

A JOURNAL OF EDUCATIONAL CHANGE

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Center for Educational Reform

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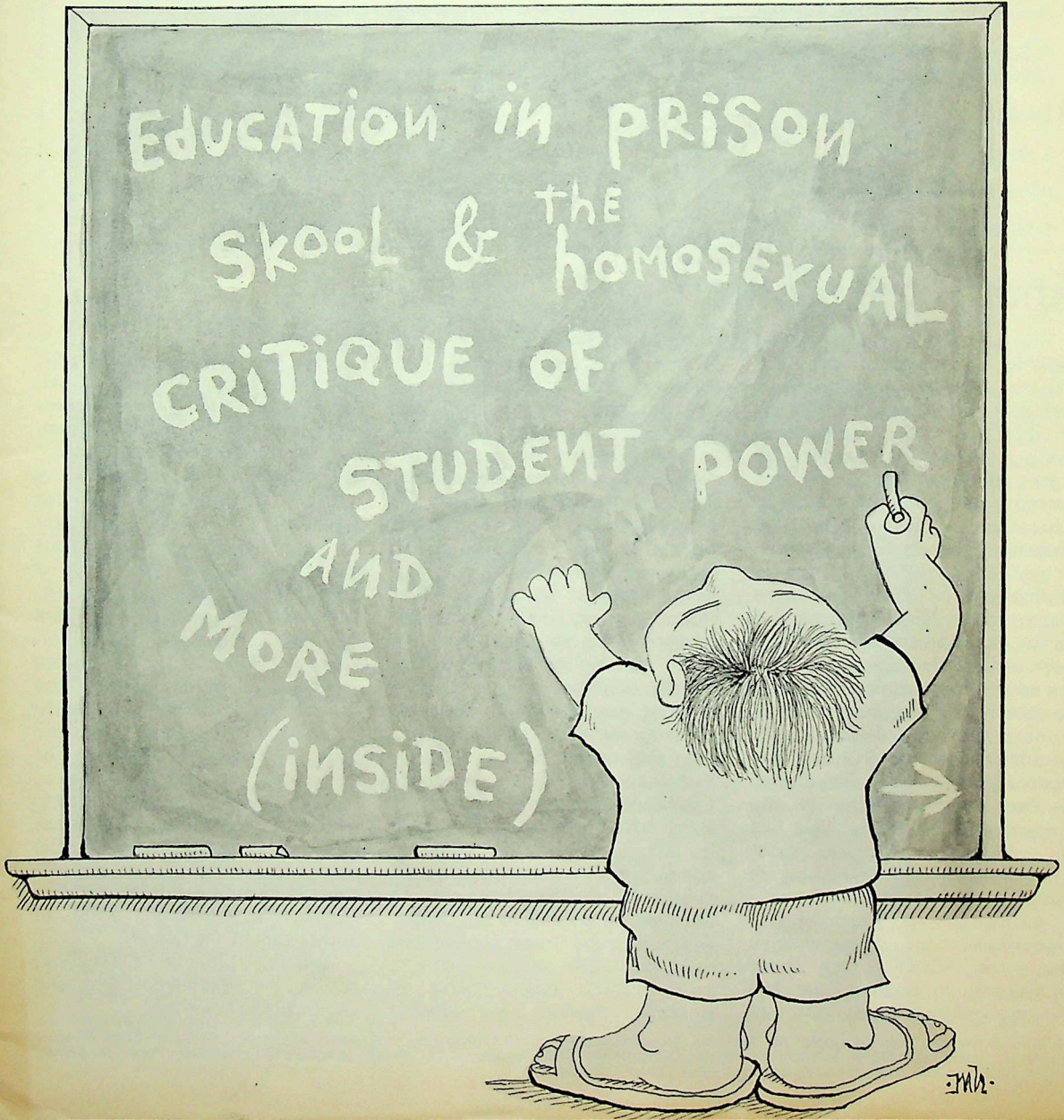


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Center for Educational Reform
Volume III, No. 5 July, 1971

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About the Center . . .

The Center for Educational Reform, a project of the U.S. National Student Association, is part of a multi-level, multi-tactic struggle for radical educational change. Although it specializes in higher education, the Center also concerns itself with other aspects of education, from community education projects to high school organizing. There are no professionals or "Dear Sirs" at the Center; rather, we are students and former students who feel that to be worthwhile, education must meet the needs of all people and oppress no people. We therefore support all sincere persons involved in educational liberation, be they students, clergy, administrators or welfare mothers living in the university-owned ghetto. We'd like to communicate with you about what needs to be done and how we can go about doing it.

Although we recognize the significance of administrative decisions which bring about educational innovations, we feel that the most necessary form of

educational change is that which stems from the demands and actions of those directly involved in the process. To this end, we encourage all students and faculty to begin programs, both on and off the campuses, to change education. Some of the projects which we encourage and help implement include student initiated course programs, governance restructuring, free schools of all levels, radical student unions, and campus based ed reform information centers.

In addition to *EdCentric*, the Center publishes articles dealing with various issues and tactics in educational change. Generally longer than *EdCentric* articles, the *Center Publications Series* presents significant descriptions and analyses which have proved useful to people in all areas of the academic community. A complete list of available publications can be obtained by writing to the Center. Although many Center publications are available without charge, contributions (cash, checks or postage stamps) are always

welcome.

For free universities, faculty, libraries or other interested people, our *Free University Course Packets* provide curriculum material in such areas as women's liberation, racism, ecology and foreign policy. The kits contain suggestions for course organization, material published by various groups, and (optional) paperback books. Write for a descriptive brochure and price list.

Finally, an outgrowth of the Center's Educational Liberation Front (ELF) bus is the Source collective. Working out of the Center, the collective is presently compiling information for the *Source* catalog—a directory of resources, including groups, individuals, books, films, periodicals, tapes, etc., for all those working toward radical social change in America. The catalog will cover 14 major areas of interest. For further information, write to *Source* care of the Center.

Call us at (202) 387-5100 if you are in the Washington area and would like to come by.

Terry Huston:

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Prison Within the Prison

A Look at Education Behind Bars

Although I can't really claim that San Quentin was my Yale College and my Harvard, I don't remember many days there when I didn't learn something I hadn't known before. Often my new knowledge was narrowly technical—how to lift a man's suit from a department store, say, or the best way to blow a safe. Taken as a whole, the experience was educational in a much broader sense...At the ultimate moment does one go along quietly with the man in charge or does one resist as bitterly as one can? The young have chosen to hang tough, while the rest of us are in the imminent danger of being dragged down by our failure to find an alternate course of action.

*Kenneth Lamott, on his prison teaching experience
—from Anti-California, A Report on the First
Parafacist State (Little Brown & Co., 1971)*

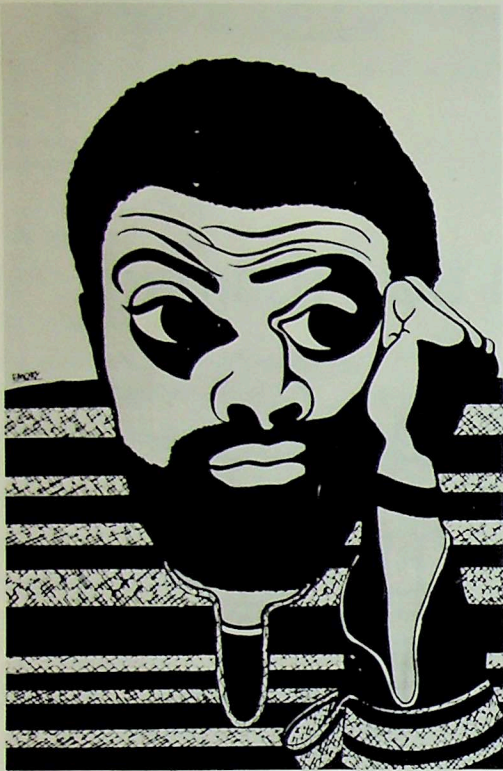
The bare cement cubicle stands wearily in the sun. Inside, in one of the small sterile boxes, a teacher's voice drones on monotonously. He is reading from a book printed at the turn of the century, a book no more relevant to those students' existence than it is to us, present day students. We sit at our desks in our drab blue uniforms, daydreaming of far off places and staring out the window. The view is an area littered with barbells, deserted except for two black figures taking turns lifting the weights. Beyond is a double ten-foot chain link fence with barbed wire strung across the top. Further on is a twenty-foot high tower which looks like an over-

grown fire hydrant. Its lone occupant looks out over the area below. At his side is a high-powered rifle.

This is not an ordinary classroom in that it is located in the middle of the California Correctional Institution (CCI)—one link in Reagan's chain of state concentration camps. But it could be any classroom in America. The same old irrelevant bullshit that turned us off years ago, and which was probably a major cause of our having ended up in the prison, is being crammed down our throats again.

Education at CCI takes on three different forms, the first of which I will loosely call "academic." When an inmate first arrives, his record is examined. If he doesn't have a high school diploma, it invariably will be listed on his "prescription," which must be filled before he will be considered for release. So each morning, hundreds of inmates walk from their housing units and enter these little chambers of boredom. Should one decide that this is just not for him and refuse to go to school, or refuse to participate in the required activities there, he is placed in isolation—better known in prisons as "the hole." So we are forced to go to school.

Among the teachers and "educational staff" there is one man who questions the validity of the entire structure. He has stated that if he had his way, he would throw out the desks and all of the regimented bullshit, put pillows on the floor, and just let the students rap about whatever it is that interests them. Is he considered progres-



sive? Innovative? Or even sincere? If you were to ask his students, you would get a definite "Right On!" But the staff merely tolerates him and considers him a radical who is "coddling the criminals."

A second aspect of prison education is the vocational rehabilitation accorded many inmates. I had my first contact with this system when I went for a vocational interview with the "Principal" of the Education Department. The purpose of the interview was to decide what trade they had to offer that would be best suited for me. I walked into his office and began to explain that upon my release I planned to return to college, where I would work on a small student newspaper; therefore, I was interested in the printing course offered. He looked through the psychological tests I had been given and told me that I had a "choice" between auto mechanics and baking. I tried to tell him that I was aware that the tests reflected a high ability for mechanics, because I had worked for a computer firm in the past, but that mechanics did not fit into my plans and the course would be of absolutely no use. He simply replied that HE had decided this was the best thing for me.

When I entered the classroom for auto mechanics, the instructor asked me how long I expected to be at CCI. I replied about another year, so he said that I would only be required to attend class half a day. In that way I would finish just prior to my

release. I later learned that it is possible to complete the course in four to five weeks. The instructor had orders to "keep the men busy" and "don't let them learn too fast." Also, the equipment was archaic. There were a few odds and ends of tools scattered about, plus two old cars which were obviously donated since they were completely useless for anything else. One of them had been made in 1937. This was what the state had to offer me in the way of "vocational rehabilitation."

The job potential of the vocational rehabilitation program is very low, as is illustrated by the case of a recent graduate of the auto mechanics course. Upon parole he was given a job through the State's Job Placement program in a service station, earning \$1.90 an hour. He is unable to look for another job or go to night school because he is limited in the area he can look, and he can't make enough money to buy a car. However, even if he were able to find another job, his parole officer wouldn't let him quit his present job—his employer already has given a couple of jobs to parolees, and if this particular parolee were to quit, the parole officer thinks the station owner might get fed up and quit offering jobs to "ex-cons." Since the station owner would have trouble finding "normal" people to work for him at such low wages, the fear of the parole officer seems unrealistic, more like an excuse for harassment.

The third aspect of prison education is the indoctrination classes. These operate under the auspices of Psychological Group Counseling and are conducted by unqualified, incompetent and obnoxious lackeys of the administration. The "group counselors" are puppets of the Man who doesn't know anything about us and doesn't want to. They sell us their own hang ups and try to shove their own set of fucked up morals and values down our throats. They have their little ways of trying to make us feel guilty for our "crime." If we disagree with what they are laying down, or attack them in any way, they tell us, "You'll be back (in jail) with that attitude." He doesn't know why he says this—he just has been taught by the system to say it. But he's right. We do come back. The system is self-perpetuating in that it creates the very problems it supposedly attempts to resolve. And the counselors love this system because it feeds them.

I have briefly covered the three basic aspects of the "educational" system in prison. I have not mentioned the racism or the brutality practiced by the guards or by the prisoners against each other. There have been over 500 books and articles written recently pleading for immediate prison reform. Yet things remain the same or get worse. The public condones the system by remaining apathetic. For instance, a judge from Kansas spent the night in the Nevada State Prison at Carson City. He came out the next day saying that he was "outraged by the

brutality and the conditions of the prison." He urged the state to "go out there with some bulldozers and tear that damned thing down." The next day he returned to his bench and sentenced several offenders to prison—and not just for overnight. Thus, inmates (bureaucratese for prisoners) are finally realizing that anything worthwhile or useful they may want to gain while in prison will have to be gained by themselves. The Chicano and Black culture groups here have created brown and black study programs, taught by other inmates. The group I am in (The Alternative Group) is now attempting to form the first Free U in the prison system. We hope to be in full operation sometime this fall. Our present intentions are to obtain a variety of correspondence courses, such as social and political awareness, sociology, etc., from the University of California. Each inmate in the class would study the particular field that interests him, and each time the class meets, he would be both student and teacher by teaching his field of interest and learning from the other "students" about their particular courses.

If there is such a thing as being "inside the Belly of the Monster," then that is surely where I am. But I've got news for this monster! As long as I'm in its belly, I'm going to give it one hell of an ulcer. It's not going to shit me out like it thinks. I'm going to create such havoc that it's going to have to vomit me back up!

When I think back to my compulsory education in childhood, I remember vowing to myself that as soon as I was able, I was going to quit school and never pick up another book. That is how it still feels.



Terry L. Huston is an inmate of the California Correctional Institution at Tehachapi, California, where he is serving in his second year of a six month to life sentence. He is presently coordinator of the Alternative Group, an inmate organization dedicated to improving prison conditions and helping their fellow prisoners solve their personal problems.



Prisoners' Groups

(LNS) The California Prisoners Union (CPU) is one of three new West Coast organizations of convicts, ex-convicts and friends. The CPU, which is directed by a 15-member state Board of Directors who are all ex-convicts, has recently set up a Prisoner Legal Defense Fund. Much of the CPU's activities are funded by \$4 per year dues contributed by the membership. For additional information call (916) 457-3051 or write the CPU at Box 2858, Sacramento, CA 95812.

The Southern California Prison Coalition (SCPC) recently held a one-day conference in Los Angeles. Three hundred people, many of them prisoners on special leave for the day, participated in the all-day workshops. The conference endorsed prison reform campaigns that will effect the 25,000 men and women now incarcerated in California's 12 prisons and 26 labor camps. Critical issues for the prisoners are an end to capital punishment (there are now 99 people sentenced to death in California prisons); to make it an illegal practice for an employer to ask a job applicant about his arrest record; the right to receive uncensored mail; and the right to conjugal visits for all prisoners.

Prisoners in Washington penitentiaries are forming the Prison Inmates' Coalition which they hope to expand into a national coalition. They would like other prisoners and supporters to send names, numbers and prison locations to their outside coordinator, Ronn Hanna, Jail and Prison Rehabilitation Project, 600 9th Ave., No. 606, Seattle, WA 98104.

Warren Blumenfeld:

School is not a Gay Place to Be

As the clock drew nearer to ten o'clock, my fear became almost unbearable. I had long since stopped listening to my professor's lecture even though the material he was covering would undoubtedly be included on the final. The anxiety I was feeling made attention impossible. I remember sitting in the classroom shaking and dripping wet. I stared almost hypnotically at the second hand of the wall clock—suddenly the bell rang and class was over.

Now I had to make the most important decision of my life. Was I going to keep my appointment with the unknown woman in the college union or was I going to stand her up and retreat to the security of my apartment? As I made up my mind to carry through with the appointment, I found myself walking out of the room ignoring my classmates, trying to be as inconspicuous as possible. I was worried that someone would ask where I was going.

I approached the union, trying to regain my composure. I knew that I couldn't face anyone in the condition I was in, and if I continued to look so agitated, everyone would stare at me once I entered the building. I took a deep breath and went inside. Then I looked all over the cafeteria for the woman with the green blouse and blue pants. This was the outfit she had told me she would wear when I talked to her over the phone four hours earlier.

Suddenly I saw her—she saw me at the same time and got out of her seat to greet me. She took my hand and brought me over to her table.

"You must be Warren," she said. "My name is Lee."

She was not at all as I had envisioned her. She had a kind, friendly face and long sensitive fingers. She spoke with an air of understanding which allowed me to relax in her presence. I wished, however, that we were alone somewhere instead of there in the cafeteria where at any time an acquaintance might come in and find out the nature of our meeting.

"Lee," I said, "I called you because..." At this point I became extremely tense and could no longer continue.

"I know of your reasons for wanting to talk to me," she replied after almost an entire minute of silence. "I've found that many people are in your situation and are in such desperation that they don't know where to turn. Please try to continue where you left off a minute ago. It would really be helpful to you if you could get out the words that are so disturbing to you."

"Lee, I called you because...because I think I... I...I am a ho...a homosexual." At that moment I placed my head in my hands and wanted to flee as fast as I could. After a minute or so she took my hand, and as she did, I could see her own eyes swelling with tears. It seemed that she knew the

torment and self-hatred which I was feeling because of the simple fact that she had gone through the same feelings herself.

I suppose that I have had "homosexual" feelings since I was seven or eight years old, but since that time until just a very few months ago I was afraid to admit it to anyone, including myself. This meeting with the GLF coordinator on my college campus was such a threatening thing to me because, like most of society, school is not a very "gay" place to be. For the homosexual in today's educational institutions, life is extremely oppressive, lonely and alienating.

The chain of sexual oppression imposed by my schooling started the very first day I entered kindergarten. As my mother dropped me off and kissed me good-bye, I felt very alone and began to cry. The teacher walked up and said in a rough voice: "Don't cry. Only sissies and little girls cry." In retrospect I realize that she was telling me to deny my feelings in order to fit a preconceived notion of masculinity, a norm I didn't fit and couldn't have fit if I had wanted to. Even back in kindergarten, boys were channelled in certain activities such as athletics while girls were channelled along the lines of housekeeping "skills" such as cooking and cleaning up the classroom. This channelling seemed to grow more intense in each consecutive level of grade school.

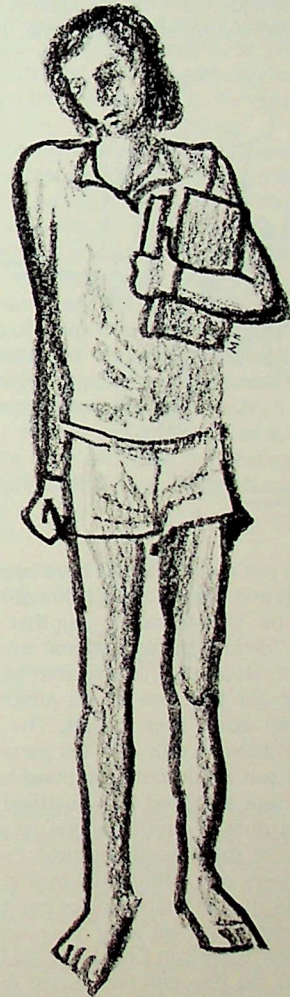
In the fifth and sixth grades I was one of only five boys in the school chorus, which included almost 50 girls. The reason that more boys were not included in the chorus is not because girls generally have better voices than boys of elementary school age. The determining factor was one of social pressure. I and the other four boys in the chorus were referred to by our peers as "the chorus girls," while the girls who "made it" into the chorus were well respected and envied by the other girls of the school.

As I was experiencing this humiliation, I repeatedly wondered why it was that kickball was considered to be more "manly" than singing. Why was it that, in order for me to be accepted by my peers, I would first have to show my physical prowess on the athletic field?

The attitudes which my classmates developed were formulated within the family unit, but they were reinforced in the school setting. It was usually the girls who were encouraged by their teachers to take advantage of the field trips to the opera each semester, while the boys were pushed to attend a local big league baseball game. It was the girls who were allowed to help the teacher mix the paints for art period while the boys were permitted to sometimes leave for recess early to get the balls out of the equipment rooms. These instances may appear to be quite minor means of tracking a student according to sex, but they set the stage for the most

oppressive three years of my life—the years of junior high school.

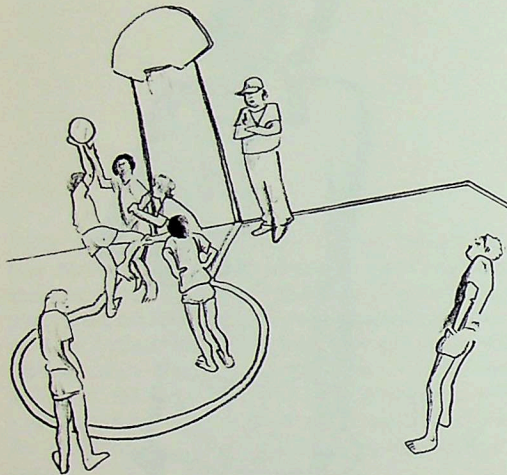
During this period I began to develop physically and became more aware of my own body. I began to have definite sexual feelings for other members of my own sex. These were feelings which I didn't exactly understand, although they seemed very real. Once I had a strong sexual attraction for a boy friend of mine. When I told him that I wanted to embrace him, he looked at me in the strangest way and called me a "faggot." By that time in my life I knew what the term meant. I was told that "faggots" are homosexuals who are sick and who must go to a psychiatrist in order to be "normal."



In junior high, "normal" was defined by the teachers of our sex education class—the physical education staff. During the course, homosexuality was discussed when we were on the topic of "sexual deviates." If nothing else, this course taught me to keep my homosexual feelings well hidden. Whenever any of my friends told homosexual jokes, I was always the one who laughed the loudest, so no one would discover where I was really at.

During these years, I hated to go to any school dances. It was not that I didn't like to dance, but rather that I wanted to dance with the other boys. Once I had a fantasy of dancing with a boy friend of mine in the privacy of my own room—how beautiful and free it was to finally carry out my desires.

Unfortunately, this was only a fantasy, a brief vision instead of an actual occurrence. Subsequently, I rarely attended any of the dances because they were extremely threatening to me. If I were dis-



covered, I not only wouldn't have been able to face my friends and relatives, but I thought that I would have to be transferred to another school so I wouldn't "disturb the educational environment" of my school. Recently this was what happened when a 13-year old told one of his junior high school teachers he was a homosexual. The principal immediately went to talk with his parents and stated that their son would not be allowed back to school unless he was admitted to a qualified psychologist for the purpose of altering his sexual preference. In this instance the parents accepted their son's feelings and were not intimidated by the school. They threatened that if their son was not admitted back to the school immediately they would file suit through the American Civil Liberties Union. Under this threat the boy was readmitted due to the lack of legal grounds for his dismissal.

In this type of case, in most states the law may

be on our side, but social attitudes are difficult if not impossible to legislate. I have not kept up with this particular case since the boy has been back in school, but I do not doubt that he has felt some social stigma for his decision to be open about his homosexuality (as I would have, if I had been secure enough in my junior high school years to be open).

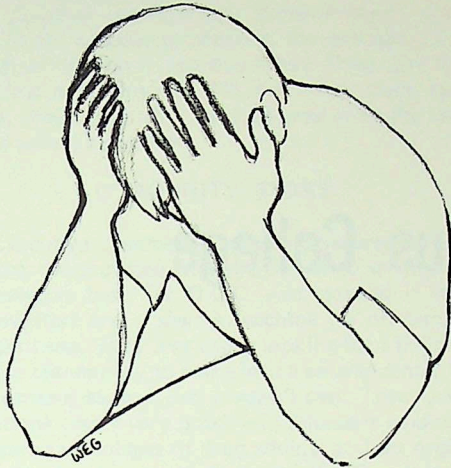
Junior high school sufficiently prepared me for my eventual high school experiences, teaching me never to question the oppressive conditioning I was subjected to. I did not question the military drills in tenth grade physical education class; in eleventh grade I did not question the transfer of a fellow classmate to a continuation school for alleged homosexual tendencies; and I did not question the statement of my twelfth grade English teacher that "even though Andre Gide was a homosexual he was a good author in spite of it." I felt too threatened to speak out. I tried, instead, to play the games social pressure dictated to me. I went steady with a girl in my history class when I was a senior mainly because all of my friends were going steady and I felt isolated for not having a girlfriend myself.

My own self-hatred was especially great in high school because I knew I was a homosexual but did not know how to handle it. There was no one to whom I could turn for help. Once in my health class when the subject came up, we talked about the technique of shock treatment for homosexuals to alter their "sexual desires." Being in such a desperate state, I even considered submitting myself to such treatment but, fortunately, never went through with it.

I graduated from high school with the hope that college life would somehow be different. I hoped that people would be more open-minded and readily open to change. To a great extent, this was true. In college, for the first time I joined with other people to demonstrate our open opposition to the war in Vietnam; now I felt the joy of joining with my Black and Chicano sisters in our common struggle against housing discrimination around our campus by the campus slumlords; now I was able to voice my disgust at the state of our ecology by helping to plan workshops during specified ecology teach-ins held around my campus.

All of these activities gave me a greater sense of worth, in that now I felt freer to act out many of my previously held ideals, but still something was missing. There remained within me a great void from which I could not escape. I knew the time was drawing near for me to make a decision of either coming out with my homosexuality to myself and to others, or else remaining in my suppressed state as I had done ever since I could remember. I continually asked myself why there were no openly Gay individuals or gay organizations on my campus.

Then one day in my campus newspaper I saw the headline, in big bold letters, "Gay Liberation Front



Denied Campus Recognition. The article went on to say that the chancellor of the California State College system had denied recognition of the Campus Chapter of Gay Liberation Front on the premises that:

1. "...the effect of recognition by the college of Gay Liberation Front could conceivably be to endorse, or to promote homosexual behavior, to attract homosexuals to the campus, and to expose minors to homosexual advocacy and practices, and
2. "...belief that the proposed Front created too great a risk for students—a risk which might lead students to engage in illegal homosexual behavior."

After my initial disgust and outrage for such absurd reasoning, I finally chose to "come out of my closet." I soon joined an encounter group in the college counseling center which allowed me to gain the support I needed to start to handle my homosexuality in a constructive way. Soon I gained the courage I needed to get in touch with the coordinator of the local Gay Liberation Front chapter, as described in the beginning of this article. Since that time I have been involved heavily in gay politics and gay sensitivity groups.

The void is finally being filled because now I have found people who are proud of their homosexuality—people who are no longer going to put up with the oppressive conditions which our society imposes on us every day of our lives. People are now fighting in the courts to get chapters of Gay Liberation Front reinstated on campuses. A precedent case was recently decided in our favor by the Superior Court of Sacramento County, California. In this case, the GLF, represented by the Associated Students of Sacramento State College, won a suit against the President of Sacramento State College and the trustees of the California State College Sys-

tem which forced the state college to recognize GLF as a student organization. A court upheld the Associated Students' contention that:

To justify suppression of free speech there must be reasonable grounds to fear that serious evil will result if free speech is practiced. There must be reasonable ground to believe that the danger apprehended is imminent.

Using this precedent, other homosexual groups which have been denied recognition are now waging court battles throughout the nation. Also many groups have not had as much trouble as we have had for there are over 150 campus homosexual groups throughout the United States. The purpose, as stated in one group's constitution, is

...to further self-understanding among the members, to promote in the community better understanding of homosexuality, and to facilitate a strengthening of social ties between homosexuals and heterosexuals...to provide... members with legal, medical and psychological counseling and services as is necessary and proper.

To be a homosexual in the educational institutions of this country is still extremely difficult even though conditions may appear to be changing for the better. I was able to begin the long process of personal liberation in spite of my teachers and the educational institutions.

I realize that I can talk only of oppression from the viewpoint of a homosexual man, but the system which oppresses me also oppresses women, both gay and straight, Black people, Chicanos, Native Americans and others. The fact which must be made known is that we are tired of waiting for change; we are tired of hiding our feelings and we are rising up with pride, love and solidarity.



Warren Blumenfeld grew up in a suburb of Los Angeles, California where he attended public school and Los Angeles Valley College. He later graduated from San Jose State College where he received a teacher's credential in 1970. Although he eventually plans to teach music in a free school, he is presently working on the staff of the Center for Educational Reform and works part time for the National Student Association, helping to set up a national resource center for gay students.

Jack Sperling:

The Off-Campus College

Jack Sperling is a faculty member at Harpur College and has served during the past year as a faculty advisor to the Off-Campus College. In this article, he describes the Off-Campus College and offers suggestions about how other campuses might start such a program.

Not unlike colleges and universities across the country, Harpur College had a period of unprecedented growth during the last decade. What was a small liberal arts state college of less than 1400 students on a campus of 600 largely unexploited acres is now the sprawling undergraduate unit of the State University of New York at Binghamton. Undergraduate enrollment is now above 5000, and growing rapidly.

The off-campus student situation has changed as dramatically as the enrollment figures. Until the middle 1960's, only a handful of undergraduates lived off campus. Many more, disgusted with heavy-handed administrative paternalism and the regimentation of dorm life, wanted to move out of the dorms but lacked the Dean of Students' prerequisite blessing. The number of off-campus students quickly multiplied after this unfortunate procedure was relaxed, and, although students now have virtual control over their lives in the dorms, undergraduates, especially juniors and seniors, continue to seek greater social freedom off-campus. Within the past few years, the off-campus student population also has included new students, freshmen and transfers who wanted to live in the dorms, but because of expanding enrollment and leaping dormitory construction costs, were locked out. There are approximately 1600 Harpur students now living in the surrounding communities.

In 1967, Harpur divided itself into three residential sub-colleges, each with its own master, staff, dorms and dining facilities. These sub-colleges were

partially funded from student activities fees money. Every Harpur student paid the fee. Only residential students, however, were receiving substantial chunks back. This inequity angered off-campus students and provided the major impetus for the formation of the Off-Campus College. Also, off-campus students felt, correctly, that the administration, concentrating on residential student services, often ignored or forgot their needs and problems. In May, 1970, a group of off-campus students decided to form a loose association of off-campus students. They wrote a constitution for an Off-Campus College, lobbied successfully for student activities fees money, and set up the initial seven-member Executive Committee election. The first Executive Committee, a strange and good mix of ecology freaks, socialists and apolitical people, began working immediately on programs designed by off-campus students to meet off-campus student needs.

BUS SERVICE

Harpur is located about five miles from the nearest "large" community. Broome County Bus Service ends early in the evening. Hitching often is difficult after 9 p.m., and sometimes hazardous. A local school district bought some new buses and auctioned off the old-timers. For \$600.00, O.C.C. bought a ten-year-old Chevy 40-seater and established a free, late-night bus service. At least twice a night, the O.C.C. bus, driven by off-campus students with "clean" chauffeur's class 2 licenses, leaves from in front of the Student Center and makes an hour trip through the local communities, dropping people off at or near their apartments. The bus service has proven exceedingly popular albeit, with insurance costs, repairs, drivers' salaries, and gas, expensive. A nearby truck company recently agreed to fix the bus free and that helps. The bus is lent, at request,

to other campus organizations who use it for various purposes—transporting “disadvantaged” children to the campus gymnasium, for example. (Two notes of caution if you buy a bus. Make sure that the bus is *overinsured*. We did. Also, check state laws. You’ll probably have to paint over the standard school bus yellow.)

COMMUNITY STORE

Executive Committee members secured a room in the overcrowded Student Center to serve as an on-campus base for O.C.C. and stocked it with typewriters and a sewing machine for off-campus student use. They also began looking for a building in the community to make into a second center for off-campus student use. It wasn’t easy. Town-gown relations aren’t very good, and reluctant landlords conjured up images of drug addicts and sex orgies. It took nine months to find a suitable location and make the necessary renovations.

Off-Center—O.C.C.’s community store, workshop and meeting place—opened two months ago and is prospering. The Center, remodeled and staffed entirely by volunteer labor, serves as an outlet for student-produced crafts—candles, clothes, wood cabinets, macrame, jewelry, etc. The producer receives back 90% of the sale price. Off-Center stocks macrobiotic food, underground newspapers from this country and Europe, craft supplies—we bought half a ton of candle wax so that we could sell it cheap and the candle makers could lower the price of the finished product—used furniture and clothes; and we operate a book exchange and library, a reading and meeting room, a woodshop and other crafts workshops. There is a loose schedule of crafts instruction. Students learn weaving, ceramics, candle making, jewelry making and sewing from other students. The Tenants’ Rights Committee has a desk in the building. Other campus groups working in the community have asked for, and will receive, space. Harpur’s student-operated draft counseling service is setting up Off-Center hours to counsel local high school students.

The rent on the building is reasonable, under \$200 a month. Off-Center is presently heavily subsidized by O.C.C.; the store, we hope, eventually will make the building self-supporting. Things are working out well. Store workers are justifiably proud of what they’ve done; students and community residents feel good coming out of the cold and into the building.

LEGAL AID

Off-campus students have a greater chance of finding themselves in a legal hassle with local residents than their on-campus counterparts. Working through the Broome County Lawyers’ Reference



Sandy Voit

Service, O.C.C. offers any off-campus student a half-hour of free legal advice on any subject in a local lawyer’s office. We supplement this service occasionally by bringing a lawyer into the Student Center lobby to answer off-campus student questions. Many problems and questions involve tenant-landlord responsibilities; off-campus students too often get ripped off by unscrupulous landlords.

PRESSURE GROUP

Before the formation of the Off-Campus College, off-campus students lacked a pressure group within the university and community. One of O.C.C.’s first actions was to press for an academic advisor specifically for off-campus students—each residential college had its own academic advisor—and a university-funded housing service concerned with locating apartments for incoming freshmen and transfers. Both requests were honored. The administration recognizes O.C.C. as the “bargaining agent” for off-campus students. We’ve had good success with subsequent requests. O.C.C. representatives sit on major university decision-making bodies.

When local welfare-social service organizations stubbornly refused to register off-campus students for food stamps last year, we appealed to a higher state agency and forced compliance. O.C.C. and the Tenants’ Rights Committee simplified and distributed thousands of copies of the local housing codes to students and residents of substandard areas in the Triple Cities, and are working for stronger housing codes, stronger housing code enforcement and adequate tenant protection clauses. We’ve taken to court landlords who have illegally gobbled up damage deposits, and won the majority of those cases. We’re also conducting an advertising campaign against the worst slumlords.

NEW COURSES

The Executive Committee established an academic council composed of six students and three faculty members. The council, an adjunct of a college-wide Innovational Projects Board, has sponsored credit and non-credit courses—automobile theory (2 credits), introduction to science fiction (4 credits), kunkalini yoga, mysticism in music—group projects such as draft counseling (4 credits) and drug counseling (4 credits), and individual innovative projects that range from 4 to 16 credits. Off-Center managers are receiving 4 credits through the IPB for their work in the building this semester.

OTHER THINGS

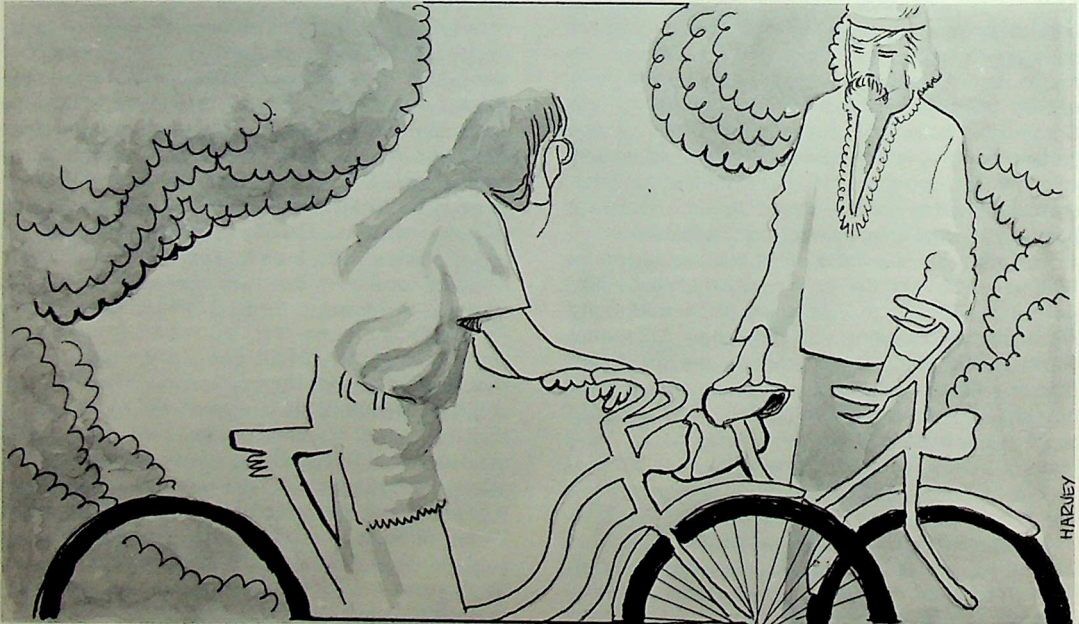
O.C.C. periodically brings knowledgeable people into the Student Center lobby to answer questions about housing, food stamps, birth control and abortion referral, and to register students for part-time community jobs. We sponsor a wide range of educational and social activities—political speakers, debates, films, theatre, readings and (macrobiotic) picnics, when the weather permits. For new off-campus people, we run orientation programs geared solely around off-campus student needs. Last summer, we rented some land a few miles from the college, operated a small organic farm and grew, among other things, cucumbers, cabbage, celery, squash and lettuce. A slow stream provided enough water. The neighbor's horses provided more than enough natural fertilizer. This summer we want to buy a farm and sell the produce in our stores.

STRUCTURE

O.C.C. lacks a clumsy bureaucracy. There are no presidents or chairpeople. Decisions are made by a seven-student Executive Committee at weekly open meetings. Off-campus students are encouraged to bring ideas to these meetings for possible funding and they do. All of our activities are completely voluntary. We want as many off-campus students as possible to plan and participate in what we do, but we don't demand or require participation. Some students live off campus to be entirely alone, and that's good, too.



Off-campus students don't have to be the forgotten folk in the university community. Off-campus students can plan and execute their own programs. Off-campus students can force the university to recognize and meet its responsibilities to them. We'd be glad to answer questions about our O.C.C. or try to help you organize your own. Write Off-Campus College, Box 7000, SUAB, Binghamton, NY 13901. Any information about new programs should also be sent to the Center for Educational Reform, 2115 S St., N.W., Washington, DC 20008, so it can be passed on to other campuses.



CITY: An Extension of the University

A new organization has been founded in Washington, D.C., which is designed to promote college curriculum reform and community action.

Community Improvement Through Youth, Inc. (CITY) will use these two concepts as the basis of an experimental program to be offered college students in Washington starting in September.

Traditional universities finally are being confronted about their outmoded methods of education and lack of interest in community problems.

CITY will operate a three-fold internship program on several Washington area campuses:

1. **Community group internship.** The student will select a community organization in the metropolitan area from a list of groups which have requested students from CITY. The groups represented were selected because they offer services to the community and lack funds to hire staff. The student will serve as a full-time staff member for the group. Jobs will vary, but the organizations have been asked to use the students as resource people to help develop programs.

2. **A research-investigatory internship.** The students will select an issue confronting the metropolitan area and work in teams to investigate the problem. Their findings will be made public in an effort to aid the citizens of the Washington area to know their plight and find solutions to their problems.

3. **Community projects internship.** The students will collectively decide on a project or projects they would like to operate in conjunction with community groups.

The program will be coordinated among the various campuses by the central CITY office. Each campus will develop a chapter which will serve as the vehicle for its involvement and the chapters together will serve as a vital political force in the metropolitan area. The extent of their commitment and involvement in both educational reform and community action will determine the future of CITY's program.

The staff of CITY will coordinate the program and lend direction to the students' internships and projects. CITY will coordinate placements from semester to semester and year to year so that community groups will be assured of a continuing source of people. CITY will also arrange for new interns to be oriented by their predecessors in a group so that they can step into their assignments with a minimum loss of time and effort to the hiring organization. A field coordinator will maintain close contact with the community groups to resolve any problems that arise. In addition, there will be an

evaluation after one month of each internship by the student and the group or the team supervisor. The central office will also be responsible for finding both resources and innovative ideas for the intern's use.

The program which CITY has designed for the coming year is a first step toward a university that views each student as a potential agent for change on the campus and in the community. Rather than take away from a student's education, the off campus project becomes that education: a chance to put theory into practice while at the same time preventing that four-year experience which we call "college" from becoming merely a holding period between high school and a "job." This is becoming increasingly more important now that vocational patterns are changing and students are rejecting typical forms of employment when they leave college. Now, the college experience can mean something in and of itself—a time for experimentation with various forms of employment and volunteerism—so that a student can begin to find out what he/she wants to do in life.

There is nothing new about internship programs, but what makes CITY unique is its commitment to social action and educational reform. The student's role in the community organization is not the end-all of the experience. A critical factor will be his/her participation in CITY itself—deciding how CITY's resources will be used to work in the community and on the campus, and organizing other CITY interns for social action and educational reform programs. Being in the Washington area, the opportunity arises for students from several major campuses (there are six major colleges and universities in the Washington metropolitan area, including Howard, one of the nation's largest black universities) to work together on various projects of citywide and national significance, thus breaking down the isolation which defined campuses and the institutional chauvinism which tend to build into one's college experience.

CITY's program is at a critical point of development and is looking for people to help with ideas, time and money. For information and assistance on how the CITY concept can be spread to your area, write to Arnie Frieman, "CITY," 1755 Church St. N.W., Washington, D.C. 20036. The CITY staff will be working closely with the Center for Educational Reform, so future issues of *EdCentric* will carry information on how it is progressing. In the meantime, if there are similar projects in other areas worth knowing about, please drop the Center a line.



MOVEMENT

Graduate students and faculty in the liberal arts are invited to submit for possible publication research papers dealing with the influence of the military-industrial complex on the political, social and economic life of the United States. Papers should investigate the influence by the military, police, arms and equipment manufacturers over the lives of individuals, the collective life of the country, its morals, public policy, democratic processes, and cultural or economic health. For example, pressure group activity of arms makers; laws regulating the police use of weaponry; civilian review of police power; chemical and biological war research; foreign investments of defense corporations; effect of Junior ROTC on high school students; treatment of war and war heroes in English literature, etc. Interested individuals should contact NARMIC (National Action/Research on the Military Industrial Complex, 160 North 15th St., Phila., PA 19102 for further definition of such a project. NARMIC's research facilities are available.

TIMES CHANGE PRESS, 1023 Sixth Ave., New York, NY 10018, is an anti-capitalist publishing group working to provide information and ideas with which to "topple the American Empire and to help prepare the way for new consciousness." They publish articles and pamphlets on subjects such as women's liberation, ecology, cultural revolution and American imperialism.

Consumers Education and Protective Association is a Philadelphia-based voluntary, non-profit organization of consumers for mutual education and protection. They publish a newsletter, *Consumers Voice, Let the Seller Beware*. Single copies are 25 cents and a one-year subscription is \$3. Write C.E.P.A., 6048 Ogontz Ave., Phila., PA 19141.

The National Student Association is planning to hold its National Student Congress at Colorado State University, Ft. Collins, CO during August 21-29. The Center for Educational Reform will be sponsoring workshops and speakers during the Congress as well as demonstrating its new Educational Video Service. Information about the Congress can be obtained by writing Congress Office, USNSA, 2115 "S" St. N.W., Washington, DC 20008.

A new program, **Science for Vietnam**, has been established for people working in science to help the Vietnamese solve some of the problems created by the war. They are working on such problems as localizing plastic fragments in human flesh (they cannot be detected with x-ray techniques, another advance in American war technology) and surgical methods to remove them. Another project requested by the Vietnamese entails researching the ecology of reforestation. A great deal of library research on crop diseases is necessary for Vietnam because of the inability of researchers to get their hands on Western professional journals. People interested in participating in any aspect of Science for Vietnam should contact Dick Levins, Dept. of Biology, University of Chicago, Chicago, IL 60637.

The World Without War Council has recently released *Gandhi: His Relevance for Our Times*. Included are over 30 essays assessing Gandhi's contribution to problems of violence, social change and world peace, and the application of that spirit to action against war. The editors include T.K. Mahadevan, Kenneth Boulding, G. Ramachandran and A.J. Muste. The book may be obtained for \$2.95 from WWWC, 1730 Grove St., Berkeley, CA 94709. Several other publications relevant to conscientious objectors are available.

CAMP NEWS is an anti-imperialist newsletter published by the men and women in the Chicago Area Military Project, the Chicago Alf Landon Collective and their brothers and sisters in the struggle throughout the "free world." The monthly publication carries articles and news for, about and by the GI movement. Prices range from \$5 for a civilian first class mail subscription to a \$1 rate for GI's and unemployed. Write *CAMP NEWS*, 2214 N. Halstead St., Chicago, IL 60614.

The film, *Play Mountain Place*, records the feelings, relationships, and activities of children growing and learning without grades or competition in one of the first West Coast schools created as an alternative to public education. This film is available from Cinema Kiva, 314 Marguerita Ave., Santa Monica, CA 90402. Rental: \$25 plus postage.

Films for Social Change has available several films dealing with such topics as black liberation, the draft, counterculture, and the military-industrial complex. For additional information, contact FSC, 5122 Waterman Blvd., St. Louis, MO 63108.

After a group of indignant people demanded equal time on WVBR radio in Ithaca to counter UPI distortions, the station decided to provide an alternative news program called the Rest of the News—five nights a week. This program will include nightly news ranging from the community to the international levels. There will also be special programs concerning ecology, the feminist struggle, and gay liberation. For tactics used, or a job, contact Rest of the News, WVBR, 107 S. Aurora, Ithaca, NY 14850.

Finding Community—A Guide to Community Research and Action is a handbook for community work, an indictment of existing institutions and an anthology of "real struggles" in every aspect of community life. Eleven unit-chapters include police, welfare, food industry, merchandising and schools. The book is also useful as a textbook in an introductory power-relations course. Promotional copies are available for a limited time only at a substantial discount at \$1.50 from the Radical Education Project, Box 561-A, Detroit, MI 48232.

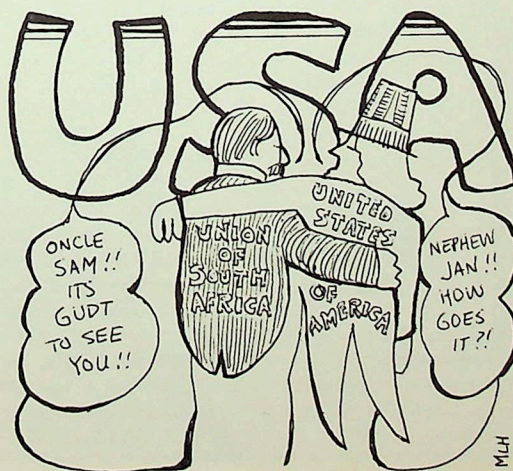
"Educational Caravan is a multi-media light-show puppet-show marching band earnestly intent on visiting about 40 first to third grade classes in the San Francisco Bay Area during the next school year. The program is to help the culturally disadvantaged—i.e. the middle class—by accelerating the process by which our brothers and sisters get it together and seek alternatives to this mishugena society." The Educational Caravan is now seeking two or three staff members who "dig kids, have lots of high energy, interest and/or talent to help turn them on to ecology, community and self identity, by any media necessary." Pay will, as usual, be minimal. People interested in working with the caravan or having the caravan visit their school should write to Lee Weingrad, 17 Onyx, Larkspur, CA 94939.

A movement organizer has recently been appointed news director of a Detroit FM progressive rock radio station. Bill Pace, who has worked with such groups as the Resistance, Winter Soldier Investigation, and most currently, the Detroit Defense Committee for the "Harrisburg 8," is now heading up the news department at WABX-FM. Bill would like to publicize movement activities to "inform the people (of Detroit) as to what is really happening." News pieces and other material should be sent to Bill Pace, WABX-FM, 3307 David Stott Building, Detroit, MI 48226.

People interested in the formation of an Indian Center in the Quad-Cities area should write Inter-Tribal League of American Indians, Box 4535, Davenport, IO.

The U.S.-China Friendship Association, recently formed in San Francisco, is dedicated to strengthening the ties between the peoples of the two nations. Their statement of principles includes working for an end to America's involvement in Indochina, a campaign to restore China to its legitimate seat in the U.N. and an end to American interference in China's internal affairs, including removal of forces from Taiwan. Membership includes a monthly newsletter. For more information, write U.S.-China Friendship Association, Box 40738, San Francisco, CA 94140.

Africa Research Group, Box 213, Cambridge, MA 02138, has recently completed a book entitled *Race to Power: The Struggle for Southern Africa*. Part I surveys life under apartheid and colonialism in Southern Africa and the rest of the world, with particular emphasis on the United States. Cost: \$2 plus 25 cents postage. ARG also has available several original studies and reprints which are valuable aids to any student of Africa and the American involvement there.





The American Institute for Marxist Studies is distributing a bibliography entitled "Higher Education and the Student Rebellion in the U.S." This work was updated through 1970 by Bettina Aptheker and costs \$1. Write AIMS, 20 E. 30th St., New York, NY 10016.

The I.U.S. Journal on the Democratization and Reform of Education is published quarterly in English, French and Spanish by the International Union of Students, Vocelova 3, Prague 2, Czechoslovakia. The journal presents an international perspective on the educational reform movement seldom available in American publications in that it features articles from every continent of the world. We don't know if there is a charge for the publication, but you can write to them for 21 cents airmail postage and request a sample copy.

An obscure organization located in Washington DC which goes by the name (at least temporarily) of United States Government publishes several documents about education. A complete price list of government education documents can be obtained from the Government Printing Office Superintendent of Documents, Washington, DC 20402. Ask for Price List 31.

Ideas for Black Studies, recently mailed to all colleges and universities, is available for \$2 from the Morgan State College Press, Baltimore, MD 21212.

The Teacher Organizing Project of the New University Conference has pamphlets available for radical elementary and high school teachers. The entire series costs \$3 and can be obtained from TOP, NUC, 852 W. Belmont, Chicago, IL 60657.

A new monthly newsletter, *Alternatives for Education*, is being established and will focus on the area from San Diego to Santa Barbara. Articles on established and newly opened free schools in the area, reprints of articles by innovative educators and alternative education job opportunities will be featured. Announcements can be sent to be published and to be aired on KMET-FM (94.7) on Gladys Falken's program, "Alternatives." Subscriptions to the newsletter are \$5 a year. Write to *Alternatives for Education*, Box 1028, San Pedro, CA 90733.

The School List and Growth Center List are free from the Association for Humanistic Psychology, 584 Page St., San Francisco, CA 94117. *The School List*, which is published annually, could prove helpful to anyone looking for a college program that could be encompassed by the words "person-centered, innovative, self-directive with a minimum of requirements and bureaucratic hassle, emphasis on personal growth and humanistic psychology." It gives the names of 87 schools and 97 separate degree granting programs in the social sciences and humanities from the junior college level up to PhD. Candid first person accounts of the schools are given from the student point of view. A few areas of specialization are psychology, teacher education, counseling, creative writing, philosophy, human development and human relations. *The Growth Center List* catalogs institutions that do not grant degrees but use various methods for self development.



The New Jersey Student Union has published a pamphlet of the rights of high school students in the state, as well as a proposed bill of rights. Also included is a list of organizations that would aid the student if his or her rights are violated. An excellent resource for anyone concerned with the rights of high school students, this manual can be obtained for a donation of 25 cents from NJSU, 24 S. Warren St., Trenton, NJ 08608.

The Changing College Classroom published by Jossey-Bass, Inc. describes a number of attempts to innovate in terms of teaching and learning structures. These experimental modes demonstrate ways to deal with large numbers of students, of getting off campus, of encouraging independent learning and of getting both teachers and students out of their traditional roles.

Public Negro Colleges: A Fact Book is available free from the Office for the Advancement of Public Negro Colleges, 805 Peachtree St., N.E. Atlanta, GA 30308. The booklet contains background information and current data on 33 institutions enrolling almost one-third of all blacks in American higher education.

Mexican-Americans in Schools: A History of Educational Neglect (C.E.E.B. Box 592, Princeton, NJ 08540, \$4) reports on the failure of schools in the Southwest to educate Mexican-Americans in that they try to "Americanize" them. Thomas Carter points out that the schools prohibit "speaking of Spanish," require conformity to middle class values in physical appearance and diet and even by changing the child's given name to its English counterpart—thereby creating what Carter calls "culture conflict."

Bibliographia is a comprehensive listing of books on Mexican history and culture compiled by Joan Segreto and is available free from the Human Relations Department, Houston Independent School District, 3830 Richmond Avenue, Houston TX 77027. Also available from ERIC Document Reproduction Service is *A Synthesis of Current Research in Migrant Education* for \$2.50. ED no. 039 049, 4936 Fairmont Blvd., Bethesda, MD 20014.

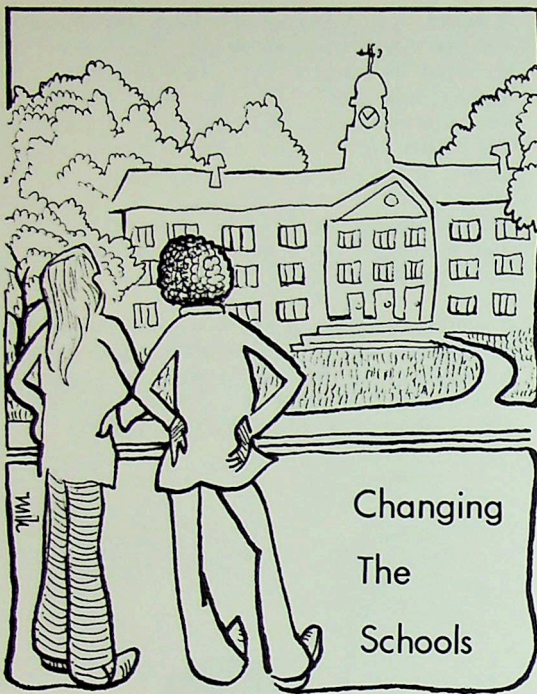
Spanish-speaking students drop out of U.S. schools because they are frustrated in a system that attempts to turn them into "little Anglos." Such is the thesis of *Educating the Mexican American* by Johnson and Hernandez of California's State College Mexican American studies department. New ideas in curriculum and guidance for Chicanos are included with sections on Mexican American history and culture, etc. Published by Judson Press, \$6.95.

A report on a conference of hotlines, switchboards and free clinics which was held at the University of Maryland in June, 1971, is now available from Number Nine, 266 State St., New Haven, CT 06511. The report contains comments on the conference and it lists and describes the participating organizations. It is useful as a partial directory of organizations and for those interested in knowing what hotlines are all about. As far as we know, there isn't a charge for this, but you should include a donation for postage.

If you're interested in knowing what's happening in Congress regarding environmental issues, write for the National Wildlife Federation's "Conservation Report," available at no charge from NWF, 1412 16th St. N.W., Washington, DC 20036.



Centerpeace is a new newsletter published by the Education Center in Cambridge, Mass. *Centerpeace* was established "in order to provide a forum for innovative education advocates and a channel through which information may be collected and distributed...a medium for communication between the free, private and public schools in the greater Boston area." Vol. 1 no. 3—the only issue we've seen—contains several good short articles, including a piece on the French High School Movement and an article by a sixth grader explaining his reactions after finding out that he is viewed by his elementary school administration as a dot at the bottom of a comparative I.Q. chart. *Centerpeace* also contains a resource section (similar to *EdCentric's* Movement section) containing information useful to people in the Boston area. The newsletter is sent free to Boston area free people, but we're sure that they'd be happy to send it elsewhere if people gave them a donation. It's worth it. Write Education Center, 57 Hayes St., Cambridge, MA 02139.



Some activist faculty members are primarily interested in overhauling the U.S. educational system and leading or participating in a variety of political and social areas aimed at changing the existing social order. In many cases, they are working with and through experimental colleges or free universities. There are two at the State University of New York at Buffalo. "College A," organized in 1968 under the direction of Professor Fred Snell offers only one course, "Conflict and Change in the Local Community." Broad and unconventional, it encourages any kind of community action—students (700 of them) may do what is important to them including travel, studying major social problems or examining the relevance of the college's curriculum. Students grade themselves and receive academic credit toward degrees from SUNY. "College F," housed next door to "College A," is smaller (80 students) and is operating under the auspices of Professor Charles Planck. It offered in 45 sections a course called "Social Change in America" and had forums on such topics as guerilla warfare tactics. At that time there were 900-plus students enrolled. Planck reports the course was dropped because it was "too big" and agreed that outside pressures had some bearing on its demise. There are now six courses including Tolstoi, European Socialism's history as well as the by now traditional examination of "the function of education in American society and a look at alternatives..."

A state-wide conference has been announced for August 13-15 at Chapel Hill, NC. This open conference will include such workshops as voter registration, the university and the community, Vietnam, women's rights and trustee-student relationships. The weekend should cost about \$15, with a few scholarships available. For more information, write Student Action; '71-'72, Suite C, Carolina Union, Chapel Hill, NC 27514.

For those who can afford it, a new college has been formed. The International Community College, with campuses in Austria, Denmark, France, Ireland and Italy, features tutorials and seminars, individual language study, progress evaluation instead of grades, and a single inclusive fee of \$3850 for the academic year. Applications for admission are being accepted from any qualified student with less than two years of college completed. A high school diploma is not an admission requirement. Contact International Community College, 1019 Gayley Ave., Westwood Village, Los Angeles, CA 90024.

An alternative to the public high school system in the DC area is being established by New Community Schools. Planning to open this fall, the school will feature apprenticeships, tutorials, study groups and independent research. For further information contact NCS, c/o Michael Versace, 2625 17th St., Washington, DC 20018.

This fall Antioch College is opening its Southern Appalachian Center, an accredited undergraduate center. They are seeking students, faculty, money and books. Address: SAC, 630 4th St., Huntington, WV 25701.

In the future, the Center will accept and publish announcements of positions open for resource people in free schools.

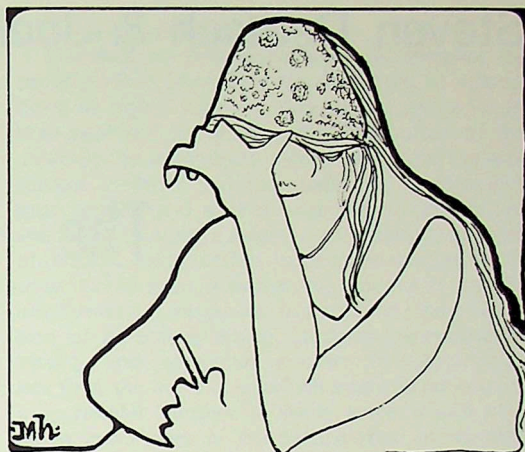
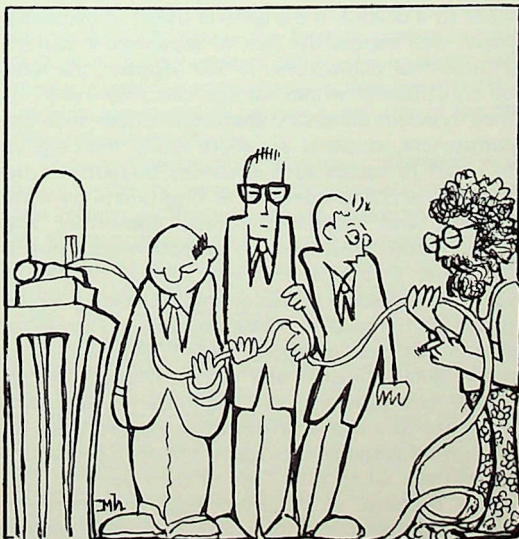
For those interested, the Detroit Area Free University is dead. It fell apart after the Dean of Arts and Sciences at the University of Detroit hired many of the Free U's "teachers" for their Experimental Division. The World Game Institute is still functioning, and copies of the report on their first semester are available for \$1. Write Bill Ternes, World Game Institute, University of Detroit, Detroit, MI 48221.

The New Schools Directory Project is compiling a directory of free schools which serve people between the ages of 5 and 19. If you have information about a school, you should write to Barbara Gates, c/o New Schools Directory Project, 38 Kirkland St., Cambridge, MA, or call her collect at (617) 661-1855.

The Educational Liberation Front is the name of a new educational/political organization at the University of California. Occupying what used to be the offices of Berkeley's student operated experimental college, the Center for Participant Education (CPE), ELF will carry on the work of CPE and is developing new projects including a fund raising and organizing campaign to hire radical Berkeley faculty who have been fired by the University. ELF (not to be confused with the Center for Educational Reform's ELF BUS) is funded by the Associated Students of the University of California but operates as a politically autonomous collective. They are located at 305 Eshleman Hall, University of California, Berkeley, CA 94720.

Some people in St. Louis have put together an interesting experiment in education. They have established a Learning Resources Exchange, where people who have a skill offer to teach interested learners. Specialties range from computer programming to nutrition. The Exchange is also engaging in "peer matching," i.e. getting people together who have similar interests. Once they have been put in contact with each other, what they do is totally dependent upon themselves. Other groups interested in establishing this sort of clearinghouse should contact LRE, 4522 McPherson, St. Louis, MO 63108.

The Minnesota Summerhill Community School, the oldest free school in the United States, suffered an enormous setback when its main building was totally destroyed by fire. Cash, materials and free skilled labor are needed. Contact the Save Summerhill Movement Office, Experimental College, 1209 4th St. S.E., Minneapolis, MN 55384.



Those people interested in supporting a living-learning community school and at the same time participating in a weekend conference in the country should contact the Nethers Community School, Box 41, Woodville, VA 22749. They are offering two weekends—August 27-29 and September 24-26—dealing with an examination of life goals and a comparison of country-city life respectively. Registration rates are \$35 for one person, \$60 for two persons and \$71 for three persons.

Yale will study its undergraduate educational program this coming year with hopes of setting goals for the next 20 years. Possible reduction of the time it takes to get the BA degree is one of the questions to be examined. A special faculty committee has been formed but no mention was made of students or workers being on it.

A new type of school is being organized in Los Angeles and people are needed to help get it together. The free school will serve young people between the ages of 4 and 17 and will offer older members an opportunity to "research and organize around real community institutions." Staff people are needed with a radical/revolutionary analysis of society and social change. The school will operate as a collective. For information contact Larry Lambert, 2022 Preston Ave., Los Angeles, CA 90026 or phone (213) 661-1457.

An investments course at the University of Wisconsin this year had \$100,000 in hard cash given them through the Brittingham Family Trust so they could "play the market." The 12-member class began by buying short term securities and then moving to common stocks and corporate bonds. The class was described as exciting, scary and practical. If they make money, it will be used for scholarships for needy students. No one said what would happen if they lost money.

The Myth of Educational

Now that it is fashionable for students to serve on certain university committees, many administrators and faculty are operating on the assumption that they have, at long last, provided the students with the necessary "input" into the decision making process. This assumption, however, is not shared by many students who feel that what is needed is not "student input" but the democratization of the university.

Some administrators, faculty and governing board members have opined that they cannot understand why a voice in running the institution is not sufficient, why the student finds it necessary to demand equal participation.¹ It seems that the answer to this question is relatively simple. Students want to win. They are not interested in being heard and then having their petitions discarded or rejected as they have been in many cases in the institutions studied. Until they can achieve their major objectives, in whole or in part, they are likely to interpret their participation as hollow ritualism or a form of co-optation. Most students are becoming relatively sophisticated in the organizational mechanisms for siphoning off their energies or enthusiasm for change, and have become wary of being given a voice in the decision-making process where they do not have power equal to achieving their substantive objectives. To the extent that such power continues to be denied, and to the extent that fundamental conflicts of interest persist, it is likely that students will continue to fail in the achievement of important reform objectives.

One final point in this area needs to be addressed. Many student leaders seem to feel that the incorporation of students into the decision-making process as equals will essentially solve major problems. This position, however, ignores the fact that even the elements of democratic procedure involving faculty in all of the institutions studied are, in fact, spurious. In the last analysis, decisions rendered via the democratic process, even in areas supposedly

reserved to faculty, can be overruled by administrative or trustee action. That this has not been a frequent occurrence reflects not so much the power of the faculty as it does a general faculty willingness to operate within the confines dictated by boards and administrators. In this sense, educational institutions take on the characteristics of what has been described as "guided democracies," where the "sense of electoral potency is high but mistaken."² Institutional democracy is not fully developed even now among those who "share" the decision-making power. The result is that any decision arrived at collectively is tentative inasmuch as it is subject to the approval of an executive head or board of trustees.

Introducing students into the deliberative process will not alter the basic structure insofar as alternative actions will be circumscribed by those in whom legal authority is vested. To the extent that this is true, the introduction of students as equals, if it leads to a change in the general thrust of decisions, might well expose the lack of substance in current institutional democracy. If this happens, the roles of constituents would almost certainly revert to their previous adversary character. Under such circumstances, students are more likely than ever to resort to tactics such as strikes, boycotts or disruption—which are defined as illegitimate by institutional and extra-institutional authorities and which harden cleavages and escalate mutual hostility. What threatens then is a cyclical process of escalation. Student pressures are followed by moves to co-opt the student. Once the student recognizes that he has been co-opted, there is an escalation of the original pressures and tactics. Interestingly, as this process develops, the long-range developments may lead to a displacement of procedural goals by substantive goals once again. While the procedural issues have taken on a "life of their own" in that power becomes an important goal, even more important substantive goals within the institution and

Democracy

the larger society are more likely than ever to occupy the center of students' attention.

By now the issue of student participation in college and university decision-making has been universally recognized and considered. In a study of 875 institutions in the fall of 1969, Earl McGrath found that 88 per cent have some students on at least one policy-making body.³ Although most institutions have not experimented with community government in the tradition of Antioch⁴ or similar avant-garde institutions, the overwhelming majority of colleges and universities have recently reappraised the nature of their institutional self-government.

A number of institutions have developed self-study commissions on the matter of governance, occasionally because of some initiatives for creative exploration, but more often in response to crises.⁵ Our evidence, as well as that of others, suggests that pressure politics are necessary for change. In most cases, innovation follows from an expressed commitment to change in the face of pressure rather than as a consequence of self-study. In short, self-studies rarely generate change unless great outside pressure is brought to bear or a majority of faculty genuinely desire change.⁶

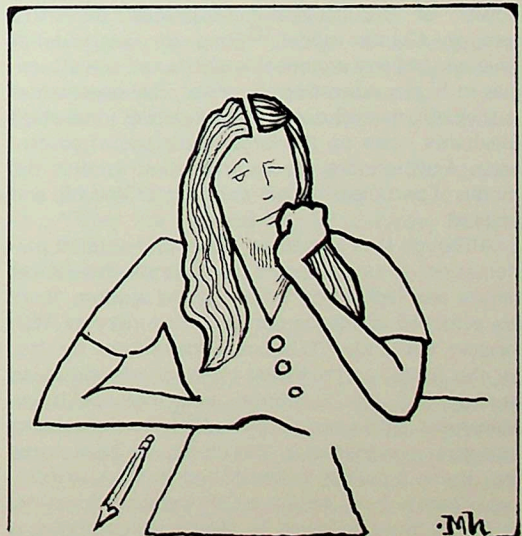
The experiences of colleges and universities with reference to the issue of governance are varied, but one reform gaining widespread attention is a push for the reconsideration of trustee membership—that is, including students or other young persons on boards.⁷ College and university trustees are typically male, over 50 (with more than a third over 60), white, Protestant, well educated, wealthy (over half report incomes over \$30,000) and Republican.⁸ The concern with trustee membership is indicative of the extent of the demands for change in governance ranging all the way to the most important and powerful governing elements. While there are often formidable legal barriers in the case of public institutions, the trustee concern is especially important in private institutions—even those as prestigious

as Harvard and Stanford.⁹

The issue of governance is clearly complex, especially when addressing the thousands of institutions of higher learning. Among the prime issues have been the *in loco parentis* conception of the university as a surrogate parent where there is substantial evidence that the traditional concept has been eroded and altered, and the curriculum, an area in which surveys suggest a considerable amount of student participation in decision-making.¹⁰ In other crucial areas, however, the amount of student involvement is miniscule. In particular, the proportion of schools in which students participate in faculty and personnel matters is substantially less than the number in which students participate in curricular matters.¹¹ While some would play down importance of the participation of students in institutional governance, the issue is fundamentally linked to the more basic question of whom the university serves and in what way. The latter is a crucial issue, not only for the institutions in question, but for the society which they ostensibly serve.¹²

The question of governance has been addressed by scores of individuals, including prominent educators from prestigious universities. By and large, their analyses indicate a lack of sensitivity to actual power contests, conflicts of interest, and the organizational structure that are a part of contemporary universities.¹³ One renowned observer comments, for instance, that:

The claim that students should have a major role in actual governance is based upon a false premise: that students can plan, with reasonable awareness of the outcomes, the essentially professional service they receive from the college and university.¹⁴



With such views as a frequent point of departure for the consideration of student involvement, it is no mystery why efforts to develop institutional governments based on a concept of the creative participation of all members of an intellectual community have failed. There is an explicit assumption that faculty are more committed to institutional welfare and more sensitive than students, and that they possess a monopoly on wisdom and truth. In the long run, the essence of the contest is one of who knows what is better for the student—the student himself, or the faculty and administration. While no serious advocate of radical change denies that faculty generally possess more of certain kinds of knowledge—and have had more of certain kinds of experiences—than students, there is a feeling that traditional views of faculty-student relations fail to give serious consideration to the positive potential of alternative learning communities with experimental approaches to decision-making in academic and administrative matters.

The barrage of material on the matter of governance is understandable. The issue is one of fundamental prerogatives, power and the sharing of privilege. The debate goes to the heart of traditional versus alternative conceptions of education. After the Berkeley Select Committee on Governance issued their report, a counter report was advanced. As an addendum to the Cornell governance report, one professor made the case for academic education and against participatory education. He saw the latter as political involvement and a threat to free inquiry and expression.¹⁵ The diversity of viewpoints aside from the conventional liberal-conservative distinction is illustrated by the debate between a liberal college professor and a radical professor, in which the latter's model is one based on the slogan "power to the people" rather than "student power" or "faculty power"—a people's university using the Chinese model.¹⁶ No single piece is definitive nor can any argument speak for all constituencies in higher education; however, our observation is that efforts in the area of educational innovation inevitably open up the larger questions of governance. Furthermore, every indication is that the modes of participation will continue to develop and expand.

Although it is argued by some that student participation is unwarranted because of their short tenure and lack of commitment and wisdom, there are effective counter-arguments. For instance, Wallerstein contends, "Wisdom is maximized by the by the fullest participation of those who desire to participate," and "Commitment is increased by involvement in decision-making."¹⁷ At the schools intensively examined in this study, we have noted the degree to which participation in the curricular experiments have served an educational function. Students were involved in significant experiences



such as designing curricula in the Experimental College at San Francisco State, participating in a Task Force at UCLA and planning the ethnic studies programs at Berkeley. At the University of Oregon, the participation of students in university and departmental functions during the past couple of years has heightened student awareness, commitment and the degree to which they could relate their own educational experiences and needs to those of others within the university.

As suggested earlier, the impetus for change has usually been external pressure and dramatic events or crises. The Berkeley Free Speech Movement created a mood for change, though temporary in character. The Cambodian invasion in May, 1970, created a climate of concern across the country, leading many faculties to pass legislation concerning ROTC or governance on the campus. Often such decisions were rescinded shortly thereafter. The pattern of immediate response in the face of a crisis followed by later retrenchment is not an infrequent one. Typically, the major concessions and changes made are altered shortly afterwards, or agreements are ignored or abrogated by higher authorities. The strike at San Francisco State College perhaps best

illustrates this dynamic. While schools around the country were exploring new cooperative faculty-administration relationships, San Francisco State became increasingly polarized. The 1968 efforts for a constitutional convention to revise governance gave way to the strike, the appointment of S.I. Hayakawa as President, and the entrenchment of a no-nonsense autocratic administration.

One of the recurrent questions in educational reform has to do with the method of approach. Typically, the perspective is to ameliorate tensions, improve conditions, grant changes as pressures increase, and gradually reform or modify existing structures and procedures. In part this is due to the institutionalized conservatism of higher education. As we have observed, change is most frequently a response to pressures or events. Innovation is often a defensive phenomenon. Changes usually come only grudgingly.

The alternative approach to the problem of change—developing conceptions of new educational environments and then devising the best way to achieve the new ideal—is one that is rarely found. Although the strategy is rare, there are some provocative arguments for adopting such perspectives. In an extremely provocative book, Robert Paul Wolff argues that appeals to the principle of participatory democracy, on the grounds that students should participate in decisions which affect them, should be abandoned. He insists, instead, that students should participate because they are part of the academic community and community governance is the only logical form of government for a real community.¹⁸ In advocating the implementation of Paul Goodman's idea of the community of learning, Wolff is arguing that we should bring university decision-making into the open for full scrutiny, criticism and review and that decision-making procedures should be developed which maximize the natural growth of a university community.

Although one might take issue with some of the details in Wolff's proposal, his argument articulates in many ways, our position that some affirmative model or concept of the university is required to successfully meet the challenges now facing the university. The matter of governance cries out for systematic effort to alter the existing structures of colleges and universities to fit a more ideal model.

Experiences of the past few years lead us to the conclusion that most efforts to change are reactive in character. Faculty-administration response to demands for student power has largely been to assume a defensive posture. Radical innovations in curriculum have challenged the total governance of the academy. Response has been piecemeal and predicated on the position of minimal change to ward off the assaults. To the extent that there is real crisis in the university, we see the cries for stu-

dent power as misdirected. The question is increasingly seen by students, faculty and administrators as one of the nature of decisions made, not merely who makes them. To be sure, the argument might be made that power should lie in the hands of faculty and students rather than regents or trustees and administrators.¹⁹ But, power is not shared by those who have it, and what is ultimately critical is what changes might be created in the colleges and universities. A changed conceptualization of what the institution ought to be will naturally enough lead to an expression of how decisions should be made. In this climate it would be well to address the matter of governance. In the meantime, demands for change in student participation will likely circle about the controversial issues on the campus—such as student initiated curricula and ethnic studies programs, student admissions and the wider issue of college and university functions, particularly in regard to corporate and military training.

Footnotes

- 1) Michael Miles, "Whose University?" *The New Republic*, 160 (April 12, 1969), pp. 17-19.
- 2) Robert E. Agger, Daniel Goldrich, and Bert E. Swanson, *The Rulers and the Ruled* (New York: Wiley, 1964), pp. 82-90.
- 3) Earl J. McGrath, *Should Students Share The Power?* (Philadelphia: Temple University Press, 1970).
- 4) *Ibid.*, for a discussion of the history of experimentation with governance at Antioch and other institutions. For a discussion of Antioch, also see Burton R. Clark, *The Distinctive College* (Chicago: Aldine Publishing Co., 1970), Morris Keeton and Conrad Hilberry, *Struggle and Promise: A Future for Colleges* (New York: McGraw-Hill, 1969).
- 5) Dwight R. Ladd, *Change in Educational Policy* (New York: McGraw-Hill, 1970) reviews some of the self study commissions.
- 6) *Ibid.* This is a major conclusion from the survey of self studies.
- 7) "Reforms in Governance," *Time* (September 26, 1969), p. 47
- 8) "What the Trustees Think," *Saturday Review* (January 10, 1970), p. 62.
- 9) See Rodney

Joel Fashing and Steve Deutsch are sociology professors at the University of New Mexico and the University of Oregon respectively. This article has been adapted from their upcoming book, Academics in Retreat: The Politics of Educational Innovation to be published later this year by the University of New Mexico Press.

A School Grows in Baltimore

When asked to comment on the practice of busing students to schools outside their neighborhoods in order to mitigate the problem of over-crowded facilities, a recent appointee to the Baltimore City Board of Education decried the proposition, stating firmly that, "everyone knows you can't learn anything on a bus. Learning takes place in the classroom."

Many Americans and probably the majority of elementary and secondary school teachers and administrators would heartily agree. With myopic confidence, educators, teachers union representatives, politicians and parents continue to press for the application of strikingly unimaginative solutions to the growing dilemma of mass education. Larger and more expensive classrooms, more stringent qualifying standards for new teachers, armed security guards in the halls, and the right to administer corporal punishment to unruly students—these are the cries of progressive educators. Perhaps the only expectation that today's student can harbor with any degree of certainty is that he will be a faceless forgotten unit in the nation's largest growth industry. Each year hundreds of thousands of new conscripts are drafted into the already swollen ranks of disciplined learning.

Yet, fortunately, a growing number of young people are beginning to challenge their programmed destinies with exciting and constructive alternatives. For example, in Baltimore, a picnic on June 5th marked the last day of the first year of the Baltimore Experimental High School. While I placidly soaked my feet in a cool country stream and my new friends laughed and frolicked in the meadow, I reflected upon the joys and trials of starting an experimental school. It had been a long, demanding year, but somehow we had managed to survive. Of the 20 students who chose to graduate this spring, nine had decided to enter college in the fall. All nine were accepted by the college of their choice.

Among the others, one moved to a different part of the city and opened a community center to serve the needs of inner city youth; another intends to raise organic vegetables for the use of a new food co-op set up by a local collective; another has enrolled in a commercial electronics program to pursue his interest in communications; and still others plan to return to the school in order to help assure its continued operation.

We have all grown a great deal since we first began to discuss this experiment in learning in the early spring of 1970. For me, it has been one of the most exhilarating and at the same time exhausting experiences of my life. I came to the school with 21 years of formal education, including four years at a military prep school and two-and-one-half excruciatingly painful years at the U.S. Naval Academy. I had just dropped out of my Ph.D. program prior to the completion of a dissertation and held many naive, if idealistic, notions about radical educational change. My most recent previous employment had been as an instructor and administrator at John Hopkins University. It was a heritage that required a very traumatic detoxifying process. For most of the other full and part-time staff members the transition was much the same. Accustomed, or at least inclined to accept the traditional role of teachers, we have had to struggle to overcome a predisposition to impose ideas or simply lecture to the students. The students, on the other hand, have been faced with the task of adapting themselves from the irresponsible anonymity of forced, spoon-fed education to the demands and responsibilities of free learning.

Founded on the concept of learning as an integrated process that should not be limited to the narrow dimensions of a classroom but should extend into the daily experiences of students and staff within their community, the school provides a central meeting place for the exchange of ideas in an

environment that encourages innovative thought. Together, the staff and students designed a curriculum that ranges from traditional courses in foreign languages, mathematics, natural sciences, literature, and drama to new seminars in ecology, urban problems, Black literature, revolution, a radical approach to American History, Chinese and Cuban studies, photography, film making and ceramics. Regular use is also made of all possible community resources from libraries, museums, hospitals, and social service agencies to visiting lecturers, dramatists, and film makers. In addition to the learning process within the framework of outlined courses students have become involved in numerous community activities such as: training as volunteers in tutorial projects in the inner city, learning the fundamentals of combating environmental pollution, drug abuse, and slumlord housing, working at the People's Free Medical Clinic and in day care centers, attending important political trials, and supporting striking workers. And, most importantly, the school is the students. That is, the school is defined not by a building and its inanimate contents, but by the people who give it life.

When the first group of students, parents, and interested friends met to discuss the project, they were bound by a common frustration with a system of compartmentalized education unrelated to the real world, a system that thwarted creative expression by a dehumanizing preoccupation with competition for grades linked inextricably to the vicious chain of social respectability beginning with entrance into a "name" college and then ultimately, projection into a decent professional career. Even in the "very best" high schools, students found that personal control of their own futures was reduced to a cleverly disguised program of increased student participation. At the Experimental High School students do not merely participate in pre-arranged activities with pre-arranged limitations; they create their own environment. Of course, class attendance and over-all school attendance is purely voluntary, and there is neither grading nor other oppressive techniques of student manipulation. The students selected the present teaching staff and may also choose to dismiss them. They organized daily working committees to handle the problems of physical and financial maintenance; construction of new facilities, such as a dark room and pottery room; student admissions; library development; fund raising; and all other functions conventionally relegated to a monolithic and impersonal administrative bureaucracy. Authority, rather than resting in the hands of some group or individual, is equally distributed, in true democratic fashion, among all members of the school community. In this manner students and staff alike learn each day through a cooperative working experience based on mutual trust and interest. The absence of a falsely contrived hierarchy

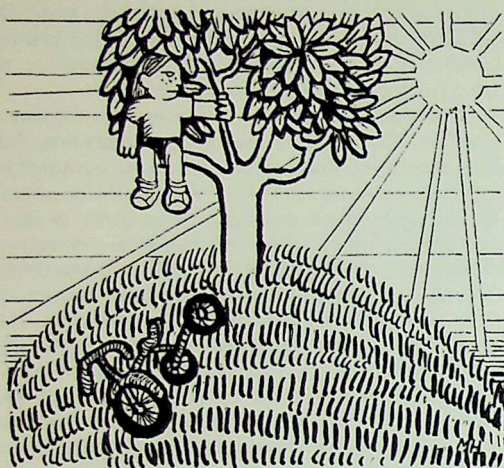
of power and a de-emphasis of dubious traditional educational values daily promotes a far greater sense of individual and collective responsibility to the school and to the community at large.

Unfortunately, however, community cooperation has thus far been less than overwhelming. For example, considerable difficulty was encountered in locating a permanent site for the school. One potential property after another slipped away as local realtors and owners exercised their legal prerogative of selective discrimination. Finally, a Presbyterian Church in downtown Baltimore agreed to rent its three-story parish house at a reasonable rate. The State Board of Education has harassed us sporadically throughout the year under the guise of building, health and fire code violations. In the last two months of the school year the pressure has mounted. After we had satisfied the majority of the physical requirements, including the provision of a five thousand book library, they began to focus upon our dangerously free learning program. The threat is a serious one, for the Board does have the legal power to force our closing. However, our school community has long ago agreed that locking the doors of our present building will have no more effect than to transfer classes to individual homes and apartments.

Perhaps the most serious continuing challenge, though, is posed by financing. Generous contributions from a modest group of interested citizens provided the early working capital which has been



Dave Martin



reinforced by various projects engineered by students during the summer and throughout the year. With a seemingly endless reserve of energy, the students have done everything from raising food for sale at organic food stores to staging rock concerts and dances to making arts and crafts items to sell at popular festivals across the city, including our own very successful street festival last month. The major source of income, however, is student tuition. Among the 70 students enrolled this year, those who were able were asked to pay a fee of \$1500. But, approximately 75 per cent of all students are on full or partial scholarships. Under our present circumstances tuitions are a necessary evil that we have kept to a minimum. Yet, they do enable us to provide a completely or nearly free education for some students and at the same time, provide an unusual opportunity for some products of middle and lower class cultures to learn from one another.

Despite all of these pressures and even more, we have thus far been able to withstand society's hostile disapproval. But what lies in store for the student liberated by the experience of a school like ours? Even though a number of our "graduates" were remarkably successful at being admitted into respectable colleges and universities, we do not have as a major objective the production of acceptable candidates for institutions which serve to perpetuate the system to which we are diametrically opposed. First of all, the schools in which most of our students have enrolled are somehow experimental themselves. Second, a large percentage of our students have no intention of falling into the same credential-acquiring snare that has trapped so many of their peers. They are fully conscious that the lack of these vital passports into society will undoubtedly jeopardize the chances of their survival, not to mention their freedom, but they also consider themselves as pioneers in a movement to radically change the fabric of human life. And that

entails a certain measure of risk. Many are also learning to be content with more personal rather than social standards of fulfillment.

A criticism that some radical educators might make is that in spite of everything, we remain an institution. I think that all of us at the school would probably agree that all institutions must be abolished in order to completely free people for genuinely spontaneous human growth and development. Yet, to ask those who are presently being victimized to plunge immediately into a vacuum of restraints and subject themselves to a social ostracism for which they are ill-prepared, is to ask for their individual destruction. Even now, though we see ourselves as performing the function of a transitional stage in learning evolution, the cost is high. Our students are much like wounded veterans who need to allow their scars to heal before they can once again face the challenge of life as whole individuals. The healing process is slow, difficult, and often severely painful. Individual freedom is an awesome responsibility, and all of us are new to the concept. Therefore, until such time as the forces arrayed against us are not quite so overwhelming, we will postpone institutional abolition. Nonetheless, I have no doubt that at least a few of our students have already made the transition. And, those of us who remain are devoting our collective energy to fostering spontaneously creative independent spirits.

According to institutional statistics, experimental schools have an average life expectancy of 18 months. We have so far braved 12 months of the journey. We are beset with problems of insufficient funds, ostensible apathy, and what amounts to partial schizophrenia on the part of students torn between differing values between school and home. We have yet to resolve the problem of answering the genuine needs of both black and white ghetto youth. The Board of Education has threatened to shut us down. But we are very much alive and together and enthusiastically awaiting the challenge of tomorrow and next month and next year.

The Baltimore Experimental High School is looking for a new staff member. They need someone competent in mathematics and music, or math and art (must be a combination) for a full-time staff position. Or, they can use one part-time math teacher. For further information, write Clayton James, 3802 Edgewood Road, Baltimore, MD 21215.

Donald McGraw has taught courses at the Johns Hopkins University, the Community College of Baltimore, and the Johns Hopkins Free University. He is presently a staff member at the Baltimore Experimental High School, working in philosophy, writing and the social sciences.

BOOKS

The Soft Revolution: A Student Handbook for Turning Schools Around

by Neil Postman and Charles Weingartner

Delta

1971

\$1.95

It's happening. The liberal takeover of the 1960s. More of that later.

Mostly there are two books being written today: the how-to thriller (*Europe on \$5 a Day*, *The Sensuous Woman*, *Up the Organization*) and the documents of our times thing (*Whole Earth Catalog*, Fuller's *I Seem To Be A Verb*, *The Pentagon Papers*, etc). Probably a third of the readers of this journal are convinced that there is a book lurking somewhere in their files, anxious to be collated out. And we all have files from the paper-generous period just ending. That's curious and generally unremarked. We clipped and squirreled paper away about our doings as if there was going to be a posterity. If it turns out that there was no "fullness of time" in the sixties, only the beginnings of a behavioral sink, too bad all the saved leaflets, manifestos, calls, agendi, posters, clippings and underground papers will go in a pissnit pyre later in the decade after we find the kids could give a shit.

The Soft Revolution is a how-to-save-us-book by a couple of admitted Middle Class/Age education experts who let their files do the walking. "...advice maxims, homilies, metaphors, models, case studies, rules, commentaries, jokes, sayings and a variety of other things you may be able to use right now or in the years ahead to hasten educational change." As there was a lot of good writing among us in the sixties, and insofar as history is losing in the ratings to instant analysis and replay, an "assembled" book can be less heavy and more in the collective mode longed for in the later days of the decade. Postman and Weingartner have done a competent retrieval from their files, in order to, as a jacket hype tells us, "direct student discontent into constructive channels." (sic)

This book has the potency of that "Up With People" choral group. It reads like a *Boy's Life* for our times, full of case studies about how young people can and have changed the system mightily by intelligent use of the opponents' weaknesses. My favorite case study is right on page one. Ask someone where the book is and you can whip right to it.

In Cheltenham, England, five kids— John Stemp, eleven; Ruper Wilson, seven; Joanna Wilson, eight; Frank Moran, ten; Julie Harper, nine—formed an anti-crime squad which they called The Secret Five. Within three days after they started, they had solved their first crime. Joanna spotted a teenager who was circling around on a bicycle and apparently signaling to someone in a house. She alerted two other members of The Secret Five, and they observed two youths carrying goods from the house to an automobile. The Secret Five wrote a report, presented it to the police, and the thieves were eventually arrested. The Secret Five titled its report 'The Story of a Strange Man.'

One wonders if they then danced around a pig's head.

There is a bit of everything in the book: "An Open Letter to a Faculty Member from One of His Revolutionary Students (soft variety)" which you are encouraged to copy and sign and submit to the irrelevant professor of your choice; lists of tactical do's and don'ts such as "don't use dirty words." ("Lenny Bruce was wrong. You can't talk dirty and influence people.") And whenever possible use the Bill of Rights, the Declaration of Independence and the Bible to support your contentions. "Use the American Flag appropriately." Story after story about how the kids really socked it to the administrators and other dummies with good clean intelligence. And got what they wanted.

Postman and Weingartner used Norbert Weiner. Norbert Weiner's *The Human Use of Human Beings, Cybernetics and Society* is one of the protean books of our times. It is *all* in that book. He suggests that there are two ways of looking at the problem of evil in the world. One is the Manichaen, a "positive malicious evil," (us and *them enemies*,) and the other is the Augustinian evil, a negative evil of incompleteness, randomness, entropy, chaos. The authors have picked over the sixties and determined arbitrarily that what worked for constructive change was Augustinian. What didn't work, Manichaen. Manichaen was when the motherfuckers were up against the wall. Augustinian was when the folks cut their hair after Cambodia and lobbied in the halls of Congress, o boy.

Except that Weiner in His Poetry found Manichaen people who did Manichaen, malicious things that account for the real question—whether the

species will survive. Postman and Weingartner tell the young not to take on all the problems of the universe; work on one or two. In one fashion, Postman and Weingartner's. Postman and Weingartner's problem is merely ungood education, while the young have to get it together so they can save the damned earth. And Weiner, in perhaps the most troubling paragraph in 20 years, suggested some of the forces against the Earth:

Let these wise men who have summoned a demonic sanction for their own private purposes remember that in the natural course of events, a conscience which has been bought once will be bought twice. The loyalty to humanity which can be subverted by a skillful distribution of administrative sugar plums will be followed by a loyalty to official superiors lasting just so long as we have the bigger sugar plums to distribute. The day may well come when it constitutes the biggest potential threat to our own security. In that moment in which some other power, be it fascist or communist, is in the position to offer the greater rewards, our good friends who have rushed to our defense per accounts rendered will rush as quickly to our subjugation and annihilation. May those who have summoned from the deep the spirits of atomic warfare remember that for their sake, if not for ours, they must not wait beyond the first glimmerings of success on the part of our opponents to put to death those whom they have already corrupted. (1950)

Soft Revolution posits a reality ignorant of the apocalyptic realities Weiner speaks to. It constructs an impossibility. A *soft* revolution? Gandhi worked because of violence. The threat of it. But violence was the strategy, not non-violence. Fear, not reason



from the cover of *Soft Revolution*

and hordes of Indians sitting in the sun, drove the British from India. And those of us who are working in change of education must understand that it was the police at Berkeley, their truncheons at Columbia, weapons on students at Kent State that brought us to the attention of the school rulers. And made possible creative solutions. Never does *Soft Revolution* acknowledge those who fought the system to get its attention. Who hit it over the head, as they say about the farmer with his mule.

The screen with which *Soft Revolution* sifts out confrontation is exceedingly fine. In their files was a long sheet of paper entitled *For Underground Teachers, the New Guerilla Manual*. It is a list of 161 things to do, tactics to change the schools, make them better for people. It begins: "The Guerilla Manual is serious. Very serious." Then it suggests that you "choose any tactics appropriate to your situation..." Now there is quite a range of tactics on the list like number 22, "Stop being afraid of parents;" number 63, "Epoxy the Principal's door shut;" number 43, "Seize the intercom and dismiss school;" number 146, "Invite the school board to visit your classes. Invite them to teach one." Postman and Weingartner agreed with some, but the pouring of limburger cheese in the confidential file, number 45, is out because it discomforts someone, is not "pragmatic," and does no one any good. As the *Guerilla Manual* points out, number 36 is the key tactic: "Post the *Guerilla Manual* on the bulletin board." The good little ideas *Soft Revolution* catalogs make no sense unless they are placed against the *known possibility* of heavier things. *Soft Revolution* describes the authors of the *Guerilla Manual* only as "serious people of good intentions." Perhaps but we do know that their list is seriously constructed, with both heavy and light actions, combinations for all occasions. It is consistent, a system. And meaningless to a "Soft Revolution."

Then there are the graphics. The book is easy to read, sort of Dr. Spock-ish, with all these "Press-Type" pictures rubbed in. About as bad as the Bucky Fuller book looks. But the Bucky Fuller book may be good in the heart. Just looks junky.

I guess I resent the 1960s regurgitated up for the seventies. That is not helpful to anyone. And do read the last page. You might want *Soft Revolution* as a document of the times. But if you want to change schools, students and teachers, buy the *Guerilla Manual* for 30 cents from the *Teacher Paper*, 280 N. Pacific, Monmouth, OR 97361. It's also easier on trees, only one long page.

Remember the older guy at that party in 1966, the one with the Nehru jacket and the so-help-me-God peace symbol hanging around his neck? That's the Soft Revolution.

Tom Hebert

The Closed Corporation: American Universities in Crisis

by James Ridgeway

New York, Ballantine Books, 1968

255 pages, \$0.95

It has been two years since I last read *The Closed Corporation*, and it was disconcerting to find this important book so untogether, jangled, and spotty. For some reason, it didn't seem to live up to the plug imprinted on the back cover: "Has *your* university sold out to industry and the war machine? When you finish this book you'll *know* for sure."

The book itself is a fine indictment of the university's role in the military-industrial complex. Facts and figures role out fast and furious: the Defense Department and the Atomic Energy Commission pay \$1.2 billion annually to 47 research centers, "nearly half of these are managed by the universities" and "nearly 80% of MIT's funds are estimated to come from the government." It seems that professors favored by defense/industry create their own research and development corporations: "sixteen spin-off companies have been established since 1950 around the Ann Arbor campus," in Cambridge "80 different companies were begun by those who left (Harvard and MIT)...(and) two labs account for half of MIT's budget." A story is told of the Dean of the Harvard Business School who devised a scheme to keep black workers out of construction unions; another is told of professors who created games for ghetto kids to play while being observed by behavioral scientists who then constructed urban counter-insurgency battleplans. Fine anecdotes are told of the racist slumlord ventures of the University of Chicago, Columbia and Long Island University, as well as the particular multi-complexity of the University of California—"the largest dummy corporation in the world." Ridgeway also does a good job of bringing to light interlocking directorships between *big* universities and *big* corporations and their various conflicts of interest. He also reminds us that because of their privileged status, most universities don't even have to divulge their investments, make annual reports, or pay taxes on their profit-making ventures.

The Closed Corporation remains the best general study of the subject, and it is certainly still worth reading. My gripe is against the publisher's claim that this is "a handbook for student protestors." I choose to take issue with this point because we sorely need such a guide, and I will attempt to outline four basic limitations which keep this book from fulfilling that need.

1. Lack of coherent and systematic attack—Because of its rambling journalistic style, this book makes for fast and interesting reading, but it is

nearly impossible to retrieve information from it even with the inclusion of the index and appendix containing tables of defense contractors and interlocking directorships. It is utterly impossible for readers new to the subject (for whom the book is apparently intended) to piece together a coherent analysis on their own when bombarded by a blitz of seemingly unrelated facts and anecdotes.

2. Lack of Methodological notes—I'm not sure that the use of footnotes or copious bibliographic sources is the answer here, but the reader is kept in the dark throughout the whole book about whether the information was gathered from primary, secondary, confidential or already published sources. Beyond specific sources of information, there is a need to know, especially in a book that is the result of critical research, more about the author's methodology—how he outlined the information he sought and how he knew where to obtain this information. Admittedly, journalistic art (particularly muckraking), thrives on elements of mystery and intrigue, but by itself it is of no service to anyone who wants to continue this important research on a more specific, local or critical level.

3. Indictment is limited to elites—It is possible to conclude from this book (though I'm certain that this isn't the author's intent) that the university's conspiratorial role in our repressive society is limited to the activities of the big boys: Columbia, Princeton, Stanford, Michigan State, etc. What about small universities and community colleges? Do they also derive their funding from shady sources and carry on restrictive admissions policies? They too are vulnerable to government or corporate propaganda, dubious research contracts and channeling students into industrial vocational slots. The trustees of small universities are also part of the power structure, and certainly research needs to be done to determine their conflicts of interest.

4. There are no guidelines for activism—What about the student body, the enlightened faculty and the community itself? It is necessary to create outrage over this issue, but it is also necessary to move on it. How does one confront the university on its research and development; how does one uncover CIA front foundations that pump money into programs; how does one determine priorities in attacking specific targets when the university is guilty on multiple levels? With the help of university blue-collar workers and the surrounding community (two groups most often oppressed by the institution), the students have the power to force the university to change its priorities or, if that fails, to bring the university down. The need now is to determine tactics and strategy for organizing around the issues Ridgeway raises, and this is *our* next step.

Bill Peters

LETTERS

Dear Center:

I read in *EdCentric* about your Teacher Education Project and I thought I might be able to help you out.

I just graduated from State University of New York at Stony Brook with a minor in secondary education. My last semester, I was one of 11 participants in a new teacher training program. I do not feel that it is a panacea for teacher training programs or that it was fantastically successful, but it is certainly on the right track. Here are the details:

Its official title is U.I.R.T.T.P. (Urban In Residence Teacher Training Program.) It is taken for one semester for 15 credits and is a substitute which may be elected instead of the usual student teaching experience. Eleven of us lived in two apartments in the South Bronx instead of suburban Stony Brook for the semester. We were all student teaching in one of three schools located a few blocks away. However, "community work" was also a requirement of the program. The idea here was both to enrich our awareness of the neighborhood and to be seen by community residents as 24-hour human beings with skills, interests, etc., instead of commuters to the ghetto for school hours only. Some of the activities were adult education English classes, children's arts and crafts class, tutoring and homework help, and all were held in the apartments where we lived. A few people did volunteer work in local day care centers, too. Another

facet of the program was "communal" living which was based on the theory that if we couldn't become aware of each other's needs as people, how could we be responsive to children? As student teachers living together, we were supposed to be providing support for each other and learning from others' experiences.

A seminar was provided in the apartments one day a week and we were in school the other four days. Three staff members worked with the program.

A few observations:

1. Program is viewed as one of teacher education in a realistic urban setting. It's not supposed to be missionary, revolutionary or "community agitating."

2. Communal living aspect very difficult to achieve in practice—least successful aspect of program.

3. Program receives little support from Stony Brook administration, (on shaky financial ground).

4. Program is still evolving—has only been in operation for one academic year.

I don't know what information you are looking for, but if I can help you at all, address comments or questions to me at 50-50 207th Street, Bayside, NY 11364, or call (212) 229-2569. I could also suggest other people who know about this program and could tell you about it. Good luck in what you're doing!

Judy Horenstein

Dear Center:

I recently read an article in *EdCentric*, "American History Revisited," by Barry Wood, and I was amazed by the conclusions Mr. Wood derived, as well as by the assumptions upon which his conclusions were based.

The assumptions upon which the article appears to be based is that I should desire to make America a "truly human society." I am not told, however, what the "truly human society" is. I assume, for lack of anything specifically designated by the author, that a "truly human society" would be one in which "hunger and want" were not found among people.

Mr. Wood, after assuming that I am in agreement with this assumption, goes on to tell the tale of those movements that tried in vain to achieve this goal of a "truly human society." He tells about the labor movements, the Socialist movement, the Wobblies and others, and about how they have been defeated by "repression."

Mr. Wood is correct in that some of these movements were defeated (I'm excluding labor). His error is in assuming that man's goal should be the creation of a society in which no man is in hunger and want.

Consider what Mr. Wood's erroneous assumption means.

If it's taken to a logical conclusion, Mr. Wood's assumption means that no man can exist in comfort on this planet if another is hungry. His assumption means that every man will have to pay taxes until all his fellow men are clothed, sheltered and fed. It means that each man will be forced to live by the following slogan—"from each according to his need." But who puts the limits on needs and wants? No answer. The assumption also means, if carried to its logical end, that regardless of how long I might labor and sweat to produce a good, any man who is hungry or is in need will have first claim on my goods—even if he then pawns them to get a fix.

What justice is there in that? That I should work and pay taxes so that some man can get a relief check out

of which he just might buy some smack. Justice? Right on.

What right does this give me to my own life? To the goods that my own sweat and motivation and will decided to produce. None.

Of course, that is not what Mr. Wood or any other thinking man would want. It will be argued that the envisioned society in which all men will strive for the benefit of others would not end in such a state as curtailing an individual's freedoms and an individual's rights. I remain unconvinced.

Robert S. Hightower
President
Student Government
University of South Florida

Dear Center:

I am a staff member of the Radical Research Center in Northfield, Minnesota and while reading through your last issue, I saw mention of something that I thought I should write to you about.

On page 14, you mention the Communication Company. Some people in the Minnesota area came in contact with the one person who is in fact the Communication Company last winter. Our contact with this person was not good to say the least.

I would like to ask you to contact Ken Beitler at YES in Minneapolis—the address is Youth Emergency Service, 1423 Washington Avenue South, Minneapolis, Minn. 55404. I will also write to him so that he will know I have written you.

Ken has written a warning about this person in a national newsletter for the National Directory of Hotlines, Switchboards and Related Services.

Please write to him about this. We need to protect ourselves from the few bad people who take advantage of the many good people.

On a better note, as an ex-education major who dropped out, I really like your magazine. Keep up the good work.

Kathy Martin,
Radical Research Center

Dear Center:

You may be interested in some information about the New College at the University of Alabama. We have a two-part mandate for the New College: 1) to create an opportunity for a highly individualized approach to undergraduate education which will draw freely from the extensive and diverse scholarship of the entire University faculty, and 2) to serve the University as an experimental unit with the expectation that program concepts, examination and measurement methods, teaching modes, use of time, facilities and personnel, and the like, will provide an experimental base for modifications to undergraduate education.

As you may expect, the University of Alabama is somewhat tradition-bound so that the challenge is even greater to attempt new and innovative approaches to undergraduate learning. From the beginning we have had the commitment from key administrators, particularly from President David Mathews, and this certainly makes the job somewhat easier.

I sincerely believe that the totality of the package that we have put together here — admission of the highly motivated and not just the intellectually elite, a concept of advising that deals with the total development of the individual, the use of the educational contract, the problem-focused approach to general education through interdisciplinary seminars, the recommended off-campus learning experience for credit, the use of depth study programs involving more independent study and individualized graduation requirements and evaluation procedures—represents a kind of unique approach to the undergraduate educational experience.

One of the features of the New College which seems to be really taking hold is the opportunity for independent study. The president of the Afro-American Association, who is also a New College student, will be doing independent study projects and readings this summer under the supervision of faculty members from sociology and political science

dealing with the poverty and politics of Greene County, Alabama, which is in the Black Belt. Another New College student will be in Israel and will receive credit for learning Hebrew. Another student will be in summer theatre work in North Carolina with his agreed upon projects and readings leading to an exposure of greater understanding of both the technical and artistic aspects of theatre production. There are a number of other examples, but I wanted to mention that these activities are underway.

Students enrolled in the current interdisciplinary seminar in the humanities area dealing with the problems of communications rated this experience as being extremely valuable at both the mid-term and final evaluation sessions. One faculty member provided the continuity for this seminar but persons from on and off campus were brought in to deal with various topics in the course including philosophy, dance, language, painting, sculpture, architecture, music, theatre and film as means of communication. Other seminars deal with contemporary problems such as pollution, racism, population, war and poverty.

Students have met with faculty members who will be teaching the interdisciplinary seminars in the humanities, social sciences and physical and biological science areas for next fall to plan courses. There will be two full time faculty for the new college (myself and an individual with an undergraduate background in mathematics and a Ph.D in Scandinavian and Victorian literature) and two other individuals already teaching at the University will be on our faculty half time. One person is from the psychology department and the other is with the department of religion. Students are not only involved in deciding curriculum, but played an integral part in the interviewing of these faculty members prior to their being hired.

Neal R. Berte
Dean, New College
University of Alabama

News From the Center

EDCENTRICITY

The Center is presently compiling information for a book to be published late this fall. The book, tentatively entitled *EdCentricity* will be an anthology of *EdCentric* articles from the past two years, as well as an extensive resource directory of projects in the educational reform movement. We will list and describe all national and regional resource centers as well as prototype free universities, experimental colleges, free schools and educational organizing projects. Listings in the book will be similar to those in the Movement section of *EdCentric* although it is our hope that we will have more complete information on each group listed.

If you know of a group that should be included, please have them get in touch with the Center as soon as possible. We need to know the names and prices of their publications, something about how the group is structured and information about any resources they provide to the educational movement. Sample copies of any newsletters or publications should also be sent. More information about this project will appear in subsequent issues of *EdCentric*.

JOCK LIBERATION CONFERENCE

The Center for Educational Reform, in conjunction with the Institute for the Study of Sports and Society and the Wisconsin Student Association, will be sponsoring a conference on Athletics and Education to be held in December at the University of Wisconsin at Madison. The conference will bring together athletes from colleges throughout the country to talk about their common oppression and needs as athletes and students.

Resource people such as Jack Scott and Dave Meggesey will be on hand as well as college athletes who have been organizing for a humane approach to athletics for athletes. For further

information about the conference, contact Tim Higgins, Wisconsin Student Association, University of Wisconsin, Madison, WI.

CENTER STAFFER WRITES BOOK

Jack Scott, sports editor of *EdCentric* and director of the Institute for the Study of Sports and Society in Oakland, California, has recently come out with a new book entitled *The Athletic Revolution*. The book, published by Free Press (\$5.50 in hardback, \$1.95 in paper) is a compilation of essays. It is divided into three major categories: "The Turmoil in Sport," "Science and Sport" and "Sport, Education and Society."

In addition to Jack's writings are essays from Dave Meggesey and Max Rafferty, California's right-wing former superintendant of public education. Although some of the essays in the book have previously been published in *EdCentric*, it contains much new material and provides significant input into the athletic liberation movement.

SEPTEMBER EDCENTRIC

The September issue of *EdCentric* will be devoted entirely to the topic of women in academe. The regular Movement section will list resources for, by and about women. Also included in the issue will be "The Theory and Practice of Women's Studies," with three or four case studies of women's programs at the university level; "Sexism in Children's Books," an article about role-stereotyping written by the Feminists on Children's Media; and an essay about sex discrimination at the university level as it affects undergraduates, faculty and administrators; and an article about women's legal rights in education, with resumes of past litigation and the results. There will also be bibliographies of material on women and education, lists of things to look for and things to do. Look for the Women's Issue, coming in September.

PUBLICATIONS

EdCentric and other Center publications are now available for sale by campus organizations seeking to raise consciousness and funds. Special low rates are available to movement groups and student governments. Write us for details.

ELF IS BACK ON THE ROAD AGAIN

The Center's Educational Liberation Front (ELF) bus is again available to visit schools and communities in the Eastern section of the country. The bus, which began operation in the Winter of 1970, is a converted 60-passenger school bus which now serves as a mobile resource center containing files on aspects of community and educational change, books, periodicals and Movement literature as well as films, tapes and now, video tape. The bus is getting old so, for at least a few months, we're going to keep it within a day's drive of Washington, D.C. It can go as far north as New Hampshire, as far south as Atlanta and as far West as Ohio.

The bus agenda is now being planned, so if you are interested in having it visit you, please get in touch with us soon. The bus usually stops at college campuses. Sponsored by campus organizations or student governments, it can be parked in front of a student union and serve as many as 500 students per day. Once in an area it can also be used to pull community, high school and other groups together if those groups feel they can use the resources of the bus.

SOURCE IS COMING!

The long promised Communications section of the *Source Catalog* has finally been completed and will be available for distribution in early fall. The 120-page catalog lists and describes groups, films, tapes, books and other resources for and about the movement to revolutionize communications in America. The catalog, to be published by Swallow Press, will sell for \$1.50 at bookstores and through the mail from the Center for Educational Reform.

This is just the first of 13 sections of *Source*. The next section, now being researched, will deal with communities, their development and the movement to wrest power from the biggies. Other subsequent sections will deal with education, justice, medical care, etc. Watch future issues of *EdCentric* for news about *Source*, or, to be the first one on your block to have the catalog, send \$1.50 to *Source* care of the Center for Educational Reform, 2115 S Street NW, Washington, D.C. 20008.

STAFF OPENINGS

The Center for Educational Reform is now seeking new staff people for the upcoming year. We are looking for people with organizing experience, or with specific skills such as writing, reporting, editing, layout, paste-up or drawing. The Center is not a place to get your head together, although we will try to maintain a supportive work environment.

Our tactics will remain flexible but given our goals we'll need people with a strong commitment to educational and social change (see "About the Center" on page 2). Among the projects that need staff are *EdCentric*, the *Source Catalog*, the Free University Course Packets, our distribution system and our special research projects.

There won't be a lot of money next year, but there will be enough to provide a subsistence living for full-time people. If this sounds interesting, drop us a line giving some information about yourself. We're not interested in how many degrees you have or what honors you've accumulated, but rather what you've done, the projects you've been involved with and, more important, why it is that you'd like to work with the Center. Please include your phone number so we can get in touch with you quickly. Why not talk with your professors about getting independent or group study credit for working with the Center this year.



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