenance and cleaning, paying tuition, organizing and working at fund-raising events. It means long hours of meetings, constant reflection and re-evaluation of one's own educational philosophy, and a certain willingness to experiment.

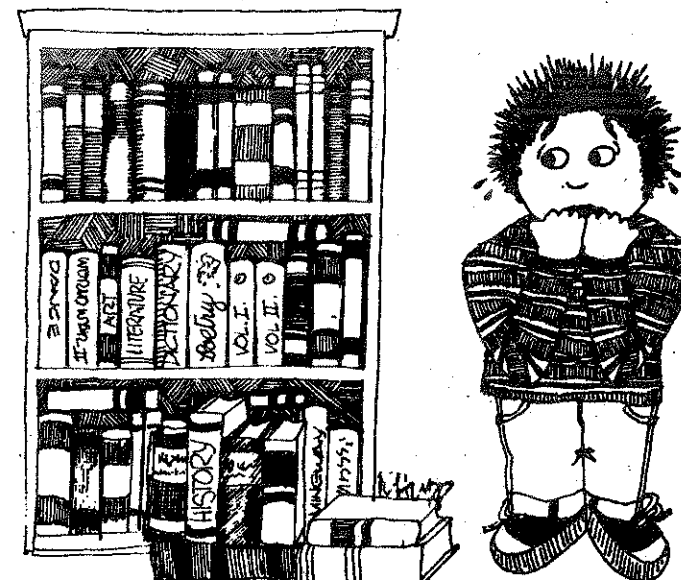
The parent body has learned this year that without procedures that are followed, policy that is adhered to, and guidelines that are understood and respected, the result is a nebulous network of whimsical control, ill-feeling, and impotence. We are realizing that to align ourselves strictly in opposition to established methods allows for less flexibility and less freedom than in the systems we oppose. Without knowing what we have, we cannot determine what needs to be changed. We have learned that disagreement is not a betrayal but rather a principle of the alternative ideal; and that trust develops not out of a Sunday marathon of philosophizing, but from working alongside someone at a fund-raising. We grow stronger as a parent body not despite conflicts, but rather because it is often a conflict that induces a parent into greater participation.

We have discovered that our ideals can be implemented more easily by clarifying our expectations of the teachers as well as our parent-body responsibilities. For instance, next year we want the right to inform the teacher whether we want our particular child nudged to participate in certain activities. Not all the steps in mastering a skill are fun: some are a drudge and must be recognized and accepted by the children and by the teachers as dull and boring but necessary.

Playing the guitar, for example, becomes enjoyable and creative only after hours of coaxing unruly fingers into standard chord positions. In the past there has been, I feel, an overemphasis on the idea that self-motivation is an intrinsic quality in an alternative-school child. A self-motivated cooperative child is a delight—and a rarity. The child who has tasted success will be more self-motivated than one who has hidden his anticipated failure by a refusal to participate. By operating under the assumption that all children are self-motivated, we have believed that a child is afforded equally valuable experience in play and in more structured guidance. Both are essential; unfortunately, playtime as an option has become in many cases a means of avoiding failure or an acceptable method of escaping schoolwork. We have determined that we want options provided that do in fact afford equally valuable results for a child.

The small enrollment (22–25 students generally) provides advantages as well as disadvantages. With two full-time and one part-time teacher and two aides, there is much potential for individual attention and for personal contact between the teachers and the children. There is time for field trips and for spontaneous learning. I think it fair to say that peer pressure is more pervasive in a school this size. Behavioral idiosyncrasies are contagious, and it is usually the undesirable traits that come to the attention of the parents. Of course that is true in any school or group situation, but the blame unfortunately becomes more concentrated and more personal in a close center than when it is directed toward a large institution.

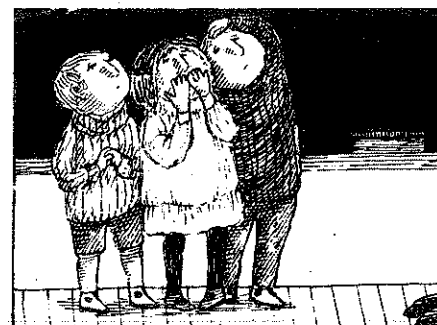
We have avoided the formalized roles of teacher, parent, and student. The result should be more freedom of expression among the three groups and less dichotomy between home and school. Difficulties arise, however, from the very ambiguity of the relationships. The children seem unwilling or unable to recognize that not all adults with whom they come into contact desire such an informal, familiar relationship. Parents have felt afraid that questions or criticisms would hurt a teacher's feelings. Ideally, the parents and teachers work together, but difficulties or embarrassments are not always easier to handle with a friend. The school has benefitted greatly those children whose emotional or learning disabilities or special needs could not possibly be met in a public school setting. Stress on the uniqueness and value of each individual has improved

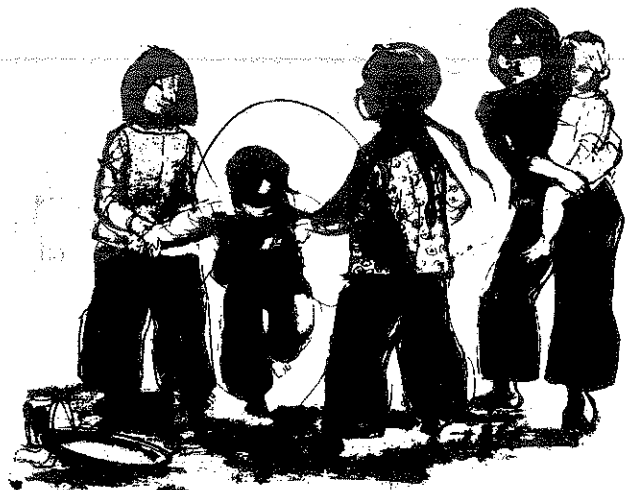


many a poor self image. The teachers' work on conflict-solving with the youngsters has encouraged a more cooperative attitude. Children seldom complain of having to go to school. These are intangible benefits that cannot be measured. While parents appreciate the efforts and improvements in these areas, the school must consider if we meet our children's academic needs as well.

The greater part of this year was spent in coming to terms with parents' fears that academic skills have not been stressed sufficiently to allow our children a smooth transition to public school when the time comes. I found it hard to accept the validity of my fear because it seemed opposed to the other parents' concerns. To my astonishment I discovered this fear to be shared by every parent I spoke with. How absurd that with our school setting, we should all feel so wrong, so impotent, so "straight!" Still the word "academics" raised hackles at meetings. Parents were embarrassed to admit that their child's reading was as important to them as his/her self image; and teachers seemed to misconstrue our stress on academics to mean a diminishing of creative learning. As a result of this conflict and others which floundered on confusion, misperceptions, and fear or inability to communicate, the parents have decided that we as parents have the authority to determine what we expect from the school and from the parents. Of course, that has been a tenet of the school from the beginning, but we are going to formalize the meting out of authority and responsibility, if only to make it more real to ourselves. Grappling with our conflicts has brought cohesiveness: we are finally becoming a parent-run school.

Ours is not a homogenous blend of people. The tuition, based on a sliding scale, allows for a wide variety of income levels and a wider spectrum of families who join the school. We agree on basic ideals but individual commitments outside the school are quite divergent. As many of us sneak into our thirties,





*Caputo*

we discover that it has been necessary to have at least one foot in the "straight" world, if only so that we can eventually kick that door shut of our own volition. We want our children equipped to choose their own roles in whatever world awaits. To do so they must learn how to handle the System effectively, so that they can discriminate for themselves.

As I look back over what I have written about my stages of involvement with the school, I reflect on the various parents of Deep Run. I see some with the total lack of commitment I exhibited and some who have been deeply committed from the inception. Mostly I see parents at my stage, a little nervous, but ready to do what we are able to make Deep Run a viable alternative school. As parents we have chosen Deep Run as the school in which we have the greatest input in our children's education; we are trying to insure that it will be the best education our children can get.

#### CAPE JASMINE

gardenia on snow:  
no,  
different whites

my chinese lover  
takes me unaware:  
no gardenia in her hair

gardenia  
rimes with  
air

— Raymond Roseliep

#### STATUS QUO

.....an unwritten assumption that we must devote all of our effort to preservation of status quo, at most a modest amount of energy to 'progress.' Status quo means many things. It means that the average daily truancy rate in New York City's public schools is now above 50%, one out of two kids never go to school. It means that the last Gallup Poll concerning education found that 69% of the American public were seriously dissatisfied with our schools. It means that the average 12 year old encounters peers who carry weapons regularly and that he/she is a habitual drug user along with most others in our society. It means that several thousand children are killed each year in our schools. It means that our large educational organizations have become labor unions. It means that we do not possess a coherent youth policy and there are vacancies on the joint Education and Labor Committee. It means that we have abandoned responsible care of many of our children. Status quo is not an option, surely this is clear. It surely follows that alternatives to this situation must be sought vigorously if we are to survive as a people.

—reprinted in part from *News Schools Exchange*



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## TEACHING

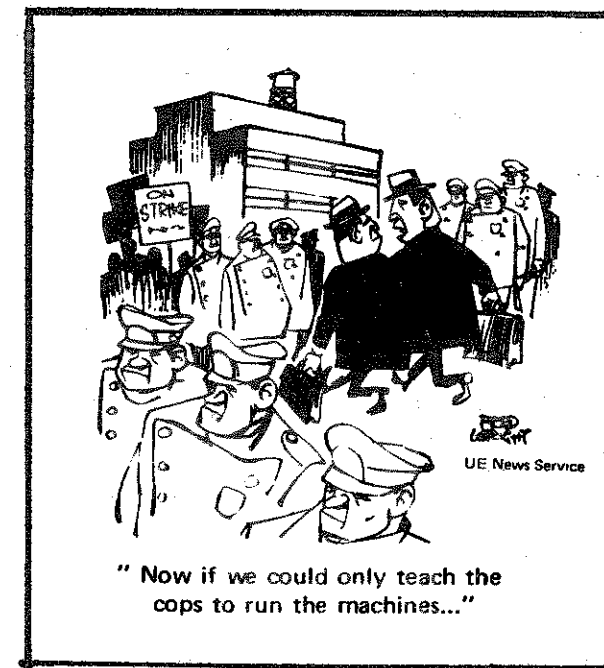
## POLICEMEN

—JAN HOUBOLT

The past ten years has seen a rapid growth in the number of police officers going on to college courses. Much of this growth has resulted from the desire of those who rule this society to professionalize the police force, for it had become obvious to them that often it was arbitrary, unnecessary violence by the police that sparked off the Black rebellions in the 60's. It is important for radical teachers to keep in mind that the attempt of the ruling class to increase police proficiency in community relations, social psychology, etc., is motivated by a desire to increase the efficiency of law enforcement as a mechanism of control. In other words, we are confronted with an attempt to make repression palatable, which by no means reduces its magnitude.

Let us look at the radical teacher's dilemma. Our concerned teacher shows the police officer that in fact police brutality is often a causal factor in producing riots, resistance to arrest, etc. Now the police officer uses new humanistic approaches learned in sociology. The police officer comes out of the sociology course with a better understanding of the need for a community relations approach, the racist white officer is a little less racist, and so on. All this is accomplished by the successful teacher. We have in fact produced the very opposite of what we intended, a more efficient instrument of control, while all the underlying injustices and irrationalities of capitalism go on unabated. As a friend of mine put it not so long ago, our new educated policeman is more capable of cooling out the situation than previously, and when that fails he now feels a pang of guilt when he hits you over the head. It appears something is lost and nothing is gained.

In spite of ourselves, our teaching is in danger of accomplishing this task of the ruling class; that is, we assist in the production of a more humanistic and efficient police officer that will be of aid in further stabilizing the capitalist system.



" Now if we could only teach the cops to run the machines..."

Though serving the interests of the bourgeoisie in teaching the police is a constant hazard, it need not be an inevitability. Presented here will be a rather cursory overview of the position of the police in our society, the implications of that position for the radical teacher, and a suggested alternative approach to teaching the police that has been somewhat successful in aiding the development of a socialist movement in the United States.

In the most objective sense the police serve as one of the coercive arms of the ruling class. They are frequently used against strikers, political demonstrations for social justice, etc. Furthermore the social organization of the police force is one that is hierarchial in nature so that not only its purpose but also its daily process militates against development of a consciousness that would call for democratic forms of socialism.

On the other hand, the class background of most police officers is working class, most frequently from the industrial and service sector. Their daily life is immersed in working class neighborhoods and social relations. These are all forces that would aid in the development of a socialist consciousness for the police when such a movement becomes fully developed in the working class in general.

It is this contradiction between class role and class membership that Marxists must utilize most fully in aiding the development of a socialist perspective in student police officers. We can see that when class membership becomes the dominant aspect of the contradiction such things happen as Italian police voting Communist or Uruguayan police aiding the

upermaros. [Note: The Tupermaros are a group of highly organized revolutionary guerillas in Uruguay.] It is the job of radical teachers to make the class membership aspect of the contradiction the dominant aspect of the student police officers' daily life.

In the context of this contradiction between class membership and class role of the police officer, let me give a historical overview of my experience with teaching classes of police—outlining many of the specific dialogues and techniques that were developed. I taught three semesters of classes made up essentially of police officers. The approach used was developed over a period of time. The first several weeks of my first class bordered on fiasco. Concerned about turning students off by sounding too radical, I came on stylistically in a low-key manner and in content sounded a great deal like a concerned liberal. It was obvious that I had been stereotyped as the same old bleeding heart liberal stuff that most police officers feel

**IT WAS OBVIOUS THAT I HAD BEEN STEREOTYPED AS THE SAME OLD BLEEDING HEART LIBERAL STUFF THAT MOST POLICE OFFICERS FEEL SO ANTAGONISTIC TOWARD.**

so antagonistic towards. I soon realized that this was a losing game, and that I might just as well go for high takes. I changed to an approach that was openly socialist and militant in style. The class rapidly became dynamic and controversial; it wasn't the same old crap of whining about police brutality and pity the oppressed poor, but, rather, "you have an enemy which is the ruling class, and aren't you a little tired of being used against your very own interests?"

Let me make this all more specific. In moving to a socialist perspective, my first step was to go right to the heart of the matter, by giving a full presentation of Marx's theory of surplus value with many of its ramifications. This is critical, for it lays the basis for explaining virtually all the rip-offs of capitalism. The class went through graphic demonstrations of how profits are made off of the labor of working people, howing how large amounts of labor are not reimbursed. Over and over the idea that profit is legal robbery was pushed until this idea was widely accepted in class, except for a few recalcitrants, who usually remained that way for the rest of the semester. Fortunately those who held on most strongly to the old

capitalist perspective were usually older white officers with ranks of sergeant or lieutenant. I say fortunately because often it turned out that many of the lower ranking police already had hostility toward the capricious nature of these ranking officers' use of authority on the job.

After creating a general understanding of the source of profit in capitalism and why it seemed reasonable to call it a form of legal robbery, I moved on to the basis of that legality; the state as the representative of business interests. In large part this was done in a rather oversimplified but graphic manner. I merely presented a rather long list showing the interchangeability between high government positions and high corporate positions. Classes literally gasp in amazement when you show that every Secretary of State since Eisenhower has worked for some Rockefeller interest in the past, that past Secretaries of Transportation used to be the chief lobbyists for the highway lobby, that Secretaries of Agriculture used to be heads of the large agri-business corporations and usually go back to those jobs after serving as Secretary of Agriculture. All this with a little comment on, "Now do you understand the big grain deal with Russia and high prices for U.S. consumers? If you don't, I suggest you look at the jump in profits of those agri-businesses." The list is long and concrete, humorous at times. The response has consistently been, "I always figured business controlled government, but I didn't realize it was that bad, especially under the Democrats!"

Linked up with a demonstration of the state representing capital is a portrayal of the present stock distribution, the top 200 corporations' domination of the economy, etc. Soon the majority of the class is ready to agree that what we have is an economic dictatorship by the capitalists, and that politics breaks down to which representative of the capitalists do you want to vote for. The whole nature of Watergate and other revelations of illegality in the political sphere have made this an easier topic than ever to get across. The information documenting the power of the capitalists is easily available and when forcibly presented, even the stereotyped version of the conservative cop tends to be quite impressed, if not overwhelmed. In fact, it is quite often the conservative police officer who is most upset and concerned with present social problems. When he lacks a concrete analysis of the problems facing him, he easily turns to the Wallace-type appeal of the working people against the liberal bureaucrats and welfare chislers. Given a more concrete analysis backed with hard, empirical facts, the more conservatively oriented police officer can achieve a surprisingly rapid transformation to a left orientation, whereas those who already had a somewhat liberal analysis don't really move much to the left, but just sit there agreeing with me, saying, "Yeah, ain't it awful?"

The intermediate part of the course covers the usual range of subjects, trying to show the nature of racism, sexism, poverty, ecological destruction, and their interconnection with the class nature of the capitalist

system. (Throughout all of this, much time is spent developing personal relations with conversations about sports, local events, etc., before, during, and after class.) Inasmuch as I have developed effective presentations around these areas, most of the class continues to move with me, diagnosing our social problems as being interconnected with the very nature of capitalism.

Towards the end of the semester I jump directly into the role of the police in society. I attempt to combine a personally sympathetic approach to the individual officer with a hard line on the reactionary role of the policeman's occupation.

What I am going to present now are some of the highlights of the class presentations about the role of the police in society, in hope that others who find themselves teaching police classes can make concrete use of some of the lecture.

Before going directly into the role of the police in capitalist society, the Asch study on conformity and the Milgram study on the acceptance of authority are presented.\* A thorough class discussion follows in which we discuss how we all are subjected to such pressures, and why the police officer whose occupation is one which requires accepting semi-military hierarchy is likely to be even more susceptible. It is with this understanding that the role of the police in society is discussed.

I begin by saying, "I know that some of you started this semester thinking that you were part of the establishment, part of the power structure—after all, you carry weapons, you arrest people who break the rules of the establishment, so you must be part of the power structure, Right?"

"Well, I'm here to tell you, if you haven't caught on yet, that you aren't part of the power structure, that you are nothing but a lackey of the power structure.

"For those of you who don't believe me yet, I have a deal for you. Go and arrest such and such president of such and such corporation for polluting our harbor, which is illegal according to the Harbor Refuse Act, and I'll give you an automatic A for the semester. Because everything that happens to you after that arrest will be more of an educational experience about the nature of the capitalist system than anything that could possibly happen in this class."

I say all this with a smile that is friendly in nature, and because of past amiable class relations it is taken with good humor, yet recognition of the truth of the

\* In the Asch study, each subject was seated with a group he or she believed to be other subjects in an experiment on visual perception, but who were really actors. They and the subject were shown pairs of lines, one clearly longer than the other, and asked individually to state which was the long one. The actors had been coached to say that the short line was the longer one. A large majority of subjects verbally agreed with the obviously false statements of the others in the group.

In the Milgram study, an actor sat in a booth wired with fake electrodes. Each subject was led to believe that the actor was the real subject of an experiment in learning; the subject was asked to help out by administering electric shock, in increasing

situation. Frequently there is a good deal of chuckling and glances at the one or two officers who still maintain that capitalism and the USA is where it is at.

I then carry it further, saying, "Don't you get a tired-out, used feeling every so often? You can arrest a man on the corner for flim-flam if he cons someone out of \$10, but if a corporation puts forth false advertising and bilks the public of millions, all that is ever done is they're told not to use that lie anymore. You can bang the little man, but you can't touch the big man!"

I continue, "Talking about used, let's look at the role of the police when there is a workplace strike. The process frequently involves court injunctions against the picketers, and you are the ones who get to enforce that injunction. Now, I ask you: Who do you have the most in common with—the striker, or the owner of the company? Or are some of you regularly invited out to

**IT IS QUITE OFTEN THE CONSERVATIVE POLICE OFFICER WHO IS MOST UPSET AND CONCERNED WITH PRESENT SOCIAL PROBLEMS.**

the country club, the horse shows, the yachts? Maybe some of you are part of the jet set and just do police work as a hobby? Yeah, maybe some of you own big companies, and we just don't know it. Do you stop and think, when they tell you to go out and control a picket line, that it's the picketers you have the most in common with? You live in the same type of housing, have the same vacations, can afford the same things in life, you must work regularly to survive, and neither of you are living off of the sweat and blood labor of other people. I ask you, who are your brothers and sisters?"

I push it further, after some interaction, in which someone usually falls back to talking about the necessity of maintaining law and order. I reply: "Whose law and order? Think, for Christ's sake, has this semester shown you nothing? Who makes the laws, and who benefits from this particular order?"

By this time I can see and hear the agreement of many of the police officers who are now taking up the argument on my side.

intensity, each time the actor made an error in reciting a list. A dial on the outside of the booth, in plain sight of the subject, registered the intensity of the "shock" being given. A "scientist" in a white coat stood by directing the proceedings. The actor had been coached to make enough errors to allow the intensity of the "shock" to reach well into the "extreme danger" zone clearly marked on the dial. An overwhelming majority of subjects, though they often protested verbally, continued to administer "shocks" at the "scientist's" direction, despite the readings on the dial and the screams and fainting of the actor.

A detailed description of these studies can be found in almost any introductory social-psychology textbook.



Somewhere along the line I then add: "Some of you may think that because I am taking such a hard, antagonistic line right now that I really dislike you. Let's clear the air on that right now. You may think that Rockefeller and his type like you. After all, they say nice things about you. Hell, they like to use you—but you know as well as I do if you think about it, that the day the daughter of one of those high and mighty types brings home some lowly police officer as her fiancé is the day you'll find out what he thinks of you. Sure Rockefeller likes cops, but he wouldn't want his daughter to marry one. Can you dig it?" (Laughter and much head-nodding.)

"Now, how about me. The reason I give you such a hard time is cause it bugs me to no end to see people that I care for letting themselves be used and because I care, I feel like I can be straightforward and honest with you. Sometimes that means saying that police officers just don't use their brains when they go out and bust up picket lines or demonstrations for social justice.

I recognize that the intent of most of you is to go out and serve the people when you first join the police force, but you have got to open up your brains now and see that all too often your job objective requires that you move against the people from which you come.

"While we're on Rockefeller, let me bring up a police action that most clearly demonstrates a lack of using one's brain. You all know about Attica. Or you think you do. Let me just state a couple of things very clearly here—the conditions for the prisoners were not designed to rehabilitate anyone—in fact, the conditions were made to dehumanize people."

At this point a list of the prisoner demands is put forth to the class, showing how elementary they were in asking for basic human rights (e.g., showers). I then ask if anyone thinks these demands are on the whole unreasonable. With regularity the class overwhelmingly agrees that they are reasonable demands. I then continue:

"So here it is: The prisoners are putting forth what you all agree are essentially reasonable demands, and they want to negotiate with Rockefeller, the governor, because he is ultimately the only one with the authority to grant the demands. What does our boy Rocky do? He refuses, and orders the police in, guns blazing. It turns out that every one of the officers killed during the police attack was killed by a police bullet. They made the prisoners out as barbarians in the media. I'll tell you who the barbarian is—it's Rockefeller, who refused to negotiate with the prisoners and instead sent in the police. The police who should have said in the first place, 'What do you mean you won't negotiate with the prisoners? We're not going in there.' The bitter irony is that the police guards who were being held by the prisoners were treated well and would have lived if police officers had not come in firing. Many of the officers who were part of the attack team, it turns out, were related to the guards being held prisoner, i.e., brothers, cousins, and in-laws. This one incident symbolizes all the irrationality and craziness of the police serving the ruling class. Police officers killing

brothers because Rockefeller refuses to negotiate with the prisoners. If it wasn't a tragedy, it would be funny."

Still, we find remnants of the old attitudes in the new developing consciousness. Usually this old defensiveness appears in discussing the role of the police in demonstrations. The false argument of police brutality in the context of demonstrations appears with the police student defensively saying: "Well, the demonstrators throw rocks at us, call us names—it's only a human response on our part. They talk about police brutality, but you should see the brutality of the demonstrators sometimes."

My response is to agree that the demonstrators are in fact often provocative and violent, that as a matter of course in confrontation situations people tend towards violence once they are in the thick of it. But, that for us to look at the question of brutality on the part of either the police or demonstrators as a major question is to cover up the real issues: i.e., what do the demonstrators stand for, and whose interests are the police serving?

I have found use of the movie "Strike at Frisco" put out by Newsreel to be greatly effective in the police class in spite of its being dated and somewhat politically immature. The movie shows a good deal of violence on the part of the police against demonstrating students. The turning point for many police officers is when one student fights back temporarily and gets the best of the police officer. I say "turning point" because in every case the majority of police officers sitting in the class break into loud cheers in support of the student. An emotional leap has been made.

The last section of the class is an analysis of what the role of the police would be under socialism. This includes discussion of the fact that the police would no longer be serving the interests of a small class of capitalists, but would in fact be serving communities, who would therefore no longer be antagonistic toward them as is often now the case. Also discussed in this section is the effect workers' control would have on a police force, i.e., police, as other workers, would have much greater power over their working conditions and job structures.

The semester ends with anonymous student evaluations of the class. With regularity the police students put down in comments that the class has been an eyeopener—that their whole perspective is different. One semester, slightly over a third of the class put down on their own volition that the class had shown them that socialism is a more reasonable and therefore preferable system to capitalism. The last day of class on all three occasions has ended with the majority of the class coming up to the front of the room to shake hands with me and thank me for the class—a complete turn around from the first few days of open hostility.

One last note: the teacher becomes student. Several police officers suggested that if I was going to continue to talk radical I'd better learn how to fire a gun, and offered to teach me. I took them up on it.

# HAPPY

## 2000

# EARTH

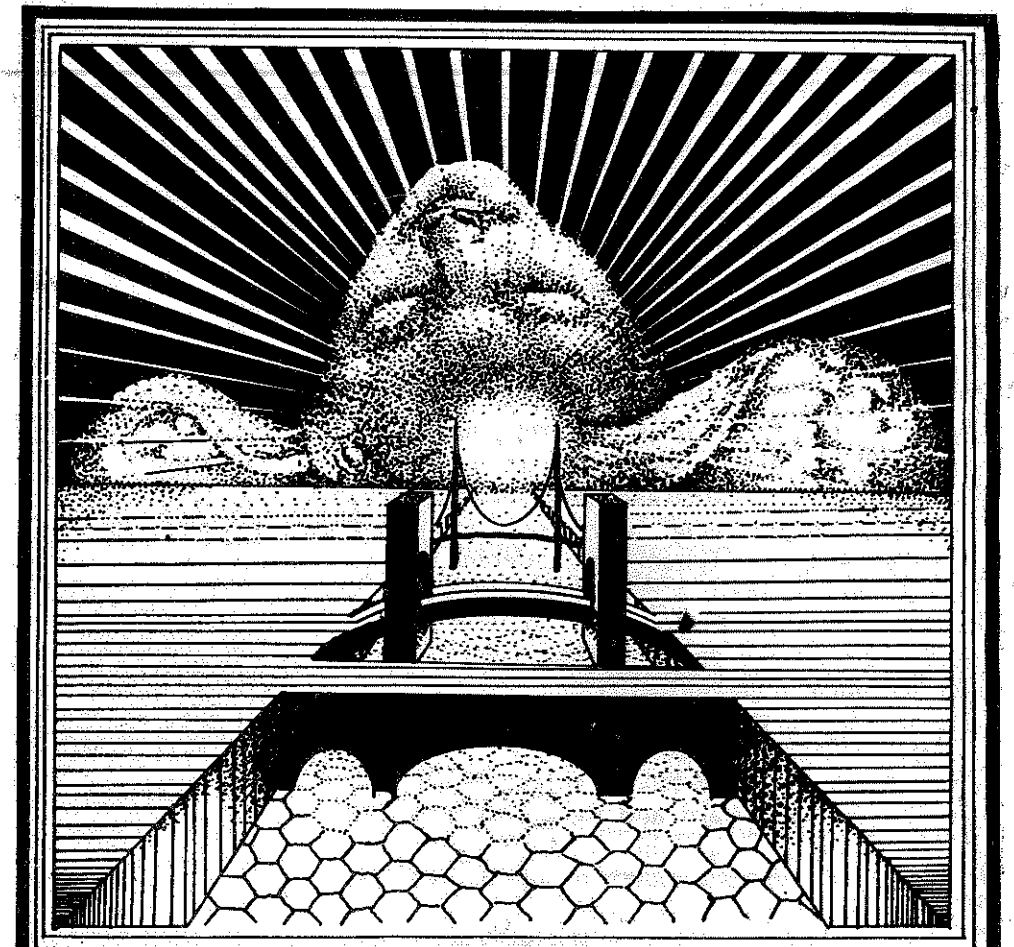
— PETER ADAMSON

There is not a newspaper editorial in the world this morning which can resist the temptation to indulge in a sentimental survey of the 2000 years of human history which ended at midnight last night. And this newspaper is no exception.

As twenty centuries could be a little heavy on the digestion, as you sit down to your first breakfast of the millenium, let us pick up the threads only a quarter of a century ago and use the vantage point of this magical date, January 1st, 2000, to gain some perspective on what has happened in the last twenty-five years. For who could deny that it was the most momentous chapter in the human story?

Almost half the people in the world this morning were not born 25 years ago. To them 1975 is just a date from the dark age. As much of what follows is in defence of the 'dark decade,' let it be admitted straightway that the general darkness is not in doubt.

Historical records for the mid 1970's, although inadequate, tell us that 30% of the world was malnourished; that perhaps as many as 10,000 people were dying every day from hunger; that 70% of the world's people did not have reliable supplies of safe water; that almost half the world did not have any medical care to speak of; that one child in three had no school to go to; that perhaps as many as 300 million did not have any useful and rewarding work to go to; that 75,000 people were leaving the countryside every day to



join the uncounted millions living in squalor on the edges of the cities; that over 600 million old-dollars were being spent on armaments every 24 hours; and that, in the midst of this misery of the majority, the 1970's witnessed also some of the most conspicuous consumption ever indulged in on this planet before or since.

Glowering down on this gross violation of a sustainable relationship between peoples, was an equally gross violation of the relationship between the people and the planet. The earth's resources were being depleted and its environment polluted at a rate which, had it continued, would have left little by way of legacy for the first child of the new millenium pictured on the front page this morning.

Unfashionable as it may be today to whisper a word of defence of those days, it ought to be said that it was the 1970's, also, which gave birth to the basic ideas of today's conventional wisdom and to the institutions which now embody it.

The first ever World Environment Conference, for instance, was held in 1972 in Stockholm. The first ever World Food and Population Conferences were held in 1974 in Rome and Bucharest. The first World Employment Conference met in Geneva in 1976 under the auspices of the International Labour Organization, as it was then known. The first World Water Conference met in 1977 in Argentina, and in the same year the first ever World Desertification Conference opened in the Soviet Union.

Seven 'firsts' in five years show that something was stirring in the darkness.

These first conferences, compared with their descendants today, were clumsy affairs held in different languages and run according to unwieldy traditional procedures which had not changed for hundreds of years. But when we smile at these ponderous proceedings on the old films which are now so much in vogue, we should also recognize them as the beginning of the end of the dark age.

For from these first world conferences, and all that surrounded them, a consensus was struggling to be born.

This embryonic consensus of the 1970's had two parents. One was the realization that the great crises of environment, food, population and unemployment were not accidentally coinciding aberrations from an otherwise well-adjusted system, but different symptoms of a common disease — chronic inequality.

That the first World Environment Conference, for example, analysed two environmental crises — the crisis of 'too much' in the Northern Hemisphere and the crisis of 'too little' in the Eastern Hemisphere — was a good step in the right direction. In that now classic work **Only One Earth**, prepared for the first Environment Conference, Barbara Ward and Rene Dubos wrote "that there is an essential and inevitable element of redistribution of resources underlying the problem of the environment."

The first World Food Conference also pointed its finger at this inequality. The Food and Agriculture Organization announced that "the food crisis of price and distribution" and a well-known contemporary commentator, Frances Moore Lappe, summed up the proceedings by saying "it is clear that if the world's agricultural resources were distributed at all equitably or used at all rationally there would be enough food to go around now."

At Bucharest in the same year, the World Population Conference forged its link in a chain which bound world crises to world inequality. It told an often defiant public opinion that rapid population growth was a function of poverty. It publically learnt and taught the lessons that children were a necessity when work was hard, illness came often, old age came early, and security came never. Lestor Brown said at the time: 'There will be little chance of bringing birth-rates down rapidly enough to avert disaster without a more equitable distribution of goods and services.'

In the following year, the World Employment Conference completed the quadrant. It may surprise some to know that the man who organized that conference was none other than Louis Emerij, a young man of 38 at the time. Summing up the tragic unemployment situation in the 1970's, he was to say tersely "inequality equals unemployment."

As we all prepare, in our different ways, for the 43rd Special Sessions of the United Nations General Assembly in March, we should remember that it was at those early 6th and 7th Special Sessions, in 1974 and 1975, and at the 4th UNCTAD Conference in Nairobi

the following year, that the dominant forces of the dark age, the concepts, the yardsticks, the very methods of Old Economic Growth received the sharp cuts across the wrist which, although shrugged off with a wince at the time, finally bled the Old Economic Order to its slow death.

It was then that a phalanx of Southern politicians pressed the point that 80% of the increase in the world's Gross International Product, as wealth was then measured, was accruing to the already rich. It was there that it was widely recognized that the structures which generated wealth were not neutral as to its distribution and that the quaint concept of "trickle-down" was constipated. "It is now clear that more than a decade of rapid economic growth in underdeveloped countries" said Hollis Chenery, at that time a senior economist with the World Bank, "has been of little or no benefit to perhaps a third of their population."

Parented by these two great principles, the emerging consensus of the 1970's was to bring about a greater change in our concept of civilization than any that had occurred in the 2000 years of history that just ended. For at long last, the idea that the poor will always be with us and that equality is a utopian ideal, was being widely challenged by the idea that equality was a practical necessity and that the basic needs of all could and must be met. A shift in civilization had begun to occur, a shift from the philosophy of every man for himself and survival of the fittest to the philosophy of every wo/man for every other wo/man and survival of them all.

From then onwards, it began to be strenuously argued that the Old Economic Order must give way to the meeting of basic needs for all as the aim and measure of development and that without redistribution of resources and future opportunities the great crises could not be solved.

It is difficult for us to appreciate how revolutionary that idea was in the mid-1970's. It cannot but seem surprising that it should take so many years, so many great minds, so many mis-spent dollars, to discover that development means meeting the basic needs of everybody for food, shelter, clothing, housing, medical care, education, and employment. After all, there were at least 2 billion people in the world, many of them actively looking for a job, that would have been glad to act as consultants on this question and who would have reached the same conclusion much more quickly and for a much lower fee. But they were not asked.

Those early Special Sessions of the United Nations General Assembly took up the heart beat of that embryonic consensus and began the laborious process of giving it birth. Baptised initially as the New Economic Order, it was at first a weak and orphaned child and no one had much hope for its chances of survival. But as the 1970's wore on into the 1980's, the child began to put on weight and adoption procedures were begun.

The story of how this New Economic Order became the New Relationship of today is too recent to bear the detailed telling. The important point here is that there was no one blueprint. There were bloody revolutions

and peaceful reforms, civil wars and negotiated transitions, acts of terrorism and acts of heroism.

And most of all there were what we now euphemistically call "corrective catastrophes." We accommodate and tame our horror of these not-too-distant disasters by abstracting them into acceptable analogies about pain being the body's warning or the necessary accompaniment to a new birth. But lest we forget, it was we who benefitted from the warning and others who paid the price....

By the end of the dark decade, it was no longer possible to suppress discussion and action on the obvious fact that the principles of equality embodied in the new economic order were as relevant and necessary within nations as they were between them.

And by the 1980's the "Grand Analogy" emerged to trace the fundamental faultline which ran right through the old relationship between developed and developing countries, men and women, employers and employed, cities and rural areas, government and governed, white and black, and perhaps most of all, between people and the environment. The realization that, in each of these relationships, the greater power of the dominant partner was being used to subject the needs of one to the wants of the other, paved the way, not without cost, to our New Relationship which so preoccupies us today.

Under the New Relationship, it began to be realized that all problems were not convergent, could not be computerized or solved by hardware, and would not yield to science and technology alone. We began to appreciate that going to the Moon was a very big step for a man and a very small step for humankind. And we began to realize that the divergent problems of how peoples and societies relate together harmoniously, were the difficult problems in the solution of which we were no further forward than the ancients who pondered these matters before the last two millennia began.

Within these broad concepts, diversity and complexity came to be seen not as nuisances but as necessities — just as they are in the natural world.

In fact, all along this turbulent path, it has become clearer and clearer that the state of our local and global government is a guide to the new and uncharted path that the world is embarking on. The troubled process of redistribution and of New Growth is being blessed and encouraged by the response of the environment. For in the continuing drive towards redistribution and meeting human needs, the pattern of production is gradually shifting away from ever-increasing environmental pollution and resource depletion. The people of the old-rich nations are slowly beginning to change the obsolescence and waste, with its inbuilt need for ever-increasing consumption, and its use of the natural world as a 'cost-free' disposal system, to the New Growth, which counts nature's cost and lists durability and conservation on the credit side of the ledger.

Meanwhile the people of the Southern Hemisphere are beginning to use their increased consumption power not to pollute the environment and deplete resources at unsustainable rates by motor cars and the

myriad products of Old Growth industries, but to meet such basic needs as food, shelter, sanitation which, by definition, require sound environmental management.

Increasing purchasing power for more than 1 billion very poor people is making it possible for them to buy and grow more food. And it is inevitably creating a demand for more basic goods which can and are being met with local resources and skills, so reducing the dependence inherent in the Old Relationship and increasing employment in the way that Louis Emerij had said it would in the dark days of 1976. And the effect of basic needs beginning to be met has started to justify all the claims of the first World Population Conference, claims which seemed so incredible at the time.

As everyone knows, these great problems are not yet solved. There is still poverty and inequality and they are inevitably still accompanied by strife and violence. These issues rightly dominate the headlines. But on this first day of the 21st century, it is surely not inappropriate to indulge for once in a small celebration in honor of the fact that the nearness to the brink was noticed, that the points have been thrown and the human train switched onto a track with a future.

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# Plums

1

keeping plums  
on the tree  
till you come

2

Oh.  
blue  
rain

3

wiring a few plums  
to the branch  
so you get the effect

— Raymond Roseliep

# ECONOMICS

## AS IF

### PRICELESS THINGS

### HAVE VALUE

—BRIAN CRISSEY  
BOB OLSON

Alas, most economists assume that we are all drooling materialists. Worse still, they assume that the best of all possible worlds will result from the selfish and greedy motives that they attribute to "rational economic man." It is postulated, as the very basis of conventional economics, that rational consumers have infinite wants and rational producers always aspire to maximize profits. It follows that economists rate the success of the economy as a whole in terms of its growth: "More is better" is the implicit morality of conventional economic theory.

This kind of economics simply isn't relevant for those of us who want to place more emphasis on human growth and development, and less emphasis on material things as ends in themselves. We know in our hearts that conventional economic theory is wrong in its basic assumptions about human nature and the requirements for a good society. And we know in our minds that maximizing material growth in a finite system will eventually lead to collapse. What we need is economic theory with a moral base, theory that relates to the whole Quality of Life.

We will try to demonstrate in the first, theoretical part of this article that maximizing our Quality of Life (QOL) requires an optimal (best) level and composition of the Gross National Product (GNP), not a maximal (most) level. We will argue that achieving an **optimal GNP** and maximal **socio-economic efficiency** requires **responsible production** and **appropriate prices**, key concepts for an **alternative economy**.

In the second part of this article, in the August issue of **Green Revolution**, we will explore practical ideas for overcoming difficulties and generating support for people who want to produce responsibly and buy responsibly-made goods at appropriate prices. In particular, we will report on the growth of **appropriate price networks** for distributing goods and services, ideas and skills, and for building **local self-reliance**.

#### Entering the Age of Second-Order Effects

When Adam Smith wrote **The Wealth of Nations** in 1776, he proposed that an "invisible hand" guides the actions of self-interested persons so that the common good is served. Specifically, he believed that competition leads to minimizing production costs, which results in lower prices to consumers, who can then purchase more goods and services. Our economic

Chart 1.  
A Comparison of Basic Assumptions

Conventional Economics	Appropriate Socio-Economics
Regarding Consumers:	
1. You are what you own. Money buys happiness. More is better.	1. Be what you want to be. "Money can't buy me love." Enough is sufficient.
2. Consumers always buy the cheapest product of equal utility, regardless of how it was made.	2. Consumers of a product share with its producer responsibility for all the consequences of the system that produced the product.
3. Consuming faster means higher GNP, more economic welfare, higher QOL.*	3. The world is sick with a disease called consumption. There is an optimal GNP. We need to slow down.
4. Allocation of goods and services by the ability to pay is economically efficient.	4. Exchange of goods and services on the basis of need (bargaining and bartering) is equitable.
Regarding Producers:	
1. Producers always act to maximize profits.	1. Through "right livelihood" producers can maximize QOL.
2. Production costs can be minimized by economically efficient use of capital, labor, materials, and anything that is free.	2. Negative side-effects can be minimized by socio-economically efficient "responsible production" of a sufficient amount of goods and services.
3. Producers will produce anything profitable, regardless of consequences.	3. "Appropriate price" networks will produce anything that makes QOL better for all.
4. Economic efficiency demands ever larger scale of operation to maximize profits.	4. Every human activity has an appropriate "human scale" to it that maximizes QOL.
Regarding the Macrosystem:	
1. Pursuing selfish motives in a competitive economy results in the best of all possible worlds.	1. Means affect the ends. Competition is like fire — useful under control, disastrous out of control. It's out of control. We must begin to cooperate.
2. Everything that is valuable has a price.	2. Priceless things are invaluable (freedom, sense of purpose).
3. Things that cost the same are worth the same: oil, solar, nuclear, labor, movies, hand guns, art.	3. Competitive prices hide significant differences in true value.
4. Growth in Gross National Product is an ever expanding pie, with bigger slices for everyone forever.	4. GNP means Gross National Pollution. Growth is cancerous. It's not a pie. It's an inflating balloon. It can only get so big.



system has made more and more goods and services available to the average person, giving some credibility to the image of an "invisible hand."

Now, however, it has become evident that our economic system also has what Herman Daly calls an "invisible foot" which tramps on the common good. This "invisible foot" consists of the accumulation of all the adverse effects or negative externalities of our economic activities. We have enjoyed cheap goods in the short-run by creating long-run "bads" like environmental degradation, worker alienation, and destruction of the economies and cultures of small towns and rural areas.

The "foot" has been invisible because it consists of mainly non-economic second-order effects, effects that have not been within the province of the specialized field of economics. Therefore, the conventional prescriptions for solving economic problems (mainly finding policies to generate further economic growth) usually fail to get at these second-order effects. Anyone who has thrown a frisbee can see why conventional growth-stimulating remedies are inadequate. The force with which a frisbee is thrown is a first order effect: no force means no throw. The tilt and direction are second-order effects: wrong tilt or wrong direction, and it does not matter how much force you use, it simply will not go where you want it to go. Conventional economic wisdom tells us how to throw harder in wrong directions. What we need is an **Appropriate Socio-Economics** that explores what tilt and direction to use. We need to think out the whole question of where we want to go: what is "Quality of Life" and how is it related to economic growth?

### GNP and Quality of Life [QOL]: An Overview

In conventional economic theory, it is simply assumed that QOL goes up as the GNP goes up. The reasoning is that GNP is an approximate measure of economic welfare, and economic welfare is the key ingredient in QOL. However, it is becoming widely acknowledged, even in conventional economics, that GNP is an inadequate measure of QOL. GNP calculations place no value on "priceless" things like human freedom and dignity, feelings of purpose and belonging, beauty, environmental quality, or the rights of future generations. The GNP excludes all non-market activities, from voluntary social activism to loving childraising to leisure. It does not account for the composition of goods and services, giving equal value to bombs and Beethoven records. It tells us the positive (first-order) benefits of increased production, but it hides all the negative (second-order) social and environmental costs or "externalities," or counts them as positive additions to GNP.

The most fundamental problem with GNP involves a confusion in conventional economic theory between **rate** and **level**. GNP is a measurement of rate (of the flows of production and consumption), while QOL is clearly a measurement of level (of quality or

satisfaction). The important thing is obviously the level of QOL: to the extent that a given level of QOL can be maintained with less production and consumption, this represents a greater **socio-economic efficiency** in the use of scarce resources.

Conventional economics, preoccupied with increasing the flows of production and consumption, is increasingly faced with troublesome anomalies. For example, a more preventative, holistic approach to health would increase our QOL but would put a real dent in the GNP. So would creating more employment by employing large numbers of skilled craftspeople instead of small numbers of bored machine-tenders operating energy-intensive, high-polluting manufacturing machines. Safer cars would reduce economic activity for automobile companies, lawyers, body shops, mechanics, doctors, and so on. The GNP would plummet if we made products more durable and repairable and avoided planned obsolescence and excessive fashion change. The anomalies disappear when you focus on increasing QOL instead of GNP.

Economists have avoided the concept of Quality of Life because it is subjective, value-laden, and, ultimately, unquantifiable. Let QOL in the door, and economics has had it as a value-free, neatly mathematical science. So be it. It is possible, however, to look qualitatively at the relationship of various human activities to different components of QOL. Doing so will allow us to see that there is such a thing as an "optimal GNP."

### 1. First Order Effects

#### Synthetic Components of Quality of Life

Some aspects of QOL, which we call "synthetic," rise due to human activity and cannot be obtained in the absence of income. In our society, for example, income is necessary to purchase provision of basic needs like food, shelter, clothing, and health care; income is necessary to buy many forms of entertainment and education; it buys the luxuries of affluence. A person with sufficient money can certainly purchase all the synthetic components of a high QOL in the U.S. But if one happens to be born mentally or physically handicapped, or Black, or female, or alien, [or to working class parents — Ed.], then one is more likely to be a "loser" within the present competitive economic system, and it can be difficult to earn the money to satisfy even basic needs.

While poverty surely causes a reduction in QOL, it does not follow that ever-increasing income is the only way to increase QOL. Since the first dollar earned satisfies more basic needs than the last dollar earned, the contribution income makes to a person's QOL must take the shape of Figure 1. Income can satisfy basic material needs, but income alone cannot satisfy our more metaphysical needs. As the Beatles said, "Money can't buy me love." Redistribution of wealth or income is based upon the observation that if a dollar is taken from a rich person and given to a poor person, the rich

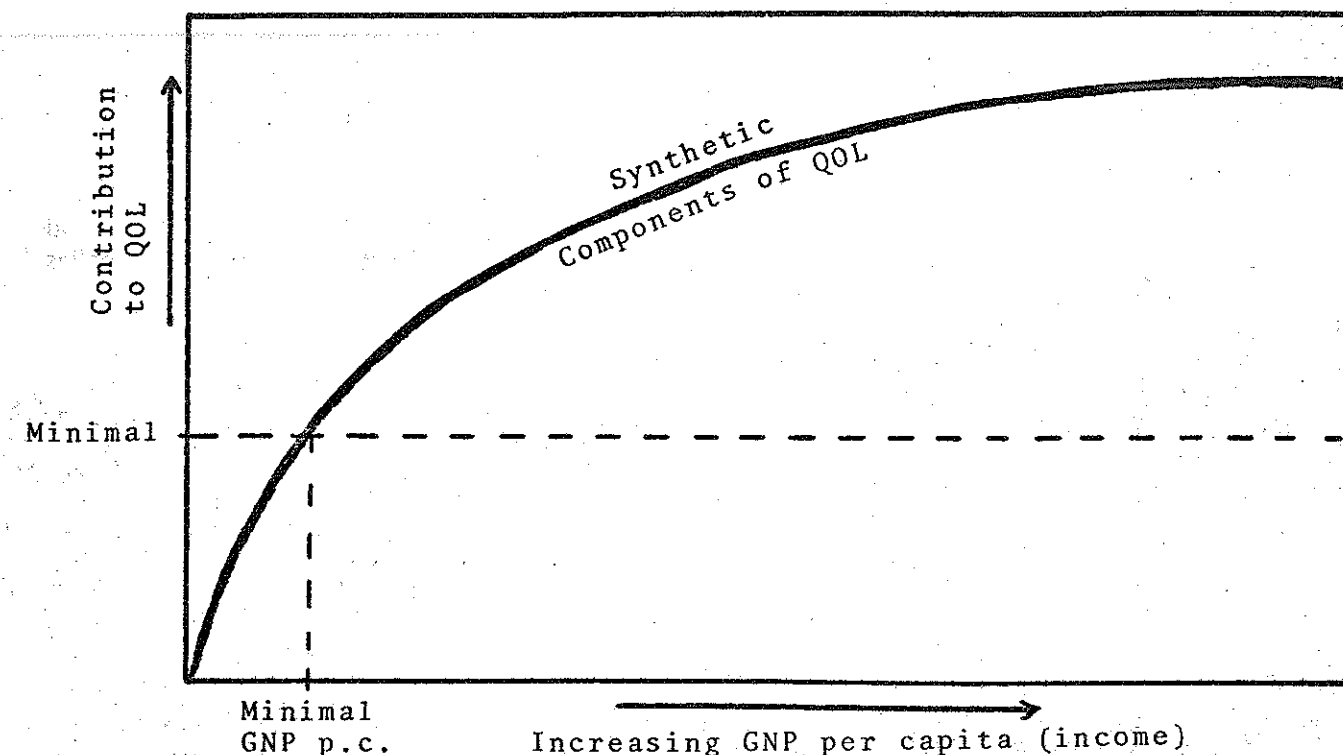


Figure 1. Synthetic Components of Quality of Life

A person's Quality of Life (QOL) is made greater by increases in personal income. The average personal income in the U.S. is directly proportional to the Gross National Product (GNP) per capita. Synthetic Components of

QOL are those that money can buy. Everyone should have a right to a minimal level of Synthetic QOL (food, shelter, clothing, health care.) The first dollar earned satisfies more basic needs than the last dollar earned, hence the curve is steep at low income levels and flatter at higher income levels.

person loses much less synthetic QOL than the poor person gains, because they are at different points on the curve.

The folk wisdom that money cannot buy happiness is supported by a number of recent surveys that indicate that most Americans believe their QOL has been growing worse since the 1960's, despite rising incomes.

As affluence satisfies our basic material needs, more income and energy go into "positional competition" for an "elite" education, a "superior" job, an "exclusive" vacation spot. But only one person can stand at the front of a line. In positional competition, one person's gain is a loss for other persons who find themselves getting positionally behind even as they move financially forward.

### 2. Second Order Effects

#### A. Natural Components of Quality of Life

"Natural" components of QOL are those which have a naturally occurring value which declines as human activities increase. Examples are clean air and water and natural scenic beauty. Production and consumption inevitably degrade the environment and increase the entropy or randomness of the universe, in keeping with the Second Law of Thermodynamics. (See Figure 2). Increasing amounts of income can be devoted to cleaning up and repairing the environment, which is what is happening now that the damage has become so serious and obvious that correctional standards were

established through the political process. It is always more socio-economically efficient, however, to prevent degradation in the first place rather than repair it. Moreover, many forms of damage, such as species extinction, cannot be repaired at any cost.

Economists often argue that we need more GNP growth to generate the wealth necessary to increase environmental quality. This is an oversimplification, because it ignores the fact that any increase in GNP—even to clean up pollution—generates still more pollution. Then we need to reduce pollution by an even greater factor in order to arrive at the original goal. Unless we cut into profits, we cannot clean up the environment by growing, because the process of creating further wealth creates more pollution than will be cleaned up by that wealth.

#### B. Time-Related Components of QOL

In behavior, time is like a Natural QOL component in that in the absence of any work time, everyone has 24 hours per day, no matter how rich. Getting richer requires more time, but having more money allows some of the time to be bought back through taking a taxi rather than walking, or paying a housekeeper instead of doing it yourself. But working all the time leaves no leisure time, so there is an optimal amount of work time that maximizes QOL stemming from leisure time.

One problem in getting richer is that you make more

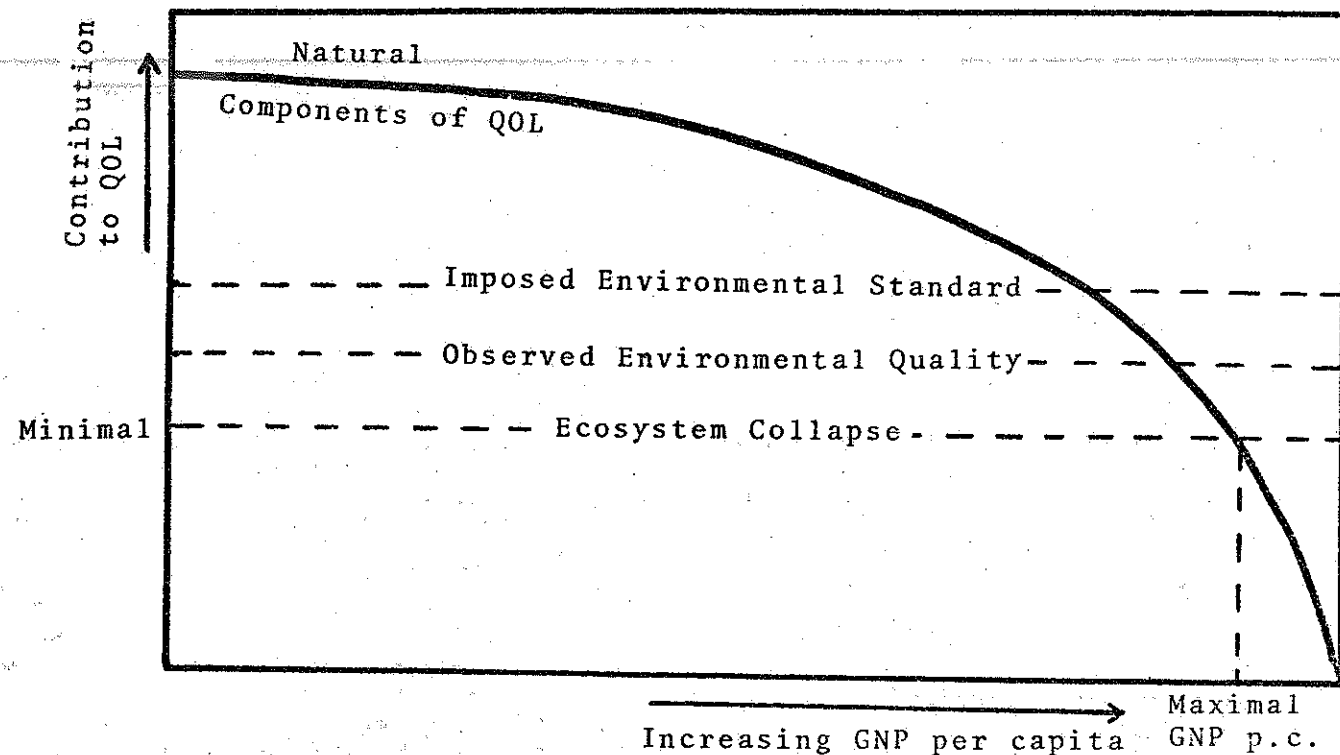


Figure 2. Natural Components of Quality of Life

A person's Quality of Life is made less by decreases in the quality of the environment. Pollution of the environment is directly proportional to the Gross National Product. Natural Components of QOL are those that decline from a naturally occurring level due to increases in income-producing activities. Everyone should have a right to a minimal

level of Natural QOL (an environment that can support life). At low levels of human activity, the environment absorbs wastes, hence the curve is relatively flat. At higher levels of GNP, the pollution overloads the natural systems, causing ecosystem collapse and the demise of life as we know it. When environmental quality is observed to be too low, regulatory standards are imposed to help correct the abuse. But not all natural components of QOL can be regulated.

### C. Scale-Related Components of QOL

The satisfaction of many of the highest human needs may depend upon the scale at which activities take place. For example, QOL can be enhanced by technological developments, such as going from a backbreaking "stick hoe" technology of agriculture to less laborious and more productive technologies. But problems arise as technologies grow beyond an "appropriate" scale, where "appropriate" is defined in terms of a full range of human values, not just in the narrow economic terms of maximum productivity. So as agricultural technologies begin to have massive environmental impacts, disemploy millions of people, and become so large and complex that they cannot be owned or understood by most operators, it can be argued that they have exceeded a socio-economically optimal scale and are decreasing QOL.

A similar pattern may be present in the growth of cities. People have believed that moving to the large cities would increase their QOL, and if money buys happiness anywhere, it is in the cities. There one could be anonymous and escape from the cultural confines of rural and small-town life. There was diversity in the cities—variety in jobs, goods and services, educational opportunities, cultural events, locational preferences, and above all, higher wages. Past some point, however, the first-order advantages of larger scale are more than offset by growing second-order effects: smog, conges-

tion, crime, impersonality and bureaucracy. Statistics from the Department of Commerce show that crime rates for large cities are more than five times higher than the crime rates for small towns. Recent census figures show what may be the beginning of a historical turning, with the largest of our cities beginning to shrink due to growing out-migration back to small towns and rural areas. People are seeking neighbors they can trust, grocers who know them by name, government units small enough to participate in meaningfully, and a sense of community—things that they lost when growth went beyond the "human scale." (See Figure 3.)

The large scale of our megalopolises and megabusinesses is directly traceable to economies of scale: twice as big is more than twice as profitable here today for those few with the capital necessary to take advantage of economies of scale. But the appropriate time scale is not today: it is forever. The appropriate space scale is not local or personal: it is global. What is most profitable here today for a few is not what is best for all forever.

### D. Equity Components of QOL

The ideal of equity is most frequently related to the distribution of income. In the present context it can also be thought of more generally as fairness in the distribution of all the components of QOL. Although equity is a distributional problem, in terms of Figures 1

and 2, greater equity is generally associated with the flatter regions of the curves.

Economists often argue that we need growth in GNP to provide equity for the poor: "all boats rise with the tide," they say, "even the smallest." Yet recent studies of international economic development show that the masses of poor get soaked by the tide, getting even poorer and losing political influence, as the few rich get much richer. Revolution follows. At the other extreme, in rich, materialistic societies where basic needs are largely met and a higher QOL is associated with "being ahead of the Joneses," a tide raising all boats equally does little to improve anyone's perceived QOL.

In the U.S. the focus on GNP growth has diverted us from the issue of equity. Everyone gets part of the flow of income, and as that flow increases, almost everyone does get more, which seems rather fair. But few people own a piece of the stock—less than 3% of the people own over 40% of the country's wealth—and that hardly seems fair, especially to the lowest 25% who own less than 1% of the wealth. In agribusiness, over half of our farmland is owned by less than 6% of the farm owners.

The promise of equity to the poor through GNP growth loses credibility as we see that GNP growth cannot continue forever. GNP growth just defers the day of reckoning with the real issue of equity, which is "how should the pie be sliced?" Equity is not equality, equal slices for all; it is fairness. A perfectly equitable

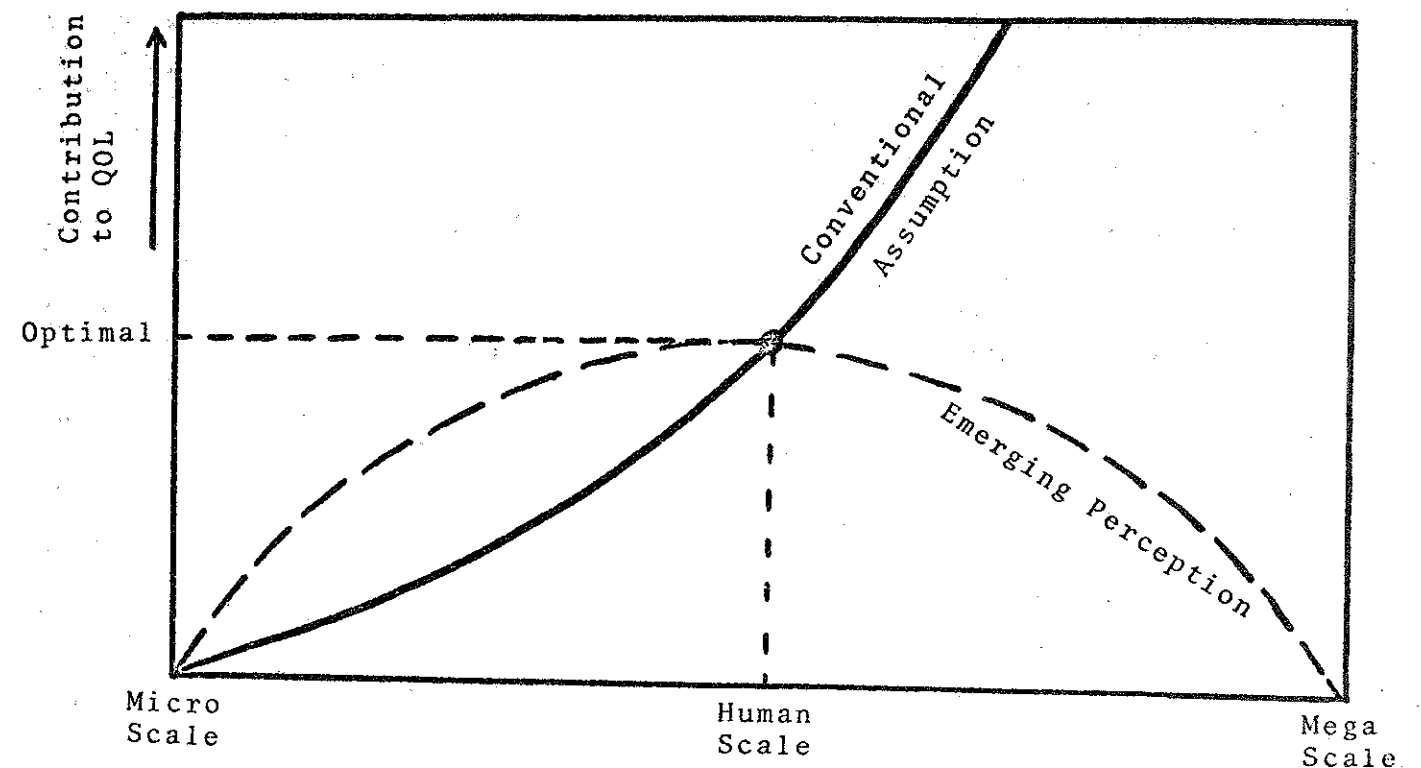


Figure 3. Scale Related Components of Quality of Life

Conventional economics assumes that what is most economical is best for the country. Economies of scale are such that twice as big is more than

twice as profitable; hence ever increasing scale is assumed to mean ever increasing QOL. The emerging perception is that bigger is not better. Every human activity has an appropriate human scale that maximizes its contribution to QOL.

society might allow limited income inequality to the extent that higher income would provide a reward for efforts which tend to maximize the lot of the least well-off. Now, as in the past, serious proposals for moving toward a more equitable society are viewed as "radical" by those who benefit from inequities.

International and intergenerational equity also need to be considered in any discussion of GNP and QOL. For example, our form of rapid economic growth was made possible by using up the earth's cheap fossil liquids and gases. We may have used more than our share, so that economic development based on cheap energy will be increasingly impossible for poorer countries. Maximizing our own growth in the short run is depleting resources, unbalancing ecosystems, and distorting human values and institutions in ways that may affect future generations for centuries to come.

### Optimal GNP

Traditional economists purport to maximize QOL by maximizing GNP, but we have seen that their understanding of QOL is incomplete. It is true that the synthetic components of QOL go up with increasing GNP, but even here there is a kind of saturation: more income cannot satisfy our higher needs, even though income is critical for satisfying more basic needs. The natural components of QOL, however, tend to decline

with increasing GNP growth, and they decline more rapidly as growth begins to have large environmental impacts. Growth goes "too far" in areas where it causes a loss of "human scale," and growth is ultimately no substitute for greater equity.

Figures 1 and 2 can be superimposed to form Figure 4, which shows the trade-offs between synthetic components of QOL and natural components like clean air. At low per capita GNP, lack of income depresses QOL despite clean air. But at high per capita GNP the lack of clean air depresses QOL, despite plenty of income.

More generally, the various components of QOL can be thought of in terms of a hierarchy of needs that ranges from basic survival through economic and social to metaphysical needs. Satisfaction of a higher need (beauty) is perceived as relatively unimportant as long as a more basic need (food) is not satisfied. A high QOL requires the presence of **both** synthetic and natural components. Thus in Figure 4, the components that are least satisfied will depress QOL in a way that cannot be fully compensated by further satisfaction of other components. The contribution that per capita GNP makes to QOL follows the synthetic components curve at lower per capita GNP and the natural components curve at higher per capita GNP. Its contribution to QOL is maximal at some intermediate level of per capita GNP.

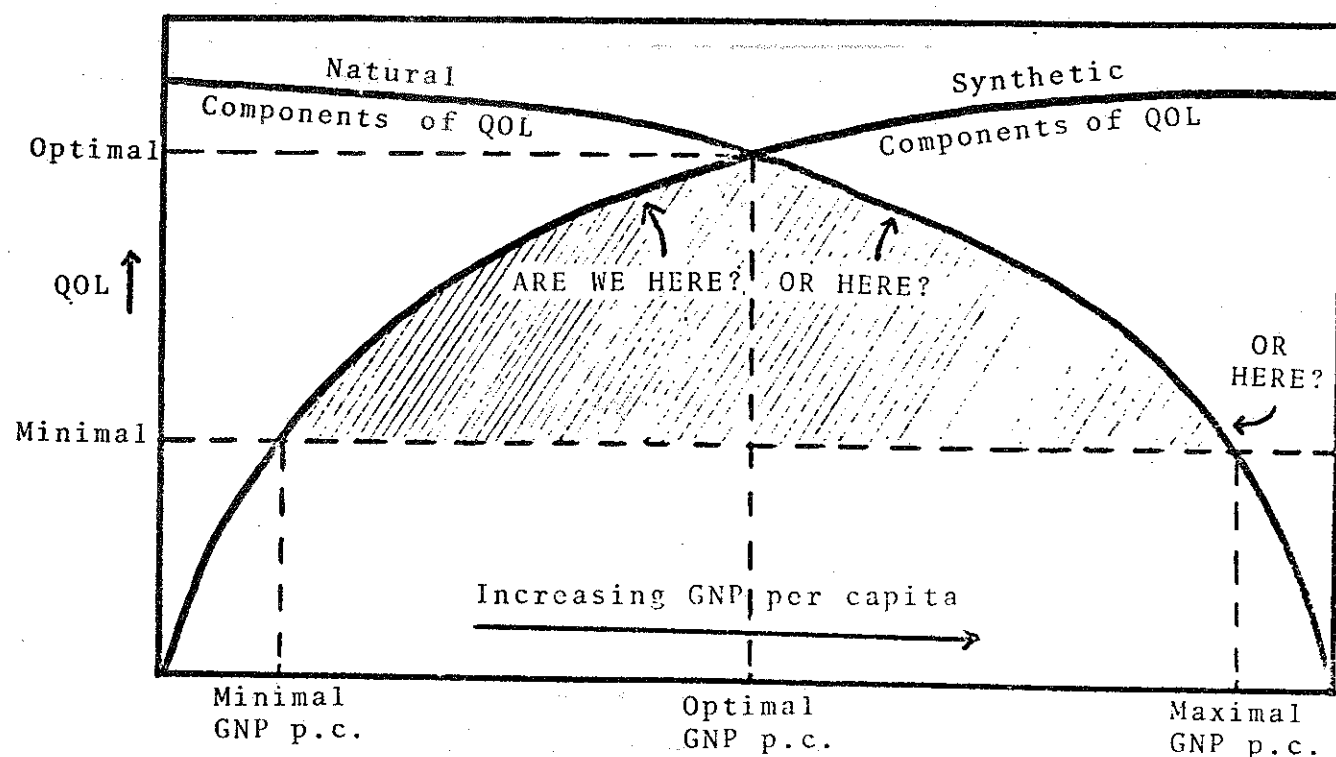


Figure 4. Optimizing the Quality of Life

Clean air can not compensate for starvation, nor can high personal income compensate for ecosystem collapse. Thus there is an optimal composition and level of GNP that maximizes QOL for most people. Are we past the optimal point? Conventional economics is blind to the Natural Components curve because it places no value on things with no

price, like air quality or human dignity. Hence economists mistakenly call for more growth along the Synthetic Components curve, which is not the binding curve once GNP exceeds the optimal level. Appropriate prices would allow producers to prevent an optimal amount of negative side effects without fear of being undersold by less responsible producers. In this way Quality of Life could be maximized.

This point where GNP makes its maximal contribution to QOL is the point of "optimal GNP." It is a theoretical point whose position cannot be precisely determined. There is much room for debate about "where are we on the curves?" Nevertheless, it is important to understand that maximization of GNP is an obsolete concept. It is time for economics to reorient around the problem of defining the optimal GNP, the composition and level of production and consumption that produces the best QOL for the most people for the longest period of time.

### The Price of Prevention Versus the Cost of Cure

One way to move toward the optimal GNP point is to let the political system correct excesses after the fact, laboriously backing up along the natural QOL curve of Figure 4 with cleanup efforts to meet environmental standards. While there are effective regulatory actions that can be taken, we need to keep in mind always that regulation cannot cure any of the externalities of the economic system that are irreversible. If we destroy the ozone, kill the oceans, or create a massive cancer epidemic through one too many food additives, then correction will be impossible.

The only way to prevent irreversible externalities is to do things right in the first place, minimizing as many externalities as is practicable at the level of production. In many cases, however, the economic cost of doing things appropriately in the first place is higher than the cost of doing things poorly. Inferior products produced in ways that demean people and degrade the environment are cheaper to produce than those that do not. The present economic system penalizes producers who altruistically choose to prevent more negative externalities than they are required to prevent by law. Moral behavior gets priced out of the market.

### Responsible Production

A socio-economic system appropriate to the new age must positively encourage prevention of externalities if irreversible consequences are to be avoided. This means making choices based upon **socio-economic** efficiency rather than economic efficiency, that is, consideration must be given to QOL first, then to GNP, and not the other way around. Optimal QOL can be attained through **responsible production**, the production of socio-economically efficient goods and services. Responsible production produces beautiful, durable, repairable goods on the human scale using materials, energy, capital, and people in socially beneficial ways. The concept of responsible production is closely related to what E.F. Schumacher has called "right livelihood." (Part two of this article will explore this concept in greater detail.)

Lest consumers fear that prices for responsibly produced goods are always higher, let them remember

that cooperative human scale operations are often cheaper and frequently non-profit, whereas most megascale operations have more than made up for minimizing production costs by maximizing their profit rip-offs. A recent survey by Joe Ennis shows that about half of the selling price of goods produced by megabusiness goes to profits, advertizing, middle men, and overhead expenses related to scale. Thus, despite the fact that manufacturing costs for responsible production are often higher than conventional megabusiness manufacturing costs, consumers' prices for responsible production will often be lower than megabusiness prices due to minimizing profits, middle men, bureaucracy, transportation, packaging, energy content, and advertizing expenses.

### Appropriate Price Networks

What is needed is an alternative economic system that exchanges locally produced goods and services at **appropriate prices**, that is, whatever prices producers need to market responsible products and services. Local self-reliant networks of producers and consumers could support each other with trust and appropriate prices. Many people are selling their wares at appropriate prices already. They only need to be put in touch with each other and with consumers who believe in appropriate prices.

What we need is people like you to produce appropriate goods and services and sell them at appropriate prices in local exchange markets. Appropriate wages are those that allow simple, decent living within a self-reliant appropriate price network. Simple living, because we need to live more simply so that others may simply live. On the whole, locally self-reliant, appropriate price networks should be able to provide better, cheaper, more durable, and more beautiful goods and services than now currently available from megabusiness. The QOL that could be attained within such a network is potentially the very best.

### What Next?

How, then, is it possible to encourage preventative **responsible production**? And, to ask the same question in a different way, how is it possible to encourage the exchange of goods and services at **appropriate prices**, prices that reflect the true value of something that is produced responsibly? This is the crucial practical problem for all of us who would like to bring a viable, ecologically sound, human growth-oriented alternative economy into existence.

Part Two of this article will appear in the August



issue of the Green Revolution. In it we will discuss your responses to Part One. The True Price Collective would like to start an experiment in appropriate pricing by offering limited advertising space at cost to you folks who believe in what you are doing. Do you think this approach is feasible? Do you have an idea to contribute?

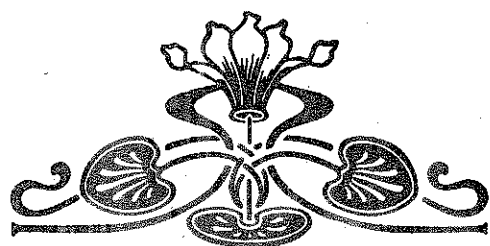
Send your suggestions on where we should go from here to:

The True Price Collective  
P.O. Box 3233  
York, PA 17402

#### Acknowledgements

The work presented herein sprouted from the fertile seed that E. F. Schumacher planted in his revolutionary book, **Small Is Beautiful**. With your help it may grow. Its present development would not have been possible without the patient assistance of John Clewett, Pat Crissey, Joe Ennis, Bill Myers, Harlene Clarke, Rosemary Wilhelm, Denton Morrison, Bonnie Yanks, Robin Ball, and the rest of the True Price Collective of Maryland.

See Part Two, "An Alternative Economy" in our next (August) issue.



THE SCHOOL OF LIVING AND DEEP RUN FARM PRESENT:



# NO MORE SCHOOLS!

## WORKSHOPS IN DE-SCHOOLING SOCIETY

### OCTOBER 27-29, 1977 at YORK, PA

WITH:

**JOHN HOLT**, Author of **How Children Fail** and **How Children Learn** and **Instead of Education** and other books that have revolutionized American education. He will discuss 1) Ways to get children out of school altogether, and what to do then, and 2) Ways to make certain kinds of knowledge and skill widely available, without the use of schools.

**JUDSON JEROME**, author of **Culture Out of Anarchy: The Reconstruction of American Higher Learning**, a stunning critique of the college and university system -- and many other books of creative writing and social criticism.

FOR MORE INFORMATION WRITE TO:

THE SCHOOL OF LIVING, P. O. Box 3233, York, Pa. 17402



## Writing the By-laws

— JUBAL

It is fitting that this discussion of by-laws and the control and management of land trusts should begin with a philosophical statement of the purpose and spirit which we at the School of Living use in interpreting the by-laws of our own land trust.

"Since no formal structure can adequately define and implement the generative spirit of an organization, this Preamble affirms that the fundamental values of the School of Living, as defined in its Charter, shall be primarily a guide to interpretation of the specific provisions of the by-laws, and that in daily operation the School of Living shall conduct its affairs in constant accord with the following basic principles.

1. **EDUCATION** The School of Living is primarily devoted to education, a process which implies a definition of the basic problems of humankind and study and experience designed to understand and address these problems in a context in which learners, members and staff are continually engaged in mutual and self education, without regard to credentials or other extrinsic rewards.

2. **EGALITARIANISM** Titles and offices within the School indicate differentiation of function and of responsibility, not levels of power of groups or individuals over one another. All activities and processes within the School shall be widely participatory and consultative as possible, decentralizing authority and eliminating hierarchy.

3. **CONSENSUS** All decisions will be made by consensus, but that means much more than a limitation of action to occasions of total agreement. Rather, consensus is a process of reverence and caring for one another, with full respect for individual differences and the achievement of unity in decisions which reflect the relationships of individuals to one another and to the issue at hand.

4. **HUMANE PROCESS** To achieve consensus and egalitarianism there shall be continual effort to maintain open and participatory communication by methods of humane group process, such as broadening the availability of essential

information, guaranteeing that each individual has a chance to be heard and is respected, regardless of age, sex, position, race or temperament. Meetings shall be open, well announced, realistic in scope and function, and provide ample opportunities for response and consideration of alternatives. Teams or individuals performing specific tasks shall seek a broad base of input of information and opinion and make their records and reports open to the public. Personal blocks to communication and egalitarian participation such as aggressiveness or shyness shall be recognized and dealt with to facilitate group process, and all possible means explored to foster self and mutual respect in consensual action toward the School's stated objectives.

5. **STEWARDSHIP** All resources of the School, including its accumulated talents and energies and possessions, but most specifically the land it holds in trust, are held by the School in responsible stewardship for public use and achievement of the purposes of the School. It is the intent of the School to remove such resources from the speculative marketplace, to keep them enduringly available and managed in such a way that will not limit their value for others in the future, will perpetuate the spirit of human stewardship of land and other resources, and contribute to educational goals and the general aims of a decentralized, ecologically sound, participatively governed and humane society.

The control and management of any corporation and of land trusts in particular, is defined in the by-laws of the corporation. Whereas the lease documents separate the rights, powers and responsibilities of the land users from those of the trust, the by-laws define the ways in which the rights and responsibilities of the trust are administered. It is in the by-laws that the issue of control is most crucial, for the by-laws may vest control in the members of the trust, or place responsibility in the hands of a board of trustees or delegate control to officers of the corporation. Or as is most often the case, a system of checks and balances is defined in the by-laws which divides the responsibility between the members, the trustees and the officers. The purpose of by-laws is to clearly define the

relationships between all of the participants in the trust and to establish a framework for the ways in which decisions will be made.

In writing by-laws, it should always be kept in mind that many provisions of the by-laws can be handled by a resolution of the board of trustees and that by-laws can be kept simple or they can be very detailed. The advantage of writing detailed by-laws is that it is more difficult to amend by-laws than it is to pass new resolutions of the board and therefore an organization will generally have greater stability and all of the individuals involved will better understand the procedures if they are spelled out in the by-laws. On the other hand if you are not sure how you want to do something it may be better to leave more flexibility on the matter and plan to write it into the by-laws at a later date.

#### MEMBERS OF THE TRUST

The first articles of by-laws usually specify the name, the purpose, the address, the fiscal year and the seal of the corporation, but the first major article defines membership. Its purpose is to state clearly what the qualifications are for membership and what the privileges and duties of each member shall be.

In some closed corporations membership may be limited to only a few people each of whom is a trustee (director) of the corporation. A group might choose such a set up if they wanted to own land and have the same people that use the land also be in a position to make all of the decisions and even to change their mind as to the purposes of the corporation. Such a corporation should not be designated a "trust" since nobody can legally be a trustee on his/her own behalf. Nor should people delude themselves into thinking that they are protecting land for future generations, when land users and the members of the trust are the same individuals. These individuals can change their minds at any time and misuse or abuse the land as they see fit, without any worry about outside intervention. It is our opinion that such an arrangement is not desirable for land trusts. **All land users should be members of the trust, but all members of the trust should not be land users.**

Land trusts usually seek a broad base of members. This is done not only to protect the land by having many concerned people involved but also in order to gain financial support and good will from the community at large. Several classes of members may be established and each class of membership may have different rights, privileges and duties. The classes may be simply designated A, B, C, etc. or names may be chosen which attempt to describe the rights of members, such as participating members, supporting members, sustaining members, voting members, etc. Membership privileges may include but are not limited to the right to vote, elect trustees, serve on committees, serve as trustees, make nominations, receive discounts on newsletters or other services offered by the trust etc. And the specifics of each of these privileges may vary from one class of membership to another. One thing to keep in mind is that while some people may support the trust financially or otherwise without having much voice in the trust or many privileges, there are others that would only be comfortable in supporting the trust if they were in a position to have some influence over the decisions. It is good policy to keep membership as open and participatory as possible without endangering the purposes of the trust.

If it is decided that control and/or management should rest with the members, then safeguards can be included in the privileges of members to insure that they will have a substantial voice in decisions even though the day to day management

decisions may rest with a board of trustees and/or officers. Some of the possibilities include the right to approve or disapprove all or certain management decisions, frequent members meetings, specifically naming certain types of decisions which require approval of the membership and are with-held from the board, electing trustees for short periods of time as opposed to several years or for life, and the right to recall trustees. While these and other devices are possible it may not be wise to unnecessarily complicate the decision making process.

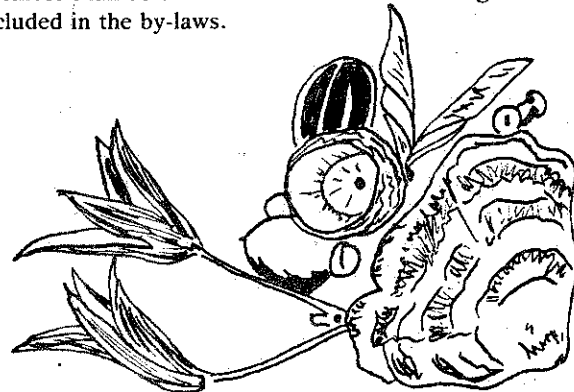
Voting procedures also affect the process of control. It is possible to specify that certain decisions require a much higher majority than others (even unanimous consent). Cumulative voting may be used in order to protect minorities and give them the right to cast all of their votes for just a single trustee instead of spreading them out as a single vote for each vacancy on the board of trustees. Absentee ballots and proxy voting help to insure participation from members that cannot attend meetings. Voting may even be weighted by giving one or more classes no vote at all, or by giving the right to vote on certain issues only to certain classes of members. Such provisions may be used but depending on the goals of the trust, it may be more effective to specifically deny discrimination in voting rights by giving all members an equal vote. (Speaking of discrimination, if you are seeking tax-exempt status, a clause against discrimination on the basis of sex, race, creed, color, age, class, culture or national origin and a clause guaranteeing freedom of association and expression in religion, politics etc., must be included.)

#### DUTIES OF MEMBERS

It is not technically necessary to specify any duties of membership but members should meet some qualifications even if it is only the payment of membership fees or dues or a subscription to a newsletter. It may also be desirable to require that members reside in a certain state or region, or that they agree with a statement of purpose, or agree to attend meetings. Some trusts have provided for provisional membership for a set period of time in order that members of longer standing may get personally acquainted with the new member before granting full membership.

#### MEMBERS MEETINGS

Provisions for annual meetings, special meetings, regular meetings, dates, notice that is required, what constitutes a quorum, who shall preside, who shall take minutes, the way voting shall be conducted, and who may call a meeting and how it is determined where the meeting shall be held, who shall be entitled to attend and/or participate, and what types of business shall be conducted at members meetings all should be included in the by-laws.



30 Next month: Trustees, Officers, and Committees of the Trust.

# Aquarian Research Foundation

## Newsletter

5620 Morton St., Phila., Pa. 19144  
(215) 849-1259 or 849-3237

MAY 30, 1977 #82  
SURVIVAL: ANY ALTERNATIVES?

Dear friends,

The hospitality guide which was described in the last newsletter seems to be catching on better than any of our previous projects with the possible exception of the **Natural Birth Control Book**. Indications are that our low cost travel & hospitality projects will be covered by publications of much more than a million readers in a few months. The only problem is to get something out this summer with at least 300 listings, and for that we need all the help you can give us. If you need more information, do send us a self-addressed stamped envelope before June is gone. We'd like your listing by the 30th.

#### CAN WESTERN CIVILIZATION SURVIVE?

The picture at right, taken from the Christian Science Monitor, relates fully to the main content of this newsletter issue. How can we survive the devastating, but little-known, effect of the capitalist industrial system? Is it a lost cause, or are viable answers being found before the forebodings described later in this newsletter become a reality?

I am not publishing this material to scare you, but rather to help us to find answers. I don't know the results of the hyacinth research, so I'd be grateful to anyone who knows some answers if they'd send them right in to us soon.

#### JEFF BRODWIN IS BACK

For over a year we have had visits of up to a week from Jeff Brodwin. Now he is back at ARF with the intention of working with us on a long-term basis. We suggested that he visit for a week to begin with, and that is what is happening now. He'll tell more himself.

#### LEARNING TO FLY AIN'T EASY

In the last newsletter, I wrote about our decision that I should take flying lessons. Since then I've gone through most of the ground school training and had about 19 hours of flight practice. I find it one of the most enjoyable but difficult things I've ever learned. At first I couldn't even taxi down the runway, but now my take-offs are pretty fair. Handling the plane in the air is going quite well, but landings are still a problem. Nevertheless, I have the confidence that I will eventually get my license and be a safe pilot.

#### A STUDENT FLYING COOPERATIVE

It is expensive to learn to fly, but the costs can be cut by a non-profit club or co-op that owns planes. I hope to find or start such a co-op, and in that way it would be possible to bring the cost of flying down to about the cost of driving a car (like .15 per mile). If you know about that or are interested, please let me know.



AP photo

#### Pollution eaters

Researcher William Wolverton examines a lagoon filled with water hyacinths, usually regarded as a nuisance, that are being used to suck pollutants out of the water. The National Space Technology Lab at St. Louis is conducting tests with the plants which clog waterways through the South.

#### VISIT FROM THE AAO COMMUNITY

Last night we had a visit from Brooke Skopik and Otmar of the AAO communities in Europe. Before they came there was quite a mix-up about the date of their coming. We told Brooke on the phone that there would be few people here because of the short notice, and she seemed prepared to accept that.

Unfortunately the turnout was small (Brooke & Otmar brought 3 from D.C., 3 of us were here, and 7 others turned up from elsewhere. The meeting started in a rather negative way with Otmar being especially peeved about the group size. They showed us a film of their training sessions with guests, which looked a lot like primal scream therapy. The film was not impressive. Brooke and Otmar told of their communities in Europe, totalling about 600 people in 12 cities. They emphasized their belief in completely free sexuality and complete community of goods. All money that new people have is given on a loan basis to the community, returnable if a member leaves. They said that in five years almost no one has left (perhaps 3).

One of the group that accompanied Brooke and Otmar from D.C. was Bill Zwicker, a physicist from Philadelphia, who owns a farm near Amherst, Mass. He has decided to join the group and his farm is being used to start an AAO community in Mass. with a location in Boston as well as Amherst. For more information, contact Richard Gardner at: Resources, Box 134, Harvard Sq. Sta., Cambridge, Mass. 02138. (Tel.: 617-354-1216).

newsletter cont. on pg. 32

Aquarian Research is a tax-exempt, non-profit scientific and educational organization. Subscriptions to this monthly newsletter cost \$8 to \$10 per year and include **The Green Revolution** magazine.

Here at ARF we have the impression that the AAO group is not exactly what we would call a "spiritual community", there seemed to be less than a "listening" attitude, and not as much warmth as we would expect from such a group. Yet their way may be just the right thing for many people, and we want to wait and see how things work out in the American community.

### COOPERATIVE COLLEGE COMMUNITY

by Sharon Armstrong

A group of academics and artists from East Coast colleges and universities is attempting to create a community in which scholarship, art, ecological balance, self-reliance, health and education are valued more highly than personal wealth and professional advancement. We envision roughly 75 permanent, adult members living on a large tract of land in a rural Northeast setting. This community will constitute an economically cooperative village of academics, artists, artisans and craftspeople that is minimally dependent on the economy of the larger society.

A considerable degree of self-sufficiency is sought, both because of the intrinsic value of directly providing for our genuine human needs, and in order to achieve independence from economic institutions that do not seem responsive to those needs. Total economic independence, however, is not envisioned; books, medical insurance, construction materials, tools and machines are among the items that will require the community to generate a small but reliable flow of cash. Nonetheless we do expect to attain almost complete self-reliance in the areas of food, capital and maintenance of buildings and machinery.

Such self-sufficiency will allow the community to operate a small liberal arts college that does not require its students to furnish their professors with a material living. We intend to operate a fully-accredited liberal arts institution offering a Bachelor of Arts degree. One major educational goal of the college is to enable students to experience for themselves the self-reliant life-style of the faculty. Therefore, in addition to subjects usually taught in a liberal arts college, courses will be offered in which the ratio of "knowing how" to "knowing that" is higher than is typical for American colleges; instruction in gardening, construction techniques, and dairy farming might be offered.

We aspire to a cohesive community in which the members look to each other for their material and social support. Toward this end, the community will sponsor agricultural, building, and revenue-generating projects sufficient for the basic material needs of every member. Further, a community is envisioned that is free of the economic class structure that arises from excessive division of labor and specialization. Moreover, we feel that personal fulfillment increases with the development and exercise of competence in varied activities. Consistent with these views, work deemed necessary for the maintenance of the community will be allocated to equalize approximately the time spent by different members within a given category of work. As a corollary to this principle, every member of the community will participate in both collegiate and noncollegiate spheres of community life.

This enterprise is conceived as an experiment in human values. It is an attempt to demonstrate that a rich and dignified life can be sustained in an economically limited community. By sharing labor and political responsibility, choosing to restrict accumulation and consumption of material wealth, and making efficient use of natural resources, we hope to avoid the exploitation of human beings and desecration of the environment that is characteristic of contemporary society. We do not

presume to be presenting either a social panacea or an easily replicable paradigm for every existing social institution, but we do believe we are realizing one possible alternative, and thus concretely challenging prevailing conceptions of social and economic organization.

The present membership meets monthly to give research reports on such topics as accreditation, site selection, construction, energy, agriculture, insurance, legal matters, community organization, and revenue sources. Also discussed at these meetings are questions of educational and community policy. We are interested in meeting persons with strong academic, artistic or skilled backgrounds who wish to explore the possibility of joining us in our attempt to create a college and community of the kind described. For further information, contact:

Sharon Armstrong, Dept. of Psychology, 3813 Walnut St., U. of Pa., Phila., Pa. 19174, (215) 243-8865.

or: Joseph Blasi, Kibbutz Research Project, Harvard University, Longfellow Hall 309, Cambridge, Mass., 02138, (617) 495-3436.

### BOOK REVIEW SECTION

**New Age Politics** by Mark Stern (reviewed by Mike Muench)

Many who identify as "New Agers" will find the title of this book to be a contradiction in terms. After all, elections aren't designed to encourage us to make our own decisions; instead, they're to let us give our responsibility away to someone else. And to call for a violent revolution keeps us "death-and-thing" oriented.

The author wouldn't disagree with such comments; as a matter of fact, he wrote them. I just deliberately omitted the quotation marks.

On the back of the book it says, "This book is about the new politics that is arising out of the ideas of the feminist, men's liberation, spiritual, human potential, ecology, appropriate technology, education reform, and neo-pacifist movements of the 1970's." Mark often misses the mark when he compares his new politics to politics of the Left, because he seems inadequately familiar with the old Left except for a few "Leninist" groupings found in the Vancouver area where he lives. But his acquaintance with New Age oriented thought is excellent, and his thoughts on New Age politics are very constructive and relevant.

Rather than pose the problem of contemporary society as "Capitalism" as the old Left would do, Mark characterizes it as a "Six-Sided Prison" composed of patriarchal attitudes, egocentricity, scientific single vision (or the "scientific outlook"), the bureaucratic mentality, nationalism, and the big-city outlook. Most of the book is devoted to elaborating on this thesis and putting the possible alternatives into a political perspective. What he comes up with is rather like Anarcho-Syndicalism and Anarcho-Pacifism taken to an altogether new level—though Mark would probably not feel comfortable with even this much analogizing between old politics and his new politics.

I highly recommend this book as a significant breakthrough in New Age social thought. It may be obtained for \$1 from Fairweather Press, 2344 Spruce St., Vancouver, B. C. Canada.



(For a word about the meaning of the New Age, see the last paragraphs of this newsletter — Art. R.)

newsletter continued:

### TROUBLED WATERS

"In Biscayne Bay (Miami area, Fla.), fish are turning into diseased monsters. In New Orleans, where 112 different chemicals have been found in the drinking water, the rate of cancer mortality is soaring. From coast to coast, people and animals alike are paying a fearful price for the continuing contamination of our fresh water, our sea water, and our tap water."

That is the summary of an 8 page article in *New Times* (May 13, '77) about the effects of pollution by some of the newer chemicals that are being dumped into America's water supply. The article was given to me by a concerned medical doctor, and I found it so significant that I'd like to reproduce the whole thing if I could. It is urgent that we act on what is now being revealed.

"Even before World War II, observers had associated fish diseases with pollution, especially in the Schuylkill and Delaware rivers in Philadelphia, which was already highly industrialized. . . . The massive fish kills of the last two decades should have demonstrated that fish are fantastically reactive to foreign substances in the water, yet seldom were the survivors of these catastrophes examined for subtle, sublethal effects."

In just a few years experienced fishermen have seen the fish in our off-shore waters sicken and die and the cause is now being traced to minute amounts of industrial chemicals, often from the plastics industry, that have turned out to be long-lasting cumulative poisons. The manufacture and disposal of these poisons began years ago with little apparent effect, and they are known as chlorinated hydrocarbons. (DDT was one of them, but some of the newer ones are much worse.)

The article describes the experiences of a Polish fisherman from Brooklyn. Years before he ever saw a defective fish, Walter Kandrashoff had heard that fish in the area where sewage was dumped were getting tumors around their mouths, and like other fishermen, he avoided the area. In 1967 he saw strange deformities in the fish he was catching, and by 1968 things were so bad that he decided to leave the area and went to Biscayne Bay in Fla. There the fish were healthy, but early in 1970 occasional defective fish began to appear and that is when Walter began to bug the scientists for an answer. By 1972 most of the fishermen had left the area to fish where the water was cleaner, but Walter demanded an answer. He wanted to know why, and now, to his (and eventually our) horror, he knows.

Chlorinated and brominated hydrocarbons in the water in quantities as low as 4 or 5 parts per billion of sea water (the lowest detectable amount) were found to cause convulsions in fish, and these were so violent that the fish all broke their own backs. The same chemical (Kepone) has now turned up in human tissues and mother's milk, especially in the South where "Mirex" is sprayed on farm lands to poison fire ants. No one knows the consequences of this.

### DRINKING WATER ALSO AFFECTED

In Durham, NC, a science lab noticed that their experimental mice and rabbits were producing fewer offspring, and the number of dead and malformed offspring had increased. Eventually the trouble was traced to the tap water of Durham.

In New Orleans the Federal Water Pollution Control Administration found the drinking water to contain dangerous poisons and to be dangerous to the elderly, ill, and to children, especially. The report got little attention in '72, but in '74 the Environmental Defense Fund made the connection between the quality of drinking water and the rate of cancer mortality in New Orleans, which is 32% above the national average.

### WATER CHLORINATION PRODUCES CARCINOGENS

It was later discovered that some of the carcinogens found in the city's purified drinking water were not present in the raw water. They were produced by adding chlorine to less dangerous chemicals in the water. Miami's water was found to be worse than New Orleans'. Doctors then discovered chloroform and other carcinogens in the blood of patients. Even more disturbing was that these chemicals were found in higher concentrations in the blood of fetuses than in that of the pregnant mother.

Another deadly source of carcinogens in water has been found to be the treatment with massive amounts of chlorine accorded the sewage that the cities expel. The intention is to destroy microorganisms; to sterilize the sewage. The result is the creation of more deadly poisons on a mass scale.

Today our statistics show that one in five Americans will die of cancer. But they also show that it takes 20—30 years for cancer to develop. The production of synthetic organic chemicals really boomed about 1955, and now we are experiencing a sharp rise in cancer, the rate rising twice as fast as it rose a few years ago. That is evidently only the beginning of the problem that is to face us as the production of these chemicals continues to rise and we begin to pay the price that comes after the 20—30 year latency period cancer is known to have.

### WHAT CAN WE DO?

Unless drastic changes are made, we are in for a very sad time. Some suggested changes are:

- 1) Inform yourself of the facts; read the *New Times* article. (For the May 13 issue, send \$1 to *New Times*, One Park Ave., New York, NY 10016.)
- 2) Inform others of the facts, organize and start to act on whatever insights are given to you.
- 3) Avoid drinking chlorinated city water by using safe spring water or a still. Try to cooperate with others to obtain safer food and water supplies.
- 4) Improve your resistance to pollution by improving your health and maintaining a high intake of vitamin C, including some from a natural source.

### SCURVY AND THE CANCER PROBLEM

From time to time we hear rumors that vitamin C tends to counteract the effects of pollution (please send research data on this if you have it). Now we find an article by Dr. Irwin Stone, MD, in which he describes the use of massive doses of vitamin C with patients who have cancer or leukemia.

The doctor points out that most mammals produce vitamin C in their livers in such quantity that a human would have to ingest 10 to 20 grams of the vitamin each day to have the equivalent supply (the largest tablets are generally 1 gram). He indicates that under conditions of stress, the animal produces, and requires, several times the above amounts.

Dr. Stone also reports that in 1969 Dr. Dean Burk of the National Cancer Institute found that vitamin C would kill cancer cells (in a test tube) but not harm healthy cells. They found that enormous quantities can be administered without serious side effects; that an adult could safely take half a pound of the stuff. But the vitamin was not tested for its anti-cancer effect because it was not able to fit into the theory of the researchers. Dr. Stone sees cancer as a form of scurvy.

The article also reports on research by Dr. Linus Pauling and Dr. Ewan Cameron also indicating that large doses of vitamin C could stop tumor growth, and case histories are given in which it



is found that with 50 grams (not m.g.) of ascorbic acid and sodium ascorbate a day, cancer has been overcome. It is believed that such large doses are required because of the tension that cancer produces.

To obtain a copy of the article we are describing write to: Jersey Society of Parassychology, PO Box 2071, Morristown, NJ 07960, and send \$1.25 for a copy of "Insights," Vol 7, No 4.

My own feeling about the article is that while it may be accurate, it concentrates too much on a single form of therapy. That effective treatment requires a look at all causes of poor health in a patient and efforts should be made to deal with all of them, not just lack of vitamin C. In short, a radical change of lifestyle might also be very helpful to overcome such diseases.

The article also connects with the previous report on pollution to indicate that to stay healthy in our more and more polluted environment, it would be well to take at least 1 or 2 grams a day of vitamin C.

### RADIOACTIVE URANIUM BULLETS

We have recently heard from two very different sources that the US military has a new idea. They're now manufacturing radioactive bullets out of uranium. Evidently this is to insure that the victim not only dies of radioactivity poisoning, but also that the medical people would be unable to treat such victims without endangering their own lives. How does this fit with an administration whose president professes such a concern for human rights? When will we have had enough?

### CHEMICAL WARFARE AGAINST NATIVE PEOPLES

A detailed article in WIN magazine for March 31, 1977, describes the use of chemical insecticides supplied to Guatemalan Indians by "relief" agencies with devastating results.

To check on this, we called Peter Schweitzer of the Plenty organization (Stephen's Farm, Summertown, Tenn.), but he was unable to verify it. They have been helping a lot in Guatemala. When we get confirmation from them, we'll let you know.

(WIN, 503 Atlantic Ave., Brooklyn, NY, 11217.)



### HANDBOOK TO HIGHER CONSCIOUSNESS

(reviewed by Jeff Brodwin)

This handbook is an invaluable tool in the development of human beings to more serene and advanced levels of consciousness which are so important to the full manifestation of the New Age. By explaining the mental functions which have kept us from totally happy and loving lives, Keyes' system is able to shed much light on things to overcome to break out of the old patterns of behavior and thinking processes.

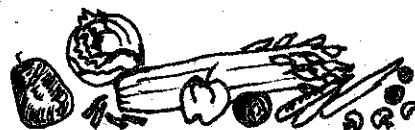
The book is focused on the premise that our brain has been programmed to respond in a particular way by our past conditioning. If one rearranges the program of responses to life situations and realizes where they are coming from mentally, one can achieve much more out of life without as much effort. Along with this comes true happiness and love, which mankind is truly intended to experience.

The handbook is straightforward and enjoyable. It can be obtained from:

Living Love Publications (\$2.95 paper.  
1730 La Loma Ave. (\$4.95 cloth.  
Berkeley, Ca. 94709 (+.25 pstge.

### LIVING FOODS RESEARCH

David Bihary (57 Arnoldsburg Star Rt., Spencer, WV, 25276) is doing research to learn the best combinations of vegetables, fruits and sprouted seeds to produce optimum health and healing. He needs information and funding for his research. We suggest you write him if you can help in any way.



### NOTE FROM JEFF BRODWIN

Hi!

My name is Jeff Brodwin, and I'm back at ARF to help with the work. I am originally from Brooklyn, NYC, but recently I've been living in Maple Shade, NJ. I was born on Feb. 4, 1954 (for you interested astrologers, at 12:30 p.m.)

My main interest is to help people realize the New Age is upon us by writing for the newsletter, working on various electronic projects, and any other things where I can give a hand.

It's really great to find things going the way I'd like them to. Upon coming back I found Art & Judy in the midst of trying to start a communal farm group, which is what I want to get hooked up with. While working at light farming and getting healthy is the goal for myself, I'm also devoted to the New Age.

### JUDY SPEAKS OUT

Here at ARF we are looking for another young woman to come and help us on a long-term basis. At the moment, I'm outnumbered by males, a complete turnaround from the condition a few months ago. She would ideally have some experience in communal living (either urban or rural), would be a capable worker, flexible, positive-thinking, open to learning, and willing to live in a drug-free environment. We have an old house in the city for the present, though we are hoping to get a place in the country when we get the right people together. If you are sincerely dedicated to spreading New Age ideas, come on over. If you are interested in science, have a flair for writing, and would like to learn printing, this could be an ideal place for you.



### WHAT IS THE NEW AGE?

We live today in times of rapid changes, and not all the changes are good. Though many are still into improving laws and systems, and others want revolution, it seems to us that there must be a change far more fundamental than either of those.

Politicians and theorists may not know what we are talking about just as the pharisees could not understand the kingdom of God. But a child can understand the concept of a rulership of love quite well; that's what children intuitively long for. So do we. That's all a New Age implies—a total break with the past for all of life and love to be renewed! Join the New Age!

Peace & love & a whole New Age,

*Art & Judy & Jeff & Mike*

34 Art & Judy Rosenblum, Jeff Brodwin, Mich Muench.

# Sprouts:

## Resource & Information

### Interesting publications

New Schools Exchange is the national clearinghouse for the exchange of information, both theoretical and practical, about all aspects of alternative community education, written by the folks who do it. Learn about new developments/approaches in alternative, innovative, open, experimental, humanistic, free and highly structured educational programs, both public and private; specific information about developments of interests to folks who work in education in each issue.

"New Schools Exchange Newsletter is an energetic and conscientious publication which concerns itself with exploring the theories and practices of educational liberation. Although their political perspective is often not stated, NSEN reflects a profound and integrated understanding of education's role in facilitating—or inhibiting—social change. The articles are often loving, occasionally bitter, but always rooted in the reality of human struggle. It's friendly as well as critical."

—Lincoln Cushing

For more information, write to New Schools Exchange, Pettigrew, Arkansas 72752.

Rain is a monthly information access journal and reference service for people developing more satisfying patterns that increase local self-reliance and press less heavily on our limited resources.

They try to give access to:

- \* Solid technical support for evaluating and implementing new ideas.
- \* Ecological and philosophical perceptions that can help create more satisfying options for living, working and playing.
- \* Up-to-date information on people, events and publications.

Write to Rain magazine, 2270 N.W. Irving, Portland, OR 97210 for more information.

Alternative America is a directory of 5,000 alternative lifestyle groups and organizations interested in communities, consumer issues, economics, coops, ecology, education, food, health care, shelter, transportation, prison, politics, clothing, technology, race and sex discrimination, and many other subjects.

The book is a 8 1/2 by 11 inch paperback, about 200 pages, and sells for \$4. You can order your copy from: Alternative America, Box 134, Harvard Square, Cambridge MA 02138.

cont. next pg.

Yes, I want to stay informed and to help bring about a better world.

### Membership in the School of Living

entitles me to reduced rates on The Green Revolution and on workshops, conferences, and participation in other School activities.

### Subscription to THE GREEN REVOLUTION

brings me 10 issues per year of "the Grandmother of the alternative press movement."



## SIGN ME UP!

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- ☐ \$ 8.00—1 year of THE GREEN REVOLUTION
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- ☐ \$12.00—1 year subscription for GR plus 1 year membership in S.O.L.
- ☐ \$25.00—5 year subscription (or 5 one-year subscriptions)

THE SCHOOL OF LIVING - BOX 3233 - YORK, PA 17402

The CENTER FOR OPEN LEARNING AND TEACHING, INC. is a non-profit, tax-exempt corporation that is working to improve the education of young people. It was established in the summer of 1972 and has at its board of directors: Brenda Bay, director of a child development center in Oakland; Cynthia Brown, author of *Literacy in Thirty Hours*; Herb Kohl, author of *36 Children, Reading, How To, and Half the House*; Ray Nitta, author of *Your Move*; Sharon Nitta, nutritionist and teacher; Mike Orkin, author of *Captain Logic and the Jewel Thief* and professor of statistics at California State University at Hayward; Cindee Rodgers, former head teacher at a pioneer alternative school in Nacogdoches, Texas.

The Center rents a storefront facility located at 2520 Shattuck Ave. in Berkeley. The Center renovated this storefront to suit its needs and opened it to the public on February 2, 1976. The storefront has one enclosed side that is a well-equipped craftshop, with facilities for making and producing materials. The other side of the facility is arranged as a meeting space with exhibits of materials. The loft is set up as a small library, office, and bookmaking center. Behind the building is a patio area furnished with work tables and benches.

In addition to selling materials, the staff of the Center is available to help schools or community groups. We are able to help people develop an integrated multi-cultural program for a school, develop a reading and writing program, set up carpentry programs for children, or organize an on-site parent/teacher center. We do not believe that it is possible to give out a packaged program that can be used in the same way by everyone. Rather, everyone must design their own program that we can assist best by collaborating with people who are serious about sharing a major part of the responsibility. If you think our skills might be useful to you, please contact us. Write to The Center for Open Learning and Teaching, 2520 Shattuck Ave., Berkeley, Calif. 94704

#### Some Ways To Get Involved

**Brooklea Farm Project, RD 2, Fort Ann, New York 12827. 518-6325421.** Brooklea Farm Project is a one-year educational program for high school graduates and mature high school students desiring experience and knowledge in agricultural and self-sufficiency skills. Experiences in animal science (located on a large working dairy farm in rural New York), horticulture, equipment operations, maintenance and repair, practical skills of carpentry, plumbing, electricity, tool usage, homesteading skills, and wilderness and survival skills. An exciting program for those mature enough to handle the accompanying responsibilities (work assignments, individual learning, etc.). Write if interested in attending.

**Mountain Grove School for Children Box 22, New Highway 99N, Glendale, Oregon 97442.** We are a group of parents, kids, teachers who are starting a school that will teach how to live openly, honestly and in balance with each other and the earth. We seek an intelligent way of life for ourselves and our children and want them to learn to express themselves creatively, to allow the soul to blossom in health, wisdom and happiness. We want them to learn to communicate, to work co-operatively and to share. We'll be exploring history, language, numbers, life skills, arts and more. We are looking for a CERTIFIED TEACHER who will live there at Mountain Grove for room and board, small salary and be the main teacher of the school. We have a tremendous amount of energy for the school to start next fall (pre-school up to jr. high). We have many part-time teachers and occasional knowledge-sharers. Write Joanna Pfeiffer at address above if interested.

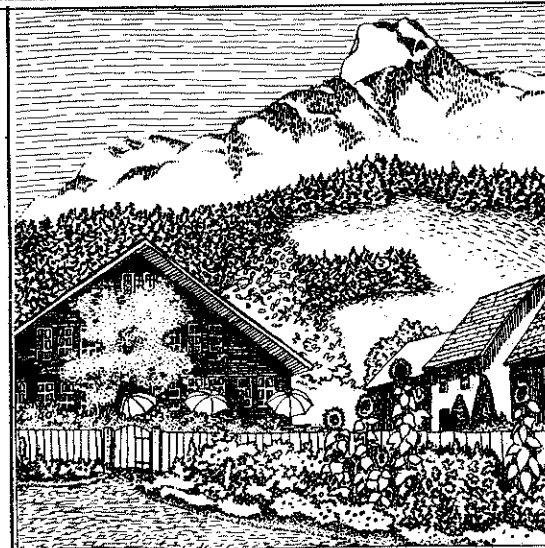
more Sprouts  
—cont. on pg. 41

## THE MOST COMPLETE AND CURRENT AVAILABLE DIRECTORY OF INTENTIONAL COMMUNITIES AND COMMUNES

Giving: addresses, sizes, religions, diets, governments, sexual relationships  
and information about visiting and needs for new members

plus a variety of articles and information on communal living

Order for \$1.50, postpaid, from THE GREEN REVOLUTION, Box 3233, York, Pa. 17402

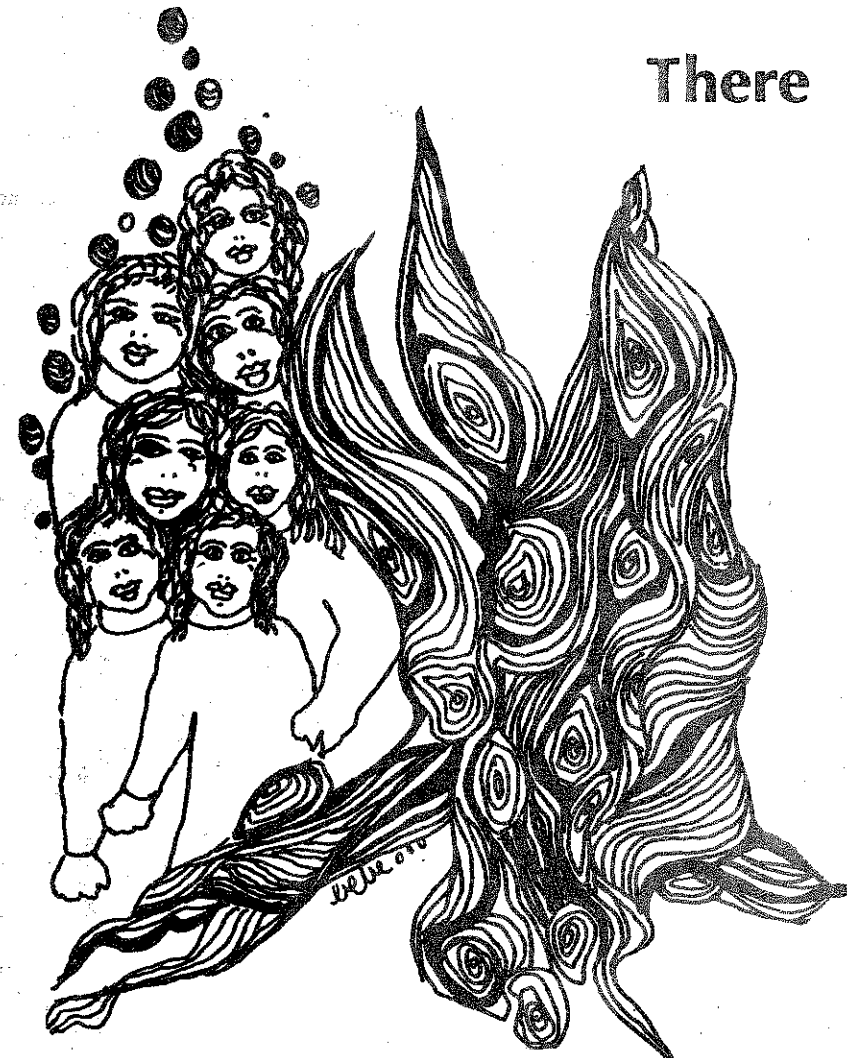


There

Oughtn't

to Be

a Law



#### — JUDSON JEROME

Having just typeset articles for this issue of *The Green Revolution* by Holt, Shumway, Motich, Houbolt, Adamson and Crissey and Olson, all the time dwelling upon a personal decision that must be made in our family life, I have been given much food for thought, and was delighted that space remained for some of it to spill out to readers who might have shared the experience of those articles.

The family decision has to do with the education of our youngest son, Topher, who is 10. When we moved to Downhill Farm, isolated in the rugged Alleghenies, in 1972, part of our motivation was to save Topher from the school system. We had watched what it had done to our other four children, and though I think we were able to offset in our home environment some of the more destructive influences of the system, we felt that they had been educated in spite of rather than by means of the schools—and these were some of the most "progressive" schools available in the country. We thought Topher would fare better staying at home with us on the communal farm.

From the beginning we hoped that other families with children would move in, and that eventually we would have a sufficient nucleus to form some kind of "alternative" school. But none did, and we managed alone, with occasional "lessons" on Topher's request, but mostly simply by making our adult lives open and available to him, from problems of the barnyard to those of the bedroom, from planting to harvest, from carburetor to TV repair. He learned to read and write a little, but mostly tuned in to practical, serious, adult problems and to adult fun. (He plays a mean game of hearts.)

Other families did not move in because there was no school, and there was no school because other families did not move in. We considered, when Topher yearned for the company of children, letting him go to the local schools, but though we offered him the choice, we dreaded that he might choose to go. Once the system learned of his existence, we knew, he could escape only with difficulty thereafter. And if we did not much like his being acculturated into the liberal middle class of the model city, Columbia, Maryland, with its showcase open classrooms, we were much less eager to have him acculturated into the narrow, rural society of the hills. One of his older sisters, at 16, tried that: she was so

unmercifully picked on by both classmates and teachers for being different, for being from "the commune," for, of all things, being bookish, that she left school each day on the verge of tears, sometimes calling us up in the middle of the school day to ask to come home: she just couldn't take any more. After a few weeks she quit.

When I probed parents who were considering coming to live at the farm about their motives for staying in the system, they almost invariably used their children as excuses. "We would do it," they said, "except that we worry about the children's education." I would point out that there were many highly educated people at the farm, including those with PhD's and teaching credentials, if all that meant anything, and that we could obviously teach the children anything we chose to. We had tremendous "resources," including libraries of books, microscopes and computers and chemicals, the garden, the animals, the woods—indeed as much a slice of the world as any dozen children could hope to learn about. "But would the children be prepared?" they asked. Prepared for what? For school. For college. For Society. In effect, the parents were saying, the system isn't for us: we don't need it, don't want it, don't believe in it, indeed hate it, but we want our children to fit in.

That was not yet the bottom line in their objections. One such parent put it to me frankly, after we had been through all the conversation above: "The truth is," he said, "we wouldn't know what to do with our boys at home all day." Translated, his comment meant the system is good for one thing only: baby-sitting. He knew the "academic" aspect of school was either a waste or deception, and that he—we—could provide the children with all the training and knowledge they need far better than the schools could do it. And he knew the "social" aspects of school were at least as dangerous as they were attractive to children, and that the social environment on the farm was more wholesome than that of the schools. But he and his wife just couldn't face being around the kids so much. As with "criminals," out of sight means out of mind. Never mind rehabilitation or justice or individual or social good: just keep them off the streets, or, at least, out of my hair. I had known before that this was the underlying rationale for the school system—had written about it in **Culture out of Anarchy**—but I had rarely had it presented to me so vividly and candidly as from this parent—who also happened to be a professor. What schools are all about, up to and including college and graduate school, is a massive baby-sitting service, with a good social rationale. It has nothing to do with making it possible for people to learn things, which could happen much more easily without the schools. Parents whose children are in school never see the boredom, the waste, the regimentation, the systematic dulling of intelligence that goes on in those institutions, any more than they see the systematic criminalization of persons committed to prisons. Out of sight, out of mind.

But it does get lonely being the only child on a farm with a lot of adults, and Topher, after 5 years of

self-education at home, seeing only such other children as came to the farm on visits or those we visited when we traveled, yearned for child company. Also he happens to like the kind of activity that is supposed to take place in school: sitting down and quietly concentrating, with some adult attention and help, on reading, writing, arithmetic, social studies, art, science, music and other fascinating topics. Pressured somewhat by other members of the family who felt sorry for Topher and thought he should be in school as well as responding to his evident restlessness at home, we thought we would give school a try, and temporarily moved from our farm commune to another, Deep Run Farm, which has a little school. Topher loved it from his first day, and, having observed a good many alternative schools through the educational revolution of the 60's to the present, we believe it to be as nearly an ideal school as is available in our society: a couple of dozen students from a wide range of social backgrounds and with a wide variety of learning problems and special talents, in small, open classrooms, with loving, understanding, imaginative teachers who use experience, life, as well as more-or-less conventional teaching materials in a non-graded structure, allowing each student to move at an individual pace, with gentle nudges and plenty of encouragement and recognition and minimal negative criticism . . . well, all the things one hopes for and rarely finds in modern schooling.

Above all, of course, there were other children, and it was this company that Topher most appreciated. He was distracted and sometimes a little annoyed by their lack of focus, their rambunctiousness, for he wasn't accustomed much to being around a group of children. But he was grateful for what time they were able to spend doing "academic" things. (He had less patience with "field trips," that were probably immensely valuable to the other children. As he put it, "My whole life has been a field trip," and he preferred to stay in the classroom.)

I put all that in the past tense because it is nearly the end of the school year—only the last few months of which involved Topher in school. And we are not at all sure what to do about the fall. He wants to come back, but this means considerable disruption of our family life, and we are not yet convinced that so far as education goes he is actually much better off in school than at the farm. As before, we wish more children lived at the farm. We wish he had company, and that there were enough to make hours of formal learning more practical and attractive in that setting. It is a point of decision. Maybe another family will take the leap this summer.

But all that provided me with a poignant context for absorbing the articles in this issue. I had written my friend John Holt about our dilemma, knowing that he believes, as we do, that schools, alternative or otherwise, are no way to go about education, and his response was, "Yes, children do need the company of other children—but not very many: maybe one, or two, or three." We knew exactly what he meant. Like dogs, too many children running together adopt a kind of

pack mentality which diminishes their full potential as human beings. I taught as a substitute in Topher's class of 6 students one day, and noticed that in spite of the fact that I didn't really care much about controlling them or making them all do the same thing, I spent half my energy and thought on "discipline," or maintaining sufficient order that those inclined to work could do so. They are little echo chambers, magnifying each of the other's movements or noises. Yes. One, or two, or three. That is probably about as many children—or adults, for that matter—as should ever be involved in coordinated activity over any extended period of time, at least in the same room. But a child alone is at least one too few.

What frustrates me more, however, are the attitudes of parents who seem so intent on preparing their children to participate in a society they themselves reject. In my view, as I told a parent recently, that is like preparing them to enter the army, or preparing for death. Those things may happen, but I would not gear much of life to prepare for them. I have had a lot of problems myself getting unadjusted to that system, and if I love my children, I will prepare them to live in a better world than the one I grew up in and devote as much of my energy as possible to making that better world come about. If enough of us work together to that end, it may not be necessary for our children to enter the system at all. Already I know many children and young people who have never had much of a part in it at all, just never got caught, as some people of my age managed to escape the draft. Meanwhile, the more experience children have in adapting to and experiencing life lived on premises of the new age, the better able will they be to continue it and build it and raise their own children free of that system which Peter Adamson imagines, from the perspective of the year 2000, to have already passed.

That won't happen until some adults decide that they want at least as good a life for their children as they seek for themselves, and part of the way they can express their love and concern is by learning to accept, if not enjoy, the company of their own children in their daily activities, to do without state-supplied baby-sitting. It is the parents who are addicted to school.

#### A LIBERAL FALLACY

My friend the professor was making some progress by admitting his selfish motives in wanting his children institutionalized. It was hard for him, because he is a liberal. Liberals never want anything for themselves, but they want all manner of things for other people. I never met one who thought he needed regulations for his own life, but most go out and vote for them again and again to manage the lives of others—even their children. It is not only laws. It is the whole catastrophe: the system, the set of assumptions and practices and conventions and norms which have been

merchandized to us as a high standard of living. Whether it is arms for some oppressed nation or housing for the poor or day-care centers for working mothers or credentials and qualifications for some job or luxurious (and elitist and dangerous) medical services or massive inoculation of the whole population with untested drugs for a non-existent epidemic, there is always some liberal saying there oughta be a law: improve this neighborhood and relocate all these folks who don't measure up, clean up this filth, provide these poor folks with social workers, help this poor utilities company get its nuke off the ground, get shoes on these kids' feet, patrol these suburbs, get more streetlights and flashier signals and quicker service and cleaner sheets and faster delivery and more insulation and seatbelts and emission control devices and stricter building codes and zoning ordinances and move these junkheaps out of sight. Let's pass some taxes to pay for this, and set up a bureaucracy to administer it, and a battery of officials to enforce the public good. As for me, I don't need those particular services. I have loopholes to avoid paying those particular taxes and a lawyer who knows the way round those particular regulations. All this stuff is not for me. It's for the public, for the future, for my children, for their own good.

And serving my 20 year term as a liberal professor I and my friends rejected middle-class, materialistic values, lived unpretentiously and informally, scoffing at credentials and propriety and the perks of social status, and out of sheer good conscience did everything I could to make it possible for the underprivileged to acquire the values and tastes and positions in society and material benefits which I knew to be a cancer in our society. Liberals, with romantic memories of the 30's dancing like sugar plums in their heads, cheer on the strikes and inflation of wages then move farther into the suburbs when the benefactors of those social advances begin encroaching on their territory. Programs for this, regulations for that, and when each new law becomes a source of corruption, perhaps new laws might clean up the old, with more cadres of enforcement agencies to increase the subtlety and sensitivity of the system. Liberals make jokes about government regulations of 26,000 words specifying standards for cabbages, but it was pressure from them that created the regulations, that zoned out mom-and-pop stores to help the development of shopping malls, that invented codes making it impossible for ordinary citizens to build or repair their homes, that systematically spread the system so that everything from seeds to appliances to tools and trades and processes and skills were professionalized, institutionalized, making self-sufficiency inconceivable and life cozy in corporate and government hands. Recently a grandmother got busted for violating zoning laws that prohibit more than two generations living in the same house. Bye-bye gramma.

Compulsory schooling is a good liberal doctrine, guaranteed to prevent education. Anne Shumway points out that the regulations pertaining to school



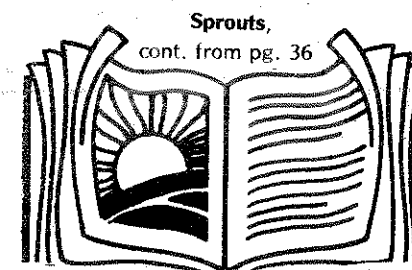
buildings make it almost impossible for individuals to conduct education legally outside the system. She might have added the credentials required for teachers (love and understanding of children not included), the curricular specifications (2 credits in history of North Dakota), the rigamarole surrounding every activity from lunches to busing, all the patent hokum that goes into issuing patents, all obstructing deviation from standardized public schooling. Add to those the expectations of parents, which reinforce the requirements of the system, for parental fear that their children won't have their alternative cake and eat their system's poison, too. Add to those the demands of the children themselves, whose TV-soaked heads have absorbed a sense of the essential rightness of the system and the essential wrongness of being different, and you begin to understand how difficult is to think sanely about what people truly want and need to know and how those things can best be learned.

We spend more in our society on schools and all the supportive services and products (think of the building contracts, the lunch programs, the books and supplies, the audiovisual gadgetry) than we do on war and related industries. Lots of people with jobs. Lots of tenure. Our society could better afford to let its automobile industry go bankrupt than see the collapse of its schools. That's a lot of weight for little shoulders to bear, but each child as he marches to school may think, "I am supporting our economy. Where would the system be without me?"

In such a society it may be that the best schooling is the counter-schooling of a Houbolt, whose job is mainly to remind policemen of where they came from and whom they love and how the system has led them astray, to teach them there hadn't oughta be a law. As I read the wisdom of the new economics described by Crissey and Olson, agreeing all the way, I feel a creeping dread that their ideas might catch on and call for a whole bundle of Quality of Life legislation, with commissions to enforce satisfaction. I loved Adamson's utopian vision of the year 2000, but shuddered at the very names of the international conventions and organizations which opened the way to it. Humane and necessary as their objectives are, I imagined the agencies and regulatory bodies and surveillance forces and interventions and arrangements which might be required to institute World Order according to the New Consciousness.

These were, of course, gloomy responses to good ideas, but with so many people looking out for my welfare I sometimes feel as I do when insurance salesmen or encyclopedia salesmen call at the door with news of what I should do for my family's good. What's in it for them? I wonder. Are they out this late in the evening to avoid their wives and children? Is this the new prospectus for a required course in the Master's program I am hearing? Will he get a promotion if I buy? And a new car?

But the schools have made me suspicious. They teach more than they know.



**Lenny and Arlene Prost, LADYSMITH JOX2AO, Quebec, Canada.** Are you looking for a nice place to go this summer, to do nice things with nice people, and are you a nice person? Well then, we offer a humble suggestion. We live on a large old farm in Quebec. It's a beautiful place with fields and woods, and we think it would be a great place for kids to come to enjoy their summers. We would like to make it into a Summerhill summer camp (and maybe someday a school). But lots of work and planning needs to be done to make it happen, and we sure could use some help. We don't have money to pay any wages now, but we can offer places for camping and some space in existing buildings, plus lots of room for you to grow a garden. We have no electricity. If this seems like something you could put some energy into, write and tell us where you're at and we'll write back.

**Rivendell School, 830 East Meadow, Palo Alto, CA. 94303.** Rivendell is a parent cooperative for children aged 5-12, and we are seeking a second teacher. Since we have a male teacher and would like to balance our staff, more attention will be given to women applicants. The position begins in Sept. 1977, and the current salary is \$500/month. Interested applicants will be expected to spend at least one full day at the school. Please send a resume and cover letter briefly describing your interest in alternative education.

**King Philip Project, 106 Federal St., Greenfield, Mass. 01301.** Wanted immediately, a director for small, semi-rural alternative high school. Secondary certification in English or Math, administrative skills, leadership qualities required. Send resume immediately.

**Sandy River School, RFD 3, Farmington, Maine 04938. 207-778-2513.** There are around 20-25 children in the school, ages 5-17. Salary is \$2000 to \$3000 with a place to live in the school building, and help with food. We need a teacher or teachers with accreditation, elementary-high school. Teaching, maintenance and administration of the school are shared by (sometimes "dumped on") parents, friends, teachers and older kids. The school building is on a dirt road in the woods. It is a small old farm house with a large room addition built by parents and friends. Please send a list of your interests and experiences, and we will send more information about us.

**West Branch School, 755 Moore Ave., Williamsport, Pa. 17701.** Teaching position for 1977-78 available at the West Branch School—a parent-run alternative elementary school in its 6th year of operation. We need to fill one fulltime teacher position for our 5-7 year-old group and one or more part-time positions, in either the 5-7 or 8-12 year-old group. Experience preferred. Modest salary, negotiable according to need. Send resume and a personal explanatory letter to Teacher Search Committee.

**Children's Community School, 302 W. State St., Johnstown, New York 12095, Attn—Sue Poling.** We are looking for student teachers or other volunteers. We're low on money right now, but

high on the need for additional interested adults. Our present student teacher will be leaving the end of December (76). We are a parent-run alternative elementary school located in rural, upstate NY near the Adirondacks. We are in our 5th year. We are non-graded, individualized, humanistic and flexible. Our emphasis is on helping children develop their individual interests and potential as independent, creative, responsible, caring human beings. Write if interested or need more information.

**Goddard College, Plainfield, Vt. 05667.** Goddard is looking for a new president, an individual who can communicate and get along with others well, who has administrative skills, who supports the notion of our curriculum being student and staff initiated and has the will to stand up and defend his or her own beliefs and decisions. Interested and qualified persons apply NOW.

**Peace Studies, Manchester College, North Manchester, Indiana.** Begun in 1948, this Peace Studies program offers courses in the understanding of war and peace, social change and conflict reduction, current issues in peace and justice, religions and wars, philosophy of civilizations, analysis of war and peace issues, conflict resolution both interpersonally and intergroup, international politics, international law and organization and practicum plus many elective courses from other departments of the college. The Peace Studies Institute also provides a college-wide conference and workshops on issues of public concern and invites many speakers.

**Environment Behavior Studies, School of Architecture and Urban Planning, U. of Wisconsin, Milwaukee, Wisconsin 53201. Attn: Ms. Joan Helmle.** Environment-Behavior Studies focuses on the mutual interaction of people and the physical environment and is directed toward understanding and finding solutions for major urban and environmental problems by approaching them from a humanistic perspective. We provide multidisciplinary graduate training in the field. Two core faculty and 8 associate faculty with wide variety of interests. Write for more info and ask about financial aid if you need it.

**The American Youth Hostels, MNYC, Leadership Staff, 132 Spring St., New York, NY 10012.** We are an educational and service-oriented non-profit organization supported by membership fees, program fees and contributions (tax-exempt and very scarce). This coming summer we are offering 140 different trips for teen-agers and 40 trips for adults. Our trips are small, coed groups of 9-10 teenagers (or adults) and one adult leader. They travel by bicycle or backpack on trips ranging in length from 8 days to 7 weeks. For this coming summer we need many responsible, giving LEADERS who are excited by the challenge of traveling, working and living with a small coed group. We have very limited funds but offer adventure and travel. Write us. Also write us for information if you are interested in going on one of the trips as a participant.

**The Experiment in International Living, Brattleboro, Vt. 05301.** High school students—spend a summer abroad or a semester abroad in Europe, Latin America, Asia, Africa or the Middle East. Discover the world and more about yourself. Live with a family, and share their daily life, meet their friends, try out their customs, and often their language. You will also travel with other Experimenters and members of their host families. Or attend school and/or seminars in the host country for a semester during the school year. Write for brochure.

# Ecology and the Modern Homestead

AT  
SONNEWALD HOMESTEAD

Tim and Grace Lefever  
RD1, Box 457, Spring Grove, PA 17362  
717-225-3456

[at the SW end of Stoverstown at cemetery]

- BASICS OF GARDENING
- BASICS OF NUTRITION
- BASICS OF HOMESTEAD STRUCTURES
- BASICS OF ANIMALS AND BEES

AUGUST 12, 13 & 14, 1977

COST: \$20.00 per adult for the weekend, includes registration fee, meals and facilities. Children \$5.00 (under 5 years of age free). Limited to about 40 adults.

## UNCLASSIFIED

ANYONE INTERESTED IN COMMUNITY BASED ON THE works of Robert Rimmer's fiction works or Robert Heinlein's *Stranger in a Strange Land*, can contact Communal Living Center, 4B Marigold Drive, Maple Shade, NJ 08052. CLCC is part of Delaware Valley Synergy, a group dedicated to investigating alternative lifestyles. CLCC is also looking for communes that need members and people that are looking for "open" communes.

THE HOMESTEADERS ENCYCLOPEDIA IS BEING PREPARED by Barbara/Ken Kern for Charles Scribner's Sons publishers. This spring/summer the Kerns will be touring the U.S./Canada, contacting owner-builders/homesteaders who have special interest/experience in the following: unusual/little known plant/animal foods, sun-pit/greenhouses, free-form farm/home structures, fireplace/wood heat systems. If you would like to be interviewed or have your project documented/photographed for this book, write Kerns Box 550 Oakhurst, CA 93644.

HOMESTEADING WEEKS. LEARN ALTERNATIVE SIMPLE lifestyle, organic gardening, wild foods, herbs, good nutrition, horse working, goats, log cabins, woodstove, and more. Please send two stamps for information. Christian Homesteading Movement, Oxford, New York 13841.

FRIENDLY MUTUALISM — IN THE SPIRIT OF KROPOTKIN and Gandhi. Free literature. Peaceful Alternatives Information Service, Box 841-Q, Winona, MN 55987.

TIPIS: SIOUX, RAINDRY, AND ONE POLE, LINERS AND ozans — 10' to 30'. Portable and permanent shelters made by sailmakers. Tipi Workshop, Box 8402-G, Olympia, Wa. 98502. Brochure \$.25.

EMPTY "00" CAPSULES, \$8.50/1000 POSTPAID. Ginseng, herb catalog free with order, 20 cents without. Wholesale inquiries invited. Pure Planet, Box 675-6, Tempe, AZ, 85281.

LOOKING FOR CRAFT PERSON to live in community with 5 adults and 3 children. Should have good business sense; aged 25-35; spiritually and politically aware; be interested in starting part-time art/craft business; work in ink, acrylic, leather, cloth, wood, metal and/or clay mediums; good natured and loving. Beautiful country setting. Write Suzette, c/o Deep Run Farm, RD 7, York, PA 17402.

WE HAVE NORTHEAST WASHINGTON ACREAGE with good water, good medicine, beautiful surroundings. \$500 up/acre. Indian tipis also available. Bear Tribe, PO Box 9167, Spokane, WA 99209.

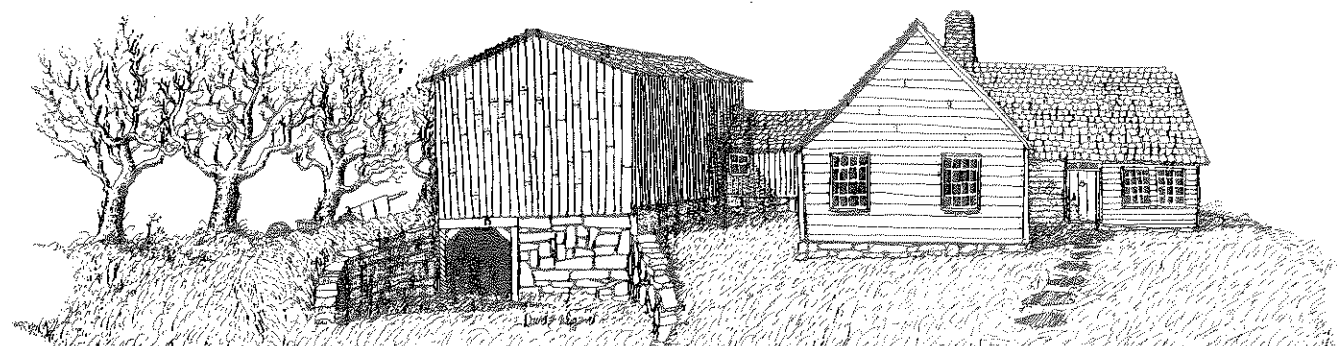
HOMESTEAD INTERNSHIP POSITIONS — Live, work, learn with us for up to 3 months. \$90.00 monthly fee includes room and board. Send inquiries and description of your interests, goals, and experience to Heathcote Center, Rt. 1, Box 129, Freeland, MD 21053 or call 301-329-6041.

A COUNTRY LIVING WEEKEND FOR CHILDREN — Organic gardening, nature lore, simple crafts, music, and other fun. Capacity: 30. Ages 6 - 12. From 9AM July 16 to 5PM July 17. Fee: \$18.00 per child (some scholarships available). Advance registration only — deadline, July 9. For more information write Heathcote Center, Rt. 1, Box 129, Freeland, MD 21053, or call 301-329-6041.

NORTH MOUNTAIN COMMUNITY is a 130 acre communal farm in the hills of Virginia. There are presently 8 of us including 2 women 5 men and 1 one-month-old baby. We are complete vegetarians and farm organically both with horses and a small tractor. We live as close to the land and each other as we can. Our goals are to strive to find meaning, purpose, and God through hard work and the pursuit of spiritual activities, loosely defined. We need more people to live our tribal, peasant life with us especially women, and women with children, to help balance us out. If you are interested in visiting such a place, please call or write us. 703-463-7095; Rt. 2, Box 207, Lexington, VA 24450.

A TRIP INTO THE MYSTIC MIND: A New book, written by a mystic. Clears up scruples that hinder your path to enlightenment. Written in a simple concise style, this inspired work encompasses what others would relate in volumes. Don't miss this one! Just \$3.95 postpaid. (Calif. Residents 21 cents tax). Arkus House Publications, 8312 Yorkshire, Dept. A-1, Anaheim, Ca. 92804.

## Annual Shelter Conference



Heathcote Center and the School of Living will hold their annual Shelter Conference from Friday evening August 12 through Saturday August 20, 1977, at Heathcote.

If you are interested in low cost, energy efficient shelter, whether you live in the city or the country, this conference may prove valuable.

The first weekend, the 12th through the 14th, will consist of lectures and workshops focusing on renovation for energy efficiency, weatherizing and solarizing, alternatives in new construction, site planning, building codes and more.

Participants during the week will gain 'hands-

on' experience through a variety of building projects including solar window heaters, an attached greenhouse, weatherizing and solarizing an existing structure plus other projects as participant interest and energy dictate.

Costs are \$30.00 for the weekend, \$40.00 for the week — which includes tuition, food and lodging. Single day registration will be accepted at a proportionate fee.

For further conference and registration information please send a self addressed stamped envelope to Heathcote Center, Rt. 1, Box 129, Freeland, Maryland 21053, or call (301) 329-6041 between 5PM and 10PM.

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Chances are your favorite bookstore, health food store, newstand, etc. doesn't carry *Green Revolution*.

Don't you think they should? Next time you stop in, take a copy of *GR* with you, explain to the proprietors what a wonderful magazine it is, and even if they don't jump at the chance to place an order, well, at least you tried, and we love you for it.

Terms are as follows: 10 to 49 copies, 60 cents each; 50 to 90 copies, 50 cents each; over 100 copies, 40 cents each. Send orders to *Green Revolution*, P.O. Box 3233, York, PA 17402. Deadline for orders is the 10th of the month prior to publication.

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