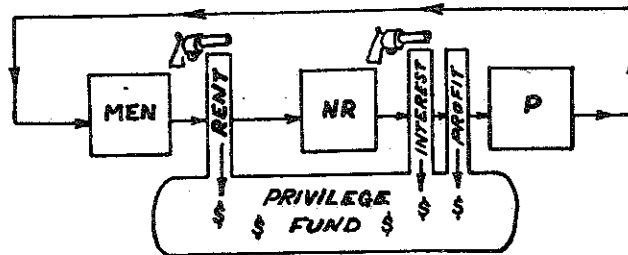


The Increment Called "Profit"

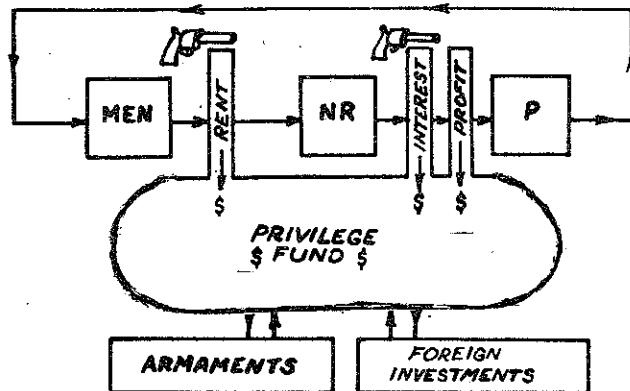


Make a summary statement about the receivers of the rent fund.

Note that now *three* barriers to the natural economic flow exist. Name them.

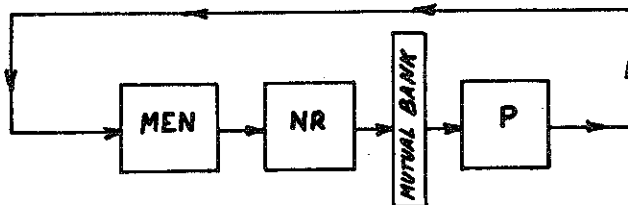
Where and why does interest arise?

In what does "profit" exist?



Why is the privilege fund larger? What happens to the relative amount flowing through hands of producers of products?

What does the graph indicate the privilege-funders do with their surplus? How do rent and interest contribute to war?



What must be done to re-establish the full simple flow from producing human beings to land to products and back to the producers?

HOW CAN COMMUNITY MEMBERS INCREASE EFFECTIVENESS IN WIDER SOCIAL CHANGE?

A Study-Action Guide

with Bibliographies and Discussion Questions

*A Project of
Community Educational Service Council, Inc. [CESCI]
1150 Woods Road
Southampton, Pa.*

Education Committee

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The Educational Problem —
How are people to be persuaded
to act in accordance with
the accumulated knowledge and
wisdom of mankind?

Chapter I

Part A — Introduction

Because this study guide originated in the 31st Annual Conference of the Community Education Service Council, Inc. (CESCI), held March 15-16, 1980, some history of that fellowship, as well as of its base, Bryn Gweled Community, is appropriate.

Bryn Gweled Homesteading Community at the north edge of Philadelphia (Southampton, Pa.) came into existence in 1940 through the efforts of several Quaker social workers and educators. Georgia and Herbert Bergstrom, then directors of Bedford Settlement in Philadelphia, active members of the School of Living, saw the implications of Ralph Borsodi's work in educating urban people to settle in new communities on the land, where they could renew contact with nature, practice self-sufficiency, and most importantly, initiate and strengthen an ethical concept of land-tenure. Wanting to be part of such an effort, they carefully studied the principles and practices of the Borsodi plan.

Committed to peace and non-violence, members of the Friends Society — particularly the American Friends Service Committee — saw the implications for a more peaceful world in the economic justice of the new land tenure practiced- advocated by Borsodi. Some of them, including Homer Morris, Ray Newton, and others joined the Bergstroms in study and preparation. In two years, they felt prepared in numbers and knowledge to pool resources and to purchase 240 acres at Southampton. They dedicated this land to common ownership; they planned allotment and landscaping in one-, two- and three-acre family lots.

The community was to be multi-racial, multi-faith. Cooperative financing was worked out; charter and by-laws were written, and building homes began. Now, as the Eighties begin, 77 families enjoy these homesteads, hidden among trees and shrubs, surrounded by suburban Philadelphia. Members meet monthly for business and sociability. In addition to their trust-held land, they enjoy cooperative projects, including a community building, swimming pool, gas station, woods and trails, roads and utilities — all installed by themselves. Each family owns its own home.

The Ewbanks — John, a Philadelphia attorney, and Margery — charter members of Bryn Gweled, maintain and extend its goals and practices and are active in the Homer Morris Fund and the American Friends Service Committee.

(The Bryn Gweled by-laws are presented as a model in Robert Swann's *The Community Land Trust: A New Land Tenure For America*, Institute for Community Economics, 120 Boylston St., Boston, Massachusetts; \$5.00.)

Homer Morris was, in the 1930s, head of the American Friends Service Committee. He and Clarence Pickett, co-founder, introduced the Friends Service Work Camps — a situation in which concerned youth went to “summer-camp” to perform some service for a local community under the direction of Friends leadership.

Typical camps included rebuilding a community-center building in an urban slum, or a small dam in a coal-mining area of the Tennessee Valley. With appropriate tools, leaders, and experienced workers, college students and other youth repaired buildings, planted gardens, made friends with local residents, and developed interest in social concerns. Such camps were continued over the years under the direction of Homer Morris.

At the death of Homer Morris, a fund was available to continue similar or related work. This fund, now approaching \$25,000, is available for loan to individuals and intentional communities. A group calling itself the Fellowship of Intentional Communities (now CESC) was formed to sponsor and disburse this fund.

This Guide for Studies came about during the 1980 CESC conference, which was hosted by the Movement for a New Society (MNS). The topic: What Help Can We Expect From Our Communities re Inflation, Government Regulation, etc.?

The MNS process, “Ten Steps For An Effective Group Discussion” was demonstrated around the topic, “How Can Community Members Be Effective In Wider Social Change”. The ten steps are:

1. *Gathering* — a facilitator calls all members to a circle, clasping hands, to reflect for a moment on why they are there.
2. *Agenda Review* — the facilitator calls attention to the ten steps listed on a blackboard or large sheets on the wall. For orderly progression, each person is aware of his opportunity and responsibility to participate. A timekeeper is appointed; each step in the process keeps to its agreed-upon time (or an extension that might be agreed upon). A timekeeper is appointed to announce when time limit for each step has been reached. A “Vibe-Keeper” is appointed to observe and accept members’ feelings, responding, encouraging, and helping members be aware of emotional attitudes.
3. *Listing of Concerns* — an exercise in brain-storming where each member volunteers his interest, question, or concerns. Each is listed on the board, without discussion or comment by self or others.
4. *Feelings and Response to List* — Each member tells how he/she feels about the items on the board, in order to assist in reaching agreement on priorities and order of discussion.
5. *Light & Lively* — Facilitator asks members to rise and join in a five-minute diversion of stretching exercises, stunts, fun, etc.

6. *Small Groups [or Dyads] for Deliberation and Discussion* — Members count off in fives, to form small discussion groups, not more than 8 persons to a group. Each group finds an isolated spot to seriously discuss the point chosen by the group in Step 3.

7. *Dyads Report Their Chosen [or Several] Proposed Solutions to the Main Query* — Facilitator records on the board each group’s decisions.

8. *Group Members Evaluate Solutions* — Each member now expresses his feelings and commitments to what he/she will do about the offered solutions.

9. *Committee or Joint Action Arranged* — Cooperation and pooling of activities is arranged.

10. *Closing* — The circle forms again, each person reflecting on commitment and further action.

Part B — How MNS Group Process Worked At CESC Conference

The facilitator, Kent Larrabee, invited the group to sit in a secluded corner on the well-carpeted floor. The MNS group process unfolded as follows:

I-GATHERING. Members stood in a closed circle, arms around shoulders, each recognizing each other person by looking into his eyes. Then, eyes closed, each brought his attention to the question for discussion: “How can we encourage community members to be more effective in wider social change?”

II-AGENDA REVIEW. Facilitator directed our attention to a prepared outline on large sheets on the wall. A few questions for clarification of points were asked and answered. Group agreed on time-limit for each step, and a time-keeper was appointed.

A vibes-watcher volunteered to observe members to note and help group deal with any evidence in the coming discussion of hostility, dominance, or withdrawal.

III-LISTING CONCERNS. Here members called for clarification and listed “What are the wider social changes we anticipate our community members should attend to?” in two groups:

1. Social problems resulting from wrong attitudes:
 - Sexism, racism, classism
 - Blindness to I-Thou relationships
 - Hawkish patriotism
 - Separation from spiritual energy
 - Adult emotional immaturity
2. Social problems from wrong institutions
 - War, poverty, inflation
 - Government regulation of private life and the economy.

Land speculation — private pocketing of land price and land rent.
 Risks, costs, and danger of nuclear power
 Language and communication blocks
 Over-production of agricultural crops via agri-business
 Centralization of population, ownership, production control, education, media, government.

IV-FEELING RESPONSE TO LISTED CONCERNS-PROBLEMS

"It's a great list — exciting and challenging."

"Aren't all problems — no. 2 and as well, no. 1 — the result of wrong attitudes?"

"Changing attitudes are most important to social change."

"Knowledge is too — I need more study on *all* these Problems".

What causes inflation? I don't understand that.

V-LIGHT AND LIVELY. The group had been sitting 45 minutes; they responded to "Touch your toes." "Touch someone with blue eyes." "Link arms with someone your size." etc.

VI-SMALL GROUP [DYADS] DISCUSSION. The entire group counted off 1 and 2; the "ones" gathered in one group, and the "twos" in another, and gave attention only to "What shall we do about the questions listed in no. III.

VII-DYADS REPORT THEIR PROPOSALS/SOLUTIONS. Recorders from each group listed their proposals on the wall sheets.

- hold more study of social issues for ourselves;
- hold more conferences on pertinent social issues;
- prepare a study-guide defining problems, listing bibliographies, etc.
- communities should prepare themselves for "all-out revolution";
- encourage communities to realize that "community is not enough";
- develop a voluntary society instead of an authoritarian one;
- base all economic action on love;
- write an article for *Communities* magazine showing community isolation from wider social problems;
- turn around the isolation of intentional communities.

VIII-GROUP MEMBERS EVALUATE ABOVE PROPOSALS.

"How can I do any more than I'm doing?"

"I'm overwhelmed — I never thought the job was that big."

"A real challenge; I'll make it a priority to arrange time for this list of activities."

"I'd like to do a study guide on solving social problems."

"I'll write an article for *Communities* magazine to explain wider social action."

"I'll study inflation."

IX-COMMITTEES NAMED ACTION PLANNED.

- Don Hoffman assigned to write article for *Communities*.
- Mildred Loomis named chairperson of committee to prepare a study guide with John Ewbank, Don Hoffman, and John Kosoy.
- Next year's conference to social problems study.
- Arrange regional conferences on social problems study.

X-CLOSING CIRCLE. After a lunch with continuing discussion, the group members gathered in standing circle, arms around, reflecting on their commitment to the group goals. Last minute exchange and warm adieus.

DISCUSSION QUESTIONS

1. What is your general reaction to the MNS process?
2. How does it differ from Robert's Rules of Order?
3. Would you be interested in further study (and use) of this MNS process? (See Chapter IV of this guide.)
4. What puts a problem in the *social* category, i.e., what makes a problem "social"?
5. Is the CESC group list of social problems an adequate one? What would you add to it? What would you delete?
6. What do you think is the meaning of an oft-repeated phrase, "If we want to solve social problems, we have to begin with ourselves"?
7. Would you be interested in the emotional maturing process of human beings? (See Chapter V of this guide.)

Carl Jung sees two types of people — the introvert and extrovert — each with four types of attitudes or psychological functions:

- *Rational thinking* — the capacity to structure and synthesize discrete data by conceptual generalizations;
- *Feeling* — the function which determines values; which promotes human relationships;
- *Sensation* — the function which perceives and adapts to external reality via senses;
- *Intuition* — perception via the unconscious; conclusions whose origins are obscure.

Archetypes are perceived and experienced subjectively:

1. *The Universal Mother*: nourishing, nature, matter, earth.
2. *The Spiritual Father*: light, spirit, sun, rain, fertilizer.
3. *Transformation*: perilous journey, dark places, death, hero.
4. *Central Archetype, the Self*: union of opposites; integrating principle at the root of the psyche.

Part C — Friendly Shared Powers group Process No. 2

This 16-chapter 120-page guide for personal, group, and world development, is as bright and lively as its orange-red cover proclaiming *Friendly Shared Powers*. It's the life-work of Clear Marks with the able assistance of his wife, True, 2219 Grant St., Berkeley, California 94703. Each page is a condensed guided experience in group behavior and personal growing. I've seen it used with enjoyment and "success", and especially if Clear and True are present. (They are available by arrangement for counsel and demonstration of group process, anyplace in the U.S.)

A typical page indicates this book's friendly, thoughtful guidance:

Previewing Needs for Balanced Growth

"We need whatever we hurt for lack of — indeed, whatever we feel unhappy for lack of. We grow as we learn to fill healthy needs.

"As animals we need environments with food, warmth, and rest. As humans we need social environments where we can individualize and find real friends. And we need to keep growing as follows:

"As persons, our pains and satisfactions motivate experiments to satisfy our unique selves. Thus self-motivated individuals study and grow strong — unlike adult conformists and teacher-dominated pupils.

"An example. When elders put me down (as a child) I distrusted my judgment and often repeated my mistakes. Now I avoid feeling cheap or guilty, and promptly correct what I regret.)

"To grow with friends, who would want to grow with us, we may practice an undated Golden Rule: "Let's respond to one who requests our help, just as we'd want responses when we ask for help."

Locally and globally, "What harms the beehive harms the bees." [Marcus Aurelius]. Peacetime oppression or war occurs in any society where persons don't care for each other. We can prevent such troubles by organizing friendly communities which develop enough shared power to correct governments and other threatening agencies.

Learning to satisfy ourselves, friends, and society involves us in lifetime balanced [unspecialized] growing. Thus we may become free as strong individuals and thus avert earth's destruction.

Unbalance: Sunny feels fulfilled as an individual. He is a helpful angel to other persons. But he disregards a worsening environment and war preparations. He's not caring for our beehive.

Our book, *Friendly Shared Powers*, guides us to form friendly groups which help us grow as individuals and as community members. We link with other groups in actions for our local community and for global community.

Picture the wealth of guidance and growth in the sixteen chapters.

Every page in Friendly Shared Powers encourages to perform the miracles we need, sometimes in whimsical verse:

*Don't look for me in miracles;
Magicians can perform them.
You'll know me when you see my tree.
My tree will grow and grow.
It's WE who will do the miracles
As Earth's Community.
We'll love what we are members of.
We'll practice so we'll grow.*

Discussion Questions

From these introductions, do you tend to prefer one Group Process more than the other?

What would you say is the chief emphasis in each? Which one is more structural? Which is more self-understanding oriented?

Do you see the value in studying each method from the additional references, with fuller descriptions?

Do you plan to form and work in a group for better study and action on social (and other) problems?

Are you concerned in further work on beginning with one's self, i.e., personal maturing?

To start and sponsor practicing, Clear and True Marks suggest you invite the people you want to a meeting; seek facilitators. (They're available by appointment) and you have begun. Here's an idea for an invitation:

While governments produce doomsday weapons and corporations destroy earth's environment, we who want to live need vision of a healthy society and visions of our individual potentials. We need self-growth and teamwork for community and world growth.

We invite you to our first Balanced Growth Practice Session:

[Your name].....Address.....

Free Workshop will be at.....

Sponsored by.....

Then with your copies of *Friendly Shared Powers* (\$4.70 from them, or from School of Living, POBox 3233, York, Pa. 17402) you are under way.

Chapter II

SOCIAL PROBLEMS OF PRIMARY, SECONDARY, AND TERTIARY IMPORTANCE

A "problem of living" arises when a situation or query has several desirable solutions. Some problems faced by human beings are more personal and individual, while others can be seen to involve other people, and are therefore "social".

If a person says, "What suit shall I wear tomorrow?" or "What shall I read tonight?", that person is obviously dealing with a personal problem. If the answer is to wear a blue suit, or to read Plato, the problem has been solved without involving others.

Every person is constantly, either consciously or unconsciously, "solving problems". The degree varies to which others are involved in their solution. Compare, "What suit shall I wear?" with, "How land a person on the moon?" or "How arrange that no human being ever be involuntarily unemployed?" The latter two are obviously "social" problems. How aware are members of our community of such problems? How aware of their *human* solutions is the average citizen?

Robinson Crusoe on his island was immersed in relatively personal choices, socialized only by the presence of "his man Friday". As newcomers came to live on his island, his problems became more "socialized". Obviously, the first problem to be faced by Crusoe and newcomers would be space. To fulfill everyone's biological needs for food, clothing, shelter, communication, Crusoe, Friday, and the newcomers must share space on which to live, to grow food, and build shelter.

A modern way of stating this basic and universal fact is, "A universal problem facing human beings is 'economic', i.e., how arrange space on the earth for producing and distributing tangible survival objects?" Granted the existence of other problems — psychological, esthetic, etc., who would deny the basic, underlying importance of human *economic* needs being solved with justice and fairness to all? Yet it is this area of ethical economics that so many community members, and so many persons of goodwill, are lacking.

"Economics?" many intelligent persons answer. "Yes, I had a course in college, but never understood it." Or, "Economics is the dismal science; let the experts deal with it — I'd rather deal with *human* values." As a result, people of goodwill (humanists and deists alike), often by-pass the economic roots of the grave social and political problems which concern them — like unemployment, inflation, centralization, exploitation, racism — which they nobly strive to remove or correct. Their writing, their challenge, their motivation are high level. Their success in correcting the "problems" is negligible.

The Personal Experience of Myself, Mildred Jensen Loomis

My own experience is a case in point. Years ago I majored in college economics, studying the supply-demand curve. I graduated *cum laude*. Ethics, fairness and justice never entered my mind. But the tragic economic depression of the Thirties raised questions. I was teaching religious education in Dayton, Ohio, when Dayton's banks closed, its four large factories shut down, and half the heads of families were out of work. Hungry children stayed home from school for lack of shoes and coats.

Why the Depression? No one knew, including me with my economics degree. With no money available for our salaries, I, with four religious education teachers, went to Mecca for more wisdom. Among the ministers at Union Seminary in New York City and the sociologists at Columbia University, we asked, "What can be done about Dayton's unemployment and poverty?" We heard criticisms of the rich; we toured the ghettos; we studied "Ethical Interpretation of Current Events". Still, no basic help. After a stint of girls club work in Little Hell in Chicago, I returned to Dayton. There I encountered the ideas and practices of four groups which helped me unravel economic "mysteries". None of the four are famed in textbooks, but I present them here for evaluating their contribution in our quest for "wider economic change".

A. Ralph Borsodi, Decentralist Critic

The first is Ralph Borsodi, from Suffern, N.Y., who had turned from counselling New York businesses on advertising to building his own productive family homestead during the 1920s. In 1928, he wrote a first critique of centralized industrialism — *This Ugly Civilization*. That book had persuaded Dayton's social agencies and city officials to invite Ralph Borsodi to solve their unemployment problem. His answer was deep and clear: "Let's help them to develop family homesteads in small communities circling the city. Let's make access to land free and easy. Land is a gift from Nature — not a human-made product. Land is not a commodity to be held for price and profit. Our modern way — private ownership of land — is to make land the source of power and money. Let's start a new and ethical answer in Dayton. Let's make land the common-title of a group of users; let land be the family's base for survival, independence, and security."

People, including my friends and I, responded. We bought 80 acres, dedicated it to non-sale and non-speculative use by families on five-acre plots. We did this by forming the Liberty Homestead Association and buying (since this was the only way to get it) eighty acres at a modest price. The Association took title to the land. All the members in common-meeting, allotted the land in small plots to each family. Each family, instead of paying a purchase price, paid a small annual rental to their Association to care for common needs — roads, taxes, community house, etc.

B. Henry George — Land Reform

The second person I encountered on a poster on the public library wall — “What Causes Poverty? Why an Economic Depression? Join our Study of *Progress and Poverty*.”

I joined the group. A famous American, Henry George, had preceeded Borsodi by several decades. He had analyzed the roots of economic breakdown (known in our history books as “panics”). He had examined and shown the inequities in current remedies — charity, public doles, government regulation, tyranny, etc. He had shown the devastating effects of the *private* uses of the *social* values in land. His book of 1879, until then unknown to me, had sold more copies than any other non-fiction book of its time.

Here was clarity, cause-and-effect, and the *ethics* of fundamental economics. Here were clear answers to my puzzles: since Nature provides land, our life's sustenance, in uneven types, who shall have the best land, the middling, the poor and unproductive land?

This challenge led to further searching. I asked Ralph Borsodi if he agreed with Winston Churchill that “the land monopoly is the mother of all monopolies.” He said dolely, “Yes, but its twin evil is equally vicious in destroying our culture and our institutions.”

I replied, “But if people have land, and if the market is free with everyone producing and exchanging what they want to, what possibly could upset that?”

“It's in the *exchanging*,” he said. “If you can exchange your eggs for your neighbor's butter, you have a free market. But should you buy an automobile with dollar bills which some counterfeiter prints, you can see that trouble is brewing. Worthless paper is competing in the market for products and labor.

“So, investigate your money system,” said Ralph Borsodi. “Modern money is issued by governments. Governments authorize themselves to issue money to any extent they want to. Yet — note this — it offers nothing on the market with which to redeem their dollars. We have a ‘crazy’ system where our money-issue is legalized by law, but those money-issues are not in accord with natural exchange of goods for goods.”

He continued, “Of course, private collection of the site-value in land upsets a free market. But correct that and allow some one to issue counterfeit unredeemable currency, and you can see how this would cause leaks in the ethical exchanging of wealth.”

C. E.C. Riegel and Money Reformers

For me, E.C. Riegel's *New Approach To Freedom* (1949) clarified money and banking. I had to relinquish approval of the Federal Reserve System as the college texts had described them.

Riegel proves that “the government's issue of money is to counterfeit the system. It acts on money circulation precisely the same as

illegal counterfeit issues of private criminals. Criminals' counterfeit money can be removed — but state-issued money (for war, speculation, etc.) in excess of productive needs, is ‘legal, unlimited, and infinitely damaging.’

“Counterfeit money waters and inflates the money in circulation. It reduces the value of each unit, and thus raises prices severely. Like water in a glass of milk dilutes the food value, so counterfeit money reduces currency value. Whenever we say ‘government has increased the money supply’, we must add it has devalued our units of money. With a greater number of monetary units bidding for a given supply of goods, the power of each unit must decline, i.e., prices must rise.

Riegel was emphatic. “The political state should be divorced from the power to issue money. The ability we grant them to inject counterfeit issues into circulation is the basis of their power to deliver wealth to pressure groups at the expense of the rest of the community. This is insidious ‘taxation’ which underlies the trend toward confiscation of wealth, and the government control/regulation of personal enterprise.”

Riegel's thesis was repeated and expanded in Gertrude Coogan's *Money Creators*; Gary Allen's *None Dare Call It Conspiracy*, and in Justice Brandeis' *Other People's Money*.

Before I undertook any positive action in that direction, I was thrust into the consumers' cooperative movement.

D. Consumer's Cooperative — Rochdale Weavers

Enlivened as I was by the insights from Ralph Borsodi, Henry George, and E.C. Riegel, yet practice and progress in these directions were slow and halting. So few others with whom I associated were interested — and definitely not familiar with any of these social thinkers and doers. Even our Liberty Homestead Community, with Borsodi, had ground to a halt. Lacking sufficient local funds for completion, the Dayton officials and members voted to arrange for a loan from the Federal Government. This move brought more “guidance” from Borsodi.

“No,” he said. “It's an old experience, certainly true of government, that ‘he who pays the piper calls the tune.’ If we borrow money from the U.S. Government, it will logically want to direct the building of homes and communities. Government is to protect our rights to person and property. It is not to loan money and direct our business.”

Here was more principle and ethics, which puzzled us, and needy Daytonians found it difficult to comprehend and accept. Shivering in unfinished houses that winter of 1933 added urgency. When the Liberty Projects Committee decided to proceed with its request for a government grant, Borsodi said, “That's your prerogative. But for me, it means my return to Suffern. I do not choose to work under government direction.”



Borsodi's predictions were accurate. Government funds meant government supervision of the Dayton Homesteading Project along with delays and red-tape. Soon, the Liberty Homestead Community was liquidated and abandoned.

I went into traditional teaching in Dayton's Public Schools. The Rochdale Consumers' Cooperative movement was enjoying an after-Depression popularity in the Midwest. Studying the Rochdale principles sustained my spirit and zeal for an improved economy.

In 1844, twenty-eight struggling weavers in Rochdale, England, established the first cooperative store, using new business principles, chief of which is distributing earnings to members in proportion to their patronage. While they sold at market prices, the Rochdale store returned to each member annually from its gross profits in proportion to the amount of that person's patronage in the year. Over the years, this practice has spread around the world, including the United States. It helped return ownership, control, and direction to people in producing, marketing, and credit enterprises.

A small group of Daytonians, including some of the "homesteaders", welcomed the Rochdale principles, and organized a cooperative food store. In line with its practices, they undertook voluntary education of their members and prospective members. They named me chairperson of the Education Committee and I developed a library of books, studied them carefully, led discussions, and promoted co-ops.

Dayton's part in the cooperative movement seemed miniscule and of little effect. We encouraged ourselves by attending national conferences, camps, and study-groups. Yet over the decades, the consumers' cooperative, based on patronage dividends, has snowballed. Three national federations serve cooperatives of all types; the Cooperative League of the U.S.A. (1828 L St., NW, Washington, D.C.) includes rural and urban, producer and consumer, supply and service. The Rural Electrification Act (1935) brought electricity to 95% of America's farmers via the cooperatives. Since 1960, food cooperatives have extended to nearly 2,500 such groups in U.S.A. Cooperatives are popular, and evidently here to stay as part of the "social change" to a voluntary system.

But overall, exploitation remains — inflation increases, prices rise, and poverty and unemployment remain. Are the cooperatives adequate to the humanizing of our social system? Are there ethical problems in economics which they do not solve?

On many occasions, I have asked these questions of cooperative leaders. I have written to editors of their leading journals. I have queried former congressman Jerry Vorhees, who for so long was president of the Cooperative League of U.S.A. As recently as 1980, I have asked, "Are cooperatives eliminating or reducing inflation?" and always the answer from knowledgeable leaders is "No". Co-ops do not affect or reduce

inflation. "Our job is to save customers on marketing costs by selling without profit," they say. "We 'share' the profit (surplus over cost) with customers."

In 1977, shortly before Ralph Borsodi's death, he was preparing a book on *Let's Stop Inflation* (via a new currency). I asked him to evaluate the place of cooperatives in a humanized economy. Typical of his generalist approach, he said, "The chief hurdles and obstacles to a fair and just return of goods to producers and consumers are the land and money monopolies. So long as these remain, inflation will continue, and exploitation will be present. Some non-workers will get what they don't earn, and other workers won't get what they should — but the cooperatives *could* enter these fields," Borsodi continued. "Both land and money are ideally best operated cooperatively. Some day, cooperative leaders will see the wisdom of putting their brains, energy, and funds into a cooperative land tenure, and into cooperative people's money."



The Civic Problem — What is the function of government and the proper use of legal coercion and compulsion?

These discoveries in the land and money monopolies brought into focus the nature and function of Government, i.e., the political state. Again Ralph Borsodi was a helpful mentor.

"Government and government officials pose before people as their 'protector'. Generally, the people 'believe' this, and give the government more power to guard them (the public) against chislers, profiteers, black marketeers, and the wolves in business. . . We pay the price in declining democracy — in the rise of New Deals, socialism, communism, and fascism."

Again I protested. "But we do *need* government. Don't you agree we need government to 'guarantee our rights to life, liberty, and the pursuit of happiness?'"

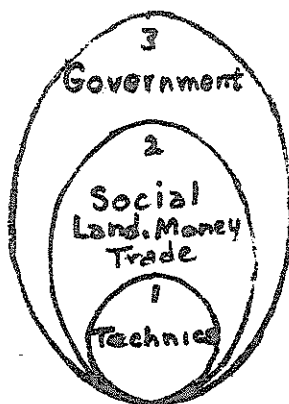
Ralph Borsodi's smile was just short of disdain. "You're quoting the Bill of Rights" — the common man's addendum to an otherwise centralist document. Originally, the phrase was stronger. The commoners demanded guaranteed 'rights to life, liberty, and *property*.' But the commoners knew their independence and security rested on their own bit of land, and their rights to their goods and chattels which they produced. It was *that* — their own production — which they wanted guaranteed against greedy power-seekers — including their 'rulers' with the legal power of coercion."

"So guaranteeing property rights was changed to the 'pursuits of happiness?'" I asked.

"Yes, and it's loose definition has covered more *un-happiness* over the years, and more abuse by government than we realize. But again, don't take my word for it. Read the critics: Franz Oppenheimer's *The State*; Tom Paine's *Crisis*; James Martin, *Men Against The State*."

The accompanying graph suggests three levels of human action and involvement:

- No. 1 is that of human survival — technics of securing food, clothing and shelter;
- No. 2 are social problems including land, money, and trade customs in the market and exchange;
- No. 3 includes governmental policies — compulsory (SOR) voluntary (MOR).



No. 1 is embedded in and controlled by no. 2; both no. 1 and no. 2 are embedded in and controlled by no. 3.

Discussion Questions

Is this an accurate representation of the level of social problems?

In which level are you most active? Which level affects you most? From which levels do you receive negative influences?

What suggestions do you have toward (1) your own involvement? (2) education of others in these levels? (3) positive action in each?



Community Service, Inc., POBox 243, Yellow Springs, Ohio 45387. Founded by Dr. Arthur Morgan in 1940, today administered by his son, Griscom, and Griscom's wife, Jane. The staff is aware of, and effective in guiding members and communities in ethical uses of land, money, and governing systems. In their annual summer conference in Glen Helen, Yellow Springs, in their monthly **Community Service News**, in their counselling and book sales, Community Service assists persons in the direction this study-guide emphasizes. They have formed The Vale at Yellow Springs, and Celo Community, Burnsville, N.C., on the land-trust plan. They favor Gessell's demurrage, non-governmental currency and money system. The 1980 conference emphasized humane money, land, trade, and governing systems.

EVOLUTIONARY PERSONALITY GROWTH CHART

by Don Werkheiser, author of *Evolving You*

Personality is defined as an energy system which develops *naturally*, under proper conditions through four evolving stages, with specific types of behavior considered normal for each stage in a life cycle. Unfavorable conditioning factors may prevent development into the next

stage, in which case energy is fixed at the lower stage, and adult energy-behavior is expressed at the level at which growth stopped. Through appropriate steps, however, an immature adult can renew the emotional growth process by taking appropriate steps.

Normal Development	Usual Symptoms of Energy at This Stage	Types of Experience Which Cause Fixation at This Stage;	An Adult Manifests His Energy At His Level of Development Stage Not Outgrown
I INFANCY 0-3 years	Total dependence on adults. Gives no service for service; does not distinguish self from others. Feelings and wishes are infant's emotional reality.	Parents do not lovingly meet child's dependent needs — they scold, neglect, punish, reject the child; insist on performance	Adult Infantilism. Getting something for nothing; gambling, charity, doles, unearned income via rent, interest, profit. Fantasy feelings prevent objectively dealing with facts.
II CHILDHOOD 3-11 years	Begins to be aware of one's own needs. Crudely aware of others. Prefers own age group. Abundant physical energy; sense of taste, touch, handling predominate.	Parents administer punishment for showing off; fail to provide for an interpret new experience.	Adult childishness, sense indulgence and showing off become ends in themselves. Preoccupied with food, drink, tobacco, drugs, clothes cars, ostentation, fame, prizes, publicity, power, title.
III ADOLESCENCE 12-18 years	Special effort to relate to the opposite sex; preoccupied with sensations. Idealistic; ambivalent — wants independence, yet is still dependent.	Flow from inadequate relationship with parent. Parents afraid of or preoccupied with sex. Cultural sex attitudes hypocritical and confusing; control through guilt-inducing religious doctrines, sadistic laws, supernatural threats.	Adult Adolescence. Sex and sensuousness become ends in themselves. Preoccupation with sex, sex stories, or over-denial of sex. Depends on novelty, art for art's sake, music, etc., to exclusion of dealing with real situations.
IV POST-ADOLESCENCE Beyond 18 to death	Uses senses to get information to better deal with environment: such as taste for wholesome food, sound for adequate communication, sex for reproduction and health.	Integrates information and action in ever wider scope in space and time.	Post-adolescent maturing. Knows his own emotional history and the roots of any conflict impulses. Uses rational faculties for acting on real situations. Considers more and more relevant facts.

1. Observe and honestly admit tendency to act on feelings about facts instead of facts. Recognize one's own infantile tendencies; your occasional feelings of helplessness; your fear of others and their domination. Recognize your own mature and realistic abilities.

Steps For Renewing

2. Notice your relating to others on your own terms for approval, self-aggrandizement; get rich while others remain poor. Try to see two sides to every human situation; love-hate, inferiority-superiority; sacred-sinful sex.

Growth

3. Separate eroticism from reproduction. Then cultivate eroticism without compulsiveness. Maintain responsibility toward reproduction — conceive no child unless willing to be responsible for it.

4. Study general systems philosophy and scientific thinking, and apply to the whole of life. Study anthropology to note similarity of human beings; how differences bring conflict with others.

CHAPTER III

Courses and Guides in Economic Education

Since this is an attempt to provide a guide primarily for members of communities for study, discussion, and action on the fundamental economic problems in land, money and government, it seems desirable to know, and make possible use, of *already existing courses of study*. In this chapter, I describe some of the courses and training units available from previously mentioned groups, and others.

Henry George School, 5 E. 44th St., New York, N.Y. 10007. Since its founding circa 1925, the Henry George School(s) have offered a free study course on *Progress and Poverty*. A list of questions for ten two-hour discussion periods is supplied each student. (Sample from Lesson VIII is enclosed.) Page numbers from the text indicate where answers will be found. While this follows a conventional method of learning/teaching, I and many others have found it rewarding. The concepts are so basic that one quickly recognizes its worth. Further, Henry George's writing is so developed that a student is trained in logic and clear thinking. *Progress and Poverty* has been for years on the Classics Book List, testifying to its literary excellence; it has been the text in a logics course in John Hopkins University, testifying to its analytic structure.

The New York City Georgist headquarters teaches similar question-answer courses in Henry George's *Protection and Free Trade*, free in groups or correspondence.

Creative teachers have altered and improved the teaching method. Michael Curtis of Arden, Delaware, stimulates groups by presenting the whole argument in *Progress and Poverty* in a two-hour session. Harry Pollard (POBox 655, Tujunga, Ca. 91042) has designed mini-courses from *Progress and Poverty* for young people. Students encounter debate and philosophical queries where, through their own research and thinking, they discover *basic* concepts. Results are tested by their peers. In the past five years, over 150,000 mini-units have been completed by high-schoolers.

The annual national conference of Georgists in the U.S. and a quadriennial international conference are popular and educational events. A combined 1980 national/international conference was held in New York City on Labor Day weekend.

In the basic courses of the Henry George School, one will probe the statist-government problem with challenging attention to a society based in voluntarism, rather than authoritarianism. While Henry George found the main root to poverty and tyranny in the land monopoly, the George School now offers a course on the money-banking monopoly.

TYPICAL STUDY GUIDE

LESSON VIII

Application of the Remedy

Ownership and Use of Land

1. What security does a man require to warrant his building upon or cultivating land? (398)
2. Is private ownership of land necessary to encourage the erection of buildings and the cultivation of land? (399-400)
3. How does the treatment of land as private property stand in the way of its proper use? (401)
4. If land were treated as common property, when would it be used? (401)
5. In working out a method for treating land as common property, what right should be safeguarded? (398-403)

Application

6. What methods might be employed to treat land as common property? (405)
7. What objection is there to public purchase of land? (405)
8. Is it necessary to confiscate land? (404-405)
9. What is the practical method proposed by George for treating land as common property? (406)
10. How would land titles be affected by this proposal? (405)
11. Is there any existing machinery for public collection of rent? (405)
12. What does George's proposal require with respect to other taxes? (406)

The Canons of Taxation

13. What are the standards, or canons, to which taxation should conform? (408)
14. Name some types of taxes which bear upon production. (409-410)
15. How do such taxes affect production? (410)
16. What effect would the public collection of rent have upon production? (413-414)
17. Can a tax on land values be easily and cheaply collected? (414)
18. How does the taxation of commodities affect their price? (416)
19. Does a tax on rent enable the owner to pass it on to the user of land in the form of higher rent? (416)
20. Does a tax on land values add to the price of commodities? (415)
21. What tax can be collected with the greatest certainty? (415-418)
22. Which conforms more closely with the tenets of justice — taxing wages or taxing rent? (420-421)
23. What does Henry George mean by "the equality ordained by nature?" (420-421)
24. Which tax conforms most closely to all the canons of taxation? (420-421)
25. Can we separate the value of land from the value of improvements? (425)
26. If a tax on land values is the best method of raising revenue, what is required for its public acceptance? (429)

The School of Living has been in the forefront of many movements: appropriate technology, intentional community, sound money, community land trust, the alternative press, the modern homestead, and others significant to the problems of living.

Problems of Action

1. **Health:** physical/mental well-being through a long life span;
2. **Occupation:** how should persons work, play and rest?
3. **Possessions:** Who should own, or hold in trust land, money, goods?
5. **Distribution:** how should goods be distributed among its claimants?
6. **Organization:** how should groups be organized?
7. **Government:** for what should government (coercion) be used?
8. **Institutions** [family, community, religion, government, and other wide-spread practices]: how should institutions be started or changed?
9. **Education:** how should the wisdom of the world be disseminated?

Problems of Value: Preferences, Emotions, Feelings

10. **Good and Evil:** Ethical values;
11. **Beauty and Ugliness:** Aesthetic values;
12. **Wealth and Illth:** Economic values;
13. **Purpose of Living:** Telic values.

Problems of Thought: Rational Analysis

14. **Who or what am I?** Nature of human nature: psyche or soma?
15. **What is the world?** Nature of environment: cosmos or chaos?
16. **What causes objects and events?**
17. **Truth or Falsehood:** how do we know? How do we validate truth?

The following books by Ralph Borsodi are available from the School of Living, POBox 3233, York, Pa. 17402:

- *A Decentralist Manifesto*, 15 pp., 1960, \$1.
- *This Ugly Civilization And The Modern Homestead* \$17.50.
- *Seventeen Problems of Individuals and Society: A Curriculum For Adult Education*, \$12.50.
- *A Global Peace Plan*, 4 pp., \$.25.
- "A Man For Our Time", *Green Revolution*, Dec. 1977, memorial issue; \$1.

The Green Revolution, POBox 3233, York, Pa. 17402. Rarihokwats, editor. Subscription by donation, or with \$12 annual membership in School of Living.

Land

The Community Land Trust is a growing pattern for land-use and distribution in the U.S. It approximates the village land-holding (*Gramdan*) in Gandhian India, as well as land-use under the Jewish National Fund in Israel. It puts land into trusteeship, while allowing the private ownership of labor-produced goods. A 40-year community of this type is Bryn Gweled, Southampton, Pa.

The Community Land Trust movement has been spurred both by the School of Living (POBox 3233, York, Pa. 17402) and The Institute of Community Economics, 120 Boylston St., Boston. Both offer the valuable guide, *The Community Land Trust: A New Land Tenure for America*: \$5.

Community Use of Land-Site Value, promoted by *The Henry George News* and *Georgist Journal*, both at 5 E. 44th St., New York City. Other journals include *Incentive Taxation* (50 N. 6th, Indiana, Pa.); *Mini-News* (Harry Pollard, Box 655, Tujunga, Cal.); *Land and Liberty* (177 Vauxhall Bridge, London, England SW IV 1EU).

Critics of Henry George: A Centenary Appraisal of Progress and Poverty by R.V. Andelson, Dept. of Philosophy, Auburn College, Auburn, Alabama ; 1979.

A film, *The Case For Site-Value Taxation: One Way To Better Cities* is rented free by the Schalkenbach Foundation, 5 E. 44, New York City, 30 minutes, showing poverty created by private, absentee, speculative land-owning. Discussion guide and bibliography included.

Some Active Community Land Trusts

Sam Ely Community Land Trust, Box 2762, Augusta, Maine 04330.

Berkshire Community Land Trust (Robert Swann, Susan Witt), RD 3, Box 74, Great Barrington, Massachusetts 01230.

Delaware Community Land Trust, 980 Carver, Philadelphia, Pa. 19124.

School of Living Community Land Trust (Herbert Goldstein), 230 Orwig Rd., New Freedom, Pa. 17364.

Columbia Heights Community Land Trust (Mitch Snyder), 1345 Locust, Washington, D.C. 20005.

Regional Land Trust of West Virginia, Rt. 3, Box 171A, Spencer, West Virginia 25276.

Michigan Community Land Trust (Maynard Kaufman), Rt. 1, Bangor Michigan 49064.

Evergreen Land Trust Assn. (Phil Andrus), Box 12033, Capital Hill Sta., Seattle, Washington 98112.

Northern California Community Land Trust (Dale Becknell), 3124. Shattuck, Berkeley, California 94705.

Money

Wealth, Virtual Wealth, and Debt by Frederick Soddy, 1961. States the misconceptions and realities in exchange, money, and debt. Helps in understanding why the ignorance and confusion in money and credit prevents economic health and world peace.

Ralph Borsodi's *Inflation Is Coming!* (1945) has been reprinted in *What Price Miracle?* by Don Newey (1972, \$1) and *What To Do About Inflation* (*Green Revolution*, December, 1979, \$1, School of Living).

A New Approach To Freedom by E.C. Riegel (Heather Foundation, Box 48, San Pedro, California 90733, 1976; \$2) and *Flight From Inflation* (explanation of private enterprise money, Valun (Heather Foundation, \$4.95).

Let's Stop Inflation Ralph Borsodi, report of the one-year experiment with the Constant (c/o Lydia Ratcliff, Rt. 1, Andover, Vermont.)

Libertarian News, 1516 P St., NW, Washington, D.C. Support of Milton Friedman's *Capitalism and Freedom*, University of Chicago Press, 1962, and *The Libertarian Manifesto*, Murray Rothbard, Collier-MacMillan, 1978.

Government

Dr. James Martin of University of Colorado, assisted by Ralph Myles Publisher, POBox 1533, Colorado Springs, has republished in 1979 the basic works of America's early individualist anarchists (50-page pamphlets, \$1.50 each):

Laurance Labadie, *Selected Essays, The Economics of Liberty*

Benjamin Tucker, *State Socialism and Anarchism: Where They Differ*

Lysander Spooner, *No Treason: The Constitution of No Authority*

John Badcock, Jr., *Slaves To Duty*

Etienne de la Boetie, *The Will to Bondage*

The Storm, Mark Sullivan, Editor; quarterly; anarchist; \$6 a year. 227 Columbus Ave., New York, N.Y.

The Dandelion, anarchist; Michael Coughlin, 1965 Selby, Minneapolis, Minnesota.

The Libertarian Party, 2300 Wisconsin Blvd., NW, Washington, D.C. 20007.

Students for a Libertarian Society; Libertarian Review, 1620 Montgomery Ave., San Francisco, California 94111.

Laissez-Faire Books, 206 Mercer, N.Y. 10012. Booklist encompassing Land, Money, and Government.

Men Against The State, by James J. Martin, Myles Publisher, Colorado Springs, Colorado, \$5.95.

Cause of Business Depression, Hugo Bilgram, Libertarian Book House, Bombay. Economic principles from social contract and non-governmentalism.

Instead of a Book, Benjamin Tucker, \$15.95, Haskell Publishing, 1969. From Tucker's *Liberty*, unsurpassed in presenting voluntary handling of land, credit, banking, and the market.

No Treason, Lysander Spooner, 100 pp., \$1.50, Laissez Faire Books (206 Mercer, New York). Challenges the right of any group to exercise legislative power over others without their consent.

For A New Liberty, Murray Rothbard, Colliers, 1973, \$5.95. Base for the Libertarian movement and Party.

Societal Directions and Alternatives by Michael Marien, Institute for Policy Design, \$16.50.

Decentralism: Where It Came From, Where Is It Going? by Mildred J. Loomis, School of Living, 1980, \$5.00.

The Cooperatives. Cooperative League U.S.A. 1828 L St. NW, Washington, D.C., has hundreds of thousands of members, and millions of dollars invested in helping people to solve their own problems,

The Cooperatives

American Cooperatives, by Jerry Vorhees, 1961.

The Story of Toad Lane, by Stuart Chase; free leaflet, Cooperative League.

People Help Themselves Through Cooperatives, by P.J. Dodge.

Ours — How To Organize A Cooperative, by Art Danforth.

Credit Unions: Theory and Practice; a pamphlet, Cooperative League.

Housing The Cooperative Way by Liblitt.

Group Practice and Prepayment Medical Care by MacColl.

The National Cooperative Bank — low interest credit to cooperatives.

The Cause of Business Depression by Hugo Bilgram (1960, in the School of Living Library). "No tax reform, no social or political reform, can remove the prevailing economic discord. Nothing but a simple adjustment of our monetary system is needed to that end."

Human Development via Natural Law and Just Economics, by Don Newey, 1980. Restates thesis of cooperatively-owned consumers' money.

Chapter IV: Improving Attitudes and Values

The human race is blessed (some say scourged) with a feeling of not having reached our best. For centuries, those dominated by Christianity have confessed their "sense of sin" and their need for salvation. The universe — at least the human condition — seemed to be a struggle between light and dark, God and Satan, Heaven and Hell, spiritual and secular. The Greeks strove for a high level via Socrates' vigorous questioning and Aristotle's rational searching.

In the modern day, the discipline called psychology becomes the avenue for communication about human behavior. Earlier psychological interpreters continued the darker picture of human nature. Freud concluded we were subject of our unconscious drives; B.F. Skinner says we are victims of our parental and environmental influences. More recently, highlighted by Eric Fromm (1890-1980), Carl Rogers, Rollo May, and notably by A.H. Maslow, a more positive picture of human nature has emerged. With newer knowledge about the human brain, the nervous system, and "conditioning", the human organism is seen as a personality rooted in *dynamic, positive, growing energy*. Human beings, *mirable dictu*, have *inborn* aspirations to love, esteem of self, knowledge and beauty.

Abraham Maslow has accomplished significant research. Rather than studying animals or average, troubled people, Maslow studied the nature of humanness from exceptional "self-actualized" people, including Abraham Lincoln, Thomas Jefferson, Albert Einstein, Eleanor Roosevelt, Jane Addams, William James, Spinoza, Albert Schweitzer and Aldous Huxley. The attitudes, habits, and characteristics of such people led Maslow to conclude that they are not static — but that they are moving, becoming, growing toward maturity. They are entities discovering a true self, and developing existing latent potential.

Self-actualizing people have an ability to see life clearly; they are less emotional and more objective about their observations. Because of their perception, self-actualizing people have a clearer notion of what is right and wrong, and a clearer perception of cause and effect creating future events. They see realities swiftly and accurately, yet they are humble, able to listen and learn from others. This results partly from a better understanding of themselves. They are less disturbed by desires, anxieties, fears, hopes, false optimism or pessimism — they perceive both contemplatively and decisively. Notably, without exception, each is dedicated to some work which he/she considers important.

Self-actualized (i.e., healthy) people are not without emotional difficulties, but their pains and problems are fewer; they enjoy pleasure and happiness more. They have a sense of humor; they establish friendly relationships easily and *they are never exploitative*. Healthy people have great self-respect and spontaneous out-goingness to others. They have less *need* for love from others, and can remain happily alone

for a long time. They maintain active sex relationships. In self-actualizing people, the subconscious is creative, loving, positive, and healthy.

Self-actualizing people never tire of life; they have great confidence in handling whatever confronts them. They have little fear of the unknown, and are eager to enter into the mysterious. Because they have fewer problems of their own, they tend to work on solving the problems of society. They are both theoretical and practical, and willing to accept slow change.

Abraham Maslow's insistence that the true inner nature of human beings is energized ("motivated") by seven basic needs, provides hope and confidence for human beings to change, develop, and achieve their potential. "There are intrinsic aspects of human nature," he says, "which culture cannot kill." Yet, he quickly adds, "*But it can do a lot to repress them.*"

The seven needs which Maslow says each individual can fulfill, moving from one stage to the next, include:

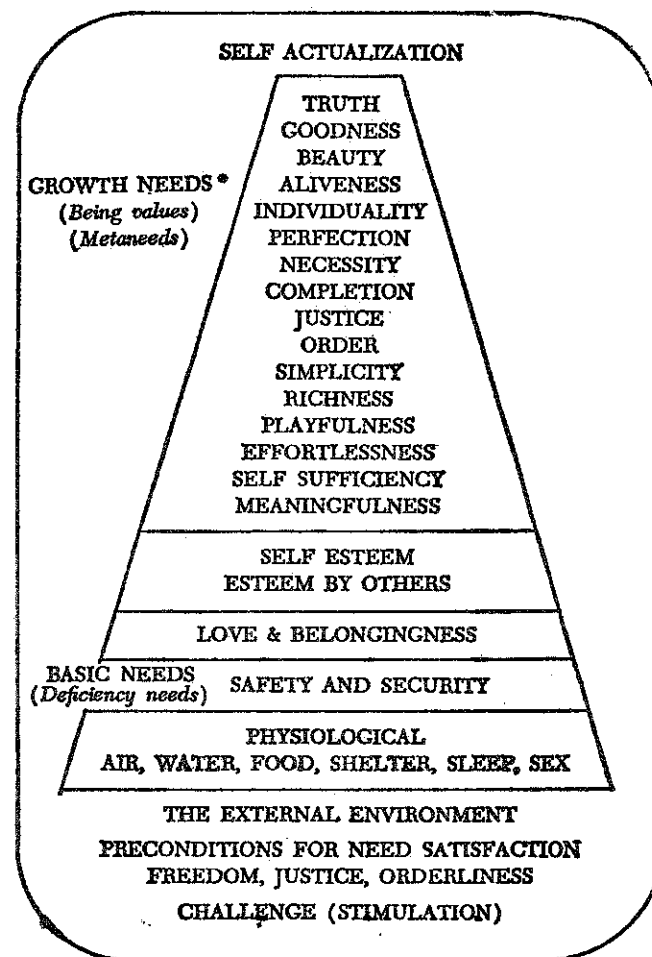
1. *Physiological Needs*: food, liquid, shelter, sex, sleep, oxygen.
2. *Safety Needs*: consistency, fairness, some routine, a predictable world.
3. *Belongingness and Love Needs*: a place in one's group; being deeply understood and accepted; giving and receiving affection; self-esteem.
4. *Self-Actualizing Needs*: to become more and more what one is; to become everything one is capable of becoming.
5. *Desire To Know And Understand*: curiosity, a search for meaning, to systematize, analyze, construct a system of values.
6. *Aesthetic Needs*: for beauty to accompany wellness and a good self-image. (Found in every culture back to cavemen.)
7. *Social-Environmental Needs*: freedom to speak; to act without harming others; to inquire, to defend one's self; (necessary to other basic satisfactions).

In continuing work, Maslow discovered that beyond these seven basic needs were needs of a higher level and growth category, but impossible without fulfillment of the basic survival needs.

Frank Goble describes Maslow's psychology, and lists his full hierarchy of needs, in *The Third Force*:

GROWTH NEEDS (Being values) (Metaneeds)

ABRAHAM MASLOW'S HIERARCHY OF NEEDS



* Growth needs are all of equal importance (not hierarchical)

Quandries. If the entire human species is inherently growth-oriented, why do so many people fail to develop their potentials? Why, in 1980, the world over, is the human species facing extinction via pollution of the earth, air and waters? Why are dominance and hierarchy so evident? Why do wars continue? Why are suicide and crime increasing? Why the possibility of destroying all life via mis-use of nuclear energy?

Answers. The flood of authors, educators, scientists and philosophers who propose answers increases each year. Almost universally, they invoke single-issue answers.

Some indict education. Public, private, and "media" education inadequately presents living problems and solutions to them. At two points, in psychology and in dealing with institutions of a voluntary society, education is notable negligent. "Education", the new-agers conclude, "is too conventional, too traditional, too oriented to the past. It does not provide us with the analyses and the tools we need to live up to our potentials. We must forge our own answers."

2. Mechanical child-birth, authoritarian infant/child care. In spite of the growth of "child study" in modern life, too many children are born and reared under circumstances which frustrate their emotional health, which condition them seriously in habits and attitudes of hostility or submissiveness. The years of their education do not notably correct these early errors, and a high percentage of persons grow up as immature adolescents and adults.

3. With intellectually and emotionally immature adults planning, voting for, and administering customs and laws, resulting institutions are authoritarian, which (of course) defeat, rather than fulfill, human needs. Under these conditions, the "culture" — the attitudes and habits, customs and laws — prevent the maturing and the self-actualizing of persons.

But there is hope. This study-guide attempts to draw together some creative, courageous persons guided by both intelligence and good will to deal with social problems and the psychological maturing problems.

This last chapter presents a psychologist—economist, Don Werkheiser, who offers a unique integration of solutions — both psychological and institutional — to wider social change.

As persons, our pains and satisfactions motivate experiments to satisfy our unique selves. Thus self-motivated individuals study and grow strong, unlike adult conformists and teacher-dominated pupils.

DON WERKHEISER AND HUMAN MATURING — PERSONAL AND SOCIAL

Don Werkheiser, of advanced intelligence and social concern, like some of his mentors, was largely self-educated. In advance of his grade and high-school peers, he studied widely in libraries and in association with creative thinkers. Chief among these was Dr. E.F. Schroeder, eminent free-speech authority, and founder, with Dr. William Allison White, of the discipline of psychoanalysis. Dr. Schroeder outlined and widely published a psychological method which he identified as Evolutionary Psychology.

Dr. Schroeder advanced and clearly identified the steps in the psychological maturing from infancy through adulthood. Accepting the fact that the human body passes through physical growth stages with recognizable changes — infancy, childhood, adolescence, post-adolescence and maturity — Dr. Schroeder noted identifiable *psychological* changes attendant to, and natural to, each physical stage. The analysis of, the clear descriptions of, and the education in these stages of psychological maturing became a special concern of Don Werkheiser.

Werkheiser was an assistant in 1950 of the School of Living's journal, *Balanced Living*. In many an article and conference, he interpreted Dr. Schroeder's evolutionary psychology, condensed and summarized in following pages.

Emotions are conditions in the nervous system which help one interpret, adapt to, and respond to the environment. Naturally, because of his limited experience, an infant must call for help to secure food and warmth. When he is hungry, he cries; when cold or too warm, he frets. His reactions signify his dependence on others.

Growing with more experience in relating to his environment and to persons, the infant makes crude adaptations. But native to all human organisms, his primary motivation is centered in (his) *self*. The growing infant (and child) are exploratory — self-energy is self-generated, growing, learning. The infant wants to touch, feel, taste everything he encounters. A few more years continuing the curiosity, learning, assertiveness, one might dub the child "self-centered", even exhibitionist. But this is natural, accepted. This is child-energy, learning and growing.

Soon the child comes to adolescent years. Now sex glands are producing hormones, body changes, and *emotions*. Now come new feelings to guide in his/her adaptation to others. He/she is primarily interested in sex.

But as adolescents approach pre-adulthood, feelings are less "ends in themselves". Persons, as Maslow points out, become concerned in survival needs, in taking their places in groups, in community, in "maturing" to independent, self-maintaining persons, aware of and contributing to solving their complex needs. All this natural changing

and growing is the "normal" (anticipated) emotional development, accompanying physical growth and development. So far, so good.

But there are ifs and pre-conditions to such natural, normal integration of emotional maturing with physical maturing. This occurs when the "external" conditions adequately *accept and permit* the accompanying emotional need. But modern life, modern values and modern institutions do not "freely and adequately" permit such natural emotional maturing. More often than not, they prevent it.

Modern Deterrents to Emotional Health. As most natural mothers know, both the physical and emotional need of the newborn is for warmth, motion, body-contact and loving care. How often is this violated in mechanical, surgical and hospital birth via forceps, slapping, isolation of infants in cribs, bottle feeding? The early violations of emotional health have insidious, negative results to emotional health.

How often is child-learning done in formal seats in "orderly" rows, with education a torrent of pouring-in knowledge, rather than discovery at the initiative and felt-need of the child? How much resentment, rebellion, confusion in child-feelings come from inept and unnatural learning? What better causes for either child reactions — dominance competing with authority, or worse, submission to authority?

How much adult-love, acceptance, and guidance to teenagers in their sex needs? How much rejection, cover-up, and outright adult neglect of the adolescent's place and role in our homes, work, and communities?

And the actual and obvious result of the personal/social errors in the infancy, childhood, and adolescent stages is 80 or 90% of *emotionally-immature adults*? And these adults are the ones who now shape our social institutions, and the ones to whom we look and appeal for wider social change.

A significant fact we must all recognize and accept: psyches do not *automatically* grow into adult maturity, even though a physical body automatically matures. Given some food, a human infant becomes a child, becomes an adolescent, becomes an adult. But the human psyche does not mature automatically. If the *environmental conditioning* at any stage is distorted or out-of-keeping with one's psychological needs, then an individual's growth is stopped at that stage. A psyche becomes "fixed" with the attitudes and feelings of that arrested stage.

These "fixed" emotional stages, and their possible correction, were the special contributions of Dr. Schroeder and his successor, Don Werkheiser. A significant contribution of Werkheiser in his paper on "Mature Emotional and Intellectual Methods", is that he points to the oft-encountered adult whose feelings direct him/her to filling his "food needs". They show an inordinant dependence on eating; they become obviously overweight. Emotionally, they are adult-infants, not having outgrown their infantile dependence on food.

He points to the obvious number of adults pushed by their need for

sex and the sexual experience. Obviously, their emotional need is still at the adolescent of relating to the opposite sex. Paramours are emotionally adolescent.

Werkheiser, once editor of *The Journal of Human Relations* (Central State College, Ohio), is a trained economist and political scientist. He is a student of Henry George, the American anarchists for a voluntary society, of Ralph Borsodi, and the many new-age decentralists. To these, his evolutionary psychology provides him insight and language to integrate human behavior, psychology and education with social change.

Don Werkheiser views our current Western culture as exhibiting predominantly authoritarian social institutions. Since these result from persons emotionally-fixed at pre-mature stages, he calls these Single-Operant Relationships (SOR). (They result in decision-making by one or a few persons, to which other persons submit.) He envisions and works for, of course, a society of voluntary Mutually-Operant Relationships (MOR), in which all persons involved in the consequences assist in the decisions that affect them.

Who can avoid concluding with Don Werkheiser that training of persons in evolutionary psychology (or its equivalent) is an essential accompaniment of social change?

In recent years, an Institute of Evolutionary Psychology has been established, which publishes a quarterly journal, \$12 a year, Dr. Paul Neumark, Editor, 5117 Forbes Ave., Pittsburg, Pa. 15213. In their August, 1980, issue, Don Werkheiser's article on "The Maturing Process" quotes Dr. Theodore Schroeder:

"We can only become more perfect (that is, mature) humans in so far as an increasing number of us are making similar progress in our understanding of human behavior, relations, interdependence, and the need for an ever-enlarging cooperation."

Discussion Questions

1. Defend the thesis that humans are "blessed" with feelings we have not reached our best. Defend the thesis that such feelings are a scourge.
2. Name three persons in your acquaintance who rate high on Maslow's scale. Objectively, where do you place yourself?
3. Evaluate Don Werkheiser's Evolutionary Psychology. Do you add any of it to your thinking on human behavior and social change?
4. How would you explain to a friend that "modern social conditions" result from widespread psychological immaturity?
5. Hold a group discussion using MNS or Friendly Shared Powers on "What Can We Do To Mature Existing Social Conditions?"
6. Evaluate the objectivist view of self in *Atlas Shrugged*.

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A Guide To Rational Living, by Albert Ellis, Prentice Hall, 1961.

Emotional-Intellectual Methods by Don Werkheiser; *How Mature Are You?* (test questionnaire), and *Comments on Borsodi's Peace Plan* by Don Werkheiser, School of Living, \$1.

The Aquarian Conspiracy by Marilyn Ferguson, Noetic Sciences, \$15.

Chapter V — Summary And Linking

This guide for Increasing Effectiveness in Social Change has followed no known pattern. A traditional summary will also be avoided. For a concerned audience it is hardly necessary to follow the preacher who arranged that his sermons "first tell them what he is going to say, then he tells them, and finally, he tells them what he said."

Mildred Loomis, the chair of the committee (and who contrary to good group process did most of the preparation), says it was a satisfaction to put a guide in its first form. We welcome comments, suggestions, feedback. This guide was intended to be brief. She hopes she has not encumbered it with too much. The material comes from a life-time of concern in re-education for a human society. This type of adult education is a primary goal of the School of Living, of which she has been editor and director of education for more years than the lifetime of most of the guide's readers.

Humbly, then, she presents here some of her own writings with some contributions to the theme of this guide:

Clarification of the Economics of Peace, 1960, a pamphlet outlining a voluntary economic flow; changed to an authoritarian one, and back to voluntary by reforms in land, money and trade. \$1.

Go Ahead and Live! 1965, a 200-page paperback, reporting the adventures of a young couple dealing with real problems of living, including authoritarian social institutions. It's full of material allied with this guide. \$1.

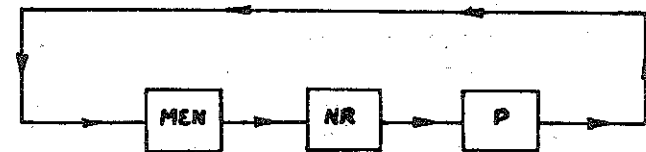
Decentralism: Where It Came From, Where Is It Going? 1980, 200-page history of the significant individuals, groups and literature, currently working out decentralist, voluntary solutions to modern over-centralized culture. \$5.

"It tingles with integrity; it's written with sincerity, with Pilgrim intensity and enduring conviction. It's very thoughtful material shows individuals replacing government, and putting energy into solving their own major problems. Like Emily Dickinson, this is Mildred Loomis' 'letter to the world'."

— C.S. Dawson, University of Brazil, Horizonte

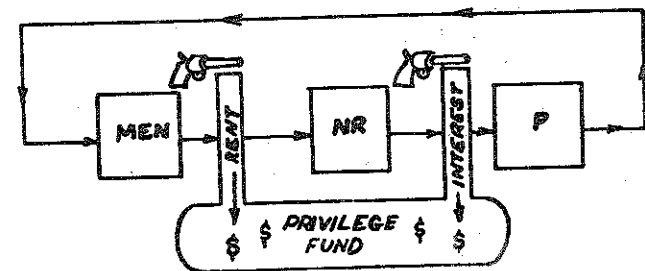
Essentials of Economic Enlightenment*

A Peaceful Flow of Goods



Trace the process — (1) human beings approach land, (2) work thereon, (3) produce products, (4) exchange with others, i.e., send them around the circle with products returning to them.

Does this represent a natural, just, harmonious route of production and distribution of goods?



What place does access to land have in the process?

What does the revolver signify? As a charge, rent for use of land is made. Why is rent shown as dropping into a privilege fund?

How is the flow around the circle affected?

* from *Clarifying the Economics of Peace* by Mildred Loomis.